

"CONFIDENCE."

No. 7. Vol. viii.

ALL SAINTS', SUNDERLAND.

July, 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.

The Pentecostal Movement.

An Address by Rev. A. A. BODDY (Sunderland), at the London Conference on Monday evening, May 24th, 1915.

I am very glad to welcome you all to the Whitsuntide Conference in London this year, instead of Sunderland. Some of us miss the familiar scenes at Sunderland, but people do not wish to visit that North-East coast just now, and we are glad to be able to meet in London.

To-night I would like us to look at this chapter (Acts ii.) in another way. Here is Peter standing up at nine o'clock on that first Whit-Sunday morning asking the people: "Why do you say these men are drunk? It is only nine o'clock, are they likely to be drunk at that time of the morning?" It is not drunkenness, it is overwhelming ecstasy. I do not think it was the speaking in tongues that amazed the people—that was common enough in Jerusalem, where so many different languages were spoken—the wonder was that they did not know the languages. They were unlearned men, speaking ordinarily only their own language. People have come into our Pentecostal Assembly at Sunderland when we were overwhelmed with the power and had to go down before

God, not merely kneel, but get as low as we possibly could before the Lord, when we were immersed in the Holy Spirit and He was causing us to fall down, and they would say, "Surely some of these people are drunk." No, not drunk, but overwhelmed with the new wine of the Holy Spirit.

Think of the times of John Wesley and the Irish revival—people were carried out by scores and laid out in the air, seemingly dead; they were not dead, but overwhelmed by the power of the Holy Spirit, and many came out praising God for the wonderful visions and manifestations they had had. So these people at Jerusalem, when they saw the men fairly staggering under the power of the Holy Spirit, they said they were drunk. Then Peter cited the prophecy in Joel (ii. 28-32), and emphasised its fulfilment there and then, but that was not the entire fulfilment.

Seven years ago God began to teach men to pray, and we needed it. Seven years ago—seven is a perfect number. God knew the terrible trouble which was to come upon us in these days, and He sought to help us to prepare for it by seven years of plenty. How good of Him it was. Oh, how I thank Him for the

(The Pentecostal Movement—continued.)

seven wonderful Whit weeks, that in His infinite mercy He has permitted us to hold meetings—seven weeks of wonderful blessing in that Parish Hall—you know it, you know what times we have had there, how the Lord has been with us, and how we have felt His power. That Parish Hall is now a Detention Hospital. What a change! You whose faces I gladly look upon to-night, you know what the hall was like; can you picture it now, with beds down each side? We cannot escape from the war wherever we turn.

I was asked to address a Union of Evangelical Clergymen the other day in Newcastle, there were about forty of them, and my subject was to be, "The Sign of Tongues in connection with the Holy Spirit." In this prophecy I noticed specially that Joel does not refer to the tongues, but sounds will be heard, there will be prophetic utterances. Tongues are closely allied with prophecy, indeed, when they are interpreted, they amount to the same; so Joel says, "They shall prophesy." All utterances in public should be interpreted, otherwise it is better to keep silent. If they are to be in accordance with the prophecy of Joel, messages in tongues should be interpreted, then they equal prophecy.

Joel, writing 800 years B.C., like many of the prophets, had his vision fore-shortened. He saw, as it were, a range of hills, then behind that another range. The day of Pentecost, and then the notable day of the Lord, the end. All the different events in between were as a valley between these two great days. There was that first great outpouring, and the other to follow; all the things that did not take place at that first outpouring were to happen at a later date; Pentecost was not completed. We are in the day of Pentecost still. We are in, as it were, the Saturday night of the world's dispensation, and to-morrow is Sunday—God's day—the great day when our Lord will come. Oh, what a great day that will be! Nation shall not rise against nation, neither shall they learn war any more. That day is coming—when Jesus comes.

Peter quoted wrongly when he said those verses (18 and 19) had been fulfilled. The prophet was speaking of a time when men would have to call on the name of the Lord. There would be awful signs

and wonders in the heaven above and in the earth beneath, blood and fire, and vapour of smoke; the sun turned into darkness and the moon into blood. We must be prepared, we must yield to the Holy Spirit joyfully for anything He wants us for. He is getting together a praying people for that time, to be ready for it.

I was sitting by the bedside of a wounded soldier a few days back; he had been a godless man, but a change had come over him. He was badly wounded by a shell which burst above him. As the shell burst he heard his father's voice say quite clearly: "Believe on the Lord Jesus Christ and thou shalt be saved." As he ran forward in the charge he said: "I do believe." Just as the words were spoken he went down wounded. But it was an abiding change—he knows the Lord received him when he uttered those words. We have been praying in our assembly that God will work in a miraculous way over there, giving visions to the dying, so that those who are suddenly summoned may find a welcoming Lord.

One of the wounded soldiers was dying, and he said to the man in the next bed: "I am not saved, and don't know how to be. Can you help me?" But the next man couldn't. However, the man in the third bed heard him, and said: "I say, chuck him this Testament. Wait! Open it at the sixth page, and read to him." That was done; the message of salvation was read, and the man received it, and was saved.

Those who know God, and are baptised in His Holy Spirit, know how to pray—it is their life. Man must not only be born again; man must turn to God, being born again is God's part—that is a glorious thing, but it is not enough. We in the Pentecostal Movement realise and recognise the absolute failure of human nature. The absolute and terrible fall—God must lift us up. To be born again is a glorious thing, as I said, but the intensive work of the Holy Spirit is a further thing. "But tarry ye in the city of Jerusalem until ye be endued with power from on high" (Luke xxiv., 49). They were to be endued with power—immersed, not only around them, but inside. There was the revival at Samaria—miracles were performed, devils cast out, and wonderful works were done, but that was not complete—the Holy Ghost had not yet fallen. So Peter and

John prayed and laid hands on them, and they received the Holy Spirit. When Paul was converted along that Damascus road, the last thing he saw was the city of Damascus, where he was going to persecute the Christians. There he was blinded and led into Damascus, and sent to a street called Straight (when I was there they pointed out to me the spot where the house had stood). Ananias was not an apostle, he was just a simple Christian, but he was the channel God had chosen, and we must not reject God's channel, however humble it may be. Paul might have done grand work as a blind apostle, but that was not God's will for him. Ananias was to lay his hands on Paul, and he did, with the result that his eyes were opened and he was baptised with the Holy Ghost. Afterwards Paul said: "I thank my God I spake in tongues more than ye all."

