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"CONFIDENCE"

EDITED BY

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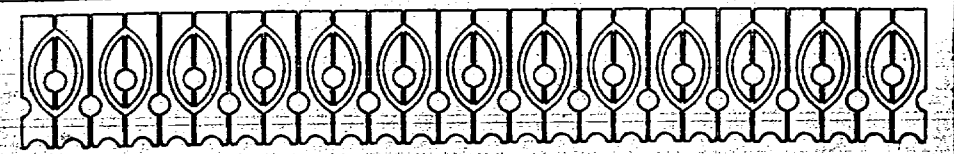
ALL SAINTS' VICARAGE, SUNDERLAND, ENGLAND.



ABOVE JACOB'S WELL. (Page 85.)

Not far from Sychar, on the "Plain of the Encampment" (*El Mukna*), is Jacob's Well. To reach it there is a descent, seen in the picture, but one can sit on the stones at the Well, as the Lord did when He spoke to the woman. (Read St. John iv.)

99th ISSUE.



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"CONFIDENCE."

No. 6. Vol. ix.

ALL SAINTS', SUNDERLAND.

June, 1916.

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 at Whitsuntide. Visitors from home and foreign lands came in large numbers, and returned 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.

"Can any Good Thing come out of Nazareth?"

Oh! lowly Nazarene, whose fame
Throughout the earth is still the same;
We at Thy feet in wonder bow,
And render Thee our homage now.

We love Thee, Jesus, though Thy birth
Took place amid the scorn'd of earth;
The lowly cattle saw Thy bed,
Where Mary laid Thy lovely head.

And then from out that little town
Of evil fame, and dark renown—
So vile, that words were passed around
Can any good in thee be found—

Came Jesus, Lord of heaven and earth,
No tongue can tell Thy wondrous worth.
Oh, glorious Nazarene, whose power
Is felt o'er all the earth this hour.

"King of the Jews," so Pilate said;
"Jesus of Nazareth" o'er Thy head,
While sinners in derision stood
And gazed upon that form so good.

O! wondrous Nazarene, Thy love
Enfolds us now from heaven above;
Enclosed in Thee—how safe that place—
Until we see Thee face to face.

M. MARTIN.

Christ in His Holy Land.

BY REV. A. A. BODDY.

A WOMAN OF SYCHAR.

St. John iv., 5-26, etc.

She cannot grapple with her heart,
Till in the city's bound
She cries, to ease the joy-born smart,
"I have the Master found."

Her life before was strange and sad,
Its tale a dreary sound;
Ah! let it go—or good or bad,
She has the Master found.

GEORGE MACDONALD.

THE SAMARITANS.

In the Samaritan quarter of Nablús, between Ebal and Gerizim, there are some forty families. In walks through Nablús (or Shechem) I came to this quarter, and soon met one of their priests in his scarlet turban. Passing along dark roadways, arched over by the houses above, we found the house of the High Priest, who received us (that is, a Syrian deacon and myself) courteously in an upper chamber, where we sat or reclined on carpets and conversed together.

Yakoub (Jacob) Aaron, the present High Priest of the Samaritans, is a fine looking

(Christ in His Holy Land—continued.)

man, perhaps over fifty years of age, with Semitic features and considerable self-possession. After an interchange of civilities we entered upon an interesting conversation, of which I can give some fragments.

"What is the hope of the Samaritans?" I asked the High Priest.

"We believe that Messiah will appear on Mount Gerizim, and then all religions will join us, and all will be one.

"We are the true Israel. We only accept the first five books of Moses, and receive no traditions of men. We sacrifice the Passover every year on Mount Gerizim, where the Tabernacle is buried, and where Abraham offered Isaac (?)."

The High Priest took me into the small synagogue of the Samaritans, and showed me two old scrolls of the Torah or Law, which he brought out from behind the veil of yellow silk which hangs in front of the "Mizbah." One, which he said was twelve centuries old, is kept in a brass cover, on which is engraved a plan of the Tabernacle.

Then as a greater privilege, not often accorded, he brought out a second roll not generally shown, which he assured me dated from the days of Abishua, the son of Phinehas, the son of Eleazar, the son of Aaron. This is only shown, even to his own people, once a year on the day of Atonement. I owed my good fortune to the presence of Selim el Gómri.

I also catechised a number of their children in our Missionary school, which they gladly attend, and I found them familiar with the New Testament, and perhaps specially with the story of the *Good Samaritan*.

The Samaritans are a dwindling race. They only intermarry among themselves, and do not exceed now some forty families. At the time of our Lord's visit they would be numbered by many thousands.

* * *

THE LORD'S MISSION.

The Lord was determined to preach that same Gospel to the Samaritans which had been rejected by the Jews, so we read, "He must needs go through Samaria."

As they cross the plain of El Mukna (the Vale of the Encampment), two rounded mountains face them like a huge gateway, and a broad and fertile valley runs between them westward.

In that noble valley, with its olive groves and well watered gardens, and about a mile beyond the entrance from the plain, stood, and yet stands, one of the oldest cities in the world. Shechem was here many centuries before Jerusalem was built.

As they journey across the great plain and approach the entrance to the Vale of Shechem how many thoughts would come to them, supplying perhaps subjects for holy converse.

1. Here Abraham had first builded his altar in the Land of Promise, when he came hither from Ur of the Chaldees (Gen. xii., 6-7).

