

MARCH-APRIL, 1917.

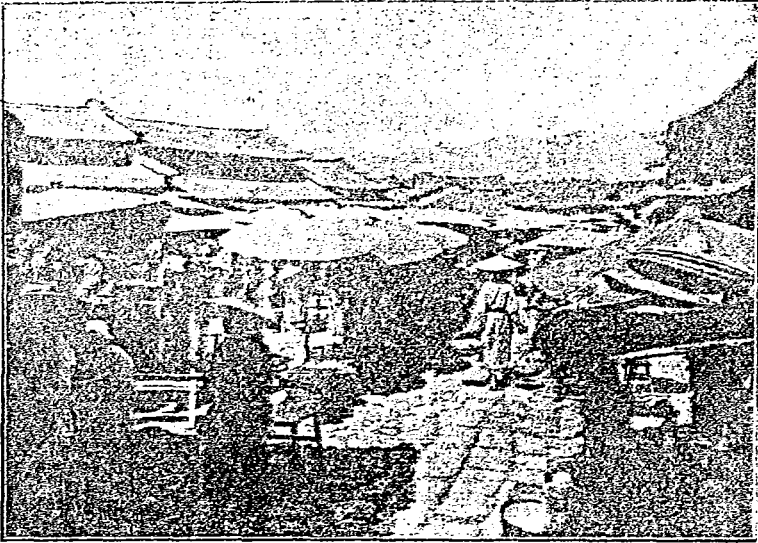
VOL. X. NO. 2.

“CONFIDENCE”

EDITED BY

ALEX. A. BODDY,

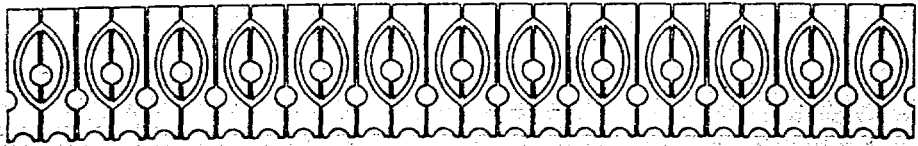
ALL SAINTS' VICARAGE, SUNDERLAND, ENGLAND.



MARKET IN LIKIANG.
Province of Yunnan, South-West China.

“This is the CONFIDENCE that we have in Him, that if we ask anything according to His will, He beareth us: And if we know that He hear us, whatsoever we ask, we know that we have the petitions that we desired from Him.”—1 John v., 14-15.

107th. ISSUE.



ONE PENNY.

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"CONFIDENCE."

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March-April, 1917.

TO EDITORS AND OTHERS.—Any matter in this Paper may be re-printed on condition that full acknowledgment is made thus:—"From 'Confidence,' Sunderland, England."

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Pentecostal Christmas Conference.

LIKIANG, CHINA.

23RD, 24TH, 25TH, 26TH DECEMBER, 1916.

The weather is one of the main conditions for the success of a Conference here, as we are not yet in the happy possession of a hall, and everything has to go on in the open. Although the snow lay thick on the mountains and a sharp wind pierced through everything, the Lord was very good to us in giving us a bright sun during all the Conference days.

Necessary preparations were early made. Invitations sent round; green was gathered from the forests; coloured cloth and drapery lent by friends. All hands were busy. Only one thing caused some anxiety: the enemy had used the snow-winds to put the missionary off his feet. The opening day was approaching rapidly, but he was getting worse, and it was feared that he could not take part in the Conference this year, until a dear old brother of 78 years unexpectedly turned up in his room, knelt down at his bedside, and prayed an earnest prayer of faith, with the result that half-an-hour later the missionary was dressed and out, sharing in the pleasure of a family Christmas. On the next day he was ready for

all the duties connected with the Conference.

The duration of the Conference was fixed for three days, but as the Lord was blessing, another day was added. The expenses were to be covered by free-will offerings of Christians and friends. Every visitor was expected to have his share in the undertaking. Guests from distant places were lodged by friends. They had all their meals in the Mission. About twenty places and villages were represented, the most distant being Sha-ch'i, sixty miles from Likiang. Five men had walked all that distance purposely to attend the Conference, one of them carrying a little boy of four years (the son of the landlady of an out-station) for forty miles on his back.

Christians from the city came early to the Mission and went late. Those of the friends who had a share in the expenses were invited on the big day to a social meal and meetings before and after. We were indeed a happy family. Each had his own duty allotted to him, and everything ran very smoothly. Daily we were sixty or seventy people at table. On the big day (Dec. 25th) double this number.

We have always been aiming at giving matters into the hands of the natives. Every year a step in advance. This time the management of the Conference was

(Pentecostal Christmas Conference, Likiang—
continued.)

wholly in their hands, with the exception of arrangement of subjects, etc., and they managed it very well indeed. Old and young were helping. They all felt their responsibility, and worked up to the trust put in them.

