

saints at Sunderland and elsewhere who are our helpers together in prayer and praise.

Yours in the train of His triumph,

KATHLEEN MILLER.

Footnote to "white." Have you noticed how often the word "white" occurs in the Revelation? God gave Miss Lynne such a beautiful thought about it—that it does not mean clean merely, because very often the word *pure* is added; but that it means glittering, bright, radiant, as in Matt. xvii., 2:—Our Lord's garments became "white as the light." I think Rev. iii., 4, 5 gives the key to the meaning. "He that OVERCOMETH shall be arrayed in "white." So *white* signifies glory and VICTORY. May God grant that our "garments be always white!" Eccles. ix., 8.

The Baptism of the Holy Ghost— what is it?

First Chapter of Pastor Barratt's forthcoming New Book, as read by him at the recent Conference in Germany.)

The question arises so often in these days—"What do you mean by being Baptized with the Holy Ghost?" And again—"Have not all real Christians received the Holy Ghost?"

To this we answer:—No experience, be it great or small in the spiritual life, is ours if it in any way brings us light or grace but what the Holy Ghost has caused it. We could never have understood Calvary fully had it not been revealed by Him. Without this giving of the Spirit the work of Redemption would have been of no avail. The experience of the disciples alone proves this beyond a doubt. After the resurrection He *breathed* on them, and in that hour, as Luke puts it, "opened their understanding," because they did just then receive the Spirit to a certain degree. But the full glory of the Redemption burst upon them after Pentecost. It is so also with us. Every step of our experience has been given us by the Holy Spirit, but after the Baptism of the Holy Ghost all becomes more real. Still we praise God for every ray of light He gave us.

The Word itself (2 Peter i., 20, 21), conviction of sin, as we read it (John xvi., 8-11), the revelation of Jesus Christ as Saviour (John xvi., 14; Heb. x., 15), the work of regeneration (John iii., 6-8) within us, as we receive Him as such, is brought about and wrought within us by the Holy Spirit, without Whom we would be in perfect darkness.

And this same Holy Spirit testifies to the work done within (Rom. viii., 14, 16).

The person led on thus far has RECEIVED THE HOLY GHOST as the key to the Scriptures, as the convicter of sin, the revealer of the Christ, and as the regenerator of the heart, as well also as a witness to the salvation received. And these experiences, although they are only as the first bright rays of the morning sun, bring great joy and peace. In fact, with this experience, all the fruits of the Spirit (Gal. 5., 22) seem to have been given the believer in a greater or less degree. And they will hereafter be one of the special characteristics of the believer, giving him a stamp entirely different to that of the world—the

Children
of
God.

stamp of God. This experience brings us into the relationship of CHILDREN in the family of God. (Rom. viii., 14-17; Gal. iv., 6, 7).

Yet all this is merely the COMMENCEMENT of the spiritual life.

There are those who have gone on with God, and have received the Holy Ghost as the SANCTIFIER (2 Thess. ii., 13; 1 Peter i., 2; Rom. xv., 16).

But this sanctifying power is given through the Blood of Jesus Christ. As in regeneration, the Atonement and the Spirit work together; that is, the Holy Spirit reveals the efficacy of the Atonement and applies its results to the believer; so in sanctification we are sanctified through the Blood by the Power of the Holy Ghost. *The Blood and the Spirit* cannot disagree.

The Spirit reveals the greater possibilities there are for a Christian through the Atonement of Christ, convicts of anything that may be in the way of attaining these, and leads the seeker onward until he knows that full liberty in Christ Jesus is attained, and perfect victory in every-day life over all known evil. Thus, having by faith identified himself with Christ (FULLY) in death and life (Gal. ii., 20), the seeker becomes FULLY SANCTIFIED by the Power of the Blood and the Spirit, and is PERFECTLY HOLY (1 Peter i., 16) through that same Blood and by that sanctifying Power, in the SIGHT of GOD, and is therefore "acceptable to God by Jesus Christ" (1 Peter ii., 5).

Now this is a DEFINITE EXPERIENCE in the HEART-LIFE of the believer.

It does not mean absolute perfection, because there will always be room for growth and development. It does not mean that mistakes will never be made, because our knowledge is often limited and our judgment is not always correct. It does not mean exemption from prayer, watchfulness, a proper use of the means of grace, or that a falling away into sin is impossible (1 John ii., 1, 2); nor does it mean exemption from Christian work and service. (Some are falsely teaching all this in these last days.) But it DOES mean complete victory over sin, the flesh, the world, and the devil. You may say with the apostle Paul: "The world is crucified unto me, and I unto the world!" From henceforth let no man trouble me; for I bear in my body the marks of the Lord Jesus" (Gal. vi., 14, 17).

All this takes place by the sanctifying Power of the Holy Ghost through the Blood of the Lamb (Heb. x., 14, 15; 1 John i., 7). Here must be no lowering of the standard. "All for Jesus!" is the battle-cry of every real saint of God.

There is, I believe, when all views are compared, a deeper and a fuller agreement than most people think. At first glance the views appear very different, but when they are all boiled down to their real worth they mean about the same thing. There is clearly a lot of hair-splitting debate about nothing. All mean, I believe, whatever their definitions be, that a HOLY LIFE must reveal a perfect hatred to everything we know not to be in harmony with the will of God, and a pure desire to do His will always, and that we only by the grace and Blood of Christ and His Spirit's influence can attain to this and live it out practically in every-day life. In this we no doubt all agree. Therefore Christians ought not to argue, and debate,

(The Baptism of the Holy Ghost—continued.)

and condemn each other in an *unholy spirit* in their defence-of-Holiness.—By so doing they exclude it.

Holiness means a *will resigned fully and wholly to God*, placed under the Blood and permeated with the Holy Spirit. We have no strength in ourselves. The beauty of the golden clouds soon vanishes when the sun goes down. We have all our glory and beauty *through Christ!*

There is a word often used in this movement which covers the ground **Identifi- cation.** very fully: IDENTIFICATION. But I would say there is a **DUO IDENTIFICATION.** In the first place, **CHRIST IDENTIFIED HIMSELF WITH US.** We are getting to understand more fully now the efficacy of the **BLOOD OF THE COVENANT** and the reality of His identification with us. There is a **FINISHED WORK!** The battle that raged on Calvary broke the power of the Devil and sin, and opened a new way through the body of Christ to the holiest of all. But we have, on our part, to **IDENTIFY OURSELVES WITH CHRIST,** and personally,

BY FAITH,

accept all that the Cross of Christ implies. Our crucifixion then took place on Calvary. "Our old man was crucified with Him"—"nailed to the Cross with Him," as Weymouth puts it. "It is **FINISHED!**" Nothing has worth in the sight of God regarding the redemption and salvation of man save *that Cross of Christ and His glorious resurrection*; and we have to "*reckon*" ourselves *dead with Him* to sin and all its consequences, and *alive* by the Power of His resurrection and Spirit to overcome sin, the world, the flesh, and the devil.