2. On Ebal and Gerizim yonder the Israelites were ranged, and from Gerizim, the mountain of blessings, chanted "Amen" to the blessings, and from Gerizim the others replied with a sad "Amen" to the curses (Deut. xxvii.).

3. This was a city of refuge whither the man-slayer might flee and be safe (Joshua xx., 7).

4. From that high rock projecting from the slopes of Gerizim, Jotham had cried his parable against Abimelech (Judges ix., 7).

5. Yonder was the tomb of Joseph, whose bones the Israelites carried up from Egypt. It is not far from the well of his father Jacob, the *Bir Yacoub* (Joshua xxiv., 32).

6. In after ages when the Israelites of this region were led into captivity, this country had been forcibly peopled by Cuthites, etc., who had intermarried with such Israelites as had been left. The raging of lions in the vicinity sent them in fear to seek to learn something of the worship of Jehovah, and they eventually erected a Temple on Mount Gerizim, the ruins of which can still be seen.

7. The Samaritans had made some overtures to Ezra and Nehemiah when rebuilding Jerusalem, but they were rejected with scorn, and the grandson of Eliashib, the High Priest, having married the daughter of Sanballat, of Samaria, he was driven by Nehemiah from his presence (Neh. xiii., 28).

8. Since then the hatred had been fanned into flame on either side. The Jews called the Samaritans unclean. Josephus tells us (Antiquities xx., 6, sect. 1) the Samaritans had scattered the bones of dead men in the Temple at Passover time to defile it.

This then explains the state of irritation between the races, when, on that Dec-

ember morning, Jesus and His disciples approached the Vale of Shechem. Perhaps they had slept the previous night near the Robbers' Fountain, or the Khan at Libonah.

Jesus sat down wearied on the edge of the well. There may have been some protection above of masonry or trees—but in December the noonday sun would not hurt him.

* * *

St. John the Evangelist may in after days have had the very words related to him by this woman of Samaria, whose Christian name old traditions of both East and West assert to have been Photina.

“There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink. For His disciples were gone away into the city to buy food. The Samaritan woman therefore saith unto Him, How is it that Thou, being a Jew, askest drink of me, which am a Samaritan woman? (For Jews have no dealings with Samaritans.)

Jesus answered and said unto her, 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. The woman saith unto Him, Sir, Thou hast nothing to draw with, and the well is deep; from whence then hast Thou that living water? Art Thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his sons, and his cattie? Jesus answered and said unto her, Everyone that drinketh of this water shall thirst again; but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall become in him a well of water springing up unto eternal life.

The woman saith unto Him, Sir, give me this water, that I thirst not, neither come all the way hither to draw. Jesus saith unto her, Go, call thy husband, and come hither. The woman answered and said unto Him, I have no husband. Jesus saith unto her, Thou saidst well, I have no husband; for thou hast had five husbands; and he whom thou now hast is not thy husband: this hast thou said truly.

The woman saith unto Him, Sir, I perceive that Thou art a prophet. Our fathers worshipped in this mountain; and Ye say, that in Jerusalem is the place where men ought to worship. Jesus saith unto her, Woman, believe Me, the hour cometh, when neither in this mountain, nor in Jerusalem, shall ye worship the Father. Ye worship that which ye know not; we worship that which we know; for

SALVATION IS FROM THE JEWS.

But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and truth: for such doth the Father seek to be His worshippers. God is a Spirit: and they that worship Him must worship in spirit and truth. The woman saith unto Him, I know that Messiah cometh (which is called Christ), when He is come He will declare unto us all things. Jesus saith unto her, I that speak unto thee am He” (R.V.)

The Lord declares to this degraded Samaritan woman that which he had never revealed so clearly to any before, and never stated more emphatically after.

The disciples come back, but the woman flies to tell her people that Messiah has come.

A turbaned throng is soon streaming out towards Jacob's well, and the Lord likens the approaching crowds to a whitening grain ready for the sickle.

He spends two days in sowing the seed, and has such a harvest in that short time among these Samaritans as He had failed to reap during all the months of His ministry in Judæa.

So they said unto the woman, “Now we believe, not because of thy saying, but we have heard Him ourselves, and know that this is indeed the Christ, the Saviour of the World.”

* * *

SEATED ON THAT WELL.

A few words in closing to bring home the scene.

With Selim el Gômri, the Syrian deacon of Nablûs, I sat on the same Jacob's well. We looked down into its depths, and then we lowered some lighted candles on a small frame, and as they slowly descended they lit up the old stones placed there in the days of the Patriarch, and which actually were there when Jesus rested here, and heard His sweet voice.

“You might wonder,” said Selim, “why Jacob made a well here, when already there were so many springs of water in this neighbourhood. It was, I think, that he might avoid strife between his herdsmen and the men of Shechem. This would be his own well, and so none could complain.”

“Will you tell me,” I said to this deacon of Nablûs, “why the Samaritan woman came to this well, and why she came at mid-day?”

“I think that she was at work in the fields here. She would bring out from home in the morning some food for her dinner, and also her small jar and a long, light piece of rope. At noon she would leave her weeding for awhile and come here to drink this water. She belonged, I think, to El Askar, that village at the foot of Mount Ebal over yonder. That is where Sychar is said to have stood in those days.”

As we talked, we were seated upon the stone mouth of the well. It is only a foot and a half in diameter. Below the mouth

(Christ in His Holy Land—continued.)

it expands to a diameter of seven and a half feet.

