

SEPT.-OCT., 1917.

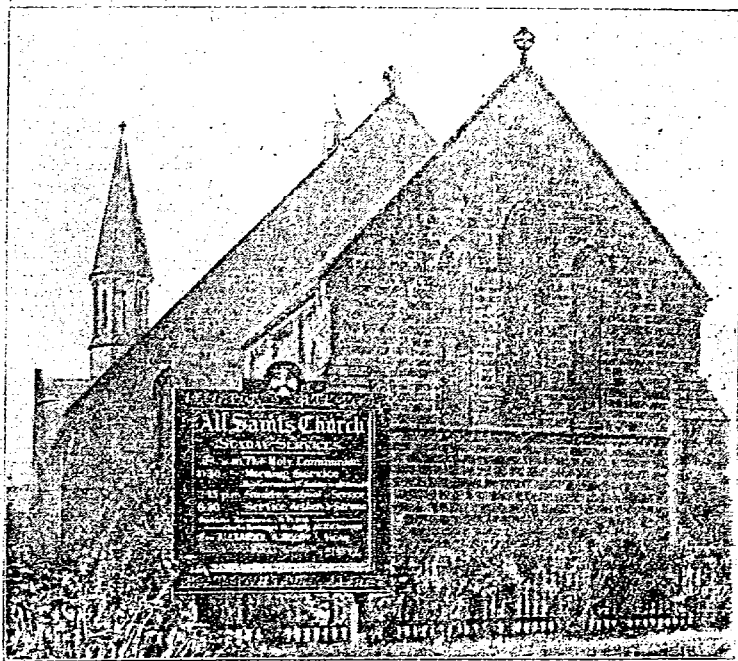
VOL. X. No. 5.

“CONFIDENCE”

EDITED BY

ALEX. A. BODDY,

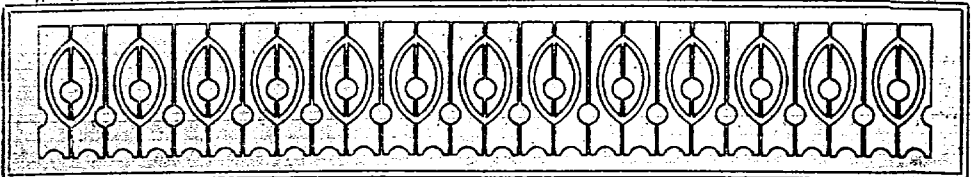
ALL SAINTS' VICARAGE, SUNDERLAND, ENGLAND.



All Saints' Church, Monkwearmouth, Sunderland.

“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.

110th ISSUE.



ONE PENNY.

Sunderland: Hon. Secs., All Saints' Vicarage (Monkwearmouth).

"CONFIDENCE."

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ALL SAINTS', SUNDERLAND.

Sept.-Oct., 1917.

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

CONTENTS.

| | | | |
|---|-----------|--|-------|
| Subscription-Gifts, etc..... | page 66 | Pentecostal Items | 77 |
| The Church at Corinth (continued) | 67-71 | Pentecostal Missionary Union | 77 |
| Opening of a Pentecostal Mission Hall near Portsmouth..... | 71 and 73 | West Africa—Letter from Bro. F. D. Johnstone..... | 77-79 |
| Army Bugle Calls | 72-73 | China—From the Yunnan Capital..... | 79 |
| A Sister's Healing..... | 73-76 | Yunnan-fu Province | 79-80 |
| A Holiness Mission at Croydon..... | 76-77 | List of Contributions..... | 80 |

The Church at Corinth.

A Bible Reading on the First Epistle to the Corinthians by Mrs. Crisp.

(CONTINUED.)