After all expenses were paid they had left on account a sum of 25,000 cash, besides things which retained their value after being used. This money was handed over to me to keep for another opportunity.

One of the happiest features of this year's Conference was that we have been able to arrange for waiting-meetings. "No room" was the obstacle in former years, and, indeed, whatever we then tried

shaking and falling to the ground under the Spirit's power. Exhortation through tongues, with interpretation, solemnised the meetings, and so did prophecy and sweet singing in the Spirit. The natives had a prominent part in the proceedings. A vision given to a young brother was full of solemn warning.

Several received first or fresh touches of the blessed Holy Spirit. We all agreed that these times of waiting were the most blessed moments of the Conference. It is remarkable that the manifestations of the Spirit are everywhere the same.

In the forenoon and afternoon there were meetings for Christians and friends. These meetings were in our bleach-field, which was changed into a suitable hall.

As much as possible we adhered to the subject, which was: "THE HOLY SPIRIT."

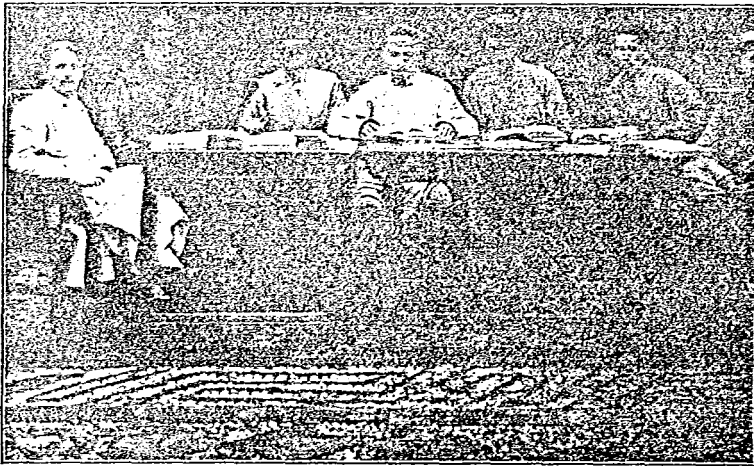
1st day. Introductory addresses on the Holy Spirit.

2nd day. "The Holy Spirit and the world." (a) The Trinity. (b) The Person of the Holy Spirit. (c) His work of convicting sinners.

3rd day. "The Holy Spirit and the individual believer." (a) The Baptism of the Holy Spirit. (b) The indwelling of the Holy Spirit.

(c) The fruit of the Holy Spirit.
4th day. "The Holy Spirit and the Church." (a) The place of the believer in the Church. (b) The offices of the Holy Spirit (apostles, evangelists, etc.). (c) The gifts of the Holy Spirit.

We had better attendances than last year, and felt that there was much more comprehension of spiritual things than in former years. Apart from us foreign missionaries, eight natives (amongst whom were two native sisters) had chosen one or more subjects to speak on. We were thankful to notice that a meeting of two hours with subjects like these did not prove to be too much for these young Christians. Teaching is as necessary as preaching.



MR. KOK AND CHINESE WORKERS.

had proved to be a failure. For such meetings a quiet room is required. This year we were determined to have waiting-meetings at any cost, and Mrs. Kok gave her sleeping room up for the occasion. It was some sacrifice to see a private sleeping room occupied by natives, who are not always as clean as desirable, but the sight of the upper room every morning packed with earnest worshippers made everything good.

These early morning meetings were very blessed indeed. The city people had not yet come out, and there was nothing to take the attention away. No preaching, only a few hints and exhortation. Quiet seasons of waiting and silent prayer often ended in noisy moments with loud praise,



YOUNG CHINESE WOMEN AT LIKIANG.

One morning was set apart for the Baptismal service and the Lord's Supper. Five brothers and two sisters confessed the Lord in baptism. One of the women is Tibetan. The partaking of the Holy Spirit is always a solemn moment. This time we had the privilege of seeing part of the country Christians in our midst. Mr. Ho (our elder) and I were happy in ministering to British, Dutch, Chinese, Tibetan, Minchia and Nahsi alike. One in Christ. One faith, one love, one hope. One baptism of the Spirit and at least some of each "nation" speaking in the heavenly tongue. Hallelujah!

Being baptised is not a matter of the missionaries only. They as a rule cannot penetrate into the private life of the Oriental, and the Chinese are not renowned for their truthfulness! But the natives know their own people best, and only when there is unity of opinion amongst those, who are pillars in the Church, the rite is performed. This seems to work the best where a missionary is labouring amongst people of another nationality. How easily is the foreigner, with imperfect knowledge of the language and of native customs and practices, mistaken in his judgment.

The evening meetings

were well attended all through.