Over this well, in early Christian times, they built a church, just as they did at Bethlehem over the cave of the Nativity. The altar was elevated, and was just above the well. The mouth of the well then was in a crypt, or little chapel, below the eastern apse.

In the troublous times of the Moslem invasion, or in the wars and defeat of the Crusaders, this church was wrecked and laid low. Many of the stones fell into the well, which was said then to be one hundred and fifty feet deep; others were cast in during the centuries that followed, until now it is only seventy-five feet deep.

The crypt had been cleaned out, so that we descended by steps to the interior of this little chapel, and the Syrian caretaker stood by as the Selim el Gómri sat on the well and told me these things.

The words of Him Who Himself was and is the gift of God ring down through the ages:

"Whosoever drinketh of this water shall thirst again: but 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 unto everlasting life."

"Deeper Depths and Higher Heights."

To the praise and glory of God I send forth this further testimony of the wonderful dealings of the Spirit in and through this frail earthen vessel.

It has pleased Him to use the former testimony ("Divine Healing and the Faith of God") to the help and encouragement of many of His dear people, and now I pray and believe that this may be still a greater blessing to all those who will go on in the increase of God, but for His glory first of all.

For a long time the dear Lord has been teaching me that there *must be* a company of overcomers who will pray through to the "Rapture," and meet Him in the air at His near coming.

These overcomers must be composed of those who will "lay down" their lives and live only in the life of the Son of God. "Ye are dead, and your life is hid with Christ in God." Many know this in theory who are utter strangers to it experimentally, but that is useless; we must first apprehend the plan of God; and then yield ourselves to Him to work it out in us. Satan is now waging war on the

saints with one object: *the possession of the body*, and he holds on with a most tenacious grip, for he knows that when the last enemy (Death) is destroyed his time has come. So we cannot wonder that his darts are deadly and his wounds severe, neither can we wonder that he opposes with all his malicious power the propagation of this truth. He hates it with a bitter hatred, and is seeking with all his might to destroy all those who will not only go on themselves, but are urging others to do likewise. But, glory to Jesus, He is stronger than Satan and sin, and is *always* Victor, and we in Him, Hallelujah! But we never take up a position of going into higher heights with God without having to pass through the deeper depths, and whatever the lesson we start out to learn, be sure that the testing will be on those same lines, that we may prove God and that He may prove us, whether we really will to go through with Him.

After a time of much blessing in the revelation of this truth, I was suddenly seized with very violent internal pains, so severe that cries of suffering and anguish were forced from me; these constantly returned and continued with other distressing symptoms. My dear husband and daughter prayed with me, and for me. I could only ejaculate "Jesus" most of the time, still the pain and all the symptoms continued. At last, in an interval of quietness I asked my daughter if she could pray through, and she said, "No, mother." I answered, "Neither can I; we must look to the Lord for light;" and as we did so He said, "There is no note of praise in our prayers; prayer and supplication with thanksgiving." So we turned our prayers to praise, but it sounded as if it came from the lips only, but the Lord said "praise," so we obeyed, and presently it came welling up from the spring inside, and became an overflowing river of joyous hallelujahs and glory to Jesus. Very soon after that, the pain and serious accompaniment gradually subsided, but left a very prostrate body behind, which the dear Lord slowly filled with His life again, until I was built up in the power of it once more, and went on for about a month rejoicing in Him and in the power of His might.

Then again, without a moment's warning excepting a slightly tired feeling, I had another knock-down blow. I was undressing for bed when a feeling of icy coldness came creeping over me; my hands and feet up to the knees became like stone, but I claimed that the life of Jesus possessed me, committed myself to the Lord for deliverance and went to bed, but not to sleep; cold shivers set in, then burning heat, and all my body one great ache, and by the morning I felt a very sick creature indeed. My dear daughter and husband prayed and praised, and I joined them as best I could, but again the heavens seemed as brass, and we felt we could not pray through. At last I thought—well, it does not matter what I can do, whether I can pray or can't pray makes no difference whatever—God is the same—I believe God. There we rested, and all that day I laid in a semi-conscious condition wondering when I could think at all how such a position could glorify God at all, when in His mercy and love

He showed me that He was reaping "treasures of darkness," faith being exercised in a dry and barren land by His mighty power through His way-worn and weary child.

The next day I felt a trifle better, but desperately ill, still waiting upon the Lord for guidance whether I should rise or not, for ill as I was, I did not feel comfortable in bed—I do not mean physically comfortable, that was out of the question anywhere—but I did not feel that my Lord was being glorified by my lying there, and yet I *felt* much too desperately ill to get up; I also experienced a total loss of appetite and loathed the very sight of food. The enemy tried to distress me about this, telling me that I was getting weaker and weaker every day, but the dear Lord whispered, "Have no care, my child, I will multiply the loaves and fishes within you," and showed me that the little I could take should nourish and sustain just as much as the heartiest meal. Glory to His Name! He is a *wonderful Saviour*.

The next day my husband brought me a message from a brother in the Lord to the effect that I was to arise, but I always feel that such a message should be confirmed by another from the Lord to the one concerned, so I waited upon Him in silence. The first word that came was "Trust in the Lord with all thine heart, and lean not unto thine own understanding." Now my own understanding told me that I was a very sick woman, and that to attempt to arise in such a condition meant much increased suffering, possible collapse and death. On the other hand I knew there was no power of the enemy equal to taking the life of the Christ of God in whom I lived and moved and had my being, and that His life was quite sufficient to support through it all and bring me out "*more than conqueror*." Still I lingered, for the enemy seemed to be holding my body in such a tenacious grip that *endurance* seemed the only thing possible.

