CHAPTER X.

Victory in Conflict.

The great question how to be victorious over the powers of darkness as a whole—the degree of authority over the spirits of evil is according to the degree of victory in conflict—the believer must have victory over Satan in all aspects of his workings—victory over him as a Tempter—temptations and their varied degrees and character—difference between temptation and attacks—between temptation from the fallen nature and from evil spirits—victory over Satan as Accuser—difference between accusations of Satan and true conviction by the Holy Spirit—how evil spirits can infuse guilt when not guilty—inject feelings in spirit, soul and body—importance of not judging or acting by feeling—evil spirits can counterfeit sin—believers must be able to discern when sin is from evil nature or evil spirits—warfare against Satan demands unflinching warfare against sin—Satan as Accuser through others—victory over Satan as Liar—must fight with weapon of truth—victory over Satan as Counterfeiter—to discern the enemy as an angel of light needs knowledge—victory over Satan as a Hinderer—victory by power to discern and by prayer—victory over Satan as a Murderer—by knowledge of conditions of walking in will of God—believers should look upon death as an enemy—these victories mean conflict and attack—the possibility of giving new ground—the need of knowing cause of conflict or attack—the value and purpose of refusing—how to refuse ground to evil spirits—refusal an aggressive weapon in conflict—fighting from principle—wrestling and what it means—the objective of the spirit-foes—the need and value of expression—prayer and personal conflict—weights on the spirit must be removed to retain victorious power—the wiles of the devil—knowing what the wiles are—victory over Satan the call to the Church in Ephes. vi.—the need of the armour of Ephes. vi.—a real armour to meet a real foe, therefore a real knowledge of it by the believer.

IN a previous chapter we have seen the way of deliverance from possession by evil spirits. The great question here is, how to be victorious over the powers of darkness as a whole. How to have authority, and victory over the wicked spirits in place of their mastery over the believer; who, having learnt the devices of the enemy, and the way of deliverance, is now deeply concerned that others should be set free, and brought into the place of victory "over all the power of the enemy." For this he must now understand that the degree of Christ's "authority" the Spirit of God will energize him to exercise over the spirits of evil, will be

according to the degree of victory he has over them in the personal conflict, which he must now settle down to face in the sphere of the spiritual life into which he has emerged.

The believer needs to have thorough knowledge and understanding of their ways and works, and of the laws of the spirit, and how to keep in mastery of spirit in all the vicissitudes of life. As there are (1) degrees of deception and degrees of possession and deliverance from possession; so there are (2) degrees of victory over the devil; (3) degrees of temptation, and victory over temptation. The power to co-operate with the Holy Spirit in the wielding of Christ's authority will also be in degrees, and gained according to the aggressive spiritual strength obtained by overcoming the devil in his various workings; just as victory over sin deepens in its strength as the man overcomes temptation to sin; and victory over the world (1 John v. 4-5) is increasingly known by faith in the Son of God. These degrees of overcoming power with the consequent degree of reward, are to be clearly seen in the Lord's call to the churches recorded in the Apocalypse. Degrees also of the future authority in the reigning with Christ are indicated in His words in one parable, "Be thou ruler over ten cities . . over five . . " (Luke xix. 17-19.)

Degrees of deliverance, and victory.

The believer delivered from deception and possession by the spirits of evil, must now learn to walk in personal victory over the devil at every point, if he is to have the fullest victory over the powers of darkness. For this, just as he needs to know the Lord Christ in all the aspects of His Name and character, so as to draw upon His power in living union with Him, so the believer must learn to know the adversary in his various workings, as described in his names and character, that he may be able to discern his presence, and all his wicked spirits, wheresoever they may be, either in attacks upon himself, in others, or working as "world-rulers" of the darkness in the world.

Victory over Satan as Tempter.

Victory over the Devil as a Tempter, and all his temptations personally, direct and indirect, must be learnt by the believer in experimental reality; remembering that all "temptations" are not recognizable as temptations, nor are they always visible, for half their power lies in their being hidden. A believer thinks that he will be as conscious of the approach of temptation, as of a person coming into the room, hence the children of God are only fighting a small proportion of the devil's workings; that is, only what they are *conscious of* as supernatural workings of evil.

Because their knowledge of the devil's character and methods of working is limited and circumscribed, many true children of God only recognize "temptation" when the nature of the thing presented is visibly evil, and *according to their limited knowledge* of evil, so they do not recognize the Tempter and his temptations when they come under the guise of natural or physical, or lawful and apparent "good."

When the prince of darkness and his emissaries come as angels of light, they clothe themselves in light, which, in their case, stands for evil. It is a "light" which is really darkness. They come in the guise of good. Darkness is opposed to light, ignorance is opposed to knowledge, falsehood is opposed to truth. Darkness is a term applied to evil morality and moral darkness. The believer may need to discern evil spirits in the realm of the supposed good. That which comes to them as "light" may be darkness. The apparently "good" may be really evil; the apparent "help" which they cling to may be really a hindrance.* For instance, a difficulty in work may arise out of accepting a degree of weakness,† which is really the result of demon possession; so while desiring strength the believer may fulfil conditions which make him weak. The devil then tempts him because he is weak, and he succumbs.

There needs to be a choice between good and evil

* Cf. page 75. † Pages 91, 92.

perpetually by every man, and the priests of old were specially called to discern and teach the people the difference between "the holy and the common," the "unclean and the clean" (Ezek. xliv. 23). Yet is the Church of Christ to-day able thus to discern what is good, and what is evil? Does she not continually fall into the snare of calling good evil, and evil good? Because the thoughts of God's people are governed by ignorance,* and limited knowledge, they call the works of God, of the devil; and the works of the devil, of God, and they are not taught the need of learning to discern the difference between the "unclean and the clean," nor how to decide for themselves what is of God, or what is of the devil, although they are unknowingly compelled to make a choice every moment of the day.

Neither do all believers know that they have a choice between good and good, *i.e.*, between the lesser and the greater good; and the devil often entangles them here.

Various kinds of temptations.

There are unseen temptations, and temptations in the unseen. Physical temptations, soulish temptations, spiritual temptations; direct and indirect temptations, as with Christ when He was directly tempted in the wilderness, or indirectly through Peter. The believer must not only resist the devil when he tempts visibly, or attacks consciously, but BY CONSTANT PRAYER HE MUST BRING TO LIGHT HIS HIDDEN AND COVERED TEMPTATIONS, knowing that he is a "Tempter," and therefore is always planning temptation for the believer. Those who thus, by prayer, bring to light these hidden workings, are by experience, widening their horizon in knowledge of his work as a Tempter, and becoming better able to co-work with the Spirit of God in the deliverance of others from the power of the enemy; for in order to be victorious over the powers of darkness, it is essential to be able to recognize what they are doing. Paul, on one occasion, did not say "circumstances," but "Satan hindered me" (1 Thess. ii. 18), because he was

* *i.e.*, of the powers of darkness. See pages 1 to 3.

able to recognize when circumstances, or the Holy Spirit (Acts xvi. 6), or Satan, hindered or restrained him in his life and service.

There are degrees also in the results of temptation. After the wilderness temptation, which settled vast and eternal issues, the devil left Christ, but he returned to Him again and again with other degrees of temptation (John xii. 27; Matt. xxii. 15) both direct and indirect.

Difference between "temptation" and "attacks."

There is also a difference between the "temptations" and "attacks" of the Tempter, as may again be seen in the life of Christ. "Temptation" is a scheme or a plot, or compulsion on the part of the Tempter to cause another to do evil, whether consciously or unconsciously; but an attack is an onslaught on the person, either in life, character, or circumstances, *e.g.*, the devil made an onslaught on the Lord through the villagers, when they sought to hurl Him over the brow of the hill (Luke iv. 29); when His family brought a charge of insanity against Him (Mark iii. 21); and when He was charged with demon possession by His enemies (John x. 20; Matt. xii. 24).

Temptation, moreover, means suffering, as we see again in the life of Christ, for it is written, "He *suffered* being tempted" (Heb. ii. 18), and believers must not think they will reach a period when they will not feel the suffering of temptation, as this is a wrong conception, which gives ground to the enemy for tormenting and attacking them without cause.

Prayer bringing hidden temptations to light.

For perpetual victory, therefore, the believer must unceasingly be on guard against the Tempter, praying for his hidden temptations to be revealed. The degree of understanding his working will be determined by the degree of victory experienced, for "In vain is the net spread in the sight of any bird." We have given in preceding chapters much knowledge needed by the believer, if he is to gain victory over every aspect of the Tempter's workings, but especially

does he require power of discrimination between what is temptation from the Tempter working upon the uncrucified "old man;" tempting through the things of the world (1 John ii. 15, 16; v. 4, 5); and temptation direct from the spirits of evil.

In temptation the crucial point is for the tempted one to know whether the temptation is the work of an evil spirit having gained access to him,* or from the evil nature. This alone can be discerned by the experimental knowledge of Romans vi. as the basis of the life. Temptation from the fallen nature should be dealt with on the foundation of "Reckon ye also yourselves to be dead unto sin, but alive unto God in Christ Jesus" (Rom. vi. 11), and practical obedience to the resulting command "*Let not sin reign* in your mortal body." In the hour of temptation to sin—to visible, known sin—the believer should take his stand on Romans vi. 6, as his deliberate position of faith, and in obedience to Romans vi. 11, declare his undeviating choice and attitude as death to sin, in death union with Christ. If this choice is the expression of his real will, and the temptation to sin does not cease, he should then deal with the spirits of evil, who may be seeking to awaken sinful desires (Jas. i. 14), or *to counterfeit them.*† For they can counterfeit the old nature in evil desire, evil thoughts, evil words,‡ evil presentations, and many honest believers think they are battling with the workings of the old nature, when these things are given by evil spirits. But if the believer is not standing actively on Romans vi., the "counterfeits" are not necessary, for the old fallen creation is always open to be wrought upon by the powers of darkness.

Victory over Satan as Accuser.

Victory over the Devil as an Accuser: The difference between the accusation of the enemy and his temptations, is that the latter is an effort on his part to compel, or draw the man into sin; and the former is a charge of transgression. Temptation is an effort to cause the man to transgress the law, accusation is an effort to place

* *Cf.* page 134, 147. † Pages 133, 134, 147. ‡ Page 165.

the believer in the guilty position of having transgressed the law. Evil spirits want the man to be wrong, that they may accuse and punish him for being wrong. "Accusation" can be a counterfeit of conviction—the true conviction of the Spirit of God. It is important that the believer should know when the charge of transgression is made, whether it is a Divine conviction, or a Satanic accusation.

(1) The devil may accuse when the man is truly guilty; (2) he may accuse when the man is not guilty, and cause him to think, and believe that he is guilty; (3) he may endeavour to pass on his accusations as a conviction, and cause the man to think that it comes from the evil nature, when he is not guilty at all.

Evil spirits are able to infuse a sense of guilt. Sin itself comes from the evil nature within, but it is not *forced into* the personality from without, *apart from the person.** How can the believer tell if evil spirits are at the back of involuntary sin? If the man is right with God, standing on Romans vi., with no deliberate yielding to known sin, then any manifestation of sin coming back again unaccountably, may be dealt with as from evil spirits.

The believer must therefore never accept an accusation —or a charge, *supernaturally made*, of having transgressed—unless he is fully convinced by intelligent knowledge and clear decision that he has done so; for if he accepts the charge when innocent, he will suffer as much as if he had really transgressed. He must also be on guard to refuse any *compulsory* drive to "confession"† of sin to others, which may be the forcing of the enemy to pass on his lying accusations.

Believer should maintain neutrality to accusations until source proved.

The believer should maintain neutrality to accusations,‡ until he is sure of their real source, and if the man knows he is guilty, he should at once go to God on the ground of 1 John i. 9, and refuse to be lashed by the devil, as he is not the judge of God's children, nor is he deputed as God's messenger to make the charge of wrong.

* Page 134. † See pages 133-134 on "Compulsory Confessions." ‡ Page 133.

The Holy Spirit alone is commissioned by God to convict of sin.

The steps in the working of evil spirits in their accusations and false charges, are these, *when the believer accepts their accusations*:—

(1) The believer thinks and believes he is guilty;
(2) Evil spirits cause him to feel guilty;
(3) They cause him, then, to appear guilty;
(4) They cause him then to be actually guilty* *through believing their lies*, it matters not whether he is guilty or not in the first instance.

Malicious spirits try to make the man feel guilty by their nagging accusations, so as to make him act, or appear guilty before others; at the same moment flashing, or suggesting to others the very things about which they are accusing him, without any cause.† All such "feelings" should be investigated by the believer. Feeling wrong is not enough for a man to say he is wrong, or the Accuser to accuse him of being wrong. The man says he "feels" wrong. He should ask "Is the feeling right?" He may feel wrong, and be right; and "feel" right, and be wrong. Therefore he should investigate, and examine the question honestly, "Am I wrong?"

"Feelings" injected by evil spirits.

There are physical, soulish, and spiritual "feelings."‡ Evil spirits can inject feelings into either of these departments. Their aim is to move the man by "feelings" to substitute these for the action of his mind, so that the believer is governed by the deceiving spirits through his feelings. Also to substitute feelings for the conscience§ in its recognition of right and wrong. If believers "feel" they can do a thing, they do it, without asking whether it be right or wrong, if it is not visibly sinful. For victory over the deceitful enemy, it is essential that the children of God cease to be guided by "feelings" in their actions.

Again: If believers in any course of action "feel relief," they think that sense of relief is a sign that they have been doing God's will. But a man gets rest when

* Page 147. † Page 145. ‡ Page 137. § Page 121.

his work is done, not only in the spiritual, but in ordinary life. A "sense of relief" in any line of action, is no criterion that it is in the will of God. The action must be judged by itself, and not merely by its effects upon the doer of it. For instance, a believer says he "felt happy" after doing such and such a thing, and that it was "a proof that he was doing the will of God;" but peace and rest and relief are no proof at all of being in God's will. Believers also think that if they do some action that the devil wants them to do, they will "feel condemned" at once, but they overlook the fact that Satan can give pleasant feelings.*

There are innumerable variations of feelings caused by evil spirits, from countless attacks, and countless false suggestions, which call forth all the spiritual discernment of the believer, and his understanding of spiritual things, to recognize them.

The devil as a Tempter very quickly becomes the Accuser, even if he does not succeed in getting the man to yield to his temptations. As we have seen, deceiving spirits can cause apparent "sin" to be manifested to the consciousness of a believer, and then lash and accuse the man for their own workings. They counterfeit some sin, which may be called with sadness, "my besetting sin,"† in the believer's life; and as long as it is believed to be *sin from the evil nature*, no "confessing" or seeking victory over it, will cause it to pass away. They can also hide behind real sin.

Need of discerning accusation from true conviction.

A sense of guiltlessness does not necessarily lead to absolute happiness, for even with the peace of conscious innocence there may be suffering, and the suffering have its source in some sin which is not known.‡ Walking by known light, and measuring his guiltlessness by his knowledge of known sin, is very dangerous to him who desires a fathomless peace, for it leads only to superficial rest, which may be disturbed at any moment by the attacks of the Accuser, who directs his darts to a joint

* Cf. page 155. † Page 147. ‡ Cf. pages 54, 55.

in the armour of peace, hidden from the believer's view.

For obtaining victory over the Deceiver's accusing spirits, spiritual believers should, therefore, understand clearly whether any consciousness of sin, is the result of real transgression, or is caused by evil spirits.* If the believer accepts the consciousness of sin, as from himself, when it is not, he at once leaves his position of death to sin, and reckons himself alive to it. This explains why many who have truly known victory over sin by the "reckon" of Romans vi. 11, surrender their basis, and lose the position of victory; because the Accuser has counterfeited some manifestation of "self" or "sin," and then accused the man of it, with the taunt that "Romans vi. does not work," and by this device made him surrender his basis of victory, causing him to fall into confusion, and condemnation, as into a pit of miry clay and darkness.

On the other hand, if the believer in the slightest degree is tempted to treat sin lightly, or attribute it to evil spirits when it is from himself, he is equally on false ground, and lays himself open to the old fallen nature regaining mastery over him with redoubled force. The warfare against Satan must be accompanied with a vigorous, unflinching warfare against sin. Any known sin must not be minimized, or tolerated for a moment. Whether it be from the fallen nature, or from evil spirits forcing it into the man, it MUST BE CAST OFF AND PUT AWAY, on the basis of Rom. vi. 6 and 12.†

Need of unflinching warfare against sin.

Two misconceptions which give great advantage to the watching enemy are the thoughts in many believers' minds, that if a Christian commits sin he will at once (1) know it himself, or (2) that God will tell him. They, therefore, expect God to tell them when they are right or wrong, instead of seeking light and knowledge according to John iii. 21.

Believers seeking victory over all the deceptions of the enemy, must take an active part in dealing with sin.

* Pages 133, 134, 147. † Cf. pages 85, 86, 199, 243, 246.

Based upon a wrong conception of "death" they may have thought that God would remove sin out of their lives for them, with the result that they have failed to actively co-work with Him in dealing with evil, within and in their environment, in others and in the world.

For a life of perpetual victory over Satan as Accuser, it is very important that the believer should understand, and detect any inconsistency between the attitude of the *will* and the actions in his life. He should read himself from his *actions* as well as from his will and motives. For instance, a person is charged with doing a certain thing, which he at once denies, because the action does not agree with his *will-attitude*, and therefore, he says, it is impossible that he should have acted or spoken in the way stated. The believer judges himself by his own inner standpoint of will and motives, and not by his actions as well as his will. (1 Cor. xi. 31).

On the Godward side the cleansing power of the Blood of Christ is needed (1 John i. 7) continuously for those who seek to walk in the light, cleansing themselves from all defilement of flesh and spirit, perfecting holiness in the fear of God. (2 Cor. vii. 1.)

The devil as an Accuser also works indirectly through others, inciting them to make accusations which he wants the man to accept as true, and thus open the door to him to make them true; or he accuses the believer to others by "visions" or "revelations" about him, which causes them to misjudge him.* In any case, whatever may come to the believer from man or devil, LET HIM MAKE USE OF IT FOR PRAYER, and by prayer turn all accusations into steps to victory.

Victory over Satan as a Liar.

VICTORY OVER THE DEVIL AS A LIAR (John viii. 44): "He was a murderer from the beginning, and stood not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own; for he is a liar, and the father thereof." This does not mean that the enemy never tells the truth, but his truth has the

* Cf. pages 145, 231.

objective of getting the believer involved in evil; *e.g.*, when the spirit of divination spoke the truth, that Paul and Silas were the servants of God, it was to suggest the lie that Paul and Silas derived their power from the same source as the girl under the evil spirit's power. The devil and his wicked spirits will speak, or use, ninety-nine parts of truth to float one lie, but Paul was not deceived by the witness of a soothsaying prophetess acknowledging their divine authority. He discerned the wicked spirit and its purpose, exposed it, and cast it out.

Even so must the believer be able to triumph over Satan as a liar, and be able to recognize his lies, and those of lying spirits, in whatever form they are presented to him. This he does by knowing the truth, and using the weapon of truth.

There is no way of victory over falsehood but by truth.

Victory over falsehood by truth.

To have victory over the devil as a liar, and over his lies, the believer must be determined always to know the truth, and speak the truth about everything, in himself, in others, and around him.

Satan the liar, through his lying spirits, persistently pours lies on the believer all day long; lies into his thoughts about himself, his feelings, his condition, his environment; lies misinterpreting everything in himself, and around him; about others with whom he is in contact; lies about the past and the future; lies about God; and lies about himself, magnifying his power and his authority. To have victory over this persistent stream of lies from the father of lies,* the believer must fight (1) with the weapon of God's truth in the written Word, and (2) truth about facts in himself, others and circumstances. How to persistently "refuse" all lies from the Liar, and his emissaries, is explained in other parts of this book. As the believer increasingly triumphs over the devil as a liar, he grows better able to discern his lies, and equipped to strip away the covering for others.

* To see how this is done Cf. pages 122, 169, 286.

VICTORY OVER THE DEVIL AS A COUNTERFEITER, OR FALSE "ANGEL OF LIGHT": "Even Satan himself fashioneth himself into an angel of light," and his "ministers" ("false apostles, deceitful workers," 2 Cor. xi. 13) also fashion themselves as "ministers of righteousness" (2 Cor. xi. 14-15). This aspect of victory over Satan runs on the same lines as the preceding ones; *i.e.*, by the knowledge of truth, enabling the believer to recognize the lies of Satan, when he presents himself under the guise of light.

Victory over Satan as a Counterfeiter.

Light is the very nature of God Himself. To recognize darkness when clothed in light—supernatural light—needs deep knowledge of the true light, and a power to discern the innermost sources of things that in appearance look God-like and beautiful. How the Adversary counterfeits the very light of God, so as to appear as God, has been already set forth in Chapter VI. The main attitude for this aspect of victory over the Adversary, is a settled position of neutrality to all supernatural workings, until the believer knows what is of God. If any experience is accepted without question, how can its Divine origin be guaranteed? The basis of acceptance or rejection must be knowledge. The believer must know, and he cannot know without examination, nor will he "examine" unless he maintains the attitude of "Believe not every spirit" until he has "tested" and proved what is of God.*

VICTORY OVER THE DEVIL AS HINDERER: "We would fain have come unto you . . . but Satan hindered us" (1 Thess. ii. 18), wrote Paul, who was able to discern between the hindering of Satan, and the restraining of the Holy Spirit of God (Acts xvi. 6). This again means knowledge, and power to discern Satan's workings and schemings, and the obstacles he places in the paths of the children of God; obstacles which look so "natural," and so like "Providence," that numbers meekly bow their heads and allow the Hinderer to prevail.

Victory over Satan as a Hinderer.

* Cf. pages 60, 147.