Paul received the Holy Spirit, and so must we in these days—in the face of the great war—that we may pray down blessing, greater power and a spirit of prayer.

"And whosoever shall call on the name of the Lord shall be saved." There will be a great revival before that great and notable day of the Lord, and whosoever in this time of trouble shall call upon the name of the Lord *shall* be saved—and saved means saved. Wonderful salvation!

The first part of this wonderful prophecy was fulfilled on the Day of Pentecost then, but the latter part is being fulfilled just now, and the great and notable day of the Lord is coming soon, praise the Lord! We are having to wade through awful tribulation to meet Jesus, but, praise the Lord, He is coming soon. Amen.

A Sinful Woman Saved.

A Sermon Preached by Mr. John Leech, K.C., LL.D.

(Continued from last month—page 105.)

"Whosoever drinketh of the water that I shall give him shall never thirst, but the water that I shall give him shall be in him a well of water springing up into everlasting life." That is wonderful water. His gift. Have you taken that gift from the Lord Jesus?—The gift of the water of life, which if you take you shall never thirst. It will quench the longing of your soul. It will more than satisfy all that you desire, that you have longed for, that you have wanted. It will fill the void in your life—that vacancy that has often come up in your soul, that you

wanted something. It will satisfy it. It is the gift of the Lord Jesus, and it will spring up in you into everlasting life. What wonderful water it is! A spring of life. It shall spring up into everlasting life—the gift of the Holy Ghost from the Saviour. The living water shall flow out in blessing to others—that was His gift.

Well, those are the seven things that I want you to notice about the Lord Jesus:—

HIS NECESSITY—"He must needs go through Samaria."

HIS WEARINESS, as He waited.

HIS READINESS, as He was sitting waiting.

HIS THIRST.

HIS REQUEST of that woman.

HIS LONELINESS, and

HIS GIFT for her and for you.

I want you now to notice seven things about this woman.

The first thing I want you to notice about her is her *prejudice*. I wonder are there any of us here this evening, and we have a prejudice that is keeping us back from Jesus. You see she says in the 9th verse, "How is it that Thou, being a Jew, askest drink of me, which am a woman of Samaria? For the Jews have no dealings with the Samaritans." She was prejudiced, and she raised up a barrier between herself and the Saviour at once. Are there any of us here, and we have some prejudice that is keeping us back? I believe there are thousands of souls who are kept back by some wretched prejudice, and are raising it up between themselves and their Saviour, and that prejudice, if it is allowed to continue, may cause their destruction. She was prejudiced, and she raised this when the Saviour sought to lead her to Him.

Now the next thing we find is her *ignorance*. How many of us are kept back by ignorance? We find it in the 10th verse. The Lord says to her, "If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of Him, and He would have given thee living water." How many are kept away by ignorance? They do not know what is within their reach. They do not know what they are losing. Oh, brethren, I tell you to-night, everyone, that if thou knewest the gift of God you would have asked it of Him, and He would give you the living water. If thou knewest the gift of God, oh, how you would run to Him, and how you would ask that gift from Him. It is your ignorance that keeps you back. You are afraid of Him. Perhaps you think that after all there is nothing very much to be taken and you despise the gift of God. I tell you that if thou knewest the gift of God you would have it as yours. It is kept back by your ignorance. What is the gift of God?—eternal life; the living water that we have been speaking of, springing up into eternal life. And who is it that speaketh?—it is the Son of God. It was the Son of God that was speaking to her, and He was asking His request, and He was trying to draw her out, and to get hold of her love, and to forgive her sin. I tell you, brethren, "If thou knewest the gift," and if to-night you

(A Sinful Woman Saved—continued.)

only knew who it is, if you only knew the Lord Jesus, oh, how you would run to Him! He is endeavouring to lead you to Himself, that He may lavish His love upon you now in this world, and right throughout eternity. If thou only knewest the wonderful gift; why, I tell you, that you are just kept away from the Saviour by your ignorance of the gift of God. Will you come to-night, and will you know Him? Will you take that gift? I say again, if thou knewest the gift of God, and who it is that saith unto thee, give Me to drink, satisfy My thirst for you, satisfy My longing for you, I am thirsting for you—if thou knewest, oh, I tell you He would be your Saviour to-night. He would be your friend for all eternity. He would be a friend that sticketh even closer than a brother. If we could only get the world to know Jesus, the world would be saved. If they only knew what they are losing. If they only knew the wondrous heart of that Saviour yearning for them. Ah, is there one here to-night who does not know Jesus? What is the reason that you are lingering to-night? It is because you do not know Him. Oh, her ignorance.

Then the next thing I want you to notice is her *difficulties*. She had difficulties; they were keeping her back. The first difficulty was a difficulty of power. She said, "Sir, Thou hast nothing to draw with, and the well is deep; from whence then hast Thou this living water?" She doubted the power of the Son of God. It was a difficulty of power. Are there any that doubt the power of the Lord Jesus to save them? Is there one here that is saying, "Oh, well, I am such a sinner, I don't think there is salvation for me," and you are raising that difficulty just like this woman; you are doubting the power of the Son of God, and you are raising a difficulty between you and Him.

"All power is given unto Me," He says; and it is true, and many of us here, thank God, have experienced the saving power of the Son of God. We know He has the power. We know all power is given unto Him, and we know there is no difficulty of a question of power. That woman raised that difficulty.