The next morning I awoke from a troubled sleep with the words of that beautiful hymn ringing in my heart:—

Soldier of Christ, arise,
And put your armour on;
Strong in the strength which God supplies
Through His eternal Son.
From *strength to strength* go on,
Wrestle and fight and pray,
Tread *all* the powers of darkness down,
And win the well-fought day.

This appeared to be a real confirmation of the will of God; but so did the enemy contend for the mastery of my body that the step of faith seemed an impossibility, and the thought was presented, "Just wait a *little* longer until you *feel a little stronger*." But I did *not* feel a little better as the time went by, and the words came, "If you tarry till you're better, you will never come at all," and the truth of that message was soon proved, for I got rapidly worse until the crisis came.

I had passed a very troubled night, and felt all the symptoms of illness greatly increased. I knew that something decisive would have to be done to break the power of the enemy, so my

dear husband and daughter, with myself, waited definitely upon God for a direct word from Himself, for I felt that it must be *faith unto obedience* now or never.

My dear daughter had the first word—and it came with wonderful power—"Up, smite the Egyptians." Then my dear husband had "Ask, and ye shall receive." Then came the word to me: "Said I not unto thee if thou would'st believe thou should'st see the glory of God." "I *am* the resurrection and the life, and I am here." And directly afterwards in a burst of tongues, which came with dynamic force, with the interpretation: "Thou shalt not see death until thou hast seen the Lord Christ." Then said I: "Lord, *when* shall I arise?" "The King's business requireth haste," came the answer. So, asking my daughter for my clothing, I arose in the *Name of the Lord*, and in the power of the *precious blood* of Jesus, and stood by the side of the bed, a very frail reed indeed, feeling desperately ill, and gasping for breath; and the words came immediately: "Stand *upright* upon thy feet," and obediently I did so and followed on, *knowing* that I was in the *very centre of God's will*, whatever I might *feel*, and bringing glory to His holy Name, and delight to His heart. So I finished washing, dressing, and doing my hair, standing all the time, and gasping for breath too, but, glory to Jesus, He, the *Life*, was there and supporting by His grace, and giving me many precious encouragements and promises.

The first came with a mighty burst of praise. "Up from the grave she arose, with a mighty triumph o'er her foes." Wonderful, wonderful Jesus, who gave the courage and power to do so. Then, "Fear thou not for I am with thee." "He giveth power to the faint, and to them who have *no might*, He *increaseth* strength." "The *Name* of the Lord is a strong tower, the righteous runneth *into it* and is safe," and many more, showing that the step He enabled me to take was glorifying to Himself.

Just before the step of faith was taken the room seemed to be enveloped in dark clouds, which appeared to be gathering from every quarter, and pressing in upon me to smother the life out of me, as it were. "Pressed beyond measure so that he despaired even of life." But, praise God, though indeed pressed almost beyond measure, He kept me from despairing of life, for I told my dear ones to be sure and remember that even if I could not speak that *I chose life*, because I know that was the will of God concerning me. These clouds then divided, came in front of my face, and out of each cloud came a most diabolical countenance just grinning at me. That faded, and another took its place, with a face more malignant than the first. So it continued, each one more maliciously cruel and fiendish than the last. At the end I saw a huge forehead, then a flowing mane, with great staring savage eyes, then a long nose, but no mouth. The face was cut off just below the nose, and the Lord said, "See, your adversary the devil goeth about like a roaring lion, seeking whom he *may* devour, but when he comes among my saints he has *no mouth*." Hallelujah! What matters staring

(Continued on page 102.)

"CONFIDENCE."

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Editor—

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Sunderland.

Assistants—

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Sunderland.

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golden candlesticks are the seven churches, meaning the complete Church composed of individuals. The message is to the church at Ephesus, composed of Spirit-baptised members, to whom St. Paul wrote his wonderful epistle, emphasising so strongly their position in Christ in the heavenly places. This message speaks to us of the possibility of even a Spirit-baptised member of His Body, the Church, becoming so separated from the Lord Himself, that He will remove him "out of his place." It behoves us to take heed to these words: "He that hath an ear, let him hear what the Spirit says."

Can it be possible that any one who has so many virtues as contained in verse 2 is yet lacking? Is it not because of love to God that we do these things? Yet it is the Lord who speaks and who is fully



The gathering at the last Sunderland Convention. The picture will recall to many

PENTECOSTAL BREW

PERFECT LOVE.

"Nevertheless, I have somewhat against thee, because thou hast left thy first love."
—Rev. ii., 4.

This is a solemn message spoken by the Spirit to the churches, therefore to each individual in the Church. It is a warning that if there is not a return to this first love, and a genuine repentance for having left it, the Lord will remove the candlestick out of his place.

