Volume 4

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

The Overcomer

1912

A MAGAZINE FOR CHRISTIANS
ON THE DEEP THINGS OF GOD

Edited by
Mrs. Penn-Lewis

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Cross, Gospel of

Gal. 1:12

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THE OVERCOMER.

FIDEI COTICULA CRUX.

(The Cross is the touchstone of faith.)

JANUARY, 1912.

The Gospel of the Cross.

"It came to me through revelation of Jesus Christ."—Gal. i. 12, R.V.

THE Cross of Calvary can only be truly understood in the light of the utter ruin of man in the Fall, and the extent of the Fall of man can only be seen in the light of Calvary.

The story of the Fall may be the "romance of an early age" to those who have never come face to face with the holiness of God, or had the unveiling of themselves to themselves by the convicting of the Spirit of God. "When He, the Spirit of Truth, is come," said the Lord Christ on the eve of His passion, "He shall convict . . of sin . . of righteousness . . and of judgment." The knowledge of sin as it is in the sight of God can therefore only come to men who are blinded by the Fall, and darkened in their understanding, by the convicting of the Holy Spirit of God. And the knowledge of the remedy in the propitiatory sacrifice of the Son of God on the Cross of Calvary, can only come by the same convicting power of the Holy Spirit.

It was thus "by revelation" (Gal. i. 12) that the gospel of the Cross came to the once self-righteous Pharisee, and made him at the very end of a magnificent life, call himself the "chief of sinners"; although he himself said, "as touching the righteousness which is in the law" he was "blameless."

"It came to me through revelation of Jesus Christ" (Gal. i. 12), writes the apostle of the gospel which he preached. "I DID NOT RECEIVE IT FROM A MAN," nor is it "AFTER MAN," he emphasizes, as he goes on to tell how he conferred not with flesh and blood after this revelation came to him, but at once went to Arabia, where for three years he abode in retreat with God. Here the Risen Lord unfolded to him the gospel by direct revelation, and then as he returned to the world of men, bade him—again "by revelation" go up to Jerusalem to lay before the other apostles the gospel which had been given him to preach.

How truly Paul had been taught by the Christ Himself, through the Holy Spirit, is seen in the fact that the apostles in Jerusalem had "nothing to impart" (Gal. ii. 6) to him of the gospel they had learned from the Lord Jesus Himself after His resurrection, when He opened the Scriptures to them, and showed them "the things concerning Himself" written in the *books of Moses, i.e.*, including Genesis, with its history of the Fall; and the *Prophets, i.e.*, including Isaiah, with the fifty-third chapter, giving the foreshadowed portrait of the propitiatory Lamb of God; and the *Psalms, i.e.*, including the twenty-second, foreshowing the sufferings of Christ in His death at Calvary.

So entirely in harmony was the gospel thus opened to the apostles by the Risen Christ before His ascension, and the gospel given to the apostle Paul by the Ascended Christ, that Peter, James and John, the pillars of the Church, did not hesitate to give the right hand of fellowship to the erstwhile Pharisee, who had once so zealously haled the saints to death, determined to stamp out the heresy of the followers of the Nazarene.

The gospel revealed to, and preached by Paul is, therefore, by these recorded facts, proved to be entirely in accordance with the gospel proclaimed by Peter, James and John—the three who had lived, and walked so intimately with the Son of God in the days of His flesh; the three who had been with Him in the Mount of Transfiguration, and in the Garden of Gethsemane; men who had seen Him and eaten with Him after He rose from the dead; men who knew Christ's gospel from the lips of the Lord Himself, and therefore men who could quickly detect aught that was "after man" in any gospel placed before them by another.

We cannot to-day emphasize the tremendous fact too strongly, that Paul's gospel of the Cross as opened out in his epistles, is THE ASCENDED LORD'S OWN EXPLANATION OF THE MEANING OF HIS CROSS, given by Him to His Church through His chosen vessel Paul, and IS THE VERY SAME GOSPEL WHICH HE OPENED TO THE DISCIPLES JUST AFTER HIS RESURRECTION, when He showed them in the books of Moses and the Prophets the things concerning Himself. The Risen Christ whilst yet on earth explaining His sufferings as foreshewn in the Old Testament Scriptures, and the Ascended Christ explaining His

Cross and passion, and glorious resurrection, to the man who was thoroughly trained as a Pharisee in the same Old Testament Scriptures, is one and the same Lord speaking the same thing.

What the Risen Lord opened in the Old Testament Scriptures to His disciples on the road to Emmaus is not left in mystery, for the line of His unfolding and interpretation we find in His words, "Behoved it not the Christ to *suffer* and to enter into His glory?" and "thus *it is written, that the Christ must suffer*," and rise again from the dead on the third day" (Luke xxiv. 46).

"It came to me by revelation," said Paul, and it comes so still to every member of the fallen race. It was by "revelation"—described as the "opening" of their "understanding" (Luke xxiv. 45)—that it came to the two on the way to Emmaus, and the company assembled in Jerusalem, when they were shown the things concerning Himself in the law of Moses and the Prophets and the Psalms.

If the disciples who had been taught by Christ for three years, thus needed the "*opening of their understanding*" by the Risen Lord, how much more all other men? "By revelation"—the eyes of the understanding filled with light (Ephes. i. 18)—must the same insight to the message of the Cross come to every soul, for "the natural man receiveth not the things of the Spirit of God, they are foolishness unto him, and he cannot know them because they are spiritually discerned."

If a Paul, taught in the Old Testament Scriptures as only a Pharisee could be, and with a gigantic intellect trained in all the theological subtleties of the Jews, needed *revelation*, how much more we? And if the gospel as given by the Christ Himself to His apostles is a "*revelation*" of God, as we see unmistakably it is, can men of the twentieth century sweep aside as of no account a revelation thus given by God?

"By revelation," remember, O seeking soul, "*by revelation*" the inner meaning of Calvary will be shown to thee. It is "hid from the wise and prudent, but revealed unto babes." It will be revealed by the Spirit of God to meet thy need, and not thy notions; to thy *heart*, and not thy head.

"By revelation," then, shall we know the meaning of Calvary in these days, when the foundations are being shaken. Let us humbly bow before the Triune God, and ask the Spirit of God to guide us into all truth, until we indeed know the Saviour of the world for ourselves, and go forth to bear witness to Him who laid down His life for us, and cry with the angelic hosts of heaven, "Worthy is the Lamb that was slain, to receive riches, and honour, and glory, and majesty, and power!"

"*Use the Truth.*"

"*If ye know these things, blessed are ye if ye do them.*"
John xiii. 17.

USE what you read; USE the Truth; FIX it in your mind; ACT on it; TURN it into PRAYER; SEE that others get it; APPLY it to your own life; FIND out how much more light you need.

Ask yourself: **"Am I advancing?" "Am I acting up to what I know?"**

Evan Roberts.

France's Need.

We are in sore need of prayer. *Real prayer!*

In November, 1904, at the time of the Welsh revival, many heard the call to pray for France. The Lord's children in the land were stirred, and fell on their knees.

But a certain number who had begun to pray in the energy of the flesh, seeing no results, at length dropped off, quite tired. Some revival prayer meetings so dwindled in numbers that they were finally abandoned. Others still exist, but in a lifeless condition.

However many, known only to the Lord, still persevered, their "faces set like a flint," in the grim determination to hold on to the end.

Seven years have passed, and these praying ones have been deeply tried in their faith and patience. The writer has been sadly nigh to giving up the fight altogether. But the Lord has sustained us, Blessed be His Name! and to-day we are still on the ramparts, and face to the foe.

Brethren, pray for us!

We are in desperate need. Help us in prayer against the mighty.

We need prayer for the destruction of all the ground held by Satan. Numbers of God's children in this country are held by false doctrine of some kind or other, rendered possible through ignorance of the Word. We need then much prayer for the dissemination of the Word of Truth (Ps. cxlvii. 15: Ps. cvii. 20), and that the Lord will thrust forth labourers into His harvest (Matt. ix. 38). Spirit-taught men and women, "pastors (or shepherds) according to His own heart" (Jer. iii. 15).

Also prayer for the destruction of all false doctrines. They may be roughly classed under two heads, (a) those arising from wrong ideas about the person of Christ, (b) those coming from erroneous conceptions of God's salvation.

As regards those outside "the churches," immense numbers have been so disgusted with the hypocrisy, uncharitableness, and worldliness, which mark the so-called "Christians," that they are strongly prejudiced against all religion in any shape or form. Satan has their minds completely blinded by the idea that salvation means what they have seen in their churches. or in the lives of professing Christians.

Others fondly believe "science" has completely "exposed" and "overthrown" the old time superstitions of faith.

Meanwhile all sections of the community are honeycombed with "spiritism" to which the daily press gives a deal of publicity.

It is true that there are some encouragements here and there. They can be compared to promising little clouds on the horizon, and we need urgent prayer that in a "little while" we may see the "heavens grow black with clouds and wind," and that there may be a great rain. (1 Kings xviii. 45.)

T.W.S. (*A Worker in France.*)

☞ **Will readers kindly take note of Business notices inside the front page of cover.**

Also that no further back numbers of 1910 issues are now required.

Spiritual Life

Rom. 8:16

The Spiritual Life.

The Holy Spirit and the human spirit.*

Pastor Ernst Lohmann.

"The Spirit Himself beareth witness with our spirit. . ."—Rom. viii. 16.

ALTHOUGH in ordinary usage the terms spirit and soul are used synonymously, the Apostle Paul distinguishes clearly between the different parts of our inner life. See 1 Thess. v. 23, "*spirit and soul and body*," and Heb. iv. 12, "*soul and spirit.*" In 1 Cor. xiv. 14, we find spirit and understanding mentioned. In judging any question in the spiritual realm, one question is of decisive import, viz.: THROUGH WHICH PART OF OUR INNER LIFE DOES THE HOLY SPIRIT WORK IN US?

Which part of man is the organ for Divine things? Not the understanding; not the stirrings of our emotional life; but the *spirit* of man as distinguished from the soul. . . .

And then we must reckon with the fact that in the natural man reason is by no means in a normal condition. God has given them (*i.e.* mankind) over to "a mind which will not stand the test." (Rom. i. 28. lit.) When reason is put to the test, it proves "vain," incapable (Eph. iv. 17); yea, even "corrupt." (2 Tim. iii. 8.) It cannot even fulfil the functions for which it was destined by God, to distinguish between truth and error, right and wrong; it leaves us in the lurch. If we allow ourselves to be absolutely guided by our reason we shall go astray. We must reckon with this fact.

In distinguishing the spirit from the understanding we must be careful not to assume a double personality in man. That is out of the question. Decision is a faculty of the soul. The spirit belongs to our conscious personal life; it is the medium of a conscious relation to God. It is the organ that serves as a channel for the INFLUX OF THE DIVINE LIFE in our conscious personal life. . . The will of man has the power to place itself, with the reason, under the control of the spirit, as a conscious attitude of mind, or it can withdraw itself from the influence of the spirit.

Thus arises the contrast we find spoken of in the Bible—"the spirit of your mind" (Eph. iv. 23), and the "fleshly mind" (Col. ii. 18). The mind is either under the control of the spirit, or of the flesh. "He that is joined to the Lord is one spirit." Our dependence on God is not mechanical, but must be willed by the individual in a conscious decision of his will, by which decision he must steadfastly abide. That is denoted by the expression "to adhere to the Lord."* It is an inward dependence on the Lord, a personal moral relation to Him. And wherever a man allows himself to be brought into complete dependence upon the Lord, the Spirit of the Lord unites Himself with the spirit of the man in the most intimate union. He is one spirit with him . . .

When our reason seeks to emancipate itself, the result is that the flesh with its hatred of suffering and its love of gain works on it determinatively. In contrast to that the inward renewing takes place when a man places himself under the control of the spirit with all the powers of his soul, the mind included, *i.e.*, that the Spirit of God may exercise His quickening and dominating power over the spirit of man. Our reason is not to be put on one side, but to be renewed. (Rom. xii. 2.) "Be renewed in the spirit of your mind, that you may instinctively know what the will of God is." If we surrender all the faculties of body and soul to God, that the Spirit of God may work and rule in us through our spirit, then the inward renewing includes a power of judgment, under the control of the spirit, so that from henceforth our reason is capable of judging what is true or untrue, between right and wrong. "What man knoweth the things of a man, save the spirit of man which is in him?" (1 Cor. ii. 11.) The spirit of man is the instrument by means of which the Spirit of God operates upon us. "The Spirit beareth witness with our spirit." (Rom. viii. 16.) . . . "To walk after the Spirit" is a relation between one person and another. Of Paul we read in Acts xx. 22, "bound in spirit." Paul formed the momentous resolution to go to Jerusalem in the spirit. It was a decision, in which the considerations of reason took place under the control of the Holy Spirit, working determinatively upon the spirit of the Apostle. . . .

The more the Holy Spirit influences our spirit, the clearer and the more acute will be our consciousness of responsibility before God even to our innermost motives, and the more plainly manifest our dependence upon Him will become. The Holy Spirit strengthens our spirit and quickens it, so that we "through the spirit" put to death the works of the flesh.

It is also through the work of the Holy Spirit upon the spirit of man that the special "gifts of the Spirit" for service originate. "All these worketh that one and the self-same Spirit." (1 Cor. xii. 11.)

(Translated from the German.)

". . . Who walk not after the flesh, but after the spirit. For they that are after the flesh do mind the things of the flesh; but they that are after the spirit the things of the spirit. For to be carnally minded is death, but to be spiritually minded is life and peace." Rom. viii. 4-6.

* lit. German. 1 Cor. vi. 17, the active, not the passive form of the verb being used. *(Translator.)*

Satan's Disguises

The "War of the Ages."

Satan's Disguises, and how we may detect them.

*S. D. Gordon.**

WHEN our Lord was arrested in the grove of olive trees it was at night, under cover of darkness, by a band of men coming with torches and staves. Satan always works under cover. God always works in the open. The evil one always comes in some sort of disguise, or behind some sort of covering. A disguise is a deception, it is a counterfeit, it is something made to make things look other than what they are—a mask. It is a very remarkable fact that Satan always comes in disguise, he wants to hide behind something better than himself.

In Eden when he came to Eve, he came behind the most subtle and beautiful animal he could find—the serpent; he came behind the best thing he could find.

Satan is bad; he is entirely bad; bad clear through; and so being bad he must get something good if he is to get any entry into our life. He knows well if he came open-faced to us as he is, he would be rooted out by everyone of us as quickly as we knew who he was. He is bold in his badness, when he will actually counterfeit God, if he will make us think it is God coming.

How may we detect Satan's disguises, and always range ourselves against him, and so win victories for our Lord Jesus Christ, and in His Name? Here are two main suggestions: (1) That Satan hides behind natural desires; (2) He always LIKES TO USE GOD'S ROADS. Satan is an imitator. He tramps God's road. In Eden he came through Eve's sense of beauty—the fruit was beautiful to the eye. In the love of the beautiful he came to her. Through her appetite—the pleasurable sense of something distinctly good, and through the desire for wisdom, which is a natural desire of the normal man who will be wise if he can. Along God's pathway he came to Eve.

In the wilderness there was our Lord's desire for food, and need for food, and the first appeal was to that natural desire. From that he made his approach. Then he approached Him through his desire to trust His Father. Was he ever more damnable than that—preaching a gospel of trust? Then he came to Him through a vision of world-wide dominion: he will give the dominion of the earth and all its power to the Lord Jesus as the head of the race.

We love to rule. To rule is a normal thing. Through that natural desire—perfectly proper thought and ambition—he came to our Lord Jesus in the wilderness. Satan came to Job through a perfectly natural desire—Job loved his wife and children.

Note Satan's line of approach. Very subtle the tempter is. He comes to men in human guise, not simply along our desires of the body, soul and spirit, but to us in the person of men. Sometimes these men know he is using them, and doubtless he has used many of us without our being conscious of it. The truth sometimes sounds hard. It may be he is using some of us now, unconsciously, and we may be giving the enemy his desires.

To Paul he came as an angel of light—damnable being that he is. It is true, of course, he preached a gospel of trust in the temple. He had boldness to say to Christ, "Trust Your Father!" Satan knows how to preach, he can use nice religious talk, he comes as an angel of light, and we need to be keen to detect such a deceiver as that.

He came behind Peter, quite unconsciously to Peter; see Matt. xvi., Mark ix., and Luke ix. where the Master is speaking of the Cross to the inner circle; and Peter's "Be it far from Thee, Lord," making the Cross yet more painful to the Lord. He knew that only through the Cross could He work out the redemption of the race. He came behind the Greeks in John xii. Satan came and said, "See how you can win the world without a Cross, a kingdom without a sacrifice, a victory without suffering."

It looks to me very much as though he was coming behind our Lord's mother that day, when in the crowd around Him there came a message from His mother and brothers, "Thy brethren . . " a message which came as one of the sharpest pains of opposition against Him. Satan was so damnable as to seek to get at our Lord Jesus through His mother, whom He loved tenderly, and of whom He thought as He hung on the Cross, making provision for her. He came behind the tender-hearted mother's love. Without doubt he came behind the multitude, —the five thousand who were fed—by their proposing to make Him a King, being swept off their feet by His feeding of them; behind that multitude he came with the offer of a kingdom without a sacrifice.

*Abbreviated notes of Address at a Convention. Not revised by the Speaker.

How to detect Satan: There are two voices coming to us, of God and of the Evil One. It is ours to decide. Satan *will decide* if we will let him, so the thing is to distinguish the two voices that come, the voice of God, and the voice of the deceiver.

Our Lord Jesus in the tenth of John said, "My sheep hear My voice," they recognise My voice; and yet, do you know, a great many of the sheep do not know the Shepherd's voice in the sense of *recognizing* it. I think of one who, in perfect sincerity, clearly mistook the Evil One's voice for God's voice, with very sad results and grief to loved ones.

How shall we know? There are three essentials in recognizing the voice: (1) The surrender to the Lord Jesus Christ as Master. By surrender I mean that we accept Him as Lord and Master in every turn in the day's life, in everything that comes by us we actually choose Him, and keep Him chosen as Master in our life. You can depend on this, that if you have not taken the Lord Jesus into your life as your Master, you may belong to the church, trusting Christ to forgive your sins, but if the Lord Jesus is not Master in your life, that means that the Evil One is in your life, and you have let him in. Choosing the Lord Jesus as your Master, He will train your eye, ear and sense to know the Evil One.

(2) Making the first thing effective—an habitual obedience to the Lord Jesus. It may mean to some of us a call away from friends. It goes to the quick when friendship must go—in some social circle when you have to say "No" to this or that. Habitual obedience means that knowing the Master, will you do what He says, for that is absolutely essential in knowing the Evil One's voice, and knowing his disguises. "Light obeyed increaseth light, light resisted bringeth night. Who will give us power to choose, if the love of light we lose?"

Failure to obey dulls the ear, and blinds the eye, and gives Satan a chance. Many of us are being deceived by the Evil One constantly in a way that would horrify us, because in something we do not obey the voice of the Master.

(3) A bit of quiet time every day, alone with the Master over His Word, with the door shut, the book open. The spirit and the soul open half-an-hour every day, and in the *early* part of the day is an absolute essential, and a great many are utterly slipping because this is left out.

Now, briefly, there are certain Satanic earmarks. Satan suggests doubt of God. Satan makes us question about God. Satan rushes things. He tried to rush our Lord Jesus—He could be King of all the earth in a moment! God never moves in ahurry. If you feel "rushed," you may recognise the Evil One's voice at once. We may be speedy; but Satan makes us move too fast.

Satan is feverish. Plans come about in our own life that give us a bit of fever—this is a touch of Satan. *Contrast:* God's touch always takes away fever, and brings quiet. When Satan touches us fever comes; when the Spirit of God touches us fever goes. *Satan flatters.* God never flatters. Satan pats you on the back. If you find a flattering suggestion coming about yourself, you had better look for a forked bait around somewhere. The Spirit of God never flatters. God's touch is always one of confidence, a sense of joy comes afterwards, even when sin is opened up, and you are clear about your sin. *Satan is fond of extremes*—loves the pendulum to sway. If you are not a Christian, he will keep you away from the Cross. If you are a Christian he will push you past the Cross. *Contrast:* The Spirit of God is always sure and balanced.

Satan loves gay colours, and is sensational. Contrast: God is always in quiet garb, and quiet voice, and always brings that quiet into every bit of our life. Lastly, note the Master's own word: "Watch (outward) and pray (inward)." As we quietly get in touch, and follow these essentials, we shall learn to know Satan's approaches.

Light on the Warfare.

Beware of the Devil's white flag! The flag of truce to stop the warfare. If the Devil can, he will come in, in some way, to cause the church to compromise with him just as the Canaanites did with Joshua. The danger is to compromise, and to cease the war before the battle is ended. There must be no compromise, no mercy, no pity on the powers of darkness.

Evil spirits can *communicate* with the mind, but they have contact with the spirit. Contact with the spirit, communication with the mind; and that is why you must watch so much, and fight so much. They have actual contact with the spirit, ground or no ground. The more you are in your spirit, the more you are in contact with them. Guard your spirit, and if you keep it in the right tone, it acts just like a buffer on the ship when it comes in against the harbour wall—it breaks the force.

The great objective of evil spirits is evil. If they are outside a person, they cannot guarantee that he will understand, or will, or carry out what they desire to do; but if they can get inside him, they can *make* him do what they will. Their great desire is to compel the person to carry out their volition. Their chief manifestation in possession is compulsion; or rather their chief objective in possession is that; and in so doing they get relief to themselves.

Evan Roberts.

CHRIST wrought out by His obedient life and death upon Calvary's Cross, a full salvation for spirit, soul and body of the enslaved man from the dominion of sin and Satan; and that full salvation is to be wrought out from the central throne of the will of each believer, as the man chooses the will of God—which is victory over sin and Satan—for each department of his tripartite nature.

Evil Spirits
Christ, authority.

Talks with Evan Roberts.

Light upon the using of the authority of Christ over evil spirits.

Mr. Roberts. Yes, a person who is demon possessed through ignorance, may take Christ's authority, and wield it over the powers of darkness, and make them submit to him.

Q. But must he not know that he is deceived first?

E.R. No, it is only authority within his conscious horizon; but supposing he knew he was deceived himself, he might take authority and command, and if they do not go out, it is because there is ground for them in the one possessed. He can exercise command over evil spirits in others, for it is within his conscious horizon, and there is nothing to hinder him using the authority.

Q. A man cannot deliver himself then?

E.R. Yes. But first of all does he know that he needs deliverance?

Q. Supposing a man knows that he is demon possessed, can he exercise authority over the evil spirits in himself?

E.R. Yes, over the demons in himself. It does not matter where they are.

Q. Is not that authority more potent than if exercised by others for him?

E.R. No. If the man is true to his own spirit. Suppose the man thus demon possessed is an advanced spiritual soul, and he commands the evil spirits to depart, but he says "I do not feel that I have the same grip over them in myself as over them in others." The reason then is they won't go out by commanding, but by *knowledge*. When Christ came to the earth there were no counterfeits to the Holy Ghost. They began with the coming of the Holy Ghost.

Q. I never thought of that, but it is true.

E.R. It is one of the effects of receiving the Holy Ghost, that those who have been baptized with the Spirit are conscious that they have come into contact with a Person—the Holy Spirit—and then the devil attacks them by counterfeiting a Person. The devil switches them off the truth by imitating God's Presence, and by counterfeit miraculous guidance; then they quench the interior guidance in the spirit, and follow something supernatural from without. Then they neither obey themselves, nor God.

Q. I have had a record of great supernatural manifestations sent to me this week. I have read it through, and I notice they are all externalities—the evidence of the evil spirits coming are all external.

E.R. Yes, they draw the man to the externals of himself, from his spirit and mind to his body, from the inner to the outer. Instead of his being centred in God, they draw him to his circumference, in physical "feelings."

Q. I know a worker just like that. These questionable manifestations are against her spirit, but she brings up proof after proof of the apparent purity of them.

E.R. That may be so, but the counterfeits are so subtle. It is a difficult work to deliver the souls, because these things appear so real. They are drawn into them because the will is for them. They *want* them.

Q. It is a tremendous truth about the exercising of authority over the wicked spirits of Satan.

E.R. Authority is not possible "If I regard iniquity in my heart." If a soul knows of wrong, and covers it, God will not witness to their authority; but when this "possession" is through deception, and contrary to the will and the desire of the soul, God honours the using of Christ's authority.

Q. But when they realise the truth about themselves, and do not follow it, do they have any authority?

E.R. Suppose a soul is demon possessed to a high degree, not through known sin; they may use the authority of Christ, and get results from it; but if a person were to live in known sin, and try to use authority, the results would be something like those of the "sons of Sceva."

Q. I know a worker who has the power to pray for the deliverance of others, but she herself is in great need of deliverance.

E.R. Simply because "authority" is no substitute for truth, nor is the claiming of the Blood a substitute for truth, when truth is needed.

Q. That is important; *authority* for commanding; the *truth* for deliverance, the Blood for cleansing.

E.R. Suppose a person is demon possessed. A worker says "it looks demoniacal"; and then goes and "commands" without result. What that soul needs is not only the "casting out," but truth to unveil the ground. The seventy who went out and were commissioned, by Christ, were trained to know how to diagnose before they were sent out with authority. They must have been taught by our Saviour to recognise the symptoms of evil spirits.

When you are speaking about authority, it means first of all using Christ's authority. Believers may use that at any time if they do not sin wilfully; but having authority over evil spirits, making them subject in all things, is quite different.

Q. The other is only a limited authority.

E.R. It is limited by their ignorance.

Q. Are we to recognise that at any stage of

Reckon, Meaning

the spiritual life, just as the soul takes salvation, it has a right to take Christ's authority over the powers of darkness. Supposing someone said to you, "How am I to *know* that I have that authority?"

E.R. Take it by faith and wield it, and do not question it. This is a pure "faith" transaction. First of all, ASK, then take, and believe it. What may cause unbelief in workers is because they do not get the result. Then it is not authority they want, but truth. Suppose there is a case of demon possession, and the soul only knows one way to deal with it, *i.e.*, to "command." But he cannot see it work. What next? He should know that the evil spirit will not go out because the ground is there.

Q. Then the ground is given up the minute the soul knows it, and refuses it—as far as the soul is concerned?

E.R. The "authority" may not be operative at the moment, but it has potential value, at any time liable to come into operation.

Q. I have found after putting into operation these truths, that they have come into actuality months afterwards.

E.R. The truth given months before, often comes into operation afterwards. If a person is demon possessed, and you command and command, and do not get results, well, put into operation all the authority of Christ; you "command" at the moment, and it seems hard and hopeless, but let it be understood that when you have said to the evil spirit "I command you to go out of the man, and enter no more into him," the words stand. The evil spirit does not go, but you must not withdraw the words, not even in the mind, but you must look upon them as having power to go into the future. It is all in operation. It stands until it is revoked. Once you have said it, and you do not revoke it, it stands. You may repeat the command again and again whilst there is force in it, but immediately it comes to "repetition," let it stand.

Although Christ commanded the spirits to go out of men, they did not go out quietly. They did not want any victory to be complete and absolute. It does not matter how much or how small, they want something out of it—a per cent. of victory. If you get ninety-nine, they want one. Anything to mar it.

VERAX.

THEN he called his disciples together, and gave them power and authority over all devils.—Luke ix. 1.

And they were all amazed, and spake among themselves, saying, What a word is this! for with authority and power he commandeth the unclean spirits and they come out.—Luke iv. 36.

And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name.—Luke x. 17.

The Meaning of "Reckon."

Rom. vi. 11.

A leading worker from India writes: "May I suggest that you explain the real meaning of the word 'reckon.' I have heard many object to its use, notwithstanding it being a Bible word. Some people do not give words their full value, and fine distinctions of meaning. The word 'reckon' is often used to mean '*imagine*'—we are to 'imagine' ourselves 'dead'; it is not a *fact*, only 'imagination' we are told to use. . . ."

THE meaning of the Greek word translated "reckon" is "CONCLUDE," or "to count," in the sense of "account." The word "reckon" is, therefore, far from the meaning of imagination. Christ's death was not an imaginary death. It was a *real* death to sin. Looking at His death in the sinner's place, the believer comes to a logical conclusion; *i.e.*, Since Christ died in my stead, then, logically, I died too; and I do *now* account, or "RECKON," that I am dead to sin NOW in this present moment, and therefore it has no more dominion over me, and I will not "let sin reign" (v. 13).

The *sin* is not imaginary, and an "imaginary" death to it will not avail. "Reckoning" is really an *attitude* of the will to sin, based on the logical conclusion arrived at on the fact of Christ's real death in the stead of the sinner.

The ATTITUDE OF THE WILL is the vital factor in the spiritual realm, involving vast issues. It is the will which decides between God and the Devil, holiness or sin, heaven or hell. The man holds the will as the helm of the ship of himself. He sets the helm for God or for Satan; for holiness or for sin; and he has to set it *every moment*. As it is set, so God or the Devil works.

This is the power of the word "reckon." If a man thinks that "reckon" means he is "dead" to *feeling* sin—dead, as a corpse is dead, to all sight and sound and feel of sin—he has read into Paul's message of Calvary his own imagination. "Reckon" describes a logical conclusion, arrived at by the deliberate consideration of the meaning of Christ's death on the Cross. Logically concluding that His death involves the sinner's death, the believer "reckons," or takes an attitude of will to sin which is expressed in the words "Let not sin reign. . ." This working out to "LET NOT SATAN REIGN;" for Satan reigns in every man through sin, conscious or unconscious.

For standing in victory over Satan, and having authority over wicked spirits, Rom. vi. is fundamentally necessary, as the ground on which the believer stands. He must declare his "CONCLUSION," with his whole will, that—concluding he died when Christ died—he is DEAD TO SIN NOW BY HIS CHOICE AND PURPOSE of victory over the power of evil, both in SIN and Satan. When he does this, and his whole will is set to have it true, God confirms his reckoning (just, and only) MOMENT by moment and makes it true.

☞ **Note.—This is for practical use. Test it and prove it.**

"Let not sin, therefore, reign as King in your mortal bodies . . and no longer lend your faculties as unrighteous weapons for sin to use . . surrender your several faculties to God to be used as weapons to maintain the right . ." —Rom. vi. 12, 13, Weymouth.

Prov. 29:18
Prayer

The School of Prayer and The Lord's Watch.

Prayer Governed by Love and by Knowledge.

PRAYER is the expression of need. It is the cry of the human spirit to God. The quality of prayer in form, in language, in expression, lies in its comprehensiveness and utterance of need. "Give us this day our daily bread": This petition, although to thousands a mere formalism, is to the starving man the expression of his acutest physical need.

Men often cannot pray, not because they have lost the willingness to pray, but because they lack the knowledge, or the sense of need. Men fail to pray when they fail to *see*. "Where there is no vision, the people perish" (Prov. xxix. 18), and vision is essential to prayer. Vision in its truest sense is that keenness of perception which sees through all material and supernatural difficulties, the need, its causes, and how to supply it.

Satan hinders prayer by causing dimness of vision, and also by overwhelming perplexity of vision, even as he draws a veil over the mind of the unregenerate, so that they cannot *see* the glorious light of the gospel (2 Cor. iv. 4); so he often by a variety of methods dulls the mind so that the saint may not see the need, and be aware of the heart hunger and spiritual condition of the church. If you cannot pray, the truth may be that you cannot *see*.

How then can I be so taught of the Holy Spirit, as to be able to see in order to pray? We learn three lessons from the passage in Luke xi. 5–8: (1) Love to the Church, (2) Knowledge of her need, (3) Prayer in order to meet her need. "My friend is come," is the first movement. Love is essential to utilize vision. Without love there cannot be true prayer, and by love I do not mean mere feeling, but I mean that setting and immoveableness of the will, in which spirit, soul and body are caused to go Godward and Satanward on behalf of others.

Prayer—persevering, labouring and prevailing prayer, is a manifestation of the love of God shed abroad in our hearts by the Holy Ghost (Rom. v. 5). Just as Christ on the Cross in *death* service, went out in all that He was with the deepest love for others, apart from *feeling* love—*feeling* love was out of the question because of His sufferings—so must we love, not only in word and in feeling, but also in deed, and when *feeling* love is nigh, or utterly impossible.

But human love in its greatest intensity and deepest depths is not sufficient in strength and in endurance, to bear the strain of prevailing prayer, which necessitates fighting against all the force and wiles and attacks of the enemy of prayer, and requires the partaking of this love of God Himself, in order that in all things we may co-operate with Him, through the power of the Holy Spirit.

The friend who had "come" was in need of bread, and the host had to find a way of meeting his need. The Church stands in need of the intercessory service of the royal priesthood, and those in charge must find a way, and find provision to meet the need. "Feed My sheep, feed My lambs!" and prayer is one condition through which the need of the Church is met, and this is why men should pray.

Since the host loves his friend, he must find him bread; but he knows that he himself is unable to meet the demand, but his friendship wills a way: "I have nothing to set before him"—a very unfortunate thing in itself, but his poverty becomes the ground of his importunity. Love he has. So men may love the Church, and meet in conference, in convocation and assembly, in order to discuss the needs of the Church; but if they are not moved by divine love, and if they have not a real spiritual vision of how to meet the need, their love will not find a way of meeting the demands of the Church. It is when the ministering ones discover their emptiness and poverty, that they exclaim despairingly, "I have nothing to set before her"—then will they turn to God, imploring Him in prayer.

The saints should pray because they have a confidence in their Greater Friend to supply all their needs. "Friend, lend me three loaves!" This man had measured the need, so that his request was definite. If you covet some share in prayer service on behalf of the church of God, take time and trouble to investigate, to know, to define and to express her needs. Begin with your own church, and begin now. Take a sheet of notepaper, and with a prayer that you may be led of the Holy Spirit to see the true needs, write them down as they are presented to your mind Pray that the Holy Spirit will show you God's view of the needs of the one who ministers to you, and that he may minister unto you of heavenly things.

The simple story in Luke concludes with a revelation of *assurance* of divine abundance to meet the Church's NEED. Answer is not guaranteed for mere *asking*, nor for *wanting* or wishing, but when and what and as much as he NEEDETH! Therefore let us pray with all prayer, and all supplication for all saints, that we may have a baptism of divine love; and for divine vision to see the great need of the Church; and for a

mighty quickening of the life, resulting in spiritual intelligence, watchfulness and judgment.

J. C. W.

Prayer Problems.

Any of our readers who so desire, may write us, as to the way of dealing with the following problems connected with prayer.

Replies must be written on one side of a sheet of notepaper, with the opposite side left blank for the observations of the examiner, and addressed to Mr. J. C. Williams, with stamped envelope enclosed for return.

1. *What shall I do when I feel dry, and unable to pray?*

2. *When hindered in prayer by Satan taking away thoughts and words, what can be done to stop him.*

The School of Prayer and The Lord's Watch.

(1) For training by correspondence, in the conditions of prevailing prayer, and their application to specific need.

(2) For dealing with special cases in prayer, and by correspondence and monthly reports.

(3) For the receiving of special requests of immediate importance, such as prayer for Missions, Conventions, &c., with correspondence giving helps on how to pray for Missions and Churches.

(4) For correspondence and prayer for Missionaries in the Foreign Field.

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

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

Will the Lord's Watch correspondents please note that No. 2 of the "School of Prayer" List of Subjects clearly indicates that the dealing with special cases in prayer is still carried on, and the "added prayer force" of the Lord's Watch faithfully given to all requests as God leads.

A Word to the Lord's Praying Ones.

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

If this be so, we are conscious that our readers, speaking generally, constitute a "PRAYER FORCE" of unlimited power, were it focussed unitedly upon some strategic need in the battlefield, or upon some great stronghold held by Satan's power. A "PRAYER FORCE" not requiring visible links of membership to unite it in prayer, nor any gathering together in circles for prayer, but so watching the mind of the Spirit, as to be quickly led out by Him to meet any prayer-need shown to affect the kingdom of the Lord.

To obtain the co-operation in prayer of this PRAYER FORCE has been the purpose of the brief condensed petitions for the need of the Church of Christ as a whole, which we have hitherto given, and which we purpose continuing in 1912, relying upon the Spirit of God to unite in prayer the intercessors who read these pages.

We give herewith some specific subjects for prayer, especially praying that *France* and its needs may be laid upon the hearts of many at this time.

Special Prayer for

The Evangelical Alliance Week of Prayer throughout the World, January 7-13, 1912.

For the Workers' Conference in Eccleston Conference Hall, London, January 10, 11.

A specific Prayer-need.

To pray against divisions and partitions between the true members of the Body of Christ, brought about by the work of the devil.

For Missionaries.

That all Missionaries in the Foreign Field may realize that they do not wrestle with flesh and blood, but "spiritual wickedness" in the spiritual realm, and know experimentally how to "stand" and overcome them all.

The Opium Traffic.

Still more prayer about the Opium Traffic.

The "Overcomer" Aggressive Work.

Very earnestly, in the Name of our Risen Lord, we ask the Prayer Force to unite in prayer that the truths in the pages of the *Overcomer* may be made effectual in the AWAKENING OF THE CHURCH to take the aggressive against the powers of darkness, by the power of the Holy Ghost.

Specifically will our readers pray for the paper as it will be sent month by month to all the clergy and ministers of WALES, until the whole land has been covered. Will the "PRAYER FORCE" definitely penetrate the atmosphere of the prince of the air, with INTENSIVE PRAYER for a deep and real work through the message in the Principality.

For France.

For the French translation of the message of the "Overcomer," issued in "Le Vainqueur," and Mr. H. Johnson in the work of issue, and in the "Lord's Watch" work he has begun, and which is already used of God.

Mr. Johnson writes:—

"I have been hindered in going to press with *Le Vainqueur*—first of all by lack of necessary funds, and for other reasons; so that now I propose issuing the next number as December–January.

It has been a keen disappointment to delay this output of valuable teaching, but I trust we shall be strengthened, and gain in patience.

I am sending you extracts from letters showing the response to the issue of *Le Vainqueur*, and that readers of the *Overcomer* may realize that the message of its pages is a living one, and is being used by the Spirit of God in blessing to many.

In reference to 'La Tour de la Sentinelle' ('The Lord's Watch'), more than thirty correspondents have written with reference to spiritual difficulties, and seeking our co-operation in prayer. We have been encouraged by definite results to this prayer service.

A few weeks ago an infidel lecturer had the walls of a town near by Asnieres placarded with a challenge to the churches, Catholic and Protestant, to oppose his blasphemous assertions. 'La Tour de la Sentinelle' made it a subject of prayer, and rejoicingly watched a French pastor come forward, and very successfully oppose the lecturer, afterwards inviting his audience to hear the gospel message in his church. The following Saturday about one hundred men responded to the invitation, and listened with the greatest interest to the story of the Cross.

Asnieres was in the infidel's line of route. Here again we opposed him, and drew a number of strangers to our little church, so that a real advantage was gained, and by the blessing of God I trust will be held."

Our space will not allow the extracts from letters, but they are written by workers in Geneva, Neuchatel, Nante (Loire, France), and other far distant places. The writer from *Nante* says, "Here at last is the very periodical we French Christians need." From *Geneva*, "There is a crying need that the enemy of souls should be unmasked, and the Christians have need of all the light which the paper has by the blessing of God to give." A worker on evangelistic tour will also be distributing extensively in *Nimes, Toulon, Marseilles, Lannes*, etc.

Conflict, armed.

Helps for Teachers.

"*Rightly dividing the Word of Truth.*"

2 Tim. ii. 15.

Invincibly armed for conflict.

THAT YE MAY KNOW WHAT IS THE EXCEEDING GREATNESS OF HIS POWER TO USWARD (*into us, Gr.*)

Ephes. i. 19-20. WHO BELIEVE, ACCORDING TO THE WORKING (*energizing*) OF HIS MIGHTY POWER (the *strength* of His *might*) which He wrought (*energized*) in the Christ, when He raised Him from the dead (*out of the dead*).

(1) Power in the superlative—power, greatness of power, exceeding greatness of power.

(2) *Power, strength, and might*: The first is latent omnipotence; the second is omnipotence gathered into strength ready for action; the third is omnipotence exercising itself as irresistible force—inherent, energetic, triumphant.

(3) "That ye may know . . His power INTO us who believe," where it becomes spirit centred, energizing into *strength* of will, and *might*, or force of achievement.

(4) "According to the strength of His (irresistible) might," such is the measure of it, not our capacity or even need. Our part is not to measure it, but to "know" it, to "be made powerful in the Lord."

The power of His might.

"BE MADE POWERFUL IN THE LORD"—allow yourself to be empowered in the All-powerful

Eph. vi. 10. One. You have received some measure of His life, why not of His omnipotence?

"IN THE POWER (*strength*) OF HIS MIGHT (*force*)." Power, strength, force; as in Eph. i. 19-20. Three divine attributes that are to come into you. In Him they mean—*power* to do all He purposes; *strength* to materialise purpose into deed; *might*, forceful to conquer all opposition to His triumph—i.e. allow yourself to be made powerful in the Lord, and in your measure you will share in His conquest. In view of His purpose through you, and in view of the opposing enemies, you need this empowering, for apart from it even the "armour" is insufficient.

Weapons of our warfare.

"THE WEAPONS (*Gr. arms, heavy armed troops*) OF OUR WARFARE (*Gr.* "stratei," *campaign, expedition*) ARE NOT CARNAL (*Gr. of flesh*), BUT MIGHTY (*Gr. powerful, strong*)

2 Cor. x. 4. THROUGH (*A.V.*) *before* (*R.V.*) *to* (*Gr.*) GOD, TO (*A.V. and R.V.*), *Gr.* "pros," *for, against, towards, in conformity with, or agreeable to* THE PULLING (*R.V. casting*) DOWN (*Gr. pulling down, overpowering, reducing, cancelling, demolishing, seizing*) OF STRONGHOLDS (*Gr. fortresses; fortifications*).

Every important word in the verse is emphatically aggressive; every weapon absolutely trustworthy—powerful to God for seizing and demolishing the frowning fortresses to be attacked. Note (1) The fortresses are to be *attacked*; (2) resistance is sure, may even be long and desperate; (3) the saints "made powerful in the Lord" are the "heavy armed troops" who will seize and demolish the enemy's fortresses.

The prince of this world cast out.

(1) "NOW IS THE (Gr. no article, "a") JUDGMENT (*crisis or decision*) OF THIS WORLD" (Gr. *orderly*

John xii. 31-33. *arrangement, world, inhabitants*). The crisis of the rebellious world, its guilt, is to be brought to an issue now, the death sentence resting upon it is to be executed in the person of Christ.

(2) "NOW SHALL THE PRINCE (Gr. pl. *beginning, chief man, magistrate, prince*) OF THIS WORLD BE CAST OUT."

The crisis of the criminal prince: "cast out" because conquered, robbed of his sovereign claims over sinful men, rejected, and treated as a usurper; dethroned and driven from sovereignty into exile.

(3). "AND I, IF I BE ("I be" not stated, but implied) LIFTED UP (Gr. *elevated, exalted, dignified*) FROM (Gr. "*out of*") THE EARTH, WILL DRAW (Gr. lit. "*drag*," figur. "*draw*," *i.e., to take to oneself*) ALL MEN (Gr. "all") UNTO ME (R.V. and Gr. "unto myself").

The new Sovereignty: I will draw all unto, or near to Myself, I will substitute Myself for the traitor prince, become the new centre of ownership, allegiance and administration. The Conqueror becomes the Sovereign-Redeemer enthroned, the King-Saviour of all who believe—all included in the provision and purpose and terms of welcome.

(4) "IF I BE ELEVATED OUT OF THE EARTH."

The pathway of triumph: elevated (a) on the cross, as suggested in v. 33, as the process; (b) elevated to the right hand of God as the end.

The objective of our Lord's vision was His sovereignty, the pathway to it was the Cross; hence in order to apprehend and maintain His outlook, "lifted or exalted out of the earth" must be understood to include His enthronement with God, where all interests, all allegiance, all hope, all resources, all administration centralize in Him. Equivalent to saying: "The overthrow of Satan is My achievement, the salvation of man is My triumph, the regeneration of all is to be in My hands.

J. Ellison.

The Precious Blood.

1. The Blood of propitiation.
"Hilasmos" "to appease."
See Rom. iii. 25. 1 John ii. 2; iv. 10

2. The Blood of Redemption.
'Apolutrosis." To set free, emancipate, loosen, introduce to liberty.
See Col. i. 14. Ephes. i. 7.

3. The Blood of Remission.
"Aphesis." *To send away.*
Heb. ix. 22. Matt. xxvi. 28. Acts x. 23. Heb. x. 18.
"Paresis." *To pass over.* Rom. iii. 25.
See Scapegoat, Lev. xvii. 21.
See "passing over." Ex. xii. 18.

4. The Blood of reconciliation.
"Apokatallasso." To *reconcile.* Col. i. 20. *Selected.*

"If we discriminated ourselves." Gr. Means a thorough investigation. 1 Cor. xi. 31.

"Bring to the proof. Gr. *Prove, demonstrate, examine.* 2 Tim. iv. 2. R.V. m.

"Examineth all things." Gr. To *investigate and decide* . . 1 Cor. ii. 15.

Spiritual Strengthened

"Strengthened!"

A Message for the New Year.

"Be MADE POWERFUL in the Lord, and in the STRENGTH of His might."—Ephes. vi. 10, R.V. m.

"Only be thou STRONG and very courageous."—Josh. i. 7.

THE primary need of the Lord's children in the conflict with the powers of darkness, is to know how to be "MADE powerful" in the strength of God to stand against the wiles, or methods (Gr.) of the devil in the present evil day. For to be "made powerful" with the strength of God's might, means having more power than the enemy. Christ is the "STRONGER THAN HE," and "GREATER IS HE that is IN you, than he that is in the world" (1 John iv. 4), said the apostle John, and "POWER OVER ALL the power of the enemy" was given by the Lord to those He sent forth, commissioned to make known the gospel.

But many are so weak and feeble, and wholly afraid in their weakness to think of triumph over the foe. Is there strength enough to meet every phase of weakness in the child of God?

There are several aspects of weakness—spiritual, intellectual, moral and physical—and the believer needs to know how to deal with God for strength to meet them all. The Greek word "asthenia" used in the Scriptures, and variously translated "infirmity" or "weakness," means primarily "want of strength," "weakness" or "feebleness." In most cases where it is used, it refers only to physical weakness, in others moral weakness, such as shrinking from pain or suffering, etc., but always with physical weakness included. The following summary* of texts will throw light upon these words:—

"He took our *infirmities*. . ." Matt. viii. 17. "Healed of their *infirmities*." Luke v. 15. "Healed of evil spirits and *infirmities*." Luke viii. 2. "A spirit of *infirmity*." Luke xiii. 11. "Thirty-eight years in his *infirmity*." John v. 5. "This *sickness*. . ." John xi. 4.	Physical weakness and feebleness, want of strength; strengthlessness
"I was with you in *weakness*. . ." 1 Cor. ii. 3. "Sown in *weakness*." 1 Cor. xv. 43. "Things that concern my *weakness*." 2 Cor. xi. 30. "My *weaknesses*." 2 Cor. xii. 5. "My power is made perfect in *weakness*." 2 Cor. xii. 9. "Glory in my *weaknesses*. . ." 2 Cor. xii. 9. "He was crucified through *weakness*." 2 Cor. xiii. 4. "An *infirmity* of the flesh." Gal. iv. 13. "Thine often *infirmities*." 1 Tim. v. 23.	Physical weakness only.
"The feeling of our *infirmities*." Heb. iv. 15. "Compassed with *infirmity*." Heb. v. 2. "High priests having *infirmity*." Heb. vii. 28. "From *weakness* made strong." Heb. xi. 34. "The *infirmity* of your flesh." Rom. vi. 19. "The Spirit also helpeth our *infirmity*." Rom. viii. 26.	Moral weakness inclusive of physical.

How the Divine supply of power meets the human need in all its phases, may be seen by a little consideration of these passages:

** For this group of texts and Greek meanings we are indebted to Rev. W. D. Moffat.*

I. WEAKNESS THE RESULT OF DISEASE NEEDING HEALING.

Physical weakness, feebleness, strengthlessness, was dealt with by Christ in the gospels, on the basis referred to by Matthew at the beginning of the record of the works of Christ; and said to be in fulfilment of the prophecy of Isaiah concerning the One who was coming to bear the sins and sorrows, and sufferings of the whole world. Matthew's condensed epitome of the 53rd of Isaiah runs:

"Himself took our infirmities (Gr. physical weakness) and bare (Gr. to take away, to remove) our diseases. . ." Matt. viii. 17, R.V.

II. WEAKNESS AS A CONDITION OF THE HUMAN BEING.

Purely physical weakness, which is the weakness of the human being, as being human, is meant by the words of Paul in 2 Cor. xii., etc., who would not "glory in weakness," which was contrary to the fullest deliverance meant for the redeemed by the Blood of the Cross.

(*a*) This is the weakness which is to be met by the "Be MADE powerful" spoken of by Paul.

"When I am weak then am I strong" (2 Cor. xii. 10).
"My strength is made perfect in weakness. . ." (2 Cor. xii. 9).

This is the "weakness" which is to be recognized as part of the heritage of humanity, but not to be accepted by the children of God as the only sphere in which they live and move and act. The "weakness" is there as a fact to be recognized, but not to be grieved over as a disability, for it is the vehicle for the continuous draw upon, and manifestation of *Divine strength*.

(*b*) This weakness needs the continuous recognition of the death with Christ as the place of Divine power; *i.e.*,

"He was crucified through weakness, but He liveth by the power of God." 2 Cor. xiii. 4;
"Reckon yourselves to be dead indeed unto sin, but alive unto God. . ." Rom. vi. 11.

The place of greatest weakness, humanly, was Calvary. "We also are WEAK WITH HIM" wrote Paul. But Christ LIVED, and "we also LIVE with Him by the power of God."

(*c*) This weakness touches our High Priest in heaven. Because that Christ as Son of Man, was in all points tempted as we are, and shared the weakness—physical and moral (in the sense of shrinking from pain, etc.)—of our humanity, He is able to sympathize with us, and give special grace for every time of need. He is

"Touched with the feeling of our *infirmities*"—*i.e.*, moral and physical weakness (Heb. iv. 15).

This is the weakness that prevents us "praying as we ought," and which is specially met by the aid of the Holy Spirit:

"The Spirit helpeth our *infirmity*; *i.e.*, moral and physical weakness. . ." Rom. viii. 26.

But this is the weakness that can be triumphed over by the strength of God communicated through the spirit from the Risen Lord.

III. How THE STRENGTH IS GIVEN IN WEAKNESS.

This is by the indwelling of the Holy Spirit in the human spirit:

"*Strengthened* with might by His Spirit in the inner man. . . ." (Eph. iii. 16.)

Calvary is the place from whence the Holy Spirit communicates all the supplies of Divine power. Constantly standing on the basis of death with Christ, the weak human being, reckons he is "Alive unto God in Christ Jesus," and counts upon the Holy Spirit indwelling his regenerate spirit, to STRENGTHEN him (Gr. "*Made* strong") with the might of God for doing the will of God. To "make powerful *inwardly*" is the thought of the Greek of these passages:

"Through Christ who *strengtheneth* me" (Phil. iv. 13);
"The Lord . . . *strengthened* me. . ." (2 Tim. iv. 17).

IV. How THE STRENGTH IN MANIFESTED:

(*a*) *In bearing all things with patient joy:*

"Strengthened (or made powerful) in all power . . unto all patience and long-suffering with joy" (Col. i. 11, R.V. m.).

The thought in the Greek again is to *make powerful.* There is nothing more needed in the conflict with Satanic forces, than PATIENCE. To be made powerful in patience, so as to pray with ALL PATIENCE (Eph. vi. 18) and perseverance, however long the spiritual powers may attack, and seek to overcome, is part of a Divine equipment which is impossible to human weakness.

(*b*) *In doing all things in reliance an Divine strength:*

"I can do all things in Him that *strengtheneth* me. . ." (Phil. iv. 13).

Here it is "HIM that strengtheneth"—Christ; the Risen Lord strengthening, or empowering by His Spirit in the spirit of the believer; giving the joyous "I can" to meet, and do everything in spite of weakness. This is the triumph of the spirit over the weakness of humanity. The strength is given *in the spirit*, and is manifested as the believer in faith says, "I can . . in Him;" instead of "I can't in myself."

(*c*) *In power to stand alone:*

"The Lord stood by me and *strengthened* me"—Gr. to make powerful inwardly (2 Tim. iv. 17).

The triumph was again the inward one, of a spirit victorious in circumstances sufficient to overwhelm human weakness, "Made powerful inwardly" by the knowledge that Christ and he stood together—"one spirit"—the man forsaken of all his fellows, triumphed over sin and Satan, as his Lord had done before at Calvary.

V. How THE STRENGTH IS OBTAINED:

"Waxed strong through *faith*. . ." (Rom. iv 20).

Again the Greek word here means "to make powerful inwardly." Abraham was "filled with the strength of faith" (Conybeare). "In hope he believed against hope," and "without being weakened in faith, he considered his own body as good as dead . . ." (see vs. 17-21), and "WAXED strong . . ." "WAXED EMPOWERED" as "He accounted that God was able" (Heb. xi. 19).

So must it be in the experience of all God's children who seek to be empowered by the strength of God's might for the conflict and triumph of to-day.

"Who through FAITH . . from weakness were made strong . ." (Heb. xi. 34).

Strength, force, power is for all who will rely upon His Spirit in the inner man, even as some Old Testament saints found the way to "do exploits" in the strength of God:

Daniel: "The people that do know their God, shall be strong and do exploits" (Dan. xi. 32);
David: "I will go in the strength (*mighty deeds.* Heb.) of the Lord" (Ps. lxxi. 16);
"It is God that girdeth me with strength (Heb. *force*) (Ps. xviii. 32);
"Thou hast girded me with strength (Heb. *force*) unto the battle" (Ps. xviii. 39);
Isaiah: "The Lord be . . . for strength (Heb. mighty deeds) to them that turn the battle to the gate" (Is. xxviii. 6);
"They go from strength to strength (Heb. *force*) (Ps. lxxxiv. 7).

May all our readers USE these Divine facts in the coming year.

How? By the attitude of their *wills.* Thus: Recognizing "weakness" as the human fact, let each one *choose* by FAITH in God being able to make strong—to put the will on the Divine side of strength supplied by Him, or in other words, "let the weak say, 'I AM strong.'" Let the feeble believer meet "weakness" with the weapon of the Word, and say, "I can in HIM that strengtheneth." Let the *will* be for strength, and God can then strengthen.

Let no feeble believer accept the human weakness as inevitable, but feed upon all the "texts" here given until the strength of God in the words enters the spirit and makes it strong.

Then will God's feeble ones

Wax mighty in WAR *Heb. xi. 34*
Wax strong in SPIRIT *Luke i. 80.*
Wax strong through FAITH *Rom. iv. 20.*

"*The Lord is My Rock.*"

Psalm xviii. 2.

STAND fast, stand firm, stand ever true,
Upon Jehovah's Name;
A sure and solid Rock is He,
Through changing years the same!

Unshaken by the storms of time,
And boisterous blasts that blow,
He is a strong and tested shield,
From every subtle foe.

Come, shelter 'neath His cooling shade,
Drink in His pure delight;
His living streams will quench your thirst,
And nerve you for the fight.

Stand still! Behold the crimson flow
From out His riven side!
It sets the seal to Victory,
It spreads Love's Banner wide.

W.A.D.

Anti-Christ, Revelation

Dan. 7:22

The Time of the End.

"The time came that the saints possessed the kingdom. . ."—Dan. vii. 22.

The Revelation of Anti-Christ.*

THE revelation of Anti-Christ, previous to the second coming of Christ, is presented to us as something more than merely an apostacy . . it is *Satan himself distinctly and personally coming into view*, and engaging in one last desperate attempt to overthrow the kingdom of God in the world. This is what might be called an incarnation of Satan . . In this *final assault Satan himself* is to come forth in person, and to exercise an influence in the affairs of the world such as he had never done. . .

"Now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work; only he who now letteth will let until he be taken out of the way; and then shall that wicked be revealed" (2 Thess. ii. 6-8). It is evident from this, as well as from other passages, that Anti-Christ, or the wicked one, was Satan himself; it was a person in existence at the time of the Apostles, *the same words being applied to him that are applied to Christ at His second coming*, which was to be the "revelation" of Christ, and the "coming" of Christ. It may be observed, however, that these words "apokalupsis" and "parousia" do not imply movement; "apokalupsis" means "*uncovering*," and "parousia" means "presence"; but *both of them imply previous existence*. . . .

The one passage which seems to have a distinction between the "man of sin" and Satan is not inconsistent with, but rather confirmatory of this view. "Even him whose coming (*parousia*) is *after the working of Satan*, with all powers and lying wonders" (2 Thess. ii. 9). The expression "after the working of" (*kat energeian*) is a phrase used only by Paul, and occurs six times: in his Epistle to the Ephesians (i. 19, iii. 7, iv. 16), Philippians (iii. 21), Colossians (i. 29) and Thessalonians (in the present passage), and in every one of them it expresses, not resemblance, but identity. In all the other passages it is the Spirit of God working either in Christ (Ephes. i. 19) or in the apostle (Ephes. iii. 7, and Col. i. 29), or in the whole church (Ephes. iv. 16), or in the mortal body, when it is made a spiritual body (Phil. iii. 21), and therefore, it must have the same meaning here: Satan himself WORKING IN or ENERGIZING the body of the man of sin "with all powers and signs and lying wonders." . . .

We are informed that, in addition to the cunning and policy *which so distinguish the devices of Satan, there will be added a personal administration*, fortified "with all power and signs and lying wonders, and with all deceivableness of unrighteousness" . . .

Under such circumstances nothing is more likely than that the world would go after him. Satan's efforts have all been directed to the anticipation of this, and for centuries he has been labouring to mislead mankind in regard to himself. HIS FIRST GREAT EFFORT IS TO MAKE MEN BELIEVE THAT THERE IS NO SUCH PERSON IN EXISTENCE; that the idea of Satan and Satanic influence is a vulgar superstition, which will disappear as soon as science and civilization have gained the supremacy. . . .

His next effort is directed to the creation of popular superstition in regard to his appearance and character, investing them with all the horrors and terrors of fiendish deformity and malevolence; so that WHEN HE IS REVEALED, AND PRESENTS HIMSELF AS AN ANGEL OF LIGHT THE NATIONS WILL REFUSE TO BELIEVE IN HIS IDENTITY, and will hail him as their king and god. . . Civilisation and literature, science and the arts, with every fashionable accomplishment, would be cultivated *under the reign of a universal empire, under which everything would be tolerated* except evangelical Christianity, and the Bible, which would then be denounced as the most dangerous of books. . . .

In this third dynastic assault upon the kingdom of God in order to secure the princedom of this world for himself, Satan comes forth in person, and not by the agency of his angels.

* *From "Primeval Man Unveiled," by James Gall.*

THERE is a destiny for the Church, the Body of Christ, and He will shew the trustful, studious soul, what that destiny is. He will guide you into all truth concerning those perils and dangers which are specially to abound at the close of the dispensation, just prior to the return of Christ; and happy is he who is well armed at this point. There is such a time of sifting coming that only the taught of God shall stand. Oh, beware, for if this Word teaches anything plainly it teaches this—that there is going yet to be an awful manifestation of demon power. How happy is he who, taught of the Spirit concerning things to come, is not surprised when these things happen. He sees that which may astonish some and alarm others, but taught of the Spirit, he says, "Ah, yes, my Book told me that all these things were going to happen. Here are heaven's warning signals now flashing in the sky." "When ye see these things lift up your head, for the day of your redemption draweth nigh."—Rev. Archibald G. Brown.

And when the fight is fierce, the warfare long,
Steals on the ear the distant triumph song,
And hearts are brave again, and hands are strong,
Alleluia!

M.W.B., India.

Calvary

Light from Calvary (vi.)

Some Notes on the "Word of the Cross" Booklet for young Christians.

BY THE EDITOR.

AS we turn to pages 8 and 9 of the wee Booklet of the "Word of the Cross," it is a beautiful message for a New Year, for it is about "Remission" or "Blotting Out" of sins, and "access," or shall we say, a free entry to the Throne of Grace.

(Page 8 of the Booklet.)

"REMISSION OF SINS."
—Acts x. 43.

Jesus, Whom ye slew and hanged on a tree. Him hath God exalted with His right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins.—*Acts v. 30, 31.* Their sins and iniquities will I remember no more.—*Heb. x. 17.* If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. —*1 John i. 9.* Him that loved us, and washed us from our sins in His own blood.—*Rev. i. 5.*

All who have read and learnt, *by heart*, the previous pages now can understand clearly why the Holy God can "pass over" (Rom. iii. 25) or "remit" sin. It was because Jesus, who was "God manifest in the flesh" (1 Pet. ii. 24) was "hanged on a tree"—that is, crucified on the Cross, bearing our sins on Himself. The One who was crucified for us God, exalted, and placed at His right hand in Heaven, able to "give repentance" to the sinner, and then "forgiveness," on the simple condition of *confessing sin*, and not covering it and making excuses for it.

What a New Year's gift from God to every one who reads this paper. What joy to begin a New Year with all the sins of the old one *blotted out* through the Blood of Jesus, and God saying, "A's sins and iniquities will I remember NO MORE . . . . ."

After this comes "access" to the Throne of Grace.

The Throne where God graciously pardons and receives the Blood-washed sinner. For page 9 of the Booklet says that Christ suffered, not only that our sins might be blotted out, but that He might "*bring us to God*," that we who were once far away from God, might be brought nigh to Him by His Blood, and brought close to Him that He might "freely give us all things." Then too, as we come close to Him, He is able to save us to the uttermost, or "completely."

(Page 9 of the Booklet)

"THE THRONE OF GRACE."—*Heb. iv. 16.*

Christ also hath once suffered for sins, the Just for the unjust, that He might bring us to God.—*1 Peter iii. 18.* Now, in Jesus Christ, ye who sometimes were far off, are made nigh by the blood of Christ.—*Ephes. ii. 13.* He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?—*Rom. viii. 32.* He is able also to save them to the uttermost that come unto God by Him.—*Heb. vii. 25.*

May this be a real New Year's gift to our readers as they begin 1912: Saved day by day from the power of sin, and given freely "all things"—*all things* we need for His glory.

THE death of Christ is the central point of eternity as well as human history. His own eternal life revolves on it. And we shall never be so good and holy at any point, even in eternity, that we shall not look into the Cross of Christ as the centre of all our hope in earth or heaven. The apostles never separated reconciliation from the Cross and blood of Jesus Christ. If ever we do that (and many are doing it to-day) we throw the New Testament overboard. Death in punishment of sin was absorbed in Christ's sacrifice. Such was its atoning work that the judgment due to all mankind was absorbed, and the sin of sins now is fixed refusal of that grace.—Principal Forsyth.

"*OUR GOSPEL*" *meant but one thing to Paul, the setting forth of Jesus Christ crucified in the midst of the people, and we have found the secret of evangelical power. Ought it not therefore to be the supreme question with the preacher, what themes can assuredly command the witness of the Holy Spirit, rather than what topics will enlist the attention of the people?*—("*The Ministry of the Spirit.*" *A. J. Gordon, D.D.*)

FRANCE.

Received for Mr. Johnson's work in France.

From 10th November to 10th December, 1911.

Per Miss Mourant—Nil.
Per Miss Waters—Nil.

Per Mrs. Penn-Lewis for "Le Vainqueur."
(1) £3 10s.; (2) 10/-; (3) £1; (4) £1. Total £5 0s. 0d.

The Lord's stewards who desire to share in this work in France may send to either of the Corresponding Secretaries, Miss Mourant, Eastbourne House, Sydenham Hill Road, Sydenham, S.E.; Miss Waters, 72 Lancaster Road, West Norwood, S.E. (Pleas: mark envelope "France.")

☞ or list of Foreign centres of the Word of the Cross Booklets see page iii. of cover pages.

The Editor's Chair.

Notes and Comments, and Answers to Correspondents.

We sincerely thank all our readers who have written such kind words of appreciation of the service rendered to the Lord, and to His people, through the pages of the *Overcomer* in 1911, and we earnestly ask for the upholding in prayer, of all who realize that the theme of the paper must bring upon those who issue it, the keenest onslaughts of the spiritual hosts of wickedness in the heavenly places.

We wish we could share with our praying friends, the stream of letters pouring upon us at this season, telling of the way the TRUTHS in our pages, have been proved to be the POWER of God in so many lives. Some write of finding great antagonism and opposition, whilst others write of life and liberty, through the message. Our hearts go out tenderly in prayer for those who say they "do not understand," for it means that they need to *know the Holy Spirit*, and the "eye-salve" spoken of by the Ascended Lord. We commend most lovingly these "non-understanding" children of God, to the prayers of those who are rejoicing in the liberty wherewith Christ has set them free, that all these souls may enter into the joy of victory.

We are having frequent enquiries whether the article on "The Fury of the Oppressor" has been issued in booklet form. This will be done later on, but meanwhile copies of the *Overcomer* containing this greatly used message (February, 1911), are obtainable, and for the meantime will be supplied at the same cost as a booklet, *i.e.*, 6d. dozen, post free.

The Convention at Bolton in November, 1911, was a time of marked power, and earnest wishes were expressed that the closing address, and one "Question Hour" report should be given in our pages. We have not yet been able to give the space for these, but may do so in a later issue.

A. M. D. writes asking if it would be right to seek physical help from a lady doctor who "diagnoses her cases by clairvoyance." On a handbill this lady is said to "locate the seat of disease at once," and "asks no questions"; that every description of ailment can be accurately described by her from a "lock of hair wrapped up by the person seeking advice." This is unquestionably the work of evil spirits, as all clairvoyance is, and all who make use of "help" derived in this way place themselves in contact with deceiving spirits. It is all part of the great campaign of the spirits of evil now working to mislead God's people as foretold in 1 Tim. iv. 1-4. A testimonial to this lady doctor says: "You must be sent in our midst *by God* to work these miracles." Several cases say: "Doctors did not know what was the matter," but this lady did, and they were "cured." Undoubtedly there are diseases which are purely natural, and which can be dealt with by remedies according to natural laws, but these "mysterious illnesses," with no recognizable physical causes, may often come *directly from evil spirits* and can therefore be *removed by them*, *i.e.*, by people who are in any way under their power. This whole realm of "healing" is being worked by the powers of darkness in the most subtle ways. Hypnotism—*i.e.* cure by suggestion, "laying on of hands" with a supposed "gift of healing" by persons not knowing deeply the Rom. vi. position of death; magnetic healing, etc., etc., are all working into the hands of this flood-tide of Satanic power now more deeply deceiving the world, and even penetrating to the furthermost spiritual ranks of the church of God. We pray that none of our readers will touch these things, but keep soberly to the purely natural means in accordance with natural laws for the body and mind, or the pure, simple dealing with God for His meaning of Rom. viii. 11.

"X" writes of "vibrations" in her body after tampering with magnetic healing, and asks how they can be got rid of, as there are some over which she seems to have no power. It is evident that evil spirits have gained access to the body in this instance, and it means a steady fight to get rid of them, but *it can be done*. This is one of the cases in which "casting out" is of little use. The believer must go deeper to the cause, *i.e.*, she has given *ground* to them by passive yielding of the body to the "healing" which she thought she would obtain, but which only brought more painful "healing sensations" than the disease she sought healing from. First and foremost every believer must turn to Rom. vi. as the footing for a successful fight with the spirits of evil. There is no real mastery over the powers of darkness on any other ground but Calvary. Standing on Rom. vi. 6 and 11, the soul can then obey Rom. vi. 12. "Let not sin reign," and consequently "*Let not* Satan—or his wicked spirits—reign IN your mortal body." Let "X" standing on this victory ground "refuse"—*i.e.*, "Let not"—these "vibrations" from evil spirits, steadily and persistently wielding the sword of the spirit in James iv. 7, Ephes. iv. 27, and she will probably find them cease.

"B" writes: "Some years ago I was staying at the house of a lady palmist. As she was a professing Christian, I saw no harm to have my future told, and it nearly drove me distracted. She told me what I knew, *i.e.*, that I hadn't much reasoning power. That mattered little, as God and one talent can do much; but, alas! she said, as the years went on, I should lose my reason, or hinted it in words. As there is mental weakness on my mother's side, the thought tormented me, and for a long while the devil would say, 'Don't you trouble to study your Bible, be slack in your Christian life, for in a few years it will be wasted, for the lips now that pray will be given up to other language, etc., etc.' The power was much broken by telling a Christian of my fears for the future, and he asked me to repeat the 23rd Psalm. And so, when the tempter came, I would answer with this. Still there has been a hidden fear living in my heart. I see now, even in this, I am to 'reckon' self 'dead' to it and alive to God."

Letters acknowledged with thanks from—A.D.: G.A. (India); M.B.G.; H.H.; L.M.; E.M.B.; A.S.M.; B.H.C.; E.G.; M.C.; C.C.; W.H.; N.L.; W.S.; J.G.; G.H.H.; L.A.H.; R.F.B.; T.W.S.; J.T.C.; D.M.S.; H.& S.; Mrs. B.; F.M.R. (China); S.C.; W.P.B.; A.L.M.; N.G.W.; E.M.W.; E.A.R.; E.L.B.; K.M.B.; R.P.M.; M.E.W.; M.B.; R.J.W.; E.A.G.; A.W.M.; E.R.; L.S.

N.B.—Letters requiring a personal answer should—when convenient—have stamped envelope enclosed for reply. Will correspondents kindly not write too closely, or in very small handwriting. Delay in replying is often caused by inability to get time to decipher long closely written letters. Will correspondents also please say if a personal answer is specially required, otherwise the Editor will understand that acknowledgment through the *Overcomer* is sufficient.

To Our Free Fund Contributors.

At the close of the year we desire to thank in the Master's Name, all who have contributed to the Fund for sending the *Overcomer* to Missionaries and Ministers.

That there should be no danger of overlapping, nor any copies sent unnecessarily, a note was enclosed in the December issue of the paper, asking for a post card if the paper was valued and desired continued. Many grateful replies have been received, showing that the work is bearing fruit, in equipping for the conflict service of to-day, the servants of God in the front of the battle with sin and Satan.

The various lists have now been carefully revised, and our special needs for 1912 may be briefly mentioned as follows:—

Apart from the "Christian Layman's" 600 (see inside of front cover), 420 copies monthly have been sent from a special fund, to the London City Missionaries, the superintendent of which—Rev. Martin Anstey—writes: "*I am glad you are testing the value our men place upon the 'Overcomer.' I value it very highly myself, and think many of our men value it.*" We should like to continue this service to London as the Lord's stewards enable us. Donations for this special fund should be marked "L.C.M."

From the general fund, Missionaries and Ministers have been supplied, and we give below a few gleanings from the letters received from the foreign field, which do not adequately express what is said in private letters from Missionaries, showing how many a crisis in their work has been met by the light given.

We would be glad to extend this service, and systematically cover the Foreign Field with a copy of the paper TO EVERY MISSIONARY, if the Lord lays it upon His stewards to share with us this ministry.

TAHITI.—"Allow me just a few words of gratitude for the 'gratis copy' of the *Overcomer* you send me this year.

The more I read and study the *Overcomer* the more light and help I find in it. In our missionary work in Tahiti we want help from Christian friends more than you can imagine. Thank you. . . ."—*E.B., Institutrice Missionnaire a Papeete, Tahiti, Oceanie Francaise.*

CANADA.—"Copies of the *Overcomer* have been most kindly sent to me for some time. Mrs. Peck and myself have read these with much interest and great profit. We would feel deeply grateful if you could continue to favour us with copies (D.V.) in the coming year. The work among the Eskimo is most encouraging. Our great King is winning all along the line. His love must conquer. The *Overcomer* touches upon a deep and wonderful subject. It has thrown light into many minds. Well for us if we are not ignorant of his (Satan's) devices."—*Dr. E. J. Peck.*

INDIA.—"I am very grateful for the message in the *Overcomer*. I believe it gives the safe path in these days of seductive error. Discernment of spirits is greatly needed in the heathen field. I have realised a little in my missionary work of the fuller victory of Calvary over the spiritual forces against us."

ITALY.—"Acknowledging your kindness in sending me the valuable paper so long. Accept my sincere thanks and wishes that I and others may continue to reap the blessing. My husband, Pastor Turino, values it much. I continue to lend it to friends, and the sailors' "Rest" here, and know that it is and has been a real comfort to many a sailor in his lonely cabin. I shall feel thankful if you can continue it to me free."

BULGARIA.—"I find the *Overcomer* useful for me and my work. Hoping you will continue to send it to me."

TUNISIA.—"I thank most sincerely the kind senders of this paper. The contents have been especially helpful to me in our conflict with the powers of evil in this Moslem land. May I ask it may be sent me in 1912?"

S. AFRICA.—"Do please continue to send the *Overcomer*, and accept my deepest thanks for it. Some copies have gone to Johannesburg, then to Bloemfontein in Orange River. It meets the need. I can realise the teaching about victory over Satan so clearly that I am able to pass it on in meetings."

NATAL.—"The *Overcomer* has thrown a flood of light on prayer, especially when praying for victory over and against the Evil One. We should be grateful for its continuance."

In view of this ministry to the Lord's servants, we ask the stewards of the Lord's money to earnestly accompany their gifts with PRAYER, that every copy of the paper sent may be a message from God to the recipients.

That "in due season" we reap "if we faint not" is strikingly shown in the case of a clergyman who writes as follows:—

"Through the kindness of some unknown friend I have been for the past two or three years the recipient of a copy of the *Overcomer*, which by the blessing of God, and through the instrumentality and guidance of that inestimable paper, I have been led into the light and knowledge of the 'Prayer Warfare.'

And now having been led into this light, and having been much in prayer on the subject, it has been borne in upon my mind to do something in spreading that 'light.' If it shall seem well therefore to you, and if you are led by the Holy Spirit to accept the offer, I shall be happy to undertake the office of local centre for this part of the country, if this is not already occupied."

We know of many of our readers who are sending the paper to the ministers in their districts, and give this letter to cheer them, and bid them be of good courage in persevering in PRAYER. In "due season" the reaping will come.

PRAY AND FAINT NOT.

Some New Books.

From *J. Nisbet & Co., Ltd.*, crown 8vo, cloth 2/6, "SCIENCE THE DEMONSTRATOR OF REVELATION," by *S. J. Broadbent.* Not an ordinary book in subject or treaties. Every page is germinal, and has deeper meanings than appear on the surface, both to the scientific and the spiritual man. Indeed, only the latter can understand and appreciate; to others it might be perplexing. With great precision and brevity it treats on the creation and the kingdom of God: the void, vacuum, gravity, division, light, life, etc., from the inside of science and revelation. The psycho-scientific vision of the writer is most marked. The treatise on the "Fall," "the great parenthesis," "the Redeemer—God's stupendous fact," etc., contain some excellent apostrophes to the free will of man, and the sovereign grace of God.

From *Morgan & Scott:* "THE QUEST," by *Lettice Bell.* The way of Life mysteriously told for the children, 1/-; "TWILIGHT TALES," by *Rev. Forbes Jackson, M.A.*, cloth, 2/6, are tales of Bible characters told in winsome style for boys and girls "TRUE EVANGELISM," by *Rev. F. L. Chafer*, is a contrast with the false, and emphasises evangelism as the ministry of all believers. "The baptism of the Spirit" is one of the weaknesses of the book, in that it does not go further than 1 Cor., 12:13, otherwise the author speaks with authority after 20 years experience, from a high standard of truth, and is loyal to the Word; cloth, 1/6; "THE TABERNACLE AND ITS TEACHING," *W. M. Hopkins*, is excellent, illuminating and suggestive. A book of light and joy. Cloth 2/6.

From *Fleming H. Revell Co.*, "THE QUIET TIME," including the Finnish Gold Story, by *S. D. Gordon*; 1/- cloth boards. Full of prayer laws, prayer hours, the prayer habits and teachings of Jesus—handbook to the "work" of prayer.

From *Drummond Tract Depot;* illustrated Christmas and New year's cards; Christian messages, 1/- doz. Booklets—"THE MIDNIGHT CHIMES"; "HIS STAR," and "CHRIST THE BRIGHT AND MORNING STAR," the latter by *Bishop Moule*, 1/- doz.; also "GOOD NEWS," 48 Octavo p.; 4d. "THE GOSPEL TRUMPET," 96 Octavo p., 1/-, cloth boards; "THE BRITISH MESSENGER," 192 pp, 1/6, all containing the gospel in story or picture on every page, excellent for gift books, "THE BREAK OF DAY," cloth 1/-, is a bright story of African regeneration by the grace of God.

From *S. W. Partridge & Co.:* "A WAYSIDE SIGN," by *E. Philpot-Crowther*, 1d. booklet, and an illuminating treatise on the "Whosoever," the "Whatsoever," and the "Whensoever" of faith and prayer, as taught in Mark xi. 21, 22.

From *J. W. Ruddock & Sons, Lincoln:* "LETTERS ON THE BOOK OF JOB," by *E.S.R.* Just what the title indicates, by a Spirit-taught soul.

VERAX.

Cross and the Fall

2 Cor. 5:21

THE OVERCOMER.

FIDEI COTICULA CRUX.

(The Cross is the touchstone of faith.)

No. 38. FEBRUARY, 1912.

The Cross in the Light of the Fall.

"Him who knew no sin He made . . sin on our behalf."—2 Cor.. v. 21.

"Christ also suffered for sins once. . ."
"The ark was a preparing, wherein few . . were saved through water. . ." 1 Pet. iii. 18-22.

To see the Cross in its wonderful fitness to the deepest need of man, we must, so to speak, retire from it back to the earliest records of human history; and then from that perspective we shall see very clearly the purposes of God in making His Son an offering for sin, a propitiatory sacrifice for the sins of the whole world.

In the sixth chapter of Genesis it is written: "And the Lord saw that the wickedness of man was great . . . that every imagination of the thoughts of his heart was only evil continually." And this was written of the race of man to whom God had said in the beginning: "Let us make man in our own image!" This same race of man had fallen from bad to worse after the Fall in the garden of Eden, until the moment when the Creator "repented that He had made man . . . for it GRIEVED HIM AT HIS HEART" (Gen. vi. 6).

Here we see sin as a wound to the heart of the Creator. Not sin merely as a lapse from God, or sin in the abstract as a vile thing, but sin in relation to God, grieving the heart of a divine Person who had created man in His own likeness, to have dominion over the earth, and who had rejoiced in His handiwork, and lovingly made provision for the happiness of the creature meant to walk in fellowship with Himself.

Looking upon the fair earth, and the man He had created to rule over it, He sees him no longer a spiritual being with whom He can commune. for he had become "flesh." In their going astray they are "flesh," He said. Then came from the holy God the only decision that could be in accordance with His character, the Lord said, "I will destroy man," or "blot out" as given in the R.V. margin of Gen. vi. 7.

Choosing one family as a new centre, so to speak, for the renewal of the race, He speaks to Noah, and makes known to him His purpose. "I do bring the flood of waters . . to destroy all flesh" (Gen. vi. 17), for "every living thing that I have made will I destroy" or "blot out" Gen. vii. 4, R.V. m.). How the flood came and every thing living was "blotted out" (Gen. vii. 23, R.V.m.) the first chapters of Genesis record, and the extent of the destruction shows the utter ruin of man in the Fall, although originally created in the image of God. And how deep and irremediable was the Fall, is doubly proved, in that even the new race, born from the family of Noah after the flood, is found to have the poison of the serpent still in them, and to be so utterly corrupt, that thousands of years afterwards, in spite of Roman civilization and culture, the apostle Paul gives a picture in Roman i. 18-32, exceeding in blackness even the condition of the days of Noah.

That the poison of the serpent is in the very blood of the race is therefore proved by history, as well as by experience; and that no civilization, and no culture, no moral law, no teaching, and no training, alters the poison of the blood, is plainly seen, both in Paul's indictment against the human race, as well as in the twentieth century record of crime and sin, which is covered over by the artificial civilization of to-day.

The apostle Paul sums up the whole race under sin, and he proves it to be guilty before God, OF SIN against the holy and loving Creator. "I will 'blot out' man," said the Creator in the days of Noah, and He blotted him out by the flood. "I will blot out man" is again the decision of the Creator, as He looks at the fallen race after the flood; but this time by a flood of judgment upon a Righteous Man—His own Son—who in the fulness of time comes to take man's place; and bearing the sins of the world upon Him, He carried the sinful Adam-fallen race to the Cross of death and shame, where lifted up between earth and heaven, as a spectacle to angels and to men, the fallen race is put to death in the Person of its Representative, and adjudged before angels and men as having sinned beyond repair.

A glimpse into this meaning of Calvary is given by the apostle Peter, who shows that the flood was a type of the death of the Cross, in the figure of water typifying the baptism into death, wherein the old creation (Rom. vi. 3-6) is put to death with Christ (1 Pet. iii. 18-21, R.V.); thus

showing that the Son of God came in the likeness of sinful flesh, not only to make propitiation (Rom. iii. 25) for the sins of the world, but to carry in His own Person the fallen race of Adam to the Cross; so that in Him potentially man as a fallen race is put to death, to be recreated by a new life in the image of Christ, the Head of a new race of sons of God (Heb. ii. 5-10).

The knowledge, then, of the ruin of the Fall, is necessary for the apprehension of the marvellous fitness, and perfect remedy set forth in the Cross of Calvary. Potentially, man as the old creation in Adam is put to death in Christ on the Cross, so that in Christ as the Second Adam, he may be re-created, by a (1) *new birth* unto righteousness (1 Peter ii. 24); (2) receiving a *new life* in union with the Lord from heaven (Rom. vi. 4); (3) translated into a new sphere of the kingdom of the Son (Col. i. 14, 27).

The new life is potentially true for every soul, only to become *actually* true, by individual appropriation. The objective facts of the Fall and the Cross as the complementary answer to it, needs to be revealed to each member of the fallen race, by the power of the Holy Ghost. The man who is blameless and upright like Job, needs to be brought to the cry, "Behold I am vile, I abhor myself" (Job xl. 4, xlii. 6). The zealous religious man "touching the righteousness which is in the law, blameless," needs to be brought to say, "I know that in me, that is in my flesh, dwelleth no good thing" (Rom. vii. 18 R.V.). That "there is none righteous, no, not one . . ."

The depth of the apprehension of the Fall determines the apprehension of the meaning of the Cross, in its message, "Our old man was crucified together with Him . . ." (Rom. vi. 6). It determines in *actual experience* the real knowledge of the new birth, and the imparted life of Christ. It determines the extent to which the new life in Christ can be actually brought to full growth, for just so far as the man clings to "one (supposed) good thing" in him, so far the death of the Cross is made void in his life, and so far the growth of the new life is hindered.

The depth of the apprehension of the Fall determines the understanding of the Scriptures, and the eternal fact that they declare eternal verities, as eternally true from the view point of God, and that the Scriptures declare things as they are seen by God, and as they are PROVED by man, when brought into the light of God.

The knowledge of the fact of the Fall lies at the very base of the victory over sin and Satan, for self-deception here is part of the blinding work of the devil (2 Cor. iv. 4), and evil spirits find their home in the poisoned mind, and darkened spirit of the old creation. (See Ephes. iv. 18.) Victory over sin and over Satan is the message of the Cross, but the apprehension of that Cross lies in the recognition of the Fall.

[See Bible Readings, page 28.]

A Word to our Readers.

"They received the word with all readiness of mind, and searched the Scriptures daily whether these things were so . . ." Acts xvii. 11.

IN view of the increasing famine of the pure word of God, and the gospel of His grace; the impotence of the spiritual section of the church; the strife over words, awakened by the wily adversary, for the causing of divisions among God's people, in the face of an united foe; it is laid upon us with intense burden, to appeal to all our readers to give earnest heed to the truths in our pages, and to give TIME in prayer, to seek light from God upon His Word, whether these things are so.

Our earnest desire is to awaken, by any means, the most spiritual part of the feeble church, to lay hold of the equipment of power from on high, experienced by the infant church in Jerusalem, and set before the sons of God as their birthright, in the epistles of Paul.

To this end, we earnestly pray our readers to beware of the devices of the devil, to hinder them personally knowing the truths, which will liberate them into a life of victory, and power.

Some such devices may be as follows:

1. Suggesting that the standard of experience is too high for believers in the twentieth century.

2. Making the mind dull and unable to grasp the spiritual purport of words easy to be understood in normal conditions.

3. Giving pressure of other "claims," which compel cursory reading of truths, which, if prayerfully assimilated by each member of the Body of Christ, means the ultimate emancipation of the Church of Christ, in preparation for His coming.

4. Suggesting the "sacrifice" of passing the paper to another "needing help," before the giver has had time to assimilate the truths needed for personal deliverance.

(5) Arousing discussion over words, phrases, expressions, so as to divert the believer from discovering the spiritual facts *behind the words*, and thus becoming an aggressive power against the daring foe.

(6) Suggesting and magnifying the truths about the devil, and veiling the fact of the perpetual and insistent message of victory over sin and Satan, through union with the Risen Lord.

We appeal to all who know the way of victory to pray that all these devices of the enemy may be destroyed, and his schemes to hinder the Church of Christ from laying hold of Christ's victory, brought to naught.

Finally, brethren, pray for us. ASK that we may be given "utterance" by pen, of all that we hold in stewardship for the Lord's people.

☞ Will Readers kindly take note of Business Announcements on inside front cover.

Prayer, Assurance of Answered

Matt 21:21

Assurance of Answered Prayer.

By the Editor.*

HOW constantly the Lord said "Ask" in all His teaching on prayer. The very word brings us into relation to a "Person." You do not "ask" from a wall or an influence. You must have a *person* to "ask" anything from, for "asking" apart from the person, is empty and valueless.

To "ask" in prayer is much, but it is the answer to the asking which proves dealing with God. Christ did not only say "ask," but "receive." We want *answered* prayer, and prayer answered all the time.

Let us look at some of the Lord Christ's assurances about answer to prayer. First turn to Matt. xxi. 21: "Jesus said unto them, Verily I say unto you, if ye have faith and doubt not, ye shall not only DO what is done to the fig tree, but even if ye shall say to this mountain, Be thou taken up and cast into the sea, it shall be done." It SHALL BE DONE! "AND ALL THINGS, whatsoever ye shall ASK in prayer, believing, ye shall receive." Notice the connection of the word "ask" with the faith that can say to the mountain "go." The Lord does not say you can tell the mountain to go, purely as a word of "command" APART from Him. The word "ask" following the statement about the "mountain," shows that the "Be thou removed" is the result of an "asking," and dealing with God first in PRAYER.

You must never leave out the asking. We are first to "ASK," and then "SAY" to the mountain "Go." There is the "asking" and then the "DOING," or "saying," or dealing with the obstacle we have first prayed about. This is the kind of prayer we want—the prayer that acts upon the transaction first made with God. "Ask," then "say" to the obstacle "You must go"—for God has said, "It shall be done."

So many ask, and then go away, and even forget all about what they have asked, because they think the asking is sufficient. They think God has undertaken, and they have finished with it. But by their dropping the matter they hinder God working, and they wonder why they have not "answered prayer."

ASK! Then SAY to the mountain, "GO." It is this side of prayer that is opening to so many. We have something to do with the outcome of prayer, following it up in *perseverance* and watching (Ephes. vi. 18). We have not only to "ask," but we have got to "*say*." We must ask the Lord, to know His will, and then say to the mountain, "go." The "asking" brings us in relation to a Person, and then we are to direct the effect of the appeal to a Person, upon the specific thing prayed for; then it moves as we pray, and presently the mountain goes into the sea; *i.e.*, it melts into oblivion. "Mountains" of obstacles in front, miles high, so that the way through seems impossible, but you "asked," and in the asking you came into close relationship with the Lord Jesus, who said to His disciples, "You ask" and "I will do." You say, "Lord, I 'ask' you to move this 'mountain' in the path." And He replies, "Yes, child, now turn, and face your 'mountain' and *say* to it 'Go.'" Thus you co-operate with God in its going, by the "word of your testimony," *saying*, "God says it shall be done."

The question therefore comes, "What have you been DOING?" You have been "asking," and you have been LOOKING; but the mountain in your path does not move. Ah, you say, "I suppose I did not ASK properly." Yes, but after "asking" you ought to have been SAYING all the time, "It shall be done," and keeping the "word of your testimony" ringing until that mountain is removed. The Lord wants your co-operation of faith by the word of your testimony, until the work is accomplished. This is the victory of faith which overcomes the world.

In Mark xi, 21-24 we have the same subject in a different setting: "Peter . . . saith unto Him, Rabbi, behold the fig tree which thou CURSEDST is withered away; and Jesus [said] Have faith in God. Verily I say unto you, whosoever shall say unto this mountain, Be thou taken up, and be thou cast into the sea, and shall not DOUBT IN HIS HEART . . ." How are we going to get to the place of no "doubt in the heart"? This way: "All things whatsoever ye pray, and ASK for ye shall receive." You "ask," and in "asking" deal with God, until you have not a shadow of doubt left that God has said the mountain shall go. THEN you can "believe" you "receive," and confidently say, "It shall be done.'

Note again, "Shall believe that what he SAITH cometh to pass." There is more in this SAYING than we have thought, and that is why the devil has had such power to quench us. One of the difficulties, when you talk about this "word of testimony," is the gagged mouth. It is not "polite" to "SAY" in certain circumstances. We are all so tied up with conventionalities

* Address at Eccleston Hall Conference Jan. 10, 1912.

Our civilized conventionality has quenched the "word of testimony" which conquers the enemy, and gives God a way to fulfil His word to the believing believer, "He shall have whatsoever he SAITH."

Sometimes when we try to get a soul to say "victory," the lips cannot form the word, or if they say the word, it is with such a feeble voice! Yet if something else happened, they would have a strong voice. The voice is quenched at the point of victory, you cannot get them to SAY it. All of us have to learn how to get a little more liberty of expression in prayer. Pray aloud in your room, with a view to this. Read your Bible aloud. Say to the mountain "Go," audibly when necessary, because it breaks the power of the hindering Adversary.

Now turn to Matt. xviii. 18, "Verily I say unto you, whatsoever ye SHALL bind on earth, SHALL be bound in heaven." Notice the "shalls!" "And whatsoever ye SHALL loose on earth, SHALL be loosed in heaven. Again I say unto you, that if two of you SHALL agree on earth as touching anything that they SHALL ASK, it SHALL be done for them of My Father which is in heaven; for where two or three are gathered together in My Name, there am I in the midst of them." We cannot put aside the glorious passage, and say it has nothing to do with us. We have no right to the last verse, if we have no right to the preceding ones. We must not sever the words which Christ has joined. We must not cut up the Bible to suit our mental difficulties. If the Lord said "Where two or three are gathered together, there am I," He also said, "Whatsoever ye bind on earth shall be bound in heaven."

But some may say that is for the "church." Are we not each one of us part of the "church?" "Yes, but it is for the church in 'assembly.'" But the Lord says where *two* or three are, in His Name, He is; and does not that make the "church?" The *Head of the church* present, and two or three of the "members" form the quorum for prayer. Is not that enough? It certainly does not mean the outward, visible church, nor a denomination; but it does mean the New Testament "Church," formed of the Body of Christ, consisting of Head and members.

Where two therefore are, and Christ is with them, and they "agree" to "ASK" in His Name anything, they can bind things which God says "Amen" to in heaven; and they can "loose" things also, for God says "It shall be done." It is the "binding" and "loosing" of PRAYER, for it says, "If two of you agree to ASK." You ASK God in the Name of the Head of the church, who is with you in the petition if it is according to His will. You may say, "Father, in the Name of Jesus, we agree to ask Thee to bind that wicked enemy, who is maltreating and injuring Thy people, and oppressing them." Then God says in effect, "Children, where do you want him 'bound?'" And you say, in such-and-such a church, or such-and-such a mission, where he is doing so-and-so. "If *two* of you agree as touching anything that they shall ask," and, "whatsoever ye shall bind on earth shall be bound in heaven—" then God sets His seal upon it in heaven. And on "whatsoever ye shall loose on earth," God sets His seal in heaven, and it is loosed.

May God restore to His people this power in prayer—for it is simply the "authority" of prayer—but it has been strained, and made to appear something extraordinary, or as belonging to a few, when it means just a child's knowledge of the Father, in union with His Son. But you must ask "according to His will." Your praying has no effect on the mountain of obstacle, or on the opposing enemy, unless you have first dealt with the Lord Christ. You ask from a *Person*, and then when you have the assurance from Him, you can turn in the Name and the victory of that Person, and SAY to the enemy, as to the "mountain," "GO, in Jesus' name!"

Now turn to John xiv. 13, "GREATER WORKS THAN THESE SHALL YE DO BECAUSE I GO TO MY FATHER. He that believeth *into* (Greek) Me, the works that I do shall he do." To the weakest members of the Body of Christ, who are believers "into" Christ—*i.e.*, who are *united to Him in faith*, Christ says "the works that I do shall he do." What did He do? Take only two things: Did He not command the demons *not to speak*? Did He not cast them out? And He said, "the works that I do *shall ye do*," and "greater works than these shall ye do." Which way are they done? This way: "AND whatsoever ye shall ASK in My name, I will do." It is, first, close relationship with Him who did the works when He was on earth; then the "asking" Him to *do*; and then, in His name, DOING the works as His instrument; for He must get a voice to "*say*" to the mountain, "go," and to say to the demon, "Go, in Jesu's Name!"

The Lord does not say, "He that is *clever*, he that is *learned*, he that is *great in the church*, he that is *educated*, he that has such-and-such a position? It says nothing but, "*He that believeth into*." He that is united to the Conqueror. If he will only live in that close union with Him, so that he can ASK, with no doubt in his heart, Christ says, "You ask, I will do," because "the works that I do shall he do." He will be asking, and I will be doing, and I will work as far as he asks.

Are we not then responsible for the asking? If

God can only work as far, and as deep as the Church prays, is the Church not responsible for NOT praying? It seems as if prayer made the railway lines, so to speak, for God to work. You may not ever see the answer, but you have done your part; you have ASKED. How much, then, have you ASKED? If you ask, ask, ask, then you are making a way for God to work, work, work.

As to the groundwork for this, which looks so simple on the surface, you will find the main condition for answered prayer in John xv. 7: "IF YE ABIDE IN ME, and MY WORDS ABIDE IN YOU, ye shall ASK what ye WILL, and it SHALL be done." Your *will* comes in here. When you "ask," He will only do what you WILL shall be done; and this cuts away superficial praying. Prayer here does not mean merely talking with your tongue. Your "asking" is not of account unless your will is behind it, and unless the fuel for prayer, of God's own word, is deeply incorporated in you. There are some things you cannot ask for, because you do not want them done; that is, enough to *give yourself for the fulfilment of the answer*, at any cost. You may say the words with your lips, but your *will* does not go with the words.

Now God says you shall ask what you WILL, and it shall be done. It means the surrender and the active co-operation of your will. Your whole will must go into the "ask," and into the prayer, saying, "I do *choose* that it shall be done, and that at any cost to myself. I put my whole will into it." Then God is able to say, *it is done.*

This brings us TO PRAYER IN THE WILL. It is not what you "feel" but what you "will." Whatsoever ye shall "ask," and whatsoever ye "will." So the asking must carry with it the will; *i.e.*, you want deliverance on a certain point, then you must add to your "asking" God to deliver you, the *will* that it shall be done; *choose*, and say that it shall be victory. God works with that will in a moment, and victory comes. It is most important to understand the co-action of our will with God's working in the answering of prayer.

The passage in John xvi. 23 brings us to the HOLY SPIRIT AS THE INSPIRER OF PRAYER: "In that day [Pentecost] ye shall ask Me no questions if ye shall ask anything . . . hitherto ye have asked nothing in My name; ask, and ye shall receive." The greatest effect of the coming of the Holy Spirit into the human spirit, is the stream of prayer pouring out of that spirit, with power to "ask" without effort or strain; a stream of prayer, as it were, as if the spirit was opened wide toward God.

Let it be emphasised again and again: THE LORD CHRIST HAS GIVEN ASSURANCE OF ANSWERED PRAYER. The passages we have read gives absolute assurance of answered prayer. We need to get into us the fact that GOD MEANS TO ANSWER PRAYER. God wants to answer prayer, God's *purpose* is answered prayer.

If prayer is an absolutely necessary condition for God to fulfil His purposes, then at the close of the age in which we are in, PRAYER is of special importance to God. For instance, Daniel read in books (Dan. ix. 2) that the time had come when certain prophecies were to be fulfilled. Did he say, "They will be fulfilled anyhow?" No, he *set himself* to pray that they should come to pass. So for this present age, God has foretold things that are to come to pass, but He needs those who will read His word to "understand the will of the Lord," and then *pray* that His counsel shall come to pass. This may be the meaning of the prayer of the Spirit, and of the church, in the book of Revelation, "Come, Lord Jesus, come quickly." Why should that sentence be given for the church to pray, when it is already said that He is coming? Take this principle of God's need of prayer to fulfil what He has purposed, and trace it through the Bible, and you will find all through the ages God had some souls praying and watching unto prayer, at the time foretold for the fufilment of God's purposes.

At the time Christ came in His first advent, there were a little company in the Temple praying, who knew that God had promised the Messiah, and that the time was at hand. And when the time is at hand for the Lord Jesus to come the second time, there will be an oppressed church crying, "Avenge us of our Adversary" (Luke xviii. 3), and "Come, Lord Jesus, come quickly."

We must *continue in prayer*, for God to *continue working out* what has been asked of Him. "Praying always with ALL PRAYER, and watching thereunto with all perseverance."

Then there are CONDITIONS NECESSARY FOR GOD TO ANSWER PRAYER: Abraham knew this, and in that story of his pleading with God for Sodom, we find he was seeking to understand the conditions upon which God would save the city. He said, "Lord, if this, and this, will you save it?" Paul said, "Be not unwise, but UNDERSTANDING what the will of the Lord is." You must seek to understand, and get to know from the Lord, what are the conditions upon which He will deal with such-and-such a thing, just as Abraham did. In Sodom's case the conditions were not there, they could not be met, so Sodom was not saved. It is a great lesson. After you have prayed for a specific thing, enquire, "*How* will the Lord do it?" So that you may follow on in prayer.

There are some things of which, in the abstract, you can always be certain of God's will, and ask without a doubt; *e.g.* "The Son of God was manifested to destroy the works of the devil." You may ask God to destroy the devil's works, and believe that He will do it; but HOW you cannot always tell. We have said that Abraham reverently questioned the Lord as to the conditions upon which He would save Sodom, before he could ask in faith that the city would be spared, so if you want to be intelligent in prayer so as to be *always answered*, you must give yourselves to prayer in the same way. As you walk with God you do get to know. When you have learned a little of God's way of working, and someone asks you "Do you think I might ask God for so-and-so?" you know at once that there are certain conditions missing, and that God cannot work until they are put right. *Over all specific need give time first to find out the conditions*, upon which God can answer you.

You are burdened, say, about a Mission Hall, and you pray, "Lord, pour out Thy Spirit upon that hall, and do a mighty work of grace." You have "asked." Now you pray, "Lord, what are the conditions upon which you can do this?" Then you begin to pray over the circumstances—there is jealousy, it may be, between workers. That needs to be removed. Then you pray, "Lord, destroy that jealousy between Thy children." Again you pray on the other facts you know, until all is prayed over in detail. You will find so much to pray about this, and that, and the other, until you have prayed for that Mission Hall and its affairs through and through; and *as you are praying, God is working*, even though you may not see it, for He says, "Ask . . . I will do." You are making the lines—or ditches—for God to work. Before you began to pray about that jealousy between the workers, there was probably no prayer specifically dealing with it. The Lord was waiting for someone to "ask." He works *with your prayers*.

It is a great lesson, too, how Daniel sought to "understand." After his long time of prayer, the whole result of it was, so far as he was concerned, that a messenger from God came to make him "skilful of understanding." Then Daniel was simply told that he was to stand in his "lot" at the end of the age. He *saw* no "answer to prayer" at the time, in any special way, but he "understood." One great result of his persistent prayer was the record that he wrote of God's future purposes; and the unveiling of the "great warfare" in the unseen realm between the hosts of light, and the hosts of darkness, *over the one fact of God sending a messenger to make only one man "understand"* the "Scriptures of truth," and through him to make the same truth known to His people in ages to come, *even unto this very day*.

The vaster your prayers, and the more world-wide they are, so to speak, the more tremendous the forces set in motion in the unseen realm; and *the longer God is working them out*. If you ask a little thing, God can do that quickly, and many of the Lord's people are so happy if they get one thing "answered" in their daily life. Then they "ask" other small things, and think they understand "prayer," whilst they do not see how they might be brought to understand God's purposes, by the teaching of the Holy Spirit of the will of God, and pray prayers that would go right down to the ages, in God's working out of His plans. (See Rev. viii. 3-5).

Do not undervalue "answers" in the little things of daily life, for they serve to confirm your faith, but God wants you matured in the spiritual life, so that you have the knowledge that your *prayers are answered*, without the need of having little "evidences" to keep your faith alive. Your knowledge of God's answer to prayer in His will, can grow so clear, that if you do not see a trace of "answer" for a prolonged time, you know your prayers have been heard. Answer to prayer is as sure as cause and effect can be. If you pray for certain things *in line with God's will and conditions*, you are as certain of the answer as the working of cause and effect in other directions.

God wants men and women who can pray for the church of Christ, according to God's purposes for her, as revealed in His Word, that it will take all the millennium for God to work out the answers to those prayers.

In the light of this we can see that God's purposes for the closing of the age, and the coming of Christ, and the millennium, and all that belong to these tremendous facts, NEED PRAYER FOR THEIR FULFILMENT. God needs some of His children to pray for the whole church, and the whole world with spiritual intelligence, and tenacious faith, things that it will take time to answer because they are so vast. Then as you ask for the church, it brings in faith for the smaller details of life, so that you may see the Lord moving the difficulties in your environment as you pray, and you will be praying your way over everything, step by step, and seeing God work.

May God teach us how to quench the fiery darts of the wicked one as fast as they fall, by the weapon of prayer and faith. Let us take these passages to God, and say, "If God will teach me this, then I will give myself to God to learn to pray." Then the whole Church of Jesus Christ will feel the power of every child of God who learns how to WORK BY PRAYER.

Devil, Methods of

The "War of the Ages."

The Wiles—or Methods—of the Devil.

By Evan Roberts.

WHAT is a wile of the devil? It may be his strategic way of approach; it may be his cunning way, and his *ruse* made up of a combination of truth and lies, set in operation to fulfil his purposes. The wile with Christ in His second temptation, was to ask Him to exhibit His great faith in God, and thus carry out His self-destruction. The devil said in effect: Cast Thyself down from the pinnacle of the Temple, and the angels will save Thee; but in truth he meant: Cast Thyself down, and thus *slay* Thyself.

Wiles re ignorance.

Believers should know that there are wiles in existence to keep the spiritual souls in ignorance. This state of ignorance makes the powers of darkness bold to attack, for the believer is not watching. Where in the Scriptures does it say that Christ watches *instead* of the believer? Did not Christ say: "I say unto YOU, watch!" And Paul: "Be sober, be vigilant"—on guard. If *God* alone is doing the watching, what does it matter whether we are watching or not?

The wile about "works."

The devil pushes the Christian worker to do good work, "go in," says the devil, "for a vast amount of good work;" but the voice is not detected as that of the devil's. The believer obeys; and the devil rejoicingly says to himself, "Go in for a vast amount of good work, and break down in health." Christian workers are LOST in good works, no time for prayer, for the Word, for study, for rest. Thus they go on, unaware of the wiles in operation to break them down in health, and rob them of higher good. One of the buttresses of this wile will be a flattery of their good works.

Wiles about Prayer.

There are wiles in operation around the prayer life, around the Bible reading time, around the believer's studies, their social intercourse, their religious work; whether it be preaching the Word, uttering a song, visiting the sick, inspecting prisoners, in open-air work, etc. For instance, the apostles saw it not fit to serve tables. "Serving tables" was Satan's wile to hinder them from giving themselves to the ministry of the Word and prayer. Serving tables was a good work, but it would have been evil for them to do it, when they could give themselves to prayer, and the ministry of the Word.

Wiles about service.

There is a temptation to go to a lower service, although that be a very high and honourable one. Note the qualifications needed in the men who were to serve tables: men of honest report, men full of the Holy Spirit, men full of wisdom. And again, these were to be appointed *over* the business. The wile is to get the believer to do the lesser good instead of the greater. Just as there is a choice between good and evil, so also there must be an acute discrimination, in order to choose between good and good. The devil's wile may be even now in operation to get the believer down to, and to keep him in the lesser good.

There is a wile to lower conversation from a higher to a lower degree of good. The prayer time Satan would have in conversation, and again conversation turned into general talk; and then this general talk turned into idle words and disputings; and this again into friction and open rupture—that is a descent from the higher good to the lesser, from the lesser good to evil, and from bad to worse; and then Satan rejoices that his wiles have succeeded.

Wiles of many kinds.

Whatever is good, there is a wile in operation to carry out the opposite. If there be *unity* there is a wile in operation to make division. If there is *liberality*, then the wile is to stay the generosity, and to give a touch of hardness and to close the spirit. If there be *revival*, the wile is to bring about stagnation and death in the church.