The first warning is in the first chapter and the tenth verse. He says he hears that there are divisions among them, and he prays that they may not have these. "I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." There were divisions among them because they were already looking and aspiring to different ones, and claimed to be blessed under certain teachers. They were saying they belonged to this section and to that section. And there are people to-day who are in Pentecostal circles who encourage separation. It seems to me that the little bit of fence between us is

LIKE THE LITTLE FENCE

you see running through the London gardens. It does not shut you off from one another; you can all look over one another's fence and enjoy the sight of one another's gardens. There are no divisions in Pentecost. "He hath broken down the middle wall of division." There used to be divisions, and there was no union between Church of England people and Baptists; but we are on the same platform to-day. I am thankful to know that the dividing walls are broken down if we are in Pentecostal circles. That there is a little bit of fence I agree, but that is only for the profitable working of our own little spheres. In your own London garden you have a little fence to save it from the neighbour's dog and other things, but that fence does not prevent the air or the sunshine or the rain coming; it does not shut out any of the good things of God, which are all free. All God's gifts are beautifully free. The Holy Ghost when He came down did not stop to see if I was a Baptist or a Churchwoman. He came from God and baptised me, just as I was, a member of

the Baptist body; and He can baptise you in the same way. Pastor Boddy is in the Church of England; others are Baptists. Some have their own missions, but all can meet in a Pentecostal gathering. There is that

LITTLE BIT OF FENCE,

because it is better for the working out of the whole, for we each can work in our own place, in the place which God has allotted to us. We stand in that sense by our own standard, but we all work under the Divine power of the Holy Ghost; and we have all got the glorious sunshine of the face of Jesus Christ, we have all got one God the Father, we have all got one Lamb of Calvary, and one cup of which we drink, and one bread of which we eat; so we are one body. "Let there be no divisions among you." Those who are really baptised with the Holy Ghost do not ask each other what section of the Christian Church they belong to. It is enough for them to say that they belong to Him.

ELDERLY BABES.

May I draw your attention to another warning which is given concerning our conduct. In the three opening verses of the third chapter we read: "I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk, and not with meat; for hitherto ye were not able to bear it, neither yet now are ye able. For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal?" There was envying and strife among them, there was this kind of thing because their condition was wrong. They had never gone out from the new birth into the real victorious life of Jesus Christ. It seemed as if those who had claimed the precious cleansing blood had received the power of Pentecost, the baptism coming upon them; and yet somehow they had not gone on, they had remained as "babes" ever since.

The apostle is speaking to some in this Corinthian Church who were greatly "enriched in all utterance, and in all knowledge," and who came behind in no spiritual gift. But some of them were still remaining babes; they were carried

(The Church at Corinth—continued.)

about by every doctrine that came along. That has been part of the trouble in our Pentecostal assemblies. People have come along preaching some remarkable truth which they have got in some portion of Scripture, and they teach it as if it is the whole of the truth specially revealed, and the babes suck it all down as such. Then he says,

“I HAVE FED YOU WITH MILK.”

It means they had to take in that which had passed through the digestion of another. That is just the trouble to-day with a great many. In the spiritual realm they are fed with that which has come from another, instead of coming to the Spirit of God and getting food from the truth of God Himself, that they may grow thereby. The apostle warns them not to continue as babes, for

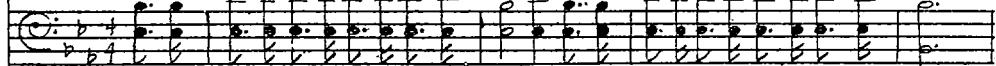
they had received, and therefore they had nothing to glory in as if it belonged to themselves.

“NOTHINGS.”

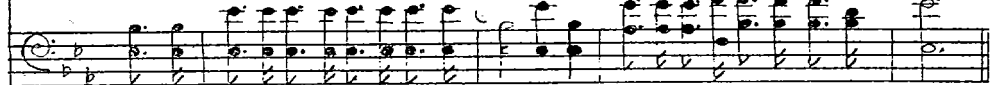
The apostle in his letter to the Galatians, puts us all down as *noughts*, and therefore, he says, as we are all nothings we can do nothing. I believe that is exactly the condition we have to come to in the Lord's Body. Turn to Gal. vi., 3: “If a man think himself to be something, when he is nothing, he deceiveth himself.” We are everyone of us *nothings*, and the only one who can make us something is Jesus Christ. It is when he stands alongside that the nothing becomes something. It means that everyone of us is written down as a nought, and any amount of noughts come to nothing, reckon them up which way you like. But if you have got a “0,” and “1” stands alongside it, that stands for “10.” And if Jesus Christ