Power to discern comes (1) by knowledge that Satan can hinder; (2) by observing the objective of the hindrances, and (3) close observation of his methods along this line; *e.g.*, is it God or Satan withholding money from missioners preaching the Gospel of Calvary, and giving abundance to those who preach error, and teachings which are the outcome of the spirit of anti-Christ?

Is it God or Satan hindering a believer by "circumstances," or "sickness," from vital service important to the Church of God? Is it God or Satan urging a family to remove their residence, without reasonable grounds, to another neighbourhood, when it involves the removal of another member from a strategic vantage ground of service to God, with no other worker to take his place? Is it God or Satan leading Christians to put first their (1) health, (2) comfort, (3) social position, in their decisions, rather than the needs and the exigencies of the kingdom of God? Is it God or Satan who "hinders" service for God through members of a family making objections; or troubles in business which give no time for such service; or through property losses, etc.? Knowledge of the Hinderer, means victory by prayer over his schemes, and workings. The believer should therefore know his wiles.

VICTORY OVER THE DEVIL AS A MURDERER (John viii. 44): Satan as the prince of death watches every occasion to take the life of the servants of God, if in any wise he can get them to fulfil conditions which enable him to do so. (1) By their wilful insistence on going into danger without being sent of God; (2) by trapping them into danger through visions, or supernatural guidance, drawing them into actions which enable him to work behind the laws of nature for destroying their lives.. This is what Satan tried to do with Christ in the wilderness temptation: "Throw Thyself down," he said; then quoting Scripture to show that the Lord had Scriptural warrant for believing that angel hands would bear Him up (Luke iv. 11), and not

Victory over Satan as Murderer.

allow Him to fall. But the Son of God recognized the Tempter and the Murderer. He knew that His life would end as a Man, were He to give occasion to the malignant hate of Satan, by one step out of God's will; and that the Deceiver would not propose anything, however apparently innocent, or seemingly for God's glory, unless some great scheme for his own ends was deeply hidden in his proposition.

Christ now holds the "keys of death and of Hades" (Rev. i. 18), and "him that hath the power of death, that is, the devil" (Heb ii. 14, R.V., m.), cannot exercise his power WITHOUT PERMISSION, but when the children of God, knowingly or unknowingly, fulfil the conditions which give Satan ground to attack their physical lives, the Lord with "the keys of death" works according to law, and does not save them, UNLESS BY THE WEAPON OF PRAYER they enable God to interpose, and give them victory over the law of death, as well as the law of sin, through "the law of the Spirit of life in Christ Jesus" (Rom. viii. 2).

"The last enemy that shall be destroyed is death." Death is therefore an enemy; to be recognized as an enemy; and to be resisted as an enemy. The believer may lawfully "desire to depart and be with Christ" (Phil. i. 23), but never to desire death merely as an end of "trouble," or to allow the lawful desire to be "with Christ," make him YIELD TO DEATH WHEN HE IS NEEDED FOR THE SERVICE OF THE CHURCH OF GOD. "To abide in the flesh is needful for you," wrote the Apostle to the Philippians, therefore "I *know* that I shall abide" (Phil. i. 24-25).

The will of the believer "will"-ing physical death, gives the Adversary power of death over that one, and no believer should yield to a "desire to die" until he knows beyond question that God has released him from further service to His people. That a believer is "ready to die" is a very small matter; he must be ready to live, until he is sure that his life work is finished. God does not

Believers should resist death as an enemy.

harvest His corn until it is ripe, and His redeemed children should be "garnered as a shock of corn in its season."

It is ofttimes the prince of death as a Murderer, working through the ignorance of God's children, (1) as to his power, (2) the conditions by which they give him power, and (3) the victory of prayer by which they resist his power, who cuts off God's soldiers from the battle-field. It is Satan as a Murderer, who gives "visions of glory," "longings to die," to workers of value to the Church of God, so that they yield to death, even in days of active service, and slowly fade away.

Believers who would have victory over Satan at every point, must resist his attack on the body, as well as on the spirit and mind. They must seek knowledge of God's laws for the body, so as to obey those laws, and give no occasion to Satan to slay them. They should know the place of the body in the spiritual life; (1) its prominence, and yet (2) its obscurity. Paul said, "I keep under my body." They must understand that the more knowledge they have of the devices and power of the Adversary, and of the fulness of the Calvary victory within their reach for complete victory over him, the more he will plan to injure them. The whole of his schemes against God's children may be summed up under three heads: (1) To *cause them to sin*, as he tempted Christ in the wilderness; (2) To *slander them*, as Christ was slandered by family and foes; (3) To *slay them*, as Christ was slain at Calvary, when, by the direct permission of God, the hour and power of darkness gathered around Him, and He by the hands of wicked men was crucified and slain (Acts ii. 23).

As the believer gains victories over Satan, and his deceiving and lying spirits, by thus recognizing, resisting and triumphing over them in their varied workings, his strength of spirit to conquer them grows stronger; and he will become more and more equipped to give the truth of the finished work of Calvary as sufficient for victory over sin and Satan; in the power and authority of Christ

by the Holy Spirit; which will set others free from their power.

Conflict and attack.

It will, of course, be clearly recognized that victory over Satan in these aspects will not be without great onslaughts from him and sharp conflict, which may well be called "the evil day" (Eph. vi. 13). In these attacks and conflicts there are some points which need to be understood. First, that it is always essential to know whether the attack and conflict are because of ground in oneself or others. For one reason why believers get attacks, and do not get through the conflict into victory, is because the cause of the attack and conflict lies in themselves.

Possible fresh ground.

The believer must understand that although he has been delivered from the deception and possession he fell into, yet in the succeeding life of aggressive warfare against the powers of darkness, he may again give fresh ground to the enemy through lack of knowledge, by accepting some lie from lying spirits, or by taking their misinterpretations of experiences, conditions, etc. For it must never be forgotten that wrong interpretation of any experience gives new ground to them,* GROUND BEING ANYTHING IN A PERSON WHEREBY EVIL SPIRITS GAIN. The believer may attribute the attack and conflict to a wrong cause, *i.e.*, (1) to an outside cause, or (2) to the maliciousness of the devil, or (3) to "local" conflict; meaning the enemy's workings around him in his environment, or through others.

When attacks and conflict come, lest he should give fresh ground to the enemy, the believer must know why they come, and in prayer ask God for light. In attacks, two or more may be in action simultaneously, therefore he should at once set himself to understand, and watch and observe all the workings of the enemy in the new conflict, or anything that will throw light on the situation, and show him what to refuse, and how to pray.

* C.f. page 175, and diagram on page 199.

Possible wrong weapons.

When there is ground, or the cause of the conflict or attack is in the believer himself, if he takes the attack as pure conflict, *i.e.*, as part of warfare for the Church, he will fight with the wrong weapons, and not get through to victory until the true cause is discovered, and the ground given up, and refused. For what is thought to be an "attack" from outside, may be a symptom, or manifestation of an evil spirit inside, who has regained a footing unknown to the believer, or has remained in some hidden location, when thought to have wholly gone. When the believer, therefore, finds himself in conflict, he should at once question "Is there ground?" in the following three aspects of the evil spirit's workings:—

(1) In attacks. Is there ground, or is it purely an attack?
(2) In conflict. Is there ground, or is it pure conflict?
(3) In communication, (*i.e.*, suggestions, thoughts, whisperings of the enemy). "Is there ground?" or is it purely from outside, as Satan communicated with Eve?

The believer should then declare his attitude in the three cases, as follows: "I refuse all ground, and the cause or causes of it!"

The last word spoken, alters, ratifies, or nullifies* previous ones; for instance, the believer may "refuse" in the present moment, what may be the product through evil spirits' workings of something he asked for in the past. He may say, "Although I asked for, believed in, and accepted such and such a thing in the past, I now refuse it." His present refusal nullifies his previous acceptance.

The value and purpose of "refusing."

THE PRINCIPLE EMBODIED IN REFUSING: It is essential that believers should understand the value of the act of refusal, and the expression of it. Briefly: REFUSAL IS THE OPPOSITE OF ACCEPTANCE. Evil spirits have gained by the believer giving them (1) ground, (2) right of way, (3) use of their faculties, etc., and they lose when this is all withdrawn from them. What was given to the enemy

* Cf. pages 183, 193.

by misconception and ignorance, and given with the consent of the will,* stands as ground for them to work on and through; until, by the same action of the will, the "giving" is revoked,† specifically and generally. The will in the past was unknowingly put for evil, and it must now be put unceasingly against it.

Once understood, the principle is very simple. The choice of the will gives: the choice of the will withdraws, or nullifies the previous giving. The value and purpose of refusing stands the same toward God and toward Satan.‡ The man gives to God, or refuses to give. He takes from God, or refuses to take. He gives to evil spirits—unknowingly or not—and he refuses to give. He finds he has given to them unwittingly, and he nullifies it by an act of withdrawal and refusal.

The relation of fresh ground given, to the victory in conflict.

The relation to the aggressive warfare of freshly discovered "ground" given to deceiving spirits, is, that every new ground, discovered as given to them, and refused, means a renewed liberation of the spirit, with an access of deepened enmity to the foe as his subtle deceptions are increasingly exposed, and consequently more war upon Satan and his minions. It means more deliverance from their power, and less footing for their possession, or ground in the believer as he realizes that "symptoms," "effects," and "manifestations" are not abstract "things," but revelations of active personal agencies against whom he must war persistently.

Moreover all growth in experimental knowledge means increased protection against the deceiving enemy. As new ground is revealed, and fresh truth about the powers of darkness, and the way of victory over them, is understood, the truth delivers from their deceptions, and hence protects the believer up to the extent of his knowledge, from further deception; and he finds in experience that directly the truth ceases to operate by the believer's active use of it, he is open to attack from the watching foe, who ceasely plans against him. For example, let the

* Pages 109, 112. † Pages 183, 193. ‡ See pages 103, 112.

believer who has been undeceived and dispossessed cease to use the truth, of (1) the existence of evil spirits; (2) their persistent watching to deceive him again; (3) the need of perpetual resistance and fight against them; (4) the keeping of his spirit in purity and strength in co-operation with the Spirit of God; and other truths parallel with these—the knowledge of which he has gained through so much suffering—he will sink down again into passivity,* and possibly deeper depths of deception. For the Holy Spirit NEEDS THE BELIEVER'S USE OF TRUTH to work with in energizing and strengthening him for conflict and victory, and does not guard him from the enemy apart from his co-operation in watching and prayer.

Persistent refusal of ground to evil spirits.

The way to refuse,† and what to refuse, is of primary importance in the hour of conflict. As we have seen, the believer needs to maintain an active attitude, and, when necessary, expression of refusal continually and persistently, this pre-supposing the man standing in faith upon the foundation of his identification in death with Christ at Calvary.‡

In the hour of conflict, lest there should have been new ground given to evil spirits unknowingly, by accepting something from them, or believing some lie they have suggested to the mind, the believer should refuse all the possible things whereby they may have gained a new footing; the conflict, or attack, immediately passing away or ceasing, directly the means by which the enemy has regained ground is dealt with.

The believer himself will know, from his past experience, most of the ways by which the deceiving spirits have hitherto gained advantage over him; and he will instinctively turn to the points of refusal which have been of the most service to him in his fight to freedom. The refusing in this way taking ground from them in many directions. The widest scope covered by the act and attitude of refusal, the more thoroughly is the believer separating himself, BY HIS CHOICE, from the

* Cf. page 80. † See also "Refusing," page 189. ‡ Cf. pages 183, 199.

deceiving spirits, who can only hold their ground by the consent* of his will. By refusing all he once accepted from them† he can become comparatively clear of ground to them, so far as his choice and attitude is concerned.

Refusal an aggressive weapon in conflict.

In the hour of conflict, when the forces of darkness are pressing upon the believer, the expression of his active refusal becomes an aggressive warfare upon them, as well as a defensive weapon. It is then as though the will at the centre of "Mansoul," instead of sinking down in fear and despair when the enemy assaults the city, issues forth in aggressive resistance against the foe, by declaring its attitude against him. The battle turning upon the choice of the will in the citadel being maintained in unshaken refusal to yield to, or admit any one of the attacking spirits of evil. The whole power of God, by the Holy Spirit, being at the back of the active resistance of the man in his refusal attitude to the enemy.

This refusal of the will on the part of the believer who has been undeceived and dispossessed, is all the more important to understand in its effectiveness as a barrier against the foe, because the outer man, in "feelings," and nervous system, bears the scars long after his deliverance from the pit of deception into which he has been beguiled. When once the wall of the outer man has been broken into by supernatural forces of evil, it is not quickly re-built, so that they cease to have any effect upon it in times of severe conflict. Believers who are emerging from deception and possession, should therefore know the power of an aggressive turning upon the enemy in the moment of his attacking them, with an active expression of their choice and will in regard to him. In such a way the aggressive becomes a defensive action. The believer in conflict may say with effect:

> "I refuse all the authority of evil spirits over me: their right to me; their claims upon me: their power in me: their influence in or upon me . . ."‡

The same weapon of refusing works in many phases of

* Pages 102, 112. † See page 192 for example, and page 193. ‡ Cf. page 183.

the conflict; for example, in speaking or writing, if the believer is conscious of difficulties, obstacles, or interferences by the enemy in what he is doing, he should at once refuse all ideas, thoughts, suggestions, visions (*i.e.*, pictures to the mind*) words, impressions, the spirits of evil may be seeking to insert, or press upon him, so that he may be able to co-operate with the Holy Spirit, and have a clarified mind for the carrying out of His will.

That is, the believer by his refusal, and resistance of all supernatural attempts to interfere with his outer man; is to actively resist the powers of darkness, whilst he seeks to co-work with the Holy Spirit within his spirit. At first this means much conflict, but as he maintains active resistance, and increasingly closes his whole being to the spirits of evil, and is on the alert to recognise, and refuse their workings, his union with the Risen Lord deepens, his spirit grows strong, his vision pure, his mental faculties clear to realize a perpetual victory over the foes who once had him in their power.†

Especially is he on guard against, what may be described as, the "double counterfeits" of the deceiving spirits. That is, the counterfeits by the enemy in connection with attacks upon himself. For example, the devil attacks him manifestly and visibly, so that he clearly knows it to be an onslaught of the spirit beings of evil; he prays, resists, gets through to victory in his will and spirit, then comes a great "feeling" of peace, and rest, which may be as much an "attack" as the onslaught, but more subtle and liable to mislead the believer if he is not on guard. The enemy suddenly retreating and ceasing the furious attack, hopes to gain the advantage by the second which he failed to obtain in the first.

Fighting from principle.

It is essential to understand how to "fight," so to speak, "in cold blood;" *i.e.*, wholly apart from feelings of any kind; for the believer may "*feel*" it is "victory" when it is defeat, and vice versa. All dependence upon feeling, and acting from "impulse" must be put

* Pages 115, 116. † Cf. pages 205, 252.

aside in this warfare. Before the man received the Baptism of the Spirit, he acted from principle in the natural realm, and he must now come back to that same position as a spiritual man. Some can only recognise "conflict" when they are conscious of it, so to speak; they fight spasmodically, or by accident, when forced to it by necessity; but now the "fight" must be permanent and part of the very life. There is a ceaseless recognition of the forces of darkness in "cold blood," because of knowledge of what they are, and a consequent "fight" from principle. A fight against the unseen foes when there is nothing to be seen of their presence, or workings, remembering that they do not always attack when they can,* *i.e.*, if they were to attack on some occasions, they would lose by it, because it would reveal the character of the thing and the source.

The believer knows that the devil, as a Tempter, is always tempting, and therefore, he resists from principle. In brief, he who desires perpetual victory, must understand that it is a question of principle versus feeling,† and consciousness. It can only be intermittent victory if the warfare is governed by the latter rather than the former. For instance, when the enemy attacks the believer, he will find a strong, primary weapon of victory in declaring deliberately, his basic position toward sin and Satan, as standing on the Calvary ground of Rom. vi. 6-11. The man reckoning himself in the present moment "dead indeed unto sin, and alive unto God," refuses to yield to sin and Satan, in any, or all of the points, or cause, or causes, of the attack or conflict.

As the believer thus declares his position in the hour of conflict and onslaught from the foe, he will often find himself obliged to wrestle in real combat with the invisible enemy. Standing on the finished work of Christ in death to sin, the spirit of the man becomes liberated for action, and energized to stand against the hierarchic hosts of Satan, the principalities and powers,

* Page 73. † See pages 137, 240.

the world-rulers of the darkness and the hosts of wicked spirits in the heavenly (or spiritual) sphere.

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.* Evil spirits attack, wrestle with, and resist the believer.† Therefore he must fight them, wrestle with them, and resist them. This wrestling is not with soul or body, but with the spirit; for the lesser cannot wrestle with the higher. Body wrestles with body in the physical realm; in the intellectual, soul with soul; and in the spiritual, spirit with spirit. But the powers of darkness‡ attack the three-fold nature of man, and through body or soul seek to reach the spirit of man. If the fight is a mental one, the will should be used in decisive action, quietly and steadily. If it is a spirit fight, all the forces of the spirit should be brought to join the mind. If the spirit is pressed down and unable to resist,§ then there should be a steady mental fight when the mind, as it were, stretches out its hand to lift up the spirit.

Wrestling and what it means.

The objective of evil spirits is to get the spirit down, and thus render the believer powerless to take the aggressive against them; or else they seek to push the spirit beyond its due poise and measure, into an effervescence which carries the believer beyond the control of his volition and mind, and hence off guard against the subtle foe; or incapable of exercising due balance of speech, action, thought, discrimination,‖ so that under cover they may regain ground, or some advantage for themselves. A GREAT VICTORY MEANS GREAT DANGER, because when the believer is occupied with it, the devil is scheming how to rob him of it. The hour of victory therefore calls for soberness of mind, and watching unto prayer, for a little over elation may mean its loss and a long sore fight back to full victory.

* See more fully walking after the spirits in Chapter IX. † Pages 216, 217.
‡ See also page 17 on the Satanic forces.
§ See the laws of the spirit life, page 218. ‖ See also page 219.

When the spirit triumphs in the wrestling and gains the victory, there breaks out, as it were, a stream from the spirit, of triumph and resistance against the invisible, but very real foe; but sometimes in the conflict the enemy succeeds in blocking the spirit through his attack on body or soul.

The spirit needs soul and body for expression, hence the enemy's attacks to close the spirit up,* so as to render the man unable to act in resistance against him. When this takes place the believer thinks that he is "reserved," because he feels "shut up"; or he has "no voice to refuse"; in audible prayer the "words seem empty," he "feels no effect," it seems a "mockery," but in truth it is that the spirit is closing up through the wrestling enemy gripping, holding and binding it. The believer must now insist on EXPRESSING HIMSELF IN VOICE, until the spirit breaks through into liberty. This is "the word of testimony" which is said, in Rev. xii. 11, to be part of the overcoming power over the dragon. The wrestling believer stands on the (1) ground of the Blood of the Lamb, which includes all that the finished work of Calvary means in victory over sin and Satan; he (2) gives the word of his testimony in affirming his attitude to sin and Satan, and the sure, certain victory through Christ; and (3) he lives in the Calvary spirit, with his life surrendered to do the will of God, even unto death.

Prayer and personal conflict.

Closely bound up with the wrestling of the spirit is the necessity of prayer. Not so much the prayer of petition to a Father, as the prayer of one joined in spirit with the Son of God, with the will fused with His,† declaring to the enemy the authority of Christ over all their power (Ephes. i. 20-23).

Sometimes the believer has to "wrestle" in order to pray; at other times to pray in order to wrestle. If he cannot "fight" he must pray, and if he cannot pray he must "fight." For example, if the believer is conscious of a weight‡ on his spirit, he must get rid of the weight

* Pages 80, 216. † See John xv. 7. ‡ Cf. page 218.

by refusing all the "causes" of the weight; for it is necessary to keep the spirit unburdened to fight, and to retain power of detection. The delicate spirit-sense becomes dull under "weights,"* or pressure upon it, hence the enemy's ceaseless tactics to get "burdens" or pressure on the spirit, unrecognized as from the foe, or else recognized and allowed to remain.

The man may feel "bound up" and the cause be in others, *i.e.* (1) no open spirit or open mind in another to receive from the spirit and mind of the one who feels bound up; (2) no capacity in the other to receive any message of truth; (3) some thought in the mind of the other, checking the flow from the spirit.

If in the morning the believer finds a "weight" or heaviness on his spirit, and it is undealt with, he is sure to lose the position of victory through the day. In dealing with weight on the spirit, the moment it is recognized, the believer must at once act in spirit, and (1) stand (Eph. vi. 14); (2) withstand (Eph. vi. 13); and resist (Jas. iv. 7) the powers of darkness. Each of these positions means spirit-action, for these words do not describe a "state," or an "attitude" (which is mainly an attitude of the will), or an act by soul or body.

To "stand" is a spirit-action repelling an aggressive move of the enemy; to "withstand" is to make an aggressive move against them; and to "resist" is to actively fight with the spirit, as a man "resists" with his body another who is physically attacking him.

The wiles of the devil.

The word "wiles" in the original means "methods," and bears in its varied forms, the thought of "craft," or artifice; to "work by method," to over-reach, to outwit, to go in pursuit; also the thought of system, or a way, or a method of doing things.

Satan's war on the saints can be summed up in the one word "Wiles of the devil." He does not work in the open but always behind cover,† The methods of the

* See "Weights on the spirit," page 218.
† Cf. pages 16, 32, 37, 38.

deceiving spirits are adapted to each one, with a skill and cunning gained by years of experience. Generally the wiles are primarily directed against the mind, or "thoughts," and apart from yielding to known sin, most of 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, *e.g.*, if a believer only 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 man. The war, therefore, is a war of deceit and counterfeit, and only those can stand against all the wiles of the deceiver, who seek the fullest truth from God, about God, Satan and themselves.

Knowing the wiles of the devil.