The devil hates all good, and verily there are wiles in operation to exterminate all good. If there be utterance with unction, the wile is to hinder the entrance and reception of the words; then the words have to be hewn out, so to speak, and in the believer arises the desire that prayer may be made on his behalf that "utterance" may be given unto him.

Wiles regarding volition and state.

There are wiles around the actions which arise out of volition and state. Note the difference between action arising from (*a*) volition, (*b*) state, *e.g.*, a man says, "I *will* to be silent." The truth is he cannot speak; either he has no spirit for conversation, or is ignorant of the subject under discussion. A man wills to put on a solemn countenance, but it is a farce; he cannot be other than solemn, if he were to test him-

self he would discover that he could not smile or laugh, even if he *willed* to do so and tried. Volition comes in *when you have an option*, or alternative, *e.g.*, when you are able to sing, or to refrain from doing so; then you can will to sing or *not* to sing.

Detection of wiles.

Victory over the wiles of the devil can be had by detection. Detection enables the believer to frustrate the objective before it gets into operation. Guy Fawkes intended to blow up the Houses of Parliament, but his wile, or strategem, was detected, and this undid the whole of the plot—commonly called the "gunpowder plot."

Mark the difference between wiles and the objective of the wiles: to detect the wile enables the work to be destroyed before it is fully executed.

Mark the difference between undoing work done, and hindering work being done. The Church is generally conscious of the devil's work only *after* it has come to full fruition or development. Therefore we need to know (*a*) The possibility of a wile in operation. This needs experimental knowledge in order to detect. (*b*) Signs of a wile in operation, *e.g.*, if the objective of the enemy is to cause impatience in the believer, then there will be wiles in operation to bring that about, and if a person is a little inclined to impatience at some time more than others, then let the believer be on guard lest the irritation be the effect of the assault of the enemy. And this is the time for special self-control, for at this time the enemy may use the nearest and dearest to attack.

Attacks may come through letters, or possibly, by neglect of health, and this is the time to pray off all the enemy's attacks, both direct and indirect, on one's patience. Knowledge of his wiles is conducive to watchfulness.

The way to get victory over sin is not only to fight sin itself, but also to fight Satan, and the powers of darkness who stir up the evil nature.

Then what is gained by detecting a wile? The detection enables the believer to bring into operation all possible forces to carry out the destruction of the objective of the wile.

For instance a large town mansion is in charge of servants. One night they detect suspicious persons about the place. Later on they perceive them to be burglars intent on robbery. What will the servants do? Deal with them alone? No! They ring up the Police Station, and bring to their aid all possible constabulary force. So also must the believer "ask," and let God "do"—that is, the moment a wile of the devil is discovered, let him ask God to come to his aid to carry out the destruction of the work of the devil.

"*The Lord rebuke thee, Satan.*"

Some light on Zech. iii. 2, and Jude 9.

In Jude we have described the attitude of the unfallen angels to Satan as being of the same rank as themselves. Michael could only say to him, "The Lord rebuke thee." Michael saw that Satan was in the wrong, and in the language he used to him we may see the attitude of the angels to Satan and evil spirits. In Zechariah where Satan stood at the right hand of Joshua ready to accuse him to God, it was the Lord Himself who initiated the rebuke, and said to him, "The Lord rebuke thee, Satan." For He saw that the accuser was standing, ready to pour out a stream of accusation against Joshua. The believer JOINED TO THE RISEN CHRIST, according to Heb. i. 14, is in a higher position in the spiritual realm than the angels. Paul said that the "saints" were to judge the world, and added, "Know ye not that we shall judge angels" (1 Cor. vi. 2, 3). The believer joined to the Risen Lord is "raised with Him" and "made to sit with Him" in the heavenly places, "far above all rule," etc. (Ephes. i. 21-23, ii. 6). If the Lord said, "The Lord rebuke thee, Satan," the believer in union with Christ may also say, "The *Lord* rebuke thee, Satan!"

In Jude it is said that Michael did not dare to bring a railing judgment against the devil. The word railing means to *scoff*, to *deride*, to *mock*. And this teaches us that even in regard to Satan, there must be justice. No "railing judgment," or language must be used towards him. It is no little thing to impute wrong to another, and there must be justice even to evil spirits. God is a just God, and if the believer wrongly blames evil spirits, he falls into sin. This means that there must be no language, nor careless words about the powers of darkness. Those who use wrong language against Satan will suffer for doing so. If we say they are wicked, that is true; if we say they are deceitful, that is true; if we say they are unclean and foul, that is true; but we must bring no false accusation against them. All words about them must be in accordance with truth. What is said about them and against them, must be just, and spoken in the *right spirit*. It must not be a "railing judgment."

Even in the background in conflict with the powers of darkness, we must use true and just language, otherwise any language used might come out at another time, and thus give them occasion for attack through others. This is in accord with the Lord's words about "idle words," for which He says there is a day of judgment; that is, that every idle word will certainly bring its consequences.

Prayer

2 Cor. 10:3,4

The School of Prayer and The Lord's Watch.

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

Prayer a Divine Necessity.

By Evan Roberts.

WHY SHOULD THE CHURCH PRAY? Is it because God permits it for the growth of the Church? COULD GOD DO WITHOUT IT? Is it not an indispensable factor for God's workings in a certain realm of the moral creation? If one thinks it is only that God permits it, that it is *good* for one to pray; and that He can go on just the same, whether we pray or not; then this would shake the basis of prayer.

PRAYER IS A DIVINE NECESSITY. Just as in clockwork, the clock cannot go unless it has its mainspring wound up. So also with God; He cannot act in a certain realm without prayer. That is why the devil says, "If I can stop the Church praying, I can stop God 'doing'!" (John xiv. 13.)

There is value in the *expression* of prayer. What is the meaning of "Ye have not because ye ask not"? Is it God's unwillingness—*i.e.*, you shall not "get" if you do not ask? Or is it that God sees the need, and He cannot meet the need, until that prayer is made? The cycle of prayer moves in this wise: (1) God wants a thing done; (2) He moves the believer to pray that that thing might be done; (3) God does it in answer to that prayer.

If God can work without prayer, just as if prayer did not exist, then prayer is a false note in the divine economy.

Prayer *is* necessary for spiritual growth. It may not be so much through the actual *asking* in praying, as through the *causes* of prayer, where you have to wrestle in the background to find out what to ask, and carry out in prayer to the end, the thing you are burdened about. The thoroughness with which you ask, is the thoroughness with which God works.

There is a thought abroad in the church: "Oh! God works so slowly." He does not. HE WORKS ACCORDING TO THE PRAYERS OF THE CHURCH, and according as there is co-operation with Him. Did God work very slowly in Egypt in delivering the bound nation? He did not. He worked for a prolonged season in getting the instrument ready in the wilderness—forty years. Moses was forty years in Egypt getting all the human wisdom he could learn there, and God took in the wilderness forty more, stripping him of the false wisdom, and getting him to understand divine wisdom. Because of the dullness of the human mind in grasping Divine things God has to take a long time in getting the instruments ready, but then God's work is rapidly done when the instruments see to it that the divine conditions are fulfilled. There must be conformity to the laws of God before God can work; and according to the absolute conformity to God's will and laws there is a fulness of operation.

If God can do things without prayer in the church, why does He not carry them out in His own time instead of delays and hindrances? Paul said, "Satan hindered me." And why does God lay a complaint against the church that she does not pray? And why does He invite the Lord's remembrancers to give Him no rest? Why did Christ say, "Pray ye the Lord of the Harvest to send forth labourers?" Why did He not send them apart from prayer?

The moment the believer recognises the value of prayer, as a divine necessity for God to work, then he will find that the powers of darkness will attack his prayer life, to check it, or to hinder, or to stop it. He begins to pray for a certain thing, and according to his spiritual growth and understanding, he sees so much that God only can do, so much that man has to do; and then that the devil will interfere to stop the man complying with the divine conditions, and therefore hinder the Divine operations.

Then as a sort of "superintendent" or "watchman," seeing the situation as a whole, and the thing to be done, he "prays" so that God may be able to keep working—*i.e.*, he prays away the block from man's side; prays away the devil's interference; *e.g.*, someone lacks understanding, then he must focus prayer there until that man understands. The man possibly does not grow in knowledge, for the devil now attacks this man. Then the spiritual believer must resist the powers of darkness in their interference with this person, in their hindering him understanding. The praying man sees the work as a whole, and where it is hindered, and where it prospers, hence his prayer life is governed by vision.

This knowledge in prayer is the result both of training through experience, as well as revelation.

How does prayer affect the devil? It binds him, it stops him speaking. Christ suffered not the demons to speak. The prayer itself has no power of itself. Prayer to God, apart from God is of mere verbal value. The true value of prayer lies in its answers. By prayer God is enabled, according to His laws, to carry into effect what prayer asks for.

If we pray a "destructive" prayer, such as "Lord, destroy the devil's works in that man," that prayer becomes operative in that you have given God a basis to work, according to divine

law; and then God is free to work, as it were, because His laws have been recognized. You have appealed to Him for the destruction of these things; He has willed that these things should be prayed over for destruction, and you have done it. Then God says, "that is not enough, you have not ASKED enough."

The next question is: *How* will God destroy them? for there are factors in the destruction of these things. This is where experience and revelation are needed as to how to pray.

What of prayer in relation to the state of believers in England? There is need of prayer that all believers may know where they stand spiritually; and to pray them into the right place; prayed out of deception, prayed into their blessing. But first of all we must know how we ourselves stand spiritually. For if *we* are in the mist ourselves about our true spiritual condition and position, how can we see clearly for others?

How will the devil interfere with prayer? He will stop prayer by resisting the leisure and rest necessary to pray; he will burden Christian workers with "good works"; he will keep them doing the lesser good instead of the greater. All good is good, but doing the lesser good when it is possible to do the higher, is SIN. The *doing* the lesser is sin, not the good in itself.

Some ask why such a "dryness" in prayer? It matters not whether "dry" or "dewey"—it proves nothing about the nature of the prayer; it has nothing to do with its quality. The dry prayer may be of more value than the "flow," because it may be made in the face of intense opposition.

Believers should not confuse prayer with worship. We should look upon prayer as a business transaction between the soul and God.

What is the cause of wandering thoughts in prayer, and lack of concentration? Is it natural, or is it the work of evil spirits? The point is not to trouble about it. Suppose a man kneels down for prayer, and he cannot think, and in the middle of his prayers his thoughts have gone off in imagination, absolutely away from prayer. It may not be the *time* for prayer, it may be he has not the knowledge for prolonged prayer. He may be there without a definite burden for prayer, or there may be something occupying the mind and spirit stronger, or perhaps, higher than prayer. The spirit may be in great spiritual conflict, and the work now to do is to fight the spirit through into liberation and ease. As the spiritual believer matures, he will be enabled to keep himself in such victory, that the spirit will manifest itself through the mind in prayer. The spirit may be engaged in wrestling for mastery, or for some special work, and this causes a lack of concentration for prayer. God only gives His unction on the right work, at the right time, for the right purposes. It may be lack of fight which stops the prayer. If the believer were to fight he would possibly loose his spirit from the conflict and thus have all spirit forces for praying purposes. Man has a body, a soul and a spirit, and the great factor in "all" prayer, is to keep the spirit perpetually dominant over both soul and body. Then the spirit part is strongest; stronger than the physical and mental, and this enables the believer to mind the "things of the spirit" (Rom. viii. 5).

It is not easy to keep the spirit ruling all the time, because of the many things to fight in order to keep it there.

The spirit may be burdened or bound, or weighted, which makes speech difficult (Eph. vi. 19). If there are burdens engaging the spirit, the work is to release it as quickly as possible, so that when it is free, all its *forces* can pass through the mind in prayer.

The spirit needs to be kept strong all the time. If the believer is free, and keeps the spirit in the right place, then he has all the strength of the spirit on the side of prayer. If the spirit is very much engaged in conflict, there will be so much less freedom for prayer. If when you go to pray, the spirit is in intense conflict and the mind wanders, then it is because a controlling factor is missing, which is another explanation of wandering thoughts.

When the spirit is engaged in conflict, it should be *disengaged as quickly as possible.* The more spiritual a person becomes, the more liable is his spirit to be engaged in warfare against the powers of darkness; and the more it is liable to be engaged, the more is his concentration liable to be affected by it. When there is lack of concentration in prayer, the believer should know whether his spirit is engaged or not. If so, let him leave the prayer alone, until the spirit has fought through. The chief thing then is to fight, and not prayer, unless he can by prayer disengage his spirit.

How will a man know whether his spirit is disengaged or not? By observation. How can he know whether he is *physically* bound or not? He should be able to read his spirit, and know everything about it, as much as about the body or brain. How can there be knowledge about wandering thoughts? Is it not the inability to concentrate, and you see the evidence. It is the same with the spirit.

You say, "I cannot concentrate in prayer and my spirit must then be bound!" That may be *one* cause. Very often we have to learn through experience. Our spirits may be bound, yet we may not know it at all; so we must get the experience in order to teach us. Now when a

man is physically taxed, he knows it because he has a criterion to go by. Since prayer is so governed by the spirit the believer must have a criterion to judge by whether his whole being is normal or not, and if he discovers that he is abnormal, then this fact gives him knowledge for prayer. Through this the spirit becomes a most powerful factor for his own victory, and a revealer of the needs of the church.

Prayer Problems.

We give the following replies to the prayer problems of January. In response to request we shall give "Problem" and answer together, in future issues.

1. WHAT SHALL I DO WHEN I FEEL DRY, AND UNABLE TO PRAY?

May it not be an assumption on your part to say that you have been "unable to pray"? You may be unable from the standpoint of the "flow," and possibly you are afraid to "make" prayer, as this would bring a charge on you from the Accuser, saying it was self-effort, and a movement of the old life. True, this "making" would be a "self-effort," but a *pure* self-effort, and legitimate also. Be not afraid of "making" prayers. It is possible that all the while you were "able to pray," but you were afraid to launch out into the aspect of prayer, which demands prayer at all times, and at all seasons, and with all perseverance, whether you be "dry" or whether it be with conscious unction.

Remember this, that you cannot create the *feelings* you desire to have, but you have absolute control over your volition; and this aspect of prayer demands prayer from volition and not feeling. *Will* to pray, and pray regardless of feeling. If "feelings," or unction, come, rejoice; if they depart, then stay not prayer. Pray, dryness or no dryness. Dryness should make no difference to prayer. Do you say: "I feel dry, and unable to *work*; I must therefore give up *work*"? Then why do you say: "Because I feel dry I must give up prayer"? Believers should be lifted out of this reliance upon doing things only when they *feel* they can. They should learn to live in the realm of will. Dryness should be no hindrance to prayer. ". . ask what ye *will*" (John xv. 7).

2. WHEN HINDERED IN PRAYER BY SATAN TAKING AWAY THOUGHTS AND WORDS, WHAT CAN BE DONE TO STOP HIM?

The mind in a normal condition should be able to retain thoughts and words. Generally the losing of thoughts and words is a sympton of deceiving spirits having some hold upon the mind. There are other causes, such as a great spirit burden which necessitates the life being held in the spirit, and until relaxation comes, the mind is not free; but this only takes place in very advanced spiritual believers.

Another cause is a lack of training. If there is a lack of concentration in other works and studies, how can there be concentration in prayer? Again, another cause, when a believer goes to prayer because it is "duty," whilst something else, some problem, or some work presses on his mind. Then his mind will revert to the thing uppermost in his mind.

When there is tiredness or sleepiness, the former may come from overwork, physical, mental or spiritual; and the latter often comes from close or bad ventilation. These causes would be sufficient to make the mind wander, but assuming that it is *Satan* taking away thoughts and words, then he can only do this through possession.

The way to restrain him, and to stop him, needs a vast amount of knowledge and understanding before it will end. Possession must be understood, its causes, its manifestations, its symptoms, its effects. Then if it be possession, pray God to cause you to understand, and as you understand and get rid of possession, the mind will regain the true normal. In this case the believer should at once take the attitude of refusing all ground to evil spirits, and that he stands on Rom. vi. 11.

The School of Prayer and the Lord's Watch.

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

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

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 brief condensed petitions for the need of the Church of Christ as a whole, and which we give, relying upon the Spirit of God to unite in prayer, the intercessors who read these pages.

For the Body of Christ as a whole.

That real "fathers" may be given to the Church of Christ, able to care for the state of the Church (1 Cor. iv. 15).

That many "teachers," able to transmit the *truth of God* in purity, may be given to the Church at this time.

That the Church may be convicted of the *sin* of not resisting the devil; and the *sin* of not praying against the devil in view of 1 Tim. iv. 1-3.

The "Overcomer" Aggressive Work.

That the truths in the pages of the *Overcomer* may be made effectual in the

Awakening of the Church

to take the aggressive against the powers of darkness, by the power of the Holy Ghost.

The Opium Traffic.

Continue in prayer about the Opium Traffic.

For the Mission Field.

That a spirit of prayer may be poured on the Homelands for the Mission Field.

That the terrible famine of money for the Mission Field may speedily pass away, and an abundant harvest of gold and gifts brought to God's treasury, that the need of the Mission Field in financial matters may be satisfactorily met

For Individual Members of the Church.

That all who are ensnared by evil spirits may be set free, and become useable for God in the deliverance of others.

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

To pray against divisions and partitions between the true members of the Body of Christ, brought about by the work of the devil.

Cross and Fall

Helps for Teachers.

"Rightly dividing the Word of Truth."
2 Tim. ii. 15.

The Cross and the Fall.

I.—How the "Fall" came about.

1. Through the lie "ye shall be as gods . ." Gen. iii. 4, 5.
   Satan did not say "If you accept my lie, I can make you like devils."
2. "As the serpent beguiled Eve . . *thoughts* . . 2 Cor. xi. 3 m.
   The "Fall" began in the "thoughts," mind, intellect.
3. *Ended* in "flesh."
   "In their going astray they are *flesh*," Gen. vi. 3, R.V. m.
   The Divine outlook: "The Lord *saw* . . ." Gen. vi. 5.
   The Divine regret: The Lord repented, v. 6.
   The Divine grief: "Grieved at His heart," v. 6.
   The Divine decision: "I will destroy—blot out—man . ." v. 7.

II.—The judgment on the fallen creation.

'I do bring a flood of waters . . to destroy . ." Gen. vi. 17.
"I will 'blot out' man . . ." Gen. vii. 4, R.V.m.
"Every living thing was blotted out . ." Gen. vii. 23 m.

III.—The way of escape.

1. *God's witness.*
   Noah a preacher of righteousness. 2 Pet. ii. 5.
2. *God's provision.*
   "Make thee an ark." Gen. vi. 14.
3. *The way of faith.*
   "By faith . . . Noah . . . prepared an ark." Heb. xi. 7.

See { The hidden group. Gen. vii. 7. / Borne on the waters. Gen. vii. 18. / The ark resting. Gen. viii. 4. / The new world. Gen. viii. 12-20 } The day the ark rested was the day and month on which ages afterwards Christ rose from the dead.

God fulfilled His word, "blotting out ' man, but saved the few.

IV.—The anti-type.

1. *The fallen race.* See Rom. i. 18-23.
   The universality of sin. Rom. iii. 9-19.
   The verdic on sin. Rom. v. 12.
2. *The substitute on Calvary.*
   (*a*) The Representat ve Man . . . Rom. v. 15-20.
   Made sin for us. 2 Cor. v. 21.
   Bare our sins. 2 Pet. ii. 24.
   (*b*) "Our old man crucified with Him." Rom. vi. 6.
   (*c*) The new creation. 2 Cor. v. 17.
3. *The Apostolic version of the flood.*
   (*a*) Eight souls safely through water. 1 Pet. iii. 20 m.
   (*b*) The anti-type. 1 Pet. iii. 21, R.V. m.
   "Baptized *into His death*." Rom. vi. 3.

N.B.—Figure of the *flood* to "blot out" fallen m n.

V.—The experimental condition of the fallen race.

1. The intellect fallen—"earthly, natural, demoniacal." Jas. iii. 14-15, R.V. m.
   "Darkened in understanding," Eph. iv. 18.
   "Wisdom of the world . . ." 1 Cor. iii. 19.
2. The "wheel of nature" set on fire by hell. Jas. iii. 6, R.V.m.

VI.—The effect of the Cross.

"I will destroy the wisdom . ." 1 Cor. i. 18, 19.

VII.—The enemy of the Cross: Satan.

Satan's lies are directed to the nullifying of the Cross, because it deals with the material he works upon—the "armour" of the fallen nature in which he trusts. Satan's lies are as fo lows:—

(*a*) *No "Fall," so as to keep the fallen creation covered over.*
S:e Gen. iii. v. "Ye shall be as *gods*."
(1) *Same cause as himself*—"I will be as God." Isa. xiv. 14.
(2) God's judgment—"God spared not angels when they sinned . . . cast down . . ." 2 Pet. ii 4.

Note.—Satan's pride brought about his own fall, and this poison of sin was inserted into the pair in Eden by their acceptance of his lie. Same poison in fallen race all along: "Shall be as *gods*" Will bring about judgment again, if not confession of sin, and take the way of salvation.

(*b*) *No inspired Word of God, because it is the sword of the spirit to conquer him.*
See Christ in wilderness: "It is written," Luke iv. 10-11.
Satan conquered by the Word. Luke iv. 12.

(*c*) *No sin, because sin is thereby covered over and called good.*
Only confession of sin can bring the salvation of a Saviour. 1 John i. 8, 9.

(*d*) *No Cross of Atonement because only by the Cross can man escape.*
Only by Blood of the Cross can sin be removed, and the "Accuser of the brethren" silenced. Heb. x. 14; Rev. xii. 10, 11.

(*e*) *No "Deity in Christ," because demons subject to him.*
Demons subject to the God-Man: "Thou Son of God." Matt viii. 29; "The Holy One of God," Mark i. 24.

(*f*) *No judgment, no hell, therefore men may do as they like.*
But see Rom. ii. 5, 16; ii. 11, 12.

(*g*) *No salvation necessary. Fallen man tries to live for God.*
But Christ said "Ye *must* be born from above." See John iii. 5-10.

J.P-L.

Be Sober; be Vigilant.

"Let us not sleep . . . let us watch, and be sober."—1 Thess. 5,6.

In the Greek the word sober has two aspects, one in regard to vigilant watchfulness, and the other in respect to the mind, and its attitude toward various things.

I.—Sober, as meaning vigilant watchfulness.

(1) In respect to the Lord's coming:
"That day overtake you . . . let us watch and be sober" (vigilant). 1 Thess. v. 4-8.
Note the soldier attitude, v. 8.

(2) In respect to the Adversary:
"Be sober, be watchful (A.V. *vigilant*) your Adversary . . . withstand" (*resist*, A.V.). 1 Pet. v. 8-11.
Watchful: { 1. The Lord's coming / 2. Satan's coming } sober to recognize both.

II.—Sober as meaning an attitude of mind.

(1) Sober-minded in respect to self-estimation:
"Not to think more highly . . . think soberly." Rom. xii. 3

(2) Sober in words:
"Words of truth and soberness." Acts xxvi. 25.

(3) Sober in dress: "adorn . . . sobriety." 1 Tim. ii. 9.

(4) Sober in life and character—all classes:
"Aged men . . . grave, sober-minded," "young women, "young men." Titus ii. 2, 4, 6.

(5) Sober in service of God:
"Bishops . . . sober-minded, orderly," 1 Tim. iii. 2.
"Bishop's wives . . . also." 1 Tim. iii. 11. All in *view of the Adversary*. See vv. 6, 7. and passage vv. 2-11.

(6) "Sober-minded" necessary for unceasing prayer:
"Be sober unto prayer." 1 Peter iv. 7.

III.—How to be sober.

"*Gird up* the loins of your mind, be sober and hope . . ." 1 Peter i. 13.
"Live soberly, righteously . . . looking for . . ." Titus ii. 12.

The exhortation to "gird up" the "mind" shows the *mind* under the control of *volition*. It speaks of *action* not "passivity of mind" or non-use. It means "sob:r" thinking.

J.P-L.

Light from Calvary (vii.)

Some Notes on the "Word of the Cross" Booklet for young Christians.

The Gift of the Holy Spirit.

WE have now followed step by step, in the pages of the little Booklet, "The Path of Life," "From Darkness to Light," and "From the power of Satan unto God" (Acts xxvi. 18). We have traced the wonderful story of how "God sent His Son" (page 2), and how He suffered, despised by men, and then "wounded for our transgressions," and "bruised for our iniquities" on the Cross of Calvary (page 3). Then we read of "The Resurrection of the Lord Jesus" (page 4), when he was raised up from the dead and given a name above every name, "whereby we must be saved."

After this we read the message of God to sinners, calling on them to "repent" (that is—*change their minds* toward God) (page 5); how the death of the Lord Jesus was a "propitiation" (page 6), bringing about "reconciliation" (page 7), "remission of sins" (page 8), and entrance (or "access") to the very Throne of God, "made nigh by the Blood of Christ" (page 9).

Now we come in page 10, to the most wonderful gift of God next to the gift of His Son to be our Saviour—the gift of the Holy Spirit.

(*Page 10 of the Booklet.*)

"THE HOLY SPIRIT."

—*Luke xi., 13.*

Christ hath redeemed us from the curse of the law, being made a curse for us, —*Gal. iii. 13.* That we might receive the promise of the Spirit through faith.—*Gal. iii. 14*

No man can say that Jesus is the Lord, but by the Holy Ghost.—*1 Cor. xii. 3.* The things of God knoweth no man, but the Spirit of God. Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God.—*1 Cor. ii. 11, 12.*

The Lord Jesus died and rose again and went back to Heaven, and received from the Father (Acts ii. 39, the gift of the Holy Spirit for all who would turn to Him and desire to be saved. On the day of Pentecost He came —the gift of the Father to the Son, and now the gift of the Son to His disciples, whom He had left on earth. He knew that they would feel "comfortless" when He had gone back to Heaven, but He said He would *come to them* in sending the Holy Spirit.

The purpose of the death of the Lord Jesus at Calvary was not only that men might be reconciled to God, but that they might be made *new men*, with new desires, and be made like the Lord Jesus in His God-likeness—full of love and sacrifice for others.

For this purpose the Holy Spirit was sent, and now all who receive Jesus as their Saviour, must also receive the Holy Spirit as a Person—the gift of Christ to make His saved ones, Christlike. Have all who read this understood that just as you receive Jesus—the gift of God, so you must receive the Holy Spirit—the gift of the Lord Jesus. Jesus to save you—the Holy Spirit to make you like Jesus! Read John xx. 22, and Gal. iii. 13, 14, and you will see how you are to "receive the Holy Spirit." What HE—the Holy Spirit—does when you receive Him, we will talk about in our next paper.

CHRIST was sent to redeem mankind. The Apostles were chosen to show what He and His redemption meant. They had "the mind of Christ." That was the insight of Christian experience. They were inspired, not inflated. They claimed for their words a like authority to those of Christ. They did not quote His moral precepts. They did not repeat His parables. They defined His saving personality. Their position was not irrational but logical. They did not add to His revelation, but expounded it. They were ordained to decipher His Cross. They were under the guidance of a Christ, risen and enthroned and glorified. . . . The synoptic Christ could not have founded Christianity. He was read and construed by believers guided by the Epistles.—Selected.

FRANCE.

"*La Tour de la Sentinelle*" (*The Lord's Watch*) *in France.*

Mr. Johnson writes :—

"La Tour de la Sentinelle" appears to have met a real need; we are in co-operation with more than thirty correspondents in this spiritual conflict, and are proving not only definite answers to our petition, but that "La Tour de Sentinelle is a means for training by correspondence in the conditions of prevailing prayer, and their application to specific need.

One of the first cases asking for prayer by "La Tour de la Sentinelle" writes :—

"I am delivered from the chains of the devil. Blessed be the Saviour who has taken upon himself my miseries! . . . This morning after reading your letter, a fierce struggle took place in me . . . I was busy in a room . . . and I found myself, I do not know how, on my knees, opening my heart to the Lord, accepting Him as my Saviour . . . I rose up having the assurance that my sins were pardoned; and not only so, but that I was delivered. I am going to write to the persons I have wronged, and confess, and seek to make reparation . . . Since this morning an ardent desire is born in my heart to help unhappy troubled souls.

"I should like to have *Le Vainqueur*. I was at a friend's house outside of Lausanne. Upon a table with some books my attention was drawn by the title of the paper. I glanced through it, and when I had read the article in which you offer to help souls by prayer, I took your address."

We earnestly ask the faithful upholding of the Lord's intercessors who understand what conflict means, that we may have wisdom and grace for this service.

Prayer.

For the French translation of the message of the "Overcomer," issued in "Le Vainqueur," and Mr. H. Johnson in the work of issue, and in the "Lord's Watch" work he has begun.

Received for Mr. Johnson's work in France.

From December 10th, 1911, to January 10th, 1912.

Per Miss Mourant—(30) £1 5s. (Personal). Total £1 5s. 0d.

Per Miss Waters—(50) 3/- (Personal); (51) 5/6 (Personal); (1) £1 (*Le Vainqueur*); (2) 10/- (Personal). Total £1 18s. 6d. Full Total £3 3s. 6d.

The Lord's stewards who desire to share in this work in France may send to either of the Corresponding Secretaries, Miss Mourant, Eastbourne House, Sydenham Hill Road, Sydenham, S.E.; Miss Waters, 72 Lancaster Road, West Norwood, S.E. (Please mark envelope "France.")

Supernatural, Sources of

The Editor's Chair.

Notes and Comments, and Answers to Correspondents.

A correspondent writes: "The *Overcomer* has enlightened me in many respects, especially in the case of evil spirits personating the dead. On more than one occasion, I saw the spirits, as I thought, of departed friends. I am so glad to know what they really were, and so guard against them."

It is with great thankfulness that we receive letters of this kind, showing that many of the Lord's children are being set free from the subtle workings of the powers of darkness; for every soul thus liberated foreshadows the full emancipation of the Body of Christ from the enwrapping forces of evil.

One strong, clear principle for meeting all the supernatural manifestations of to-day is: NOT TO ACCEPT ANYTHING SUPERNATURAL UNTIL SURE OF ITS SOURCE.

E.G. writes, questioning a sentence on p. 186 of the December *Overcomer*: "Is it safe to say that nothing supernatural should be felt by the physical senses, either from God or Satan?" and pointing to various instances in the Scriptures appearing to contradict the statement.

All that E.G. writes confirms how little many believers understand what is "spirit," and how many live in the soul (sensuous) realm, and call it "spirit." There are soul-experiences which *appear* to be spiritual, but are sensuous, and wholly in the realm of the body.

That John on Patmos fell at the feet of the Ascended Lord as "one dead," simply meant that the human frame, in its human weakness, could not bear the glory of the Ascended Lord. When the Lord said that "virtue had gone out of Him," He felt it in His *spirit*; for He lived a true *spirit* life. He "perceived in His *spirit*" (Luke viii. 46), He "rejoiced in *spirit*," He "groaned in spirit"; and, *ergo*, *felt* and knew all things in His *spirit*.

The counterfeits of Satan to-day are generally wrought upon the soulish—or sense-life—of believers, who have not learned to distinguish between soul and *spirit*. The Church is not only "carnal" (fleshly), but calling the soulish, *spiritual*. The deceiving spirits are working upon this ignorance, and through bitter tears and opened eyes to *deceptions in the highest altitudes* of the believer's life, are many of God's children coming to understand the true spirit-life set forth in Paul's epistles.

Nothing supernatural—*i.e.*, direct supernatural power—should be *felt* by the senses, but by the spirit. Let the Lord's children ask Him to teach them to know what is spirit, and what is soul, in their inner lives (Heb. iv. 12), then they will understand.

M.D. asks how to distinguish between "suffering caused by Satan," and what is the "will of God." (1) By recognizing that there *are* the two sources; (2) By the attitude of the will choosing the will of God, and refusing all that comes from Satan; (3) By the *cessation* of the latter in due course, as the believer maintains refusal to it.

Much more needs to be said on this subject, as one of Satan's devices to enfeeble the Church, and keep it unable to take the aggressive, is the passive acceptance of suffering, by which numbers are *hors de combat*, and unable for the work of God. Let M.D. ask God to give light, and patiently wait His time. Discerning often comes by PROOF, *i.e.*, the believer only knows a thing is of Satan when through the attitude of refusal to it, it passes away.

A.B. writes: "I have often wondered if I have really received the baptism of the Holy Ghost for life and service. I have received Him by faith, but need assurance that I have Him in actual experience."

It may be safe to say that whenever a soul savs it has doubts on this question, that it has NOT received the baptism of the Spirit. One strong mark with all who have received, is that they *know* they have. If you have received the Holy Spirit by faith, but lack this assurance deal with the whole matter by prayer, *i.e.*, (1) Ask God, to make you sure, for the Holy Spirit bears witness to God's facts; (2) Refuse, definitely, whatever may be the hindrance to receiving the baptism of the Spirit; (3) Be faithful, and use the light and the power you have; (4) Ask God to reveal any obstacle which hinders, such as an unbending spirit, or an unforgiving spirit: (5) Ask God to teach you how to co-operate with the Holy Spirit, and to understand the laws of the spirit life.

A correspondent asks is it Scriptural to say: "I hate thee, Satan, and I command thee, in the Name of the Lord, to depart"?

Shall we reverse it, and ask whether it is right to say: "I love thee, Satan, and implore thee to stay"? Is not this expression of hatred to Satan simply a declaration of fact in those in whom it is awakened—a fact which has its basis in the divine purposes, for God Himself said to Eve, "I will *put enmity between!*" Is this not God putting *hatred* between believers and Satan, for Eve was the first believer in the Gospel message?

Brief Replies.

Mrs. C.D.H., *Santa Cruz*. I greatly appreciate your letter. The paper will be sent as you wish. Definitely water it by prayer.

F.M.R. (China). Your p.c. saying you are the only lady worker left in the disturbed province is a call for prayer.

Distressed. The papers on Prayer in this issue ought to answer the difficulties named in your letter. Do read them, prayerfully relying on John xiv. 16. Nothing should be a "strain," for "strain" hinders the working of the Holy Spirit. Write again if the papers do not meet your need, and show you what is the matter.

K.C. (Northampton). Your request was complied with.

Other questions and letters stand over for a later issue.

From December 16 to January 20.—Letters acknowledged with thanks from—E.M.L.; A.M.J. (Brazil); H.D.P.; T.W.S.; C.W. (Gorey); H.K.; A.L.M. (Scotland); E.P.C.; H.D.P.; E.B.; S.E.L.; D.S.J.; K.D.; E.L.B.; L.P.; W.B.; E.C. (Kent); J.A. (Hull); W.B.; I.G. L.; F.W.; G.M.M. (Persian Arabia); N.M. (Africa); M.D.; T.W.S.; J.L.T.; A.M.B.; J.A.G.T.; C.H.F.; E.S.H.; A.F. (Victoria); F.C.; F.H.S.; S.C. (Geneva); L.M.L.L.; J.T.; C.E.P.; I.C.D.; R.W B. (Tacoma); J.H.)Spain); C.D.H.; F.M.R. (China); C.C.; K.C.; R.J.B. (Tottenham); J.L.T.

N.B.—Letters requiring a personal answer should—when convenient—have stamped envelope enclosed for reply. Will correspondents kindly not write too closely, or in very small handwriting. Delay in replying is often caused by inability to get time to decipher long closely written letters. Will correspondents also please say if a personal answer is specially required, otherwise the Editor will understand that acknowledgment through the *Overcomer* is sufficient.

Demon Doctrines

Present-day Doctrines of Demons.

Notes at a Question Hour.

Q. Is "Christian Science" of God?

A. Is anything of God that casts aside the atoning Blood of the Lord Jesus Christ, as the one means of salvation for sinners We are in the days that Paul foretold in the words: "The Spirit speaketh expressly that in the later times some shall fall away from the faith, giving heed to seducing spirits and teachings of demons." DECEIVING SPIRITS WITH DOCTRINES. Now the first object of every teaching, and doctrine that comes from evil spirits, is to nullify the atoning Blood, and the Cross of Calvary. The rejection of the propitiatory and redeeming sacrifice of Christ on the Cross, is the "hall-mark" of every satanic "teaching," This one consistent rejection of the Cross, underlies many doctrines to-day.

Then remember "doctrines" always are given *through the mind.* Eph. iv. 18, shows the natural mind of man to be darkened and fallen, therefore open to satanic workings. Those who do not appropriate Rom. vi., and recognize the condemnation to death of the "old man," are specially open to the "teachings of demons," working through the natural mind. They have the old natural mind, although they may trust in Christ for salvation; and into this darkened mind the deceiving spirits inject their "teachings," or "doctrines," whilst the man thinks he is "reasoning" of himself, and working out his own conclusions.

This is the true origin of Christian Science. It is not from the Holy Spirit, who can only work in human beings on the ground of the Calvary redemption. It is essentially the work of evil spirits in the darkened unrenewed mind, and at the back of it is the knowledge which Satan has of the laws of the mind—mental laws; *e.g.*, if in your mind you were absolutely to shut out every unpleasant thought, and open your mind only to pleasant things, a great deal of the strain of your body would pass away; and where the weak body, or mental, or nerve trouble, is the result of the mind strain, of necessity the body would benefit, even so much as in some cases to appear as "healing." Evil spirits must mix their lies with some truth. There is truth in the fact that we should fill our minds with good things, and that is why evil spirits are doing all they can to pour a stream of thoughts into your mind, which so torture you that it affects your whole being.

Reasoning with those touching Christian science is not of much good. Souls ensnared by teachings from evil spirits cannot be reasoned with, because the acceptance of them into the mind brings the resistance of supernatural power to the truth of the Gospel; and you cannot "reason" with supernatural power holding the mind. If you conclude about your friend that it is some unaccountable thing she has got into her mind, and that if you "reason" with her you will remove it, you will most likely fasten it well into her mind; but if you will recognise that supernatural evil forces are at the back of the whole thing, and your friend's "draw" to the satanic doctrines is part of the working of evil spirits, and you begin to pray and ask God to "destroy the works of the devil," and stop the wicked spirits putting these things into her mind; you will be dealing radically with the matter, with hope for her to be delivered from the snare.

It is surely time that the Church of Christ learnt how to deal with the souls who have been caught in Christian Science, in Theosophy, in Spiritualism. They say there is not a village in this country without its seance. And then we have "New Theology" in the pulpits! It is surely time that those who know the truth about the Cross, *knew the way to pray?* Is it not time that those who believe in Calvary's finished work, knew also how to get to their knees in effectual prayer?

Is it God's will for us all to be looking on, and saying: "How very sad!" and there it ends? You can talk about these things for years, and make no impression; but if you would TAKE TO PRAYER something would happen. You want to be able to pray three hours, and because you cannot do that, you do not pray at all. But you can pray going down the street, anywhere you are, if you can only SEE; but if you do not see you will not pray. Understand how to pray, and how to persist in prayer.

Here is this unused prayer power in the Church. You would get more victory in your personal, and daily life, if you lived out of yourselves more, if you prayed about everything around you, all your environment, all that you eyes fell upon.

Q. I have a friend who brought many to Christ. Now she has gone another way, and she keeps talking to us and saying that the "Lamb of God" is her "conscience!" I said to her: "You always told me that there was nothing but the Blood of Jesus that would cleanse me from sin; and how is it now!"

A. It is a very serious matter, when those who have preached the Blood of Jesus turn from the truth they once knew. If she is a real child of God having trusted in the Blood of Jesus, and having the real life of Jesus, as a reconciled child of God, what has happened? It seems that evil spirits with "doctrines of demons" have caught the mind for the time being. But does it effect the *heart* life? Does it destroy the central hold on Christ? Or is it possible, in answer to prayer, for these evil spirits holding the mind, to be driven away? so that the true inner life of Jesus should once more break forth. That is the question.

If the children of God knew how to pray, could the apostacy of to-day have gone as far as it has gone? What do you do when you get an erring child in your family? Does the erring of the child bring the sonship to a close? Ought it not to be that if the enemy steals in and ensnares a good, honest, true soul—for if the *mind* has been caught by these doctrines of deceiving spirits, the man honestly believes that he is giving forth *truth*—ought not God's children definitely to pray that wherever the enemy has deceived the mind, the snare should be broken? With the light that is coming to the children of God on the work of deceiving spirits, should not all who see the condition, *pray* instead of talking about these men? Every time you hear certain names you ought to pray, and pray every time you hear the name of any such deceived child of God, who began with *honest faith*, an

who continues to be honest, yet is blinded in mind by the teaching spirits of Satan.

Here is this sister to whom reference has just been made; she knew the power of the Blood of Christ; she brought souls to Christ. You can see clearly now what has happened. The marks of the deception of evil spirits can be seen in her turning away from reliance upon the Blood of Calvary. A deceiving spirit has got hold of her *mind*, and she is believing his lies as "revelations of God!"

Q. She says she does not believe in St. Paul's epistles, and she only reads the old part of the Book, not the new; only the four gospels.

A. Here we may see the trace of the adversary again. *The epistles open the truth about Calvary.* Rom. vi. is the great mighty weapon against Satan, and he is keen to get souls away from it. When souls shut themselves up a great deal for hours of prayer, then very often the teaching spirits suggest things to their minds which they think come from God. You should seek to lead an active, healthy life, *living out what you know in daily life*; but directly souls shut themselves up, and begin to get "revelations" *out of line with God's word*, you can see the fatal effects. The healthy life is put before us by Paul, and it is a life for the kitchen and the home—an active life of living after the pattern of our Lord Jesus. Now let me ask about this sister, what have you done for her?

Q. We have prayed for her, "Lord, put her right if she is wrong, and give her the victory!"

A. Now change your prayer to one more definite, and say: "Lord, destroy all the lies of evil spirits to her!" You should direct your prayers on the exact need. Christ said "Whatsoever ye shall ask . . . *that* will I do." We require *knowledge* to pray, and we do not always take trouble to get it Too often we think that to pray, we are just to kneel down, and pour out what is in the heart; and that is prayer. That is all right, but you can pray so much better, if you *knew more*. Supposing you had been able to say at once: "Now I know that 'puffing up' of herself, and her boasting of 'knowledge' never came from God; that dear sister has received something into her mind that is contrary to the word of God; I will go to God, and ask Him to destroy that attack of Satan upon her!" You ought to release her by prayer, and cover and defend her by prayer. That is why God needs praying souls, and why the CHURCH IS SUFFERING FOR LACK OF INTELLIGENT PRAYER. Everywhere as you go about, as your eyes fall on one thing and another, say: "Lord, is this your work? If not, destroy it!" We need to learn how to pray like this, for this is prayer-victory.

USE what you read; USE the Truth; FIX it in your mind; ACT on it; TURN it into PRAYER; SEE that others get it; APPLY it to your own life; FIND out how much more light you need.

Ask yourself: **"Am I ACTING up to what I know?"**

Evan Roberts.

The Word of Testimony.

From our Correspondents.

Satan as a Hinderer.

"You may have heard that I am helping in the work at —— ——. It came about this way: I read on the 5th of November the testimony entitled 'Resist,' on p. 171 of that month's issue of the *Overcomer*, and feeling convinced that the hinderer was blocking my path to a post, boldly challenged him to do so any longer. The next day my sister read the testimony referred to, also took the attitude against the powers of darkness interfering with my life.

On the morning of the 7th a letter reached me asking me to call at a place that evening. I did so. Then I learned that they had thought of me three months before. but not having my address had let it pass, and advertised for a worker. Strangely enough one of my name applied in answer to the advertisement, and they quite thought it was me, and did not find out it was a stranger until she arrived for an interview. She was not accepted, and finally the chief worker wrote to me on the 5th—the very day I read the paper 'Resist'—and sent the letter to be forwarded to me."

This is only one of several devoted children of God who for months have been seeking open doors for service, and who have now found their niche through recognizing the adversary as a hinderer, and taking a stand of resistance against him (Jas. iv. 7) as redeemed from his power.

"Please do continue my name on the free list for receiving the *Overcomer*. God has showed me, especially through the article about the powers of darkness, Col. i., in the December number, and the article on testimony of a minister on 'Resist,' how Satan and the powers of evil have hindered me this last year; now through knowing Christ as my centre, I have full liberty in my circumference, and rejoice in the same."

From a Missionary in a far-off land.

Satan as a Murderer.

A child of God, deceived by the tempter, was so wrought upon that he was brought to think of suicide, but was set free through reading "Translated out of the power of darkness," in the November *Overcomer*.

This was a footnote to a letter received a little while ago, and we know of others saved at a critical moment in the same way.

Satan as a Deceiver.

"The articles in the *Overcomer* have opened my eyes to the fact that I have been side tracked by Satan *for five years*, but I am on the line again, with quickened spiritual eyesight, buffetted and bruised, but with a deeper knowledge of Satan and his works."

From a "F.D." Recipient in the Mission Field.

"Dear *Overcomer*,

You have been faithful and regular in your cheering and helpful visits to my 'Pastor's study' at Philippopolis during the past year. For all of this I send you my hearty thanks. Now that I have accepted the call of a Protestant Church at Sofia, and as you are kind enough to frequent me and help my church through me during the coming 1912, I beg you to come direct to Rev. ——, —— Church, Sofia, Bulgaria."

Cross, Wisdom of Man 1 Cor. 1:21

THE OVERCOMER.

FIDEI COTICULA CRUX.

(The Cross is the touchstone of faith.)

No. 39. MARCH, 1912.

The Cross and the Wisdom of Man.

"The word of the Cross . . is the power of God . . For it is written: I will destroy the wisdom of the wise."

THE Cross is not only God's complete answer to the Fall, but it is also His master weapon for dealing with its effects in the human race. The original cause was the serpent, as he whispered, "Ye shall be as gods," but the open door for the entry of sin was found in the mind, and the lawful desire for knowledge. "The woman saw that the tree was to be desired to *make one wise*. . ." (Gen. iii. 5, 6.)

It was through the avenue of the *intellect* that sin entered the world. The Fall ended in gross flesh in the days of Noah, but it began in Eden in the highest part of man's nature; that part of man which is next to his spiritual capacity to have fellowship with God.

Satan in the form of the serpent gained his entrance into the new race, by ensnaring men into the same sin against God which brought about his own fall. "I will exalt my throne above the stars of God . . . I will be like the Most High" (Is. xiv. 13, 14), was the language of the archangel in heaven, when he revolted against his Creator, and brought about discord in the harmony of the angelic hierarchy in heaven, and had to be cast down from his high estate, and all his angels with him.

The apostle's reference, in the epistle to the Corinthians, to the Fall in Eden, shows that the serpent, in his craftiness, gained entrance through the mind, or thoughts (2 Cor. xi. 3, R.V.). Hence MAN'S INTELLECT IS AS FALLEN AS THE REST OF HIS NATURE. Listen to the apostle who once was a pattern Pharisee, "as touching the righteousness which is in the law, found blameless" (Phil. iii. 6), as he says, "we all once lived . . . doing the desires of the flesh and of the MIND (THOUGHTS m.), and were by nature children of wrath . . ." (Eph. ii. 3).

Man is so darkened in his understanding (Eph. iv. 18), that the things of the spirit are foolishness to him (1 Cor. ii. 14), and he cannot know them. He has lost that spirit perception, and spirit apprehension which Adam had before he fell, which enabled him to have fellowship with God.

The divine purpose "I will destroy man" in his fallen condition, as declared and carried out in type by the Flood, and fulfilled for the whole human race by the death of Christ on the Cross, includes man's *wisdom*, and man's attempt to know God by means of the "wisdom of the world" conceived and evolved out of the fallen intellect.

Hence the Cross is not only the answer to the Fall, in the old fallen creation being carried to the Cross of death in the Person of the Substitute; but in its message and acceptance individually, it is the "power of God" to *destroy* the "wisdom of the wise"—that is the fallen wisdom of the natural man, which is "foolishness with God."

Man's "wisdom" is destroyed by the Word of the Cross, when he submits to the wisdom of the Creator, and humbly accepts salvation and redemption through that Cross. The Cross is the Creator's weapon for slaying the wisdom brought in by the Fall. By the "foolishness of the thing preached" (1 Cor. i. 21, R.V. m.)—foolishness to the intellect of fallen man—the Creator "saves"—not helps—all who believe His word, and accept His way of salvation.

The "word of the Cross to them that are perishing, is *foolishness*" to the wisdom of man; but the "foolishness of God"—in what man calls the "folly" of salvation through the death of Another on a Cross—is "wiser than man," for through the weapon of the Cross the Creator destroys the fallen wisdom, which keeps men from the true wisdom of God.

Moreover, God makes "foolish" in the eyes of the world, the fallen wisdom of man, by saving from the depths of sin all who accept His salvation through the Cross; thus accomplishing before the eyes of men, through the message of the Cross humbly received, what that fallen wisdom fails to accomplish by all its reasoning, and all its schemes to "save" men, built up by the intellect of man. Yea, countless times has God made "foolish" the wisdom of the world in the eyes of men, by lifting sinners sunk in the depths of sin, through simple faith in the message of salvation by the Cross.

"O the depths of the riches, both of the wisdom and knowledge of God! How unsearch-

able are His judgments, and His ways past finding out." The Cross is God's wisdom, planned far back in the ages of eternity before "the foundation of the world," as His one weapon for dealing with the (1) Fall of the archangel in heaven, Satan, and all its terrible results in the spirit-world; and (2) the Fall of the human race in its federal head, Adam, and all its terrible results on earth.

The death of Christ on the Cross was God's destroying weapon planned for dealing with sin; the old creation poisoned by sin; the "wisdom" of the fallen man; and ultimately the devil himself in the far beyond time to come, fulfilling at last the inspired word: "That through death He might destroy him that had the power of death, that is the devil." (Heb. ii. 14.)

Not only is man's intellect fallen, and his wisdom "foolishness" with God, but it is plainly said by Paul that the Satanic power which was the origin of his Fall, holds the darkened understanding under a veil, which prevents the light of the gospel of the Cross, penetrating it; "the god of this world hath *blinded the minds* [*thoughts* m.] . . . that they should not see the light . . ." (2 Cor. iv. 4 R.V.)

It does not say "blinded the mind" of the atheist, the degraded, the uneducated or the poor, but the "UNBELIEVING," just as surely including all men by nature, as Paul included himself—a man admittedly with the greatest intellect of his age—with the "sons of disobedience," walking "according to the prince of the air . . . . doing the desires of the MIND . . . . by nature children of wrath" . . . .

The "Word of the Cross" is God's weapon, and the only weapon, able to destroy this Satanic veil upon the already fallen intellect; hence the devil's consistent and persistent veiling of the message of the Cross in all religions evolved from the darkened intellect. The mind blinded by Satan is made to reject the Cross; revolt against the Cross; tone down the meaning of the Cross; shrink from the language of the Cross; all because the "Word of the Cross" as "the power of God" will destroy the devil's veil, and reveal the folly of all men's "wisdom" in seeking to know about God and the things of God. Then will dawn upon the darkened mind the WISDOM of God in the Cross. "Christ Crucified, unto Jews a stumbling block, and unto Gentiles foolishness, but unto the called themselves, Christ the power of God and the wisdom of God." (1 Cor. i. 23-25 m.)

DO NOT PASS YOUR copy of the "Overcomer" on to another, until you have thoroughly, and prayerfully, read it.

"Temptation" and "Testing."

By Evan Roberts.

THERE is a subtle attitude taken towards temptation by some believers, which has its source in themselves. Thinking that God *wants* them tempted, they keep themselves open to temptation, and are thus more liable to fall a readier prey to the foe, than if they closed themselves against it. They have the impression that it is God's will that they should be tempted, and more, they think and believe this in face of Scripture, which says that "God *tempteth* no man." When they thus keep themselves open to temptations, it is their responsibility if they succumb to them.

There is a great difference between the temptation of Satan, and the trying, or testing of a man by God. The objective of temptation is to cause transgression of law, and bring about sin against God. God could not therefore "tempt" without Himself siding with sin, and becoming the author of sin. But although He does not "tempt," yet He *tries*, and tests, in order to reveal the weak places in the believer, and in order to strengthen him where he is weak.

Sin is not to be yielded to in any form, and any bias toward it is weakness, and weakens the life. The believer should therefore take an attitude of resistance towards sin, and a closing of himself to it, and this means an attitude of absolute resistance against temptation.

The Lord will also allow Satan to test the believer in order to reveal all that hinders his spiritual growth. He may not be able to stand the test, and thus by perpetual failings he discovers that he is unable to save himself from temptation.

This principle of testing is applied until the believer realizes that he cannot save himself from any sin. He is fully convinced that he cannot save himself from the penalty of sin, and he must as fully realize that he cannot save himself from the power of sin.

A person whose ancestors for three or four generations have all been Christians, may inherit their virtues, but although affecting his life for good, they do not count before God as righteousness, for they are not the fruit of the directly imparted divine life. A believer may thus inherit patience, and although he may be but a babe in Christ, he is seen to be more stable than a more advanced Christian, because whatever goes wrong he stands unruffled. To empty him, God puts him in circumstances where his natural "patience" fails. After repeated failures of his natural virtue of patience, he realizes that it is not enough to meet all trials, and carry him triumphantly through them all. Then he turns to God to give him His own unfailing patience. Henceforth he trusts in the divinely imparted patience only, and any revelation of his own weakness disturbs him no more, because he now understands that all his vulnerable points must, for his own safety, be fully and speedily revealed, and comprehends the manner needed for their unveiling.

God therefore TESTS, and permits the failing of the natural virtues, *but He "tempts" no man.*

Prayer, Revival of

Rev. 8:3-5
James 4:2

A Revival of Prayer Needed.

"The prayers of the saints . . fire . . cast into the earth."—Rev. viii. 3-5.

"Ye have not because ye ask not. . . ."—James iv. 2.

IF there were a revival of prayer among the children of God, there would soon be a "revival" of blessing in the world outside the church. We understand very little about intelligent prayer. It is opening out to many as a very definite work, as much as a "work" of preaching. Turn then to James v. 16, "The supplication of a righteous man availeth much in its WORKING."

There is a work accomplished by prayer, but it must be the "supplication of a *righteous* man!" Not only righteous by imputed righteousness, but righteous in his attitude to sin, and in the personal life. This is an absolute condition for the prayer that WORKS! The one who prays must live in personal victory. The first question therefore is: if you want to understand, and to know prevailing prayer, are you living in personal victory? Do you *want* to live in personal victory? Are you *determined* to live in personal victory? There are many who talk about victory who are not willing to fulfil the conditions for victory.

How Elijah Prayed.

Now observe how prayer worked in the example mentioned by James. The apostle refers to Elijah, and says: "Elijah was a man of like nature with us," and then proceeds to show the effects of his prayer. As much as to say, what is possible to Elijah is possible to you. "He prayed that it might not rain, and it rained not." This man had power to close the heavens, yet he was a man of "like nature with us." The WORKING of his prayer was such, that when he prayed that the heavens should not give rain, there was no rain.

To be able to pray so that the heavens close over a *whole country* is "work" indeed. We have not understood the possibilities of this WORK of prayer. Prayer to many is something to be done when there is a bit of time free, and even then but rarely. But prayer is a definite work, greater and vaster in its issues, and greater than any other service to be done on the earth, if the soul understood *how* to pray.

Elijah—a man of like nature with us—could thus pray, and accomplish such WORK by his prayer, that he could touch a whole country.

What we need is our minds open to the possibilities of such prayer, and to set ourselves to know God, so that we could pray like Elijah. Here is a tremendous possibility to any believer willing to learn. If you could learn to know God, so as to know the mind of God, and when God wanted such and such a thing done, you could pray like Elijah. Elijah both knew God, and he knew the *will of God* so as to pray the prayer that worked for Israel. You, too, could touch a whole country, yea, the whole world in the same way, if you knew God's will; for prayer according to the will of God "availeth much in its working."

Binding and Loosing Prayer.

There are two aspects of prayer mentioned by James in connection with Elijah, to which Christ made reference when He was on earth, *i.e.*, the binding and loosing of things on earth by prayer (Matt. xviii. 18). Elijah closed the heavens, and he opened the heavens. Speaking of this power of prayer, the Lord Jesus said, "Whatsoever ye shall bind on earth shall be bound in heaven, and whatsoever ye shall loose on earth shall be loosed in heaven." The context clearly shows this to be the binding and loosing of prayer, for the Lord went on to say, "If two of you agree . . it shall be done."

We have come to the point now in service, where as workers for God we must get to a place of knowing God, and knowing this kind of prayer. We have not yet reached the prayer-point that will meet to-day's need. "He prayed that the heavens should not give rain, and it rained not for three years." Then, simply, it is said, "And *he prayed again*, AND THE HEAVENS GAVE RAIN." That is all that James says about such a tremendous thing. He does not say, "What a wonderful Elijah!" There is no excess of language in the Bible, but sober statements, with no exaggeration, but a calm, majestic omnipotence. When God does vast things, He does them quietly, just as He did in answer to the one who "prayed, and the heavens were opened, and gave forth rain."

From this brief glimpse at Elijah, let us look at another picture of this work of prayer, or rather, the prayer that "works," Let us glance at Moses, and his "binding and loosing" work in Exodus xvii. Israel is in desperate need of water, and in that need they began to reproach Moses, saying, "Moses brought us out of Egypt, now let him give us water." Moses just went to God. "He cried to the Lord" for the needs of the people, and then the Lord told him what to do, just to go to a certain rock, and "I will stand before you, and you shall strike the rock, and it shall be water." Moses did it, and there

* Notes of an Address to Workers.

was water. In this aspect of prayer to meet the people's need, note especially Moses' cry, and God's response.

The Lifted Hands of Moses. But in the same chapter we have another aspect of prayer altogether. Amalek came against Israel in an attack. Moses did not "cry" to the Lord then, but taking the rod of God in his hand, he went to the hillside, and lifted his hands, whilst Joshua went down the valley to fight the foe. When Moses' hands went down, Amalek prevailed, and when he kept them up Israel prevailed. What was Moses doing? Surely lifting his hands against the unseen foe at the back of Amalek attacking the people of God.

To understand this you must remember that the Bible says clearly that God dealt with all these nations in such judgment, because He had a war with the gods they worshipped. All through the Scriptures we are shown that idolatry is *demon-worship* (see especially 1 Cor. x. 19, 20). At the back of the gods of the Canaanites lay the Satanic forces, as it is to-day in China, in India, and every land where idols are worshipped.

When the idolatrous heathen attacked Israel, Moses did not cry unto the Lord, for he knew what to do. He stood on the hillside, and lifted his rod against the supernatural powers behind Amalek.

Here then are two aspects of prayer illustrated in these incidents—the aspect of supplication, in Moses going to God, and pleading for the people, "Lord, give them water!" and the other of standing with God against the foe, when he took the attitude of uplifted hands. In the former God shows him what to do to get water, but there is a change of attitude altogether when conflict comes. Then he sought the hillside, and lifted his hands.

We might say: "Moses, why don't you go and fight down there?" But he would reply: "I AM fighting—Joshua is dealing with flesh and blood down there, but I am dealing with something else up here. I have the rod of God in my hand!" And in that position of unbroken resistance, Moses had to remain until victory was complete. It was not such easy work as his work of supplication, for it meant prolonged suffering to endure until the victory was gained. At the end of the chapter the key to Moses' action is given in the words, "The Lord is my banner!" In lifting his hands with the rod of God, Moses was lifting a banner against the unseen foes.

It is a striking picture of the two aspects of the WORK of prayer. In Elijah you see the binding and loosing power of his prayer for a whole land, and in Moses you see the "binding" of the enemy's power, and the loosing of water for the needs of the Lord's people.

The Prayer at Pentecost. If we turn again to the Church at Pentecost, and to the apostles' attitude to prayer, we shall see how to them prayer was a WORK. There came trouble to that Spirit-filled church, and in the midst of it the apostle said: "We will give ourselves to"—*putting this matter straight?* No. But "we will give ourselves to PRAYER, and to the ministry of the Word."

The early church knew how to pray. They knew how to open the prison doors for Peter. They did not go with a petition to Herod, but betook themselves to "instant and earnest prayer." That was praying that "worked" just as effectively as with Elijah and Moses. Here are the apostles—men baptised with the Holy Ghost—saying, "we will give ourselves to prayer." Is this the order of "work" in our lives?

We are responsible for the things over which we have not prayed. We think too often that "prayer" means half-an-hour in the morning, special risings, hours, places—even prayer-meetings where half the people go to get right with God, or go mainly for their own personal needs. Would Elijah have had that mighty effective prayer, if he had all the time to be going to "prayer" simply for his own personal growth? No wonder we do not understand that prayer is a work, and that every prayer *should accomplish something.*

We have seen the work of prayer by Elijah for a whole country, and the work of prayer in Moses for the chosen nation; now let us take the example of Paul in his work of prayer for the churches, and individual believers. First, see how Paul himself craved the prayers of the saints he addressed, although he was a man baptized with the Holy Ghost. He knew God, and yet almost with tears he pleads that God's children should join him in his intercessory life, and share with him in his service and conflict. Have we not left the pulpit unprotected by prayer? How much do you pray for your minister? How much have you prayed for the man in the pulpit, side-tracked by the doctrines of demons of to-day. We are responsible even for the things we grieve over in the church, because we have not *watched* unto prayer. It has not dawned upon many of us that we must pray for all saints, and all God's people; and that specially every man in an exposed position, should be the subject of our persistent prayer.

How Paul Prayed. See how Paul prayed for the churches, so strenuously in the midst of his strenuous life. His epistles are saturated with prayer. Take Paul's prayers for

the Ephesians, for the Philippians, and other believers, and if you want to know how to pray in the will of God for others, PRAY THOSE PRAYERS. You are always safe in offering them for every child of God you know. It must be better to pray those prayers than any words of your own. You will be safe to ask in the will of God then, for the will of God is in them.

Observe also what Paul asks on his own behalf, his appeals for himself, and you will see how Paul's needs touch the needs of the servants of God to-day. Oh, that God would give a deep knowledge to you of this work of prayer. There is not a single one of you that cannot give yourself to God for this. How are you to get time? Time? *Why all day long.* You say you never could do it, for you have work to do. But think of the empty moments that could be occupied with prayer, and turned into golden treasure for the Church of Christ.

Briefly, what did Paul ask for himself? Rom. xv. 30, "I beseech you brethren by the Lord Jesus Christ, and the love of the Spirit, that ye STRIVE TOGETHER WITH ME in your prayers to God for me." Now here was a definite co-working of Paul, and the saints in the prayer for himself. He said, "*Strive with me.*" Do you know how to "strive" for another in prayer? If two people pray, and one is intense, with a deep purpose towards God, and the other is just as weak as the other is intense, without purpose, without intensity; then there is no "striving together." Do you know the way to "strive together" in this united prayer?

Prayer for Paul. Notice too what he prayed for. "Pray," he said, "for me, that I may be delivered." What, Paul? Yes; "*Delivered from the disobedient!*" Yes, pray for God's messengers that they may be delivered from opposition and difficulty in their service. It ought to mean that all evangelists go out to work with a mighty, gripping, strong prayer-force behind them. Ah! this is the matter with the church: *lack of prayer*—lack of the WORK of prayer—lack of DEFINITENESS in prayer.

Paul said, "Pray that my ministry may be acceptable." Have you ever prayed that the ministry of God's servants might be acceptable, being sanctified by the Holy Ghost? Yes, pray that they may never go elsewhere outside of the will of God; pray that they may be delivered; for every bit of evangelistic work that is done to-day is done in the teeth of opposition, as much as in the days of Paul.

In 2 Cor. i. you will find another aspect of Paul's need of prayer. There was some great trouble in his work in Asia, and he was "pressed down," so that he "despaired even of life." He had the "answer from God" that it was a "death" experience, so that he should not trust in himself; but he needed *prayer.* Oh! I tell you when a man in God's service is going through this experience he needs other souls to stand with him. Paul needed it. "I despaired even of life," he said, but God "delivered us out of so great a death, and will deliver; ye also *helping together on our behalf* by your supplication."

THERE WERE PRAYERS BEHIND PAUL. Possibly Paul did not know one half of what God was doing with him for His church. He lived his life in pressure, and conflict, and suffering, and service; hardly dreaming what God was doing for the whole Church of Christ through him.

Mighty man of God as Paul was, he was asking for the support of others' prayers. If the mighty apostle of the Gentiles needed this ceaseless striving together with him, in all the places that he went to with God's message, what about God's servants now? Oh, servants of God, *you are not independent of prayer.* It does not matter how much God may have used you in the past, and how much you may know the Holy Ghost, and His power working through you, you still need the prayers of others for you.

Prayer for open doors. Paul needed PRAYERS FOR OPEN DOORS. *Paul?* "Continuing steadfastly in prayer, withal praying for us also, that God may open unto us a door for the Word, to speak the mystery of Christ" (Col. iv. 2). Only GOD can open doors for the pure truth of the Word, and at the present stage of the church's history, the intense opposition of the powers of darkness is such, that there will not be an *open door for the gospel without prayer to open it.* Every single step that is to be taken now is only possible by the work of prayer. Are the doors shut? *Open them by prayer.* "That God will open a door of utterance for us.

But anybody would have had Paul to preach, surely! All the doors must have been open to him! No, he was turned out of them as often as the devil could drive him out, through men. Every single step of Paul's path was only possible by the *work of prayer.* On every side to-day there is a report of a famine of the Word of God. On every side doors are shut. The devil is closing them everywhere. It seems almost impossible to hold the ground. Place after place is closed, and just as they had to pray for years for Tibet to be opened, it is getting to that point in Great Britain, where the enemy is so holding the ground, that every door is only going to be opened by the work of prayer. Not a single door will be open to preach the gospel unless you put there a driving power of prayer to open that door.

Soul + Spirit distinction

Prayer that the word should run.

In 2 Thess. iii. 1-3, Paul wrote again: "Praying that *the word may run*, and be glorified." On the one hand prayer is to open the door, and on the other, prayer is to make the "word run;" prayer to deliver the messenger, prayer to make the ministration acceptable, prayer to be delivered from unreasonable men; prayer, prayer, prayer; the WORK of prayer. It is not more power that we are needing, but more definite prayer—prayer focussed on the right points. We have been vaguely praying: "Oh, Lord, send down Thy Spirit!" instead of taking trouble to find out need, and pray on the need itself.

We need to understand definite prayer to God to *open doors*, and to make the word run; *i.e.*, the *driving* power of prayer. But for that we must also understand the hindrances. Our lack of being able to pray the kind of prayer that works, is that we do not pray on the right points. For instance, if we pray for something that is not in existence, of course the prayer will not "work." You must see the thing that is *needed*, and to drive prayer on to it; *e.g.*, if the door is opened, you need not *pray* for it to be opened.

Here is where *intelligence* in prayer comes in, and where learning to know God comes in. Yes—and something more—the need of knowing the enemy who hinders. Every step that Paul took was in the teeth of the enemy. He was dogged right through the whole of his life after his conversion, with opposition before him, and men spoiling his work behind him. Read the life of Paul on its earthward side, and you will discover that Paul did not have an easy time of it; but he had victory right along the line. So no servant of God preaching a pure gospel, will get open doors to-day if the devil can stop him.

If a minister to-day does not know how to pray this kind of prayer, and have others to strive together with him in prayer, then his way is blocked, and he is forced to turn to the world, and have concerts to get the necessary funds. The devil is holding back the money. There is plenty of money for worldly things, but no money for the preaching of the Cross, and for a man with nothing but the pure message of God. Satan is the hinderer at the back, and we have got to bind him by prayer, and *loose* the money for God's work.

YOU'VE just to ask the Father
For every single need,
And then believe you have it,
As Jesus' Name you plead.

Ye shall receive—He says so,
So take Him at His word,
The simplest way of getting
Is just to ask your Lord. *M.W.B.*

Light on the Word,

The distinction between soul and spirit.

Gleanings from Fausset's Commentary.

Note on Jude 19. "Sensual" (lit. "*animal-souled*") as opposed to the "*spiritual*," or 'having the Spirit. It is translated "the natural man" in 1 Cor. ii. 14. In the three-fold division of man's being, body, soul and spirit, the due state in God's design is, that "the spirit," which is the recipient of the Holy Spirit, uniting man to God, should be first, and should rule the soul, which stands intermediate between the body and spirit; but in the NATURAL man . . the spirit is sunk into subserviency to the animal-soul, which is *earthly* in its motives and aims. The "CARNAL" sink somewhat lower, for in these the *flesh*, the lowest element and corrupt side of man's bodily nature, reigns paramount.

"Not having the Spirit": In the animal and natural man *the* "*spirit*," his higher part, which ought to be the receiver of the Holy Spirit, is not so; and therefore his spirit not being in its normal state, he is said not to have the spirit. (Cf. John iii., 5, 6.)

Note on 1 Thess. v. 23. "Spirit, soul and body . . . entire." This refers to man in his normal integrity, as originally designed . . all three, spirit, soul and body, each in its due place constitute man "entire." The "spirit" links man with the higher intelligences of heaven, and is that highest part of man which is receptive of the quickening Holy Spirit (1 Cor. xv. 45). In the "unspiritual" the spirit is so sunk under the lower animal soul . . . that such are termed "animal" (English Version *sensual*, having merely the body of organised matter, and the soul, the immaterial animating essence) having not the Spirit.

Note on 1 Cor. ii. 14. "Natural man": lit. *a man of animal soul*. As contrasted with the spiritual man, he is governed by the animal soul, which overbears his spirit, which latter is without the Spirit of God (Jude 19). So the animal-body (A.V. *Natural*) led by the lower animal nature, (including both the mere human fallen reason and heart) is contrasted with the Spirit-quickened body (see 1 Cor. xv. 44-46). The carnal man (the man led by the bodily appetites, and also by a self-exalting spirit, estranged from the divine life, is closely akin; so too the "earthly." Devilish or demon-like, led by an evil spirit (Jas. iii. 15).

Note on 1 Cor. iii. 1. "And I . ." *i.e.*, as the natural man cannot receive, *so I also could not speak* unto you the deep things of God, as I would to the *spiritual*; but I was compelled to speak to you as to "MEN OF FLESH" . .

The former (lit. *fleshly*) implies men wholly of flesh, or natural, *carnal* or "*fleshly*," implies not that they were *wholly natural*, or unregenerate, but that they had much of a *carnal tendency*, *e.g.*, their division, Paul had to speak as to men *wholly* natural . . notwithstanding their conversion.

Note on Jas. iii. 15. "Sensual," lit. *animal-like*, the wisdom of the "natural" man . . DEVILISH in its origin . . and also in its character, which accords with its origin.

The Peril of the Spiritual Church.

The Army of Teaching Spirits.

"Now the Spirit expressly declares that, in later times some shall fall away from the faith, giving heed to deceiving spirits and the teachings of demons. . . ." 1 Tim. iv. 1 Weymouth.

THE two letters of Paul to Timothy are the last epistles that he wrote ere his departure to be with Christ. Both were written in prison, and Paul's prison was to him what Patmos was to John, when he was, "in spirit," shown things to come. As the statesman that he was, Paul was giving his last directions to Timothy for the ordering of the church of God, right on to the end of her time on earth; giving "rules to guide," not only Timothy, but all God's servants, "in dealing with God's household." In the midst of all these detailed instructions, his keen seer's vision looks on to the "later times," and by express command of the Spirit of God, he depicts, in a few brief sentences, the peril of the church—the "household of God"—in those times; in the same way that the Spirit of God gave the prophets of the Old Testament some pregnant prophecy, only to be fully understood after the events had come to pass.

Paul's prophetic statement recorded in 1 Tim. iv. 1 appears to be all that is declared in *plain language* about the church, and its history at the close of the dispensation. Christ spoke in general terms about the time of the end (Matt. xxiv. 3 to end), and Paul wrote to the Thessalonians more fully about the apostasy, and the wicked deceptions of the Lawless One at the time of the end, but as to the church itself, the true household of God, only this word we refer to, plainly foretells the special cause of the peril of her closing days on earth, and how the wicked spirits of Satan would break in upon her members, and by *deceptions* beguile some away from their purity of faith toward Christ.

The PERIL OF THE HOUSEHOLD OF GOD, is not of the few, but ALL. Obviously none can "fall away from the faith" but those who are actually IN THE FAITH to begin with.

The prophecies of the Old Testament prophets could only be read as an open book after the events had taken place, but doubtless there were many attempts to interpret, and consequent misinterpretations, by the servants of God in their day, of those prophecies. In like manner this passage in Paul's letter to Timothy has been misapplied again and again in the years which have intervened between the time it was written, and now; for no man could understand the actual meaning of the peril of the church as it was known in the mind of the Spirit, until it became actually unfolded, and unmistakeably recognizable before the eyes of all. The true meaning of that "peril" is unfolding now so rapidly, that ere long none of the "spiritual" will fail to see the truth, if they are not among those who are beguiled by the enemy's deceptions.

The "peril," briefly, is from an army of *teaching spirits*, poured forth by Satan upon all who would be open to "teachings" from the *spiritual* world, and through *ignorance* of such a danger, be unable to detect the wiles of the enemy.

The peril assails the church from the *supernatural* world, and comes from supernatural beings; "spirits" who are persons (note "*him*" in Mark i. 25 and 28), with intelligent power of planning (Matt. xii. 44, 45), with strategy (Ephes. vi. 12) the deception of those who "give heed" to them.

THE PERIL IS SUPERNATURAL. And those who are in peril are the SPIRITUAL children of God; *i.e.* "in the faith," who are not to be beguiled by the world or the flesh, but who are open to all they can learn of "spiritual" things, with sincere longing to be more "spiritual" and more advanced in the service of God.

THE PERIL IS FROM SUPERNATURAL BEINGS who are "hypocrites,"* who pretend to be what they are not, who give "teachings" which appear to make for greater holiness, by producing ascetic severity to the "flesh" but who themselves are wicked and unclean, and bring in to those they deceive, the foulness of their own presence; for where they deceive they gain possession; and whilst the deceived believer thinks he is more "holy," and more "sanctified," and more delivered from the desires of the flesh, these hypocritical spirits defile the deceived one by their presence, and under cover of sanctity hold their ground, and hide their workings.

THE PERIL CONCERNS EVERY CHILD OF GOD; and no TRUE SPIRITUAL BELIEVER, dare say he is exempt from peril. If he does, let him consider his position, and see whether his faith of exemption is either, (1) because he is not a true member of the household of God, or, (2) he is already deceived, and his faith is vain, or (3) he is so

* Pember says that v. 2 refers to the *character* of the deceiving spirits, and should be read thus: "direct teaching of unclean spirits, who—though bearing a brand on their own conscience as a criminal is disfigured—would pretend to sanctity (*i.e.*, holiness), to gain credence for their lies. . ."

filled with all light, and all knowledge, that he can be sure he will pass through the peril untouched.

THE SUPREME PERIL IS IGNORANCE OF DANGER! If Christian leaders took heed to the Holy Spirit's warning, and knew their own peril, they would not be beguiled. "If you warn the brethren of these dangers, you will be a good and faithful servant of Jesus Christ" wrote the aged apostle to Timothy. But how can the servants of God to-day "warn the brethren," if they themselves are ignorant of peril, and are themselves becoming *deceived* by the teaching spirits?

One present phase of the work of deceiving spirits for bringing about the apostasy, and drawing away believers from purity of faith in Christ, is the teaching of "spirit ministry," and "spirit return" accompanied by the PERSONATION OF THE DEAD, to those who are truly Christian believers, and not spiritists. For instance, a book purporting to be "messages from the dead," with not a single reference in it to the Atoning Cross, has forewords written to it from some of the Christian leaders of the day.

Satan as the father of lies, soon multiplies his lies a hundredfold, by the assistance of his wicked spirits, and the fruit of this deception is not long in its process of multiplication, for a journalist, who is well known to have dealing with a "familiar spirit," in spite of God's stringent commands against this sin, seizes upon this "foreword" of the Christian leaders, and urges "all *Christians*" to take up the subject of "spirit return," and "ministry" as a religious duty, ignoring the commands of the Word of God.

To the law and to the testimony.

THUS SAITH THE LORD.

"Thou shalt not learn to do after the abominations of those nations. . . .

There shall not be found with thee anyone . . that useth DIVINATION* . . .

. . or a CONSULTER, WITH A FAMILIAR SPIRIT . ."
Deut. xviii. 9-14.†

Communication with the so-called "dead" is "*spiritism*," but the deceiving spirits know no "cult" as their own. Their "spiritism" is subtly penetrating the church, without the church's knowledge. "Séances" are now not needed to invite the spirits to manifest themselves, as the following case will show. A spiritual minister of the gospel was suddenly called by a tragic death to be with Christ. His wife, also a true believer, was so devotedly attached to him, that separation for the shortest period of time had always caused her pain. In the blow of the tragic death the deceiving spirits had their opportunity. Within a brief period of his departure, he "appeared" to her, and she heard his voice, and felt his presence, and she was welcoming as her loved one a personation by lying spirits of his personality, to whom, without hesitation, she gave forth her love, and received in return their "comfort" into her stricken affections.

How can we know that it was a lying spirit?

(1) By the Word of God: (*a*) the believer at death goes to be *with Christ* (Phil. i. 23); (*b*) no instance of the dead returning is given in Holy Writ, except under very questionable circumstances, as recorded in 1 Saml. xxviii. 7-18.

(2) *By the fruits* (Matt. vii. 20). This lady found her solace in her hour of grief, in solitary periods of enjoying this "spirit return" of her loved one, but instead of strength being given to face the duties of life, and the need of her little children, she became weaker and weaker in power of endurance, in spirit, soul and body, until her physical life seemed ebbing away. Evil spirits were obtaining *their* solace and rest (Matt. xii. 43-44), by draining the vitality of her whole being, until she too would have passed away, and not until the truth was apprehended by her, and a definite attitude of refusal taken to these personations of evil spirits, did hope and life commence to return, and the snare of the enemy commence to be broken. But this would not have been all, had not the snare been unveiled.

The "comfort" given to the victim at the beginning, so as to obtain the trust, and the response of the will, and the affections, is only a means to an end. As it is yielded to, deeper and deeper the wicked spirits enter, and penetrate the innermost sanctuary of the will, affections, sympathies, feelings, desires, until they become more and more laid hold of, and at last drained of vital force, and become, so to speak, passively incapable of action. The victim sooner or later finds utter darkness enveloping the inner being, "feelings" have gone, "affections" are dead, sympathies are dried up. Prayer ceases to be a living fellowship with a loving Saviour, the Word of God is a sealed book. Darkness, deadness, dryness, emptiness, hardness, irritability, nerve irritation beyond control, words escaping the lips contrary to choice and character, in due time reveal all the signs and symptoms of *demon control*, albeit in a true child of God.

Then swoops down upon the victim with malignant fury, the "Accuser" with a flood tide of accusations, which the poor confused soul is unable to resist, or detect as wholly from the enemy. Now is "the hour and the power of darkness. . ." "Sins" wholly repugnant to the true character, and will, and choice, of the

* That the power of "divination" came from evil spirits, is clearly shown in Acts xvi. 16.
† See also Lev. xix. 31.

poor bewildered child of God—are suggested; or *forced in upon the mind and body*, and charged to the victim, with words about the "unpardonable sin . ." etc., with all the sad issues too painfully known in an increasing number of Christian families.

In other cases, after obtaining access by guile, the innermost being is penetrated by the deceiving spirits, in just the same way, and the vital forces drained, but false "light" covers over the real darkness; the victim is kept in a condition of elation and ecstacy which can only be described as inflated emptiness. There is an unreality about the "joy," and a "far-away," or vacant look in the eyes, which shows the mind held in a strained condition. The victim seems so "spiritual," so other-worldly, but there is a terrible lack of power to grasp, and deal with the facts of life; a strange absence of any chord of sympathy to be touched by another's need; of mental response to reason; a peculiar shutting up into separation of spirit from others, and a self-contained self-satisfaction, accompanied by an infallible certainty of rightness of action in many details of life, which are painfully wrong to those who know the truth.

The believer—unless undeceived—increasingly becomes locked up, so to speak, in an unreal world of his own, which he believes is an advanced condition of spirituality. He walks more and more by "revelation," and less and less uses mind and *conscience*, for supernatural revelations in guidance passively obeyed, do away with the need of reason or judgment; and supernatural revelations giving directions for the actions of life, supersede eventually the voice of *conscience*, with its insistent standard of right and wrong.

In time the conscience becomes "seared" by non-use, and these "highly spiritual souls" inflated with ecstatic light, are then found to have lost keen perception of the principles of righteousness, and to have become, under "supernatural guidance," entangled in courses of action, which are found to be contrary to the ordinary code of right and wrong, laid down by men of the world.

"By their FRUITS ye shall know them. . . ." These victims of the deceiving spirits who live in the false light described, have little, or no real "fruit" in life, or service. Their spiritual experience centres and ends in themselves. There is no *reproductive* power in their spiritual life. They have "burdens of prayer" with no tangible results, "preaching power" which moves the people for the moment, but passes away as a cloud; great visions and plans and hopes, which in due season prove to have been but "sounding brass," and a "clanging cymbal."

But the "darkness" comes at last. God's working alone will stand the test of time. The deceptions of the devil, sooner or later are exposed to be what they are, and darkness is the ultimate result of the works of the Prince of Darkness, even when he first arrays himself as an angel of light, and under the garb of light—and all the fruits of light—obtains admission to the children of God.

"He that followeth ME shall not walk in darkness, but shall have the LIGHT of life. . . ." (John viii. 12), said the One who is the Light of the world, yet thousands of the children of God are going into darkness without knowing the cause.

One by one, those who have been given marvellous experiences of a "*sense* of God," "ecstatic worship," "revelations of Christ," "vision of angels," "visions of the Cross," etc., etc., are passing into such darkness and deadness as here described—all from one and the same cause. Deceiving spirits have personated the loved ones passed away, or personated Christ, or the Father, or the Holy Spirit—and "leaders" and "led" are deceived.

Is the church of Christ not in gravest peril when believers are *ignorant of peril?* When spirit-teachings are being accepted, as merely interesting themes, or because the characters of those who have received them, are honest and sincere, whilst the very fundamental teachings of the gospel are set at naught, and the "messages from the unseen" are full of the most insidious teachings contrary to the word of God; lying spirits thus gaining credence for their lies, in those who should "warn the brethren, as faithful servants of Christ Jesus?"

Victory!

WHEN the powers of darkness rage
There is victory;
When their warfare fierce they wage
There is victory.

'Gainst our Lord they fought, but He
Gained the victory;
They were conquered; Victor, He
Gained the victory.

From His throne on high, He still
Gives the victory;
In fierce conflict Jesus will
Give the victory.

In His name who overcame,
Claim the victory;
That in life thou mayest reign,
Claim the victory.

"I have given thee power," He said—
Promised victory;
"Thou shalt be in triumph led"—
Promised victory.

Conquering thus, some day will bring
Final victory;
Crown eternal thou shalt win,
Final victory!

Deception

Deceived and Undeceived.

A Testimony and a Warning.

We give the following letter extracted from "Warfare with Satan," published in 1906 as an enlargement of a pamphlet issued in 1897. We will give comments on the letter in our next issue.—ED.

"I HAD been a Christian for many years, and knew experimentally conversion, consecration and the indwelling of the Holy Spirit. . . . I had enjoyed much liberty in prayer, and in the study of the Word of God, and was fully engaged in active work in the Master's service. The death of the one most dear to me had left a terrible blank in my life, and my thoughts were much occupied with the other life into which my loved one had entered. I had heard of Spiritism, Planchette, and Séances, but was never interested in the subject. . .

Just at this time an earnest Christian friend came to stay with me, and she told me that she had been staying at a country house where there had been the death of an idolized child, and the mother in her heart-brokenness had come in contact with one who had assured her that she could hold constant communication with her loved one. The mother at first refused to listen, but after prayer, and close examination of some letters lent to her, purporting to have come from one who had just passed beyond the veil, she at last yielded to the suggestion, and soon received answers from her child that greatly comforted her. She carefully sifted these writings, and could find nothing in them contrary to Scripture—the Persons of the Father, Son and Holy Spirit being fully acknowledged, and the careful reading of the Bible, and constant prayer inculcated.

My friend offered to obtain these letters for my perusal, and *after much prayer* I finally accepted her offer. The lady sent the letters, saying what help and comfort they had afforded her in her own heavy bereavement. I read them with deepest interest. They told the story of what took place after death, and how the spirit was guided by guardian angels into Paradise, and description was given of the life of blessedness there, and the keeping watch over the loved ones on earth, and helping them was emphasized.

Sin was by no means made light of, and the Lord Jesus was spoken of as a *Saviour*. The love of God the Father was beautifully described, and the work of the Holy Spirit brought out—*but not His Personality*! Most of the teaching dwelt upon the attributes of the Father and the Son, and the life of purity, holiness, selflessness definitely enjoined. There seemed nothing untrue or questionable in a single sentence.

I now had occasional correspondence with the writer of these letters. Every question I asked was answered, apparently without a flaw or contradiction to anything I believed as a consecrated Christian. At last my correspondent told me she had shown one of my letters to her friend, and she had said, 'If the writer chooses to try, she possesses unusual gifts, and could receive communications herself.' I then read a good deal of literature on the subject, and *thought more*, until one day I found that letters of the alphabet would form themselves before my eyes into words. I wrote these down consecutively, and I found that they contained remarkable revelations. They were messages purporting to come from my dear one in Paradise. . . .

I prayed all the time not to be led into error. I believed in the blood of Christ, and I prayed under the shelter of the Blood. . . .

At first in the revelations there was not a shade of anything to reveal danger, until one day a message came about Satan, saying that he had repented, and that every soul or spirit created by God would eventually be saved. This disturbed me greatly, and the next few 'messages' were tinged with questionable suggestions.

Just then a devoted servant of Christ came to stay with me, and when I told her the whole story, she was used of God to save me. We studied carefully the Scriptures, and I saw that there was not ONE WORD IN HOLY WRIT TO LEAD US TO BELIEVE THAT THOSE WHO HAD PASSED BEYOND THE VEIL HAVE COMMUNICATION WITH THOSE LEFT ON EARTH, BE THEY GOD'S CHILDREN, OR OTHERWISE. There was only one explanation—the wicked spirits must personate the holy dead. This was a terrible shock to me. How could God allow my loved one—so truly a saint on earth—to be thus personated by the spirits of evil? Was it possible that the true love of the one left behind, had been used as a decoy? But then I saw I had been disobedient, and laid myself open to deception, and the real point of weakness was revealed. I had always looked on *Satan as the incarnation of wickedness*, always *openly* opposing Christ and His Cross. His power to fashion Himself as an angel of light, able to work as a TEACHER OF RIGHTEOUSNESS, and along counterfeit lines of Father, Son, and Holy Spirit had never dawned upon me, and this ignorance had laid me open to being misled.

From this time I got rid of the letters, and never wrote another word given to me in a Satanic way. It was easy to away with the tangible, but by no means easy to rule out the thoughts and suggestions of the Adversary. For a long time the "writing" returned, and hard was the conflict to be true—but prayer brought me to victory. My faithful friend also fought out the conflict with me, for as soon as I broke free a great darkness fell upon me, and I who had never been tried with doubts or shaken in faith in God, lost all sense of God, and grasp of spiritual verities. This was a proof of the danger I had been in, for if it had all been of God, His light would have increased while I was being obedient to the Holy Spirit. . . .

But I have now passed through, and know once more the power of the atonement, and the indwelling of the Personal Spirit. The danger points of the New Revelation may be briefly summarized as follows:—

(1) The beautiful life taught, of high-toned morality and selflessness, rests upon the *human will*.

(2) The communication of the supposed righteous dead in time saps the true motive for, and NEED OF PRAYER.

(3) The trend of the whole teaching is to do away with the Cross of Calvary, and the atonement.

(4) There is no *offence of the Cross*, for everything unpleasant is to be eliminated from the thoughts and the life.

Prayer

The School of Prayer and The Lord's Watch.

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

The Lord's Watch.

We give notes of the following informal talk by Mr. J. C. Williams, at the London Conference, for the sake of the increasing number of "Lord's Watch" correspondents, who will be glad to know how it is carried on.—ED.

WOULD you like me to tell you a little about the Lord's Watch? I want first of all to disabuse your mind—and sometimes the getting things out that are already in, is more difficult than putting things in. So many of our friends seem to think that the Lord's Watch is an organization, but this book which I hold before you represents all the "machinery" connected with the Lord's Watch. It is divided into sections, and these sections are numbered. Then these sections are divided into squares, and in these squares I just put down the day when I write a letter, and in my book here I have got the number. Here is one, 390 on the 2nd January, 1912.

Now that 390 is a copy of a letter that I have written. I am very careful to keep a record of what I write. I will tell you why. Because I find that people *do not read letters*. They *think* they do, but they don't.

If I were to write to them on politics they would read them. If I were to write them on business, and worldly matters, they would read them; but, you see, I am not dealing with *people*, and therefore I keep copies of my letters. I very often have to write back, and say to somebody, "If you will please read my letter I sent you on so-and-so, you will find that I have already answered that question."

What has happened? Well, the "fowls of the air" had come, and my correspondent had skipped that answer, and I expect that. Then I just give extra prayer for that section of my letter, and I say, "Lord, the 'fowls' got in somewhere there. Now we must garrison this, there is a confederacy against these letters." There is a confederacy against all truth, it does not matter where it is—in the Bible or in the books—and you have got to fight for the truth against the powers of darkness.

If I were to put a "lie" into a letter, all the truth in that letter would be forgotten, but that lie would not be. Probably, too, the person who had the lie in that letter would take it and show it to a friend, and say, "Just see what I have received from the Lord's Watch; look at this sentence." That lie would be sent over the world before I could send out the truth to overtake it. Why? WE ARE LIVING IN THE ATMOSPHERE OF LIES. We are living in the kingdom of the god of this world. "The prince of this world cometh and he findeth nothing in Me," saith the Lord Jesus. Why? Because He said, "I am the Truth"—that is why. Jesus was the Truth, and on that account the prince of this world found nothing in Him.

Let me say in passing, I dread the gossip of Christian circles more than I dread the blatant atheism of Hyde Park. I dread the careless word of the saint more than I dread the blasphemies of the sinner. Words! What are they? Oh! I do not know how to explain it, but words, they are the chords upon which Satan plays his earthly music. And the "truth" is a discordant note in the kingdom of darkness, even as it is a pure note in the kingdom of light. Oh, men and women! *guard your words*. It is true that out of the depths of the heart the mouth speaketh—*guard your heart*. Remember, that whether it is suggested thought or not, the one who speaks to you accepts it with your personal authority at the back of it, and therefore you become so much responsible for what you say.

So let your words be few. Truth abominates vain manners of speech, truth has the utmost economy in words. When the house is blazing and lives are jeopardized, there comes out of that house a running man, and because of the urgency of his need, truth outs, and he can only say "fire," and he runs and shouts "fire!" Listen to that same man next morning, giving an account of that which yesterday in the hour of danger was expressed in a word. When the danger is past, he wants an hour to tell the story, which yesterday was told in a word; and fifty-nine minutes of that hour are taken up with embellishments of the word "fire."

I may say that the Lord's Watch work is all done in fragments of time; and I am saying this for the encouragement of any business man that may be here this morning. I have discovered that you can lock the "inner chamber" in the middle of the traffic in Piccadilly, as easily, as effectually as if you entered a stone cell It needs no effort to find God if you are eager, and willing, and hungry. God is with you. If you are a believer, the Spirit of God is *in you*, and it needs no organization to find God at any moment.

I find that God Himself, without any planning on my part, has opened up for me friends in all parts of the world. I have never seen the majority of them in the flesh. This morning I have had half-an-hour in China. I remember incidents that have been told me in a letter which came to me by the last mail, and I

live with these solitary workers in China. I come back from China, and I go off with my Lord to Africa, and we consider things there! Oh, beloved, get into this blessed partnership with God; do I beseech you, for your own joys sake. How shall I put it? Get out of your own church! get out of your Mission Hall! Believe me, you have not been saved for that little corner, but for the WHOLE CHURCH OF GOD. You are members of the Body.

If there is a missionary attacked in China, every believer in England ought to feel it, and know it, and pray about it, and we would do that if we were susceptible to the Spirit of God as we ought to be. If there is a real child of God having a hard time of it, because he has been thrust into a carnal church in England, every other member of the Body ought to know it, and pray about it. . . .

Things always get worse when you begin to pray. Take that always as an encouragement. If there was no life in your prayer, there would be no movement. When things get worse, get a little closer to God; take a new grip upon the weapon; stand fast; it is all right. You may begin to sway, but your feet are on the rock. hold on. When YOU BEGIN TO MOVE IN PRAYER, THEN YOU MOVE HELL. Satan knows there is a limit to his time.

Our God is working for eternity, that is why the devil is always in a hurry—he is always working for time. There is a limit to his activities, but there is no limit with God—no past, no future. There is a past with the devil, he has memory—he remembers a place where he is not, and he knows a place that is prepared for him, to which he is being thrust by the prayers of the church.

Are you beginning to see the destinies of the Lord's people? Are you beginning to see the futility of all the designs of statesmen for the amelioration of the race? Ay! when the statesman and the politician have said their last word, it will be the man of prayer who will come in to achieve the impossible, and bring righteousness upon the earth.

Prayer Problems.

3. IS NOT THE ACT OF ADDRESSING SATAN IN PRAYER A CONFOUNDING AND CONFUSING OF THOUGHT?

Satan is not to be addressed in PRAYER at all. *Evil spirits* are to be addressed when they are commanded to come out of men, or commanded not to interfere with certain things. Prayer is to be addressed to the Father, through the Son, and by the Holy Spirit. Satan might be addressed, not in prayer but *whilst* in prayer, when he interferes; then there may come the words "The Lord rebuke thee, Satan!" The SPIRITUAL believer will find the intermingling of prayer and wrestling. He may not be able to pray, then he must fight, using all possible, reasonable, Scriptural and divine weapons. Again he may not be able to fight, and now he must *pray*. Let him not be "confounded" or "confused" in this mixing of prayer and fight, as now he may not be able to pray to the end without the need of fight. His spiritual growth necessitates his praying, and fighting, according to need, and not according to forethought and plan.

4. IS IT NOT STRANGE THAT A MAN FILLED WITH THE HOLY SPIRIT, SHOULD BE HINDERED BY SATAN?

A man filled with the Holy Spirit is not filled with all knowledge; he is not omniscient, and, according to Eph. vi. 12, knowledge is needed in order to overcome the devil. How can the devil's wile be detected without knowledge? How can the Spirit-filled believer watch himself from being hindered by Satan, if his knowledge of the hindrance is insufficient to enable him to discern it? Satan may hinder one indirectly through others, by their failing to co-operate with God. Believers should pray that all hindrances from Satan, seen and unseen, may be destroyed, either in their own lives, or the lives of God's people, and the whole Church of Christ.

The School of Prayer and the Lord's Watch.

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

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

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 brief condensed petitions for the need of the Church of Christ as a whole, and which we give, relying upon the Spirit of God to unite in prayer, the intercessors who read these pages.

For the Body of Christ as a whole.

That the eyes of the Church of Christ may be opened to the peril from the spirit-world, and learn how to discern the wiles of the enemy.

The "Overcomer" Aggressive Work.

That the truths in the pages of the *Overcomer* may be made effectual in the *awakening of the Church* to take the aggressive against the powers of darkness, by the power of the Holy Ghost.

Special Requests.

A Missionary writes:—

"Pray for two missionaries suffering greatly from a nervous attack. They have been through severe conflict, and it has affected their bodies and minds.

"That a brother missionary may be really led into a spiritual life.

"For three missionaries who are greatly hindering the Lord's work—they are so filled with the *work* of their own sect, that they try to hinder any one else coming on what they claim to be their territory. Pray that Satan's work may be destroyed.

"That a native brother may be completely delivered from self seeking, and from a masterful spirit over the workers.

"PRAY, do pray for a missionary who is putting Buddhism on a par with Christianity, and who goes to the temples, and worships with the people. Her influence is most damaging to Christ's cause."

For a widening movement for Intercessory Prayer in the United States, that only God's own plan may be carried out. T.E.S.

For Bulgaria and an intense evangelistic spirit to be given to all Missionaries in that land. E.E.C.

That doors may be opened for the gospel in Tabriz, Persia. G.Y.H.

For a Rest Home in Mussoorie, India. N.L.

Helps for Teachers.

Authority in the Name.

Luke x. 17-20.

"As the Father hath sent Me, even so send I you . . ." John xx. 21.

I. The One who holds the authority.

"All things delivered unto Me of My Father . . ." (*as He walked on earth*). Luke x. 22.

"All authority hath been given unto Me in heaven and on earth" (*after His resurrection*). Matt. xxviii. 18, 19.

II. The extent of its force.

"Unto the consummation of the age." Matt. xxviii. 20, R.V.m.

III. The mode of its working through His servants.

"In Thy Name . . ." Luke x. 17.

Christianity is *Christ*, a Living Person whose Name has power in heaven and earth. He Himself is at the back of His Name. A dead person has no living force . . .

IV. How the authority works "in the Name."

(1) *In prayer.* Matt. xviii. 18-20.

The earth side.
- Bind / Loose } authority in the Name.
- "Two or three"—union in prayer.
- "There am I"—Name and Presence identical.

The heaven side.
- "Whatsoever ask *in My Name* that will I do." John xiv. 13-14.

The provision.
- The gift of the Spirit; power to wield the Name, "In that day ye shall ask in My Name . ." John xvi. 26.

The example
- "Done through the Name." Prayer, Acts iv. 29, 31.
- Peter's first proof, Acts iii. 6.
- The council's recognition, Acts iv, 10, 17, 18.

(2) *In command over evil spirits.*

"Demons subject . . in Thy Name. Luke x. 17.
In My Name shall they cast out demons." Mark xvi. 16.
See Mark ix. 38, 39 for the power of Christ's Name, even by those not "disciples."
See the effects of mis-use. Acts xix. 13-15.
See after receiving the Holy Ghost. (1) Paul: "I charge thee come out . . ." Acts xvi. 16-18.
(2) Philip, a deacon: Acts viii. 6, 7.

(3) *In preaching.*

"Through His Name . . remission." Acts x. 43.
"Chosen to bear His Name." / "Suffer for My Name." } Acts ix. 15, 16.
"Counted worthy . . dishonour for Name." Acts v. 41.
"Name magnified . . ." Acts xix. 17.

V. God's purpose concerning the Name.

"That in the Name . . ." Phil. ii. 10,

VI. Why the Name has power.

"Obedient unto death . . Wherefore . . God gave . . Name . . ." Phil. ii. 9.

Calvary the climax of His work, the uttermost proof of His love. Through Calvary He got His Name. At His birth He was called Jesus, for He would save His people from their sins, but the *power* of His Name given to His servants to use was given Him through His work at Calvary. After Calvary "the Name" represented the whole of His finished work, from His descent to earth (Phil. ii. 6-8), His perfect life of obedience ending in His death on the Cross, and His glorious resurrection and ascension as Victor over sin and Satan, to the Father's right hand, where He is able to save to the uttermost all who come unto God through Him.

The full power and meaning of "the Name" is summed up in Phil. ii. When a believer uses "the Name" the whole finished work of Christ is embodied in it, as well as the authority of the Victor on the Throne.

Jesus Christ and Him Crucified.

1 Cor ii. 1, 2.

Paul's Determination.

I. The Apostle's self-estimation:

"And I, brethren . . . came not with excellency of speech or of wisdom," v. 1.

"*So* I"—referring back to his description of God's chosen instruments—"I," as one of those instruments . . (ch. i. 27, 28).

II. The Apostle's decision:

"I, brethren, determined not to know anything among you, save Jesus Christ, *and Him crucified*," v. 2.

The cause of this determination is seen in the condition of the Corinthian church: Corinth was dissolute in morals, yet highly cultured in *intellect*; occupied with philosophy and literature, it was *sunk in sin*. Shall Paul meet them on their own ground? No, he determines to preach Christ crucified alone, as the *power* of God unto salvation.

III. The self-abnegation of the decision:

"I determined *not to know*," v. 2.

Paul himself was able to meet the Corinthians on the ground of human wisdom. He had studied:

1. Secular learning at Tarsus (by some considered a better school than Athens); he was
2. Trained in Hebrew law in Jerusalem; he was
3. A Roman citizen, which gave him a "standing."

Having all this, he deliberately determines "not to know"——determines to put aside all for the preaching most obnoxious to Corinth, of "Christ crucified."

IV. The message and its offence:

". . . save Jesus Christ, and *Him crucified*," v. 2.

Paul might have said "Jesus Christ," and pleased the Corinthians. They would listen to the story of *Christ*. The Jews would heed the message of an exalted Christ. But no, Paul determined to preach the *Cross*—the obnoxious story of a Messiah executed as a malefactor.

(N.B.—It is said that the Corinthian Church possessed some who desired to have this kept in the background.)

V. Paul's insight to what hindered the message:

"*Wisdom* of words . . cross . . made void." 1 Cor. i. 17, R.V.

The preacher may be occupied with rhetoric; the people be attracted, or occupied with the skill of the eloquent preacher.

Between the two, the Word of the Cross would be preached without result, and thereby rendered void.

VI. The message of Christ crucified and its two effects:

1. "Unto . . them that are perishing, foolishness;"
2. "Saved . . power of God." 1 Cor. i. 18, *dunamis, energy, force*, centred in the *word* of Christ.

VII. The purpose of such a message:

"*For* it is written, I will *destroy the wisdom* of the wise." 1 Cor. i. 19.

The Cross is God's master-stroke against the sin in Eden. "The woman saw the tree was to be desired to make one wise." Gen. iii. 6.

To-day we have great glorification of the intellect. Men are thinking themselves to be as gods. Just like Corinthian culture alongside of *sin*.

VIII. God's view of the world's need:

"It was God's good pleasure . . . to *save*. 1 Cor. i. 21.

Men desire wisdom, God desires sin put away. God deals with men as *sinners*.

"It pleased God by the foolishness of the thing preached, to *save* them that believe." 1 Cor. i. 21.

IX. The same condition to-day:

The "Greeks seek after wisdom, but we preach Christ crucified." 1 Cor. i. 22.

Men seek *knowledge* when they first *need salvation from sin.*

X. Paul's determination should be ours:

"I determined not to know anything . . . save Jesus Christ, and Him crucified." 1 Cor. ii. 2.

The world is still in revolt against the Cross:

1. They object to the language of it;
2. Theosophy will have Christ without the Cross;
3. Spiritualism calls Christ a "great medium"—no Cross;
4. Christian Science exalts the mind—no need of Cross;
5. Some Christians reject "Pauline theology"—i.e. *no Cross*;
6. Danger of some saying: No further need of the Blood of the Cross;
7. Others say: Preach the Risen Christ—the Cross is "negative";
8. Some Christians resent the demand of the Cross;
9. Some use the symbol of it with no power.

In the face of all this, as did Paul at Corinth, we need to determine to proclaim only "Christ crucified."

Light from Calvary (viii.)

Some Notes on the "Word of the Cross" Booklet for young Christians.

Victory over Sin.

ON page eleven of the Booklet we read of the special aspect of the Word of the Cross which shows the redeemed child of God the way of victory over the power of sin. The Holy Spirit of God in possession of the redeemed one now throws the light upon Calvary, and leads him into clearer apprehension of all that the Crucified Lord wrought out upon the Cross by His death.

(*Page 11 of the Booklet.*)

"RECKON . . DEAD INDEED UNTO SIN."—*Rom. vi. 11.*

His own self bare our sins in His own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed.—*1 Peter ii. 24.* For in that He died, He died unto sin once: but in that He liveth, He liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God, through Jesus Christ our Lord.—*Rom. vi. 10, 11.* Sin shall not have dominion over you. —*Rom. vi. 14.*

As the light is poured upon the place called Calvary, the Holy spirit makes clear the meaning of "Buried into HIS death," and ye were "Crucified with Him," (Rom. vi. 6) that so ye should "no longer be in bondage to sin," and "RECKON ye yourselves to be dead indeed unto sin . . IN Christ Jesus;" therefore "LET NOT SIN . . reign," "For sin shall nor have dominion over you," Rom. vi. 3, 6, 11, 12, 14. The believer discovers that in Christ on the Cross he has "died" to that "wherein we were holden," (Rom. vii. 6) that he might walk in newness of life! He sees with clearer understanding the meaning of the Apostle Peter's words, "His own self bare our sins in His own body on the tree, that "WE HAVING DIED UNTO SINS, might live unto righteousness; by whose stripes ye were healed." Yes, He—the Sinless One—had the stripes, and bare the sins on the tree; but it was we who DIED when He died. It was the sinner who hung on the tree in the Person of the Saviour, and died when He died, so as to be free from the bondage of those sins, and live henceforth as "men living after death" (Rom. vi. 13, Moule), upon whom sin has no further right or aim, because of union with the death and living in the life of the Risen Lord.

FRANCE.

THE *February* number of *Le Vainqueur* is to hand, full of good "meat in due season" for the Lord's people in France, and other French speaking countries. The following extracts from the "contents" list will show the selection made by Mr. Johnson from the columns of the *Overcomer*.