Numerous Christians have reached this victorious state in their experience, and exemplify it in their lives. They are everywhere as "an ointment poured forth," as "sweet-smelling savour," giving Jesus the right of way *up to the light they have received.*

But then again there are Christians who have not merely experienced the sanctifying power (through the Blood) of the Holy Ghost, but they have in a special way received Him as their

POWER FOR SERVICE.

But we must remember that also in this case Jesus and the Spirit *work together.*

John the Baptist says of Jesus:—"He **Filled.** it is which baptizeth with the Holy Ghost and Fire" (John i., 33; Matt. iii., 11).

Paul says, "Be *filled with the Spirit!*" (Ephes. v., 18). In Acts ii., 4, we read, "They were all *filled with the Holy Ghost.*" And Jesus says, "Ye shall receive

POWER,

after that the Holy Ghost is come upon you, and ye shall be **WITNESSES** unto Me both in Jerusalem, and in all Judaea, and in Samaria, and unto the **UTTERMOST PARTS OF THE EARTH!**" (Acts i., 8).

Now this again is a

NEW AND DIFFERENT EXPERIENCE

of the Holy Spirit's operation within. The third person of the Trinity has taken **FULL POSSESSION** of body, soul, and spirit; and with Him *Christ* and the *Father* of us all. The Trinity cannot be separated. Whatever glorious experiences we may have had ere this, they have all surely been a *preparation* for this *fuller and*

more perfect reign of God within and through us. It now becomes possible for the Spirit to use us at will, as our will is perfectly subject to His. We thus receive power for *service*, not as *machines*, but by a *constant act of obedient free-will.* We are ready for *all manner of service* (Acts ii., 16-18; I Cor. xii.). We have now power to perform any act or duty to which *God* may call us. It does not therefore mean power merely for holy living, but especially for performing *holy works.*

There are many Christians, both regenerated and sanctified, who do not know what this means by **PERSONAL EXPERIENCE.** Many even suppose it is not attainable for Christians in *these days*, and are thus through **IGNORANCE** kept away from the blessing. Others there are, who on knowing the greater responsibility involved, dare scarcely seek it, whilst others are careless and indolent, and *not willing* to obtain this Holy Fire. But we would expect that **SANCTIFIED CHRISTIANS**, when the matter has been placed before them in an adequate form, would earnestly and definitely seek to be **FILLED "WITH ALL THE FULLNESS OF GOD."**

We would say just here that where the teaching has been clear and the hearts are willing, God is able to do a **GREAT WORK** in a **SHORT TIME.**

In the case of the disciples, we notice the stepping-stones in their experience very clearly, but in the case of the uncircumcised listeners at Caesarea, although Peter is able to define their experience theoretically (Acts xv., 8, 9), it seems that their regeneration, sanctification, and filling took place *simultaneously.* And in **OUR DAY** similar cases are to be found.

It was at any rate the Divine Master's intention that we all, on being born into the kingdom, should at **ONCE** grasp the blessings proffered and "be **FILLED** with the Spirit."

In answer then to the first question proposed, we would say that the baptism of the Holy Spirit means being "**FILLED WITH THE SPIRIT.**" Because that is what took place on the Day of Pentecost, in Jerusalem, when the Fire fell. "**THEY WERE ALL FILLED WITH THE HOLY GHOST!**"

Now when the Holy Spirit manifests Himself in this way, the seeker will know it.

I allow that this, as well as all other blessings, must be accepted by **FAITH** (Gal. iii., 14). If there is unbelief in the heart, God *cannot* bless. The disciples returned from the Mount of Olives to the upper room with **FAITH IN THEIR HEARTS**; they **KNEW** that they would receive the "Promise of the Father" (Heb. xi., 1; Luke xxiv., 49; John xiv., 26). And in the same spirit of faith we have to claim it as *our rightful heritage* (Acts ii., 39; John vii., 37-39), although the *inner evidence* and the *outward manifestations* may not have been felt, seen, or heard. If we continue in *faith*, a sure witness of the Spirit's presence in **Power** will be given us *within.* The Spirit cannot possibly take possession of our whole being—*body, soul, and spirit*—but what we know it.

The experience may not be similar in each case, possibly not in any case, but there will be *no doubt left* as to His indwelling Presence in **Evidence of the Spirit's Presence.** Pentecostal Power and Grace.

What joy! what depth of peace! what love! The King in His resplendent glory has taken His seat on the throne to reign within at will. Our whole being is now subject to Him,

not in slavish humility, but as a joyful and willing servant—a *co-worker with Him!*

The immediate OUTWARD sign in Jerusalem, Cæsarea, and Ephesus was

SPEAKING IN TONGUES.

To this came *praises and prophecy*. They "magnified God" and "*prophesied*." (Comp. Acts ii., x., and xix.)

At Jerusalem this miracle was also attended by a "*rushing, mighty wind* filling the house where they were sitting," and "*cloven tongues* Signs. like as of fire," which "sat upon each of them," that is, upon the (about 120 persons) men and women present (Acts i., 15; ii., 1). The "*tongues*" were not the baptism, and must not be called such, but they were *clearly an outward evidence of it*.

The baptism is the

FILLING OF THE HOLY SPIRIT,

but the tongues, in the above-mentioned cases, FOLLOWED IMMEDIATELY upon that in-filling of the Holy Spirit. In Acts the statement reads:—"And they were all filled with the Holy Ghost, and BEGAN TO SPEAK with other tongues, as THE SPIRIT GAVE them utterance" (Acts ii., 4). This proves beyond a doubt that the Holy Spirit, now come in Power, *made them speak* in foreign languages. And Peter says that at Cæsarea the case was *similar to that at Jerusalem* (Acts x., 47; xi., 15). The statement concerning the twelve men at Ephesus is also similar (Acts xix., 1-17).