Repair, We are marching on to victory, Lord Jesus, We are marching on to victory with thee;
 'Tis the victory of Calvary, Lord Jesus, 'Tis the victory of Calvary for me;
 'Tis the resurrection victory, Lord Jesus, 'Tis the resurrection victory for me;
 'Tis the victory of Pentecost, Lord Jesus, 'Tis the victory of Pentecost for me;



We are marching on to victory, Lord Jesus, And Jesus is the mighty Conqueror
 'Tis the victory of Calvary, Lord Jesus, And Jesus is the mighty Conqueror
 'Tis the resurrection victory, Lord Jesus, And Jesus is the mighty Conqueror.
 'Tis the victory of Pentecost, Lord Jesus, And Jesus is the mighty Conqueror.



in that condition, he says, they could neither help themselves nor anybody else.

One more warning. This warning is concerning those who were “puffed up” one against another. Some of them had been entrusted as stewards of God with more gifts than others; some were more mightily used than others. Some perhaps had been given the gift of healing, or perhaps the gift of faith, much more markedly than these gifts had been bestowed upon others. I believe that to-day the Holy Spirit distributes according to men's several ability to make use of. But here they were puffed up one against another. So you will notice in the sixth verse of the fourth chapter: “These things, brethren, I have in a figure transferred to myself and to Apollos for your sakes; that ye might learn in us not to think of men above that which is written, that no one of you be puffed up for one against another.” He goes on to say they had nothing but what

stands alongside the weakest child that He has he becomes something at once. We are all nothings in ourselves. So the apostle says we have nothing but what we have received, and we have therefore nothing to glory in. 1 Cor. iv., 7: “Why dost thou glory, as if thou hadst not received it?” And in the eighteenth verse he says, “Some are puffed up.” The warning is against puff or booming. We have had enough of it, have not we?—the puffing of man, the booming of man, the booming of society, the booming of human power instead of the power of God. We are not going to have any more booming; there is to be no more puff, but power. So he says in the nineteenth verse: “I will come to you shortly, if the Lord will, and will know, not the speech of them which are puffed up, but the power,” Blessed be His name, it is *power, power, power*, the power of the Cross.

May I go on very briefly to notice two or three

other calls. We are

CALLED TO SANCTIFICATION

in all the walks of life, to be really one with Jesus Christ, so utterly yielded that He can possess us entirely and always by the power of His Holy Spirit. Pass on to the sixth chapter, and the seventeenth verse: “He that is joined to the Lord is one spirit.” Here the apostle is making us to see again our living union with Him. In union with Jesus Christ there is only one spirit moving us, and that is the spirit of the Master, the spirit of Christ. Joined to Him, we are one with Him in thought, one in plan, one in love, one in life, one in the purpose of our life. Then he goes on to emphasise the fact—what? “Know ye not that your body is the temple of the Holy Ghost, which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God’s.” A great price has been paid; therefore we are to yield ourselves utterly to Him that we may be wholly possessed by the Holy Spirit.

“OTHERS.”

I want you to notice, in the tenth chapter, the call to consider others. You will notice that the apostle here is the example. We are called to sanctification in life and worship and everything else, from here to the fourteenth chapter, for the sake of others. I suppose the world has never seen another who was so enthusiastic, and had such a passion for souls as the apostle Paul. I have been amazed, again and again, to see the tremendous passion that dominated him for the sake of others, so that he was willing to be poured out as water on the ground for their sake. He was the most enthusiastic soul-winner that the world has seen. Did he pass through a strange city and see a possessed girl? He must stop and cast the demon of the girl. Did he walk by the side of an unbelieving Jew and his wife? He will win them presently for the Lord, and they will be worshipping the same God, the same Lord Jesus Christ, as he himself worshipped, and be baptised with the same Spirit. Was he at any time put in prison? There he so travelled in spirit for souls that God gave him the gaoler and his family before the morning, and he baptised them before daylight. The most enthusiastic soul-winner the world has ever seen! He speaks of himself as a runner in a race, or as one who was trying in the games for the prize. He says: “Everything must be brought down, everything in my body and my aims and ambitions, to this one thing—that I may win others for Christ.” Hence he says, in the nineteenth verse, “that I might gain the more”; in the twenty-first verse, “that I might gain them that are without law”; in the twenty-second verse, “that I might by all means save some.” Then in the twenty-third verse, “This I do for the Gospel’s sake.” In the tenth chapter, and the twenty-fourth verse, he goes on to say, “Let no man seek his own, but every man another’s.” In verse twenty-three, “Even as I please all men in all things, not seeking mine own profit, but the profit of many, that they may be saved.” There was consideration for others. If Jesus Christ is made one with us, and I and you are made one with Him, He will produce the same passion in us as was in His own soul. Jesus Christ “came to seek and to save that which was lost.”

