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“CONFIDENCE”

EDITED BY

ALEX. A. BODDY,

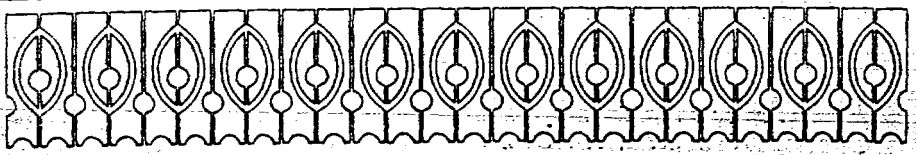
ALL SAINTS' VICARAGE, SUNDERLAND, ENGLAND.



DANCING TIBETANS AT LIKIANG.

“This is the CONFIDENCE that we have in Him, that if we ask anything according to His will, He heareth 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.

85th ISSUE.



ONE PENNY.

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CONTENTS.

Subscription-Gifts, etc.page 62 "Jesus Saves Me" 63 Pungent Preaching in Philadelphia 63-66 A Time of Awakening 66-69 Four Years' Continuous Revival 69 and 71-72 The Lord's Supper 70-71 The Whitsuntide Pentecostal Conference in London 71 Signs of the Times 72-73 What shall we preach to the Sick-(continued) 73-74	Overthrown in the Red Sea 74-75 The Scripture Text Carriers 75 In America—Bro. Wigglesworth's Experiences 75-76 The Bradford Convention 76-77 Zeppelin Raid near Sunderland 77 Pentecostal Items 78 Pentecostal Missionary Union 78-79 News from Likiang 79-80 List of Contributions 80
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*Specimens of Pentecostal Literature and Roker Tracts can be obtained from the
Hon. Secs., All Saints' Vicarage, Sunderland.*

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ALL SAINTS', SUNDERLAND.

April, 1915.

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."

The first number of "Confidence" was issued in 1908 by the present Editor. It was welcomed by very many. He has gladly continued, therefore, to edit and issue it each month since. It was the outcome of a Spiritual Revival which commenced at All Saints', Sunderland, September, 1907. Visitors journeyed from all parts of Great Britain and from the Continent to receive the Baptism of the Holy Ghost. In most cases they returned joyfully, to become centres of blessing. A yearly Conference has been held each Whitsuntide. Visitors from home and foreign lands gather in large numbers, and return to spread the blessing further. "Confidence" was the first British Pentecostal Paper which told of this Outpouring with the Sign of Tongues. This Paper travels to nearly every country on the Globe. "Confidence" advocates an unlimited Salvation for Spirit, Soul, and Body; the Honouring of the Precious Blood; Identification with Christ in Death and Resurrection, etc.; Regeneration, Sanctification; the Baptism of the Holy Ghost; the Soon-Coming of the Lord in the air (1 Thess. iv. 14); Divine Healing and Health (Acts iv., 13). The issue of "Confidence" has been greatly blessed, and the Editor is thankful to the many friends around the world (see list) whose prayers and help have been used of God to encourage him month by month. His desire, and that of his helpers, is that ever in this Paper "He (Christ Jesus) may have the pre-eminence." "Brethren, pray for us, that the Word of the Lord may have free course and be glorified"—2 Thess. iii., 1.

ADDRESS:—HON. SECS., ALL SAINTS' VICARAGE, SUNDERLAND.

"JESUS SAVES ME."*

Tune—"I am so glad." No. 2. S.S.S.

I am so glad that I'm saved from my sin,
All through believing in John iii., 16,
That "Whosoever" I know it means me.
For now I'm enjoying 1 Peter i., 3.

Chorus—I am so glad that Jesus saves me,
Jesus saves me, Jesus saves me,
I am so glad that Jesus saves me,
Jesus saves even me.

Jesus is coming, yes, coming again,
See 1 Thessalonians 4 and 16;
The clouds are His chariot, the angels His train,
Jesus is coming, yes, coming to reign.

Written by "500 Jack," an Electric Tram Driver at Sunderland, England.

* Copies can be obtained free from A. Blackburn, 30 Breary Banks, Masham, Yorks.

Someone should ask of me "How do you know?"
I show them that promise—John v., 24;
Cleansed and forgiven and kept all the time.
Proving so sweetly 1 John i., verse 9.

Sanctified wholly and gloriously free,
See 1 Thessalonians v., 23;
Now I'm in Jesus and He is in me,
Read it in John xvii., verse 23.

Pungent Preaching in Philadelphia.

"Billy" Sunday on Temptation.*

He said:

My text is found in the verse in Matthew, fourth chapter, third verse, where the devil says to the Lord, "If Thou be the Son of God, command that these stones be made bread."

I want to explain a difficult passage of Scripture so that it may be helpful to you, as it has been to me. The story of the temptation of Jesus is found only in Matthew and Luke. John doesn't mention it. Mark dismisses it

with half-a-dozen words.

Let me say that I feel myself compelled to differ from many learned commentators in interpreting the temptation of Jesus. Matthew and Luke each gave a full account of the temptation of Jesus. Matthew gives the story of His birth, childhood, youth and genealogy, while Mark and John merely assume the former, dismissing it in a few words.

"Then was Jesus led by the Spirit into the wilderness to be tempted of the devil." The verb "tempted" means to be tried or tested.

The Spirit of God don't tempt any man to sin. The Spirit of God don't lead anybody to do wrong. If you are a Christian, you are led by the Spirit every day. If you are Spirit-led every day you live, you will be tested.

* As reported in the "North American."

(Pungent Preaching In Philadelphia—continued.)

Not many of us have been taught that if we had the Holy Ghost there would be no effort and we would always have victory, but it will only come after a fight. We shall always have a fight, for victory comes only after a fight.