The Apostle said that the believer was to be able to stand against the wiles of the devil, and that he was to put on the whole armour for doing this. How can a man stand against a wile, if he does not know what the wile is? There is a difference between temptation and wiles; between the principles, and working of Satan and his emissaries, and their wiles; *i.e.*. they themselves are tempters. Temptation is not a wile. A wile is the way they scheme to tempt. Paul did not say that the believer must stand against "temptations" or lies, or mention any other specific characteristic of evil spirits; but he must be "able to stand" against their wiles. The spiritual man is to be on guard lest he is caught by their wiles. If they can be detected, then their objective can be frustrated and destroyed. The spiritual man needs the fullest concentration, and sagacity of mind for quickly reading his spirit sense, and detecting the active operations of the foe; he also requires alertness in using the message his spirit conveys to him. A spiritual believer ought to be able to read the sense of his spirit,† with the same instinctive adroitness, as a person recognizes the physical sense of cold, when he feels a draught, and immediately uses his mental intelligence for actively

* See pages 191, 192. † Pages 80, 218.

protecting himself from it.* So the spiritual man needs to use his spirit sense in locating and dislodging the foe by prayer.

Again, an "objective" and a "wile" are quite distinct. The wile is a means used by the foe to gain an objective. The evil spirits must use "wiles" to carry out their objective. Their objective is possession, but their "wiles" will be counterfeits. They are liars, but how can they succeed in getting their lies into the mind of a man? They do not need wiles to make themselves liars, but they need the wile to get the lie accepted by the believer.

The wiles of the devil and his emissaries are countless, and fitted to the believer.† If he is to be moved by suffering from any course of action detrimental to their interests, they will play upon his sympathies by the suffering they cause to one near and dear to him; or if he shrinks from suffering in himself, they will work upon this to make him change his course. To those who are naturally sympathetic, they will use the counterfeit of love; those who can be attracted by intellectual things will be drawn from the spiritual sphere by being driven to over study, or be given mental attractions of many kinds. Whilst others, who are over sensitive and conscientious, may be constantly charged with blame for apparently continuous failure. The lying spirits lash the person for what they themselves do,‡ but if the believer understands how to refuse all blame from them, he can use their very doings as a weapon against them.

The armour for the conflict.

For this conflict with the powers of darkness the believer must learn experimentally how to take and use the armour for the battle, described by the apostle in Ephes. vi. The objective in Ephesians vi. is clearly not victory over sin—this is assumed—but VICTORY OVER SATAN. The call is not to the world, but to the Church. A call to stand in armour; to stand in the evil day; to stand against the powers of darkness; to stand after

* See 1 John v. 18, A.V. † Pages 89, 90. ‡ Page 195.

accomplishing the work of overthrowing them—"having overcome all," verse 13, A.V. m.—by the strength given of God.

The armour in detail, as set forth in Ephes. vi. is provided that the child of God should be "ABLE to stand" against the wiles of the devil; clearly showing that a believer can be made able to conquer all the principalities and powers of hell, if he fulfils the necessary conditions, and uses the armour provided for him.

It must be a REAL ARMOUR if it is provided for meeting a REAL FOE, and it must demand a REAL KNOWLEDGE of it on the part of the believer; to whom the FACT of the provision, the FACT of the foe, and the FACT of the fight, must be as REAL FACTS as any other facts declared in the Scriptures. The armoured and non-armoured believer may be briefly contrasted as follows:—

The armoured Christian.	*The non-armoured Christian.*
Armoured with truth.	Open to lies, through ignorance.
Righteousness of life,	Unrighteousness through ignorance.
Making and keeping peace,	Divisions and quarrels.
Self-preservation* and control,	Reckless unwatchfulness.
Faith as a shield,	Doubt and unbelief.
Scriptures in the hand,	Relying on reason instead of God's Word.
Prayer without ceasing.	Relying on work without prayer.

The believer who takes up the whole armour of God as a covering and protection against the foe, must himself walk in victory over the enemy. He must have (1) his spirit indwelt by the Holy Spirit, so that he is strengthened with the might of God to stand unshaken; and be given continuously a "supply of the Spirit of Jesus" to keep his spirit sweet and pure; (2) his mind renewed (Rom. xii. 2) so that he has his understanding filled with the light of truth (Eph. i. 18) displacing Satan's lies, and destroying the veil with which Satan once held it; the mind clarified so that he intelligently understands what the will of the Lord is; (3) his body subservient to the Spirit (1 Cor. ix. 25), and obedient to the will of God in life and service.

* Root meaning of the word "salvation" in Ephes. vi. 17.

CHAPTER XI.

War upon the Powers of Darkness.

The dispossessed believer discovers the need of aggressive war against Satan and his hosts—through the suffering of being undeceived he is born into the war—he finds he must fight to maintain his deliverance—some of the results of his being undeceived—the believer finds that prayer is the mightiest weapon against the foe—he discovers the wickedness of the supernatural powers of evil—their onslaughts on all who elect to stand against them—they resent being vanquished at any point—the truth made known about them disturbs their rest—the believer making war upon them discovers how to use authority over them in the Name of Christ—the authority of Christ over evil spirits for all believers—degrees in exercising authority according to degree of personal victory—knowledge an essential factor in the use of authority—knowledge affects faith—knowledge affects the use of the volition in resistance to the enemy—war upon the Satanic powers by prayer—a systematic warfare of prayer against the kingdom of darkness possible—the unfallen angels with a ministration of war against the Satanic hosts—the militant church on earth associated with the hosts of light in the war—their weapon the word of testimony to the Blood of the Lamb—training in the prayer warfare—Church of God now needs leaders trained to lead the people of God in this war—the principles of defensive and aggressive warfare—the defensive warfare of Ephes. vi.—prayer against the works of the devil—destructive and constructive prayer for others oppressed by Satan—how evil spirits cause believers to resist the truth they need—the casting out of evil spirits—some conditions—true fasting and prayer—the voice in casting out—are evil spirits transmitted in casting out—the gift of discerning of spirits—faith should not be an effort—other aspects of the prayer-warfare—prayer and action—prayer and preaching—various spheres of prayer—universal prayer.

IN the path to freedom from deception and possession, the believer discovers the need of MAKING WAR AGAINST THE POWERS OF DARKNESS, for the undeceiving and the dispossession which follows, reveals to him the depths of the wickedness of Satan and his hosts of wicked spirits. The believer sees that he must (1) make war against their possession of him; (2) against all their works; and (3) against their deception and possession of others, as well as the need of a perpetual daily fighting against all their onslaughts, which come upon him apart from his giving them ground. The believer who is dispossessed is born into the war, and compelled to fight to maintain his freedom. Just as a child is born into the natural world, and must breathe to maintain life, so there is a birth into the warfare through

the sufferings and pains of being undeceived, and delivered from the thraldom of Satan.

Through his aggressive warfare against the foe, the believer understands the systematic workings of the forces of Satan. Through the knowledge gained by reading the symptoms of deception and possession in his own case, he is now able to read them in others, and see their need of deliverance, and finds himself compelled to pray for them, and work toward that goal.

Aggressive and defensive warfare.

In war, whether natural or supernatural, there are two principles governing the warfare, viz.: aggressive and defensive, *i.e.*, the attacking force must be able to defend itself as well as take the aggressive against the enemy.

Between the period of undeceiving and dispossessing, the believer learns to know his weak points, and vulnerable parts; and becomes able to recognize the methodical, planned and systematic attacks of the forces of the enemy upon those points. By these attacks, the knowledge of the active operations of the lying spirits, and of the need of unceasing warfare against them, is deepened in him. He knows that he must stand against them daily, or be again entrapped by their wiles, and fall a victim to their wicked devices; for he discovers that even the lesser attacks, which, before the time of his deception and possession, would be unfelt, quickly overwhelm him, and cause him to lose his equilibrium, or spiritual balance, immediately. He knows, therefore, by the lessons of his fight to freedom, that he must ever after be on his guard,* and watch against the attacks of the subtle foe, whether they come through things around him, or directly—or indirectly—through others, the indirect onslaughts being often the most violent.

During the period of his undeceiving, the eyes of the believer also become open to the supernatural operations of the forces of evil; for just as God is seen by His workings (John xiv. 10, 11), so the powers of darkness are to be recognized by their activities. Both the Divine and

* Pages 203, 206.

Satanic workings are invisible to the physical eye, but the effects are perceptible to him who has the power to read the signs. The one who has been dispossessed, can see how much that others attribute to God's sovereignty is nothing else but the results of the Satanic world-rulers' work. He sees that the primary cause of the apathy and deadness of the Church is Satanic, and that much which has been put down to sin, or the evil nature, is nothing but the work of evil spirits. Hence he must war against the false teaching, which settles down to accept Satanic workings in the world as the "operations of God." Through his own undeceiving his old thoughts about things connected with God, and with Satan, fall to the ground as untested theories, and he receives two blessings through his undeceiving; *i.e.* (1) a purified "theology," (2) and a true demonology.

Some of the results of the undeceiving.

The undeceived and dis-possessed believer also becomes intensely practical. He finds that God is "practical." The devil is practical, and man must be practical to join with the One against the other. The believer sees that one of the ways in which the Son of God destroys the work of the devil, is through the instrumentality of prayer, and that he must now live a prayer-life, since prayer is the mightiest weapon against the foe.

Through his undeceiving, the undeceived believer has been made conscious of the actual force which the powers of darkness bring to bear upon and against his tripartite being, and thus learns that all the strength of his redeemed, renewed, and liberated powers—mental, spiritual and physical—must be set against them in order that he may keep at liberty. In the experience he has gone through, he has become more and more conscious of his own spirit, and the need of using it in strength, purity, and power against them. He has also discovered that in the perpetual war which the deceiving spirits wage against him, neither time, place, nor season, are exempt from their attacks. Therefore, wherever he is, whatever he does, whatever state he is in, he must wage

equally persistent war upon them. If he finds himself in keen suffering and anguish, he knows that it is "the hour and power of darkness"; and learns by the suffering they cause that they are unmerciful, as well as evil; intensely evil; nothing but evil; aiming at nothing but evil, and with all the power they are able to wield, endeavouring to draw him into evil, doggedly, silently, persistently, wickedly, always at work; actuated by undying hatred and malice against the human race.* Enemies they are, and will be. What they are they were, and what they were, they are still—evil, and evil only. Thus he learns and knows that he must resist them, and that the fight to keep his spirit strong, pure and buoyant for victory over them needs all the force of his being, in the power of God, to enable him to be victorious.

The believer finds he is at war with all hell.

In the discovery of the wickedness and hatred of the supernatural powers of evil against him, the believer learns he is not fighting against the intelligence of one supernatural being, but against principalities and powers, with vast resources at their command, and that IF HE STANDS VICTORIOUS AGAINST THEIR WILES, HE HAS CONQUERED, NOT ONLY ONE EVIL SPIRIT, BUT ALL HELL. He finds that the powers of darkness will not allow one single believer to be victor over them, until they as a whole (Ephes. vi. 12) have failed to conquer him. Hence their onslaught on him who elects to be victorious over them all, in vital union with the Victor Lord, Who put them to open shame through His death on the Cross of Calvary.†

The believer is called to triumph over all the powers of darkness, but to reach the goal he must put on the whole armour of God, and lay hold of Divine strength, truth, righteousness, peace, faith, the mighty sword of the Scriptures, watchfulness and prayer. This armour, and the weapons belonging to it, will enable him to "stand against all" the wiles of Satan. If he stands, all heaven sees it; if he is defeated, all hell knows it. If he triumphs, the hosts of darkness are not only conquered, but

* Cf. pages 37, 38. † Cf. pages 182, 199, 206.

discouraged, and rendered less effective in their schemes. The believer who would overcome such a disciplined and pertinacious foe, will never dare put his armour by, or give himself to careless work, for he finds that the foe is as tenacious and desirous to conquer as he himself is. But he who fully knows the foe and the warfare, and its eternal issues, finds his joy in the joy of war against an enemy devastating the earth, and the joy of victory, as a foretaste of the future triumph with the Lord Christ over all His foes. (Heb. x. 13; 1 Cor. xv. 25, 26).

It is essential to study the powers of darkness from the point of view of their depraved nature.* To be conquered, or to lose a point, is torment to them, for the fallen nature, both of men and angels, rebels against confessing itself vanquished. In the days of Christ, to be driven out of their hiding places, commanded to go, and thus be deprived of rest, was to demons "torment" before their time (see Matt. viii. 29). They are being thus tormented by any truth made known about them to-day. The truth concerning them and their workings, with its consequent liberation of men from their power, is disturbing their rest at the present time, and what happened when Christ was on earth, will happen again when the casting out of evil spirits will become a recognized part of all Christian and ministerial activity.† The Gospels record how Satan and his minions objected to Christ's presence on earth, for He moved about as the Victor, and they were shown to be the vanquished ones.

The use of Christ's authority over the power of the enemy.

The believer who has thus learnt, through fire, the real schemes and workings of the Satanic forces, and realizes that he must make war upon them for his own defence, as well as for the liberation of others, now discovers that Christ has given authority over "all the power of the enemy" (Luke x. 19) to all who will lay hold of it, as part of the finished redemption of Calvary. That in union with Him He gives the believer power to wield His Name, and in His name to have

* Pages 37 and 38. † Cf. pages 30, 43, 44.

authority to cast out demons. This was one effect of the enduement of power upon the believers of 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 authority. "Such as I have, I give unto thee. In the Name . . rise . ." said Peter. "I command thee in the Name of Jesus . . come out . ." said Paul to the evil spirit (Acts xvi. 18). "In My Name shall they cast out demons . ." said Christ of His followers.* "The spirits are subject to you . ." (Luke x. 20) must be true of all who are in actual experience "one spirit" (1 Cor. vi. 17) with the Lord.

The authority of Christ is, therefore, open to the faith of all His children who are united to Him in spirit, even though they may not be wholly free, through ignorance, from the power of deceiving spirits in their outer man.

This is reasonably so, because the authority of Christ as Conqueror over the evil hosts of Satan, is not inherent in the believer, but is laid hold of by him through the power of the Holy Spirit, and is borne witness to by Him only in response to faith. Should, however, a believer by faith thus command evil spirits to depart they will make the most of any occasion he may give them, after he has dared to assert the authority of their Victor's Name.

The authority of Christ is not inherent in the believer.

This is to be explained by the facts dealt with in earlier pages of this book, that it is possible for the believer who is fully joined to Christ in spirit, and in whose spirit the Holy Spirit dwells, to have foreign spirits located, unknowingly, in mind and body, who have obtained a footing by deception.† The Holy Spirit does not give up His place in a child of God who has received Him, because an intruder, *against the man's real desire, and by guile*, has gained admission. The entrance of a demon to a man,

* This passage in Mark has been said to be doubtful, but the evidences are such that it may safely be taken as authoritative as any other portion of Scripture. See page 126 of *The Overcomer* for August, 1912. (Marshall Brothers, 47 Paternoster Row, London.) † Cf. page 99.

in any part of him, does not make him a demon, any more than the entrance of the Holy Spirit makes a man God. It is when the believer knows the truth, and will not take an attitude of refusal to the ground giving place to the enemy; and thereby clings to known sin and gives known ground to evil spirits, that his innermost life becomes seriously affected; just as known sin which the man will not part with, brings a cloud between him and God. God uses a man, so long as he is honestly true to known light, whilst glaring inconsistencies—unknown to himself—may stumble others.

There are degrees in the manifestation of Christ's authority through the believer, over the spirits of evil, according to the degree of his personal victory described in our last chapter. Two believers may have faith to wield the authority of Christ, and have different results because of the difference in their knowledge of the workings of the powers of darkness, and hence a difference in their discernment, and consequent diagnosis of the case before them; that is, if one believer apprehends that he can cast out evil spirits by "commanding" only, and he does not know how the GROUND should be dealt with, he will not find the same results as the one who knows that the ground must be dealt with, before the evil spirits are really cast out,

Degrees in the results of using the authority of the Name.

Knowledge and discernment enables the believer to see where the Spirit of God would have him lay hold of the authority of Christ, and when to do so. For instance, authority over evil spirits to cast them out, is of no use in meeting their lies. Truth is the weapon of authority then. The truth of God, spoken with the authority of knowledge *that it is the truth* which will set the soul free.

The degree of authority over evil spirits, then, depends not only upon personal victory, but also upon knowledge, and the believer who desires to know how to lay hold of the fullest authority over evil spirits for the sake of the deliverance of others, must set himself to

Knowledge a factor in authority.

understand their workings, as well as to be VICTORIOUS IN ALL, AND OVER ALL HE PASSES THROUGH. Let him note how much is said in the Scriptures about knowledge and understanding. The Apostle wrote to the Colossians about their being filled with "the knowledge of God's will in all spiritual understanding" (Col. i. 9), and the Lord said "This is life eternal, to know Thee . . ." (John xvii. 3); "If we walk in the light . . . fellowship." To walk in the light is to know God, and knowing God, we in relative degree know the powers of darkness; for light makes manifest the works of darkness (see Eph. v. 11-13). Those of full age in the spiritual life, have *by reason of use*, their "senses exercised to discern both good and evil" (Heb. v. 14, A.V.).

The believer must be willing for the price of the knowledge necessary for discernment, for he cannot take an attitude of resistance to a thing he believes is of God, or is good, or towards which he is neutral? He must KNOW whether a thing is of God or no, therefore the degree of knowledge he has about the workings of the spirits of evil determines the degree of his (1) discernment, (2) resistance, and (3) authority over them in wielding the Name of Christ, whether exercised in "casting out," commanding to leave a person, or dispersing them by the light of truth. The believer must know their wiles, schemes, methods and accusations, weights on the spirit and their causes, and when hindrances and obstacles are brought about by the enemy, so as to be able to discern all these things, and resist them.

Evil spirits subject to the believer joined to the Living Christ.

Knowledge also affects faith. The believer must KNOW that it is God's will that evil spirits should be, not only potentially, but actually subject to him as one joined in vital union to the Holy One of God, Who was Victor over them all when He walked on earth, and gave His messengers authority over them through using His Name. (Cf. Luke x. 17 to 24.)

Some of the expressions used in Scripture describing the attitude of the Church, and of individual members of

Christ toward the powers of darkness, clearly show God's will and purpose for His people. Paul said that God would "*bruise*" Satan under the feet of His children (Rom. xvi. 20); the principalities and powers were to be "wrestled against" (Ephes. vi. 12)*—surely not with a view to their triumph over the Christian; to be "*resisted*" by a stedfast attitude of faith (1 Peter v. 8-9)—surely not by ignoring their presence and workings; "*withstood*" (Ephes. vi. 13), in their onslaughts—surely not by ignorance of such attacks; "*devices*" recognized to be guarded against (2 Cor. ii. 10-11); and "*cast out*" with the word of command by the authority of the Name of Jesus (Mark xvi. 17), as those who were compelled to go, when a believer identifies himself with their Conqueror, and acts in reliance upon the authority of His Name.†

Knowledge again affects the use of the will, in resistance to the enemy. How can the believer take an attitude of resistance to evil spirits in a meeting, unless he has knowledge whether the power in that meeting is Divine or Satanic? The senses also, when acute, are factors in knowledge. If they are dulled by possession, the knowledge necessary to actually read and discern the workings of the powers of darkness is hindered.

KNOWLEDGE GOVERNS PRAYER. Abraham was seeking knowledge as to the conditions upon which God could spare Sodom, when he reverently questioned the Lord about the doomed city. He wanted to know God's conditions, before he was able to pray for Sodom.

Knowledge needed for effective prayer.

It is essential that the believer understands the workings of the powers of darkness for effective prayer against them. Without knowledge they may be actively at work all around him, and he be unable to stop them by prayer BECAUSE HE IS UNCONSCIOUS OF THEIR PRESENCE, OR WHAT THEY ARE DOING. That this is true can be seen by the way the devil is working among God's people notwithstanding much prayer. They are not able

* See pages 247, 248
† See Appendix on attitude of the Early Fathers.

to defeat him by prayer against his works, because they are unable to recognize them.

In the war upon the powers of darkness, prayer is the primary and mightiest weapon, both in (1) aggressive war upon them and their works; (2) in the deliverance of men from their power, and (3) against them as a hierarchy of powers opposed to Christ and His Church; for the believer should pray against them, not only for himself, but for the whole Church (Ephes. vi. 18), and for the whole world, which in due time will be absolutely freed from their presence and power.*

There is a systematic warfare of prayer possible against the kingdom of darkness, which would mean co-operation with the Spirit of God in the liberation of the Church, and hasten the ultimate binding of the great serpent, and casting him down to the pit. (Rev. xx. 1-3.) A material "chain" could not bind a supernatural being, and it may be that "the great strong angel" typifies the mystical "Christ;" consisting of the Head and members, —the "Man-Child" caught up to the Throne—when the members will have been liberated from the power of the enemy, and then commissioned to lay hold of the Deceiver to cast him into the abyss, and shut him up for the thousand years.

How much prayer has to do with the setting in motion the hosts of light against the hosts of evil we do not fully know. There are many passages in the Scriptures which show that the unfallen angels have a ministration of war† for the saints on earth, which the latter have but faintly realized. In the Old Testament the heavenly company is shown round about Elisha as *in battle array;* and in the New Testament, in Revelations xii., Michael and his angels are seen warring against the Dragon and his angels, the Church on earth sharing in this war. The united forces of the angelic hosts, and the Church on earth, are manifestly joined against the Satanic hosts: the latter "fighting" by the "word of testimony"

The angels' ministration of war for the saints.

* 2 Pet. iii. 13; Rev. xix. 20; xx. 10. † Page 138.

and faith in the precious Blood, not only as single individuals, but as an united company,—"*They* overcame him . . "—recognizing their union against a common foe.