We know from Church History that speaking in tongues was common among the Christians up to the second century, and evidently went on to the fourth, but that, as well as other supernatural demonstrations of the Spirit, was at last *suppressed* by the Church authorities and the State.

It has appeared during great revivals *since the time of the Reformation*, and now again in these days of the "*LATTER RAIN*" (Zech. x., 1).

When caused by the Holy Ghost, it is as surely *a sign of His mighty in-dwelling Presence* NOW as IN THE DAYS OF THE APOSTLES (Acts x., 46).

Besides this sign, those filled with the Holy Ghost have often passed through other marvellous *physical manifestations* in connection with the inner, deeper, SPIRITUAL experience they have attained to.

All the "*FRUITS OF THE SPIRIT*" seem now to spring forth with marvellous strength: "*Love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance*." There is now nothing to prevent it. *Within* there is *full* consecration to God's will, and, under the gentle flow of Christ's Blood, these glorious fruits thrive and prosper, because the Holy Spirit now *reigns supreme*. (1 Cor. iii., 16, 17; vi., 19, 20.)

Some feel the Holy Fire pass through their bodies; thrills of mighty and Divine power, waves of heavenly glory sweep over them; shocks, as of Divine electricity and magnetism, seize them and pass through their system. It is the eternal Power, and Peace, and Joy, and Love of God that has laid hold of them! Who can wonder at hearty shouts of enthusiasm; that some dance and leap for very joy; that ecstatic worship comes spontaneously and naturally; that some even seem lost in this revelation of God's glory, and, with faces in silent rapture, turned heavenward, reflect the glory of their King?

The OUTWARD demeanour may depend somewhat on the temperament and culture of the recipient. Some have been overwhelmed and prostrated under the mighty power of God; some have passed off into a trance, and have seen wondrous revelations, and received clear and Biblical visions (Acts ii., 17, 18; 2 Cor. xii., 1). All this we praise God for!

What we must guard against is the *worked-up*, fleshly demonstration, which is repugnant in the sight of God as it is to people of common-sense. The intentions of the seekers may be right, but instead of letting God prepare them, they run before God, and by their excited feelings work on their nerves and mind, and thus *prevent God from working*. It is when we CEASE from our own works we enter into *rest*. Then the SPIRIT is able to work, and although the human feelings, and nerves, and mind may be wrought upon, it is God's Holy Spirit doing it, and the outcome will be a renewing of our whole being, the physical as well as the spiritual element, receiving thereby *new life and strength*.

The remaining Chapters are as follows:—

- II.—THE "TONGUES" AS A SIGN OF PENTECOST.
- III.—HOW THE "TONGUES" ARE PRODUCED.
- IV.—LANGUAGES PRODUCED.
- V.—WHY SOME HAVE NOT SPOKEN IN TONGUES.
- VI.—HUMAN AGENCY IN THE SPIRIT'S WORK.
- VII.—CLOSING REMARKS.

For all information as to date of publication, etc., of this Book, write direct to—

PASTOR BARRATT,
2, Sofies Plads,
Christiania,
Norway.

ACROSS THE CHANNEL.

(BY THE EDITOR.)

Pentecostal Scenes on the Continent.

The Editor of "Confidence" has, by the great goodness of God, been enabled recently to pay some visits to Continental Pentecostal Centres in Germany, Switzerland, and France. Having received a loving invitation from the German Brethren, he arranged to prolong his journey somewhat, so as to visit also other centres, and especially to visit France in returning. He hopes now to relate some of his experiences—1st, at Mühlheim-Rhor; 2nd, at Zurich; 3rd, at Les Pralies, near Nyon (Lake of Geneva); 4th, at Paris; and 5th, at Havre.

* * *

1.—Sunderland to Cologne.

Three months after returning from America, the writer left Sunderland very late one night for this itinerary on the Continent. As he journeyed Southward, Gornall's "Complete Armour" (1820) supplied him with helpful

(Across the Channel, Sunderland to Cologne—contd.) thoughts on the journey. Here is one of his warnings (page 68):—

"Satan's advantage is great when grace is not in exercise. When the devil found Christ so ready to receive his charge, and repel his temptation, he soon had enough; it is said, 'He departed for a season' (Luke iv., 13), as if, in his shameful retreat, he had comforted himself with hopes of surprising Christ unawares, at another season more advantageous to his design; and we find him coming again, in the most likely time indeed to have attained his end, had his enemy been man and not God. Now if this bold fiend did thus watch and observe Christ from time to time, doth it not behove thee to look about thee, lest he take thy grace at one time or another napping? What he misses now by thy watchfulness, he may gain anon by thy negligence. Indeed, he hopes thou wilt be tired out with continual duty; 'Surely,' saith Satan (when he sees the Christian up and fervent in duty), 'this will not hold long.' When he finds him tender of conscience, and scrupulous of occasion to sin"—This is but for awhile; ere long I shall have him unbend his bow, and unbuckle his armour, and then have at him.

Satan knows what order thou keepst in thy house and closet, and, though he hath not the key to thy heart, yet he can stand in the next room to thee, and lightly hear what is whispered there. He hunts the Christian by the scent of his own feet, and, if once he doth but smell which way the heart inclines, he knows how to take the hint: if one door is unbolted, one work unarmed, one grace off its carriage, here is advantage enough.

So he read awhile before settling down to rest, and after a few hours' sleep, woke in good time and crossed London through quiet streets in the early hours to Charing Cross. After a useful time of reading in the waiting room, a dear brother in the Lord came for a talk ere the train left. It was pleasant to have such a send-off. Soon the Express left London behind, and sped through the fields of Kent past Shorncliffe and Folkestone. The sea looked inviting and fairly smooth. The sun came out and shone on Dover Castle and the cliffs. Snatches of French were heard from the excited Continental passengers as the luggage was hurried on board.

One instinctively looked into the sky to see if any aeroplanes were crossing the Channel, and one thought of M. Bleriot's daring flight. When we were in Mid-Channel the white cliffs on both sides were quite distinct in the clear atmosphere. Then England gradually sank out of sight, and the arms of the Calais piers stretched out to receive us as the Mail Boat gracefully turned round, backed in, and made fast at the *Gare du Chemin de Fer du Nord*.