And every time you open your mouth against the cause of God hell inspires you. You stand still in the cause of God and the devil won't bother you. Start to move, and the devil will try to stop you. *Some of you have never been opposed to the devil because you're no earthly good.*

Whenever you find a preacher who doesn't believe in the devil, he will crawl up in his pulpit and go to sleep like a dog. But when the revival comes along and the church of God gets busy, you will always find the devil gets busy too.

Whenever you find somebody that don't believe in the devil you can bank on it that they have a devil in them bigger than a woodchuck. If there's no devil, then why don't you quit your boozing?

When the Holy Spirit descended at Pentecost, the devil didn't do a thing but go around and say that these fellows were drunk, and Peter got up and made him mad by saying that it was too early in the day. It was but the third hour. They had sense in those days; it was unreasonable to find them drunk at the third hour of the day. But now fools sit up all night to booze.

When you rush forward in God's work, the devil begins to rush against you. You may know how much good you're doing for God by how much the devil opposes you. *Some people don't believe in the devil, which shows that they haven't as much sense as the devil. Look out, good penman! You may land in the pen for forgery. Look out, good-looking girl! Some fellow will smooth over your prejudices with unmeant compliments, and you'll wake up to find yourself without reputation.*

There was a rustic farmer walking through Lincoln Park and he saw the sign "Beware of Pickpockets."

"What do they want to put up a fool sign like that for?" he asked. "Everybody looks honest to me." He reached for his watch to see what time it was and found it was gone. The pickpockets always get in the pockets of those who think there are no pickpockets around.

DEVIL IS NO FOOL.

The Bible says there is a devil; you say there is no devil. Who knows the most, God or you? Whenever President Wilson says anything about affairs in congress, I believe him. I'm not fool enough to think I know more about international law than he does. Say, *the devil's been busier in Philadelphia these eleven weeks than he has been in many years.*

Jesus met a real foe, a personal devil. Reject it or deny it as you may. If there is no devil, why do you cuss instead of pray? Why

do you lie instead of telling the truth? Why don't you kiss your wife instead of cursing her? You have just got the devil in you, that is all.

Notice. The devil called Jesus the Son of God, and to be called the Son of God was to make Him equal with God. So the Unitarians, in the days of Jesus, sought to kill Him for His blasphemy, because He said He was the Son of God. There are Unitarians in the twentieth century who reject Him on the same grounds. That Jesus Christ was the Son of God we may find, for Scripture says, "Out of Egypt have I called My Son."

"If You are the Son of God, command and these stones will turn to loaves of bread, and you can kill two birds with one stone, so get busy," says the devil. "I am from Missouri, so show me. If You are the Son of God, all You have to do is to speak. God said, 'Let the dry land appear,' and it did. You speak and these stones will turn into bread."

You see, the devil said, "If You are the Son of God." If you allow the devil to write "if" across your creed, you're lost. The devil said "if," so, evidently, he was a Unitarian. But the devil doesn't take everybody up on a mountain to tempt him. He doesn't have to. He can stand some people on a mole-hill and they're dazzled. Folks, *get the new song of salvation in your hearts and you'll laugh at the best music the devil can furnish.*

The devil is no fool. He is on to his job. The devil has been practising for 6000 years and he has never had appendicitis, rheumatism or tonsillitis. If you get to play tag with the devil, he'll beat you every clip. If you are a God, act like a God, show by your acts.

The heresy that went against the early church was the denial of Christ's humanity. Now the damnable, stinking heresy that is fooling so many is the denial of His Deity. We're silly little fools to match our minds against the Master Mind that crept out of the pit of hell. The devil knows a few, I tell you.

Jesus was the Son of Man. He was man at the climax. Jesus crept into the world through the arms of motherhood, and was cared for as any other baby; protected from the sword of Herod, the same as you would protect your baby; and they took Jesus into the temple the eighth day and he was circumcised according to the Mosaic law. He grew tired and needed sleep the same as you.

It is written that man shall not live by bread alone. The Bible was not written for God. He did not need it. But for a guide for man. Bread feeds the body, but man needs food for the soul as well.

I am glad Jesus gave us that side of His nature—the human side. That manhood of Jesus filled with the Spirit of God, like the manhood of Paul filled with the Spirit of God, won out in the fight with the world, the flesh, and the devil.

It's all right for you to get your head above the crowd, but don't do it by standing on the devil's back. High-flying is a delightful sensation. Beachey would have been better off if he'd quit a month before

he did."

The manhood and womanhood of to-day filled with the Spirit will win out, too. I am glad Jesus Christ forestalled the heresy of the first century and the heresy of the twentieth century, when as God-man, as such, He conquered the devil. The devil tried by the power of depression and then by the power of exultation.

When the devil comes up and fights there must be something he wants. Soldiers don't besiege abandoned forts; burglars don't break in vacant houses.

DEVIL WISER THAN SOME PREACHERS.

Solomon prayed: "Give me not riches lest I be puffed up." So a man is deceived with visions of plenty.

The devil says, "worship me." He puts a bull-ring in his nose and leads him around at his pleasure. Jesus answered the devil's temptation with scripture, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

The devil has more sense than lots of preachers, for he does admit the Scriptures as the Word of God.

You are a fool to listen to them. The devil is no fool, he is no four-flusher. He said to Christ, "If you are a God, act like it; if you are a man and believe the Scriptures, act like one who believes."

Give the devil a thunderbolt from the Word of God and he will take the count mighty quick. "It is written, thou shalt not tempt the Lord thy God."

There is no occasion to run into temptation, but "where duty calls or danger I will not be wanting there." I am not going down to a grogshop to see if God will keep me from drinking while I am in there; but if he sends me after someone, you can bank on it that I will go and He will take care of me while I am there.