Now the next one she raised was a difficulty of ceremony. She said, "Our fathers worshipped in this mountain, and ye say that in Jerusalem is the place where men ought to worship." She took a wretched difficulty of ceremony—a question in the way in which she was to worship, and she raised that difficulty between herself and the Saviour. Are there any here to-night raising that difficulty? You do not quite agree with the way in which we do things. Perhaps you are prejudiced against a layman preaching the Gospel to you. You think it should only be a clergyman. Oh, do not raise up these difficulties; they are only keeping you back from God. The Lord Jesus said, "For the Father seeketh such to worship Him; God is a Spirit, and they that worship Him, must worship Him in spirit and in truth." He wants the heart, and to-night He is thirsting for your heart, and He wants those that will worship Him in spirit and in truth. It is the true worship of the spirit through the Spirit—Spirit of Truth—that the Lord Jesus is seeking

for to-night, and He is endeavouring to draw out that true spiritual worship from you.

Now the next thing I want you to notice is her *prayer*. She said, "Sir, give me this water!" The Lord Jesus had prayed to her before, and said, "Give me to drink"; and now she had got thirsty, and she prays to the Saviour, and she says, "Sir, give me this living water, that I thirst not, neither come hither to draw"; or (as it is in the Revised Version) "neither come all the way hither to drink." Yes, that I thirst not. She had found out that this constant thirst was coming upon her, and the water that she was drawing really did not satisfy it, and she said, "I want that water, that I never thirst again, that will spring up into everlasting life"; and she prays to Him for it, and she says, "I am weary coming to this place. Sir, give me this water, that I thirst not, neither come all the way hither to draw."

Will you say that little prayer to Jesus to-night? It is not a very big prayer; it is not a difficult one; it has not any fine language about it, but it will answer the purpose. It reached the heart of the Saviour, and that prayer was answered. And, after all, prayers are not much good unless they are answered—I care not how long they may be. This prayer went right up to the Saviour. Will you put up that little prayer to-night? Is there one thirsty one here? Is there a thirsty soul here—one that has never tasted that living water? You can have it to-night—everlasting life. You can have the gift of God—the Lord Jesus Himself. Oh, it is wonderful! It seems beyond our comprehension, but it is true, and the heart with just the faith of a grain of mustard seed can grasp it. Will you just in simple faith put up that little prayer to the Lord Jesus? "Sir, give me this water."

Then the next thing is her *sinfulness*. Ah! her prayer was not answered yet. There was her sinfulness to be dealt with; and the Saviour said unto her, "Go, call thy husband." Oh, the wonderful tender touch of the Lord Jesus. He wanted to bring to her mind, to realise the fact that she was a sinner, and to-night the Lord Jesus comes and says you are a sinner. He touches that spot, that place in your heart, and, with all the tenderness and love of the Saviour, He tells you you are a sinner, and so He drew this woman's attention to her sinfulness. It would not have done if He had answered her prayer right off.

Perhaps you have wondered why your prayer has not been answered. Oh, it is because that spot has not been touched, and it would be cruelty to answer that prayer until the question of sin is dealt with. The Saviour had to deal with the question of sin—her sinfulness. Yes, the dreadfulness of sin. It was that sin—that very thing—that was leading Him right up to the cross that very day. He was on a journey. He was on the way right up to Calvary. Only a little while and He would reach it, and it was sin that was driving Him up to Calvary. So He drew her attention to her sinfulness.

Then the next thing is her *confession*. When He told her this she said, "Sir, I perceive that Thou art a prophet." She admitted it was true. She admitted He was a prophet. He had

touched the spot and she knew He was right. She confessed. "You know everything about me; what You say is true." She confessed her sin before Him. It was her conviction. Then came the answer. Ah, friends, when you admit your sin before the Lord Jesus, when you pray that prayer, "Give me this water," when you come before Him as a sinner, and admit that you have fallen, you have sinned and repented, turn away from the sin, turn to the Saviour, and then, in answer to your prayer and in faith, you can receive the gift of God.

The next thing and last thing I want you to notice about her is her *testimony*. She said, "Come, see a man that told me all things whatever I did; is not this the Christ?" That was a sweet testimony. He must be the Christ, because He has read my very heart, and He has read your heart to-night, and He wants that testimony from you, and He wants you to be a true soldier of His, and He wants you to testify to others, and to draw them to Him.

Now, I have given you seven things about the Saviour, and seven things about the woman:—

HER PREJUDICE.
HER IGNORANCE.
HER DIFFICULTIES.
HER PRAYER.
HER SINFULNESS.
HER CONFESSION.
HER TESTIMONY.

Shall I say just one other thing, it is the testimony of the men of that town. You remember what they said: "Now we believe not because of thy saying, for we have heard Him ourselves, and know that this is indeed the Christ, the Saviour of the world." It is a grand thing when we hear ourselves—no second-hand, straight from the Saviour. She heard those words from Him, and they heard those words from Him: "We have heard ourselves, and know that it is indeed the Christ, the Saviour of the world." Friends, have we each heard Him ourselves? Do we know indeed that this is the Christ, the Saviour of the world? The Saviour of you, do you know it? You may know it to-night. You may know that you have eternal life. You may know that you have that living water right inside, springing up into everlasting life. You may know it for yourself. You may know it indeed. "These things write I unto you that ye may know that ye have eternal life." Ah, often people say it is presumption to say you have eternal life. Why, it is presumption not to know it. It is presumption you cannot know it, because it is doubting the Word of God. He says you have it if you believe. "He that believeth hath," He says, "everlasting life." You may know it, and I prefer to believe my God, and I know that I have everlasting life, that I have tasted the living water, and it springs up into everlasting life.