The angels' ministration of war against the powers of darkness on behalf of the saints on earth, is strikingly revealed in Daniel x., where Michael, the archangel, resists the interference of the Satanic "prince of Persia" and "prince of Grecia" with God's messenger, charged with an interview with Daniel. In the same way they fight against Satan and his angels as shown in Rev. xii. The Lord referred also to the "legion of angels" which He could call to His aid, to protect and deliver Him in the hour and the power of darkness (Matt. xxvi. 53), but He elected to fight the battle through alone, accepting no heavenly succour but that of the angel sent to strengthen Him in Gethsemane.

If a systematic warfare of prayer against the forces of darkness is possible to the believer, whereby God could hasten the deliverance of the Church of Christ, in preparation for the Lord's appearing, and its future destiny; such a warfare by prayer needs to be learnt as much as any other subject of knowledge in the world of men.

Training in the war of prayer.

If we liken the war by prayer, systematically carried out against the forces of darkness, to a war in the natural sphere, those who would lead must be willing to be trained, and to take the same learner's attitude as a recruit in the natural sphere. Such believers need not only to understand the intelligent use of the weapon of prayer, but to obtain knowledge of the organized hosts of darkness, and how to exercise their spiritual vision so that "by reason of use" it becomes acute in discerning the operations of the enemy in the spiritual sphere. The believer must learn to observe, and learn by observation their methods in the war against the people of God.

The Church of God now needs "leaders" trained in the knowledge of the world-campaigns of the enemy; believers able to foresee his "wiles," and to guide the rank and file of the Church into the aggressive war against

him. Leaders skilled in the knowledge of the armour, and the weapons of warfare provided in the Word of God, so as to detect any weak places in their use, especially in prayer as an intelligent, systematic, aggressive COUNTER-CAMPAIGN AGAINST THE STRATEGIC METHODS OF THE HIERARCHY OF SATAN, against the Church.

The believer who makes war upon Satan, must learn both the defensive and the aggressive sides of the warfare; for to take the aggressive against such a wily foe, without fully understanding how to maintain the defensive position, means that the enemy soon ends the aggressive prayer warfare, by such attacks upon the undefended places in his life or environment, as will quickly compel him to draw back in defence of his own position. For instance, the believer makes war upon the foe and presses out into the open with a bold testimony to the way the weapon of prayer drew some stronghold to the ground, but it is not long before the testimony is challenged by some onslaught upon his inner circle, or upon himself, and the eager warrior finds he has failed to guard by prayer his own domain.

The defensive warfare of Ephes. vi.

The importance of the defensive aspect of the warfare against the powers of darkness, and of the standing power of the believer being made immoveable, is shown in Ephes vi., where seven verses are given to describe the armour and the defensive position, with one verse only embodying the aggressive war by prayer.*

The prayer-warrior fully armed must be alert in the defensive position, ready to stand against all the wiles of the devil,† or the hosts of wicked spirits, whether they come as "powers," or with darkness, or in a rush of numbers upon him. He must know how to withstand in the "evil day" (v. 13) of the Satanic onslaughts, and "having overcome all" (A.V., m.), how to stand in the hour of victory, by discerning all their new attacks upon him in a change of tactics suited to the moment of triumph.‡

* *i.e.*, Ephes. vi, 18. † Cf. pp. 240, 249 to 252. ‡ Cf. pp. 245, 247.

To maintain his defensive position the believer needs to know what evil spirits can cause to be done to him, and about him, and be especially on guard lest he yields to their workings, thinking he is submitting to God. He must know that lying spirits can "burden" other Christians about him; give visions to them, and misinterpret things about him; cause these "burdened" ones to write about him to others, and suggest thoughts to others to his detriment;* in brief, use every possible device to move him from his position of victory over them in his own personal life and environment. The greater his position of triumph—"having overcome them all" (Ephes. vi. 13, m.)—the keener the new schemes of the wily foe to dislodge the victorious one from his armour-encased position. If by any of these means they can get him to turn from the aggressive warfare upon them, or be disturbed by the apparent misjudgments of others, or beguiled into looking upon these things as a "cross" he must bear,† he will have failed to discern the tactics of the wily foe.

But when the believer knows what evil spirits can do to him, and about him, he can distinguish their workings through others, and, standing steadily in his defenced position, he protects himself by aggressive warfare upon them as they work in these special ways, and does not settle down to accept all these things as "the will of God," but sets himself to extinguish them by a systematic and persistent counter-campaign of prayer.

Prayer against the works of the devil.

In the war upon the powers of darkness, prayer can be persistently and specifically directed against the works of the devil, as the believer moves about in his ordinary avocations, and sees their doings. It can be brief and ejaculatory, but it is effectual. It need only be "Lord, destroy that work of the devil!" or "May God open the eyes of that man to the deceptions of Satan around him!"

There is also prayer for others, directed specifically

* See pages 145, 146, 240, 243. † Cf. pp. 88, 89.

against evil spirits in them; but this first needs knowledge to discern the symptoms of their presence, and ability to distinguish between the man himself and the evil spirit, or spirits. Any uncertainty here will weaken the force of prayer. If the prayer-warrior has a doubt about the source of certain characteristics in another, which cause the man to act as if he were two persons,* one contradictory to the other, and one manifestly not his true character, he can pray that any evil spirit present may be exposed, so that the man himself will recognize it, or that the prayer-warrior may be sure of the source of certain things, that he may direct prayer upon the right cause.

One special mark of an evil spirit's presence in, or with, or operating upon, or through another, in every degree of possession, however slight, is antagonism to all truth in connection with the powers of darkness, especially that about evil spirits; the antagonism being unreasonable and unreasoning. For a man who is untouched by them, can calmly open his mind to knowledge about them, as easily as about the things of God. There is also resistance in such believers, in mind or spirit, to other aspects of truth; whether it be Scriptural truth as applied to themselves personally; or truth concerning facts in their spiritual experience, or about themselves or their actions, which the lying spirits do not wish them to know. Just as a special mark of the Presence of the Holy Spirit operating upon, or through another is an OPENNESS TO TRUTH; a desire and even a keen hunger for truth, irrespective of consequences, or feelings of pain.† Believers of all degrees of spiritual life place themselves on the side of the God of Truth when they specifically declare, "I open myself to all truth," and by so doing they enable the Spirit of Truth to do His work.

It is important that the prayer-warrior should discriminate the working of evil spirits in possession of others, as IN, but not OF the person; so as not to be diverted from direct dealing with the enemy by blaming

* Dual personality, pages 97-99. † Cf. pp. 59, 180, 181.

the one in whom they have obtained a footing for their manifestations.

How evil spirits cause believers to resist the truth they need.

The believer seeking to help another under the possession of evil spirits, must be prepared for the deceiving spirits misusing to the captive one the very truth he himself desires, and needs for his deliverance, as well as misrepresenting to him the one seeking to help him to freedom. Sometimes the truth which is meant to, and does deliver the deceived one in spite of all that appears to the contrary, is used as a whip to beat him, by the lying spirits in possession.* The poor captive has the actual sense of being lashed with rods as real as if the stripes fell on his body, and it appears as if the words of the other giving him the light he needs, and which he himself desires to have spoken to him, are as rods beating him. But if the deceived believer refuses to be moved by the pain of the lashing, lays hold of the truth told him, and at once TURNS IT INTO PRAYER and fight against the enemy, he grasps the weapon of victory. For example, if a man is told "the enemy is now deceiving you," and he at once replies "It is against my will. May God reveal all deceptions from Satan to me, and to the whole Church!" he at once lays hold of a weapon for victory.

All truth imparted to a deceived believer should inspire antagonism to the lying spirits of Satan, instead of causing despair or resistance to the truth, or attempted laboured explanations to prove other causes for such and such a manifestation.† The believer who desires freedom should thankfully receive all light that will expose the enemy, saying, "How can I get the benefit of this as a weapon against the foe?"

But in the stress, and ofttimes confusion, of the dispossessing period,‡ the deceived and possessed person unwittingly fights against his deliverance by covering and siding with the evil spirits who have deceived him. The will may be set, and declared to be for deliverance, yet when the truth is given, evil spirits manifest their

* Pages 175, 196. † Cf. pages 103 (Column list), 175. ‡ See pp. 194 to 196.

presence in the circumference of the man, or wherever they may be located, by arousing feelings of rebellion against the very truth, or messenger of truth, which the man in his will has chosen to receive. In brief, they bring into play all the resources they have at their disposal. They pour a flood of confusing thoughts into the mind, with suggestions utterly foreign to the desires of the person, and sometimes raging feelings in the body,* as if it were being wrenched with pain, the spine and nerves appear to be racked with irritation, and the head as if it would burst with pressure—none of this *arising from any physical cause.* For the time being, the messenger with truth for the deliverance of this captive believer, appears to have done far more harm than good to the victim of Satan; but if the truth has been given, and the prayer warrior stands unmoved by the outward storm, *quietly resisting by prayer the evil spirits arousing it,* sooner or later the captive emerges into freedom, and a greater degree of deliverance, if not full victory.

The casting out of evil spirits.

Prayer against evil spirits in others may have to be accompanied by the inaudible commanding of them to leave the person, or else in casting out the demon, or demons, directly and audibly. There are several conditions for doing this, which need careful and prayerful consideration, ere such a course is taken. The possessed person may first need (1) truth upon his condition, and the ground wherein the evil spirit has found lodgment. This requires knowledge and discernment on the part of the worker, and sometimes very exhaustive dealing with the possessed one; (2) the ground which has been discovered must be given up definitely and specifically by the victim,† or the "casting out" may fail; (3) definite prayer to God for His will to be revealed concerning the whole matter, and how the Spirit of God would have it dealt with, is primarily necessary; (4) the authority of Christ needs to be specifically taken by the one called upon to deal with the

* Attack on body, see pages 132, 163. † Cf. pp. 189-193.

man, and (5) wrestling prayer which reaches "fasting" may be needed if the case is a very difficult one.*

The fasting which is of spiritual effect in such a case, means, that the one who is dealing with the possessed person, is brought into such a hand to hand conflict of spirit with the evil spirit, or spirits, in possession, that the *sense of any bodily need ceases until the victory is won.*

The true fasting from food in conflict.

The Lord's wilderness conflict throws light upon this, for it appears that it was not until after Satan had left Him, and the tension of the conflict was over, that His physical needs asserted themselves, and "He hungered" (Matt, iv. 2). True "fasting," therefore, appears to be not so much the result of a believer's choice and determination to fast from food, as the result of some spirit-burden, or conflict, which constrains him to fast because of the dominance of the spirit over his body, and no sense of physical need at all. But when the conflict is over and the spirit disengaged, the requirements of the body make themselves felt once more.

There is also a permanent attitude toward the body, which may be described under the word "fasting," which is a necessary condition for continuous victory over evil spirits. Especially for the casting out of evil spirits, is it imperative that the believer has complete mastery over his body, able to discriminate between its legitimate demands, and the spirits of evil seeking to gain a footing behind its lawful needs, and to detect all the wiles seeking to rob him of victory over them.

The voice in casting out

In the casting out of evil spirits, the voice may be strong or weak, as it is governed by the circumstances of the occasion. If it is weak, the weakness may be caused by fear, ignorance, an immaturely developed spirit, or it may be the result of the strength of the opposing spirit. The Holy Spirit who energizes the man for the act of "casting out," is of necessity hindered in His operations by these factors in the believer.† Especially is an

* Cf. pp. 111, 131. † Cf. pp. 225, 257, 258.

undeveloped spirit a limitation, for this shows the non-use of the spirit in general conflict, for the spirit grows strong in maintained resistance and conflict with the powers of darkness, and by obtaining complete mastery over soul and body, as did John the Baptist in the wilderness (Matt. iii. 4); for "every man that striveth for the mastery" (1 Cor. ix. 25) over himself, gains a capacity of spirit for the Holy Spirit's energizing, which can be obtained in no other way.

The special influx of the Holy Spirit which equips believers for co-operating with Him in wielding the authority of Christ over evil spirits, is dealt with in another chapter* (Acts xiii. 8, 9, 10). The Holy Spirit in the spirit of the believer, is the power at the back of the act of casting out, and the servant of God should watch keenly not to move to any aggressive step apart from Him. Paul endured for many days the attack of the evil spirit upon him through the woman possessed with a spirit of divination, but there was a moment when, "sore troubled," the Apostle turned upon it (Acts xvi. 18), and speaking direct to the spirit, and not to the girl, commanded it to come out of her. The believer who can discern the sense of the spirit knows that moment, and, co-working with the Spirit of God moving in his spirit, finds the power of the Name of Jesus over the demons of Satan, as effective to-day as in the time of the Apostles and the Early Fathers of the Church.†

The chief factor in the casting out, or commanding evil spirits to come out of a man, is FAITH IN THE POWER OF THE NAME OF JESUS. This faith is based on *knowledge* that evil spirits must obey the authority of Christ, exercised by Him through those who are united to Him. Any doubt on this point will render the commanding fruitless.

The casting out is always done by speaking directly to the spirit in possession, and in the Name of Christ, the believer saying:

> "I charge thee in the Name of Jesus Christ to come out. . ." Acts xvi. 18.

* Pages 284-294. † Cf. pp. 111, 260, and Appendix.

Can evil spirits be transmitted.

There is no danger of the evil spirit, when cast out, entering into, or being transmitted to the one who has dealt with them, unless there is ground for their doing so, or consent* is obtained for their entry by trick of the enemy. Believers called upon to deal with evil spirits in others should deliberately declare their stand upon the Calvary basis of Roman vi. 6-11, ere they do so, as the only safe way of dealing with the basic ground of the old creation, which unknowingly may give place to the enemy.

The casting out of an evil spirit from another may also be an occasion for the manifestation of one hidden unknowingly† in the believer who is dealing with the other possessed person. If this is so, when he finds an immediate manifestation of the enemy's workings in himself he is liable to attribute it to a transmission to himself, or an attack upon himself, of the expelled spirit.

Through this wrong interpretation‡ he now seeks deliverance from the supposed "transmission," and thereby gives new ground to the deceiving spirit, because he does not seek for the cause of the manifestation in his past life; that is, he deals with it as an "attack," instead of a symptom, and hence the cause, or ground, is left undealt with, and undiscovered.

Neither does the laying on of hands by a person unknowingly possessed, transmit evil spirits. If it appears so, it is but an occasion for an evil spirit already hidden in the person, to manifest itself, and then to suggest a wrong cause for the manifestation, so as to throw him off the track in the discovery of ground. In brief, if there are already deceiving spirits in possession, the conditions are favourable for their manifestation, for ALL MANIFESTATIONS OF EVIL SPIRITS IN A PERSON MEANS GROUND§ for their occupation, which should be dealt with at once. If a symptomatic manifestation is called an "attack" from outside, no deliverance will be known until the true cause is recognized.

* See pages 102, 112. † See also possible cause, page 55.
‡ Page 120. § Pages 54, 96, 155, and "Summary of Ground" in Supplementary Notes, page 305.

It may be said at this point that whatever signification there may be in the "laying on of hands," the result should be *spiritual, and in the spirit*, not in physical sensations, or any conscious feelings in the senses.*

The gift of discerning of spirits.

Much of the knowledge needed for the "discerning of spirits" can be obtained by careful perusal of preceding chapters, but there is a gift of "discerning of spirits," referred to in 1 Corinthians xii, as a manifestation of the Holy Spirit in the members of the Body of Christ. Like all the Gifts of the Spirit, it needs the full co-operation of the believer for use, and becomes clearer and stronger as it is used. For this reason, it may appear so ordinary in its exercise, and so much like the using of a spirit sense faculty belonging to the man, that it escapes the attention of others. That is, it may not appear supernatural, nor operate in a miraculous way. Also like all the other gifts, it is not for show but for profit (v. 7), and it is only recognisable when it is in operation, and even then, may need a spiritual man to discern its presence and manifestation.

The power of discerning of spirits proceeds from the spirit of the believer, as the place from whence the Holy Spirit manifests His Presence and power, and *develops in manifestation through the mind*, as the man grows in knowledge and experience of spiritual things, and learns to watch and observe the ways of God, and the workings of the evil supernatural powers. Discernment is a "gift of the Spirit," but it is manifested as a fruit of watchfulness, and watchfulness is the fruit of keen alertness on the part of the believer. It needs great patience, great skill and great perseverance to become proficient in discrimination, and discernment.†

The faith necessary for laying hold of, and exercising the authority of Christ over the spirits of evil cannot be MADE; and if there is any effort in its exercise the believer should know that there is something at fault which needs examination; and seek to understand the

* Cf. pages 131, 132. † Cf. Heb. v. 14.

hindrances to the working of true faith. When a prayer-warrior finds it difficult to "believe," he should find out the cause; whether it is from the (1) opposition of the powers of darkness; or (2) the non-working of the Holy Spirit with him in respect to the matter in hand. (Cf. Mark xvi. 20.)

There is what may be described as an "evil" faith, that is, a compulsion* to "believe," which comes from evil spirits. The fact that the devil fights against the exercise of faith, is no proof of that "faith" being a true faith, or *vice versa*. It is true that the devil tries to quench true faith, and the believer may fight to keep it alive; but he must examine and know the nature of the faith that is in him. Is it of God in the spirit, or is it from the mind, or will, and based on a personal desire? In brief, *is its origin from the man himself, or from God?*

Other aspects of the prayer warfare.

There are many aspects of the war by prayer against the powers of darkness, which space precludes dealing with fully, such as lessons from the act of Moses, lifting up his hands on the hill-top, which was an outward expression of a spiritual DEED. The result of his action was seen in the plain, when the forces of Israel triumphed. The cause of the victory was invisible. Something in the spiritual realm was accomplished by the outward, visible attitude of the man upon the hill, which was manifest to him and the men with him, when he let down his weary hands.

The powers of evil attacking Israel through Amalek are the same forces against the Church of Christ to-day. Moses could not have kept the assertion of faith in Jehovah as Victor, audibly expressed without intermission throughout the prolonged fight; and that no intermission in the act of faith was vital, is to be seen in that the moment his hands went down, the enemy triumphed, and as they went up, Israel prevailed.

There are times in a prolonged fight with the hosts of Satan, when it is clear to the spiritual vision, that the

* Cf. "compulsion" as the mark of all evil spirit working, page 66.

enemy gains ground as the "word of testimony" flags, and that the forces of God conquer as the Lord's praying ones maintain the cry of victory. In hours such as these, some physical act expressing the maintenance of the attitude of victory, to relieve mind and body from over-strained tension, may be admissible, and uplifted hands, or stretched out hands, may instinctively come about in the "hill-top" conflict for the Church of Christ.

There are hours, too, when the battalion of wicked spirits stand back, and the prince of darkness himself stands against the believer, as in Zech. iii. 2. Then the words, "The Lord rebuke thee, O Satan," never fails.

When prayer, also, needs focussing upon some stronghold of the enemy, in patient, persistent prayer for a prolonged period; or a wrestling in spirit in a great crisis battle against the forces of darkness, holding some position they have taken; there are many weapons available to the armour-clad believer as he stands in Christ, withstanding the hosts of wicked spirits in high places. Not only the lifted hands of Moses, and the rebuking words of Michael, but the holding the curse* of God upon the Prince of darkness, and all his hosts—that curse upon the great spirit-being, clothed in the guise of a serpent, which the Lord God pronounced upon him in the Eden tragedy of the Fall. That curse, which has never been revoked, and which Satan knows lies before him in its final climax in the lake of fire. The reminder of this curse is often an effective weapon against the foe.*

Prayer and action.

The believer who has been patiently and persistently labouring in prayer, and conflict with the enemy, for others, must hold himself ready for action, for God may use the one who has prayed to be the instrument of the deliverance of the one prayed for. It is essential to have action as well as prayer. Many think it is quite enough to pray, because God is omnipotent; but God needs men to pray who are ready also to act. Cornelius prayed, and then

* See Appendix, page 306. Also "Conquest of Canaan." Marshall Brothers, 47 Paternoster Row, E.C.

acted in sending for Peter (Acts x. 7-8). Ananias had prayed about Paul, and then was sent to speak to him (Acts ix. 11). Moses prayed for the deliverance of Israel, but he himself was called to be a great factor in the answer to his prayers (Ex. iii. 10).

There is also a time for answered prayer (Luke ii. 26), and hinderers to answered prayer (Dan. x. 13). Those who pray for the deliverance of others, must have patience to plod in prayer for many days. There is sometimes a wrong thought about prayer in expecting a "flow" of prayer, if it is truly in the spirit. Because believers find no easy flow they cease to persevere in prayer, whereas prayer, when OPPOSED TO THE ENEMY, often means a hewing out words in a real fight against the hinderers to prayer. Believers must not expect those who are deeply deceived, to be delivered in a few weeks; for it may take months and even years of prayer. Contact with those who are being prayed for may hasten their deliverance, for the reason that God can work more quickly when He can use others to help immature Christians, when they do not understand. Indirectly, we answer our own prayers when we go to the ones we are praying for,* and give them the light they need.

Patience and perseverance are needed, because, as we have seen, believers needing deliverance hinder through ignorance, when they side with evil spirits in believing their suggestions, and excuses;† even whilst they sincerely desire to be liberated from their power.

Prayer and preaching.