Jesus said: "If you want to know My creed, watch My conduct." If you want to know what I believe, watch my acts. If you want to know what I preach, watch my practice.

In the first two forms of the temptation he bases his text on Jesus being the Son of God, on the last, the human side of Jesus, as the Son of Man.

He says, "I have tried to get you to act like a God, now we will change round. I'll be God as I wanted you to be God. I have acted like a worshipper, now I will give you all the kingdoms of this world, for all things are mine, and I will give you the whole bunch if you will worship me."

Some people say the devil lied. Not much, he didn't. If he ever told the truth, he told it then. It is a matter of fact that all the then known world was owned by the devil.

What constituted the kingdom of the world in that day had not a believer on the throne. All the kingdoms were absolute monarchies. The kings owned the people, and the devil owned the kings; so the devil owned the whole

crowd. So when he said, "Fall down and worship me; I will fix them all up and turn them over to you, and you won't have to die on the cross," it was true, and he could have done it too. Somebody says he couldn't see all the kingdoms of the world. "All" in this sentence means "some," "most," "many," as we use the term "all." He appealed under the principle of imitation.

The Bible speaks of Israel being led astray by other nations in their wanting a king, of Adam and Eve listening to the same temptation by eating of the tree of good and evil they should be as Gods.

If you are in Rome, you do as Rome does; you shoot off Roman candles and make a pyrotechnical display of your religion. If you live in Philadelphia and you want to go with the smart set, you have to do what the smart set does. You have got to play cards, dance, or imitate them, or they will pass you up.

He tried Jesus on the same proposition, but he struck his Waterloo there. On the same principle of imitation boys learn to smoke; if God had wanted you to smoke, He would have put a chimney in the top of your head.

We do the same with dress. You see I have my pants creased; it is style. I am simply imitating.

Some of you ladies used to wear the leg-of-mutton sleeves with enough goods in them to make a shirt out of. But you don't now; they are out of style.

In language and dress we learn by imitating. The Chinese eat with chop-sticks, and some people study books of etiquette on how to carry food to the mouth, and drink coffee out of the cup, or sip it out of the spoon.

I remember when I was a little boy my mother wore hoops that made her look like a centre pole in a circus tent.

Many a sinner goes to hell because he imitates others going that way. We ought to imitate Jesus Christ; not go tagging around the devil. The Lord knows the kind of life He wants you to live, and has set an example for you to imitate with your whole being. There are two conditions which the Christian should assume—the power of resistance and the power of counter-attraction.

When I have Jesus Christ on board I have something better than all hell can belch out, and when you have the song of salvation in your heart, you will pass up rag-time like a hobo does a woodpile.

All heaven is pledged to help you win. "He was tempted in all points like we are, yet without sin, wherefore He is able to succour them that are tempted."

* * *

During Billy Sunday's recent Mission at Philadelphia (we read in the "North American");—

"A message came from the City of Des Moines, announcing that the city councils and mayor had voted to close up the saloons by Saturday night of this week. Mr. Sunday was eight weeks in Des Moines just before he came

(Pungent Preaching in Philadelphia—continued.)

here.

"There are eighty-seven saloons in the city," he said last night, "and councils have given them until Saturday night to close up and get out of business.

"Now you'll hear some more from the booze press agents about me," he said, with a laugh.

"In response to a telegram from a friend in Des Moines telling him of the action of councils, Mr. Sunday sent the following message last night:—

"Hurrah for old Des Moines! My hat went into the air, and I yelled so loud the statue of William Penn on city hall tower seemed to look down and say: 'What's all that racket about?' I call upon all the Christian people to stand back of the city council and Mayor Hannah in his history-making epoch. The devil is surely hanging over the ropes and heaven is singing: 'All Hail the Power of Jesu's Name!'"

* * *

The "Alliance Weekly" writes:—



BILLY SUNDAY
PREACHING.

"Our honoured brother, Rev. William A. Sunday, has closed his most remarkable and fruitful evangelistic campaign with a record of over forty thousand professed conversions and a spontaneous offering of about fifty thousand dollars* in recognition of his valuable services. Only the most prejudiced critic can question the great value of this extraordinary series of meetings. Nothing but the power of God could sustain the leader under the tremendous strain and bring such definite, practical, and far-reaching results."

A Time of Awakening.†

I have to speak of this as a time of awakening, and we will refer to a few passages of Scripture. Turn to Romans xii. 1-2, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." (And see Ephesians v., verses 9-17.) I believe that the purpose

* About £10,000.

† Address by Pre-diger Humburg at the Sunderland Convention.

God has in this Convention will be fully realised if the Holy Spirit succeeds in getting us to see the full meaning of these words, "Awake thou that sleepest." The first thing for us must be that the will of God must be done and His glory have a right place in all things. Surely there is nothing so beautiful in the heart of a young Christian as this desire to do the will of God in all things. I am sure if our older friends could begin their lives once more they would start just in this way. If they had started on this line they would not have gone through so many disappointments, but would have met on their way many happy surprises of the goodness of God. But the Lord is able even to redeem for us the years that the locusts have eaten. Therefore let us not be sad, but let us be happy. If we should only have one more day to live, let us live that one day rejoicing in our God.

Of late I have often thought about this puzzle, why there are so many sick, and why, when we pray, they do not get healed. In many cases I have found that they were first after the healing of the body, but not after the glorification of Jesus through their healing. Now, we have to be careful as to this point. *The glory of God must be supreme in all our life.* If God is satisfied, men will also be satisfied.