What do we understand by the candlestick? It is a light-bearer. The seven

"acquainted with all our ways." He says: "I know thy works and thy labour and thy patience, and how thou canst not bear them which are evil, and thou hast tried them which say they are apostles and are not, and hast found them liars. And hast borne, and hast patience, and for My Name's sake hast laboured and hast not fainted" (ver. 2, 3). Nevertheless, "*Thou hast left thy first love.*"

We see what is the meaning of the "first love" from the promise to the overcomer (ver. 7):—"I will give to eat of the tree of life." Jesus Himself, "He is the

Life." "This Life is in His Son." "He that hath the *Son* hath life," 1 John v., 11, 12, telling us of a *Person*. How easy it is to be taken up with work in a person, to enjoy his gifts and attributes, and just miss the real touch and knowledge of the person himself.

We can remember how very precious and wonderful the joy was when we first came to Jesus and found that it was His Blood, His death, His love that gave us access to God and obtained for us forgiveness and remission of sin. How our hearts were filled with love to *Him!* Later we were still more overpowered with gratitude to Him when we saw that He died in our stead. Again it was Jesus Himself. Later came the revelation of Christ within us, which was wonderful. We began to work for Him, and got so en-

to get a spiritual uplift—physical rest, and many other plausible excuses. The Lord says, "Repent," get the victory here, be an overcomer in this very place. Come back to *Me*—the Life, the joy, the peace, the Light are in *ME*. "Wisdom, righteousness, sanctification, and redemption are in *Me*, and I am in you." "I am the Vine, ye are the branches." "I am He that baptiseth you with the Holy Ghost."

Christ is now seated at the right hand of the throne on high, and has *all* power in heaven and on earth, and under the earth. He is also walking in the Church right down here, and is longing for those who will be willing to become just a "lamp-stand" so that He may be the Light and shine through them, and give out life and light all around. "If your



REN BEFORE THE WAR.

me very touching recollections. At least one of these brethren has passed beyond the veil.

grossed with work and what is, perhaps, more dangerous, the power to do that work, that almost unconsciously the personality of our Lord became dimmed, and we found ourselves too busy to be still before Him, to commune with Him, to listen to His voice, to wait for His movement in our soul; we had left our first love, and so the physical and spiritual life became feebler, there was not the happy, spontaneous flood of love and joy and peace. Satan readily takes advantage of this condition and whispers more work, more zeal, more meetings or conventions

eye be single, your whole body shall be full of light." This is perfect love—the first love, and always the first and only love; nothing ever allowed to come between. He is a jealous God. "The spirit that dwelleth in us lusteth to envy" (James iv., 5).

He is grieved when we are too busy or too sleepy to watch with Him. How often do we long for happy feelings and sensible delights instead of being satisfied only with Him. How often do we long to escape from or out of the fire, instead of walking with Him in it, till He has so

(Perfect Love—continued.)

permeated us with His presence that not even the smell of the fire is left. Finally, how little do we *enter* into His place for the victory of life over death. That we trust Him to be the Victor over death in us, He wants us to eat of the tree of life, which is in the paradise of God. He alone can do this in us and for us. "He is the resurrection and the life." If we take this stand in the Church, we shall surely experience the next degree or stage in the life of an overcomer, and realise the conflict with Satan as given in the message to the Church at Smyrna.

This perfect love will soon manifest itself in perfect fruit, for pure love means always sacrifice, a giving to others. "Love thinketh no evil, taketh not account of evil, never faileth, endureth *all* things." It bringeth forth seed "after its kind." "He that dwelleth in love dwelleth in God, for God is love." Reader, is the Lord Jesus Christ a great living reality to you? Or have you left your first love, and allowed other things to hide them from your soul's vision. He bids you repent, get the victory, run quickly back to Himself. He loves you so dearly that He will bestow gifts in abundance upon you, for every gift is in that eternal life which is God's gift to you, even His beloved Son.

M. B.

("Deeper Depths and Higher Heights"—continued from page 99.)

eyes, or his roaring, if he has no mouth to devour. Hallelujah!

As soon as I arose, all these visions of hell departed, and He, the Lord of life and glory, rebuked the disease from off my body, and as soon as I sat down showed me to read aloud to my dear ones an account of how He had blest and encouraged and helped another of His loved ones. The reading occupied nearly half-an-hour, and my voice, which has been reduced to what might be described as a faint squeak, so thin and poor had it become, was quite strong and easily heard, Glory to Jesus!

* * *

I would like to add a short after-experience, full of teaching, which I trust will help some of God's dear children.

I had been up a few days, but not about the house—just resting, working, reading, writing, etc. But the Lord spoke again and said, "I don't want you to be a semi-invalid like this," so I knew that it was His will for me to take up my every-day duties again, and to begin my taking a walk out-of-doors, so on Easter Monday with my husband I started. I felt very, very weak in myself, and the enemy opposed fiercely, as he always does every onward move-

ment. But the dear Lord said, "Out of weakness *made* strong." So I went forward at His word like Peter on the water, and I must say I felt pretty much as he must have done, for it *seemed* like no solid ground for my feet, at all, but I was upheld by the mighty power of God. I had walked some little distance, and began to feel very exhausted, so I said to my husband, "I *think* we will take the next turning home," for in front of us was rising ground for some way. "Yes," he answered, "I *think* you have done enough."