The one who prays may be called upon to act by transmission of truth by preaching. If so, he will need to understand the place of prayer in his preaching. That (1) he needs the prayers of others for effective utterance (Ephes. vi. 19); and that (2) he must carry out the warfare himself experimentally when he is transmitting truth which affects the kingdom of Satan. If by prayer he deals with the powers of darkness before preaching, the flow through his spirit may be unhindered; but if evil spirits are

* *i.e.*, first making sure of God's will. † See pages 55, 102, 183, 200, 201.

hindering his message he may have to fight his words out with difficulty, because his spirit is at the same time resisting the obstacles in the spiritual realm. This may cause his voice to sound harsh because of the resistance in the atmosphere,* the voice breaking through into clear tones when the resistance gives way. Whenever the spirit is thus engaged in conflict the outer man is affected and less calm in action or speech. Whilst the believer is actually preaching, deceiving spirits can endeavour to interfere with his delivery by a stream of "comments,"† so to speak, charging him with their own workings, *i.e.*, they will be whispering to him every cause but the true one for the condition of the meeting,‡ pouring accusations into his mind whilst he is speaking, challenging the words coming out of his mouth. If he is speaking of the holiness of life necessary for the children of God, he is told how far he comes short of what he is preaching to others; the challenging being so persistent that the speaker may suddenly insert into his message depreciative words about himself, and through these words, suggested by evil spirits, and thought by the speaker to be his own, they pour a stream into the atmosphere of the meeting, which brings a dark cloud upon the people.§

Prayer fulfils some law which enables God to work, and makes it possible for Him to accomplish His purposes. If such a law does not exist, and God has no need of the prayers of His children, then asking is waste of time, but in fact, prayer is the greatest conceivable weapon of destruction at the disposal of the believer, destroying obstacles to God's working, either from sin or the works of the devil.

Prayer as a destroying weapon.

Prayer is DESTRUCTIVE as well as constructive, but to this end it must be radical, piercing to the very source of things, destroying the cause, or causes of hindrances to the operations of God. Prayer needs to be specific and radical, first in the sphere of the personal, then out through the local to the universal. Activity in prayer

* Page 165. † Page 235. ‡ Cf. also pages 115, 116, 165. § Cf. page 90.

should be in the order of (1) *Personal prayer*, covering personal needs; (2) *Family prayer*, covering family needs; (3) *Local prayer*, covering environment needs; (4) *Universal prayer*, covering the needs of the whole Church of Christ, and the whole world (1 Tim. ii. 1; Ephes. vi. 18).

Universal prayer.

If the prayer-warrior prays for the universal, without first having dealt with personal and local needs, the enemy will touch these smaller spheres, and thus by the force of personal and local attack, draw the believer down from the universal outlook. The order of prayer is therefore, first exhaustive prayer for all personal and local spheres, praying through these out to the wider range of the universal. Prayer not only exhaustive, but persistent. The believer needs for all this (1) strength to pray, (2) vision to pray, and (3) knowledge what to pray; for there is a sequence in prayer which needs to be understood intelligently, and a work of prayer, demanding as much training and equipment as is needed for preaching.

The trained prayer-warrior knows something of all the various aspects of prayer, such as: The prayer of asking (John xiv. 13); the prayer of interceding (Rom. viii. 26); "saying" (Matt. xxi. 21; Mark xi. 23-25) and burden prayer, which may be a burden in the spirit or on the mind (Col. ii, 1: iv. 12). He knows that burdens of prayer may be conscious, and that he must not expect a conscious burden for every prayer, nor wait till he "feels moved to pray." He knows that to *see* a need for prayer is sufficient call for prayer, and if he waits for "feeling" that he can pray when he has vision to pray, is sin. He understands, too, in the sphere of the universal, the oneness of the whole Body of Christ, and that in that sphere of union, he can say "Amen" to the prayers of the whole Church, so far as they are of the Holy Spirit, in the will of God.

All this but touches the fringe of the war by prayer which could be waged upon the forces of darkness, for the deliverance of God's people, which is the true objective of Revival.

CHAPTER XII.

Revival Dawn and the Baptism of the Spirit.

The dangers of Revival—the hour and power of God and the devil—the absence of the Tempter but the presence of the counterfeiter—"no devil," yet his harvest time—netting his victims—mixing his workings—beguiling the saints—old methods on new converts—Satan among the sons of God—Revival ceases because of the inroads of the powers of darkness—the schemes and workings of evil spirits in Revival times—the testimony to the world destroyed—occasion to evil spirits to deceive and possess believers—Revival minus war on Satan ends in partial failure—the need of equipment to meet counterfeits on Revival advent—war upon evil spirits indispensable for maintaining health, sanity and spiritual power in those revived—a pure Revival possible if Church understood the wiles of Satan—dangers of Revival prayer meetings—present conditions of spiritual Church—souls baptized with the Spirit useless because of captivity to the counterfeits of Satan—the main lines of prayer needed—the conditions of Revival—what is a true baptism of the Holy Spirit—Revival depends upon understanding the Baptism of the Spirit and its effects—Revival may be checked at its birth—an after-counterfeit of the true may check results of the true—the reception of the Holy Spirit in the initial stage—the preparation for the enduement for service and the conditions—the ultimate of Revival—Satan's victims made victors—the Millennial appearing of the Victor of Calvary—the casting of Satan to the Abyss.

WE have seen that the period in the believer's life wherein he receives the Baptism of the Holy Spirit is the special time of danger from the evil supernatural world, and the Baptism of the Spirit is THE ESSENCE OF REVIVAL. Revival dawn, is, therefore, the great moment for deceiving spirits to find entrance into the believer by deception through counterfeits, resulting sometimes in the possession dealt with in preceding pages.

The hour of Revival is a time of crisis and possible catastrophe. A crisis in the history of every individual, as well as in the history of a country, a church, or a district. A crisis for the unregenerate man, wherein he settles his eternal destiny, as he accepts, or rejects conversion to God; a crisis to those who receive the fulness of the Holy Spirit, and to those who reject Him; for to the believer who bends, and receives the Holy Spirit, it is

the day of the visitation of the Most High, but to others it means the decision whether they will become spiritual men or remain carnal (1 Cor. iii. 1); whether they will elect to remain in defeat in the personal life, or determine to press on as overcomers.

Few go through the crisis without deception by the enemy in more or less degree, and only those who cling to the use of their reasoning faculties at this time, can hope to be saved from the catastrophe of becoming a victim to the subtle workings of evil supernatural powers. If the believer does become deceived by evil spirits at the time that he is baptized with the Spirit, almost immediately after the highest point of his experience, he begins through deception to descend into a pit which ultimately means depth of darkness, bondage and misery, until he is undeceived and returns to the normal path. Those who do not discover the deceptions, sink into deeper deception, and become practically useless to God and to the Church.

Revival is the hour and power of God, *and of the devil*, for the descent of the Divine power brings the accompanying onslaught of evil supernatural powers. It means MOVEMENT IN THE SPIRITUAL REALM. Revival itself is the hour of God, when heaven is opened, and the power of God works among men, but when the Divine power appears to pass away, and evil supernatural powers manifest their workings in a man, or a church, or a *country*, then men marvel that the devil's work should be where God had been so manifest, not knowing that the devil was planting his seeds, and DOING HIS WORK, FROM THE DAWN OF REVIVAL. Revival ebb began with its flow, but all unseen.

Revival the hour and power of God.

In the hour and power of God in Revival, the "Tempter" appears to be absent, but he is present as the Counterfeiter. Men say there is "no devil," and yet it is his greatest harvest time. He is netting his victims, mixing his workings with the workings of God, and beguiling the saints more effectively than he was ever

able to do with his temptations to sin. As a counterfeiter, and deceiver, the ever watchful foe uses his old methods of deception and guile on new converts, who, having victory over known sin, think the Tempter has left them, not knowing his new ways. His absence is only apparent, and not real. Satan was never more active among the sons of God.

The Devil's great purpose is to stop the Revival power of God, and every Revival that has been given of God to awaken His people, has ceased after a time, more or less short, because of the (1) Church's ignorance of the laws of the spirit for co-working with God;* and (2) the insidious creeping on of the powers of darkness, unrecognized, and yielded to by the people of God through ignorance. Those who are born of the Spirit at such a period of the manifested power of the Holy Spirit emerge into a spiritual world, where they come into contact with spirit-beings of evil, OF WHOSE EXISTENCE THEY HAVE NO EXPERIMENTAL KNOWLEDGE. They become conscious of spiritual forces and things which they think must be of God, and they do not know of the possibility of workings produced by wicked spirits, mixed with the things of God. This is the reason why Revival, which quickens the Church, and for a period manifests to the world the regenerating, uplifting power of God, produces as an aftermath a number of genuine Spirit-born believers who are said to have "religious mania," or are called "cranks." And this is why "Revival" is sooner or later checked and discredited, the testimony to the world destroyed, the sober section of the Church dismayed, and made fearful of its effects.

Why Revival stops.

To put it in bluntest language, the Revival hour is the occasion for evil spirits to obtain "possession" of spiritual believers, and REVIVAL CEASES BECAUSE OF SUCH POSSESSION. The most spiritual believers, who were baptized with the Holy Spirit, and most fitted to be used of God in Revival service, may become deceived and

* Cf. pages 214 to 221.

possessed by evil spirits THROUGH ACCEPTING THE COUNTERFEITS OF SATAN. Believers who are not so abandoned to the Spirit escape the acute "possession," but in their contact with hitherto unknown workings from the spiritual realm, are equally open to deception which is manifested in a less recognisable way.*

What is called the "fanatical"† spirit, which in some degree, follows Revival, is purely the work of evil spirits. At Revival dawn the ignorant are teachable, but through their "spiritual experiences," later on they become unteachable. Pre-Revival simplicity gives place to Satanic "infallibility," or an unteachable spirit. Dogged, stubborn obstinacy in a believer after Revival is not from the source of the man himself, but from evil spirits deceiving his mind, holding his spirit in their grip, and making him unbending and unreasonable.‡

The scheme of the powers of darkness in Revival dawn, is to drive, or push to extreme, what is true. Their "push" is very slight and imperceptible at the beginning, in suggesting thoughts, or impelling to actions a very little contrary to reason, but as the "push" is yielded to, and the use of the reason is silenced,§ those who are thus deceived in due course become fanatical. The judgment of those believers impelled to unreasonable actions, may be against, and even resisting the things they are supernaturally urged to do,‖ yet they are unable to stand against the supernatural power driving them, which they think and believe is from God.

All this, and much else already dealt with in preceding pages, together with the after history of all Revivals of the past, shows that REVIVAL MINUS WAR ON SATAN AND HIS WICKED SPIRITS, must always appear to end in partial failure through the mixed results, consequent on the workings of God, and the counterfeits of Satan. The Church, therefore, sorely needs believers equipped with knowledge and discernment, to meet the

Revival and War on Satan.

* Cf. pages 71-73. † Pages 48, 55. ‡ Pages 77, 122, 129.
§ Pages 141, 142. ‖ Pages 119, 120, 143, 144.

Satanic counterfeits which invariably follow the advent of Revival, knowing all the symptoms of Satanic deception and possession, and able to resist the powers of darkness, and teach the children of God the way of victory over them, as well as the aggressive warfare upon them;* for war upon the attacking spirits of evil is indispensable for maintaining the health, sanity and spiritual power of those who are revived.

A PURE REVIVAL—free from the usual aftermath—IS POSSIBLE if the Church understood the truths about the powers of darkness, as well as the way of co-operation with the Holy Spirit. Apart from this same knowledge of the workings of Satan and his wicked spirits, so as to be able to recognise their presence under any guise, no one can with safety accept all the supernatural manifestations accompanying Revival, or believe all seeming "Pentecostal power" to be of God. A PURE Revival is Divine power in full operation, minus sin and Satan. It is not cold "belief," but life, and it has to do with the spirit, not the intellect.

Prayer for Revival.

Apart from this same knowledge, those who pray for Revival do not clearly understand what they pray for, nor how to act when their prayers are answered; for they are not prepared to meet the Satanic opposition to their prayers; nor even the dangers attendant upon prayer for Revival.†

Why is there not yet world-wide Revival in answer to world-wide prayer? For the same reason that Revival subsides when it has begun, and that prayer meetings for Revival end in catastrophe, or powerlessness. The check to Revival, both when it has begun, and in the prayer preceding its advent, is caused by the spirits of evil deceiving or hindering the praying ones.

The hindrance to Revival, at the present time lies, not only in this opposition of the powers of darkness, but in the PRESENT CONDITION OF THE MOST SPIRITUAL SECTION

* Pages 254 to 277. † Dangers already referred to on page 62, and exampled in specific detail in other parts of this book.

OF THE CHURCH, through whom alone God can work in Revival power. These are the believers who know the Baptism of the Holy Spirit, and were liberated in spirit in the Revivals of the last decade, but who are now driven back into themselves by the pressure of the enemy in the atmosphere, or else are in captivity to the foe through his counterfeits.

Let these quenched or deceived believers be liberated once more, and THOSE WHO ARE NOW USELESS WILL BE PRICELESS IN VALUE for teaching and strengthening others when Revival is once more given.

The Holy Spirit is still in those who were baptized with the Spirit, during the last Revivals. The mistake at the time of the Revival in Wales in 1904 was to become occupied with the *effects* of Revival, and not to watch and pray in protecting and guarding the cause of Revival. 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. Useless now, but priceless in maturity, and experience and knowledge for the guiding and guarding of a Revived Church, when they are once more liberated for true co-working with the Holy Spirit of God.

Instruments for Revival.

How, then, should the Lord's praying ones pray at the present time? They should pray

(1) Against evil spirits now blocking and hindering Revival.

(2) For the cleansing and delivering of those who became possessed through deception during the time of later Revivals.

(3) That when Revival is once more given it may be kept pure, and

(4) For the preparation of instruments for Revival, trained and taught of God to guard against further inroads of the powers of darkness.

In brief, let all who pray for Revival, pray for light to reach those who HAVE BEEN ENSNARED INTO BONDAGE TO THE DECEIVING POWERS OF DARKNESS, that they may be set free, and once more become usable in Revival service; then will the forces of evil be beaten back from the ground they have regained, which still belongs to God.

The Baptism of the Holy Spirit is the essence of Revival, for Revival comes from a knowledge of the Holy Spirit, and the way of co-working with Him which enables Him to work in Revival power. The primary condition for Revival is therefore, that believers should individually know the Baptism of the Holy Ghost.

This term being used as a convenient expression for describing a definite influx of the Holy Spirit which thousands of believers throughout the Church of Christ have received as a definite experience; such an infilling of the Spirit being the cause of not only the Revival in Wales in 1904-5, but of all other Revivals in the history of the world.

The fact of the counterfeiting work of Satan following Revival through such an opening of the spiritual world as enables the evil spirit-beings to find access to believers under the guise of the Divine Spirit, must not be used by them to hold back the children of God from seeking the true flood tide of the Spirit, for the bringing about of pure Revival, and the emancipating of the Church of Christ from the bonds of sin and Satan.

What is a true Baptism of the Spirit.

It is of primary importance to understand what is a true Baptism of the Spirit, the conditions for its reception, and the effects of obtaining it? Previous chapters will have thrown much light upon what it is *not*, and the dangers to be avoided in seeking it. It is not an influence coming *upon* the body, nor, according to the records in the Acts of the Apostles, does it result in physical manifestations, such as convulsions, twitchings and writhings of the human frame; nor does it rob a man of the full intelligent action of the mind, or ever make him irresponsible for his speech and actions.

In brief, the place of the indwelling of the Spirit of God in man, gives the key to all the true manifestations connected with the Baptism of the Spirit, as well as the conditions for receiving it, and the results in personal experience and service. THAT PLACE IS THE HUMAN SPIRIT. Once let the believer understand that his SPIRIT is the

organ through which the Holy Spirit carries out all His operations in and through him, he will be able to discern the true meaning of being filled with the Holy Ghost, and how to detect the counterfeit workings of Satan in the realm of the senses.

The Baptism of the Holy Spirit may be described as an influx, sudden or gradual, of the Spirit of God into a man's spirit, which liberates it from the vessel of the soul, and raises it into a place of dominance over soul and body. The freed spirit then becomes an open channel for the Spirit of God to pour through it an outflow of Divine power. The mind receives, at the same time, a clarifying quickening, and the "eye of the understanding" is filled with light (Eph. i. 18). The body becomes entirely under the man's complete control, as the result of the dominance of the spirit, and often receives a quickening in strength for endurance in the warfare service he finds he has emerged into.

That the Spirit of God OPERATES THROUGH THE ORGAN OF A MAN'S SPIRIT, as shown in the epistles of Paul, needs to be kept in mind in reading the records of the working of the Holy Spirit in the Acts of the Apostles.

The influx of the Holy Spirit at Pentecost.

On the day of Pentecost, the 120 disciples—men and women—were filled in the *spirit*, as the Spirit of God filled the atmosphere, and their tongues were liberated, so that THEY THEMSELVES as intelligent personalities, could speak of the mighty works of God as the Spirit gave utterance, *i.e.*, gave them power to speak. The record gives no hint that they became automatons, or that the Spirit spoke HIMSELF *through* them, or INSTEAD of them. From a spirit under the clothing of, and the afflatus of the Spirit of God, they themselves were given intelligent insight into, and utterance about, the wonderful things of God, as they were "moved" in spirit by Him.

This influx of the Divine Spirit into their spirits, not only left their mental powers in full action, but clarified them, and increased their keenness of discernment and

power of thought, as seen in the action and the words of Peter, who spoke with such convincing power that through his words—inspired by the Spirit, but *spoken by him* in intelligent clearness of mind—three thousand were convicted and saved, the true influence of God the Holy Spirit being manifested through him, not in "control" of those who heard him, but in a deep conviction in their consciences which turned them to God, not conquered by terror of God, but by a godly awe, which led them to godly sorrow and repentance.

The "falling upon" of the Spirit (Acts ii. 15), is therefore upon *the spirit*, clothing it with Divine light and power, and raising it into union of spirit with the glorified Lord in heaven; at the same time, baptizing the believer into one spirit with every other member of the mystical Body of Christ, joined to the Head in heaven.

All who are thus liberated and clothed in spirit are "made to drink of one Spirit" (1 Cor. xii. 13)—the Holy Spirit—Who then, through the spirit capacity of each member of the Body, is able to distribute to each the gifts of the Spirit, for effective witness to the Risen Head, "dividing to each one severally even as He will." (See 1 Cor. xii. 4-11.)

The Holy Spirit revealing Christ in heaven.

Another aspect of the true Baptism of the Spirit, having an important bearing upon the experiences of believers to-day, is to be found in the words of Peter on the Day of Pentecost, showing that the revelation of Christ given by the Holy Spirit at such a time, was of Christ as the glorified Man in heaven (Acts ii. 33, 34), and not in any vision or manifestation as *a Person within.** The same attitude to Christ as seated on the right hand of God, is uniformly to be seen in all the later records of the work of the Spirit in the Acts of the Apostles.† The martyr Stephen sees the "Son of Man, standing on the right hand of God" (Acts vii. 56), and Paul on the road to Damascus is arrested by a light from *heaven* (Acts ix. 3; xxii. 6; xxvi. 13), out of which

* Cf. pages 125 to 128. † See Acts iii. 15, 21; iv. 10; v. 27, 30.

clothing of light the Ascended Lord spoke to him, saying, "I am Jesus . . ."

The Holy Spirit fills the human spirit of the believer, and communicates to him the very Spirit of Jesus, joining him in one spirit to the Spirit of the glorified Lord, imparting to him the life and nature of Christ for the building up of a new creation in His likeness (Rom. viii. 29; Heb. ii. 2-13). Through this, instead of being turned inward to a self-centred apprehension of Christ, he is, by the influx of the Spirit of God into his spirit, lifted, so to speak, out of the narrow limit of himself,* into a spiritual sphere where he finds himself one spirit with others who are joined to the Living Head forming one Body—or spirit organism—for the influx and outflow of the Spirit of the Lord.†

Revival depends upon true understanding of the Baptism of the Spirit.

This aspect of the true meaning of the Baptism of the Spirit and its spiritual effect, has an important bearing upon Revival, and why Revival, as the result of a real Baptism of the Spirit obtained by many to-day, does not come. Revival is an OUTFLOW OF THE SPIRIT OF GOD THROUGH THE ORGAN OF THE HUMAN SPIRIT LIBERATED FOR HIS USE. When the influx of the Spirit takes place into the spirits of many believers, and finds *outlet through all*, the unity which was so marked in the early Church is seen, and the united power becomes strong enough to overflow through all these liberated ones to others.

But if the believer turns INWARD, either through the pressure of (1) opposition, (2) powers of darkness in the atmosphere, or (3) to worship, and pray in a self-centred way, or is occupied in any degree with an inward experience, THE OUTFLOW OF THE HOLY SPIRIT IS HINDERED; the unity with other liberated believers is checked by an invisible barrier, which has come between, and the released spirit, which was kept dominant over soul and body so long as the man turned outward as a channel for the inflow and outflow of the Spirit, sinks

* Page 125. † Cf. 1 Cor. xii. 12-27; Ephes. iv. 15, 16; Col. ii. 18-19.

down into the soul-vessel, a "spirit in prison," so to speak, once more.*

"Revival" is then checked at its very birth, because believers who seek, and obtain a Baptism of the Spirit, do not clearly understand the conditions upon which the inflow was given, nor how to co-operate with the Holy Spirit in the purpose of His coming; which is to make them channels for the OUTFLOW of rivers of living water.

The influx of the Spirit of God to a man's spirit, means love, joy, and liberty, buoyancy, light and power. It means a revelation of Christ as the Risen and Ascended Lord, which brings joy unspeakable and full of glory; and an intimate sense of His nearness in fellowship and communion, which makes the "I in you" a living power. It is at this time that ignorance is dangerous. If the believer does not understand that all this is an EFFECT WHICH IS INWARD AS A RESULT OF THE UNION WITH CHRIST IN HEAVEN, and an effect which will continue only so long as he abides in the right attitude toward the glorified Christ in heaven, he will *turn into* and sink down into the soul, *i.e.*, into himself; and then the deceiving spirits will counterfeit in the sense-sphere the true experiences which he had IN SPIRIT through the incoming of the Holy Ghost.

The true revelation of Christ.