Shall I close with one little incident that occurred to a friend of mine in one town in Wales? There were two gentlemen in Wales and they were taking a long walk over the hills, and they noticed in the precipice a sheep in a most dangerous position. That sheep had been grazing on the mountain with the other sheep, but it had been enticed away. It had seen a nice fresh piece of grass there and it made

for it, and it saw just a little ledge of grass where no sheep had ever gone, and it jumped over on to that ledge and it went from one ledge to another, and at last it was in a place that it could not get off, and those gentlemen saw that lost sheep and they pitied it. They saw that it must perish if it was left there, and so one of them went for the shepherd and the other stood there to see what would happen. After a while they found the shepherd. When that shepherd saw that lost sheep, he noticed that that lost sheep was enticed away by those nice tufts of grass, just as the sinner is enticed away. That sheep never intended to go so far, and so the sinner never intends to go right away from God, but Satan leads him step by step. When that shepherd came, he climbed along from one ledge to another to try to get that sheep—to save it, and when he got quite close to it, and just as he was going to take it in his arms, the sheep was frightened, and it jumped right away on to another ledge and got further away.

Oh, brethren, how many of us, how many sinners do that? Shall we do it to-night? The Good Shepherd is seeking every soul here to-night. He has gone along that dreary way, ledge by ledge, to find you, and to-night He is just coming right up to you, and He wants to take you in His arms and take you out of that place of danger, and lead you to the place of blessing and glory and safety. He wants to keep you from ever straying again. He wants to be your Shepherd. He wants to care for you and carry you, and He wants to bless you. That shepherd crept along until he got to the sheep again, but the sheep was frightened and jumped to another ledge further away, and it seemed hopeless to save that sheep, but that shepherd would not give up; he crept along those dangerous places and at last he got that sheep, and he took it in his arms and climbed back into a place of safety, and so the sheep was saved.

The Shepherd is here, I know it. He is waiting here this evening, and to-night shall we keep Him waiting any longer, searching for us? Won't you let Him come in to-night? Won't you confess your sins before Him, and won't you offer a prayer to Him—"Give me this water"? Oh, if thou knewest the gift of God, and who it is that saith to thee, "Give me to drink," thou wouldst have asked of Him, and He would have given thee living water.

News from France.

(BY THE EDITOR.)

Sunday, June 6th, 1915.

10.15 a.m.

The people go to bed soon. No lights at all in the streets—not a lamp. I have walked from the far side—beyond the river—after our tent has closed, and the streets have been death-like and awesome, and there was no one to ask if one missed the way. All trams stop at dusk. My narrow street is very still after nine. I open my windows wide; otherwise it is strangely stifling, as there is no open fireplace. I woke up with a start; a woman was evidently

(News from France—continued.)

hurrying along the dark street for some reason, and she was talking excitedly to herself in the dark, and her voice went on and on till she had passed round the corner into the "place" where the "Madré" stands.

I am just going to church at 11 a.m.—this time the S.P.G. Church in the Rue des Viel-lards—not quite so far as the church at which I am to preach. Sunday is a great day for church-going at the Cathedral. It has a splendid dome, visible far away, and this morning on my way to the Cemetery I looked up and the dome was invisible, it was in the clouds; the mist was hanging low, and there was a threatening of rain. I looked in on my way back, and a nasal French priest was sermonising from the pulpit to a fairly large congregation. Some were saying their prayers at different shrines. So many in black go, I expect, to pray for the repose of the souls of their soldier relatives. They were placing festoons of flags across one of the avenues outside the ramparts. "Pour quoi, Monsieur," I said, and he told me "Pour le procession de la Sainte Sacrament." "A quelle heure?" "A trois heures, cette jour."

I gave little tracts to the men of the firing party while resting at the entrance to the Cemetery. Poor fellows! They must get a little tired of the long tramp before breakfast up the hill to this Haute Ville, to hear the same service—sometimes four services—(Roman Catholic, Presbyterian, Wesleyan, Church of England). It is always, for me, a touching thing to act as a mourner to our fallen heroes.

3:30.—I have been preparing my sermon for this evening under some difficulties. The street below my window has been surging with excitement for the last three-quarters of an hour, and it has not yet reached its crisis. The good people of this street, after lunch, commenced to decorate quite tastefully. Shops are covered with white hangings on which are fastened bunches of flowers, and broad bands of red come above. Processions of boys from various High Schools, guided by their priest-teachers, have passed to form the great procession assembling at the Cathedral. Flocks of folk from the lower town stroll by, whole families, criticising admiringly the decorations. A Sikh soldier, looking very stern, goes by; then Turcos, then "Les Tommies" off duty, then quaint Boulognese widows and fisherwomen in black, with a great linen "aureole" cap—a huge circle of frilled white linen. A school of girls, with nuns in starched linen winged caps, has taken its station opposite, and someone has supplied chairs for the teachers to sit upon. Folk have been waiting now (4:30) an hour. I wonder they are not tired of standing and sauntering. At last the endless procession goes past in two files; tiny children, girls in white vests—guitars and banners—singing Gregorian tunes sweetly.

Yesterday (Saturday) I went over to Calais to visit the Y.M.C.A. work there, and was able to comfort and help some of the soldiers there. The train was delayed and I arrived about 2:30. It seemed a long way, though not quite twenty

miles. The Commissaire of Police has given me a fifteen days' permit. The soldiers at the station with their bayonets surround the passengers, and, I believe, would use their guns quickly if there was disobedience to orders.

Coming home in the evening I rode in a crowded third-class. French soldiers and peasants, and two of our cavalry men from the front, on their way home for "three days only."

One of them is going to Fife for one day—will be 24 hours at home or less. He showed me a poem in print, a cutting from a newspaper; it is a touching story of how he and his brother, who hadn't seen each other for years, met by night in the retreat from Mons. He was in the 12th Lancers and his brother in the R.F.A., and they passed in the dark, but when they knew the names of their regiments they called for each other, and then my friend rode for a moment out of the ranks, and they touched hands and cried: "Andrew!"—"John!" and off again into the darkness, to see no more of one another.

* * *

Sunday, June 20th, 1915.

There are six Y.M.C.A. centres round the town. I visit two of them the most, and two on special occasions, and two only very specially. There are also three Salvation centres, two of which I have been at. They are doing excellent work.