"La Prière est une Divine Nècessité." *(Prayer a Divine Necessity.)*
"Authorité sur l'Ennemi." *(Authority over the Enemy.)*
"Face a L'Ennemi." *(Face the Foe.)*
"La Croix du Christ." *(The Cross of Christ.)*
"Le Second Adam, un Esprit vivifiant." *(The Second Adam a Life-giving Spirit.)*
Victoire Spirituelle. *(Spiritual Victory.)*

The Lord has provided for Mr. Johnson skilled (honorary) translation help, and we understand that he has been told that from a literary standpoint the few numbers issued have been irreproachable.

All connected with *Le Vainqueur* are voluntary workers, and the expense at present means mainly printer's cost. As an *aggressive* service for France, no more vital work could be done than to scatter this French paper broadcast among Christians.

We are thankful to know that the interest in its issue continues to increase, and some are proving the truth and finding the spiritual weapons laid hold of, telling upon the foe.

Mr. Johnson purposes only going to print when he has the money in hand for each issue. Will all who pray for France, pray that he may be guarded from the evil one (John xvi. 15, R.V.) in this work. *J.P-L.*

Prayer.

That the messages issued in *Le Vainqueur* may reach God's people in France, and French speaking countries, and be effectual in arousing them to active resistance by prayer against Sin and Satan.

Received for Mr. Johnson's work in France.
From January 10th, 1912, to February 10th, 1912.

Per Miss Waters—(3) £1 11s. (Personal); (4) 10/- (Personal); (5) 5/- (Personal); (6) 4/6 (Personal); (7) £1 (*Le Vainqueur*); (8) 5/- (*Le Vainqueur*); (9) 3/- (Personal). Total £3 18s. 6d.

Per Miss Mourant—(1) 9/- (Personal); (2) 1/- (Personal); (3) 2/6 (Personal). Total 12/6. Full Total £4 11s. 0d.

The Lord's stewards who desire to share in this work in France may send to either of the Corresponding Secretaries, Miss Mourant, Eastbourne House, Sydenham Hill Road, Sydenham, S.E.; Miss Waters, 72 Lancaster Road, West Norwood, S.E. (Pleas: mark envelope "France.")

The Editor's Chair.

Notes and Comments, and Answers to Correspondents.

F.C.S. writes: "I have mixed a good deal with those holding painfully 'strange doctrines,' and had it not been for the *Overcomer* (under God) I should very easily have been moved. '*New* (??) *Thought*,' '*Higher Thought*,' '*Bahaism*' and so forth, show far more than mere *human* ingenuity. Will you give me a definition of 'The Kingdom of God is *within* you' as this saying is so distorted by 'New Thought' people, and one cannot attempt arguing . . ." When the lying spirits, working on the fallen minds of human beings, use Scripture as the basis for their lies, it needs keen alertness to *understand* the ground on which they work. They are careful not to say also "The Kingdom of Satan is within you," yet that is true (see Matt. xii. 28-29, see too 1 John iii. 7-8). The CROSS is the dividing line. God is IN NO MAN until he is born of God, and receives eternal life through the Son of Man lifted up on the Cross (John iii. 3 to 15) in the sinners' stead.

The children of God are those regenerated by faith in the atoning death of Christ. The answer to all "New Thought," etc., teaching is CALVARY. Christians should understand the foundation truths of the gospel, so that they can, in one moment, detect the absence of the Cross in all teachings of to-day, and at once point out the *omission*. The answer, according to the Scriptures is, "There is no 'Kingdom of God' in any man, except on the basis of the atoning work of Christ." Pray that God will make every Christian leader to-day sound and strong in the Bible truth which he professes to hold and teach, and be able to detect at once the beautiful false gospels so freely taught by teaching spirits on every hand. We are reaping in Great Britain the fruit of a present generation untaught in the Scriptures, and a laxity on the part of leaders which is fatal in this hour of peril for God's people.

We rejoice to find that the paper on "Resist . . ." given in our November issue, has had a very widespread ministry. From far-away Africa a correspondent writes of the help it has been to him in his personal life, and now again, comes a striking application of the effect in practical life, of recognizing Satan as a Hinderer.

A correspondent writes: "A lady gave testimony in our meeting a week ago, saying she had waited on God definitely about going into business, and then opened business in this town, as the only means she had of supporting her family. After she had opened business, things were going wrong, and she was losing money every week, until she was almost in despair, and could not understand it. As she was reading the *Overcomer* the light flashed on her that it was Satan hindering her, and then she "ordered him out, in the Name of the Lord Jesus!" The next day she took more money in the shop in one day, than she had done in three weeks before, and now she has money to spare, after paying expenses."

We do not say that such an effect will follow in every case, but at least it is safe to say that all the Lord's children have a right to VICTORY OVER SATAN as well as Victory over Sin, and this testimony opens a door of hope to many who have suffered unaccountable things, in spite of earnest prayer.

When believers begin to understand the aggressive warfare, the Adversary's great purpose is by some means or other to *stop the aggressive*, and he has many "wiles" to this end, suited to the character and circumstances of the case. Sometimes it is by whispering suggestions to the mind, which insensibly dull the attacking power; or it may be a flood of claims connected with to-day's "Christian work;" or some attractive snare of popularity which will be lost if the believer is faithful, for many "generals" who have done great service to their country, lose their reputations in the eyes of the multitude, in time of war.

That the retreat to easier paths does not "pay," and that the *aggressive warfare* means advance, the following extract from a private letter strikingly shows. A worker writes:—"The best effect and vindication of the truth possible, is to have definite cases of salvation and victory as a result. With all the preaching and preparation we have not been having conversions, or any marked visitations of God lately, although outwardly successful. But no sooner did we get into the aggressive warfare last week, than there was a general move all round. Since that day we have received three calls from outside this town, for services, and three cases of conversion of men, not in preaching services, but through personal dealing. Then at the services yesterday I had two remarkable meetings—remarkable for their intense spiritual conflict, and full of significance. As one result I had an interview after the meeting with a servant of God who had been a Christian worker. He has been beaten in a conflict lasting for ten years, badly beaten; so much so that he has been compelled to abandon his work for God. He got the first ray of light by reading the *Overcomer*. Now his eyes are fully open. He sees that he has been fighting "sin" and failing, because he did not recognize the devil at the back. All this has happened in one short week. It sounds as if we were romancing, but it is a solid, living, actual experience, which nothing can controvert. To me the lesson is, "Get free, and fight in spirit," and the atmosphere immediately becomes instinct with the active operations of the Spirit of God. . . ."

A Deaconess writes from a mission in the midst of working people, amongst whom there is a large circulation of the *Overcomer*. As it is sometimes said that the truths we give are too "advanced" for the understanding of "mission" people, her letter will show to the contrary that when they are *used* they are proved to be weapons of victory for children of God in every circumstance of life. This worker writes:—

"Upon asking a young working woman of 19 whether the teaching of the *Overcomer* was too deep for her, she replied, "My whole outlook on life is changed since I understood the truth last Easter. I began to pray after I understood, for all the workers in our room at the mi and now our room is entirely changed. The ring-lead

of frivolity is under deep conviction. You know how timid and reserved I am in myself, but now God has made me fearless, and I have been able to witness to the truth to all in the room.

And it is victory in the home too. I used to wake up in the morning cross and vexed, and I found this to be evil spirits working in me. I claimed deliverance in the name of the Lord Jesus, and He has set me free. Satan tries hard for the mastery, but in the name of the Lord Jesus I stand against him."

Brief Replies.

"Z." Your question about "soulish energy" needs more space for replying to than I can give. You will find the explanation in "Soul and Spirit," price 7d. post free, from the office. You have answered your second question yourself! There is no difficulty in "Rom. vi." to those who *practise* it. and hour by hour "Reckon" their death with Christ as the basis for refusing the dominion of sin. Take that to include refusing the dominion of *Satan*, and you will then be on a footing to wage an aggressive war against him.

C.A.E. You have also answered your own questions. Why should you not rely upon John xiv. 26, without needing confirmation from any one else. The purpose of our question column is to throw light upon *experimental* difficulties, rather than the simple meaning of texts from a mental standpoint. The Holy Spirit gives a *spiritual understanding* to those who walk after the spirit. This grows with the spiritual growth, and enables the believer to see the spiritual meaning of apparently contradictory statements in the letter of the word. You give evidence of this in your comments on your questions, so that you really did not need to ask them.

G.G.L. Verse 24 of the passage you refer to, clearly shows the father saying, "Lord, I believe . . ." and manifestly Christ had his "co-operation," however weak it may have been.

Mrs. V. F. (Los Angeles). I am so thankful God lays it upon you to pray for France. It is, as you say, an overlooked "Mission Field." "Le Vainqueur" needs special prayer. To take the "aggressive" in France is no easy work.

G.W.D. I am thankful for your letter. I hope to publish the address later, but our trouble is want of space for all that looks *needed* in these perilous days.

L.M.C. Your letter is very important, and I hope to deal with it fully in our pages as soon as possible. Meanwhile I may say that your view-point is correct to a great degree.

Communications received from—R.P.M.; N.B.; W.R.R.; T.Z.; A.S.; A.E.S.; A.H.C.; A.M.D.; A.M.L.L. (Llandudno); J.L.; H.B. (Parbold); E.S.H.; A.B.; B.V.; E.B. (Eastbourne); J.E.R. (Liverpool); C.E.M.; E.W.H.; G.A.; K.M.

N.B.—Letters requiring a personal answer should—when convenient—have stamped envelope enclosed for reply. Will correspondents kindly not write too closely, or in very small handwriting. Delay in replying is often caused by inability to get time to decipher long closely written letters. Will correspondents also please say if a personal answer is specially required, otherwise the Editor will understand that acknowledgement through the *Overcomer* is sufficient.

USE what you read; USE the Truth; FIX it in your mind; ACT on it; TURN it into PRAYER; SEE that others get it; APPLY it to your own life; FIND out how much more light you need.

Evan Roberts.

A Word to our "Centre Distributors."

A centre worker asks us to suggest how the *Overcomer* may be placed on a railway Bookstall. One of our correspondents writes that his method, both with railway bookstalls and booksellers, is to ask the manager to obtain 12 copies from the trade agent in London, and ON CONDITION THAT THEY ARE WELL DISPLAYED, he promises to purchase any that are left at the end of the month. On no occasion has the writer had to purchase left copies. If many of our readers thus took the aggressive on a small "venture of faith" at all their railway stations (where a fair traffic goes on), the paper might reach many of God's people in spiritual need.

Three Valuable Books on the Bible.

"STUDIES IN THE PSALMS," by the late *Joseph Bryant Rotherham*; a posthumous work of 600 pages, prepared for the Press by his son, from manuscripts which include the patient study of many years. We have carefully examined proofs of this work, and find its merit quite equal to the critical and spiritual value of Mr. Rotherham's world famed "Emphasised Bible." Price 10/6, from 29 Ardoch Road, Catford, London, S.E.

The Religious Tract Society, London, has issued Vol. I. of Dr. W. H. Griffith Thomas's "COMMENTARY ON THE BOOK OF ROMANS." Cloth 2/-. It covers the first five chapters. Vol. II. is expected in the Spring, and will cover the important treatise of Rom. 6-8. Recognizing the responsibility of commending a book that deals with the teachings of Rom. 1-5 on the universal depravity of the human race, and the escape from it provided in Christ Jesus into the righteousness of God, we have carefully examined Dr. Thomas's book, and have found it to be a trustworthy treatise of the meaning, and purpose of the Holy Spirit in this department of revelation. The work is distinctly topical, its purpose devotional, its style simple, continuous and suggestive. On this account its masterful treatment of the truth is placed within the reach of ordinary readers, who may turn to any page and find some evidence of the fact that everything necessary for human salvation, from justification to glory, is secured through the redemption we have in the Blood, and the Person of Christ. Dr. Thomas has nothing to do with the strain which such a position brings to the moral sense of the learned savants of to-day. He deals with truth, and that is quite sufficient in the sight of God, and ought to be in the sight of men.

"THE SCRIPTURE OF TRUTH," by *Sidney Collett*; 7th edition. *S. W. Partridge & Co.* Cloth, 324 pages, 2/6. Worth its weight in gold to all who love the Bible, and worthy of the WIDEST DISTRIBUTION AMONG YOUNG PEOPLE AND CHRISTIAN WORKERS OF THE WHOLE WORLD. Born out of the experience of the writer, and designed to meet the difficulties of others. Looking back upon the need of his youth for a concise book dealing with the origin, languages, translations, canon, inspiration, plan, science, and alleged "errors" of the Bible, Mr. Collett has written a book, which is sure to meet the need of every intelligent believer who desires to have such a weapon to place in the hands of young Christians, and all who require strengthening, to meet the attacks on the sacred Scriptures, so prevalent to-day. Our readers would do real service to the Church of God, in circulating this book as widely as possible.

☞ For list of Foreign centres of the Word of the Cross Booklets see page iii. of cover pages.

Cross a Curse

Gal. 3:13

THE OVERCOMER.

FIDEI COTICULA CRUX.

(The Cross is the touchstone of faith.)

No. 40. APRIL, 1912.

The Cross and the Curse of the Tree.*

"Christ hath redeemed us from the curse of the law, having become a curse for us." Gal. iii. 13.

THE depth of the Fall of man is also seen in that the Man representing the whole of our fallen race must die on the CROSS. His death in Gethsemane, or in any other way than on Golgotha, would not have been a full complement to the Fall. "It is written," said the Apostle, "CURSED is every one that hangeth on a tree!"

Moses was commanded by God to teach the Children of Israel, as part of the statutes and commandments given on the Mount for their obedience, that the man who was hung on a tree, was under God's curse. The exact language is: "He that is hanged is the curse of God!" (Deut. xxi. 23, R.V. m.)

Now why should God reveal to Moses in the fiery Mount, His estimation of a man hung on a tree, as being peculiarly under His curse; any more than a man who was slain in the field, or a man who was drowned in a pit, or who died any other violent form of death? Was not this part of "the things concerning Himself" which the Risen Lord opened to the two disciples on the way to Emmaus?

In confirmation of this it is striking to find in the earliest record of the message proclaimed by the apostles after Pentecost, that they were constantly describing Christ as having been "hung on a tree." "Ye slew, and HANGED ON A TREE," said the apostles fearlessly to the High Priest of Israel (Acts v. 30); "Whom ye slew, and HANGED ON A TREE, Him God hath raised up," Peter said again to Cornelius (Acts x. 39-40); having no hesitation to boldly state about Christ the most repugnant thing that could be said about Him to a Jew.

The Lord Jehovah who gave this statute to Moses to convey to Israel, was the very same God who said in the days of Noah, "I will blot out man from the earth;" and the very same God who, in the fulness of time sent His Son; "Who by the determinate counsel and foreknowledge of God" (Acts ii. 23) was HUNG UPON A TREE and slain. Behold Him there, "the curse of God," because the curse of God was upon the fallen race of Adam! As is plainly stated by the apostle, "Having become a curse for us."

His death as an example of sacrifice, or even as a manifestation of the love of God, would not have been the remedy nor the answer to the Fall. Nor was it the satisfying of the vengeance of an angry God. Nay, nay; the death of Calvary was God's only way to save the world. Far deeper lies the cause and meaning of the Cross of Calvary. Propitiation! YES—for sin against a holy God needs the atonement of Blood; but not a propitiation for sin to permit the sinner to go on sinning; not the "passing over sin" to minister to sin, by the provision of a covering. Far, far deeper lies the meaning of the death of the Cross in the counsels of God.

The world of fallen angels who have been cast down to the pit for their sin and pride and disobedience, look on to see how a holy God will deal with a fallen creature; and a host of unfallen beings around the throne of God look on to see how the Lord God Almighty, whom they worship, crying Holy, Holy, Holy, will retain His holy character, and yet reveal His love. Behold the wondrous mystery! See the wisdom of God!

See the fallen creature in the Person of his Substitute with the curse of the Holy God upon him, hanging in full view of earth and heaven; of the fallen angels, and the unfallen angelic beings around the Throne. See hung upon a tree—and thereby "accursed of God"—the Person of the sinless Son of God, who came to earth in the "likeness of sinful flesh" (Rom. viii. 3), and carried it to the tree with the curse of God upon it, condemned to death, even the death of the Cross (1 Pet. ii. 24).

But there is yet more in the curse of Calvary. In Gen. iii. 14, we find that the curse of God was passed upon the fallen archangel Satan, when, in the form of a serpent, in Eden he approached the guileless pair, and that curse remains upon him, and through him, upon all who become identified with him, until his end comes about in the lake of fire.

* These papers are written to show the Cross in the light of the Fall, and the depth of that Fall revealed in the Cross. The "new creation" will be dealt with in due course.

Man has not only to escape from the curse of a broken law, but from *the curse upon Satan*—the first cause of all sin, and rebellion against God. THE ONE PLACE OF ESCAPE IS CALVARY. There alone, through the SUBSTITUTION of the Holy One upon the tree as "The Curse of God," is man redeemed from the curse of the law, and brought into fellowship with God; and there alone, by IDENTIFICATION with the One upon the tree, "accursed of God," is the accursed fallen nature poisoned by the serpent—and hence under the curse pronounced upon the serpent—continuously "made of none effect" (Rom. vi. 6-11), and the new man in Christ enabled to walk in newness of life, free from the curse of the broken law, and made free from participation in the curse of the serpent, by union with the Risen life of the Christ who became a curse for us.

Prayer War

To ALL in the PRAYER WAR.

"Curse ye 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.

THESE words sound terrible to us in the 20th century, but they were words spoken as bidden by "the angel of the Lord" to the speaker, declaring for all time God's view of those who hold back from standing with Him, in the war with the enemies of Christ, and His people. "Curse ye bitterly . . because they came not . ." said the angel about non-fighting Meroz in the day of crisis for Israel.

What is God's verdict now on those who fail to stand with Him in this hour, when the enemy is coming in like a flood on every side. Great numbers in Britain, and other lands now know the power of the AGGRESSIVE PRAYER WARFARE against the powers of darkness. The testimonies given in our pages from time to time PROVE THAT THEY CAN BE CONQUERED BY THE CHURCH when its members take the aggressive against them in the All-Conquering Name of Christ.

It is laid upon us to ask YOU who have entered the "fight" if you are leaving the field? All the wiles of the devil will be used to make you cease the aggressive prayer war against him and his hosts. He will beguile you out of the aggressive prayer-war by putting in wrong thoughts about it; minimising the importance of it; exaggerating the suffering and the conflict of it; with the result that you may leave the fight without knowing it. We ask you in the Name of the Ascended Lord to examine your position. Did you enter the "warfare" out of sentiment, or *conviction?* Did you get the "truth" merely from the pages of the *Overcomer*, or from GOD?

Let us say to you, fellow soldier, that if *by the Spirit of God* you moved forward into the plane of the warfare, and you "quit the fight, and leave the field" you will lose the power of God with you, and find that you will not be able to give with power the message of earlier days. God's law is ADVANCE. You must *advance* to keep what you already have. If you retreat one shade from the aggressive fight once you have advanced into it, you will find the hosts of darkness gain on you, and drive you back *below where you were before* you advanced to the aggressive warfare against the foe.

Moreover, if *you* retreat, the heavier will be the burden on others. If you ease yourself, you weight others. When you yield to one evil thing, you will bring upon yourself another. The enemy will not fail to take advantage of your slackening the aggressive war. Your district, or your home will suffer. The foes you have driven back BY PRAYER will besiege you afresh. The souls you have partially delivered BY PRAYER will sink back into the grip of the deceiver.

We cry "HALT" to you, fellow soldier, if you are fainting in the fight, and leaving the field, and pray you to press on in the Name and strength of God.

Determine by the grace of God, and strength of God, to pray through your own personal and local needs into universal prayer for the whole church of God. Do not rest satisfied with the light you have, but determine to have more. The truths about the enemy, given in the *Overcomer*, are but a means to an end. The objective is the triumph over Satan and his hosts, so that the *church* may reach her goal. Rev. iii. 21. Rom. xvi. 20.

Beware of the devices of Satan in

1. Suggesting that the standard of experience is too high for believers in the twentieth century.

2. Making the mind dull, and unable to grasp the spiritual purport of words easy to be understood in normal conditions.

3. Giving pressure of other "claims," which compel cursory reading of truths, which, if prayerfully assimilated by each member of the Body of Christ, means the ultimate emancipation of the Church of Christ, in preparation of His coming.

4. Suggesting the "sacrifice" of passing the paper to another "needing help," before the giver has had time to assimilate the truths needed for personal deliverance.

5. Arousing discussion over words, phrases, expressions, so as to divert the believer from discovering the spiritual facts *behind the words*, and thus becoming an aggressive power against the foe.

6. Magnifying the truths about the devil, and veiling the fact of the perpetual and insistent message of victory over sin and Satan, through union with the Risen Lord.

☛ **See Summer Conventions of 1912, on page 63.**

The Prize of the Throne.

By the Editor.*

"HE THAT OVERCOMETH, I WILL GIVE TO HIM TO SIT DOWN WITH ME IN MY THRONE, AS I ALSO OVERCAME, AND SAT DOWN WITH MY FATHER IN HIS THRONE" (Rev. iii. 21). These words were spoken directly by the Ascended Christ, and they describe the climax reward for all who will fulfil the conditions for obtaining it. Many may well ask why we should go forward in ceaseless conflict and warfare with the forces of evil, and all else round about us. This message from Christ explains. It is for the PRIZE OF THE THRONE. In His messages to the churches the Lord clearly holds out to all the incentive of reward. Paul's writings are full of reference to "reward," to all who will fulfil the conditions.

Christ is not yet seated on His own throne. At His ascension God said to Him, "Sit Thou on MY RIGHT HAND until . . ." (Heb. i. 13). He is "seated on the RIGHT HAND OF THE MAJESTY ON HIGH" (see Heb. i. 3; viii. 13; Acts ii. 34, 35; Heb. x. 12, and xii. 2) waiting for the time when He will have His Throne, and those who are to share it with Him.

The throne for the *overcomers*! Is it possible? Are they to share the *throne* of the Son of God? We can see now, as we pass through the closing days of the age, why there must be such terrible conflict, and why the prince of darkness will challenge every child of God who wants to "overcome." It is the final testing and training of all who are to share the throne, and to rule and reign with Christ.

Now what is the throne which awaits our Ascended Lord? It is the millennial throne of reigning and ruling the kingdoms of the world. After it is given to Him, the voice from heaven said: "The kingdoms of this world ARE become the kingdoms of our Lord and of His Christ" (Rev. xi. 15). This throne God promised to Him, when far back in the ages of eternity He was "appointed to be heir of all things" (Heb. i. 2). This is foreshadowed in Daniel vii. 13, 14.

Then the millennial throne of Christ is to be shared with others on certain conditions, by the gift of Christ Himself. "I will *give* to him to sit with Me." Paul refers to this heir-ship in his unfolding of the work of the Holy Spirit in Rom. viii. "Joint-heirs with Christ . . if so be that we suffer with Him" (Rom. viii. 17). This is foreshadowed in Daniel vii. 22-27, where it says, "the time came that the saints possessed the kingdom." The fact that Christ's coming throne is to be shared by overcomers, who are appointed by the Father to be "joint-heirs" with Him, who was "appointed heir of *all things*," is therefore quite clear.

Glimpses, too, are to be found into the future time when the Christ, and those who are to share the throne with Him, will reign, Paul said: "Know ye not that the saints shall *judge the world*?" "Know ye not that we shall *judge angels*?" (1 Cor. vi. 2, 3). What angels? Certainly not the unfallen ones. The explanation will be found in 2 Peter ii. 4. "The angels which kept not their first estate . . . judged." These fallen angels—Satan and his hierarchy of evil powers—are to be judged by those who reign with Christ on His throne, In brief, they who are "overcomers"—those who overcome sin and Satan *now* will be the "judges" of the fallen hosts of evil, when these overcoming ones are "glorified together" with Christ upon His throne.

In Rev. xx. 4-6 again we read, "and I saw thrones, and they sat upon them, and judgment was given unto them . . . and they lived and reigned with Christ a thousand years." This is recorded immediately after the statement that Satan was bound and cast into the abyss. The "judgment" of the fallen angels must have taken place, and the casting of Satan into the pit be the outcome of it. "*This*," John says about those who "lived and reigned with Christ," "*is the* FIRST RESURRECTION" (Rev. xx. 5).

The sharing in the first resurrection, and the obtaining of the prize of this "high calling" of sharing the Throne with Christ, was the incentive which urged Paul on to count all things loss to obtain it, and to be willing to be made conformable to the death of Christ as the primary means for reaching such an end (see Phil. iii. 10-14); for each believer who reaches the prize of the throne, goes by way of the Cross in the path of the ascended Lord. "That I may know Him, and the power of His resurrection . . . being made conformable to His death, if by any means I might attain to the *resurrection* from among the dead" wrote Paul. In Greek it means the resurrection "out from among the dead." This is the "first resurrection" of those who are qualified for the prize of the throne as depicted in Rev. xx. 4, 5. A little later in this same chapter, Paul says "I press on toward the goal unto the

* Notes of address at Eccleston Hall monthly meetings March 7, 1912.

prize of the high calling of God in Christ Jesus."

Notice the word "if" which Paul uses. "IF by any means I may attain . . ." "IF." Paul was perfectly sure of his eternal salvation as a free gift from God, through the finished work of Christ. Rom. iv. 4, Rom. vi. 23, and many other passages make this clear, but he again and again refers to a "Prize" which even he could not be sure of, unless he pressed on to fulfil the conditions for obtaining it. There was an "if" in his mind about the first resurrection as later described by John in Rev. xx. 5. In Rom. viii. 17, the same "if" comes in again in connection with the same subject; "joint-heirs with Christ IF so be that we suffer with Him, that we may be also GLORIFIED with Him." Again 2 Tim. ii. 12, "IF we suffer, we shall also reign with Him." We shall be "joint-heirs with Christ," and be "glorified" with Him, when He is given the millenial throne of visibly ruling over the kingdoms of the world, if we are willing to go the path to it that He went. He obtained eternal life as a free gift for all who will believe on Him; but for His new government over the world when it has been re-taken from the hand of the enemy, He must have those who will have gone through the same "made perfect through sufferings" that gave Him the throne.

What is in the balance, therefore, for every believer in the present warfare with Satan, which must intensify as the age closes, is the millennial crown and throne. The question for each is how to hold fast all hitherto obtained in spiritual victory, that we do not lose the crown; for we must expect that Satan will challenge every one he sees moving on to the throne, where, with Christ, he will "judge angels." In brief, he contests the future judges of the evil hosts of darkness when he contests and hinders those, who like Paul, press on toward the goal.

Now consider the qualification for obtaining the prize of the throne. The Ascended Lord gives it in the words, "*He that overcometh will I give*"—a personal gift—"*to sit with Me*"—a personal sharing with Him—"ON MY THRONE"—Christ's own throne open to the overcomer—"EVEN AS I OVERCAME," Here is the qualification, and the path made clear.

The question resolves itself into: How did Christ overcome? If we carefully consider it, we shall find that Christ's overcoming had to do mainly with the world and Satan. It was not a question of victory over SIN. The "overcoming" which is the qualification for sharing Christ's throne is not merely victory over sin, although that is included in it; for victory over sin is set forth in the Scriptures as the normal life of any child of God, and not as the full goal of the overcomer.

Christ's overcoming had to do with Satan and the world. He overcame Satan in the wilderness, and on the eve of His Cross He said to His disciples, "in the world ye shall have tribulation, but be of good cheer, I HAVE OVERCOME THE WORLD." He overcame the world, and He overcame Satan, but He dealt with SIN on the Cross of Calvary.

Let me make this clear. We must come back again to the fundamental basis of Rom. vi. as the very foundation of the Christian life, where Paul said, "We who DIED TO SIN, how shall we any longer live therein?" (Rom. vi. 2.) The believer is never told to "overcome sin," but to reckon, on the ground of death with Christ, that he is DEAD to it. On this ground of death, he is told not to "LET" it reign in his life. In brief, it is to be dealt with by the attitude of death, not by "overcoming" (see Col. iii. 5, R.V.m., Gal. v. 24, Ephes. iv. 22). The language about sin, and the works of the flesh, is consistently "Put off," "put away," "put to death," "reckon yourselves dead indeed," "let not sin reign." The attitude to sin is the attitude of separation by death. "We who *died* to sin, HOW shall we any longer live therein?"

"He that overcometh shall sit with Me in My Throne," therefore means more than personal victory over known sin. The epistle written by the Apostle who transmitted Christ's messages to the churches recorded in the Apocalypse, strikingly makes this clear. There are two passages about the meaning of the call to overcome, which read as from the pen of the same writer, throws much light on Rev. iii. 21. The one speaks of overcoming the world, and the other of overcoming Satan. The question of *victory over sin* seems to be settled according to 1 John iii. 9, where the Apostle says that those who are "begotten of God"—*i.e.*, having His own life in them—do not *practise sin* as a habit. No man with God's life in him *can* settle down to a life of perpetual sinning. It is morally impossible, but John says he *may* sin, and God makes provision for it as seen in 1 John ii. 1, 2, where the "IF" is clear.

The believer therefore is not to be spending his whole life in getting victory over sin, but understanding his position as having died to sin, he is to overcome the world, and overcome Satan.

"Whatsoever is begotten of God overcometh the world: and this is the victory that hath overcome the world, even our faith" (1 John v. 4). "Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?" This speaks entirely about overcoming the "world." It does not say "whatsoever is born of God overcometh *sin*, and this is the

victory that overcometh *sin*, even our faith!" In all the epistles, both of John and Peter and Paul, the true position of a Christian is described as in the attitude of death with Christ, reckoning himself dead to sin, and then in the strength of the imparted life of God—begotten of God—he is to overcome the world, and overcome Satan. Satan may deceive you if this is not clear. He knows that you cannot be "overcomers" of the world and his evil hosts, if he can keep you revolving around yourself in getting victory over your "temper," and other personal aspects of known sin. What is it, then, to overcome the world?

It means conquering your circumstances, and never going "under" them; conquering your environment, and not being affected by it; conquering everything that would drag you down. It means that this "victory" that "overcometh the world" is the result of a faith that lays hold of the Living Christ who is the Son of God, and in the power of His might and the strength of His Spirit, overcomes environment, and everything that is "in the world" —the lust of the flesh, the lust of the eyes, and the vain-glory of life (1 John ii. 16)—overcomes the fascinations of the world, the world spirit, and all that the world means as opposed to the Father. It means the overcoming of the opposition to God in your home; the worldly atmosphere in your church; the talk of the world; the trials of the world; yea, everything that belongs to this present evil world.

Are you an overcomer in all the things round about you? Are you conquering everything with an indomitable faith in the living Christ? I do not say, Are you *changing everything*! You cannot alter things around you, until they cease to affect your victory spirit. Overcoming the world means that you do not need any props whatsoever; that all your faith is so rooted in the living Christ, that you do not require anyone, or anything, to help you *to stand!*

The second passage about overcoming, in John's epistle, clearly brings out the overcoming of Satan. This is in 1 John iv., and you need to read the whole passage, vv. 1-6, to see its force. The believer is to overcome the visible world, and things of the world, and the things in the *invisible* world also. The apostle writes: "Beloved, believe not every spirit, but PROVE THE SPIRITS . . ." This has to do with the spiritual world. "Prove the spirits." But how can I do this, you say? You can, at least, do the first thing: "BELIEVE NOT *every* 'spirit' . . ." You can keep an attitude of neutrality to all things from the spirit world until you are *sure* they are from God, instead of keeping yourself open to everything, in the fear of rejecting what may be of God. When *God* tells you to doubt, it is generally necessary to do so. You are bidden to doubt until you have *proved*. Then will God be grieved if you do so?

"Because many *false prophets* are gone out into the world." These "spirits" then are spirits that speak and teach through men, according to 1 Tim. iv. 1-4. How shall I "prove" such "spirits," for I can only see *men*, you say? The apostle makes it clear. "Hereby know ye the Spirit of God; every spirit which confesseth that Jesus Christ is come in the flesh, is of God, and every spirit which confesseth not Jesus, is not of God; and this is the *spirit of the anti-Christ*, whereof ye have heard that it cometh; and now it is in the world already. . ."

Then we reach the verse about overcoming: "YE ARE OF GOD, little children, and HAVE OVERCOME THEM; because GREATER IS HE THAT IS IN YOU THAN HE THAT IS IN THE WORLD." Notice the personal pronouns: "HE" that is in you, against "HE" that is in the world. In the overcoming of the world, and the things of the world, the FAITH of the overcomer is the principal factor—faith laying hold of a Living Christ. But in the fight against Satan, the factor is essentially spirit, for the conflict is spiritual. The Spirit of God in the spirit of the believer against the spirit of Satan IN the world, penetrating, and permeating the world.

The spirit of anti-Christ which the believers of John's time were told would be coming in the last days—deceiving spirits with doctrines to deceive —had even begun in John's time, according to the messages to the churches written by him. It was "in the world already," then, but it would reach its climax at the end, when the overcomers would be in the last great hour of testing for the prize of the Throne.

The overcomer must try the "spirits" to-day, until they are proved to be of God; he must "believe not every spirit," teaching through the mouths of men, however good they may be, without proving the origin of the teaching, by its attitude to the Lord Jesus Christ. The spirit that is of Satan is ANTI-CHRIST., *i.e.*, *against Christ*, and the test given by the Apostle (without going fully into it now) is manifestly connected with truth about our Saviour; for in the most subtle way evil spirits can instigate "teaching" about "Jesus" which practically annuls (see R.V. margin) Him and His work. They can preach "another Jesus" (2 Cor. xi. 4), than the Lord Jesus Christ, the Son of God, who is our Saviour and Lord. Beautiful teaching, and sacred sentiments called "Christian," may wholly eliminate the atoning sacrifice of

Christ, and be used to cover an annulling of Jesus Christ as the Substitute for sinners, and the Calvary Conqueror of Satan. They who would overcome the spirit of Anti-Christ which is at work in the world, must test all teaching by the written word.

This is only one of the many ways in which the overcomer must overcome Satan in the last hour of the dispensation. The FACT OF THE WARFARE is the primary point I wish to impress upon you. The great fight of the overcomers, at the close of the age is against the *works* of the devil in the world, and against Satan himself as the spirit that now worketh behind, and in, and through the world. If you were in accord with the spirit of anti-Christ, and the spirit of the world, there would be no fight; but the very fact that you have your eyes opened to the victory of Calvary, means that Satan challenges you, and will stir up all the resources he has in the world against you. We are told that the condition at the end will "wax worse and worse," men "deceiving and being deceived" (2 Tim. iii. 13), and many true children of God, for lack of knowledge will become unconcious instruments for Satan to use in the day of his power (see Matt. xxiv. 10).

Notice again that in qualifying for the prize, each believer must stand *alone*. It is "HE that overcometh." Each future ruler with Christ must have individual preparation and training, and his environment and Satan's attacks upon him will be specially permitted and weighed by Christ (1 Cor. x. 13) to bring about the required results. Each "heir" to a vast estate must be carefully trained according to his capabilities and sphere (Gal. iv. 12). It may be only one victor placed by the Head of the Church where "Satan's seat" is, but he must "overcome" or lose his crown (Rev. ii. 13). He must not to look for a second to "overcome" with him, for "*one* receiveth the prize" (1 Cor. ix. 24). He alone, must alone qualify for the throne, by a faith developed by trial (1 Pet. i. 7), and a triumph over Satan because of the Spirit of God in him as sufficient power.

Let us look for a moment at Rev. xii. 1-12, and see the last hour of the believers made ready for sharing the millennial throne. Verse 5 clearly depicts the "man-child" overcomers prepared for the destined throne, even as Christ overcame and sat down with His Father in His throne. Here we see the dragon's attitude toward the souls who have overcome, and who will be born, by a "first resurrection," out of the professing church, to share the throne with Christ, and take part with Him in His judgment work of the world, and of the fallen angels.

We find at the crisis hour, the "great red dragon" erect and ready to devour the man-child overcomers, as they emerge into the sphere between earth and heaven, on the ascension road to the throne; joining their conquering Lord, to share with Him the final carrying out of the Calvary judgment upon him.

Notice, too, that the conflict in heaven between the Archangel Michael and his hosts of light, and Satan and his fallen angels, apparently is over the translation of the throne sharers with Christ. But it results in the casting down of the accuser. "Satan and his angels were cast down to the earth," and then the seer heard "a great voice in heaven saying, Now is come . . the kingdom of our God, and the authority of His Christ; for the accuser . . is cast down . . ."

The part of the overcomers in the conflict is given in Rev. xii. 11. They are in *direct personal conflict* with Satan now, not only with his works, for 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."

From this point let us take one glimpse into the future, and in Rev. xvii. 14 see Christ and the overcomers with Him carrying out the judgment; the Heir and the joint-heirs. In Rev. xvii. Christ is carrying out terrible things on His enemies who "war against the Lamb, and the Lamb shall OVERCOME them, for He is Lord of lords and King of Kings; and THEY ALSO SHALL OVERCOME WHO ARD WITH HIM, called, and chosen, and faithful," The saints shall judge the world, the saints shall share in judgment. They will appear before the judgment seat, first to be judged themselves (2 Cor. v. 10), and then they who are given to share Christ's throne, "the called and the chosen and the faithful," will be with Him in His dealing with the world.

You may say: Ever since I took the aggressive and began to testify about Satan being conquered at Calvary, and began to pray against him, he has been attacking me. That is because he sees the prize before you. He is attacking those who will judge the fallen angels if they obtain the prize of the throne. Will you not then hold fast your crown? How are you to do it? Just with a steady, unswerving aim BE TRUE TO CHRIST, AND TO THE LIGHT HE HAS GIVEN YOU at all costs. Say to yourself, "The Lord is training me for the throne." Say again and again: "GREATER IS HE THAT IS IN ME than he that is in the world." "*Hold fast* that which thou hast that no man take thy crown." For every bit of the conflict there will be the gain. So Paul said, "The sufferings of this present time are not to be compared with the glory that shall be revealed in us."

Spirits, Believe not—

"Believe not every spirit."

1 John iv. 1.

In May, 1910, a brief appeal was printed in these pages, with a list of questions by Mr. Evan Roberts, which he earnestly asked the children of God to prayerfully consider, in view of the acutely increasing need for intelligent knowledge of the powers of darkness, and their deceptive workings among the people of God.

In view of fresh need which has arisen for knowledge in this realm of truth, I reprint again Mr. Roberts' appeal of May, 1910, with the questions in full, which he then propounded, and purpose, as God may enable me, to give some answers to them in succeeding issues. Christian workers would find it helpful to give time to prayer over the questions, and to write out their own answers, to compare with those given in the *Overcomer* in due course.—ED.

A word to those who seek to obey the Holy Spirit.

By Evan Roberts.

THOSE who wish to labour in prayer, and be co-workers with God to-day in the endeavour that the church may stand perfect and complete in the will of God, would do well to study the Biblical, historical, and experimental teaching about evil spirits:—

(*a*) their existence;
(*b*) their work;
(*c*) how to defeat them.

Biblical. Study from Genesis to and through Revelations.

Historical. Study the history of the Christian Church.

Experimental. Study your own lives, and the lives of others.

You may know the devil as a tempter and accuser, but do you know him as the murderer? The deceiver? The liar? The roaring lion and the angel of light?

1. Note the difference between Satan and the evil spirits.
2. Watch the "attacks" and conflict, diagnose their cause.
3. Watch how Satan counterfeits God, and Divine things.

A study of all Revival movements proves to anyone who has knowledge of evil spirits and their ways, that all such movements have a mixture of the Divine and Satanic, and the "Tongue" movement (so called) *a greater proportion** of the workings of evil spirits than any other. Hence I would urge the study of this subject, that their workings may be discerned and destroyed, and the pure work of the Holy Spirit go on unhindered and unmixed.

The questions are given for prayerful consideration; are suggestive of the lines of study needed; and are based upon my own experimental knowledge of the subject.

* The very large proportion of the working of evil spirits in this movement, has, since this was written, been acknowledged as true by many in the movement.—ED.

QUESTIONS.

1. Do you know t possible for a Christian to be deceived? Even if true and faithful?
2. Do you know it possible for a soul to surrender itself to evil spirits believing it to be surrendering to the Holy Spirit?
3. Do you know it possible for a Christian to be possessed by evil spirits?
4. Do you know of any "doctrines of demons"? Enumerate the ones you know of.
5. Do you know of any "false teachers"? Pray that you may not be led astray by them.
6. How does Satan make war on the saints? How does he make war on *you*?
7. Do you know that Satan deceives the whole world—"inhabited earth"? Have *you* been deceived?
8. Do you know that Satan deceives nations? Can you name any uation deceived?
9. Do you know that it is written:— "Whom resist steadfast in the faith." Do *you* resist, if so, how?
10. Do you understand what it is to wrestle against
    (*a*) Principalities,
    (*b*) Powers,
    (*c*) World-rulers,
    (*d*) Wicked spirits.
11. "Quench not the Spirit." How do you detect the Spirit which is of God, and that which is of yourself?
12. Have you ever discerned the devil working as an "angel of light"?
13. What do you understand by "I give you authority over all the power of the enemy"?
14. How can you guarantee that you are obeying God, and God only? Do you know it possible for evil spirits to counterfeit God, if so, how would you detect what is Divine and what is Satanic?
15. How do you define guidance, or "leading"? Do you know it possible to be led or guided by evil spirits?
16. Do you know it possible for evil spirits to counterfeit the voice of God? If so, how would you detect which is the voice of God, and which is the voice of the devil?
17. Do you know it possible for evil spirits to produce visions? Then how would you detect which is Satanic and which is Divine?
18. Do you understand *why* Christians can be possessed by evil spirits?
19. How would you deliver a soul in bondage to evil spirits, either in obsession or possession?
20. Can you explain why some souls are not delivered from evil spirits even after
    (*a*) Claiming the victory of Christ over evil spirits?
    (*b*) Commanding the evil spirits to depart?
21. Do you understand that Christians are possessed because of *ground* given to evil spirits? Then how would you deal with the ground given?
22. Do you understand that the ground must be given up before the soul can be fully delivered? How can the soul be made to understand what the ground is?
23. Do you know that deliverance is progressive only as the ground is recognised and given up?
24. "Ye shall know the truth, and the truth shall make you free." What truth does the soul need in order to be delivered from evil spirits?

Deception, Christian

Questions by Evan Roberts.

Answers by the Editor.

1. DO YOU KNOW IT POSSIBLE FOR CHRISTIANS TO BE DECEIVED? EVEN WHEN TRUE AND FAITHFUL?

The fact that "honest souls" can be deceived is sufficiently clear in the case of Eve, and the warning based thereon in 2 Cor. xi. 3. Eve was ignorant of the devices of the watching enemy. To be true in motive, and faithful up to light, is not sufficient safeguard against deception. It is not safe to rely upon "honesty" in oneself as a safeguard, any more than reliance upon self in any other way. To "prove all things" is necessary, recognizing our ignorance, and the need of light from God to unveil the enemy. See 1 Thess. v. 21; 1 John iv. 1.

A Christian can be deceived for the following reasons:—

(*a*) When a man becomes a child of God, by the regenerating power of the Spirit, giving him new life as he trusts in the atoning work of Christ, he does not at the same receive fulness of knowledge, either of God, himself, or the devil, nor does God miraculously *give* him knowledge beyond his stage of babyhood in the spiritual life.

(*b*) The mind, which by nature is darkened (Eph. iv. 18), and under a veil created by Satan (2 Cor. iv. 4), is only renewed, and the veil destroyed, up to the extent that the light of *truth* penetrates the mind, and which the man is able to apprehend. This leaves existent the veil of Satan—in varied degrees—upon the mind of every believer, without exception.

(*c*) "Deception" has to do with the *mind*, and means a wrong thought admitted to the mind under the deception that it is truth. Since "deception" is based on ignorance, and not on the moral character, a Christian who is "true" and "faithful" up to the knowledge he has, must be open to deception in the sphere where he is ignorant of the "devices" of the devil (2 Cor. ii. 11), and what he is able to do, and tries to do. A "true" and "faithful Christian" is therefore liable to be "deceived" by the devil in any sphere where he is ignorant. *Assumed* knowledge being as dangerous as ignorance, since it closes the mind to truth.

(*d*) The thought that God will protect a believer from being deceived by Satan if he is true and faithful, is in itself a "deception," because it throws a man off guard, and ignores the fact that there are *conditions* on the part of the believer which have to be fulfilled for God's working. God does not do anything *instead* of a man, but by the man's co-operation with Him. Neither does He undertake to make up for a man's ignorance, when He has provided knowledge for him which will keep him from being deceived.

(*e*) Christ would not have warned His disciples, "Take heed . . be not *deceived*," if there was no danger of their being deceived, or if God would keep them from deception apart from their "taking heed," and having knowledge of such danger.

The knowledge that it is *possible* to be deceived keeps the mind open to truth, and light from God, and is one of the primary conditions for the keeping power of God, whereas a closed mind to greater light and truth, is a certain guarantee of deception by Satan at his earliest opportunity.

(To be continued.)

Deceived and Undeceived (ii).

Evil spirits personating the dead.

A correspondent writes concerning the letter given in our March issue under the title "Deceived and Undeceived," saying "a strange, and surely a *rare* story, which may prove an eye-opener to SOME LED ASTRAY BY SPIRITUALISM . . ."!

Our correspondent has missed the very point of the story, and the purpose of our giving it. The writer of the testimony says that she had shunned "spiritualism," and was not even "interested in the subject, as I thought these things, for the most part, were delusive impostures, or else savouring of dealing with familiar spirits, which I saw to be forbidden in the Scriptures. . . ."

The fact to be faced is therefore that a devoted Spirit-filled Christian worker, in a high position of influence in Christian service, and well known to the leaders of our Conventions for the deepening of spiritual life through attending such Conventions, was entrapped by deceiving spirits through the suggestion made to her—in the lonely time after a bereavement which left a blank in her life—that she could have communication with her sainted mother, who had passed within the veil.

The reason for our re-emphasizing this testimony, written by the lady herself for the "Warfare with Satan and the way to victory," *published in 1897*, is that others *innocent* of the danger of evil spirits personating the dead, might be fore-armed, as there are indications that a fresh onslaught of the army of deceiving spirits in this special direction, is at hand, and children of God who are ignorant of the devices of the enemy can be deceived.

It is not necessary for believers to tamper with spiritualism to learn its dangers, but it is necessary that they should know that there are certain spiritual laws which if they (even unconsciously) fulfil, will open the doors for the deceiving spirits to deceive them, and that their honesty of purpose, purity of life, and devotedness to Christ will not protect them if they *fulfil these laws*.

They should know that Christians do not need to go to séances, or to have the least knowledge of, or contact with, spiritism, to fulfil the conditions for "Manifesta-

tions" by evil spirits. In brief, and bluntly, the *mediumistic* conditions can be brought about, by a believer's fulfilling the conditions for mediumship in his own room.

Pember describing how "mediumship" is brought about, mentions one condition as "a *passive submission* to the control of foreign intelligencies. . . ."* The conditions for the working of evil spirits in, or, to a human being, may be briefly summed up in the word "Passivity," this meaning the opposite condition to activity of the mental and other faculties. The danger of passivity lies in the advantage taken of the passive condition by the watching spirits, otherwise it would be merely a state of non-action.

How grave then are the dangers to-day, when a member of a Christian Church, urges other Christians to seek "communion" with their departed friends, and to "Hallow a special place and a *set time* when you can shut yourself away from all disturbing influences, and seek only and solely, first, to COMMUNE WITH THEM (the spirits of the departed), and secondly to *listen to whatever* they have to say to you . . ." This means clairaudience, clairvoyance, and mediumship unwittingly cultivated, with a "séance" room in every Christian home.

Christians are bidden also to PRAY for the dead; to write letters to them, and to do good "for their sake," as they themselves are assisting in the ministry. All these suggestions being wholly contrary to the Word of God, emanate from deceiving spirits, seeking sedulously to cultivate *communication* with them, and *reliance* upon them by the Christians in the place of the Lord Jesus Christ, through His Holy Spirit.

That believers may intelligently understand how to discern between false and true vision in spiritual things, and the need for resisting all passivity of mind, we give again a reply to a correspondent in the "Spiritual Clinic," of April, 1911, as follows:—

"Evil spirits can, and do appear as things, and as persons who are dead or alive, and the appearance, or apparition, is a symptom of evil spirit possession in the persons who see the apparitions, and this is the result of ground given to evil spirits. IF AN EVIL SPIRIT HOLDS ONLY A SMALL DEGREE OF GROUND, HE 'POSSESSES' UP TO THAT DEGREE. Prayer should be made against these workings of the powers of darkness, asking God to destroy them, and the causes of them.

"It may be well to say that there is a spiritual *gift* of seeing things invisible to the natural eye†; and also there is an evil *state* in which souls are able to see invisible things, which have their source in evil powers—this evil state brought about by LETTING GO THE MENTAL FACULTIES INTO PASSIVITY, OR A PASSIVE CONDITION.

"When the spiritual gift of 'seeing' is in operation it does not necessitate any passivity, or inactivity, of the mental faculties; whereas, in what we may call the 'evil state' of passivity, ANY MENTAL ACTION BREAKS THE POWER OF VISION."

* Page 254 in a valuable book "Earth's earliest ages," throwing much light on dangers at the close of the age.

† Not the dead, because this is contrary to the Scriptures, nor "the spirits of just men made perfect," of whom no hint is given that they audibly speak to men, or communicate with them in any way.

Helps for Teachers.

"Rightly dividing the Word of Truth."

2 Tim. ii. 15.

The Overcomers.

"He that overcometh shall inherit all things . . . and shall be my son." Rev. xxi. 7.

I.—The call of the Risen Lord to individual souls.

"These things saith He that walketh in the midst . . . to *him* that overcometh." Rev. ii. 17.

II.—The pattern for the overcomers.

"As I also overcame, and sat down with My Father." Rev. iii. 21.

III.—Who are the overcomers?

"Who is he that overcometh, but he that believeth that Jesus is the Son of God." 1 John v. 5.

"Whatsoever is *born of God* overcometh," 1 John v. 4 (or "begotten of God," R.V.) *i.e.* those who know Jesus as the *Son of God*; those who partake of His divine nature.

IV.—How to reach the overcomer's position.

1. The heavenly vision. Eph. i. 18-20.
   (*a*) Eyes open to see the calling, and His glorious inheritance in the saints.
   (*b*) Eyes opened to see His power and the pattern.
2. The union with the Risen Lord, the Overcomer.
   "Quickened together . . . raised with Him . . . made to sit with Him." Eph. ii. 5, 6.
   Preceded by "Crucified." (See Rom. vi. 4; Gal. v. 24).

V.—What has to be overcome practically, and how?

1. *The world in all its engrossing claims.*
   "This is the victory that hath overcome the world, even our faith, and [what the faith is] who is he that overcometh, but he that believeth that Jesus is the Son of God." 1 John v. 4-5.
2. *The anti-Christ*—everything opposed to Christ in the world.
   "The spirit of the anti-Christ . . . in the world . . . ye are of God, little children, and have overcome, because greater is He that is in you . . ." 1 John iv. 3, 4.
3. *The Evil One.*
   "The word of God abideth in you, and ye have overcome the Evil One." 1 John ii. 14.
   "We wrestle against spiritual hosts . . . having overcome all . . . stand." Eph. vi. 12, 13.

The world that would drag us down: victory through union with Risen Triumphant Lord.

The spirit of anti-Christ: victory through the Spirit of Christ in us.

The devil: victory through the indwelling word, the sword of the Spirit.

VI.—The translation of the overcomers.

"Caught up to God and unto His throne . . . voice . . . they overcame because of the Blood of the Lamb." Rev. xii. 5, 11

"They overcame because of
1. The Blood of the Lamb . . . death of Jesus;
2. The word of their testimony . . . witness to Him;
3. Love not life unto death . . . laid down life.

VII.—The inheritance of the overcomers.

"Shall inherit all . . . he My son . . ." Rev. xxi. 7.

Proof of being "begotten of God." See Rom. viii. 17.

"The greatest of all the revelations about the future condition of the saints is, that they are to be identified with Jesus Christ in His reign—that is, those who 'overcome.' Not all saints are to be elevated to this position; this is for victorious saints."—Dr. A. T. Pierson.

Psa. 75:1
Prayer, Experience

The School of Prayer and The Lord's Watch.

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

A Prayer Experience.

*J. C. Williams.**

"I CRIED unto God with my *voice* . . and He gave ear unto me." Ps. lxxvii. 1. Prayer must be expressed—"I CRIED"—it was vocal. It is necessary to give expression to prayer, because the expression places one in a definite attitude. When a man says he "cannot pray," what he really means is that he cannot *express* his prayer, for to say that you cannot pray, is to say that you have no need, and that is not possible. We all have needs. There is not a moment of the day without its material and spiritual need, but it often happens that we cannot express it. "Ye have received the Spirit of adoption, whereby ye CRY! . . ." "I CRIED unto God with my *voice* . . and He gave ear unto me." By reason of the spirit of sonship, you CRY, and what is your cry? "*Abba, Father.*"

There are mothers here. When the child cries, the mother jumps up, though the father says, "There is nothing in that cry!" There is mother wisdom there. Our Father God listens, and understands the cry.

It is possible to have a *noise* without a spiritual sound. The Psalmist said he CRIED, "In the day of my trouble I sought the Lord, my sore ran in the night." Here is a prayer that is not answered, here was a cry that did not reach, that did not bring any response—a cry for comfort which brings no comfort, a running sore of depression that runs in the dark watches of the night; here is a soul that refuses to be comforted, What is the matter? We shall see as we go on.

"*I remembered God and was troubled!*" It is not a bad state to remember God, and be troubled. There is hope; joy will come in the morning. I wish that the whole church would remember God, and be troubled. Here is a man lying in the midst of the night watches, and he remembers God, and the memory of God brings no refreshing to his troubled soul. "*I complained*, and *my spirit was overwhelmed*" by the spirit of complaint; the circumstances of my life were hard, and I have declared to my soul that no man had temptations like mine, that no man had such burdens to carry as I, and I complained, and I beat myself, and as I beat myself my spirit went down, down, overwhelmed.

You know that self-beating spirit? It is the spirit of the prisoner; it is the spirit of the man in bondage. What a picture! A man crying out to God, a man in the day of his trouble, who remembers God, and in the remembrance added to his difficulties, he is filled with the spirit of complaint, his spirit is overwhelmed.

"*Thou holdest mine eyes waking, I am so troubled that I cannot speak.*" Ah, yes, God's children know something about wakeful nights. "Thou holdest mine eyes waking!" "I am so troubled that I cannot speak, I have considered the days of old, the years of the ancient times"—I remember a time when I had great freedom in prayer, when I had great liberty in spirit, but those times are far in the past now. I considered those times.

There are some people who delight to analyse their feelings. They take their "feelings" out, and look at them, measure them, weigh them as far as they can, and they say, "I do not *feel* exactly the same joy that I felt yesterday." And they measure God by their feelings, and they weigh up the faithfulness of the faithful God by what they feel. Their feelings are the dominating factors of their faith. Their faith is not according to their feelings.

This man's spirit made "diligent search," until he cried, "*Will the Lord cast off for ever, and will He be favourable no more?*" Yes, when I look within, I never get much encouragement. and if Satan can only magnify what I see, he overwhelms my spirit with such a sense of depression that, even if I cry to God, the vision of myself has put God so far away, that it seems as if no cry of mine can enter the place where He is. "*And my spirit made diligent search. Will the Lord cast off for ever? Will He be favourable no more? Is His mercy clean gone for ever? Doth his promise fail from generation to generation?*" This man not only looked upon the dark side of things for himself, but in his depressed state he saw no mercy for himself, nor for the generations that were to follow him.

"*Hath God forgotten to be gracious? Hath He in anger shut up His tender mercies?*" Now there is a pause again. Things are getting really bad, we are right down at the bottom of the pit now, surely we cannot get much lower than that! "The mercy of God" clean gone! The terrible question has come: "*Will He cast off for ever?*"

Do we know anything of this experience? Hearts locked with no outflow, crying with a voice in the wilderness, thinking of God, and yet the thought of Him only adding to the cry? But there is a pause. The light breaks: "*And I said, This is my infirmity!*" The cry in the

* Address at London Conference.

first verse had penetrated somewhere: "I cried unto God with my voice, and He *heard* me."

The Psalm was probably written after the experience was over. The proof that David was "heard," is to be found in the light that came, showing him that all these "feelings" that he passed through, came from a "SPIRIT OF INFIRMITY." When you get up in the morning, and things are all wrong, and the day is dark, and you are quite sure you have done all the complaining you can, and made everybody about you as miserable as yourself, then just say that it is "*a spirit of infirmity*." It is not a demonstration of spiritual health, is it? And it is not a normal condition. It is an abnormal condition for the child of God to be in a state of depression like this. As I watch the faces of the children of God before me, I see signs here and there of this same infirmity. It is an exception to the rule to find faces lit up. Why? Because I do not think we apply the remedy which the Psalmist applied: "I said, This is my infirmity."

As soon as David discovered what it was, he set his will to work: "But I will remember the years of the Most High." Is this the same man? It is exactly the same man, but the same man turning to the light instead of darkness. Look what he remembered before: "I remembered God, and was troubled!" "I have considered the days of old, and called to remembrance my songs in the night, I communed with mine own heart." The Psalmist remembered "I," and as he thought of "I" the more miserable he became, until "I" dominating the whole man overwhelmed his spirit—I, I, I. When I remember "I," I am overwhelmed with "I." Oh! who shall deliver me from the "I"? Paul had once such a fight, and struggle with "I." "Oh, wretched man that 'I' am!" The "infirmity" of "I."

Ah! here is the remedy: "*I remembered the works of the Lord, the years of the right hand of the Most High.*" The right hand is the hand of power. I will remember how He brought His children out of Egypt with a high hand; I will remember how He overcame the opposition of Pharaoh; I will remember how that for forty years He brought them through the wilderness, "I will remember the Hand of power of the Living God."

As soon as He remembers the power of God, as soon as he got away from revolving around "I," he became an intelligent being. He remembered the "works of the Lord." Here was the "power of the right hand" in some of its results. This man recapitulates in his memory the marvels of creation, he looks up and sees the moon sailing in the sky by night, and surrounded by the stars of heaven, he "remembers" the "works of the Lord." He then remembers that there is something else besides the ordinary works of creation. He goes into the deeper things of God, and he says, "*I will remember Thy wonders of old.*"

You will never get a greater wonder than your conversion. When the devil attacks me sometimes, I point back to my conversion, and I say, "*That* is a fact, anyhow, because I am not the same man as I was before that time." And when I point back to my conversion, I point to the Cross of Calvary, the greatest wonder of the world, in the marvellous love of God.

See how the overwhelmed spirit of the Psalmist became liberated. *I will remember Thy wonders of old,*" and then he goes a step further. Memory has done her part: "I will meditate on all Thy works." As he meditates the fire burns, and the Holy Spirit revivifies his spirit. His memory has given place to meditation, and meditation lifts up his spirit, and then the spirit becomes too overcharged to contain all that pours into it. What happens? Testimony: "*I will talk.*" This is divine sequence.

Jesus talked to the two disciples on the way to Emmaus, and He opened to them the Scriptures. By and by they said, "Did not our hearts *burn* within us?" This is the fire that brings revival, the fiae that burns through, the fire that has the flame of the divine in it. It is a fire that must burn outwards, but it must begin with God. "I will remember God," I will "meditate upon God," I will "talk of the wonders of God," and as I talk, this heavenly fire that burns in my spirit, kindles other spirits. It catches the flame of my neighbour's spirit, and he joins me, and together we meditate on the wonders of God. We meditate over the word of God, until both our hearts begin to burn within us. A neighbour comes in when we thus meditate, and by and by the flame begins in him also.

THIS IS REVIVAL!

Do you expect Revival to drop from the skies? Revival begins in a person, the spirit of a spiritual man, it does not matter who. It makes no difference as to the position of the man; it is the man who holds the fires of God burning in him that brings revival.

And so we find here that this man, from meditation went to talking about the doings of God, and as he talks his spirit breaks forth in expression, until we begin to see the answer to the prayer of the first verse of the Psalm.

The Psalm throws light, not upon a normal state of the man of God, but upon a state of "infirmity." The moment David realized that all his self-revolvings and depression was "infirmity," he knew that the devil had something

to do with it. That it was done, not by the hand of God, but by the powers of darkness. The moment the truth got into his mind, he knew the remedy. He turned to God, and his relation to God was at once changed by the light that he had.

He said, "*Thy way, O God, is in the sanctuary, who is so great a God as our God?*" Do you believe God is great enough for anything? Do you believe that all things are possible to God? Then you believe that all things are possible to you, for "all things are possible to him that believeth."

"Who is so great a God as our God?" Do let us be adventurers in faith. We fail so much because we are always trying to do so much that other folks do, but the man of God is called to do the impossible. Leave the man of the world to do the "possible." That is his business. Our destiny is to do the IMPOSSIBLE. The world calls us the impossible people; but it is the "impossible people" who do the impossible things.

Prayer Problems.

5. IN PRAYER, IS IT AN ACT OF THE WILL TO ASK, AND ANOTHER ACT OF THE WILL TO TAKE?

They are two distinct actions. The taking, however, is the result of asking. The taking is based on the faith that the asking will be answered, *e.g.*, you ask a friend for a book, and then you take the book if he assents. Even the saying "I take . . " implies that you have first asked.

6. IS IT AS NECESSARY TO "TRAIN" TO PRAY, AS IT IS TO TRAIN TO SING?

In earthly things can any one master a subject without study and practice? How much more is training needed in spiritual things where there is so much opposition from the powers of darkness, against all growth and advance spiritually?

7. HOW SHALL WE PRAY FOR A SOUL WHO MAGNIFIES INTO GREAT DIFFICULTIES WHAT TO OTHERS ARE SMALL ONES?

The cause may be something wrong with the mind, or it may be pessimism which has developed from hereditary causes. It can also be from evil spirit possession. If it is the latter, pray against evil spirits attacking the mind, and if it is from either or all the other causes, ask God to deal with them. Focus prayer on the *causes*, whatever they may be, rather than the specific manifestation.

8. WHY IS IT THAT ELIJAH, WHO LIVED BEFORE THE SPIRIT WAS "YET GIVEN," WAS SUCH A MIGHTY MAN OF PRAYER?

Elisha's request to Eliiah recorded in 2 Kings ii. shows that Elijah had been specially endowed with the Holy Spirit, as all the Old Testament men of God were, by God's special act.

Note.—We shall welcome questions on prayer from any of our readers.

The School of Prayer and the Lord's Watch.

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

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

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 brief petitions, which we give, relying upon the Spirit of God to unite in prayer the intercessors who read these pages.

For the Body of Christ as a whole.

Prayer for the destruction of the work of evil spirits, *i.e.*, evil spirit guidance, "leadings," "messages," texts from lying spirits, communion with and communications from evil spirits under the guise of the working of the Holy Spirit; and that all deceived children of God may be fully delivered from their power.

The "Overcomer" Aggressive Work.

That the truths in the pages of the *Overcomer* may be made effectual in the *awakening of the Church* to take the aggressive against the powers of darkness, by the power of the Holy Ghost.

N.B.—Please continue this persistently.

Prayer about the Opium Traffic.

That there may be a complete overthrow of the opium evil, and Great Britain from complicity in it, as soon as possible, *in the* WILL OF GOD.

For the **MATLOCK** Convention. Rom. xvi. 20.

Special Requests.

For "poor benighted MALTA . . the Bible is still practically an unknown book." H.E.McB.

For a worker in a furnace of trial and opposition by Satan. X.

For special guidance to some of God's servants in U.S.A. concerning summer work in Atlantic City. Rev. D.R.

For the workers in charge of "Mount Hermon," a Rest-Home in Mussoorie, Himalaya Mountains, India, during the coming summer, and all who may go to the Home. N.L.

Praise.

The "Word of the Cross" in Syriac is one of our most precious books in our Bible study. Five hours in the week we have lessons from the "Word of the Cross." I have distributed a great number of it to our people. They praise God for such a precious jewel.—*J.e.y. de R., Urmia, Persia.*

The Lord my Banner.

Exodus xvii. 15, m.

Lord, teach me how to use
The Intercessor's rod,
As Moses did of old
Upon the hill of God.

Before the upstay'd arm,
The ranks of darkness quailed!
In Great Jehovah's Name
The hosts of light prevailed!

Teach me to bind the foe,
With iron chains of prayer,
That Thy whole church may move
To Victory everywhere.

Give me the steady arm,
Until the sun go down,
That I in Christ may win
The Overcomer's Crown.

W. A. Doherty.

Christ, Name

Luke 9:1
Mk. 16:20

"In My Name . . ."

Mark xvi. 17.

By a Minister.

"And He gave them power and authority over ALL demons" (Luke ix. 1).

"And they went forth . . . EVERYWHERE, the Lord working with them, and confirming the word by the signs that followed" (Mark xvi. 20).

"For numberless demoniacs throughout the whole world and in your city, many of our Christian men exorcising them in the Name of Jesus Christ, have healed and do heal, rendering helpless and driving the possessing devils out of the men, though they could not be cured by all the other exorcists, and those who used incantations and drugs" (*Justin Martyr*, 2nd century).

I WISH to set down in simple language the reasons why I believe that the truths concerning the aggressive warfare against the powers of darkness, are all important to the Church at the present juncture, and also why they should appeal strongly to all real Christian people. A simple testimony of how it works in the daily life and work of the ministry, and the practical effect on specific problems connected therewith, should lead to exhaustive enquiry. This is the road the writer has travelled, and he would fain be a finger-post pointing to the uplands.

Let us think for a few moments about the powers of darkness, and our relation to them. It is safe to say that knowledge on this subject is a most potent factor in a victorious life, and in fact, any Christian experience built up without a thorough recognition of their presence and workings, must inevitably be more or less broken, and unsatisfactory. For years, the writer, like his fellow Christians, has contended more or less satisfactorily with evil, working on the theory that it was sin in himself or in others, and through ignorance, ignoring the personal spiritual agents who control and manipulate these forces; but no sooner did he discover a line of *direct attack upon*, and mastery over the powers of darkness, than things of long standing difficulty began to give way. And this happy experience has been confirmed again and again in the lives of others, reputable witnesses, in many different stations of life.

A fellow minister, who has apprehended the truth in a similar way, gave the following testimony recently. He was unfortunate enough to have a deacon who opposed the spiritual interests of the church upon every occasion, and who was manifestly, in his private life and public influence, an agent of the devil to cause strife and distress. My friend, with one or two others, focussed prayer upon the evil spirits who were working upon the man. For three successive church meetings they prayed those demons powerless. The man was providentially prevented on these three successive occasions, by illness and misfortune, from attending, and eventually, by failure in business, he was publicly disqualified from having any influence, and was thus removed.

On the other hand, one of my own deacons is employed at a motor works as a kind of foreman. God illuminated the man's mind to understand the truth about the powers of darkness, and he said to himself: "That epidemic of swearing and filthy talk in our works arises from a flock of wicked spirits who are in control." He immediately set himself to tackle the problem; and as he arrived in the morning a few minutes before his fellow workmen, he seized this convenient opportunity to acquire by faith, and hold for God the atmosphere of the shed where the men worked. In the Name and authority of Jesus Christ he commanded the evil spirits out of the place, and forbade them to come in again, and, in his own quaint language he said, "I hold God's most holy curse on you." And now, he says, after some months' experience, an unparliamentary word is very seldom heard.

Speaking now from spiritual experience, and from the Lord's own instructions as set out at the head of this article, surely if there is one thing clear upon the page of Holy Writ it is that we have directly to do with these principalities and powers; we are given the mastery over them in the power of Christ's Spirit; and they, for their part, are painfully conscious of it, and are bound to surrender to the fiat of Him who made the worlds, and all things that dwell therein.

Yes, we have the mastery of them, we are immeasureably above them IN CHRIST, and when the Spirit-filled man comes into conflict with them, panic and trembling takes possession of them. Selous, the African hunter, tells us that when big game get wind of man, even for the first time, dread falls upon them, and they flee away. Is not this the true meaning of that word in Scripture "Submit . . . to God . . . Resist the devil and he will flee from you" (Jas. iv. 7). Yes, dread falls upon them when they confront the living Christ, and those who are united with Him, and equipped for intelligent warfare. And why do they dread with such a palsy of trembling the equipped man of God? Because every such Warrior-Saint is an imminent prophecy to them of swiftly moving discovery, dispossession, destruction, and final judgment.

Love sees things as they are, to change them into what they ought to be, by prayer.

The devil troubles you about the past and the future, whilst he reaps the harvest of the moment.

It is never too late to turn from wrong to right.

God never says to any faculty, "Be thou idle!"

Evil spirits seek rest themselves, but will not let you rest.

Calvary

Satan, Resist

Light from Calvary (ix.)

Some Notes on the "Word of the Cross" Booklet for young Christians.

BY THE EDITOR.

THE believer who has died with Christ, and reckons himself "dead indeed unto sin," learns that he is also crucified to the world, not merely to worldly things, but to the world itself as Christ was crucified to the world on the Cross. The Cross of Christ makes a gulf of death between the Christian and the world, so much so that Paul says he saw the world as crucified to him. It simply means a separation between the believer and the world as real as when a man dies, and by the death of the body enters a spiritual world. By the Cross of Christ the Christian is said to be "dead with Christ" to the elements of the world. This is the best way of escaping from the spirit of the world. It means that by the power of Christ's death the child of God loses the *desire* for the world's things. A group of girls were once discussing whether it was "wrong" for a Christian to go to a theatre, when a Christian worker just quietly asked them: "Supposing you don't WANT to go?" This settled it, as it settles everything else. When a Christian truly knows the separating power of Christ's death, the "want" to go to the things of the world, passes away, for his "life is hid with Christ in God." He has "died with Christ to the world," and is henceforth "NOT of the world," even as the Lord was not of the world, when He walked the earth as man. The love of the world and the love of the Father are opposed to each other. If a Christian "loves" the world as described in 1 John ii. 15-17, the apostle says it proves the "love of the Father" is not in him. Delivered from this "present evil world" is the fruit of knowing the meaning of death with Christ at Calvary, just as deliverance from the power of sin is known.

(Page 12 of the Booklet.)

"NOT OF THE WORLD."
—John xvii. 16.

Our Lord Jesus Christ, Who gave Himself for our sins, that He might deliver us from this present evil world.—*Gal i. 3, 4.* Ye be dead with Christ from the rudiments of the world.—*Col. ii. 20.* God forbid that I should glory, save in the Cross of our Lord Jesus Christ, by Whom the world is crucified unto me, and I unto the world. —*Gal. vi. 14.* For ye are dead, and your life is hid with Christ in God.—*Col. iii. 3.* If any man love the world, the love of the Father is not in him.—*1 John ii. 15.*

FRANCE.

Mr. Johnson writes in a private letter:—

"You will praise God with us that the money has come in to clear March issue of *Le Vainqueur*. A day or two ago a lady whom I met at Morges sent on £4, which I can put direct to the cost of the April edition.

Centres of interest are opening up constantly, quite a dozen Pasteurs subscribe* to the paper. The secretary of the Belgium Bible Society asked me to send to their colporteurs. I did so, and received a very interesting letter from one of them, in which he says the paper has been a great blessing to him.

A pasteur of *the Reformed Church* wrote expressing much interest, and asking for back numbers. Another, a Baptist minister in Dept. of Pas de Calais, wrote for Booklets, and said how much he would like to create an interest in the teaching set forth by *Le Vainqueur*, and asked me to let him have a few copies.

An increasing number are seeking to make the paper known, to whom I am sending month by month a good number. The Lord's Watch work increases, and means a heavy correspondence, but is a real joy. A lady wrote from Marseilles that the articles on 'The Cross of Christ,' by Dr. A. Murray, and that on 'Prayer,' by Mr. Evan Roberts, have come to her like a sunbeam. . .

Requests have come in for *Le Vainqueur* for the French missionaries in the South Sea Islands. Another for South Africa. . ."

* *Mr. Johnson has a few subscriptions for the paper (2f. yearly), but the greater quantity of each edition is sent out free.—Ed.*

Received for Mr. Johnson's work in France.
From February 10th, 1912, to March 10th, 1912.

Per Miss Waters—(10) 4/6 (Personal); (11) 12/6 (Personal); (12) 5/- (2/6 Personal, 2/6 *Le Vainqueur*); (13) 5/- (*Le Vainqueur*); (14) 3/6 (Personal). Total £1 10s. 6d.

Per Miss Mourant—Nil. Full Total £1 10s. 6d.

The Lord's stewards who desire to share in this work in France may send to either of the Corresponding Secretaries, Miss Waters, 72 Lancaster Road, West Norwood, S.E.; Miss Mourant, Eastbourne House, Sydenham Hill Road, Sydenham, S.E. (Please mark envelope "France.")

"Resist," and "he will flee."

"The God of peace shall bruise Satan under your feet shortly. . ." Rom. xvi. 20.

LORD, if this trial be from Thee,
Oh, let it stay!
But if it be the enemy
Binds me this day,
To try and thwart Thy plans through me;
Take it away.

Thou saidst "an enemy did this,"
When work was spoiled;
And if it be his doing now,
Let him be foiled.
"Rebuke" the powers of darkness, where
Thy child has toiled.

He spoils Thy work! He tries to make
Thy people cower
With fear, when they should fighting be!
It seems his "hour"—
And yet Thou'st "given authority
O'er *all* his power."

Help us in Thy strength to "resist"
The devil's power;
To *take* the gift that Thou hast "given,"
To use Thy power,
By *prayer and faith*. Oh, make us fit
For *Thine own* power!

L. M. Warner.

The Summer Conventions of 1912.

WE call the special attention of our readers to the preliminary announcement given on the back of the cover pages of this issue, of a Convention to be held in the Town Hall, Matlock, at Whitsuntide. The meetings commencing on the morning of Monday, May 27, and closing Thursday night, May 30.

A new Souvenir of Matlock and district has just been issued, and will be sent to all desiring accommodation for the Convention on application to Mr. E. W. Barnes, Town Hall, Matlock. We understand that the railway facilities are especially convenient, as it is situate on the main line of the Midland Railway.

The Convention will be especially valuable to Christian workers in this time of spiritual peril and confusion, as we purpose devoting the mornings to conferences, held in the Council Chamber of the Town Hall, when themes connected with (1) the present spiritual peril of believers from the encroaching hosts of Satan, 1 Tim. iv. 1-4, (2) the aggressive prayer war upon the hosts of darkness, (3) the deliverance of believers from the bondage of sin and Satan, (4) equipment for service in the power of the Holy Ghost, will be dealt with, and questions arising therefrom considered.

The general meetings will be held in the Town Hall, and ample time allowed for personal interviews with workers, able to make clear the path of victory to any requiring help.

The Convention held in Leicester for the last three years will be merged, for this year, into this Conference at Matlock, mainly on account of the better accommodation available, and its suitability as a health resort, for those who need to combine their holidays with attendance at the Convention; as also the fact that we are personally still tied with the heavy literary work in our hands, and therefore need temporarily to economize the time and labour involved in convention work.

We take occasion, also, to mention here, for the sake of our over-sea readers, who write that they are visiting England during the summer, that it is not our intention to be present at the Llandrindod Wells Convention in August, but we purpose being at *Keswick* from July 20 to 29, and hope to take the services at the Wesleyan Church on Sunday, July 22, and the Congregational Church on July 28.

We also hope to conduct again the Convention at PORTHCAWL (S. Wales) as arranged last year, from September 2-6 inclusive.

We give the dates of these fixtures, earnestly asking that PRAYER may even now be focussed upon them, especially in view of the unrest in South Wales, that the Convention at Llandrindod Wells this year may have the special guidance and blessing of God,

MATLOCK, May 27–30. KESWICK, July 21–27.
LLANDRINDOD WELLS, August 4—13.
PORTHCAWL (S. Wales), Sept. 2-8.

DO NOT PASS YOUR copy of the "Overcomer" on to another, until you have thoroughly, and prayerfully, read it.

The Editor's Chair.

Notes and Comments, and Answers to Correspondents.

Could our readers but see the contents of letters which are coming to us in a steady stream from every part of ths world, where the *Overcomer* is penetrating, they would have no doubt as to the liberating power of the truths set forth in our pages. Having broken through the "wall" of determined resistance from the hosts of Satan which met the early issues of the paper, it seems now to be moving like a living stream from the Throne of God. finding out the souls in deepest need of the light, in the most (humanly) unaccountable ways, such as the following extract from a letter reveals, written by a correspondent in Australia, which shows how the deceiving spirits are taking advantage of God's children to-day :—

"The last twelve months I have received great help through the teaching of the *Overcomer*, but the greatest of all came in the address on the subject, 'Translated out of the power of darkness,' in the November issue. It came to me with a mighty, God-like grip, and lifted me out of the iron clutches of the devil, in whose grip I have been (and didn't know it) for the last six years.

God, through His Word, called me to the life of 'death.' I surrendered, then my trouble began, for I was in a constant state of uncertainty, as to what a 'dead' woman should do, or should not do. The consequence is that my brain has become almost dormant, I cannot think collectively two minutes together, memory almost gone, despondent, and morbid in the extreme. But since reading the address referred to, light has come, and the gloom and depression have somewhat gone; but I still remain what I've come to—a spiritual wreck.

Is it the devil that has brought me to this, or was it my extreme desire to advance in spiritual things that has brought me into this terrible bondage? The practice of looking at 'self' has so grown upon me, that I'm afraid it has become a hindrance to everything spiritual. I'm sure my mental and physical strength has been greatly impaired by the terrible strain on me this last six years. . ."

Briefly, (1) this soul had a wrong conception of "death," and (2) unknowingly gave herself up to a *passive* condition, which is (3) the primary condition necessary for the working of evil spirits. The results of her "surrender" to "death" in the dormant brain, etc., prove that evil spirits gained possession of her circumference, on the basis of a passive submission which she thought was "death." All through, her heart and will, have been true, and her *motive* was "advance in spiritual things." This believer can be wholly set free, and become even more useful, because of her experience, for she will *understand* as only those can understand who have been through the suffering of awaking to find themselves deceived by evil spirits, when they thought they were yielding to God.

We give in our pages truth from the standpoint of experience, consequently as the various articles are read by those who have a corresponding experience, they throw light upon, and interpret facts within their knowledge. These facts bear their own testimony to the truth, to those who know them. In other cases the truths act as a plumb-line test of the reader, revealing his measure of apprehension and the limit of his

range of spiritual knowledge and experience. In accordance with this test of experience, we frequently receive letters taking opposite attitudes to certain articles, not as a question of "view," but of knowledge. One correspondent writes about the paper on the spiritual peril of the church that he "does not understand what it means"; another that it is "touching a great need," then unfoldiag the inner condition of certain work where the workers are so "spiritual," yet act entirely against the moral code of right and wrong in business matters. One correspondent thinks that *truth* concerning these things may reach these workers through our pages, but in such cases the *mind* is blinded to the truth they need, by deceiving spirits. *Prayer* against the spirit-beings holding *these minds in deception* is the only way of deliverance.

The "passivity" of the conscience, through walking by "guidance" by "revelation," among the most spiritual souls to-day, is the cause of much trouble in Christian work; and all who have light to interpret these things should give themselves to prayer, and carefully avoid tne spirit of judgment which *blames* instead of prays for those who are *victims*, and not wilful wrong-doers.

A Missionary writes:—"I felt most grateful for a timely article 'The Location of God' in a recent number. I wish it could be published in leaflet form and sent to every missionary working among the heathen races. Missionaries are only too often found to explain the presence of 'God' as 'filling the room,' etc., and this is often misunderstood by those who are just feeling their way to the light. . ."

The paper referred to is an extract from the book "War with the saints: The work of deceiving spirits among the children of God," which we have been engaged upon in conjunction with Mr. Evan Roberts, for the past two years, and which is making steady progress toward completion. After its publication we shall be free to issue leaflets, etc., from its pages and take every step that God may indicate to us for disseminating the truths that will give light to the church of God passing through these days of peril.

Brief Replies.

E.A.R. You must take care that you have no self-motive in the matter you write about. Many say they want God to do things for "His glory," but it is their idea of what is for His glory! God's *will* is the safest test of what is for His glory. *Calvary* did not look like His glory, and yet it was. You must also be on guard lest *your will* is brought to bear on the soul. Your words about "will over will" do not sound very safe. I can only say, Take care that *you* are not involved in the matter, so as to hinder God answering prayer.

L.K. (Australia). You say that "spiritual things are in a low state" in Australia. *So they are everywhere.* Remember 2 Tim. iii. 1-5 as the Holy Spirit's forewarning. Believers should cease to have their eyes upon the *visible*, and fix heart and mind upon Him who is invisible and whom we wait for from heaven; and settle down to be "pillars" (Jer. i. 18; Rev. iii. 12) in strength, and faithful witnesses, in their own sphere. If we are too occupied with the *visible* state of things, and lamenting over it, the mind and vision is liable to be diverted from singleness of vision toward Christ. Let us fully grasp what the scriptures say about these perilous times, and our personal line of duty in them, and then BE FAITHFUL, carefully avoiding "judging" anything (1 Cor. iv. 5), that is outside our province, and about which we have no actual facts to enable us to come to right conclusions. It is very important that we (1) read aright the "times;" (2) find our personal sphere of faithful service; (3) Keep our minds and hearts fixed on the coming Lord, and (4) Judge nothing and *no one* on surface appearances, lest we delay the Lord's appearing by increasing disunion in the members of His Body.

E.R.G. (China) also A.E.B. (China). Very many thanks for all. It has been a great cheer to know that the *Overcomer* is meeting the spiritual need of so many missionaries. We cannot spare much space now for poems.

F.A.B. Your letter is most cheering. The matter you ask to be re-printed you will find in the new booklet, "Experimental Difficulties in the Spiritual Life." I rejoice that you find the "way of victory" thus set forth, "works splendidly." The Church has been long enough under the whip of the adversary. It is time that God's children learnt to resist him, as conquered for them by the Saviour. "Assurance of Answered Prayer" will be issued in booklet form as quickly as possible. Pray *Rom. xvi. 20*, for the whole church of God "shortly."

E.B. I am sorry, but it is impossible to answer all the questions you ask, as they need much more explanation from you of the local circumstances. Your own growth in grace, and patient seeking light from God upon the principles set forth in His Word, will give you wisdom and knowledge in all the matters you refer to. See Jas. i. 5, and Jas. iii. 13-17.

Communications received from—C.C., J.J.E. (Reading), E.G., E.W.J., Mrs. J.W. (Boston, Mass), R.J.W., B.F.B., R.P.M., E.W.J., W.H., J.W., Mr. and Mrs. J.N.A. (Norway), W.B.R., W.M., F.M.J.F., L.B., N.J., H. von R., J.L.M., W.B., K.V.M. (India), F.S. (Melbourne), G.W.S., N.B.

Letters thus acknowledged receive prayerful attention. Will correspondents please note that (1) we cannot deal with anonymous questions; (2) letters requiring a personal answer should, when convenient, enclose stamped envelope for reply; (3) correspondents will greatly help us if they will kindly state if a personal reply is specially desired, otherwise we shall understand that acknowledgment through the *Overcomer* is sufficient; (4) communications for the office (if enclosed) should be written on separate paper to save delay.

Notes on New Booklet Issues.

In response to request from many quarters the address "TRANSLATED OUT OF THE POWER OF DARKNESS" given in the November issue, is now obtainable in booklet form as No. 10 of the "Words to Workers" series (6d. dozen post free). We were thankful to find this address reproduced in the "Moody Church Herald," Chicago, with a note by the Editor saying that considerable space was given to the article because of the importance of the subject to Christians, and urging that the message should be passed on. A magazine in Canada also re-printed the same message. We trust that its issue in Booklet form will greatly extend the blessing so signally granted by the Lord. It is suitable for broadcast use among Christians of all classes who need light upon the way of victory over the Adversary, given in its simplest form.

With thankfulness we also issue under the title of "EXPERIMENTAL DIFFICULTIES" (3d. net, 3½d. post free), a neat and useful "Handbook for Workers," in a handy size and shape, in which is given, with index and subjects for easy reference, the "clinic" of answers to questions by Mr. Evan Roberts, issued in the *Overcomer* during 1911; also (by request from many who wish the "light on sickness" available for reference) the "experimental difficulties" dealt with at Convention "Question Hours," by the Editor.

Cross + Serpent

Heb. 2:14

THE OVERCOMER.

FIDEI COTICULA CRUX.

(The Cross is the touchstone of faith.)

No. 41. MAY, 1912.

The Cross Destroying the Serpent.

"That through death He might destroy him that had the power of death; that is the devil" (*Heb. ii. 14*).

THE Cross means not only the destruction of the fallen creation poisoned by the serpent, and the birthplace of a new race, but it eventually brings about the actual destruction of the serpent who was the original cause of the Fall. On the Cross the Victor of Calvary destroyed the destroyer. This is wonderfully depicted in the foreshadowing of Calvary given in the lifting up of the serpent in the wilderness, and referred to by the Lord as the picture of His Cross, and His death at Calvary.

As one has said "The *serpent* is not the type of Christ. The serpent had poisoned the people; Christ had not. The type consists in this, that the *death of the serpent* was the triumph of the Saviour." The fallen race put to death in the Person of the Representative Man; the curse of God on the fallen Adam carried out; and the serpent himself destroyed through the very death he had brought into the world, is a brief and concentrated description of the Cross. Hence Paul writes that on the Cross the Lord Jesus Christ stripped Himself of principalities and powers, and put them to open shame, triumphing over them by the Cross.

An old writer has a very suggestive note on this passage, which opens out its meaning. He says: "The fallen flesh has been taken possession of by the powers and principalities of evil—it is the 'armour' in which they have made themselves strong;" and therefore when Jesus overcame them, He put off "the likeness of sinful flesh," and having unclothed Himself, He made an open show of the powers and principalities.

How wonderfully divine the plan! "God was in Christ reconciling the world unto Himself" (2 Cor. v. 19). The Creator in the Person of His Son, taking upon Himself the sins of the whole world—came in the likeness of sinful flesh, or "flesh of sin" (Rom. viii. 3), yet without SIN—and partaking of flesh and blood, formed a bond of union with the fallen race, that He in His divine personality should carry that fallen Adam-life to the Cross, and there suffer the penalty of death, which was its inevitable due and end; so that for the fallen creature He might break a way back to God, and become the Head of a new race, built up and formed out of His very nature and substance.

This is the meaning of the Cross in its divine purpose, and the way of victory for fallen man to triumph over the world, the flesh and the devil. This is the meaning of the Fall—the fallen flesh taken possession of by the spirit of Satan. This is the answer of Calvary to Satan, and to sin: the fallen creation crucified on the Cross, that every man may have the option of leaving the old race, and breaking away from its federal head, the first Adam, begin again "in Christ" a new creation.

The Cross is God's destroying weapon, to destroy the old creation (Rom. vi. 6), to destroy the fallen wisdom which set up itself against the wisdom of God (1 Cor. ii. 8), to destroy Satan (Heb. ii. 14), and eventually to destroy death itself (1 Cor. xv. 54, Rev. xx. 14). Through that Cross where (potentially) sin, Satan and fallen man were destroyed, then when the full results of the redemptive scheme will reach their full fruition, there shall come about, a "new heavens" cleansed from every trace of the revolt of the fallen angels; and a "new earth" freed from every mark of the curse of the fall; inhabited by a new race, with every trace of the old fallen creation eliminated.

The Son of God will then see accomplished in its entirety, that which He was manifested on earth to do. The fruit of His lonely death on the Cross will have its full outworking when "He shall deliver up the kingdom to God, even the Father, when He shall have abolished all rule and all authority and power" (1 Cor. xv. 24), having taken back both in the seen and the unseen worlds, from the revolting Archangel Satan, who is at last finally cast into the lake of fire (Rev. xx. 10), "prepared for the devil and his angels" (Matt. xxv. 41). The Cross destroys the serpent. Hallelujah.

"THE LAST ENEMY THAT SHALL BE DESTROYED IS DEATH" (1 Cor. xv. 26). The Christ will reign until He puts *all* His enemies under His feet. By the Cross the one who has the *power* of death is destroyed, and finally death itself abolished

"death shall be no more" (Rev. xxi. 4), and "there shall be no curse anymore" (Rev. xxii. 3).

Oh! wondrous Cross, and wondrous Saviour! The fallen race of Adam DESTROYED for the creation of a new race! The wisdom of fallen man DESTROYED in its exaltation against the Creator! The "Serpent" who fell from heaven, and drew down part of the host of heaven, and the whole race of man in his Fall, DESTROYED, and finally death, the result of the Fall, DESTROYED. The Cross destroys the Serpent, and all that came into the world through the Serpent. Hallelujah.

Christian Storm Centre

The Christian's Storm-Centre.

AT first sight the strange expression "PRAYER-WARFARE" may seem to be a contradiction of terms. We are more familiar with the association of *watching and praying*, or of *watching and fighting*; and we recall how Nehemiah's loyal supporters "with one of his hands wrought in the work, and with the other hand held a weapon." But prayer itself suggests rather an atmosphere of quietude and peace, the contact of the soul, not with Satan, but with God.

Again, we know, alike from Scripture and experience, that in the pursuit of our Christian life and calling, there are unseen and hostile forces that strive to check our inward growth in grace, and to impede our outward service for Christ our Lord. Against these forces we *use prayer* as a help to victory.

But "PRAYER-WARFARE" means more than this: it implies that *prayer itself* may be a matter of conflict. By way of illustration:—

Two men quarrel over a certain matter. (For convenience, we may call them by the names used by John Bunyan—Christian and Apollyon.) Apollyon perceives that Christian possesses a powerful weapon which would give him certain victory. A violent struggle ensues, in which Apollyon determines to disarm his opponent, and to destroy the weapon (which he could not use himself, even if he captured it).

For the time being, the original matter of dispute has become secondary: the important thing just now is the *destruction of the weapon*. Let Apollyon accomplish that first, and they can revert later to the original quarrel. Thus the immediate storm-centre is *the weapon itself*, upon which each combatant knows his life depends.

There is an essential cause of disagreement between Satan and the saint; a conflict is inevitable; Satan has innumerable devices at his command which he will not hesitate to use; the believer, on his part, wields the weapon which we call prayer. Is it surprising to find that Satan will strive his utmost to render it ineffective? That done, the rest is easy.

Therefore, whatever issues may be involved in the original cause of conflict—in the form of some temptation which the Christian feels bound to resist, and against which he will use his God-given weapon—*prayer itself becomes the object of rivalry* between the two. Let the Christian retain the possession and active use of that, and he will conquer in the other issues as well; let him lose it, and he will suffer defeat all round.

This, then, is the meaning of "PRAYER-WARFARE"—on the one hand, the endeavour of our great adversary to make prayer ineffective; on the other, the determination of the believer to gain the victory, in the first place, *for prayer itself*; and through prayer, victory over the devil and all his works.

How does Satan assail prayer? By suggesting to the soul all sorts of alternative attractions: by tempting to its postponement or neglect; by filling the mind with distracting thoughts which hinder concentration upon its sacred purpose; by causing interruptions from without—and, should these fail, by indescribable assaults upon the spiritual faculties of the soul itself, such as only those who have had this painful experience can conceive. Probably we have all been conscious of the need of a concentrated effort to pray; fewer of us, perhaps, have known what it means *to fight* in order to pray. But those who have known will never forget the *grim reality* of "prayer-warfare." If

> Satan trembles when he sees
> The feeblest saint upon his knees,

is it any wonder that the prayer-chamber should become, at times, the storm-centre of his opposition? Was not Gethsemane a scene of prayer-warfare to our blessed Lord? We are often told, and truly, that "we should fight better if we prayed more"; it is also true that if we prayed *with more intensity*, we should have to fight more keenly still.—*G.E.M. in "The Christian."*

Gwasanaeth a Milwriaeth Ysbrydol

(Spiritual Service and Warfare.)

Mr. Evan Roberts has just issued a message in Welsh under the above title, in a pamphlet of 24 pages.

It also contains a diagram in colours of a suggested new emblem, designed by him, for the Welsh national flag in place of the "Welsh Dragon," which, as the scriptural designation of Satan, he feels is out of place for a Christian nation.

It is striking that just as Mr. Roberts was engaged upon the Welsh pamphlet, a letter was received from a worker in a mission to Chinese, stating that the Christian Chinese in the mission had "dropped Satan's own emblem, the dragon," as their national emblem, and now they were praying that Wales should do the same, and they wished that the matter should be laid before Mr. Roberts for prayer, as they felt sure he would come to the conclusion "that the 'red dragon' should have no place among the symbols of nominally Christian nations."

In view of these prayers, it is significant that the new Chinese Republic has discarded the dragon emblem; and adopted a new flag; not the one the Chinese Christians in England desired, with a "star" upon it, but prayer is answered in that the "Dragon" is cast aside. May he be so in *fact* as well as in "flag" is our prayer.

Mr. Roberts' pamphlet is in Welsh, and may be obtained at the nominal cost of 3½d. post free from the *Overcomer* office.

Satan, Overcoming Rev. 12

Overcoming "The Accuser." Rev. xii.

By the Editor.*

THERE have been many debates about the meaning of Rev. xii., but it seems perfectly clear that the "sun-clad" woman is a picture of the professing church of Jesus Christ, and that the man-child represents the mystical, invisible, spiritual church at the point of translation. Without being dogmatic about it, we may take it in this way as a picture for us in the close of the age which we are increasingly passing into.

It is striking that although in English the word is translated "man-child," in the Greek the gender is neuter. For the "man-child" church consists of men and women who are spiritually strong with all the manly characteristics of courage, strength, endurance, and power.

At the very point of translation—or birth, as it is described—the dragon stands ready to devour. How true this is to spiritual experience just now. Peter wrote to believers: "Your adversary the devil goeth about seeking whom he may DEVOUR."

This "child" is to be "caught up," you notice in v. 5, and he is to "rule all the nations with a rod of iron." And "*caught up* unto God, and UNTO HIS THRONE." "The Lord Himself shall descend from heaven with a shout, with the voice of the archangel . . we shall be *caught up* to meet the Lord in the air, and so shall we ever be with the Lord." The members of Jesus Christ, forming His Body, prepared to reign and rule with Him, will be *caught up*, in the face of the erect dragon seeking to devour, and to prevent the translation—or birth—to the Throne.

I am not concerned to press the interpretation too strongly, but only wish to take the practical lessons it suggests for us at the present time. Briefly, we are personally among the living members of Christ's Body. We are seeking to be overcomers over sin and Satan. "Joined to Christ" in spirit, we expect to be "caught up" to meet Him, and to reign with Him according to His Word. We understand by this "sign" set forth in Rev. xii. that the dragon will contest the deliverance, and the translation of the spiritual church of Christ up to the very last hour.

Now what is true of the Church as a whole is true of each member personally. The dragon is contesting YOU becoming an overcomer; he is contesting *your* deliverance, and stands erect before you to "devour" you if he can; to resist your advance, lest you should have the "earnest" of that reigning life, of being joined to Christ in spirit on His throne.

As the days go by, God's faithful ones are becoming increasingly conscious of a "devouring dragon" in the path. To the eye of sense it seems impossible that the Church of Jesus Christ shall be delivered and be translated in the teeth of an erect dragon. He is contesting personally every single member of the "man-child-church"—not the nominal church that plays "whist drives," nor the professing church with ninety-nine parts of it belonging to the world—but the spiritual members of Christ's Body. Their new birth began at Calvary, and their final birth out of this world into the glory of the heavenly sphere, will come with translation. Then will be the completion of the new birth which began at the Cross, when they received the forgiveness of sins. Calvary was the first stage in the birth of the Church, and of each member; and the full completion of that birth will come when the bodies of our humiliation will be conformed to the glorious body of the Lord.

The ruling church of Jesus Christ is going to reign, and Satan will then have lost his kingdom. He is the prince of this world, and he is fighting to retain the kingdoms of this world for himself. The mystical Christ, formed of the Head and His members, will rule and reign. This man-child, primarily Christ, secondarily His members, will rule all the nations (Rev. xii. 5; xx. 6).

"And there was war in heaven" (v. 7). "Michael and his angels went forth to war with the dragon, and the dragon warred and his angels, and they prevailed not, neither was there found any more place for them in heaven; and the great dragon was cast down." The ascension movement of the church means war, but following the war comes the voice from the throne: "Now is come salvation, and the kingdom of our God . . for the accuser . . is cast down . . and they overcame him by the Blood of the Lamb." The Church overcoming, the dragon resisting, the heavenly forces fighting, the adversary being cast down, the authority of Christ being proclaimed, is the sum of it.

Then we have the personal, experimental way of victory in verse 11, "they overcame *him*"—a person. This one chapter is quite enough to enable us to recognize Satan as a person. Here are the members of the Church on earth in a

* Notes of an Address at Eccleston Hall.

personal, individua fight—"they overcame *him* by the Blood of the Lamb, and by the word of their testimony, and they loved not their lives even unto death."

Do you recognize Satan as a person? I do not mean in the abstract. If a man came and wrestled with you, and attacked you, would you speak to him, or to "it"? If he said, "I will pull you down," you would speak to *him*, and say, "No, you will not." "They overcame *him*"—a person. You may believe in the abstract that Satan is a person. You believe Christ is a Person, too often in the abstract, miles away, very dim to you. But what Satan fights so much is the being recognized and spoken to directly.

This is quite different to believing in a general sort of a way, and saying, "Yes, I know it is Satan hindering, or attacking." This conflict with the erect dragon, is a direct recognition that he stands in your path ready to devour *you*, and in verse 11 you are shown the way of victory. It is not in your experience, nor your growth, nor your "advanced stage" of the spiritual life, nor in your personal strength; nor in your grasping and understanding what it means to be united to Christ in the heavenly places.

"They overcame *him* BY THE BLOOD OF THE LAMB." But you do not overcome the dragon if you do not *recognize* him. You recognize Christ as the Conqueror, and as your Saviour; but you must also recognize His enemy. Are you afraid to *speak* to Satan? There is a block in your path, it may be, like an invisible wall, and you do not know what to do with it. No praying seems to touch it, nothing moves it, until at last you break through, and say, "Satan, I know it is *you*; in the name of Jesus, get thee hence." And the very saying the words breaks the wall. You say to the Adversary, "I know it is you in my path, but you are conquered by Jesus Christ, I belong to Christ, and I overcome *you* by the Blood of the Lamb. You must go, because you were conquered by the Lord at Calvary."

Then again: "BY THE WORD OF THEIR TESTIMONY." The word of testimony is not something you whisper so that nobody can hear, nor is it only an "attitude." You say you are "standing in the *attitude* of victory." The "word of your testimony" means speaking out aloud, and saying something that is a "testimony."

Notice, too, that *it is a testimony direct to Satan.* It is not a testimony to the church, or in the class meeting. It does not say, "They overcame him, by giving their testimony to the class meeting," nor "by giving their testimony in the Mission Hall." This testimony has to do primarily and directly with Satan. "*Him*!" It is *speaking to him.* The whole verse has to do with "him," not with a "testimony" meeting. "They overcame *him* by the Blood of the Lamb," and "they overcame *him* by the 'word of their testimony.'"

It does not say "words." It can be very short. It is a testimony directly given to Satan. Now what do you testify to Satan when he attacks you? I am persuaded we have to learn more of this direct dealing with the enemy. It is what we may call "refusing." It is saying the word to him, "I refuse to yield to you, because I belong to the Lord Jesus Christ."

A great factor in victory over the powers of darkness is to "name" things, and to call them by their *right* names. For instance, naming Satan, and saying, "Yes, I know that is Satan standing in my path," and "I resist you, Satan, in the name of Jesus." What else are you to testify? You tell other people, and say, "I testify to the victory of Calvary"; but do you TESTIFY DIRECT TO THE ENEMY HIMSELF? When the pressure of conflict comes upon you, let the words fly to your lips, and you will find it victory. Testify to the enemy, and say, "Satan, you are conquered, Jesus conquered you, and I am Christ's." It is the "word of your testimony."

Notice again in regard to this word of testimony, that the special characteristic work of the red dragon standing in the path of the church, is that of an ACCUSER—"the ACCUSER of our brethren is cast out." His great attempt to devour you is by accusing you. He pours on you, morning, noon, and night, a stream of accusation: "You are wrong, you are out of God's will," etc. Have you not been conscious of this stream of persistent accusation, which you thought was all from yourself? Not having recognized the source of it, it has turned you in upon yourself, until friends have called you morbid, hyper-sensitive, or nervous, or "giving way," while others again say it is your make of "character." Is not your self-condemnation one of the great hindrances in your life against a bold, fearless service. You cannot do anything happily, because of this stream of "self-accusation," as you call it. You cannot "speak," you have nothing to say; you do not know how to pray, *you* are not fit to have a district, you are this, and that, and the other. You are thus turned in upon yourself, and round and round yourself you go, thinking it is yourself all the while. It crushes you, takes the smile from your face, for you are always feeling that you are not what you ought to be, you never reach your ideals. If you could only be like Miss So-and-So, you might be happy; you

have been seeking the blessing she has for years; but everybody can get it but you; and thus you go along with a shadow on your face, a weight on your spirit, and always a mocking word whispered to you, "Ah! *you* are always wrong; *you* cannot do anything right!"

There are thousands of God's children who are feeble in God's service because of this [apparent] self-depreciation, and self-centredness. Some go to their knees to seek the baptism of the Holy Ghost, and something to lift them out of, what they call, this low-plane life. They think if they can only get some mighty floodtide of blessing, it would take this shadow off them!

And all the time it is a stream from the dragon AS THE ACCUSER, pouring through your ears to your mind, and to your mental vision, a flood of accusations about yourself, which, if you only *recognized* that they came from HIM, would break away.

Satan carries out this work by means of his wicked spirits, and their speaking to you is like a ceaseless running comment upon your actions all the time. *Do you do anything without a question mark about it?* That exactly describes the speaking of evil spirits—ceaseless whisperings, morning, noon and night. Now reason it out for yourself: it is not you *thinking*, because there is no action of your brain in the matter. You do not really "think" those things. This ceaseless stream of comment is *forced in on you*, in spite of yourself, although you do not *want* this "commentary" going on all the time. That apparently inward, ceaseless "buzz" of something making comments upon you, and your actions, all the day, is directly from evil spirits of Satan. The moment you recognize it, and *name* it, you are on the first step to deliverance. You say, "I thought it was myself, but I never reasoned it out; now I recognize the accusing enemy. I will take no more 'lies' from lying spirits." They have been whispering in your ears, simply to keep you from being happy, and praising God; stop you having a testimony to give, stop you praying, yea, stop you doing any service for God. The lies of the accuser and his emissaries poured in morning, noon and night, can be made to cease through the Blood of the Lamb, for "they overcame him by the Blood."

I am not now speaking about "conscience." There is a distinction between the deep inward conviction of the Holy Spirit in your conscience, saying, "You know you are wrong," and the "nagging" whisperings of the enemy.

Then these wicked, accusing spirits accuse others to you, and comments about others are going on continually to your mind. They do not come from your heart, nor from your *will*. Who but these same evil spirits make ceaseless comments to you upon everybody you meet? And you take them in, and listen to their whispers. It was neither you, nor the Holy Spirit who suggested to you that unkind thought about your friend. Then where did the whispe come from? *Wicked spirits*. Ah, they are doing this wicked work in the church, and paralysing God's children with persistent accusations about their themselves, and doing the same thing about fellow-workers in the Mission, and God's people everywhere.

Now what are you to do? First, recognize "*him*," *i.e.*, Satan working through his evil spirits. Secondly, on the ground of the Blood of the Lamb you say to the accuser "You are conquered." Thirdly, you give the "word of your testimony," and testify to the Victory of Christ, and say to the conquered enemy, "I choose to refuse your lies about myself, or others." The Bible calls a lie a lie, and you cannot soften the word when you speak of what evil spirits do. They are *liars*. Satan is a liar. Christ said that he was "a liar from the beginning," and that he is the "father of lies." Every lie he whispers produces a thousand-fold more. He is a liar, and all these wicked spirits that come from him are called "lying spirits," and deceiving spirits, because their one work persistently is to deceive.

Let me say, briefly, one or two things more: when these things are pouring in on you, do not ignore them; do not pretend they are not there; do not try to go on with your work, and shake them off, for they will not go. They are there, and you must deal with them. Just examine them one moment, and see whether they really come from your *will*, and if they do not, give the word of testimony, and say, "I refuse, in the name of Jesus Christ, all the lies from lying spirits, about myself, and my fellow-workers, and about the church." And declare too, "I close my ears to their speaking, and refuse it."

These are some of the things that explain why the church is so feeble, and why God's children are so powerless. The Holy Spirit is in the spirits of those who have received Him, but they are powerless because they do not know the enemy, and know how to throw off what he tries to put on to them; they do not recognize him, and do not refuse him, and do not speak to him, and do not say "Go, in the name of Jesus!"

What are you to do? When you are in this conflict, you cannot have time always to get away to your knees, and when you do get to your knees, these accusing spirits do not stop their work, but pour in to your minds while you kneel to pray. You may cry to the Lord and say, "O, Lord, stop them," but they do not always stop. Christ has *given you the weapon* to

use against them. Just say, "Lord Jesus, I stand with Thee against the powers of darkness," and then say to the enemy, "Go, in the name of Jesus." "Resist the devil and he will flee from you" (James iv. 7).

"They overcame him by the Blood of the Lamb." It does not say here that *Jesus* overcame him, but the believer overcomes on the ground of the blood. It is *you* overcoming. Christ has overcome for you on the Cross, but you have now yourself to overcome on the ground of the blood, and use His weapon. *You* are to overcome, and the Risen Lord says, "To him that overcometh, will I grant to sit with Me in my throne."