Now, I want to tell you about two cases of healing. We read in Romans xii., 1, that we have to present our bodies, and of course it is our bodies that are attacked by sickness. Many get sick because they did not present their bodies unto the Lord. That in many cases was the reason of their sickness. Some weeks ago a brother came straight from the country. He had something in his skull—matter in the skull. The doctor had told him that he must be operated upon on the following day in any case, or he would surely die. Now he got frightened, because he was afraid of death. He said to the doctor, "Is it a difficult operation?" "Oh, yes, I'll tell you the truth. I cannot tell you how it will come off, but we have to open up the whole skull, and even if it should come off well, your face will remain disfigured hereafter."

Now, he was a child of God, and in this moment there flashed upon him the thought, "Why don't you ask them to pray for you?" So he said to the doctor, "I will come to-morrow and tell you."

He came straight from the doctor to us. I said to him, “Now, dear friend, through fear of death you have been cornered by the enemy, but you must now trust God really. Your heart must be set right towards the Lord.” He saw that was so. He wept because his life had been a failure. He humbled himself before the Lord, and asked us to lay hands on him and pray for him. While we were praying for him the Lord gave unto him living faith. And he said afterwards, “Just now, while we were praying, I was enabled to really grasp healing.” He said, “I am going to testify to the doctor to-morrow.” So he went to the doctor on the morrow, and the doctor said, “Well, shall we operate upon you now?” The man said, “No, sir, I am going to believe.” “What are you going to believe?” the doctor asked. He said, “I am going to believe that God hears me.” The doctor was a sensible man, and he said, “That’s the best thing for you.”

A week later he felt quite well, and went again to the doctor. He was a working man, and because of our laws in Germany he had to get a certificate from the doctor that he was well again. The doctor examined him and said, “Why, this is wonderful, you are well.” Now this brother has been blessed in his soul, his physical healing is not the most important thing for him any more. He is a so-called simple-hearted brother, not because he is a working man, but God gave him a simple heart.

And we have another such simple-hearted fellow in our congregation. He is a doctor of medicine. He has settled down, and has acquired a good practice in a short time; and that is because he practises with God. I could tell you much about how he led many souls to the Lord. And there are many conversions to God arising out of his simple testimony. Whenever there is sickness in his own family he sends for the physicians, that is to say, he calls for the elders of the church. They are the representatives on earth of the Physician in heaven. None in his family are going to be delivered into the hands of earthly physicians. He is a very smart man, but simple-hearted. That is the thing. We may be very smart fellows, and yet have very simple hearts, and God looks at the heart.

One evening, we had already retired, and I was called to this physician. He

had a relative visiting him. She was converted, and now she was sick. It was an old liver trouble, and on the evening when she got converted she fell from the stairway awkwardly, and her old liver trouble began to pain her very much. When I came the doctor said, “Now, we will deal with her according to James v. I have spoken to her, and she believes in divine healing.” There was the patient, lying on the lounge, and the wife of the doctor got some oil. The doctor was kneeling on the left side, I was in the centre, and Mrs. Doctor on the right side, and we three were laying our hands on the sick one, and the Lord healed her that very night. She could go home healed from within and from without. Look at healing in the house of a smart doctor. Wasn’t that holy irony? Now, if we present our body according to Romans xii. unto the Lord in such a way, we shall experience in our body wonderful things. Within our body there is dwelling a soul. This soul has higher aspirations than our body, and God wants to satisfy also the longings and the needs of our soul life. As far as I understand my Bible, it shows that this presenting of our bodies is our reasonable service. And until this is done, and not before this, the Lord will be fully pleased.

In the second place you have the blessing for the inner man, and I believe here is the Divine purpose of our sufferings experienced. And this may also lead on to our subject for to-night, we are living in a time of awakening. What kind of awakening? I believe God wants yet to save many sinners. But God does not only want to have a revival for the salvation of sinners, not even only a revival of holiness, but I believe the revival God wants to give us is that we may wake up to do the good, and acceptable, and perfect will of God, to serve Him in body, soul and spirit. Whoever looks at the Pentecostal revival in other than this light, that it is a revival to bring us to the place where we do the perfect, good, and acceptable will of God, has not understood it yet. When did the disciples do the will of the Lord in a perfect way? Since Pentecost. Pentecost brought to them the full knowledge of the will of the Lord and also the power to carry it out. Now, all the gifts of the Spirit are necessary for this. I have been told that a dear elderly brother thought that I did not appreciate

(A Time of Awakening—continued.)

the gifts of the Spirit enough. Be patient a little with me, dear brother, and you will find that I do not appreciate them any less than you do. Perhaps I appreciate them more.

Just let me give you one more illustration. Perhaps I could speak through it to your heart. I promised last night that I would tell you to-night how the Lord blessed my wife. She gave me permission to tell you this. Of course she was converted. She had also a real spiritual knowledge of sanctification, but there was a certain difficulty in her life as to the perfect will of God. One day certain affairs belonging to the kingdom of God didn't just run as she thought they ought to have done. She is much interested in the affairs of the kingdom, but she was so sad if she did not always do just what the Lord wanted her to do. I saw God was working with her, but I left her alone. We had not spoken about the matter.

The next day she came to me with a beaming face. I knew the Lord had met her. She had laid the matter which had troubled her so much before the Lord, and Jesus had come to her and taken her by the hand and led her through different rooms until she came into a very beautiful room. There the Lord left her, having asked her just to step through the next door. When she went through that door she saw Jesus sitting on a throne crowned with glory and honour. And when she stood before Him He was pointing a golden sceptre down to her feet, and said to her, "I have laid down My whole will at the feet of humanity. They could do with Me what they pleased; and you have been in this humanity also. Now if you will give your will fully to Me, you will be astonished at what I can do with your will." And the Lord said to her, "Will you lay your will into My will?" She said, "Yes, Lord," and everything was all right. Since that time the Lord has blessed her wonderfully. I told you last night about how the Lord answers her prayer. Really He answers now all her prayers. It is very wonderful. This is a marvellous secret; when we sacrifice our will fully to the Lord, then we come to that place where Jesus says, "The Father Himself loves you, and the Father will give you whatever you ask of Him in My name." There comes a direct communication with

God, and God gives His light and His strength.

