

MARCH, 1910.

VOL. III. No. 3.

“CONFIDENCE”

A Pentecostal Paper for
Great Britain.

“This is the CONFIDENCE that we have in Him, that if we ask anything according to His will, He heareth us: And if we know that He hear us, whatsoever we ask, we know that we have the petitions that we desired from Him.”

—1 John v., 14-15.

“The Lord shall be thy CONFIDENCE, and shall keep thy foot from being taken.”

—Prov. iii., 26.

MONKWEARMOUTH, SUNDERLAND,
ENGLAND.

FREE.

Voluntary Offerings for Printing received by the Secretaries, “Peareth,” Roker Sunderland.

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THE DEMAND FOR "CONFIDENCE."—Each month our list increases, and we have to print more copies. Last month's supply did not nearly reach the demand. On the other hand, the gifts strangely enough dropped down to much less than in the previous month. Our Secretaries report that those who receive bundles or larger numbers help in the work much more generously (in proportion) than those who receive single copies. Expressions of the deepest gratitude come from far and near, and we feel that those who help with their gifts should share the thanks we so often receive, for while all comes from the Lord, we are grateful to those also whom He uses as His channels. It is a privilege to have a share in sending out the good news that the "Comforter has come," and is manifesting Himself to God's children in these last days.

Printing and Expenses Account.

RECEIPTS.	£ s. d.	EXPENDITURE.	£ s. d.
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ALL SAINTS', SUNDERLAND.

March, 1910.

TO EDITORS AND OTHERS.—Any matter in this Paper may be re-printed on condition that full acknowledgment is made thus:—"From 'Confidence,' Sunderland, a Free Pentecostal Paper, to be obtained from the Secretaries, "Peareth," Roker, Sunderland."

"Christ in His Holy Land."'

THE STORY OF CALVARY.

The Last Supper is over; the wonderful words have been spoken as to the Coming Comforter and the Blessed Master, and the Eleven go forth.

The streets would now be bright with the full moon. As they come out, perhaps Judas, who may have returned, slinks into the shade, and follows them, we may imagine, until they pass out by the Eastern Gate. Numbers of people were about in the bright moonlight, for it was a festive time.

Judas watches the disciples as they cross the Kedron and turn to the right towards Gethsemane. Then he hastens back to the Temple.

"Now you may seize my Nazarene MASTER, and no one will be near. The Galilean pilgrims will know nothing of it.

"Bring lanterns and torches, for it is dark under those olives, and clouds may drift up.

"Get a company of soldiers too, for Peter has a sword, and the others may show fight, or there may be an attempt at rescue as we bring Him into the city."

Our LORD seems to have placed eight of the Apostles near to the gate to watch, and then to have taken the three with Him as a bodyguard to be near Him. But instead of watching they all slumbered and slept, and He was left to drink the cup of woe.

Not on the Cross did He suffer greater agony.

"Who in the days of His flesh, when He had offered up prayers and supplications, with strong crying and tears, unto Him that was able to save Him from death, and was heard in that He feared: Though He were a Son, yet learned He obedience by the things which He suffered: And being made perfect, He became the author of eternal salvation unto all them that obey Him."—HEB. v. 7-9.

The drops of red blood are dropping on His face, and on the grass, and on the ground. He is growing weak with anguish, when, flashing through the sky, and passing beneath the dark trees, comes a glorious loving angel—perhaps Gabriel—who strengthens Him wonderfully.

My LORD, my MASTER, at Thy Feet adoring.
I see Thee bowed beneath Thy load of woe.
For me, a sinner, is Thy life-blood pouring,
For Thee, my SAVIOUR, scarce my tears will flow

* * *

Gethsemane! The garden where the LORD agonized is shown still, and thousands of pilgrims from Russia, France, America, and from almost every land, have bedewed those patriarchal olives with tears of deepest emotion.

The Garden now has a high wall all round it. These gnarled and venerable trees may have sprung from those of our LORD's day; but all the trees around Jerusalem were cut down at the great siege, some forty years after the LORD's death on Calvary.