Yesterday I was at the Queen Mary Hut near the Docks, at the south side of the harbour. Had talks with some A.V.C. men (Army Veterinary Corps)—sometimes called "Blue Cross" men. They told me that at their camp they had some *Fulwell* men, so I sent them an invitation to come to the Y.M.C.A.

On the chief bridge I was hailed by a fine-looking man from the front, Sergeant Cass, invalided with rheumatism. He is a Monkwearmouth policeman; lived in Osborne Street. Has been right through the winter in the trenches, etc. Was glad to see his Vicar.

This morning I heard Bishop Bury preach a very earnest sermon on "Seeing, and yet they see not." Everyone must seek to see God's message for him or her through this time of world crisis. Men, he believed, were now turning to God very sincerely, and saying in their hearts, "If I get out of this I will be a better man, God helping me." He told us of a chaplain recently addressing a number of men and saying, "Surely there are some present who mean to turn to God, and live differently when this is over." He paused and said, "I wonder if any man has the courage to hold up his hand in token that that is his determination?" It was an unusual thing to do in such a service, but he paused a moment, and then one of the soldiers held up his hand, and shortly several others; at last there was not a man whose hand was not held up. The Bishop spoke touchingly of the "Red Cross," a symbol of the Atonement through the Blood, that men were acting to-day as our substitutes, shedding their crimson life blood for others, for home and dear ones. The chastisement of our peace is upon them. They are in some measure

carrying on the principle of the Great Sacrifice. He addressed the Red Cross men and nurses, and spoke of their noble work with sincere appreciation. The war must cause men to be kinder one to another, not only now, but in the days to come. Sympathy for the sorrowing, not only one's own sorrow, but that of those around. Strikes should be replaced by mutual confidence, and England would be a better, nobler land, if they would "see" and not be blind to the message of God.

I left the service quickly to be at the Y.M.C.A. office at twelve. A fellowship meeting was held of all the men workers. There were, I think, fifteen including two Indians. I was asked to take the first prayer, and a Mr. Stewart, of Scotland—returning now after six months' work—gave the address. He spoke of the wonderful work—the superb work which is being done by the Y.M.C.A. in these days. The men can never be indifferent to the Y.M.C.A. after this war. They must, too, feel that the "C" is not absent. The influence will be often of the unconscious kind, and yet real. But the workers must by personal dealing seek to win men's friendship, that those who feel "No one cares for me in France—I'm away from father and mother and am lonely, and Army discipline is harder now," yet shall find a friend in the Y.M. worker who will be a good listener when he tells out his difficulties, and who will make him feel that at all events he has *one* friend at the Y.M.C.A. hut who sympathises deeply with him. Then naturally to speak to him of deeper things, and of the One above all who wants his life.

Y.M. workers must live it out, and then they will be a help even quite unconsciously.

I walked "homeward" up the long steep streets to the Haute Ville. Lunch was over but madame gave me poached eggs and rabbit and salad and fromage and "eau chaud," and now I am writing at my window above the sunlit street, and folk are passing up to the cathedral. I was early at the cimetière, where five of our heroes were buried, and the Roman Chaplain, and the Church of England and the Presbyterian officiated. The latter offered a very touching prayer, "We commit the body of our comrades to their resting place in a foreign land. We ask Thee to console the mourning ones at home in their time of sorrow, and to bring home to us all the great uncertainty of life and the certainty of the Resurrection that is coming."

Many touching letters have poured in on me imploring me to get news of missing ones in the D.L.I. (7th) and others, but I recommend them all to—

Ensign C. Humphrey (S.A.),
135, Rue Faidkerk, Boulogne.

The fact of my getting so many letters and answering so many may be thought unusual, and nothing unusual should happen here at this time. My only desire is to be of help to as many as I can. My mission seems largely personal encouragement, to do what I can for the men personally as the way opens. I pray every day that I may help someone, and the prayer seems to be answered each day, sometimes remarkably.

This afternoon I go out to the Ulster Hut on the Brequerécque Road. I descend a long steep hill from the Haute Ville, up which I must climb on my return. The little bit of steep hill we call the "cork-screw" should be repeated several times without a break to equal the climb. In the day time I can get a lift by a slow electric car, but they cease running at dusk. (That is what they should do at Sunderland.)

A SERVICE IN Y.M.C.A. HUT.

With the British Expeditionary Force on Active Service are the words at the head of the notepaper supplied in the Y.M.C.A. Huts to the British soldiers. This describes the work of the Y.M.C.A. in France to-day. Some of the men at the back were writing home while I was holding the service, though they also stood up and joined in the prayers, and then went on with their letters, for it was for some their only chance of writing home. I gave each man my verse on a card, and we sang it heartily to the very, very familiar air—

It's a long, brave way that leads to Glory,

We'll keep true as we go;

Let us trust then in Calvary's Story—

That "He washes white as snow."

Now our Lord shall have possession,

"Good-bye" to sin and fear;

Through our coming King we'll reach the
Glory,

For His heart's right here.

French people passing by might wonder why we sang that tune on a Sunday evening. It was moving to look on the Khaki-clad men, of all branches—Convoy men, R.E., D.L.I., A.S.C. At the far end of the room the ladies at the counter stopped the sales for the time and joined in the service. I was stirred deeply as I affectionately pleaded for Christ to be their Helper in these days, and, more than that, their life now and hereafter. "Is there a clergyman here, sir?" said a young soldier, "I want to take Christ with me into the trenches." I trust that the Holy Spirit will cause the message to bear fruit for eternity.

The Baptism in the Holy Spirit.

By KATE KNIGHT, 49 West Eleventh Street,
Jamestown, N.Y.

(Continued from last month—page 114.)

There are few subjects in the New Testament dealt with more strongly, clearly and abundantly than the baptism in the Spirit and the life and service resulting therefrom. There is nothing else our Lord emphasised as so necessary and important to us who believe and to His service through us. By His Spirit He transformed lives, wrought mighty works, spread His gospel and received true spirit-

(Continued on page 133.)

"CONFIDENCE."

JULY, 1915.