Lastly, remember, this "overcoming" is not a little thing. It will cost you your life even unto death. It will mean that you must stand in this warfare against Satan "even unto death." It means that you must not count your life precious to yourself, It means no self-indulgence, no grasping of anything for yourself. It means that it will take the whole force of the divine life in you to stand, and to overcome.

In this chapter in Revelation it is not a warfare with sin, but a warfare with Satan. "They overcame *him* by the blood," overcame *him* by their testimony, overcame *him* by standing in the conflict, even though it means death. Warfare with sin precedes warfare with Satan. If you are covering up any secret sin, that must be dealt with first, because that is enough to weaken any warfare with Satan. If you are in any way minimizing sin, or in any way playing with sin, you are not in the place for victorious warfare against the adversary.

May God bring each one of us to stand in this warfare! Is your whole will *set* for victory over the powers of darkness, as well as victory over sin? Are you going to be amongst those who overcome the dragon? It is plainly in the Book, "They overcame *him!*" It is a war between the saints and Satan, and the ground upon which they fought and conquered, was the ground of Calvary—using what Christ did there. Therefore speak directly to the dragon in your path, and say, "You are conquered!" But do it humbly, and do it in the Spirit of Jesus, and in dependence upon the Lord Jesus, and resting upon the victory of His name and of His blood. Say to the accuser, "I stand with Christ against you," and then declare your testimony, "I am Christ's, I choose to be Christ's, I choose to declare in Jesus' name it shall be victory."

And then close your mind to all the stream of accusations from the lying spirits, and say, "I refuse." Yes, recognize the enemy, refuse him, and then *ignore him*, and go on to overcome in the Name of the Lord.

In view of the prize of the throne, there are practical conditions for overcoming which we must briefly refer to in closing.

1. *The never losing sight of the goal.* For this read Paul's epistles, particularly Phil. iii., "I count all things loss . . . that I might win Christ . . I press toward the mark for the prize of the high calling of God."

2. *The losing sight of "man's judgment" in view of the coming judgment seat of Christ.* See 1 Cor. iv. 1-5. Paul writes, "with me it is a very small thing that I should be judged of you, or of man's judgment; yea, I judge not mine own self. For I know nothing against myself, yet am I not hereby justified; but He that judgeth me is the Lord. . ." Your judgment lies ahead, for it is Christ on His judgment seat you have to keep before you. The question in all things will be as to how He will judge you then. This lifts you above man's judgment. Moreover you will also cease to judge others, for in connection with this Paul writes, "Judge nothing *before the time*, until the Lord come, who will bring to light the hidden things of darkness, and make manifest the counsels of the hearts; and THEN shall each man have his praise from God." No man can truly judge another man without having full knowledge of all things that govern that man's life and conduct. We must "judge" teaching, by the Word of God, and actions visibly wrong, but not the motives and actions of a man without knowing that man's view-point and knowledge.

3. *The complete mastery over the claims of the physical body.* See 1 Cor. ix. 25-27 for the fight that this brought about in Paul: "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 crown. . . . I buffet my body, and bring it into bondage; *lest* by any means, after I have preached to others, I myself should be rejected" (*i.e.*, from obtaining the prize).

Take heed and "Hold fast that which thou hast, that no man take thy crown." The devil has many ways of using others to rob God's children of their prize. It was only at the end that Paul said, "I have fought a good fight . . . 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." You are never safe from being drawn aside from the steady fight against the encroaching world spirit, and the Satanic powers behind it, the whole way along, for the nearer you get to the closing hour, the more the raging dragon will seek to devour you, or beguile you. "He that overcometh, and . . keepeth My works *to the end*, to him will I give authority over the nations. . ."

Spirits, Believe not

"Believe not every spirit."

1 John iv. 1.

Questions by Evan Roberts.

Answers by the Editor.

2. DO YOU KNOW IT POSSIBLE FOR A SOUL TO SURRENDER ITSELF TO EVIL SPIRITS BELIEVING IT TO BE SURRENDERING TO THE HOLY SPIRIT?

Yes, on the basis of *deception*. No believer would *knowingly* "surrender to evil spirits," but if a believer (*a*) does not *know* that evil spirits can counterfeit the Holy Spirit, and (*b*) the conditions upon which they do this, and (*c*) unwittingly fulfils those conditions, he can surrender himself to evil spirits believing he is surrendering to the Holy Spirit.

Even if a believer knows the Lord, if he does *not know* (1) the possibility of deception, and (2) how to detect between the counterfeits of Satan, and the true working of the Holy Spirit, he can be deceived into surrendering himself in mind and body to counterfeiting spirits, believing he is doing so to God.

There is a false conception of "surrender" which is the highest subtlety of the enemy. This is the thought of yielding the *body* to supernatural power, with the *mind* ceasing to act. This cessation of the action of the mind, allows the other parts of the body, in the senses, and the emotional parts, full control and activity, excited by *evil spirits*; for the Holy Spirit dwells in, and *acts through the spirit of man*, and not through the senses.

The "claiming of the Blood" cannot protect from the enemy if he is given ground in any way, *i.e.*, if the mind ceases to act by "letting the mind go blank," and the emotional part of the man is awakened to act in its place, so that the latter is excited to give "thrills" and "streams of life" through the body. No claiming of the precious blood of Christ will prevent *physical laws* acting when the condition for action is fulfilled. Hence the strange fact which has perplexed so many, that abnormal experiences manifestly contrary to the character of God, have taken place when the person was earnestly repeating words about the "Blood."

Moreover, the arousing of the emotional system to such abnormal activity that "floods of life" have appeared to flow through the whole body, the enemy whispering at the same moment, "*this is Divine*," (1) dulls the mind and makes it inert in action, (2) causes a craving in the recipient for more of this "Divine" life, (3) leads to the danger of the idea of the ministration of it to others, and all that follows, as this path is pursued in honest faith and confidence of being "specially advanced" in the life of God.

Should any discover their own case depicted in this statement, let them thank God for knowledge of the truth, and (1) reject by a simple attitude of will, all that is not of God, (2) consent to trust God in His word without any "experiences," (3) stand on Rom. vi. 11, with James iv. 7 in respect to the Adversary. All "Through the Eternal Spirit" (see John xvi. 13).

3. DO YOU KNOW IT POSSIBLE FOR A CHRISTIAN TO BE POSSESSED BY EVIL SPIRITS?

Yes. This fact is becoming more and more prominent at the present time; and in souls who are (*a*) *not* disobedient to light, or (*b*) living in any *known* sin, but the contrary. These become possessed by evil spirits, through deception over absolute surrender to God (as they supposed), and whole-hearted reckless abandonment to "supernatural power" which they believed was of God, but through ignorance, were not able to discern as counterfeits by evil spirits of the Spirit of God.

Evidences of believers wholly consecrated to God in spirit, soul and body, in will and fact, becoming "possessed" in mind and body by evil spirits, are now available, having all the symptoms and manifestations, in acute cases, as described in the Gospels.

Multitudes of believers are "possessed" in *various degrees*, but do not know it, as they attribute the "manifestations" to natural causes, or to "self" or "sin"—and put them down to these things, because, according to their judgment, they do not appear to bear the characteristics of demoniacal possession.

4. DO YOU KNOW OF ANY "DOCTRINES OF DEMONS?" ENUMERATE THE ONES YOU KNOW OF.

The "teachings" of deceiving spirits now being promulgated by them are too vast a number to enumerate in a small compass. They are usually thought to be only recognised in "false religions"; but the teaching spirits with their "doctrines," are at work all over the world, seeking to play upon man's religious instincts, and give him a substitute for truth, and no single human being is free from their attentions. They insert their "doctrines" into the *minds* of Christians, as well as heathen, and make them think they are coming to their own conclusions. They give "beautiful thoughts." and "wonderful openings" of "texts" to men's natural minds, and are at the bottom of all the *doctrinal divisions* of Christendom. TRUTH alone dispels their "doctrines" or "teachings." The truth of God, not "views of truth." Truth of all the principles and laws of the God of truth.

"Doctrines of Demons" simply consist of that which a man "thinks" and believes," as the outcome of suggestions made to his mind by deceiving spirits. All "thought" and "belief" belongs to one of two realms—the realm of truth, or the realm of falsehood, each having its source in God or Satan. All truth comes from God. All contrary to truth from Satan. Even the "thoughts" that apparently originate in a man's own mind, come from one of these two sources, for the mind itself is either darkened by Satan (2 Cor. iv. 4) and therefore fertile soil for his "teachings"; or renewed by God (Col. iii. 10), and clarified from the veil of Satan and made open to the reception and transmission of truth.

Since thought or belief originates, either from the God of Truth, or the father of lies (John viii. 44), there is one basic principle for testing the source of all doctrines, or "thoughts" and "beliefs" held by believers or unbelievers, *i.e.*, the test of the revealed Word of God. All "Truth" is in harmony with the ONLY CHANNEL OF REVEALED TRUTH in the world—the written word of God. All "teachings" originating from deceiving spirits:—

(1) Weaken the authority of the Scriptures;
(2) Distort the teaching in the Scriptures, "traditions of men";
(3) Add to the Scriptures the thoughts of men;
(4) Put the Scriptures entirely aside.

The main object in all this being to hide, distort, misuse, or put aside, the main revelation of Truth concerning the Cross of Calvary, where Satan, the prince of evil, was overthrown by the God-Man, and freedom obtained for all his captives in the human race.

The *test* of all "thought" and "belief" therefore is its

(1) Attitude to the Written Scriptures,
(2) Attitude to the Cross.

The teaching spirits have succeeded in inserting into the minds of those who truly accept the authority of the Scriptures, and know the power of the Cross, countless "thoughts" and "beliefs" which are opposed to the Truth of God, and render them powerless in the warfare with sin and Satan, and subject to the power of evil spirits.

These subtle thoughts from Satan, inserted into the minds of Christians of all classes and degrees, are too many to enumerate, but some are as follows:—

(1) That God demands passivity of the intelligence in all who desire to be taught of Him: This gives evil spirits power to control.

(2) That God will keep the soul apart from his own co-operation. This enables evil spirits to deceive, and work without the knowledge of the man.

(3) That God protects the believer from evil spirits, apart from the intelligent knowledge, and watchfulness of the man. This enables evil spirits to work under the guise of divine workings, and thus gain possession of the believer.

NOTE.—How the teaching spirits work, and make their doctrines acceptable by the personation of one they call "Jesus" to those who do not take heed to the warnings of the Scriptures, and test all visitants, and visitations from the spirit realm, is now to be clearly seen in the author of the "New Theology," which is penetrating the church of God with its insidious undermining of the gospel of Christ. Mr. Campbell said at a conference, "I am conscious of someone's presence in the mysterious unseen at this moment. Who is it? I have always believed it to be Jesus; it is no vague abstraction, but a DEFINITE, LIVING, PERSONAL BEING. I work under his orders. Am I wrong in supposing it to be Jesus? If so I have been *deluded into doing a great many things which otherwise I would never have attempted.* SOMEONE IS DIRECTING ME FROM THE SPIRIT WORLD, if not Jesus, who is it? To me it is a thing incredible, impossible of acceptance, it should be anyone else."

"Who is it?" asks the speaker. According to the Word of God, which gives the test of "false prophets" as "By their FRUITS ye shall know them" (Matt. vii. 15-16), it is a lying spirit personating "Jesus"—note, not "The Lord Jesus Christ"—and ably directing from the spirit world, a world-wide revolt against the gospel of the Cross.

The fruits of the doctrines of this "teaching spirit" are now world-wide. Missions have been broken up through them, the Word of God has been made void among the heathen. The household of God has been without meat in due season. The lying spirits have captured thousands of pulpits with their teachings, and all over the world many of the Lord's people are as sheep without shepherds. There is a famine in all lands of the Word of God.

"By their FRUITS ye shall *know* . ." said Christ. A vast percentage of this devastation in the church of God can be traced directly to that "definite, LIVING, PERSONAL BEING" giving "orders" to one who believes he is directed by "Jesus," and who is beguiled to put aside the authority of the Scriptures to obey *direct spirit-revelation* which contradicts the gospel preached, and given *by the Lord Jesus Christ Himself* to His servant Paul.

The Time of the End.

"The time came that the saints possessed the kingdom. . ."—Dan. vii. 22.

*Satan cast into the earth.**

JOHN hears the fifth angel sound, and beholds a fallen star in the earth (Rev. viii. 13, ix. 1-12). This is not a meteor like which he beheld on the sounding of the third angel. He does not see the falling, but recognises the star as a fallen one—*fallen*, he does not say when or how. This star is an intelligent agent, for things are distinctly ascribed to "him" which could not be said except of a living being. A key is given him. He takes that key. He uses it for the unlocking of a door, and he lets forth from their prison some of the *tenants of the abyss*. All this argues active and intelligent agency. . . It is not a material but a spiritual star, and a fallen one—one fallen out of the heaven.

We know of such spiritual or celestial stars. When the capstone of the great pyramid of creation was laid, the Almighty Himself hath declared that "the morning *stars* sang together, and all the sons of God shouted for joy" (Job xxxviii. 4-7). These were angelic beings. We know, also, that there are "*angels* which kept not their first estate, but left their own habitation" (Jude vi). We read of "the *angels* that sinned" whom God did not spare (2 Pet. ii. 4). These are of *various orders and degrees*, "principalities and powers" (Eph. vi. 12; Col. ii. 15). Among them is one of pre-eminent dignity, the leader and prince of all the rest—"the great dragon, that old serpent, called the Devil and Satan" (Rev. xii. 9). Hence we read of "the Devil and his angels" (Matt. xxv. 41). Here, then, are *fallen stars* of a spiritual sort, and one of particular distinction and magnitude, answering to the description of the text. For the present they have possession of the aerial or heavenly spaces (Eph. vi. 12). Satan is particularly described as "the prince of the power of the air" (Eph. ii. 2). (Wordsworth has this note upon the place: "Satan and his angels, being cast down from heaven, but not being yet consigned to hell, *have their empire in the lower air*, and are therefore called the powers of the air and of darkness." The word "ouranos" is sometimes rendered *heaven* and sometimes *air*.) He is fallen morally, and fallen from the proper heaven of glory, and is eventually to be entirely ejected from the heavenly places now occupied by him and his angels, previous to the great binding which is to shut him up in the abyss.

* From "The Apocalypse," by J. A. Seiss. Vol. II., p. 76. A valuable book on The Revelation.

The Saviour refers prophetically to this, where He says, "I beheld Satan as lightening fall from heaven" (Luke x. 18). This ejectment in its final completeness, is described by John in Rev. xii. where he speaks of "war in heaven," and *the ejection of* "Satan and his angels" by Michael and his hosts. After that, these impure spirits have no more place in heaven for ever. But, even after this precipitation from *the aerial regions*, their work on earth is continued for a time with augmented fierceness and wrath. THERE MAY ALSO BE A PRELIMINARY PRECIPITATION TO SATAN INTO THE EARTH,* previous to the great battle between him and Michael, to which the *fall* spoken of in the text may refer. It may be the result of a divine force, or it may be a voluntary casting of himself into the earth for augmented mischief. At any rate, Satan is a fallen spiritual star, and John beholds him fallen into the earth with particular malignity, and bent on letting loose against men all the evil powers which he can command. . . Whatever the fall, whether moral or local, voluntary or the result of force, it includes a will for mischief, and overflowing with malignity towards the children of men.

And because of the wickedness of the world, special powers are granted him. As people *prefer the service of the Devil, God allows them a full experience of his administrations*. . . . Because men receive not the truth and dislike it, God gives them what they love, and sends them strong delusions, that they may believe lies, and reap the reward of their perverse choice in its own line. And because men reject the Lordship of Christ for the lordship of Satan, God in judgment enlarges the powers of the lord of their preference, that they may have the full benefit of the malignant will of their own choosing.

John beholds, and describes how this is done. To this fallen star, he says, "was *given* the key to the well-pit of the abyss." It was "*given*" *to him*, as all that Job had was *given* to the fallen one, to do with it as he might list. . . Nor will he fail to use this power, any more than he failed to exert his full liberty against Job. With the key to the well-pit of the abyss, he opens it, *breaks down in part the wall of severance between earth and hell*, and evokes a plague, such as the world has never before experienced.

There are worlds of being, or of darkness upon which man has never looked. There is a tenanted abyss of which the demons know, and concerning which they besought the Saviour that He would not send them into it.

* This is a very striking thought by Dr. Seiss, which throws light upon 1 Tim. iv. 1-4. That the hosts of darkness have spoken through into more daring attacks upon God's childre at the present time, is increasingly clear.—ED.

Rom. 3:27
Faith, Law of

The School of Prayer and The Lord's Watch.

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

The Law of Faith.

*J. C. Williams.**

PRAYER is a divine operation, and it is faith in motion. The prayer of faith is the dynamic of the Christian life, but faith itself is a law, a divine principle as deep as God, for it is born of God.

Paul speaks in Rom. iii. 27 of "The law of Faith," a law that is not an enactment but an operation, a law in the spiritual realm as the law of gravity is in the natural realm, a law of force, of power, a law of life.

All prayer that is spiritual is born of God, as faith is the gift of God. It is the dynamic of the Christian life, in daily life and walk it is the power, divine in its conception, human in its manifestation, all of God.

It is not feelings, not the assent of the mind, for we are often drawn into prayer which does not at times assimilate with our reason. We pray for men we know not; for countries we have never seen.

This law of faith is a fact, inwrought into the very fibre of the spirit man by the Holy Ghost; and this fact stands in all history. The law of faith is like God, as it is omnipotent. "All things are possible to him that believeth"—that is not human, it is not within the narrow scope of human limitations. All things are possible to him that believeth, because that belief is linked in this definite law of faith with the omnipotence of God. It is an omnipotent power.

Now consider for a moment its negative aspects: It is not of works, as Paul tells us in Rom. iv. 5—"Not to him that worketh." It is the law of faith that operates the man, and not the man that operates the law. You cannot work it up, cannot create it, cannot bring it up from the depths of your own being. It descends, it comes down from heaven. It is a force that operates the man, and not the man who creates the force, or the power. It is God-given to the God-like man. It is not the plaything of a fanatic, nor the dazzling jewel of spiritual pride. The lowly, the humble, the worldly unwise, are often the channels of its operation, the reservoirs of its power. These are of the child spirit which see the kingdom, of the child mind luminous with the illuminations of the Holy Spirit.

It is not sight. Whoever *saw* the law of gravity? You can witness the effect of its power, but not the power itself. It is an invisible power. "No man hath seen God at any time," and it is as invisible as God.

Now look at its positive characteristics: It is DISCERNING. The soul operated by this law, *sees*. It is not venture, it is practical in the extreme. He sees need, and the law of faith, operated through his spirit, is linked on by the power of the Holy Spirit in its interpreting power, and the sin-need is turned into prayer. The law of faith is the evidence of things not seen. It lives as seeing the Invisible, it is a spiritual intuitive insight. It understands the world, and the need of the world from God's standpoint. It is the law of faith that creates the "Seer," the man who is not disobedient to the heavenly vision. By it the man looks through all the social problems of the day, penetrates through all the perplexities of political life; looks behind the problems of statesmen, sees the over-ruling decrees of Divine Providence, the working out and fulfilment of Divine plans.

It is UTTERANCE. It calls into being things that are not; it calls! That is why you find it so difficult to pray aloud. To express the deepest desire of the soul is one of the most difficult tasks. All hell is against you when you try in the secret chamber, shut up with God, to express what you know very well you want. It is the law of faith that calls into being the invisible. It is the operation that brings God near, that makes the impossible possible, that lives in an unseen realm, and brings that unseen realm into close contact, until the unreal becomes real, and the material things dwindle and dwarf, and get their right proportion in your life and mine; until money, social position, pride of life and a hundred and one things that make up life, dwindle and die, and the unseen becomes dominant, and we walk not in the flesh but in the spirit; we walk not as men moved by the wisdom of this world, but as men whose lives are hid in Christ—the secret source of all power.

This law of faith is strong, it is unswerving, it never wavers. In that Rom. 4th chapter Paul speaks of not being "weak in faith." The law itself is as unchangeable as God from whom it comes. It is strong and consistent. It is deliberate, and never loses its power. It is the person through whom the law operates who varies, and the atmospheric condition also.

Faith is judicious, reasoning, sensible, definite, practical. In Romans iv. 19 you will find that Abraham "being not weak in faith considered not his own body now dead." In the R.V. that little word "not" is left out, so that it reads "He considered his own body being dead." His faith was not weak, and because his faith was not weak, he considered. His faith was

* Notes of an address.

judicial. He considered the natural impossibility of the divine promise being fulfilled to him; he considered his own body, and it was after mature consideration that he staggered not at the promise of God. It was after he had brought to bear upon the situation the full power of his reasoning faculties, he staggered not at the promise of God.

I think if there is anything that we want at this present era of the Christian Church it is judicial Christians—Christians who will consider the promises of God. Let reason have its sway, and when reason comes to the precipice beyond which it can travel no further, then the law of faith not being weak, will grasp the spirit of the man; and, though he may leave what is apparently solid ground to reason, yet under the operation of this law he will soar out into realms of spirit power undreamed of, which the eye hath not seen, and the ear not heard, nor hath the imagination considered what God hath in store for him who will assay to do the "impossible"—the judicially considered "impossible"!

There is no rashness about a God-given faith. There is considerable rashness and extreme with a man-created faith, a man-created zeal; but with a God-given faith there is none. It may be an adventure of the soul, but it is an adventure planned and thought over, and established on the Word of God.

By the operation of faith Abraham, the friend of God, became a partaker of the Divine nature, and became in his possibilities, in his potentialities, in his spiritual vision, in his seeing powers of the unseen, like God who quickeneth the dead, who calleth into being the things that were unseen. When Abraham believed God in reference to his having his promised son Isaac, there was something in Abraham that was like God.

Abraham means the "father of a multitude," and his very name was a sign of God to all men. His very name was calling into being the things that were unseen. Abraham, called the "father of a nation," whose seed was to be as the stars of heaven, and as the sands of the sea shore. This childless man, with a name speaking of his promised seed, stood before a scoffing world with the calm serenity of a peaceful heart, for he saw the invisible—he was a friend of God, and in his faith he was like God.

"Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear." "We understand" that through faith, through the operation of this law, the world itself was framed. The whole point of the chapter is to show, not only the creative genius of the Almighty Jehovah, but the working power of the law of faith. God created the worlds by the creative word of His power, and the word here in the original means the pronounced and uttered word. God calls. The voice of God pealed over the darkness, it broke the silence, it called into being things that were not as though they were.

Is not all prayer the cry of faith to the infinite? Is not all prayer in its essence the breaking of the silence that sin has cast over the world? Is not prayer the death-knell of all unbelief? "Behold he prayeth!" Of whom was that said? Of the changed man, the man born of the Spirit. "Behold he prayeth." Behold the silence of his soul is broken, behold he is putting into operation the law of faith that calls upon God! The very worlds were framed by the word.

How many souls have been saved by the word of some saint not addressed to them; have been snatched as brands from the burning through the prayer utterance of some saint of God, cleaving through the silence with persistent enquiry, with persistent "violence," until heaven has been shaken, and the silence of the spirit-death in that life has been broken in answer to the call of the faithful?

Preaching is mighty, but prayer is greater. The apostles gave themselves to prayer, and their preaching was the outcome. There has never been a man who has moved vast multitudes of people throughout the history of the Chrlstian Church, who has not generated this power in the silence of the secret chamber, and has become in himself a "power-house" and a "storage" of the divine law of faith working in and through him.

The holy and eternal God in His redemptive and creative works, acts by the dynamic force of faith. When we look around the world, ruled by the prince of darkness, and through all the ramifications of spirit foes, who are persistently at work seeking to allure souls into that outer darkness that they might share with them the eternal silence of the lost, is it a wonder that it is hard to pray? Is it any wonder that prayer is the most difficult task that the human soul can ever assay? When we look out over this world and its darkness, we see the workings of the law of unbelief of the prince of darkness; the law of sin and death; the workings of his law of spiritual gravitation ever bringing souls deep into the abyss. There is a law of sin and death that works ever downward into the darkness of despair, but, blessed be God, there is also the law of the Spirit of life in Christ Jesus that stands against the law of sin and death, and liberates the soul and spirit of man, until he can put into operation this divine and uplifting law.

We do not know what men shall be, who will work out this law in its fulness and entirety as God intends it shall be worked out, but this we know, we shall be like unto Jesus, the Son of God. As Abraham was like unto God, so the believer to-day is being transformed from glory to glory, as the operation of this law of faith comes into his life, deepening the channels of his intercourse with God, and bringing blessing to himself and to his fellow men.

God's *method* is by faith, God's *channel of operation* is by prayer. We have been called to pray without ceasing. May God teach us how this law may operate in our lives. The great need of the Church to-day is not methods, but needs. God does not trouble about methods. It is men with needs that God wants: the pulsations of human hearts, and the tributes of human minds consecrated to Him and to His purpose. Then indeed shall it be said of us when we move in the will of God—"All things are possible to him that believeth," and "All things work together for good," for there will be emanating from your spirit in all things, a working for good to those who have been called into the operation of this law, according to the divine purpose. Before the foundations of the world, we have been ordained to a divine ministry, and it is not necessary to enter any human seminary, to take degrees in human knowledge, in order to enter that ministry. It is to have a child-heart, a child-spirit. The Lord teach us to pray. Jesus was the Master of prayer, He lived in its atmosphere. Stars were witness to His persistency, the early rising dawn saw Him in communion with His Father. He was the Master of intercession, and He ever liveth to make intercession for us, continuing without a break that ministry of prayer which He commenced when on earth, and continues until this day.

Prayer Problems.

9. IS IT POSSIBLE TO DRIVE OUT THE EVIL SPIRIT WHO HAS TAKEN POSSESSION OF A CHILD OF GOD, THROUGH THE MIND, BY ANY FURTHER MEANS THAN PRAYER?

Prayer is a means to an end. If the soul needs light for deliverance, is it not God's will to give the light? But who is to be His instrument for giving light? May it not be the one who has prayed? Prayer for souls needing deliverance must not be blind; the one who prays should ask God what else is to be done, and how the light is to be given which the bound one needs. In brief, *prayer* must be accompanied by action, when such action is made known in answer to prayer.

10. HOW IS IT THAT PRAYER IS THE MOST DIFFICULT FORM OF CHRISTIAN SERVICE?

It may be "difficult" to you, and not be so to someone else. It is difficult simply because the warfare against the power of darkness is not understood. It is the *warfare* that is difficult. Prayer itself is the product of a sustained spiritual life. If the life in the spirit is not understood, and the spiritual life is not sustained, prayer becomes difficult. Christians are too occupied with the idea that prayer is the utterance of words, but utterance is only a fraction of the life of prayer: there is a spirit effort in prayer such as described about Epaphras (Col. iv. 12), which should be at the back of utterance, and the wrestling in warfare has to do with this. The prayer is not "difficult," but the opposition causing warfare causes difficulty, and has to be overcome. A sustained spiritual life, and a knowledge of the warfare with the forces hindering prayer, and how to wrestle and overcome removes the "difficulty" of prayer as Christian service.

One factor in prayer is that the believer must be willing to *bear the burden* in order to pray intensely. According to the weight of the burden is the intensity of the cry; according to the clearness of vision is the flow of tears. "He *saw* the city and wept over it."

The School of Prayer and the Lord's Watch.

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

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

MATLOCK CONFERENCE.—Will correspondents of the "Lord's Watch" desiring to see Mr. Williams at the Matlock Conference, kindly write beforehand to him respecting interviews.

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 brief petitions, which we give, relying upon the Spirit of God to unite in prayer the intercessors who read these pages.

For the Church of Christ.

That the children of God may be delivered from prejudice of any kind, and have open minds and hearts to all truth as revealed in the Scriptures.

The Opium Traffic.

That the British Government may speedily put in operation the restrictions agreed upon at the Hague Conference, and such further measures as may be necessary for ending the Opium habit in India, and our Crown Colonies. N.B.

Special Prayer for the following Conferences.

These may be looked upon as times of special attack upon the kingdom of darkness, and all the prayer-warriors should "lift up holy hands" to God, against the enemy, months before, forestalling by prayer all the carefully planned schemes of the powers of darkness to

(1) Snatch away the truth from the minds of the hearers (Matt. xiii. 19).
(2) Fetter the bold speaking of the messengers (Ephes. vi. 19).
(3) Cause division, prejudice, criticism among the people.
(4) Cause trouble in the arrangements.

Matlock Conference. May 27-30.
Keswick Convention. July 21-27.
Llandrindod Wells. August 4-13.
Porthcawl Conference. Sept. 2-8.

☞ *All other Summer Conferences should be included with these in prayer that the Church of Christ may be prepared for the Lord's appearing.*

Cross + Eternal Life

Christ, Mystical Body

Helps for Teachers.

The Cross and Eternal Life.

John iii. 14.

Calvary: "As Moses lifted up the serpent . . . so must the Son of Man be lifted up . . . That . . eternal life."

The Cross as the basis of the new life is set forth by the Lord at the beginning of His ministry.

I. The New Birth "from above" declared necessary: John iii. 3.
Note the "Verily, verily"—double emphasis.

II. Consider the man who came to Jesus; vv.
(1) A Pharisee—religious—fulfilling the law;
(2) A man of position—"a ruler";
(3) A man of privilege, a "Jew," one of the chosen people.

III. Consider the man's attitude in seeking; v. 2.
"Rabbi, we *know* . . . a Teacher from God . . ."
He acknowledged "God . . . with Him," v. 2.
Will Nicodemus, then, accept the *teaching*?

IV. The need of a new life stated;
"Except a *man* be born from *above*, he cannot *see* the kingdom," v. 3.
The kingdom veiled to the natural man, his eyes need opening even to *see* it.

V. The ruler's reply illustrating this;
"How . . ?" Material knowledge only, v. 4.

VI. The means of the New Birth declared;
(1) "Except"—no exception · } v. 5.
(2) "Of water and of the Spirit;" }
(3) "Cannot enter the kingdom." }
(4) Born of flesh . . is flesh, } v. 6.
Born of the Spirit is spirit. }

The two births needed: Born into the world, born of flesh; born into the heavenly kingdom, born of the Spirit.
(*a*) The New Life from above opens eyes to see the kingdom, v. 3.
(*b*) Then through "water" and "spirit" the man *enters* the kingdom, v. 5.
The first is sight, the second is experimental knowledge.

VII.—What the way of entrance means:
"Water, and of the Spirit;" v. 5.
Water typifies Death to the flesh; "Spirit," *life* from above.
The "water" means "baptism" some say, but the truth is the same, for baptism in *any* form figures *death*. See 1 Peter iii. 21.

VIII.—The Giver of life, and His way of working:
"The wind bloweth . . so . . ." v. 8.
The human onlooker, "canst not tell."
The Holy Spirit is sent of God to open eyes to *see* the kingdom; to *apply* the "water," *i.e.*, death to the earthly, or first birth from the first Adam; and communicate the spirit-life needed to enter the heavenly kingdom.

IX.—The puzzled intellect: "How?" v. 10.

X.—The Lord's Question:
"A *master* . . and knowest not these things?" v. 10.

XI.—The Witness of the Son of God:
"Verily, verily . . know . . *seen*," v. 11.

XII.—The Wondrous Grace of God:
"Descended out of heaven." v. 13.
He came down into the earthly birth, that we might ascend into heavenly birth.

XIII.—The Basis of the Life: *The Cross*, v. 14.

XIV.—The Way:
"He that believeth *into* Him," v. 15 (Greek).

J. P-L.

The Mystical Body of Christ in Ephesians

I.—The "Body" of Christ, Eph. iii.
(1) A direct revelation to Paul. Eph. iii. 3.
Note "my understanding" v. 4.
(2) What the revelation embodied:
"The mystery of Christ"—Christ and His body, v. 4.
(3) How the "mystery" is made up:
"Jew and Gentile . . . fellow members," v. 6.
(4) Paul's special commission:
(*a*) "Made a minister . . ." v. 7.
(*b*) Sent to "Gentiles," v. 8.
(5) God's purpose for this dispensation:
(*a*) To reveal the "mystery" to the Gentiles, v. 9.
(*b*) To show the unseen powers His plan, v. 10.

II.—Paul's Message to the "Body," Eph. iv.
(1) The attitude of each to the other:
"diligence," "unity of the *Spirit*," vs. 1-3.
2) The recognition of the *oneness*:
"One Body, one Spirit," vs. 4-6.
3) The varying measure to each:
"According to the measure," vs. 7-11.
(4) The one aim of all:
"Perfecting . . . building," v. 12.
(5) The objective:
"All attain to 'unity of *faith*,'" v. 13.
(6) The special mark of infancy:
"Carried about . . ." v. 14.
(7) The progress:
"Growing *into* . . ." v. 15.
(8) The dependence on the "Head," v. 16.

III.—The Secret of the "Unity," Eph. ii.
(1) Description of the earthly causes of division:
"Called uncircumcision . . ."
(2) The drawing nigh to God:
"Made nigh in the Blood," v. 13;
(3) The drawing nigh to one another:
"Made both one . . ." v. 14;
(4) How Christ did it:
Abolished *exterior* "commands" as essential. No exterior "circumcision" to come between members of the Body. Nothing of *necessity*; only LOVE. Only *one* command now; see Rom. xiii. 8, all else optional. Rom. xiv. explains some details. } v. 15.
(5) His purpose:
"Create . . . one NEW MAN," v. 15;
(6) How? "Through the Cross," v. 16;
"His flesh" (v. 15) offered for Jew and Gentile, v. 16:
(7) "Through HIM . . . access," v. 18.

IV.—The same spirit of sacrifice needed on the part of every member of the Body:
"Fill up . . . afflictions for the Body," Col. i. 24.

V.—The "Christ" revealed in His mystical Body:
"Christ in you," Col. i. 27.

J. P-L.

IT is remarkable how exact is this figure of the Body, which is employed to symbolize the Church. In the human system life and death are constantly working together. A certain amount of tissue must die every day, and be cast out and buried, and a certain amount of new must also be created and nourished daily in the same body. Arrest the death-process, and it is just as certain to produce disorder as though you were to arrest the life-process. Literally is this true of the corporate body also. The Church must die daily in fulfilment of the crucified life of her Head, as well as live daily in the manifestation of His glorified life.—"*The Ministry of the Spirit.*" *A. J. Gordon, D.D.*

Satan

Light from Calvary (x.).

Some Notes on the "Word of the Cross" Booklet for young Christians.

BY THE EDITOR.

We now reach a very striking page in the little booklet which speaks of an aspect of the finished work of Christ on the Cross, which the children of God have not fully apprehended. They have been concerned with the *works* of the devil, or with what they recognize as "evil" in an abstract form; but the Scriptures as clearly speak of the personality of Satan as they do of the personality of Christ. Scattered over the pages of Scripture also are statements which distinctly attribute the beginning of sin to a person—one of the great arch-angels of heaven who rebelled against God and led others into rebellion with him. And then this Traitor prince caused the fall of the race of Adam in Eden. It is also clearly said that "To THIS END was the Son of God manifested, that He might destroy the works of the devil." Christ came to the world not only to reveal God to the sinful race of man, but to deal with a person who accomplished "*works*," and to destroy the person himself eventually in the lake of fire (Rev. xx.).

"SATAN UNDER YOUR FEET."—*Rom. xvii. 20.*

The Son of God was manifested, that He might destroy the works of the devil.—*1 John iii. 8.* That through death He might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage.—*Heb. ii. 14, 15* Nailing it to His Cross; and having spoiled principalities and powers, He made a show of them openly, triumphing over them in it.—*Col. ii. 14, 15.*

(Page 13 of the Booklet.)

The writer to the Hebrews clearly says that this destroying work of Christ took place at Calvary. It was "through death" that He destroyed him that had the power of death.

It was "through death" that Christ delivered all who were in fear of death, and hence in bondage to the devil. It was at Calvary He "spoiled principalities and powers" and triumphed over them by His Cross; that is, He took away from them what they had robbed from God. Man was created for God; but Satan robbed God by deceiving and betraying God's creation. The Lord Jesus Christ came to destroy all the works of the devil, and by the triumph of His Cross He took the prey from the mighty.

We may ask how He did this? First by taking man's sin upon Himself, and bearing the penalty of it in His own person on the tree; second, by taking the fallen creation to the tree so that it might be put to death; third, by making a new creation in His own likeness, partakers of the divine nature.

But how is this to be known *practically* and personally? (1) By the sinner taking Christ as his Saviour, believing that his sins were laid upon Him (Isa. liii. 5); (2) By the saved one seeing the old life nailed to the Cross and reckoning himself "dead indeed unto sin" (Rom. vi., 6, 11). (3) By the one who takes this attitude continually depending upon the supply of the Spirit of Jesus (Phil. i. 19), and the life of Christ for all things (Col. iii. 3).

Then comes Victory over Satan as well as victory over sin. Paul told the Romans that the "God of peace" would "bruise Satan" under their feet shortly. Did Paul mean what he said? God will bruise Satan under the feet of every believer who takes his right place "IN Christ" "far above all principality and power." Satan is under the feet of the ascended Christ, and he can be bruised under the feet of God's children daily as they lay hold of Christ's victory over him.

NOTES FROM FRANCE.

"*Le Vainqueur.*"

THE interest is growing appreciably month by month, and every week letters come to hand which reveal how God is using *Le Vainqueur* to give light and revive many whose spirit has been darkened and crushed by Satan.

The following quotation (translated) from the letter of a Swiss pastor is one example of many:

"Dear Sir and Brother,—I do not know by whom or how the paper *Le Vainqueur* has been sent to us, but one thing I know, it comes from our Father, and just meets our need. I thank you for thus making it possible for the disciples of Christ of the French tongue to profit by the spiritual maturity of their English brethren.

"We are weary of theological discussion, be it that of the old or new school, tired of the opposition of sects, but we have a real thirst for the communion of love, prayer, service and expectancy with all who are determined to press forward in the knowledge of Christ crucified and risen again for us. For a long time now I have been convinced that the churches need to re-learn that we have a perpetual enemy constantly sowing tares among the wheat, and that this adversary has many workmen in his service. Together with the exposure of Satan and his wiles, how good it is to know that he is conquered in principle and ought to be in practice.

"*Le Vainqueur* is a response to all this, and I am very sure in the measure in which it becomes known, it will be appreciated as an answer from God to the spiritual necessity of the present hour.

"Personally I find in each number, particularly in that of April, just to hand, strength and light for intercession;

Holy Spirit, Rule of Believer

many things which were only vaguely in my consciousness are now, so to speak, focussed and held.

"Receive, dear brother, the expression of our deep gratitude, which please convey also to the Editor of the *Overcomer*.—H. & E. L.——, *National Church, Genève.*"

I have received letters in a similar strain from a pastor in ——, from ——, and another in P.-de-C., whilst a Paris minister and his wife are sending off copies far and wide. H. JOHNSON.

51 Rue Chanzy, Asnières, Seine, France.

Received for Mr. Johnson's work in France.

From March 10th, 1912, to April 10th, 1912.

Per Miss Waters—(15) 2/6 (Personal); (16) 5/- (Personal); (17) 2/6 *Le Vainqueur*).

Per Miss Mourant—Nil. Full Total 10s.

The Lord's stewards who desire to share in this work in France may send to either of the Corresponding Secretaries, Miss Waters, 72 Lancaster Road, West Norwood, S.E.; Miss Mourant, Eastbourne House, Sydenham Hill Road, Sydenham, S.E. (Please mark envelope "France.")

How does the Holy Spirit rule the believer?

Notes at a Question Hour.

Q. HOW SHALL WE ACCOUNT FOR WANDERING, AND WORRIED THOUGHTS IN PRAYER, AND DIFFICULTIES OF EXPRESSION?

A. Such difficulties you will find, not only in the beginning of the Christian life, but all along. Christ reigns in the centre of His redeemed ones, but it is still necessary for them to get a renewed mind. Many of God's children have not come into a strong inner life, because they have failed to recognize the forces outside of them, pressing upon the circumference; and they have not understood how to resist, and throw off the outer forces.

Believers learn how to receive the Holy Spirit in the centre of their inner being, then they are left without knowledge of the forces they have to meet in the outer world pressing on them. Hence what is in the "centre" cannot get out, because the centre spirit is locked up by the outer forces pressing upon them. It matters not what they do, or how they pray, they are always more or less conscious of outer pressure. They go to pray, and find wandering thoughts. They ask: How am I going to get rid of them? And they are told to pray; but the "thoughts" do not go. If, however, they were to recognize that these things came from the outer forces pressing upon the mind, then the attitude to take is resistance, and the believer should refuse them as belonging to another realm. As you resist, the Holy Spirit works with you, and they pass away.

Q. HOW DOES THE HOLY SPIRIT RULE YOU?

A. Before conversion, the ruling power of life is self-will. After conversion the believer *chooses* to do the will of God. At this stage it is your desire for God to rule you. But how can He do it? and in what way? (Ans.: *By the Spirit enlightening us and guiding us, and our following Him.*) True; but when the Holy Spirit leads, and guides, and works in you to rule you, which *way* does He do it?—*e.g.*, Here is the mind; you want it ruled by the Spirit of God. Does He rule it *apart* from you? If so, you will be a machine. Through what part of you does He rule that mind? (Ans.: *Through the will.)* Yes, that is the important thing. The will is the helm of the ship in the life of the human being. The helm is small compared with the vessel it controls, but it is all important.

God does not rule the various departments of the "ship" apart from the helm. If He did so, then it would become an automaton. If you say God rules your mind, and you expect Him to rule it, apart from your co-operation, then you are a machine. But, in truth, God rules your mind by asking you to *will* the will of God for your mind. He co-operates with the action of your will in control of your mind, as you say, "I refuse all wandering thoughts in the moments of prayer."

Much evil has come through the will being passive in spiritual matters, when it is *required to act*. The obligation rests upon us to say "I will," and with that activity of the "I will," the Holy Spirit works for the doing of the will of God. If you said "I will" without the Holy Spirit, that would be self-will; but when you see that God rules the whole of your being through the active use of your will choosing His will, then it is not self-will, but "God that worketh in you to will, and to do of His good pleasure."

In this way the Christian life becomes simple. The Holy Spirit in your spirit brings His influence and knowledge and power to bear on the will, and to keep it in the will of God. You have wandering thoughts. Do you *choose* them? No, your will is really against them, for they hinder prayer, and are contrary to God's will. They are neither from God, nor do they lead to Him; they are not from yourself, for you do not will, nor choose them. Then they come from the opposing forces. Why not *close the door of your mind against their entrance*, and interference with your mind, and rely upon the Holy Spirit that this is done?

Q. WHAT IS THE MEANING OF A CONSTANT RECOGNITION OF THE WORKING OF THE HOLY SPIRIT WITH US?

A. You are not always recognizing the Holy Spirit in *words*. He is there, but there must be always the groundwork of reliance upon Him as the Spirit dwelling in you, energizing you, and co-acting with you as you *choose* to do the will of God. That will help you to live in your will, and you will find this attitude one strong point of victory over the powers of darkness. The purpose of evil spirits is to get your will passive; and if they succeed they can do as they like with you, for with your will passive you yield to every play of impulse and feeling they can arouse in your outer being.

Q. THEN SHOULD WE NEVER PRAY FOR THE HOLY SPIRIT TO COME?

A. Our twentieth century religious language is more or less divorced from the Bible. We have such an amount of phraseology that is not Biblical, and therefore it is misleading. If it is true that the admittance to the mind of one thought can govern the whole life, how serious this is! It is highly important that our language

is brought into accord with the truths of God's Word. sentence governs action. Pierce behind the words uttered to see what the people mean. If we were to read our Bibles more, and get saturated with the words of it, we should not use our own words so much. Such is the power of words that, perhaps twenty years ago a speaker may have used a phrase which sounded very striking to you, and you may have built the whole of your spiritual life since upon that remark. You have absorbed it unknowingly, and you call it a "view," or perhaps a "revelation." Why not absorb the words of Paul? It is safe for his words to influence your life, but it is not safe for the ordinary religious language of the twentieth century to govern it. If we were to feed more on God's Word until we even thought in the words of the Scriptures, we should be purified from present day phraseology, in which there is much which the enemy is using as an avenue for wrong meanings, which give place to the working of evil spirits.

The one great word used in the New Testament about our relation to the Holy Spirit since Pentecost is "TAKE" —*take* the Holy Spirit. You may ask the Holy Spirit to come, and not be in the right attitude for His coming. Your one part is to set your will in the direction of doing the will of God, and then "you shall *know*" (John vii. 17).

A similar attitude may be taken to the devil: you set your will against him, and hinder his working. You set your will for God, and God can work. Really, in the centre of your being you are simply hourly *choosing* which you obey. A passage in James reads: "Be subject to God, resist the devil." You have the two things here: You become "subject to God" by the choice of your will. The two attitudes of will are in juxtaposition. You have not to find out which is which, before the act of your will settles it.

Therefore over every single thing that comes to you that looks questionable, ask yourself what is your *choice*, what is the attitude of your will towards it. Do you hate sin? Then declare this and have nothing to do with it. Everything depends upon the attitude of your will. Let the choice of your will be to have all that God means by victory. Declare that, and let the Lord work it out. The attitude of the will is of primary importance.

Its power depends upon how you use it. If you feel your will is weak, say, "Lord, strengthen my will to stand against this or that." Even the simple declaration of *choice* is tremendous in power against sin and Satan, i.e. "I *choose* to be Jesus Christ's, spirit, soul and body; I *choose* to have nothing to do with the devil; I *choose* to have nothing to do with sin; I *choose* to have nothing, but what belongs to Christ." Sometimes the conflict is so great you have to say it aloud, as "the word of your testimony" which overcomes the Accuser in all his attacks.

We have received from Buenos Aires, the Booklet on "Persistency in Prayer," translated into *Spanish*. Enquiries to Miss A. M. Jones, Cochabamba 2012, Buenos Aires, Argentina. (*We do not know the terms for distribution*).

The Editor's Chair.

Notes and Comments, and Answers to Correspondents.

LARGE numbers of Christians attend Conventions for the purpose of earnestly seeking a victorious life, but for lack of personal application of the truths proclaimed to their individual difficulties, do not emerge into a life of steady victory.

The Conference at Matlock is specially arranged with a view to helping such believers, not only by the giving of a sequence of teaching on the basic truths of victory over sin and Satan, on the ground of the finished work of Christ at Calvary, and the imparted power of the Holy Spirit, but also that believers needing personal help may meet with workers able to counsel them and lead them into victory.

The themes which will be dealt with during the week will be found in the announcemsnt of the Conference on page iii. of our cover pages. Every opportunity will be given to earnest seekers to have their difficulties dealt with, but theoretical questions will be shunned, according to Paul's direction to Timothy given in 2 Tim. ii. 23, 24, R.V.

We earnestly ask our readers in all lands to join in spirit with us that week, and stand with us in prayer that the Spirit of God may be unhindered in opening the truths of the Scriptures to all, and that many workers may become fully equipped for teaching others intelligently the way of victory.

We have no space for referring to some helpful letters this month, but hope to do so in the June issue. In view of the tragic loss of the *Titanic*, which has solemnized Great Britain and America, a letter from Rev. John Harper, received just before sailing, is of touching significance as he was among those who went down with the vessel. He was one who greatly valued the *Overcomer*. Mr. Stuart Collett, who was rescued, was one of our Guernsey readers, preaching a clear message of victory.

Communications acknowledged with thanks from C.E.P.; J.M.; E.A.G.; R.P.M.; E.K.S.; Mrs. J.M.W. (Lausanne); J.L.T.; J.J.McK.; L.B.; C.M. (Lausanne); J.C.J.; B.E.W. (St. Louis); L.A.H.; E.A.R.; C.L.; E.A.L. (Dublin); K.M.; E.A.; "A Reader"; J.B.L.; J.J.E.; H.R.W.; M.Y.; R.G.D; M.B.; M.B. (Fukien); D.M.P.; F.W. (card); Rev. H.M.P.; M.S.M.; F.J.P.; C.L.D.; M.A.S.; A.L.M.; Mrs. E.C.D.; A.S.; A.N.W.; R.C.; J.McC.; M.J. (China); N.B.;

☞ **Letters requiring a personal answer should—when convenient—have stamped envelope enclosed for reply. Will correspondents please say if a personal answer is specially required, otherwise the Editor will understand that acknowledgment through the *Overcomer* is sufficient.**

Books Received.

From *Drummond Tract Depot, Stirling*, a package of new Booklets and Tracts.

From *Morgan & Scott, London:* "BIBLE BOYS," by *Lettice Bell*, cloth 1/6; "THE TABERNACLE AND ITS SERVICE," by *George Rogers*, cloth 6d.; "THE PSALMS," Vol. I. and II., by *Rev. F. B. Meyer*, cloth 6d. each; "LIGHT AND LOVE," by *Philip Monro*, 2/-; "CRITICISM AND THE NEW THEOLOGY," by *Rev. R. A. Torrey*, 1/-.

From *Religious Tract Society, London;* Volume II. of the "COMMENTARY ON THE BOOK OF ROMANS," by *Dr. W. H. Griffith Thomas*, covering in this volume chapters VI. to XI. Cloth 2/-.

Spirit fulness of Acts 1 3:8-12

THE OVERCOMER.

FIDEI COTICULA CRUX.

(The Cross is the touchstone of faith.)

No. 42. JUNE, 1912.

The Fulness of the Spirit in relation to the Warfare with the powers of darkness.

By the Editor.

(The following address was given at the Meetings for Workers at Eccleston Conference Hall, London, on May 11, and is printed in full by special request. It is divided into two portions for easier reading.)

"Elymas the sorcerer . . withstood them . . then . . Paul, filled with the Holy Ghost . . said, O full of all subtilty and all mischief, thou child of the devil, thou enemy of all righteousness . . THOU SHALT BE* blind . . and immediately there fell on him a mist and a darkness . ."—Acts xiii. 8-12.

PAUL is here dealing with the powers of darkness, manifesting themselves through one who was definitely an instrument of Satan, having direct communication with the spirit beings of evil, knowing the various methods of obtaining response from them, for he was a "sorcerer." The attitude of Satan toward the gospel of Christ, and toward men who are faithful witnesses to that gospel, is sharply brought out in this incident of Paul's ministry. The Proconsul in Paphos "sought to hear the Word of God," but Satan's instrument (Acts xiii. 6) knew this "hearing" would be fatal to his power over Sergius Paulus, and "withstood them," seeking to turn him aside from the faith. It was then that Paul found a fresh influx of the Holy Spirit rise within his spirit, and "filled with the Holy Ghost," he turns to this sorcerer fearlessly, and fastening his eyes upon him, he boldly challenges the Satanic prince of darkness, by stripping bare the condition of his instrument, saying, "O full of all guile and all villany, thou son of the devil . ."

The main point of this passage which I desire to impress upon you, is the absolute necessity of every child of God knowing what it means to be filled with the Holy Ghost, for the warfare with the powers of darkness. Note again the force of the words, "THEN Paul, FILLED with the Holy Ghost . . said . ." It was the influx or renewed infilling of the Spirit of God into the spirit of Paul that brought about the authority, or mastery over the devil, and his power in that sorcerer, so that the apostle could say, ". . thou shalt be . ." (v. 11) to his instrument, and God bore witness to his words.

It was Paul, in union with the Ascended Lord (Ephes. ii. 6), *acting from* his spirit, as the Holy Spirit moved in him, and he co-operated with the Spirit of God, in the exercise of the Lord Christ's authority over the powers of darkness. It was nothing inherent in Paul himself, although he was an apostle. Paul knew this, and could distinguish when he spoke as a man, and when he spoke and acted as specially "filled with the Holy Ghost" as at Paphos. (See Rom. xv. 18; 1 Cor. vii. 10-12.)

There are many degrees of being filled with the Holy Spirit, and many aspects of what that filling means, and many degrees of power in service resulting therefrom. The believer needs to be filled with the Holy Ghost not only for personal sanctification, and for preaching the gospel, but for aggressive warfare against the powers of darkness. There is a degree of "filling" which affects only the personal life, and another which means power for service and warfare, which may be termed the "Baptism with the Holy Ghost," or the enduement for service which the Christians of the early church received on the Day of Pentecost.

To understand the relation of this fulness of the Spirit to the aggressive warfare against Satan, let me remind you again of the four planes, or degrees in the spiritual life, described in one issue of the *Overcomer** First there is service, on what may be called, "the evangelistic plane," when men who are truly regenerated by the Holy Spirit, preach the gospel, and win souls by the ordinary methods of evangelistic work. Thank God for all those who do that to-day!

Then there is another plane, which may be called the plane of "Revival," where the Spirit of God breaks forth in a flood tide of power, and

* See Luke x. 16, and "Assurance of Answered Prayer," in the *Overcomer* for February, 1912.

* This is now in Booklet form under the title of "Four Planes of the Spiritual Life." From *Overcomer* Office, 6d. doz.

men are touched, saved, sanctified, and filled with the Spirit, through a movement of the Spirit of God.

Now this plane of "Revival" has particularly to do with the Baptism of the Spirit, and all "Revivals" that have come about through any known instruments, have had their rise through those who bear witness to some definite experience which they may, or may not, describe as a "Baptism of the Spirit." Finney, for instance, and others who are well known.

Following this plane comes the outworking of the Spirit of God in the believer's life, where he is led into conformity to Christ's death, in the "way of the Cross," and beyond that again lies the plane of spiritual warfare which is only understood by the *spiritual* man, who has become "spiritual" through the "Baptism of the Spirit," and the experimental knowledge of the Cross, wherein he practically becomes crucified to the world, and learns to walk after the Spirit in the power of the resurrection of the Lord.

It is very important therefore, that all who wish to know anything about taking the aggressive against the powers of darkness, should be sure that they know the preliminary stages of the spiritual life. They must know what it means to be regenerated by the Spirit of God, and have eternal life. They should know, and I may say, MUST know, what it means to be filled with the Holy Ghost. They must know the power of the cross of Christ in the meaning of Romans vi., and how to reckon themselves dead to sin, and to "let not sin reign," so that they wage war against sin. For it is no use waging war against Satan, if you do not wage war against sin. There must be no compromise with, or tolerance of any known sin whatsoever, in the life; for only whilst you are waging an uncompromising war against everything in your personal life, that would in any way give ground to the enemy, or weaken your victory over him, will you know power for the spiritual warfare described in Ephes. vi. The question I desire to press upon you to-day in connection with the aggressive warfare against the powers of darkness is, Do you *know* with assurance the Baptism of the Holy Ghost, and are you so walking after the Spirit, that at any crucial moment, such as Paul came to at Paphos, when the sorcerer withstood his message, the Spirit of God could move through the organ of your spirit, in aggressive victory over all the power of the enemy withstanding the work of God through you?

IS THERE SUCH AN EXPERIENCE TO-DAY FOR EVERY BELIEVER, AS A BAPTISM OF THE SPIRIT SUCH AS THE DISCIPLES RECEIVED AT PENTECOST?

If that question were put to me, I should reply without any hesitation, "YES." For if you have proved it in your own experience, you have no other answer to give. You have passed beyond the region of debate and theory, and you *know*. Some say that the term is not a correct one, but there *is the experience*, and in Acts xi. 16 the Apostle Peter used the words "ye shall be baptized in the Holy Spirit" in connection with the enduement of power, he, and the other men and women, received on the Day of Pentecost; and I am at a loss to find other words to use for attempting to make clear to you this crucially important subject.

Before I deal with what this baptism is, and the conditions for knowing it, there are a few points exampled in the Scriptures, which it may be well first to note:—

1. It is possible to be baptized into Christ without having received the Baptism of the Holy Spirit. Acts viii. 16, says that the Samaritan converts had been "baptized into the Name of the Lord Jesus," but that the Holy Ghost had "fallen upon none of them."

2. It is possible to have knowledge of the Risen Lord, without being filled with the Spirit, in the way of enduement for service. This seems clear from Paul's experience recorded in Acts ix. 5-17.

3. It is possible to be baptized with the Spirit apart from all *exterior* conditions whatsoever, as exampled by the men in Cornelius' household. See Acts x. 44-48.

The Acts of the Apostles giving the record of how the Holy Spirit came to the infant Church, seems to be filled with examples of His varied ways of working in and among men. There is no rigid system laid down by God for His working. The Holy Spirit is a Person, and requires certain conditions of co-operation with Him for His working, which He responds to wherever they are found.

We are dispensationally in the dispensation of the Holy Spirit, which began when He came on the Day of Pentecost, and therefore *in the same dispensation* as in the days which followed that wonderful Day. Paul in his epistles unfolds the work of the Holy Spirit in His building of the Body of Christ; but the Acts of the Apostles shows the varied ways in which the Holy Spirit makes Himself known to men. If the converts in Samaria were "baptized into the Name of the Lord Jesus," and yet needed to be prayed for "that they might receive the Holy Ghost" there are *multitudes* of converts to-day in that same condition, and there are those who truly know the Risen Lord, and are fully consecrated to Him, yet lack that "Filling," which Paul afterward received, which enabled him so quickly to proclaim Christ with boldness.

IS THERE A DISTINCTION BETWEEN THE RECEPTION OF THE HOLY SPIRIT AS A PERSON, AND THE ENDUEMENT OF PENTECOST?

Again I will say "YES," not only from the light of Scripture, but from the knowledge of experience, and the confirmation of facts around us on every side.

First as to Scripture: In John xx. 21, 22, we read that the Lord Jesus said to the disciples on the first Easter Day: "*Receive ye the Holy Ghost,*" or, as in the Greek: "TAKE ye the Holy Ghost." And yet on the Day of Pentecost there came a mighty influx of the Spirit of God into them, so that they were "Filled" with the Holy Ghost. Although, dispensationally, we are not where the disciples were on the Resurrection morn, before the Holy Spirit had come to the Church, yet *experimentally* the stages of knowing Him are in this order. If we must go back to *Calvary* for our redemption, we can also be in the stage of the Easter Day experience, with still an enduement of the Spirit before us, as it was before them.

There are large numbers of God's children to-day, who have definitely received the Holy Spirit as a Person, and who do know Him, but they have no power for service. They have fulfilled the conditions for His indwelling in an absolute surrender to God to do His will; in the cleansing of the heart from the love of sin, and in faithful obedience up to light, with the resulting "fruit of the Spirit . . love, joy, peace." To them it has meant inward victory, and fellowship with God, but very little change in service.

This stage clearly corresponds to that of John xx; when there was, so to speak, a preliminary reception of the Holy Spirit, which was a preparation for Pentecost. In Acts i. 2 we read that the Lord Jesus "*through the Holy Ghost*" had, during the interval between His resurrection and ascension, "given commandment" to the apostles, and spoken to them many things concerning the Kingdom. So the Holy Spirit received by them on the Easter Day was the One commissioned by Christ, to prepare them for the hour when they would be equipped for co-witness with Him, to the Ascended Lord. It was "through the Holy Spirit" that the Lord carried on the training of them which He had commenced before Calvary. *Note now:—*

PETER'S DESCRIPTION OF PENTECOST, AND WHAT IT MEANT.

"As I began to speak, the Holy Ghost FELL on them, even as on us at the beginning." Acts xi. 15.

"Then remembered I the Word of the Lord . . ye shall be baptized with [R.V. m. IN] the Holy Spirit." Acts xi. 16.

In Acts ii. 33, on the Day of Pentecost, Peter said, "Being by the right hand of God exalted . . He hath POURED FORTH this." Notice the words "poured forth," a "baptism IN," a "falling upon." There are two other verses with the same thought: Acts i. 8, "Ye shall receive power when the Holy Ghost is COME UPON YOU: and ye shall be My witnesses." These are the Lord's own words. Then in that passage about Samaria: "For as yet He had FALLEN UPON none of them;" and Acts x. 45: "On the Gentiles, also, was POURED OUT the gift of the Holy Ghost." Putting these sentences together they are a very striking description of what took place at Pentecost in contrast to John xx. and the Easter Day experience.

On the Easter Day, there was an act of "taking" the Holy Spirit, for when the Lord Jesus said, "Take ye," there must have been a response and a reception. But how different the description of the Pentecostal enduement of the Spirit. "He hath *poured forth* this." "As I began to speak, the Holy Ghost FELL." "Ye shall receive power after that the Holy Ghost has COME UPON YOU." Then note:—

THE MARKED RESULT OF THE PENTECOSTAL ENDUEMENT.

"They were all filled . . and *began to speak* . ." Acts ii. 4.

"When the Holy Ghost is come upon . . ye shall be my *witnesses* . ." Acts i. 8.

There is, then, an "enduement of power," or a "Baptism of the Spirit," or a "Fulness of the Spirit," that means power of utterance for witness to a Living and Ascended Christ. An infilling of the Spirit that has to do with service for God, rather than with the personal life of fellowship with Him, and victory over sin.*

Now what came about experimentally in these believers, when the Holy Spirit thus "filled" them, or "came upon" them. The teaching of other parts of Scripture, and the knowledge of experience makes this clear.

Briefly, it may be said, that the "falling upon" of the Holy Spirit, described by Peter as taking place on the Day of Pentecost, meant an influx of the Spirit of God *into the human spirit*, whereby it was released from its imprisonment in the vessel of the soul, and lifted into a position of domination over soul and body. Just here arises the crucial question as to

WHERE THE HOLY SPIRIT RESIDES IN A BELIEVER.†

"His Spirit in the inward man," *i.e.*, the regenerate human spirit (Moule). Ephes. iii. 16.

So many of God's children do not know that

* The fulness of the Spirit is, I think, to be distinguished even from the indwelling of the Spirit; and its leading characteristic [is] the outgoing of power . . for service, coming from the Holy Spirit and permeating the soul. . ."—*Dr. Elder Cumming.*

† See "The Place of the Indwelling Spirit," by Dr. Andrew Murray, in the *Overcomer* for May, 1911; and "The Holy Spirit and the human Spirit," in the issue of January, 1912.

they have a "spirit." They live in the "soul," that is to say, in their feelings, in their sense life, or in their minds; but as to what is "spirit," they do not know, nor can they know, until by the Holy Spirit coming in to their spirits they become conscious of the existence of their own spirit. "Take ye the Holy Spirit," said the Lord. When you do this, He comes into your *spirit*, for He is Spirit, and, as Fausset says, "the spirit is the recipient of the Holy Spirit," and is "the organ of the Holy Spirit." The Lord said, "God is spirit, and they that worship Him must worship"—not in "soul," but "*in spirit* . ." (John iv. 24).

But until a Christian receives the Holy Spirit, although he may be regenerated and born of the Spirit, his Christian life is more mental than spiritual. He may be out and out loyal to Christ, but it is mainly in the realm of the will and of the mind. Then a great change takes place when he is brought to receive the Holy Spirit, and he becomes conscious of a life after the spirit, in more or less degree.

But a still greater change takes place when by the teaching of the indwelling Spirit, the believer sees that there is still for him a fulness of the Spirit for service, which will enable him to be an effective witness to the Risen Lord, and equip him for aggressive warfare against the powers of darkness. The distinction between these two degrees of the Filling of the Spirit, has been clear in my personal experience, and I can now see as I look back, what the Baptism of the Spirit wrought for my spirit, as well as my mind and body.

I was reading Andrew Murray's "Spirit of Christ," and as I read I saw that I should know the Holy Spirit as a Person, and so I took Him as the gift of Christ, as simply as I at first took the Lord Jesus as my Saviour. I well remember the deep peace, the fellowship with God, the communion of the Holy Ghost, and the fruit of the Spirit in love, joy, peace, which followed. But I could not understand why it made so little difference in my service. It did not deliver me from shrinking inability to speak boldly for Christ, nor give me power for aggressive service. In these respects I was just the same as I was before, until, some three years later, I saw that there was a Fulness of the Spirit for service, which meant deliverance from the fear of man, and power of effective utterance in witness for Christ.

When that baptism of the Spirit came to me, it was truly an influx of the Spirit, which can be described as a "falling upon," for my spirit was suddenly released from every bond, and seemed to break through into the heavens as from some inward prison, finding its place in the very heart of God. It is difficult to find words to describe spiritual things, but as clearly as I can express it, these words define what happened. And then, manward, through the organ of the freed spirit, poured forth through my mind, and lips, with ease and boldness, the message of God from the Scriptures, illuminated with the very light of heaven. The result being deep conviction of sin on the part of the hearers, and wondrous blessing from God.

The Baptism of the Spirit is, therefore, very clear to me, as a greater influx of the Holy Spirit into a spirit already indwelt by Him. It can be described as a "coming upon" the spirit in such a measure as to clothe it with light, and lift it out of, what Tertullian, and other writers have called, the "vessel of the soul," which is as a dark film around the spirit until it is thus set free.

It is not a "coming upon" soul or body, because the Spirit of God is *spirit*, and He fills and clothes the *spirit*, and raises the spirit into freedom. He comes into your life, from, and through, the channel of your spirit within you, illuminating the *mind*, and setting free the faculties for the service of God.

THE BAPTISM OF THE SPIRIT MAY BE FOLLOWED BY MANY FRESH INFILLINGS OF THE SPIRIT.

It is clear from examples in the Acts of the Apostles, that a special influx of the Spirit of God may, after the first liberation of the spirit, occur again and again as need may arise, if the believer knows how to walk after the spirit, and how to fulfil the laws of the spirit for co-operation with the Holy Spirit. It was just such a fresh influx of the Spirit which broke forth through Paul in dealing with Elymas, and which meant victory over the devil in that sorcerer. It was this fresh infilling which arose in the spirit of Peter when it is said of him, "Then Peter, *filled with the Holy Spirit*, said . . ." (Acts iv. 8); and when Paul, being "troubled," suddenly turned round, and commanded the evil spirit to leave the girl at Philippi (Acts xvi. 18).

For this, the believer must know how to live with a freed spirit; for through ignorance of the laws of the spirit life, the spirit may sink down into the soul again, and then the Spirit of God cannot work. The spirit is kept down in the vessel of the soul, and cannot get out, as if it were in prison. If I am walking in the spirit, and meet such a one, as I speak to that person my spirit seems to beat against that "soul-wall," and I say, "I cannot find touch with your spirit—you have no spirit to-day." When the spirit sinks down into the vessel of the soul, the believer sees everything from the "natural" standpoint. It is as if a thick film enwrapped the spirit, and he sees everything around him

from the lower grade of earth, and not from the standpoint of God. If a fresh influx of the Holy Spirit came again into the spirit, and lifted it to its right place on the top, then he would see all things from the spiritual standpoint; the spirit is again open to the Holy Spirit as his "organ," or channel, the "liberty of the spirit," and power of utterance again is given, for any special service. These are the moments when the face is radiant, and the heart is filled with the love of God.

This liberation of the spirit is what takes place in meetings where the Spirit of God is manifestly present, but believers should know how to "walk after the Spirit" *every day*, and understand the laws of the spirit so as to keep the spirit always free for co-action with the Spirit of God.

It is because of the sinking down of the spirit into the soul-vessel, that believers lose what they call the "experience" of the Baptism of the Spirit. They need to be taught what causes this sinking down, and why they lose co-action with the Spirit of God, and walk again "as men" (1 Cor. iii. 3, m.), that is, like ordinary men rather than men ruled and governed by the Spirit of God.

PART II.

THE BAPTISM OF THE SPIRIT AND THE MIND. It is very important to understand that the influx of the Spirit of God into the believer's spirit invariably illuminates the mind, which is renewed and filled with light—even the light of the Spirit of God. Then the spirit will be free, and the tongue will begin to speak, as the disciples did on the Day of Pentecost. They were "all filled," and as the Spirit of God clothed each spirit, the light flooded their minds, and they began to talk about the wonderful works of God. The illumination of the mind is most marked in Peter. He had been taught by Christ, and then under the power of the Holy Spirit, when he heard the men outside mocking, he rose, and gave a most wonderful picture of Christ as revealed in the prophets. Scripture was illuminated to him. He could put together, on the moment, the promises of the Psalms, and what David foretold about Christ, so that his Jewish hearers could not deny them. He was enabled to use the Scriptures in order to convince his hearers that this was the Christ. The Holy Spirit coming into his spirit illuminated his mind, and then gave freedom of utterance to his tongue, with the conviction of the Holy Ghost behind his words. It was *Peter* that spoke by the energizing power of the Spirit.

How different this to the idea that to be "filled with the Holy Ghost" you must not *use your mind*, and that when He baptizes a believer He uses his tongue like an automaton. But it is not so with Peter, for we find the illumination of the mind, the flood of light upon the Scriptures, and the intelligent utterance of what he grasped, and knew by the light of God. The misconception that the use of the mind is a hindrance to the manifestation of the Spirit opens the door to Satan's counterfeits of the working of the Holy Ghost. If a believer thinks that when he speaks "as the Spirit gives utterance" he must merely open his mouth, and let some supernatural power use his tongue, whilst his mind is a "blank," he is fulfilling the law for becoming a medium for evil spirits, for a man who desires to become a spiritualistic medium, understands that any *action of the mind* breaks the supernatural power he wishes to take possession of him; whereas the full use of the mind is required for the true working of the Holy Spirit.

THE ACTION, OR NON-ACTION OF THE MIND, is the primary distinction between the true and the counterfeit working of the Spirit of God, and if God's children do not know how to discern the true and the false on that primary ground, they cannot tell the true from the counterfeit in Satan's deceptive workings to-day.

The mind of Peter was in full action on the Day of Pentecost, and it is manifest that he was perfectly intelligent, and conscious of what he said, and did, for he was capable of standing up at once, and seizing the opportunity of speaking to the mockers among the people. I emphasize this because you must not lose the true fulness of the Holy Ghost for fear of counterfeits, but seek to understand intelligently the laws which govern both, so that you may discern and enter into all that God has for you.

THE BAPTISM OF THE SPIRIT IN ITS RESULTS GOD-WARDS.

It is very striking to find in going through all the chapters in the Acts, that the early believers all talked about *Christ risen and ascended to the throne in heaven*, and very little is said about personal *inward* experience. There is hardly a trace of it. They did not preach what they had obtained inwardly, but proclaimed a glorified Christ on the throne.

This shows that a true baptism of the Spirit does not turn the recipient *in* to himself, but turns him out, God-ward and man-ward. Not inward to cultivate some inside experience, and to have a good time. The Christ they talked about was a *Christ in heaven*. Peter said: "He being by the right hand of God exalted, hath poured forth this."

This is so fully in harmony with the Lord's words on the eve of His Cross when He said, "At that day ye shall know . . ye are in Me,

and I in you," which briefly means that when you are worshipping a Christ on the throne, by the working of the Holy Spirit dwelling in your spirit, He is revealed as a living reality to you; but you are not to turn *inward* to worship Him. That is, the "*I in you*" *is the result* of the "ye *in Me*" in spirit, and as you keep your spirit open towards the Christ upon the throne, He shines in, and is revealed to others. But immediately *you turn inside* you practically turn from the light of His glorious Face into darkness. The "Christ in you" is the *effect* in you, caused by the Spirit, of your attitude towards the Christ on the throne.

Crudely put, it is as when you look at the sun, the sun shines in, and others see the sunlight; but immediately you turn from the sun, and turn in to yourself, it is darkness. Whilst you are occupied with Christ on the throne, worshipping Him, and your spirit is open to Him, the Holy Spirit is revealing the Christ within, and supplying to you the "Spirit of Jesus" (Phil. i. 19). God never meant that you should set up a special "altar" in your heart where you are to worship. There is *one altar and one Christ in heaven*, and we as members of His Body all come to worship one Christ, and are all "made to drink of one Spirit," which He pours out from Himself to every member of the Body, as they are all holding and looking toward Himself as the Head. A further result is that

THE BAPTISM OF THE SPIRIT IS A BAPTISM INTO THE BODY OF CHRIST, AND INTO ONE SPIRIT WITH ALL OTHERS UNITED TO HIM.

"In one Spirit were we all baptized into one Body, whether Jews or Greeks, whether bond or free; and were all made to drink of one Spirit" 1 Cor. xii. 13.

The baptism of the Holy Ghost means an influx of the Holy Spirit into your spirit, which takes you into unity of spirit with others drinking of the same Spirit. It is only when the enemy drives the children of God down out of the spirit sphere into the vessel of the soul, that they become, as it were, shut up into "separate compartments," possibly occupied with some inward experience, and wholly forgetting the unity of the Body of Christ.

John the Apostle wrote, "If we 'walk in the light' as God is in the light, we have fellowship one with another . . " It is difficult to find language to express these facts in the spiritual sphere, and it is crudely put when I say, that directly a believer turns to an inward "experience" from worship and fellowship with God in heaven, he turns *down* into the dark vessel of "himself," and loses fellowship, in the spirit-sphere of light, with all other members of the spiritual Body of Christ. The forces of darkness rejoice to see a believer turn into himself, for they know well that thus he turns from the current of the Spirit of God, which circulates freely from spirit to spirit in the members of the Body of Christ as they "hold the Head" (see Col. ii. 19 and Ephes iv. 15, 16), and "*grow* UP . . into Him," and not down into the self-centre of themselves.

WHY BELIEVERS LOSE THE JOY AND LIBERTY OF THE BAPTISM OF THE SPIRIT.

The main reason is that so few clearly understand the laws of the spirit for retaining a freed spirit in co-operation with the Holy Spirit.

Supposing a believer receives the Baptism of the Spirit, and finds his spirit set free, and filled full of light, buoyancy, joy and liberty, Ere long something goes wrong in the daily life, and a shadow comes on the spirit. He does not know what has caused the shadow, and perhaps is hardly conscious of it, so it is left there. Something else happens later on—again another little shadow on the spirit, which is undealt with. Meanwhile the powers of darkness are watching. They say, "we must stop this man, or he will do some mischief to our kingdom if he goes on, and the Holy Spirit is able to work unhindered through his spirit." So they watch and gather round, and *put the pressure on*. Presently, through outward things, perhaps opposition, antagonism, criticism, with slowly increasing shadows, clouds, weights and troubles, the powers of darkness come down on the spirit, and push it slowly down, down, down into the soul, until it sinks right in, and the buoyancy of spirit, and light, and liberty seems gone.

Now the believer goes to his knees, and tries to get the "experience" all over again. In his struggle to regain what he *thinks* he has lost, he turns more and more inward, more and more down into the "soul"—or in other words, into himself—instead of out toward the light, casting off the shadows, weights, clouds which have gathered around his spirit. Perhaps he does not think about the existence of the "hosts of wicked spirits" in the "heavenly places" which have gathered around his spirit to drag, or drive it down from the heavenly sphere.

Instead of, by faith, fighting through the shadows, and maintaining his position with Christ in God (Col. iii. 3), this poor believer cries out for his "experience" again! "Ah," says the enemy, "I will give him an "experience," so he gives in the *soul-realm* a counterfeit of what the believer *knew at first in the spirit*. Now it is in the *body*, and in the sense-realm. Joy, liberty, buoyancy, with perhaps much more added on, in beautiful pictures to the mind, and "feelings" which seem so heavenly.

If the believer does not know what is "spirit,"

and what is from his senses, he opens himself without question to all this "experience," and cries, "O, I have it all back. I have waited seven hours for this. This must be of God!"

And it *looks* alright, until a little later on the traces of the enemy's work begin to appear. This believer, who was once so simple and child-like, begins to show an unteachable spirit, then he gets so "infallible" in his "guidance," so dogmatic in his assertions—then he loses power to see right from wrong in matters needing a keen-edged conscience, and slowly the enemy gains, until some day the "beautiful" experiences disappear, and he finds he has been deceived by the subtle foe.

THE DANGER OF QUENCHING THE SPIRIT.

But there are others who do not "get back" an "experience." The enemy's working has been on another line. These are poor "quenched" souls. Some of them may be thinking they have committed the "unpardonable sin" and can never get out of the prison of themselves, they have again been turned into, and they are crushed. When you speak of the "Baptism of the Spirit" they look at you so sadly, and say, "ten years ago I had that, but I lost it." "Ah, it was only a passing experience." What is the matter? They have a "quenched spirit." What quenched it? SIN? Nay, it may not have been so at first. It was just some shadows which came purely from ignorance, but they did not know how to throw the weights off the spirit, and how to keep it in freedom, and how to co-operate with the Spirit of God.

In Great Britain alone there are many children of God who once knew a definite, real influx of the Holy Spirit into their spirits, but the outside things, with the powers of darkness behind them, drove the spirit down into the prison of the soul, and if they were only released, we should have revival in Great Britain.

Child of God have *you* a QUENCHED SPIRIT? This may mean the Holy Spirit, or your own spirit.* You can look back to the moment when you knew you were filled with the Spirit, and then you thought you disobeyed God over something, and the enemy charged you with it, perhaps he said "you have grieved the Holy Spirit," and you tried to "get right" and could not. You did not know it was the enemy's accusation, and how to resist it, and cast the shadow of it away from your spirit. You admitted this charge from the enemy, and the darkness and disappointment and hopelessness and despair it brought upon you. Then your spirit closed up as in a vice, and it needs to be liberated, and to be open once more to the influx of the Spirit of God.

Do not get astray again by turning inward, but lift up your eyes to God, and say, "Lord, release my spirit, and make it again a freed organ for Thy Spirit to pour through," and then obey God right up to the light you have. You have enough to see that if your spirit was liberated instead of bound, what a difference it would be, and you can choose that God shall do it. The difference between wanting to have a thing done, and *choosing* to have it done, is vital. You can say, "Lord, I want it." Yes, but do you CHOOSE that it shall be done? That is to say, do you put your will on God's side that it shall be done? for with the full honest co-operation of the will of a man, God can work. "If ye abide in Me . . ye shall ask what ye will"—not what ye want, but what ye *will*, and "it shall be done."

At this point the address closed, and was resumed at the Workers' Conference after Tea. Although earnest request was made that both addresses, with all the "digressions," should be given in the June issue of the "Overcomer," we feel it best to withhold the second one on the conditions for obtaining the Baptism of the Spirit, until our July issue, so as to deal in this number with some questions relating to it.

Some Notes upon the aforegoing subject.

The following letter from a correspondent shows the need of fuller light being given upon the Baptism of the Spirit at the present time, as the emphasis upon supernatural signs as an "indispensable evidence" of having received it, which has disturbed the spiritual section of the church in recent years, has thrown back many, who, after the Revival in Wales, were pressing on to know a Fulness of the Spirit which had not before dawned upon them as possible. A correspondent writes:—

"I have read again and again, with much thought and prayer, the article on the Four Planes in the April (1911) *Overcomer*. It seems to me as if the precise order might be somewhat different in different individuals,[1] and also work out more or less simultaneously,[2] overlapping one another a good deal in some cases.

I notice that in the concluding "Note" of the address upon "The gift of the Holy Spirit," in the June *Overcomer*, you apply the Baptism of the Spirit to every new-born child of God.[3] Praise God! yes, and yet at other times, it seems to be set forth as such a long way off, as when advanced believers—such as "the one man" that Miss Perry tells about in Korea (Oct. *Overcomer*, p. 150)—are said to receive their Baptism;[4] men and women who have been following hard after God for years, and who most surely know the Holy Spirit as a Person, and received, and relied upon Him as such, in a very real and experimental way, having already been "mightily used of God."

Now if such simply receive the Holy Spirit in His fulness, so as to be "filled with the Holy Ghost" *up to the full measure* of their *advanced* (and ever-advancing) *light and capacity*,[5] then all is clear to me; but if such must still be confronted with the question "Have ye received the Holy Ghost since you believed?" All is confusion. . . .

Then again, sometimes it looks as if sin is brought to light, and put away, as a *result* of the baptism; and at other times as if it were to be done in order to obtain it. I am not clear about it—result or condition—which? or both?[6]

* See 1 Thess. v. 19, both in A.V. and R.V. One rendering has a small "s," and the other a capital "S."

Can you help me through the *Overcomer*? It seems so difficult to find any light upon the Baptism of the Spirit, which does not revolve more or less around *supernatural signs*.[7] . . ."

[1]Yes. God has no rigid system for His working with any soul But there are some "first principles" which He does not depart from, such as the fundamental necessity of regeneration through the atoning sacrifice of Christ, as the beginning of a true spiritual life, etc. The truth of Rom. vi. really is part of this basic work of the Cross, for how can the new creation progress in growth and power, until the man apprehends the place of the "old" creation on the Cross, and is in the right attitude to sin?

There is an "order" for growth in the natural sphere, from babyhood to manhood; and, speaking generally, the degrees of advance from childhood to maturity, outlined in the "Four planes" will be found to correctly describe the progress of the believer in the spiritual life.

[2]Yes. These stages certainly overlap a good deal, and sometimes work out simultaneously.

[3]Peter's words in Acts ii. 38, spoken to the multitude, show that *in a time when the Holy Spirit is working in great power*, new converts may be regenerated, and receive the Holy Spirit at one and the same time. It was so with numbers of the converts in the Revival in Wales. I personally know many who are more "*spiritual*" *and understand the laws of the spirit* more than others who have been Christians for twenty years. It is the low spiritual state of the Church, as a whole, which makes this present low degree of spiritual life, alongside of much mental teaching *about* spiritual things, so that souls are born into the kingdom with feeble spiritual vitality.

[4]The influx of the Spirit for service (which can safely be described as a "Baptism of the spirit" since Peter called it so), is what came to the Missionary referred to. Peter said in Acts ii. 38, as part of his proclamation of the gospel "and ye shall receive the gift . . ." Dean Plumptre says that the word in the Greek, here translated "gift," is generic, and differs from the word in 1 Cor. xii. It seems, then, that Peter proclaimed the reception of the Holy Spirit as part of the initial gospel message. It should be so still, and converts would *receive the gift of the Holy Ghost* at conversion, if all the preachers of the gospel to-day were men endued with the Holy Spirit *in the degree that Peter was*. Converts, as a rule, are "born" into the same degree of spiritual life as those who are their spiritual progenitors. The confusion of "teaching" is, after all, not so much a matter of words, as of *experience* on the part of the "teachers." If all God's servants would only seek to be "filled" as Peter was, difficulties of "teaching" would soon disappear.

[5]This is a very good way of putting it, and very simple, *i.e.*, the believer first receives the Holy Spirit as a Person so that he honours Him, and counts upon Him to lead him on in the things of God. This means of necessity "advancing light and capacity" which may eventuate in the enduement for service without any definite asking or seeking for it; sometimes coming about through some special service-need which compels the believer to cast himself on God.

Those who know the Fulness of the Spirit can readily discern its presence and marks in others, under any name.

[6]It can be both. The Holy Spirit by His incoming, of necessity gives fuller light upon things which may not appear as sin before. *Known* sin must be put away in order to receive the Spirit, and yet, when the will is honestly surrendered to God to do His will, the Holy Spirit may come and reveal much deeper depths to be dealt with. All this shows the need of each child of God personally dealing with God for the Fulness of the Spirit, with an open mind for His own teaching, and not with pre-conceptions formed through the way He has dealt with others.

[7]We are more and more convinced that the emphasis upon "supernatural signs," such as the "speaking with tongues," etc., which has been urged as the indispensable evidence of the Baptism of the Spirit, has done incalculable harm to the Church of God in recent years, and thrown many back from seeking the true enduement for service, and opened the door to a flood of counterfeit workings of the enemy utterly unforeseen by the devoted believers concerned. We may deal with this matter more fully in our next issue.

Revival and Calvary.

The following letter was written to the Editor by Rev. John Harper a few days before he sailed on the Titanic for work at the Moody Church, Chicago.

"I have long rejoiced in your message of the Cross, and for the last ten years the Lord has led me on quietly along this pathway in experience, and presentation of the truth in ministry, and has given me many seasons of gracious revival.

In Glasgow I had the joy of building up a large Church from 16 members to over 500, where this precious truth moulded everything in our service together, and holds them to-day, true to our absent but soon coming Lord, and yet rejoicing in His living Presence in them, and many of them standing in His Victory are resisting in a glorious victorious prayer conflict, the powers of darkness.

And now, in South London, He is enabling us to raise the same blessed testimony, and, to the glory of His Name alone, I would record that in a year, He, through the message of the Cross, has transformed this old historic Church, and has turned it from being a Social Institution to a spiritual force, and has driven from our midst everything of a secular nature. Praise His Holy Name.

It was this message, too, that gave us the gracious revival in the Moody Church for the three months I was there this last winter, and I am now returning with the purpose of carrying still further that gracious work, and also visiting other important centres with the same message and ministry. Oh, how much I shall need the prayers of all who know how to plead and prevail in these days of terrible conflict. I desire to be silent about the work, and all His gracious doings, lest He be robbed of the glory.

I am assured of your prayers for these coming months. I hope to return in September."

Spirits, Believe

"Believe not every spirit."

1 John iv. 1.

Questions by Evan Roberts.

Answers by the Editor.

5. DO YOU KNOW OF ANY "FALSE TEACHERS"? PRAY THAT YOU MAY NOT BE LED ASTRAY BY THEM.

There is a difference between "false" teachers and *deceived* ones. There are many deceived ones amongst devoted teachers to-day, because they do not recognize that an army of teaching spirits have come forth from the abyss, to deceive the people of God, and that the special peril of the spiritual section of the church lies in the supernatural realm, from whence the deceiving spirits with "*teachings*" are whispering their lies to all who are "spiritual," *i.e.*, open to spiritual things. The "teaching spirits" with "doctrines" will make special effort to deceive those who have to transmit "doctrine," and seek to mingle their "teachings" with truth, so as to get them accepted. Every believer must test for himself all "teachers" to-day, by the Word of God, and their *attitude to the atonement*, and not be misled into testing "teaching" by the character of the man. Good men can be deceived, and Satan needs good men to float his lies under the guise of truth.

The PRIMARY TEST OF THE WORD OF GOD must be applied to all "teachings." Not texts from the Word, nor portions of the Word, but the *principles* of truth revealed in the Word. Satan will back up false teaching by "signs and wonders" (Matt. xxiv. 24; 2 Thess. ii. 9; Rev. xiii. 13), so "fire from heaven," "power" and "signs," are no proof of any "teaching" being of God; nor is a beautiful life, for Satan's "ministers" can be "ministers of righteousness" (2 Cor. xi. 13-15). The test is "doctrine" (1 John iv. 2, 3), tested by the truth revealed in the Scriptures.

6. HOW DOES SATAN MAKE WAR ON THE SAINTS? HOW DOES HE MAKE WAR ON YOU?

Satan's war on the saints is summed up in one word in Eph. vi. 12: "Wiles" of the devil. This word covers the whole range of his campaign against the church of Christ. The word means method, strategy, craft, artifice. He does not work in the open, but always behind cover. He carries out a systematic war on the believer, by means of his hosts of wicked spirits, who are able to enter the human structure of man (Matt. xii. 44, 45), and from *within* the camp carry on the instructions and plans of their chief. They have *access to and control of the mind*, whilst there remains one single remnant of the veil of Satan (2 Cor. iv. 4; Isa. xliv. 20) upon it, which veil is only *destroyed by truth* dispelling the devil's lies veiling the mind.

They have access to the *spirit of man*, because they are spirits, and can inject and infuse into man's spirit, their own spirit, such as a spirit of jealousy, spirit of fear (2 Tim. i. 7), spirit of infirmity, etc., unless the believer is aware of their wiles so as to stand against them. They have access to the *body*, especially in the nervous system, and the grey matter of the brain, and can so counterfeit physical symptoms that they induce a believer to accept their workings as "natural," and if he fulfils certain conditions, they may even take his life, so as to remove him out of their way.

The provision of God for the believer is an "armour" especially fitted to make the child of God ABLE to stand against ALL the wiles of the devil. (See Ephes. vi. 10-18, for the active use of this armour of light).

(1) His spirit should be so indwelt by the Holy Spirit that he is strengthened with MIGHT —the very MIGHT of God—to stand against the subtle workings of the enemy. He should also draw unceasingly upon the "supply of the Spirit of Jesus" to keep his spirit sweet and pure.

(2) His *mind* should be so entirely renewed (Rom. xii. ii) by God's truth displacing Satan's lies, that he has his understanding filled with the light of truth (Eph. i. 18), thus dispelling the darkness, and destroying the veil with which Satan once held it. The mind should become so clarified by God's light and truth, that the "mind of Christ" becomes known to the believer, and he *understands* what the will of the Lord is.

(3) His body should be so governed by the Spirit, and the renewed mind, that it is kept subservient to the spirit and obedient to the laws of God in nature, and to the will of God in life and service. (1 Cor. ix. 25, 27).

With spirit, soul and body thus watchfully kept, moment by moment in harmony with the will of God, by the believer's active volition and co-operation of spirit with the indwelling Spirit of God, the armour of God, in "truth," righteousness, faith, etc., is an invulnerable covering, enabling the armour-clad man to stand against ALL the wiles of Satan, and wage an aggressive *prayer* war against the foe, who makes war upon him unceasingly.

Very few believers seem to realize the fulness of God's provision for Satan's war against the saints, hence they fear to hear about the enemy, and through their ignorance of the persistent workings of evil spirits against them, these hateful emissaries of Satan obtain access to the

spirit, mind and body of members of the church of Christ, keeping believers feeble, and darkened in understanding as to God's will and purpose for them and His church, and physically incapable of strenuous service in the war.

Each believer must ask God for light as to how Satan makes war on him personally; for the "methods" of Satan are adapted to each one, with a skill and cunning gained by 6,000 years of experience. In any case, the spirits of evil will work by deceit, or hiding themselves under the cover of what looks most innocent and "natural," and they are sure of gaining what they desire if the believer is ignorant of their devices. They will specially plan along the line of the natural character, and the idiosyncrasies of the soul, just as the serpent adapted his wile to Eve, so as to work with her desire to be "wise," and to be "like God."

Generally the war of Satan is primarily directed against the mind, or "thoughts," for a thought suggested by a lying spirit and *accepted*, gives them access along the railway line of the "thought" to the ground gained by the acceptance of the thought. The weapons most used in the war by Satan are lies mixed up with truth, or lies built upon a base of truth. In brief, nearly all his after workings depends upon the first acceptance into the mind of his lie. Just as all the terrible results of the Fall described in Gen. vi. are to be traced back to the acceptance by Eve into her mind of Satan's lie in Eden.

So, *apart from known sin*, all the workings of Satan in a believer's life may be traced back to a *wrong thought or belief*, admitted into the mind, and not recognized to be from deceiving spirits. For *thought* governs action, and the removal of a wrong thought changes action.

A wrong thought about God, Christ, the Holy Spirit, Satan, or man may have disastrous results when instigated, or made use of by Satan, *e.g.*, if a man thinks and believes that all that Satan does is manifestly bad, Satan has only to clothe himself with "good" to gain full credence with that soul.

The war of Satan upon the believer is therefore a war of deceit and counterfeit, and only those can stand against all the wiles of the deceiver who determine to know bed-rock truth, not only as given in the Scriptures of Truth, but concerning themselves as revealed by the Spirit of Truth. (See John iii. 21).

Satan also makes war on the saint by attacking his circumstances; having, possibly, first gained admittance through his evil spirits to the man's circumference, and deceived him in "thought" about "suffering for God," or "God's will" which makes him passively yield to his environment; or by some false guidance, pushing him to some unwise course of action under the belief he was being led by God, and then by the consequences of, apparently his own actions, robbing him of livelihood, home, position, etc. It is true that a man should take counsel with God, and acknowledge God in all his ways, but he should also count upon the Holy Spirit to enlighten his mind, reason, and judgment in the obtaining and using of knowledge for the specific work before him.

Satan also attacks the circumstances of the believer who knows how to stand against him, and seeks to deceive him anew as to the cause of the attack. He attacks his home, children, family, friends, work, and all else "attackable." His evil spirits will swoop down upon the armour clad believer with oppression and depression, and in the darkness seek to get him to admit some of their lies, so as to obtain new ground, or regain ground given in the past.

In short, the believer must expect unceasing persistent war upon him by the powers of darkness, but through the war he will learn to know God, and the full provision for victory made for him at Calvary. He finds that God is faithful, and will not allow him to be tried beyond the measure of his endurance, and that as he wields the infallible weapon of prayer, the Lord's words are actually fulfilled, "Nothing shall in any wise *hurt* you" (Luke x. 19). God does "bruise Satan under his feet" as by faith he holds his place of victory IN Christ (Ephes. i. 18-23, ii. 6) Who has all things under His feet, even the arch-fiend of hell, and his hosts of principalities and powers. Through the "war" and victorious conflict, he will become an overcomer, trained and prepared to reign with Christ, even as He overcame and sat down with His Father in His throne.

The Armour of God.—*Ephes. vi.*

If you want to stand against the METHODS of the devil, then (1) Get all the truth you can; (2) Be out and out RIGHTEOUS; (3) Be a PEACE-MAKER, be no factor for division and quarrel; (4) Let your faith be impenetrable; (5) Do not substitute reason for Scripture; (6) Be watchful to preserve yourself in the day of battle, which is life-long; (7) Let not "works" destroy your PRAYER.

Evan Roberts.

A SPIRITUAL man is a man who lives in, and is governed by his spirit. God does not directly feed the physical senses. "Sense" experiences, apparently spiritual, do not make a man spiritual. Very much that is looked upon as spiritual is physical; and under apparently "spiritual" experiences, it will often be found that very little of the true spirit life has been developed.

The School of Prayer and The Lord's Watch.

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

*Waiting upon God.**

J. C. Williams.

YOU will find in Ps. xxv. how they of old waited upon God in prayer for instruction. "Show me Thy ways O Lord, teach me Thy paths, lead me into Thy truth and teach me, for Thou are the God of my salvation, on Thee do I wait all the day long."

There are no VACATIONS in this school, no holidays. There is no recess, all the day, and every day.

It is not so much what we do, it is what we are; it is not so much what we think—"The carnal mind is enmity against God"—always will be to the end: it is in the nature of it. This is our attitude towards God—it is God first, and God all the time, God in the morning, and God all the day. It is not God in the Revival meeting, and then forgotten at home.

And so we find that this school is a DAY SCHOOL; it is opened from the first dawn of consciousness out of sleep, until the last sigh of wakefulness. It is a school opened all the day, and every day, and until the Lord closes the eyes for the last time, upon all the pictures of earth, and of life.

It wants COURAGE to go to this school—it is not a playground. I do not say that in this school of God there is no recreation, but I do know there is a new creation. And the courage needed to attend this school is divine in its origin. In Ps. xxvii. 14 you will find these words, "Wait on the Lord, be of good courage—let your heart take courage—yea, wait thou on the Lord."

It needs brave men and women to believe that it is not in vain that we wait on the Lord; it needs strong courage to believe that God is the Living God; it needs the strongest heart to stand in these days of materialism, and believe that the unseen is the greatest of all things. It needs courage to knock at the door of this school, and to be a pupil at this school; it needs courage that is divine not to judge of God, and His work by what we feel; and to believe that we are not waiting upon ourselves, but upon God.

The pupil is not taught by the pupil here. There are no pupil teachers in this school. There is only one Headmaster, and He is Himself the teacher; aye, and He is the lesson too! He is the only Teacher, but He is the lesson, for He says, "Follow Me!" That is how He teaches!

WAITING UPON GOD—what for? We must wait upon Him to know that He is God, to begin with. The reason why our faith is often weak and wavering, is because we read and hear and talk so much about God, out of all proportion to the time that we give in waiting upon God. Your intellect, your emotions, may be stirred up by a human teacher, as that teacher portrays to you the characteristics of God, and the attributes of God, but to understand God is a personal matter which no man can teach. To understand, to be the Friend of God as Abraham was, and to walk with God as Enoch did, is to wait upon God.

We have to wait upon God to know what He is, and when we have realised in a measure what He is, then we wait upon Him to see what He will do. There is nothing so fascinating, so enthralling as to watch the movements of God, to read the Divine Word and then watch the Divine working out of Providence in accordance therewith. You want no other programme of the future than that which is written. We wait upon God to know what He is, and to know what He will do.

How shall we "take courage?" Ps. xxxi. 24, "Be strong, and let your heart take courage all ye that wait upon the Lord." "Trust" says Proverbs xxv, "Trust in the Lord with all thine heart, and lean not upon thine own understanding." The moment we begin to lean upon our own understanding—*lean* upon it, mark you—it is a broken reed. "Be renewed in your mind" said Paul to the saints. "Have the mind of Christ," he said to men who had been saved by Christ. The heart is all right, says Paul, but your understanding may be wrong.

The mind gathers knowledge from God's word, the mind prepares the food by which the inner life is nourished. I grasp the potentialities of God's word with my mind, but I do not live on my mind. The understanding deals with the IMAGE of Divine things, but it cannot reach the real life and soul. Reason tells me what to eat and drink, but reason never feeds my body. Reason tells me that I ought to eat this and the other, but if I do not eat, what then? If I do not *will* to do so, what then? Reason tells me what God's word says, but if I do not *feed* upon the Bread of Life, what then?

"Trust in the Lord with all thine heart." It is when the heart feeds upon God, that the life is sustained by God; and this can only be done by daily putting trust and faith in God; and this needs heart courage—"Be strong, and let thine heart take courage all ye that wait upon the Lord."

*Notes of an address.

I may be speaking to some who may have been baffled. Now, what part of you is baffled? The *mind*, or the *heart?* Is it that you are baffled in understanding, because you cannot read the signs of God's working in answer to your prayers? Ah, then I say to you, "Be strong, and let your *heart* take courage, all ye that hope in the Lord." It is not the imagery of the brain, nor the pulsations of the mental life, but the heart throb that tells. So "be strong, and let your heart take courage."

You cannot understand that apparent failure in prayer? "Be strong, and let your heart take courage." Your mind cannot understand or follow the intricacies of the workings of Divine Providence. Never mind, let your *heart* take courage, and be not dismayed. This "thorn in the flesh" says Paul! Once, twice, three times he prayed about it. Never mind, Paul, let your heart take courage. Then he gloried in his thorn!

Then lastly, the Psalmist said, "*I will wait upon the Lord that hideth His face.*" Ah! have you ever been to His school, and the *Master* not be there? Are you so disciplined in the school of prayer and waiting upon God, that you can go to school, and be trusted there for a day without making shipwreck of your faith, even though the Master's face is hid? Ah, what about courage now? If it needed heart courage to wait upon God when there was a realization of His Presence, how about the need of it when there is no realization of His Presence? "I will wait upon the Lord that hideth His face from the house of Jacob, and I will look for Him."

Wait upon the Lord when that shadow passes over your spirit; wait upon God when that darkness comes into your home life; when that empty chair speaks with its own pathetic eloquence of the life that was; when the home is darkened by the shadow of death; wait upon the Lord when you look out into the darkness of the world; when you see evil coming in as a flood; when it seems that all the powers of hell are prevailing—oh! wait upon the Lord, and take courage, put thy trust in the living God; then, though empires may totter and States may crumble, even though kings may shake upon their thrones, be thou serene, for thou art God's man; even though the earth may quake, and all the elements may be arrayed against thee. "In quietness and confidence shall be thy strength."

Is there darkness in your Church? Does the lamp grow dim in your pulpit? Is there a materialism coming over the mind of your human teacher? Be of good courage. "I will wait upon the Lord, that hideth His face from the house of Jacob, and I will look for Him." He is coming! If Satan can get us so occupied with the things that are near at hand so as to rob us of our upward look for His coming, he will have achieved his purpose.

Wait upon God so shall ye know God, that ye shall move when He moves, be ready when He is ready, be waiting when He comes. Wait upon the Lord to-day, and your lamp will burn, then your oil will not run out; wait to-day, as if it were the last day. Oh! wait upon the Lord as if you knew that He would come before the sun was set. Take courage dear heart, though Satan and all the forces of hell were arrayed against thee: remember that "ye are of God little children, and greater is He that is in you than he that is in the world." Wait upon God from day to day; enter this school of prayer. Oh! be daily and hourly diligent pupils. Wait at the foot of the Cross that you may learn humility; wait at the foot of the throne that you may learn how to use divine power when it comes. Wait at the feet of Jesus that you may know how to be humble as a little child. Wait upon God until He opens the heart of His confidence and reveals His plans to you. Walk with God from day to day. Ask Him to lead you beside the still waters, do not fret, do not worry, do not get into a fever. The world is all awry, and the world is all wrong because God is out of it; but you are hid with Christ in God.

The School of Prayer and the Lord's Watch.

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

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

MATLOCK CONFERENCE.—Will correspondents of the "Lord's Watch" desiring to see Mr. Williams at the Matlock Conference, kindly write beforehand to him respecting interviews.

☞ Will Foreign Correspondents of the "Lord's Watch" kindly note the Telegraphic Address :—"OVERCOMER, 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.

The Opium Traffic.

That the New Government of China, being strongly Anti-Opium, be left entirely free to deal with the drug as they deem best. That a Poison Act may speedily be passed by our Indian Government, to put an end to the evils at present resulting from the free sale of opium in our Indian Empire.—*Noel Broomhall.*

Prayer for the following Conferences:—

Matlock, May 27-30. Hengoed, near Cardiff, May 28, 29
Keswick Convention. July 21-27.
Llandrindod Wells, August 4-13. Porthcawl, Sept. 2-8.

☞ *All other Summer Conferences should be included with these in prayer that the Church of Christ may be prepared for the Lord's appearing.*

DO NOT PASS YOUR copy of the "Overcomer" on to another, until you have thoroughly, and prayerfully, read it.

Voices from other Lands.

Christ's earthly ministry directed against the powers of darkness.

I HAVE thought much about our Lord's ministry of late, as recorded in the first three Gospels, that it was directed against the Empire of Evil.

May we not assume that Satan and his hosts were specially aggressive in the days of our Lord's ministry? It always seems as if there had been a great invasion from the spirit world to frustrate the work of Christ.

In the public eye He was known as

He who casteth out demons (Matt x. 34),

He healed many . . . and cast out many demons (Mark i. 34 m, see too Luke xi. 15, Mark i. 39).

This was a characteristic of Christ's ministry, in which He differed from all prophets who lived in Israel in former times, and this fact was so startling that it was borne witness to by His enemies on frequent occasions.

The invasion from the spirit world was so great that Christ found it necessary to depute others for this work; we read

"He" gave them authority over unclean spirits, to cast them out" (Matt. x. 1).

If it is true, that this great invasion from the "pit" occurred at the beginning of our present dispensation, may we not also draw the conclusion from what we see in our day, that another great invasion from the spirit world has taken place, evidences of which we see in the present day unrest, in the war-like preparations, in the strikes movement, in the state of the Church, in the onslaught on the Body of Christ, in the growth of spiritualism, Christian Science, etc., etc.

If we admit that another great invasion has taken place we must also admit that we must be drawing near another great event in the world's history. What can this be but the ANTICIPATION ON THE PART OF SATAN AND HIS HOST of the Second Appearing of Our Lord?

It follows, from the foregoing, that the supreme need of the hour is the equipment for this special ministry which is spoken of in Matthew x. 1, Mark vi. 13, Mark xvi. 17.

As you are doing training work on these lines, to meet this great need, which is bound to become more and more pressing, in proportion as Satan is sure to become more aggressive, one can only praise our great God, Who is ever in advance of us and our need. Whilst we may see destruction, chaos, and dismemberment of the Body, He uses these apparent successes of Satan as a means of bringing the Body to maturity all the faster. . . .

EXPOSURE IS THE ONE THING WHICH SATAN DREADS. . . .

There are two items in my mind very specially:—

1. The far-reaching effect of prayer in the world of spirits! Prayer is *the* greatest service we can render, and the most effectual work.
2. If Satan is unseated in the foreign field, after centuries of undisputed reign, need we wonder if, in his wrath, he turns upon the Church at home with all his power?

What unspeakable joy it gives us to realize more and more that the Victor of Calvary is at the present day triumphing all along the line of battle.—*F. Kehl, Calcutta.*

(Extract from a letter.)

"Praying through."

IS it with the reader a practical, vivid experience . . . that the whole work of God is carried on in the face of DETERMINED SPIRIT OPPOSITION? The forces in this conflict are, on the one side, the Holy Spirit of God, unfallen angelic spirits, and the spirits of the sanctified, devoted human soldiers of Christ; and on the other side, Satan, his angelic and demon hosts, and the spirits of the fallen sons of Adam, in whom he is the ruling power. . . .

Where the former spirit forces predominate there will be a godly, holy atmosphere; where the latter, a Satanic, soul-poisoning atmosphere. In a house where only wholly godly people live, such folk as live for Christ and His things only, a pure atmosphere pervades, and there it is a pleasure and power to the heart to reside. There battles with temptation are comparatively easily won, prayer is delight, and spiritual living a joy.

But on an English racecourse, or in the midst of a heathen festival crowd, there is an atmosphere uncongenial to godliness, wherein spiritual life is a ceaseless, fierce struggle, and prayer is agony and toil. There the soul feels stifled, cannot breathe freely, is weakened at once, and may, if a "change of air" be not procured, be finally paralyzed utterly. And what is meant by "praying through"* is that the spirit of man, enveloped by these opposing spirits, pierces its way through this phalanx of foes, and establishes and maintains communication with the Almighty Spirit of God, and with heavenly allies; and does this so effectively and continuously, that, for practical purposes, it lives in a heavenly atmosphere, and defies the noxious influences of its earthly surroundings.