One thing more I would like to tell you. There is a woman in our city who desired to come to our meetings, but her husband would not allow her. On one occasion he was out on a trip for some days and she took the liberty while he was absent to visit the meeting. She came very hungry for God, and in fact her heart was right. My wife saw this woman and was moved with compassion about her, and said, "Oh, Lord, give her a special blessing." And what did happen? Jesus went through the aisle and put something into the mouth of the sister, and she began to rejoice greatly. She didn't know what had happened, but she is to-day still feeding on that blessing. God is very near to us in Christ Jesus, and if we are doing His will He cannot leave us in the lurch. Jesus said, "The Father and I are going to take up our abode in you."

Just a few words about Ephesians v. You know it says in the eighth verse, "For ye were sometimes darkness, but now are ye light in the Lord; walk as children of the light." To what purpose? In order that ye may prove what is "acceptable unto the Lord." "Wherefore He saith, Awake thou that sleepest and arise from the dead, and Christ shall give thee light." This is an exhortation for the children of God. We have to fully realise these things. In the Song of Solomon He says, "I sleep, but my heart awaketh." The divine life is within us. We can sing, "My sins are forgiven, I am free." We know that God has sanctified us in Christ Jesus; He cleansed our heart; He filled it with His Holy Spirit; now the divine life is there. How is it to be when Jesus comes, as we read in the Songs of Solomon (chapter v., 2) and knocks at the door? Will you then say, "I have put off my garments; I have put off my shoes, I have gone to bed. I cannot get up now to be occupied with you." That is to say, "I am not ready to do your perfect will." What did that friend do? He pointed with his finger through the key-hole to move the bride that she might follow him; but she stayed in the room, and what was the result? When it pleased the bride to get up, the Bridegroom had gone. That was a sad affair. She asked the watchmen in the streets, "Have you seen him whom my soul loveth?" But they beat her. They didn't know about him. To-night

is the blessed time that we may wake up for the Bridegroom that we may present our spirit, soul, and body to Him, for His service exclusively.

Jesus was tempted in the wilderness by the enemy. He showed Him all the kingdoms of this world; but Jesus said, "It is written, thou shalt worship the Lord thy God, and serve Him only." Now what is holding you back that you do not the perfect will of God? Is it not something the world offers to you? I do not speak about gold and money now, nor about evil lusts, but your unbelief. Do you know what the character of the world is? Unbelief and fear, but fear and unbelief do not harmonize with divine love. Lay aside all fear and all unbelief, and say to the Lord, "Here is my body, my soul, my spirit: I commit them all into Thy hands. I know Thou art never going to leave me alone. Thou art going to help me through every difficulty. I will walk before Thee and be perfect." Then the love of God will come down to you, and God will say, "Now I know thou dost fear Me." Just as He said to Abraham, "You did not spare yourself." God has given us everything in Christ, and in Him all your questions will be fully adjusted. Your family troubles, your business difficulties, your difficulties to know the perfect will of God for you in His Word, your missionary problems, your many questions concerning body, soul, and spirit—everything is turned over to the Lord, and now God is within. Hallelujah!

Four Years' Continuous Revival.

Elizabeth Sisson.

I feel stirred to write for readers of "Confidence" something of what I know and have seen of this unbroken revival in the city of Dallas. It was my privilege to be in it for nearly four months in 1914. It was then about 3½ years old. Two men, Birdwall and Bosworth (with family), entered the city, with very little funds in hand—not a friend in the place. Not one person in all the great city who had received "Pentecost and tongues," and a great prejudice against it. They had no place to hold meetings. No money to rent a place. They got a few humble rooms for "light house-keeping," and owing to

their purse it had to be very light, and kept on their knees, swallowed up in a burden for that great wicked city. Sister Bosworth told me that often after breakfast they would begin to have a little prayer before they washed the dishes, and they would be surprised, when they came out from under the burden of supplication, to find it was 3 or 4 p.m. ! After a while a Pentecostal brother came to town, and was so impressed that he gave them, as he was leaving the place, all the money he had (\$70, if I remember rightly) to get a tent. But when that was put up there were no people to come into it.

They prayed on till God sent the people—then the crowds, then conviction, salvation, then Pentecost and tongues and notable healings. The work kept spreading in every direction, and eating up the prejudices against itself—till, when I was there and went about distributing notices of meetings, etc., everyone I spoke with in shops, on street, or in parks, had a good word to say of the work. "If a man's ways please the Lord, He maketh even his enemies to be at peace with him," becomes their experience. The converted people reached way out into all the suburbs of the town, and came also from nearby towns and villages. It is mainly the common people who in this revival have heard Jesus gladly, and they united and together brought second-hand lumber, many of them gave their own labour, and have built a substantial "Tabernacle," which seats some 1,500, and is packed every Sunday night with mainly sinners—for the saints now have several other missions in various parts of the city, where they are holding forth the word of life.

One Mission is almost entirely converted Roman-Catholic Italians. But every Sabbath morning it is the saints' meeting—deep teaching, sometimes breaking of bread, sometimes baptism, and great altar services. Then from all the other Missions, tent meetings, etc., they gather there. No schism (Bosworth says they can have no schisms, they pray too much), all one body, though they scatter far and near for evangelistic work.

Last summer they had at one time six tents in different localities—revival in each. Besides bearing so gladly the expenses, they contribute generously to foreign missions, and have started Pentecostal

(Continued on page 71.)

“CONFIDENCE.”

APRIL, 1915.

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Sunderland.

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The Lord's Supper.

MEDICINE FOR HIS CHILDREN.