Notice, we both said, "I *think*," without consulting our Guide, who says, "My thoughts are not your thoughts," so we turned down the next road to go home, but at the end of it there was more *rising ground* rather steeper than that we had avoided, and I *knew that I had to go up that hill*, so believing that I had the Life of the Lord, which was more than sufficient for any number of hills or mountains if necessary, I commenced to climb, a bit of stiff work even if strong and well, for on the summit it is almost, if not quite the highest point in Dulwich, commanding a view all over London on the one side and all over Sydenham on the other. But the Lord took me up, praise Him; and oh, the joy and exultation when I reached the top and looked around, inhaling the beautiful breezes and *rejoicing with Jesus at the victory He had gained*. Glory to His Name! He spreads a table for us right in the very presence of our enemies, and bids us sit down there and sup with Him. Now unto Him be glory and praise for evermore. Amen.

M. MARTIN.

The Place of Power.

By Bro. Smith Wigglesworth.

The thought that has been pressing upon my mind for some time is the thought of "ABIDING" and the joy of being at that Place where I can always count upon being in the Presence of Power, where I know God's Presence is with me, leading to a place where Victory is assured. Let us get hold of this thought—that if we keep in a certain place with God wonderful things may happen, for we shall then be in a place where we reach such spiritual attainment that marvels may be wrought because we are there. Then God will have His own way through us.

THE ANOINTED JESUS.

In the fourth chapter of Luke, first verse, we read: "And Jesus, being full of the Holy Ghost, returned from Jordan, and was led by the Spirit into the wilderness." Mark speaks about being "driven" by the Spirit. Whatever Mark means or Luke means, there is one thing certain, and that is this—we see a power, a majesty, falling on the Lord Jesus. He

is no longer the same man. He has received a mighty anointing power of God, and in this place He realises that the only thing for Him to do is to submit to God, and as He submits He is more and more covered with power and led by the Spirit.

The Holy Spirit takes Him away into the wilderness, with its darkness and great privations. For forty days He was without food, but because of the Presence and the Power within and on Him He is certain of victory. With this Power He faces the wild beasts of the wilderness and the privations as to every human sustenance, and then at the end of forty days, in that holy attainment, He is forced into such persecution and trial as probably has never attacked man before; and in the place where He is God sustains Him mightily. With what? With this holy—and I want you to think about it—this holy, blessed unction which is upon Jesus, and which so brings prophecy to bear upon Satan that Jesus has a sword with which He can, as it were, defeat and almost slay Satan every time with prophecy by reminding him "It is written."

In the fourteenth verse you will see that "Jesus returned in the power of the Spirit, and there went out a fame of Him through all the region round about; and He taught in their synagogues, being glorified of all." I want you to understand that after the trials, after all the temptations and everything, He comes out more full of God, more clothed in the Spirit, more ready for the fight. The enduement with power had such an effect upon Him that other people saw it and flocked to hear Him, and great blessings came to the land.

Take another incident: He is among His kinsfolk and relations, and in the spirit of this kind of holy attainment He goes into the synagogue. There was delivered to Him a book, and He read: "The Spirit of the Lord is upon Me, for He hath anointed Me to preach the gospel to the poor." It is well to keep before us where the "anointing" came in. How was He anointed? How did it come to Him? You know how that was.

Now in like manner I see that the Holy Ghost also fell upon the disciples at Pentecost. I see that they were anointed with the same Power, and I see that they went forth and success attended their ministry until the Power of God swept through the whole "inhabitable world."

I want you to see that it was because of this unction, this Power, that when Peter and John spoke to the lame man at the gate of the temple he was able to rise and leap for joy. The Holy Ghost coming upon an individual is capable of changing him and fertilising his spiritual life and filling him with such power and grace that he may not be able to say what would happen. What can not happen, what is not possible—if we reach this place and if we keep in it, if we abide in it?

EZEKIEL'S VISION OF DRY BONES.

I want to turn to a portion of the Old Testament Scriptures, 37th chapter of Ezekiel. I want you to see here particularly how a man was so full of the Spirit, was always so much in the Spirit that he could see that the hand of the Lord was upon him and who was led out in the Spirit. He was in a place of rest, and I want you to keep that before you. He had come to the place where he could rest and where he knew God was with him, and that he could rest there. This is an important point. Some people have an idea that they have to be doing something by way of breaking every rule and every movement. I beseech you, by the power of the Holy Ghost to-day, that you see that there is one thing only that is going to accomplish the purposes of God, and that is *being in the Spirit*. I don't care how dry the land is; I don't care how thirsty the land is, or how many vessels or how few there are round about, I beseech you, in the Name of Jesus, that you keep in the Spirit. That's the secret.

Here is a man who was in the right place and at the right time, and God well knows it. "The Lord knoweth them that are His." Ezekiel said: "The Lord carried me out in the Spirit, and set me down in the midst of the valley, which was full of dry bones; and caused me to pass by them round about; and, behold, there were very many in the open valley; and, lo, they were very dry. And He said unto me, 'Son of man, can these bones live?' And I answered, 'O Lord God, Thou knowest.'" The vision is the Lord's, and you can see the Lord's vision only by being in the Spirit. When you are in the Spirit and dry bones are round about you and barren conditions all about, and you think everything is exactly opposite to your desires, and you can see no deliverance by human power, then, knowing that your condition is known to God and that

(The Place of Power—continued.)

God wants men and women who are willing to submit, and SUBMIT, and SUBMIT, and yield, and YIELD, and YIELD to the Holy Spirit until their bodies are saturated and soaked with God, you realise that God your Father has you in such condition that at any moment He can reveal His will to you and communicate whatever He wants to say to you. "Can these bones live?" "Thou knowest, O Lord." "Yes, I know. What do *you* think?" "From what I have known of you, Blessed Master, in the past, I believe that these dry bones can live, for You say so." "Very true, my child, go on and prophesy. Do as I tell you."