By some it is said that Pentecostal people meet

together to have a good time, and they do not care for the lost world outside. That is not so. Every man truly baptised with the Holy Ghost, and brought into living union with Jesus Christ, has the same ambitions and desires that animated Him—for the salvation of others and for the kingdom’s sake. The consummation of this age is drawing very near, we are living in the last days, and if people are to be saved they must be saved now. If they are not saved now they will be over the precipice, or will have to go through the “great tribulation.” We must be in dead earnest, and we cannot help it if we are brought into living union with Jesus Christ. He came to seek and to save that which was lost.

CONSIDERATION FOR OTHERS.

He was willing to forego Himself in matters of food and drink; but He never overthrew, or did anything contrary to his conscience. He was always willing to do anything that hindered His comfort for the sake of others, but He always kept His conscience clean. We need exactly the same impulse.

Pass on to the twelfth, thirteenth and fourteenth chapters, and you will see again this consideration for others in the spiritual gifts. I suppose that when the Holy Ghost first began to move among us we read these chapters in a way we had never read them before in our life. We have read, and read, and re-read them until now we know them almost by heart. You will remember that the first twelve verses of this twelfth chapter deal with the gifts of the Spirit. There are nine gifts of the Spirit, and I am positive that the Holy Ghost wants to manifest everyone of them through us. In the beginning of this chapter the apostle deals with the fact that only by the Holy Ghost can we call Jesus Lord. Jesus Christ is not only our Saviour, but the Lord and Master of the house, and has the right to dominate us in every particular. After calling Him Lord, He says: “There are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all. But the manifestation of the Spirit is given to every man to profit withal.” In the first chapter, and the ninth verse, he says we are called into co-operation, into fellowship, with Jesus Christ. The thought there really is business relationship *to make profit with*. I have been brought into the kingdom at such a time as this that the Lord might get some profit out of my life. I am a part of

THE BUSINESS PARTNERSHIP.

He has all the resources of wealth and power that I need, but He needs my hands and voice and feet and body.

There are nine beatitudes in the fifth chapter of Matthew’s Gospel; there are nine gifts spoken of in the twelfth chapter of First Corinthians; there are nine gifts of the Spirit mentioned in the fifth chapter of Galatians. I believe the Church of Christ should be equipped with each one of these remarkable manifestations of the Spirit. The beatitudes speak about the way you and I have to walk in day by day. “Blessed are the merciful, . . . blessed are they that mourn, . . . blessed are the peacemakers.” It is a most blessed way I have got to walk in. I am glad that the Lord has brought me into a new way, and that He has brought me also into a happy way. Alongside

(The Church at Corinth—continued.)

with that we want nine fruits, nine gifts, and after the apostle has enumerated these nine gifts, and explained what they are for, he speaks in the remaining verses of

THE "BODY."

The word "Body" occurs eighteen times. Do you think it is only for the sake of repetition that that word appears eighteen times? Not at all. The Holy Ghost never makes a mistake in writing His Book. You see at once that the gifts of the Spirit are for the upbuilding of the Body of Christ. We are all baptised by one Spirit into one Body, and not one member of that Body can say to another, "I have no need of thee." We have need of each one. This Body is only perfected as it has these nine gifts manifested in it, and these are for the upbuilding and strengthening of that one Body. The gift of faith, the gift of miracle, the gift of healing, the gift of discernment, the gift of prophecy, the gift of wisdom, the gift of knowledge, the gift of tongues, the gift of the interpretation of tongues—these are every one of them for the upbuilding of the Body. How strong we ought to be in our Living Head if we everyone of us were yielded to Him! What manifestations of Divine power, what unction upon the Church of the Living God there would be, what glory would be brought to His name in the salvation of multitudes of souls, what crowning there would be in that day! So these gifts are for the upbuilding of the Body, and every one of them is to be made manifest therein.