The French Custom House Officials were very courteous to the Pastor. So, passing quickly through the *Douane*, the Cologne train was found, and especially a compartment with three notices, "*Défense de Fumer*," "*Nichttraucher*," and "*Niet Rooker*," the French, German, and Dutch notices to tell us it was a non-smoker. We were to travel to-day in three countries—France, Belgium, and Germany. The French (illustrated) Gospels I had brought with me were very willingly, and even gratefully, accepted. (They can be purchased from the Scripture Gift Mission, 15, Strand, London.) The coloured Holy Land pictures are very attractive on the covers of "L'Évangile Selon S. Marc (S. Jean, S. Luc, and S. Mathieu).

A very brief wire of assurance to Sunderland, and then we were off across the plains of Northern France. The fields were cleared clean of their crops, and early autumn was in evidence. We crossed the Belgian Black Country, and

entered stately Germany at Herbesthal. The Kaiser's fine officials were very impressive. Interesting talks with distinguished travellers, and at last we reached Cöln (Cologne) at 11 p.m.

The manager of the Minerva Hotel remembered my previous visit and welcomed me. Now—a little after midnight, I am writing in my room. From my window I look down on the great station with its electric lights, and beyond rises the mighty cathedral, dimly illuminated by the moon.

I thank the Lord indeed for His journeying mercies, and for all the holy thoughts He gave me to-day from His Word.

2.—At Mülheim-on-Rhor.—

TUESDAY, 28th SEPT., 1909.

After breakfast at the Minerva, I left the Hauptbahnhof by the 9 a.m. Düsseldorf train. We left the great Cathedral behind, rattled across the Rhine, and then northward over the plains with many tall chimneys to Düsseldorf and Duisburg, arriving at Mülheim-Rhor at 10.14. This is a town of 100,000 inhabitants, largely mining, but very prosperous and busy.

Pastor Polman came to the station to meet me, and soon in a carriage we passed the beautiful Church, or Hall, and came to Pastor Humburg's home, where I was welcomed and hospitably installed in a bed-sitting room. Very soon we went over to the meeting. On entering the beautiful Church of Pastor Humburg, I found the Pastor reading and commenting on a declaration signed by many leading Pastors of Berlin and other places, against this Pentecostal Blessing.* Pastor Humburg spoke to prepare the people of the Conference, and Pastor Paul, in the central rostrum, also spoke to encourage them, and his words were received with "Hallelujahs," and the faces of the people grew happier. "Love these dear Brethren," Pastor Paul exhorted. "They say I teach sinless perfection, but I preach only that *in Christ* we have victory and are kept free from the power of sin."

"Stick to the Bible; keep 'Bible-ground' under your feet. The Word, the Blood, the Spirit, are our three witnesses."

Then followed a season of prayer (very orderly), and during one prayer a prophecy was given. "Fear not, saith the Lord, for I am with you."

While the prayers were going on, a Sister saw a Golden Bridge from one party to another, and all were thankful to hear of this.

Then a Hymn by M.B. (3)—

"*Herr, meine Seele sehnet sich.*"

(It was sung to the beautiful tune by the Bishop of Durham). Pastor Boddy was then called upon to give his testimony, and in thanking God for bringing him there, he spoke of the blessings and the difficulties as experienced in England. "Keep looking unto Jesus, not to difficulties, or even to manifestations, but look unto Jesus." (Doctor Hassenstein, of Gross Almorode, interpreted.)

Pastor Edel, of Brieg, then spoke from Psalm 142, last two verses. He found it no good to

* See page 228 for the Answer to this Declaration.

THURSDAY 30TH, 10 A.M.

Pastor Barratt read from the manuscript of a book he hopes to publish on the Pentecostal Movement.* In speaking of Sanctification by Identification, he gave his own testimony, and, describing his experience of three years ago, he told of a picture. A cornfield with a palisade. An oak tree which was bent and hollow had fallen down towards the corn, and broken the palisade. There were some swine anxious to get in the cornfield, and an old pig went into the hollow oak-tree, hoping to get into the cornfield, but came back at the other end, to its surprise, and tried again, but it was unavailing. Then Pastor Barratt noticed a gate into the field, by which it was quite easy to get in.

So Pastor Barratt, taking 1 John v., 10-15, entered into Sanctification through Christ and His Victory three years ago to-day. Hitherto, his had been an in-and-out experience, but since then he has lived in the cornfield.

The Afternoon Meeting, after opening prayer, was devoted to the subject of Divine Healing, when Pastor Boddy spoke for about one hour and a half on St. Mark xvi., 16, 17, and St. James v., and gave his testimony. Sister Polman spoke also. (Then followed a wonderful meeting for the healing of the sick.)

FRIDAY, OCTOBER 1ST.

Our first sunshine. At 9:30 took a short walk in the streets of Mülheim with a dear Pastor from the Pfalz, whom I met at the Hamburg Conference. In Wurtemberg, where he lives, Prayer Meetings are prohibited; a brother had to pay ten marks to the police for praying. They may talk, or give testimony, or read the Bible, but to say a prayer aloud brings a penalty. Prayer is the peculiar province of the Pastor.

As we walked in the streets we heard the “pilgrims” in different lodgings singing: “The power, the power, the Pentecostal power” in German.

* * *

At the morning assembly I pleaded for the foundation of a P.M.U. for Germany. Then a greeting (forwarded by Bro. A. Kok) was read from the students in the Bible School at Paddington, who sent Isaiah lxvi., 5 as their message. (Pastor Paul read this to the Conference.) The names signed were:—

- | | |
|--------------------------|------------------------------|
| Edwin Dennis (England). | John McGillivray (Scotland). |
| Amos Williams (Wales). | John Beruldsen (Norway). |
| Frank Trevitt (England). | Ayoob Hakim (Persia). |
| C. W. Harvey (Wales). | Percy Bristow (England). |
| Cecil Kirk (England). | Hans N. Thiiesen (Denmark). |
| Arie Kok (Holland). | |

Pastor Paul spoke then at very great length (two hours), dealing very deeply with questions in 1 Cor. xiv., as to tongues and prophecy.

The hard-headed German congregation followed every point eagerly; never tiring or flagging in interest. Not many religious audiences in England could have assimilated his deep arguments.

(TO BE CONTINUED.)

* This appears on page 221.

Pentecostal News, etc.

ENGLAND.

LONDON.

MEETINGS.

PRÆD STREET MISSION HALL, Præd Street (off Edgware Road, W.)—Sundays, 11 a.m. and 7 p.m.; Tuesday, Thursday, and Saturday, 7-80 p.m.

INSTITUTE OF JOURNALISTS, near the Christian Herald Office, Tudor Street (Ludgate Circus, E.C.)—Each Friday at 3:30 p.m. (Tea and Coffee after.)