“But let a man examine himself, for he that eateth and drinketh unworthily, not discerning the Lord's body, brings judgment on himself, and for this cause many are weak and sickly among you, and many sleep.”—1 Cor. xi., 23-34.

Dear reader, on the night of the 24th of August, 1914, I had a dream, and in my dream I held a conversation with my Lord regarding His Supper. I seemed to be standing beside a small table which was draped in white, on it was a small white loaf of bread—white as snow—and a little cruse which looked like silver, filled with sweet grape juice or wine. I thought the Lord's Supper was about to be administered. It seemed I knew the Lord was there but could not see him.

Presently He spoke to me. He said: “This is My table.” Yes, Lord. “But this is My table.” Oh, yes, Lord. “But this is My table.” As He spoke the third time I seemed to awaken to the fact that my precious Lord Jesus was speaking to me, and that He had something of importance to say to me, and I said “Yes, dear Lord, what is it?”

And he answered saying “This is My medicine for my little children. Look.” And I looked and saw before me a congregation of people, sick, afflicted, and cripples, a very sorry looking lot of people. I felt ashamed of them as I

looked, and I thought what a lot of poor representatives of my Lord's gospel. “What is the matter with them, Lord?” And He said to me, “They eat and drink of My table carelessly, heedlessly, faithlessly, and then go away worse than before they have eaten, because they have sinned.” “How is it, Lord?” “Because what is not of faith is sin.” “Yes, Lord,” I said.

He spoke the second time, “What is not of faith is sin,” and again the third time, “What is not of faith is sin.”

Then He showed me the different bodies of people, or congregations, who take the Lord's Supper each week, and not one of them discerning in the bread His perfect body broken for their imperfect bodies, just as much as the blood shed on Calvary for their sins. And I wept as I realised how many times I had done the same. And He said to me “Will you tell my children?” and I said “Yes, dear Lord, I will.”

I awoke and fell asleep again, and the dream was repeated a second time, and again the third time: and so I take this way to pass it on to God's children, and the results are with Him. I can see now that if we are sick or afflicted in any way and will partake of the bread and wine in faith, we must be healed, and will no longer be weakly and sickly and diseased if we are living in obedience to the will of God in other ways, and we have no right to eat until we examine ourselves and are clear before God, and not then if we are sick, unless we can eat in faith and be healed, for what is not of faith is sin. Oh, I pray God you may get the light and truth and rise to your privileges and be made every whit whole, body, soul, and spirit, for it is our Lord's medicine to keep His children well and free from disease until He shall come again and call us to Himself. I am sure He wants us to be well in body as much as well in soul. Let us no longer eat carelessly, heedlessly, and faithlessly, but realising that we are complete in Him, body, soul, and spirit, for He came that we might have life, and have it more abundantly.—Matt. viii. 17; Mark ix. 23.

I was telling my dream to a brother and he said: “That reminds me of a missionary out in a foreign land who told me that the only way he could keep well and keep his wife and children well was to partake

often of the Lord's Supper in faith." He said if any of the children were taken sick they would gather around the Lord's table and he would have the children partake and they would always be healed.

I was so glad for this testimony, as I myself was healed in partaking in faith for my body. I was afflicted in my feet very badly. I said as I took the bread, "Dear Lord, Your perfect body was broken for my imperfect one, You have paid the price, and I may go free and whole. You will heal my poor afflicted feet," and as I talked to Him, it seemed a soft fleecy cloud, about as big as a hand, passed through my body down to my feet, so soft and warm, and my feet were healed, Oh, praise His dear name! Hallelujah, for the truth that sets us free.

I was giving out this message one morning as we were about to partake of the Lord's Supper, and a sister in the audience said: "I will eat in faith." She had suffered for years with sick headaches, and she was healed from that hour. Oh, praise our dear Lord who has made such provision for all His dear children. Oh, let us have faith in His Word; not one word can fail of all He has promised. Hallelujah to His precious name. His eye is over His people. His ear is open to their cries, and He has promised to fulfil the desires of the righteous. Do we believe His word? Then let us rejoice and be glad, for all things are yours, and ye are Christ's, and Christ is God's.—AMEN.

By E. R. TRUSSELL, from "TRUST."

(Copies in leaflet form can be had free from A. Blackburn, 30 Breary Banks, Masham, Yorkshire.)

The Whitsuntide Pentecostal Conference at London.

The Conference will be held (D.V.) at the Caxton Hall, Westminster, London, S.W., from Monday, May 24th, to Friday, May 28th, inclusive. Mr. Cecil Polhill, Convener. Each day at 11 a.m., 3 p.m., and 7 p.m. Proposed subjects for study: "The Signs of the Times, and the Special Significance and Aim of the Pentecostal Baptism, accompanied by the Gift of Tongues." Those desiring lunch or tea on Whit-Monday, kindly communicate with Mr. Glassby, Renhold, Beds.

(Four Years' Continuous Revival—continued
from page 69.)

centres in many towns in that region.

I was so interested in walking around the altars to several times come in contact with an old Roman Catholic kneeling there, who asked me to lay hands on him or her for healing, and told me of previous wonderful healings they had received there, though they still continued to attend their own church. One said to me in broken English: "I would like to come here always. Here is where I get blest, but I cannot walk so far, nor pay the car fare, and so (sadly) I go to my own most of the time."

The crowning meeting of the week is the "Thursday All-Day of Prayer," when the people gather about 9 a.m. and fill the altars of the Lord with a kneeling, praying people throughout the day. Many working men go without their noon meal that day so they may snatch half-an-hour in this holy place of intercession. Here you get an insight into the strength and consequent success of this work—*prayer*. Soul-travail is the feature that marks this whole out-growth, and, as Paul said, they do know how to "travail again"—yea, and again and again.