And it is an all powerful encouragement to know that the question of which shall be the predominating force is not at all only one of numbers. For it is, indeed, the *Almighty* Spirit that is for us, with us, yea, in us, if by obedience to Christ, by prayerfulness, and by faith in God, we preserve intact our communications with Him. "Greater is He (the Holy Spirit) that is in you than he (Satan) that is in the world," and therefore "ye have overcome *them*" plural—all the spirits animating all false prophets; that is, all who teach anything contrary to the true doctrine of the unique, eternal, incarnate deity of our Lord Jesus Christ. (1 John iv. 1-6.)

G. H. Lang.

*Not *praying* through, but "fighting" the *spirit* through. "Praying through" means praying and acting in co-operation with God until the thing you want done is accomplished.

"He himself appointed some to be apostles, some to be prophets, some to be evangelists, some to be pastors and teachers, in order to fully equip His people for the work of serving—for the building up of Christ's Body—till we all of us arrive at oneness in faith . . so we shall be no longer babes. . . "—Ephes. iv, 12-14, Weymouth.

Calvary, Light from

Light from Calvary (*xi.*).

Some Notes on the "Word of the Cross" Booklet for young Christians.

BY THE EDITOR.

ON the page of the Booklet we now come to—page 14—we find the great purpose of the Cross made known, in the indwelling of Christ in the believer, through the Holy Spirit. The first verse on the page speaks of Calvary in its wonderful message of the sinner crucified with the Saviour, so that the very Spirit of Jesus might be communicated to him, and the very life of Jesus be manifested in his mortal body. (See Phil. i. 19, and 2 Cor. iv. 10-12.) "I am crucified with Christ," said the apostle Paul, as he thinks of Calvary, and the Son of God hanging there upon the tree, "nevertheless I live," for I am still myself in my individuality, and my personal responsibility to act, think, speak and use every faculty of my being; yet when I do act, and use my faculties, it is "not I" as the source of *power*, for "Christ liveth in me," that is, the very life of Christ is imparted to me by the indwelling of the Holy Spirit, so that I may say that He, as the source of power, "liveth in me," and His nature (2 Pet. i. 4) is imparted to me as I abide in Him.

> **"CHRIST IN YOU."**
>
> —*Col. i. 27.*
>
> I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, Who loved me, and gave Himself for me.—*Gal. ii. 20.* Strengthened with might by His Spirit in the inner man; that Christ may dwell in your hearts by faith.—*Ephes. iii 16, 17.* As God hath said, I will dwell in them, and walk in them.—*2 Cor. vc. 17.* Greater is He that is in you, than he that is in the world.—*1 John iv. 4.*
>
> *(Page 14 of the Booklet.)*

O wondrous Calvary, and wondrous Message of the Cross. Reconciliation with God through the propitiation for sin provided by God Himself, Deliverance from the power of sin, by the sinner's death with the Saviour. Victory over Satan by taking his victim right out of his grasp, and joining him to the Conqueror, and now by a maintained position of death to sin, the very life of the Risen Saviour imparted to the saved one, and His own Spirit given to dwell in his spirit, so that it can be truly said "GREATER is HE that is in you than he that is in the world." "As God hath said, I will dwell in them and walk in them." The Triune God dwelling in the spirit of the redeemed man, through the Holy Spirit, so that he is "STRENGTHENED WITH MIGHT" by the Spirit in the inner man, so that Christ dwells in his heart by faith, enthroned in the very core of his being as the spring of his life, the object of his affections, the strength of his will, the pattern for his life, all "By the Holy Ghost given unto us." All this the fruit of the Cross, as it is made known and grasped by the believer.

We are thankful to say that the Booklet in the *Cebuan* language, for use in the Philippine Islands, is now being passed through the Press by Mrs. White Jansen.

Received for Mr. Johnson's work in France.

From April 10th, 1912, to May 10th, 1912.

Per Miss Waters—(18) 4/- (Personal); (19) 5/- (*Le Vainqueur*); (20) £2 (Personal). Total, £2 9s. 0d.

Per Miss Mourant—(4) 4/3 (*Le Vainqueur*); (5) 3/- (Personal); (6) £1 (*Le Vainqueur*). Total, £1 7s. 3d. Full Total £3 16s. 3d.

The Lord's stewards who desire to help in this work in France may send to either of the Corresponding Secretaries, Miss Waters, 19 The Quadrangle, Herne Hill, London, S.E.; Miss Mourant, Eastbourne House, Sydenham Hill Road, Sydenham, S.E. (Please mark envelope "France.")

A speaker recently told the following story of Dr. Berry of Wolverhampton, as Dr. Berry related it to Dr. Jowett, who had passed it on to Gipsy Smith:

When Dr. Berry went to Wolverhampton, he was full of all the new ideas and theories—he would knock down all that was up, and then rebuild. But one night very late, a knock came to his front door. On going down he found a young girl who looked like a mill-hand, wearing clogs, and a turnover on her head. She enquired for the minister, and on being assured that she had found the right house, she said: "I want you to come along with me and get my mother in."

Dr. Berry suggested that a policeman would probably manage the case better (thinking her mother might be in a public-house). The girl explained that she wanted the minister to get her mother into heaven.

Dr. Berry tried his best to shake off his unwelcome visitor—the hour was late; was there no other minister nearer at hand? Yes, two or three, but Dr. Berry was the man her mother wanted, and he was to come. Finally he put on his boots, and went with the girl.

He was conducted to a top room, and there lay a poor dying woman, tossing from side to side in a torment of pain. The black record of her sins, and the dread of judgment had filled her with terror. Her wretchedness drew out all the pity of his heart, and yet he felt strangely helpless. He sought to soothe her by all he knew, all the theories were brought into requisition, but the woman only moaned: "That's not what I want, can't you tell me something else? that's not it!"

At last, utterly at the end of his resources, the memory of the lessons learned at his mother's side came back fresh to his mind, and dropping on his knee near the dying woman, he told her the simple story of the cross. The woman's eyes lit up at once: "Now you'r getting at it—that's better—go on." And he went on, with the result, as he told Dr. Jowett, "He got her in;" and better still, he got in himself. But *he lost all the latest ideas!*

The Editor's Chair.

Notes and Comments, and Answers to Correspondents.

WE go to press early with this issue of the *Overcomer*, that our readers may receive the paper in good time to join us in prayer for the Whitsuntide Conference at Matlock. They will note with thankfulness that Dr. ZWEMER is expected to take the afternoon meeting on the Thursday afternoon, and we trust the outcome will be the drawing out of a strong force of prayer toward the great need of the Moslem World.

In view of the Conference, we think it well to reiterate some statements we have from time to time expressed in the *Overcomer*, viz., that we are deeply convinced that it is not our commission from God to initiate, or "lead" any "movement" in connection with the *Overcomer* and its distinctive message. We have for many years deprecated the harmful tendency among God's children to either form, or join "movements," which under the idea of advance, tend to separate the members of the Body of Christ the one from the other, at a time when UNITY on the basis of the finished work of Christ at Calvary, and the sharing of one life between all who are joined to Him, is most essential in the face of an united foe.

We have up to this present time, again and again refused to entertain propositions made to us—which would tend to a far wider circulation of the *Overcomer*—for the forming of "prayer-leagues," "circles of prayer," etc., etc., in connection with the paper, so that no new organization should develop, or any new movement arise which might bring about further disintegration among the Lord's people.

We are deeply convinced that the great need of to-day is the "building up of the Body of Christ," so that it reaches maturity and readiness for the Lord's appearing; and for this, that it needs the measure of truth apprehended by each member—that which every joint supplieth—because each one can only receive his portion, which is meant to be distributed to other members of the Body, and so build up the whole.

Our aim in the *Overcomer* is this simple ministry of the Word, giving the measure of light we have upon aspects of truth, we have learnt through deep suffering, and proved as yet in a small measure, but sufficient to know that they are of God for His people. We are aware that they do not meet the need of all believers, but there are those to whom they have come in delivering power, and who testify that their lives have been lifted to another plane.

The Conference at Matlock will be upon the simple lines of opening up truth which all the children of God need for aggressive service at the present time; and for the leading of those who are in bondage into a life of victory.

We also bespeak for the Convention at Llandrindod Wells (Aug. 4-13) the faithful upholding in prayer of the Lord's intercessors, in view of the social unrest in South Wales, and many other disturbing elements which are likely to have some effect upon the attendance at the Convention. The speakers will be the Rev. Hon. Talbot Rice, and Revs. W. Y. Fullerton, L. G. Buchanan, Keri Evans, and W. W. Lewis. The chairman, as hitherto, will be Mr. Albert Head, and it is hoped that Mrs Head will consent to conduct some special meetings for ladies.

Our readers will note that the short article on the Cross which usually appears, together with further "Prayer Problems," have been held back in this number to make room for the matter on the Baptism of the Spirit. A correspondent in the Mission Field writes that he has been seeking it for 22 years, he has "read and re-read everything on the subject," "spent hours in prayer," surrendered all to God, and put away doubtful things, and only is conscious of "feelings of dryness and depression," and has no conversions in his work. He says, "*When* I receive, I will try to make it clear and plain to others that they may be saved long weary years of prayer and seeking."

Enquirer: You have quite misunderstood the sentence on p. 57 of the *Overcomer* for April, about the "spiritual gift of seeing things invisible to the natural eye," as meaning a kind of "second sight" by which some Christians, as you say "see Jesus" in a "glorious vision." It is most dangerous for any believer to "crave" a "real spiritual VISION of a living Saviour," as such a craving would create conditions for the deceptive visions given by Satan as an angel of light, by making the believer ready to respond to any "supernatural" visions which might be given.

There is a true revelation of Christ *in the spirit*, and through the Holy Spirit, by which He becomes a real Person to the child of God, but this is given to faith—or a deep trust in Him through His Word—and is not a "vision" of "His Face." The "spiritual gift" of *seeing* spoken of by Mr. Evan Roberts in the sentence you quote, simply means the "eyes of the *understanding* filled with light," as described by Paul in Ephes. i. 18, 19, and cannot be called "vision" in the sense of a picture presented *to* the eyes, so much as the power to *see* with the opened eyes of a child of God, such as the man had when he said "one thing I know, whereas I was blind, now I *see*."

The "sort of 'second sight'" by which some persons "see Jesus" and "describe His face" can be given by evil spirits, and none of it can be *guaranteed* as true, if the persons who have it do not know what deceiving spirits can do, and how to discern their workings. Moreover this craving for "vision" as a *basis* for faith, destroys true faith, for faith is nothing apart from its object. Faith based on a "*vision* of Christ" is not faith in Christ Himself, and the reliability of His Word. Evil spirits give "visions of Christ" to undermine in a deeply subtle way the person's reliance on the written Word of God. That Word is the Rock for our faith. Faith based upon an "experience," or a "vision," may cover over the terrible fact of *no faith in Christ at all.*

You had far better give up your dangerous "intense longing" for a "real spiritual vision," as it will make you restless and incapable of intelligent knowledge of

God through His Word. The Scriptures are so simple and plain as they tell the story of Christ. How can you fail to let your whole heart's trust go to such a One, with a deep content that His Word is worthy of trust, without any "vision" of Him, and all your questions answered about "the nature of God"? I would strongly advise you to *resist* all your speculative thoughts as from the confusing enemy (2 Cor. iv. 4), and just take like a little child the "pure milk of the Word."

Acts i. 2 clearly says, "This same Jesus . . . shall so come . . . as ye have seen Him go. . . ." John the Apostle saw Him as a *Man* in the Revelation on Patmos (Rev. i. 13). These two verses are enough to make it clear that you can speak now to the very same Jesus that the disciples knew on earth. John xiv. 26 and xvi. 13, 14, show you God's gift of the Holy Spirit for making all this real to you. Then "Receive *ye* the Holy Ghost" and count upon Him to make the written Word life to you. Cast away all *speculative* thoughts, and fill your mind with the words of Scripture until you understand and *know* . . . (1 John v. 20) by the gentle teaching of the Holy Spirit.

Brief Replies.

J.B. (Ceylon.) Your request is not suitable for our pages. We aim at keeping the *Overcomer* purely for spiritual teaching of the full-orbed gospel, and must leave reports of work and the need of funds, to other papers able to give space to these matters. Our burden is the spiritual equipment for service of the Lord's servants who are face to face with the strongholds of Satan, and we pray God to keep us from being diverted from this ministry in any degree.

C.W. You ask what is the source of "Hypnotism," and refer to a remark that it can come from a person without their knowing it, and sent by evil spirits. This is undoubtedly true, if such person is open to the useage of evil spirits, by having given ground to them in passivity of any part of his being. If the children of God knew these things, the whole church would become triumphant over sin and Satan, but the hidden workings of the powers of darkness at the back of *sin* and of the fallen life of nature, is keeping it feeble and paralysed by the forces of evil it should triumph over. Referring to your second letter, we do not aim at "exposing" every error of to-day, but only to give enough light from God's word to enable the children of God to walk safely through the snares on every hand, and reach the "Prize of the Throne."

S.P. (Cardiff.) Your enclosure is quite unsuitable for use in the *Overcomer*. Our purpose is only to help souls *directly* in need of light, and not to describe the "deep things of Satan" more than is absolutely necessary.

A.H. You ask if evil spirits can be commanded to depart, at a distance? The Lord's reply to the Syro-pheonician woman shows that they can. I have known an instance of its truth. Remember it is a *spiritual* warfare, in a *spiritual* sphere, where there is no limit of space or time. Thank you for the testimony you send. So many are now sent that I cannot use all, but I greatly value them.

Communications received with thanks from E.A.B.; N.B.; L.W. (S. Africa); R.P. (Jamaica); R.P.M.; C.E.P.; H.B.; F.C. (S. Africa); B.McC.B.; C.C.; W.T.; C.O.J.; M.M.; E.A.G.; J.M. (Alloa); M.H.T.; W.F.H.; J.B.; S.H.M.; L.M.H.; J.E.R. (Liverpool); W.B.; E.R.; E.E.; W.M.P.McL.; A.W.M.; R.G.C. (India); D.M.P.

☞ Letters requiring a personal answer should—when convenient—have stamped envelope enclosed for reply. Will correspondents please say if a personal answer is specially required, otherwise the Editor will understand that acknowledgment through the *Overcomer* is sufficient.

The Will and the Weather!

UNDER this heading attention may be called to the general influence of our environment upon our spiritual life. By environment we must include not only the conditions outside the body, but the bodily conditions outside the mind.

It is amusing and at the same time pathetic to note what slaves God's people are to bodily and environmental conditions. There are many Christians who are better indicators of weather conditions than the little instruments we hang outside our doors and call barometers. On bright, dry days Christians are cheerful and are praising the Lord. On dark, muggy days they are strangely silent, and are doubtful and discouraged. They do not enjoy their Bible and do not feel like praying. They begin to wonder whether or not it pays to serve God. In case after case of this kind the real difficulty is not in the heart or in the will, but in the weather.

We cannot deny the fact that matters of climate and temperature directly affect the spontaneity of the mind. Through the mind, these affect the general trend of our Christian experience unless we have been so favoured by grace as to live our spiritual lives in the depths of our wills. Everybody is cheerful on a bright day. It does not take religion to make a man whistle or a woman sing on such days. For a Christian, therefore, to be full of brightness on a day like this, is no direct indication of divine grace. The very conditions of the weather compel a corresponding response of good cheer and optimism.

When our body is weary, when our nerves are exhausted or when our system is not properly nourished, it is not a spiritual matter but a purely physiological reaction to be inclined to be gloomy and doubtful. To be sure some darkness and some doubt comes from the presence of sin. Nevertheless it is highly probable that much of it is a misinterpreted reflection of bodily conditions. This is why so many people do not have the spiritual joy on a morning after an evening of great religious uplift. There has been a nervous exhaustion, so a physical reaction makes itself felt, and is often misunderstood as a spiritual symptom.

Just so long as the Lord's people live in their feelings will they be the miserable prey of all these fluctuating conditions; but as soon as they learn that God deals with their wills, they will possess the secret of stability and evenness in Christian life, and will then know how to live victoriously above the things that oppress and depress.

Rev. J. Hudson Ballard.

Notes on New Booklet Issues.

Under the title of "What is your Prayer Life?" the addresses on "Assurance of Answered Prayer," and "A Revival of Prayer Needed," together with an additional address on "Striving in Prayer," has now been issued in pamphlet form. with stiff paper cover, corresponding in size to the Handbook for Workers on "Experimental Difficulties," recently issued. Both are priced at 3d., or 3½d. post free. The two first addresses have been reprinted in some American papers; and the Rev. J. Gregory Mantle refers to one in an Editorial note in the first issue of the new magazine "South America" as a "remarkable address on Prayer." These appreciations of the light on Prayer given in these addresses lead us to hope that they will be of still more effective service in pamphlet form.

We have also been asked to issue "The Prize of the Throne" in booklet form. This will be ready for Whitsuntide. *Price One Penny.* From *Overcomer* Office, Toller Road, Leicester; or Marshall Brothers, 47 Paternoster Row, London, E.C.

Cross of New Creation

Gal. 2:19-16

THE OVERCOMER.

FIDEI COTICULA CRUX.

(The Cross is the touchstone of faith.)

No. 43. JULY, 1912.

The Cross the Birthplace of a new Creation.

"HE IS OUR PEACE, WHO MADE BOTH ONE . . . THAT HE MIGHT CREATE IN HIMSELF ONE NEW MAN . . AND MIGHT RECONCILE THEM BOTH . . THROUGH THE CROSS. . . ." Eph. ii. 14-16.

THE very word Calvary cannot fail to move the deepest chord that can be touched in every true child of God, redeemed by Him who was "hung on a tree" (Acts x. 39) for our salvation. But there are many degrees of knowledge concerning all that the death of Christ meant to God, and to the world of men. To some the word only speaks of tragedy and suffering unparalleled for the redemption of the human race, and thankfully they bear witness to their own proving of the efficacy of the sacred Blood, poured out at Calvary, to blot out sin.

But there are others with Spirit-anointed eyes, who can see that tragedy on Golgotha's lonely hill from the standpoint of God, and to their joy discover that, on the Godward side, the tragedy of Calvary not only meant victory over the invisible forces of evil, and the cleansing of the sin of man in the Blood of the Cross, but also the future *cleansing of the heavens* (Rev. xii. 8, 9) from the very presence of the Arch-enemy of God and man, who brought in the sin and death from which man needs redemption and deliverance.

By the anointing of the Spirit they see the marvellous wisdom of God revealed at Calvary, and find that the tragic Fall of man in Eden, brought about by the serpent—the devil (Rev. xii. 9), is met by the still more tragic death of the Holy One of God at Calvary, becoming a curse for us; so that in Him as the Substitute for the sinner, the ruin of the Fall is put away, and out of His death agony at the Cross is a new creation made possible.

"That He might CREATE a new man" is the key to the purpose of Calvary; this involving, of necessity, the potential destruction, by death, of the "old man," corrupt and cursed by the Fall in Eden. Calvary is therefore the exact complement of the Fall, and the Fall is the exact explanation of Calvary. In Eden the first Adam fell and came under the sentence of death for sin (Rom iv.), and at Calvary the entire race of the first Adam had that sentence carried out in the person of the Substitute. In Eden the whole human race fell in its federal head; and at Calvary a new race, a new creation, is made possible under a new Head, the Christ of God. Without this recognition of the Fall, Calvary is mystery; and without the fact of the Fall, the sacrifice of Calvary was unnecessary.

Applied practically and individually these facts work out, first in the words of Paul: "In me, that is in my flesh, dwelleth no good thing," as the "Amen" to God's verdict on the fallen creation nailed to the Tree in the Person of His Son; and then the glad acceptance by faith of the new life in union with, and the consequent federal Headship, of the Risen Lord. "If any man be IN CHRIST he is a new creation." "IN Adam" corrupt and condemned to death; "IN CHRIST" a new creation. "IN CHRIST" the believer has put off the old man which waxeth corrupt (Ephes. iv. 22), and "IN CHRIST" the law of the spirit of life makes us free from the law of sin and death (Rom. viii. 1-3). Calvary therefore is not only the centre of history, but the one and only place of fallen man's renovation. Its ultimate working out will be a new world for the new man in Christ, "a new heaven, and a new earth, wherein dwelleth righteousness."

But we must not omit to say clearly that whilst in Christ all this is absolute and complete *potentially*, and it is necessary that the believer accepts and counts upon the entirety of the finished work of Christ being his on appropriation, yet it is only applied to him subjectively as he day by day counts upon the inworking of the Holy Spirit, and consents to the severing power of the death of Christ being applied to him to bring into actual fact and experience that which he has taken by faith. "In the body of His flesh through DEATH to present you holy and without blemish and unreproveable before Him; IF SO BE YE CONTINUE in the faith grounded and stedfast. . . ." (Col. i. 23.)

NOTE.—A much esteemed clerical correspondent writes in connection with the paper in the May issue on "The Cross destroying the serpent": "I notice that the word 'destroy' is used in the sense of annihilation, but the original means rather to 'render inoperative.' To 'put out of gear' would be a fair meaning of the word. . . . The brazen serpent was a type, not of the *annihilation* of

Satan, but of his being rendered powerless, through the Cross, to hurt. . . ."

We had no intention of using the word "destroy" in the sense of annihilation, but in its meaning of "rendering powerless." We take occasion here to say that we are grateful to those who write concerning expressions of truth in our pages, which require guarding, since it enables us to forestall the devices of the adversary in causing misconceptions, and, eventually, divisions among the children of God, in a time when an united front against the foe is of keen importance to our Coming Lord.—*Ed.*

Spirits, Evil in Believers

Mr. Evan Roberts at the Matlock Conference.

When Mr. Evan Roberts was asked if he purposed coming to Matlock, his usual answer was given: "I cannot say how I may be led; I have no light at present." But unexpectedly on the Wednesday afternoon he arrived, and his first words were: "You are not on the highest plane . ." *And it was true.*

On the Sunday evening, and Monday, the atmosphere was clear, and the Spirit of God working in such manifest power that the Revival plane was reached again and again, and on the Monday evening a stream of prayer for an hour showed the deepening of the tide. But gradually on Tuesday the atmosphere began to close down, and on Wednesday the conflict thickened.

No word was sent to Mr. Roberts, but he became conscious of the gathering conflict, and started for the scene of battle. Few knew that he had come, but as we look back now, we see that it was the hour of crisis. Unknown to the people, on the Wednesday night, during the course of the evening meeting, he gathered a few who understood how to "fight" by prayer; and in a side room led the prayer war—the little band with him amazed to find the meeting in the large hall taking the exact course of the prayers in the little room.

Suffice it to say that the hosts of darkness around the Convention were dispersed, and Thursday was a day of victory. Now and again Mr. Roberts was seen sitting at the back of the hall, and when a question was put, asking where it was said in the Bible that evil spirits could enter a believer, he rose and replied as follows:—

"There is no specific instance plainly given in Scripture that the Christian can be possessed, but the *principle* is there, and you understand the principle from experience. Christians do become deceived and possessed by evil spirits, as they enter and fasten on the muscles and on the nerves. They do so, not because the Christians go wilfully into sin, but because unconsciously and unwittingly they invite the deceiving spirits to come in. And this takes place in those fully abandoned to God, seeking God and His best. They think when they receive the Baptism of the Spirit, that they are lost in the Presence of God. This is the great crisis when the arch-deceiver seeks to deceive the soul. One proof of those who have received the baptism of the Holy Spirit, is that they know that they have come in contact with a Person, and that they must obey a Person. It is not a mental conception of a Person. The evil spirits then begin to counterfeit that Person, and it is then possible that evil spirits enter the man, on the same principle as God Himself enters.

If anyone in this meeting said: "Oh, Jehovah, I will that Thou enter not into me," that is quite enough to hinder God; for He will not enter man apart from man's volition. Before God enters and joins Himself to man's spirit, that man must "will" that He be joined to Him. That is the principle of God entering into man.

On the same principle the man may open himself to evil spirits, and he does so under the belief that he is opening to God, when they counterfeit the Person and the Presence of God. The person abandons himself to that "Presence," and in that very act of abandonment, he opens himself to evil spirits, more than by any known sin. And that is why deceiving spirits get such a hold on believers—they get hold of them, and get entrance by their counterfeits.

You will find in advanced souls who have accepted the counterfeits of God, given by evil spirits, less mental concentration than in men of the world, and not having even the same mental power as they had previous to the time they received the Baptism of the Spirit. What accounts for that? for the incoming of the Holy Spirit should strengthen and not *weaken* all the faculties of the mind. That is why the world laughs, and points the finger of scorn to those who are called "spiritual." There is a lack of justice, righteousness, and concentration of mind in many who have had great supernatural experiences.

Paul received the Baptism of the Spirit, but see his epistles: full of concentration, full of mind. He was not a "medium," but wrote with full intelligence.

There is no actual verse of Scripture to tell you that evil spirits can come into a Christian; but it is true. You do not like it. I did not like it, and none of us like it—it is absolutely contrary to our theories. If you take theories you cannot believe it; but if you take experience, nothing explains experience but this very truth. It is just here that the evil spirits are getting a great harvest in the church.

God is emphasizing to-day this warfare against the powers of darkness. It is not that we declare war on them, but they on us; and God calls upon the church to be triumphant over the powers of darkness, and not yield to evil spirits. If you take theories alone, you are sure to disbelieve all this. It is for those who have experience. If I had had no experience, I should not believe it. I would say like others, "'God is love,' how do you say that God is a 'God of love,' and yet allow His children to be deceived?" We must get certain facts in order to understand this truth, for EXPERIENCE PROVES IT.

Power, Service & Warfare

Power for Service and Warfare.

*By the Editor.**

IN resuming the subject of this afternoon's address I purpose dealing with the conditions for receiving the Baptism of the Holy Spirit, in a very simple way, giving personal references to throw light upon it.

Let us first note the conditions for the receiving of the Holy Spirit as a Person. These we may summarize as (1) the putting away of every known sin, and (2) a definite trust in the power of the blood of Christ to cleanse the heart from the love of sin. A cleansing of the inner spring of the heart life, so that the believer is delivered from the desire for sin.

You must take heed not to confuse the centre with what may take place in your circumference. You may be suddenly beguiled into some act which is visible, conscious sin, but this does not mean that in your innermost being you do not *hate* sin. Keep it clear that in the centre spring of your heart life you have been cleansed from the love of sin, and do not now *want* to sin. In brief, lapses into known sin should be exceptions and not the rule. You no longer practise sin as a habit (1 John iii. 9).

The third condition for receiving the Holy Spirit as a Person is implicit obedience to light. You must at all costs do what you know to be *right*, up to your light. To do this means full surrender to do the will of God when you know it. Let me press these points personally. (1) Have *you* put all known sin out of your life? (2) Have *you* trusted the Spirit of God to cleanse your heart from love of sin? (3) Are *you* surrendered to God, so that you can look up into His face, and say, "Lord, Thou knowest, without any qualification, I *choose* Thy will, and will to do it as far as I know it?" This is absolute surrender to God. (4) Are you obedient up to all the light you already have, *i.e.*, are you *acting* out all that you know to be right?

This is an important point. The incoming of the Holy Spirit as a Person to dwell in you, quickens your conscience, and you must take heed not to quench the voice of conscience. The more you DO what you know to be right, the more clear and acute will grow the knowledge of what is right and wrong. There is nothing that dulls the working of the Holy Spirit in your conscience so much as to go against what you KNOW TO BE RIGHT, as your conscience continually becomes more enlightened by reading the written Word. Therefore I press the point to all who desire to be filled with the Spirit, "Are you true to the light you have, and obedient to the voice of God in your conscience?"

Then also keep the question as to what is the will of God for you, to the simple point, at first, of choosing between right and wrong. You will get into confusion if you have the thought that to do the will of God He must make known to you whether you should, for instance, go down a certain road. God's will is that you should do *right*. If you think you are to be told by the Holy Spirit every little thing all day long then you become a mere machine, and do not require any intelligent knowledge at all.

There are occasions when the Holy Spirit through your spirit makes you know special guidance by God, but for your daily life God guides through your sense of right and wrong, *i.e.*, by your conscience and understanding. Ask about everything, "Is this *right*?" and it is astonishing how clean-cut the line will become, and you will soon understand the way the Holy Spirit would have you go.

(5) The act of faith in taking the gift of the Holy Ghost. All these conditions you can fulfil with your will. You can take these steps to-day, and stand to them as a settled transaction with God. You can say now: "I will to put out of my life every known sin; I will to trust God to cleanse my heart from the love of sin; I will to be obedient to God right up to the hilt of what I know to be right; I will to be fully surrendered to God right up to the knowledge of His will; I will to take the Holy Ghost now, by deliberate faith, into my spirit, to fill me, and to teach me." And this can stand as a transaction with God from which you must never swerve. This is the receiving of the Holy Spirit.

Now about the "BAPTISM OF THE HOLY GHOST," or the "ENDUEMENT FOR SERVICE." Those who have received the Holy Spirit as a Person, and who have walked in communion with God for some time, may say, "I have no power for service, and I see that I need a real fulness of the Spirit for definite service." What are the simple steps you take for this? Practically the same as the steps I have already named, but in a further on degree, in another plane, and with the addition of a full surrender to God FOR ANY POSSIBLE KIND OF SERVICE HE WISHES YOU TO DO, without any personal bias.

*Notes of after-tea Workers' Conference, May 11, 1913.

The first was full surrender to God to do His will in your daily life. Now it is full surrender to God, for GOD to choose the service for you. So that if He wishes you to go to the kitchen to serve Him there, you will be as contented with it as if He said, "Go up to that platform to give My messages."

There are many believers who want a baptism of the Holy Ghost to make them successful; some want it to save them the trouble of reading their Bibles, and preparing for a meeting. They say, "It would be delightful to be able to stand up and speak as Peter did," but they forget the preliminary training he had had for three years by the Lord, and, after the resurrection, the opening of his understanding to understand the Scriptures.

In preparing for this meeting it was refreshing to me to write down the steps of my own experience, and the questions put to me by the Lord before I received the Baptism of the Holy Ghost, in so definite and clear a way that it remains as clear to me in its detailed steps as the hour of my conversion.

To make it clear to you I will just go over some points which show the steps that God led me along, first in the reception of the Spirit, and three years after, the enduement for service. I put them together in their places. (1) Surrender to God, and victory over sin as the result of consecration. This lasted some years, then came the (2) definite reception of the Holy Spirit as a Person, with the resulting peace, joy, etc. But still no power to witness in aggressive power. Some years later came (3) the CONVICTION OF NEED of an enduement of power. For three years before this I tossed over the question, "Is it possible?" Then I sank under the thought, "It is not for believers now." But I could not rest. Back came the cry, "Is there not a fulness of the Spirit that will release me for service?" until I caught sight of it in another, and then I said with assurance, "Now I *know*. What that soul has is what I want."

Let me say, before we go one step further, that to deal effectually with God on this matter, you must come to a deep conviction that there is an enduement of power for *you personally*. You cannot make headway until that is settled. I lost, as I have said, three years over it. I read books on the subject until I was worn out with disappointment, for none seemed to say clearly how this enduement could be obtained. Again I was tossed, because some people said there was an "enduement," and some said there was not, and I was torn with questions, until there came absolute conviction by just a glimpse in another of what I was after. Then I said, "I will go straight to God, and ask Him to *prove* to me whether there is *for me* an enduement for service, that will liberate me in utterance as it did Peter at Pentecost. I will put it to the proof for myself." Away went the books, and away went the various views and theories. In desperation I said, "I WILL GO TO GOD." From this time I never admitted another question, but set myself with steady determination to prove for myself if there was anything in it. Then slowly as I held on to God, there grew within me a deepening purpose, that at all costs I would obtain this enduement for service; until at last there came such a cry to God for it as the supreme thing I wanted, that I could say He might take away all things from me, if He would only answer this cry. It was a long time before it got to that, but it brought about such an absolute surrender of my will to God, that I have never had to fight a battle of "surrender of will" from that time. I could say He should do absolutely what He liked with my life, if He would only give to me that liberation of the Holy Spirit THAT PETER KNEW AT PENTECOST.

Peter was the pattern I put before the Lord. I saw that Peter was not "nervous" that day, and I intensely felt my great need was to be delivered from an overpowering nervousness, and a kind of paralysis in speech that fairly mastered me. I cried, "I want the deliverance that Peter got at Pentecost. I do not care what the Christians call it. If the 'baptism of the Spirit' is not the right term, give me the right words to use. I do not care about the words, but I WANT THE THING."

In this way I held on with an intensity to God which caused "people" to fall away from my mind, and all they said about this great liberation for service which I was seeking. Then a deep rest came into me that God would do what I had asked, and I could wait His way and time. I had no more "agonies" about it after that.

Thus I learnt the true meaning of "waiting" for the "promise of the Father." I had reached a quiet attitude of dependence upon God, that He would answer my cry in His own time. Then I went on with my usual work, not in indifference, but with a steady hold of faith that sometime the "enduement" would come. But I was sorely tested. My experience after that was deeper, and deeper, and deeper sense of failure. Everything seemed to be worse and worse instead of better and better, as I thought it would be after such a tremendous and deliberate transaction with God. I appeared to lose all I already had. I grew worse and worse in nervousness and "horror" in speaking to my Bible Class, and everything, in the sense of success, seemed failure.

Then came a most awful revelation of the way in which "consecrated self" penetrated my Christian work, in the sense of self-energy. The unveiling was truly a horror to me, and brought me in deep abasement to the blood of Christ for cleansing. It was the precious blood of Christ which did the deep work of cleansing the heart from the love of sin, in receiving the Holy Ghost as a Person, but now I turned to the blood of Christ to cleanse me in the deeper insight I had had of the self energy which had penetrated my work. It was then that Rom. vi. 6-11, became a power to me, and I knew the meaning of "our old man was crucified with Him . ." and "crucified with Christ."

Then after this there came a pause, and for weeks and weeks I left the matter with God. It was settled with Him, and He was just to answer my cry in His own way. Then there came two or three questions to me distinctly put to me by the Spirit of God which I could never doubt. There came deep in my spirit one day the question: "If I answer your cry, are you willing to be unpopular?" I had never thought of that. UNPOPULAR? Be rejected? Well, yes, I am willing. I never faced it before, but I am willing. The next question that came was this: Would you seek this baptism of the Holy Ghost if it meant *failure* instead of *success*?" That was a new thing again. I never thought of such a thing. I always thought it meant success. But I agreed. I said "Yes." I choose to be a failure if it be God's will." Last came the third question: *Are you willing to have no experience?* "But," I said, "I always thought people who had the baptism of the Spirit had an experience. Did not Finney? Asa Mahan? How am I to know I have had it if I do not get an *experience*?" "Are you willing to walk in bare faith on My word, and never have any wonderful 'experience'? "Yes." These were the three things the Lord asked me, and then the matter dropped.

A week or two passed, and then God gave some light upon the Scriptures which led me further on, and gradually brought me into the right attitude for His working. The words struck me: "Thou shalt not *see* wind nor rain, but the valley shall be filled." "*Shall not* SEE!" Yes, I have agreed to that. I shall see nothing but the "valley"—my Bible Class—others—SHALL BE FILLED.

Later I noticed in the story about Elijah and Elisha walking along together, with Elisha longing for the "mantle," "If thou see *me*, it shall be so." And I understood that I was just to keep my eyes on Christ, and He would see to all the rest. "Yes, Lord, I will keep my eyes right upon Thee." God was drawing my vision away from service and people, and drawing me God-ward. Later came the light again upon the words, "And they went on and talked." Elijah and Elisha went on together just talking, and then Elijah was gone! So I am to just go on quietly in communion with the Lord, and leave all to Him. He is going to work it all out. I know now He was just releasing my spirit, getting it into rest, and taking all the strain out of it, so that it became quiet and restful. Then there came the morning when I knew that God had answered my prayer.

(1) It was sudden, and when I was not specially thinking about the matter. (2) I knew in my spirit that He had come. (3) My Bible became alive like a living thing; and was flooded with light. (4) Christ suddenly became to me a real Person. I could not explain how I knew. I knew He was real to me. (5) When I went to my Bible Class I found myself able to speak with liberty of utterance, with the conviction of the Spirit at the back of it, until souls were convicted of sin on every side. (6) Power in prayer, so that it seemed I only needed to ask and have. (7) My spirit took its way to God, freed from every fetter that held it to anything on earth.

The flood-tide of blessing to souls no words could possibly describe. Next to the freedom of utterance so suddenly given, the most striking thing which remains in my memory was a sense (in the spirit) of the intense light of God, not a visible light, but the intensity of the presence of God in such a degree that souls were convicted of sin the instant they entered the Bible Class room, without one word being spoken to them, and to me, personally, every shade of sin stood out as a black shadow upon the crystal Holiness of God, and was seen to be the most horrible thing on earth. How we could *sin* against such a God of Holiness and Love seemed incredible.

From that time the whole work I was connected with lifted was to a different plane, as if some tidal wave had come underneath it, and lifted it. After liberty of utterance was so suddenly given, the outflow of the Spirit swept into the work, and instead of a dead prayer meeting, we had prayer meetings so filled with life and freedom of utterance, that they were far more attractive than the old popular "social evening." We could spend three hours in prayer with ease, and with effective results. All wanted to pray, and the time was too short for all the "work" that had to be done in the precious prayer time. We had to say that all who wanted to deal with God personally must go to another room, so that the personal should not intervene, and hinder the work of prayer for others, locally and in the regions beyond. This flood-tide of

prayer was soon followed by action, and the praying ones ere long were out in the streets seeking to win souls for Christ; for all true outflow from the Holy Spirit must eventually reach the unsaved, just as it did at Pentecost. No influx of the Spirit to a believer will last, or remain in purity from mixture, if it does not flow out in the winning of souls to Christ.

Now let me ask you whether you are willing to let God show you, and remove all the obstacles in you, and your life, to an influx and outflow of the Holy Spirit of God through you.

Then when you receive power for service, so that the kingdom of darkness will be affected by you as you co-work with God, you will know conflict with the powers of darkness. The enemy contests your personal victory, it is true, but not until you know the enduement from on high do you really know what warfare means. It is when the power of the Holy Spirit comes in aggressive witnessing that the adversary is touched. The aspect of truth proclaimed also determines the degree of conflict. You may witness to the love of God without much opposition from Satan, but if you touch *sin*, or proclaim the Cross as the place of death with Christ, or victory over Satan, the enemy is more active in resistance. The message of Rom. vi. awakens the opposition of the "flesh," which objects to the word "crucified," but the message of victory over Satan, touches Satan *personally*, and therefore the warfare becomes fierce and strong.

Q. Is the enduement for every Christian, whether a worker or not?

A. I will ask you another question: Is every Christian called to be a witness to Christ?

Q. Yes.

A. Then "power to witness" is for every Christian. When you ask God for power to witness He looks to see if the "outlet" is ready. Is the *spirit* right? Is the mind open to the illumination of the Spirit, or choked up with theories and misconceptions of truth which God cannot endorse by the power of His Spirit? Is the life right and all in accord with righteousness? Does the believer *know* right from wrong according to God's standard? For power to witness with the lips includes the witness of the life. "Supernatural power" which exists alongside a blurred and dulled conscience bears its own mark as not of the Holy Spirit of God.

Notes on the foregoing subject.

As it is impossible in two addresses to cover all the ground connected with this vital subject, I add the following notes to meet various questions which need consideration.

1, For many years I avoided speaking of my own experience of the Baptism of the Spirit, lest others should seek the same experience, and thus open the door to Satanic counterfeits, but it is clear to me at the present time that the personal witness is necessary, safeguarding it with the counsel that none who read it should expect God to lead them in exactly the same way.

2. Some dispensational teachers say (1) that the church which is the Body of Christ was not "born" on the Day of Pentecost, but later, when the apostles, so prominent at Pentecost, pass out of sight, and Paul comes into view with the "Revelation of the Mystery," described by him in Ephes. iv. (1) Others say that the church had its birth at Pentecost, but that miracles ceased as the Jewish dispensation closed.

Towards all these statements we keep an open mind, recognizing that full knowledge of the subject is needed to come to a true conclusion. Either of these may be true, or consist of partial truth. The danger is *mental* knowledge, which reasons from the letter of the Word, and ignores the facts of experience.

3. The *facts* of experience must be taken into account as throwing light upon the written Word. Those who witness to a Baptism of the Spirit in the degree of power for service, such as Finney, Evan Roberts, and others, have been instruments through whom God has reached multitudes of souls. If Finney had not sought a Baptism of the Spirit, there would have been, so far as we know, no "Finney's Lectures on Revivals," with the result of Revival in China in recent years.

Unbiassed onlookers are compelled to see that dispensational truth which eliminates the believer's right to an enduement of power, such as the disciples obtained at Pentecost, *does not produce the effective results*, either in personal service, or church life, which comes from a sought and obtained Fulness of the Holy Ghost.

4. Dispensational truth understood in addition to a personal knowledge of the Fulness of the Spirit, is of incalculable value—and we might say, imperatively necessary—for guarding the Spirit-filled believer, and bringing about a proportion of truth which is necessary for effective service. The one is the supplement of the other. Paul's *epistles* give the full truth for the Church of Christ, but Paul's *experience* of the Baptism of the Spirit (Acts. ix. 17) is needed to understand and experience the subsequent Spirit-filled life which he depicted in his epistles.

5. Apart from dispensational teaching, and the fact that there is no Scriptural ground for asking for "another Pentecost," the simple truth is that there are manifestly degrees of the working of the Holy Spirit in believers, and from the experimental side, borne witness to by Finney and others, it is evident that the degree of the Holy Spirit's working among the believers at Pentecost, in power to witness for Christ, should be the degree for all believers throughout the Christian dispensation.

The manifested working of God also in the Revival in Wales, in Korea, China, India and other lands, during the last decade, with all the marks of the work of the Spirit described in the Acts of the Apostle, in the conviction of sin of the unsaved, and believers filled with the Holy Ghost, bears witness that the working of the Spirit is invariably the same during all the centuries since His coming at Pentecost, in its *main characteristics* of liberating the children of God to witness to Christ, and convicting the unsaved of their need of a Saviour.

Our space precludes further dealing with this matter in this issue, but there are other points yet to be considered later on, if God permits.

Spirits, Believe not

"Believe not every spirit."

(IV.) *1 John iv. 1.*

Questions by Evan Roberts.

Answers by the Editor.

7. DO YOU KNOW THAT SATAN DECEIVES THE WHOLE WORLD—"INHABITED EARTH"? HAVE YOU BEEN DECEIVED?

In the unveiling of the devouring dragon contesting the birth of the "man-child-church" breaking through to the throne of God, where the translated church of overcomers is to "rule all the nations" as joint-heir with Christ (Rom. viii. 17), the dragon is specifically described as "the DECEIVER of the whole inhabited earth" (Rev. xii. 9, R.V. m.). Paul was a Pharisee of the Pharisees, living the most blameless life possible, and in possession of the fullest knowledge known on earth of the one true God, through the Old Testament Scriptures, yet he wrote to Titus (iii. 3) "we also were deceived . ."

There is no human being on the earth who has not been deceived by Satan; nor is there one believer, however much light, he has, who has yet all light, and all knowledge, and who is not even yet deceived in his *unconscious* realms of thought. Every believer should therefore keep an open mind for truth from God, and reject dogmatic infallibility on all things he has not *proved*. There is an assurance of *knowledge*, such as is described by John in his words, "We *know* . . ," but beyond the range of experimental provings, believers should hold a neutral attitude to all "theory" lest they be deceived. In brief, the possibility of deception *on any unproved point* should always be recognized by all believers, and the possibility of the Deceiver deceiving the believer himself, a fact never to be ignored.

8. DO YOU KNOW THAT SATAN DECEIVES NATIONS? CAN YOU NAME ANY NATION DECEIVED?

As the deceiver of the whole inhabited earth, Satan necessarily deceives nations, as well as individuals. There is not one nation which is not deceived, since the time when the chosen nation, with God as its King, turned from Him, and chose to be like other nations of the earth (1 Sam. viii. 19).

9. DO YOU KNOW THAT IT IS WRITTEN: "WHOM RESIST STEADFAST IN THE FAITH?" DO YOU RESIST? IF SO, HOW?

Yes, and the command clearly implies that the *believer* is to resist, and not to ask God to resist for him, or instead of him. It also implies Satan as a person—"Whom"—and that the believer recognises him as a person, and personally resists him. Christians have so dwelt upon *God* as doing everything *for* them, that they have lost sight of the command to personal action, and have thereby remained in a state of babyhood, with their spiritual forces undeveloped.

It must be emphasized that the exhortation to "resist" the devil is given only to those who are truly children of God, and that in two special instances it is prefaced by the command to *obey God*. James gives it to those who are first "subject to God" (James iv. 7), and Peter to those who "humble" themselves under the "mighty hand of God" (1 Peter v. 6-8). In both cases, also, the word "resist" is preceded by the words, that God "giveth grace to the humble."

It can be only those who are truly "humble" who are able to "resist" the one who is the very essence of pride. This means that for effective, God-strengthened *resistance* to Satan, the believers must know the impregnable rock-position of Rom. vi.,—*i.e.*, the death position of the Christian with Christ, as well as Christ's death for him—as a continual attitude to sin.

To look at Rom. vi. as a *past* experience is a fatal mistake, and is no safeguard against deception. Many who have done this,—looking upon identification with Christ in death, as a stage through which they pass to a life on the resurrection side of the Cross,—have found themselves caught in the most subtle snares of the angel of light, for they were lulled into false security, thinking that they were "dead," and therefore could not be deceived by the deceiver, until he went too far, and their eyes were opened to see that the *position* of death is but the basis for a progressive conformity to death, which must be brought about in every believer. A *moment by moment* faith—a steadfast standing on the fact in the present tense of "NOW," *i.e.*, the believer reckoning himself to be dead to sin in the present moment, on the basis of identification with Christ in His death—is the only position for victory over sin and Satan. Standing on the bed-rock of Rom. vi. the believer wields the weapon of Rev. xii. 10, 11, which describes the aggressive and defensive conflict. "The accuser . . is cast down . . and they overcame him because of the

(1) The Blood of the Lamb;
(2) Because of the word of their testimony; and
(3) They loved not their lives even unto death;"

i.e., the ground of the Blood—Calvary—testified to, and *lived* in lives yielded to death.

Nothing supernatural should be accepted, or obeyed, until you are absolutely sure of the source. "For whatsoever is not of faith is sin."—E.R.

Matlock Conf
Victorious Life

The Victorious Life.

The Matlock Conference. By our own Commissioner.

A WHITSUNTIDE Conference for Christians seeking a victorious life, was held in the Town Hall, Matlock, May 27th to 30th. It was attended almost wholly by Christian workers, representing a very wide area of spiritual activity, in England, Ireland, Wales, Isle of Man, France, and China; all of whom were in need of spiritual help, or capable of giving such help, both in personal experience, and in Christian work.

One really needed to remain in the centre of all the meetings held during the four Conference days, to listen to the many questions asked and answered, as well as to the themes discussed, in order to appreciate the deep heart hunger of these servants of God, during these days of testing, hindrance and opposition. It became increasingly evident as the days passed, that there are spiritual experiences among believers to-day that many of our Christian leaders and teachers do not attempt seriously to explain; difficulties answered only by silence; problems they do not solve, and mysteries they do not fathom.

In many respects the Matlock Conference was a remarkable one: the truths presented, the way in which they were given and received, the unconventional character of the proceedings, the mighty purpose of God that bound them together, the entire absence of waste in time and talk, the abiding, ever deepening, engulfing seriousness of it all, and the tremendous, far-reaching power of the Spirit of God in speakers, hearers, and in the truth itself. The alphabetical, the incidental, the debateable, the collateral things of the spiritual life were acknowledged, but practically untouched. The "principles of the gospel of Christ" were left, and speakers and hearers alike pressed on to "full growth." In accordance with the Word of God, they gave and received "strong meat," prepared for those who are of "full age."

As to the fitness of Matlock to become a conference centre, little need be said to those who are acquainted with the place and district, but there may be thousands of *Overcomer* readers, at home and abroad, who do not know anything about this little "hydropathic" town, built in one of the beautiful basins of the beautiful hills of beautiful Derbyshire. One has to travel a long way in Great Britain to equal it, and further still to excel it in natural loveliness, convenience and resourcefulness. Hills, glens, caves, river, trees, roads and climate appeal to one's love of the lovely. Enter the caves in the upper reaches of the hills, and the visitor will talk about the Romans, see the markings of their axes in the walls of translucent rocks, and carry home many a souvenir of a bright and useful holiday. It is central, easy to reach, has excellent railway facilities, is bracing, health-giving, has "hydros" unexcelled in size, situation, outlook and efficiency.

We were delighted not only with the town, but with the building chosen for the Conference. The resourcefulness and conveniences of the Town Hall are excellent for such meetings. The Council Chamber on the first floor, and on the second the large hall—spacious, full of light, with its large platform, behind which hand-painted pages of all the contents of the Word of the Cross "Bible Booklet" were hung, the "prayer-room" on the north side, and "rest-room" of the south, commanding a fine southern view of valleys, the "Heights of Abraham," "High Tor," and other lofty hills, were just right for the purpose in view, all adding to the comfort and ministry of the occasion. So also the cloudless sunshine that continued from Sunday to Thursday, when we had refreshing showers.

The first meeting of the series was held in the Council Chamber on the first floor, Sunday evening, May 25th, at 8 o'clock, and was overcrowded to the entrance corridor. Mr. J. C. Williams, of the "Lord's Watch" department of the *Overcomer*, presided, and gave an address on the "New song, the new language of the new creation in Christ Jesus." The meeting was one of preliminary prayer. The spirit of it, the ideals presented, were full of promise of blessings, which really came during the succeeding four, yea, five days.

Readers of the *Overcomer* are aware that the Conference was convened by Mrs. Penn-Lewis, the Editor, with a view to helping in a personal way, Christian workers who have read this journal since its issue, and have been led by the Holy Spirit to know something of the deep things of God as set forth therein. In accordance therefore with the call to the Conference, the victorious life in Christ was made the standard in every meeting of the series. There were general meetings, special conferences, when workers sought light on difficult cases, and problems in their service for God, but all were made distinctly subordinate to this great issue. That many saw, and reached it while listening to the Word of Life, is evident from their testimony, and the joyful thanks expressed to God on every hand.

From ten to eleven o'clock each morning Mr. J. C. Williams gave an address on the prayer life of the believer. As one whom God has called to the ministry of prayer, Mr. Williams compressed into his four addresses a world of meaning for the Lord's intercessors, as the following outline will show: (1) Prayer in relation to God as worship; (2) Prayer in relation to man as service; (3) Prayer in relation to Satan as warfare; (4) Prayer in the life of our Lord as intercession.

Worship, he said, is not in the hymns we sing, in the prayers we utter, nor in the expositions of the Word of God, but it is in our union with God at the time we speak or act. It is the living union with the Living One, the voluntary movement of the spirit Godward. It is always outward, never introspective. Prayer is the language of the new man, the foundation duty, the

crowning service as between God and man. God is Spirit, the adversary is spirit, those who are born of the Spirit are spirit; and we must fight with spirit weapons that are forged by spirit forces. Pulling down strongholds is not popular, and cannot be done except by the saint who is familiar with the secret chamber and the shut door. There is no personal victory without personal conflict. If there are any eminent saints, it is prayer that has made them so.

The interest crowded into these addresses on prayer, the attendance, the enquiries associated with them, the special meetings arising from them, were indications of a healthy desire on the part of Christian workers, to know how to pray; and a determination on their part to fulfil all the laws for its effectual working in the will of God. The prayer life of God's people must be deepened, extended and improved. Otherwise a fatal paralysis will rest upon the motor nerves of the spirit life, and gospel witness will lack achievement.

In the mornings from eleven to one, Mrs. Penn-Lewis led open conferences on the themes announced in the circular convening the Convention, when questions were freely asked and dealt with, the liberty of utterance, and the vital terseness of all that was said showing the deep need of those who had come. So vital was the grip of present-day need that the "open conference" overflowed to other meetings, and scarce any "addresses," in the usual sense of the word, could be given throughout the week. The convener indeed remarked once that just as medical men have a "Congress," so it appeared that the Matlock gatherings might be described as a "Spiritual Clinical Congress" for those who have the "cure of souls." The Word of Life was ministered as opportunity came, and at times every sentence uttered was like a flash of light from the Presence of the Holy One, to workers who were living and toiling in a land of shadows. With great emphasis defeated ones were told "There is victory for you by taking hold of the Victor with new faith—in Him you can win your way to triumph!"

This call to victory was a fitting war cry to these warriors of the Lord's army, who had gathered from the hard conditions of His battlefield. One could read the story of defeat, of failure, and perplexity, in positions of trust and apparent hopelessness, as they rose from time to time to ask a question, or give a testimony. God has put some of His servants in the firing line of the battle front, and marvellous must be His grace to sustain them there, during the years of conflict and suffering. "There is victory for you," but before obtaining it, there had to be some new light upon past experiences, so as to make them a help rather than a hindrance to progress. Some of the experience has been misunderstood, misconceptions have been used by the enemy to misguide into aimless and useless effort. To give light to perplexed and troubled servants of God was the primary purpose of the conference—a Biblical, spiritual, interpretation of doubtful situations, of counterfeit guidance, of mistaken activities, as well as to renew faith and hope and courage, by clothing the believer in the whole armour of God.

Revival was the first and chief message of the convener, but that includes and leads to everything else in the victorious life. It is not possible without the Baptism of the Holy Spirit, and that again is not possible without the Person and the Cross of Christ. Nor does it stand alone; from Pentecost there is movement outward into service, into sacrifice, into conflict, into suffering, into martyrdom, and into triumph. The sequence is apostolic, experimental and practical.

"What is the essence of Revival?" the speaker asked. A voice answered: "Effectual, fervent prayer!" "No, that is the condition, and not the essence of it." "Life," said another. "Then if so, we must take the word 'Revival' in the acceptance of it to-day, and include in it both the quickening of believers and the conversion of the unsaved." "The Baptism of the Spirit," called a third. "The essence of Revival," said the speaker, "can be really put to that definite point—the 'Baptism of the Spirit,' and 'Revival' mean the same thing . . If every child of God received the Baptism of the Holy Spirit, there would be Revival."

"Prayer has to do with it, but it is not the *essence* of it, for Revival is an influx of the Holy Spirit, as on the Day of Pentecost, on the one hand, and it is an outflow of the Holy Spirit through the organ of man's spirit on the other, lifting it into liberty, and pouring through that spirit a flood-tide of His own spiritual power. God must find a man whose spirit is open to His Spirit, and whose personality He can use.

There are hindrances it is true. Most Christians think the hindrance is sin, but it need not be, or some doubtful thing in the life, or a lack of surrender to the Lord, but the great hindrance in many is not "sin," but ignorance how to walk after the Spirit, and live with a liberated spirit open to the Spirit of God. The spirit is down in the "vessel of the soul," therefore the Holy Spirit has no outlet. Between the Easter Day of "receiving," and the Pentecostal Day of the "baptism" of the Holy Spirit, there is a necessary "dividing" of soul and spirit to be done. The Divine Spirit will not fill the believer with a flood tide of His power, to back up his "views" and "theories." That dividing may be a long process of months ere the influx of the Spirit comes, that liberates and fills the seeker. There must be the removal of hindrances in the "spirit" as well as in the life. The latter may be easy to discover, but the former is vitally necessary to the latter. How can the Holy Spirit, Who is the embodiment of humility and love, flow through an unbending, a proud, or an unforgiving *spirit*.

With the Baptism of the Spirit comes the consciousness of a new "sense," which is the spirit-sense, as it is written: "He hath given us 'another sense' that we may know Him that is true." If you do not know what that spirit-sense is, then ask yourselves if you have received the Baptism of the Holy Spirit? The mark of it is a pure spirit, a free spirit, a large spirit, a generous spirit, a meek spirit, a lowly spirit, with righteousness in the life. The spirit-sense "senses" everything—in the meeting, in the atmosphere, in the personal life. Warfare with the powers of darkness is a spirit warfare, and if you do not know that spirit "sense," you will fail to co-operate with God. Hence the importance of being able to read the spirit, even as it is said of our Lord: "Jesus

'perceived' in spirit," "rejoiced in spirit," "was troubled in spirit," "groaned in spirit." The mind is a channel through which the Holy Spirit works, but when filled with theories, or misconceptions of truth, or other things it blocks the outflow of the Spirit. It is one thing to receive the fulness of the Spirit, and, in view of the mind and body, it is another thing to walk after the Spirit all the time.

Such was the spiritual emphasis given by Monday night. It prepared the way for the amplifications later on of how to get free the spirit and keep it free by the weapons of the Word and prayer. "If He is to work through it, the Lord must have it free, free from entanglements, weights, bondage, darkness, uncertainty. Directly the spirit is bound by any or all of these things, it loses guidance, and becomes an easy prey to the enemy who will work all kinds of mischief at that point. It is a fact that the believer is joined in spirit to the Risen Christ in the heavenly places, but notwithstanding that fact, he still has a human body and not a resurrection body, and evil spirits can put thoughts into the mind, and even take hold of the body without his knowing it.

"With all the knowledge God has given us of the warfare against the enemy, if we are going to prove that he is conquered, we must know the equipment of the Holy Ghost. The Pentecostal power was and is aggressive. It means fight, withstanding, standing against principalities and powers, world-rulers, wicked spirits in the heavenlies. When Philip preached in Samaria the powers of darkness were driven out. The Baptism of the Spirit takes the believer into the spirit sphere, where the warfare is real, but it also equips for that warfare.

The Conference was attended all day Thursday by Dr. S. M. Zwemer, F.R.G.S. of Arabia, passing through this country to America. He gave a brief message in the morning meeting, in which he said: "If you want a proof that there are evil spirits, and that they possess men, just think of the ordinary people described in the newspaper. If you read of people on the foreign field to-day, you cannot help but believe they are possessed of evil spirits. It is just as easy to describe their condition, as to believe that Moody, and Spurgeon or my friend Robert Speer are what they are, from another Spirit. You cannot explain them on a human basis. They are human beings plus something; and that plus is God Almighty through His Spirit. In the same way you cannot explain the wickedness of the world as merely human. It is human, plus something, and that is why non-Christian religions are successful—because they are supernatural—from beneath.

The special reason for Dr. Zwemer's visit lay in the address he delivered on Thursday afternoon, on "The Moslem world; a challenge to faith." He based his address on Luke xi. 21, "When a strong man armed keepeth his palace, his goods are in peace, but when a stronger than he shall come . . he divideth his spoils." He expressed his conviction that "when Jesus Christ spake these words He referred to the kingdom of darkness, and to His own power as the Prince of Life, therefore it needs no apology for using this text as one of the great missionary messages of the New Testament. I have never been partaker with those who have used a text in recent years for foreign missions, when they tell us that Jesus Christ said in regard to the other religions that He came not 'to destroy but to fulfil!' Our Lord never said that in regard to any non-Christian religion. He said it in regard to Judaism, but I believe that the real attitude toward the non-Christian religions is found in this verse: 'The Son of God was manifested to destroy the works of the devil.'"

Dr. Zwemer described at length "the Moslem world," the extent of it, the zeal of its people, their ignorance, wickedness, cruelty, hopelessness, the centres around which they gather, Mecca with its 240,000 pilgrims gathered in "the largest religious function of the world," the 200,000,000 Moslems bowed in concentric circles around their sacred shrine, extending from Siberia to Zanzibar; and including unknown millions in the underworld, all of whom are buried with their faces toward Mecca.

"If we look at numbers, Moslem is a challenge to faith. If we face the Moslem problem, we are playing with words if, in our own strength, we say '*we* can do it.'" To men this is impossible, but to God "all things are possible." Then with a loud voice, Dr. Zwemer cried: "HE can do it if HE will, and He WILL do it, if we have FAITH!"

On Friday morning, when the Conference proper had closed, an impromptu "Students' class" of Christian workers came about in the rest-room, which proved to be one of the most valuable times in the week. About thirty workers—evangelists and others—stood the test for three hours, of probing questions on their efficiency of service and prayer-life, as when students at a "clinic" covet examination for the purpose of discovering weak spots in their knowledge. "Expression" of truth in public speech, misconceptions in the mind, tactlessness in dealing with souls, etc., etc., were dealt with as they arose in the questions, with a precious sense of keen desire on the part of all present to put aside all "personal" sensitiveness, for the sake of greater efficiency in the service of God.

So valuable was this impromptu gathering that many felt the time far too short, and desire was expressed that such "clinic classes" for workers, should be definitely arranged at future Conferences, whenever feasible.

So vital indeed have been the results of this first Matlock Conference, in its grip of present-day need, that the Convener felt justified in announcing, that, if the Lord tarry, and His guidance continues in the present light, a similar Conference for workers will be called at the same time of year, and in the same place, in 1913.

Matlock.

M eeting with yearning hearts and purpose true,
A round the Crucified, but risen Christ;
T hus we had come in faith to claim anew
L ife out of death. O, happy sacred tryst!
O battle ground, where powers of darkness fled,
C onquered, abashed. Where Calvary's Lamb we crowned.
K ing over all. Our great and glorious Head!

"Unbelief fears Satan as a lion; faith treads on him like a worm."—William Gurnall.

Prayer

The School of Prayer and The Lord's Watch.

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

Prayer in relation to man as work.

*J. C. Williams.**

PRAYER is the breath of the new creation, prayer is the throb of the new heart, prayer is the language of the new man. Why does prayer occupy so much of the thought of the Holy Spirit? For Scripture is given by inspiration of God, for the equipment of the man of God. Why, then, should prayer occupy so great a place in those preparatory lessons which make up the perfect equipment of the man of God?

First, God knows, and we learn, the arduousness, the tremendous spiritual difficulty, in prayer. Prayer in its essence, prayer in the spirit is one of the most difficult tasks which the believer has to face in his new life; and it is a task which will always be difficult till we are free from the trammels of the flesh. Martin Luther discovered this. Hear what he says: "It is a tremendously hard thing to pray, yea, it is verily the science of sciences."

This man had to learn the hard lesson of prayer before he shook the world. It was neither his logic nor his eloquence, but it was the power of the secret chamber, it was the altar of the closed door, that made Martin Luther the man he was.

It is the secret power that will make any man to be a power of God. Whatever may be his natural gifts, the qualifications he may have for the position into which he is called; if he is to be a power for God that shall move the world an inch God-ward, that power will only be generated in the secret chamber with the world shut out, and God shut in.

What makes prayer so hard? The first reason is because we are not living in the natural prayer environment. Prayer is hard because the world atmosphere stifles its expression.

A wise man never descends into a well unless he is sure that the atmosphere has been cleansed of poisonous fumes. How many of us "prepare" to pray? How many sit down for half an hour in preparation for prayer? How many of us rather, throw ourselves, as it were, into the well of this world's activities, and then wonder why we cannot pray? Brethren, we must pray in order to pray; we must pray that we may pray. The first breath of supplication is to be able to pray at all. Oh! how many of us with impetuous feet, rush into the Presence of the King, and are amazed to find barred doors. Why? There must be a preparation of heart before there can be real prayer that unlocks the gate of heaven.

Again, it is hard to pray, because prayer is a spiritual exercise. Prayer is a spirit power. It is not even thinking aloud to God. Oh, no. That mind must be filtered, must be purified, must be arrested of the Holy Spirit, so that every thought and every high imagination must be brought into subjection to the mind of Christ. He is the Master of prayer. The mentality of our nature will never lead us into the deep depths of prayer service. Therefore He knows our limitations and our helplessness, for He says "Ye know not how to pray as ye ought, but the Spirit" intervenes, makes up for our limitations, widens the narrowness of our outlook.

Now if prayer is a spirit function, it must necessarily follow that the character, position, plane of your spirit, must have everything to do with the power of your life for others. If a man falls overboard, and you reach out an arm, or cast out a rope, you are only able to help him because you are not in the same element in which he is. You have muscular power because you stand above, and pull. It is your POSITION as well as your view, that helps you, and in your spirit life you will never lift a man higher than you are. There is far more power in a pull than ever there is in a push.

In prayer the Holy Spirit is the "fulcrum" upon which the spirit pulls. Our spirit is the lever, but if there is no fulcrum, what then? So there must be spirit power before there can be spirit prayer. If we are conscious of not being exactly in the position where God can use us as a lever to move other men, then it is best to drop all the prayer, and give our attention to getting right.

If prayer is to be the kind that moves heaven as prevailing prayer, there must be a liberated human spirit, there must be no compression. May I use another illustration? A half-inflated balloon hangs heavy in the air. To overcome the law of gravitation it must be inflated to the utmost. Oh, for a Divine afflatus that will raise us above the law of sin and death. The law of gravitation is that the envelope of the balloon should drop, but as it is filled with gas, it is lighter than the atmosphere, and it is the gas that raised the balloon contrary to the law of gravitation—not the balloon itself.

It is not the power of the aeroplane nor the power of its engine, but it is the compression power of the engine against the law of gravity that raises the machine. Prayer is fighting, prayer is forcing through hindrances prayer is

*Notes of Address at Matlock Conference.

lifting, prayer is penetrating the darkness, prayer is the instrument of God for overcoming the law of sin and death, that otherwise would quench the spirit.

We have often been told that the prayer meeting is the centre of the Church. Well, yes; but what kind of a centre? "A prayer meeting will be held at 7.30"? Very good; let us have it. But what kind of a prayer meeting? Are men to come, and speak mere platitudes to God, to rush from their homes, from the market place, and from the shop, into the Presence of God, without preparation of heart, as if this were the easiest service! Oh, if every minister of God would give half the time to prayer that he does to the preparation of the sermon, what a marvellous change would come over the Churches of the country!

PRAY AND FAINT NOT. Suppression of spirit leads to faintness. Shall we examine that faintness? What is it? It is a suppression of the body, of the normal circulation of the blood, and if not removed, the end of it is unconsciousness. Suppression of spirit leads to unconsciousness of God. Pray and faint not. It is possible to pray in a fainting condition, it is possible to be so mechanical and automatic in prayer, as to leave God out of it altogether. It is possible to have a prayer life that has never a heart throb in it. Pray and faint not, lose not consciousness of God. If in prayer you never lose the spirit-consciousness of God, your spirit will rise until it co-mingles with the Divine.

PRAYER QUICKENS FAITH. Oh, there is nothing that stimulates faith so much as answered prayer. How the people of God manage to live day by day without answered prayer is a marvel.

Oh, beloved! the services of the Church will never stimulate your faith unless you have a consciousness of God. Faith is the gift of God. It is not the gift of any ecclesiasticism. Faith is the gift of God, and if you must have gifts from God, you must know of the God who gives, and you must live in His Presence.

PRAYER CREATES SPIRITUAL INTELLIGENCE. Watch and pray. To wait upon God is to wait with an expectant spirit, alive unto God, watching. Why pray at all if you are not concerned in watching for the descending blessing in answer to prayer? It is to look for it with patience. It is to cast your bread upon the waters and then watch the waters; for your bread is going to return after many days. How many days? Oh, in the patience of God. It is to long for it, to yearn for it to descend, but it is not to fret at the delay of it. It is to have a consciousness that the prayer having gone forth has been drawn forth by God, to be returned by Him in the time of the fulfilment of His purpose.

THE CULTIVATION OF THE PRAYER HABIT PREPARES FOR THE PRAYER EMERGENCY. Nehemiah lifted up his heart to God. How is it that he was so alert at the moment, that he could lift up his heart, and send a word to God in heaven? It was because he had been praying for months, and he only had to say when the moment came: "I lifted up my heart to God, and I said 'Amen' to all this prayer."

It is no waste time if you sit down and say "Amen" again to all the prayers you have said from the beginning. The prayer spirit is a cultivated, an educated spirit. It is a spirit that has been in the school of God. It is a spirit that has been under the tuition of the Holy Spirit. It is such men who bring everything to the world, who are in the confidence of God, who are in the secret place with God, who live and walk with God, and it is to such men that He commits the destiny of the world.

Soldiers of Christ you dare not let your spirit down for a single moment. Your Adversary never sleeps. Watch and pray!

The School of Prayer and the Lord's Watch.

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

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

☞ Will Foreign Correspondents of the "Lord's Watch" kindly note the Telegraphic Address :—"OVERCOMER, 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.

The Opium Traffic.

That the New Government of China, being strongly Anti-Opium, be left entirely free to deal with the drug as they deem best. That a Poison Act may speedily be passed by our Indian Government, to put an end to the evils at present resulting from the free sale of opium in our Indian Empire.—*Noel Broomhall.*

Prayer for the following Conferences:—
Keswick Convention. July 21-27.
Llandrindod Wells, August 4-13. Porthcawl, Sept. 2-8.
Morge, Switzerland, Sept. 9-13.

☞ *All other Summer Conferences should be included with these in prayer that the Church of Christ may be prepared for the Lord's appearing.*

Special Requests.

That God would speedily restore to health one of His children who realizes he is bound by Satan. And that we may be prepared for a Revival —*M.A.M.*

PRAISE for the marked way in which the Lord is blessing the work amongst the Thado-Kookies. The converts in this dark, heathen district now number about eighty. PRAYER for an outpouring of the Holy Spirit upon the work and workers in the Thado-Kookie district. In face of all the Satanic-planned hindrances, may we be strengthened to "STAND FAST" in HIS Victory.—*W. R. Roberts.*

For a work of grace in our Church . . A Revival in which the Word will be our food and guide: prayer our school and power: God's honour our highest joy.—*J.L.C., Jamaica.*

That the literature of the *Overcomer* may be translated and issued in Arabic —*J.L.*

Spiritual Perplexities.

Gleanings from Conference Hours at Matlock, conducted by the Editor.

Is the "word of our testimony" to be given to others, or to the adversary himself?

Ed. It can be both. It is written: They 'overcame *him*,'" that is a person. It is not merely overcoming a vague influence. They overcame a *person* by the 'word of their testimony,' and surely that means *speaking* to the person! At the back of the testimony must be the spirit of Calvary, in faithfulness to God even unto death.

Are we not often thrown off our guard through our friends? Christ said: "A man's foes shall be they of his own household."

Ed. It is true; but if you see that they are not the real foes, and that there is another power at the back of them, using them, you will cease to blame them, and be able to show the love of Christ to them as victims, and not deliberate wrong doers.

Comment by a worker: The Saviour's words to Peter are a splendid illustration of the subject. He said to Peter: "Get thee behind Me, Satan"—not *Peter*. He knew it was Satan who was using the mouth of Peter.

Ed. Peter lent his mouth to Satan, through the adversary working upon his impulsive character. Peter did not weigh the words before he said them. They just "tumbled" out of his mouth, pushed by the adversary. To the same apostle Christ said: "Satan hath obtained thee by asking, that he might sift thee;" and in the Judgment Hall this man fell into cursing and swearing and lying; showing clearly how Satan, through his evil spirits, works on the natural character of men, in spite of religious knowledge and teaching, even by *Christ*.

That the body of a Christian can be fastened upon, or attacked by evil spirits is shown in Paul's experience. He spoke of a "thorn in the flesh," which he called a "messenger of Satan" to buffet, or beat him. To understand Paul's writings, you need Paul's *experience*, then you will know exactly what he was describing. Scholarship is valuable to teach us the mental knowledge of the Word of truth, but *spiritually* you need the same experience to understand the *spiritual* meaning of any part of the Bible. If you had ever experienced the reality of Satan's messengers *beating* you, the words of Paul would be clearly describing to you a "buffeting" as real as if someone took rods and lashed you with them. Thus proving (1) that the spirit realm is real to you, and (2) that you are a spiritual man, or you would not be conscious of these real spiritual facts. If you were simply a "natural" man, you would not know these things, and probably you would then call such language "imagination."

An evangelist: There is a danger we have to avoid in speaking to others about these things. The temptation is to say to the one we see the enemy at work upon, "O, that is the enemy who has got hold of you!" But we must be bright and helpful to others, and when we see the enemy attacking them, just pray silently, unless they ask us for light upon their miserable experience. I have blundered in this way, and so have others.

A testimony by a Worker: I recently met a drunkard and a gambler, and after some talk with him, I found he ridiculed everything about religion; but later we got down before God, and I dealt with him about the salvation of his soul. He confessed himself a sinner and cried for mercy. He sought forgiveness, and would do everything, but—come to Christ.

The one great thing he needed was to come into vital contact with the Lord Jesus to get salvation and light, but I could not get him to that one point. At length I told him that there was something desperately wrong in his life, and he must give it up; that he was bound by Satan, and he must from his own will and heart say 'No' to Satan, and 'Yes' to Christ.

Still there was no coming to Christ for salvation. Then I turned to the Lord, and said, "Now, Lord," what shall I do?" And it came to me: "You know what you have learned in the *Overcomer*, put that in practice." Then I immediately said within myself in spirit:

"Satan, in the Name of Jesus I refuse you possession of this man, Christ is to have this soul, and you must let him go, I refuse your power over this soul, and you must leave him alone!"

God made me very strong in spirit in saying this, showing me that the Holy Ghost was energizing me in the conflict; and in less than half a minute that man came to Christ, broken-hearted, and believing.

Ed. We are seeking to lay hold of the *facts* of the gospel, as set forth in God's Word, and by *proof* to know what God will do for His redeemed ones to-day. Therefore PROVED statements are valuable from all who can give them. In reference to the comment of the evangelist, let me remind you that it is assumed that we are speaking to *spiritual* people about *spiritual* things. The "natural man" might speak as suggested, but no spiritual believer, living in a ceaseless spirit of prayer, and reliance upon the Holy Spirit indwelling and teaching, would speak to others in a flippant way about such solemn things. All spiritual language and knowledge can be misused by the natural man, as Peter said (2 Peter iii. 16), but Paul had to say the things "hard to be understood" nevertheless.

A Worker: Does not the Lord often permit these conflicts, that we may give to Him the testimony of victory and the praise?

Ed. Yes. The facts about the powers of darkness, and how to deal with them, which we are talking about, is not the gospel we are sent to proclaim to the world. Our testimony is to be of Christ, and His glorious salvation, but because you are Christ's, in union with Him, surely you can bear to face the truth of things around you, in the power of the Spirit of Christ.

This recognition of the enemy is a silent one, not a 'talking' one. We are speaking to you in this Conference as to those who are seeking equipment, and weapons to work with for the deliverance of others, and in the

exigencies of your own life. Let me give you a very simple illustration: One day after heavy Conference work, I went into a house, so wearied out, I could hardly speak. I sat down in a chair, when a friend, without noticing my exhausted condition, began to pour out a torrent of all the dark "troubles" of her life. I sat with the feeling of one who was being "beaten" by words, until I had to close my eyes, and say: "Lord, please stop this, it is too much for me!" Then suddenly it dawned on me that it was not her at all, that it was not human, nor in accord with the love she had for me. So keeping my head bowed in my hands, I said silently: "Satan, I believe it is you, the Lord rebuke you." And instantly the "torrent" ceased. The speaker left the room, and came back shortly after, with all the dark shadows gone.

This recognition of the enemy at the back of "inhuman" things, works. We stand in our humanity as the battle-ground between Christ and Satan. The adversary moves others to attack us, and we at once, in spirit, recognize the true cause, and standing *in Christ* as our true centre and Head, we speak to the attacking foe in the Name of the One Who is his Conqueror. To the *victim* you can then pour out the grace of the Lord, and all the kindness you possibly can, without any thought of blame.

As soon as I understood the difference between sin and Satan, I found the way of victory; that is, to reckon myself dead indeed unto sin, and then on that position, resisting and triumphing over Satan.

Ed. If you take a position that you are delivered from the "old man," so that you are personally in a place where you are "sinless," you are in a dangerous position where you may be deceived into not calling sin "SIN." There is nothing more serious in the warfare with Satan, than not to call sin "SIN."

Let me again put before you the believer's true attitude to sin: On the Cross of Calvary the old creation was nailed to the tree in the Person of Jesus Christ our representative, according to that which is written: "Our old man WAS crucified with Him." The true position of safety is a moment by moment standing upon that declaration of God's Word, saying "Amen" to God's fact of the Cross; but you need to understand that that death with Christ is only progressively worked out in you subjectively. It is a *completed work on the Cross*, but a progressive work in your experience, dependent upon your faith and obedience to God.

Christ did a complete work on the Cross, but it is only as you stand in that position of faith—"I am crucified with Christ"—that the Holy Spirit applies the power of that death to you progressively in deepening power. If the deceiver can beguile you so that you do not call sin "sin," then he is an angel of light to you, and can readily deceive you in your experience. May the Lord deliver us from the power of sin on that line!

Is there not a further stage beyond the Cross for the "old man"? Just as Abraham bought a piece of ground to bury his dead out of his sight, so the "grave" seems a further stage for the "old man"—in Christ Jesus, buried out of sight. Crucified together, then buried together. Is it not so, that the devil has no footing in the new life whatsoever? Hence Ephes. iv. 27, "Neither give place to the devil." Christ said: "The prince of this world cometh and hath nothing in Me." So ought we to say concerning the new life.

Ed. I say "Amen" to all that has been said, if you add "moment by moment." The more entirely the believer can apprehend the complete death of the old creation on the Cross with Christ, and the more he reckons it there, the greater will be his victory over sin; *but you must add to this the proviso, that, just as you breathe every moment, this reckoning, and victory over sin can only be moment by moment.*

But again let me point out to you the need of care in language, lest you give wrong impressions. It is true that when Satan came to the Lord Jesus Christ, he could find nothing in Him, but that can *never be said of us* as a completed fact; although "no ground" to Satan may be your purpose and will. But no believer can honestly say that for one whole day there has never been a lapse into the old life, even though he may "know nothing against himself."

I mean the new life—Satan has no footing in the new life which we receive from Christ.

Ed. True, he has no footing in the *divine* life, but does any one walk in the divine life without a lapse into the old earth-sphere?

But cannot you "walk after the Spirit?"

Ed. Yes, but, my dear friends, you can be so easily deceived about *what is spirit*! You need to be guarded, and not to make strong assertions, which others can easily see are not true. When you find out the deceptions of the powers of darkness, and how they can work on the old natural life, and what a footing they can get in your mind, when you are quite unconscious of it—ah! once you get your eyes open to the *deceptions* of the powers of darkness on the spiritual believer, you will walk very, very softly, and cease making dogmatic assertions of any kind—at least about yourself. There are so many things you may be quite unconscious of.

The reason is that you have not received your "resurrection" body. You may have in the centre of your being a glorious liberation of spirit, a magnificent grasp of the finished work of Christ, at Calvary, but you have still the natural body, and finite mind. Thus the deceiving spirits can come along, and work along the line of your natural character, and so disguise their workings as "spiritual" as to get a footing in the body, or in the mind without your knowing it. I know all that you can get in your *spirit*, which may make it look as if you were wholly set free from "earth," but the trouble is with the exterior circumference of mind and body, where we are open to the powers of darkness, unless we know how to watch and pray, and put on the whole armour of God in all its depths of meaning and power.

Facts are very stubborn things. It is beyond question that deceiving spirits can work upon the body and mind, whilst the centre of the believer is full of the light of God, and the man thinks it is something "natural." I have known those who have been delivered from the power of known sin, have known that they were "crucified" as in Rom. vi., and known the resurrection life of Christ in their innermost being; yet they did not know

that evil spirits put thoughts in their minds about other people, nor how to detect suggestions when from the enemy, and when from their own mind. In brief, they did not know the devices of the powers of darkness.

The fact of the possible deception of the believer is Scripturally reasonable; the *natural* mind is under the darkening power of Satan (2 Cor. iv. 4), and unless it has been entirely renewed, the evil spirits can insert their workings there. They can imitate the voice of God, and imitate the guidance of the Spirit. I can tell you of the wreckage of those who have known the Baptism of the Spirit, and been deceived through the deceptions of wicked spirits imitating God. There is not one word I say to you about these things that I cannot prove, as facts that must be faced by the Church of Christ to-day.

Give the mightest testimony you can to the saving grace and power of God for your heart and spirit life, but walk softly and carefully in regard to your "circumference" life, and take heed to understand with all your power, what God means by the armour of light.

Light from Calvary (xii.).

Some Notes on the "Word of the Cross" Booklet for young Christians.

WE reach now the last two pages of the wee Booklet, the first of which has a message on "The Victory," of the Ascension of Christ when He sat down on the right hand of the Majesty on high, and God said to Him, "Sit . . . until I make Thy foes the footstool of Thy feet." These foes are the principalities and powers of Satan, the rebel Archangel who revolted against his Creator in the far back ages of eternity and brought discord into the harmony of heaven. "To this end was the Son of God manifested, that He might destroy the works of the devil." Christ came to conquer Satan by death on the Cross, and the full purpose of that Calvary death will come about, not only when many of Satan's victims will be victors enthroned in heaven, but when the Dragon-Deceiver will be cast into the bottomless pit, and finally to the lake of fire.

(Page 15 of the Booklet.)

"THE VICTORY."

—*1 John v. 4.*

The Lord said unto my Lord, Sit Thou on My right hand until I make Thy foes Thy footstool.—*Acts ii. 34, 35.* The great dragon was cast out, that old serpent called the devil and Satan, which deceiveth the whole world. —*Rev. xii. 9.* And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death. —*Rev. xii. 11.* Thanks be to God, which giveth us the victory through our Lord Jesus Christ.—*1 Cor. xv. 57.*

The last page of the Booklet speaks of "Jesus Crowned" when the redeemed in glory will sing the song of praise to the Lamb, all through eternity speaking of "His own Blood" poured out at Calvary as the cause of their redemption and the washing away of sin. They cry that they were "redeemed . . . out of every kindred and tongue and people and nation," showing that there were many not amongst them because they had not accepted the call and fled for refuge in the day of grace. May all our readers be amongst this heavenly host singing the song of Moses and the Lamb.

(Concluded).

(Page 16 of the Booklet.)

"JESUS . . CROWNED."

—*Heb. ii. 9.*

Unto Him
that loved us, and
washed us from our sins
in His own Blood,
and hath made us
kings and priests
unto God
and His Father;
to Him be glory and
dominion
for ever and ever.
—*Rev. i. 5, 6.*

Thou wast
slain,
and hast redeemed
us to God
by Thy Blood out of
every kindred,
and tongue, and people,
and nation.—*Rev. v. 9.*

The "Word of the Cross" Booklet in Persia.

WE continue to have large numbers of Russian soldiers in this place, or passing through; mere boys, many of them Protestants, Baptist, Stundists, Molokan, not volunteers but conscripts. They are so glad of the "Word of the Cross," which our colporteur distributes in Russian, Polish, and German. They would pay for it out of their scanty allowance of about three-halfpence per day, but we have not taken anything for it, or for the tracts we have been giving them, for which they are very eager. We wish to stipulate that they will not throw away or destroy them after reading, but pass them on to others. Many of them come here only to find a grave. A large detachment were recently destroying the citadel of this place, and by a sudden ignition of a powder magazine, the greatest part were instantly killed or fatally wounded.—*G. Y. H., Tabriz, Persia.*

The Editor's Chair.

Notes and Comments, and Answers to Correspondents.

MY first glad duty in this column is to render thanks to those of our readers who joined in prayer for the Conference at Matlock, and acknowledge with sincere gratitude the kind letters of the many who wrote words of cheer, and promised upholding. All these will now unite with us in praise to God as they read in this issue of the abundant answer to prayer.

The Conference came near to an ideal of many years concerning the conduct of such gatherings. It was educative to all who had to do with it, and bore out the repeated statements of Mr. Evan Roberts, that in due season the truths concerning victory over the powers of darkness would remove the hindrances to Revival, and we have since had a growing sense that Revival is on the horizon, if we put in practice the lessons of the last few years. There is much that could be said on this subject, but space forbids.

Will the Lord's praying ones now especially pray for a Conference for Workers we purpose holding in the Wesleyan Church, Keswick, on the afternoon and evening of Saturday, July 27, on the subject of Revival. Much that we have gleaned from Mr. Roberts is now becoming more defined as principles which can be carried out intelligently, and the time seems now ripe for workers who still long for "World-wide Revival" to confer upon the subject.

Brief Replies.

L.V. Many sincere thanks for your kind response to my request. It will be dealt with in our next issue.

C.B.B. We thank you for your prayer that the *Overcomer* may be kept free from the subtle heresies so prevalent to-day, and earnestly say "Amen," with the conviction that God will answer if we *watch unto prayer*, and keep an open spirit to the monitions of the Holy Spirit. Please note reply ro J.Y.H., as the answer to your request that we should deal with Millennial Dawnism. Many good books are published on this subject, which will meet the need better than we can do.

An Enquirer. I am thankful that my reply last month met your need. You say, "I suppose it is possible for God to bless souls through His Word, by His Spirit, apart from the messenger, and without the one who speaks having any satisfactory consciousness of power, just as the branch bears fruit . ." Have you noticed 2 Cor. xiii. 3, where Paul says, "Ye seek a proof of Christ that speaketh in me" . . He is "MIGHTY IN YOU." Power is known by its *effect*, not by "consciousness." A "consciousness" of power does away with real power, because it removes the necessity for the faith which draws upon *God* rather than the power which comes from God.

J.J.O. Thank you. Yes, all the truths given in the *Overcomer* are for the personal use of workers in conflict, and are not meant for the masses where the message should be "Christ and Him crucified." It is always difficult to get the right aspect of Truth to the right people. A "glib attributing everything to 'Satan'" is injurious both to those who do it and those who hear. But God is patient, and all truth has to fight its way through misconception and misuse in the realm of the prince of the air.

An Irish Reader. Read "Overcoming the Accuser" in the May *Overcomer*. These "accusations" come through others and about others also. In the case you mention it is manifestly an "accusing" spirit harassing both the person, and through him those around him. *Speaking* is of little use. (1) "Recognize" the cause, *i.e.*, a wicked spirit; (2) *refuse* to be harassed by it; and (3) ignore it, and treat the victim with love, and pray God to rebuke the troubler. A "request for prayer" by others is not needed if you thus deal with it. There is a limit to extent of prayer power, and personal things should be dealt with personally as far as possible, only seeking the help of others when it is absolutely necessary.

J.Y.H. I am much obliged for your letter. If I were to attempt to deal with the many "doctrines of demons" now pouring into the world, it would swamp our pages. I have read about Bahaism with concern. Our main object in the *Overcomer* is to train *Christian workers* in the discerning of spirits so that they may discern for themselves the workings of the enemy; and know how to watch and pray in this hour of peril. Thank you for all else you write about the Bible Booklet, etc.

J.E.L. I thank you for your word about the "supernatural." It is not within our province to label things such as "*This* is Satanic," and "*That* is not." Please see our aim in my reply to J.Y.H. If Christian workers learn the fundamental principles which divide the Satanic from the Divine workings, and apply them, they can discern for themselves which is which. Since Satan is always seeking to mix his imitations with the true, it is obvious no labels are possible, and knowledge of his devices is the need for all, so as to exercise discernment individually.

Communications acknowledged from H.C.; W.A.D.; R.A.S.; A.H.; A.F.; F.A.W.; J.R.; A.T.; M.L.M.; M.A.; B.B.; M.E.W.; E.A.G.; L.M.; A.B. de R.; S.E.G.; M.A.M.; L.V.; E.K.; A.L.; J.M.F.; J.M. (Nageriorl); A.B. (Chingford); A.H.R.; F.M.R. (China); L.B. (New York); G.A. (Bolivia); F.S. (Hastings); A.M.H.

☞ Letters requiring a personal answer should—when convenient—have stamped envelope enclosed for reply. Will correspondents please say if a personal answer is specially required, otherwise the Editor will understand that acknowledgment through the *Overcomer* is sufficient.

Received for Mr. Johnson's work in France.

From May 10th, 1912, to June 10th, 1912.

Per Miss Mourant—(7) 10/- (Personal). Total 10/-

Per Miss Waters—(21) 6/- (*Le Vainqueur*); (22) 12/3 (*Le Vainqueur*. Total, 18s. 3d. Full Total £1 8s. 3d.

The two Corresponding Secretaries who have acted for Mr. Johnson have handed the work over to a new Secretary, and the Lord's stewards who desire to help in this work in France may send to the Corresponding Secretary, Miss M. H. Cope, 36 Rectory Road, Sutton Coldfield.

N.B.—Full particulars of new arrangements connected with Mr. Johnson's work in France will appear in our next issue.—Ed.

A New Book on Prayer.

"POWER THROUGH PRAYER." By *E. M. Bounds*. 4th edition. Primarily written for those who preach the gospel. The "power" obtained through prayer is power to preach spiritually, effectively. Dead, intellectual, moralizing preaching to-day, is accountable by the absence of prayer. Facts, illustrations, terse epigramatic quotable sentences on prayer abound. The absence of any treatise on the "laws" of prayer, and the small amount of Scriptural reference, are perhaps the weakness of the book. *Marshall Bros. Ltd., cloth 2/6. (Supplied from publishers post free for 2/2.)*

A clergyman in Ontario, Canada, writes to the Editor calling attention to this book, as "the most likely to make ministers and intellectual Christians pray more." "There is an energy and urgency about it that fires" the reader.

JUST PUBLISHED.

"BEAUCOUP DE FRUIT" ("Much Fruit, The Story of a grain of wheat") by Mrs. Penn-Lewis. Translated by C. Meylan. Price 4d. (or 5d. post free). From *Overcomer* Office, or Delacheuse & Niestle, S.A. Neuchatel, or Ed. Mack, Lausanne.

THE OVERCOMER.

FIDEI COTICULA CRUX.

(The Cross is the touchstone of faith.)

No. 44. AUGUST, 1912.

The Cross the Centre of Unity.

That He might create in Himself ONE NEW MAN . . and might RECONCILE THEM BOTH . . . THROUGH THE CROSS . . ." Ephes. ii. 14-16.

CALVARY is the CENTRE OF UNITY for all who are in Christ a new creation. Division and disunion belong to the old Adam life, and have no place in the life of the new creation "where there *can be neither* Jew nor Greek, there *can be neither* bond nor free, there *can be no* male and female; for ye are all one man in Christ Jesus" (Gal. iii. 28). "The ultimate test of the full and final message of God is unity" writes an American writer, and "we may know that we have not fathomed the present purpose of God, nor touched bottom, NOR FOUND OUR TRUE CENTRE, until our light brings us into a PRACTICAL AND PERFECT ONENESS WITH ALL WHO ARE ONE WITH HIM . . ."

The true centre referred to by this writer which will bring about the unity of the church of God, will be found at Calvary, and nowhere else, for at Calvary alone will the whole Church of Christ "touch bottom" in the death of her Lord, and rise in Him to that place with Him in God, where His prayer of John xvii. can be fulfilled.

At Calvary, according to Paul's words to the Ephesians, "Jew and Gentile" ceased to be Jew and Gentile, as they each became members of the NEW MAN—Christ—and so they became reconciled "through the Cross." And where the believer has really and experimentally "touched bottom" in the death of Christ, and learned his place in the Body of Christ, members one of another, as well as of Christ; the inward spirit union of life in Christ is kept unbroken. With Calvary as the centre and basis of unity, no other member of Christ, however failing, or ignorant of truths we understand can ever be an "opponent," but one with whom is unbroken oneness of life in Christ, even whilst witnessing to the truth of God which that fellow-member of Christ may not yet see. The "full and final message of God" is therefore *Calvary*, and when all the members of Christ can see in that death on the Tree, their own death, not only to sin, but to all that pertains to the religion of the "old man," and live and move only in the life of the new creation, they will find a "practical and perfect oneness with all who are one with Him."

This knowledge of the Calvary centre of death to the old, and the inflow of the love-life of the new, is especially needed in all who take part in the aggressive war against sin and Satan. Any manifestation of the "fight" and "energy" of the "old man" life, will mean certain defeat in the spiritual conflict we are waging. Christ's soldier-servants who desire to walk in victory over the foe, must hourly abide on the rock-ground of their position in the death of Christ; and see to it that in practical reality, the old, proud, accursed life of the first Adam is kept under the knife of the Cross, so that it may not serve as ground for Satan, and bring certain defeat in the warfare with him.

"No man is qualified for the 'spiritual' leadership of even the most insignificant detachment of soldiers in the last great charge, until his heart is purged from every particle of self-interest, and the last vestige of *party spirit*," again writes the American writer; and again this is only possible at Calvary, where the PARTY SPIRIT between Jew and Gentile was ended, and enmity and division over "ordinances" passed away. Such a man was Paul. Listen to him as he writes in prison: "Some proclaim Christ of faction! . . . What then? Only that in every way, whether in pretence or truth, Christ is proclaimed, and therein I rejoice and will rejoice" (Phil. i. 17-18). There was not a particle of self-interest, or party-spirit in Paul. Shut away in prison, he hears tidings of a "proclaiming of Christ" which he saw made for faction and strife, and plainly revealed personal prejudice, or antagonism against himself. These workers thought to "raise up affliction" for him, whilst he was in bonds, and unable to meet it in his own person. Does he fall into despair and bitterness? Nay, this servant of the Master had no personal bias in his service for Him. "What then?" he says, "CHRIST IS PROCLAIMED." That is the great thing. Not the servant's credit or name. The message is made known whether it be by himself, or others, who care not for the suffering of the man who had counted all things loss for his Lord.

Revival

A Talk with Evan Roberts about Revival.

WHAT about Revival? If I saw that God wanted a Revival in such-and-such a place, I should first look for some soul there who is spiritual, and get that soul to comply with the conditions of Revival. Then a second likewise, and then a third, and so on, until all fulfilled the conditions. Revival would then come as they were brought to comply with the laws of co-operation with the Holy Spirit.

At the beginning of the Revival in Wales, the usual meetings held in Lougher were for one hour. I went there on the Monday night, began at 8.15, and went on for two hours. Every night we went on with the meetings until I felt, and they all felt, that the work for that meeting was accomplished. Every night working *with* the Holy Ghost, until the work for that particular meeting was done.

In the fourth meeting the one thing emphasized was that they should confess Christ as their Saviour. In the fourth meeting there was a lack of that—ten only confessed, and I felt there was a stiffness to confess. Then I prayed on that one point. I determined to wait until dawn before leaving the place, and prayed and prayed and prayed. After a time we had ten, not converts, but church members, to make a confession in public. It was a declaration of their faith, not an acceptance of Christ. After some ten minutes there came an eleventh, and in less than half an hour there were twenty; and I felt that something had been done.

They *used the power they had.* They had confessed Christ, and they all felt as if they had had some great joy, and that opened them to receive. Each one must use what he has before he will get more. Perhaps in this case they did not like the public confessing, and others may not like it; but they must do it, like or not like; and then if they will obey, God will work upon their volition.

In the seventh meeting, in the seventh hour, I was impressed to pray—not only to "hope," but to pray, and believe that the Holy Ghost would come down; and come THAT VERY MOMENT. The faith was given. I had been working with Him all the time in co-operation, and I believe faith came to me then to *believe* that He would come. There would be about one hundred persons there, and I was in the big pew, and there I sat, and I prayed a definite prayer, then each one prayed it, and that right along the pews. Before that prayer was half through the congregation, there was a movement and somebody was crying under the gallery—one here, one there. Afterwards it transpired that there was more than one in the same pew upon whom God worked.

I did not understand the conditions clearly enough to go on. There was more blessing, and I said: "Ah! He is working now with ease." But I broke off the meeting. *I did not understand.* That was Sunday. Monday night, a good meeting; Tuesday meeting hard, but after the Tuesday a great outburst, carrying everything before it. No spirit-conflict at all after that. Tuesday night it was nothing but groaning in prayer. The Holy Spirit could not make headway at all that night.

The difficulty is to get meetings in which the work is accomplished. Workers go so far, then stop.

Suppose you went next week to business: you go at nine o'clock, and return at 11-30. The next day you go at 10, and return in an hour. How could your work be accomplished? Your employers would dismiss you. There is a similar preciseness in the divine laws: There is a beginning, an ending, and you must *know* when there is an end to God's purpose for that meeting, and work with God until it is done. There is too much trifling with God. There is a lack of co-operation with Him. They will "pray," but He will never come by prayer alone. The value of prayer lies in its answer. Suppose God wants Revival in such and such a place, and prayer is made for it, but nobody properly understands the baptism of the Holy Ghost, and how to get souls through to get it; how can God bring about Revival there? How can God make them understand? Ask the question: What is the *objective* of prayer? You say in this case "Revival." Well, you must ask, how does it come? How *did* it come? Is it just like rain from heaven? How did it come at Pentecost? It came on and into the diciples, and through them to 3,000 people; but they had fulfilled the conditions previously. They had received the Holy Ghost by faith; and then it was their *actual* reception of Him, which was followed by the effect through them.

If men pray for Revival thinking that God can send it apart from human instruments, then they can pray. But if God needs instruments, they should pray for instruments.

A worker: Then Revival will come to any place, at any time, if God has the instruments?

E.R. If it is God's will.

A worker: I have been reading about James Turner, of Scotland, who worked between 1840 and 1860, and was a cooper by trade. If you were to read that book, and read the story of the Welsh Revival, they are exactly the same.

It is only a change of names. It is a most extraordinary thing. The scenes and everything coincide. Well, if revival is revival, it must be reproduced.

E.R. That is to say, IF IT IS GOVERNED BY LAW; CONDITIONS WILL BE THE SAME, and the EFFECTS PRACTICALLY THE SAME.

A worker: In that case, wherever you have the conditions fulfilled, you can rely upon effects coming about. This Mr. Turner went into a chapel, and before he would start a service he must have an understanding that THEY FINISHED THE WORK FOR THE NIGHT; and the consequence was that there was Revival in one place that went on for six weeks day and night, and not a fishing smack left the shore. The first night they finished the meeting at midnight, and the second it went on—it is just like reading about the Welsh Revival.

E.R. There are laws, I know there are; and they are resisted.

A worker: What the church is looking for is not "laws," but a divine manifestation coming down from God.

E.R. A thunder shower!

A worker: This man went to one place, and he was asked: "Are you the man that Donald Macpherson has promised to send us?" He said: "No, I am not, but I am the man God has sent; where can we have a meeting?" Three men had been praying several months for Revival. Turner went to the door of one of them without knowing; and this man said: "Well, if you are sent from God, we will have a meeting here." He went and gathered his neighbours, and they continued that meeting until midnight. There was a movement there.

E.R. He brought the Revival with him. You will find that there was more in the man:—*i.e.* the right instrument—than in the prayer, that is, his coming was the answered prayer.

A worker: Wherever that man went, there Revival followed.

E.R. He UNDERSTOOD THE CONDITIONS.

A worker: And yet I suppose if anyone had asked that man, he could not have explained the conditions.

E.R. Quite possibly. I did not understand very fully. One thing I saw; that any *human* interference could block the Spirit of God, but I erred a little on that point then, because I thought that meetings must be absolutely in the Holy Spirit's hands. But a *human instrument used of the Holy Ghost, can direct the meeting.* There must be a human leader until a certain time. When the people are really under the Holy Spirit, there is no need of a leader, and he would be nothing at all, no more than a huge rock in the water torrent.

A worker: After a certain time Turner* came out of the pulpit, and he would say, "Now we can go on alright"; and he would go and deal with the souls.

E.R. I did that, but after a while you are clean out of it; you are only one of the crowd; things are swept here and there, some praying, some testifying; some having interviews, and others singing.

A worker: Would you say it was necessary for someone to watch against the powers of darkness?

E.R. When your "leadership" comes to a temporary end, you become a "WATCHMAN," detecting the operations of the "flesh," and the activities of evil spirits, praying against both as you discern them, and using Christ's authority over the foe.

VERAX.

The Burden of the Churches.

2 Cor. xi. 28.

BRAVE prophet-toiler of the News,
In storm, in tent, in shrine;
In hunger, thou canst not refuse
To work; then thine the wine.

The church is strapped and laid on thee;
She stands, and 'tis thy breath;
Her wounds thy burns, her joy thy glee,
Her life springs from thy "death."

By sin nor Satan spoiled,
Sustained by power Divine;
Nor must the church of Christ be soiled,
Nor will it, since 'tis thine.

Go labour on; and eased thou art
But when she rests thine heart;
Toil, "die" and "live" thou must, and care
For her; His sufferings share.

How hard to find that able mind
That careth, yea, and *prays*;
Cares countless more than for his own,
Reaps not to gild his crown.

The care that utter death precedes,
That asks and gets the all;
And very love that dies in deed—
Few only hear this call.

To teach—how dignified and bright;
But "father"—let who will come nigh;
"Ten thousand teachers"; but the fight
For he who fathers! Few will die!

Thy spirit groaning, inward fight,
With heavy burdens day and night;
Thy unseen wounds not always slight,
Yet heavenly faith so full of light;
Thy unknown cares, so out of sight,
And struggling vision to the bright:
Thy pressing foes, so full of night,
But covered deeds divinely right.
Thou often pressed in weary plight,
The Eternal God thy only might;
The burden of the churches lays
Upon thy spirit all the days.

Evan Roberts.

*"James Turner, on How to Reach the Masses." Copies at reduced prices; cloth, 2/6, for 1/2 post free. Paper cover, 1/6, for 9d., post free, from A. J. Murray, 124 Union Street, Aberdeen.

Revival

The Overflow which brings Revival.

By the Editor.*

"When the Comforter is come, Whom I will send to you from the Father . . . He shall bear witness of Me."

THE supreme work of the Holy Spirit is to bear witness to Christ. The words are so familiar that we do not realize all that they mean. It may be that you have a great knowledge of Christ, but do you know and realize that it is the work of the HOLY SPIRIT to bear witness of Him? The Holy Spirit always magnifies Christ, always exalts Him, always bears witness to Him.

Then comes the next part of the verse, about the co-witness work of the believer; "YE ALSO shall bear witness of Me."

In Acts i. 8, we are told of the power for such witnessing. "Ye shall receive power when the Holy Ghost is come upon you; and YE SHALL BE MY WITNESSES unto the uttermost part of the earth." We may take the meaning of Revival as embodied in these two aspects of the work of the Spirit of God; *i.e.*, (1) Revival on the Godward side, as an outflow of the Holy Spirit through the organ of a man's spirit; (2) Revival on man's side, as co-working with the Holy Spirit in witnessing to Christ.

In the Old Testament type of the Spirit, in the oil of the Sanctuary, it is said, "Upon man's flesh it shall not be poured." The coming of the Holy Spirit is an influx—a better word—of the Holy Spirit into the spirit, pouring out through the soul and body.

Now what are the conditions of Revival, apart from prayer for Revival? The same conditions as for receiving the enduement of power—the REMOVAL OF HINDRANCES.

Hindrances in *the life* must be removed, but there are hindrances *in the spirit* which lie deeper than the life. "Cleansing yourselves from all filthiness of the flesh *and spirit*," said Paul to the Corinthians. As to the first, you may know about them, and, as far as you can, you may have put them away. But what about the *hindrances* in your *spirit?*

How can the Holy Spirit, who is the embodiment of humility, meekness and lowliness, flow through a *proud* spirit. How can the Holy Spirit flow through an *independent* spirit? Why is it that you cannot "bend?" You may have wrong conceptions of how He will work in a meeting, and as to what God's plan is for you. All these may be hindrances—wrong conceptions in the mind, wrong conditions in the spirit, wrong actions in the life. The secret of Revival is the removal of obstacles. God is ready to work, the need is to clear away the obstacles—the removal of a wrong spirit, wrong desires, wrong attitudes.

We may have received the Holy Ghost as a Person, but if we want Revival, God must have an outlet through us. If your life is right, your heart cleansed, and Christ everything to you—has your *mind* been clarified and renewed? If so, the next point is about your spirit. What are the obstacles in you to an outflow of the Holy Spirit through your spirit in Revival power?

What is Revival power? It is the outflow of the Spirit, quickening, blessing others, as He gives you power to witness. The centre may be right, Christ is all in all to you. You have learned your union with Him in victory, to pray against the power of the enemy, to detect him and get victory in your daily life. Now the need is, not more knowledge, but a closer application of the things we have already learned, so that there may be a removal of obstacles to the Spirit of God flowing out through you in awakening power.

Revival means a stage beyond personal blessing. It means outlet, it means overflow—the overflow of the Spirit. Will you face things afresh along this line; what are the hindrances to the Holy Spirit in your spirit? The hindrances to His outflow through you. There is no hindrance on God's side to your receiving an enduement of the Holy Ghost for witnessing, the check is in the *outflow through you*. God does not give to waste. When a believer asks God for "power to witness," or for the Baptism of the Spirit—which is the same thing—saying: "I am willing, I want God to send Revival, and to begin in me," God looks to see what outlet there is for His Spirit in answer to your prayer.

Will you pray: "Lord, show me what are the obstacles in me to an *outflow* of the Holy Spirit?" You may have asked what hindrance may be in you to receiving, but not about the *giving*. The question to be pressed to-day is, have you a wrong spirit over anything? Have you a grumbling spirit? That is deeper down than the mind, and has not to do with the actions of your life. Begin at the spirit, and then deal with the life. Have you a proud spirit, an independent spirit? Do you find it hard to bend? Are your desires right? Have you any thoughts in your mind that would check the

* We give this address in its colloquial form, and its dealing with the minutiæ of life, as it is in these things of every day testimony that "Revival" is hindered.—Ed.

outflow of the Holy Spirit? How can the Holy Spirit quicken thoughts in your mind that are contrary to Him?