Editor—

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

Assistants—

The Hon. Secretaries, All Saints' Vicarage,
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The Victorious Life and How to Enter into It.

An Address by Mrs. CRISP at the London Conference, on Tuesday evening, May 25th, 1915.

Possibly the Lord may give me a word that will help somebody here, and I shall be satisfied, and His heart will be made glad.

There is a victorious life to which the chosen are called—a life in which we are saved above sin; a life in which we are saved from the power of the enemy; a life where we are saved from self; a life that will keep us sweet and beautiful all the time. Holiness is a subtraction as well as addition, and we must be fully aware of the first before the second. There must be a putting out before there can be a putting in. Holiness is a real act of God upon our hearts and lives. We don't grow into it. I have heard Christians say, "I don't believe holiness can be one act as you say. I believe we grow into it." If you spoke to Christians after twenty years' experience and asked them if they are saved from their self-life, you will find their experience is the same as at the beginning.

We are sanctified in Jesus Christ. You will see this in 1 Corinthians i., 2, and vi., 11. You will find that, while our standing in Him is already in the position of being sanctified, for by that one offering we are sanctified unto God—that is our standing—it is not our experience until we come to the place of yielding our-

selves to God.

There is a victorious life, and I may say a few words as to how to enter into that victorious life, how to maintain it, and then the purpose of that life. If you carefully notice the epistles of John and all the Apostles you will find that holiness, the victorious life, depends upon our union with Jesus Christ, and it is in union with Him that we are to know the life of victory. Jesus entered into the wilderness and was tempted of the devil. There He defeated the devil perfectly and completely. The devil is a conquered foe. I would like to say that again so that he may hear it—the devil is a conquered foe, and he has not the right to claim a square inch of us. We are fully redeemed unto God. From the time of the temptation in the wilderness onward the devil dogged His steps. He met the Lord at Nazareth when the people wanted to cast Him over the brow of the hill, and he attacked Him all the way through, but, blessed be God, Jesus was victorious always. Sometimes the devil tried Him through His mother, and sometimes through His own brothers, and He was called mad; at other times the devil attacked Him through the Pharisees, who poured contempt on His messages and said his work was done by demon power. The devil sent the lawyers to entangle Him in His speech; he sent the Herodians to tempt Him about the penny and His paying tribute; he even tempted Him through His disciples, who, when He referred to His sufferings, said: "This shall not come to Thee." In the end He was tempted by Judas, one of the twelve who had witnessed His mighty works and listened to His gracious words.

But Jesus Christ lived a life of perfect victory over all the power of the devil, and yet had a demon-possessed disciple with Him all the time. But the great battle was when He was on the cross of Calvary. There Jesus met all the powers of darkness and triumphed over them openly and put the devil to flight, so that he is a conquered foe to-day. Oh, I am so glad there is a life of victory where we are saved from ourselves and where we are kept all the time. The cross of Jesus was the battle-ground, and when the devil thought he had done his worst, then Jesus, by His glorious resurrection from the dead, made a show of all His powers, openly triumphing over all. We see Him to-day far above all, seated at the right

hand of God, having triumphed over all the principalities and powers and opened the way right to the throne of God, and He has left the door open to us all. Jesus Christ is the Door; He has gone in, and I can come behind Him and appear before the throne of God and ask and receive. He has not only gone there as a Victor, but He has sent forth His Holy Spirit to you and me to give us the power to live the life He lived—the life of union with Him.

HOW TO ENTER THE VICTORIOUS LIFE.

How shall we enter this life? First of all, by our surrender. He must be Victor of our lives and our hearts; He must sit upon the throne of our hearts and our wills and dominate us completely before He can live the life within us. There is no life union with Him until we know the death union; and it is by dying and reckoning ourselves dead with Him that we get into that condition in which the Holy Ghost makes it real in our spirits. Turn to 6th Romans and 1st Ephesians: "that we may sit together with Christ." A full surrender to Jesus Christ means that the Holy Ghost will make the death real, as we reckon we have died to the world, we have died to sin. We present our bodies absolutely to have the death made real. We die to the things of the world, and to the claims of those who would make us their servants. It is not a painful process when you have yielded yourselves altogether to Him, and the Holy Ghost will emphasise again and again, "Ye have died, ye have died," and as you reckon that, the Holy Ghost will make it real to you that you have already died with Him and are seated with Him in heavenly places. Faith reckons; God does it.

HOW TO MAINTAIN THE LIFE OF VICTORY.

But when that action has been taken, how shall I maintain the life of victory, for then the enemy comes to me exactly as he did to Jesus Christ, by his wiles and fiery darts, and so I have to stand in victory. Satan will assail again and again, and why endeavour to meet him? What are we to do? Simply stand and let the Lord meet him. Simply say, if you will, "The Lord Jesus saves me now." Satan will come with his wiles and strive by every means in his power to draw you out. Turn to Ephesians, sixth chapter. You will see the only power he possesses

to-day is the power to do this. The Apostle there dealt with the fact of our union with Christ, and it is only in that union that we have the victory. You will notice in the eleventh verse that you are to put on the whole armour of God that ye may be able to stand against the wiles of the devil. This is where too often the Christian fails.

All sorts of things the devil will make to pass before your eyes; all kinds of things he will make you to see. Don't see them. Stand and look a fool, but don't do it. God's great strategy is to get you and me into Christ. God wants to keep us back in Christ—in Christ crucified, in Christ risen, in Christ living, in Christ glorified. The Holy Ghost in you is Christ in you, and the devil wants to get you out of Christ. The devil knows he can conquer you; he cannot conquer Jesus. Sometimes you feel you have no power to deal with him. Just say "Jesus," and in a moment he will go away. The enemy will come through a person who will condemn you, but you say "No, the Blood of Jesus—Jesus saves me now." There will be something crossing your pathway, and you will feel you must act this moment. The devil is always in a hurry; God never is. But you will be tempted to rise up in a hurry to meet Satan. Don't! If you are in Christ the devil can only throw his fiery darts at you, but you need not catch them. Or if he comes and wants to leave his card, say you are not at home. Remember that you inhaled a bad smell, and have a bad throat, and this will be brought to you as a temptation. If you can do no more, simply say "Jesus." The enemy will come another way and say you are making a fool of yourself. "Jesus." "You did that well," he will tell you. "That was a nice prayer," or "a splendid sermon." "Jesus, meet him." Oh, don't you meet him.