A Christmas tree was much appreciated. These people are not spoiled in this respect. How the eyes of the little ones shone, beholding all these little lights sparkling like so many stars! And how they listened when Miss Scharten and others spoke to them about the Light of the World! Four big boys of fourteen to seventeen years of age were presented with a nice Bible. They profess the Lord, and are enduring faithfully persecution by their fellow scholars. Thirty odd smaller boys got some smaller things as a reward for their faithfulness in attending the classes. Some had

only been absent ten Sundays of the year. They knew well how to answer different questions on the Bible, and they were singing with more vigour than was agreeable to our trained ears.

Crowds pressed in when the door of our courtyard was opened for all. Far more were coming than our courtyard could contain. Six policemen were very busy in trying to keep the people outside quiet.

Our native brethren preached Jesus until their voices grew hoarse. The noise was too great to overpreach. A crowd of a thousand people coming and going, among them mothers with children, is difficult to manage. During the fight to come in, shoes, head-covers, and other things were lost, and the shrieks of children indicated that the pressure was often dangerous.

Later on we put up a gate of rough wood at a certain distance from our door. Only 150 to 180 at a time were allowed to



LIKIANG MOUNTAINS.

(Pentecostal Christmas Conference, Liklang—
continued.)

come in. After prayer, singing, and a short gospel address, they had to leave the courtyard in order to give place to another lot. So we managed to have five orderly short meetings in one evening, each time preaching to a different congregation, and we are sure that many have been touched by the Gospel, and have felt a desire to walk one way with us to the heavenly spheres.

May eternity testify to this.

“From Their Own Place.”

I.

What was really the trouble with Job’s three friends?

We seem to find the answer in ch. ii., 11: “When Job’s three friends heard of all this evil that was come upon him, they came *every one from his own place* . . . for they had made an appointment together to come to mourn with him and to comfort him.”

There is a sense in which we must always “come from our own place,” for we can only come from that place where we are; but there is another sense in which it makes all the difference whether we come from our own place, or from the place of communion with God.

These three men made their own plans, and came from their own place. They were as full as could be of themselves, their own thoughts, their own experiences, their own limited views of life. They became so intent on justifying these views, so interested in them that they very soon lost all interest in Job, and forgot what they had come for, and, so far from comforting him, they added intensely to his suffering by their bitter reproaches and hard, unsympathetic, critical judgment. When the whole foundations of a man’s being are torn up at the roots, and his life has become one great questioning *WHY?* he is in little mood for argument, and little likely to listen to the wearisome platitudes of well-meaning comforters.

If also we come in the energy of the flesh, we can only stir up and re-act upon flesh. This is exactly what happened. When Eliphaz and his companions spoke to Job in the energy of their own selves, Job’s self was stirred up to reply. All this, no doubt, had a part in God’s discipline of Job; and yet it was not to their credit if it was so. God wanted to deal with Job’s *self*, his belief in himself, and in his own goodness and uprightness, and could not do so until this side of his character had been brought to the surface, and predominated in his mind above everything else. It is just as a skillful general, desiring to strike a decisive blow at the enemy, tries to draw the whole of his main strength to the place where he intends to strike. And so it was not until Job had come to dis-

cover how good he was in his own sight that Elihu had an opportunity to speak. But the three friends brought no honour to themselves and no glory to God. On the contrary they were charged first by Job (xiii., 7), and later by God himself (xlii., 7), with *misrepresenting God*; and the latter chapter shows how grievous is this sin in His sight. Is there no warning to us in this, lest we also, in seeking to represent God to others, should be found to have misrepresented Him? And misrepresent Him we always shall, so long as we speak of Him from our own place, and not from the place of communion. *If we do not represent Him as very Life, we misrepresent Him.*

How did they misrepresent God?

They tried to apply their cut-and-dried theories of life to an actual example, and, as always, the theories broke down before the facts of life. Cut-and-dried doctrines and theories are not life, and however much they may contain of truth, cannot ever touch life. These platitudes are the mere husks of truth, without the living germ of truth, and can neither engender life in others, nor be of use for the nourishment of any human soul. Many men are excusing themselves from going to church to-day by saying that they are tired of the platitudes which they are treated to there. This is not the whole reason, but it is not without much justification; and there can be just as much of the dry, empty platitude in the pew as ever there was in the pulpit. We are all of us apt to want our theories of life cut and dried; we feel then that we have come to some kind of firm foundation, as though we had discovered a scientific formula that we could apply and obtain a definite result which we could calculate beforehand. But life is not like that. Living plants and animals are governed by other laws than those of inorganic chemistry. They are governed according to the law of a life within. Where do we obtain this life within? From our own place, or from the place of communion?

II.

Eliphaz was the leader of the band, and perhaps the only thinker among the three. Some one has well summed him up in the words: “He had a vision once; he never forgot it afterwards.” He thought the one revelation vouchsafed to him contained the whole of the revelation of God. Supplementing this one vision with his own often faulty deductions and observations, he came to believe himself all wise (iv., 8). He illustrates the danger to which we are all of us liable when we allow ourselves—no matter what spiritual blessings we have received or with what spiritual gifts we have been endowed—to think we have received *all* that God has to give us, or learnt *all* that He has to teach us. The result in the case of Eliphaz was that he became a tedious and irritating old bore. Furthermore, as he never seems to have been accustomed to the wholesome influence of contradiction, he grew fixed in his self-esteem and self-assurance, and merely annoying in his dictatorial air of superior wisdom.

