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THE OVERCOMER.

FIDEI COTICULA CRUX.

(The Cross is the touchstone of faith.)

Volume II.

MARCH, 1910.

No. 3.

Easter Day.

By Laura Barter Snow.

ONE day the Master passed my quiet home,
And I exclaimed, "My Lord, go not away.
Teach me, I pray Thee, what Good Friday means,
And all the mysteries of Easter Day."

He took me by the hand, and led me forth
Until "a place called Calvary" drew near,
And then He stopped, and whispered stooping low—
"I teach My loved ones all My secrets here."

"Then teach me, Master, teach me now," I cried,
"Am I not listening for Thy faintest word?"
"Then hush, beloved," He answered, "Stand and wait—
The deepest truths in silence oft are heard."

And so we stood awhile in silence deep—
My Lord and I, with that one thing in view,
The Cross—His Cross, and lo, upon it hung
A form, which soon my whole attention drew.

Once more upon that Cross I saw the Man
Upon whose head God made His thunders meet;
I watched the blood pour from His wounded side,
Counted the wounds in His dear hands and feet.

Then in my vision, with Him on the Cross,
Another form I saw—and it was I!
"You would know *life*?" He said. "But you must learn
First how I teach My followers to *die*."

And then I saw how I had died in Him,
And how that Cross had severed me from sin—
Had snapped the power of Satan in my soul,
And made me wholly a new man within.

And I rejoiced—rejoiced to know the past,
With all its agony of guilt and shame,
Was passed away, and I was free in Him
To start afresh. All glory to His Name!

"Lord, let me ever live here and abide,
Now I have seen Thy wondrous power to save."
"My child," He answered, "blessed tho' it be,
'Tis but the pathway to My quiet grave."

Then once again upon the Cross I gazed,
My guilt—what a change—no longer did I see
My guilty, sin-stained self upon the Cross,
But that which filled me with perplexity.

I saw myself, 'tis true, upon the Cross,
But not the self that I had loathed in sin,
But what I always called "my better self"—
My consecrated self, so fair and clean.

At least, so I had ever thought it was
Till, in the light of Calvary, I saw
My very righteousness was filthy rags—
My very best came short of God's pure law.

"I am undone, undone, my Lord," I cried;
"My holiest and best are all untrue,"
"Beloved," He answered, and I think He smiled,
"'Tis thy undoing gives *Me* power to do."

"'Tis true upon the Cross thou saw'st thy sin,
And now a deeper lesson have I taught,
Thy *self-life*, too, was nailed upon the tree,
And from its power I have deliverance wrought."

Then to the grave my sin and self He bore,
And in that quiet tomb I saw Him lay
Myself; and while in peace I rested there
The sun arose, and lo! 'twas Easter Day!

Notes.

OUR February number, containing verbatim reports of Mr. S. D. Gordon's three addresses on Calvary, has been greatly appreciated and widely scattered, some two thousand, or more, being sent to missionaries and workers in other lands, whilst from many quarters has come special demand for increased quantities for distribution. One correspondent writes of the addresses that two of them, at least, "reached high-water mark on that subject." We have printed a second edition of the paper, counting still further upon our readers who feel deeply the pernicious influence of the New Theology in the churches of the land, and even among missionaries in the foreign field, to prayerfully scatter the message still more widely wherever the Lord may show them an open door, and a vital need.

* * *

In response to special request we have again given three of Mr. Gordon's addresses in the same paper—adding four extra pages for this purpose—the present issue containing those delivered by him on the evenings of the Eccleston Hall Convention. These, too, should be widely scattered as a complement to the messages on Calvary. We again bespeak special prayer for both numbers—February and March—of the *Overcomer*, that they may be guided by the Spirit of God to all who need the truth, and be protected from the activity of the "fowls of the air" (Luke viii. 5) by the forestalling prayers of the Lord's intercessors.

