

# "CONFIDENCE."

No. 10. Vol. vi.

ALL SAINTS', SUNDERLAND.

October, 1913.

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

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

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

## POWER.

DIVINE POWER, THE COSTLIEST THING ON EARTH, BECAUSE THE MOST VALUABLE.

*By Arthur S. Booth-Clibborn, Westcliff, Essex.*

When He rose, all Power was given  
To our Lord on earth, in heaven;  
On a cross all wrongs He'd righted,  
In a tomb Life's torch relighted,  
Grave and Hades dynamited,  
Left death's portals rent and riven.  
There the price of Pow'r beholding,  
Watch its sacred laws unfolding:  
All must "die" who would obtain it,  
Such alone will not disdain it,  
Grieve it, quench it, or restrain it,  
God's strong arm by man's withholding!  
Heav'n has but one standard measure:  
"ALL" 'tis marked. And God's good  
pleasure  
Filled it without reservation,  
Meted out to earth salvation,  
Gave, in deepest abnegation,  
His own Son, heaven's highest treasure.  
Gladly His own act repeating;  
Fullest measure to Him meting,  
Pow'r will be what it has cost us,  
When the world has wholly lost us,  
From its Book of Life out-crossed us,  
From its roll our name deleting.

"Faith" and "Love" no more a fiction,  
We shall welcome crucifixion—  
All we had from Adam dying,  
Thus all further death defying,  
To save self no longer trying—  
Others save from malediction.

With His mark of true "believing":  
Honour from no "men" receiving;  
By earth's carnal press rejected,  
Falsely in its depths reflected,  
Straightest lines of life deflected,  
We shall "daily die" while living.

Corns of wheat of Christ's own growing,  
Our lives like Him for God sowing,  
Beings of a New Creation,  
Deathless through regeneration,  
Each shall rise again "a nation,"  
Till His barns are overflowing.

To send Pow'r Christ first out-crossed *all*,  
Through a *grave* led each apostle,  
In the upper room assembled,  
Those who least earth's "great" resembled,  
Sent a Force 'neath which they trembled,  
God's own Power Pentecostal.

## MISS DOROTHY KERIN.

MISS DOROTHY KERIN.—We were saddened a little time ago by the news that our friend had been knocked down in a country lane in S. Devon and heartlessly robbed. Her skull was said to be fractured, and serious troubles set in. But now we have good news for our readers.

\* \* \*

Miss Dorothy Kerin wishes to thank all her very kind friends for their intercessions for her healing. The prayers offered up for her have been answered fully. (On the 30th September, at 9:45 a.m.)

I, Josephine Macaulay, wish to state that Miss Dorothy Kerin has been staying with us, and, during a walk alone to meet me, she was knocked down and robbed. She was brought back here insensible. She suffered from a fractured skull, followed by hæmorrhage. Her left ear became deaf almost at once, and remained so until her restoration on September 30th. Also serious internal inflammation commenced.

The doctor was in attendance two and three times a day during the course of the whole illness. Once he called in his partner in consultation. She has had two fully-trained hospital nurses in constant attendance night and day all the time, she was so seriously ill.

On the night of the 29th of September, she complained to me of severe pain in the injured ear, which was bleeding. During the night it was plugged frequently. It was during that night that the hearing ear became affected, and in the middle of the night she realised the terrible silence of stone-deafness. Early the following morning my mother found her hopelessly deaf to *all* sounds, even loud bangs which were heard in the floor below, the sound ear having given out as well.

My mother flew off at 8:15 a.m. for the doctor, who arrived at 9:35 a.m., he having been called out to a serious case previous to her arrival at his house. He told my mother, after seeing her, that he considered it pointed to serious complications, and that he would return shortly.

He left to go to breakfast, and while my mother and I were trying to console her by signs she said to us, "Do you hear the music. It is the cherub choir." We shook our heads as words were useless. Then a wonderful vision was permitted her (which she will write fully for "Confidence" later). My mother and I were

alone in her room. We stood at the foot of the bed and saw her *raised* by Jesus Himself into a sitting position, and I knew then she could hear perfectly. This was a marvellous miracle, as during her illness food was given by mouthfuls, lying on her back, during the four weeks she was in bed.

She is now completely restored. She joined us at luncheon that day, and about 3 p.m. left the house, accompanied by her two nurses, and walked about two miles. She returned, feeling untired, and is becoming stronger hourly.

We are still in His presence, and are to receive the Holy Communion with her. With full hearts we thank God for this victory through Jesus Christ our Lord. Amen.

(Miss) ELEANOR JOSEPHINE MACAULAY.  
(The Shanty, Paignton, South Devon.)

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## SWEDEN.

### Miss Alma Doering's Report of the Orebro Convention.

The Swedish Pentecostal Conference was one of the most wonderful of any of the European conferences I have ever attended. It furnishes the proof that the quickest and most scriptural way to get blessing at home is by pouring out money, life and time into the *whole* world. In Germany the strong side was teaching. We are voicing the conviction of a number when we say that the danger in the Pentecostal movement lies in their accumulating more light than they utilise. Heaped-up blessings, unscattered, clog the channel through which God's power would flow *out* to the uttermost parts of the world.

In the light of the Swedish Conference, the *strong* side of which was *sacrifice*, a Convention without a single missionary offering, and without a single missionary afternoon, even though the printed programme anticipates a missionary topic, has robbed the people of giving expression to the *greatest* proof of *Pentecost*, viz., the love which pours out itself in sacrifice. About

#### TWO THOUSAND PEOPLE

crowded into the Orebro church for four days. *Each* day an offering was taken, and only one of these offerings was for the expenses of the Convention. It was taken at the very beginning, when the tide had not yet a chance to rise, Pastor Ongman announced that they would trust God to take care of their own needs, while they exercise themselves *most* with the needs of the lost world. And God did not disappoint them. He supplied all that was needed to defray local expenses. But when offerings were announced for the various heathen fields,

or the mission school, or for the work of evangelising, much stress was laid on the importance of sacrifice in that particular direction. The result in a pecuniary sense was that 3000 kroner were gathered during the Convention, a great sum for a poor people.

It must not be forgotten that this is not simply a conference exception borne of enthusiasm, but all the year round a fabulous stream of offerings flows through the treasury out to the heathen. Pastor Ongman's congregation, with a membership of 600 (mostly working people with poor salaries and high prices to pay for their daily food), have given 30,000 kroner during the past year. They, with the aid of a very small band of churches, have sent out five missionaries to India, one to Brazil, and are now sending out the sixth to India and the first one to Congo. When Rev. Ongman announced these results he said, with tears in his eyes, "But we really ought to double our offerings."