This revival has been born of prayer, and continues to live and grow apace through prayer. They give the sacraments, baptism, and the Lord's Supper, but they keep no members, and nobody "joins" anything but the Lord, so it is difficult to estimate figures, but from what my eyes saw while I was there I should think some 3,000 or more had at those altars received their Pentecost. The work is constantly on the increase. Besides the tents scattered throughout the city and neighbourhood, there are prayer meetings galore. They all expect the revival to increase till Jesus comes.

In a recent letter from Bro. Bosworth he writes:—"The spirit of prayer in Dallas is greater and deeper than ever before. For the past six weeks we have had from 30 to 35 cottage prayer meetings each week in all parts of Dallas, and the effect upon the saints has been wonderful. Many of these meetings are crowded, and sinners are convicted, listening to the prayers, and are saved. Oh, I pray that God will raise up men to stir the saints to prayer. I feel like as if I want to be everywhere to show the saints this great

(Four Years' Continuous Revival—continued.)

privilege. Faith needs a *life* of prayer in which to grow. God's activity among the impenitent in bringing them in will not exceed 'the power that worketh in us.' He is able and WILL do 'exceeding abundantly above all we ask or think ACCORDING to the *power* that worketh in us.' When the power working in us is great enough, the answer to our prayers will surprise us."

Bosworth claims that Pentecostal saints can have a revival anywhere if they will pray it down, and, once down, it should never go out, but increase till Jesus comes. This he believes is what the Holy Ghost equipment was given us for. Are we living, some of us Pentecostal saints, below our privileges? Have we failed to get the vision?

* * *

MY DEAR BROTHER BODDY,

I felt guilty before God if I did not give English Pentecostalists some knowledge of what God is doing here in a *revival of prayer*.

But the enclosed is so hurriedly written among many other pressures, that I shall have to crave your indulgence, and you will have to correct it for the press, as I have no time to re-write it.

Surely these are the times to pray! We know not what next will stalk upon the earth. And oh! How its poor inhabitants need that power of the Holy Spirit upon them, that can only come in answer to our prayers.

Tenderest Christian love and sympathy to Mrs. Boddy and yourself.

Your eternal sister,
E. SISSON.

Permanent address:—
17 Joy Street,
New Rondon, Conn.,
U.S.A.

Signs of the Times.

A SCRIPTURE STUDY.

Christ certainly expected His disciples in all ages to understand the signs of the times as recorded in Matthew xvi. 3, for God witnesses by signs (Hebrews ii., 4).

It has been asserted that some men have become unbelievers because they declared that God had broken His promise to Abraham in Genesis xv. 18: "Unto thy seed have I given this land from the river of Egypt unto the great river, the river Euphrates." God never specified *the time*

when Abraham's seed would inherit it. But "doth His promise fail for evermore?" (Psalm lxxvii., 8), and evermore covers all ages, and has no time limit. And His promise to Abraham is called an everlasting covenant (Genesis xvii., 19), but its fulfilment has not yet taken place, for Abraham's seed, for the Children of Israel only occupied a small part of the land promised as their heritage. Is it not possible that the fulfilment is yet to take place? If it is the case, as so many of God's loved ones believe, that the British nation is the birthright tribe of Ephraim, is it not highly possible that God will use us as a nation to gain for Abraham's seed (including the dispersed ten tribes—see John vii., 35) possession of the Covenant land?

This promised land was to be peopled by all Israel, not by the Jews alone. Already the signs of the times point to this being accomplished. The land of Egypt has become a British possession, and part of the valley of Mesopotamia has been conquered by our troops. This region was the site of the Garden of Eden, the Tower of Babel, the City and Kingdom of Babylon. The native city of Abraham, Ur of the Chaldees, was situated there, while further north, on the banks of the Euphrates, was built the famous city of Nineveh. Is it not possible that out of this great international war God means to fulfil this ancient covenant, and give the whole land from the Nile to the Euphrates to Abraham's seed, including the sacred part trodden by our beloved Lord during His sojourn on earth?

This area of the world's land occupies a central position, and from it the human race was commissioned to go forth and replenish the whole earth.

Out of this War may we not expect to see the Jews gathered to their land, and brought hither by the ships of Chittim (Cyprus). (See Isaiah xi., 11-16.) This great event must precede the second advent of our blessed Lord, and it may become a type of the home-going of the redeemed Bride of Christ.

A very remarkable statement has recently been made by the Chief Rabbi of Palestine. He says that on comparing the Talmud, Rabbinical writings with Old Testament Scriptures, he has discovered that Christ must come within five years.

The disciples asked our Lord where His body would be gathered from (Luke xvii., 37), and His answer points to where the devouring host of the eagles is gathered together.

It is remarkable that the ensigns of three of the great nations at war just now is the eagle, and there may be traced a connection between the two events. Then this war seems foretold in Isaiah iii., 25, with its possible result in chapter iv., verse 1. Note, too, the 16th verse of the third chapter, which so fully describes the present fashion in women's dress to be seen on our streets—the stretched forth naked necks and mincing walk is the prophet's vision realised.

Are we Pentecostal people all ready for the call of the angels to meet our Lord? (Matt. xxiv., 31.) Are we all looking up, for the day of our "redemption draweth nigh"? We need to be ready waiting, with all earthly matters arranged, for our departure at any minute.

Mercy always precedes judgment. The end of this age of mercy is near a close. Christ's first advent linked the past and present ages together. His second advent will link the present and future ages together. His Ascension was followed by Jerusalem's judgment. This age of mercy will be followed by great tribulation. Many are now being tested and tried, "and shall purify themselves" (Dan. xii., 10).

ALICE M. WATT.

"Bethel," Athol Terrace,
Dunfermline.