His theories of life were often faulty, and easily answered by facts. (Compare *e.g.*,

iv., 8-10, xv., 20, with xxi., 7, etc.) He did not always trouble to be consistent with himself. He had a fund of *general* truths which he applied indiscriminately, without reference to the circumstances of the case at issue, just as though a physician were to prescribe his remedies without reference to the disease his patient was suffering from. He thus took hold of Job's casual expressions—the meaningless utterances of a man in the extremities of pain of body and mind—and treated them as though representing his real thoughts (vi., 26). And like many a would-be comforter of to-day, he was ready to find fault generally, without being able to point out one single fault in particular when challenged (vi., 24).

Bildad and Zophar are minor characters. Bildad was a mere echo—a man who took hold of some fragment of conversation, turned it over in mind, and went to sleep on it, waking up suddenly when the argument had gone on ahead, and solemnly uttered it with all the self-esteem due to his belief that it was his own. Zophar was a coarse and somewhat ignoble person—the type of man that boasts of “never hiding the truth,” and only succeeding in showing a complete lack of Christian charity—not to speak of common decency. He was, as his name implies, a wordy man, and like most of his kind, ready to attribute to other people his own fault (xi., 2). He claimed in chap. xx., 2, to be actuated by his own thought, a quality in which he was singularly destitute. However, if it were not for Eliphaz, it is doubtful if either of these other two would have had much to say.

What a contrast we find in Elihu! Eliphaz, Bildad, and Zophar came from “their own place.” Elihu came from the place of communion with God. He claims repeatedly to speak by Divine inspiration (xxii., 8, 11; xxxiii., 6; xxxvii., 2), and he makes good his claim. He holds his peace until the time comes for him to speak, carefully noting and weighing up all that is said, as is proved by his accurate quotation of Job's words, but at the same time holding himself so quiet before God and so collected in God that he is able to get the mind of God. When he quotes Job, he goes to the root of the matter. Job has said, “I am right.” Elihu is concerned to show that “God is right.” And we may note that he never finishes. God takes up the message exactly where he leaves off, and as we pass from the 37th to the 38th chapter we are hardly conscious that the speaker has changed. The Speaker has, indeed, *not* changed, but whereas He spoke previously by the mouth of His servant Elihu, He now speaks to Job face to face. Elihu's work was to bring Job to that point where God could deal with him—a task the three friends would never have accomplished, for they only increased his self-esteem, and as a man's view of himself enlarges, his view of God diminishes. Their “self” could only influence Job's “self.”

This is the task of all true Christian ministry, whether it be in the private ministrations of comforting the afflicted or dealing with a soul, or in a more public form of service—all part alike of the one service of the one Lord—to prepare the way for God to speak; to bring souls to the point where God can deal with

them. Then God gets the glory, and not we. If we go to a meeting, do we do it with this in view, and in this spirit? There would be far less dead meetings if we all made a practice before attending a meeting of seeking God's face—if we all came from the place of communion instead of coming, as we so often do, each from “his own place.” We are then a drag on the meeting, if we expect to get our spiritual life instead of giving life as well, and have no right to complain of dead meetings if we are ourselves responsible. If we are visiting one of earth's suffering ones, do we do it in prayer and as in the sight of God? If all our life and all our service is to be performed thus, we shall be in no danger of misrepresenting God, but shall fulfil the injunction of the Apostle Peter (1 Peter iv., 11): “If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth; that God in all things may be glorified through Jesus Christ.”

But we shall never bring glory to God in our ministry so long as we come “from our own place.”

The Ballymena Convention.

(From Bro. R. E. Darragh.)

Since the Camp Meetings in June we have experienced most blessed times; the work of converting souls has been going on, and there are many trophies of redeeming grace—men and women rejoicing in the knowledge of the Lord Jesus Christ as their Saviour, who about six months ago were strangers to salvation. There is nothing like the salvation of souls to convince the people that God is really pouring out His Spirit in Pentecostal fulness, and also for preserving the unity and love of our saints.

A dear brother gave a remarkable illustration in one of our meetings a few weeks ago. He said: “When a soul-saving work is going on in any church or mission, it is like a stream that flows through a lake, carrying with it freshness and life. The power of God has been present to heal, and it would take a long time to give an account of the many cases which we have been privileged to witness. I will just mention one remarkable case to the glory of our God. A sister, who had been suffering from heart trouble, had not been able to enter a place of worship for seventeen years, because of the overcoming effect of a heated atmosphere. She had been a Christian for over twenty years, and had often prayed that God would again restore the gifts of the Holy Ghost to the Church. Hearing others (who had been healed at our meetings) testify of Divine Healing she became convinced, interviewed one of the workers, and requested prayer on her behalf.