The very essence of the thirteenth chapter is *love*, and nine times in that chapter the word "love" occurs. *Nine* is the most sacred number in all Scripture. It was at the ninth hour that our Lord Jesus Christ said, "It is finished," and there was darkness over all the earth. It was at the ninth hour that Peter and John went up to the temple, and were "asked an alms" by the lame man, to whom Peter said: "Silver and gold have I none; but such as I have give I thee: in the name of Jesus Christ of Nazareth, rise up and walk." It was at the ninth hour that Cornelius was in his house praying when the angel appeared to him. These are only three examples to show you that the number *nine* is the most sacred number in all Scripture. Nine times the word "love" occurs in that thirteenth chapter, and all the gifts of the Spirit come sweeping through that essence of love; they are to be manifested through the nature of love. They are always for the upbuilding of the body, and love is the very sphere in which they are to operate, and the very sap through which they are to work out to the Body. I say that advisedly, because I am perfectly sure that some gifts have not been used for this purpose. In the fourteenth chapter, where the apostle more particularly deals with the gifts of tongues and the interpretation of tongues, the word

"UPBUILDING" OR "EDIFYING"

occurs seven times. That is a complete number in Scripture, and these two gifts are also for the sake of upbuilding or edifying. It was never meant that the gifts of tongues and interpretation should be for correction, or that they should be for denunciation; there is no sign of it in the Word of God anywhere. If in any of the assemblies there is any person who needs correction, use the sword of the Word of God, or let the Holy Spirit

have His Sword. "The Word of God is quick and powerful, and sharper than any two-edged sword." You must let the Spirit have His Sword if a person is to be corrected or in any wise helped. Always deal with such in the most sisterly and brotherly way alone. Speak to that person through the Word of God and by the Spirit of God, and, when you do it, be sure you are in an attitude of real meekness and gentleness. Remember you are dealing with a dislocated limb, dealing with a limb that is more or less out of joint, and if you put that limb back harshly you will cause the person agony or pain. The skilled physician will deal gently with a case of dislocated limb. "Restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted." If you are going to restore a brother or sister, do it in the spirit of meekness; for if you hurt one of the members of the body of Christ you are hurting the Head, and you are making the other members of the body suffer too. If I were in an assembly where tongues and interpretation of tongues were being used in a denunciatory manner, or as a corrective, I would denounce it as the outcome of a false spirit, and treat it as such. The Word of God makes that clear and plain. The gifts are always for the building up, for the edifying, of the Body of Jesus Christ, in order that we may come to one perfect and complete whole.

Neither are tongues or interpretation of tongues ever meant for guidance. That is

A LAZY BIT OF BUSINESS.

The apostle wrote in the Epistle to the Ephesians, "Be ye not unwise, but understanding what the will of the Lord is." Get to your knees and find out what God's will is. He said, "If any man willeth to do His will, he shall know." Our Lord Himself said, "I call you not servants, . . . but I have called you friends; for all things that I have heard of My Father I have made known unto you." He wants to make known unto us His will. To seek to get guidance from tongues, or interpretation of tongues, is a lazy bit of business. You will never get the real guidance of God unless you seek it on your knees before Him.

What are tongues and interpretation of tongues for? For the upbuilding of the Church. In the five first verses of the fourteenth chapter it says for

THE UPBUILDING OF THE INDIVIDUAL,

and I do not know anything that so builds up in our most holy faith as going to one's room that you may be speaking with tongues when your whole being is working with God, and you are talking to God in mysteries which you do not understand, but He understands, and which the devil does not understand. Somebody said to me, "When I am talking to God in tongues the devil is there, but he does not know what I am talking about." That was a new thought to me. But, at any rate, you are talking to God in mysteries, and you are building up yourself in your most holy faith; for you are breathing in God while you are breathing out yourself to Him.