Is not this constant practical pouring out of blessing the secret of their daily increase in numbers? The Stockholm "Philadelphia" congregation started three years ago with 29 members, and now they have outgrown their present hall, having a membership of 600. Not a meeting closes without the conversion of sinners, or the baptism with the Holy Ghost of saints. It is because

#### THE CHANNEL IS KEPT OPEN.

It is far better to put into working circulation the little light we have, than to spend so much of our time getting new light in which to sun ourselves, or with which to excuse ourselves from reaching a saving hand to those in darkness, pleading the need of still more light before we consider ourselves capable of sharing what we have with others. From Orebro at least 100 evangelists have gone forth to neglected fields in Sweden, all of them supported by the same little band which forgets not the uttermost parts of the earth, while it keeps on gathering in the sheaves at home.

And is all this mere enthusiasm or sentiment? We know Pentecostal people who are actually more afraid of missionary enthusiasm than they are of their narrowness. We have never attended a Pentecostal conference which was more blessedly free from soulish manifestations or disorder than this one was. And yet it stood out in sharp contrast with the German Conference. There, all through, there was an atmosphere of stillness. The most rigid discipline was maintained. Manifestations or demonstrations were kept under. There was strong human leadership in evidence, and we could not but feel that much wisdom was given to the leader in handling so large a concourse of people.

In Orebro the order was just as wonderful, but *without* the slightest evidence of human leadership. But one single message was accompanied by extraordinary physical display. The leaders did not raise a hand to stop it, but immediately there went through the whole congregation a spirit of prayer, with groanings which readily took the attention off the individual and brought the crowd back into divine presence again. The Holy Spirit seemed to have such right of way that, whenever anything

happened which pained *Him*, the congregation would be gripped with that pain without any interference of the leaders.

THE SIMPLICITY OF THE SWEDISH PEOPLE is most in evidence when they pray the prayer of faith. Such child-like volumes of requests to God we have seldom heard. Accompanying a number of the spoken prayers could be heard a sound, not in the least offensive or boisterous, like the rumbling of the distant thunder, or the wail of the waves, which likewise was so general that no one voice was prominent above the other, and thus none to detract from God.

The power of God was so evident that it seemed at times that one could not contain oneself any longer, and yet this holy joy was under the most blessed restraint of the Spirit, however free from any fear of man or bondage all seemed to be. It is always difficult to describe a real work of the Spirit, and we feel that words fail us to depict how blessedly the absolute liberty of the Spirit blended with the absence of soulishness. And has God not always blessed a missionary people? There is absolutely no doubt in our minds that this people are ripe for wonderful visitations from on high, for they already have the first droppings.

A most blessed beginning of the conference was made when the new Orebro Bible School was dedicated. It is a beautiful modern building with rooms for forty students, and several of the teachers and their families. When the site was purchased for the sum of 15,000 kroner, the erection of such a building still seemed far from a possibility, but the money for the site had been sent in anonymously, and was at once the earnest that God intended to erect a building upon the spot which had so wonderfully come into the hands of the committee. Step by step the Lord led them in faith, and to-day this 100,000 kroner building is a reality, and a monument of God's faithfulness.

The classes have been conducted for twenty years in one of the rooms of the church, which proved to be most inadequate. All this time a continuous stream of prayer has gone up to God. There is a prayer corner which is constantly occupied by one of the students, each student taking his or her turn an hour at a time, thus keeping up continuously for the greater part of each day the prayer warfare.

Still more wonderful is the account of how God has been leading them on step by step into missionary activity. I will, however, speak only of the first beginnings of the interest in Congo. The many unevangelised tribes in the heart of Congo Belge have been heavily upon my heart for ten years. When the possession of that field became a fact *by faith*, steps were taken to interest friends to begin work there. Many difficulties presented themselves. It was when several missionaries were sent to investigate and select a site that I was most heavily burdened in order that God might have His way. While thus in soul travail in America there swept over this school, absolutely unsolicited, a wave of agonizing prayer for Congo, to which they fully yielded, until at one of their prayer-meetings the air became charged with the presence of God, so that all were bowed with

(Sweden—Orebro Convention—continued).

one accord in silence before him. The power was so great that it seemed to all as if the Lord must appear that very moment. Then a vision of the benighted multitudes of Africa, and a very strong prophetic message broke this stillness. They were very much surprised, for they understood not the meaning of it all, but all were convinced that Congo was to be one of their fields of labour henceforth. But they had not the least idea how or in what connection they could start work in Congo.

All was dark before them until, months afterwards, Mr. Ongman read an article in the German "*Pfingstgrüsse*" describing the methods and principles of the Congo Inland Mission, written by myself. He was tempted to write to me, for he had never heard of the Congo Inland Mission, nor of me, but, for fear of going before the Lord, resisted the temptation. Some months after, at the Sunderland Convention, two Swedish brethren were moved to ask me to come to Sweden, although they had not known of Mr. Ongman's desire to meet a representative of the Congo Inland Mission. On their return to Sweden they mentioned to him the fact that a Congo missionary had spoken at Sunderland, and that she had promised to come to Sweden. He was deeply moved. God's hand was strongly in evidence, and since I have been here we have wondered at the wonderful unity in prayer between us before ever we knew of each other, for the very time this great burden for Congo fell upon the school, our missionaries were making very important decisions concerning the field of the Mission. And what was seen in the vision in the Orebro Bible School was also true, for when Mr. and Mrs. Haigh arrived among the Balula people, they came in great crowds, with so hearty and demonstrative a welcome that it was necessary to protect the missionaries from the pressure of the people.

During the aforesaid time of prayer-burdens for Congo, several in the school received a clear call. This was kept very quiet, but, to their great surprise, offerings began to be sent in without any solicitation whatever, and again the missionary committee was obliged to consider Congo, even though they did it reluctantly, for they felt that India and Brazil were already taxing them to the utmost. And when we remember that a very small band of churches are supporting six missionaries in India and one in Brazil, there were good reasons for their solicitude. And yet, since my arrival in Sweden, they are so sure that God is in this matter, that the last afternoon of the Conference witnessed the ordination of Miss Elsa Lunberg, the first one to return with me to the Congo from Sweden. Praise be to His Name!

We pray that God will speedily thrust forth the brethren from England into this large field, whose unspeakable need has such an immense claim upon our prayers and interest.

We sum up the outstanding characteristic of this Conference in the three words,

SIMPLICITY, SACRIFICE, AND SERVICE,

as far as man's part was concerned. Upon these virtues God has manifestly set His seal,

and we are confident that the blessings wherein the Swedish people abound will minister to the whole body, as the strong sides of our German and English brethren will in turn supplement what was lacking in their simple but exceedingly fruitful Scandinavian brethren.

Yours sincerely,  
ALMA E. DOERING.

10 Feldstrasse,  
Brieg, Breslau, Germany.

**ADDRESSES AT THE  
SUNDERLAND CONVENTION.**

**PREDIGER EDEL—Wednesday, May  
14th, 1913.**

**GIFTS.**

I have found that where there were not Pentecostal churches the gifts were not a blessing, and have said to many isolated believers that they should have patience if God has not yet given them gifts, for they do not need special gifts just now. Special gifts are for the Church of God. The gifts are given for the edification and up-building of the Body of Christ, and as long as the body is not in course of formation we do not need certain gifts. I have seen when we have enforced the receiving of the gifts that it was a mistake. We can believe without gifts, but we cannot get along without life. I do not underestimate the gifts, but I have found that people who have over-estimated the gifts have sometimes afterwards thrown them overboard entirely. I should not like to throw away the gifts, for they are given by God.