SION COLLEGE, nearly opposite Blackfriars Bridge (near the Embankment.—Wednesdays and Fridays at 7 p.m.

The Editor of “Confidence” had the privilege of being present at the Præd Street Meeting on Thursday, October 14th. It was a bright meeting, with a good attendance. Pastor Niblock was in charge, and the students from the P.M.U. Home were present.

The Institute of Journalists Room in Tudor St., E.C. (near to the offices of the “Christian Herald”) is an ideal room for the Friday afternoon meetings (3-30). It holds probably at least 200, and is handsomely furnished. On October 15th the writer had the joy of meeting there a large number of the Pentecostal friends. Mr. Cecil Polhill presided, and he noticed Pastor Niblock, Mr. H. Small, Mr. Booth-Clibborn, Rev. T. Hackett, Bro. Hetiarichy, Bro. Post, and many others. At the chairman’s request he spoke of God’s Pentecostal Blessings on the Continent, and His Work at Havre, Paris, Les Pralies (Lake of Geneva), Zurich and Mühlheim. He was obliged to leave before the meeting ended, as he was “homeward bound” to Sunderland after his journeying “across the Channel.”

IPSWICH.

The Editor of “Confidence has received the following:—

184, FOXHALL ROAD,
IPSWICH,

Oct. 10th, 1909.

DEAR PASTOR BODDY,

I should be very pleased if you would make it known, through the pages of “Confidence,” that Meetings for Teaching on Divine Healing and Baptism of the Holy Spirit are held at the above address on Thursday evenings at 7:30; also on Sunday evenings at Sister Browes, Phoenix Road, at 6:30.

Any brother or sister who can play the harmonium will be heartily welcomed.

Yours in Christ,
GEO. E. MOTTS.

(Pentecostal News continued on page 230.)

“CONFIDENCE.”

OCTOBER, 1909.

Editor—

Rev. A. A. Boddy, All Saints', Sunderland.

Assistants—

The Hon. Secretaries, 11 Park Lea Road, Sunderland.

PUBLISHED MID-MONTHLY,

OR FROM TIME TO TIME AS MEANS PERMIT.

Terms:—This paper (*together with the supply of free literature*) is supported by voluntary offerings, and is sent to any who request it. Address the Secretaries, 11, Park Lea Road, Sunderland. (All correspondence should be addressed to the Secretaries. The Editor has very many other duties.)

FRANCE.

“Will you convey the Christian regards of the Pentecostal Brethren in Paris to those whom you meet, and ask them to offer very special prayer for us in France?”

Such were the last words of Bro. M. Mast at the Paris Station the other day when the Writer parted from him. Surely many readers of “Confidence” will remember this earnest request.

The beginnings in France are small, but we remember how it was said, concerning God's Kingdom, that it is, *“First the blade, then the ear; after that the full corn in the ear”* (Mark iv., 28). Twenty-six months ago there were not in Great Britain Baptized with the Holy Ghost with the Sign of Tongues more than in France today. Now there are, we believe, over a thousand in our land. Sixteen months ago only half-a-dozen in Holland; now perhaps 200 or more. Ten months ago a very small number in Germany favourable to this Blessing, and at this last Conference in Mühlheim 2,300 signed a declaration that they were in fullest sympathy.

The Lord has graciously permitted the Writer to see the beginnings, or the early stages, in these countries, and He has placed in his heart great hopes for France. The Lord has those whom He uses to plant, and those whom He graciously permits to water, but it is only He Himself which giveth the increase (1 Cor. iii., 6, 7).

The blood of the slaughtered Huguenots cries for an outpouring of the Spirit upon the France they loved. *The blood of the Martyrs is the seed of the Church.* Surely it is now time for that seed to begin to spring up and the blade to be seen. Let us remember Paris, and Havre, and France (and French-speaking Switzerland) very specially in our prayers.

Answer to the Declaration of Berlin,

OF SEPTEMBER 15TH, 1909. *

A Declaration made at the recent Pentecostal Conference in Germany in answer to an open letter signed by a number of German Pastors at Berlin. This answer (*Antwort*) was compiled during the recent Conference, and accepted by all present as their statement. The entire audience rose to its feet in token of approval.

Since a declaration against the so-called Pentecostal movement has been sent to us by the brethren who assembled together on September 15th in Berlin, we feel bound to explain our point of view to this movement.

Before all things, we want to remark that we know ourselves perfectly one with the beloved brethren in the love towards Jesus, our common Head. We will endeavour to keep the unity of the Spirit in the bond of peace. Therefore the thought is far from us to make in any wise a division in the Church of God. On the contrary, it is our earnest desire to abide in brotherly fellowship with all

* Translated by our Brother Arie Kok (now at the London Training School).

God's people.

As for the declaration itself, we remark the following:—

I.

We thank the Lord for this present spiritual movement. We consider it as the beginning of God's answer to the prayer of faith for years concerning a world-wide revival. We recognise therefore in it a gift from *above* and not from below.

What is the ground-feature and the reigning power in this movement? It is the love for Jesus and the desire that He in all respects may fulfil His purpose in and through us. We wish nothing else but that He may be glorified. The purpose of this movement is that the Blood of Jesus through full atonement may manifest its power, and that the Holy Spirit may have way and dominion to prepare us for the coming again of the Lord.

We wish to acknowledge that, even as in all revivals, also in this movement, we see manifested not only the things of God, but also soulish, viz., human and in some cases demoniacal manifestations.

As for the manifestations in the body, mentioned in that declaration, it is far from us to recognise all, without exception, as being from God; on the other hand, they need not to be of demoniacal origin. It is of much importance that the condition of the vessel is suitable for the workings of the Holy Spirit. Man is not a machine. He is able, according to his inward state, to oppose the Holy Spirit, or, in fleshly acting, he can try to help Him, and the result is a bad mixture of godly and human manifestations, which has been in many cases a stumbling-block, and with reason.

On the other hand, we will not forget

that we read in the Holy Scriptures about obvious bodily manifestations. Saul, being before Damascus, not only fell to the ground, but was blind for three days. And it is beyond doubt that one could see obvious manifestations on the day of Pentecost, when the 120 were filled with the Holy Spirit. (See verse 33, “Which ye now see and hear.”) The speaking in tongues only could not make the impression of drunkenness. Likewise St. Paul says in 1 Cor. xiv., 23, that speaking in tongues can make a strange impression on the unlearned. In all this the Holy Scriptures do not recognise the workings of a strange Spirit.