An arrangement was made for a time of intercession with her, and a few who had faith to believe that God would undertake gathered around and prayed. Two of the workers laid hands upon her in the all-prevailing name of Jesus, according to Mark xvi., 18. She was immediately healed, and baptised into the Holy Ghost, the Spirit speaking through her with new tongues, and giving her the interpretation, which was praise and thanksgiving to God.

(The Ballymena Convention—continued.)

This healing occurred in September, and the sister has been in almost every meeting at the Hall (which on Sunday evenings is packed). She has testified publicly to the great deliverance which God gave her, and of the joy of the Comforter in her life. From the beginning of this work in June, the Lord has been baptising into the Holy Spirit, and the scriptural signs have accompanied the baptisms. The people were well prepared for the Convention at the New Year, and there was a spirit of expectancy which the Lord graciously met.

At the 3:30 meeting on Sunday, December 31st, the Town Hall rang with the singing of the opening (Hundredth) Psalm:

All people that on earth do dwell
Sing to the Lord with cheerful voice;
Him serve with mirth, His praise forth tell,
Come ye before Him and rejoice.

From the commencement we realised that the people were entering into His gates with praise, and were approaching with joy His courts unto. Throughout the meetings souls were saved, and saints received the Pentecostal Baptism.

Our dear brother, Mr. J. Leech, K.C., arrived on the Tuesday, accompanied by Mrs. Leech. The deep spiritual teaching which he gave throughout the Convention has made a lasting impression, and has brought the people into a place where they have never been before. He spoke on "The Making, Un-Making, and Re-Making of Man," "The Garments of the High Priest," "God's Inheritance in His Saints," and the "Second Advent of Christ."

Pastor G. Jeffreys spoke on Romans viii. and ix., and on Luke xi. and xiii. He explained the difference between being born of the Spirit and being filled with the Holy Ghost, stating it was possible to experience the former without the latter. The Lord Jesus Christ commanded His followers to tarry until they were endued with power from on high. They had been chosen. They were in the vine and had been ordained of Him to bring forth much fruit. Yet He commanded them not to depart from Jerusalem until they had received the promise of the Father. "Ye shall receive power after that the Holy Ghost is come upon you." They were to experience a definite baptism into the Holy Ghost. The speaker then proceeded to show that this blessing was not withdrawn during the Church period, but was promised to all Christians who would ask, seek, and knock. (Luke xi.)

The Inspiration of a Living Faith.*

The inspiration of a living faith is not on the line of the flesh, but in God's order. God will never let us move—He is bound up in it—until this faith is perfected. In order that we may merit the quickening of our faith we must lay aside every weight and the sin which does so easily beset us, remembering not only that

earthly, but heavenly witnesses are watching to see faith established on the earth. Thus we live not unto ourselves in this race of faith. God plants faith that we may endure hardships. His hand holds; His hand filled with benevolence holds us. Not a moment's unrest or trouble, if I keep my mind stayed on God (Isaiah xxvi., 3: "Thou wilt keep him in perfect peace, whose mind is stayed on Thee, because he trusteth in Thee). The enemy may seek to insert a dart of bitterness or hardness; but faith is the only production of that which is well-pleasing unto God. I must get my eye fixed, looking unto Jesus, the Author and Finisher of our faith (Heb. xii., 2).

The lawyer said: "Master, what must I do to inherit eternal life?" Jesus said, this is the principle: "To love God with all thy heart, mind, soul, strength, and thy neighbour as thyself" (Luke x., 27). It is only possible on

THE LINE OF FAITH,

(John iii., 31: "He that cometh from above is above all, and in you all")—the faith of our Lord Jesus Christ. Jesus our Master is seated in the glory to reach all. There is given us the beatitudes: Blessed are the poor in spirit, the mourners, the meek, those that hunger and thirst after righteousness, the merciful, the pure, the peacemakers (Matt. v.).

Salvation is the greatest and most stupendous work wrought in man. The healing of the body is wonderful, but to be like-minded with Him, to think with Him—our salvation began in the glory, and it will be finished there. If we are hindered, there is something not yet set aside. Faith in God is a living substance that abides, always working out the Divine Will in us. There will be hardships, wars, over-surfeitings to crush us and make us heavy at heart, unless our eyes are in the right place. People say, tell us how to get out of this, that, and the other.

CONSIDER HIM! (HEB. XII., 3)

when in awful agony as if your feet were almost swept away, all will go as a mist if you will only consider Him. Little things, great things, tremendous things, but all went when you considered Him. Looking unto Jesus! It is in the glory times I am likely to be switched off. The easy time is the time to look to Jesus.