These "experiences" then have little result beyond the circumference of the believer. When the true influx of the Holy Spirit to the spirit took place, there was (1) unity with others in the same spirit, (2) joy, (3) liberty of utterance, (4) *power* to witness to Christ, (5) *effective* and *permanent* results in the lives of others, and a heavenly "fire" from God in a burning, consuming white heat intensity of SPIRIT (Rom. xii. 11) in service to God. But when the sense counterfeit takes place,† supernatural "experiences" frequently occur at the very same time that a *wrong spirit* is discernible, such as harshness, bitterness, pride, presumption, disunion, etc., showing

* Cf. pages 79, 80. † Cf. pages 221, 229, 223.

either (1) that the "experiences" are not from the spirit, or (2) that the spirit is out of co-working with the Holy Spirit, and (3) the Holy Spirit is no longer able to bring forth the pure fruit of the Spirit through the believer's spirit and life.*

The after counterfeit of the true is also marked by, (1) inability to recognize and unite with the Spirit of God in others, this being contrary to the pattern of the oneness of the Body shown in 1 Cor. xii., where the same Spirit in each member is in harmony with the Spirit in the other; (2) the spirit of separation and division on account of not seeing eye to eye in non-essential matters, for *union of spirit*, where the Holy Spirit is ruling and working, is possible apart from unity of faith, which can only be according to the degree of knowledge.†

Believers who know that a Baptism of the Spirit is possible, and obtainable *by them*, may not receive that Baptism because of many misconceptions about experiences.

Why believers do not obtain the Baptism of the Spirit.

The reception of the Holy Spirit, and the Pentecostal measure of the enduement, or clothing, of the Spirit, vary in manifestation and result according to the preparation of, and the knowledge of the believer. Many do not receive the Baptism of the Spirit, because they have misconceptions which hinder them from co-operation with the Spirit of God in His workings, on account of these varying facts in connection with it, and the consequent apparent contradictions of teaching about it.

After the manner of the Lord's dealing with His disciples, and borne out in the experience of many to-day, it is clear that there is a reception of the Holy Spirit answering to the experience of the Easter Day, as the initial stage of the manifestation of the Holy Spirit in enduement of power, by an influx of the Spirit of God into the human spirit, which liberates the

* This may only be temporary, until the believer becomes conscious that something is wrong, and he takes steps to regain his right condition of spirit, when the Holy Spirit again manifests His Presence and power. † Cf. Ephes. iv. 3 and 13.

man for utterance and witness bearing. The reception of the Holy Spirit in its initial form requires certain conditions which the believer should be able to quickly and simply fulfil. The (1) putting away of every known sin in the life; (2) definite trust in the power of the Blood of Christ to cleanse from all unrighteousness (1 John i. 9); (3) obedience right up to the edge of light through the Word of God; (4) full surrender to God as His entirely, with not one thing clung to and withheld from Him; (5) the act of faith in which the believer, fulfilling these conditions, takes the Gift of the Holy Spirit, as simply as he received the gift of eternal life through Christ.

The Reception of the Gift of the Holy Spirit.

Believers should understand that these simple conditions can be carried out by the action of the will alone, with no conscious feeling of any kind. Once the transaction is made, it should be held to persistently and steadily, without question or deviation from a fixed volition. In some cases the entry of the Holy Spirit into the renewed spirit in the manifestation of the fruit of the Spirit (Gal. v. 22) very quickly follows the fulfilment of the conditions. But the believer should be on guard not to turn to any experience as the basis of continued faith, or it will quickly pass away. The transaction with God upon His Word stands good, whether manifested in spirit-consciousness of the Holy Spirit's presence or not. Once made, the transaction should be held to, experience or no experience, by the surrendered believer.

It is from this stage that the Spirit of God now works to discipline and lead the believer on into knowledge of the greater influx of His power which is the enduement for service, and for aggressive warfare against the principalities and powers of Satan.

Some say they have prayed for hours for this needed equipment, to no purpose; others have spent weeks or months in waiting upon God for some experience they think accompanies this Baptism, with very grave results in a counterfeit power breaking forth upon them, with

The enduement for service and the conditions.

manifestations afterwards acknowledged to have come from the deceiving spirits of Satan. Others have received a true influx of the Spirit, but through ignorance and misconceptions have given place at the same time to the workings of evil spirits in the physical frame.* This we have already dealt with in earlier chapters, and need only now set forth the conditions for knowing the enduement for service, and the effects which follow.

In the first place there must be a definite assurance that such an enduement of power is possible, and a deep conviction of, and sense of need. This may come about in the believer by his discovering that he has no effectiveness in his life and service, although he may have known for years the Holy Spirit in His indwelling power. Especially, the sense of need may be acute in lack of utterance and power to witness for God; and almost complete absence of the aggressive power against the forces of darkness so marked in the early church.

The awakened sense of need.

Sometimes those who are thus being moved by the Spirit to the sense of need, which precedes the greater influx of His power, are diverted or hindered from pressing on to the obtaining of the equipment desired, by others who are not at the same stage of the spiritual life, saying this enduement is not obtainable. A believer in such a case should put aside the voices of men, and dealing with God direct, PUT TO THE PROOF FOR HIMSELF whether God will meet his awakened need.

This means a definite transaction with God, that, (1) He will give to the suppliant what HE MEANS by a "Baptism of the Holy Ghost;" and (2) in His own way grant to His redeemed one the liberty of utterance, and power for effective service, which he should have for fulfilling his part as a member of the Body of Christ.

This should be a transaction with God in a deliberate act of the will, which must not be departed from, whatever the after experience may be. This is the taking of the enduement of the Spirit by faith on the ground of the

* Cf. page 55. See S. Notes p. 300.

Word of God. "Christ redeemed . . . having become a curse for us . . . that we might receive the promise of the Spirit through faith . . ." (Gal. iii. 13-14).

As we have seen* there is no command given to the Church after Pentecost to "wait" for a personal enduement for service. The Spirit of the Lord fell upon those in the house of Cornelius without any "waiting," and He will do so still upon any believer directly he is in the right attitude, and fulfilling the conditions for the Spirit of God to flood his spirit with His power. The waiting on the part of the believer, is really a patient waiting for the Spirit of God to do the work in him that is required, after he has definitely dealt with God for such an enduement of His Spirit. A "waiting" which is consistent with the faithful discharge of the duties of ordinary life, wherein he learns the minute obedience to all the known will of God, which is necessary when he is given more definite service later on.

The obstacles to the Baptism of the Spirit.

During this period the believer's faith-dealing with God must continue to be active, trusting the Spirit of God to prepare him for the enduement required for his sphere of service. The danger now is the using of excuses to cover up lack of power, or else shrinking from the examination of points in the life which the Spirit of God is dealing with, or even quenching the Spirit by refusing to yield up to God what He claims, or quailing from some sacrifice, upon which turns the liberation of the spirit of the seeker for the influx of the greater measure of power.

In the initial reception of the Spirit, the conditions necessary, dealt with a narrow sphere. It meant just the centre of the man dealt with, in will and heart, the former in surrender to God, and the latter cleansed from the love of sin. But in the enduement of power the scope of God's dealings widen. The man's SPIRIT† has to be separated from the entanglements of the soul, and the lawful things belonging to the natural, or soul-man, have

* Pages 62, 63, 64. † Cf. pages 214-223.

to be surrendered, so that he may become a spiritual man, governed only by his spirit. He must have every trace of an unbending spirit* removed, that his spirit may co-operate with the Holy Spirit with pliability; he must lose every degree of an unforgiving spirit, so as to give no inlet to evil spirits, when, by the moving of the Holy Spirit, he may be charged to rebuke sin, or suffer rejection for Christ's sake; and be freed from a narrow grasping spirit,* if he is to be a wide channel for the outflow of the gracious life-giving Spirit of God.

Moreover, the man who seeks an enduement of power must be willing for the Spirit of God to thoroughly deal with his life, and remove out of it every obstacle to his immediate readiness to fulfil all the will of God; he must be searched in motive, and taught the principles of righteousness, for the enduement of the Spirit which he seeks to know, means an AGGRESSIVE WARFARE AGAINST SIN, and the powers of evil, and how can the Holy Spirit convict of sin by the preaching of righteousness, if the man He equips as a messenger of God is ignorant of the law of righteousness? He must learn what GOD'S ATTITUDE TO SIN IS IN HIS OWN LIFE, ere he can be God's witness against sin in others.

Why delay in the Baptism of the Holy Ghost.

If a believer has made the transaction with God for the Baptism of the Spirit, and taken it by faith, and for a prolonged period there is no evidence in experience, he should renew his prayer to God for the removal of all obstacles as quickly as possible, and be on the alert to co-operate with God in every trace of light given him. Misconceptions as to the way the Spirit will work may prevent the believer recognizing the evidence that his prayer has been answered. He may be expecting an experience similar to some other believer, or have some thought in his mind governed by his wishes or

* It is in this sense that the word impurity is used, on page 79, in connection with the human spirit. The impurity of the mixture of soul and spirit, in contrast to pure spirit which unites with the Spirit of God in essential essence. The human spirit should be freed from the unbending element of the soul, to move in pliable correspondence with the Holy Spirit.

prayers, which blinds him to the working of the Holy Spirit in an opposite manner.

It is here that advantage is given to the spirits of evil. If the believer is bent upon some special mark as evidence of the Baptism, the deceiving spirits use every possible means to give the seeker the counterfeit. The influx of the Spirit of God into the believer's spirit bears its own evidence, in the release of the spirit into light, liberty and power, resulting in liberty of utterance for witness bearing, and the co-working conviction of others by the Holy Spirit, which is the ultimate purpose of His coming.

Believers who are being disciplined and trained by the Holy Spirit for the enduement of power, should continue in present service for Christ, in the keenest faithfulness up to light, using to the full the measure of grace already received, for it is in the path of faithful service that the assurance of the enduement of power may be given. It is God's law that His children use all He has given them ere He gives more. The believer must DEMONSTRATE HIS OBEDIENCE TO GOD to the utmost extent of his present knowledge, learning to heed the sense of his spirit,* and using his mind and judgment in reliance upon the illuminating of the Spirit of God, as he seeks to know the mind of God in His Word.†

The Speaking in Tongues.

A question arises here as to whether believers may now speak in unknown tongues, as the disciples did at the time of the Holy Spirit's infilling at Pentecost. There are those that say, Yes, but the truths set forth in preceding chapters, show that until the spiritual section of the Church of Christ are more acquainted with the counterfeiting methods of the spirits of evil, and the laws which give them power of working, any testimony to such

* Cf. pages 215-223. † Three warning words may be given to believers at this point of experience: 1. Do not obey an exterior, or (apparently) interior "voice"; 2. Do not locate God as in, or around; 3. Do not pray to God as in, or around, in the atmosphere, but as in heaven. Cf. pages 125 to 132, on the mistaken location of God; and pages 139, 140, on the detection of voices from the supernatural sphere.

experience as true, cannot be safely relied upon.*

Let it be said again: REVIVAL IS AN OUTFLOW OF THE SPIRIT OF GOD THROUGH THE ORGAN OF THE HUMAN SPIRIT, and the Baptism of the Spirit is the influx of the Spirit of God into the man's spirit, whereby it is released from all obstacles and bonds which oppress or hold it down, and closes or reduces its capacity as an outlet for the Holy Spirit. These obstacles may return through the deceptive workings of the Adversary, and the believer become locked up in spirit again, or rendered practically useless to God and His people.

There are two objectives to the truths which have been set forth in preceding pages. The first is, the removal of these obstacles, so that the Revival power which is lying locked up in many, may break forth once more, and the Church of Christ press on into maturity and power, victorious over the powers of darkness hindering her progress. These have gained their purpose of checking Revival through the ignorance of God's people, but they can be defeated and driven back from the ground they have gained, by knowledge of their workings, and by aggressive prayer against them. The truths about them, when put into operation, will not only set free individual believers, but disperse the block in the atmosphere in a church, or a town, or a country.

The objective of the truths about the powers of darkness.

If it is proved that one evil spirit can be rendered powerless by prayer, then all the hosts of Satan in their onslaught on the Church can be conquered, if the children of God would use the weapons of victory. IF ALL HELL HAS BEEN CONQUERED BY CHRIST, THE FORCES OF SATAN CAN BE TURNED BACK, AND THE CHURCH OF CHRIST DELIVERED FROM THEIR POWER.

* The subject of speaking in tongues is not further dealt with, as the counterfeits in connection with it are only a fraction of the countless counterfeits being forced upon the children of God at the present time, numbers of which are not referred to in these pages. A believer not deceived by counterfeit speaking in tongues can be deceived and possessed by accepting other counterfeits. An understanding of the broad *principles* showing the basic differences between the way of God's working, and the deceptive imitations by Satan, will enable spiritual believers to discern for themselves all the counterfeits they meet with to-day.

The hindrance to the aggressive warfare against the foe lies in the unwillingness of the Church to face the truth; not in the lack of weapons for victory. Believers are happy because they are ignorant of their state. The good they have, blinds them to the greater good, and the greater need of the Church. Therefore, to arouse them from their self-satisfied condition, God has permitted Satan to sift His people, for Satan cannot go one shade beyond the permission of God. Believers will be taught the truths about themselves only by experience, therefore God permits experience. The Church of Christ must be matured, and prepared for the Lord's appearing, therefore God permits the onslaught of the foe, for only through the fire of sifting will the people of God be urged forward to the battle and victory which will drive the forces of Satan from their place in the heavenlies, making way for the Church to ascend to her place of triumph with the Lord.

Why God permits Satan's attacks.

Wrong conceptions of Divine things can only be destroyed by experience. Many of the children of God are deceived whilst they think they are protected by God. They comply with the conditions for God to work, apart from intelligent understanding of why He does so, but they do not realize that it is just as possible to IGNORANTLY COMPLY WITH THE CONDITIONS FOR EVIL SPIRITS TO WORK, through ignorance of the laws governing both Divine and Satanic workings.

In the supernatural manifestations of the present time, which are being forced upon the notice of the Church of Christ, by the wreckage of work for God, and devoted individual believers, other children of God go into the midst of such manifestations in a blind confidence that God will protect, and yet they are not protected, because they do not understand the conditions for such protection. Sometimes their confidence covers a wrong condition in themselves, which is hidden from their knowledge, *i.e.*, (1) they have a secret self-confidence that they are capable of judging what they see and hear, which has no

basis of true reliance upon God through a deep consciousness of their ignorance; (2) a secret spirit of curiosity, of desiring to *see* what is "wonderful"; (3) a secret *wanting* to go to such gatherings, without first seeking, with unbiassed mind, a clear knowledge of the will of the Lord; or they may have (4) a real purpose of obtaining more blessing from God, which covers a deeply hidden pride, or self-ambition to be among the first in the Kingdom of God. Any of these hidden causes can frustrate God's protection, but where there is a true, pure, single-eyed reliance upon God to protect from the wiles of Satan, with a keen watching unto prayer, and a ready mind open to truth as God gives it, together with an unbiassed faithfulness to the will of God—even though, for purposes greater than the personal good, the far seeing wisdom of God may allow the believer to discover by sore experience the deceptive workings of the Counterfeiter—such a one will be able to say, "out of them all the Lord delivered me." (2 Tim. iii. 11.)

The second, and greatest, ultimate result of the operation of the truths concerning the deceptive workings of Satan, and the way of victory, is in connection with the dispensational position of the Church in view of the closing days of the age, and the Millennial Appearing of the Ascended Lord. That 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 throne of Christ, 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 near the level of the beast, is lifted up again, and made to sit among princes; 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.

Satan's victims made victors.

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.

Is it a marvel, then, that at the close of the Age, and on the eve of the Millennial triumph of the Church, the whole hierarchy of evil powers endeavour to submerge the future judges of the fallen hosts of Satan. Is it any marvel that GOD PERMITS THE ONSLAUGHT, for it has been His way throughout the Ages to use this planet as the battle ground and training school of His people. The Son of God Himself had to become obedient unto death, even the death of the Cross, ere He was given the NAME which is above every name; that NAME which now speaks to every fallen angel, and every evil spirit among the dregs of the spirit world, of the CONQUEST OF CALVARY. And every member of the Christ, who will reign with Him, and share in His judgment of the fallen angels, must individually, whilst on the planet of earth, learn first in person, not only to walk in victory over sin, but to trample under foot the viper brood of hell,* in the Name of the Conqueror. They must overcome "AS HE OVERCAME,"† if they are to share His throne and conquest. He led the way. They must follow. He passed through the hour and power of darkness on Calvary, and passed through it to the place of victory. United to Him in spirit, they pass through the same dark atmosphere, filled with the hosts of evil, to their place of triumph in Him.

The Name of the Calvary Victor and its power.

That closing onslaught from the hosts of darkness is upon the Church. Not one living member of the Risen Head can escape attack if he is a true "joint" in the Body (Ephes. iv. 16). Some will know it before

* Cf. Luke x. 19. † Rev. iii. 21. Col. iii. 4. Rev. xix. 14; xx. 4-6.

others, according to their place in the Body. "If the whole Body were an eye, where were the hearing?"* They who are of the "feet" will know it latest, but know it they will, for they who are of the "feet" must also ascend, though the foot be the last part to move heavenward, and is nearest earth of the ascending Body. Some of the "elect" of the Body—yea, many—may "fall" victims to the deceptive wiles of Satan, but though they may seem submerged for a time, and—to their own vision—rendered useless to their Lord, if they but see how all the deceits of Satan can be turned into steps of victory, and equipment for the deliverance of others from his power, they can arise again, and become as it were "eyes"† to the Body of Christ, in its advance through the aerial hosts of darkness contesting the way. They can arise again when they discover that what was meant by Satan to overwhelm them, can be changed by the light of truth into a glorious liberation from the enemy's power, and thus make them witnesses, not only to men, but to the principalities and powers in the heavenly regions (Ephes. iii. 10) of the manifold wisdom of God.

The hierarchy of Satanic power may hope to delay their judgment for a season, but the purposes of God must ultimately come to pass. He will draw His Church through to join the Risen Head in due season, even though the hour and power of darkness now surrounds her. The ULTIMATE OF THE CALL TO WAR AGAINST THE POWERS OF DARKNESS IS REVIVAL! But the ultimate of that Revival which will come as the result of victory over Satan is ASCENSION TRIUMPH; THE MILLENNIAL APPEARING OF THE CHRIST, AND THE CASTING OF SATAN AND HIS EVIL POWERS TO THE ABYSS.

Even so, come Lord Jesus.

* Cf. 1 Cor. xii. 14-21, † See Num. x. 31.

Supplementary Notes.

True Workings of God, and Counterfeits of Satan

"Knowledge and all discernment; so that ye may prove the things that differ, that ye may be sincere and void of offence. . . ." Phil. i. 9, 10, m.

True.	*Counterfeit.*
i. *The Baptism, or Fulness of the Spirit:* An influx of the Spirit of God into the human spirit, which liberates the *spirit* from the soul (Heb. iv. 12), so as to become a pliable organ or channel for the outflow of the Spirit through the believer, manifested in witness to Christ and in aggressive prayer service against the powers of darkness. It is a true baptising into the Body of Christ, and oneness with all the members of the Body. Its special mark and result is known in power to witness for Christ, and in conviction of sin in others, and their turning to God. The highest manifestation of the Fulness of the Spirit is co-existent with the use of the faculties and self-control. There is but one reception of the Holy Spirit; with many succeeding experiences, developments, or new crises, resultant on fresh acts of faith, or apprehension of the person; various believers having varied degrees of the same Infilling of the Spirit, according to individual conditions. The enduement of power for service is often a definite stage in many. *Page* 52, 284-294.	**i.** Counterfeit workings of evil spirits may accompany a true reception of the Fulness of the Holy Spirit, if the believer "lets go" his mind into "blankness," and yields his body up *passively to supernatural power.* As a "blank mind" and "passive body" is contrary to the condition for use required by the Holy Spirit, and is the primary condition necessary for evil spirits to work; the anomaly is found in the Holy Spirit responding to the law of faith, and filling the man's spirit, at the same time that evil supernatural powers respond to the law of passivity fulfilled in mind and body, and produce in the senses supernatural manifestations, which seem to be the outcome of the Holy Spirit's entry to the *spirit.* The results of the counterfeit manifestations are varied, and wide in their ramifications, according to individual conditions. The abstract result is *great* "manifestations"—little real fruit; "possession" by evil spirits of the mind and body, in varied degrees; a spirit of division from others, instead of unity, etc., etc., etc. *Pages* 55, 99, 107, 108, 109.
ii. *The Presence of God:* Known in and by the human spirit, through the Holy Spirit. When He fills the atmosphere, the *spirit* of the man is conscious of it, not his senses. The faculties of those present are alert and clear, and they retain freedom of action. The *spirit* is made tender (Psa. xxxiv. 18), and the will pliable to the will of God. All actions of the person moved by the true and pure Presence of God are in accord with the highest ideal of harmony and grace. *Pages* 105, 109.	**ii.** Evil spirits' counterfeit of the Presence of God is felt upon the body, and by the physical senses, in conscious "fire," "thrills," etc. The counterfeit of the "Presence" in the atmosphere is felt by the senses of the body, as "breath," "wind," etc., etc. The *mind is passive or inactive.* The person affected by this counterfeit "presence" will perform actions he would not do in broad daylight, with all his faculties in clear operation. *Pages* 110, 113, 124, 128, 131.
iii. *God in and with man in the spirit:* John xiv. 23. The Father in heaven, a real Father; the Son a real Saviour; the Holy Spirit a real Person; manifested as One *in the spirit* of the believer, by the Holy Spirit; with resulting effects as in Rom. viii. 9 and 11. *Pages* 104, 131.	**iii.** Evil spirits counterfeit, as the occasion serves them, each Person of the Trinity, and thus obtain access, and become in and with man in manifestations given to the senses, in which the real *spirit-sense* may have no part. *Pages* 53, 104, 105, 106, 107, 109.
iv. *Christ manifested* in the believer by His Spirit, so that He becomes a real Living	**iv.** Christ consciously in the believer as a "Person," to whom the believer prays, or