Much opposition arose in some places because of false prophecies. In fact, that is a point in which we have much to learn, realising the general inexperience in this respect. But the Holy Scriptures will not leave us without counsel and light in this matter.

[See how St. Paul deals with the disciples at Tyre (Acts xx., 21; Chron. xxi., 14). Evidently he acts according to the directions of Rom. xii., 7; 1 Thess. v., 20, 21; and 1 Cor. xiv., 29. Surely prophets can make mistakes. See 1 Kings viii., and 2 Sam. vii. Here follows a long explanation of the possibility of human and demoniacal prophecy, besides pure prophecy of the Holy Spirit.]

II.

Concerning a so-called false teaching of “the clean heart,” we wish to draw the attention to the fact that the representation of Pastor Paul's teaching in the declaration is not correct at all. In the declaration it is said that the believer “receives, *in Christ*, a heart cleansed and without any spot,” but that it is the false teaching of Pastor Paul “that the heart in *itself* can reach a sinless state.” But Pastor Paul has (as everyone who knows

(Answer to the Declaration of Berlin—continued.)
 him well can testify) again and again emphasised, both in word and on paper, that one is cleansed from sin only *in Christ*, and not *in himself*, and he has ever opposed the term, “sinlessness,” now laid to his charge, because he would avoid even the thought of the impossibility of coming back into sin again.

The declaration speaks about conversations with Pastor Paul, without result. Yet in these conversations he has ever tried to emphasise clearly that one who is sanctified in Christ, can even again be drawn away by sin, if he do not abide in Christ. To the end of our life we have but certainty under the constant covering of the Blood. Evidently the brethren have made a mistake, and we will be thankful indeed for a correction, because in fact he has not taught anything else but what the declaration says, viz. : “That the believer has in Christ a heart, cleansed and spotless.”

In the same manner it is wrong to ascribe such an opinion about the matrimonial life to Pastor Paul, which can be proved easily from his articles in “Heiligung” (“Holiness”) about this subject. He has only pointed to the fact, that one, also in the matrimonial life, ought to live under the control of the Holy Spirit, and not after the flesh. Moreover, it is not known to us that such false opinions about the marriage question have been taught anywhere in our centres, and, if it did happen, we should not consent.

III.

For the sake of the truth we wish to state that many things, now ascribed to the Pentecostal Movement and accepted as evidence, will prove (if only judged strictly and without prejudice) to have their ground in false reports, misunderstandings, or partialities. Great mistakes are especially made by trying, in a false

way, the “Spirits” of persons who have received spiritual gifts.

Some were supposed to have a spirit from below, like that possessed by a “spiritualistic medium.” It is easy to explain how, under suspicions freely expressed, those tried ones lost the simplicity of faith and were confounded when so accused. A confusion made by such action cannot be ascribed to the Pentecostal Movement, but to human ignorance.

We testify gladly and publicly that the Spirit, who inspires us in speaking in tongues, in prophesying, and in using other spiritual gifts, leads us according to 1 John iv., 2, and 1 Cor. xii., 3, to the confession that Jesus Christ is come in the flesh, and that He is the Lord whom we serve with all our heart, and that we use the gifts given by Him only to His glory. Knowing this, we have good courage and power, even in the difficult position to which the declaration of our brethren has brought us. We are determined to bring every sacrifice to Him, our glorified Head, in the way on which we know ourselves to be led by Him.

The Second Pentecostal Conference at Mühlheim-Rhor,
 Sept. 29th, 1909.

(Pentecostal News—continued from page 227.)

FRANCE.

PARIS.

A Pentecostal Waiting Meeting is now held for French-speaking people on the second Sunday evening of each month at 8 p.m. in the home of Monsieur and Madame Mack, at 27 Rue de l'Echiquier, Paris.

The two Leaders are :—Monsieur Michel Mast, of 23 Rue Bonne Nouvelle, and Monsieur P. Percheron, of 9 Rue des Poules, Colombes (Seine).

Friends visiting are requested to bring letters from well-known Pentecostal workers.

HAVRE.

On the Quai d' Arsenal at Havre, at the “Au Ruban Bleu,” a Pentecostal Centre is now formed,

Read Matt. xiii., 24-30, and you will see how clearly our dear Lord's parable applies, and where His servants came and said, “Didst thou not sow good seed in thy field, from whence then hath it fares?” inferring that the presence of the tares was clear proof that there could not be any wheat. Our Lord shewed them they had to discern between the enemy's work and His work.

So, my dear brother, both will grow until the Harvest, only be thou occupied in praising God for His real work, and ask for the discernment of the Spirit and the real anointing of 1 John ii., 27, so that you may have joy in seeing Christ's precious words fulfilled in others and in your own experience according to the Scriptures.—“Behold, the Bridegroom cometh, go ye out to meet Him!”

Yours in the bonds of His love
and risen life,

T. H. MUNDELL.

(The Writer is a well-known London Solicitor, and a Member of the P.M.U. Council.)

“Behold the Lamb of God!”

(JOHN I., 30)*
By Catherine Price, London, England.

“I fear lest by any means, as the serpent beguiled Eve through his subtily, so your minds should be corrupted from the simplicity that is in (toward) Christ” (2 Cor. ~~xv.~~ 3).

At the beginning of ~~this year~~ ^{the New Year} I asked God to give me a message that would help me and others with whom I might be brought in contact, under all kinds of circumstances—difficulties, trials, joys, etc.,—and as I waited quietly before Him, a still, small voice said, “Behold the Lamb of God!” I said, “Dear Lord, I do not want to doubt, but if this message is from You, give it to me once more” and in quietness before Him each word was quickened until it thrilled my whole being.

*This Message is through Mrs. Price, 14, Akerman Road, Beiston.

And as the Lord enabled me to pass on this message at our little prayer meeting, He graciously witnessed to it by pouring out His Spirit upon all present.

What unutterable depths of love, tenderness, and compassion one sees as they gaze upon that blessed face! Has not your poor heart often cried, “Oh, that I were more like Him?” Then, dear one, obey His Word and “Behold the Lamb!” It is a command. You may not see Him in an actual vision, but Jesus will be revealed to you as you obey, and beholding you will be changed (2 Cor. 3: 18). In these days there is such a tendency, even amongst God's dear children, to behold everything and everybody save the Lamb—meetings, people, an experience, a joy, a blessing, that will never truly satisfy them nor the Lord Jesus.