Heb. xii., 4-5: Why should sons need

* Notes of address given by Mr. S. Wigglesworth, Bowland Street Mission, February, 1917.

correcting? The sons we love need correcting, because all must go that the image of my Lord may be wrought out. The Lord might have chosen such and such! But me! Oh, beloved, if only you could see the dial; He chases all way to perfect us unto Himself. 1 Cor. xv., 49: As we have borne the image of the earthly, we shall also bear the image of the heavenly. The chastening is to bear the image of the heavenly—a great structure of His loveliness. Our face in the glory is here, as we can bear chastenings. Don't think, beloved, the work is done when the gravity is removed; only the body is changed then to stand the glories upon glories. We are changed here (Heb. xii., 10), and the chastening is for our profit, that we might be partakers of His holiness—our profit; eternal pleasures. 2 Cor. iv., 17: For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory. (Isa. vi.) Isaiah was undone when he was a moment in the glorious Presence. Even the back parts left upon the face of Moses an expression so glorious that men could not bear to look upon; and the angels cry “Holy! Holy! Holy!”

PARTAKERS OF HIS HOLINESS,

the same holiness—not an earthly invention, but a Divine apprehension through the Spirit, and the chastening is through the Spirit that we might know the breadth and length, and depth and height, and the love of God which passeth knowledge, that we might be filled unto all the fulness of God (Eph. iii., 18-19).

Heb. xii., 11: It yieldeth the peaceable fruits of righteousness to them that are exercised thereby. It bringeth forth a righteousness which holdeth its integrity in the power of God—a blameless life lived in the world—they cannot live it, but they commend it, and it is a power of judgment to those looking on. Ver. 12: Feeble knees—this state means a stretched out hand to the needy. David says: Show me Thy salvation, and the humble shall hear thereof and be glad.

When we get God's salvation we are able to help those helpless from natural causes—those hung up to die, with no hand outstretched to help, linked on to His righteousness, able to help and confirm the feeble kneed—where there is no vision the people perish, and none can see but those anointed with eye-salve. Rev. iii., 18: Anoint thine eyes with eye-salve,

that thou mayest see. The power of God taking away all criticism and hindrance until we see the need of the people.

Jesus always saw the need; the disciples did not always see, but Jesus did. Heb. xii., 13: Let it be healed. Ver. 14: Follow peace and holiness, without which no man shall see the Lord. Ver. 20: Blessed are ye if ye can endure; these people could not endure. Ver. 22: Ye are come to Mount Zion, the city of the living God, and to an innumerable company of angels. Psalm xxxiv., 7: The angel of the Lord encampeth round about them that fear Him, and

DELIVERETH THEM.

Oh, this wonderful inheritance—the fullness of the Spirit. Mount Zion is not far from us, the angels are close to us; we live in heavenly places close to all might, where we can change strength covered with Almighty power, so glorified in God that you do not know that you have a body. Heb. xii., 23: Your name is written in heaven, clothed with God. His Holiness is power, written in heaven—this assembly we are in. Ver. 25: God's voice speaking from heaven; verily we are in a holy place. God's Word, the efficacy of the atoning Blood has power to take away this morning everything that cannot stand the judgment (if we will allow it) that that which cannot be shaken may remain.

Verse 27: The removing of those things that are shaken, that those things which cannot be shaken may remain. So wholly for God that when the shaking in fervent heat comes (when that which can be shaken will be), that which is of God through the eternal working of the Spirit shall remain. Ver. 29: For our God is a consuming fire. Oh, how lovely, beautiful, quickening, reviving, nourishing; and we are now in the place, if we will! If we desire, we can. None shall take our crown. The Lord Himself began the work—purposing, chastening, perfecting, and no wind or storm can move us from the Rock. (In Tongues and Interpretation). *The Lord hath exalted His people, purging the floor, fanning with His fan, taking away the first to establish the second for ever, perfecting in holiness and righteousness (that no flesh should glory in His presence), from grace to grace, spirit to spirit, until the whole Church is one solid block in the Lord, without spot or wrinkle, or any such thing. To this end as a choice vessel keep thine house in order, filled with oil, waiting for the consummation.*

"CONFIDENCE."

MARCH-APRIL, 1917.

Editor—

Alex. A. Boddy, Vicar of All Saints',
Sunderland.

Assistants—

The Hon. Secretaries, All Saints' Vicarage,
Sunderland.

Terms:—This paper is supported by Subscription-Gifts. Address the Secretaries, All Saints' Vicarage, Sunderland. (All correspondence should be addressed to the Secretaries. The Editor has very many other duties.)

The Future of "Confidence."

This issue is much larger than the last, and though not quite a double number in point of size, is, under the circumstances, a specially generous number. For the present we shall not issue oftener than once in two months. Extra expense and shortage of means and of paper are sufficient reasons. We probably will, in future, issue only if funds are in hand for so doing. The intervals may become greater if expenses increase and gifts do not come in in sufficient quantity. "Confidence" will bear reading again, more than once. A selection of back numbers will be sent to any British or Colonial address on receipt of 6d or 1/- in stamps. These back numbers all contain helpful articles.