I should like to read to you a passage of Scripture. I don't know what connection it has with the subject, but the whole morning I have been moved by this passage in the Song of Solomon (viii., 5): "Who is this that cometh up from the wilderness, leaning upon her beloved? I raised thee up under the apple tree: there thy mother brought thee forth; there she brought thee forth that bare thee." A wonderful word. The bride had found her beloved under the apple tree. There He had been sleeping for many centuries, and the prayers of the bride had awakened Him. He was put under the apple tree through the first preaching of the Gospel in Paradise—right after the Fall, under the apple tree. Then God made His plans for the redemption of the world, and Jesus, the Word of God, was under the apple tree until awakened by the prayers

of the saints of the Old Testament. They were such prayers as, “Oh, that He would rend the heavens and come down,” and that of the Psalms, “Oh, that Thou wouldst build up Zion, and that Thou wilt show mercy unto her.” By the prayers of the saints the Bridegroom has been awakened, the Word became Flesh and dwelt among us.

Let me apply this passage to New Testament. In the Word the Father has given us a full salvation. How long has this word been slumbering in the people, the word of a full salvation, the word of deliverance from sin, deliverance from sickness, deliverance from death? We are delivered from the law of sin and death. But why do believers still go on sinning? Why are they still sick? Why do they die?

Many have just simply given themselves up to it. They say, “All people must die.” I do not believe that. Has Christ delivered us from the law of death, or are we still under the law of death? I think in theory we are all of one mind; how are we in practice? We must think over these things calmly but earnestly. Of course we must not begin at the back end. I know a brother who said there would be no more death for him. He said, “I am delivered from the law of death, and I shall go like Enoch.” That may be all right as long as we live, but when the end comes, then we shall speak otherwise.

We see there is much danger along this line for inexperienced Christians, and we must stick to the Word. Therefore I said I wanted to give you a parallel in the New Testament of the words of the Old Testament. The Gospel of Jesus and of full redemption is lying there under the tree of Calvary, the antitype of the apple tree, and this Word must be awakened. It must be awakened through the tears and prayers of the believers. The Word must become flesh, so that Jesus may be glorified in His sufferings. We do not want to begin at the back end. Jesus is made unto us wisdom—and that godly wisdom divides itself into justification, sanctification, and redemption. There is a deliverance before sanctification, and there is a deliverance after sanctification. Deliverance before sanctification is conversion or regeneration, and the redemption after sanctification is that of which Paul speaks in several places as being sealed by the Holy Spirit unto the day of

redemption. Paul says we are waiting for the redemption of our bodies. It is a matter of the redemption of our bodies after sanctification, and gifts have to do with holy, sanctified bodies.

That is the holy connection of this Pentecostal movement with the history of the Church. If we look back we can see clearly how the Holy Spirit has been awakening the Word. It was the task of the Reformation to bring to us the truth of justification by faith. Later, in the days of the Wesleys and the subsequent century the Holy Spirit was teaching the truth of sanctification.

Then came the movement under Percival Smith—known as the Oxford movement—in the seventies. I was not in England at the time, but I went through the Oxford movement in Germany. I was a soldier and I became sick during the days of the manœuvring. The military physician was a good friend, and he thought I ought to have a few days' rest and quietude, and I didn't object. Whilst the others went out to the manœuvres I was obliged to be very still, and God in a wonderful way brought under my notice a book about the Oxford movement. I read that book, and it was a wonderful time for me, God giving me a great desire, a great hunger for perfection. In various places people appeared to have the gift of healing. In Germany and Switzerland homes were opened for the healing of the sick, and I have no doubt similar places were opened in England.

The Holy Spirit showed us that there was a full salvation for body, soul, and spirit, and what God had been giving through the past years in different places He was now giving to all through the Pentecostal movement. That is the historical connection of the gifts in the churches.

Several years ago the historians had proved that everywhere where they came through sanctification to healing spiritual gifts also broke through. Therefore I was not surprised that after the revival in Wales spiritual gifts appeared, as we have them now. I followed that up very carefully. I was once asked, “How long have you been in the Pentecostal movement?” I answered, “Since 15 years.” “Why,” he answered, “the Pentecostal movement hasn't existed that long.” “Oh, yes,” I replied, “the Pentecostal movement is over nineteen hundred years old.” Yes, but it

(Sunderland Convention: Address by Prelinger Edel—continued.)

has been slumbering in the Word, and it has to be aroused through our faith and through our prayers.

Some friends said, "You must not go along with the Pentecostal movement, there is so much that is not genuine in it." I said I could not separate from the Pentecostal movement, and if this present movement were not in existence I should have to begin a new one, and I don't like to begin things lest I should be outside the work which God has begun. I would rather, therefore, remain in the Pentecostal movement until I find something better. I will simply remain in it. I quite think I shall always remain in it. Oh, that we might readily understand the ways of God, so that we don't take individual teachings or experiences out of the whole and become fanatical—not take single truths—but that we acknowledge and understand the whole salvation.

Many dear children of God are enthusiastic when we speak about the coming of the Lord, and I am one of them; but if the Lord were to come now in the midst of this Pentecostal movement I should like to see how many would be translated. Without an aeroplane it is difficult to fly. Try it. There must be a motor put within, or else we cannot rise up. I should think that is the Pentecostal movement. We must not only get into the Pentecostal movement, but the Pentecostal movement must get into us. That is our heavenly motor. Have you not in some of your meetings heard the buzzing of the motor within? Some people don't like to hear it, and are frightened. But it is necessary if you are to go upward. Now we are just practising the use of the aeroplane with the motor. But there is danger—we know it. How many are falling down out of the air? Do they stop their training and their experiments on account of the danger? Never. They go up again and again.

I don't think it is quite as dangerous in the Pentecostal movement as in the aeroplane, and even if it were quite as dangerous that would not frighten me. If those men could risk their bones for such a sport should I not risk my life for a full redemption? The world is setting us an example by flying in the air. I have watched the fliers many a time, and have said, "Yes, we soon shall go up higher."

We have heard that John was in the Spirit, and that while he was in that condition heaven opened to him. We likewise must be people who live in the Spirit. To be in the Spirit is more than being simply enthusiastic. To be in the Spirit is the inner work of God. It is being transplanted with Christ in God. We live with Him on the throne. Our bodies are still here on earth, our spirit is in Him, and the hour will come when Jesus will become visible, and all who belong to Him will be drawn up.

A brother came to me and said he had seen a large magnet draw up enormous pieces of iron, but leaving behind the ironstone, which was a mixture of iron and dross. This, he said, would be the case at the translation. Jesus would appear, and he whose life belongs to Christ will be drawn up. Then that which is related to each other will be drawn together and upwards. The Lamb will draw up the lambs.