The very simplicity of the command stumbles us. He will reveal Himself to you in a way you have never dreamt of if you will make this your constant occupation. Nothing must be held back if you would see His face and be conformed to His glorious image. First, taking Him by faith in the fulness of the Holy Ghost to dwell within the secret, hidden chambers of your soul; then, whether you walk, or stand, or eat, or drink, or sleep, or wake, He will be revealed in you.

Let us read carefully and prayerfully from John I., verses 35-39. This seems to me a sweet picture of the progress of a soul desiring to *know* God *intimately*.

VERSE 35.—“John stood, and two of his disciples.” Before we can “Behold the Lamb” we must cease from ourselves and our own activities. “Stand still and see” (Ex. 14: 13); “Be still and know” (Ps. ~~xv.~~ 10).

VERSE 36.—“And looking upon Jesus as He walked, he saith, ‘Behold the Lamb of God!’”

~~“Behold the Lamb of God!”—continued~~

VERSE 37.—They *heard* the message. They *beheld* Him—God’s “Lamb”—walking in lowliness, meekness, and yet in such kingly majesty. Their hearts were captivated as they gazed. He was to them as a magnet is to a piece of steel. They *followed* Him. But His face was still veiled to them; they did not behold Him in His loveliness and beauty—He who was the brightness of His Father’s glory, and the express image of His person (Heb. i. 3).

Is it so with you, poor prodigal child? Have you seen no beauty in Him that you should desire Him? (Isa. ~~liii~~^{liii}; 2). Obey God’s message to you—“Behold the Lamb of God which taketh away the sin of the world” (John i. 29); then deny yourself, and follow Him (Luke ~~ix~~^{ix}; 23). Read *Romans*. Then, as you set your face as a flint to follow Him, Jesus will turn, and you shall see His face and hear His voice.

Is it so with thee, dear surrendered child of God? Thy heart has been well-nigh breaking to see the King in His beauty (Isa. ~~xxxiii~~^{xxxiii}; 14), and to hear Him speak. Obey! behold! refuse to recognize any personality in you but Jesus Christ, thy Beloved. Worship, adore, live in His dear presence every moment. Let all things be done as unto Him. “When you eat, let each morsel be sanctified to you by His precious blood; when you drink, think how He has given you to drink from His smitten side; when you sleep, lie down and sleep upon the heart of Jesus.” Let it be “Jesus only”; by simple faith—breathing, walking, writing, praying—yea, all in all—as you sink into His death, and let Him live in you. Say often to yourself each day, “I live no longer, but Christ liveth in me,” and you will be lost, and He will be revealed. He will turn, and you shall see His face.

Dear, seeking, waiting one, looking for the promise of the Father; you have per-

haps waited so long, attended so many meetings, and so many ways have been suggested to you for receiving the Baptism of the Holy Ghost, until you are perplexed and nearly disheartened. Now cease from all created things. Stand *still* and “Behold the Lamb!”—“The same is He which baptiseth with the Holy Ghost” (John i. 33).

Since my eyes were fixed on Jesus,
I lost sight of all beside;
So enchained my spirit’s vision
Gazing on the Crucified.

VERSE 38.—“Then *Jesus turned*, and saw them following, and *saith* unto them, ‘What seek ye?’ They said unto Him, ‘Rabbi, . . . where dwellest Thou?’” Dear ones, as surely as you behold and follow, as these disciples did, so surely will He reveal Himself to you. You are longing to see His face; He is longing more ardently to see yours. He says, “O my dove, that art in the clefts of the rock . . . let Me see thy countenance, let Me hear thy voice” (Song of Sol. ~~ii~~ⁱⁱ; 14). He must turn and look upon you, and you will hear that blessed voice. This is the commencement of real communion. How often we have done all the talking, and then called it communion. We have never been still enough to hear Him speak to us. He not only speaks, but invites an answer. “What seek ye?” Beloved, Jesus speaks; listen! He waits for an answer—what shall it be? A blessing? a joyful experience? power to work or to shine? or shall it be “Jesus only,” even if I am forever set aside, apparently forgotten?

Only Jesus! Rock of Ages, safe and sure
beneath my feet—
Only Jesus is the Fountain whence there
flow the waters sweet;
Only Jesus is the Image of the God my
soul would see;
Only Jesus is the Shepherd ever feeding,
leading me.
Only Jesus is my Power, glorious, vic-
torious might,
Only Jesus, pure and holy, is my Raiment
clean and white,
Only Jesus is my Treasure, inexhaustible,
untold,
Only Jesus, here and yonder, when I tread
the streets of gold.—G. T. S.

“Master, where dwellest Thou?” Beloved, is thy heart crying out, “Tell me, O Thou whom my soul loveth, where Thou feedest, where Thou makest Thy flocks to rest at noon?” He has revealed Himself to us, and we have walked and talked together; a passion for Himself alone has taken such possession of us, and His love has so captivated us, that, with Ruth of old, we say, “Where Thou dwellest, I will dwell.” This is just what our Beloved has waited for. He thirsts for thirsty souls. He cries to-day, “Give Me to drink.” Oh, how He needs us, longs after us with a deathless love that no heart can conceive of, except those to whom it has been revealed. Did He leave the question of the disciples unanswered? No.

VERSE 39.—“He saith unto them, ‘come and see.’ *They came and saw* where He dwelt, *and abode* with Him that day.” He longs to take us to the Father’s heart; the welcome and the kiss. He has opened the door for us—the pierced hands, the wounded side, the rent veil, which is His flesh—there to dwell with Him “in the bosom of the Father” (John 1:18), unfolding the hidden riches, the depths of His love and glory; causing us to drink of the rivers of His pleasure in such abundance, until our whole being is so filled and enlarged that we are scarcely conscious of our own existence on this earth, and the Holy Ghost has to help us to worship and adore in other tongues; at other times the very stillness of death, and we only know He lives, and we are in Him. Words fail to describe this blessed fellowship that is given to those who “Come.” He does not leave us unsatisfied. If we obey, He leads us all the way and *shows* us, and we abide with Him that day, to go out no more for ever. He who has taken us there can keep us low and empty enough if we will allow Him to. This has seemed to

me to be but the beginning of a true life of friendship and communion with God; and it is for all, for God is no respecter of persons, for “whosoever will may come.” Will you refuse that blessed call? This will be the only true place of oneness—the end of all divisious and sects—dwelling with the Lamb in the bosom of the Father; we shall have no eyes for the failures and shortcomings of our brethren, for “who is blind as the Lord’s servant” (Isa. ~~xliii~~ 7:19). The light of the glory in the face of Jesus Christ (2 Cor. ~~iv~~ 4:6) blinds us to things of earth (Acts ~~ix~~ 9:17). Dwelling with Him, we shall become like Him, being made “partakers of the divine nature,” for “as He is, so are we in this world” (1 John ~~iv~~ 4:17). The world will not believe on Jesus until it sees us, His members, knit together in love and unity in the Father and the Son (not in a “baptism” or a “movement”), even as Jesus is in the Father, and the Father in the Son (John ~~xiii~~ 13:21). Have we difficulties that perplex—problems we cannot solve? “Behold the Lamb of God!” and they will all be made clear.