There must also be righteousness in the life, and the removal of obstacles there. How can the Holy Spirit bear witness through a life that is not righteous? I do not mean the imputed righteousness of Christ. The imputed righteousness of Christ is never meant to cover unrighteousness in the believer, and it was never meant to make up for the unrighteousness of the believer. But do we know what is righteousness? If you do wrong things, and you do not know they are wrong, they are still wrong. "If a soul sin, and he wist it not, he is guilty," is still the law. Have we troubled to go to God over this question, and asked Him to educate us in righteousness? Is the supreme question in our lives: "AM I DOING RIGHT?" Righteousness in the life is always choosing the right, and refusing the wrong, but how can you choose the right if you do not know what is right? The block to Revival lies in the *spirit*, when the believer has a wrong spirit; it lies in the *mind*, in wrong thoughts and conceptions; it lies in the *life* when the believer cannot discern right from wrong.

Again, how can God pour the spirit of sacrifice that was manifested at Pentecost, through a man who has a grasping spirit? The block with many souls is a block of gold, because THE GRASPING OF GOLD CLOSES THE SPIRIT.

Any meanness, or grudging of money shuts the spirit, so that the Holy Spirit cannot flow through. You may need to give away money not for Christ's sake, but for your own sake—to "open" your spirit, and keep it open for God. If you are conscious that it hurts you to give away money when you have it to give, you had better give more to get your spirit free.

This is a serious matter. We have generally looked upon the handling of money as a "conscience question," and not realized it has a great influence upon the spirit, and that when you have a close, grasping spirit about money, it *closes your spirit up* so that the Holy Spirit is unable to have an outlet through you.

The appalling thing in the Church to-day is, that in the peril of the Church, and the desperate need of the Church, the men who have a message are left without money, whilst the servants of God who are rich, are grasping their gold and giving only to that which strikes their fancy. Alas, for Revival! The Lord's stewards have no spiritual vision to see what God could do with their gold, for the carrying out of His plans.

There is a generous spirit, when the Spirit of God has full flow. Look at it at Pentecost. We have to learn what closes the spirit. You think you have got out of touch with God, and that therefore there is no blessing. Did you ever think of looking into these things? You have closed your spirit—and you said when someone in need came to the door, "there are so many claims, I am not going to give." But you CLOSED YOUR SPIRIT, and grieved and checked the Holy Ghost."

In order to keep your spirit an open channel for the Holy Spirit to pour through, you must be ready to give as God gives; "Give and it shall be given unto you, good measure, pressed down and running over."

When God's people spend ninety-nine shillings out of the hundred upon themselves, their dress, their comfort, their food, their position, their standing, how can the Holy Spirit flow through them in Revival power? The spirit must be kept open if God is to work through us.

Perhaps you get a kind of panic, and begin to be very "economical," and unconsciously you begin to close up in your openness to others. God would not have you careless and reckless in expenditure, but you must watch that point of being "very economical." DO NOT EVER BE ECONOMICAL AT GOD'S COST. Take care! Sometimes you may sacrifice your opportunity of speaking to a soul, in paying a bill. You are particularly careful that you get the lowest price for a certain thing, and on that account you are not able to speak about their souls to the persons that serve you. You have CLOSED YOUR SPIRIT, and THERE IS NO OUTFLOW OF THE HOLY SPIRIT. But when you go into a shop with the flow of the Holy Spirit in your spirit, and your heart is overflowing with love, you will give them a penny over, rather than be checked in the outflow of the Spirit of God. That is the spirit that we want, so that the porters on the railway, and the people in the shops will not say that the Christians are the worst to deal with: and a business girl will not have to say that she dreaded a Christian lady entering the shop, because she would turn over everything on the counters, and leave without buytng anything, never thinking of the trouble she had given. Would that lady have an outflow of the Holy Spirit in that shop to speak to the assistants there? These are the obstacles to Revival! The Spirit of God must have an open spirit to flow through at all times and in all places. He is in your spirit, and you may close up the outlet for Him by a word, a sentence, an act, and think you are "within your rights" all the time, saying, "I only did what was 'my right.'" If the Lord's children will take a generous attitude to all others they have to deal with, GOD WOULD MAKE IT UP TO THEM. We are

crying for Revival, and closing up God's outlets for "Revival" in the things of daily life.

Unless the truths we know are used in practice we shall only come into condemnation—"To him that knew His Lord's will and did it not, he shall be beaten with many stripes."

You may ask how you can be delivered from an unbending or unforgiving spirit. It is not enough for you to say in the will, "I choose to bend." You must "bend" in *action*. Find someone to whom you can bend quickly, and by the act of bending you will break the unbending spirit. You may "choose" to forgive. Then find someone quickly to forgive, and go and tell them. ACTION! All that you hear must be turned into action. Are you sure you have an unbending spirit. Will you bend, even to the person you do not want to bend to? If you have been convicted of a selfish spirit, then go to the China Inland Mission with your gift. Whenever you find yourself closing up, GO AND GIVE: give a rose, give a smile, give something to show that you want to give. Go from this meeting with an outflowing spirit, and give to somebody. Give to the person you most dislike. POUR OUT, AND YOU WILL FIND OUTFLOW. If you have found you have a dumb spirit, then speak. Will you choose from this moment to have an open spirit for God to flow through?

Give your clothes away, your things, your smiles—what have you to give? Begin to give out what you have got, and there will be room for God to give more. You have taken the Holy Spirit by faith. Now bear witness and speak. Say "I belong to Jesus Christ, spirit, soul and body." Say "I close myself to the powers of darkness—I close my mind to them, I close my spirit to them, and I will now give to others, from this day on, and will watch to give."

That is the secret of getting the spirit open. Do not go to the meeting to *get* a blessing, but get your spirit open first, and then you will say, I am going to the meeting to *give*, and I will carry blessing there. I am not going there as an empty vessel to be filled, but as a channel for the Holy Spirit. That is the key to Revival.

Spirit Baptism of

Further Notes on the Baptism of the Spirit.

A correspondent in India writes in reference to the statement on p. 85 of the *Overcomer*, that "the early believers did not preach what they obtained inwardly, but proclaimed a glorified Christ on the Throne;" asking "Does not the whole truth combine Christ on the Throne *and* Christ in the heart, and was not this double consciousness very present and very real in the experience of the apostles and early believers?" The writer adds that he knows there is a *perversion of the indwelling* amongst some Christians to-day, but that this does not affect the truth. This matter is so serious in its issue in the peril of the (spiritual) Church in these last days, that we make no apology for dealing with it again, reminding our readers of the great difficulty on their part, and ours, of finding language to express what is beyond the limit of human speech to define.

The great expression of Paul, defining the position of the believer, are the words he uses so often, "IN CHRIST,"* or "IN CHRIST JESUS."

The Lord said of the coming of the Spirit at Pentecost, "At that day ye shall know that I am IN MY FATHER (*i.e.*, in heaven), and YE ARE IN ME (*i.e.*, the spirit liberated by the Holy Spirit, into union with the ascended Christ, one spirit), and (as a result and as the counterpart), I IN YOU . ." *i.e.*, the SPIRIT of Christ communicated to the believer by the Holy Spirit, for the manifestation of the very same Spirit of Jesus, as was expressed through the Man Christ Jesus when He walked on earth. Also the Spirit of the Father, as He revealed Himself through the Son, according to the promise of the Lord, "WE will come and make our abode. . ."

This double consciousness, so to speak, of "Christ in heaven" and "Christ in the heart" must have been real to the early believers, but nevertheless they proclaimed to others an *objective* Christ, that others too might receive the Holy Spirit. They would not proclaim to others *reliance upon a Christ revealed within*. Nor would they worship inwardly a Christ within. The indwelling would be real, but their attitude of faith would be toward the *Person*—the Glorified Man—in heaven. Speaking very crudely, we do not worship the *Spirit* of Christ, but Christ Himself as a Person, seated on the right hand of the Majesty on high, the Holy Spirit revealing Him to us, and lifting our spirits into union with Him there, bringing us into actual living relationship with Him.

This is the message at Pentecost (see Acts ii. 33, 34, v. 31), and the testimony of Stephen (Acts vii. 56); the message of Paul (Ephes. i. 20, 21; Col. iii. 3-4), and almost the entire theme of the epistle to the Hebrews, especially chapters one to ten. John the Beloved Apostle, emphasizes the same message in the same order that the Lord gave it—"Hereby know we that we ABIDE IN HIM and HE IN US, because He hath given us *of His Spirit*" (1 John iv. 10). See again "the *Spirit* which He gave us" (1 John iii. 24).

Practically in experience the apprehension of our worship of, and abiding in, Christ on the Throne, is of vital consequence. Crudely expressed, it means the spirit lifted out of the soul-vessel, and kept in an outgoing condition, whilst the occupation with the aspect of the indwelling, has a contrary effect, *i.e.*, an introversion of mind, and a sinking, so to speak, the spirit DOWN INTO the soul vessel, viz., the man himself.

The *objective* lifts us out and above, the *subjective* turns us in and down into ourselves. This is the reason why

* Dr. Cumming points out that it occurs with its cognates 157 times. See "*After the Spirit.*" Dr. Elder Cumming. S. W. Partridge, London. A most helpful book on the work of the Holy Spirit.

so many have a "blessed experience" but very little "fruit." The spiritual section of the Church knowing the Baptism of the Spirit, has turned inwards and become "locked up," so to speak, in themselves. This is why there is so much disappointment over the results of spiritual blessing. The Holy Spirit has been received and fills the man's spirit, there is *outflow* or a while, then the man *turns in* for "worship," "communion," "fellowship," and—the outflow ceases. The aggressive against Satan, and the giving to others ceases. The *attitude* has changed. God has not changed. The Holy Spirit has not withdrawn, but the very effect of His coming has diverted the believer from the attitude necessary for His continued outpouring.

It is here that the "counterfeits" come. God's purpose in the gift of the Holy Spirit, is that through the man's spirit, and the purifying and renewing of his personality, He should reach others.

But when the believer becomes introverted, and his mind turns in to occupation with the "experience" of the "indwelling Christ," the spirit, so to speak, turns in and *down*, so that the Spirit of God cannot bear witness to the glorified Christ. It is here—all around the truth of the "indwelling"—that deceiving spirits counterfeit, and give in the *sense* realm, what the believer first experienced in his spirit, by the incoming of the Spirit of God.

It is around this point that the counterfeits have come, in the speaking with tongues, for any insistence upon *subjective evidences* of the Holy Spirit's presence, opens the door to counterfeit; and counterfeit workings in the sense-realm can take place apart from the true work of God *in the spirit*. This is why one, who was a leader in the first days, when so many hoped that the "speaking with tongues" meant a true and real movement of the Spirit of God, now writes of his experience then, "the energy to produce the [speaking in Tongues] seemed to come FROM WITHOUT and not from *within*," *i.e.*, from the *spirit*.

And another writes recently "my friend complained I was not PASSIVE enough to receive the blessing of speaking with tongues. . ."

Knowing all that we know—and the half has not been told—we have urged in these pages with earnest and solemn persistence the danger of *passive yielding* of body and mind to supernatural power, by believers seeking a "Baptism of the Holy Ghost." Letters continue to come to us acutely showing the need of intelligent knowledge on this point, for few seem aware that it is the very ground for the working of evil spirits. One correspondent writes that she "knelt for half-an-hour by a worker leading another into tongues, and heard her urging the seeker to "let go," and to "go limp." The worker herself was speaking in tongues the whole time, and "laying hands" upon the seeker quite a dozen times. . ."

A true baptism of the Spirit filling the man's spirit, may take place, but if the *body* and *mind* is PASSIVE—that is, *brought into mediumistic conditions*—deceiving spirits will "work" the body automatically, and under cover of the true indwelling of God in the spirit, get their workings in mind or body accepted as of God, *i.e.*, the spirit-centre is true, but the passive mind or body is manipulated by counterfeiting spirits.

The "indwelling" experience is the cover for lying spirits, who have gained access under guile to the believer, who ceases to govern his person by his own volition, *e.g.*, a believer truly filled in spirit by the Spirit of God, finds her mouth working *automatically** for an hour, or more, in a meeting, without a word coming forth, and unable to control it, or cause it to cease, because she thinks it is God. Were she to say, "I refuse to allow deceiving spirits to use my body," it would instantly cease.

Let it be said again: GOD DOES NOR REQUIRE THE PASSIVITY OF ANY FACULTY OR ANY PART OF THE REDEEMED MAN for His use, but on the contrary, He "uses" a man, by energizing the man himself to act and carry out His will.

Let believers to-day take heed and retain full volitional control of their minds and bodies, whilst opening the *spirit* to God the Holy Spirit, who will lead them *out* to witness to men of the love of God, and lift their hearts and minds to the Christ on the Throne.

The truth that evil spirits can possess the body of a believer, having obtained access by guile, is becoming a recognized fact. A correspondent writes concerning a small pamphlet recently published by Miss Ada R. Habershon,† giving the striking case of a prominent Christian worker; asking a reply in this issue of the *Overcomer*, to a question raised in connection with that pamphlet: "Could we take as absolute truth all that was uttered by the spirit, in the circumstances mentioned?"

Our correspondent says, rightly, that Christ did not accept the testimony of demons, nor did Paul; but it is one thing to *accept* the testimony of evil spirits, and another to recognize when they are forced to speak truth. They spoke the truth about Christ and about themselves; *i.e.* that He was the Holy One of God, and they were destined to torment, etc. In fact, they *answered the Lord's questions* correctly, and were compelled to do so.

Tertullian's words (on page 121 of this issue) are striking in this connection; *i.e.*, that demons were compelled to own they were demons in answer to a "Christian" bidding them to speak.

The spirits of evil may not be thus afraid of Christians to-day, but Tertullian's words show the spiritual authority in the Name of Christ, wielded by believers in the first centuries of the Christian era.

The case referred to by Miss Habershon, at least shows that in answer to prayer to their Conqueror, demons can be forced to expose their true character. For the rest, it is very evident that the influx of evil spirits into the spiritual section of the Church, demands Divine equipment to meet them; and it may be that God's purpose in permitting this influx, is the advance of the Church to regained spiritual power, in orderly sequence to the outpouring of His Spirit in Wales.

* There seems little difference between this and what the late W. T. Stead said of himself, as described in a recent article: "I can, by making my MIND PASSIVE, place my pen on paper, and my hand will write 'messages' from friends at a distance, whether they are yet in the body, or whether they have experienced the change 'called death' makes no difference."

† "The Strong Man Spoiled." Price One Penny. Morgan & Scott, 12 Paternoster Buildings, London.

Spirit, Believe not

"Believe not every spirit."

(v.) *1 John iv. 1.*

Being a series of questions propounded by Evan Roberts in the *Overcomer* for May, 1910, now being dealt with by the Editor from month to month* for those who are earnestly seeking light on the subject.

10. DO YOU UNDERSTAND WHAT IT IS TO WRESTLE AGAINST (*a*) PRINCIPALITIES, (*b*) POWERS, (*c*) WORLD-RULERS, (*d*) WICKED SPIRITS?

It is only possible to "wrestle" against the powers of darkness by the spirit. It is a *spiritual* warfare, and can only be understood by the spiritual man, that is, a man who lives by and is governed by his spirit. The "principalities" of Satan are his united forces as hierarchic governments, such as revealed in Daniel x. 13, "the prince of Persia," etc., and referred to in Rev. xii. 7, when "Satan fought and *his angels*." The "powers" seem to refer to their "authority" and might; the "world-rulers" indicate the vastness of their sway and the impossibility of escaping from their rule anywhere on the inhabited earth, as well as describe the sphere and element of darkness, in which they carry on their operations; and "wicked spirits" (Eph. vi. 12, A.V. m.) describe the lower rank and units, against whom the believer stands as they personally attack him; the "hosts" of these wicked spirits forming the media by which Satan is able to carry out his wicked schemes for each soul throughout the world.

The Scripture in plain language unveils the evil forces, but never suggests fear of them, nor any obligation for the believer to yield to their "authority" and "power," but on the contrary, whilst plainly speaking of their dominion, and fiendish power, it speaks of complete victory over them as the right of every child of God.

11. "QUENCH NOT THE SPIRIT." HOW DO YOU DETECT THE SPIRIT WHICH IS OF GOD, AND THAT WHICH IS OF YOURSELF?

It is a wonderful fact that the Spirit of God comes to dwell in the human spirit, and so to bring that spirit into union with the Spirit of Christ, that the believer becomes "one spirit" with Him. The believer, who is born of the Spirit of God, and has received the Holy Spirit into his renewed spirit, should be careful so to walk "after the spirit," that he does not quench its activity, but learns to read it as a spiritual sense, and cultivate the spiritual life by feeding on God's Word, so that he becomes "strong in spirit," and a spiritual man.

Believers are either not conscious that they have a "spirit," and think that everything which takes place in their "soul," or sense-realm, is "spiritual;" or else they seek a Baptism of the Holy Spirit, and then think that the HOLY SPIRIT ALONE ACTS IN THEM, so that they adopt an attitude of being infallibly, or specially, guided by Him, attributing everything that takes place in their inner life to His working.

In both cases the man's own spirit is left out of account. In the first case believers are "soulish," and not spiritual; and in the second they become specially open to the deception of evil spirits counterfeiting the Holy Spirit.

In the first case the *spirit* comes into action, and cognizance through a reception of the Holy Spirit. In the second, believers need especially to understand that the Holy Spirit does not act *through them* as a PASSIVE CHANNEL, but requires them to co-operate with Him in spirit; otherwise their "own spirit"—the human spirit—can act apart from Him, whilst they think HE ALONE IS THE SOURCE OF ACTION; or evil spirits can obtain access to the human spirit, when it is out of co-operation with the Holy Spirit, and pour out through the believer a false stream of power.

Walking "after the spirit," and "minding the spirit," does not only mean *mind and body* subservient to the spirit, but it speaks of spirit-action, *i.e.*, the man's own spirit co-working with the Holy Spirit. To do this a believer needs to know the laws of the spirit, not only the conditions governing the Holy Spirit's working, but the laws governing his own spirit, so that he may keep it open to the Spirit of God.

When the Holy Spirit takes the spirit of man as His sanctuary, evil spirits attack the *spirit* to get it out of co-working with God. Getting access first to mind or body, their objective is to close the outlet through the mind and body, of the Spirit of God at the centre. Or when the man is truly "spiritual," *i.e.*, mind and body subservient to the spirit, the spiritual forces of Satan can come into direct contact with it, and then follows the "wrestling" referred to by Paul (Eph. vi. 12).

If the man becomes "spiritual" by a very real Baptism of the Spirit, and yet is ignorant of the laws of the spirit, and especially the tactics of Satan, he is liable to yield to an onslaught of deceiving spirits upon his spirit, by which they (1) force his spirit into strained ecstasy, or elation; or as it were (2) press it down into a vice. In the former he is given "visions" and revelations which appear to be divine, but afterwards are proved to have been of the enemy, by their passing away as smoke, with no results; in the latter the soul sinks into darkness and deadness as if he had lost all knowledge of God.

When the believer understands these direc

* We frankly own that when Mr. Roberts first propounded these questions, we had not sufficient knowledge of the subject for dealing with them in print.—ED.

onslaughts of wicked spirits, he becomes able to read the condition of his spirit, and as the spirits of the prophets are subject to the prophets, he retains control over his spirit, refusing all forced elation and strain, and resisting all weights and pressure upon it to drive it below the normal poise, in which it is capable of co-operation with the Spirit of God.

The danger of the HUMAN SPIRIT ACTING OUT OF CO-OPERATION WITH THE HOLY SPIRIT, and becoming DRIVEN, OR INFLUENCED, BY DECEIVING SPIRITS, is a very serious one, and can be increasingly detected by those who walk softly and humbly with God, *e.g.*, a man is liable of thinking his own *masterful spirit to be* an evidence of the power of God, because in other directions he sees the Holy Spirit using him in the winning of souls; another may have a flood of "indignation" inserted into his spirit, which he pours out thinking it is all of God, whilst others shrink, and are conscious of a harsh note which is clearly not of God.

This influence on the human spirit by EVIL SPIRITS COUNTERFEITING THE DIVINE WORKINGS, or even the workings of the man himself, BECAUSE HE IS OUT OF CO-OPERATION WITH THE SPIRIT OF GOD, needs to be understood and *detected* by the believer who seeks to walk with God. He needs to know that because he is *spiritual* his "spirit" is open to two forces of the spirit realm, and if he thinks that only the Holy Spirit can influence him, he is sure to be misled. If it were so he would become infallible, but he needs to watch and pray, and seek to have the eyes of his understanding enlightened to know the workings of God.

The question how to detect between the Spirit which is of God, and the man's own spirit needs more lengthy explanation than we can give here. One thing only can be said, *i.e.*, that the man's spirit needs to be very pure and his discernment very clear.

The attitude of the Early Fathers to evil spirits.

The Testimony of the Early Fathers to the fact of demon-possession, and the evil spirits being subject to the servants of Christ in His Name . . From "Demon-Possession," by Dr. J. L. Nevius.*

THE "testimony of the Early Fathers is minute and specific. They give us . . the views held and taught by the leaders in the early church respecting the character of demon agency; and the manner in which they deceive men, referring at the same time to the fact of demon-possession and demon-expulsion as familiarly known and universally acknowledged both by heathen and Christians.

* Fleming H. Revell Company, London.

TERTULLIAN says, in his Apology addressed to the Rulers of the Roman Empire:

. . Let a person be brought before your tribunals who is plainly under demoniacal possession. The wicked spirit, *bidden to speak by a follower of Christ*, will as readily make the truthful confession that he is a demon as elsewhere he has falsely asserted that he is a god. Or, if you will, let there be produced one of the god-possessed, as they are supposed:—if they do not confess, IN THEIR FEAR OF LYING TO A CHRISTIAN, that they are demons, then and there shed the blood of that most impudent follower of Christ.

"ALL THE AUTHORITY AND POWER WE HAVE OVER THEM IS FROM OUR NAMING THE NAME OF CHRIST, AND RECALLING TO THEIR MEMORY THE WOES WITH WHICH GOD THREATENS THEM AT THE HAND OF CHRIST THEIR JUDGE, AND WHICH THEY EXPECT ONE DAY TO OVERTAKE THEM. FEARING CHRIST IN GOD AND GOD IN CHRIST, THEY BECOME SUBJECT TO THE SERVANTS OF GOD AN CHRIST. SO AT ONE TOUCH AND BREATHING, OVERWHELMED BY THE THOUGHT AND REALIZATION OF THOSE JUDGMENT FIRES, THEY LEAVE AT OUR COMMAND THE BODIES THEY HAVE ENTERED. UNWILLING AND DISTRESSED, AND BEFORE YOUR VERY EYES, PUT TO AN OPEN SHAME. . ."

JUSTIN MARTYR, in his second Apology addressed to the Roman Senate, says: "Numberless demoniacs throughout the whole world and in your city, many of our Christian men—exorcising them in the name of Jesus Christ who was crucified under Pontius Pilate—have healed and do heal, rendering helpless, and driving the possessing demon out of the men, though they could not be cured by all other exorcists, and those who use incantations and drugs."

CYPRIAN expressed himself with equal confidence. After having said that they are evil spirits that inspire the false prophets of the Gentiles, and deliver oracles by always mixing truth with falsehood to prove what they say, he adds: "Nevertheless these evil spirits adjured by the living God IMMEDIATELY OBEY US, SUBMIT TO US, OWN OUR POWER, and are forced to come out of the bodies they possess."

The prevalence of demon-possession in the Roman Empire during the period of the Early Fathers is further evidenced by the use in the church of a special class of labourers called exorcists, whose duty it was to heal, instruct, and prepare for admission to the church, candidates for baptism who had been afflicted by evil spirits. . ."

In the civil wars among saints, Satan is the great kindle-coal. He sets this evil spirit between brethren, because he knows he has no other way to shatter them.—William Gurnall.

1 Cor 10:3-4
Prayer & Satan

The School of Prayer and The Lord's Watch.

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

Prayer in relation to Satan as Warfare.

*J. C. Williams.**

"Though we walk in the flesh, we do not war after the flesh, for the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds." 1 Cor. x. 3-4.

THOUGH we walk after the nature of men, within the limitations of our humanity, our warfare is not to be subject to these same limitations. The weapons of our warfare are supernatural in their origin, divine in their conception, divine in their power. The warfare is not mental, nor is it physical, therefore the weapons are not carnal. It is a spirit warfare, and it must be conducted on spirit lines, and it must be with spirit weapons.

The warfare is not in the open, it is against an enemy already in possession—an enemy entrenched, an enemy within the citadel. He has to be dislodged before there can be victory, the stronghold has to be razed to the ground, before there can be liberation for the prisoners of war who are shut up within its fortress.

The strongholds are not carnal, they are not physical, for they are strongholds of spirit forces. Therefore if we attempt to destroy them in the flesh, we not only fail, but we bring confusion into the ranks of the besieging army of God; for these strongholds can be pulled down only in the might of God.

When God gets a man with the spirit of Elijah, He can trust him against all the priests of Baal. There was a stronghold of idolatry swept away in a moment of time; but the weapon was not carnal, it was not intellectual, it was a FAITH GRIP UPON GOD. It was the assurance that what the man asked for should come to pass. It was not only confidence in God, it was the KNOWLEDGE OF GOD. It was not a blind faith, but an educated faith which brought forth the mastery of the situation under the circumstances given to us in Holy Writ.

Now we go to the Cross for salvation, to the Cross for power, for victory, for equipment; and we go there to find the whole armour of God which shall equip us for the pulling down of strongholds. The enemy in the stronghold will often send out expeditions against the besieging army, in order to destroy their unity, their cohesion, to scatter them by the winds of secondary questions of doctrine, of mental conceptions of things, for the one definite purpose of keeping them from the stronghold. Yes, and the ministers of God may spend their breathing moments on the externalities of life, but then they will never touch the strongholds of the enemy, and he knows it well. Therefore to scatter the armies of God on secondary considerations of warfare is his plan.

In Ecclesiastes ix. 14, we read: "There was a little city and few men within it, and there came a great king against it and besieged it, and built great bulwarks against it. Now there was found in it a poor wise man, and he by his wisdom delivered the city, yet no man remembered that poor man." The pulling down of strongholds is not popular. The man who by his wisdom divinely sought and divinely given, is enabled to pull down the strongholds of Satan, will be a man of the shut door and of the secret chamber that the chronicles of the world will know little of. A poor woman lying in her sick chamber in London, deeply burdened because of the condition of the Church, of which for years she had been a member, a prisoner within the four walls of her room, yet she was wise and mighty beyond the wisdom of this world. She turned her room into the tent of the Commander-in-Chief, her plans were laid in the solitude of her suffering, as she prayed that God would send to that cold, dead Church a man filled with the Spirit. Every Sabbath day when her sister came back from the service, she asked if there had been any movement of God, and week after week the answer was in the negative; but she still planned and prayed and watched.

One Sunday morning she asked the well-worn question, and the sister replied that a stranger had preached that morning whose name was Moody. Ah! she had seen the name in an American paper months before, and had read something of the history of that man of God, and she had prayed all these months that Moody might be sent to her Church. The spiritual weapon of her warfare had annihilated distance, and put oceans out of sight, and brought the man of God over continents and sea, until he stood in the pulpit that was guarded by the prayers of God's suffering one.

That night Moody preached again, and in the middle of his sermon there was the movement of God, hearts were broken and voices were heard crying for mercy, and the Spirit of God moved over the chaos and the darkness of many a heart.

That was the beginning of a great Revival in that Church, and it was brought about by the prayer of a suffering woman made mighty through the power of God, and who understood what it was to besiege the strongholds of the strong one.

* Address at Matlock.

What is this warfare? It is personal: "For we WRESTLE not against flesh and blood, but against principalities and powers." We *wrestle*. I want you to notice that this verse in Eph. vi. is coupled up with verses 10-11 by the conjunction "for." Finally, my brethren, be strong in the Lord and in the power of His might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil—"for." The reason you want the whole armour, the whole might of the power of God, is "because" you wrestle not against men and women, not against systems or politics, but you wrestle against principalities and powers.

It is a personal combat, it is a close combat. Wrestling is not done in batallions, but it is done singly. The warfare is for *every* saint, not for eminent saints, There is an insidious feeling abroad that prayer power is only given to eminent saints. Beloved, if there are such people as eminent saints, remember it is prayer that made them what they are. It is the Spirit of God working in and through them, in answer to their prayers, that has raised them above their fellows in the estimation of the saints of God.

This is why I say that the warfare is for every saint. Paul, eminent saint as he was, did not say "I" wrestle, but "we" wrestle. The servant of God needs to have the sword in one hand, and the trowel in the other. We are very keen about building, but how much time do we give to the defence of the things of God, against the powers that are arrayed against the advancement of the kingdom of God?

Paul never belittled the enemy, never undervalued the forces that were against him—"Strong in the Lord . . the power of His might . . put on the whole armour of God;" and all these in order that he might wrestle. The Holy Spirit does not undervalue the strength of the enemy. It is given to the modern Church to do that. You are told that you can ignore the enemy. HOW CAN YOU RESIST WHAT YOU IGNORE? How can a man resist what he says does not exist. You are told to *resist*! How can you resist unless you have a conviction that there is some power to resist. Paul says, "I would have come once and again, but Satan hindered me." *He* knew. We want to learn how to put resistance down to its proper causes. We do not want to accept everything in our Christian experience as arising, either from ourselves on the one hand, or from God on the other. There is an intermediate source—"Satan hindered!"

Have you found any difficulty in getting time to read the newspaper? I do not think so. Have you found it difficult to fulfil the ordinary requirements of pleasure and recreation, and of the normal duties of the day? The flesh will always find time for the things of the flesh, but when you turn Godward, you have not only the disinclination of your own humanity, but you have the forces which are spirit in their essence, working upon the natural man, in order to hinder your access into the presence of God.

It is not only men and women and things material that we have to contend with, but behind all these there is the spirit power of the unseen, there is Satan and the whole of his hosts. If sin is the engine, then Satan is the engineer. Principalities, organized governments, highly intelligent, knowing every aspect of the organism of our natural life; playing upon our emotions with the master hand of a musician upon an organ, able to play upon the workings of our imagination, playing upon the affections of our heart, counterfeiting things with our nearest and dearest and most sacred—all and everything culminating in one point: TO KEEP US FROM WIELDING THE MIGHTY POWER OF PRAYER AGAINST THE STRONGHOLDS OF THE STRONG.

God is Spirit, and we who are born of the Spirit are spirit also, and our adversary is spirit, and the carnal weapons will not touch the spirit. We must have spiritual weapons forged by spirit fires. The prayer that prevails against the gate of hell, is a prayer that finds its first whisper in the heart of God Himself.

We are here to stand in front of the stronghold of the strong one, with neither material sword, nor material armour. We are here in the face of this great Jericho, and we are told that we must walk around it, but that when we shout it will fall. Ah! but the *quality* of that shout. The faith that sent those men of old in the rhythm of their marching around those stone walls, heedless of the scoffs of the soldiers upon the ramparts. Every round they took was a crumbling of the walls of Jericho. God was working in the unseen forces, and the unseen powers were being put to flight, but the expression of their faith came in the shout, and in the blast of the horns—the strongholds fell flat, and the armies of God were victorious.

It looks so foolish to pray. To the natural man this shutting up of oneself with God, when there is so much to do, seems waste and folly. Ah! that is the laboratory where all the forces of the eternal warfare are being prepared for the blasting of the devil's strongholds, and we can all go there feeling assured that prayer is the mightiest weapon of God, and we shall know that when we pray to our Father Who seeth in secret, He will reward us openly.

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

The School of Prayer and the Lord's Watch.

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

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

☛ Will Foreign Correspondents of the "Lord's Watch" kindly note the Telegraphic Address :—"OVERCOMER, 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.

Special Prayer.

Prayer for the destruction of the work of evil spirits, *i.e.*, evil spirit guidance, "leadings," "messages," texts from lying spirits, communion with and communications from evil spirits under the guise of the working of the Holy Spirit, and that all deceived children of God may be fully delivered from their power.

The Opium Traffic.

Mr. Broomhall writes:—"A strange thing has come about! Not only has China again appealed to us through Dr. Sun Yat Sen to more speedily stop the Opium Traffic, but the opium merchants themselves have now appealed to the Indian Government to stop further sales of opium for China that they may get rid of their accumulated stocks. So we now have the Chinese, the opium merchants and the Anti-Opium Societies all appealing for the stopping of the traffic.

"Surely this is a unique moment that should especially call forth the prayers of God's remembrancers. . . ."

PRAY that our Government may listen to the appeals for the immediate stopping of the Opium Traffic with China, instead of putting pressure upon the Chinese authorities to admit the opium now being blocked.

Also that the Indian Government may cease to derive a revenue through catering for the vices of the people of India by the sale of this and other drugs there.

Prayer for the following Conferences:—

Keswick Convention. July 21-27.
Llandrindod Wells, August 4-9. Porthcawl, Sept. 2-6.
Morge, Switzerland, Sept. 9-13.

☛ *All other Summer Conferences should be included with these in prayer that the Church of Christ may be prepared for the Lord's appearing.*

*The Holy Spirit and the Conscience.**

THE relation of the Holy Spirit to conscience in the believer may be summed up in the following points:

1. The voice of conscience is not silenced and superseded in him, but, on the contrary, is strengthened, made more authoritative, and meets with greater submission and obedience. It is not only conscience; it is God in conscience now.

2. Through the operation of the Holy Spirit there is a much better balance of judgment in conscience regarding all questions of duty. It is by conflicting influences within the soul that our minds are disturbed in judging what is right and what is wrong. By the curbing, lessening, and destroying of such influences, the sight of the truth becomes clear.

3. By the Holy Spirit new motives are brought into action, which not only take the side of conscience, but enter into it as part of its own action, and so marvellously modify as well as strengthen it. The conscience of the natural man knows nothing of the love of God as a personal possession or experience, and is intellectually aware of it only as something which he has always undervalued, rejected and treated with contempt. The conscience of the spiritual man is one which works in an atmosphere of God's love, seen in everything, and valued as His chief and most wonderful gift. It is as if the one said, "Dare to do this wrong thing!" and as if the other said, "Could you do such a thing, and sin against God?"

4. Through the operation of the Holy Spirit the work of conscience comes to be more positive than negative in its action. It would not be true to say that the conscience of the natural man is wholly negative. But it is largely so. And the farther a man falls under the power of sin, conscience probably becomes more and more negative in its utterances, as if the utmost to be hoped for were that wrong should not be done. In the contrary direction, as the man becomes "spiritual," and the Holy Spirit dominates him, the voice of conscience within passes over to the positive side. To him the law not only says, as before, "Thou shalt *not* sin," but it says, "Thou shalt love," and fear, and honour, and obey, and live to serve! The inspiring power is not for abstention only, but for service.

5. Through the operation of the Holy Spirit the conscience of a believer becomes much more sensitive and tender. Sensitive, because it is *hurt* by the thought of sin, as the body by the touch of pain or poison. And tender, because the attitude of the man towards God having become one of loving trust, the conscience moves in that new sphere, breathing its air, speaking its language, and living its life.

6. But, above all, though we must admit its rarity, as well as its preciousness, the relation of the Holy Spirit to conscience in the spiritual man is, or may be, that of what may be called *direct action*. God takes such personal possession of the man as to live in his conscience, and speak through it. The wonderful union described in such passages as 1 John iv. 16, "He that abideth in love *abideth in God*, and *God abideth in him*," implies that God's own voice is heard, and recognised, in the MAN'S conscience. That is what the Lord meant when He said (John vi. 38), "I am come down from heaven, not to do Mine own will, but the will of Him that sent Me." When God's will is in us, and done by us, as our own, then God is abiding in us and we in Him.

* From "After the Spirit," by Dr. Elder Cumming.

WHEN you get an intelligent conception of prayer as really being seated with Christ in the heavenly places, with a vision like that of Moses, with the fight going on with the multitudes below him—for Moses was undoubtedly the predominating factor in that fight—then you will see something of what prayer means. The question that arises about that "fight" is, "Could God have done without Moses?" There he was, the man with uplifted arms; and the enemies win when he fails to pray. Knowing, as we do, the relationship between God and Moses, you cannot imagine for a moment that he was a "passive" factor. Moses was the active intelligence that solved the whole fight. In the divine economy it seems always essential, for God has here and there all over the world those who interpret events for prayer. He will be "enquired of." We shall never be able to understand it fully this side of the glory. He Himself leads His people to pray, and to interpret events for understanding prayer.—J. C. Williams.

Christ, Spirit in Man

Helps for Teachers.

"Rightly dividing the Word of Truth."
2 Tim. ii. 15.

"His Spirit in the inward man."—*Eph. iii. 16.*

I. The human spirit in man. Job xxx. 8.
The human spirit is spoken of as distinct from soul and body.

II. The varied characteristics of the human spirit:
(*a*) Hasty of spirit, Prov. xiv. 29;
(*b*) Haughty spirit, Prov. xvi. 18;
(*c*) Proud in spirit, Ecc. vii. 8;
(*d*) Perverse spirit, Is. xix. 14;
(*e*) Spirit of heaviness, Is. lx. 3.

III. The spirit which has opened to God:
(*a*) "Saveth . . a contrite spirit," Ps. xxxiv. 18;
(*b*) "Sacrifices of God, a broken spirit," Ps, li. 17;
(*c*) "I dwell . . a contrite and humble spirit," Is. lvii. 15;
(*d*) "Blessed . . poor in spirit," Matt. v. 3.

IV. God offers to give a "new spirit," Ezek. xviii. 31:
(*a*) "A *new spirit* will I put within you," Ezek. xxxvi. 26:
(*b*) Man must pray, "Renew a right spirit . ." Ps. li. 10;
(*c*) *How the promise is fulfilled:*
"Except a man be *born* of the Spirit," John iii. 5.
". . born of the Spirit *is spirit*," John iii. 6.

V. The gift also of the Holy Spirit:
(*a*) "I will put My Spirit within you," Ezek. xxxvi. 27;
(*b*) "His Spirit in the inward man," Eph. iii. 16;
(*c*) "Spirit of Truth . . dwelleth with . . shall be in," John xiv. 17;
(*d*) "Receive the gift . ." Acts ii. 38;
(*e*) "Receive the promise . . through faith."

VI. The work of the Holy Spirit:
(1) To bring about union with Christ:
"Joined . . one spirit," 1 Cor. vi. 17;
(2) The spirit of sonship for prayer:
"Sent forth the Spirit of His Son into your hearts, crying, Abba Father," Gal. iv. 6.
(3) The Spirit of Christ imparted:
"The supply of the Spirit of Jesus Christ, Phil. i. 19;
(4) To give spirit of strength for conflict:
"Strengthened with might by His Spirit . ." Eph. iii. 16. See Eph. vi. 10;
"Waxed strong in spirit . ." Luke i. 80;
(5) The leading of those who are "sons":
"As many as are led by the Spirit . . these are sons," Rom. viii. 14:
i.e., led by the Spirit of God in their spirit, through the union of the man's spirit with Christ as one spirit.

VII. The characteristics of the Holy Spirit indwelling:
A spontaneous manifestation of "Fruit of the Spirit" out of the man's spirit through the personality of the "soul," *i.e.*, man himself, in mind, etc. See Gal. v. 22;
The "spirit of wisdom" in knowledge, Eph. i. 17;
The "spirit of meekness" with others, Gal. vi. 1;
(1) "After the spirit . . things of the Spirit," Rom. viii. 5;
(2) "By the spirit make to die doings of the body," Rom. viii. 13, m.;
(3) "The Spirit Himself beareth witness with our spirit," Rom. viii. 16.

VIII. The Holy Spirit and the mind:
"Be renewed in the *spirit* of your mind . ." Ephes. iv. 23.
The mind is to be renewed by the Holy Spirit in the human spirit, causing it to be filled with light, so that it becomes a spiritual mind, energized by the Spirit of God, instead of by the animating life of the lower plane of soul and body. Compare "carnal mind." Rom. viii. 7.

IX. The Holy Spirit and the body:
"Your body is a sanctuary of the Holy Spirit . . ." 1 Cor. vi. 19, m.
(1) The Spirit of the Father, indwelling, quickening the mortal body, Rom. viii, 11;
(2) The life also of Jesus . . manifested in our mortal flesh, 2 Cor. iv. 10, 11.
The "Spirit of Jesus" communicated by the Holy Spirit to the human spirit of the believer; the "Spirit of Him that raised Jesus from the dead," *i.e.*, the Spirit of the Father (Rom. viii. 11)—also indwelling the man's spirit (*We* will come . . . John xiv. 23) quickens his mortal body, communicating the life of Jesus to be manifested in his body. The Spirit of God does not actually dwell or reside in the body, but having His shrine in the *spirit*, the body is the outer court of that sanctuary, quickened by the residence of the Triune God (through "the Spirit" in the spirit).

X. The Spirit and the heart.
"The love of God is shed abroad in our hearts by the Holy Ghost," Rom. v. 5.
"That Christ may dwell in your hearts, Eph. iii. 17.

XI. The volition of the man continues to be the deciding factor.
(*a*) The spirit of man still distinct from the Holy Spirit.
Paul said, "I serve with my spirit," Rom. i. 9;
"The spirits of the prophets are subject to the prophets," 1 Cor. xiv. 32;
Paul "purposed in the spirit," Acts xix. 21.
(*b*) The man is to rule his spirit (see Prov. xvi. 32,. xxv. 28 m.) and choose whether he will co-operate in spirit with God or with Satan. See 2 Cor. xi. 4.
"Believe not every spirit," *i.e.*, other spirits come (1 John iv. 1).
The man must *prove* and know the Spirit of God, so as to receive Him, and co-work with Him.
(*c*) The man decides the attitude to the Holy Spirit, and can withdraw his spirit from fellowship with Him;
"*Grieve not* the Holy Spirit"—an act—Eph. iv. 30;
"*Quench not* the Spirit"—an act—1 Thess. v. 19.
(*d*) The man co-operates with God by his choice, and he can sink to a lower plane also according to his choice. See Gal. iii. 3.

SCRIPTURE invariably represents believers as receiving the Holy Spirit direct from heaven. He comes from God to each soul. He is not passed on from the Church. It was so in the afternoon of Pentecost: the promise was to "as many as the Lord our God shall call unto Him" (Acts ii. 39). It was so at Samaria, as yet He was FALLEN upon none of them" (Acts viii. 16); and at Cesarea, "while Peter yet spake these words, the Holy Ghost FELL on all them which heard the word" (Acts x. 44). The last case is emphasized by the language employed in the following chapter (xi. 15), "As I began to speak, the Holy Ghost fell on them, even as on us at the beginning." He did not come from man to man; He came from God to each. And this is no matter merely of creed or definition; it is a practical concern of much moment. No mistake could be more painful, or pernicious, than to seek for the gracious filling of the Holy Ghost at the hand of brother, or priest, or church. He is sent only by the Father, through the Son.—In "After the Spirit," by Dr. Elder Cumming.

"HE IS OUR PEACE, WHO MADE BOTH ONE . . . THAT HE MIGHT CREATE IN HIMSELF ONE NEW MAN . . AND MIGHT RECONCILE THEM BOTH . . . THROUGH THE CROSS . . ." Eph. ii. 14-16.

Mk. 16:9-20
Mark 16:9-20

Light on the Word.

Concerning Mark xvi. 9-20.

The following is part of the answer given by Rev. J. Hudson Ballard to a correspondent in the Christian Alliance paper, New York, asking for light upon the verses in the Gospel of Mark.

IN external evidence the first point is the testimony of the Fathers. Here the weightiest name against Mark's authorship of the disputed passage is Eusebius, the great Palestinian critic of the 4th century. He is also the EARLIEST witness against the verses. Eusebius states substantially that some manuscripts contained the passage in dispute and some omitted it, but that the more numerous and best manuscripts omitted it. While not a few Fathers questioned this, yet the influence of Eusebius was so commanding that many contemporaneous and succeeding Fathers accepted his statement. Indeed the late Dean Burgon, of England, in his treatise on "The Last Twelve Verses," points out a remarkable fact, namely, that after the time of Eusebius there is not one independent witness against the verses, the testimony of all being traceable to Eusebius. . .

On the other hand, before the time of Eusebius, as early as Irenæus of the 2nd century, the witness of the Fathers is uniformly in favour of the verses—among the great names being Justin Martyr, Hippolytus, Chrysostom, Jerome, Ambrose, Augustine, and Victor of Antioch. This is a remarkable fact.

The second point in external evidence is the testimony of the manuscripts. It is true that the Sinaitic and Vatican, the two oldest and best manuscripts, together with many other MSS. and versions, omit the disputed passage. On the other hand, however, many old and authoritative MSS. and versions contain it. But as to the omission of the verses in the Sinaitic and Vatican MSS. Dr. George Salmon, of Dublin University (the competent and conservative critic above quoted) gives this explanation: In the opinion of Canon Cook these two were among the 50 MSS. of the New Testament, which Constantine commissioned Eusebius to prepare for his new capital. They were thus prepared under his supervision and reflected his views. This would go far to explain the omission of the passage in dispute in both the Sinaitic and Vatican MSS., these verses as we have seen having been objectionable to Eusebius.

But it is possible to go a step or two farther. Count Tischendorf, who discovered the Sinaitic MSS., noticed that in both the Sinaitic and Vatican MSS. the Gospel of Mark is transcribed by the same hand, a fact pointing to an earlier MS. as the common source of both MSS. Furthermore, expert textual criticism has detected about the closing chapter of Mark in both the Sinaitic and Vatican MSS. the same peculiarities in the way of spaces and embellishments, indicating if not proving that the common parent copy from which both MSS. were taken MUST HAVE CONTAINED THE VERSES. The evidence for this point is too intricate to be presented here, but it can be found in Salmon's "Introduction to the New Testament," and is convincing. Thus we see that the external evidence against the closing verses of Mark, is, on good authority, quite directly traceable to Eusebius, who to-day would probably be classed as a HIGHER CRITIC.

Spiritual Perplexities

Spiritual Perplexities (ii.)

Gleanings from Conference Hours at Matlock, conducted by the Editor.

Q. I SUPPOSE ONE WAY OF GIVING THE ENEMY NO ADVANTAGE, IS TO AVOID PHRASEOLOGY?

Ans. It is important that those who are proving the power of taking victory over sin and Satan, in the Name of Christ, should use right language. You must not forget that you are actually attacking the kingdom of Satan, and rousing his antagonism to you. Do not forget that he is able to fill the air with his exaggerations, and is clever at raising "dust storms" on the slightest chance he can get.

He never magnifies to people what is said about Christ. You may preach Christ in ninety-nine parts of your speaking, but if you say only one part about the devil, he will inflame some mind, to think and say that you preached "all about the devil." He will pick out the little you said, and exaggerate it, and make it into a scare and a flare. The Adversary is a good "roarer," and you need not be disturbed by his roars, except to *deal with them by prayer*. Nevertheless take heed to give him as little opportunity as possible, by being careful in your use of words, and also not to use particular words so constantly as to make them prominent as phraseology. In doing so, without any intention, a believer may become overbalanced. Ordinary Christians have not been taught to weigh their words, and to choose them carefully to express their meanings: yet in this conflict with Satan it is most necessary to do so.

Q. WHAT ABOUT THE WORDS SPOKEN BY THE LORD, "THE SPIRITS ARE SUBJECT UNTO YOU."

Ans. I know a gentleman who told me that he undertook to expose spiritualism. He went thoroughly into the subject, and on the public platform exposed it to such an extent, that the spiritualists had to close their work in that district. But he told me he had had to give up this aggressive work, "Because they pester me so!" I said: "They?" "Yes, '*they*' pester me so—the powers of darkness!" "Yes," I said, "but 'they' are CONQUERED BY CHRIST. Do you mean to tell me that you went into this thing without knowing Romans vi. and the victory of the Cross?" "Yes, and it nearly killed

me, and I cannot do any more of it." "Then you went into it with the weapons of the natural man, and what you need to learn is Romans vi., and the victory of Christ over Satan. Then clothed in the armour of light, plunge your hands down into the pit, and snatch souls out, without any fear."

I asked this gentleman what drew him to attack the foe, and he said it began like this: When I went to bed one night, there were raps on the wall. I answered these raps, saying "What have you to say?" Then they came every night, and at last I said aloud, "I am quite tired of you, there is no object in your 'raps'; I command you not to come again, and 'they' did not come again!"

Now, apart from the spiritual armour and the knowledge of the Calvary victory, surely every human being has a right to shut himself to the powers of darkness, *if he chooses*, because he has the right of freedom and choice. They are wicked spirits, and they have no right to you *against your will*. Surely if a man was able to say to the lying spirits of Satan: "I *command* you not to come again," and they did not; then every child of God is within his right in saying to evil spirits: "I close myself to you, and I command you in the Name of Jesus to leave me." Moreover, if these dregs of the spirit world *obey* that "command," they are "subject" to the believer who bids them go.

The Word of Testimony.

Rev. xii. 11.

From our Correspondents.

An earnest Christian worker was telling me the other day, of an experience she passed through at a friend's house. She went to stay with this lady friend and was given a bedroom which, unknown to her, had been occupied a short time previously by a spiritualist.

In the night she was awakened by certain clear, distinct *raps* over her bed. She thought at first it was the wind outside, and ignored them, but these *raps* continued and increased, coming from various parts of the room. Then she heard, what sounded to her like the rustle of a silk dress moving about.

She knew something of the working of evil spirits, so said audibly: "All that is of the devil in this I resist, in the Name of Jesus." Instantly the *raps* ceased. The same thing occurred a few days later. when she repeated the challenge, and they stopped once more.

This she had to do several nights running, and obtained victory in the same way. Now, she says, she is never troubled with "raps." She ascertained the next morning that a lady spiritualist *had* slept in that same bedroom.

An Evangelist.

The truths which are taught in the pages of the *Overcomer* are no doubt dispensational, as the Word of God clearly warns us of the "Later days," when men will not endure sound doctrine. . .

There is now just gone seven years since I laid my all upon the altar, and oh, to think upon it, that it is only since this year 1912 has dawned, that I am only awakening to the fact that I have been deceived by a most subtle counterfeit of the Holy Spirit. Led, controlled, driven, moved, all these seven years. I could not write what has taken place in my life, and also in the lives of others. However, I did it all believing I was led of the Spirit of God. I quite endorse all that is written in the *Overcomer* regarding evil spirits. I could write at great length on this subject, just because *I know* somewhat of *that way*. Oh! the sadness of deception! Oh! the innocence of the victims against the cruel, wicked, hellish leadings of the enemy! I am happy once again, Praise God! I just fear the word "led" now, since I have been deceived. Ah! how softly we tread! . . .

One who has been deceived.

I want to express how greatly I have been helped, and indirectly encouraged by the fact that all your statements or conclusions as to the varied working of Satan and his demons, have accorded with my own scrutiny; hence I feel confirmed as to my guidance by the Holy Spirit on this line.

My observations have covered more than FIFTY YEARS of public service—thirty-five being in the ministry, in various lines, *e.g.*, in co-operation with Evangelists Moody, Varley, etc.—attending all sorts of Conferences, Revival Meetings, etc. These showed Satan in his rôle as an angel of light; counterfeiting conversions of the unsaved, and giving professors a spurious "uplift," and causing schism, heresy, sectarian jealousy, etc., etc., among Christians.

But in over thirty years of regular visitation and work in all kinds of prisons, in the chief cities of the United States and Canada, Satan's work as a roaring lion has been met in every prison, causing insanity, suicide, fits, and other evils. God graciously gave me the power of discerning of spirits, and never failed in answering prayer for casting them out. . .

The battle grows hotter daily in hand to hand conflict with the adversary. The darkness thickens *before the dawn*. I cannot close without re-affirming MY CONVICTION THAT GOD HAS SPECIALLY RAISED UP THE "OVERCOMER" AS A WATCHMAN, TO GIVE THE SIGNAL OF THE HOUR, AND WARNING (Isa. xxi. 11).

A Minister in the United States.

SATAN shows his subtlety in the choice of instruments he uses to carry on his designs. The persons he aims at are chiefly of three sorts: First, he makes choice of persons of place and power; second, he employs persons of parts and policy; third, he makes choice of such as have a great name for holiness.—William Gurnall.

THE message of the Cross arouses the resistance of the "flesh," because the Cross deals with the flesh (Gal. v. 24). But the message about victory over Satan AROUSES THE ANTAGONISM OF THE DEVIL. *The "Cross" touches the man himself; victory over Satan touches the devil himself. It then seems true, that the enemy seems to spring into life before you, as you press on. But in the teeth of an opened hell it can be* VICTORY EVERY STEP OF THE WAY, *as the believer, in the power of the Holy Ghost, trusts in the Risen Lord and the power of His Blood, and gives the "word of his testimony."*

France, Need of

France and its Need.

Pastor H. Johnson and his Work.

OUR widening circle of new readers may often have wondered why the paragraph on "Mr. H. Johnson's work in France" has appeared month by month in our pages, when we do not give reports, or appeal for funds for other Missions in the Foreign Mission Field.

And thereby hangs a tale, which we think it is time to make clear in the present stage of its development.

It was in 1908 that Mr. and Mrs. Johnson, of Leicester, went forth to France, under deep conviction that God called them to witness for Him in our nearest Mission Field. Through a great fight of affliction these devoted workers held their ground, until God made their way clear. At a meeting in Eccleston Hall, London, in July, 1909, the matter was laid before the friends assembled, and it was decided to strengthen the hands of these workers in their service for God in France.

A new edition of the Word of the Cross Booklet in French was provided by a lady, together with a scroll and apparatus for use as opportunities occurred. Two corresponding secretaries came forward to act as the link in England, and Rev. W. Y. Fullerton—now Home Secretary of the Baptist Missionary Society, London, and Mr. Johnson's old pastor in Leicester—agreed to act as referee with Mrs. Penn-Lewis.

The hand of the Lord in this step was quickly confirmed, for in October of that same year, Mr. Johnson was given the pastorate of the small English Church in Asnières, a suburb of Paris, and was also appointed on the staff of the Paris City Mission; both these appointments of small financial value, but giving him a base for wide service in fulfilling the burden upon his heart.

Since this nearly three years have passed, during which time Mr. Johnson has issued another edition of 100,000 French Bible Booklets, and done effective evangelistic work in various ways; whilst the Lord has moved His stewards to supply the additional funds for his support; some £50 yearly being required.

"Le Vainqueur."

Meanwhile in September, 1911, Mr. Johnson, on his own responsibility, issued an eight page translation of the *Overcomer*, under the title of *Le Vainqueur*, and commenced, in conference with Mr. J. C. Williams, a "Lord's Watch"—La Tour de Sentinelle—for the service of the Lord's people in French speaking countries, feeling their need of co-operation in prayer. The Lord's hand had again been manifested in this, for Mr. Johnson has been enabled to issue six numbers of *Le Vainqueur* through the gifts sent in answer to prayer.

The response to the paper from Pastors and workers in France, Belgium and Switzerland has been so marked, and the work connected with its issue become so taxing, that it has now necessitated a review of the situation, and decisions come to concerning its future issue.

With a view to this, Mr. Johnson was invited to the Matlock Conference, and some hours were spent in consultation with him over the practical situation. We are now satisfied that the hand of the Lord is in the issue of *Le Vainqueur*, and we have decided to recognize it as the French issue of the English *Overcomer*, counting upon our readers, who value the message in our pages, to strengthen our hands for its widest FREE CIRCULATION TO PASTORS AND WORKERS IN FRENCH-SPEAKING COUNTRIES on the Continent, as a definite aggressive work in those countries, in connection with the *Overcomer*.

Donations for the "Free distribution of *Le Vainqueur* to French Pastors and Workers" will now be acknowledged in the *Overcomer*, side by side with the gifts for the free distribution of the English paper among ministers, and missionaries in the foreign field.

With great regret the two corresponding secretaries of the French work have had to give up their work at this juncture, through changes in personal affairs, and Miss Cope, late of Tamworth, has undertaken to continue to receive the gifts of the Lord's stewards, for Mr. Johnson's personal needs as heretofore. These should be sent to her at

36 RECTORY ROAD, SUTTON COLDFIELD.

Donations for *Le Vainqueur* may be sent to Miss Cope, or to the Editor.

Correspondence may also be directed to Pastor Johnson, 51 Rue Chanzy, Asnières, Seine, France.

Received for Mr. Johnson's work in France.

From June 10th, 1912, to July 10th, 1912.

Per Miss Waters—(23) 18/3 (*Le Vainqueur*). Total 18/3.
Per Miss Cope—(24) £1 (Personal). Total £1.
Full Total £1 18s. 3d.

The Lord's stewards who desire to share in this work in France may send to the Corresponding Secretary, Miss Cope, 36 Rectory Road, Sutton Coldfield. (Please mark envelope France.)

The Editor's Letter Box.

Communications acknowledged from L.H.Y.; E.L.B.; T.S. (Ireland); E.M.; A.V.S.; E.B.; A.W.M.: C.M.B.; F.A.B.; A.R.H.; T.W.S.; A.J.H.B.; C.C.; E.R B.; L.M.C.; J.C.; M.J.B.; M.B.; L.W.; B.H.; A.S D.; A.C.B.; M.M.C.; A.C.; A.F.; M.G.; G.H.D.; W.H. de H.; A.M.; F.S. (Hastings); E.L.H.; A.B. de R.; L.M.; E.H.O. (India); F.A.B. (U.S.A.); A.T. (Scotland).

☞ **Letters requiring a personal answer should—when convenient—have stamped envelope enclosed for reply. Will correspondents please say if a personal answer is specially required, otherwise the Editor will understand that acknowledgment through the *Overcomer* is sufficient.**

Cross, Severing Power

Col. 2:11-12

THE OVERCOMER.

FIDEI COTICULA CRUX.

(The Cross is the touchstone of faith.)

No. 45. SEPTEMBER, 1912.

The Cross as a Severing Power.

"In whom ye were also circumcised with a circumcision not made with hands, in the putting off the body of flesh . . . having been buried with Him."—Col. ii. 11-12.

HERE we have the application to the sinner of the power of the Cross, in a circumcision not made with hands. In the Jewish rite of circumcision a knife must be taken by human hands to cut off part of the flesh, as a token of putting off the whole; but here the Apostle speaks of just as real a circumcision, carried out by no human hands, but by the Holy Spirit; and a cutting off, not of part of the flesh, but the whole. Even as Conybeare says: "Off-casting of the whole body of the flesh."

And what knife does the Eternal Spirit use, but the knife of the "Word of the Cross?" How can the whole body of the flesh be cast off, but by the application to the believer of the Word, speaking of the death of the Son of God, who carried the sinner to His Cross in His own Person? The casting off, or putting off of the old creation, must be on the sinner's part the act of the will, as he is shown by the Holy Spirit that message of Calvary which declares that "our old man was crucified with Him that . . henceforth we should not serve sin. . ." (Rom. vi. 6).

The Spirit of God wields the Cross therefore as a knife-power to circumcise the believer; or, in other words, to cut off from him the life of the flesh, as he casts off by the choice of his will, not a part, but the whole.

But we must know that the experimental circumcision by the Spirit, and the casting off by the volition of the believer, follows the apprehension of the fact of death and burial with Christ. "Having been buried with Him in baptism, wherein ye were also raised with Him," writes the Apostle; adding, "through faith in the working of God" (Col. ii. 12).

The true significance of the spiritual fact behind the outward and visible sign, must ever be kept to the fore, for these spiritual verities are to be actually experienced by us. Every word in the Scriptures expresses the divine fact behind it, and every type, or outward sign, or figure stands for a spiritual reality. The meaning of baptism is DEATH, whatever form the outward sign may take. The outward sign is nothing apart from its expressing in the believer the spiritual fact accomplished. This is surely true to-day of the Christian rite of baptism, as of the Jewish rite of circumcision, as Paul said "Neither is circumcision anything nor uncircumcision, but a new creation" (Gal. vi. 15). The outward rite is nothing, even though ordained by Christ—(Was not circumcision also ordained by God?) unless the spiritual fact lies behind it in the will and purpose of the believer. The rite of baptism is a witness to a spiritual fact, a fact that only through death, the death of the old creation, does a sinner enter the kingdom of Christ. Hence the Lord said, "Except ye be born of water (*i.e.* death) and of the Spirit (*i.e.* life imparted) he cannot enter the kingdom." Faith in the working of God that the believer is buried with Him, having died with Him on the Cross (Col. iii. 3), and therefore is joined to the Risen Lord in life, must precede the casting off of the whole body of the flesh, in a definite act, borne witness to by the divine Spirit circumcising or applying the separation of death; cutting off the believer in truth from the life after the flesh, so that he may truly walk according to God in the spirit.

What the true circumcision means in experience, and how far and deep the cutting off from the first Adam life is to go, is seen in Paul's personal testimony to the Philippians, "We are the circumcision, who worship by the Spirit of God, and glory in Christ Jesus, and have no confidence in the flesh" (Phil. iii. 3). Trace the knife work in Paul's life: cut off from any reliance upon (1) outward rites; (2) human dignity of birth; (3) reliance upon outward moral righteousness; (4) reliance upon religious zeal. All the things that count for gain to the first Adam life cut off by death with Christ, and counted "refuse" in the light of God.

Let us mark here that it means more than being cut off from what is accounted *sin*, or even selfishness, or the self-centred life; but from the highest ideals of the Adam life; from what the world calls "good." It means really a new birth into a new world, and a new sphere with new ideals and new standards. It means what the separation involved in physical death conveys to

us. It means by the death of the Cross, passing from the first Adam sphere of life, into a new life and world altogether.

This circumcision comes about without hands, either ours, or those of another creature; but by the hands of the Holy Spirit, separating, detaching, cutting off by the knife-power of the Cross all who really accept that Cross; and in an entire choice of the will casting off the whole body of the flesh, with determinate purpose to walk after the Spirit "joined to the Lord," one Spirit.

But how long does this take to be experimentally known? asks the believer. None can know this for each one, but the Holy Spirit. It is sufficient for us to understand that in the Cross is the severing power to cut us off from earth more and more each day. As we by faith account the whole body of the flesh, *i.e.* ourselves in toto on the Cross in the Person of Christ, and by faith in the corresponding working of God, trust the Spirit of God to daily and hourly circumcise, or cut off from us all that is of the flesh, as the light is given.

This is the actual meaning of Paul's words to the Colossians, "Put to death your members which are upon the earth." Because they had "died" (v. 3) and their life was hid "with Christ in God," they were cut off by Christ's death, and now the circumcising power of that death must be applied and exercised in experience, to sever them from the life of the flesh, manifested in and through their members.

Jericho!

Numbers xiii. 30-33. Joshua xiv. 7-15.

FIERCE and strong the opposing powers,
Great and high the city walls;
Only trusting ones can follow
Wheresoe'er Jehovah calls;
Only those who know their Leader,
Cry "Each foe before Him falls!"

Looking at the walls and giants,
Looking back and looking in,
Israel's princes, doubting, fearing,
Never shall the victory win;
Princes, people, murmuring, learn
That unbelief is deadly sin.

Forty years of weary wandering,
And the hosts of Israel stand,
Once again upon the border
Of that glorious, promised land;
Shall we find among its warriors
Any of that ancient band?

Yes, we see but two conspicuous
For their courage, faith and power—
One a leader, each a warrior,
Pressing on in danger's hour;
On, though giant foes oppose them,
On, though high and strong walls tower.

He who leads has seen his Leader,
Sword in hand to banish fear—
Awe-inspiring, self-destroying,
Joshua learns "his Lord is here;"
His alone the power for conflict,
His the victory now so near.

Caleb, too, has wholly followed,
Learning how to trust and wait,
He shall find that "God is faithful,"
And can never be too late:
See the longed for goal before him,
And with joy his heart elate.

He is ready still to follow,
Knowing nought of doubts and fears,
He who trusted for God's promise,
Waited over forty years,
Sees at last the promised Hebron!
Oh! how glorious it appears!

Who are giants, what are mountains
To oppose My power divine?
Lord, I claim the promised portion,
Hebron—fellowship—is mine;
Thou art with me, and the glory
Shall be ever, only Thine!

Have we learned to trust and follow
Him, whose way must be the best?
Realizing love's ambition
To fulfil each high behest?
Wholly following our Leader
Into victory and rest?

Laying down the weights that hinder—
Dead to "much admired" sin,
Hastening *now* to do His bidding.
Pressing on the prize to win?
He will open doors of service—
Shall we *trust and enter in?*

A.W.

Christ has the Power!

"BEHOLD I give you authority to tread on serpents and scorpions and over all the power of the enemy," was the Master's word to the seventy disciples, and through them to all His believing servants who will take Him at His word, and use His authority for His work. This is very different from the old reading, "Behold I give you power." He does not give us power. We are still as weak as ever. HE HAS THE POWER, and it is He that continues to exercise it, but He gives us "authority" to claim the exercise of His power, and as we do this in our helplessness, His strength is made perfect in our weakness. We have the faith and He has the power, and, as we go forth in His name and claim His mighty working, the paradox becomes true, "He giveth power to the faint, and to them that have no might He increaseth strength." Let us not be afraid, therefore, in the face of the most formidable foes, and with the sense of our absolute insufficiency, to venture on His almightiness, to lift up our banners in His name, and to expect His victorious interposition in our behalf.

From Editorial, "Christian Alliance Weekly," New York.

Name, for His

Luke 10:17-20

"In His Name"—the Worker's Power.

By the Editor.

The following three brief articles were printed in the "Christian," in the year 1909. We give them here as bearing upon the present need of the servants of God.

I. THE WORKER'S EQUIPMENT.

"When the seventy returned, they exclaimed, joyfully, 'Master, even the demons submit to us when we utter your Name.' He replied . . . 'See, I have given you power to tread serpents and scorpions under foot, and to trample on all the power of the enemy . . . rejoice not at this that the spirits submit to you; but rejoice that your names are registered in Heaven'" (Luke x. 17-20, *Weymouth*).

THESE striking words were spoken by the Master, not to the twelve apostles, as indicating their future apostolic authority, but to the *seventy* sent out by Him as forerunners before His face, into every place "whither He himself was about to come." These sent ones had gone forth at His command, and it was with joy that they discovered that the One who had sent them had absolute mastery over the unseen forces of evil, so that as soon as they even uttered His Name, the demons submitted to them. "See," said the Lord, as they told Him this, "I have given you power," even "over all the power of the enemy"; and "nothing shall in any wise hurt you."

Who was the One who spoke the words? Had He this "authority" over the unseen hosts of evil to transmit to those sent forth by Him? That He exercised it Himself is unmistakably set forth in the Gospels, for "unclean spirits whensoever they beheld Him, fell down before Him and cried, saying, 'Thou art the Son of God'" (Mark iii. 11); and it is said that as He went throughout all Galilee, it was "*preaching and casting out demons*" (Mark i. 39), and when He appointed the twelve it was "that He might send them forth to preach, and to have authority to cast out demons" (Mark iii. 14, 15).

According to these words "preaching" and "casting out demons" seemed to sum up His own work, and that of the twelve apostles, and the seventy also, when He was on earth. Did it mean then that "demon-possession" was so prevalent at that time that there were multitudes so possessed! It seems more possible that the evil spirits which were dormant in great numbers of people, *simply sprang into activity*, and hence *visible* existence, as the Christ moved about, and His disciples went forth in His Name. Specific abnormal cases there were, such as the man with the legion, and the boy at the foot of the mount; but reading the Gospels carefully it can be seen that there were *multitudes under the dominion of evil spirits*, and the chief work wherever the Master or His disciples went was "preaching" *and* "casting out demons"!

Was the time worse, then, than the twentieth century? Were these people in the darkness of heathenism? Did they worship idols? No. They were people who had the "oracles of God." They were the one nation in the whole world with light from God, and with a code of moral law unsurpassed by any civilized nation on earth to this day. Yet—when the Son of God became incarnate, His chief work was (1) to preach, and (2) to cast out demons—not from heathen, and worshippers of wood and stone, but from people who were God's own chosen people, having the light of God's own moral law, and a sanctuary, and a service of worship ordained by Him.

This again seems to be the needed work of the Church of Christ in these closing days of the age; even in "civilized" lands where they have the light of the Gospel, in addition to the oracles of God which the Jewish nation had in Palestine in the days of the Lord. To "preach" and to "cast out demons" is needed now even as then; and as the Church moves forward to maturity of life in Christ, it will be increasingly evident, that evil spirits, dormant in thousands, are springing into activity, and visible existence, so that many are compelled to acknowledge their power to hold even Christians in bonds.

But the One who had authority then has the same authority now, for He said on the eve of His ascension: "All authority hath been given unto Me in heaven and on earth. Go ye therefore . . and lo, I am with you always, even unto the consummation of the age . ." (Matt. xxviii. 18-20, R.V. m.).

II. THE WORKER'S AUTHORITY.

"Authority" through the Name of the One who has all authority in heaven and upon earth is for every servant of God, and authority in three spheres of service seems clearly set forth in the Scriptures, *i.e.*,

Authority in prayer (Matt. xxviii. 19, 20).

"If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of My Father which is in heaven. For where two or three are gathered together IN MY NAME there am I in the midst of them."

"Whatsoever ye shall ask IN MY NAME that will I do . . ask Me anything IN MY NAME, that will I do" (John xiv. 13, 14).

It seems clear also from other words spoken by the Lord that the authority of prayer "in His Name" was connected with the coming of

the Holy Ghost at Pentecost. He spoke again and again of "That Day" and all that it would mean to them. "In that Day," He said, "ye shall ask Me no questions" (John xvi. 23, R.V. m.) for they would understand in experience what He was now telling them. The Holy Spirit would so reveal to them their union with the Son, that one with Him (John xiv. 20; John xv. 7-16) prayer would be to the Father in His Name, and be the same as Christ Himself asking, and God Himself giving in response to the "Name" of His Son.

When the Holy Ghost had come, "In that Day" (*a*) *they would ask* "*In the Name.*" "In that day ye shall ask in My Name" (John xvi. 26). (*b*) *They would ask of the Father* in the Name—"Verily, verily I say unto you, If ye shall ask anything of the Father, He will give it you in My Name" (John xvi. 23).

"Hitherto have ye *asked nothing in My Name*," the Lord adds, showing that this "asking the Father" in the "Name" of the Son—because united to Him in one life—depended upon the work of the Holy Ghost in them and through them, when He would come at Pentecost. Until then—when the Calvary scene would be over, and the work of redemption accomplished; when the Resurrection triumph over sin and Satan had come to pass—they could not know the authority of prayer to the Father "in the Name."

If we briefly glance at these same disciples after the day had fully come, we shall quickly see the fulfilment of the Master's words. The most concrete example will be found in Acts iv. 29-31, when the assembled company prayed to the Father asking that "signs and wonders may be done THROUGH THE NAME of Thy Holy Servant, Jesus," and the response from God was immediate and clear: By the Spirit of Jesus in them they had asked "In the Name" of the Father, and the Father had glorified the Son. They had *authority through the Name.*

Authority over the forces of evil (Luke x. 17). —"Lord, even the demons are subject unto us IN THY NAME" (R.V., m.), said the seventy, and this authority was not withdrawn when the Lord ascended to heaven, but confirmed as possible to all who believe by some of the last words of the Risen Lord, for He said, "Making use of My authority they shall expel demons" (Mark xvi. 17, *Weymouth*). This again was proved as true for the Church of Christ, when, after Pentecost, Philip, "the evangelist," went down to Samaria, and, whilst he was *proclaiming* Christ, "with a cry, foul spirits came out of many" (Acts viii. 4-8, *Weymouth*), showing that the authority of the ascended Lord was as truly behind the proclamation of His Name as in the days when He walked the earth.

Again, in the history of Paul—not one of the "Twelve" who had personally known and heard the Lord's commission of authority, save as the Risen One who met him on the way to Damascus—we have a specific instance of the authority of the Name in the story of the girl possessed by A SPIRIT OF DIVINATION—just what *spiritualism* to-day means in its actual truth. This lying spirit, crying aloud the *truth* in every word it spoke, could not deceive the Apostle, who, speaking direct to the spirit, said, "I command you IN THE NAME of Jesus Christ to come out of her" (Acts xvi. 16-18, *Weymouth*) and at once it had to submit and obey.

This authority is the need of the Church of Christ to-day, and it is possible only as the outcome of authority in prayer. The power of the NAME must be proved on high ere the believer dares to wield it over the dark denizens of the pit. Then, as the outcome of knowledge of authority in both these spheres, with God in prayer, and over the unseen forces of evil in the air, comes—

Authority in preaching to men (Acts x. 43). "Through His NAME every one that believeth on [into] Him shall receive remission of sins." It was the authority of the NAME, and the Living One behind the NAME, that made the proclamation of remission of sins through Him to carry power to all who heard. In the house of Cornelius "the Holy Spirit fell on all who were listening to the message," bearing witness to the proclamation in the Name.

"Authority!" This is a deep need for the Church at this time. "He spake as One having authority, and not as the scribes" (Mark i. 22). "Opinions!" Nay, *men* have "opinions," "views," "theories"! But an ambassador with a message has *authority*—the authority of the unseen but Living Lord who stands behind His Name.

III.—THE SECRET OF HIS NAME.

What "the Name" meant to the Church at Pentecost is clearly visible in the record of the Acts of the Apostles. The Lord had said to them, as almost His last words ere passing from their view into the heavens; "It is written, that the Christ should suffer, and rise again from the dead the third day: and that repentance and remission of sins should be preached IN HIS NAME unto all the nations (Luke xxiv. 47, R.V.) —showing Calvary, resurrection, repentance, remission—all linked and bound up in the preaching in His Name.

Peter, on the Day of Pentecost, in his first words to men under conviction of sin, said: "Repent ye, and be baptized every one of you IN THE NAME, &c. (Acts ii. 38). To the lame man at the Temple gate he said: "IN THE NAME of Jesus Christ of Nazareth, walk" (Acts iii. 6). The power of the Name he emphasized again to

the crowd who ran together to see the miracle, for he said it was "faith in His Name" (*v.* 16) which had brought about this mighty work. "In the Name" of Him "whom ye crucified" but "whom God raised" (he told the high priest) did the man stand before them whole! (1) "Crucified," (2) "raised" (3) "the Name"; here it is, again—Calvary and Resurrection, linked with the power of the Name. The battle raged around the Name. "Speak no more in this Name," said the council, but in vain. The faith of the Church in the "all power" of the living Lord at the back of His Name, grew, so that, WITH PREVAILING FAITH, THEY PLEADED in the face of the opposition of the rulers of this world, that "signs and wonders" might be done "through the Name" of Jesus (Acts iv. 30).

"We straitly charged you not to teach in this Name," said the high priest; and "they beat them, and charged them not to speak in the Name of Jesus," but they only rejoiced that they had been "deemed worthy to suffer disgrace on behalf of the Name" (Acts v. 28, 42, *Weymouth*). The first stripes had fallen upon martyr-souls ready to suffer for the Name: for the Name stood for the Person behind it—the risen, ascended Lord.

Again, as we trace on in the Acts, we find Philip "preaching good tidings concerning the Kingdom" and the all-powerful Name (Acts viii. 12), and gladly all who believed were "baptized into the Name" (v. 16). We find Saul the persecutor changed into Paul the disciple, and the Lord saying of him that he was chosen to bear the Name before the Gentiles, and even kings, and to suffer for the Name (Acts ix. 15); we soon read of him "preaching boldly in the Name (v. 29), and, later on, commanding the spirit of divination to come out of a medium "in the Name of Jesus Christ" (Acts xvi. 18).

All this, and much more, shows how the early Church wielded the Name in authority—(1) in prayer to God, (2) over Satan's power, and (3) in preaching the Gospel of the Cross.

But *what is the reason* of the power of the Name? Why should it be so mighty in (1) heaven—*i.e.*, in prayer; (2) over hell—*i.e.*, over the power of Satan; (3) over men—*i.e.*, in proclamation of the Message? The Apostle lifts the veil in his Letter to the Philippians, where he says that the Father gave the Son this all-prevailing Name on the ground of Calvary!

"BECOMING OBEDIENT UNTO DEATH, YEA, THE DEATH OF THE CROSS . . . GOD HIGHLY EXALTED HIM, AND GAVE UNTO HIM THE NAME WHICH IS ABOVE EVERY NAME; THAT IN THE NAME OF JESUS EVERY KNEE SHOULD BOW."

Then comes again the threefold power of the Name in (1) heaven, (2) on earth, and (3) the world below (see Phil. iii. 10, R.V., m.)

The Name therefore represents, not only the living Lord on the throne, but Calvary—in His victory over sin and over Satan. It was because He was obedient unto death—even the death of the Cross—carrying through to the bitter end the only way of victory for fallen man over sin and Satan that God gave Him the Name.

Jehovah-Jesus He was named at His birth as potential Saviour-Victor, but He had to carry it through in stern reality. He had to reach the end of the death on the Cross ere the birth-name could become surcharged with all the force and power of His finished work, and God gave Him the NAME which eventually shall conquer all and in the fulness of time "every tongue confess that Jesus Christ is LORD, to the glory of God the Father."

Conquering and to Conquer.

RIDE on triumphant—
Ride on O Lord,
God Omnicient—
Incarnate Word.
Ride on in Majesty,
O'er hosts of sin,
Ride on to victory—
Without, within.

Thee would we follow
Blest Lamb of God,
Follow wherever
Thy feet have trod.
Through much tribulation,
Sorrow or pain,
Misunderstanding,
Through loss or gain.

Ride on triumphant—
Get praise to Thee,
God Omnipresent,
Blest Deity.
Ride on, Victorious,
Conquer the foe,
Satan's foundations,
Now overthrow.

Ride on, we follow,
On to the Throne,
Seated beside Thee,
Are all Thine own.
Blest Lamb of Calvary.
Thy Throne shall stand,
Thy Cross shall conquer,
In every land.

Ride on, King Jesus—
Incarnate Word,
Thou Man of Sorrows—
High Priest and Lord.
Great Overcomer,
Thou Lord of Love,
Draw us all to Thee,
Seated above.

M. Warburton Booth.

"*THE victory over death and hell,*
Thou, Lord, for me didst win;
And Thou hast nailed upon Thy Cross,
All, all my sin." *Tersteegen.*

Satanic System

Voices from other Lands.

*The Satanic System.**

Lewis Sperry Chafer.

AS it has pleased Satan to hide himself and all his projects from the unbelieving world, that which God has revealed in all faithfulness will be received only by those who have unquestioning confidence in His word. According to Scripture, the relation of the unbelieving to Satan is far more vital than a mere pleasure-seeking allegiance. On two occasions Jesus spoke of the unsaved as the "children of Satan" (Matt. xiii. 38; John viii. 44), and Paul so addressed Elymas, the sorcerer, according to Acts xiii. 10. The same class is also twice called the "children of disobedience" (Eph. ii. 2; Col. iii. 6), and once it is called the "children of wrath" (Eph. ii. 3). . . .

Again, Satan *is revealed as directing and empowering the children of disobedience*: "And you hath He quickened, who were dead in trespasses and sins; wherein in times past ye walked according to the course of this age, according to the prince of the power of the air, the spirit that now '*worketh*' in the children of disobedience (Eph. ii. 1). The real force of this passage also, is dependent upon the meaning of one word; the word '*worketh*' being the same as is used in Phil. ii. 13, where God is said to impart His wisdom and strength to the believer: . . .

It may then be concluded from the testimony of Scripture that Satan imparts his wisdom and strength to the unbelieving in the same manner as the power of God is imparted to the believer by the Holy Spirit. There is, however, no revelation as to the comparative degree of strength imparted to each. It should be further noted in this connection that this impartation of energizing power from Satan is the common condition of those who are yet unsaved, and are therefore, still in the "power of darkness." The relation between the unregenerate and Satan is still more vital, according to the original from which 1 John v. 19 is translated. The R.V. renders it, with marginal note, as follows: "We know that we are the sons of God, and *the whole world lieth in the Evil One.*" In this passage there are two startling revelations in regard to this relationship. First: the word "in" is the same as used everywhere of the believer when he is said to be *in Christ*, and in the case of the believer it signifies an organic union to Christ—as a branch is *in* the vine, so the believer is *in* Christ. Though the word when used of the unregenerate, probably cannot mean the same degree of organic life-relationship as exists between Christ and the believer, yet it does denote a deep relationship; and *Satan is the light, inspiration, and power of all those whom he energises.*

The second revelation in the passage is found in the word "lieth"—"The whole world lieth in the Evil One." It might as well be translated "lieth asleep"; for its condition is not only a fixed position *in* the Evil One, but is also a condition of unconsciousness. The saved ones are said to be in the Father's hand, where no created thing can pluck them out (John x. 29), and underneath are the everlasting arms; so the great mass of unsaved humanity is in the arms of Satan, and by his subtlety they are all unconscious of their position and relation. . . .

Though under the restraining hand of God, *Satan*, according to Scripture, IS NOW IN AUTHORITY OVER THE UNREGENERATE WORLD, and the UNSAVED ARE UNCONSCIOUSLY ORGANIZED AND FEDERATED UNDER HIS LEADING. The fact that *there is such a federation*, although stated in Scripture, is obscured in translation. In at least thirty important passages the English word "world" is again used without qualification. In these passages reference is made to a great evil system or order over which Satan is in authority, the word "world" referring to the world of men, their evil undertakings, ideals and federation. This federation includes all the unsaved and fallen humanity; it has the co-operation of the fallen spirits, and is by the union of all who are living and acting in independence of God. This Satanic system has its own ideals and principles which are in sharp contrast to the ideals and principles given the redeemed; yet these two classes must mingle together as closely as the ties of human life can come. . . .

The Satanic system, according to Scripture, is wholly evil. This is a hard saying, and is usually denied by those who do not realize that all Scripture estimates are made from the standard of the holiness of God; and that the Satanic system, of itself and apart from the influence of God and His people, has never improved their own moral condition, but that they are individually under condemnation before God (John iii. 18). . . .

The following Scriptures which refer directly to the character of the Satanic system are, therefore, the estimate of God upon those conditions which the world holds to be ideal: "Whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world (Satanic system)" (2 Peter i. 4). . . .

* Extract from a striking book lately issued by Holness, 14 Paternoster Row, E.C. Price 2/6. It has a foreword by Dr. C. I. Scofield.

The question is often raised whether demon possession obtains at the present time. Although the authentic records of such control are almost wholly limited to the public ministry of Jesus, it is incredible that demon possession did not exist before that time, or has not existed since. In this connection it should be remembered that they are not only intelligent themselves, but that they are directly governed and ordered by Satan, whose wisdom and cunning are so clearly set forth in the Scriptures. It is reasonable to conclude that they, like their monarch, are adapting the manner of their activity to the enlightenment of the age and locality. It is evident that they are not now less inclined than before to enter and dominate the body. *Demon possession in the present time is probably often unsuspected* because of the *unrecognized fact* that DEMONS ARE CAPABLE OF INSPIRING A MORAL AND EXEMPLARY LIFE; as well as appearing as the dominating spirit of a spiritist medium, or through the grosser manifestations that are recorded by missionaries from heathen lands. These demons too, like their king, will appear as "angels of light" as well as "roaring lions," when by the former impersonation they can more effectually further the stupendous undertakings of Satan in his warfare against the work of God. . . .

Of the methods of demons in the latter days of the age, the Scriptures bear special testimony. They will cover their lies with the empty form of religion and by every means make them appear as the truth, that they may draw both the saved and the unsaved from their hope in Christ. . . .

Again, Satan's own subjects have strangely neglected the plain teaching of Scripture on his real power and authority. To them he has been an *imaginary fiend*, delighting only in the torment of unfortunate souls; making his home in hell, and himself the impersonation of all that is cruel and vile? when on the contrary, he is *real*, and *is the very embodiment of the highest ideals the unregenerate world has received; he is the inspirer of those ideals*. . . .

Satan's ambition is leading him to make this age of his special opportunity, as near perfect as his wisdom and power will permit. And in this connection it will be noted that *Satan's* ambition was not to become a fiend, but rather to become *like the Most High*. He will, therefore, strive for all that is moral and good; yet at the same time do all in his power to draw men from their natural reverence of God, that in due time they may acknowledge himself without fear. . . . *The Satanic ideal of this age is, then, an improved social order*, a moral and cultured people, who are devout worshippers of himself, though for the present they may imagine they are worshipping Jehovah through their empty religious forms and ceremonies, while they are really in a state of God-dishonouring unbelief, and all their thoughts are energized by Satan alone. The Satanic message for this age will be reformation and self-development, for the message of God is regeneration by the power of the Spirit. . . .

Certainly there is abundant reason for the believer to expect the *fiercest opposition from the Satanic hosts in all his life and service*, and faith alone insures his victory over the world. The believer is also the object of Satanic attack, because of the great fact that unto him is committed the great ministry of reconciliation; that by his testimony both in life and word, and by his prayers, the facts of redemption may be given to the world; and if Satan can but cripple the believer's service, he accomplishes much in resisting the present purpose of God. No other explanation is adequate for the dark ages of Church history, the appalling failure of the Church in world-wide evangelism, or her present sectarian divisions and selfish indifference.

This blighting Satanic opposition can be detected in every effort for the salvation of the lost. It may be seen in the fact that *no personal appeal* is ever made to the vast majority even in this favoured land; or when an appeal is made, it is easily distracted or diverted into the discussion of unimportant themes. The faithful pastor or evangelist is most sorely assailed, every device of Satan being used to distort the all-important message of grace into something that is not vital. The evangelist's call for decisions is often cumbered with that which is misleading, or is a positive mis-statement of the terms of salvation; thus the appeal is lost and the whole effort fails. The action of Satan may also be detected in that a humble messenger who is loyal to Christ and His salvation by grace alone, will be almost unheeded at the present time; while the vast throng will be found supporting that which is religious in externals, but which is, in reality, the gospel of morality and subtle denial of the redemption that is in Christ.

It is evident that this partial concession of the world to the testimony of God has opened the way *for counterfeit systems of truth*, which, according to prophecy, are the last and most to be dreaded methods in the Satanic warfare. . . .

Preface to Mr. Chafer's book by Dr. Scofield,

If any word of mine shall add to the number of the readers of this book I shall be glad to have written it; and I sincerely wish that all believers, and especially all ministers and Christian workers, might in some way be led to read it.

The subject is vital to any right understanding of the age in which we live, and of the personal conflict which we wage, for the existence, personality, and power of Satan are awful facts and of immense present significance.

I know of no other book on Satan in which the dispensational aspects of the subject are so clearly stated, nor any other so severely Biblical. *C. I. Scofield ("Scofield's Bible.")*

Matt. 8:9
Authority, Man under

The Spiritual Life.

A Man under Authority.

*Prebendary Webb Peploe.**

"I AM a man under authority" (Matt. viii. 9). This centurion was arguing from the lower to the higher, from the temporal to the spiritual, or to the unseen. He was under the Romans as a soldier. Perhaps some of you may not have known what happened in those days when a man was about to be made into a soldier. A line of soldiers was placed around a great square. Each man took from his place from the altar in front of him a handful of incense, and he threw it on a burning flame near the commanding officer; and as he did so, and the smell ascended up towards heaven, it was a declaration that from that moment he was absolutely under the authority of the Roman Government, and that life, death, thought, word, action—everything—were placed entirely at the command of that Government; and he was to know nothing but that power. So completely did they reverence that word "emporium," or command, that they sacrificed to the Roman emperors as the embodiment of that emporium. The soldier recognized that he had not one single action, one piece of property, one moment of thought of his own, if it were possible, that was not placed entirely on the altar to the Roman Government.

Hence it was that this centurion of the Gospels said, "I had to learn obedience, and therefore expect that there ought to be power in any government; and if this Jesus holds sway in the unseen, then He has but to speak the word, as the Roman officer speaks to his men, and He is obeyed. I have also found that when I obey my superior officer, I am obeyed. That is why I was lifted to the rank of a centurion, so that I can say to this one, 'Do this,' and he does it."

And the Lord Jesus marvelled at the faith of the man, and said, "I have not found so great faith, no, not in Israel." I wonder whether we have realized that faith is obedience, and obedience in this case comes properly from faith. When the new life is committed to us, it is not that we have received benefit and blessing, but having entered into a new relation to God, I am placed in such a position to God that I must accept of all the consequences that come from it; and the consequences are these, that I am under the authority of the Great Captain of salvation, and Christ becomes my Lord. That is the "obedience of faith."

This centurion gives us a lesson for all time; that faith leads to absolute submission of the whole being. That is rest. If a man has a wound in the arm, the arm cannot rightly obey. It hurts, that is the trouble. If the man is slightly paralysed in one limb, the limb refuses to obey. So it is with men and women who have walked in infirmities—they cannot get rid of them, they cannot serve with might, they cannot walk in peace and rest until, by the grace of God as far as it is possible, the mind, the will, the heart, the spirit, the soul, are all of them placed in obedience to Him; then the poor body, weak as it is and broken with infirmity, shall more or less obey the Master's order. He can take the poor common soldier, the private, when He finds that man obedient to Him, and place him in command, and he becomes a centurion, having rank and power over others; over the devil, thank God, to beat the enemy; over the world, so as to place it in its proper position; over the flesh, to be subdued to the spirit, and to obey its godly motions in all things. . . .

* Part of Address at Keswick, 1911. Not revised by the speaker.

Ambassadors

The Life of Christ's Ambassadors.

2 Cor. v. 3-10. A.V. & R.V.

(i.) The aim: "Give no cause of stumbling" (C. & H.).
"In all things commending," v. 4 m.

(ii.) The circumstances and the patience: vv. 4-5.
"In afflictions," (*how we endure*).
"In necessities," (*how we can do without*).
"In distresses," (*that upset others*).
"In stripes," (*how we take these—lovingly or resentfully*).
"In imprisonments," (*how we endure, being fettered,*" "They sang praises," Acts xvi. 25).
"In tossings too and fro," (*Margin* A.V.
"In labours," (*fitfully or not*).
"In watchings," (*if we ever despair*).
"In fastings," (*body well under*).

(iii.) The life in these circumstances: v. 6 A.V.
"By pureness," v. 6 (*of motive*).
"By knowledge," (*knowing God*).
"By long suffering,"
"By kindness,"
"By the Holy Ghost," (*manifested*).
"By love unfeigned," (*real, deep love*).

(iv.) The service in these circumstances: v. 7.
Speaking "the word of truth,"
Working with the "power of God."
Fighting with God's weapons, by "the armour of righteousness on the right hand and on the left."

(v.) The devil's fight against the ambassador: v. 8.
"By honour and dishonour,"
"By evil report and good report,"
Counted a "deceiver, yet true,"
"Unknown" by man, although acknowledged by God.

(vi.) God's paradoxes—the human vessel, and the Divine power: v. 9, 10.
As "dying," and "behold we live,"
As "chastened" by suffering, yet "not killed,"
"As sorrowful, yet always rejoicing,"
"As poor, yet making many rich,"
"As having nothing, yet possessing all things."

"*The time came that the saints possessed the kingdom. . .*"—*Dan. vii. 22.*

Be Watchful! Be Sober!

"Wherefore, girding up the loins of your mind, be sober. . ." 1 Peter i. 13.

"FOR yourselves know perfectly that the day of the Lord so cometh as a thief in the night . . but ye are not in darkness, that that day should overtake you as a thief; for ye are all sons of light, and sons of the day; we are not of the night, *nor of* darkness" (1 Thess. v. 2-8). We have been translated "out of the power of darkness" into the kingdom of His dear Son—into the reigning life of His dear Son. So then, because we are sons of light, "let us not sleep as do the rest, but let us WATCH AND BE SOBER . . let us, since we are of the day, BE SOBER, putting on the breastplate of faith and love, and for a helmet the hope of salvation."

The word sober has two aspects in the Greek original; one refers to vigilant watchfulness, and the other has regard to the mind. Peter writes in his epistle, "The end of all things is at hand, be ye therefore of *sound mind*, and *be sober* unto prayer." The importance of having a sober mind, one that is not caught away into exalted visions, where you cannot see anything soberly, will be acknowledged by every one.

There is another word in the same connection in Rom. xii. 3, "I say to every man . . . not to think of himself more highly than he ought to think, but so to think as to THINK SOBERLY." We need so much to keep a sober mind to-day, and not to allow it to get inflamed with "big" things. With so many the enemy is at work, just as he tempted the Lord Jesus Christ in the wilderness, when he flashed to Him a vision of the kingdoms of the world in a "moment of time," and said, "To Thee will I give all this . . if Thou wilt worship me" (Luke iv. 6-7). But Christ had a "sober mind," and stayed upon God. He knew that that world vision was of Satan. "Be sober *unto prayer*," writes Peter, knowing that an INFLAMED MIND takes away the power to pray. It is so occupied with its visions, and hopes, that prayer is hindered.

The other aspect of the word sober, has to do with vigilance and watchfulness. For this turn to 1 Peter iv. 7. "Be sober" about the Lord's coming, said Paul; and "be sober" about the devil's coming, too, wrote Peter. "Be sober" that the Lord's coming does not overtake you as a thief, and be sober that the devil's coming does not overtake you as a lion. "Be sober" Godwards, and "be sober" Satan-wards. This word sober has to do with both sides. Be sober to be ready for the Master's coming; and be sober to be ready for the devil's coming. "Be sober, be watchful, or vigilant; your adversary the devil, as a roaring lion walketh about, seeking whom he may devour" (1 Peter v. 8). "Whom withstand," or as the A.V., "whom *resist!*"

Now you do not resist an "it," you do not resist a myth, you do not resist an "influence," you do not resist an imaginary being, you do not resist abstract evil. It must be that you resist a person who is your adversary—Christ's adversary—going about "seeking" prey, and prey, we are clearly shown in v. 9, among the people of God; not one being free from his attention, "for the same sufferings are being accomplished" in all believers in the world.

The "mystery of lawlessness doth already work," said Paul, as he wrote to the Thessalonians about the Lord's Coming. The day of the Lord might overtake the believer as a thief, if he is not watching; but the mystery of lawlessness was already visible, and we can see it still more plainly now. We can see the adversary as a resisting opposer to the Lord Jesus Christ, fighting his bitter fight for the last moments of his time on earth; for he knows that the pit lies close at hand. He knows that when the Lord Jesus Christ comes he will be cast into that pit; hence he is come down, having great wrath, knowing that his time is short.

There is deliverance for the Church of Jesus Christ, the like of which she has never yet apprehended. I see from what God has been teaching us, after long patient testing and proving whether these things are so, that there is victory for the Lord's people. I have seen souls delivered from things that for years have appeared hopeless. That is why the devil does not want this said, and why it will be a fight with the powers of darkness to get out this truth.

It was said of the Lord Jesus, that He was to bruise the serpent's head; and now, as the Ascended Lord in the glory, the Father has placed all things under His feet. This includes all the principalities and powers of hell. (Ephes. i. 21, 22). The Church—which is His Body—is united to the Risen Lord," made to sit with Him" in His place of triumph. The battle is to fight through the powers of darkness resisting our grip of this fact of our union with the Conqueror, until we apprehend our place of victory with our Ascended Lord.

Those who do any pioneering with this message, are the ones who will have all the forces of hell against them, and upon them; and so you may be prepared for this. It is worth while to suffer, to fight in union with Jesus Christ; it is worth while for God to take hold of you with a message that you cannot withhold.

If God is giving the message that the Church of Jesus Christ must take hold of the authority of Christ over the forces of darkness, it is, as it

* Address at a Convention.

were, a rope let down from heaven, which she must lay hold of until she rises into union with the Ascended Lord to His place of victory. *God has said it!* There is authority in Jesus Christ, and WE MUST DECLARE THAT THE PRINCIPALITIES AND POWERS OF SATAN ARE UNDER THE FEET OF JESUS CHRIST, until the Holy Spirit brings the Church there. If we will hold the message, and hold the truth, it is *His work* to liberate His people from the power of the foe.

But the message will not be given unless there is a mighty force of PRAYER controlling the powers of darkness. The need of a message to uplift the defeated and crushed Church of Christ is intense, for the spirit of lawlessness is abroad, and the Church of Christ will be swamped by it, if she does not rise above it. The enemy is simply raging round every spiritual soul. Now, will you "be sober," and will you be vigilant this week, so that the roaring lion finds no prey in you?

Shall I tell you what to do? KEEP YOUR EYES UPON THE RISEN CHRIST, and tell Him, "Now, Lord, Thou seest what these powers of darkness are about, and what they are doing, now stretch out Thy rod of authority over them, and keep them back, and make way for Thy truth."

Then we can confidently say that the adversary will be kept in reality under our feet too; for Paul said to the Romans, "The God of peace shall bruise Satan under *your feet.*" So we, this morning will take the trampling power. "*Behold, I have given you authority to trample on serpents.*" What language! Ah! Christ's language, not mine. This is a spiritual Book, and it speaks of spiritual facts. When Christ went through the winepress alone, Isaiah says He "trampled in His fury." What did He trample? What is the meaning of that picture of Calvary? Of the Christ that came "from Edom, with dyed garments from Bozrah," trampling in His fury, and treading the winepress alone? Surely, that He trampled in fury these opposing hosts of darkness, for the deliverance of His yet unborn Church. Christ said, "Behold, I give you authority to tread on serpents and scorpions, and over all the power of the enemy, and nothing shall by any means hurt you."

What Christ has done in fact at Calvary, and potentially for His redeemed, *the members of His body must also appropriate in union with Him.* Be strong, be vigilant, for "your adversary"—not someone else's, but "YOUR adversary"—who wants to bite you, "goeth about seeking whom he may devour; whom resist." How? With your body? No. With your mind? No. *With your spirit?* Yes. With your will? Yes. "Be subject to God, but resist the devil" (Jas. iv. 7), and—here we have a person again—HE WILL FLEE FROM YOU," from YOU; HE WILL flee from YOU.

Ambassadors—

Light on the Word.

Ambassadors for Christ.

NOW then we are ambassadors for Christ, as though God did beseech you by us, we pray you in Christ's stead, be ye reconciled to God. 2 Cor. v. 20.

In this verse Paul reaches the climax of the three preceding chapters, in which he has been discoursing upon the ministry which he has received of the Lord, its triumphs,, its hardships, its privileges and powers. See ii. 14; iii. 6; iv. 1-12; v. 11.

Now the sum of it all is, we are ambassadors for Christ. Here are some of the privileges of an ambassador:—

1. THE WORD DENOTES A PUBLIC MINISTER OF THE HIGHEST RANK, accredited and sent by the head of a sovereign state to a foreign court WITH POWER TO REPRESENT THE PERSON OF THE SOVEREIGN BY WHOM HE IS SENT, and to watch over the interests of his own country where he is stationed.

Even so, Christ's ambassadors represent Him and are backed by all the power of the Throne of God and the Lamb.

2. THE POWER THUS CONFERRED IS CONTAINED IN THE LETTERS OF CREDENCE WHICH HE BEARS, SUCH LETTERS BEING ADDRESSED BY THE SOVEREIGN IN PERSON.

Even so, the authority of Christ's ambassadors consists in the living Word of God, "Thus saith the Lord."

3. THE PERSONAL SECURITY AND FREEDOM OF AN AMBASSADOR IS A FUNDAMENTAL LAW OF NATIONS. ALL HIS PROPERTY, AND THE MEMBERS OF HIS HOUSEHOLD SHARE THE SAME INVIOLABILITY, they cannot even be arrested, the only redress, under such circumstances being an appeal to his government.

Even so, around the persons and property of Christ's ambassadors, there is cast the guardian care of the Highest in a strange and dangerous land. Witness the miraculous escapes of Martin Luther, John G. Paton, and a thousand unnameable Christian heroes.

But privileges bring responsibilities, and so here are some of the duties of the Ambassador:—

1. HE IS TO KEEP HIS SOVEREIGN WELL INFORMED OF ALL THAT MAY CONCERN HIS INTERESTS.

Even so, the Lord's remembrancers must keep not silence. See Is. lxii. 6-7, margin.

2. HE IS TO WATCH OVER AND DEFEND THE INTERESTS OF HIS FELLOW COUNTRYMEN WHO MAY BE TRADING OR TRAVELLING IN HIS LOCALITY.

Christ's ambassadors must attend to this important function of their office, they must minister to the necessity of the saints, and study their well-being. All saints are included in this national tie. See 1 Pet. ii. 9.

3. HE IS TO SEE THAT HIS LIFE AND CONDUCT CORRESPOND TO, AND ARE WORTHY OF THE SOVEREIGN OR GOVERNMENT REPRESENTED BY HIM.

Even so, let us walk worthy of the calling wherewith we are called.

4. LASTLY, HE IS TO PROMOTE PEACE AND GOOD-WILL BETWEEN HIS OWN COUNTRY AND THE ONE IN WHICH HE RESIDES, his presence being a guarantee of kindly and peaceful intention on the part of his monarch.

Even so, our presence in this poor world is a declaration on God's part announcing that HE IS AT PEACE WITH THE WORLD; reconciled to men, and now God beseeches the world by His ambassadors.—BE RECONCILED TO GOD.

G.H.D.

Spirit, Belmont

"Believe not every spirit."

(vi.) *1 John iv. 1.*

Being a series of questions propounded by Evan Roberts in the *Overcomer* for May, 1910, now being dealt with by the Editor from month to month for those who are earnestly seeking light on the subject.

12. HAVE YOU EVER DISCERNED THE DEVIL WORKING AS "AN ANGEL OF LIGHT"?*

Yes; in ways too numerous to mention in brief compass.

13. WHAT DO YOU UNDERSTAND BY "I GIVE YOU AUTHORITY† OVER . . ALL THE POWER OF THE ENEMY"?

The Fulness of the Holy Spirit in a believer, equips him to cast out demons in the Name of Jesus. This was the effect of the enduement of power upon the believers in the early church. Christ said on the eve of His Cross, "Hitherto ye have asked nothing in My Name." But after Pentecost they wielded the Name and found the Spirit of God witness to its power. "I command thee in the Name of Jesus . . . come out . . ." said Paul to the evil spirit (Acts xvi. 18).

14. HOW CAN YOU GUARANTEE THAT YOU ARE OBEYING GOD, AND GOD ONLY? DO YOU KNOW IT POSSIBLE FOR EVIL SPIRITS TO COUNTERFEIT GOD? IF SO, HOW WOULD YOU DETECT WHAT IS DIVINE AND WHAT IS SATANIC?

Very few souls can *guarantee* that they are obeying God, and "God only," IN SUPERNATURAL guidance, because there are so many factors liable to intervene, *i.e.*, their own mind, their own spirit, their own will, and the possibility of the intrusion of deceiving spirits.

Evil spirits can counterfeit God as Father, Son or Holy Spirit, and the believer needs to know very clearly the principles upon which God works, so as to detect between the Divine and the Satanic.

There is a "discerning of spirits" which is a spiritual gift enabling the believer to discern "spirits," but this also requires *knowledge* of "doctrine" (1 John iv. 1), so as to understand doctrine which is of God, and doctrines, or teachings, of teaching spirits.

There is a detecting, at a glance, which spirit is at work, and a *test* of spirits, which is doctrinal. In the former a believer can tell by knowledge in his spirit, that the lying spirits are at work in a meeting or in a person, but he may not have the understanding needed for *testing* the "doctrines" of the spirits set forth by a teacher. He needs knowledge in both cases; knowledge to read his spirit with assurance in the face of all the surface appearances, that the supernatural workings are "of God," and knowledge to detect the subtlety of "teachings" bearing certain indications of emanating from the pit, yet appearing to be from God.

In the question of personal "obedience" to God, the believer can detect whether he is obeying *God* in some "command" by judging its fruits, *i.e.*, God has always a purpose in His commands; by knowledge of the character of God, *i.e.*, that He will give no command to action out of harmony with His character and word. Other factors needed for clear knowledge are dealt with later on.

15. HOW DO YOU DEFINE GUIDANCE, OR "LEADING"? DO YOU KNOW IT POSSIBLE TO BE LED OR GUIDED BY EVIL SPIRITS?

Many define "guidance" or "leading," as purely and only supernatural, such as by a voice saying "Do this" or "Do that," or by a compulsory movement or impulse, apart from the action or volition of the man; thinking of the expression used of the Lord "the Spirit driveth Him into the wilderness," but this was abnormal in the life of Christ, and implies intense spirit conflict wherein the Holy Spirit overmastered the ordinary and normal actions of His being. We have a glimpse into a similar intense movement in His spirit in John xi. 38, when "groaning with indignation in His spirit," He moved to the grave of Lazarus. In both instances He was moving forward to direct conflict with Satan—in the case of Lazarus, with Satan as the prince of death. The Gethsemane agony was of the same character.

But normally Christ was guided, or led, in simple fellowship with the Father; deciding, acting, reasoning, thinking, as one who knew the will of God, and intelligently—speaking reverently—carried it out. The "voice" from heaven was rare, and, as the Lord Himself said, was for the sake of others, not Himself. He knew the Father's will and with every faculty of His being as Man, did it.

As Christ was a pattern or example for His followers, this shows guidance or "leading" in its perfect and true form, and believers can only expect the co-working of the Holy Spirit when they walk after the pattern of their Example. Out of line with the Pattern they cease to have the working of the Holy Spirit, and become open to the deceptive counterfeit workings of evil spirits.

If the believer ceases to use mind, reason, will, and all his other faculties as a person, and depends upon voices, and impulses for guidance in every detail of life, he will be "led" or guided by evil spirits feigning to be God.

* See Peril of Spiritual Church. Page 39 of March *Overcomer*.

† The articles from the *Christian* printed in this issue give further light upon this subject.

"USE what you read; USE the truth . . ."

Matt 6:9
Men of Prayer

The School of Prayer and The Lord's Watch.

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

Praying Men and Men of Prayer.