I have heard people say, "I always answer the devil with the word of God." Well, I don't; I don't answer him at all. I have nothing to do with him. He often tells me I have. I say, "Jesus, meet him," and get back into Jesus. You are there if you have fully surrendered yourselves to Jesus Christ. You are not only identified with Him, but by the Holy Ghost you are brought into union with Him, and it is with His life that you are to meet everything—with His Spirit, His love, His life,

(The Victorious Life, and How to Enter into It—
continued.)

His power; His holiness, His faith; and you are nothing because you are dead. You say, "I want God to give me wisdom." Jesus Christ is made your wisdom. You say, "I wish I had the faith, well, of Mr. ———." Jesus Christ is your faith, and it is perfect. Draw back on Jesus Christ and His life will do it. When I think I have faith, I find that I have none at all. I leave Jesus to exercise his faith, and then it is all right.

Sometimes you feel weak and fearful; but you are enshrined in Jesus Christ, and His strength is made most perfect in your weakness, and His love is made most manifest when you are most unconscious of yourselves. It is Christ in you—that is holiness. How shall I maintain the life of victory? By always reckoning on Jesus Christ in me and I in Jesus Christ. In the 17th chapter of John, Jesus is praying that we may know this, and I believe His great prayer before God the Father to-day is that we may understand our position in union with Jesus. The Holy Spirit has been given to bring about a union of thought, a union of spirit, a union of heart, a union of will, a union of purpose, and union of truth—a living union with Him for ever. The glorified Son of God—we in Him and He in us. He takes out of our lives whatever we yield to Him, and He puts in instead His own Divine nature. In this wonderful 17th chapter of John He speaks of our union of joy, that we may have His joy filled full in us. My joy ebbs and flows; His joy never does, and the moment we say: "Lord, I want your joy," He flows in and overflows us with joy. I don't understand a fluctuating experience in Pentecost, because it is oneness in Jesus all the way through.

The fire of life and joy kindled in my heart by the Holy Spirit has never departed. If anything comes in to disturb you, say—"Lord, let Thy precious blood cleanse and impart the joy, the glory, and the strength." In the 13th verse there is not only His joy fulfilled in them, but in the 14th verse we have to be one with Him in separation, and it will mean that. I don't mean to say that you will have to separate yourselves; but it will mean separation, because in many cases your friendship has been with the worldly-minded Christians, and you will find there will be as great a difference between you

and the worldly-minded Christians as there is between them and the world. It is strange, but they come to dislike you. Between you and the worldly person there is a more defined division, but those of the world do not hate you with the same degree as do the worldly-minded Christians. You won't make the separation, but they will make it. At the same time you won't mind the separation, because you will be one with the Lord Jesus. Jesus will be the most blessed company, and you will have communion with God the Father, God the Son, and God the Holy Ghost, with the holy angels and all the children of God. You will find Jesus will be one with you in sanctification, in your daily life, in your home life, in your business life, in your public life, and in your life all the way through, because it is unto Him that you live.

Some may approve of you; just give the credit to Jesus. Some may blame you; just refer the matter to Jesus. It is a mutual flowing of life. You flow back to Him, and He flows to you. You haven't much life, and He pours life into you, and you just flow it back to Him—His life flowing out to you and yours to Him; and it is one in service. Jesus always connects Himself with what has to be done. It is "we" will do this or that—"we worship the Father," and "where shall 'we' get sufficient for all these?" Oh, those blessed "we's." "We must work the works of Him that sent us, while it is day." All the way in the Gospel of St. John it is "we." Right through the 17th chapter it is the same union in service. That is the reason His service never becomes burdensome. It is "we."

THE PURPOSE OF VICTORY.

What is the purpose of victory? I believe it is that we may be used by God to deliver others. I don't think that God wants us to have the victorious life and always to have victory just for our own selfish enjoyment, so that we may feel always right and happy. What we want to-day is to know that we are in such union with Him that we look upon all others who are in bondage in such a way that we want to snap their fetters. So the purpose of victory is not for personal enjoyment, but that we may deliver others who are in captivity, and I believe that is most essential in every way. I never myself dared to go to a person that was devil-possessed, unless I was first

perfectly sure that I was enshrined in God and that Christ was in me, and was sure that victory would be given in the name of the Lord. We are told of those who overcame the devil by the Blood of the Lamb and the word of their testimony.

(The Baptism in the Holy Spirit—continued from page 129.)

ual worship.

Now we need to know just what this baptism is in order to test ourselves as to whether we have received it or not. We have the Bible statements that it was not only felt, but seen and heard, that great manifestations attended it. It was certainly completely evident to all who received it and to all witnessing the receiving of it. In the five accounts of receiving the baptism recorded we find the following accompanying manifestations mentioned:—

1. The sound as of the rushing of a mighty wind.
2. The appearance like as of fire.
3. Magnifying God.
4. Prophecy.
5. Healing (of Paul's eyes).
6. Speaking with tongues as the Spirit gave utterance.

Of the first five of these, each is mentioned only once as accompanying the baptism. It seems evident therefore that though they may any or all of them be realised when the Spirit is received, yet they do not always attend the baptism.

The speaking in tongues is mentioned at Pentecost, in Cornelius' household and in Ephesus. It is also evident in Paul's baptism, for he afterward declared he spoke in tongues more than all the Corinthians who spoke much (1 Cor. xiv., 18), and it seems clearly intimated in Samaria, for though no manifestations are mentioned yet Simon was so impressed with what he witnessed that he offered money for power to confer the baptism. The speaking in tongues is therefore the one manifestation which God has clearly shown belongs with the baptism in the Spirit.