Now I want you to understand that there is something more in it. I want you to see that God is everything to us, and I believe that we have to come to a place where we have to submit ourselves to the mighty *unctionising* power of God, and where we shall see we are in the will of God, and I pray God the Holy Ghost that He will show us our leanness, our farness from this place. What we want is a *great hunger and thirst for God*. He said, "O ye dry bones, hear the word of the Lord." I would like you to understand that God speaks first, and He speaks so loud and so clear and so distinct that this man (who was filled with the Spirit) of the Lord heard every word. Still there is not a move in the valley. Until the word of the Lord is uttered the bones are as dry as at the beginning. But what is the matter? God has spoken and the message has gone forth. What is it? Ah, it is only that the word of God has gone forth *through His servant the Prophet*. The world has to be brought to a knowledge of the truth, but that will only be brought about *through human instrumentality*, and that will be when the human instrument is at a place where he will say all that the Holy Spirit directs him to say. The man rose up, and clothed with the Divine Power he began to speak, he began to prophesy; and then as soon as he began to speak there was a rattling among the bones, and if we had been there we should have seen a bigger stir than we had ever seen before. Bone to bone at the voice of the man filled with the Spirit of the Living God. God had given him victory. God in like manner wants to give us victory. What does the word say? "Be still, and know that I am

God"—the place of tranquility where we know that He is controlling and moving me by the mighty power of His Spirit.

Beloved, that is a place which we can reach. This prophecy is for us. Truly God wants to begin this in us. We must always remember that it is God who is the Creator, and His creative power is an existence at this moment, and He knows where there is barrenness and where there is thirsty land, and it is He who can bring forth springs of water. There are many dry places. Indeed, nearly every town I go to is said to be the driest of places—"the hardest town in the kingdom," they will say. What is that to do with you? The Lord's hand is not shortened that it cannot save. It is man's extremity that God finds His opportunity, and it is for His word to awaken even you; and so God wants us to cheer up. "All things are possible to them that believe." But if we are to do the will of God at the right time and place we must yield to the Spirit and obey Him, so as to give God a fair chance.

"*And I prophesied as I was commanded.*" He just did what he was told to do. It takes more to live in that place than in any other place that I know of—to live in a place where you hear God's voice. It is only by the power of the Holy Spirit that you can do as you are told quickly and without resistance. "And as I prophesied there was a noise, and behold, a shaking, and the bones came together, bone to his bone." There is something worth your notice in this. It is only the Spirit that can make the crooked straight.

Some of you, no doubt, have thought some of your neighbours are a bit crooked, and were in fact some of the most crooked of-the-way bones you ever saw in your life, and it would be impossible for them to get saved. That is nothing to do with you. It is for you to live in the Holy Ghost, and He can change the whole circumstance and you will be amazed at the way the crooked bones will be straightened. Nothing can change such circumstances as God can. "Bone to bone," no crooked places now; but it takes God to do that. Man has been trying to do it all along, but as soon as a man has been truly baptised with the Holy Ghost, God does it. There is power in the Holy Ghost to transform, renew, and change the whole circumstances of life. You have to submit and let God take

hold of you. Don't be troubled because you have not reached the place. You have reached somewhere, but the best is in store. Only yield so that He may have full control of all you are. "And when I beheld, lo, the sinews and flesh came upon them, and the skin covered them above, but there was no breath in them." Here's a condition for them. There was the form, but no breath in it. But you must never give in and think the thing is fairly accomplished if you see the joining of the members and a kind of fellowship. You must never give in with that. They are never in the royal place until the breath of God has come into them and upon them. You must always lead people to receive the Holy Ghost and know that the breath of the Almighty is upon them. Justification will not be sufficient to accomplish the purpose of God. They may be justified and sanctified, but can never be satisfied until they are filled with the Holy Ghost.

There must be a real travailing of the human heart for God to bring forth. People are never safe until they are baptised with the Holy Ghost, and that is why the Apostles pressed that fact upon believers, and that is why Jesus was always pointing to the time when they should be filled with unction and power of the Spirit which would carry them all on. "Then said He unto me: Prophecy." "So I prophesied." Glory to God! It is most wonderful. As soon as he began to prophesy he found there was something in it. Are you not wanting to get there? Don't you think we ought to be there? Do you think we ought to be satisfied until we are there? How can God be pleased with us until we reach that place? We must get to that place where we shall see God and know His voice when He sends us with a message that brings life and power and victory. "And they stood up upon their feet, an exceeding great army."

I know a lot of people who are seeking their baptism in a wonderful way. They see visions, and it is Scriptural that they should see visions. I believe that Paul was so imbued with the Holy Ghost and so filled with the glory of God that he could at times see visions and revelations.

JOHN IN THE SPIRIT.

I want to point out something. John the Divine preached all over the country,

and the enemies of Christ gnashed upon him with their teeth, and they tried to the best of their power to destroy him. Tradition says that they even put him in a pot of boiling oil, but, like a cat, he seemed to have nine lives. I tell you there is something in the power of the Holy Spirit. When God wants to keep a man, nothing can destroy him. My life is in the hands of God. What can separate us from the love of God? Can heights or depths? Is there anything that can separate us? No, praise God! nothing can separate us. No, his enemies said they could not kill him, so they cast him away on the rocky and desolate island of Patmos. They thought that would be an end of him; and there, on that lonely isle, he was "IN THE SPIRIT." Have you ever been there? The very place that was not fit for humanity was the place where he was most filled with God, and where he was most ready for the revelation of Jesus.