Easter Meetings at Bradford.

Good Friday to Easter Tuesday.

The Editor of "Confidence" wrote recently to Bro. Smith Wigglesworth to ask whether under prevailing conditions his Conference would be held as announced in our last issue. He writes: "We are quite aware of the inconveniences which will be against us in Railway Fares and Food-stuffs. But many can visit us from near centres such as Leeds, Halifax, York, Manchester, and other districts. Mrs. Crisp has promised to come, and Mrs. Walshaw, and Pastor Jeyes, and Bro. Myerscough, and others, so that we shall be all right." Friends intending to be present should write to our Brother

Smith Wigglesworth, 70, Victor Street, Bradford, Yorks. Great blessing has always been reported by those attending our brother's meetings. (On another page we print one of his recent Sunday morning addresses.)

"VICTORY."

"These things saith the First and the Last, which was dead, and is alive."—Rev. ii., 8.

This message to the Church in Smyrna is a remarkable one; it is given by the Spirit to encourage, to warn, and to assure victory to those who will be faithful.

It begins in the same manner as each message of the Spirit to the Seven Churches. It comes straight from Him who is "alive" for evermore, and Who is perfectly acquainted with the life of each church, and consequently with each individual. "I know your works." Yes, He knows and He cares. What an encouragement this is, as well as a warning. My Saviour knows my heart, He knows my works, and He forms a righteous judgment. If my life and will are fully yielded to Him, He will guide me and cause me to walk in His judgments. He will decide all disputes in my heart by giving me His peace. This is the blessing of the new covenant: "I will put my laws into their hearts, and in their minds will I write them" (Heb. x., 16). By this we shall always be able to recognise the leading of the Holy Spirit, for it will always agree with the written Word in which His laws are recorded, and He will make us "delight to do His will."

In this message we get a glimpse of the riches that Christ recognises, but how different from our idea of riches! "*Tribulation and poverty.*" Yet is it not true that our greatest trials and most helpless moments have been the times when our Lord has been most real to us, His faith has been given to us, His strength has been realised in a wonderful way? We have proved beyond doubt the meaning of St. Paul when he wrote in 2 Cor. vi., 9, "As dying, and, behold, we live; as chastened, and not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, yet possessing all things."

Yes, praise God, it is by much tribulation that we enter the kingdom of God and find out its treasures and realities. It is just in this way that we find our faith unequal to the pressure and we may take His faith, which is such a mighty, living faith, that the unseen becomes more real than the seen, and we can quietly wait for the actual and visible realisation of what we hope for, and so learn to glory in tribulation, for "tribulation worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us" (Rom. v., 3-5).

And so we are told not to fear any of these things that shall come upon us: "Fear none of these things which thou shalt suffer" (Rev. ii., 10). Again and again God commands us not to fear. "Fear not, fear not, fear not," is His repeated command. In Judges vi., 10, we are told that the children of Israel suffered defeat at the hands of the Mideonites because they disobeyed His command. They had done evil in the sight of the Lord, and therefore when the enemy came against them they were afraid. They lost their confidence in God, they forgot all the previous wonderful deliverances which God had given them, and they cried out in fear! Then God reminded them of His greatness and power and said unto them, "I am the Lord your God, fear not the gods of the Amorites in whose land ye dwell, but ye have not obeyed My voice."

In 1 John iv., 18, we are told, "There is no fear in love; but perfect love casteth out fear. He that feareth is not made perfect in love." May His love be so perfected in us that we shall never be afraid to enter any trial that He allows to come to us. This message to the Church of Smyrna was evidently given as a token of God's pleasure in that Church, for there is no call to them to repent. On the contrary, the Spirit warns the members of this Church that they were to be put under severe pressure by Satan in order that they might prove their faithfulness to Him who was dead, and is alive, even the Lord Jesus.

Again we are reminded of the value our Lord puts on simple, unswerving faith in His death and His life. "That the trial of your faith, being more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and

honour and glory at the appearing of Jesus Christ" (1 Peter i., 7). "When the Son of man cometh, shall He find faith on the earth?" (Luke xviii., 8).

If we are to be Overcomers, we are warned what to expect: "The devil shall cast some of you into prison, that ye may be tried, and ye shall have tribulation ten days; "Be thou faithful unto death, and I will give thee a crown of life" (the victor's crown). Yes, Satan is to be allowed to cast us into prison, a place of bondage, of darkness, of suffering, of desolation, of solitude, and that for a certain earthly period of time. Now is the time to prove to our Saviour our faith in Him, in His redemptive work, in His life and power in us. When we feel very weak, very forlorn, very oppressed, very suffering, no light, no sensible consolation, only apparent harsh treatment—ah! how Satan and his evil spirits would like to get us to doubt Jesus, to doubt His Word, to doubt our salvation, our health, to get us back to legality and to lower the standard of the perfect Will of God as revealed to us in His Word; then is the time to prove whether our faith is resting on what we are or upon what He is, on what we do, or on what He has done at Calvary, and will do in us by His Spirit; then is the time to show our faithfulness to Him who hath loved us and washed us in His own blood.