Beloved, the people are hungering for God, though many do not understand the craving that possesses them. We may *show* them Jesus; enough has been *said about* Him. “The Life was the Light of men,” and is so still. Would it not be folly to cry “Behold!” if there was nothing to be seen? Even so, not until we dwell where He dwells, and become endued with His Spirit and permeated with His life, can we cry effectually, “Behold the Lamb of God!” Then will the people see Him, follow Him, commune with Him, dwell with Him in the bosom of the Father, sharing all His love and victory—joint heirs with Jesus Christ—and they will, in their turn, cry, “Behold the Lamb of God!”

“That which we have seen and heard

(“Behold the Lamb of God!”—continued)

declare me unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with His Son Jesus Christ” (1 John 1, 3).

≡ Within the veil! for only as thou gaze
Upon the matchless beauty of His face,
Canst thou become a living revelation
Of His great heart of love, His untold grace. ≡

“Christ in His Holy Land.”*

(Written by the Editor during and after a Journey through the Holy Land.)

III.—THE MOTHER OF THE LORD.

(St. Luke i., 26-36.)

Miriam of Nazareth was a lineal descendant of the great King David. If there was any doubt as to whose genealogies are given in St. Matthew and St. Luke, the angel messenger settles the question by saying of *her* child (not Joseph’s child) that He should sit upon the throne of His father David.

Miriam was the name borne by Moses’ sister, and Miriam was the name of that Blessed Virgin whom God chose to be the Mother of the Incarnate ONE. He was willing to leave the glory that He had with the FATHER before the world was, and to be “born of the Virgin Mary.”

* * *

As I sat on the hill top above Nazareth in the early morn (October), I saw below me, a little to the north, the white houses of the village of Reineh. Here, tradition says, lived Joachim and Anna, father and mother of Miriam the blessed.

But the Gospel scene opens in Nazareth.

The Ain Miriam, or Well of Mary, was beset with Eastern women with their water pots each time I passed it. A man was told off by the Kaimakam, or local Turkish governor, to keep order, and see that each one drew water in her turn. Even in the early morn, long before sunrise, there were twenty or thirty women waiting, and some youths with water pots on donkey back, in pannier fashion. This is the only spring in Nazareth, and probably was the only one in Mary’s days.

Here would come this maiden of David’s line, with her great water pot, and hence homewards would she go with that jar poised upon her head.

In her day Nazareth may have been smaller, with fewer water drawers at the Ain.

* * *

A little Church here is pointed out as built over the scene of the Annunciation. It is above the stream ere it emerges out at the fountain. It is just possible that the Angel may have appeared there; and, as I stood in that Church, I almost hoped that I was standing at the very spot where the most wonderful message was delivered that the world ever knew of.

* Can be obtained direct from the Society for Promoting Christian Knowledge, 1, Northumberland Avenue, London (4/). The chapters which may be given in “Confidence” are somewhat revised, though, in the main, much as in the Book issued by the S.P.C.K.

But I cannot think that it was when Mary was drawing water. More likely in her darkened room at mid-day, when all who can retire for awhile. By March 25th (Lady-day) the sun is gaining power, and in that cup-like hollow amid the limestone hills, the heat at noon is very great.

It may have been that in a darkened chamber rested this very poor princess. She was perhaps thinking of her betrothal. She had entered into a legal contract, as binding as marriage itself, with one who was also of the blood royal. One who had more right to the throne than the usurper Herod or his Idumean family. The God of David, perchance, would grant them children. Would any one of their offspring sit on the throne of his father David? Would God answer the prayer which she, with so many mothers in Israel, had often breathed, that she might be the mother of the MESSIAH?

But look! Who is that? She sees a heavenly Being lighting up her humble room with glory, and she knows by spiritual insight that it is the great messenger of GOD, Gabriel himself.

“Hail, thou that art highly favoured, the LORD is with thee: blessed art thou among women.”

If we ever live to see an Angel while we are still in the flesh, we shall be more disturbed, I expect, than this pure, God-fearing, holy maiden. She listened on to the further message:

“Fear not, Mary (Miriam)! for thou hast found favour with GOD. And, behold, thou shalt conceive in thy womb, and bring forth a SON, and shalt call His name JESUS (Joshua). He shall be great, and shall be called the SON of the Highest: and the LORD GOD shall give unto Him the throne of His father David: and He shall reign over the house of Jacob for ever; and of His Kingdom there shall be no end.”

In answer again to Mary’s enquiry, Gabriel told her that the MESSIAH should be born miraculously, and not as the sons of men, who have father as well as mother. Joseph was to be her protector, and the guardian of the Infant Jesus; but Joseph was not to be His father. GOD’S HOLY SPIRIT should, by His overshadowing power, cause her to be the Mother of the SON of GOD.

“The Holy Ghost shall come upon thee, and the Power of the Highest shall overshadow thee: therefore also that Holy Thing which shall be born of thee shall be called the Son of God” (St. Luke i., 35).

This was one of the most momentous crises in the History of the mighty Universe. The Almighty humbled Himself, and the Maker of the World became Flesh for our sakes, that He might gain eternal Victory for us over our oppressor.

Here was the Incarnation. God stooped so low as to be a Virgin’s offspring. The Godhead and the manhood henceforth linked together, never to be separated. Henceforward GOD is one of us, and we, by faith in Him, are raised to divinity. He was Incarnate.

“Behold the handmaid of the LORD; be it unto me according to Thy word.”

The angel had told her of the miraculous condition of her kinswoman Elizabeth at Hebron. This was to be a proof that his message was from