One night, when the moon was full, I was riding along the valley of the Kedron, and, leaving my ass on the road, I went down alone under the Olives.

The brilliant moon cast dark shadows, and I sat and thought beneath a tree. It was to me a sacred season. I seemed to see that scene again. I could picture the disciples in two groups, beneath different trees near to me, and our MASTER Himself further on, kneeling in yonder deep shade, wrestling in prayer with the horror of darkness and the burden of the sin of the world, causing the agony and bloody sweat.

I knelt there, too, and offered my poor prayers. High above me was the Temple Wall. It was near midnight. Not a soul to be seen. A dog was barking in Siloam, and was answered by another in Bezetha.

The same moon that had looked on the SAVIOUR of the World was flooding the vale with light, and shining on the numberless graves on the slopes of this valley of Jehoshaphat.

I allowed my imagination again to see a procession coming down the slopes from the Eastern gate. There was the quick martial step of a band of Roman soldiers—the clamour of the undisciplined Temple Guards, and in front an Apostle of JESUS CHRIST! Judas Iscariot!

They pass by and are gone but a short time when there are cries from under the Olives, and a running for bare life, of men who disappear up the slopes of Olivet. Now they return with a prisoner. He is the SON of God!

Thine own disciple to the Jews has sold Thee,
With friendship's kiss and loyal word He came;
How oft of faithful love my lips have told Thee,
While Thou hast seen my falsehood and my shame.

* Can be obtained direct from the Society for Promoting Christian Knowledge, Northumberland Avenue, London, W.C.

(The Story of Calvary—continued.)

What is that bright light and wondrous Presence which passed up aloft a moment ago from those olive trees? It is the angel returning, he who has been strengthening JESUS. Henceforth He will not let even the angels come to His help, for if He did He could not save you and me. He is going as a lamb to the slaughter. “Behold the LAMB OF GOD that beareth away the sin of the world.”

* * *

Then followed the Six Trials.—

- I.—Before Annas, Ex-High Priest (St. John xviii., 12-24;
- II.—Before Caiaphas, the Acting High Priest (St. Matt. xxvi., 57-75).
- III.—Before the Sanhedrin (St. Luke xxii., 63-71).
- IV.—Before the Roman Governor (St. Luke xxiii., 1-5).
- V.—Before Herod of Galilee (St. Luke xxiii., 5-12).
- VI.—Before Pilate the second time (St. Luke xxiii., 13-24; St. John xix., 1-15).

GOOD-FRIDAY (THE DAY OF CHRIST'S VICTORY).

“I see the crowd in Pilate's hall,
Their furious cries I hear;
Their shouts of ‘Crucify!’ appal,
Their curses fill mine ear,
And of that shouting multitude
I feel that I am one;
And in that din of voices rude
I recognise my own.”

The Roman Governor condemns CHRIST against his will, and to the end of the age the words will be repeated, “He suffered under Pontius Pilate.” He was the representative of the Gentile world, who put CHRIST to death at the instigation of the Jews. The Roman Governor is anxious to put all responsibility of this judicial murder on the Priests. He tries to get rid of it by going through a symbolical action.

He ordered a basin of pure water to be brought out to him on the pavement. A slave would hold it up, as he, with much show, washed every bit of his hands before the people, who looked on in sullen silence. Then, probably pointing to JESUS, and holding up his cleansed hands, he says—

“I am innocent of the blood of this Just Man. See ye to it.”

The people cried—

“HIS BLOOD BE UPON US AND UPON OUR CHILDREN.”

The brown-skinned Jews from Yemen in Southern Arabia, who have of late years been returning in numbers to Jerusalem, are surprised to hear that their Jewish brethren, who returned in bygone days from Babylon, crucified One Who was believed by so many to be the MESSIAH.

They say, “We did not return after the Captivity with the others; we were not there, and His Blood must not rest upon us.”

But it seems to rest on Israel to-day—all the world over. They are an Indestructible People, who are under some strange cloud. God is passing them through sore tribulation, and yet *always* punishing those who persecute them. One day, that “Blood” in its infinite cleansing power, and no longer as a curse, shall indeed be upon them all, and “*all Israel shall be*

saved.”