Person on the Throne in heaven, and the believer joined in spirit to Him there, with the result that Christ's life and nature is imparted to him, forming and building up in him a "new creation," (Gal. i. 16: iv. 19. Col. i. 27), the believer *growing up into Him* in all things.* *Pages* 104, 108, 127, 286.

v. *Consciousness of God:* Felt in the spirit, and not by the physical senses. *Pages* 108, 109.

vi. *The Holiness of God:* when realized by the believer produces worship and godly awe, with a hatred of sin. On the ground of the Blood of Calvary God draws near to men, seeking their love, and He does not terrorize them. *Page* 286.

vii. *Surrender to God:* Of spirit, soul and body, is a simple yielding or committal to Him of the whole man, to do His will and be at His service. God asks the full co-*operation*† of the man in the intelligent use of all his faculties. Rom. vi. 13. *Page* 71.

viii. *Fellowship with the sufferings of Christ:* The result of faithful witness for Him, and in such "suffering," the joy of the Spirit breaks forth in *spirit.* (Acts v. 41.) The fruit of true conformity to Christ's death is seen in life to others. 2 Cor. iv. 10-12. *Page* 89.

ix. *Trusting God:* A true faith given of God in the spirit, having its origin in Him, without effort reckoning upon Him to fulfil His written Word. Co-existent with the full use of every faculty in intelligent action. "Faith" is a fruit of the Spirit and cannot be forced. Gal. v. 22. 2 Cor. iv. 13. *Page* 273.

x. *Reliance upon God:* An attitude of the will, of trust and dependence upon God, taking Him at His word, and depending upon His character of faithfulness. *Page* 128.

xi. *Communion with God:* Fellowship in the Spirit with Christ in the glory as one spirit with Him. In the *spirit* (John iv. 24) only, and not in "feelings" in the senses. *Page* 288.

xii. *Waiting on God:* The spirit in restful co-operation with the Holy Spirit, waiting with whom he holds communion, whilst actually there is no "building up" of the Divine nature, or true growth of the Christ life. It all centres and ends in an "experience" which keeps the person introverted or self-centred (spiritually).* *Page* 108. Cf. pp. 286, 287. 288.

v. "Consciousness" of "God" in sensations in the body which over-power the true spirit-sense. *Pages* 107, 131.

vi. Evil spirits counterfeit this by giving a *terror* of God, which drives them away from Him, or forces them to actions of slavish fear, apart from their voluntary choice of obedience to Him. *Page* 144.

vii. Passive yielding of spirit, soul and body to supernatural power, to be moved automatically, in passive, blind obedience, apart from action of volition or mind. Evil spirits desire "*control*"† of a man, and passive submission. *Pages* 69, 70.

viii. Counterfeit "suffering" by evil spirits is characterized by a fiendish acuteness, and fruitless in result. It can be in spirit, soul or body. "Possession" manifested in abnormal *suffering,* is the fruit of (unconscious) acceptance of sufferings caused by evil spirits. *Pages* 88, 89, 90.

ix. Trusting e.s. by trusting blindly some supernatural words, or revelations, supposed to come from God, which produce a forced "faith," or faith beyond the believer's true measure, with resulting actions which lead into paths of trial never planned by God. *Pages* 130, 136, 272. 273.

x. Reliance upon evil spirits in a passive leaning upon supernatural help and experience, which draws the person from a pure faith in God Himself. *Page* 144.

xi. Communion with evil spirits by retiring within to enjoy *sense* communion, in "exquisite feelings" which sometimes renders the subject incapable of the duties of life. *Pages* 125, 126, 155.

xii. Waiting for the Spirit to come, in hours of prayer, brings those who "wait" into

* *The difference is in turning inward to an experience within, or subjective manifestation, instead of relying upon the Living Christ in heaven. The manifestation, instead of relying upon the Living Christ draws the believer to live out of reliance and fellowship with the Glorified Christ draws the believer to live out of himself (Ephes. iii. 6), and thus have a wider vision, and clearer fellowship with all saints.*

† "*Co-operation*" *versus* "*control*" *is the distinction between the true working of God in and with men, in contrast to the working of evil supernatural powers.*

God's time to act, and a waiting for Him to fulfil His promises. Co-existent with the keenest activity of mind and service. *Page* 63.

xiii. *Praying to God:* Having access to the Holiest of all, on the ground of the Blood (Heb. x. 19). Penetrating in spirit through the lower heavens to the Throne of Grace. Heb. iv. 14-16. *Page* 127.

xiv. *Asking God:* An act of the will in simple faith, having a transaction with God in heaven, on the ground of His written Word. Answers to prayer from God are usually by unsensational fulfilment of the petitions, so unobtrusive that the person sometimes does not recognize the answer. *Cf. pages* 248, 274. 277.

xv. *God speaking:* Through His Word, by His Spirit, in the spirit and conscience of the man, illuminating the mind to understand the will of the Lord. *Page* 137.

xvi. *The voices of God:* In the human spirit, as it is indwelt by the Holy Spirit, Who speaks through conscience, and through the written Word (see "Texts"), never confusing or dulling the faculties of the man, or perplexing him, so as to hinder clearness of judgment and reason. The voice of God does not demand passive action, nor slay initiative, nor demand unreasoning obedience. *Pages* 138, 139.

xvii. *Divine guidance:* In spirit and through the mind; "drawing" in spirit, light in the mind; both in one accord with understanding, and the principles of the Word of God (Ephes. v. 17; Phil. i. 9-11. A.V. m. "Sense"). *Pages* 135, 136. 137, 141, 219.

xviii. *Divine "Leadings":* In the spirit; demand active co-operation of the man in every faculty of mind, and keen spiritual intelligence to read the monitions of the spirit. The will is always left free to choose and act. Never out of accord with principles of God's Word. *Pages* 141, 142.

xix. *Divine "Visions":* When given, come (1) without seeking for them, (2) with definite purpose, (3) are never abortive, and (4) are co-existent with active use of the mind and faculties. *Page* 151.

xx. *Obedience to God:* An act of deliberate will, choosing to do the will of God, when made known to the believer. A full examination of the source of the command passivity, which at last reaches a point of "séance" conditions, and frequently brings an influx of lying spirits in manifestations. *Pages* 63, 64.

xiii. Praying to evil spirits by praying to "God" in the atmosphere, or within, or possibly to "pictures" of God in the mind. Many do not approach the Throne of Grace according to Heb. x. 19. *Pages* 97, 131.

xiv. Asking evil spirits, by speaking to some supernatural presence in, or around the person. The "answers" are generally "dramatic," sensational, calculated to over-awe the person, and make him feel he is a wonderful recipient of favour. *Pages* 119, 120, 143.

xv. Evil spirits speaking, either puffing up, accusing, condemning or confusing the person, so that he cannot exercise his reason or judgment. Page 170.

xvi. The counterfeit "voice" of God given by evil spirits is usually from without, or *within*, when the person is deeply possessed. It is frequently imperative and persistent; driving to sudden action. Confusing and clamorous, or subtle in suggestion; producing *fear* through its insistent demands, making the man a slave to supernatural power. May also be distinguished from the voice of God by its objective and outcome. *Pages* 139, 140, 142, 143.

xvii. Satanic guidance by supernatural voices, visions, leadings, drawings; all apart from true action of the mind and reason, and taking place from outside, or in the sense-realm as a counterfeit of the true in the spirit. *Pages* 129, 135, 136, 137, 221, 222.

xviii. Satanic "leadings" and impulses, demanding passive surrender of mind and body. They are compulsory, in ways adapted to idiosyncrasies of the believer. All "compelling" and "compulsion" from the supernatural realm indicates the work of e.s. *Pages* 141, 142, 158.

xix. Satanic visions, (1) demand a passive state, (2) are broken by mental action, (3) are frequently contrary to truth, and (4) fruitless in result. Destroy all growth in faith reliance on God. *Pages* 149, 151.

xx. Counterfeit of "obedience" is a passive, automatic, blind yielding to supernatural power or voices, apart from intelligent apprehension of results or consequences. The person fears to question or *examine* the source of the command. *Pages* 50, 142.

preceding intelligent decision to obey, is co-existent with true obedience. *Pages* 51, 52, 54.

xxi. *God giving power:* By the Holy Spirit in the man's spirit, strengthening him in spirit, so as to energize his mind and every faculty of his being to their fullest use, and enabling him to endure and accomplish what he could not bear or do apart from God. (Ephes. iii. 16.) *Pages* 71, 139, 285.

xxii. *God giving influence:* Means that the believer is used to draw others to God, not to himself. This does not "control" others, but convicts their consciences. *Page* 286.

xxiii. *God giving "impressions":* Means a gentle movement in the spirit, which leaves the person free to act of his own volition. These impressions from God are *within*, and not from outside. *Cf. page* 219.

xxiv. *Divine life from God:* Is known, not by "consciousness," but results, enabling the believer to bear and suffer what he could not bear or suffer humanly. There is no "feeling" of strength or life, because it would divert him from the path of faith. *Pages* 91, 92.

xxv. *Divine love:* Shed abroad in the heart by the Holy Spirit, is co-existent with keen and faithful dealing with sin; with acute hatred to sin and Satan, and all that is contrary to righteousness.

God's love does not dull, but energizes every faculty to fulfil the action for which it was intended in creation.

Divine love has no element of "craving" in it, nor does it weaken others to whom it flows out. *Cf. pages* 288.

xxvi. *Fire from God:* Is a purifying through suffering (Matt. iii. 11, 12), or a consuming zeal in spirit, which deepens into white heat intensity to do the will and work of God, which no trials or opposition can quench. Fire from God is spiritual, not literal, and therefore fails upon the *spirit*, not the body. *Page* 288.

xxvii. *Texts from God:* These are given through the organ of the spirit to the mind, when the spirit is (1) calm, (2) unstrained, (3) at liberty, (4) open to the Spirit of God. They do not confuse, and when acted upon are found to be confirmed in Providence, and are always in accord with the keen use of the faculties. Intelligent use of

xxi. Evil spirits giving power by a supernatural energy, dependent upon the man being passive in spirit, soul and body. This "power," when it ceases, leaves the man dull and exhausted, the effect generally being attributed to natural causes. *Cf. pages* 113, 119, 120.

xxii. Evil spirits giving "influence," means a control or power over others, which may be apart from the will of the persons they use for this purpose. *Page* 146.

xxiii. Evil spirits' "impressions" are from outside, upon the person, and require certain conditions for manifestation, i.e., a sitting still and waiting, etc. See obsession, 109, 110. *Cf. pages* 128, 129.

xxiv. "Life" in thrills, etc., given by evil spirits, is known by its being in the senses, giving pleasant sensations, rather than true power. When it passes away, the person is dulled or drained in strength, and may in time go into darkness through numbness of sensibilities. *Page* 131.

xxv. Counterfeit of the "love of God" makes the recipient cover over sin, compromise with it; dulls him to keen-edged righteousness; makes him incapable of true hatred to the things that God hates, for the faculty which "loves" is the faculty which hates.

The counterfeit of love, whether human or Divine, given by evil spirits, grips the sensibilities with an overmastering and painful "craving" for its object. *Pages* 109, 128, 162.

xxvi. "Fire" caused by evil spirits is generally a glow in the body, which the believer thinks is a manifestation of "God" in "possession" of the body, but afterwards results in darkness, dulness and weakness with no reasonable cause; or else it continues deceiving the believer into counterfeit experiences. *Pages* 82, 113.

xxvii. Texts from evil spirits "flash" into the mind: rush with force; come from without (audibly), or in the mental sphere. They elate or crush, condemn or puff up; confuse or turn out fruitless, leading those who obey them into vain journeys, or into wreckage of circumstances. E.s. give false experience, and then "texts to con-

Scripture requires the knowledge of its broad principles for true interpretation, and not isolated texts apart from the context. *Cf. page* 140.

xxviii. *Sin from the fallen nature:* Is from within, carries the will with it, or else forces the will by its pressure. The man knows the movement to sin is sin, and yet yields to it. Rom. vi. 6, 11 and 12 is God's way of dealing with the fallen nature, and its workings, as the believer stands perpetually on the basis of the Cross, and uses it as a weapon for victory. *Pages* 229, 233, 246.

xxix. *Self-examination in the light of God:* A discrimination exercised by the *spiritual* man of his own actions, which does not produce "despair," "disappointment," a "crushed feeling," etc., but leads to rapid decision of action, and a joyous faith in the co-operating work of the Spirit, in deliverance from all that does not bear the verdict of the light. *Page* 57.

xxx. *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 light of God shines into the conscience and life. *Cf. pages 229 to* 234.

xxxi. *Confession of sin:* To God and man should be the 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 sins through the efficacy of the Blood. *Page* 134.

Notes.

Proof of "sense-manifestations" being from deceiving spirits may generally be found in the *inner spirit* being wrong alongside of "manifestations," *i.e.*, 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 in (*a*) conviction of sin, (*b*) deliverance of souls, or (*c*) salvation of souls. 4. Or the spirit is "sweet" in a weak sense, with mind dulled, and unable to work with clearness.

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, (*d*) deep humility of heart and meekness of spirit, with lion-courage against sin and Satan, and (*e*) clearness of mental faculties.

"*Wherefore be ye not foolish, but understand what the will of the Lord is . . .*" —*Ephes. v. 17, R.V.*

firm it," whereas true experience confirms the written Word. E.s. work upon all misconceptions of truth. *Pages* 20, 66, 67, 140, 149.

xxviii. Sin caused by e.s. apart from temptation also is within, and is forced into the spirit, mind or body, against the desire of the man, and should be recognised as distinctly not of, or from himself, *e.g.*, blasphemous thoughts and unexplainable "feelings." If looked upon as emanating from his own evil nature, although he stands on Rom. vi. 6, 11, and refuses them, no deliverance comes. *Pages* 134, 218, 229-233.

xxix. Self-introspection, is made use of by evil spirits to throw the believer into self-accusation and despair. This drives the person inward and downward to crushed impotence and faithlessness. God never crushes His children. He convicts only to reveal the remedy. E.s. drive the person inward, God calls him to live outward. *Page* 159.

xxx. 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.

xxxi. 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 "sins" which have no actual existence, and which come back again and again notwithstanding "confession." *Page* 134.

Summary of "Ground."

I. *Evil spirits must have ground:* p. 54.
1. Degree of ground for possession cannot be defined. p. 54.
2. Ground can be deepened. pp. 96, 161.
3. Cannot interfere with faculties unless ground given. p. 155.
4. They deceive and attack to obtain ground. p. 200.

II. *The ground given to e.s. for access:*

mind
1. Every thought accepted from them. pp. 69, 135, 156, 158.
2. Wrong conceptions suggested by them of spiritual things. p. 160.
3. Wrong interpretation of their workings, by believing their lies. pp. 95, 175, 176.

spirit, soul and body
4. Passivity of spirit, soul or body. pp. 71, 73, 86, 119, 123, 149, 172.
5. Accepting of counterfeits. p. 69.

Note: (*a*) The fallen nature is permanent ground, needing to be dealt with perpetually on the basis of Rom. vi. pp. 187, 188.

(*b*) Acts of sin may also give ground. pp. 95, 96.

III. *Result of ground given:*
Faculties dulled, rendered inoperative, etc. pp. 119, 175.

IV. *How ground is given to e.s.:*
By CONSENT, *i.e.*, act of will consciously or unconsciously; deliberately given, or obtained by guile. p. 251.

V. *How ground has to be dealt with:*
Col. List II., p. 103.
1. Must be found out and given up, *i.e.*, give up "thought," or "passivity," etc. p. 94.
2. Light on ground obtained by prayer. p. 112.
3. Knowledge of ground, and ground given up. p. 189.
Example: p. 192.
4. Must face truth about ground. p. 183.
5. Ground must be discovered in detail for full dis-possession from e.s. pp. 191, 193.
6. Ground given up specifically on points wherein deceived. p. 189.
7. Ground traced to radical cause, *i.e.*, thought and belief. p. 191.
Example: p. 192.

N.B. "*Ground*" *cannot be cast out*, p. 179.

VI. *How ground is removed or given up:*
1. By revoking consent given in the past, knowingly or unknowingly, *i.e.*, by steady refusal. pp. 190, 193, 199, 251.
2. Persistent refusal needed until liberty is obtained. p. 193.
3. Ground may pass away gradually. p. 200.
4. Ground may pass away unknowingly by standing on Rom. vi. p. 96.

Why ground does not pass away when given up. pp. 192, 193.

VII. *How dispossession takes place:*
1. As ground is removed the e.s. depart, or lose hold. p. 112.
2. Believer dispossessed as ground passes away, *i.e.*, wrong thoughts, passivity, etc. pp. 189, 193.
3. Faculties gradually released as ground is given up. p. 193.
Example: p. 191.

VIII. *Ground refused to e.s. is ground retaken for God, e.g.*, faculties surrendered to e.s. when released are recovered for God. pp. 183, 190.

IX. *Need of watching lest fresh ground given.* pp. 190, 200.
In conflict, because of e.s. re-attempt to deceive, and re-enter, need of watchful and exhaustive refusal. pp. 241-248.

EXPLANATIONS.

Ground to be given up: e.g., a thought and belief discovered as deception, and "given up."

Ground which admits e.s. keeps e.s. in possession: e.g., e.s. works on passivity which is ground for them to work upon. If not removed keeps e.s. in possession.

Ground to be re-taken from the foe: e.g., the faculties recovered for use. p. 30.

Ground newly given: e.g., a new deception through believing one of e.s. lies.

Notes: All supernatural manifestations by e.s. in believer denotes that there is ground for their workings. See pp. 149, 271.
The believer fighting to freedom, must watch lest new ground is given by wrong interpretation of manifestations of e s. p. 175. *See Tables on p. 176.*
Need of watchfulness against "excuses" suggested by e. s. to cover ground, or divert dealing with it. p. 175,
For further knowledge of "ground" see Column Lists pp. 103, 184.

Seeking radical cause in ground. p. 192.

In seeking for radical cause of e.s. possession, the believer must look to the opposite to discover the ground of access, *e.g.*, as in the following instances.

Believer thought he opened to God to obtain		*Believer opened to e.s., which actually resulted in*
Knowledge		Ignorance
Strength		Weakness
Truth	All these things supernaturally given in counterfeit, the true objective and result being ☞	Lies
Guidance		Blunders
Life		Death
Fire		Cold
Healing		Infirmity
Help	*N.B.—If believer takes all in Col. I. from e.s., he is sure to get the results named in Col. II.*	Hindrance
Conviction		Accusation
Love		Suffering

Example.—Believer troubled with e.s. speaking to, and accusing him. The true cause lies in the fact that he—

1. Opened, as he thought, to *God* Himself speaking of His own initiative, making communications to the man, apart from his asking for them, and he opened to and listened to what he thought was *God* speaking.
2. Or he thought God spoke to him in answer to prayer, and he *listened*.

The *cause* therefore of e.s. speaking and accusing, is that the ground was given in the opposite, *i.e.*, supposed listening to *God*.

Further Examples:

Believer conscious of "cold"—really supernatural trembling. Root cause in the past was the acceptance of "fire" from e.s. under belief it was fire from God. The cause of one extreme is the cause of the other. The two results come from same cause, *e.g.* the cause of the cold, or trembling, is the cause of the heat, etc.

If *hindered* by e.s. now, the believer accepted *help* from them in the past; that accepted help giving them access to hinder now. *p.* 159.

If *no initiative* now, then the believer ceased to act in the past, waiting for e.s. prompting, that prompting and waiting for it, giving them power to prevent initiatory action now. *p.* 74.

If sudden stoppage of mind now, with result in mechanical words, the cause is a mediumistic attitude taken to God in the past, which produced the habit of cessation of action for supernatural action. *p.* 117.

Brief Notes.

Thoughts of impatience, pp. 158, 159. *i.e.* directly physical, not moral, and result of d.p. Remedy is regaining of normal condition, and refusal of d.p. as cause. Rom. vi. 11 must be kept as spiritual basis in all cases.

Daydreams in meetings, p. 158. Resist by active refusal of e.s. interference, and choosing to concentrate in attention.

Assurance of safety may be deception, p. 187. How then can a believer become sure? Only by seeking light from God, persistently, on all things, and definite reliance on *Him* apart from experiences.

Weakness, p. 91. Weakness is not *given* by e.s., but produced by them, by their counteracting man's own strength or force coming into action.

Terror of God; slavish fear, p. 112. "Awe" and terror are distinct. God inspires reverence and awe, as well as filial fear, but no *terror*.

The purpose of assertion, p. 193. The believer must counteract lies with truth and he says a thing aloud to counteract impressions on his own mind.

Brief Notes (contd.).

"*Craving*," p. 145. It may be said generally that all cravings whether they be in the physical realm, *i.e.* for drink, or in the soul-realm, *i.e.* for love, fellowship, etc., are *not from God*.

Self-discrimination, p. 189. Every believer should discriminate or "judge" himself; the true "self," or person, must come to the bar of the man's judgment. The basis of judgment must not only be the purpose of the will, or the desires of the heart, but ACTIONS and life. Perpetual discrimination, or self-judgment, is not introspection.

Cessation of action, p. 85. The believer must never stop action for "God to act," *i.e.* stop the memory for God to remind. Men stop for e.s. to work, but never for God, who energizes the man to act. Sudden stoppage of mind is followed by mechanical words, caused by the interference of e.s., misnamed sometimes as "absentmindedness." See pp. 155-157.

Burdens, p. 277. False burdens may be the result of d.p. and will not pass away as long as looked upon as pure spirit-burdens. They will, on the contrary, develop and grow, especially if the man prides himself on his "burdens," proving the evil of their source. A desire to keep them as showing his "spirituality," also demonstrates their character. If relief comes after getting rid of a burden, the inference cannot always be drawn that the burden was of God, because the enemy can give burdens, and when obedience is yielded to the purport of the burden it goes.