I think that in these times of pressure our Lord is standing so near to us and watching so—may I say it reverently—eagerly to see if we can really trust Him, that it gives Him great joy to respond to our faith and enable us to overcome or be a victor. "Fear not, I am with thee; be not dismayed, for I am thy God, I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of My righteousness" (Is. xli., 10). "Who is among you that feareth the Lord, that obeyeth the voice of His servant, that walketh in darkness, hath no light? Let him trust in the name of the Lord, and stay upon his God" (Is. l., 10).

Yes, we must remember then that it is the work and power of Jesus that Satan is disputing, and so the victory must first be won in our spirit, taking His Word into our hearts and resting on His promises and the record which God has given us concerning His Son, until the perfect peace and rest comes into our spirit, and we begin to praise and con-

("Victory,"—continued.)

tinue to praise for *His* Victory on Calvary, and for His Spirit that is reigning in us. He will increasingly anoint our eyes that we shall see as never before our safe and powerful position in Christ. He will bring us into a larger place, a place of absolute safety, where we can stand in the fire and not be burned; in the floods, and they shall not overflow us, and so shall we get to know our God, to really know by precious experience His power and love and mercy. In our spirit we shall gain the authority over all the power of the enemy. The material realisation will surely come; though it tarry, wait for it.

What a wonderful thing it is that, by our fidelity to the Lord Jesus, we may stand in *His* might and in *His* power against all the wiles of Satan and remain victors on the field, and finally receive the victor's crown. Many of us realise our weakness and nothingness all the more as we receive increased revelations of God and of our Lord Jesus Christ. In the clearer vision of His majesty and glory, we can understand better the attitude of St. John, who in the full blaze of that glorious majesty fell at His feet as dead.

We can feel thankful that we can at least be faithful as we hear His voice of power and encouragement as He extends His right hand and bids His child "Fear not!" What a great reward is promised to these overcomers: "They shall not be hurt of the second death." If our Lord tarry, does not this imply that the "sting of death," which is sin, and as a consequence disease shall be conquered, and a gentle falling asleep in Christ will translate the soul into the presence of the King. Better still, may we not in these days, when there is every sign that His coming is just at hand, be amongst those "who are alive and remain," and experience the glorious and swift change when mortality shall be absolutely swallowed up of life (2 Cor. v., 4, 5), and we are caught up to meet Him in the clouds.

May it not be that He is calling us "to be translated by faith" (Heb. xi., 5). "This is the victory that overcometh the world, even our faith" (1 John v., 4). Surely this means such a perfect oneness in spirit with the Christ, that "the same Spirit that raised Jesus from the dead

shall also quicken our mortal bodies" (Rom. viii., 11), and so obtain the full redemption of their body.

It is imperative in these days that we "keep steadfast and immovable," always "looking unto Jesus." As we look at Him we see the Father's thought of a perfect Man, the Head of the new race—the New Creation, and as we lay hold of Him by faith, the Holy Spirit will transform us into the same image (2 Cor. iii., 18). This is one of God's glorious promises to us, and for this end "He made Jesus to be unto us wisdom, righteousness, sanctification, and redemption" (1 Cor. i., 30).

We obtain these promises by faith and patience. Needless to say that any transgression of the law of love, as contained in 1 Cor. xiii., will prevent us having that perfect love towards God and man which enables us to submit to His discipline without a murmur, without a doubt of our salvation, and which keeps us faithful and obedient right to the end. "Thanks be to God, who giveth us the victory through our Lord Jesus Christ" (1 Cor. xv., 57). "Examine yourselves, whether ye be in the faith." "Know ye not that Christ is in you, except ye be reprobate" (2 Cor. xiii., 5, 6).

These are days in which our faithfulness to our Lord and His work is being tested. Shall we respond and from our heart say "By Thy grace and mercy and love, Lord, I will hold fast to Thy Word, and never deny Thy Name"? M. B.

Day of Repentance and Prayer.

Good Friday (April 6th) is this year to be observed as a Day of Repentance and Prayer. Thirty or more of our Missionary Societies and other Religious Associations have agreed thus to observe this year the solemn day on which our Lord redeemed us. Amongst them are the China Inland Mission, the Pentecostal Missionary Union, the Soldiers' Christian Association, the Church Pastoral Aid, the Faith Mission, Egypt General Mission, and others. An appeal has been issued in the name of these Societies.

We quote from the appeal:—

That God has not left Himself without witness in the midst of prevalent unbelief and apostasy is evident. Everywhere groups of praying people have been entering into the