Barabbas, a wild insurgent, was set free, as the Passover choice of the people. They might have asked for the liberation of JESUS, but they chose another “son of the Father”—*Barabbas*. He stepped down into the crowd, but the Divine Sufferer was fastened to the scourging pillar.

THE SCOURGING.

Pilate stood by and saw our Nazarene prophet scourged.

If what we read of the Roman scourging is true, the man who received it was more dead than alive when it was over. The soldiers would argue that they would not have so long to wait on guard at the Cross if they brought the victim nigh to the point of death, and also that death hastened under the Roman knout, or *flagellum*, was no worse, but better than prolonged agony on the Cross.

“He was wounded for our transgressions. He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed” (Isa. liii., 5).

With His stripes we ARE healed. GOD’S Word is true. Let us believe it!

Our blessed LORD was, we may believe, almost half dead when it was over, and yet the soldiers of the Governor join in tormenting Him. They throw over His shoulders and lacerated back a soldier’s short red *Sagum*, or cloak.

THE CROWN OF THORNS.

Then an ingenious member of this diabolical band goes and cuts some pieces of Nubk thorn, such as one sees everywhere in the Holy Land, and frequently around Jerusalem. Taking care not to hurt himself, and perhaps wearing strong gauntlets, he plaits this prickly thorn into a mock crown, and then crushes it down into the Royal Sufferer’s Head.

There is a large crown of such Nubk thorn lying before me as I write, made in this Holy City. Its spines are from half an inch to an inch and a half long, and would pierce cruelly right into the skull of any one who was so crowned. What a crown for the King of Kings! (*O my Saviour, didst Thou suffer this for me?*)

The ruffianly soldiers, probably recruited in Syria from the most violent and cruel classes, now hold a mock court, and place in our CHRIST’S hand a sceptre. They take the reed sceptre, and with all their might hit His Head crowned with thorns.

Again, they *spit* upon Him! Demons let loose from the pit could not have been more diabolical and malignant. This was their hour and the power of darkness.

Pilate, so weak and vacillating, surely is very miserable. He comes in and sees the results of his wavering policy. His wife’s warnings are knocking loudly at his heart: “Have thou nothing to do with this Just Man.” One more appeal will be made. He leads JESUS forth and cries—

“BEHOLD THE MAN!”

Signs of the spitting on His face, blood running from the thorn-wounds, and the evidence of the havoc wrought by the loaded lash, which

had brought the once strong young Galilean to death's door.

Ah! as we look into that Face, so horribly disfigured, we see a Majesty which cannot be hidden, and a wondrous Divine Love which, having loved His own which are in the world, will love them to the end.

But there was no pity for His woeful condition. Satan had blinded their eyes and filled their hearts with devilish hate. Pilate at last yields and gives the fatal order—

"IBIS AD CRUCEM!"

"Thou shalt go to the Cross!" The soldier's cloak was taken off that wounded Back. His own garments were restored to Him.

A centurion of the Roman soldiers was given charge of the crucifixion, and all was prepared—nails, hammer, spades, ropes, food and water for the soldiers, and the terrible Cross. The Cross was a rough log of wood, with a cross-bar near the top, and probably a thick wooden pin or rough saddle about the middle for the sufferer to rest the weight of His Body upon.

A blackboard was also prepared to hang from the neck of JESUS as He passed along the streets, and on it His supposed crime or accusation was written in white letters.

The Procession of Death is formed inside the courtyard. Now the great gates swing back, and a roar goes up from the raging multitude and is echoed along the crowded roofs, and the horrible din is swiftly raised by the two or three million Jews assembled in and around the Holy City.

First comes forth an armed troop on foot and on horse-back. Spears, helmets, and drawn swords glitter in the sunshine. Then two others, evil-doers, who were to be crucified in mockery by His side. These were each carrying their cross. Then the Man of Galilee, on Whose bruised and bleeding shoulders they had laid the heavy burden. (The true Isaac bearing the wood of His sacrifice.) Then the Hierarchs, in flowing robes, all triumphant, going to gloat over their victim, and finally, the crowding, cruel mob, "the vomit of Jerusalem."