May I say, with reference again to

THAT DENUNCIATORY SPIRIT

of which I spoke, that if there is anyone in your assemblies with that denunciatory spirit, remember that that one has got a strange spirit, and it

should be dealt with exactly as in the case of the girl at Philippi—it should be cast out. Somehow or other he or she has yielded to some strange spirit, and, as a result, is filled with repugnance or hatred against somebody. For the sake of your assembly, for the sake of Jesus Christ, for the sake of our Holy Lord, and for the sake of dealing with another member in the Body of Christ, do not let such things go on.

May I just briefly refer to the fifteenth chapter, and then I have done. We have there got the crown and glory of the whole Church. The apostle is dealing with the resurrection of our Lord Jesus Christ, and he says, in the forty-ninth verse: "As we have borne the image of the earthy, we shall also bear the image of the heavenly. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold, I show you a mystery; we shall not all sleep, but we shall all be changed." We shall be clothed in glorified bodies, the result of sin for ever swept away, the final victory of Jesus Christ

Opening of a Pentecostal Mission Hall, Near Portsmouth.

VISIT OF THE EDITOR.

Emsworth is said to be noted for its oysters. It is a quiet old-world town or village on tidal back waters, nine miles from Portsmouth.

To many Pentecostal people it is interesting as the home of our dear brother, Mr. D. Rogers, of the "County Press," and Editor of the local paper.

Mr. Rogers gave valuable help at the Sunderland Convention by taking a share in reporting addresses for publication in "Confidence." His kindly face appeared on the Convention photographs, and he was well known by face to all.

He has been stirring with others to erect a Mission Hall at Emsworth, where a full Gospel, both Calvary and Pentecost, might be



AN AMERICAN PRE-WAR MEMORY.

A remarkable gathering of our spiritual "ALLIES" in a Pennsylvania Camp Meeting, when the Editor of "Confidence" had the privilege of fellowship with Pentecostal representatives in U.S.A.

won, and we shall be there to share in His victory. Hallelujah to His Name! "He must reign till he hath put all enemies under His feet; and the last enemy that shall be destroyed is death." We are not looking for death, but for translation. Very soon we shall rise to meet Him in the air. I am making

NO PROVISION FOR MY FUNERAL,

for my burial place, I am looking not that way, but the other way. He is coming. Keep your eyes up, for soon He shall appear whose right it is to reign, and He shall reign for ever and ever. So the consummation, the glory and the crown of this wonderful union with Jesus Christ is going to be that we shall be changed, and our body shall be made like unto His glorious body, and we shall be with Him and reign with Him for evermore. Brothers and sisters, we have been called into this wonderful union with Jesus Christ; one with Him in spirit, one with Him in interest, one with Him in His love, one with Him in His purpose, and presently we shall be one with Him for ever. Hallelujah!

proclaimed. A neat wooden building has actually been erected in this war-time and a large part of the cost has been met, though some more help would be very acceptable. At a meeting on the day of opening Brother Rogers read out a financial statement showing how wonderfully help had come in by the goodness of God.

On Wednesday, August 15th, about five o'clock, there fell on the ears of a somewhat tired traveller, as he approached, the welcome sounds of preparation for tea. The afternoon meeting, he was told, had been a time of spiritual blessing, and now it was breaking up. He had come about 70 miles. An amusing journey in a crowded train, packed in with very lively children going to the seaside. Then he had walked and walked, and walked, and at last discovered Thorney Road, and down the lane a wooden building—

THE GOSPEL MISSION HALL.

(Continued on page 73.)

"CONFIDENCE."

SEPTEMBER-OCTOBER, 1917.

Editor—

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Sunderland.

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

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

Army Bugle Calls.

(A CHRISTIAN'S INTERPRETATION.)

Written in France by a Soldier on Active Service
with the B.E.F.

Bro. J. H. Carter (formerly of Birmingham) sends us the following written by a Soldier-Brother who was converted early in January, 1917, at Revival Services held at Duddleston Hall, Birmingham, by Pastor S. Jeffreys.