It is to be regretted that there are so many different opinions. I think those who hold them are the foolish virgins, who also have gone out of the world to meet Jesus. These ought to have light, for they had a little of it at the beginning. But when the midnight came they could not continue. They came to the Pentecostal movement and wanted to buy oil, but it was too late. There are some people who will come into this movement too late. They will want to buy oil when there is none to buy. Now is the day of salvation. Now come and get oil. When you come later the merchants will be gone. Now come and buy oil. Let the Holy Ghost fill you with the holy oil; then you will be as the piece of iron not mixed with stone, caught up by the great Magnet.

There are many who have the Holy Spirit, but, as Paul said, are living after the flesh. They are fleshly-minded. Fleshly-minded virgins may be no longer living in the world, but still there is much of the world in them. We must not only live in the Spirit, but walk in the Spirit. The Spirit must lead or drive us, for those who are driven of the Spirit of God, they are the children of God. Then, when the Heavenly Bridegroom comes we may go up; the motor within us will be in order; it won't stop.

"We shall see Him as He is, for we shall be like Him." And this is the end and object of the spiritual gifts. But we

shall need all the gifts in order to prepare the Church for this one object. The spiritual gifts are instruments in order to prepare the Body of Christ. We shall not reach the goal without these gifts.

We need the gift of tongues for our own edification. We need the gift of prophecy to encourage the Church of God, and to establish the weak. But gifts must not crowd out the word. The gifts emphasise the word, as we heard last night. While a brother was speaking a message came in tongues confirming the word which had been spoken. That becomes a great strengthening of our faith, and awakens the sleeping ones. We need the spiritual gift of healing for poor sick people. We need the power of the Spirit to give deliverance to those who are possessed with demons. We are helpless against all those powers of darkness without the gifts of the Spirit.

You see, therefore, that the stirring-up of the spiritual gifts is one of the greatest tasks of the Pentecostal movement. Indeed it is its special task. The ordinary churches have with us the other truths, but our task is to draw the attention of the children of God to the importance of the spiritual gifts, for through these gifts the Body of Christ can be built up, so that each may grow to the full stature of a man in Christ Jesus, and when the Body is fully grown then perfection will come. Then the Head will appear and draw His Body to Him. And then we shall see that the spiritual gifts were given as discipline, and to qualify us for reigning with Christ on His throne. May the Lord accomplish this in His Church very soon.

**PASTOR PAUL—Wednesday night, May 14th, 1913.**

**“THE CONDITIONS OF AN APOSTOLIC REVIVAL.”**

**(b) AS TO THE WORKERS—THAT THEY MAY BE MESSENGERS OF THE LORD.**

If you will look at Malachi ii., 7, you will read: “For the priest’s lips should keep knowledge, and they should seek the law at his mouth; for he is the messenger of the Lord of Hosts.” Who is the messenger of the Lord of Hosts? You will have no real messenger of the Lord of Hosts if you have no priest. You should understand that he must be a priest. What is a priest? I understand that the most important feature of a priest is that he must offer a sacrifice. It is not, in the

first sense, that he should be able to speak. Some people think that it is the most important thing that he should be able to speak. Oh, no! We find in the Old Testament that the principle feature of his service was that he should sacrifice. If you understand and study your Bible you will find that he could not be ordained without the shedding of blood.

Three times the blood was to be brought for the priest. The first time in the sin offering; in the second time in the burnt offering; and in the third time in that offering which was for ordination. The blood is the life, and every priest must give his life. You cannot be messengers of the Lord of Hosts if you are not able and not willing to give your life.

I think we should understand to-night that the Lord is looking for priests—for priests. A brother has been saying that they had taken the Lord outside; perhaps they had not understood that the Lord Jesus would come in as King. Yes, that’s true, that’s true. Oh, if Jesus comes in as King, then He is governing, and He is the Speaker if we speak, and we are no more seeking ourselves in speaking. In 1 Cor. xiv. we read of people speaking in tongues, but not as priests. They spoke in tongues only to have a wonderful and blessed time. Some people are seeking for wonderful and blessed times; they do not understand what is required of the priest.

No priest was ordained in the old order without the shedding of blood three times. What was the first? It was for a sin offering. God will not dwell with a church together with sin. Sin must be taken away, and we must understand the blood of Christ in this way, that it must first take away sin. In the burnt offering the whole of the animal was burnt on the altar. That means full sanctification—a sanctification, so to speak, from the head to the feet, taking the whole. A full sanctification—giving the whole life to God, and to the service of the Lord. We need, beloved, such workers as are prepared to give their whole lives for the service of the Lord.

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IN TONGUES WITH INTERPRETATION.—“An offering in righteousness, the Lord’s righteousness. They that bear the vessels of the Lord must be holy unto the Lord, sanctified and made meet for the Master’s service. Holiness in the inward

(Continued on page 200.)

# “CONFIDENCE.”

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## The Sanctification of the Body: the Church of Christ the Lord.

PASTOR T. M. JEFFREYS.

Are the Body of Christ and the Church of Christ identical communities? So that the Church of Christ is the Body of Christ, and the Body of Christ is the Church of Christ, and there is no other community among the saved ones than that which is embraced in either of these terms!

It is necessary to be clear upon this matter. Some think they discern in the Scriptures alluring hints of another community which is not the whole Church of Christ, but a band of overcomers, who out of the Church are begotten. The Man-Child of Rev. xii., for instance, is supposed to support such a line of thought. It is true one has been led into pleasant speculations concerning such a development in the Church, and perhaps many of us have for a time tried to build a little platform of what we might think a more daring faith upon the scaffolding of such speculations. Are such platforms sound? And do not such tenets promote schism? The eager souls who accept “the advanced thought” are brought to imagine themselves as belonging to a smaller and choicer community than the Church in general, hence they are not concerned about preserving the unity of the Spirit among other sincere believers. They seek kindred spirits, affinities, etc., who

style themselves “overcomers,” as they themselves aspire to be, and, as they advance along the line of this vision, they come to regard unity in the Church as a non-essential. But then it is helpful for such ardent souls that we delimit the Church. And perhaps it would be a step in this direction if we found that there is only one Church of Christ, which is the Body of Christ.

The Scriptures appear to state this very clearly. Eph. i., 22, 23 declare that Christ is given to be the Head to “the Church, which is His Body.” Col. i., 18 makes the complementary statement that “He is the Head of the Body, the Church,” and it is permissible for the sake of precision to extend it:—“He is the Head of the Body, *which is* the Church,” as indeed it is so extended in a following verse, the 24th, where Paul speaks of his sufferings “for His Body’s sake, which is the Church.”

These are very plain statements of Scripture, and should be sufficient. Moreover, it is very evident that in the passages where the Church of Christ or the Body of Christ is referred to, the two terms are interchangeable and absolutely synonymous. Take, for example, the detailed passage, Eph. v., 22-32. It is very manifest that the Church and the Body of Christ as referred to there are exactly the same community. Indeed, it would appear mere perversion of mind to seek any other interpretation. But this delimits the Church to be that community which is included in the Body of Christ. It is not the vague and heterogeneous mass of nominal believers, but it embraces only those who are born of God, and by One Spirit are baptised into One Body—the Church. “For whatsoever is born of God *overcometh* the world: . . . he that is begotten of God keepeth himself, and that wicked one toucheth him not.” 1 John v., 4 and 18.