Now we know it is impossible to really understand any of the truths of Christianity unless we experience them, and this glorious baptism is not an exception. It was abundantly manifest among the early Christians, but the church gradually drifted away from it and sank into the "dark ages."

Since the days of Luther, God has been lifting the remnant of the church up again into truth, until for the past century there has been steady progress both in regaining a knowledge of the truth once delivered to the saints, and a zealous purpose to come into the power of it. As souls have prayed and sought Him, God has met them just as far as their faith allowed. As we have seen deeper truths and prayed for deeper experience, often calling it by wrong names, God has met just what He saw our light, knowledge and faith demanded. He could do no more. He often could not give what our words cried out for lest our hearts and minds should utterly fail to understand the mighty wonder we received. For this reason many in the past have prayed for the baptism in the Spirit not at all realising what it was, and have received all they conceived it to be but not all God conceives it to be, because God answers the prayer of the heart, not of the lips.

After many years of untiring preparation of souls in patient loving revelation of His glorious truth, He has brought us to realise with considerable though not perfect clearness the real baptism in the Spirit, and for the past nine years has been again bringing us into it all over the world. Thousands have sought and received the real baptism in the Holy Spirit, and His coming is accompanied again sometimes with the sound as of the rushing of a mighty wind, often with the appearance of fire, often with prophecy, often with great and instantaneous healings, almost universally with magnifying God, and universally it seems with the speaking with tongues as the Spirit gives utterance. Glory be unto our God for ever for all this! The writer has experienced and repeatedly witnessed the baptism and many of these great manifestations.

The first two results of the baptism mentioned in the Scriptures are also strongly apparent in these days. Timid, shrinking, cowardly Christians are made bold, courageous, zealous witnesses of Jesus. The gospel of Jesus Christ is again being preached in the demonstration of the power of the Holy Ghost.

Until nine years ago very few people now on earth knew just what the real baptism in the Spirit was. We had the Bible accounts and understood them perhaps as well as many other truths of God, but certainly very imperfectly, for when

(The Baptism in the Holy Spirit—continued.)

God began to really baptise us and those around us, some features of it astonished us. We had thought and been taught that God's Spirit is holy, solemn, silent in His workings, producing awe, reverence, and gentleness in the soul. All this is true. But we had largely lost sight of His mighty power, His searchings and separations, His wielding of a sword which pierces, His vehement manifestations in the early church causing that those He filled were thought to be drunken, mad, beside themselves and even possessed with demons, His awful miracles of judgment, and overcoming convicting power. For the past few years thousands of men, women and children under His power have fallen prostrate to the floor, suffered anguish over sin, seen glorious visions, spoken in many spiritual tongues, interpreted them, cast out devils and healed the sick in the name of Jesus. We have proved all things by the Word of God and found an exact agreement. Dare we doubt this is a continuation of the fulfilment of God's promise, even the very same baptism in the Holy Spirit? Why should we doubt what our eyes see when it perfectly corresponds to the Bible accounts of the same experience? Rather let us learn to understand the Scriptures when we see them fulfilled before our eyes.

Beloved, if you have not received this baptism, if you are not filled with the Holy Spirit until He from within you bursts out in His own spiritual tongues uttering praise and worship beyond your thought, take no rest and give Him no rest until you too are in the glory, for it is for you, and never will you cease to praise Him for it.

Will you not accept the testimony of thousands of your brethren and sisters who have like you had many blessed experiences in the Christian faith, that this experience eclipses them all in its ecstatic joy, its marvellous revelation of God, its divine worship, its revolution of the inner life, its exaltation of Jesus and the cross to the soul, and its impelling to witness of Jesus to the ends of the earth?

To the *believer* it is the one great experience necessary and possible, the only one emphasised in the Scriptures. The Spirit only can keep us in the sanctification brought by the precious blood to the soul

when it is regenerated. He alone knows and can reveal what is spiritual. He can minister Jesus as the heavenly manna and the living water. He can offer worship through us as sweet incense. He can clothe us with the white garments and adorn us for the marriage of the Lamb “He that hath an ear let him hear what the Spirit saith to the churches.”

HOLLAND.

Pastor Polman (342 Kerk Straat, Amsterdam) has received the following from Belgian soldiers now in Holland:—

1. I must send you a word of thanks for your kind letter, your pity for us and our poor country. What can we do better than to trust our God, for He is our Comforter and our Saviour, and only in His hands can we put our beloved wives and children. I thank you for your kind help in my fight, and I promise you to live out the Word of God. Every Sunday and Wednesday evening I visit the Protestant meeting, which of course is different to our faith, but I enjoy it; also the reading of the Bible.

(w.s.) Victor Messiaen, 5 Reg. de Forteresse 6/2, Harderwyk.

2. Since I received and read your letter I am wholly changed and live as renewed. Your encouragement and beautiful words about our poor country shows your goodness towards us. This horrid slaughter which is going on must cry unto God, and I hope that He will answer soon and deliver us. How glad I shall be when you write me again.

(w.s.) Alphous Philips, Soldat du 14 Reg. de Ligne. Interned in Harderwyk.

3. May God reward you and the whole Dutch nation in this or the coming age for all the love shown to our dear country and all Belgian people. We acknowledge that God has enabled you to show this love to us and our wives and children, who found a refuge in your hospitable country.

(w.s.) Gentiel v.d. Genste, 6 Batterie de Siege. Interned in Harderwyk.

4. You cannot believe how glad and thankful I am for your letter, I who am far away from wife, children and country, without friend, lonely and sad. And now, dear sir, you offer me your friendship and love, which I take kneeling from your hand, and I thank and praise the good God that He has sent me a good friend, which comfort me. Never in my life will I forget that.

(w.s.) J. van Massenhove, Soldat du 5 Reg. de Ligne, 1/3. Interned in Harderwyk.

5. As you write, I will and shall believe that Jesus the Christ is King over all kings and God over all, and I shall pray the Lord that He will protect my dear wife and six little