What Shall we Preach to the Sick?*

"GRACE," NOT LEGALISM.

(Continued from last month—page 48.)

Another important point: A good many fall into the error of preaching law and saying "You must never become ill again. Jesus has now delivered you from all sickness; if in spite of this you now become ill, it is a proof that your position is not right. You are not wholly obedient, or this sickness would not have come upon you."

Or else they say, "You have no business to remain ill. If your faith is right

you must be delivered from every disease. If a disease is not taken from you, it is a proof that you are not wholly and entirely obedient and trustful."

He that speaks thus again introduces a law, and many a sick person has worried himself and allowed others to worry him by such legal preaching. It is high time that we preached only the Gospel upon this point, and then the question would take on quite another aspect. When Job became ill his friends came to him, and what did they do? They wanted to prove to Job that he was ill just because he had not been found righteous before God. They wanted to demonstrate that his sickness was the result of sin. Yet the Holy Scripture tells expressly that Job was not sick because he had sinned in the sight of God, but because God allowed His servant Job to be tested. We must accordingly not lump all sicknesses together, and must not say that we have no right to be sick. Job's example is very instructive here. It shews us that a righteous man who has not sinned against God can yet fall ill.

The second point is equally important. The Bible does not prove that we can pray or believe every sickness away. They that are tied by law in their thoughts on healing by faith would simply storm a Job with prayer meetings in order, by this means, to get rid of the sickness. But what does Paul write to Timothy? We read in 1 Tim. v., 23, "Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities." Timothy stood upon a perfectly correct Christian standpoint, and was the co-worker of the apostle Paul, and yet Paul does not write to him "Pray your stomach well and believe your frequent illnesses away!" Nor yet did Paul send him a napkin, a thing that had already helped many a sick one on whose body it was laid. (Acts xix. 11-12.) No; the apostle knew perfectly well that not every disease is to be got rid of so simply. Therefore he gave Timothy, who was perhaps among those who care too little for their body, the advice to use a little wine.

We see here the beauty and (plainness?) of the Gospel. It shows us that in every case of sickness we can come to Jesus; indeed, the redemption of our body is already completed by the death and resurrection of Jesus, but the *full* redemption of our body can only become our possession when our Saviour comes again. Therefore

*Address by Pastor Paul.

(What shall we preach to the Sick?—continued.)

the redemption of our body, as we have it in Rom. viii. 23-24, is an object for hope—something we are still to look for. We are also in this mortal body to glorify the Lord. And then both sides become one Gospel, both that of receiving healing, and that of receiving

GRACE TO SUFFER,

when in one way or another our mortal body shall endure testing from God; and this last is not to be despised. With His wonderful, gracious providence God allows a man—as a Paul or a Timothy—to go through many kinds of infirmity and sickness, and gives him also in his bodily infirmity grace to manifest the power of Jesus. If the sick therefore grow anxious when their sickness does not immediately amend, and when they continue to be sick, we must see whether this anxiety may not come from a legal apprehension of healing by faith, it really ought to be time for us to break with legal preaching on this point.

What is best for us is the Gospel, and not law!

This is also the case with the gift of healing, which I shall speak a little about in conclusion.

Not seldom one hears the opinion expressed: "If you have the gift of healing, every sick person you pray with must become well, and if you pray with a sick person the healing must come at the same instant. If this does not happen, it is thereby certain that you have not really the gift of healing."

Such an assertion, again, is nothing else but introducing law. The Gospel has to do also with the gift of healing. He that has received such a gift must just use it in the Gospel way, *i.e.*, he says to the sick one, "You can let them lay hands on you in Jesus' name and can thus receive health." Of course that will do in every case if the sick person is in a position to enter into this Gospel. The gift of healing is indeed a gift, but a gift can only benefit those who receive it. The sick must also really receive healing, and that can only be *by faith*. Therefore we read of our most blessed Lord Himself expressly in Mark vi., 5: "And He could there do no mighty work, save that He laid His hands upon a few sick folk, and healed them. And He *marvelled because of their un-*

belief."

Jesus Himself, therefore, who possessed the gift of healing in the most perfect degree, could not use it in the face of unbelief; this must not be lost sight of. It is quite certain that we should see far more healings if we did not regard the gift of healing under a legal presentation. If we take a legal standpoint we demand *everything from the one that has received the gift*; we say simply, "If he has the gift of healing I must become well when he lays hands on me." We are thus looking to a *man* instead of *unto the Lord*; to the *gift* and *not to the Giver*; we come into contact with the powers of the gift instead of touching the Physician Himself, *Jesus*. It can so happen that sometimes a power flows out from the possessor of the gift, but the power of Jesus cannot be manifested in the sick one; the result is bad. We have prayed with the sick according to Mark xvi. or James v., and nothing is accomplished. In this way there is many a legal laying-on of hands, and naturally the Gospel cannot then manifest its power.

But how entirely different it is when the possessor of the gift stands there with the consciousness that he himself can do nothing, but is entirely dependent on the power and grace of the Lord, and when, likewise, the sick one does not look to him that is praying the prayer of faith on his behalf, but unto the Lord, who has power to heal. Then Jesus can manifest *His* power and *His* glory.

Would that the Spirit of God might succeed in quite opening our eyes to this great question! Would that the Gospel might become to us the glad tidings that makes our very heart-strings to sound, and begets a living faith to blaze forth in us. And would that God could more and more bring his hearers to that place where it could be established afresh again and again—"All things are possible to him that believeth."

"Overthrown in the Red Sea."

We cull the following from the "Egyptian Gazette":—

It may interest many to know that the point where the Turks attempted to cross the Suez Canal in the early hours of February 3rd, is where Professor Dr. Edward Naville, and those who agree with him, locate the passage of the Red Sea by the Israelites.