Oh, beloved, I tell you there is something in the baptism in the Holy Ghost worthy of our whole attention, worthy of our whole consideration in every way. The baptism in the Holy Ghost! Yes, the barren wilderness, the rocky and desolate isle, the dry land, and the most unfriendly place may be filled with God. You read the first chapter of the Revelation, and you will see that in the 9th and 10th verses that John was in the Spirit on the Lord's Day, and behind him a great voice as of a trumpet. Immediately a revelation was made to him, which you cannot read without being blessed. The revelation given to him was a series of holy truths that have yet to be fulfilled, and will be fulfilled to the letter. There are wonderful things there. Blessed be God, we can come to that place which he speaks about. Jesus can reveal His mind to us from time to time. If you only think about it, you will see you are in a thousand times better position than John. In that barren place he was filled with the Spirit. You can have no excuse, for the lines have fallen to you in pleasant places. You will see from the second verse of the 4th chapter of Revelation that John was in so living and blessed a condition of fellowship with God that IMMEDIATELY he was "in the Spirit."

Immediately! What does it mean? It means this: that God wants us to be in a place where the least breath of heaven makes us all on fire, ready for everything.

(The Place of Power—continued.)

You say, "How can I have that?" Oh, you can have that as easy as anything. "Can I?" Yes, it is as simple as possible. "How?" Let heaven come in; let the Holy Ghost take possession of you, and when He comes into your body you will find out that that is the keynote of the spirit of joy and the spirit of rapture, and if you will allow the Holy Ghost to have full control you will find you are living in the Spirit, and you will find out that the opportunities will be God's opportunities, and there is a difference between God's opportunities and ours. You will find you have come to the right place at the right time, and you will speak the right word at the right time and in the right place, and you will not go a warfare at your own charge.

70 Victor Road,
Manningham,
Bradford.

Camp Meetings in Ireland.

BALLYMENA. This was the place where in 1859 some young men were led to prayer, and after their prayer commenced the great Ulster Revival. Our Bro. George Jeffreys is in the month of June conducting a Camp Meeting here.

BANGOR (near Belfast). A Camp Meeting in July. Those requiring accommoda-

tion should write to Mr. Alex. Ferguson, Beth Shalom, Ward Avenue, Belfast.

SOUTH AFRICA.

BASUTOLAND.

I am sending you a line to say that we are moving to Ficksburg, some fifty miles north of this place and within ten miles of the place where we will shortly begin to build our home in Basutoland. The chief has offered me a piece of ground so that very soon we hope to be right in the midst of the people. God is all the time working amongst the Basuto (singular, Masuto), and Brother Edward, the native leader, is being used by the Lord to the healing and salvation of very many. He is quite willing to pray for all who seek healing, but he deals faithfully with each case and makes them feel that a complete healing is only possible when the soul is saved and the old man buried. And the result in almost every case is repentance and true conversion.

When the convert is baptised he is led to expect the baptism in the Holy Spirit, and it is unusual to find a convert not so anointed. I may have told you of another preacher named Matifa, who is an evangelist connected with the Paris Society, but who also has received the full baptism. He has just told me of 989 souls having been saved during the past year, and the work still increases.

Encourage your readers to pray for these brethren. I have the great privilege of helping them and exhorting them to preach the whole counsel of God. Pray for our little band also, please.

With much love in the Spirit,
I am, yours ever,
DAVID FISHER.

Note new address:—
Bro. Fisher,
Ficksburg, O.F.S.,
South Africa.

THE PENTECOSTAL MISSIONARY UNION.

CHINA.

In the Yunnan Province.

NEWS FROM MISS COOK.

Work in some of our out-stations has had to be temporarily suspended owing to this Province being largely over-run by bands of robbers, the political questions not yet being settled, etc. Miss Jenner was only able to do a few days' work at Kaihua, when the Consul ordered her back to Mengtsi, so the Kaihua district is now being worked by one of our native helpers only.

At Mengtsi our newly-opened little chapel was all too small for the congregation—quite a large number of men and women had given in their names as enquirers desirous of believing in Jesus Christ, and the work went on splendidly until three weeks ago the town was attacked by a band of men quite three hundred strong. These failed to enter the town itself, and after some fighting outside they were driven off. But the

town has been practically shut up, no services allowed nor open-air preaching until the present. Miss Jenner and the evangelist returned home for a short rest, and have now gone to work at Iliang.

I must say a few words about Iliang as the work is most encouraging, and those who have been praying for that centre will be glad to know God has been answering. Some of the villages on Iliang plain have also been plundered by robber bands, and many are living in constant fear of being attacked; but although this may account for smaller attendances at the services, those who do gather are more in earnest, there are constantly new ones being added to the list of believers and enquirers, and soon it is hoped a few can be baptised. The enemy of souls has been trying to hinder, and it has meant a fight of faith for the workers, but "Victory is of the Lord."

Whilst Miss Agar was at Iliang, one day a snake, fully two feet long, got into their dining room, but the evangelist soon killed it.

At Kochiu and Lingan, where we recently rented premises, the work has come to a stand-