We have spoken of “nominal believers.” They belong to our church system, and are the children of tradition, having been brought up, so to speak, within the social and moral influences of Christianity. But of how many kinds and degrees are true believers? Or, shall we ask, how many kinds and degrees of saving faith in Christ are there? Jude writes of “the common salvation” to those whom he exhorts to “earnestly contend for the faith (*once for all*) delivered unto the saints.” The Lord

said, “He that believeth in Me, out of his belly shall flow rivers of living water,” and the comment is, “This spake He of the Spirit, which they that believe on Him should receive.”

It is natural to conclude that there is “one faith,” even as it is declared in Eph. iv., 5, and, therefore, one kind of believer who through that faith receives the Spirit (Gal. iii., 2 and 5). Membership of the Church means membership of the Body of Christ. What is this membership, and how is it brought about? Here is a relationship to Christ which involves a relationship to all others who are so related to Christ. “He that is joined to the Lord is One Spirit” (1 Cor. vi., 17); but there are others so joined, and have all been “made to drink into One Spirit” (1 Cor. xii., 13), and by this “One Spirit are we all baptised into One Body.” The membership of the Church is therefore a relatedness to Christ by means of a spiritual baptism, whereby we become members of His Body, and, consequently, members of one another. “Now ye are the Body of Christ, and members in particular” (1 Cor. xii., 27).

One may be forgiven for repeating that this membership of the Church of Christ is such a relationship to Christ that we are brought into a spiritual relationship with all who are found in Christ, and that this relationship to one another is a necessary feature of our relationship to Christ. If we would remain in union with Christ we must remain in union with one another. We are not members of the Head, but members of the Body, of which even the Head is a member, albeit the Lord, the Head. We can only preserve our relationship to Christ by preserving our relationship to one another. We cannot be joined to Christ and at the same be divided one from another in Christ, for this would be a negation of the law of the Spirit of life in Christ Jesus. Therefore, we see that unity is an essential condition of life in the Body of Christ. We are indeed fulfilling the function of our life in the Body or Church of Christ when we give diligence to preserve the unity of the Spirit in the bond of peace. By one Spirit are we baptised into one Body to live as members in that one Body, to serve it, and be offered up entirely for its edification, so that the Divine Head may complete His age-long purpose in the manifestation of the sons of God.

Satan, who discerns the invincible power of the Body of Christ, which is Christ, His Conqueror, meeting him through His saints, makes every attempt to bring about schism in the Body of Christ. Alas! how successful he has been, because we are ignorant of his devices, and also are so slow to learn the wonderful law of unity in the Body of Christ! When we truly realise that by one Spirit are we baptised into one Body, and that we find our life not in ourselves, but in Christ, and therefore in His Body, we shall cease to be individualistic, but live only for the Body of Christ, for we are not units, but members of a Unity, the governing Head of which is Christ.

Now by the sanctification of the Body of Christ one does not mean the sanctification of the individual believer in salvation, but rather that process which Christ is seeking to bring about in His Body, the Church, which is described in Ephesians v., 25-27. He seeks to sanctify and cleanse His Church by the washing of water by the Word. It is a bringing of the Church to its perfection through the ministry of truth.

But for this purpose Christ “gave Himself” (verse 25). Christ has sanctified or given Himself for the Church, for the purpose of sanctifying it.

Here is an important point—the Head has sanctified Himself for the sanctifying of the Body. “Both He that sanctifieth and they who are sanctified are all of one” (Heb. ii., 11). “And for their sakes I sanctify Myself, that they also might be sanctified through the truth” (John xvii., 19). Let us grasp something of the significance of this wonderful giving of the Almighty and Eternal Christ to be the Head of the Body, the Church. He has not only laid down His life as a ransom for the sins of the whole world—but now, having been raised from the dead and set at the right hand of the Majesty on high, He is given by the Father, and gladly gives Himself, to the Church as its Head. He is sanctified, *i.e.*, set apart, for the Church. He lives for His Body. He lives in relationship to the Church. He now shares His life. He who was the sole Heir, the only-begotten of the Father, shares His inheritance of Sonship with us, so that we become heirs of God, being joint-heirs with Christ. Oh, wondrous love and condescension of the Prince of Glory. He is not ashamed to call us

(The Sanctification of the Body: the Church of Christ the Lord—continued.)

(Address by Pastor Paul at the Sunderland Convention—continued from page 197.)

brethren, having made us by the baptism of the one Spirit members of His Body, of His flesh and of His bones.

It is this sanctification of Christ for His Body's sake, the Church, that reveals to us our true calling in the Body of Christ—for to this sanctification we are also called. We are baptised into the Body not merely for our own sakes, but for the Body's sake. Just as the Baptism of our Lord set Him apart for His ministry of redemption, so our baptism sets us apart to a ministry in the Body of Christ. "Unto *each one* is grace given according to the measure of the gift of Christ" (Eph. iv., 7).

We are to "think to sobriety (sober judgment concerning ourselves) according as God hath dealt to *each one* the measure of faith" (Romans xii., 3). The Body grows up unto Him, the Head, "according to the effectual working in the measure of *each one*" (Eph. iv. 16). Every member of the Body of Christ is baptised into a relationship with Christ, and with all the other members, which it must be his chief ambition to fulfil. "Behold your ministry!" Paul realised the meaning of his baptism, and sought by all means to fulfil his ministry. Each one has a ministry: "*to each one is given grace.*"

It is through the ministry of its members that the Body, under the governance of its Divine Head, maketh increase of itself in love; and only as the members of the Body realise that their baptism in the Spirit is to this ministry, viz.: that through the Spirit they are sanctified unto the Body, as Christ has sanctified Himself for it, will the work of sanctifying and cleansing the Church by the ministry of truth be completed.

In this work of perfecting the Church there appear three aspects of anointed ministry:—

1. The gifted ministry of truth. Eph. iv., 11; also first part of 28th verse, 1 Cor. xii.
2. The ministry of gifts. 1 Cor. xii., 28. (These for the perfecting of the saints.)
3. The ministry of the saints for the edifying of the Body of Christ. Eph. iv., 12.

(TO BE CONTINUED.)

parts, separated unto God, a sacrifice made meet for the Master's use, that we may glorify Him in righteousness. It is for the Lord's service—in the inner man, a body offered to God, to be used for the glory of the Lord, henceforth no more ourselves, but Jesus in us for His glory."

That's true (Pastor Paul continued). You see, if we have tongues and interpretation they should be given in order to confirm the Word of God, and that the truth may stand on the evidence of two or three witnesses. And so we come to see that the Lord is seeking men and women who may be able priests, and Jesus—Oh, He is the King of Life!—He is the Priest who has brought righteousness. So we find in the Word that we are the Lord's, and we are giving our lives for His service, and our lives are to be righteous and holy.