Identity of e.s. with believer's personality, pp. 146, 180. A letter speaks of a Christian worker with a "peculiar sense of not realizing her own identity, but feels like one in a dream." At times she would be thrown into "convulsions," yet is a devoted worker for Christ. Those who have this sense of no "identity," should definitely assert their personal existence. The e.s. in possession move such persons to constantly say "we" instead of "I." They should refuse temptation to plurality in thought and word. This sense of loss of personal identity can come about by constantly saying "not I" but Christ, until such a believer finds it difficult to use the personal pronoun at all. The suppression of personality in *thought* and language, gives place to e.s. to identify themselves with the person, since GOD does not identify Himself with believers in such a way as to make them automatons.

Symptoms of insanity and d.p. indistinguishable, p. 173. On account of this the person may be constantly accused by e.s. of "going mad." He must refuse such a thought at all costs. If there is *natural* ground, there is hope of its removal if e.s. are resisted in their attempts to drive the person to accept—or practically, by acceptance, give consent to their suggestion. The same may be said in regard to temptation to suicide.

Healing by "suggestion," p. 212. What is cured by suggestion was caused by suggestion.

Fear in casting out, p. 269. The refusal of all fear of evil spirits is absolutely essential for victory over them. There is no cause for *true fear* in view of the complete victory of Christ at Calvary, and His authority over all the emissaries of Satan. Any fear which cannot be got rid of is the result of obsession or possession.

Keeping under body, p. 82. In some cases of d.p. "soul" manifestations dominate, and in others bodily ones. One form expresses every form of indulgence of the flesh, the other the utmost austerity and abstemiousness in food, sleep, and ordinary bodily comfort. Even in these cases the man is deceived in thinking all is under control, because the *spiritual manifestations feed the senses* in another form.

Talkativeness, p. 165. Dumbness or evil silence is a symptom of d.p. with the effect of periodical lack of control of speech, caused by passivity of the human speaking in order for God to speak. Cf. pp. 120, 121, and examples of the contrary causes on page 306.

Counterfeit speaking of God, p. 137. How the lying spirits counterfeit the speaking of God, was seen in one child of God, who was suffering, from what was thought a "breakdown in health," but what she and her family afterwards knew was possession. Praying one night to know God's will whether she was to recover, a soft and gentle voice said, "To-day, thou shalt be with me in Paradise." Answering so quickly her prayer, she took this as the "Voice of God" and yielded herself to it, when there came the suggestion to drink some poison at hand. Under the supernatural power her judgment and conscience became passive, and she was found at the moment of drinking the poison, and restrained. This lady is now delivered.

Appendix.

NOTE.—The page references in all cases refer to preceding chapters in "War on the Saints."

The attitude of the Early Fathers to evil spirits.

See page 31.

"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, *hidden 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 AND 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. . . ."

Symptoms of Demon Possession. *pp. 38, 97.*

Gleanings from "Demon Possession," by Dr. J. L. Nevius.

(1) The one under demon-power is an involuntary victim. (The willing soul* is known as a medium).

(2) The chief characteristic of demonomania is a distinct "other personality"† within. (This is different to demon-influence,‡ for in this men follow their own wills, and retain their own personality.)

(3) The demons have a longing for a body to possess (Matt. xii. 43, viii. 31), as it seems to give them some relief, and they enter the bodies of animals as well as men. There are distinctly individual peculiarities of the spirits.

(4) They converse through the organs of speech, and give evidence of personality, desire, fear.*

(5) They give evidence of knowledge and power not possessed by the subject.† In Germany, Pastor Blumhardt gives instances of demons speaking in all the European languages, and in some languages unrecognizable. In France there were some cases having the "gift of tongues," speaking in German, Latin, Arabic.

(6) The demon in possession of the body, entirely changes the moral character of those they enter, compelling them to act entirely contrary to their normal behaviour.‡ Reserved, reticent men will weep, sing, laugh, talk, meek souls will rage, ordinarily pure-tongued men and women will speak of things not to be named among children of God, and act in manner and conduct contrary to their normal dignity and behaviour—all of which they are not responsible for whilst under "control" of this other personality within them. In brief, they will exhibit traits of character utterly different from those which belong to them normally.

(7) There are also nervous and muscular symptoms peculiar to demon possession in the body.

(8) There is also an afflatus of the breast, which is a special mark of demon possession, and

(9) Oracular utterances are given in jerks and sentences,§ quite unlike the calm coherent sequence of language seen in the utterances of the apostles at Pentecost.

(10) There is "levitation" of the body‖—well known by spiritists—when the subject will say he is quite unconscious of possessing a body—and *there is invariably a passive mind.*¶ There is often a distinct voice which speaks through the lips of the subject expressing thoughts, and words unintentionally.

* See pages 37, 38. † See pages 119, 120. ‡ Pages 97, 144, 146, 163 to 174.
§ See page 165. ‖ Page 144. ¶ See Chapter IV. on passivity.

Demoniacal activity in later times. *pp. 13, 25.*

From "Spirit Manifestations." By Sir Robert Anderson.

"The Gospels testify to the activity of demons during the ministry of Christ on earth; and the Epistles warn us of a RENEWAL OF DEMONIACAL ACTIVITY in the "latter times," before His return. "All Scripture is God-breathed"; but it would seem that sometimes the revelation was made with special definiteness, and this particular warning is prefaced by the words: "the Spirit saith *expressly*." And it relates not to any new development of moral evil in the world, but to a new apostasy in the professing Church, a cult promoted by "seducing spirits" of a highly sensitive spirituality, and a more fastidious morality than Christianity itself will sanction (1 Tim. iv.).

The Gospel narrative indicates that *some* demons were base and filthy spirits that exercised a brutalising influence upon their victims. But the Lord plainly indicated that these were a class

apart ("*this kind*" Mark ix. 29). They were all "unclean spirits," but in Jewish use the word *akathartos* connoted *spiritual* defilement. That it did not imply moral pollution is proved by the fact that the Lord Jesus was charged with having a demon, though not even His most malignant enemies ever accused Him of moral evil. It was only by prayer that these filthy spirits could be cast out; whereas pious demons acknowledged Christ, and came out when His disciples commanded them to do so in His Name. . . . ."

The physiology of the spirit: pp. 214-223.

Gleanings from "Primeval Man unveiled." By James Gall.

"The natural body has its senses, the spirit also has its senses. . . ."

"There are busy senses within, examining and judging, approving and condemning, joying and grieving, hoping and fearing, after a fashion of their own, which no bodily sense can imitate . . ."

"There is a spirit within which we call ourselves, and it is perfectly distinct from the body in which we dwell . . ."

"If our spirits, which are generated in or with our bodies, are elaborated from immaterial substances into separate existences, constituting individual spirits . . . these individual spirits must be presumed to be composed of spirit substance or substances, and possessed of different faculties . . ."

"Our very language implies that the human spirit is an organism composed of parts mutually related, which, though individually different, are generically the same . . ."

"It is a well established doctrine of Scripture, that the body is animated by an intelligent and immortal spirit, that feels and acts by means of its material mechanism, without being itself material . ."

Demon Possession among Christians.

The Case of a Christian Lady. pp. 97, 98, 99.

Extracts from private letters, by an Evangelist of repute in Germany.

". . . In the Spring of this year (1912) [this servant of God] who was possessed, came here, and the spirits possessing her spoke through her in voices utterly unlike her own. They would utter through her the most awful blasphemies against God, and against our Lord Jesus Christ, and would prophecy concerning the Church. . . .

Much prayer has been made for her, and with her. When the frenzy comes upon her, she is fearfully shaken, dashes about the room, made to howl like a dog, and her hands clenched, her face drawn with horrible contortions, etc., etc. But the marvel to everyone is that, although the frenzy is upon her every day, and sometimes once, twice, or more in one day, her health is perfect, she sleeps well, and in the interval is the MOST LOVELY SPIRITED CHRISTIAN WOMAN. . . ."*

Later. ". . . This sister is not one who has not got faith. She is well grounded in the same faith, and has the same light as we have; but we have here to do with a demon, the like of which I have never met before, nor read about. . . .

* Cf. pages 98, 111. Also Appendix p. 308.

It would also be an error if one were to think that PRAYER AND COMMANDING had not been of any use, for in these last three weeks God has done great and glorious things, so that we are full of adoration. The demon is still there, it is true, but he has broken down mightily, so that he cannot any more torment the sister. He is quite powerless in her, and she looks so radiantly happy with a heavenly gladness, fresh and strong. Also the demon has been divested of all power over her lips.* Instead of the blasphemies and ravings, there is only a desperate and plaintive howling . . and that lasts all the time we pray."

Later. "For about a fortnight now the demon has been silent. For eight days he did not speak a single word, only he cried out twice: 'THE AUTHORITY CASTS ME OUT!' The only thing he does is howling and gnashing of teeth. Some days ago we prayed for about one-and-a-half hours. In this way it goes on now for ten or fourteen days—there is only this terrible crying, as if in great fear. There is not any blasphemy, nor cursing God, no more asserting that he will not depart. The frightful derision, blasphemies, threatenings, and all the sayings that he would not depart, that it would not suit him—all this has ceased. Instead of the dreadful ravings and outbursts of rage, there is now the desperate howling, often a dreadful screaming as if of fear, and the sister is almost free from his tormenting her. . .

The demon must have received a terrible blow from God, so that his blasphemies have been silenced. It was so last evening; when we prayed, the desperate cry began at once, and I felt once more the impulse to command the demon in the Name of the Lord Jesus to depart.† He then gave a great start, he trembled, howled, stretched out both hands as if imploring mercy, and begging us not to do that, but *he was not allowed to utter a single word.* But there followed strong reaction and vomiting, and this was repeated as often as I spoke the command in the Name of the Lord Jesus to depart.

Of course we have to go on praying just as earnestly, but as God has done such great things, and if we go on praying, also the last blow will be given. The demon will have to depart."

NOTE: Further particulars of this case are given in "The Strong Man Spoiled," by A. R. Habershon. (1d. Morgan & Scott, London). The lady is now quite set free, and has been able to return to her mission work. It is stated clearly that her mental faculties were unimpaired, and she was able to prepare all the accounts and balance sheet of the mission she was engaged in, not long before the attacks became manifested.

In this book, the demon's acknowledgment of the power and authority granted to those who commanded him, and the other spirits to depart, is striking. The spirit in possession said:

"Oh, this authority, this authority which they have now recognized, is an awful thing for hell!"

Pleading for mercy at another time the e.s. said, "Do leave off your commanding. For three weeks I have suffered unbearable torments because of it. Do not tell anybody that we had to yield to the authority. . . . Oh, these prayers of believers . . . they always pray, they are no longer afraid. . . ."

* Cf. pages 164-166. † Cf. pp. 268-270.

The working of evil spirits in Christian gatherings.

1. Supposed "conviction of sin" by deceiving spirits. See pp. 133, 134.*

". . . I united with a number of brethren and sisters one whole week every month, in prayer to God to pour out more of His Spirit, gifts and power. After having done this for some time with great earnestness, such powerful and wonderful manifestations of God and His Holy Spirit (apparently) took place, that we no longer doubted God had heard our prayer, and His Spirit had descended into our midst, and on our gathering. Amongst other things this spirit, which we thought to be the Holy Spirit, used a 15-year-old girl as his instrument, through whom everyone belonging to our gathering, and having any sin or burden of conscience, had it revealed to the gathering. Nobody could remain in the meeting with any burden of conscience without it being revealed to the meeting by this spirit. For example: A gentleman of esteem and respect from the neighbourhood came to the meeting, and all his sins were exposed in the presence of the gathering by the 15-year-old girl. Thereupon he took me into an adjoining room, so broken down, and admitted to me, with tears, that he had committed all these sins which the girl had exposed. He confessed this and all other sins known to him. Then he came again into the meeting, but hardly had he entered when the same voice said to him, 'Ha! you have not confessed all yet, you have stolen 10 gulden, that you have not confessed.' In consequence, he took me again into the adjoining room and said, 'It is true, I have also done this. . . This man had never seen this 15-year-old girl in his life, neither she him.

With such events, was it astonishing that a spirit of holy awe came over all at the meeting, and there was one controlling note which can only be expressed in the words, 'Who among us shall dwell with the devouring fire? Who among us shall dwell with everlasting burnings? Fearfulness hath surprised the hypocrites.' There was a most earnest spirit of adoration, and who could doubt when even the strong were broken down, and nobody dared remain in the meeting if they were a hindrance.

And, yet we had to unmask this spirit which had brought about these things—and which we took to be the Holy Ghost—as a terrible power of darkness. I had such an uneasy feeling of distrust which could not be overcome . . . As I made this known for the first time to an older brother and friend . . . he said, 'Brother Seitz, if you continue to foster unbelief, you can commit the sin against the Holy Ghost which will never be forgiven.' These were terrible days and hours for me, because I did not know whether we had to do with the power of God or a disguised spirit of Satan, and one thing only was clear to me, viz., that I and this meeting should not let ourselves be led by a spirit when we did not have clear light, and confirmation whether this power was from above or below. Thereupon I took the leading brethren and sisters to the uppermost room of the house, and made known to them my position, and said we must all cry and pray that we may be able to prove whether it was a power of light or darkness.

As we came downstairs the voice of this power said, using the

* By Herr Seitz. An evangelist of repute in Germany.

15-year-old girl as his instrument, 'What is this rebellion in your midst? You will be sorely punished for your unbelief.' I told this voice that it was true we did not know with whom we had dealings. But we wanted to be in that attitude, that if it was an angel of God, or the Spirit of God, we would not sin against Him, but if it was a devil we would not be deceived by him. 'If you are the power of God, you will be in accord as we handle the Word of God.' 'Try the spirits whether they be of God.' We all knelt down and cried and prayed to God in such earnestness, that He would have mercy upon us, and reveal to us in some manner, whom we had dealings with. Then the power had to reveal itself on its own accord. Through the person which he had been using as his instrument he made such abominable and terrible grimaces, and shrieked in such a piercing tone, 'Now I am found out, now I am found out. . . ."

2. Supposed unity for "Revival." pp. 62, 76, 117, 131, 173.

For some time now it has been on my mind to try to put into language some of the things which it has been my painful experience to witness, and pass through, in connection with the workings of Satan as an "angel of light," but everything seemed so complicated and confused. . . .

First, his attacks seem to be made upon the most spiritual souls —those who have made the fullest surrender to God, and who recognize a spiritual affinity, which they believe if broken, mars the whole purpose of God (1 Cor. 1, 10). The lying spirit insists on one mind, and judgment, and one expression. These souls Psalm lxxxix. 7. Everything is brought into the "Assembly" for decision, the assertion being that no *individual* soul can get the mind of the Lord, based on Prov. xi. 14, v. 22, and xx. 18. Hours were spent in bringing the tiniest details of daily life before the Lord. The leader spread each matter, asking that all might be brought to one mind. The response was then given by each one in some word of Scripture. The attitude taken to receive the supposed "word of the Lord," was the RESISTANCE OF ANY THOUGHT OR REASON, and LETTING THE MIND BECOME A PERFECT BLANK. If anyone ventured to give an opinion—or any judgment —they were ruled out of fellowship; the fact of reasoning being the proof of the "flesh-life."

The discipline ministered to such was severe indeed. They were not allowed to speak to anyone, or to do any kind of work. In some cases this lasted for weeks, and even months. The effect upon the mind was very terrible. The only way back was by making a statement in the "Assembly" which satisfied them that there was true repentance.

Prov. xxii. 4, and Isaiah lix. 3, are the words given for not working, and Rom. viii. 8. Prayer and reading the word—all adds to sin—consequently the soul is shut up in torment and despair, being excluded from all meetings.

Second. The "manifestation of the Spirit" in prophecy, prayer and travail. One person would often pray for an hour, and sometimes two hours, without a break. Messages, too, would often last for two hours, and the whole meeting for eight or nine hours. Anyone yielding to sleep or exhaustion, was at once pronounced "in the flesh," and a hindrance to the meeting.

"Travail" was manifested by tears, groans and twisting of the body; and with some it was exactly like hysterics, and would last for hours. This was greatly encouraged as the means whereby God would work for the deliverance of souls—and those who did not come under this manifestation, were judged as preserving their own life, not willing to "let go"—lovers of themselves; and it was believed that when the whole company were unitedly under the so-called "manifestation of the Spirit," then God would break through in Revival. I might say here, that all this began with a nightly prayer meeting for Revival, with no limit as to time.

The paralysing fear of resisting God by any lack of submission, and evading the Cross by an unwillingness to suffer, just sways the soul; and it dare not yield to one thought contrary to the "mind of Christ" in the "Assembly. . ."

3. Supposed manifestations of the Holy Spirit. pp. 97, 98, 119, 120.

From a book, recently published, said to contain the very words of the Lord Jesus, spoken THROUGH *some of His children, and written down as spoken in the first person, the following brief extract is taken, showing the extent of the mediumistic control by deceiving spirits, which some are believing to be the work of the Holy Spirit.**

The Lord Jesus is supposed to have said:—

"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.

If you had spoken in your own tongue, when the Spirit came in, it would have graciously blessed you; but perhaps you might have thought it was *yourself*, as many have. So the Spirit comes in and speaks in an unknown tongue to you, that you might know that it was NOT YOURSELF SPEAKING. . . .

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 as well as He can, in a few words, 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?

* This book is circulating amongst deeply devoted believers, and is held by some as of equal value with the Bible.

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*. . . ."

Notes from Letters and Interviews.

These few notes are given out of a mass of letters, which abundantly confirm the truths set forth in preceding pages.

1. Sudden assault of e.s. to take possession of the body. *See page 163.*

A worker was suddenly conscious of a blow on the top of the head as if struck by something, which ran right down the spine like an electric current; this was succeeded shortly afterwards by terrible conflicts which ended in a physical breakdown. The same worker four years later had a similar experience of being suddenly struck, so that he fell on his knees, shaking from head to foot, followed by further supernatural experiences. This worker was not in contact with any of the modern supernatural movements, nor with spiritism, but was one walking in close fellowship with God, and greatly used of God in leading the children of God into the deeper spiritual life.

2. Conversions promised by evil spirits. *See page 115.*

A clergyman was called upon to deal with an evangelist who was in great distress of mind. He had been tampering with spiritism. He informed this vicar that evil spirits had promised him that if he would surrender himself to them, they would give him multitudes of converts, and large and popular meetings.

3. Agreeable experience followed by blasphemy. *See page 155.*

A worker states that a woman attended a conference, and at the close of a meeting told her, in great distress, that just before coming to the meeting she had been forced to blaspheme and curse for fully ten minutes with no power of control. On enquiry it was found that this woman had been a drunkard and blasphemer, but had been converted, and for twenty years had done a very real work of salvation amongst drunkards; and from the hour of her conversion, twenty years ago, she had found no disposition to the old blasphemy. But on this particular day in July, 1912, before going to the meeting, she had the experience stated. Her distress was all the greater, because, as she told the worker, on the day before, at 7-30 in the evening, she had had a "wonderful revelation of God," when she was, as it were, "caught up into heaven," and she was "flooded with peace and joy." This same beautiful experience was repeated at 4-30 the next morning, when "Christ was made real to her," and she was filled with agreeable and joyous feelings, to which she had opened *her whole being*. The cursing and blasphemy followed but seven hours after, as the effect of an evil spirit having obtained access under counterfeit, *i.e.*, the blasphemy

* This betrays the work of the subtle foe in the theosophic suggestion here of the emanation of God. The same theosophy is present in the New Theology under a different name.

manifested the true character of the previous "beautiful experience." The woman had not been seeking any experience, nor did she know anything at all of the possibility of the evil spirits counterfeiting the Holy Spirit's work.

4. "Possession" compelling public confession. *See page 133.*

"During the year 1911 I have had a terrible time. Satan as an angel of light got my ear in the early part of the year, through the advice of a Christian brother. I was advised to confess my sin publicly, and to pray for the Baptism of the Holy Spirit; so in the early part of the year I began to confess my sins . . .

Later on I found myself lifted up in wonderful mental exaltation and dreamy visions, but by-and-bye these things took a more alarming form, and I found myself becoming possessed by evil spirits. I was losing moral control of myself, and I put it down to special temptation, because of increased blessing coming. Later on I did not have a particle of power over my tongue or movements . . .

Light has come to me on my position, but I have no power to pray aright, or repent . . . I feel I have committed the unpardonable sin . . . I am in Mission Work, and this has ruined me. . . ."

5. Possession based upon misconception of spiritual death. *See page 86.*

"God, through His Word, John xii. 24, 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, can't think collectively two minutes together, memory almost gone, despondent and morbid in the extreme. But light has come, and the gloom and depression has somewhat gone, but I still remain a spiritual wreck. . . ."

6. Possession in planchette use of body. *See page 143.*

"I went to bed, but could not sleep . . . I felt my feet were being drawn down by an unknown power, as though by electricity; and from my loins downwards. At first I did not pay much attention to it . . . then my feet were drawn more strongly. I said Shall I pray? Then my legs were drawn more strongly again, so I knelt on my bed and prayed . . .

7. Introverted condition resulting from occupation with inward experience. *See page 125.*

A worker states that some years ago, after receiving the baptism of the Holy Spirit, he had a wonderful "revelation" of Christ within, and from that time sought Christ within, worshipped Him, and prayed to Him as indwelling, consequently his mental attitude became introverted. When he saw that the true attitude of worship was to the glorified Man, Christ Jesus, on the right hand of the Father, on retiring to his room, for prayer, suddenly a film was removed from his mental vision, and his spirit broke through in access to the throne of grace, in such a way that he burst into tears, saying, "I have found my Lord whom I have turned from, ..." The mental outlook of this worker has widened, his spirit has found a wider sphere, and his whole spiritual life has matured.

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