*J. C. Williams.**

MATT. vi. 9 contains the Master's preliminary lesson on prayer to His disciples —"After this manner pray ye: 'Our Father which art in heaven, hallowed be Thy name.'" In this prayer we see divine order, divine sequence, divine plan; not so much in the words themselves, as in the method of presentation: "*After this manner.*" Therefore it behoves us to examine this prayer as a *method* of what divinely taught prayer is, and ought to be.

Now I know that in the hearts of many there is a secret difficulty with regard to prayer in relation to the absolute perfection of God. His is absolute independence of all that is outside Himself. God has but to speak, and it is. Often there is suggested to the mind of the suppliant a very grave suggestion as to whether prayer at all is necessary, and as to whether the all-ruling, omnipotent power of God can be moved, or actuated, or influenced, in any one iota by the petition of a mere child.

But, you see, there are varied spiritual gifts in the New Testament, there is a difference between faith and knowledge! Blessed be God, the newly converted navvy, notwithstanding his lack of education, or of all those natural qualifications which enable a man to express the deepest needs of his soul, can, under the stress and power of the Holy Spirit, pray with manifest power.

PRAYER IS COUNSEL WITH GOD. The great charge that God always brought against the children of Israel was, that "they take not counsel of Me." They went their own way, regardless of God; and on one occasion their leader was defrauded, and betrayed by the Canaanites who deceived him, and God said: "If thou hadst but taken counsel of Me!" Prayer is more than petition, it is also taking counsel of the Father.

"Our Father!" is not only a title, or a preface to a prayer, but it is a broad foundation upon which the prayer itself is based and built. "Our Father"—there is the claim of sonship for the answer. Unless we become as little children we shall never see the kingdom of God, for if we never become little children, and partakers of that child spirit, we shall never take counsel of Him. As my little ones come to me with their troubles and anxieties and perplexities, so God asks His children that they will take counsel of Him, not only with regard to the material things of this world, but with regard to the deeper things of God.

"Our Father!" Is God far away to-night? Is God some great mystic Being far beyond the realm of your reasoning faculties? Is God so far distant, that faith fails to cover the distance, and to find Him? Then you do not know God as *Father*. You know Him as Creator, you know Him as you see Him in the material universe. Oh! but when you know Him as "Our Father," prayer then becomes infinitude in its sublimity.

PRAYER LOCATES GOD: "Our Father which art in HEAVEN." True, but heaven as the dwelling place of God is where God is. Whosoever hath "seen the Son hath seen the Father." The Son came to us that He might show us the Father, and when the Son ascended, and took His seat upon the right hand of God, He sent us the Comforter, to convict the world of sin, in order that the world might turn to a divine Father. Poor lost prodigal world, empty and void and hungry, and needing the divine Father!

As many as receive Jesus as their Saviour, know God as Father—"As many as received Him, to them He gave the right to become the sons of God, even to them that believe in His name; which were born . . . of God." That is our ground for saying "our Father"; and there is no other ground. There is no mental conception, or understanding of God, that will ever give us that touch with Him, which will enable us from the very depths of our being to say "Our Father," as the beginning, and the basis of all true prayer.

"As many as are led by the Spirit of God, they are the sons of God." God is a Spirit, how then am I to worship Him in spirit, and in truth, unless I am born of the Spirit? It is not cleverness, it is not goodness; *it is birth*; it is to be spiritually begotten. Before I can pray the Lord's prayer, I must have this spirit grasp of our Father who is Spirit. And so you will find that Paul, in writing to that little church in Rome, consisting of a few slaves, little esteemed by the world, addressed them, "To all that be in Rome, beloved of God, called to be saints; grace to you and peace from God *our Father*." There was no distance between the writer, and God the Father, in his apostolic thinking. The Father was a reality to this man. He lived and moved and had his being in God, and he found his place in God when he fonnd Jesus.

THE PLACE OF PRAYER IS THE PLACE OF THE CROSS. The source of prayer-inspiration is the Cross, for it is the Cross, and all that it means in its conquering power, that alone can bring us

* Notes of address.

into that relation with God, that we stand complete in Christ, and plead with "our Father."

Throughout the ages Christ has taken counsel of the Father, for all things were created through Him, and unto Him, and all things consist in Him. The Son had always a voice in the counsels of the Father, and that relation still goes on; but blessed be God, we are linked with the Son in the counsels of the Father; and that is how a poor, human cry, finding its way under the dominating power of the Holy Spirit through Christ, can sway the movements of heaven. The praying saint, abiding in the Son, moving the decrees of the Father God.

I want to lift prayer from the common plane to which the modern church has allowed it to lapse in the course of careless years. Prayer as the highest expression of a renewed mind, working in a renewed spirit, through a living Saviour, to the ears of a living God!

You see what a difference it makes, when you realize that the saint is linked in Christ, *to God*. You see now where lies the *seat* of authority? "If ye ask anything in My name, I will do it." It is not *we* who do it. It is ours to intelligently see what is necessary on earth, and to convey through the channel of prayer what we see; and He has promised to do it. Was it not something of that heavenly vision which, when Paul stood before his accuser, enabled him to say, notwithstanding the vicissitudes through which he had passed, and the obstacles he had surmounted, and notwithstanding all he had suffered, "I was not disobedient to the heavenly vision."

Previous to his conversion this man had behind him all the authority of the Sanhedrin, and all that the civil authority could give him in the way of power, so that he could harass the Church of God, and imprison her children; yet now he realizes that there has been shown to him a still higher and a supreme authority, and in the impress of that heavenly vision upon his mind and life, he considers himself as nought; so that, he says, it is not even he that lives, but Christ that lives in him. Only as Christ lives in us can we draw men to Christ; and the way to manifest the indwelling Christ, is to realize that in Him we can reach others by prayer.

"*Through Him* we both have access by one Spirit, unto the Father"—through Him we have prayer access to God. Now do you realize the potentiality of prayer? Do you realize how far THE CHURCH OUGHT TO GOVERN THE DESTINIES OF THE WORLD BY PRAYER? Do you realize how the problems of the world ought to be met by prayer? Do you realize that the Church has this weapon—the sword of the Spirit which is the word of God—to pull down strongholds. In as far as the Church refuses to be drawn into the use of carnal weapons, and only uses weapons which are of the Spirit of God, so only will the Church make any victorious impression upon the WORLD. Oh! the pity of it, the sadness, the pathos, when the Church with such divine privileges, such divine rights, stoops to use the world's weapons, in order to win the world for Jesus Christ!

"After this manner pray ye, saying, Our Father!" To pray is absolutely in harmony with the sovereignty of God; absolutely part of the plan. Did not Cain raise his altar? Did he not bring the fruits of the earth as his sacrifice? What was wrong? The media of his prayer was wrong, that is all; but it was everything. *Cain was a praying man*, but he refused to pray in the right way. He wanted to pray in the power of Cain, and God said in the "power of the blood!" BLOOD FOR SACRIFICE! Cain hardened his heart, not against worship, but against God's METHOD of worship. Abel, too, was *a man of prayer*, and it was because he was a man of prayer in a special sense, that he stirred the enmity of his brother's heart, and the praying man became a murderer, and the man of prayer became a martyr.

THE MAN OF PRAYER IS THE MAN OF THE MARTYR SPIRIT. He is the man who will stand in the breach when all else have fled. "Demas hath forsaken me,"—see Paul the man of prayer standing alone. The man of prayer is he who realises however lonely he may be, he never really stands alone; for he stands in the presence of the Triune God, Father, Son and Holy Ghost.

Abraham prayed for Lot, for Abimelech, and for Ishmael. See "the friend of God" taking counsel with God for the salvation of the wicked. And, child of God, your privilege is to have within the grasp of your renewed mind, and quickened spirit, prayer which will not be denied. "Ye are a royal priesthood," says Peter. If I know anything of the priestly office, it is to have such spiritual perception, such keenness of vision as to be able to see, and to articulate the needs of a lost world, and to intercede with God for the salvation of souls. "A royal priesthood" which is in no greater or less office than to bring heaven to earth, and earth to heaven. O! men and women of God, we have lost much blessing when we lose the vision of what God can do with those who are wholly His, and whom He can work in, and through. The greatest men in the church are those men who are great in the silence of the inner chamber of the spirit, when with locked door on the jarring noises of the world outside, they have such intercourse with God, that they can move heaven on behalf of their land, and can bring down blessing upon that far distant missionary field, and can

bring joy into the heart of the solitary labourer of the vineyard; men who live so near to God that He can pour into their spirit the great Divine love of His heart, until their heart is flooded with the love Divine—such men who are able to turn the needs of earth in real expression in prayer, and thus bring men into contact with God. That is your business and mine.

GOD CREATED MAN TO PRAY, and he is again being redeemed to take up the work of his creation, and to recover his lost dominion. Holy Spirit, do Thou, in the power of Thy Presence, exalt the Living Christ, by teaching us to become praying children, in living union with our heavenly Father!

The School of Prayer and the Lord's Watch.

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

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

☞ Will Foreign Correspondents of the "Lord's Watch" kindly note the Telegraphic Address :—"OVERCOMER, LEICESTER."

To the "Lord's Watch" Correspondents.

Note: It is requested that no communication is sent to the "Lord's Watch" during the month of September, except it be of an urgent or important character. Special prayer is asked that the correspondents, over six hundred in number, may be kept faithful to their intercessory service, and that their prayers may be speedily answered in God's will.

J. C. Williams.

The Opium Traffic.

"Pray that our Government may listen to the appeals for the immediate stopping of the Opium Traffic with China. Also that the Indian Government may cease to cater for the views of the people of India, by the sale of this and other drugs."—*Noel Broomhall.*

Prayer for the following Conferences

Porthcawl, Sept. 2-5. Morge, Switzerland, Sept. 9-13

A special request for Prayer.

As I read the *Overcomer* from month to month, and pray about its circulation, there dawns a thought in me, that I should have it translated and issued in the Armenian language, and have it given or sold in Turkey. The Armenian Christians have a few religious papers only, and they do not teach the truths explained in this enlightening, helpful paper, *The Overcomer.*

I desire (if the Lord leads and helps me) the Missionaries in Constantinople take this work with me. But oh! how I need the Lord's guidance; will you please take this request before the Lord—that I may definitely know that it is the Will of God that I should do so, that I may understand His leading plainly, and I may have wisdom and guidance and physical strength to start its issue. . . .

I confess that Satan seems to get ground daily—he has strangely wriggled into the bosoms and principles of many who had come to be reckoned among the chief of Christ's worthies in their generation. But let this encourage thee in thy conflict with him. The history of these wars will be pleasant to read in heaven.—William Gurnall.

Watchings unto Prayer.

"This is a fight of faith, not a fight in the dark, but a clear, intelligent open warfare with the spirits, and powers of darkness. We have to watch, pray and believe. To pray without watching is prayer without intelligence, even as prayer without believing is prayer without power.

There is a destructive and constructive prayer, the former always preceding the latter, hence my prayer for your patient has always been destructive.

Now what is it that hinders the salvation of this soul. You must for this watch with all perseverance (Ephes. vi. 18), and pray against the counter move of Satanic power.

When you see anything in the life, be it in any thought or deed, which your spirit tells you is contrary to the will of God, ask Him to destroy that This is the meaning of watch and pray, and it is also praying without ceasing, as every movement which may have any spiritual significance at all is immediately turned into prayer.

You will remember that when the prophet prayed for rain, he set a watcher to report the movement of the cloud. Moses also watched the battle from the hill top, and saw the power of prayer reflected on the battle-plains below, even so must we both watch and pray. . . ."

When you begin to pray, it is almost a law that the things you pray for seem to get worse. Pray for a drunkard, and he drinks heavier; because prayer disturbs. It is bound to do so. It is a spirit power, and it must disturb; and if prayer is to have power to break through the heavenlies to get to God, then it must disturb what is between ourselves and God, it must disturb the heavenlies. Even a Daniel may wonder why his prayers are not answered.

Extract from letter by J. C. Williams.

Praying is Fighting.

"Put on the whole armour of God . . to stand . . praying always."—Ephes. vi. 10-18.

SOMEONE has been praying
With his armour on:—
Satan has been routed,
For a battle's won.

Praying: the true fighting:
With *God's* armour on,
"Openly rewarded:
"Secret Prayer" has won!

Openly: *God* conquered,
(He knows the reason why!)
Secret prayer, lone conflict,
No one else was nigh.

Open *proofs* of triumph,
Trusting in our God,
Still—we *have* our secrets
With our conquering Lord.

L. M. Warner.

Matt. vi. 6. John xiv. 14.
Psalms xxv. 14.

Satan has received so many overthrows by the Saints' prayers, that, if he can, he will keep thee from prayer, or he will strive to interrupt thee in it.—William Gurnall.

From the Mission Field.

The "Overcomer" in the Mission Field.

For our "Free Distribution" Donors.

INDIA: "Pardon me if I am wrong in thinking that Indian ministers may be considered in the 'free circulation' of the *Overcomer*. I sent a spare copy of the paper to one who appealed in a journal for help in this way. He writes the following:—

'I am thanking you very much for . . valuable literature for my editorial work. . . The *Overcomer* is a very enlightened magazine. If I get such magazines for my work how thankful I shall be to the friends for their kind and great help, not only for me, for those who read the *Telugu Herald*, and get its benefit.'—*A Worker in India.*

SOUTH AFRICA: "I am in receipt of the *Overcomer* from your office, and wish to thank you, and also to assure you how I value it. . . .

I am a missionary, labouring with three young missionaries in South Africa. . . I have had about 20 years' experience in the field, but the last few years I have realized as I never did before, the fierce attacks of Satan upon us, our home, and our work. Nothing but prayer has saved us from defeat, but to His praise and glory, fighting every step of the way, He has conquered; and souls are being brought into light; in an out-station where two sisters are working, seeing little or no fruit, many are now seeking the way, fifteen on one Sunday standing up to express their desire to be Christians; and now our prayer is for grace, love, wisdom and patience to teach these new-born souls of Jesus and His Victory for them, for they are beset with trials and opposition."—*A Missionary in Africa.*

INDIA: "It was through a copy of the *Overcomer* given to me by a friend, that I discovered that I had been attacked by Satan, and side-tracked for over two years, perfectly unable to do any work for God . . I am thankful to say that I am gradually getting free from this terrible power. One thing I am troubled about, that is the shaking I have in my body, and the terrible fear that I have when I go to wait upon the Lord. . . . This power works inside of me, almost like an engine, and then I get impressions but no clear guidance. At times my mind is dulled, especially when I read too much, and my will power seems to be inactive."—*A Missionary.*

INDIA: "For some time the *Overcomer* has come to us. We enjoy its teachings very much. It is very good of you to send it, and we hope you will continue to do so. . . . May I say that the articles as published in the *Overcomer* seem to be clearer than ever, and perhaps I am beginning to understand better. Often after reading, that strange yearning like a spiritual hunger, seems to grip one, and draw or lift one nearer to God.

The powers of darkness are very real here on the borders of Tibet, which is as fast closed on this side as ever—very real indeed. For Lamism, as practised here, is but a cloak of demon worship for the most part, and one often sees the sorcerers—men and women—speaking in tongues as they writhe under the control of evil spirits.

May we plead for a large place in your prayers for this district. The great enemy is especially fierce just now. The dear little Church here is being sorely tried. Real persecution it is. The Maharajah's eldest son, who is heir-apparent, and is the High Priest—he has been to England, and was for three years in Pembroke College, Oxford—has given orders to those in authority, that none are allowed to become Christians, and none are to attend the Christian services. Disobedience will be surely punished. You will readily see how we are placed. Praise God, most of the Christians are standing true to Jesus. It means much for them. Do please pray, and get others to pray for the missionaries, helpers and the believers, that we may all be real overcomers."—*A Missionary.*

True Fitness for the Mission Field.

SUCCESSFUL missionary work in heathen countries is done only by missionaries who possess the Holy Spirit and a rare combination of personal traits. In too many cases, the examination of the candidate fails to reveal the presence or the absence of this combination. But the following story shows how an unusual examination made known that a certain young man was just the sort of missionary needed.

It was mid-winter. The examiner sent the candidate word to be at his home at three o'clock in the morning. When the man arrived at the appointed time, he was shown into the study, where he waited for five hours. At length the examiner appeared, and asked the candidate how early he had come. "Three o'clock, sharp."

"All right, it's breakfast time now: come in and have some breakfast."

After breakfast they went back to the study.

"Well, sir," said the examiner, "I was appointed to examine you as to your fitness for the mission field. Can you spell, sir?" The young man thought he could.

"Spell baker then." "B-a-k-e-r."

"All right; that will do. Now, do you know anything about figures?" "Yes, sir, something."

"How much is twice two?" "Four."

"All right; that's splendid. You'll do first-rate. I'll see the board."

When the board met, the examiner reported. "Well, brethren, I have examined the candidate, and I recommend him for the appointment. He'll make a tip-top missionary—first-class. *First*, I examined the candidate on his self-denial. I told him to be at my place at three o'clock in the morning. He was there. That meant getting up at two o'clock, or earlier, in the dark and bitter cold. He got up, and never asked me why. *Second*, I examined him on promptness. I told him to be at my place at three o'clock sharp. He was there, not one minute behind time. *Third*, I examined him on patience. I let him wait five hours for me, when he might just as well have been in his bed, and he waited, and showed no signs of impatience. *Fourth*, I examined him on his spirit. He didn't get excited; met me perfectly pleasant; didn't ask me why I had kept him waiting, on a cold morning, from three to eight o'clock. *Fifth*, I examined him on humility. I asked him to spell words a five-year-old child could spell, and he didn't show any indignation; didn't ask me why I treated him like a child or a fool. Brethren, the candidate is self-denying, prompt, patient, obedient, good-tempered, humble. He's just the man for a missionary, and I recommend him for your acceptance."—*Selected.*

"Le Vainqueur."

(The "Overcomer.")

An 8 pp. paper issued monthly, consisting of translations into French of articles from the English Magazine.

Issued by Pastor H. Johnson,
51 Rue Chanzy, Asnieres, Seine, France.

It is hoped to send this paper broadcast to Pastors and Workers in France, Belgium and Switzerland.

A Swiss Pastor writes: "Dear Sir and Brother,—I do not know by whom or how the paper *Le Vainqueur* has been sent to us, but one thing I know, it comes from our Father, and just meets our need. I thank you for thus making it possible for the disciples of Christ of the French tongue to profit by the spiritual maturity of their English brethren.

"We are weary of theological discussion, be it that of the old or new school, tired of the opposition of sects, but we have a real thirst for the communion of love, prayer, service and expectancy, with all who are determined to press forward in the knowledge of Christ crucified and risen again for us. For a long time now I have been convinced that the churches need to relearn that we have a perpetual enemy constantly sowing tares among the wheat, and that this adversary has many workmen in his service. Together with the exposure of Satan and his wiles, how good it is to know that he is conquered in principle and ought to be in practice.

"*Le Vainqueur* is a response to all this and I am very sure in the measure in which it becomes known, it will be appreciated as an answer from God to the spiritual necessity of the present hour.

"Personally I find in each number, particularly in that of April, just to hand, strength and light for intercession; many things which were only vaguely in my consciousness are now, so to speak, focussed and held.

"Receive, dear brother, the expression of our deep gratitude, which please convey also to the Editor of the *Overcomer*.—H. & E. L——, *National Church, Genève.*"

Mr. Johnson writes, under date August, 1912: "We have now come to the end of the first year, and the *eleventh* issue of *Le Vainqueur*, which was enlarged to twelve pages after the first number. Our hearts are full of thanksgiving to God. 'Let us praise His name together' for all that He has done, meeting the financial burden month by month, raising up helpers for the translation and distribution work, the greater number of whom I have never seen; and drawing out the prayer of many more in the real aggressive fight, and petition for the blessing of God upon France. We should be slow of heart indeed, if we did not thank God and take courage for these and many other tokens. Letters come to hand every week, quite spontaneously, testifying to the deliverance and help the paper has been. For example:

(1) A French officer writes: "I do not know how to thank you sufficiently for sending *Le Vainqueur*. I read and re-read it, and ever with profit. How much I desire to retain the teaching so strong and true. It is with all my heart I ask my heavenly Father to bless the work, and the message to all the readers."

(2) A missionary from North Africa sends a donation, and speaks of the usefulness of the paper to herself and other missionaries.

(3) A schoolmistress in the Dept. of Isèere writes of the help *Le Vainqueur* has been to their family circle and church, and assures us of strengthening our hands by prayer.

(4) A day or two ago, whilst distributing the Booklet in Paris, a gentleman introduced himself, saying that he received *Le Vainqueur* regularly, and was praying for this work, and for Revival in France daily.

(5) *Neuchatel*: "I have been particularly helped by reading *Le Vainqueur*. Many things not understood before have become clear, and I have found solid food in the reading."

(6) Anonymous: 3f. from a poor woman, sending the gift as a thankoffering for blessing received in reading the paper.

"We have sent out 800 copies of *Le Vainqueur* to pasteurs (pastors) in France. The Lord's Watch work is continually increasing."

The Editor of the *Overcomer* acknowledges thankfully the following gifts for the free distribution of *Le Vainqueur*.
Per Miss Cope—(25) 10/-; (26) 5/- (*Le Vainqueur*).
(27) 2/6 (*Le Vainqueur*). Total 17/6.

The Lord's stewards who desire to share in this work in France may send to the Corresponding Secretary, Miss Cope, 36 Rectory Road, Sutton Coldfield. (Please mark envelope France.)

Books Received.

"When He Cometh," by T. H. Salmon. (1/6 net.) S. E. Roberts, 5a Paternoster Row, E.C.

"A Directory to Societies and Workers among Moslems in all Lands." Nile Mission Press, Cairo, or from Office.

"Light on the Apocalypse," by Rev. J. I. MacDonald. (7 Annas.) Orissa Mission Press, Cuttack, India.

"The Baptism of the Spirit, What is It?" Rev. W. G. Scroggie, Sunderland.

"Romans xii-xvi." Dr. W. H. Griffith Thomas. Vol. ii., on Romans. (2/-.) Religious Tract Society, London.

"A Handbook to Truth." Rev. John O. West, M.A. (1/-, paper.) Morgan & Scott, Ltd., London.

"Dispensational Truth;" or, The place of Israel and the Church in the purposes of the Ages. Chas. H. Welch. (3/6, cloth.) F. P. Brinimger, 4 Spratt Hall Road, London, N.E.

The Editor's Letter Box.

Communications acknowledged from G. P. J.; M. W.; J. I. M.; F, A. G.; L. K. (Australia); E. W. K.; L. M. W.; R. P. M.; J. W. W. (U.S.A.); G. C. (Australia); E. M. M.; A. H. R.; E. R.; A, S. D.; M. B.; H. E. D.; E. L. B.; M. L.; F. H. B.; E. C.; S. M. Z.; N. L. (India); A. H. H.; A. D.; M. A.; J. S. L.; M. C.; E. A. G.; A. F. W.

Note: Many of these letters should have a personal answer, and th Editor hopes that when the heavy labour connected with the book "Wa on the Saints" is over, to be able to deal with accumulated correspondence.

☞ Letters requiring a personal answer should—when convenient—have stamped envelope enclosed for reply. Will correspondents please say if a personal answer is specially required, otherwise the Editor will understand that acknowledgment through the *Overcomer* is sufficient.

If you define victory as a "laughing" spirit all the time, that is a misconception. You may have a bleeding spirit, but if it is not a grumbling one, that is victory.

Cross, Power of God

THE OVERCOMER.

FIDEI COTICULA CRUX.

(The Cross is the touchstone of faith.)

No. 46. OCTOBER, 1912.

The Word of the Cross the Power of God.

"THE whole world," writes the apostle John, "lies in the evil one." In the darkness of his sphere; in the blindness of his deceiving; in the bonds of his control. And the "Word of the Cross" tells of light, life and liberty from the power of darkness through the death of the God-man at Calvary. God was in Christ, therefore it was God on the Cross giving His life a ransom for the liberation of the world, under the thraldom of the god of this world. But it is the "*Word* of the Cross" which is the power of God. The Cross is God's "Word" of deliverance, to a world lying in darkness and sin. God points to Calvary, and in that Cross is the "Word" speaking God's heart toward the world. God points to Calvary, and in the death there of the God-Man taking the sinner in Him to the Cross, is the "Word" speaking of the death of the sinner to the world, and his emergence in the Risen, Ascended Lord into a new world, a new sphere, a new home in the heart of God. God points to Calvary, and in the poured-out life of the God-Man, is the "Word" to the redeemed shewing the Divine and Royal way of drawing sinners back to God.

The "Word" of the Cross is God's Word concentrated into action, and pattern, and power, His way of bringing back the world unto Himself. For God's "Word" is God's action, and God's action is His Word. "He spake and it was done." "And God said, let there be, and there was." With God therefore speaking is doing, and doing is speaking. Calvary is God's "Word" to the world. It spoke His heart; it spoke His omnipotent power to save a world sunk in the depths of a Fall which was beyond human remedy.

The "Word of the Cross" is the POWER of God. The Cross is God's "Word" to the world speaking love, deliverance, sacrifice; and through that same "Word of the Cross" the Divine Spirit now speaks the delivering Word of God to souls. When the Lord Christ walked the earth—His Deity veiled in the likeness of a man—His word was sufficient to accomplish the deliverance of all who came unto Him. "He spake and it was done" and "He cast out the spirits with a word" (Matt. viii. 16). "He rebuked the winds and the sea, and there was a great calm."

His "speaking" was "doing." God alone can speak, and in speaking—*do!* Therefore the "Word" of the Cross must now be spoken by the Divine Spirit Himself to souls needing deliverance. The "Word" of the Cross is the power of God, when spoken by God alone. Not man's word about the Cross, giving his views of the Cross—nay, nay, but the "Word" of the Cross—which, we have seen, was God's "Word" in action shewing His heart to sinners—spoken by the Divine Spirit Himself, and thus containing in it the omnipotent liberating power of God which was manifested at the creation by the Triune God, and in the Son of God—God manifest in the flesh—when He walked the earth.

The world's need is this "Word of the Cross." Not man's human view of the tragedy—the human physical side—but the Divine omnipotent "Word" speaking the "Word" of loosing from the guilt of sin; from every chain of sin, and from the thraldom of the devil, by the death of the God-Man in the sinner's place, thus carrying the sinner to the Cross in His own Person, and thence out of the world in His resurrection and ascension, right into the heart of God.

But how does the Divine Spirit speak this liberating "Word of the Cross?" Through the (1) written word, and through the (2) preached word of those who can be His messengers. If the written word of the sacred Scriptures is not sent to the souls lying in the sphere of the world-rulers of the darkness, how can the Spirit of God reach them with the word of liberty? And if the "Word of the Cross" is not proclaimed in all its fulness, how can the liberating power of that word from the heart of God do its mighty work in those who hear?

"The preaching of the Cross—or the word of the cross—is to them that perish foolishness, but unto us which are saved, it is the power of God." Since Calvary means all that we have said, then we may be sure that all the power—omnipotent energy of God—must be behind and through its proclamation or preaching to the world lying in darkness and death. And if God was in Christ and the Cross, then God by the Holy Spirit must be in the proclamation of the

Cross. That is, that all the omnipotent power of God to save the world, will be manifested in the proclamation of the divine work at Cavalry.

If men need the forces of electricity manifested in the electric light, they must obey the laws of that invisible power, and along the wires laid to convey the current will run the forces they desire. So if we desire the forces of God manifested in the flashing forth of divine light to souls sunk in darkness, we must obey the laws of God's dealing with the world, and along the wires laid by the proclamation of the death of Calvary, will run the invisible forces needed to save the deepest sinner.

The preaching of the Cross is the power of God. Not the preaching of man's ideas about the Cross, for no divine current of power is guaranteed to run along the wires of the fallen intellect of man, but the proclamation of the Cross—the proclaiming of Calvary, and the death of the God-man there as the power of God to save the sinner from sin, and the believer from the power of sin, and the world, and the flesh, and the devil. Folly to the intellect, and to those who are perishing—*folly*! But to those who have hearkened and accepted the deliverance it is the power of God.

It is the word of the Cross which is the energy of God, and which has God's power in it. Not man's words about the Cross, but God the Holy Spirit speaking the word, the liberating, the enlightening word of the Cross, through the lips of the messenger. This word—God's own word through man as the energy of God; "words" as the apostle Paul said, "which the Holy Ghost teacheth," not words which man's wisdom teacheth, for they wholly fail here. God's wisdom in a mystery needs God's Holy Spirit Himself to unveil that mystery through the lips of His messengers.

The message of God in Christ, and the Cross to save the fallen race, needs God in a saved man to speak the word of the Cross as the power of God to save other men. The word of the Cross thus spoken by God the Spirit, through chosen messengers, is a liberating word, as all the words of God are.

The Cross is God's word in action—God's word to the world, revealing His heart, stricken with grief at the sight of the utter ruin of His handiwork in the first creation. God's word to the world, speaking mercy and forgiveness, in the providing of a way of escape to all who turn to Him. God's word to the world, speaking the hopelessness of repairing the ruin of man, and the complete deliverance by the Cross from the life of Adam by the death of Calvary.

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.

"I press toward the mark."

Phil. ii. 14.

PRESS on towards the One
You wish to touch;
Then life will have its run,
And free death's clutch.

Press on towards the mark,
God's prize to hold;
Through "deaths" to life's last spark.
For good untold.

Press on towards the *right*,
With love and will;
"Will" death, then steadfast fight,
Surmount thy ill.

Press on, fatigued and sore,
Press on though faint;
Press on, and yet once more
Press on, O saint!

Press on with will and mind,
And never bend;
Press on, and heaven will find
Thee at the end.

Foes countless as the sand
Soon fall on thee;
Keep spotless garb, and stand,
Then slay and flee.

Each day they seek to foil,
Yea, even *now*;
Beware lest any coil
Make void thy vow.

Press on, thou tested, brave,
Suffering king;
Yield thou to nothing, save
The impossible thing!

Stand where thou art, maintain;
Yield not, nor back!
With greater force again
Go on thy track.

Nor stop; go to the Head—
Thy noble Fore;
Reach on until thou canst
Press on no more!

Evan Roberts.

Union in Conflict: Union in Conquest.

"Sin is not invincible, sin is not inevitable. God made us to be masters, and not to be mastered, and that union with Christ—who is always in ceaseless antagonism to sin—means that we are to "resist unto blood striving . . ." —striving always reinforced by His Spirit. I do not believe any man is ever made a conqueror apart from blood of his own, reinforced always, of course, by the mighty fulness of the Spirit of Jesus Christ. *If the devil is to be trampled, he is to be trampled under your very own feet*, but the power which enables you to tread upon him, is the power of the Living Christ. You have got to overcome, but don't forget, beloved, you have got to sweat in this conflict. Don't forget that you are not going to get an easier victory than the saints of every age—than Jesus Himself got. Union with Christ is union in conflict, union in conquest." *Rev. J. Stuart Holden, Keswick, 1913.*

Christ, Magnificent

Ps. 18:50

The Magnificent Christ.

"He delivers magnificently." Ps. xviii. 50. French.

By the Editor.

ALL the truths we have learned about the cross, of our death with Christ, our death to sin with Him, of our conformity to death like the grain of wheat falling to the ground to die, are preparatory to the overcoming life. They are the foundation of, and fundamental to it.

The two sides of the cross of Christ are like two worlds—one may be called the earth-side, where we see that our sins were laid on the Lord Jesus, and that in the Person of God's Son we were nailed to the cross,—crucified together with Him. From the moment it breaks upon you that you died with Christ there, that He was your representative, your substitute, then you know that your life is to be lived on the heaven-side of the cross, in the power of His resurrection, in the heavenly sphere. If you walk in the earthly-places, you will see everything from the standpoint of the natural man, of the world and of the carnal church.

You are to live this life in the power of His resurrection. It is not a struggle from one side to the other, but you pass from one to the other only through faith, recognizing your identification with Christ in death on the cross. It is an attitude of mind, which is the result of an attitude of faith; not a state into which you have once for all entered, and henceforth live absolutely there.

It was at Calvary that the hour and the power of darkness swept upon the Christ, and all the forces of hell gathered around Him. It was upon that cross that the God-Man met the Prince of darkness, and put him to open shame. All the angels of God looked on to see what God would do with the fallen prince who had caused discord in heaven. Then the Son came down from the glory to meet him in mortal combat at Calvary—there to put him to shame, and to take from him the weapon with which he held the world in bondage—the weapon of death which kept the fallen human race in the fear of death. At Calvary, Christ took from the Prince of darkness all his weapons, and conquered the fallen prince.

No words can depict the magnificence of Christ's victory. No angel could have done it, for they were of the same rank as the fallen angels, but the Son out of the Father's bosom undertook to cleanse the Father's kingdom from the poison of this fallen prince—not only the inhabited earth, but the heavens†—of all trace of his handiwork, when finally he would be cast into the lake of fire.

In the far back ages of eternity—how far back we do not know—that terrible revolt in heaven took place, causing discord in heaven as the great archangel rebelled against his Creator. It has been suggested that this revolt took place when God appointed His Son heir of all things. Satan, one of the highest archangels of God rebelled and refused to bend to the Father's exalting of the Son. Then the Son came down to that cross, met that fallen prince, conquered him in the wilderness, conquered him at Gethsemane, conquered him at Calvary, and then ascended into the glory to wait until His enemies are made His footstool; when the Son will finally hand over the recovered kingdom to God the Father, and God shall be all in all.*

When you understand the death of Christ as the very base of all God's dealings with the planet of earth, and the vaster universe beyond the ken of earth, and see that your death with Christ admits you to the wider realm on the heaven side of Calvary, you will know that you must meet all earth-matters there, and all the foes of God and of Christ there. Meet sin and Satan there. Then you will know a little—only a little—of the value of the Cross, and never leave that one place of victory. You will say to the adversary in all his attacks, "I have died. The old Adam that was your material, and your workshop, by my deliberate choice I here and now re-affirm its place of death on Calvary. I refuse to go away from that cross, and go into the open fight with you. I stand in the position, that by my deliberate choice and will, I say 'Amen' to God's verdict upon the old creation, and accept the declaration that it was taken by the Son of God to His Cross."

"Come down from the cross, and save Thyself" was the cry of our Lord's enemies in human form, but if He had done so, He would have come down into the powers of darkness gathered around Him there; and HE WOULD NOT HAVE SAVED HIMSELF. He was hanging there mocked of men, but He was having victory over the hour and the power of darkness, in the unseen realm, and so He did not heed the voices of men to come down. His conflict was with an unseen foe. His battle and His victory was not of men.

Oh! child of God, you will be brought to the same place, as the life of Jesus Christ matures

* Wesleyan Church, Keswick, July 28, 1912. † Heb. ix. 32.

* I. Cor. xv. 24-28.

in you, and you maintain your position of death. To-day as truly as twenty years ago, your only safety from the foe of Christ and His church, is the Blood that was shed at Calvary. Your only safety from their malignant hate is the cross. You dare not yield to the demands of the things of earth, for you know that they are all material for a watching enemy, and if you go down from the cross back into the old life, in response to the taunts of men, you know that the hosts of darkness will lash you. You know now that you must stand on Calvary. Oh! Calvary! What a Christ—what a magnificent Christ!

Do you wonder that the enemy avoids the cross, and hides the cross, and blurs the cross, and covers the cross? *For Calvary is the one and only spot where he can be conquered, the only place where you can stand in victory for one moment. The cross is the foundation for the overcoming life.*

But do not forget that on your part it is an ATTITUDE. If you rest on it as an *experience*, you will have defeat. You must rely on nothing as your ground of victory, but the FINISHED WORK OF CHRIST. It is an attitude! The same attitude that Christ had on the cross. He hung there, and from His position there He did not come down. You do the same. It is your attitude, say "I declare my attitude, I declare it before all the angels of God, I declare it before all the principalities and powers, I declare it before all the world. I am crucified with Christ on His cross. I CHOOSE to be there with Him, I choose the position of death, I reckon I am dead to sin in Christ, and my attitude to sin is separation from it by His death."

On the resurrection side of the cross is the spiritual realm of the heavenly places, where you learn in blessed reality the power of the resurrection of the Lord Jesus. As you stand on that foundation of His death He imparts His life, so that in the power of His victorious life, you are crucified to the world, and alive unto God. *Alive unto God!* THAT IS THE OVERCOMING LIFE. It is the life of God communicated to you in your spirit by the Holy Ghost, uniting your spirit to Christ, and from your spirit quickening your brain, liberating your faculties, clearing the mists, freeing you in spirit, soul and body for action, so that you may, by the power of the divine life in you, overcome.

From this point, let us rapidly glance at the overcoming life and its issues in eternity. The life of Christ is overcoming life, and that divine life is to overcome everything you meet as you walk in the spirit day by day. There are degrees of overcoming, as may be seen in the messages to the churches by the Risen Lord. We can only refer to some of them. Note first: (1) LIFE—"shall eat of the tree of life" (Rev. 2, 7). (2) RESURRECTION—"shall not be hurt of the second death" (ch. 2, 11). (3) FOOD—"will I give to eat of the hidden manna" (2, 17). (4) "Authority over the nations" (ch. 2, 26). "He shall rule them with a rod of iron." "As the vessel of the potter shall they be broken in pieces." Life, resurrection, power, hidden manna, hidden strength, hidden power. "He that fights, he that endures, he that keeps My word to the end will I give authority over the nations."

Now link with the verse in Rev. ii. 26, the wonderful picture lesson for the present time, given in Rev. xii., and note especially the 5th verse, about the "man child" who is to rule "all nations with a rod of iron." The dragon is standing before the woman—which is the picture of the church—ready to devour the man-child. The dragon stood on the alert to devour the man-child-church—but in the teeth of the erect-dragon the translation takes place. "A man-child, who was to rule all nations with a rod of iron . . . was CAUGHT UP TO GOD AND TO HIS THRONE." Here is a picture of the translation, for which the church of Christ is being prepared.

"And there was war in heaven . . . and I heard a loud voice saying in heaven, now is come salvation, and strength, and the kingdom of our God and the power of His Christ. . . ." "CHRIST." Head and members forming one Christ. The Risen Head and the translated members borne to the throne, out of the throes of the earth-conflict with the world, and the unseen Dragon in the lower heavens.

The call from the glory is to those who know Calvary, and who stand on the basis of the death of Christ on the cross as the separating line between them and earth. John saw the Risen Lord, and from His words to John we see what He is doing. He is preparing the church to rule all nations. We all know that it is Christ Jesus Himself who holds all authority in His hands, and in His power, but in Rev. ii. 26, 27, He speaks of those through whom His authority will be used in the great future of His Millennial reign, and as He trains them here for that future, He will teach them to lay hold of His authority over all the power of hell for the deliverance of His people.

He is preparing the church to reign. Christ is calling His redeemed ones to His throne. That one fact is just enough to make us hold fast our calling, and say, "I am going through, God helping me, by His grace." That is the main value of this heavenly vision. Many may enjoy talking about these things, but it is the WORKING VALUE which counts. Time is too short for speculation and discussion. The great

thing is that we lay hold of all the working value of our Lord's work for us at Calvary, and the mighty power of His life in the glory, to enable us to "lay hold" of the hope set before us from the Throne.

The Lord Christ said ere He ascended to heaven, "All authority is given unto Me . . lo, I AM WITH YOU." How can Christ exercise His power now but through instruments? He does not send an angel to act for Him, and He does not come down in the atmosphere to do it; but He does it THROUGH HIS WORD, and through His messengers in the power of the Holy Ghost.

Thousands of souls need and want deliverance to-day, need an enduement of power. "Ye shall receive the power of the Holy Ghost coming upon you, and ye shall be witnesses unto Me." "He believeth into Me, the works that I do shall He do also, and greater works than these shall he do, because I go to My Father." I am going to My Father to receive the gift of the Holy Ghost, and I am sending My Spirit into those who will believe into Me, and I am going to do My works through them; but without Me ye can do nothing. Therefore lay hold of all that Christ has got for you and overcome. Choose and determine by God's grace, that you are going to live an overcoming life.

This is the message that grips the power of the cross. I thank God He has allowed me the privilege of transmitting to you just a glimpse of the magnificence of Christ. I can never tell you what the glory of Christ has been to me since I have had that fuller knowledge of the cross as Christ's victory over Satan. I rejoiced when I saw that He bore my sins in His own body on the tree; I rejoiced when I discovered that by identification with Him I might walk in victory over sin, but when to my heart's vision I saw my Lord coming down there to that lonely combat; overcoming on Calvary all the dark forces of the prince of hell—Oh! the joy of it! Oh! the glory of the Victor! Not only the glory of the Saviour, not only the glory of the Redeemer, but the GLORY OF THE VICTOR! It seems to me that we ought to take all He did for us on Calvary, and so as I reckon myself persistently and steadily one with Him on that cross, standing quietly there, I can be FEARLESS OF THE POWERS OF DARKNESS.

On the lines of faith in this glorious Victor, you not only have victory over sin, but as you see the works of the enemy round about you—a poor man, it may be, absolutely tied and bound with the powers of darkness, and helpless—you may learn to stand with the Lord Jesus, in His death and resurrection power, and say to Satan holding that man: "In the Name of the Lord Jesus Christ, as I stand with Him, I say you are conquered. You have no right to that man, and you must let him go. I say to you, joined to my Lord as His messenger, on the ground of His blood, you must let that man go!"

If you were to get away from Christ one shade, the enemy would laugh at you, and say, "Jesus I know, and Paul I know, but *who are ye?*" O, friends, if the powers of darkness raging on the outside just drive us deeper into Christ, how glorious that will be. You know that ninety-first Psalm—"Only *with thine eyes shalt thou behold* . . . it shall not come nigh thee, no plague shall come nigh thy dwelling." It is a knowledge of Christ, fearing to go out of Him, fearing to speak a word apart from Him, watching, praying, anchoring, holding on to the Conquering Christ. What a conquering Church she would be if the Church knew of the Calvary victory.

When I say "Church" I mean the living Body of Christ. Not the professing Church. There is too much of the world in the professing Church to have much victory over Satan in it—too much of his material in it. If you are permitting any known thing in your life that you know is not of Christ, and you cannot look into His face about, anything you say to the enemy will be empty and useless. You must determine by the grace of God that there shall be no weak spot in your life, if you are to conquer in the name of Christ the lion of hell. There must be no tampering with sin in any degree, in any point whatsoever; no allowing anything you know to be wrong—even your words must be sifted and tested in God's light. Therefore walk in the light. "He that doeth the truth cometh to the light, that his deeds may be made manifest that they are wrought in God."

Covet the light in your life? The way of victory is to walk in the light. Let us cast out the works of darkness, and let us put on the armour of light. Anything that weakens you, away with it. Oh, Calvary, Calvary, and the Christ in the glory waiting for the fruit of it! It does not say He is waiting for His redeemed ones but waiting for His foes to be made the footstool of His feet (Heb. x. 13). How long is He to wait for His Church to understand He is expecting His enemies to be brought under His feet. He is waiting for the fruit of Calvary! He is waiting for the hour when the final purpose of His death shall be accomplished—for the vast issues beyond this world's ken to reach their climax.

God's kingdom, the Father's *kingdom* is precious to Christ. He came from the glory to defeat this foe, and our redemption is but part of His vast plan. The ultimate and far-beyond

issue is the cleansing of the heavens from every trace of the fruit of the archangels' fall. The Fall of man had behind it, a still more terrible Fall—the Fall of Satan—a Fall beyond redemption and hope. Calvary in its far back purposes, and its far beyond issue is infinitely beyond your redemption and mine. And yet He—the Son of God comes and takes the victims of Satan, on the poor little planet of earth, and through His cross redeems them, and lifts them to His throne, saying "Come and sit here with Me, and here with Me you shall 'judge angels' and rule the nations."

The end of it will be that "GOD SHALL BE ALL IN ALL." In the light of all this surely we can bear all things, and suffer all things, so that our Christ shall have the fruit of His victory. God helping me, I mean to hold on to the conquering Christ, and HE MUST PULL ME THROUGH. I say to Him "Lord, I cannot get through, I see the malignant, fiendish workings of these hosts of darkness with their bitter hate to Christ and His redeemed, and I know that all hell will resist my getting through, but I lay hold of the anchor within the veil—the living Lord able to save to the uttermost—able to make us stand against all the principalities and powers of Satan, and as I lay hold, HE WILL PULL ME THROUGH." Will you say the same? Let us ask Him for grace to lay hold of the uttermost of His plans for us. Oh magnificent Christ! Let us worship Him!

A Message to the Churches.

The Church of the Laodiceans.

"He that hath an ear, let him hear what the Spirit saith unto the Churches." Rev. iii. 14-22.

O LISTLESS Church, I know thy lukewarm works,
Nor heat, nor cold impart their strength to thee,
I, the Amen, the faithful Witness true,
Author of God's creation, counsel thee:

Poor, blind and naked, *thus* I bid thee come,
Buy fire-tried gold, and take Mine eye-salve pure;
Thou who "hast need of nothing," nothing else
Than such anointing can thy blindness cure.

In yearning love, I chasten and rebuke;
Repent, and bid thy lukewarm heart to glow,
That richer far than all thy boasted wealth
The riches of My grace through thee may flow.

Behold, still at the door I stand and knock,
If any to My pleading voice give heed,
I'll sup with him in close communion sweet,
And deeply satisfy his deepest need.

As from the agony and bloody sweat,
Upon My Father's throne I am set down,
So he, who overcomes the toil and strife
Shall share with Me My Father's throne and crown.

Ye churches, scattered through the land, give ear,
Hear what the Spirit saith to *us* to-day,
Pray that the Pentecostal flame may burn
Our lukewarm spark into love's golden ray. *W.A.D.*

Voices of the Past.

Bunyan's "Tug of War."

Extracts from "Grace Abounding."

"I WAS persuaded that those who were once effectually in Christ, as I hoped I had seen myself, could never lose for ever, yet it was a continual vexation to me to think that I should have so much as one thought against a Christ that had done for me as He had done; and yet I had almost none others but such blasphemous ones. It was neither my dislike of the thought, nor yet any desire and endeavour to resist it, that did in the least shake its continuation, or force, or strength thereof; for it did always, in almost whatever I thought, intermix itself therewith, in such sort that I could neither eat my food, stoop for a pin, chop a stick, or cast mine eye to look on this or that, but still the temptation would come: 'Sell Christ for this, sell Christ for that; sell Him, sell Him!'

Sometimes it would run in my thoughts, not so little as a hundred times together: 'Sell Him, sell Him, sell Him,' for whole hours together I have been forced to stand as continually, leaning and forcing my spirit against it, lest haply, before I were aware, some wicked thought might arise in my heart that might consent thereto; and sometimes the tempter would make me believe that I had consented to it, then should I be as tortured upon a rack for whole days together. This temptation did put me to such scares, lest I should consent thereto, that by the very force of my mind, in labouring to gainsay and resist this wickedness, my very body would be put into action or motion, by way of pushing or thrusting my hands or elbows, still answering as fast as the destroyer said 'SELL HIM,' 'I WILL NOT, I WILL NOT, I WILL NOT, I WILL NOT, NO, NOT FOR THOUSANDS, THOUSANDS, THOUSANDS OF WORLDS.' Thus reckoning lest I should, in the midst of these assaults, set too low a value of Him, even until I scarce knew where I was, or how to be composed again.

At these seasons he would not let me eat my food at quiet; but, forsooth, when I was set at the table at my meat, I must go hence to pray; I must leave my food now, and just now, so counterfeit holy would this devil be. When I was thus tempted, I would say in myself, 'Now I am at my meat, let me make an end.' 'No,' said he, '*you must do it now*, or you will displease God, and despise Christ!'

But to be brief, one morning as I did lie in

my bed, I was, as at other times most fiercely assaulted with this temptation *to sell and part with Christ*—the wicked suggestion still running in my mind: 'Sell Him, sell Him, sell Him, sell Him, sell Him,' as fast as a man could speak. Against which also I answered, 'No, no, not for thousands, thousands, thousands,' at least twenty times together. At last, after much striving, even until I was almost out of breath, I felt this thought pass through my heart: '*Let him go, if he will*!' and I thought also, that I felt my heart freely consent thereto.

Oh, the diligence of Satan. Oh, the desperateness of man's heart. Now was the battle won, and down fell I as a bird that is shot, into great guilt and fearful despair. . . Nothing now for two years would abide with me but damnation . . but about ten o'clock one day suddenly this sentence bolted in upon me: 'The blood of Jesus remits all guilt!' At this I MADE A STAND IN MY SPIRIT. With that this word took hold upon me: 'The blood of Jesus Christ, His Son, cleanseth us from all sin.' Now I began to conceive peace in my soul, and methought I saw as if the tempter did leer and steal away from me, as being ashamed of what he had done."

* * *

"Him that cometh unto Me I will in no wise cast out." Oh, the comfort that I have had from this word "in no wise." But Satan would greatly labour to pull this promise from me, telling me that Christ did not mean *me*, and such as I; but sinners of another rank, that had not done as I had done. But I would answer him again, "Satan, here in this word is no such exception—'him that *comes*, *him*, *any him*, him that cometh to Me I will in no wise cast out.'" And this I well remember still, that of all the sleights that Satan used to take this Scripture from me, yet he never did so much as put this question: "But do you *come* aright?" And I have thought the reason was, because he thought I knew full well what coming aright was, for I saw that to come aright was to come as I was, a vile, ungodly sinner, and to cast myself at the feet of mercy, condemning myself for sin. If ever Satan and I did strive for any Word of God in all my life, it was for this good word of Christ; he at one end and I at the other. Oh, what work did we make! It was for this in John, I say, that we did so tug and strive; he pulled and I pulled, but, God be praised, I got the better of him, I got some sweetness from it. . . .

Then the tempter again laid at me very sore, suggesting: "That neither the mercy of God nor yet the blood of Christ, did at all concern me, nor could they help me for my sin; there it is in vain to pray." Yet, thought I, "I will pray." "But," said the tempter, "your sin is unpardonable." "Well," said I, "I will pray." "It is no boot," said he. "Yet," said I, "I WILL PRAY." So I went to pray to God, and while I was at prayer, I uttered words to this effect: "Lord, Satan tells me that neither Thy mercy, nor Christ's blood, is sufficient to save my soul. Lord, shall I honour Thee most by believing Thou canst and wilt; or him, by believing Thou neither wilt nor canst? Lord, I would fain honour Thee, by believing Thou wilt and canst." And as I was thus before the Lord, that Scripture fastened on my heart: "O man, great is thy faith"; even as if one had clapped me on the back, as I was on my knees before God. . . .

Be a Conqueror!

"BE not overcome of evil, but overcome evil with good." Be not overcome, but be an overcomer; be not conquered, but be a conqueror; be not cast down, but cast down. All our young officers are taught at Sandhurst in the Staff College, in every standard book of tactics, that the best form of defence is attack, but that maxim is older than the standard of military text books, it is the word of God—"Be not overcome of evil, but overcome evil with good. . . ."—*Rev. J. S. Holden.*

About the Mission Field.

Supernatural—From Beneath.

Rev. R. J. Ward, India.

THIS phrase was employed by Dr. Zwemer the other day at a conference at Matlock, England, and applied by him to non-Christian religions. He said:—

"You cannot explain the wickedness of the world as merely human. It is human, plus something, and that is why non-Christian religions are successful. They are supernatural—from beneath. 'When a strong man armed keepeth his palace, his goods are in peace, but when a stronger than he shall come . . . he divideth his goods.' When Jesus Christ spoke those words, He referred to the kingdom of darkness, and to His own power as the Prince of life; therefore it needs no apology for using this text as one of the great missionary messages of the New Testament. I have never been partaker with those who have used a text in recent years for foreign missions, when they tell us that Jesus Christ said in regard to the other religions that 'He came not to destroy but to fulfil.' Our Lord never said that with regard to any non-Christian religion. He said it in regard to Judaism, but I believe that the real attitude towards the non-Christian religions is found in this verse, 'the Son of God was manifested to destroy the works of the devil.'".

This is surely a timely and valuable word for us here in India to-day. It may well remind us that real and effective missionary service must

of necessity mean conflict with evil forces. There are three things which are necessary in this warfare: recognition of the adversary, an attitude of opposition, and the employment of the most efficient weapons.

RECOGNITION OF THE ADVERSARY. If the knowledge of the disease is half the cure, it is equally true that a clear idea of the power of the enemy is half the battle. This does not mean that the missionary is to be always "on the war path." He is the messenger of peace, and is charged with a positive message which it must be his constant business to deliver. But when references are made to non-Biblical religions let there be a distinct understanding of the evil power that lies behind them, a remembrance of the fact that they are, as Dr. Zwemer puts it, "supernatural—from beneath."

Failure to recognise this is one cause of failure in missionary results. Among the deterrent forces which are checking missionary zeal in the homelands and blocking the way of missionaries coming out are these two: destructive criticism of the Word of God and the idea that "there is something good in all religions." In this we have to distinguish between the *religious instinct* which is of God and the *religion* which is of the evil one. When men speak of the beautiful things in Hinduism it is but fair that they should complete the picture by including the things which are vile and abominable. It is important also to remember that Satan clothes himself as an angel of light. Base coinage would have no chance of circulation if no pure metal was mingled with it. The statement that "everything good is of God" needs qualification. "All Scripture is given by inspiration of God," but "the devil can quote Scripture for his purposes." The instinct of self-preservation is God-given, but as it operated in Peter, when he endeavoured to dissuade from the cross it was recognised by our Lord as Satan. All through the Word of God we find the worship of other gods traced to Satanic influence. The supposition that Paul at Athens assumed a friendly attitude has to be modified by the fact that the word used by him "superstitious" or "religious" means literally "reverent of demons." In this instance again we have to distinguish between the religious instinct and the religion. It was the religious instinct which led the Athenians to "worship ignorantly," it was the religion and the father of lies behind it which caused them to "exchange the truth of God for a lie." Rom. i. 25.

THE ATTITUDE OF OPPOSITION. This is the necessary sequence to our recognition of the adversary. It is our inevitable response to our Leader's word "Think not that I am come to send peace on the earth; I came not to send peace but a sword." Between light and darkness there can be no truce. It is not that we have to draw the line of battle; it has been drawn for us, and we can do no other than stand on it. We can no more join together what God has put asunder than we can put asunder what He has joined. The application to non-Christian religions of Christ's word, "I came not to destroy but to fulfil," the assertion that "Christianity is the fulfilment of Hinduism," is emphatically repudiated by Dr. Zwemer, and very rightly so. It would be well if it could be nailed to the counter like a bad rupee and its further circulation stopped. It is a strange confusion of things that differ. It involves a disparagement of the unique character of the Old Testament revelation, rendered, alas, only too easy by current views of inspiration. It may be classed with the astounding statement of Dr. Horton that "it would almost seem that Mrs. Besant has been brought back to Christ by the road of theosophy." We need to be on our guard against traitorous compromises and disloyal fraternisings with the enemy. And let us remember that this attitude of opposition is not only consistent with but is the outcome of a loving solicitude for the victims of error, just as compassion for suffering humanity is the inspiration of medical research in its fight against disease.

EMPLOYMENT OF THE MOST EFFICIENT WEAPONS. This must be the practical result of the foregoing reflections. The enemy is in possession of the field. "The strong man armed keepeth his palace." How can he be dislodged and discomfited? Let Paul, the missionary, answer. "The weapons of our warfare are not carnal but mighty through God to the pulling down of strongholds." Those weapons were the word of the cross and prayer. No other agency can take the place of these. Let us determine to know nothing among men save Jesus Christ and Him crucified." And let us re-learn the old, old lesson of prayer. Spiritual forces can only be touched by spiritual forces moving on the same plane. The supernatural from beneath can only be conquered by the supernatural from above. The muscle of the pugilist, however strong and well trained, is no match for firearms. The guns of the enemy can only be silenced by heavier guns. The sword which we wield must be "bathed in heaven" if it is to do effective service. "Behold," says Christ, "I give you power over all the power of the enemy." But if the power given on His part is to be the power received and manifested on our part, it must be sought by earnest, persistent, self-sacrificing and believing prayer.

"Ours is not a conflict with mere flesh and blood, but with . . the forces that control . . this dark world." Eph. vi. 12.
Weymout

"Believe not every spirit."

(vii.) *1 John iv. 1.*

Being a series of questions propounded by Evan Roberts in the *Overcomer* for May, 1910, now being dealt with by the Editor from month to month for those who are earnestly seeking light on the subject.

16. DO YOU KNOW IT POSSIBLE FOR EVIL SPIRITS TO COUNTERFEIT THE VOICE OF GOD? IF SO, HOW WOULD YOU DETECT WHICH IS THE VOICE OF GOD, AND WHICH IS THE VOICE OF THE DEVIL?

The proofs now available, showing how evil spirits can counterfeit the voice of God, are so numerous, that the "possibility" has become a certainty with many, and through the knowledge of these counterfeit workings of deceiving spirits, an increasing number of servants of God are becoming intelligently able to detect the devices of Satan.

Evil spirits counterfeit the voice of God, because of the ignorance of believers that they can do so, and of the true principles of God's way of communication with His children. The Lord said, "My sheep hear My voice . . ." *i.e.*, My way of speaking to My sheep. He did not say it was an *audible* voice; nor a voice giving directions which were to be obeyed apart from the intelligence of the believer. The word "know," in fact, indicates the use of the mind, for although there is a knowledge in the spirit, it must reach the intelligence of the man, and spirit and mind be of one accord.

A careful and comprehensive study of the epistles of Paul, which contains an exhaustive epitome of God's will for the Church—the Body of Christ—as the books of Moses contained God's will and laws for Israel—shows that God having "spoken to us in His Son," does not any longer speak by His own direct voice to men as He did at Sinai.

We need to understand that the Holy Spirit alone is charged to communicate the will of God to the believer, and that He works from *within the spirit* of the man enlightening the understanding (Eph. i. 18) so as to bring the man into intelligent co-working with the mind of God.

The principle governing His working is that He is sent to bring into a renewed condition the entire man, spirit, soul and body, and He therefore directs all His working to the liberation of every faculty, and never in any way so seeks to direct a man, even into *good*, as a passive machine. He works in him to enable him to choose the good, and strengthens him to act the good, but never, even for "good" dulls him, or renders him incapable of free action, otherwise He would nullify the very purpose of Christ's redemption on Calvary and the purpose of His own coming.

When believers understand these principles the "voice of the devil" is quickly recognizable (1) when it comes from outside the man, or within the sphere of his circumference, *i.e.*, not from the central depth of his spirit, where the Holy Spirit abides; (2) when it is imperative and persistent, urging sudden action without time and reason, or intelligently weigh the issues; (3) when it is confusing and clamorous, so that the man is HINDERED FROM THINKING; for the Holy Spirit desires the believer to be intelligent as a responsible being with a choice, and will not confuse him so as to make him incapable of coming to a decision.

It may also be said that the speaking of evil spirits can also counterfeit the apparent inner speaking of the man himself, as if he was himself "thinking" and yet with no concentrated action of the mind; *e.g.*, a persistent and ceaseless "commentary" going on somewhere within, apart from volition or mind action, commenting on the man's own actions or the actions of others, such as, "you are wrong," "you are never right," "God has cast you off," "you must not do that," . . . etc., etc.

The "voice of the devil" as an angel of light, is more difficult to detect, especially when it comes with wonderful strings of texts which look like the voice of the Holy Spirit. Voices from without may be rejected, yet the believer be deceived by the "floods of texts" which he thinks are from God. In this case the detection needs other questions.

(1) Does the believer *rely* upon these "texts" apart from the use of his mind and reason?

(2) Are these texts a prop to him, (*a*) undermining his reliance on God Himself; (*b*) weakening his power of decision, and (right) self-reliance.

(3) Do these texts influence him, and (*a*) make him elated and puffed up as "specially guided by God," or (*b*) crush him and condemn him, and throw him into despair and condemnation if they are condemnatory, instead of sober, dealing with God Himself over the course of his life, with a keen and increasing knowledge of right and wrong obtained from the written word by the light of the Holy Spirit.

If these, and other such-like results, are the fruit of "texts" given, they may be rejected as from the enemy, or at least an attitude of neutrality taken to them, until further knowledge is given.

The "voice of the devil" as distinguishable from the voice of God may also be known by its purpose and outcome.

The message of the Cross . . . is the power of God to those whom He is saving. 1 Cor. i. 18. Weymouth.

"Put on . . . the complete armour of God, so that you may be able to stand your ground . . . and . . . remain victors on the field." Eph. vi. 13 Weymouth.

Rom 6
Weapon of Victory

Light on the Word.

Romans vi. as a Weapon of Victory.

*By Dr. Ch lmers.**

"THERE is another way in which the death of Christ, and our fellowship therewith, may be brought to bear on the practical object of so withstanding the assaults of temptation, as that sin shall not have the dominion over us. It is a matter of most distinct scriptural revelation, that these assaults are conducted by a living, and personal, and withal most actively vivacious, and vindictive adversary, who is intent on the object of retaining as unbroken a moral ascendency, as he can possibly achieve over our species.

You know how it is, that by death Christ hath destroyed him who has the power of death, that is the devil—how He stood to have all wreaked upon Himself, which could be rightfully inflicted upon us because of our disobedience—how, after this, we, who partake in the benefits of his death, may CHALLENGE AN EXEMPTION from the cruel mastery of him who is wont to maintain a resistless and unquestioned sway over the propensities of our fallen nature—how, in the very moment of conflict with his enticements and his wiles, this challenge may be made; and he, giving way to the force of it, will desist from his unholy enterprise of seducing us away from the new obedience of the gospel. Upon every occasion of exposure to the fascinations of moral evil, may we go through the spiritual exercise of asserting our freedom from the power of him, who arms these fascinations with all their influence; and, strongly confident in the plea, that, by the death of Christ and our death in Him, Satan has virtually done his worst upon us, and already expended that power wherewith he is wont to hold us in bondage—why, it is no vain imagination, that such a plea, if faithfully pressed against him in the hour of spiritual conflict, will surely prevail over him; and he, retiring a vanquished foe from the field of warfare, will leave us freed from the power of sin as we are freed from its curse and condemnation.

It has been rightly said that we think not enough of those higher agencies which are concerned in the doings, and the difficulties and the whole discipline of our preparation for eternity. We are apt to look upon the conflict in which we are involved, as a mere conflict with flesh and blood—when in fact it is a contest with principalities and powers, and spiritual wickedness in high places. We should know the might of our adversaries that we may go rightly armed to the battle. And be assured that the death of Christ is not a more effectual shield against the power that would now so lord it over the affections of your heart, as to perpetuate the reign of sin within you, and make you as effectually the slaves as before of those evil desires and principles which war against the soul. Christ hath spoiled the great adversary of all his power. He hath left him no claim of ascendency whatever over those who believe in Him. . . . .

It was an ENTIRE DETHRONEMENT that He effected of the god of this world; and what you have distinctly to do, my brethren, in the heat and urgency of your besetting temptations, is to set up YOUR DEATH UNTO SIN IN CHRIST AS YOUR DEFENCE against the further authority of sin over you—is to interpose the plea of His atonement between you and the attempts of the great adversary—is to AFFIRM, in opposition to all his devices, that he can no more compel your services than a tyrant or taskmaster can compel service from a dead slave. It is not possible, my brethren, that Satan, thus withstood and thus striven against, shall prevail over you. The man, who riveting all his confidence in the death of Christ, has become partaker in all its immunities and of all its holy influences, will not only find peace from the guilt of sin, but protection from its tyranny. This faith will not only be to him a barrier from the abyss of its coming vengeance, but it will be to him a panoply of defence against its present ascendency over his soul. The sure way to put Satan to flight is to resist him stedfast in this faith, which will be to him that exercises it, a shield to quench all the fiery darts of the adversary.

We are aware of the charges of strange and mystical imagery, to which this representation, however scriptural it may be, exposes us. But we ask on the one hand, those who have often been defeated by the power of temptation—whether they ever recollect in a single instance, that the death of Christ believed and regarded and made use of in the way now explained, was a weapon put forth in the contest with sin; and we ask, on the other hand, those who did make use of this weapon—whether it ever failed them in their honest and faithful attempts to resist the instigations of evil? We apprehend that the testimonies of both will stamp an experimental, as well as a scriptural soundness, upon the affirmation of my text, that he who by faith in the death of Christ is freed from the condemnation of sin, has also an INSTRUMENT IN HIS POSSESSION, WHICH HAS ONLY TO BE PLIED AND KEPT IN HABITUAL EXERCISE, THAT HE MAY HABITUALLY BE FREE FROM ITS POWER.

The Son of God appeared for the purpose of undoing the work of the devil.—1 John iii. 8. Weymouth.

* Extract from Lecture on Epistle to the Romans.

The School of Prayer and The Lord's Watch.

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

The "If" of God.

*J. C. Williams.**

"If ye abide in Me and My words abide in you, ye shall ask what ye will, and it shall be done unto you."—John xv. 7.

IF ye abide in Me, and what I have taught abides in you, then whatsoever you ask it shall be done. *In* you first, *by* you afterwards, and in the doing of this My Father will be glorified, in the doing of this you will bear much fruit, and in the fulfilment of these conditions only can you be My disciples.

Were these words addressed to the multitude? No, but to an inner circle, in the sacred confidence of a select company. This company was to soon lose their Leader. Hitherto every perplexity had been brought to Him in person, every doubt had been presented to Him as it arose, every disagreement as to who should be the greatest in the kingdom of heaven was settled by the Divine Person at the moment when it was suggested to the mind of this circle by the adversary. But the time was coming when the Leader in His human form was to be taken away. What about guidance when the Master is not there? What about wisdom when the Fount of wisdom has apparently been taken away? Ah, said the Master, there is nothing in this life. "IF ye abide in Me," that is the point, and what I have taught you abides in you, then, where I am, here or with My Father, it does not matter—whatsoever you shall ask, it shall be done. It is the mystery and the greatness of this condition that brings glory to My Father God, and this is the basis of your discipleship.

This is the charter of prayer, and it has been so throughout this dispensation. If you will read the preceding chapters you will find that these words are spoken at the close of the training, as the consummation of their teaching. It is easy to pray if you leave the word "IF" out. There is nothing easier to one who has the gift of language than to pour out a torrent of words in prayer. The "IF" is the flashing sword that divides the carnal from the spiritual, the "IF" stands always at the entrance of the Holy of Holies of prayer.

A Christian experience and life would be easy if there were no "ifs." If we were permitted to create our own conditions of service, what chaos there would be, what failure. Whenever there is failure in Christian experience or service, it is because the "IF" of God has been obliterated by the "I will" of self. If! If! There is to be no thoughtless entrance into the Holy of Holies. The "if" of God confronts every believer. God deals with us alone. "*If*" you, John, "*if*" you, Peter, "*if*" you, Matthew! Ah! "*if*" comes to each of us in our turn, and we have to stand to the "if" of God alone.

A man may teach you much with regard to the fabric of prayer, with regard to the scriptural injunctions in respect to prayer, but there is no living man that can teach you the SPIRIT of prayer, "IF"—if you want to understand prevailing prayer, you will have to face the "if"—"IF, IF ye abide in Me!"

Power is a Person. Christ said, "IN ME!" If you have not a consciousness of the fact of Christ, then that will face you as the barrier of prayer. There is no entrance into the realm of faith until you have accepted into the very fibre of your being the fact of Calvary.

What is Christ the Person to us? Our understanding of that question will in itself be the basis of success or non-success in the realm of prayer. "IF YE ABIDE IN ME!" Then there must be a living Christ somewhere for a living soul to abide in.

The whole of our Christian experience is centred in the Person of our Divine Master. He who was the meek and lowly Jesus, said "I," if I be lifted up will draw all men unto Me." And when they are drawn there, if they abide there, whatsoever they ask shall be done.

The personality of Jesus lives. He ever liveth to make intercession for us. The quality of our prayer depends upon the intermingling of His prayer for us. My poor prayer, however badly expressed, however it may apparently fit the need of the moment, is absolutely nothing in itself, only as in its ascent it is touched and changed and transfigured and transformed, and transmuted, by the interpreting power of Him Who is ever sitting at the right hand of God.

If we have been called to be intercessors, it is that we may share with the living Christ His work in glory. When we pray upon earth we pray also in heaven in the Person of the Divine Saviour. So it becomes possible that, whatsoever is bound by Him in heaven, is bound by His people on earth, and whatsoever is loosed upon earth is loosed in heaven. If there is no perfect union, if there is no abiding grace, if there is no sense of that prayer unity with Him Who liveth in the secret place of the Most High, then our prayer is void, it is an empty form, a mere conformity to rule and habit, and the salt

*Notes of an address.

has lost its savour, and is fit for nothing but to be cast out.

ABIDE IN ME. "If ye abide in Me, My Spirit will abide in you." If I abide in Him, shall I not assimilate the object of His mission, shall I not partake in some measure of the Spirit of His service?

The object of Christ was to make known the will of God, and His work was to make the will of God *done*. And this is prayer. I cannot simplify, nor can I analyse it deeper as to what the fundamental basis of prayer is, beyond this, that it is first of all abiding in Him to ascertain the will of God, and then carrying out in prayer and service the will of God.

If you mark His life, what was the meaning of those quiet hours spent in the silence of the mountains; of that separation from His disciples, and the purpose and the mystery of these divine counsels between the Father and the Son? Was it not to ascertain the will of the Father? Was it not the abiding in the Father, the bringing down of the will of the Father, to be transmitted into the action of the Son in the lives of men as He walked the roads of Galilee?

He had been in the counsels of the Father before the foundation of the world, and during His earthly ministry, prayer was the channel of His communication. That counsel with the Father was never broken; that unity between the Father and the Son, mystic as it may be, was never shadowed, but for one apparently dark and desperate hour, when your sin and mine hid the Father's face.

Who knows the will of God? That is the problem. Christ was in the counsels of the Father before time was, and He knows. Why must I abide in Him? Because He alone knows the will of God. Why must His death and life be a central fact in my spiritual experience? Because in that alone have I access to Him who KNOWS the will of God. Why must I be alive to His ever-living Presence, seated in the authority of divine government? Because I must abide in the sovereignty of the will of God, and my prayers must be on the line of that sovereignty for all things.

We are not only branches of the vine; we share in the life of it, and the mysticism of the union is its very strength. Abide in Me, means not a formal union, nor an externality, but sharing the very life of the Vine. As the Vine grows I must grow with it, I must be part of it. If I am to be of the Vine, and the life of it, I must partake in some measure of the quality of that life.

We often pray for blessings first, and the will of God afterwards; but the chief thing is to ascertain the will of God. Is it possible? O, yes. If it is not possible to ascertain the will of God, then it is not possible to abide in the Son of God. You will remember that the complaint of Jehovah was, "They take not counsel with Me. I would have spared them from many a deception of their enemies, I would have spared them from many a defeat, I would have spared them from the loss of many soldiers, but they took not counsel of Me."

"IF YE ABIDE IN ME." And then there is a conjunction—"AND My words abide in you"—*My words!* He knows the frailty of our human nature, and He knows how difficult it would be for our mind to understand the mystery of abiding in Him; but, He says, Come now, children, surely there is no mystery in My words, My sayings, My teaching being in you.

Suppose we take three sayings of the Lord Jesus, and apply them to prayer. In My words, He said, you have the expression of My mind, and in the expression of My mind you have the will of the Father.

Ah! says Peter, I have a bad memory, I shall never remember all that Thou hast said. Ah! Peter, when the Holy Spirit shall come, He shall bring all My words to your remembrance. God has not left us a single excuse. I am not to rely upon a naturally bad memory, I am to rely upon the Spirit of God.

Jesus said, in speaking to His Father, "They are not of the world, as I am not of the world." Are we abiding in Him, out of the world? In it, I grant you, but not of it. "They are not of the world, even as I am not of the world." If I am to be a man of prayer, I must be in Him wherever He is, and this saying of His must come back to my mind, time after time, when the world comes with its fascination. I have to restrain and to hold back, and abide in His sayings.

What else did He say? "Seek ye first the kingdom of God and His righteousness." This saying must abide in me. It must have a deep root in me. It must not only be a classic, but a life, and out of this grain of life, there must be fruit which shall redound to the glory of God, if I am to be His disciple.

What else did He say? "*Let not your heart be troubled, neither let it be afraid.*" Now, fearful one, in the deepest spirit, where are you to-day? You say, "I have lost power in prayer." Have you? Is your heart troubled? Yes, my heart is much troubled, and I am filled with a nameless fear. O, let this saying abide in you, "Let not your heart be troubled, neither let it be afraid." Your fear is a stigma on the promise of His power. What have you to be afraid of? If this saying abides in you, then you are abiding in Him, then you are with Him, in the secret place of the Most High.

"LET NOT YOUR HEART BE TROUBLED"—troubled! There are some of you with the marks on your face, lines that have been pencilled in. Why? You have forgotten the words of the Master. You have come out of the secret place, you have launched out on your self somehow, sometime. Get back, will you?

"These things have I spoken unto you, that My joy might remain in you, and that your joy might be full." The purpose of all these sayings of mine is, that the joy I have in the Father may be in you. "My joy" in you, and then your joy will be full. How about the joy of the Lord? Is there a quickening of the heart, is there a burning, is there a longing of the spirit, is there a divine afflatus of the spirit to-day?

And now we come to the consummation of it. If you live in Christ, and His sayings abide in you, ask, ask, ask. If you abide in Christ and His sayings abide in you, you have become a partaker of Divine nature. An interpretation which is deeper than that found in our authorised version, is in the word "ask" that follows. In the original there can be read into it this expression, "*demand as your due.*"

Was it any wonder that Paul boasted in the cross that opened up such a door of service and of power as this? Ask! And then see the limitless expanse of it—"ASK WHATSOEVER YE WILL." I can always trust a man with power who abides in Me. If My sayings abide in you, I can trust you to ask whatsoever ye will. Why? You will ask the Father nothing that I would not ask Myself. If we are joined to the Lord, we are one spirit.

Oh! the mystery of grace, that enables us to bear the fruit that His life produces. He can trust His people who abide in Him with limitless power of expression in prayer. In Him, prayer becomes the highest volition of spiritual activity. Apart from Him it is emptiness, and a void.

Whatsoever. Oh, limitless space. O, heart burdened with the sense of the difficulties and perplexities of the time and the age, "whatsoever" embraees every doubt, every difficulty, every affliction. It takes into the wide expanse every sorrow, every hope, and every joy.

And then, linked on to this mighty "whatsoever" of the Divine, is that word "if." Straight is the gate, narrow is the path that leads into eternal life. You will always find it so. The immensity of God's ocean is entered through a straight gate. Limitless love of God, limitless space of the divine providence—"ASK whatsoever ye will."

O, the narrowness of the cross, the narrowness of the path, so narrow there is only room for two at a time, so narrow that they can never walk abreast, so narrow that He who knows the way must go first, so narrow there is only room for Jesus and the soul that abides in Him, the world may well call it narrow. It is. It is limitless in its possibilities, but it is narrowed down and confined to one person in all that is fundamental in its power.

The responsibility that lies upon us is not so much to pray, but to abide, and if we abide we shall be constrained to pray, "*If ye abide in Me, and My words abide in you, ye shall ask what ye will and it shall be done.*" In the church? Aye, but in you the members of His body. O, what grace, what unfathomable love. Let us "ask" if we are abiding in Him, and if His sayings are abiding in us.

The School of Prayer and the Lord's Watch.

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

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

NOTE.—Will correspondents of the Lord's Watch kindly note, (1) that Mr. Williams resides at Matlock, and delay occurs in the forwarding of telegrams and correspondence to him; that (2) no *business* communications should be sent to Mr. Williams, unless enclosed separately to be handed to the office. The correspondence in connection with the Lord's Watch has grown to such proportions that Mr. Williams has now to devote his entire leisure time to this department alone. All editorial matters should be addressed to the Editor.

The Opium Traffic.

"Pray that our Government may listen to the appeals for the immediate stopping of the Opium Traffic with China. Also that the Indian Government may cease to cater for the views of the people of India, by the sale of this and other drugs."—*Noel Broomhall.*

Prayer for the following Conferences

For the Monthly Meetings at Eccleston Hall, London, commencing October 3rd.

Special Request

For guidance on a "burden" to issue spiritual literature in the dialects of India.—G.I.

"Amen. Come, Lord Jesus"

Rev. xxii. 20.

"Both the Spirit and the Bride say Come. And he that heareth, let him say, Come . . ." *Rev. xxii. 17.*

Sunday and Monday, October 6th and 7th, 1912, have been set apart for all God's people throughout the world, to unite in the Spirit-born cry which is to be found among the closing words of the Apocalypse, wherein is unveiled stupendous events accompanying the closing up of ages, in conflict between the hosts of light and hosts of evil, far beyond the ken of man with his present vision.

We are undoubtedly on the eve of the Millennial appearing of the Lord. Let all whose eyes are opened to this, not only unite in the Spirit inspired cry to the Lord to hasten His coming, but seek to understand the *reasons for the delay.* Let us, fellow servants of the Coming Master, not only cry, but *act* in accordance with the cry. Let us be willing for the preparation for His Coming, and say in heart and life and purpose,

AMEN: Come, Lord Jesus.

Spiritual Perplexities

Spiritual Perplexities (iii)

Notes at a Workers' Conference.

Q. I CAME TO GET MORE LIGHT ON THE "MIND"—THE MIND TAKES IN SO QUICKLY EVERYTHING, WHEN IT OUGHT NOT. WE THINK THINGS WRONGLY ABOUT PEOPLE. IT HAS BEEN MUCH ON MY MIND LATELY—CORRECT THOUGHTS IN THE MIND.

Ans. Do you want me to touch that question of the mind honestly? *(Yes.)* The mind is the special place the enemy is attacking to-day. The pressure is in the very atmosphere. You must face the fact that the powers of darkness EXIST. You must take God's word as the standard of fact about them, not what the world says. God says, "the whole world lies IN THE EVIL ONE."

It is the very same word "in" that is used about the believer being "in" Christ. Therefore the whole unregenerate world lies IN Satan, as those who are translated out of the power of darkness, are "in Christ." The next fact is, that whilst in spirit we abide in Christ, we are actually in body in the atmosphere of the powers of darkness.

The next point is to face God's word that "the god of this world hath blinded the *minds*." The effect of the "lying in the evil one" is primarily on the *mind*. The god of this world blinds—puts a veil on the mind.

Next we read of the unregenerate that they walk "according to the prince of the power of the *air*"—the AIR, not the pit. That is the place where Satan is going, but he is in the air at present—the prince of the aerial hosts is a true rendering,—"the spirit that now worketh in the children of disobedience."

These are God's facts—the atmosphere filled by the aerial hosts; men are blinded by them; the spirit of Satan works *in* the children of disobedience.

Now how do these facts touch the Christian? Let us trace out his condition. The Holy Spirit gives him a new spirit and a new heart—the human spirit is renewed—quickened by the Holy Ghost as He gains access to the spirit. Such an one has light within, but he still walks in his outward man in the realm of darkness—of the prince of darkness.

Now, if the Holy Spirit has come into your spirit, what has He to do. Slowly or quickly, as the case may be, through the light of God's Word, He strips the veil off the old "mind" bit by bit—slowly. The truth of God's Word is the sword, the light, the knife, the illuminator. It is only as His word—not man's but God's own word—penetrates the mind which is veiled by Satan, that the veil is destroyed.

This explains why Christians with a beautiful inner life may have all kinds of thoughts in their minds. The veil has not been fully removed, the mind has not been entirely renewed, nor can it be renewed suddenly, because no human mind can apprehend *all* God's truth at once. Therefore the renewing of the mind, the taking off that veil, is a gradual process, as God's Word penetrates it.

The powers of darkness pressing from outside, on the outer man, press into the mind, and into the thoughts, and seek a lodgment in the thoughts, wherever it is possible. Thus a man with one thought in his mind suggested by the enemy can be so inflamed with it that the whole world is seen by him, in the light of it.

God's children do not recognize the existence of the hosts of the enemy, and their realm. They do not know the devices of the powers of darkness, and do not apprehend that their minds can be open to these exterior forces. You will find these exterior forces working in the minds of the children of God, producing misjudgment, prejudice, criticism of all kinds. An idea comes into their minds and they follow it—a suggestion about another is suddenly injected to their thoughts, and out it comes through their lips to someone else.

Be willing to face this light upon the outside forces around you, so that the Holy Spirit in the centre of your being may renew the mind, and fill it with light, so that you may walk about as "lights" in the darkness—God's life in your spirit, illuminating the mind, so that the moment a thought from the enemy comes to the mind, you can recognize it, and refuse it, saying "I will not be a transmitting medium for the powers of darkness."

If the minds of all the Lord's children could be kept closed to the enemy, the true unity in spirit which is in all who are joined to Christ, could be seen. But the forces of the air cause division through their access to the mind, unrecognized.

Now, in the centre of you lies the will, and that will is the helm of the whole man. It is as though God says: "I created you an intelligent rational creature, and I cannot do anything for you *against your will*. You are to decide what shall come in, and what shall come out of you. I have given My Son to the cross, He has conquered your foe there, He has obtained absolute victory over the powers of darkness and over sin; He has obtained redemption through His blood. I have done all that I can, I have given the gift of the Holy Spirit, and He has come to apply to you and to work in you all that My Son did for you on the cross, and accomplished for you, but it *all depends upon your choice*. The power you have is the power of choice, and you are to decide what shall come in. My Spirit comes into your spirit to energize you, but I work in you ALONG SIDE OF YOUR CHOICE. I cannot do ought against it. Now YOU are to decide that your mind shall be closed to these outer things, and, as you decide it, against them, I will work with your choice to carry it out."

Here then is the importance of the act of refusing. If you were to say to God, "I refuse Thee the right of admittance to me," then the Spirit of God could do nothing with you against your will. It is equally applicable to a conquered foe, surely. If you can say No to God, and shut out God, surely you can say No to the arch-fiend of hell that was conquered at the cross, and put to open shame before all the angels of God. You are the responsible person to decide what is to come into the kingdom of yourself.

Now we come to the mind: How can you shut things out of your mind, when these enemies have a footing there, and put thoughts into the mind, and lodge behind the thoughts? Allow me to go into detail, in order to bring it into working grasp. Do you ever find great difficulty in beating off some thought. It holds you, and

you do everything, but it won't go. How do you interpret it? What do you think of that thought? If you are to get victory in the spiritual realm, you must get truth, because God's working rests on the basis of truth. He has no artificial coverings. You must call a thing by its right name, exactly the truth.

A great step towards deliverance and victory, is the calling of things by their right names. Have you taken the trouble to examine the *cause of that thought troubling you.* Have you ever reasoned it out and asked, "why is this thought pestering me like this?" If so, you will have seen directly that it is not *you.* Face it. "Do I choose that thought? No, I do not want it." Well, *say so.* Do not keep calling it yourself, if you do not want it. Your *will* is the choice. God deals with your centre, He knows all the things that come to your outer man, but He looks at your centre will, and He says, "What is your *choice to that thing?*" "I do not want it!" "Are you sure you have not a secret wish for it? Do you enjoy that thought? Are you rather pleased that you have that kind of thought about that person? Are you not glad he is not just what you thought?" "No, Lord, I do not *want* it!" "Well, then, refuse it." *Say* you don't want it. Say it out aloud, and then all these powers of darkness that are driving and pushing that thought on you will hear it. *Say* you do not want it, and that you refuse all entry to their suggestions.

That is half the battle, and it is half the way to victory. It is so simple, but you will be astonished how it will work and relieve you. These thoughts that have troubled you will fall away like old dead leaves.

It was your ignorance. You did not recognize that you were walking about in an enemy's country; that you were a child of light, and as you were walking about in their realm, they were pouring these things round about you, trying to fasten on you, and seeking to fill your mind with their suggestions. And all you have got to do is to walk according to the Spirit of God that is *in you*, declaring what you are inwardly, by the grace of God, and your deliberate purpose and aim. What you *will*, and what you *are* in Christ. Then as you keep saying the truth, it goes against the lies of the enemy all around you. When they say to you that you are this and that, say aloud that you do not want to be this and that, that you belong to Christ, spirit, soul and body.

The true inner life in your spirit has to fight against this outer force in the air, pressing on you, and seeking access to your mind. You see the simplicity of it. It is practical, and you must have something practical to work with. God comes into your spirit, but you have all these forces outside, therefore you have to keep pouring out from your spirit the stream from God, and the assertion of the truth of what *you are* before God, and in your choice. It is this going against what the enemy pushes on you which is the aggressive fight.

Q. THEN IT IS AN AGGRESSIVE ATTITUDE, IN WHICH YOU DECLARE YOUR CHOICE AGAINST WHAT YOU APPEAR TO BE?

Ans. If you are a true child of God, determine to have victory; to conquer; to express the life of Jesus, even in this realm of the enemy. It is possible for you, if you are willing to let God throw the light upon the enemy's devices, to shut the door, and to walk in the light; but it means constant prayer and constant recognition. When once you have discovered how the powers of darkness attack, you will shut the door. When you determine to walk in victory they will watch you, and you must also watch, yea, watch and pray.

This will bring the church into the Ephesian epistle—"all prayer and supplication with thanksgiving, and watching." Does the Ephesian epistle talk about a company of babes, or about a company of believers clothed in an armour, always alert against the foe, always watching, always praying at all seasons, in the Spirit? Is it not time we reached this stage of the Christian life, with all our knowledge? Is it not a trick of the enemy to get Christians to forget all about him? He does not forget all about you, does he? It is sad to watch some of God's best children taken hold of by a cyclone of the enemy. It is too late to find out that there is an enemy when he has beguiled you. That is not the time.

If we get the fullest light from God's Word, not only upon Christ as our Saviour and Redeemer, but also upon the foe, whom Christ conquered at the cross, so that we walk watchfully, then there is no reason why the enemy should come upon you, and throw you down. The Lord wants to bring us all into an alert, watching life of faith.

Even when your heart is right, and your spirit filled with the Holy Ghost, unless you understand how to put on the armour, you will be exposed on the outside. You want the armour of God for the circumference, the helmet for your head, the armour of light to cover you with light; and that light will drive away the darkness. But when that armour of light is not put on the enemy's fiery darts will come in. They do get in if you do not use the shield of faith.

The children of God are powerless and defeated, not because their hearts are not right, but because they do not know how to put the armour on, they do not know how to walk in the light, nor how to shut the mind to the enemy's workings.

The church of Jesus Christ would be quickly united if all the enemy's work in the minds of God's children could only be broken. It is the misconceptions in the mind about a sister, a minister, a prejudice against another; and yet those who have them may have the Holy Spirit within. These are facts. There is an armour of light, there is the clothing of light, but to have the clothing of light you must walk in the light, and you must be willing to have the light upon everything that happens to you. You must have God's light upon everything all the time, upon every thought that comes, lest the enemy gains advantage. It is possible to walk in God's light, but it means that you *set yourself to have light.*

SEND it this way, Lord,
Send it this way—
A mighty revival,
Oh, send it this way.
Remove every hindrance,
My spirit set free,
That I in revival,
A channel may be.

To tune, "Looking this way," No. 36 Alexander's Hymns.

The Word of Testimony.

"Overcoming the Accuser."

An article in the May edition of the *Overcomer* has been exceedingly helpful to me; in fact, I know of nothing in all my experience, that has opened my eyes to such a vital aspect of truth as what you have been helped to present so plainly in your article, namely, that of personal testimony to Satan that he has been overcome by our Saviour King, and we are *determined* to share His victory to the utmost. In this humble confidence of the victory of Jesus accomplished at Calvary we (I am too) are to resist Satan.

The renewed will, in subjection to the Holy Ghost, needs to be exercised actively, always in resisting evil, and carrying out God's holy will joyfully, at all times.

The work here is most difficult. One is conscious of special resistance on the part of Satan and his emissaries. I shall greatly value prayer that we may overcome, and the Name above every name glorified in us.

A Missionary in China.

A Message of Hope!

"With a very grateful heart I praise the Lord for the truth I have received a few weeks ago, since the *Overcomer* and its publications have come into my hands. I know it was the Lord's due time for me in His school to receive them, and the right light in due season has flooded my vision, and I am now beginning to learn how to wrestle with the enemy.

It was that little tract 'Resist' that opened my eyes. Then I began the fight with the light I received from reading the bound volume of the *Overcomer*. And now I must have at any cost, the full assurance of understanding what the will of the Lord is. I make an unconditional surrender to go to Calvary with my Lord, to be prepared to fight some of His battles, and redeem my past life of mixture. I have had three years in the back side of the desert. I did not know how to fight to win. I have the secret now, that is, prevailing prayer.

We live in a city known all over the world since the strikes of last winter, when the enemy raged even unto blood, and we the representatives of the Lord Jesus with no power or authority! Why, the precious promises on every page of the Book seemed to mock us, and we knew they were true, and could not appropriate them.

We were in the front rank of the battle, on the firing line, until the enemy brought his broadside to bear upon us, and we have been set aside ever since. And now it is fight or die, we have nothing else to live for.

The very best part of my life—time, money and strength have been freely given to my Lord's service, and to think that all I have got out of it is defeat. Now I see, since the veil has been lifted by your mighty messages, there is hope in our case, and all this experience can be used now against the enemy—for Peter's fall only got the chaff out of his life. I see it now as I remember all the way the Lord has led me in the wilderness, to humble me and prove me."

A Correspondent in U.S.A.

The Editor's Letter Box.

During the whole of August and September, with the exception of a three days' Convention at Porthcawl, the Editor has been engaged on the proofs of "War on the Saints," working steadily twelve hours a day; and during this strenuous time all correspondence has had to accumulate. Will our correspondents have patience just a little longer, when their requests will be attended to.

A large edition of the *Overcomer* for January, 1912, was printed, sufficient it was thought, to meet all demands throughout the year, but we are already without copies apart from those set aside for bound volumes.

If any of our readers have clean copies by them, and will send them to the office, if they are fit for binding, they will be allowed for. We should be glad of any soiled copies, free, for those in foreign lands who desire the year's issues unbroken.

We greatly regret that through pressure of work, notes about Keswick and Porthcawl, and much else of our "clinical" matter have had to stand aside.

Communications acknowledged from, J.N.; M.B.; W.T.; L.Ms. (U.S.A.); A.M. LeF.; J.S.S.; W.S. (Africa); R.P.M.; A.A. (India); L.A.L.; J.O.W.; R.N.R.; J.L.T.; C.J.C.; A.M.V.; E.B.; A.S.D.

☞ Letters requiring a personal answer should—when convenient—have stamped envelope enclosed for reply. Will correspondents please say if a personal answer is specially required, otherwise the Editor will understand that acknowledgment through the *Overcomer* is sufficient.

"Le Vainqueur."

(The "Overcomer.")

An 8 pp. paper issued monthly, consisting of translations into French of articles from the English Magazine.

Issued by Pastor H. Johnson, 51 Rue Chanzy, Asnieres, Seine, France.

It is hoped to send this paper broadcast to Pastors and Workers in France, Belgium and Switzerland.

Received for Mr. Johnson's work in France.
From August 10th to September 10th, 1912.
Per Miss Cope—(28) 10/-; (*Le Vainqueur*). (29) £2 2s. 6d (Personal). (30) 5/6, (31) 5/-, (32) 5/-. (33) 10/- (Personal), (34) £1.
Total £4 17s. 6d.

The Lord's stewards who desire to share in this work in France may send to the Corresponding Secretary, Miss Cope, 36 Rectory Road, Sutton Coldfield. (Please mark envelope France.)

About Books.

"SATAN AND THE SATANIC SYSTEM." An exhaustive examination of the Scripture teaching from Genesis to Revelation, by Lewis Sperry Chafer, and foreword by Dr. C. J. Scofield, Editor of "The Scofield Bible." We are glad to find that this striking book is now published at 1/- net (cloth) by Alfred Holness, 14 Paternoster Row, E.C. We heartily advise our readers to obtain it.

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1 Cor. x. 13, "God is faithful that ye may be able";
2 Cor. ix. 8, "God is able that ye may be faithful";
1 Cor. x. 13, "God is faithful that ye may be able to be faithful";
2 Cor. ix. 8, "God is faithful in order that ye may be faithful."

Though not verbal, yet they are actually true.

Dr. Griffith Thomas.

War on the Saints

THE OVERCOMER.

FIDEI COTICULA CRUX.

(The Cross is the touchstone of faith.)

No. 47. NOVEMBER, 1912.

"War on the Saints."*

A Text Book for believers on the work of deceiving spirits among the children of God.

The Book from a dispensational view-point.

AT last! After long and sore conflict, by the good hand of God upon us sustaining in the face of countless attacks from the unseen forces of the air, we are able to place a TEXT BOOK in the hands of the children of God, on a theme, which is admittedly, being pressed upon the notice of the spiritual section of the Church, increasingly day by day.

The dispensation of grace is rapidly hastening to its close. The signs foretold in the Scriptures of Truth marking the "latter days" are multiplying around us, not only in the national and social upheavals which are causing men's hearts to fail them for fear of what is coming on the earth, but in the SPIRITUAL REALM in rapidly increasing tokens that the forces of darkness are working with feverish activity in the world, and in innumerable ways among the people of God.

In a remarkable book on the closing days of the dispensation of grace, the writer traces from the Scriptures the workings of Satan in the world from the time of the Flood, right on through the Ages to these days, showing that the end of the Age will find the whole inhabited earth submerged in a tide of spirit-power from the forces of Satan, producing, practically, an atmospheric condition similar to that which up to this time could be only found in spiritist séances, *i.e.*, a condition in which spirit-beings can manifest themselves and their workings.

That atmospheric condition can be seen to be steadily increasing, and there are indications on every hand of the preparation of the world by the powers of darkness for open recognition of the rule of Satan. The secular papers are more and more recording spirit-appearances and supernatural occurrences; the references to "demons," "devils," "Satan," in the common literature of the day, are multiplying; advertisers are using the name of "Satan," or "Diabolus," in advertizing even household wares; a token to hang at the watch chain called "Old Nick's charm" is advertised by a Birmingham firm; the magazines are printing tales in which spirit-appearances are introduced in the most attractive way, so that thousands of people are unknowingly being prepared for such appearances to themselves personally. All this indicates that millions of deceiving spirits are actively at work among men, preparing for the climax hour when the whole deceived world will be acclaiming the fallen archangel Satan as its god.

And what about the Church? The professing Church, according to Paul's express message from the Holy Spirit of Truth, will, on the whole, "fall away," and turn from the faith of the gospel, so that the visible Church will be at the time of the Second Advent, in a parallel condition to that of the Jewish nation when the Lord Jesus Christ came to earth in human form. Self-righteous like the Pharisees, or materialistic —not believing in a resurrection,—like the Sadducees, holding a form of godliness, but denying the power thereof.

Out of this condition in the world, and in the professing Church, the true Church of Christ—His mystical Body—His living Members—will be taken to join their Living Head. A "little flock" compared to the greater number of professed Christians, and the unregenerate world. Ones and twos here and there as "wheat" among the tares, so that only "two or three gathered in the Name" may be found. Great churches filled with professed worshippers of the Christ, but with ones and twos who are true members of His Body. "One shall be taken" and "the other left," revealing division in family life at the hour of translation.

Will this true company of believers, living members of a Living Head, escape out of the condition of the last days, unscathed? Alas!

* *See page 4 of cover.*

No. Did the closing days of the age with its spiritistic atmospheric condition come upon a *matured* people, trained and taught, and able to discern and defeat the foe, an unscathed prepared Church might pass through the perilous days in safety.

But the babyhood condition of many of the true members of the Body; their ignorance of the deeper things of God; and their still greater ignorance of the forces of darkness and their wiles at the time of the end; make it a certainty that only through deep suffering and trial, will the members of the true Body of Christ be enabled to reach the trysting place in the heavenlies, where they will meet their descending Lord (1 Thess. iv. 15-17).

Through ignorance of the foretold widespread spiritistic atmospheric conditions of the latter days, the forces of Satan at work in the world have broken in to gatherings of the Lord's people, who have unwittingly fulfilled the conditions enabling them to do so.

As one evidence of this let the following extract from a book recently published be given. A book said to contain the *actual words* of the Lord Jesus *spoken through* some of His children, but really showing the extent of the deceptive workings of deceiving spirits among the children of God to-day, and the mediumistic control by evil spirits of their minds and bodies.

The Lord Jesus is supposed to say—

"The manifestations of the Spirit, in some things, are very strange. Sometimes He will twist the body this way, and that, and the meaning is dark to you. I want you to know some things about this part of the Spirit's work. I want you to see that they are not useless.

Your hands He has often lifted up, and again He has raised your fingers in various ways. Your eyes open and shut by the Spirit now, as they did not before. Your very head has been shaken by the Spirit, and you have not known why He did this. You have thought sometimes, it was just to show He was living there, and that is true, but there is more in it than that, and He will show you . . . what some of these things are.

Some things in the manifestations are very peculiar to you. You have gone on wondering about them. Don't think it strange that the Spirit works in you in many ways. His work is more than a two-fold work. It is manifold. This is puzzling many minds. They see the Spirit shaking. They hear Him singing. THEY FEEL HIM LAUGHING, and they are sometimes *tried with His various twistings and jerkings, as though He would tear them to pieces.**

Sometimes it seems He is imitating the animals in various sounds and doings. This has been all a mystery to the saints. His work, I say, is manifold. He seeks, in some, to show them that they are all one with each other, in the whole creation. . . . If He shows you, by making a noise as of some wild animal, and that you are *like that*, you must not despise His way of working, for the Holy Spirit knows why He does it. He makes these noises in the animals, can't He make them in you?

He roars in the lion, and He can imitate these, if He wants to. He will do nothing evil. He has a good cause for doing these things. He wants to show you He is in the whole *creation*, and THE SOUNDS YOU HEAR IN THEM, IS HIMSELF. Some of these noises are not beautiful, you think. He created *all* things, and He is in them all. He whistles in the wind. He howls in the animals. He shows forth His voice on every hand, and you are *one in Him*. . . ."

* *The italics and capital letters are ours.*

The "doctrines of demons" inserted here with these supernatural manifestations can be discerned in the sentence, "He wants to show you He is in the whole creation," etc. This is the demoniacal teaching of the emanation of God, which is also hidden in the teachings of the "New Theology"—all preparing the world for the climax of the end when spirit appearances will be widespread, requiring for their manifestations, the faith that "God" *is everywhere, even in the atmosphere.* In brief the wall between men and the spirit realm must be broken down for the irruption of the fallen spirits upon the world, and the consequent enthroning of their prince, who in the far back ages before the foundation of the world cried, "I will exalt my throne above the stars of God . . . I will be like the Most High."

"War on the Saints" will therefore be the climax working of the forces of Satan as the coming of the Lord of glory draws nigh. War by deceit and counterfeit; war by malignant attacks on the mind and body of the redeemed; war upon the true members of Christ by every conceivable scheme planned in the councils of Satan, not only out of malignant hate to the Christ who conquered the prince of hell in the wilderness, in Gethsemane and Calvary; but with the purpose of delaying the coming judgment upon him, as the millennial kingdom dawns.

The children of God need light on this war, and knowledge how to detect and escape the subtle wiles of the enemy. Is it not according to the ways of God in the history of the Church to raise up men with the light His people need in an hour of peril? Did He not give Luther in the darkest hour of the Middle Ages, when the true faith was almost quenched by the wiles of the enemy? And was it not Luther's own experience of "Justification by faith" that gave him the call to give the light to the people? The truth of justification by faith lay in the Word of God, but a man stirred to tell forth the truth made living to him by *experience*, was needed to light a candle which has blazed forth into the succeeding centuries, liberating a people to obtain access to God through faith in the atoning death of the Son of God.

In the darkness of the latter days when the Church is again being overwhelmed by the subtle hosts of Satan, is it not like God to raise up witnesses, who, by *experience*, re-discover truths in the Word of God which especially meet the need of the Church for its liberation from the deceptive workings of the foe?

Through a path of suffering, and working out of the will of God, in ways which can never be fully made known until the record on high is opened, the Text Book entitled "War on the Saints" is now given to the Church of God in this time of need, with assurance that God Himself by His grace has given it to His servants for His people. No vocabulary of human words can tell its cost in conflict with the principalities and powers of hell, some of whose deep subtle onslaughts on the Church of God are exposed in its pages. Not in pictorial descriptions of their various workings, to cause horror and terror to the readers, but in keen laying bare of their varied attacks on the believer, and the way of using the principles set forth in the Scriptures for detecting and frustrating the subtle wiles of the foe.

For well nigh six years Mr. Roberts has prayed and suffered in spiritual conflict for the "whole Church," in its warfare with "all the powers of darkness," preparing the matter embodied in the book, in addition to his work of prayer.

Will not other members of the Body of Christ now share the burden, and encompass the whole Church of Christ with prayer that the message thus given may reach the other members of the Body in need of it, so that the whole Church of God may arise and triumph over the environing hosts of darkness, and putting on the armour of light, be prepared for the Coming of the Lord.

Will not other members of the Body of Christ not only PRAY, but seek light from God how to co-work with Him in apprehending the truths in the book for themselves, and in helping others to lay hold of the light thus given?

This may be done by the use of the book as a Text Book, as proposed by a worker in U.S.A., who writes saying that a "clinic" class for Christian workers will be conducted throughout the winter with "War on the Saints" as the book for prayerful study. Such "clinic" classes might be arranged in private houses, Mission Homes and Mission Stations, and wherever two or three can meet who are conscious of the need for equipment for the present conflict with the foe. Lists of questions arising from such a study could be kept by the worker in charge, and prayerfully answered from the book,* Questions bearing on "*Passivity*" (ch. iv.) and its various forms; on "*Deception*" from misconceptions of truth (ch. iii., etc.); on the *Counterfeits* of the workings of God and how to detect them (ch. vi.); the way of deliverance; the meaning of "ground;" the value and purpose of "refusing;" the various ways in which believers must have victory over Satan in these latter days (ch. x.); the human spirit and its various functions, together with the true walk after the Spirit, and how to co-work with the Spirit of God (ch. ix.); the aggressive war by prayer against the enemy (ch. xi.); and the true Baptism of the Spirit in its fruits in Revival (ch. xii.); might all serve as sectional subjects for thought and prayer.

Especially could the various topics in the Index be studied until fully understood, and all the references to the Scriptures be examined, with the purpose of adding other references, to deepen the Scripture grasp of the theme.

The five pages in Supplementary Notes, giving in column form the distinctions between the true workings of God, and the counterfeit workings of Satan, should be thoroughly mastered, turning to all the page references given; so that workers may be prepared by intelligent understanding of the basic principles governing these distinctions, to quickly discern the condition of those who come to them for help, and become themselves strong and clear in faith and knowledge for the coming days of still more subtle workings of the foe.

* The questions propounded by Mr. Roberts in the *Overcomer* for May, 1910, would form a good list for this purpose.

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

SOME of our readers, who are desirous that this book should reach the hands of those of the Lord's children who specially need its help, but cannot afford to obtain it, have sent special contributions for this purpose.

One among many letters reads: "Please use enclosed P.O. for a copy of "War on the Saints" to be sent to one you may know needs it, but cannot afford to buy it. I DO NOT WONDER SATAN DID NOT WANT IT PUBLISHED. . . ."

With these contributions we are therefore opening a Special Fund for sending the book to workers who need its help, either personally or for equipment in service; to which any of our readers, who desire to co-operate in the service committed to us in the issue of this book, may contribute.

Workers—especially Missionaries and ministers—who are in contact with supernatural manifestations, and are conscious of their own personal need of light upon the conflict of to-day, may therefore now apply for a copy of the book, when their application will be prayerfully considered, and dealt with according to the funds sent in for the purpose, and the need as set forth in their applications.

Donations to the Fund, and application for a free copy of the book should be addressed to Secretary, c/o "Overcomer" Office, Toller Road, Leicester.

Spiritual Service
Spiritual Warfare

Spiritual Service and Spiritual Warfare.

By Evan Roberts.

In response to request for an English rendering of the Welsh pamphlet "Gwasanaeth a Milwriaeth Ysbrydol," Mr. Roberts gives the following free translation. Part II. will appear in our December issue.

Part 1.–The Sphere of Spiritual Service.

[The first part of this pamphlet, here given, covers a vast area of the spiritual life, only slightly touching upon principles essential for effective service and growth in the Christian life. These principles require fuller exposition which, if the Lord permit, we hope to give from time to time in succeeding issues of the *Overcomer*, or possibly in book form. Let our readers take the principles set forth here in germ, ponder over them, and not be satisfied with merely understanding them intellectually, but apply them to the practical life.—ED.]

SPIRITUAL service has its place, its time, and sphere. The closet with the closed door has its message and service. The temple and the tabernacle, the holy of holies and the outer court, had a place of God's appointment in the spiritual life of the Jewish nation.

The *manner* of spiritual service is beyond the grasp of reason until the coming of the light of regeneration, and of the Baptism of the Holy Ghost. To-day some Divine need bids us go "through Samaria"; yesterday we were invited to "cleave to this chariot," and to-morrow, possibly we shall be commanded to go to the house of the "devotional man." Many a Nicodemus chooses twilight rather than day to converse on a spiritual theme, and we must adapt ourselves to meet his requirements. Often wearied we ask for the water of the natural well, but forget to take it, whilst we pass on to another, although unasked, some spiritual gift. There is blessedness proclaimed over the servant, who on the return of his master, is found giving to the family their food in its season. The wise and faithful servant is entrusted with the care of God's family, and he must realize that the time of the spiritual service is of Divine appointment. Towards the service, and all the demands of the sphere, there stands all the sufficiency of God, and all the fulness of grace.