We must see that the Lord is seeking for priests who have understood that they must make a perfect sacrifice. Please turn to Hebrews v., 13. It is very interesting: "For everyone that useth milk is unskilful in the word of righteousness: for he is a babe." You see, they had experienced what was meant by the sin offering, but had not made the burnt offering, and were without experience in the realm of righteousness.

If we have received the Baptism of the Holy Ghost then we have got eyes to see. The Baptism is the beginning, not the end. Some people think, "Yes, the Baptism is the end, and now I will keep silent, or I will keep my seat and I will wait for the Lord." I will now give you a word from 1 Thessalonians i., 9, 10. You will see that the Thessalonians had been delivered from idols. For what purpose? "To serve the living and true God, and to wait." You see waiting is one thing, and serving is another, and you see the first thing is to serve, and the second thing is to wait—"To wait for His Son from heaven, whom He raised from the dead, even Jesus, which delivered us from the wrath to come."

You see it is only priests who know how to serve; only such priests may wait for the coming King. If you would meet Jesus, the King of Righteousness, the King of Salem, then you must meet Him here in the service of righteousness, and the servants of the church must be the

messengers of the Lord of Hosts.

If you will turn to Leviticus iv., 14, you will see an account of the sin offering; in the 19th verse the burnt offering; and in the 22nd verse of the 8th chapter is given particulars of the offering of the ram of consecration. “And Moses took of the blood of it, and put it upon the tip of Aaron’s right ear, and upon the thumb of his right hand, and upon the great toe of his right foot. And he brought Aaron’s sons, and Moses put of the blood upon the tip of their right ears, and upon the thumbs of their right hands, and upon the great toes of their right feet; and Moses sprinkled the blood upon the altar round about.”

I think Aaron was a type of Christ, and Aaron’s sons a type of you and me. If you are cleansed by the blood then you are made priests. The blood was put upon the right ear, hand, and foot. Why? The blood is the life—the life of Christ is the living ear for His Father, the living hand to do the work of His Father, and the blood on His right foot was that He might walk in the life of His Father—and He is the life of the world, the life of you and me.

So we may walk in the life of Christ. So we have to understand the blood in this sense, that by the blood there will come a wonderful ministry, a ministry of your ear, of your hand, of your foot. What does it mean to have a ministry of our ear? That the priest shall hear the word of God, so that he may become the King’s messenger. Are we the King’s messengers? Do we understand how to hear? I can conceive why the Lord has given us in this Pentecostal movement the spiritual gifts. They are showing us that it is the Lord who will teach our ears that we may hear.

You have the gift of prophecy. Shall the prophets hear? I will give you a little illustration. Some time ago I was in a city, and there I had to preach, and there was brought a request for prayer for a brother. It said that he was terribly sick and in great pain. He could not come to the meeting, and we had to pray for him. His name was omitted. Another brother, who had a most wonderful gift of revelation, but who did not know anything about the sick man, came to me and said, “This brother cannot be here because he is not right with God.” I said, “Do you know anything about him? He answered, “No, but the Lord has revealed

it to me.” The ear was consecrated; it is a consecrated power by the Holy Ghost, and when the blood of Jesus has consecrated our ears we are ready to hear what He says.

After the meeting a brother came to me and asked me to pay a visit to the sick brother and pray for him. At first I felt I ought not to go. He thought the brother should come to me. Then he learned that this brother had been converted more than forty years ago, and since the time of his conversion he had never had the courage to get right with God. He was a deacon in a church, and had taken a sum of money, and had never had the courage to say anything about it. Now he came to realise he must put things right, his fears were gone, and he came to the meeting, and God wonderfully glorified Himself in him. You see there is a wonderful ministry of the ear, and we should understand the workings of the Holy Ghost.

This is not a matter of playing, or of seeking a good time for ourselves, and that we may have the gifts. It is, beloved, a wonderful thing that we should have the gifts. If you have a gift, and the Lord is revealing to you wonderful things, and you have been taken into heaven, and you have been twice blessed with heavenly things, that is not the chief point. God gives His gifts for the ministry of His priests, and so we need His blood on our ears, and our thumbs, and our toes. My heart is full when speaking about these things. May God give us the understanding that when we are baptised we are baptised to be messengers for the Lord, and then we shall not seek any more merely for a good time, or for such blessings that we may go on in our fleshly way. No, no, Jesus had only one way, and only one meat to eat, and that was to do the will of His Father who had sent Him, and His way is the way of the Cross.

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## MISSIONARY MATTERS.

BY H. E. WALLIS.

It is a sad truth that with some of the Lord’s dear saints the fact of His near return for His own is having the very opposite effect that it should have upon their missionary zeal. They are so engrossed with the horizon of the glorious hope of His coming that they fail to see the intervening landscape of daily obedience to the Lord’s last command to send the Gospel message to

(Missionary Matters—continued.)

earth's farthest bounds. It is argued that the Lord's return warrants an undue haste or a superficial carrying out of His commands.

Now the "Word of Truth" shows clearly that such an attitude is simply hindering the Lord's return. He *cannot* come until the last *one* has been gathered out. His crown, to be complete, must hold a certain number of diadems (the number being known only to God), and He will not come until the last member of His church has been gathered out. He will not have even the tiniest jewel missing from His crown.



Rev. H. E. WALLIS and Mrs. WALLIS at door of London Pentecostal Missionary Training Home for Men at 60 King Edward Road, So. Hackney, London, N.E.

His great heart of love "wishes all men to be saved and come to a knowledge of the truth," and He still waits in mercy to the lost sinful millions "if haply they might still find Him."

The Lord's Pentecostal saints are a singularly blessed people. To them it has been given in a very especial way to know "the mysteries of the kingdom of heaven." They have been endowed by their glorious Head with wonderful power and spiritual riches. And why? That they may *witness*. His command is just as valid to-day as ever. "Occupy till I come." (Luke xix., 13.)

Acts i., 8:—"Ye shall receive power . . . ye shall be witnesses." Shall we disappoint our Lord as did His ancient elect people whom He chose to be world-wide evangelists? Shall we allow the canker of spiritual selfishness to eat away our life as did the Jews of old? Let us remember that although salvation is by faith, *reward* is for fruitfulness in WORK. Crowns are only won by those who obey the Master's commands.

Let us hold fast that which we have that no man take our crown.

It has been felt by many in England that an advance should be made in the Foreign Missionary work of the Pentecostal people of England. It is hoped that the work at the London centre may be largely developed and extended. There are now two Training Homes in King Edward Road, South Hackney, N.E.: at No. 116 for women, under Mrs. Crisp, and at No. 60 for men, under Rev. H. E. Wallis.

Readers of "Confidence" are asked to make these Homes of Training for Foreign Missionaries a matter of earnest prayer, that the work may be mightily blessed of God, and that *He* may send the necessary men and money. Some dear saints do not quite see the need of training for missionaries; a few moments' reflection will show that such is hardly the case. Surely God *never* uses an untrained worker if He has *His* way. Each one of His true servants is trained and fitted by Himself. The man of GOD must be a thoroughly furnished man (2 Tim. iii., 17). Moses was all the better shepherd of Israel for his years at Pharaoh's court, and tending the sheep of Jethro.