Through the insertion of the three addresses on "Satan's Defeat" in the present number of the *Overcomer*, we have had to withhold some of the matter which we had purposed for the March issue, in particular "Poured Out"—a message from Egypt; and a further paper on the Baptism in the Spirit, in which we had intended giving our personal testimony to the need for the endowment for service, and the way in which we ourselves had found the Spirit of God lead into this stage of the spiritual life. The need for clear knowledge on this subject is great, as we have discovered in letters from several of our readers. "It has often been a surprise to me that when God gave me the Filling of the Spirit—as I know for certain He did—that my reserve and fear did not pass away," writes one upon whom it is just dawning that *power to witness* is a definite aspect of the work of the Spirit in believers, which every child of God needs to know.*

* * *

We have received a letter from America in which our correspondent says: "My purpose in writing is to ask you to continue the articles on the "Pentecostal Movement" with a view to enabling the Lord's children to discriminate between the Holy Spirit and lying spirits. In the last article (January) you have dealt with the very core of the matter, but it is not yet fully understood. . . . Would it not be a real benefit to publish the testimonies of people who have been ensnared, but who have been released from evil spirits? . . . God is blessing us greatly, but we are bearing the reproach of the Cross in the scorn of those who say we are deserted by the Holy Ghost because we have stood like a rock against these counterfeit experiences." From Germany a deeply taught worker writes concerning the effect of the divisions over the "Pentecostal" movement: "You cannot think how serious the situation is . . . how much suffering, how many wounded hearts; friends separated—work spoiled—holy bounds [limits, or lines] broken. . . ." And in England another worker writes: "Some time ago we began to pray for the outpouring of God's Holy Spirit, and up to that time we were in a fair state of spiritual prosperity, but strange to say the *Tongues* came upon quite a number of our people, and at first we concluded that it was our 'Pentecost' that had come, but I cannot tell you all the havoc it has made. . . ."

* * *

These extracts from letters are only glimpses into facts which are continually coming to our knowledge, and which constrain us to persist in endeavouring to open the eyes of all who are in

* See p. 182 in *Overcomer* for December, 1909.

contact with supernatural forces at this time, to the need of testing the spirits at work, in gatherings of believers seeking for an "outpouring of the Spirit." For all who pray for Revival must face the truth, which experience in every country emphasizes as undoubted fact, that *two streams* from the spiritual world come whenever the "heavens are opened," unless the children of God know how to close the door to the Satanic powers, or how to discern the working of the Holy Spirit from lying spirits. There were two streams in Wales almost from the beginning of the Revival, and the late Dr. Worrell stated that his close scrutiny of the Pentecostal movement in Los Angeles led him also to discern that there were two currents at work in the movement there. As we have carefully watched and examined individual cases for the last three years, it is growing upon us that there is also the possibility of two powers at work in the *individual*, i.e. God the Holy Spirit in the *centre* of the man, and *deceiving spirits fastening upon the circumference*, either *mind*, or *body*, wherever certain conditions admit their entry. We do not purpose resuming papers on the theme of the "Pentecostal" Movement, but we shall seek grace from God so to write further upon "Spiritual Dangers of To-day" that any light we may have upon the subject will enable the Lord's servants to discriminate between the working of the Holy Spirit and lying spirits.

* * *

The floods in Paris forcibly remind us of the earthquake in San Francisco and the volcanic eruption in Martinique, as we read in a private letter that at the very time when the water was filling the cellars of the Palais-Bourbon and extinguishing the fires by which the Chamber is heated, the Deputies were appointing a commission to expunge the Name of God from the classics and school books of the children of France. But we read also, with thankfulness, that in contradistinction to this there was a true spirit of brokenness at the weekly Revival Prayer-meeting in Paris, the believers recognizing the sin of the nation as their own, with a real cry to God for deliverance and Revival.

"Not yours, but God's."

2 Chron. xx. 15.

"The battle is not yours, but God's,"

Therefore why fight?

True faith will cease from struggling,

And rest upon His might:

Each conflict into which you come

Was WON on Calvary.

'Tis ours to claim what Christ has done,

And "hold" the victory.

H. E. Jessop.