Sphere of service not limited.

God will not limit the sphere of any. Spiritually, no one need complain that his sphere is too narrow. But alas, too often the cause of the littleness and the cramped narrowness lies in the believer himself. It is fully possible that the simplicity of the service will be, on occasions, a death to the reputation of the prophet. The human nature craves for a public exhibition of the things it looks upon as its glorious things, but spiritually it will not have this from God. One learns through discipline that one goes on in the spiritual life and work, from simplicity to simplicity. One of the chief marks or characteristics of spiritual life is simplicity. Naaman was struck with the simplicity of the way of his cleansing. The messenger has to go to the great city to preach a short sermon, and a sermon composed by another. And when the sermon consists of seven words only (Jonah iii. 4), there is need to be very spiritual to be content with the simplicity of spiritual service.

The simplicity of our sphere will deceive us, causing us to believe that we are out of the will of God, unless we understand. Never shall we be removed to a greater sphere, unless we have conquered all the trials and fulfilled all the duties that belong to our present one.

The Apostle Paul teaches that the members of the spiritual Body must serve not only on themselves, nor only on certain other members of the Body, but on the whole. When this is remembered, and acted upon and realized, it will keep out narrowness from the spirit, and will open the sluices of our hearts for love to flow out toward all the saints, and will keep our spirit open for service on all saints.

In the spiritual life it is a law that the more Divine power a man receives, the wider becomes his sphere of service, therefore the service should be equal to the power.

Vastness of sphere of service.

Since I have been fully given to prayer, it is marvellous how the world, the whole world, has become a sphere of vision to me. It was very sweet to me to discover new spheres in the realm of prayer. But the moment I took into my sphere of prayer the whole Church, the whole world, and all the powers of darkness, there came from my spirit with great joy the word "cageless." Through this liberty I perceived that my spirit had been as an eagle in a cage, with sufficient room to move but none to fly. But, *now!*—oh the joy that came to my spirit with the realization that it was cageless!

Oh how sweet it was to gather the whole world under the wings of my prayers. Oh how sweet to serve on the whole Church. Oh how sweet the victories arising out of fighting against all the powers of darkness. Oh the depth of the word "all." Oh the rest in realizing that nothing stood outside the sphere

of my prayers! Because of the amount and the consistency of these I felt that they were like a broad, swift river, travelling with lightning rapidity, as it were, in their haste to reach the ocean. I felt that there was a vacuum somewhere. In the face of this I said, "I feel as if there were a great ocean-bed empty, and all these rivers go to fill it up." More than their haste was the attraction of the empty ocean-bed. Nothing as it were to hinder their flow into it.

And yet, after praying so much, the need for prayer appeared to swallow up all this body of prayer. For a long season in my prayer-life the need for prayer appeared as at the beginning.

To conceive the possibilities of such a wide and comprehensive expression in prayer, is nigh impossible apart from experience. ALL the world, and ALL the thousands of details to pray for and against; so much to be destroyed, so much to be constructed. Against the evil, praying the destructive prayer; and for the good, the constructive. In the former sphere one prays against the evil in man and demons, and in the latter for the protection of all good that comes from God, and for its impartation and participation, and for its growth in the believer.

There are spiritual and Divine weapons prepared for this war against sin in man, and against the evil spirits themselves. For example, it is possible to command an evil spirit to go out of man, but one can never command sin to leave him. Therefore it is important to know all the Divine weapons prepared by God for the war against these evils.

Extent of prayer sphere dependent on knowledge.

Prayer is governed, amongst other things, by knowledge emanating from certain spiritual experiences, and in the light of this the believer is enabled to express his prayer burden quickly, and in a comprehensive way. When he is characterized by maturity he cannot free himself from his burden, but according to law, and he will be conscious of a Divine need moving him to express it.

As the deeper mysteries of the essentials of prayer are unveiled, he will discover the work of praying not altogether sweet or easy, but as he realizes the solemnity of being a watchman he will not need an incentive to watchfulness, but will give himself absolutely and willingly to the claims of the Spirit Who moves him to prayer.

Often the prayer warrior will be in the depths of wrestlings, serving with groans that cannot be uttered, as he learns what it is to suffer in loneliness for the hastening on of the heavenly kingdom. He knows all this is for *others*, yet he desires and wills to obey the spiritual law to enable the rivers to flow out without break.

It was never arranged for the spirit of the regenerate to be a reservoir of the spiritual life; and the moment it becomes so deterioration places its hand upon him.

If the effects of the ebb of spiritual revival were traced back to their sources, it would be found that the chief causes lay in the damming up of the life in the believers. This also explains the diminishing of the revelation of Divine power in manifestation of mighty works, and the majestic glory of the Church in which experience and power she appeared as a mighty army carrying all things before her, speaking evil into silence for a short period. Alas, that it was short.

During the outward flow in revival how high were the graces and virtues, but out of conformity with God's law, the Church sinks back into a state of impotency. The iron is easily melted in the furnace, but out of the fire it becomes as hard as before; so the moment the Divine life is dammed up, the spirit is closed up, and one has the experience of hardness. To the believer one of the secrets of the spiritual life is to know how to cause the life to flow out unceasingly.

Countless spheres in living for others.

Not only must he will to lay down his life for the brethren, there is need also to understand the way of doing so. He will come in contact with countless spheres for prayer when living for others: The whole world, with its many divisions, the whole Church with all its difficulties, and all the powers of darkness with their hidden wiles. Out, and to others, and for the sake of others, the life must go—out in prayer and work. Out in prayer for the saints, praying at all times with all supplication and perseverance, in the Spirit, and watching thereunto, remembering that the house of God is a house of prayer for all nations, and going out in prayer for them, and for the sake of others wrestling against all the powers of darkness.

The believer learns quickly, after the Baptism of the Spirit, that it is an evil, and a great evil, to live to ourselves. The man that lives to himself will be as a grain of wheat that goes not to the earth—he will abide alone.

There is, to those called of God, a place in God's will in His Church, and they have their sphere of service. And they are really leading the world when they are most spiritual.

But we must be very careful not to mix up religion and spirituality, mistaking the one for the other. "Ye that are spiritual," wrote the Apostle Paul, differentiating, as he recognized the various degrees and planes in the Church of Christ. Spirituality is an aspect of religion, and a high one too, but religion does not infallibly guarantee spirituality in each believer.

The way toward spirituality is steep in its gradient, rough to walk on, and very high in its peaks. But is it not possible to climb? We climb only by a full conformity to all the will of God, and according to his growth will man understand spiritual things.

Personal sphere of service.

The spiritual knows that he has a place in the mystical Body of Christ, and that he has his own spiritual sphere of service; therefore he must be prepared and equipped, ready for the work of the sphere, and unfailingly go forward to perfection in his spiritual life, for without this he cannot fulfil his work to God's satisfaction.

Having learnt that a sure way to lose spiritually is to keep, he places his all at the service of the Church. Henceforth he must know his own sphere of service, and it will be good if he receives it joyfully, and abides in it fully surrendered to all its claims. He himself will receive the call, hearing the voice calling him to it. Whilst serving in it he must be very watchful to understand what the Spirit tells him about all its details.

One is the call to the sphere; but the revelations that belong to its essentials will come to him silently and consecutively through the perception of his mind, and through consciousness in his spirit. He must realize that it is a sphere of God's appointing and not of his own choice and will. Since it is so, all that appertains to it should accord with the fore-ordained plan of God. The great thing now is that the believer should understand the will of God in the written Word.

Not only is the Lord the Head of the work, but He also is the Great Overseer of the whole. He Himself watches it, and publishes to His servants His own commandment, according to His own will, concerning everything that belongs to the work. Blessed is the man who understands what the Scripture shows is God's working place in the Church. God is the Living Spirit at the back of the many gifts. The Lord of the many ministrations, and God is the One Who worketh all things in all. Therefore for good success it is essential to be in full co-operation with the great Head, and to stand in all His will.

The spiritual must also not be fully possessed with the thought of getting, but remembering the great principle of keeping, for one gains by not losing. A way to lose is by not using what was given him by God. There are gifts that serve directly on the *members* of the Body of Christ; and there are others serving directly on the Body as a whole, for it is expected that all the members should have the same care for one another. It is wise to know the gift given to us, its meaning and special service. The believer should be very careful to keep within the special sphere ordained of God lest he should go out of it, and therefore lose the highest unction on his service.

Keeping in the measure of special sphere.

As the believer moves on in his spiritual life he receives a new call to a new sphere of work, until he reaches the highest possible attainments in spiritual life and work. Small will be the sphere to which the servant will be sent on his first call; he will be sent to the saints or to the unbelieving world, according to his natural and spiritual capacities. His paths are ordained of God, Who speaks His mind to him, in commandment and opportune counsel, asking and expecting from him full obedience.

It is God, also, Who gives him his messages and places upon him special burdens according to Divine law, and according to the willingness of the man. If he be very spiritual, a part of his work will be the bearing of the burdens needful to facilitate the Kingdom of God in its coming and growth.

In walking along the unsearchable highways of the King, we learn that the government is upon the shoulders of God; that it is He Who is above all in the spiritual life, and that there is need to *understand* His will. Before His mind, in its mysterious things, can be transmitted, there is need of faith; and faith as much here as in the performing of miracles, but not enough the faith of the prophet, there is need of faith in the people. Without it we cannot have either the miracle or the transmission of truth. Therefore as faith is indispensable for receiving from God, and transmitting His mind to men, we should be very careful to keep ourselves open to truth, lest we be closed up by the father of lies.

Blessed is he who is swift to understand what the Spirit tells him through his spirit, never forgetting that he who is joined to the Lord is one spirit. Through the consciousness emanating from this joining, is revealed to the believer the mind of the Spirit. In following this knowledge the course of his walk will be an acceptable manner of life to God. The knowledge comes to him also by his understanding the ways of the Spirit.

New calls to larger spheres of service.

To those who have begun to walk in spiritual paths, God will come demanding fuller obedience; asking for the whole of their person, the whole of their service, and that they should live for the whole world and the whole Church, and against all the powers of darkness. Through obedience to this call they conform in a fuller measure with the law of living for others, and as they move on they will find that they

need great patience, and unfainting perseverance. In such service it will be a comfort to them to remember that God does not forget their loving labour, which they show towards His Name in their serving of the saints, and in keeping His commandments, by serving according to His will. Let the work be done with thoroughness to the end, without giving way to slothfulness; standing before God in faith and in service, both undeviating and faithful.

If those who received the Baptism of the Holy Spirit—which Baptism implies the reception of life and spiritual equipment—were enlightened, they would doubtless encircle all nations in their prayers, not only naming them—prayer is more than this—but they would come to know in their spiritual life an experience similar to Epaphras, and what is the wrestling needed to precede the pouring out of prayer in word form. We also need to ask, Lord, teach us what we should pray. *What* we pray has its depths. The man who comprehends the depths of prayer will be a treasure to God, and such a one is feared by the devil.

God wills the spiritual man to be a defensive city, an iron pillar, and a wall of brass against all evil. In the warfare against evil spirits he will have the experience of how they fight against him, and also the joy of standing unconquered. If the Lord desires to use the warrior-saint as a spiritual teacher, he will be asked to live what God desires him to teach. The disciple also must learn in suffering what God desires him to live, as Christ learned obedience through the things He suffered. If he conforms with spiritual law he will have to live out of himself for others—others in the home-land, and in foreign countries.

It is essential for the man of God to lay down his life for the Church, that he may lead it to the high planes of spirituality. He will hear deep calling unto deep, in his knowledge of the sufferings of Christ; and peak after peak will call him on in his pressing on to reach the prize of the unchanging calling of God. If he desires to receive all that heaven wills him to have,* let him place his all willingly and in the right spirit, as a free-will offering to God. Two mites can immortalize†; but although he may give all his possessions, this reward is not promised or guaranteed to him whilst on earth. He will be rewarded according to his work as it stands *after* the test of fire.

In the face of everything, let him keep his spirit open for God to work in and through him. As he succeeds in doing this, the rivers of Divine life will flow through him to quicken the Church; but in narrowing his spirit he will hinder the operations of God in him, and lessen his usefulness.

An open spirit an essential for service.

Soon will the well dry up after the drying up of its source, and value is lost in spiritual service if the course of the rivers of Divine life is closed up; but there is need for knowledge in order to understand the way of keeping them flowing out unhindered. Also there is need to widen and deepen the river beds by being conformed to the death of Christ in experimental life. The heart also must be purified of its defilement, for an outflow of a wide, deep, rapid and clean river. The usefulness of the believer is enhanced when the evil contraction of the natural life is removed, as well as misleading and evil knowledge. When he can conceive spiritual things he will walk after the spirit, minding the things of the spirit, contrary to the natural and carnal who mind the things of the soul and flesh. His spirit is joined to God; it is here he will find the holy of holies; it is here he will be conscious of the movements of God: and it is here in his spirit he will feel God.

It is after the Baptism of the Holy Spirit that the unseen world becomes real to the believer. The disciples did not receive an opening of the Scriptures until *after the Crucifixion*, and not until the Day of Pentecost, when they received the Baptism of the Holy Ghost, were their eyes opened to the spirit world. They did not see as the young man saw in answer to the prophet's prayer, but their earthiness was removed, and the spirit world became real to them; they understood and perceived spiritual things and realized the existence of spirit beings. And oh, may the eyes of the Church be opened, to see spiritual things, and to look upon the unseen things.

**Phil. iii. 12. †Mark xii. 42.*

Some Distinctions.

True.	*Counterfeit.*
30. *Conviction of sin:* Comes from the Word of God or by the Holy Spirit to the conscience, in times of quiet prayer or reading. A quiet conviction, with no effect of "confusion" or vagueness. Ceases directly the man decides to obey the Word, or go to the Blood of Christ. True conviction is also a deepening experience, as the ight of God shines into the life. *Cf. pages 229 to 234.*	30. Evil spirits' accusations, which are a counterfeit of conviction, are from without, in the ear (audibly), or to the *mind*, in a "nagging," persistent confusing kind of "speaking," often without definite purpose or specific. No "confessing" or action affects these accusations, and they come again and again over the same things, which the believer never gets free from. *Cf. pages 229 to 234.*
31. *Confession of sin:* By deliberate act of will in obedience to Word of God and conscience, followed by sincere repentance and putting away of the confessed sin, with the result of no conscience of sin through the efficacy of the Blood. *Page 134.*	31. Compulsory confessions, by the driving power of evil spirits upon the mind in accusation, or from remorse, or impelled to "confess" to silence the accusing voices, sometimes of "sins" which have no actual existence. These "sins" come back again and again. No permanent deliverance. *Page 134.*

From "War on the Saints."

John 4:1
Spirit, Believe not

"Believe not every spirit."

(viii.) *1 John iv. 1.*

Being a series of questions propounded by Evan Roberts in the *Overcomer* for May, 1910, now being dealt with by the Editor from month to month, for those who are earnestly seeking light on the subject.

17. DO YOU KNOW IT POSSIBLE FOR EVIL SPIRITS TO PRODUCE VISIONS? THEN HOW WOULD YOU DETECT WHICH IS SATANIC AND WHICH IS DIVINE?

Yes, but when they do so, it is an evidence that they have already gained ground in the man, be he a Christian or an unbeliever. The "ground" being, not of necessity known sin, but a condition of passivity, *i.e.*, non-action of the mind, imagination and other faculties.

The detection of which is Divine, and which is Satanic, depends a great deal upon knowledge of the Word of God, and the principles of His working in His children. Such as (1) That no supernatural "vision" in any form, can be safely taken as of God, which requires a condition of mental non-action, or *comes* whilst the believer is in such a condition. (2) That all the Holy Spirit's enlightening and illuminating vision is given when the mind is in full use and every faculty awake to understand, *i.e.*, the very opposite condition to that required for the working of evil spirits.

18. DO YOU UNDERSTAND WHY CHRISTIANS CAN BECOME POSSESSED BY EVIL SPIRITS?

The meaning of the word "possession" needs to be clearly defined, for it is generally thought to mean cases of possession in the acute and fully developed manifestation as recorded in the Scripture, but even then it is overlooked that many degrees of possession are referred to in the gospels, such as the woman with the "spirit of infirmity," the man who was apparently only deaf and dumb; the little girl with a demon which terribly vexed her; the boy who gnashed with his teeth, and was sometimes thrown on the fire, and then the man with the legion, so wholly mastered by the powers of evil that he dwelt outside the abodes of men.

Such cases of possession are known to-day in *Europe*, as well as in heathen China; but "possession" in milder forms is really more widespread than is often supposed, if the word "possession" is taken to mean just what it is, *i.e.*, A HOLD OF EVIL SPIRITS ON A MAN IN ANY DEGREE whatsover, for an evil spirit possesses whatever spot he holds, even though it be in an infinitesimal degree, and from that one tiny hold, as a spider finds his base ere he weaves his web, the intruder works to obtain further hold of the whole being.

Christians are as open to possession by evil spirits as other men, if they unwittingly fulfil the conditions upon which evil spirits work, *e.g.*, give ground to deceiving spirits through accepting their COUNTERFEITS OF THE DIVINE, and ignorantly cultivating passivity, and non-use of their faculties, and this again through misconception of divine things.

19. HOW WOULD YOU DELIVER A SOUL IN BONDAGE TO EVIL SPIRITS EITHER IN OBSESSION OR POSSESSION?

"Obsession" may be defined as an evil spirit, or spirits hovering around and influencing a man with the object of obtaining a footing in him and gaining possession in however small a degree. If these influences are yielded to it must eventuate in possession.

The deliverance of souls under obsession of any kind or degree can only be by the weapon of truth, *i.e.*, patiently and prayerfully giving them knowledge how to detect what is of God or the devil, by UNDERSTANDING the principals of their working; and, in the case of believers, showing them that they should accept nothing supernatural coming to them from without; either in suggestions to the mind, or supernatural influences of any kind coming upon the body, since God the Holy Spirit works from *within* the spirit of the man, illuminating and renewing his mind, and enabling him to keep his body *under his own control;* especially teaching them their place of victory over sin and over Satan, as they stand in Christ, and resist all besieging attacks of the devil.

For the deliverance of souls under the bondage of evil spirits in possession, it is generally thought that the casting out of the spirit or spirits is the only method, but since the GROUND they obtained to gain entrance and abide in, CANNOT BE "CAST OUT," it is obvious that although the casting out may avail in some instances, it is not always effectual.

The main condition for deliverance of souls from possession, which is the result of deception, is to get them to find out the ground upon which the evil spirits entered, and give it up. It is by ground given that they obtain access, and it is by GROUND REMOVED that they depart.

20. CAN YOU EXPLAIN WHY SOME SOULS ARE NOT DELIVERED FROM EVIL SPIRITS EVEN AFTER
(*a*) CLAIMING THE VICTORY OF CHRIST OVER EVIL SPIRITS?
(*b*) COMMANDING THE EVIL SPIRITS TO DEPART?

Because the ground given to e.s. requires to be discovered and dealt with.

21. DO YOU UNDERSTAND THAT CHRISTIANS ARE POSSESSED BECAUSE OF GROUND GIVEN TO EVIL SPIRITS?
THEN HOW WOULD YOU DEAL WITH THE GROUND GIVEN?

The believer must seek light from God on the ground, and give it up. For this he needs to stand on the base of deliverance from the power of sin and Satan set forth in Rom. vi., and also understand the attitude of the will which may be termed "refusing."

22. DO YOU UNDERSTAND THAT THE GROUND MUST BE GIVEN UP BEFORE THE SOUL CAN BE FULLY DELIVERED? HOW CAN THE SOUL BE MADE TO UNDERSTAND WHAT THE GROUND IS?

Yes, and the believer can only be made to understand what the ground is, when he sincerely seeks light upon it from God, and opens his mind to truth in any way God may send it.

23. DO YOU KNOW THAT DELIVERANCE IS PROGRESSIVE ONLY AS THE GROUND IS RECOGNISED AND GIVEN UP?

Yes, in the case of possession through *deception*, and truth does not always enter the mind quickly.

24. "YE SHALL KNOW THE TRUTH, AND THE TRUTH SHALL MAKE YOU FREE."
WHAT TRUTH DOES THE SOUL NEED IN ORDER TO BE DELIVERED FROM EVIL SPIRITS?

Biblically the truth concerning the working of evil spirits in the human race, and the way of deliverance through the Victory of Calvary.

The questions from 20 to 24 demand more space for dealing with than is possible in the pages of the "Overcomer." Why souls are not delivered from possession by evil spirits; and how to deal with "ground" which has given them entry, as well as what "ground" means and how it is given, and how truth sets free is fully set forth in the book just published, "War on the Saints."

Revival Meetings

How to conduct Revival Meetings.*

A Word to Workers. By the Editor.

WE have never given up the prayer that God would give Revival in England. During the last two or three years we have been dealing with a subject which, some will say, has the least to do with Revival, and little calculated to bring it; but through all the teaching that has been given about the powers of darkness, the Lord has been preparing instruments for Revival, and we should expect God to move ere long in Revival power.

For the last few years we have been dealing with hindrances to Revival, for the hindrance, after all, is not so much in the people as in the ATMOSPHERE, in the opposing forces of the powers of darkness. They are the clog, and the hindrance to Revival. True, there are hindrances among God's children, but there are thousands who are living right up to what they know, and are true and faithful to God in their various spheres.

If God were to give us a Revival now, the knowledge that has gone out to the church about counterfeits and the powers of darkness, will enable many to work with God in keeping Revival pure when it comes—the knowledge will then spring into life and power.

Those who had much to do with the Welsh Revival, are now conscious of their great ignorance of the powers of darkness at that time, so that they were unable to discern the influx of the deceiving spirits. The light given on the workings of the enemy has therefore been very necessary to the Church of God, and it may be that thus God has been preparing us for another awakening, and that a very widespread one.

Let me now give you a few hints on the principles of Revival in the way of co-working with the Holy Spirit in Revival or other meetings, either in Bible Class or Mission work, so that the Spirit of God may have right of way among the people.

It has already been made clear to you that if we are to have Revival, we must individually know the Baptism of the Holy Spirit. Then in all meetings, whether Bible Class or Mission meeting, the very first principle of Revival is the recognition of the Holy Spirit as the One who is commissioned to make the Lord Jesus real in the midst of His people.

Then comes the question of the conducting of such meetings. First it is essential that all in a "Revival" meeting understand that each one is free to speak or take part. Revival manifests the unity of the Body of Christ, where every "joint" fulfils its office. The key to Revival lies in the co-operation of all God's children who are present. They should go to meetings, not to get, but to be ready and alert to see what God wants from *them* for the meeting.

For this, every person must feel as free to speak as if they were in their own homes. Supposing you are taking a meeting, the first thing for you to do is to get the meeting set at liberty. In some meetings in Wales the people were told that they could come and go when they liked. There was no formal beginning or ending to the meeting! I saw a similar thing in Finland, and it greatly tried me there!

The people must have a sense of freedom and happiness, and feel free to move at any time without a fear of disturbance. If you are the leader of that meeting, get it so free, and keep yourself so free in spirit, that when people move you are undisturbed. If anyone is fidgetty about leaving for a train, it brings a sense of strain which hinders others from listening.

If you are taking a Bible Class or a meeting—whether "Revival" or not—you should make people feel at home. If the meeting is hard, ask God to enable you to liberate it, *i.e.*, (1) Get the people to unload all their burdens, either by prayer or speech. They are weighted with burdens, and how can you get a bright, living Revival meeting from burdened souls? (2) Give your message *after* the meeting is free, and the weight is off it, then the Holy Spirit can use the message, but if you try to give it when people are looking dull and heavy, they cannot take it in.

It is not always prayer that is needed for God to work. It may be a liberating of the people, so that they are free to listen and take in. God is always ready to work when conditions enable Him to do so. (3) When the meeting is responsive, the leader should draw from his spirit in speaking, because the Holy Spirit pours into the spirit, and it then flows out spontaneously. When the meeting is hard, the speaker may have to fall back upon his "notes," but it is a joy to speak when it is pouring out to responsive people. (4) The leader of the meeting should be indifferent whether he gets any response or not, because his own spirit should be in such victory that the conditions of the meeting do not affect him. The truth given should loosen the meeting, if it is at all closed or hard, and not liberated by any of the means already mentioned.

* Address to workers at Eccleston Hall Conference.

This touches the question of a "programme." We get confused between two lines: we either must begin with a hymn, have prayer, then an address and close, or else we start *without* a programme, and watch whether there is a response to be able to go on. This often ends in failure. The great thing is to have your own spirit in such victory, that the condition of the meeting does not affect you—at least that it does not check you.

The leader must be able to speak at any moment, so that if there is a wrong element in the meeting, he can pour in truth, and check it. This freedom of utterance, so as to be able to give a message according to need, is a primary qualification for leading a Revival meeting. Those who lead meetings in co-operation with the Holy Spirit, must be able to speak without any notes at all. In brief, they must know how to work with and rely upon the Spirit of God. Then truth pours out of the spirit through the mind, and pouring forth like a flood tide illuminating it—truth you have known for years is then illuminated to you.

Sometimes however, the spirit appears quite closed up, and then you have to give forth the message with more or less difficulty. It is when the spirit is without a trace of burden, elastic, buoyant and open that the Spirit of God seems to go like a torrent through the spirit to the mind, as it was with Peter on the day of Pentecost—the Spirit of God in his spirit illuminated his mind.

That does not put aside the reading of your Bible, and the preparation for the meeting. Christ opened the understanding of the disciples before Pentecost, so that they understood the Scriptures, and Peter was well acquainted with them. His mind was filled with the Scriptures. He had been taught by Christ for three years. For twenty years I have been teaching from God's Word. It must be well in my mind, but I need the Holy Spirit to flood my spirit with new buoyant life, to quicken that mental knowledge into power. It can be dead to me and to you, as much as it can be to anyone else, if my spirit is closed or crushed.

But it is a joy when the meeting is open for the Holy Spirit to pour through His messengers. You must thoroughly saturate your minds with the Word of God. The Spirit of God works with the fuel of His Word, and He must have material there to draw upon.

Do you keep all the truth you receive here to yourself, or give it out? You should live with your spirit open, so that the message of victory will easily pass out to others.

Q. If the hearers are not ready to receive it, doesn't that make a difference?

A. Yes, but sometimes your own spirit is so moved and charged with truth that it does not matter whether they will receive it or not, it comes out and that is better. If you learn to read what causes variations in your own condition, you will discern some marks in what you talk about. Does the Holy Spirit find you so open that He can quicken all that is in your mind, so that it breaks forth easily? It is the spontaneous speaking that is the power, not something that you have made up your mind to say, because you think it is required, but it is the spontaneous outpouring.

You learn to watch that, and say to yourself after a conversation, "I was not at the highest to-day!" How is that? "We talked about the *work*." That is not the highest. The light and the power and the Spirit and the truth are more than the work. Do you always talk at your highest when you meet with other Christians? Is your spirit kept so open that God can pour truth through you?

If all the children of God who know these truths about victory, went everywhere speaking about them, we should have Revival. We need to maintain an open spirit, so that the Holy Spirit can pour through.

It is exactly the same with the meetings. If you have learned that lesson in and for yourself, you will get it for the meeting. There you must be able to speak at any moment.

Supposing I am conducting a meeting, and a person asks a question. I see that the question is capricious, and that it is causing unrest and friction in the meeting, then I know that the enemy is there. It may be an honest question to the person who asks it, but he does not know that the enemy is using him to the detriment of the meeting. Now, if when that question was asked, I was obliged to get an answer from my "notes," then the meeting would be injured, but if I am ready with a quick answer from the spirit to any one that is capricious, then I frustrate the purpose of the enemy.

The necessity of an enduement of power in order to bear witness is therefore manifest. You will never lead in Revival meetings, unless you get into liberty of spirit, so that the Spirit of God can pour into your mind a message or anything that the meeting needs at any moment. If you are *compelled* to keep to a programme of hymn and prayer and so on, you will never get Revival power, for it indicates that your spirit is not free.

I am speaking now to those who lead and take meetings, to workers and evangelists in charge.

It is alright to keep to a programme if the Spirit of God does not lead otherwise. In some

of our large Conventions where there is a programme, when the speaker has said that he had brought the message, but found he could not give it, and they went to prayer, it was following the Holy Spirit in that meeting. If you are in such bondage to programme that you must follow it, I quite sympathise with you, for I know it holds you as if you were in a vice, and you cannot break it. It is a great thing to get pliability of spirit, so that you can drop the programme quickly if God is moving, and if there is not any movement of the Spirit, go on with the "programme." The second best is good when there is not a first. There may be many conditions to stop the first best. This touches the practical side of the work.

The absence of a message may be an indication not to speak, or perhaps the "message" does not "grip," because the meeting should go to prayer. The important thing is that the one who is leading must have pliability of spirit. I might also say pliability of *body*, when workers are very "set" and "stiff" with platform paralysis.

Avoid a particular tone of voice that may come to you immediately you go on to a platform. Take care not to have platform, or Bible Class manners. Be as natural as you are in your own home. Cultivate ease in your action. Learn not to be stiff. Let there be pliability of spirit, and pliability of body. The Holy Spirit can work better if He can get pliable instruments, even physically. Perhaps if you were to wait upon others a little more in your own homes, it would help you in the Bible Class. *You would shake hands better.* If you learned at home to spring to serve the needs of others, it would help you in your Mission work!

Remember, your spirit governs your life. If you have a pliable, ready and a fervent spirit, it will carry you without your knowing it. If you have a real spirit of service to others, you will spring to serve them without being reminded to do so. It is your spirit. If you have an eager, intense spirit of sacrifice, a spirit of service, a spirit of love, a spirit of ministry, it is bound to tell upon your exterior; bound to make you more pliable to the Spirit of God. It is the stiffness of spirit that cannot turn, which checks the Holy Spirit in His work, as well as lifelong habits of waiting for others to serve you. You cannot change your general habits when in the Lord's work. What you are at home will govern what you are in the outer service of God.

Lastly, for you who are leading meetings, note some further points for dealing with the people: Tell them to ask God to give them personal light, and the speaker must take his own life to God, and watch that nothing comes in. If there is something lacking in his life he cannot deal with the meeting. *If sin is not acute to you, God will never use you to make it acute to others.* The measure of your own life is the measure that God can use you. That is what it really comes to. You will never be an instrument for God to convict others of sin, unless sin is very acute to you. The disturbance of light is better than the peace of ignorance. Light is a great disturber. If everyone of us understood the principles of Revival, and practised them, each of us would be a centre of revival wherever we went. The personal factor after all is the key to Revival.

Deliverance

Out of the Net!

The Testimony of a Missionary.

The writer of the following letter was converted in the Welsh Revival. It is deeply touching that the truths given in the pages of the *Overcomer* by Mr. Evan Roberts concerning the deception and possession of believers through accepting Satan's counterfeits, should reach one of the "children of the Revival" thus wrecked by the enemy, and residing in a far off land. Mr. Roberts' ceaseless burden of prayer for the past few years has been for believers in this condition. May the following letter be the precursor of many.

"I praise God with all my heart to-day that I am delivered from the terrible state of darkness and despair. God has blessed the *Overcomer*. My will is stronger, my mind clearer, but not so active as it was before the deception, but what a change God has wrought in me! It is only within the last few days that I have the inward assurance again, and two days ago I heard again the still small voice of God. My faith is just the mustard seed faith, but I thank God for the faintest faith.

I have not been able to get any light on the Word for two years and a half, as I was centred in myself, and I could not get out of myself. About six weeks ago I believed God delivered me from the powers of darkness. It was a terrible struggle. I gave up all hope, and only wanted to die. I was feeling so depressed and irritated—the very least sound I could not bear.

I could not think, as my mind was simply passive. The very powers of hell were with me. I cried out in despair that I had committed the unpardonable sin . . . and the agony I went through was indescribable. I had no will power to resist. . . .

After this the "visions" ceased, and the vibrations, and I was able to pray but with difficulty, owing to pressure by the powers of darkness. About twice since the devil has tried to bring things to my vision, but at once I was able to shut myself against them, and now they have left me. Although Satan still makes attempts to draw me into a passive state, I

resist in Christ's victory of Calvary and I fly to my Bible for weapons against him.

The "Warfare with Satan and the way of victory" has been a great blessing to me. It is just the way God led me when I was a young convert in Wales. The first sign of my going to extremes was after reading Madame Guyon's works. She speaks of the crucifixion of the intellect, and turning into the altar in the heart, etc. I took the wrong attitude to death by being passive, and then Satan brought to me departed saints. Madame Guyon was one. She speaks of having had communion with a departed saint by his grave side. So Satan knew this, and he brought her to me, and so clearly spoke to me, and said: Do the work that God bids you. He has chosen you for certain service.

I found out two and a half years ago that I had been deceived, but was afraid to tell anyone. I only warned others and gave myself up as lost. Satan had me like a coward. He hurled at me morning, noon and night his accusations. I could not get energy to reply or to pray.

At X—— Mission whilst staying there with a party of missionaries who were praying for the Pentecostal baptism, I was seized with a terrible power which swung me round from the waist. Also a vision of "Jesus"—not the true Lord Jesus. And one sister rejoiced that I had had a good shaking. She told me that she had caught the "tongues" from a girl at X——. I knew well enough, blind as I was, that one could not catch the gift of the Spirit, like catching a fever! I saw at X—— Mission scores of women praying, dancing, swinging round with their hair flying over their faces—such an unseemly sight.

A native pastor who acted as my interpreter died, and I went to his funeral. Standing by the bed, I was seized with a terrible power. I had a vision of Jesus—not *our Lord Jesus*—but a very beautiful man, with a gold crown on his head; and this being commanded me in his name, to raise that pastor from the dead. The power was awful. Of course, I knew it was not the Lord, and I rushed over to the vestry afraid, and when I prayed it all vanished away.

When I was a young convert in Wales, Satan used the children of God to flatter me by saying I was called for great service. I know now how to co-operate with the Holy Spirit for revival. . .

God used a native gentleman, who told the people that a new missionary had come, and we arranged meetings in my bungalow, and in the meetings just such scenes as in the Welsh Revival took place. Every day for weeks people came under deep conviction, and God did deliver some souls. A Hindoo priest was amongst the converts. . . .

Where I went wrong was, being ignorant of the wiles of Satan. Angels were around me at times. I used then to pray all day, and not take any food till late, as people would come and ask for help. An army officer came to see me, and she was convicted. Some officers used to come to the meetings and get great blessing. God did a deep work there, and I earnestly ask for prayers for these dear converts who are the results of the Welsh Revival.

I seem to be beginning all over again. All that I ever learned has gone, and I am learning again the A.B.C. in spiritual things, but the Lord can do great things for me. People come to me for help, and do not know anything of my awful experience. I trust this letter may be a help in God's hands for the deliverance of others."

In "War on the Saints" Mr. Roberts says "The Spirit baptized souls, at present locked up in spirit or side tracked through Satanic deceptions, are still those who would be the instruments through whom God could work were they but set free," and that when set free "those who are useless now will be priceless in value for teaching others when Revival is once more given."—ED.

Moffat, W.P.
Biography, W.D. Moffat

In Memoriam.

Rev. W. D. MOFFAT, M.A., Edinburgh.

I MET him first at the Bridge of Allan Convention in 1896. Stepping out of the hotel omnibus in the darkness, a cheery voice, full of hearty Scotch greeting, bade me welcome, and then commenced a fellowship in the things of God which deepened as the years went by.

To Mr. Moffat, I owe, under God. the first understanding of the trust committed to me in the Message of the Cross in its deeper aspect to the Christian, for it was he, at that very Convention, who pointed out to me that the message was the great need of the Church, and from that time never failed in urging me forward in obedience to the heavenly vision.

With only glimmering light I once said to him, "How can I *always* 'preach the Cross,' for there are only so many verses about it and I cannot use them again and again," but he kept me up that night till the early hours of the morning, explaining, urging, pleading, that I would not be diverted from the message God had illuminated to me.

I went away from that Edinburgh visit to some meetings for Christians at Gordon Hall, Liverpool, asking God to show me the way never to give an address on any theme without "preaching the Cross," and to my astonishment, those days, as I was speaking on many themes concerning the Christian life, I found myself in the heart of the message showing the Cross as the centre of every theme.

Then I saw that all aspects of the spiritual life could be shown to have as their basis—Calvary; and that all spiritual truth radiated from the Cross.

And to the end of his life—he "fell on sleep" at the age of 72, on Oct. 3, 1912, just 42 years after his ordination—his face would light up—like the sun breaking over the landscape—and a deep intense glow come into his eyes, when he spoke of the Cross.

May God give to the Church to-day "gifts" of men like him, having the Pauline insight into Calvary.

Jessie Penn-Lewis.

Prayer for Mission Field

The School of Prayer and The Lord's Watch.

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

Prayer for the Mission Field.

Notes of a Talk with a Missionary by J. C. Williams.

J.C.W. The apostolic order was first prayer, then the ministry of the Word. Prayer is the pioneer of the Word. As the Word is life, prayer is the spirit of life. That is what the apostles realised when they said, "We will give ourselves to prayer and the ministry of the Word!" Our Master the same: there was never a great crisis in His life that was not preceded by prayer. Something always happened when the Lord Jesus went to the mountain and spent a night in prayer. I do think this is mighty work, and I fear you do not real ze how mighty it is!

Missionary. Only to the extent that we ourselves see it! I know a little. I know enough in many personal experiences what it has been to me; but still I am conscious of our ignorance.

J.C.W. The devil may magnify that to you. He will make you feel that you are nothing at all! That you ought not to begin the mighty work of praying against the forces of Satan. In your prayer life, when you come in contact with the Divine, then you also come into contact with the principalities and the powers, with the world rulers of this darkness. It simplifies the war by prayer when you recognize that it is the subordinate forces of Satan that you are in contact with in ordinary life. When you pray for the universal Church of Christ and for countries, you touch the universal power of Satan. Directly you begin to pray for a country, you are then dealing with spiritual "governments." Daniel's prayer was a national prayer, therefore he aroused the opposition of the opposing princes. There is a prince for India!

M. Then when we are praying for India, we have to realize the existence of that prince?

J.C.W. You have to realize that at the back of every one of those heathen religions, even as Paul teaches us, there is the god of this world. You pray against the organised government that is opposed to the will of God with matchless intelligence; an intelligence with which the human mind is never able to cope, apart from the Holy Spirit. But knowing this you may have, in all circumstances, certainty and peace, in knowing that you are dealing all along with a conquered foe.

M. And to ask for victory? Of course the victory has already been won?

J.C.W. Potential victory has been won.

M. I know that, but we have to seek that potentiality, so that it may become a reality in individual cases.

J.C.W. You see why the nominal prayers are simply nominal. Throughout the whole mission field, as far as my knowledge goes, gradually but surely education is usurping, and taking the place of the gospel. Now the gospel was a message of deliverance. For thousands of years China has been content to go on without Western ideas, without education. Now the gospel goes there. Wherever the gospel goes, men's minds begin to work, and then turn into the lines of worldly advancement, and worldly knowledge. Civilization follows the gospel. The devil promised in the Garden to give *knowledge*. And the Church has so got mixed up in her perspective vision, that she is now giving her wealth and her people to disseminating the *knowledge*, which is part of the contract of the Fall.

M. Is it not right, then, for the Church to disseminate knowledge?

J.C.W. Is it?

M. Should the work of the Church be simply the giving of the gospel? We go into the Zenana and we teach the women the gospel. They receive it, but of course we can go only once a week, and perhaps something happens that they are sent off, and we never see them again. Our thought has been that we should teach them to read, that they may read the gospel for themselves. This is not real education in the modern sense. I would not call this teaching the women to read, by the name of education. If they have been taught in the New Testament, it is probable that they will go on the lines of that instruction.

J.C.W. That may be true. I was thinking of the broad lines of missionary endeavour, and I say we are simply doing the work of the god of this world in ONLY GIVING THE HEATHEN EDUCATION. Is that God's way? Has it been in ages past? Has God changed His method? A great deal of the result of the activity of the Church in doing the work of education is that the minds of those they teach are energized not by God, nor by the Holy Spirit, but by the rulers of this world's darkness—for we have yet to learn that the highest intelligence from this world's standpoint, is the grossest darkness from God's standpoint.

M. Would you then carry that out in our own land here? Would you say that the going back, the declining of religion in this country, is the result of education?

J.C.W. The education is alright, but it is only *alright for this world.* My point is this: that St. Paul was never called to be an educator. He was an educator before he was called, he was a teacher in the Sanhedrin, he was a leader, doubtless one of the masters of logic; but when he was called to be an Apostle of Christ, he did not give himself to educating the slaves in Cæsar's household, but preached the gospel to them. There was probably a standard of education in the cities of Paul's time that would astonish us in the twentieth century. But Paul had been called to live for eternity. How much are we doing that is LIVING? How much will stand the fire of the judgment seat?

M. I believe fully that a great per cent. of our missionary work to-day is not that which will stand the fire.

J.C.W. Do you see the futility of praying for the natives of India to be saved, when those whom God has called to preach to them have been so deceived by the angel of light, that they are not doing what God has called them to do? It is possible that if you got hold of

a man taken to India thirty years ago, as a young man with his heart in a molten state for God, you will find that he has lost sight of his spiritual vision. Why should he? When Paul stood before his persecutors, he said, "I have not been disobedient to the heavenly vision." There then you have a vital need for focussed prayer! If we did nothing else in prayer but ask that these men should be obedient to their FIRST CALLING, it would be a great work. It was no light thing for a man to leave his home and country thirty years ago. Some would never have left home to go and keep a school: but once he is there, the insidious subtlety of the powers of darkness working indirectly through others led him into it.

M. The Lord might not lead us to pray through these problems of India. There is a work in prayer that does not rise to these tremendous problems such as you are talking about.

J.C.W. You know what God has called you to do to-day, but not to-morrow. Faith is a great enterprise, and it is an adventure; and if you will be advised, you will aim at much more than you understand. I find that if God calls men to something for Him, and they are obedient to His call, the understanding comes. I have not given you a thought of incapability. I would not say these things to you at all, if I thought you were incapable. Where did you get that thought of incapability from? That thought governs much more than you think it does. Has it ever come to you that Satan can put thoughts into your mind which will colour your whole life and service? If you go out to India, and you say "I have a sort of dim conception of what it means to pray, but it is beyond me," then that thought will govern your will; but if you go there seeking a vision of India's needs, God will show them to you; and it is not your business to say that it is too big a task. That is where Moses failed. He was obedient and pliant to God in everything, except that, and he said "I cannot speak." God reasoned with him and said "I will be with your mouth," but even that did not satisfy. Then God told him to take Aaron, for "he can speak"; but it was Aaron that led Israel into idolatry. God never calls a single soul into any calling that He does not give strength enough to perform. There is absolutely no need of fear at all.

Take the Lord's Watch: when I commenced with it I had not the faintest idea of what it was going to mean. There was a conversation with Mrs. Penn-Lewis in this house. We were talking about prayer—(I think I ought to say that most I know about prayer, humanly speaking, Evan Roberts has taught me. I take that for granted, but it sometimes needs saying). I came here about two years off and on, and listened to all Mr. Roberts told me. I did not understand it, thought he was a seer, an idealist; but all that time I was absorbing.

There is a law of prayer, so that those who know the law know the sureness of answer. Elijah knew when the answer was at hand, and he was so sure of God that he took a witness. He sent out his young man to look for a cloud. Elijah *knew when the cloud was coming*, but he sent his helper in order to train him. And you will see that as God leads you out in understanding the laws of prayer, you will be able to train others, and say, "You watch for such-and-such a thing; it is there!"

All Hell will Fight the Book!

Will you Pray?

The Powers of Darkness will mightily RESIST the circulation of

"War on the Saints."

Therefore PRAY against them, and RESIST them steadfastly in the faith.

PRAY also that all who need "War on the Saints" may be enabled to have it.

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

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

PRAY that every reader may read it in prayer.

EVAN ROBERTS.

The Opium Traffic.

The Opium Trade is the cause of a critical state of things in China just now, and prayer needs to be offered that wisdom may be given to the rulers both of China and our own country that peaceable relations may be maintained.*—*Noel Broomhall.*

Prayer for the following Conferences

Bolton (Lanc.), Nov. 11-14.
The Pounawea Convention, Owaka, Otago, N.Z.

Special Requests.

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

For clear guidance to and divine equipment for a worker in Germany desirous of translating "War on the Saints" into the German language.

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

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

* Friends desirous of understanding the critical situation should obtain the October number of "National Righteousness," 1½d. post free, from The Christian Union, 2 Pyrland Road, London, N.

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

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

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

Miss MARSH, L.S.W. Bank, Highgate, London, N.
Miss COPE, 36 Rectory Road, Sutton Coldfield.

Note. We are thankful that Miss Marsh has undertaken joint secretaryship with Miss Cope, and trust this co-service will be greatly prospered in the will of God, to a widespread aggressive attack upon the forces of darkness by the active sending out of *Le Vainqueur* to the French workers.

Miss Waters, who lately acted as Corresponding Secretary, has gone forth on the Lord's service to New York, U.S.A., and *Miss Mourant* is engaged in new work in Scotland.

Received for Mr. Johnson's work in France.

From September 10th to October 10th, 1912.

Per Miss Cope—(35) 5/- *(Le Vainqueur)*. (36) 4/- (Personal), (37) 5/-, (38) 4/-, (39) 10/- *(Le Vainqueur)*, (40) £4 11s. (Personal). Total £5 19s. 0d.

"Our First Year."

By Pastor Johnson in "Le Vainqueur" for Oct.

(TRANSLATED FROM THE FRENCH.)

"With this issue of *Le Vainqueur* we conclude the first twelve months of its service to the Church of God. Launched quite unobtrusively in October, 1911, in simple faith that its message would meet the need of many, and the promise of Phil. iv. 19, we have been justified step by step, not only on the material side, but by the letters that have come to hand, speaking of deliverance and hope given to many who had been unconsciously baffled and beaten by the powers of darkness. We gather therefore that "our labour has not been in vain in the Lord," and as the Lord shall enable we purpose to continue this ministry, earnestly asking that our readers will help also together with us by prayer. . . .

It was a joy to be present at the Chexbres-Morges Convention this year. The very atmosphere—not only of ever beautiful Switzerland, but that created through the prayers of the people of God and the presence of so many followers of the Lamb was one of freedom, refreshing and rest.

Space will not permit us to give a detailed account of the Convention and the rich spiritual provision set forth, or to speak of evident result given as a seal by the Spirit of God. We were watching with intense interest to gain an understanding from contact with the large numbers of Christians coming from France, many parts of Switzerland and elsewhere, somewhat of the state and special need of the Church. Of the former it is only too evident that the universal oppression of the powers of darkness, the "wrath of him whose time is short" is being keenly felt by the Church, for amid the brightness of the Convention, the echoes of suffering were only too distinctly heard. Day by day at the morning prayer meetings requests were sent in to pray for souls obsessed by Satan to the point of torment, or for cases of those possessed by evil spirits, in such number as to force special notice to be taken. Upon the last morning after the Convention, Prof. Tophel, commenting on these, said: "Oh that God would raise up men, who, after the manner of the Chinese Pasteur Hsi, could cast out evil spirits, and deal with the ever increasing cases of neurasthenia, which malady certainly presents more of the symptoms of a spiritual than a physical disorder." The intercourse with one and another in the intervals of the meetings shewed the same suffering to be general. How many in their families, their home life, and in circumstances, or health are passing through a period of oppression utterly incomprehensible apart from the clear teaching of the Word of God with reference to the last days, and the fury of the oppressor.

How many are tormented by the accusations of Satan, thinking they are listening to the voice of their own conscience, driven perhaps to the idea that they have committed the unpardonable sin, living a strange fitful life full of trouble and anxiety, depression and nerve strain, pushed at times to all manner of absurdities under a false notion of obedience to the Holy Spirit, a life in fact inconsistent with the promise of the Gospel. How many, too, in this connection, in consequence of a wrong interpretation of Gal. ii. 20, on the very ground upon which a victorious life can be lived, have been blinded by Satan to the deliverance of the regenerated human spirit from that which is the animal and soul life, and instead of finding freedom in the Cross, have been held there in a state of passivity, leaving the helm of the will open to the enemy.

The writer of these lines is not drawing from observation only, but from the pages of bitter experience in his own life, until the truth penetrated to his mind that Satan and not unconquered sin was the cause of many of the disturbances in his spiritual life. . . . . "

The October number of "Le Vainqueur" contains "Faith the Fruit of the Cross," C. H. Pridgeon; "The Cross inspiring our love," by Dr. Andrew Murray; "Replies to Spiritual Problems," by Mrs. Penn-Lewis; etc., etc. Copies may be obtained from the office of the "Overcomer," 1½d. post free.

The Editor's Letter Box.

P.C. (Canada). May the Lord fulfil your desire to get the *Overcomer* issued in Armenian, and lead you in every step to know His will.

F.W. I am most thankful for your letter, and the light God h s given you "that one may fail to make way for the Holy Spirit to work in power, simply from lack of knowledge how to read one's own spirit, and therefore inability to read the leading of the Holy Spirit, with the consequent fai ure to walk after the spirit. . . .

M.C.H. Yes, the Holy Spirit must continually apply the truth in Rom. vi. 11, to make it effectual.

Communications received from S H.U.; R.J.W.; G.D.; E.W.; C.M. (Lausanne); E.B.Z. (Suisse); W W.; G.F.; E.M.; M.S.J.; J.B.L.; M.H.T.; L.B.; G.McD.; E.G.; M.M.F.; L.M.; B.S.S.; E.C. (Sheffield); E.R.; M.J.W.; W.A.D.; H.S.S.; W.S.; A.D.; H.P.S.; H.E.S.; L.S.; S.L.; L.W. (U.S.A.); M.R.R.; A.C.W.; A.M.T. (Chicago); J.R. (Hawarden); C.M.B.; L.M.W.; A.M.B.; M.G. (U.S.A.); Mrs. W.J.; M.C.; J.C.J.; F.A.G.; F.H.B.; L M.C.

☛ Letters requiring a personal answer should—when convenient—have stamped envelope enclosed for reply. Will correspondents please say if a personal answer is specially required, otherwise the Editor will understand that acknowledgment through the *Overcomer* is sufficient.

A Valuable Book on the Atonement*

"How does the Death of Christ save us?"†

By Rev. Henry Mabie, D.D.

TO say it would be difficult to find an unguarded or careless sentence in the whole book, would not be too great a concession to the excellence of treatment by Dr. Mabie in this book. This question of questions, "How does the death of Christ save us?" is bravely, spiritually and adequately answered, in one of the smallest and neatest works on the Atonement. Brevity, terseness, comprehensiveness, characterize each of its twenty-four brief chapters. "How" is the work of Christ so related to sin as to be made active to salvation? What is the ethical energy resident in the death of Christ, as it takes effect upon us? What the engendering motive, the imparting dynamic to ultimate holiness of life? Such is the task the writer accomplishes with the strength of a giant who has derived his might from the Lord of Life, and renewed it by waiting upon Him and His revelation for the discovery of the laws of His Being.

The death of Christ is not in any sense intended to secure a disposition in God to save, but it is because of a deep willingness that is eternally in the very heart of God, so that He might *righteously* forgive. It is vital relationship to God, intended to meet a supreme ethical exigency which had arisen in the universe from the incoming of sin; this is underscored with double and persistent emphasis. Its vital relationship to man as Deity incarnate, moving to its approximate goal in the redemptive process, seeking to create for him a new redeemed status in the moral universe, issuing in an unique form of judgment, and involving a righteous, judicial acquittal of the sinner. For the creation of this status, a causative power, equal to the predicted result, was necessary. The causative power must show the exceeding sinfulness of sin, with regard to the holiness of God; show that He is not indifferent to sin; able to overcome evil causation between sin and its doom; must be able to place the sinner in a recovered and gracious relation to the Divine clemency, and have in itself the energy to bring man into a personally ethical relation to God as a renewed being.

Hence the necessity of this vital union of Christ with God, with the sinner, with his sin, and all that it involves and includes, and of the believer's union with Him. Even in the matter of forgiveness, if one is to be truly and wisely forgiven it must be under such conditions as make it difficult to repeat the sin. Forgiveness is offered at the expense of Divine heart-break. When the bearing of one's sin upon God is seen, a profound revolt against it is awakened. True repentance is grounded in the objective power of Christ's death.

The Atonement is intimately related to the regeneration of the believer. All the attributes of the redeeming Person of Christ are vitally imparted through the agency of the Divine Spirit. Thus the believer is regenerated and reconstituted in God. The regenerate soul is conceived as one who has jointly died with Christ, been jointly buried with Him, jointly raised and is now jointly seated with Him in the heavenlies. He is in Christ, the vitality of Christ flows into him, and will render Him in the end a holy man. His entire course is to be habitually lived as a second nature, on a new principle. It is only by blindness to, or abuse of the implications of the Atonement that any Christian can become even careless in respect to the moralities of the new life.

Verax.

* This "review" has been submitted to Dr. Mabie for his approval, and he kindly replies that it is "the best yet made of the book, exactly to the point, and clearly stated."—ED.

† Hodder & Stoughton, London.

Notes on new "Overcomer" Issues.

In response to many requests from oversea, and in the homeland, "OVERCOMING THE ACCUSER" is now issued in booklet form. From U.S.A. a correspondent writes of being so impressed with this message, and that on "The Prize of the Throne," that they were both read before the Christian Assembly. From many other quarters the same testimony has come, and we thank God and take courage, in this witness to the need of teaching on the way of victory over the powers of darkness, at this closing hour of the dispensation.

We trust the messages placed in Booklet form (6d. per dozen post free) will have a still wider ministry to the people of God.

We are glad also for the sake of the children of God in Wales to issue a small Booklet in Welsh, entitled "PEDAIR SAFON O'R BYWYD YSBYRDOL," (6d. dozen, post free) consisting of "Four Planes of the Spiritual Life," translated from the English by Mr. Evan Roberts. We hope it will reach many who have asked whether the *Overcomer* could not be issued in the Welsh language.

The little leaflet, "I Can versus I Can't," (2d. dozen post free) has again had to be reprinted. It has a simple clear message for many who are oppressed or depressed by the enemy's attacks at this time.

Books Received.

TREASURE ON BED ROCK. A Story of the Rand. *M. Sinclair Middlemiss.* Drummond Tract Depot, Stirling. 2/6.

CHRIST IN ALL THE SCRIPTURE. *A. M. Hodgkin.* A very valuable book for workers. Alfred Holness, 13/14 Paternoster Row, E.C.

"DAY BY DAY," by *Laura A. Barter Snow.* S. W. Partridge, London. 6d.

A catalogue of Greeting and other Cards by Mrs. Snow can be had from the writer, The Vicarage, Broadway, Worcestershire, post free on application.

THE INDEXED TESTAMENT. 1/6 net. London Bible Warehouse, 22 Paternoster Row, E.C. A valuable little Testament for the use of workers. Clear type. Texts for use in enquiry rooms marked in red ink. Daintily bound in crimson and gold.

Fruit Luke 13:9

THE OVERCOMER.

FIDEI COTICULA CRUX.

(The Cross is the touchstone of faith.)

No. 48. DECEMBER, 1912.

1912-1913.

"If it bear fruit, WELL . . . and if not . . ."
Luke xiii. 9.

THIS parable of the Master and His vineyard justifies the seeking and expecting of FRUIT in all Christian service, and settles the question whether we are to watch for results commensurable to our labours. "This three years I come seeking fruit," said the Master to the dresser of His vineyard, showing expectation of, as well as the right to fruit from a tree of His planting. "Let it alone . . till I shall dig about it . . . " replied the gardener, showing care for the tree, and a plea that it should be given further time for the producing of *results*.

"Fruit," therefore, or in other words, "results" to labour in the service of God, should be looked for, not only as a matter of "God giveth the increase," but as an evidence of (1) healthy growth, *i.e.*, the "cause" for fruit being normal, and (2) the evidence of being in line with the laws of God for fruitfulness.

In brief it is justifiable to seek results if there is an adequate cause for the bringing about of results, and if there are none, it is logically true that there is a lack in the root "cause" which brings them about.

* * *

"If it bear fruit, WELL: . . ." said the gardener to the Master, acknowledging that if it did NOT, then it should be cut down.

"If it bear fruit, well: and if not, then . . ." is the right attitude toward the work of the *Overcomer* at the close of its fourth year of ministry, and the reason for critically examining before God the justification of its existence, and the reason for going forward into another year.

It has been our principle in the conduct of the *Overcomer* so to conform with the Divine laws as to be perpetually causing results—that is working from principles all the time, and not effects, giving forth the truth which meets NEED, and not only concerning ourselves with the effects of truth.

Have we had "results"? ABUNDANT!! So abundant that we might fill page after page of the *Overcomer* with letters from all lands, showing that the truths given in its pages have been so in conformity with the Divine will for the Church at this time, as to have been perpetually causing results which are increasing in multiplying power. Letters which show clearly that the "present truth" of the call to the Church of God to recognize the existence of the powers of darkness, and make aggressive war against them, is penetrating the Church, and awakening it from its Satanic sleep in the realm of the enemy.

* * *

There are indications, too, that the subject of demon-possession is being pressed upon the notice of those who are leaders in the Church, and that many are seeking for light upon the increasing manifestations of Satanic powers in the world, and *in the Church*. "The whole question of demon-possession is not only vital and important, but pressing and urgent," is the statement of Dr. Campbell Morgan at a workers' conference, as he frankly confessed that he himself felt "helpless and baffled when in the presence of a demon-possessed man," yet "standing as he did this side of Pentecost, he felt he ought to be able to say, 'In the name of Jesus Christ, come out of him.'"

"The truths in the *Overcomer*," said an evangelist, "have been three years ahead of us, but now we are beginning to understand."

* * *

In view of the abundant witness to the ministry given to us, and in deeper reliance upon the continued upholding of God, because of deeper knowledge of the subtle workings of the foe, we set our faces "as a flint" (Isa. l. 7), to be faithful to the message committed to us, as we go forward into another year. Again we do not attempt to outline a programme for the New Year, but purpose holding ourselves open to the leading of God month by month as we have done throughout 1912. We may say, however, in general terms, that through the experiences of the past year, our knowledge of the need of the Church is clearer, and the experimental proving of how that need is to be met is much more defined and sure, as we have watched the response to the various aspects of truth given in our pages.

More and more the CLINIC side of the truth is seen to be meeting the need, rather than the expository or exhortatory messages. Our readers *know* more or less—possibly mentally—the

truths of Rom. vi., Ephes i. and ii., the Baptism of the Spirit, and the many aspects of prayer. The great GREAT lack is the inability to *apply* the truths to the practical life and need, both personally and in the lives of others.

For this reason the notes of Conferences, the answers to questions, and all matter which we are now grouping under the medical term of "clinic," immediately bring letters thanking God for light in perplexity. We shall therefore hope to enlarge the scope of the "spiritual clinic" aspect of our pages, as abundant matter is still unprinted from the after tea conferences of the past year.*

* * *

Another pressing need is that the living members of the Body of Christ should understand the DISPENSATIONAL position of the Church at the present hour, the special message of our pages being only understood in this light. We shall, therefore, glean from all quarters all that we can to enable our readers to understand the "TIME OF THE END" in which we are living, so that they may "watch at every season, making supplication" and "prevail to escape all these things that shall come to pass"

But the preparation of believers for the Coming of the Lord means more than power to discern the "SIGNS OF THE TIME." It means that they must give DILIGENCE to be found of Him "without spot and blameless in His sight" (2 Pet. iii. 14). This requires a deep purpose of heart to permit the knife of the Cross to do its work in the life, and a continuous keen determination to give no quarter to SIN, as well as to the wiles of Satan. The warfare against Satan involves an unceasing WARFARE AGAINST SIN, lest the believer attributes to the powers of darkness what may be in reality the working of the Adamic nature in himself. The emphasis in our pages on the warfare against the powers of darkness, has been occasioned by the need of bringing into the keen realization of the Lord's people, the lapsed truth of the existence of Satan as a person, and the need of warring a good warfare against him as well as sin; but now that the book "WAR ON THE SAINTS" is available for workers awake to their need of light on the subject, and the truths given in our pages have been apprehended by widening circles of readers, we purpose in 1913 dealing with other truths of primary importance, especially WARFARE ON SIN in every shape and form, by prayer, action and testimony, and the need for the equipment of the Holy Spirit for the war both on sin and Satan. In brief we shall aim in every way to give matter which is VITAL, PRACTICAL and EXPERIMENTAL.

*The ministry of the "Lord's Watch" will be dealt with in the January *Overcomer*.

The circulation of the paper has steadily increased throughout the year, the large edition printed in January to meet the possible demand of new subscribers having proved to be insufficient. The list of centre distributors, both at home and abroad has also increased, with corresponding effect in the circulation. For all the work of these valued helpers in the ministry of the paper, we give thanks to our God who has called them into co-service with us for the Church of Christ, as well as those who have provided the "sinews of war" in donations to the Free Distribution Fund for ministers and missionaries in the foreign field, and others who have taken advantage of the EXTENSION DEPARTMENT in the office, for the sending out of the paper monthly to special lists of names, supplied and paid for by themselves.

For the sake of our new readers it may be well to say again that the issue of the paper has no financial purpose, and that up to this present time it has needed to be subsidized to a considerable extent, as the correspondence, and other work arising out of it, demands increasing assistance in the labour connected with it. We therefore remind our readers again that the most effective help they can give us in the "warfare" service of the paper, is the obtaining of fully paid subscriptions, sent direct to the office, and we gratefully acknowledge the keen and active interest of many who spontaneously assist us in this way.

In conclusion, as, after careful enquiry, we are satisfied that the paper is doing valuable service to the workers in France and French speaking countries, we earnestly trust that the Lord's stewards will strengthen our hands still more effectively in the free issue of *Le Vainqueur* on the Continent; in the Free Distribution of the *Overcomer* to Ministers and Missionaries; and in the WIDEST SCATTERING OF THE LITERATURE God is enabling us to issue, with the truths which are increasingly being proved to meet the present need of the children of God.

Our deep deep NEED OF PRAYER in the conflict of the service committed to us, the Spirit of God alone can make our readers understand, and we would especially thank those who write to us to this effect. May they continue faithful to the burden laid upon them for the sake of the Church of God. Col. iv. 12; Ephes. vi. 18, 19.

Jessie Penn-Lewis.

THOU art my King, O God: Command Victories . . . Through Thee will we push down our adversaries: Through Thy Name will we tread them under that rise up against us."—Ps. xliv. 4, 5, R.V. m.

Spiritual Service
Spiritual Warfare

*Spiritual Service and Spiritual Warfare.**

By Evan Roberts.

Part 2.—The Sphere of Spiritual Warfare

ONE effect of the interpretation of certain experiences in connection with the spiritual life is the revelation of the powers of darkness. Through this light continual warfare is made against them, which proceeds unceasingly, without being subject to either time or season.

After the revelation which gave light that cannot be darkened; gave conviction that cannot be shaken; made an impression on the mind that cannot be effaced; created an understanding that cannot be confused; and explained suffering and interpreted very bitter paths, it is no wonder that the man perceives and knows the great corruption of the powers of darkness.

The nature of the enemy.

With a nature full of evil they give way to all the possibilities of sin, and with the full co-operation of their will, their mind, their spirit and their strength, they go forward to perfect all evil, with a desire burning with enmity, and unbendable determination and rageful working, being themselves in an evil temper. Boiling with jealousy, bitterness and hatred, and without reverring God or fearing man, they go forward in their increasing corruption, thinking evil, planning evil, giving way to all evil, and fully abandoned to evil.

It is no wonder, therefore, that there is so much evil on the earth. No wonder, therefore, that all the nations are under deception. All these evil hosts, and all the power of these hosts serve evil. They and their work are fully in opposition to the kingdom of light; and their prince walks to and fro in the earth to superintend the war against God and man.

Their kingdom is divided up into principalities, and it has its order. If the Church of God were to possess half the perseverance they manifest, her condition would be changed in a short time into a better state.

Without the least atom of mercy the fallen spirits attack men, without taking notice of sex, age, or state. With the same unbreakable hardness they attack the helpless babe as if he were their chief enemy; and neither can the love of the mother, nor her life blood shelter her beloved one from them, and their rage.

With man it is possible to reason, but with a demon we cannot, because in him there is nothing to appeal to.

This revealed knowledge of evil spirits is fully able to strike dumb man's boast in his power, be he Christian or unbeliever, for here it is realized that neither physical power, nor intellectual nor spiritual, can avail anything against them. To war victoriously over them there must be a turning to God for Divine power, and Divine authority alone will conquer them, and drive them into silence. Therefore the saint turns to God for everything, so as to have them under foot.*

Although believing and trembling,† they go forward in the face of Divine wrath, the coming judgment, and the punishment that awaits them, to fulfil their evil works with determination and plan and perseverance.

In the warfare with them one learns by experience the word of Jesus, Who said that the devil was a "murderer from the beginning," for

The slayer of man.

they attack the life in order to take it away. In studying the history of the lives of the great men of God it is seen how the devil sought to do so with them. Not with a sword of steel does he take away the life. He has his own way of doing this. If the signs of the attacks on life were read correctly it would be seen that Satan had to do with a great number of them.

That the devil can take away life is seen clearly from the story of Job, when he was forbidden by God to touch the life of the patriarch. For four thousand years before the coming of the Christ he had been a murderer, and he is to-day continuing to kill, ignoring the command of God. The history of many a family has been reddened with murderous blood, and God alone knows how many times the voice of blood has ascended to His ears against this murderer.

It cannot be said of the devil that he knows not what he does, since he, without doubt, does

The sin of the devil.

know that he acts unlawfully when he performs his evil work. He sins with a full consciousness and knowledge that his deeds are ungodly, inhuman and diabolical. "The devil sinneth from the beginning," but not enough his own corruption, and his development in wickedness, he must needs tempt others to follow his trail, seeking to bear them to the depths of awful and destroying corruption. He and his

* Rom. xvi. 20. † James ii. 19.

*NOTE.—*In response to request for an English rendering of the Welsh pamphlet "Gwasanaeth a Milwriaeth Ysbrydol," Mr. Roberts gives this free translation. Part I. appeared in the November issue.*

host come openly and under cover, as "wolves in sheep's clothing," or as an authorized angel from heaven, seeking to net the saint and endeavouring to make him a "son of hell." It is a dainty bit to him and his hosts to trip the saint in his walk, and a victory which rejoices them when he falls because of the stumbling blocks which they had placed in his way. They stand against him daily, leaving their past and future to take care of themselves, whilst they are fully given to the present. The MOMENT for them; they load it, yea, they *over*load it with their evil works; and whilst others purpose they fulfil. Day and night without break they go forward to deceive and to tell lies in hypocrisy, and to take upon them to be what they are not; counterfeiting the Divine and the human; netting the ignorant with their wiles; watching their opportunity to insert into the mind a lie, and to misinterpret the circumstance. They place a lie to uphold a lie; they use the old and create the new; as they were they are, and with the same determination and enthusiasm they haste on their evil designs.

The unity of the foe.

All their numbers are united, and all their intellectual powers are concentrated on the side of corruption. They are all moved by the same enthusiasm and determination to fulfil their work, and to have the victory fully and absolutely to themselves. They give the most careful and minute attention to everything that belongs to their kingdom, and take care also of the details. They know the value of these small things, and they practise this care to gather together countless atoms that go to swell up the amount of their gain.

They pile up fuel on their rage in their effort to wear out the saints of the Most High.

When it is realized that an evil kingdom, innumerable in its subjects, is fully, and with its all, against us throughout our whole life time, then we realize the necessity of warring against them daily. They interfere with the Church and the world: for with a murderous enmity, and every attitude of their mind fully in opposition, with all their strength and with all their influence, they go about the Church to slay and tempt, and to hinder her in her effort to overcome evil. With an unyielding earnestness and an untamable wrath they seek to corrupt man; and in spite of the silence of their workings, the unseen is full of their living corruption.

They sin wilfully, and they know not repentance; nor do they seek to depart from their wickedness; and it is great shame to them to bend to the will of God, and to be trodden of Him under the feet of His saints.

They lose greatly by the warfare of the regenerate, because through his renewed and spiritual mind he perceives the signs of their activities and their restlessness, and prays against their work, and withstands them themselves in word and deed. Covered by the full armour of God, he goes to war with a full assurance of faith that they will be compelled to leave the field in open shame.

They work as for an excellent prize, and almost indefatigably. The Christian warrior knows that he must be equal to them, and without neglecting an hour of warfare. In perceiving their corruption there is aroused in him a desire to withstand them unmovably in the faith;* then, since all the hosts of heaven and its powers are promised to aid him, and so much need of warring, he will practise himself to be sober and watchful, resisting the devil as he goes about seeking to devour.

The curse on the serpent.

The warrior will perceive the enmity, the absolute enmity of the devil toward him and will desire upon the serpent the fulfilment of the verdict of God. He will "amen" His sentence upon it as he perceives that the devil is cursed. He will watch lest he give place to him, and often has the experience of seeing God brusing Satan under his feet, as He did for the young Church in Rome.

Satan and his hosts of spirits have need of time, and one learns by bitter experience how they gain if we fail to withstand, or take the aggressive against them at the right moment. The true Church of God should keep them continually losing. The one or the other must lose. If the Church realizes this, she will make a perpetual warfare upon the kingdom of darkness. She must remember the two great principles relative to all warfare, which are the principle of defence and the principle of aggression. It is the greatest folly to take the aggressive without being able to defend. These principles are clearly seen in the spiritual warfare, as well as in the natural. In studying the history of nations these principles are seen lying at the root of their rise and fall. In the spiritual war it is not we who take the initiative. Whether we fight or not, the kingdom of darkness is fully and actively against us. They attack without doubt the world and the Church, seeking to draw them into greater corruption, and to hinder all good in them.

If it were realized how they fight against all good the Church would go to God oftener, praying more fervently for the binding of the strong one, and in answer to these prayers would see the spoiling of his goods.

But as it is, we have neither binding nor

*1 Pet. v. 8, 9.

spoliation. On every side there is an increase in the mass of the devil's spoil. Heaven asks and expects the Church to carry out this warfare on the kingdom of darkness. If obedience were given, then should be seen hosts of prisoners in freedom, dancing with joy because they had lost their shackles.

The world and the Church would be better for this warfare. After seeing so much of the evil of the kingdom it is impossible not to pray against it and withstand it.

Preparation for the warfare.

In preparation for this warfare it is essential to be fully abandoned in every tittle; just as the earthly warrior sacrifices all when he goes to war, and knows not when his life shall be taken from him. God is to-day surely, although quietly, *calling for spiritual warriors*, and when we go into battle against the powers of darkness they come with all their hosts against us.

There will be nothing vulnerable in us that they will not direct their attack upon it. It is wise to discover these places, and remove them before we are wounded and fallen before the foe. The price to the spiritual victorious warrior is the leaving of every jot that God asks of him. Let the call be obeyed, without grumbling at the cost, and without giving a "Nay" to a single commandment, taking, through faith and through understanding, all the armour of God; and following the leader to the hottest place in the battle, loving not the life even unto death.*

For success it is essential to have full harmony between the life and will. Let not the message have an affirmative reception in the will, and then an unconscious rejection in the life; for a painful antagonism is possible between the two, and this unknown to the believer. He should know the state of his life as well as of the will, and thus save himself from innumerable troubles and inconsistencies.

In the heat of battle it will be good for the spiritual warrior to possess a knowledge of himself. For through the leading in his spirit, he will have very valuable consciousness of the right weapon to use. It will facilitate his spiritual warfare as he becomes skilled in the knowledge of it, because the right weapon explains the nature of the specific conflict. His eyes are open to see how the powers of darkness seek to destroy, and it appears to him that their motto is the perfecting of evil and the absolute destruction of good. Doubtless after any heavenly experience the evil spirits will assuredly be ready to let go an arrow into it, and oh, how they rejoice in driving back each forward movement of good, endeavouring to level the heights of God to their own low valleys.

* Rev. xii. 11.

They come to us through strong and holy ties, seeking to divert us.* How difficult it is to walk a straight course! and how often we have to say "Satan hath hindered me!" for he will hinder us by the failure of our co-workers in the faith. How often is twisted the common duties of life by his interference! Although we ourselves be victorious, his gain is enhanced if our fellows fail to co-war with us. Often the saint remains uneased until his co-members co-operate with him, and partake of his burden.† Paul exhorted the need of participation in the burden of Christian work. One learns there is vital unity in the Church, for when one member suffers all the living members suffer also. As the Church has need of teachers, so also there is need for warriors to counteract the destroying work of the devil.

How Satan hinders.

The devil casts down, and the builder must raise up. He gives a lie, and the teacher gives truth; he entices, and the shepherd brings back the straying and the stolen; he puts in bondage without cause, and the warrior opens the door of the prison.

One proves the value of fury and hatred in this warfare. Here one hates the enemy: from the same well comes forth water both sweet and bitter, for the love which flows toward God will strengthen the hatred toward the devil. As one weeps over sin one burns with fire‡ against the hosts of evil. In correctly reading the causes of our conflict there is aroused in us a fire of indignation§ by their boldness and daring. He that has received a Baptism of the Spirit knows how they force themselves upon him unasked, and rudely. He perceives their absolute foolishness in their behaviour towards him, which appears as if it were caused by an absence of reason and self-control, and fashioned by evil in its perfection.

As the saint learns to *love* the good he also learns to *hate* the evil. The love will flow toward God and the saints, and equal hatred towards the principalities and powers of evil. By contact with them he understands that the life of the Christian is more than a walk, and that *it is a warfare*, and a wrestling.

If the Church realized how she is attacked by these evil principalities, and how they are to their uttermost against her, she would put on the garments of war, and would go to the battle. If she could see so much of the world and the Church at their evil will, it would cause in her so much enmity towards them, as to choose nothing less than full victory over them, in the face of all cost. She would learn to hate them with all

The need of enmity against the foe.

* Acts xv. 37-39. † Phil. ii. 20. ‡ 2 Cor. xi. 29.
§ John xi. 38. R.V.m.

the intensity of a holy heart, arising out of a clear perception of mind, and governed by a spirit correct in its balance. Yea, hate themselves and their works as much as she hates sin; wrestling with them even unto blood* in order to stand over them in full victory.

The Church has more power than the powers of darkness. Why therefore should there be an increase in the mass of their spoil? and a swelling up in the number of their victories? AND WHY FLEETH NOT THE DEVIL?† If the Church understood the meaning and effect of conflict with them, soon would the foe fall, and as a consequence she would have a liberation of spirit, for as she perceives that they are at the back of so many of her varying experiences, she learns to loosen her own spirit, and in succeeding has great rest.

One great effort of evil spirits is to have from man his fullest co-operation, and to ensure this, they endeavour through deception to gain possession of him. Then they govern him according to their will, without giving heed to his feelings; without reckoning with his will, without accepting any refusal; laughing at his resistance and compelling him to fulfil their desires.

The Baptism of the Spirit the time of danger.

When the believer receives the Baptism of the Spirit he becomes conscious that he has come into touch with a Divine Person, and that he must obey that Person. It is here that the Powers of Darkness begin to counterfeit to him the Divine, and the Person of the Holy Spirit. Abandoning the leading in his spirit he follows what he believes is far beyond reason; that is God's voice directing him. When he loses guidance in his spirit, and drops his intellectual powers into passivity, soon will he be a prey to the foe.

Neither conversion nor regeneration, nor the Baptism of the Spirit guarantees absolute protection from the deception of evil spirits; the first is the judicial passing over the line from death to life; the second is the beginning of life, and the third the breaking of the spirit dawn. Not one of these gives him the full light that will meet all his need. He cannot but, because of his human limitation, receive truth gradually and consecutively as he is led into it by the Spirit of Truth.

It is on his ignorance that the enemy builds his castles. It was foretold by God through Daniel that a "horn" should make war with the saints and overcome them, This is seen to-day in the fulfilment of this prophecy among the most matured saints in the Church. The evil is in the spirit world, and it is a perilous time for the Church. The spiritual ones have been bound through the deception of the enemy.

* Ephes. vi. 12; Rev. xii. 11. † James iv. 7.

There are in the Church the signs of a great tribulation, but possibly the multitude will not perceive this, just as the multitude saw not the crisis in the hour of the crucifixion of the Son of God.

Perverting spirits during Revival.

With the waves of Revival that have come in the last seven years, there came also perverting spirits, deceiving those who had received the Baptism of the Holy Spirit. And although these believers received a spirit consciousness, yet this is not sufficient to keep them from the wiles of the enemy. There is need for spiritual *understanding*. They were pressed back in their spiritual life; their service to God and the Church was diminished, and their testimony grew colder, with the danger of imitating in the flesh what they did in the spirit, for they knew not the way to walk after their spirit.

Now they must *understand* this, and what is the wrestling against the foe, for without the co-operation of their spirit they cannot be conscious of the attack made against them by the enemy, and also know God's mind as revealed through their spirit.

The ground they reached through the Baptism can be still regained. And more, for now when delivered, and understanding more of the warfare, the life in their spirit will be kept going forth ceaselessly in prayer and work, and they themselves will experience in their lives what it is to overcome, not only sin, but also Satan.

The work of delivering those deceived.

The work of delivering the believers from the grip of the doctrines of demons is neither light nor easy, because the man and the demon are one in the doctrine, and it takes considerable time to turn the man's will and mind to side with the truth which will free him.

The deluge is already on the Church. I was burdened with the need of delivering souls from Satanic deception and possession, and that these should stand fully victorious over all the powers of darkness. Necessity was laid upon me to give myself to prayer and to this warfare, to hasten the deliverance of the saints from the tyranny of the "horn," which is the deceiver.

But the dawn is breaking; the sweet dawn of the deliverance of hosts from the power of the enemy, who having the light will be pillars in the Church of God, and walls against the enemy.

As these delivered ones conform with truth, and with the laws of the spirit life, it is possible to have again a more powerful Revival than those of late years, because the spiritual can fight against the evil powers which hinder so much the work of God. They would learn to govern them by prayer and the authority of

Christ, and from this would come more fruit in the Church of God, and more victory in the practical life of the believer.

One of the characteristics of the one undeceived and dispossessed is the impossibility for him to drop the warfare according to will, because it comes and goes according to law. Because of his experience he can carry it out successfully, as he knows the things that the demons teach. He knows that he speaks the truth, and that the truth will conquer them.

Great is the need for teachers, for those who are able to lead the Church victoriously over evil spirits. If any hear a voice calling him to this war, let him ignore it not, because God is speaking to-day, asking for instruments to carry out this spiritual warfare.

The bound ones must be freed.

The BOUND ONES MUST BE SET FREE, for without them the Church will be naked to face the cold winds from the abyss. A number of believers in a new world, fully ignorant of its laws and dangers, is the great harvest time of the powers of darkness. Unconsciously they fell into the hands of thieves and were brought to the caves of the murderer. They were entrapped because they could not discern between the divine and the devilish, and discriminate between the true and the false. Until the reception of the Baptism of the Holy Spirit they acted on the principle of good and evil, but through the deceptions of the enemy concerning obedience to the Person of the Spirit, and His work, they fell into the spread net. They must learn that there are giants here, fully able to play with the novice.

In praying and seeking to deliver them, care should be taken not to confuse appearances with facts. The signs should be read correctly, for as we take the aggressive against the kingdom of darkness the sphere which we war over will be better, although *it appears to the contrary*, revealing the activity of the powers of darkness in their desire to protect their goods.

Since they direct their attention to the whole of our person, it is wise to watch it, lest we be injured by their fierce and continued attacks, and lest we lose through their wiles. But we can never stand fully victorious over them if there be not righteousness in each part of the life, notwithstanding the amount of effort this will mean, the patience it demands, and the unflagging perseverance to practice it in the life, and in all its details.

The need of righteousness in the warfare.

Too often the convictions of unrighteousness by the Spirit are looked upon as anxiety, are ignored, or are explained away in some way or other, thus grieving the Holy Spirit and resisting Him. Alas, too often his convictions are called the interference of the devil.

God is expected to speak to us through the crises, and the great things of our life, but do we hear Him in the little things? In smothering the convicting voice of the Holy Spirit the movement forward in the spiritual life is arrested, and if given heed to there is a going forward in the knowledge of sin. Alas! how many deeds are performed without questioning their rightness. If we be blind to sin in ourselves, how can we pray against it, and rebuke it in others?

Since also it is a war between spirit and spirit, there is need for divine strength in the spirit to withstand the countless feelings that affect it by the powers of darkness wrestling* with it. Let these not be misunderstood, setting them down as the effects of circumstances or the natural condition, for this would place us on the wrong track. For they wrestle with the spirit to rob its peace and its joy; to lessen the agreeableness of the person; to mar the quiet beauty of his life; to diminish the desirableness of his fellowship; to roughen the sweetness of his sayings; to poison his spirit with care and anxiety; to weigh him down with the difficult problems of the world and life; to harden his spirit; and they make an assault upon him to narrow his love, to disturb his heaven-blest rest, to hinder his ready abandon to the claims of God, and to faithful and absolute service to Him.

The use of the Shield.

If the saint be ignorant of their wiles, how can he be watchful with his shield? If he lift it not toward the dart, how can he protect himself? Unprotected by the shield the dart with its flame enters his spirit. The Apostle did not urge the Ephesians to take the shield for possession only, but to use it to quench all the fiery darts of the wicked one.

Let us not dwell in self-deception, saying we are absolutely safe from the attacks of the foe, for the regenerate must keep himself† lest he be touched by evil, and from the attacks of the devil. How often these darts place a strange fire in the soul! By a thought which is a flame to the fallen nature, or through a desire which was crossed without warning.

By ignoring these wrestlings, the saints will often be in the depth of acute condemnation and in darkness, unable to see the way out. If he be not careful the deceiving spirits will blame him for what they do, accusing him of their own evil work! It will be a mighty weapon in his hand if he gives them the portion of the blame due to them. Praise and glory is given to whom it is due, so also must blame be given to its owner.

* Ephes. vi. 12. † 1 John v. 18. Cf. also Rev. ii. 10, "Because thou hast kept . . I will keep. . ."

Let him not forget to watch the heart, which is deceitful above all things. Although he gives no place to the powers of darkness, yet they can transmit their mind to him, in whatever degree of spiritual life he may be in, and at each stage of his sanctification, as well as to have contact with his spirit, which causes his spirit wrestling. By his keeping careful watch over his mind, and wrestling in spirit against them, the powers of darkness are conquered to a considerable degree.

They know full well the danger to their kingdom from this warfare, and seek to terrorize the saints from the battle. They have not spent 6,000 years without knowing the weaknesses and frailties of human nature. The ignorance of the saint concerning the *simplicity* of the working of the rebellious angels is a strong element in the success of the confederacy of Satan, and also his ignorance that knowledge is the great principle of acceptance and rejection in the spiritual life: not fear, but faith; and faith has always a place for its foot.

Ignorance gives success to the foe.

We should not *tarry* with the accomplishment of the service, nor with the victories of the warfare, *to the extent of injuring the causing;* the causing which brings results. It is profitable to give these the needed time, gaining by the service, and praising for the victories. There is a place for accomplishments and desires, but *let us not forget to cause,* because our enemies "cause" daily; sowing and reaping daily. As the servants of Christ we must press on through enemies and countless obstructions to fight the battles that belong to His Kingdom, and to a *full* FULL victory! The devil will not let go his captives until he is compelled, and when his prey is seen free it is a sure sign that he himself has been conquered. In Daniel's time, the angel was hindered for twenty-one days by the prince of Persia, until he was helped by Michael to transmit his message. How much more will the powers of darkness withstand the binding for a thousand years!! In the spirit warfare as in the natural world there is need for courage. Let neither fear nor cowardice come into the camp, for it is the Lord's battle, and He will deliver those who were made captives unjustly; yea, the prey of the mighty will he take from him, and the spoil of the strong will escape.

Let not Satan bind the spirits of the leaders of the Church, but rather let them lift up their voice against the powers of darkness! Let them proclaim the victory of Christ over them! Let them deliver the captives, and let the evil spirits be subject to them!

Let the leaders lift up their voices.

One of the signs of the times to-day is that God has gone forth to war against Satan and his angels, and there are *signs of losing in the kingdom of the devil.* Through this warfare, which causes them to lose, we see the possibility and the way of the coming of the millennium.

But in the bringing in of it, God will not leave the Church in idleness, whilst He and His angels are going forth conquering and to conquer; *she must take her place and fulfil her part in the war.* If we are not yet, dispensationally, in the Armagèddon, the signs are very similar. One of the signs of the coming of the Millennium will be the undeceiving of the nations. Are there not already signs of this in the firmament of the changing life of the nations? Not only oneness will come out of this undeceiving, there will also be dividing, for the devil unites as well as separates. Let us see to it, therefore, that we pray for this, and make war upon the devil and his angels in the religious and commercial world; in the political and social, for he has his strong and countless castles in these spheres. Let us see to it that we welcome the light of this sweet period of liberty from the deception of the enemy.

Is there not a man to-day having the promise of seeing the Millennium? Who will be able to read its signs and co-operate with God in bringing it in?

Are there not signs of an awakening in the national disturbances of to-day? Who is at the root of these upheavals? Is it the "Finger of God?" Is there not a sound of the falling away of shackles? and is not God already taking away the spoil from the strong?

The Binding of the Dragon.

"I saw an angel . . upon his arm he carried a great chain. He laid hold of the dragon—the ancient serpent—who is the Devil, and the Adversary, . . and hurled him into the bottomless pit."—Rev. xx. 1-3. Weymouth.

SATAN who bound up the nations
In irons, and dungeons of sin,
Bind him with strongest of fetters:
Let the Millennium begin. *E.R.*

Does God want YOU to pray in the Millennium?

AT last! What rest there is in truth,
What crystal light we need to quench
The dark of hell. It needs a God!
Yea, God alone can touch the night
And leave a glorious day.
And so allay
The burning thirst of parched souls. *E.R.*

All false supernatural workings take place in the *sense realm,* instead of the *spirit,* and are an exact counterfeit in the senses of what God does in the spirit.

Proof of "sense-manifestations" being from deceiving spirits may generally be found in the *inner spirit* being wrong alongside of "manifestations." 1. Condemning spirit and judging spirit. 2. Spirit-vision dulled: cannot see marks of God at work in other ways. 3. Absence of true spirit-power (*a*) conviction of sin, (*b*) deliverance of souls, or salvation of souls.

The true working of the Holy Spirit is always accompanied by the inner spirit (*a*) being Christ-like, (*b*) soberness of spirit-vision, (*c*) keenness of vision, and (*d*) deep humility of heart and meekness of spirit.

From "War on the Saints."

"War on the Saints."

Special Fund for Workers.

THE large number of applications in response to the notice in our last issue, of a fund being opened for supplying the text-book, "War on the Saints," to workers who cannot afford to purchase it, has necessitated very careful sifting, and shows the need of more clearly explaining the class of "worker" eligible for making application for a grant from the fund.

1. Those in deep personal need of deliverance from the oppression of the enemy, both in life and service for God.

2. Workers who are in contact, in their Churches, Mission Halls, etc., with supernatural manifestations of any kind which they are unable to deal with for lack of knowledge.

3. Those who will make the fullest use of the book in gathering other workers to study it with them.

Out of the large number of applications for a copy of the book from the Fund, one-fourth only have been granted, as fulfilling these conditions, and one-third of the number classed as ineligible*

To meet the need of the remaining number of applicants—amongst whom are many ministers—we have opened a "Loan List," and a copy of the book will be sent—on payment of postage—to these for perusal for a stated period, with permission to make a further application to the Grant-Fund if the reader can then fulfil the conditions required, and state his purpose to use it for the instruction of other workers

Other applicants have sent donations to the Fund, asking if they can thus have a copy of the book, and again others are arranging to obtain it through a "centre" worker receiving instalments towards its cost.

We mention these various ways of obtaining a copy, that our readers may co-operate with us in getting it into the hands of those who really NEED IT for spiritual equipment, and that none may draw upon the Fund who are able to obtain it in other ways.

The following extracts from letters will show the class of worker we desire to help.

A City Missionary writes:—

I have long been suffering in the strangest way. Seasons of absolute blackness and almost despair. . . . I have nearly always had to suffer in some form or other after lecturing on the second coming of Christ. Sometimes physical, sometimes mental depression, or persecution through those who above all others it should be least expected—some fellow-workers. I went to the Congregational Church at Keswick in July (1912). On coming out, a copy of the *Overcomer* was put in my hand, and seeing a piece by Mr. Evan Roberts, I was led to read it.

To say the least, I was simply startled (see p. 98, July No.). My first fear was lest Mr. Roberts was being drawn into a side issue, so as to divert him from being the centre of, perhaps, another mighty Revival somewhere. I then read the whole paper right through, and became truly impressed. Then I went to the bookstall and bought a copy of "Warfare with Satan." I was more profoundly impressed. I then ordered all the back numbers of the *Overcomer* for this year. I can quite see that, as we are now in the very last days, the devil must be increasingly active. So I have commenced to read my New Testament afresh on the subject. I am asking, To what extent and in what way does Satan interfere in human affairs? To what extent is human nature—regenerate and unregenerate—in his power? Can he be most surely detected and defeated? To what extent is man responsible in the matter? Is he only a channel? Would man go wrong by reason of his own natural depravity without any tempter to suggest wrong doing? Is man responsible to resist and overcome the great arch-enemy? What was Christ's experience during His earthly ministry?

Asking all these questions of the New Testament has made it a doubly interesting Book, and it is being read with even greater zest. When I saw you were about to publish "War on the Saints," I began to look forward to its publication. I see you are opening a fund to supply workers in my position, gratuitously, and I am venturing to suggest my name, when you have one to spare. It would soon be in my private lending library, and passed round to Christian workers, who would not be able to see it any other way, and so it would find a useful sphere. I have charge of a Mission Hall in association with a City Mission.

I cannot tell you how much God has blessed the reading of the *Overcomer* to my soul. I have been led out of gloom into quite another sphere. It has been God's answer to my long prayed prayer, "Lord, undertake for me." I am now lending copies to others. . . .

A Scripture reader writes:—

"God has been graciously leading out a little band of His own here for the last two years or so, into a measure of light, and prayer warfare. We *need* the book very keenly at this time. There are ten or twelve men and women—those who indeed have received a Baptism of the Holy Ghost—who are desirous of knowing more clearly how to go forth in aggressive warfare, how to watch and discern the subtle workings of the enemy. These have expressed the desire that we might meet together regularly, and study prayerfully God's message to us and His whole church in your book.

I am a Scripture Reader myself, in charge of a Mission Hall and district. I may add God's rich blessing rests continually month by month on the *Overcomer*."

At the time the November "Overcomer" was in the Press with the notice of the opening of the Fund, a letter reached us containing the following words:—

"On every side the Church is being attacked by many strange and subtle forces of evil, and busy workers everywhere are perplexed with the new and unaccountable devices of the enemy. Surely God Himself has provided this remarkable weapon for His Church and Kingdom needs, and its circulation is incumbent upon all who realize its value and can help to spread it broadcast.

May I suggest that a donation list should be opened in the *Overcomer* for its being given to workers who cannot obtain it, and for this object I shall be glad to forward you a cheque. . . ."

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.

☞ **Pray that no miser's money may be sent to this fund, which must have clean money for a clean work.**

Evan Roberts.

* Will those who receive no reply to their application kindly note that they are among this number.

"War on the Saints"

To readers of "War on the Saints."

The following letter is being sent out with every copy of the book in connection with the Fund. We give it here as being useful to other readers.

We desire to point out to you some principles essential for the successful use of the book "War on the Saints," to obtain the greatest results for the Kingdom of God.

I. STEWARDSHIP: Realize that the book is a trust, which you are responsible to God for fulfilling as a good steward, seizing every occasion for using it. Pray that God may lead you into all His will concerning it.

II. PERSONAL READING: The truth in the book was gained through deep suffering; it was written in the face of intense opposition from the powers of darkness; the devil will oppose your reading of it. If he succeeds, the object of the issue of the book will be frustrated in your own case and sphere, and the Church of God lose some co-operation in the warfare she is engaged in. Remember that as the devil requires lies in the mind for the defence of his kingdom, so God needs truth in the mind for His working. Therefore, read so as to understand what you read; realize and recognize the opposition of the enemy, and be on the alert to turn into prayer all that you read.

III. USE OF THE TRUTH: Your use of the book for the enlightenment of others will also be contended by the powers of darkness. You therefore need to use all the weapons, Divine and human, necessary for defeating their endeavour to frustrate the fulfilment of the stewardship entrusted to you.

IV. PRAYER: Especially should prayer precede all endeavours to transmit the truth to others; as equal, and possibly greater opposition will be experienced than in reading for yourself.

V. OPPOSITION OF THE ENEMY; As no usage of the book can be carried out without direct and indirect onslaughts from the enemy, you should (a) use against them all-prevailing prayer; (b) lift holy hands against them in victory for the special need or particular person concerned; (c) use the authority of Christ against them, commanding them to be silent, or to depart, or not to interfere; (d) and when their resistance is great and almost unbearable, call upon God to rebuke Satan.

Because the powers of darkness will scheme to hinder knowledge being obtained which gives victory over them, we would briefly say:—

1.—Beware of disinclination to read the book, and of falling an easy prey to criticism of the truth by others.

Beware of "pressing claims" which will give you no time to read, and no time for meditation to grasp the truth. Truths which are absolutely necessary to bring you into freedom and victory.

Beware of forgetting the truths you read, and dropping the truth you apprehend; for any forgetfulness of the foe ends in victory for him. His wiles are in operation against you, whether or not they are seen and felt by you.

2.—Then in prayer: Ask God to make you unbiassed toward the truth contained in the book.

Ask God to reveal His mind to you about the truth in the book.

Ask God to make you spiritual enough to understand it.

Lastly, we hope in sending the book to you, that you will gather a small circle of believers for prayerful study of it, and especially those who desire light upon the aggressive warfare against the powers of darkness. From this circle you may send in questions to the *Overcomer* on the points that are not clear, that is, when such questions are not already dealt with fully in the book itself; for there is yet much more to be said on the subject than has been written.

THE OBJECTIVE IS NOT THAT GOD'S PEOPLE SHOULD BE SPEAKING OF THE DEVIL AS A CONTINUAL THEME, but that they should so understand about him that he is thereby rendered powerless in his wiles against the Church, and the believer enabled to become a powerful factor in the life of the Church.

Remember that half-knowledge is dangerous. A little knowledge of the devil makes us tremble before him, but with a full knowledge of truth the believer can, by his God, overcome him, and walk fearlessly, daily depending upon God to cause him to triumph in Christ over the foe.

Your fellow servants and soldiers in the war against sin and Satan.

THE WRITERS OF THE BOOK.

THE Millennial Appearing of the Glorified Christ means to Satan and his hierarchy of powers, the triumph of his erstwhile victims, and their ascension to the place of judgment where in reigning with their Lord, they will "judge angels" (1 Cor. vi. 2, 3). It means to the fallen archangel the deepest cup of humiliation he has yet had to drink, when redeemed man, who was for a little while made lower than the angels (Heb. ii. 5), and cast down by his fall to the very level of the beast, is lifted up above the high position which Satan once occupied as a great archangel of God: lifted up to one nature, and one life and position with the Son of God, as an heir of God, and joint-heir with Christ (Rom. viii. 17; Heb. ii. 11-12); lifted up with the Redeeming Lord, far above all principality and power and every name that is named in heaven or on earth, or below the earth; lifted up to the very side of the Triumphant Lord, to the place of judgment of the foe. For Satan, there awaits the abyss—the bottomless pit—the lake of fire. For his victims—the sharing of the throne of the Son of God, above the angels and archangels of God.—From "War on the Saints."

The School of Prayer and The Lord's Watch.

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

"SUFFICIENT unto the day is the evil thereof!" Yesterday's manna is not used to-day; yesterday's sunshine is not good for to-day. There must be a definite undertaking with God every day. All of us have idle thoughts and non-productive thoughts. If we have control of the mind, we should never have unproductive thoughts. This is a matter of practice; there is no royal road to it. Will you PRAY AS YOU ARE THINKING! TURN EVERY THOUGHT INTO PRAYER. *J.C.W.*

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.

WILL YOU PRAY?

That all who need "War on the Saints" may be enabled to have it.

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

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

PRAY that every reader may read it in prayer.

EVAN ROBERTS.

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.

The Opium Traffic.

The Opium Trade is the cause of a critical state of things in China just now, and prayer needs to be offered that wisdom may be given to the rulers both of China and our own country that peaceable relations may be maintained.—*Noel Broomhall.*

Prayer for the following Conference

The "Clinic" Conference in London, January 1 and 2. For clear knowledge of the mind of the Lord concerning it.

Special Requests.

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

For clear guidance to and divine equipment for a worker in Germany translating "War on the Saints" into the German language.

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

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

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

For the translation of the "Warfare with Satan and the Way of Victory" into the 17 languages of British Africa, and its use as a Text Book in a training home for native Christians of the tribes speaking these languages.—*I.B.*

That someone who knows the deep darkness of the villages of England will donate some charts on the Word of the Cross for our Village Campaign in Cambridgeshire.—*F.S.J.*

That the Lord will raise up earnest men and women to work among he Spanish blind.—*H.T.*

The Editor's Chair.

Answers to Correspondents.

C.O. Thank you for the printed extract you send. Yes, in the physical frame the healthy blood is the resisting power to external malevolent germs, but if the physical body, handed over to God to keep healthy, is not attended to by the man in accordance with the laws of the body, the handing of it over to God will not be sufficient for its health. In brief, God will keep healthy spirit, soul, and body, ONLY IF THE MAN OBEYS THE LAWS FOR HIS DOING SO. The resisting power of Christ's life in us, against the forces of darkness demands active use of every faculty of the outer man, in co-operation with the Spirit of God.

E.R. Alas, you have indeed suffered from the working of the Adversary as a *murderer*. There is no defined "teaching" to deal with the case of a man slowly declining in mental grip, who ends in taking his life, beyond the knowledge of gospel principles we already possess, *i.e.*, That the Judge of all the earth will do right in the day of judgment, knowing more than we now know as to how far he will be reckoned responsible, or *dealt with as a victim of Satanic power*. Here, as in much else, faith in God will rest assured that we shall be perfectly satisfied in that day with the wisdom and love which will govern His judgment. You say the one you refer to was a believer, so your "hope" is met by 1 Thes. 4-13, 14 even as others.

H.C. Yes, the "man-child" is said to be caught up to God just before the "great tribulation," but Rom. 8, 17, with verses 35 to 39 show that suffering with Christ is preparation for sharing His Throne. The suffering the Church will experience to make her as fine gold for the glory, will be small in comparison to what the suffering will be when no "saint" will be left on the earth, and the Holy Spirit will have been withdrawn. The condition of things at present faintly foreshadow what those days will be.

E.B. You say that literature is being sent you concerning supernatural manifestations about which you have a "doubt," and although you are uneasy about this literature, your "curiosity" leads you to wish to have it, as you "like to know what is going on in the world!" The spirit of "curiosity" is certainly not the condition of mind in which God can guard you from Satanic power, because it is part of the fallen Adamic nature which gives the devil his ground to work upon. The matter is too solemn to trifle with out of "curiosity." Do God's children not yet understand that any wrong motive checks the working of the Holy Spirit, and opens the door to deceiving spirits? Supernatural forces are not to be trifled with. The pure Spirit of God will not co-work with what the Cross of Christ has condemned. Again: directly you begin to test the "supernatural" by the kind and class of *people* in whom it may be manifested, whether "simple," "holy," or saintly, you are making the characteristics of the persons the standard or test, and not the *principles of God's word* (1 John, iv. 2, 3). Finally, in these days of subtle attacks upon the Deity of our Lord Jesus Christ, beware of much talking of

"Jesus" without His title of "Lord." For "He is Lord of lords, very God of very God . . ." and we will not join with the hosts of hell in their subtle work to-day in those who are in the apostacy from the faith of the Gospel, by also calling Him "Jesus" without His title of "Lord." (See John xiii. 13.)

H.S.S. I am deeply interested in your suggestion that the Lord's praying ones are needing teaching now to express their prayers to meet the present need. You say "It is not easy to find words to express the needful prayer" and speak of the value and help of the "Christian Warriors' Prayer" as prepared by Mr. Evan Roberts in the words of Ephés. vi. This same thought of the difficulty of finding words to pray on the need, has suggested the prayers in the Lord's Watch column. The danger is always the possibility of becoming mechanical. But your letter helps to throw light on the need, and we will seek wisdom for meeting it.

S.J.S. You ask whether "The Plan of the Ages" by Russell is true to the Word of God? It is too huge a subject to deal with fully, but those who have thoroughly studied it point out that it is seriously contrary to God's Word in vital and fundamental truths. It is therefore safest not to tamper with it but to keep to what you *know* to be pure and true. "Spiritualism" is, without any qualification, wholly and solely from the powers of darkness.

NOTE.—We have large numbers of letters which give opportunity for dealing with practical questions as above. We hope to give more space to replies to these letters in the *Overcomer* in 1913; as well as to a number of questions still waiting attention.

Communications acknowledged from: A. B. de R.; A.B.J. India); J.C.; T.S.D.; F.K.; A.D'O.; A.M.T. (U.S.A.); E.F.G.; Mrs. K.C.; A.H.C.; C.H.F.; A.W.; A.A. (India); R.P.M.; J.S.; F.J.; N.B.; M.P.; D.M.P.; S.L.; W.B.; C.S.M.; E.M.; F.S.J.; J.E.L.; K.M.F.; R.H.R.; H.T.; S.J.S.; A.H.; J.H. (Spain); W.A.D.; M.M.F.; F.W. (Croydon); M.G. (London); J.T.C.; M.B. (China); B.F. (U.S.A.); A.A.K.; J.S.L.; M.W.; E.L.B.; M.L. (Canterbury); A.H.R. (Canada); Mrs. J.W.W.; E.M.B.; C.M.W.; F.R. (New Zealand); M.M.; C.E.M.; B.A.P.; "Hungering One."

☛ Letters requiring a personal answer should—when convenient—have stamped envelope enclosed for reply. Will correspondents please say if a personal answer is specially required, otherwise the Editor will understand that acknowledgment through the *Overcomer* is sufficient.

The Word of Testimony.

I CANNOT tell you what a blessing it (*The Overcomer*) has been to me in my work, very specially has God opened my eyes through reading its pages, to the fact that the Devil *is* a conquered foe, and there is *now* victory. One article has been such a blessing: "Overcoming the Accuser"—and I have proved since that he can be overcome.

As you say in the May number, it has been at times as if a block was in the way, and no praying has touched it. I recognised, and *do*, the Devil, and have just said, "Satan, in the Name of Jesus, go!" and oh, how truly the Name of Jesus has conquered.

I have thanked the Lord many times for the messages brought, just at the time when the conflict has been hottest. The Lord has been pressing it on me again that there must be more time for prayer, and I have not known how to conquer when the devil hindered. I thank God for fresh light through the *Overcomer*. Also, very specially, an article on "Resist" in the November number, 1911, was used by God.—*A Missionary.*

"*Prove . . hold fast . . .*"
1 Thess. v. 21.

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

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

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

Miss MARSH, L.S.W. Bank, Highgate, London, N.
Miss COPE, 36 Rectory Road, Sutton Coldfield.

Received for Mr. Johnson's work in France.
From October 10th to November 10th, 1912.
***Per Miss Cope*—(41) £2. Total £2.**

Current Notes.

Miss Cope has just returned from a visit to Paris, where she went for the purpose of seeing Pastor Johnson's work so as to obtain a first-hand grasp of the need both in service and prayer. She writes:—

"The Lord is undoubtedly working among the French people here, and they are keen to go on with God. I have been enabled to help a little with the correspondence, and *Le Vainqueur*. . . . I am convinced that the paper is meeting a very real need, judging from numbers of letters written to Mr. Johnson, expressing deep thankfulness to God for such a paper, and for the light through it. . . ."

The November number of *Le Vainqueur* contains: "Translated out of the Power of Darkness"; "Prayer Focussed and Fighting," by G. H. Lang; "The Crucifixion of the World," by Dr. Andrew Murray; A Talk with Evan Roberts on Revival.

☛ *"Le Vainqueur" may be obtained from the "Overcomer" Office, Leicester.*

At the close of the Year.

A Word to "F.D." Donors.

Miss Waters, late Corresponding Secretary for France, on her departure for New York, handed to the office of the *Overcomer* her "Missionary List" of F.D. recipients of the paper containing 50 names of missionaries to whom she sent the *Overcomer* month by month. This list is now without a donor, and the Missionaries will be without the paper in 1913, unless some other servant of God undertakes to meet the need.

Is this a call to YOU?

Items concerning the "Overcomer" literature.

"The Conquest of Canaan," translated into the German language, is now appearing in a periodical in Germany, and will shortly be issued in book form.

The leaflet by Mr. Evan Roberts on "Reckon" is to be published in a Braille magazine for the blind, as well as other items from the *Overcomer*.

Three separate requests have been received from Germany asking permission to translate "War on the Saints" into German.

A worker in America has a concern that the "Warfare with Satan and the Way of Victory" should be issued in Spanish for use in S. America, and steps are being taken to bring this about.

2 Thes. iii. 1.