Jesus patiently trained His disciples for three years. Paul's studies and university career, and

deep knowledge of his people's history and hopes and aspirations, and his trained mind (1 Cor. xiv., 20) were, after the Holy Spirit had seized him, to make him eminently the apostle of the Gentiles. Even the Lord Jesus Himself needed thirty years' silent preparation for His work.

And God uses human instruments for the work of training His messengers. Among the list of spheres of Christian service of church officers, the "teacher" holds a place (Eph. iv., 11; Acts xiii., 1; 1 Tim. ii., 7; 2 Tim. i., 11; Heb. v., 12). *All* are not teachers (1 Cor. xii., 29). They are a special gift of Christ to His Church (Eph. iv., 11). This "teaching" must not be confused with the mere impartation of intellectual knowledge, but the real impartation of spirit-truth and the opening of the spiritual understanding to see the loveliness of Christ and the treasures of His Word, by exercise of the endowment for teaching Christ and the Holy Spirit have given. If there was no one to be taught, both the sphere of teaching and the office of "teacher" would be unnecessary.

Again, seclusion and retirement are often one of God's methods of preparation, as in the cases of Moses, Elijah, John Baptist and Paul. It should be remembered that some eight or nine years elapsed between Paul's conversion and Baptism in the Holy Spirit and his direct call to missionary work (Acts xiii., 2). Paul was trained in a school of retirement, trial and experience and Bible study before he was a missionary. Thirty years Jesus prepared for His work as *the* great Apostle (or Missionary). It must have been largely due to His mother that His mind was early stored with the Old Testament.

Moreover, if men and women are to be God's husbandmen they must themselves be pruned and feel the cut of the knife, and this means TIME. Grapes do not grow in a single day.

The Training Home is in one sense a school of testing for the field, a place of revealing of weak places in the life. It is in another sense a spiritual "greenhouse," where the continual spirit-charged atmosphere produces the spiritual gifts and graces like the "automatic earth" in the parable.

One member emulates another; iron sharpeneth iron. It is, moreover, in these last days that false doctrine abounds—subtle, specious, but *not* the Word. These are "perilous times." How necessary, then, that the missionary should not only have the spiritual *experiences* of a baptised saint, but be able to *constantly* balance his experience by a deep knowledge of the Word and so "prove all things," lest Satan as an angel of light side-track the saint (as has been the case) on to an experience which has *no* warrant from the Word. The Adversary's devices and false doctrines are such as to demand the ministry of a Spirit-filled teacher to guide the student in his study of God's Word.

There is also great need of "overseers" in the mission field who could open up and take charge of a district and superintend the work of other missionaries, being possessed by the gift of government. Large districts are calling for the Light, to which missionaries cannot be sent till there is some one endued by God and trained to superintend. It is hoped that God may raise up many able to take these important posts in the foreign field. Young men feeling God's call to heathen lands can obtain full particulars of the London work with a syllabus of the course of training by applying direct to Pastor H. E. Wallis, 60, King Edward Road, South Hackney, N.E.

## The Single Life, The Eunuch Life, or The Married Life for Believers.

Since my article on this subject appeared in "Confidence" (July, p. 144) I have received letters of enquiry, etc., with requests to answer them in "Confidence." The following will cover the grounds of these so far as such matters can be published in a paper for general reading. Any matters beyond these replies will be answered privately, in the fear of God, to any initials or address sent to me; and all such enquiries will be treated with the uttermost privacy, and the letters of enquiry will immediately be destroyed.

From letters it would appear that *great numbers* of devout and faithful Christians are in difficulty on these matters, and I humbly pray that help may come to them from the Word of the Lord and from the Holy Spirit.

The enquirers will no doubt be able to take answers to their questions from the following:—1 Cor. vii., 5, "*and come together again*, that Satan tempt you not for (or because of) your incontinency." The temptation here is not of husband and wife being a temptation to each other—that bed is undefiled, Heb. xiii., 4—but the temptation here spoken of is, if there be continued defrauding, Satan may bring up a temptation—it may be to either husband or wife—through an outsider. I believe there are many in such a case through disobedience to this Scripture, "*and come together again*" must be the rule of the Christian's married life because it is the Word of the Lord.

The strong partner must recognise the decay of desire in the other (1 Cor. vi., 12). The vessel is to be possessed in honour (1 Thes. iv., 4) and provision is made for this to be done by every believer. Much needs to be learned as to the right and wrong use of Nature in male and female. Before the fall Adam and Eve were commanded to be fruitful and multiply (Gen. i., 28). There was here the right use of God's appointment—no sin (Gen. ii., 25). Immediately they believed the lie of Satan all was changed (Gen. iii., 7). From this point the wrong use of God's appointment began. The wrong is shown in Generation, Eating, Worship, Thought, etc. Those who desire to walk with God will need to submit to His word (1 Cor. vii., 4), and if there needs to be any correction let the one who suffers seek wisdom and help of God, and let the strong one submit to Rom. vii., 24 and 25; Rom. viii., 13; and 1 Tim. v., 14.

The strong partner should have great consideration for a weak or delicate partner, and especially to one who is in the service of the Lord. (Compare 1 Sam. xxi., 4 and 5. The days of separation here enabled them to eat "hallowed bread.") "That ye may give yourselves to prayer and fasting" (1 Cor. vii., 5). "Abstain from fleshly lusts which *war* against the *soul*" (1 Peter ii., 11) is needful for a profitable life for God, not because of sin, but because of the effect upon the soul, causing it to be in a disturbed state and insensible to the deep things of God, and also for the right condition of offspring. How blessed to know that all these things can be dealt with for *complete* deliverance; even *thoughts* (which always precede action) may be brought into captivity to Christ the King of Righteousness (2 Cor. x., 5 and 6) so that husband and wife, if believers, can be brought into *perfect control* by

the Power of God. Let everything be mutual and by consent.

*Marriage Disasters.*—Many wives bring these on their husbands, through mistaken teaching on the marriage state. Others use this same teaching because of their *antipathy* to or fear of the responsibilities of motherhood. These quote 2 Cor. v., 16 as though it belonged to the married life, but to which it has not even the remotest connection. Such need to submit themselves to God (Rom. xii., 1 and 2). Let Him rule the life and all its issues, that they may be saved from fear or self-will as the case may be. This is the way of deliverance and rest (Ps. l., 14 and 15).

Some women have borne children and had great suffering through motherhood. Possibly they ought never to have married because of physical weakness, or because of their mental aversion to the testings of married life or their lack of faith in the blessings of 1 Tim. ii., 15. What shall those do who are in the difficulty? Take the way of faith which is provided for this difficulty as well as for other healings and deliverances, and cast all care upon God (1 Peter v., 6 and 7). Learn to be passive and to abide in faith (2 Tim. ii., 7).