I have been looking through my Bible and have found out there is a text adapted to every Bugle Call in the British Army as follows:—

"REVELLY."

At 6 o'clock in the morning we have **Reveille**, or Awakening Call, to call us from our sleep. The text I found most adaptable to that was in Eph. v., 14, "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light." We then have what is called **Pioneers' Call** at 6:30, that is for men to clean camp, to keep disease away, which would naturally ravage amongst large companies of men. I find the following is the best for this call, "For the Lord thy God walketh in the midst of the camp; therefore shall thy camp be holy" (Deut. xxiii., 14). Then we have the **Ration Call** at 6:45. Every soldier needs enough food to carry on through the day the same as the Christian soldier needs the Daily Bread of Life. Bread.—"Bread shall be given him, his water shall be sure" (Isa. xxxiii., 16). "Give us this day our daily bread" (Matt. vi., 11). Meat.—"And the king appointed them a daily provision of the king's meat" (Dan. i., 5). "He giveth meat in abundance" (Job xxxvi., 31).

Then there is **Cookhouse** at 7:30. This is rather a busy time, everyone rushing for his share of tea and bacon; yet all the time there is a Cookhouse Call in the Bible, not only at one specified time but always, but we do not find such a rush. "Come, for all things are now ready" (Luke xiv., 17). "That thou mayest eat and be full" (Deut. xi., 15). "And they did eat and were filled" (Matt. xiv., 20).

Then comes **Letter Call** at 8:15. Only those who are far from their friends and in a foreign land realise the welcomeness of a letter. There is good news, sometimes bad, but in the Bible there is always good news for everyone. "For I have written a letter unto you" (Heb. xiii., 22). "Ye see how large a letter I have written unto you with mine own hand" (Gal. vi., 11).

Then at 8:30 there comes **Dress Call**, one of the strictest calls in Army life, everything to be fastened to be of use instantly. In the Bible we have the armour of God so made as to make His disciples withstand the temptation of Satan. "Put on the whole armour of God, that ye may be able to stand" (Eph. vi., 11).

Fall in at 9:0. The ranks are made up in twos, one behind another, and sometimes there happens to be an odd man, thus leaving what in the Army is called a Blank File, yet in God's Army there is always a Blank File ready for anyone who will accept Christ and take it in the service of the Master. "Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness" (Eph. vi., 14).

Sick Parade at 9:15. Amongst the troops naturally there are some who do not feel up to the mark, and for each company there is a medical officer to deal with such cases. Just the same in His Army, Christ always was healing the sick. "And Jesus went forth, and saw a great multitude, and was moved with compassion toward them, and He healed their sick" (Matt. xiv., 14).

Guard Call, 10 a.m. Every camp is equipped with a proper guard to keep order and stop all persons who look suspicious from entering camp. Just the same in Christian life, we need to be on our guard against any sudden temptation that is about. "And what I say unto you I say unto you all, Watch" (Mark xiii., 37). "Watch and pray, that ye enter not into temptation" (Matt. xxvi., 41).

Orderly Room, 10:30. For punishment, promotion, and various other things. You invariably find around the Orderly Room a mixed crowd, some for promotion and some for punishment—rather a mixed lot. Punishment: "I will punish you for all your iniquities" (Amos iii., 2). Promotion: "Be thou faithful unto death, and I will give thee a crown of life" (Rev. ii., 10).

Defaulters, 12:0. Whilst other men are let at liberty at 12, those with punishment are found hard at work working out punishment as allotted to them. "Of how much sorer punishment, suppose ye, shall ye be thought worthy, who have trodden underfoot the Son of God" (Heb. x., 29).

Orders at 4 p.m. When this is sounded, the orderly sergeant of companies attends and takes down all orders and duties for next day. No one must go against any order given, and these are placed in a prominent position to be read by the men concerned. God's Word is the Christian Order Book; in it we find His Will toward us. Do we always obey it? "Ye are my friends, if ye do whatsoever I command you" (John xv., 14). "Whatsoever He saith unto you, do it" (John ii., 5).

Retreat, 6:30 p.m. All men at camp at time of Retreat blowing are then at liberty to go anywhere within certain bounds as said on