Much trouble and distress is caused by strong men marrying weak women. Young people should be counselled in this matter.

The continuance of love may be blessed of God even to old age. Gen. xviii., 11 and 12; Rom. iv., 19-22; 1 Cor. vii., 36-38.

The purpose of marriage is threefold:—(1) For child-bearing (Gen. iii., 16); (2) To avoid fornication (1 Cor. vii., 2); (3) To avoid burning (1 Cor. vii., 9). God in His wonderful compassion has provided for the uttermost need of mankind. But we must ever remember that He is seeking to bring us into subjection unto His blessed Son (Col. i., 19-22; 1 Thes. v., 23 and 24). God can make fruitful or restrain fruit (Gen. xlix., 25; Ps. cxxvii., 3-5; Gen. xx., 18; 1 Sam. i., 5). If there be no child-bearing it ought to be because *God Himself* closes up the womb. The child of God must use no means to prevent child-bearing. Gen. xxxviii., 9 and 10.\* Let us be in true submission to our God.

There are two conspicuous errors spread abroad by those who are teaching that married Christians should assume the Eunuch life. (1) That 1 Cor. vii. was written only for *that church* because it was under special conditions. (2) That the Fall, or original sin in the garden, was their becoming one flesh.

The two epistles to the Corinthians are a portion of the SEVEN sent to the churches by the Apostle Paul. These SEVEN are the ground work for faith, life, and testimony in the whole church period, just as the messages to the SEVEN churches in Revelation ii. and iii. also cover the history of the church. It is taking away from the Book to give only a *local* application. Believers in our day are in a like need, and can rely on the directions given in 1 Cor. vii. as the word of the Lord, or as words which He permits "for the present distress." We write not as excusers of wrong, but as those who desire by right means to lead the flock of God into peace and blessing by the means He has appointed. 1 Thess. iv., 3, 4; Phil. ii., 13.

The Scriptures teach that Eve first fell. Adam joined her after she had partaken (1 Tim. ii., 14;

\* This refers to practices leading to what is termed "Race Suicide."—A. A. B.

**(The Unmarried Life: or the Eunuch Life: or the Married Life for Believers—continued.)**

2 Cor. xi., 3). So that the fall could not be by their becoming one flesh: Adam (type of the Second Adam) took up the fallen state of his wife, so also the Second Adam took up the state of the fallen world. Let us not take our teaching to the Book, but take it from the Book.

I am glad that the blessed Word of God contains instruction for all things for life and godliness, and as the world and christendom put the Word on one side—we must love, obey, and proclaim its loving counsel.

THOS. MYERSCOUGH

(134, St. Thomas Road, Preston, Lancs.)

**THE MISSION AT SUNDERLAND.**

The Editor of “Confidence” (Rev. A. A. Boddy) and Mr. J. Leech, K.C. are very grateful to the readers of “Confidence” who remembered the recent Mission in All Saints’ Church in prayer. Not only was the regular congregation greatly helped, but many came from surrounding villages and towns, one journeying over 300 miles to get the blessing which he testified joyfully to receiving. Our brother was used as a weapon indeed in the hand of the Lord. Many confessed Christ and are rejoicing in Him. There was much earnest prayer during the Mission. A special time of intercession always preceded the address. There were blessed answers also.

All through the ten days we prayed for our dear sister, Dorothy Kerin, who was lying seriously ill, having been knocked down and robbed in a Devonshire lane. On the last day (September 30th), she was miraculously raised up and healed by the Lord. For this we praise Him indeed.

THE MISSION. One who was present writes:—Tuesday night, September 30th, saw the last meeting of the Mission which has been held in All Saints’ Church under the leadership of Mr. John Leech, K.C., and the Vicar. At that last service many spoke of wonderful blessing received during the Mission, of souls saved, and of others brought to a fuller knowledge of the Lord. A large number of people had listened attentively each night as the Gospel of Christ was put before them in its various aspects.

At one time sin was brought before their eyes under the loathsome type of leprosy, and as that cry of despair, “Unclean! unclean!” was heard, we believe many turned to the “fountain filled with blood,” and were cleansed. Another night, by the power of the Holy Spirit, many realised that they were playing with the things of God as Belshazzar was doing on that awful night when the hand wrote on the wall and the King was slain (Daniel v., 23-31). The following evening the Spirit of God spoke loudly to sinners through the one word, “Consider,” and many were struck by the plain speaking of God in Haggai ii., 18, telling the very day from which they were to begin to consider, “Consider now from this day and upward, from the

FOUR AND TWENTIETH DAY OF THE NINTH MONTH”

(it was September 24th).

Again, from Exodus xxi., 1-6, men were shown how they were living as bond-servants under Satan, and the glorious promise was proclaimed, “He shall go out free, for nothing.” The following evening the necessity for belonging to the family of God was vividly shown from Gen. vii., 1, where only the family of Noah could enter into the ark, the place of safety.

On Sunday night, September 28th, a very full church listened with rapt attention to a powerful appeal to those who are sunk deep in the River of Death. From 2 Kings vi., 1-7 a wonderful lesson of salvation was drawn. It was shown how each one is like the axe at the bottom of Jordan, and how only the “rod of the root of Jesse,” cut down for the sinner, can raise that axe and restore it to its owner. As that cry was heard,

“ALAS, MASTER! FOR IT WAS BORROWED,” many felt how wrong they had been in treating their lives as their own, instead of using them in the service of God. Again the scene changed, and Lot’s wife was seen “Lingering,” “Looking back,” and finally “Lost.” An awful note of warning was sounded to those who linger in their decision for God. As the last moments of the Mission hastened on we learned something of the weariness of our loving Lord, His utter loneliness, and His great longing for the poor sinner (John iv.), and how the gift of each heart alone can satisfy His great longing. “May His Word, preached so faithfully, never be forgotten, but may it bring forth fruit unto everlasting life.”

Mrs. Leech also addressed the Women’s gatherings with great power. The visit of Mr. and Mrs. Leech to Sunderland will have, we are sure, lasting fruit. The closing meetings for testimony and prayer bore witness to the power of the Word of God faithfully preached in the power of the Spirit.

**RUSSIA.**

Sister Eleanor Patrick writes from Saratov-on-Volga of good work her fellow workers are effecting in the “Colonies” (the German-speaking districts colonised 200 to 300 years ago from Germany). They hold meetings in barns, and visit the sick in their homes. When visiting the sick the people crowd into the room till it is quite full, and then stand outside the door and windows, so that each visit is a little meeting, and many souls receive blessing. They are just setting off again across the river, and will return, if possible, before it is frozen up, otherwise they must wait till the ice is strong enough for sledges. Their chief worker, a brother, has been to the Caucasus district, and the people will remain for hours, and want more and more of the Word of Life.

“Please pray for us,” she writes, “and get your own people to pray. We need your prayers. There is many a one who may be won for the Lord. He continues to bless; souls are baptised with fire, and also receive gifts.” Let us hold up Russia in prayer, and Sister Patrick and her workers.