Yet surely as the guard marched out into the sunny street that April morning, tears leapt afresh to the eyes of sympathizers when they saw their Galilean Prophet with the heavy cross, perhaps tied on to those bleeding shoulders, surrounded by hardened soldiers, and trying in vain to keep up with them; their cries of pity would reach His ears, as with dizzy head bent down He stumbled on. For us men and for our salvation He is treading this

VIA DOLOROSA.

this "Sorrowful Road." Surely He hath borne our griefs and carried our sorrows, that we might escape the awful burden of our sin.

* * *

In the Jerusalem of to-day is the Via Dolorosa, running westward from the Antonia.

Here, on Good Friday, sermons are preached at different points on the Sorrows of JESUS. Sermons in Italian, sermons in Spanish, sermons in German, sermons in French, and

sermons in English. They are preached at the different points along this "Sorrowful Way," along which they believe our loving JESUS bore His Cross for us.

* * *

The clamouring crowd surges forward. Suddenly they stop. An African Jew, a native of Cyrene (near Tripoli), happens to be coming in from the country as JESUS falls helpless beneath the load of heavy beams. The soldiers seize hold of the African and compel him to bear the hateful cross, for the Galilean is delaying their progress by His falls on the rough pavement. It is said that from that day and hour

SIMON OF CYRENE

joined himself to that sinless LAMB of GOD, by whose side he walked, and that his two sons, Alexander and Rufus, became well-known members of the early Church.

"There followed Him a great company of people, and of women, which also bewailed and lamented Him. But JESUS turning unto them said, 'Daughters of Jerusalem, weep not for Me, but weep for yourselves, and for your children' (St. Luke xxiii., 27, 28).

He knows how their children will be massacred by the Romans in the awful siege in the days to come, when from foes within and the armies outside, the people of Jerusalem found no compassion, for CHRIST'S blood was visited both on them and on their children.

They come to the knoll outside the Northern Gate—the place of Crucifixion.*

It can be seen from the roofs on the western side of Jerusalem, and from the city walls.

No doubt the news was now spreading rapidly, and all the city was astir. But think how all the proceedings have been hurried on with indecent haste. Many who went to rest very late last night after their passover, and rose in consequence quite late this morning, might have never heard of the seizure and condemnation of their friend JESUS. The first intimation they received might be that, attracted by the crowds around the place of crucifixion, they might be drawn nigh, and to their horror find Him in the dire agony of crucifixion.

It was only nine o'clock in the morning, and He was arrested about eight hours before, viz., at 1 a.m.

Four hardened soldiers seize Him, and rudely divest Him of His garments. They offer Him a stupefying draught, but He will not take an opiate to dull the pain. He will have a clear mind through all His sufferings.

They lay JESUS CHRIST our LORD on

HIS DEATH-BED!

His arms forcibly stretched out along the cross-beams. The Hands that blessed little children and healed the sick are nailed to the Cross for our sakes!

His Feet are nailed also. Think what it would

* In this description of Calvary the reader is taken to the knoll above Jeremiah's Grotto, which was first identified with Golgotha by Otto Theanus in 1849. The site of the Church of the Holy Sepulchre (as containing also Calvary) has the support of tradition in its favour, and tradition held alike by opposing sections of the Church for many centuries. The scene can be best pictured, however, by a visitor, on the knoll where St. Stephen in all probability was stoned.

(The Story of Calvary—continued.)

be to have a nail hammered even through one of our feet!

"Those Blessed Feet
Which, eighteen hundred years and more, were nailed
For our advantage, on the Bitter Cross.

Those were the Feet which went to and fro in that Holy Land, leading Him on errands of mercy, and they are the Feet under which all things now are placed. He shall tread all His foes beneath those Feet.

O Almighty Sufferer, how good Thou art! Listen, as the dull sound of the hammer is heard, the crowds are still, and the Voice that was heard so often in Galilee is heard on Golgotha. He had taught on Kurn Hattin, "Love your enemies," now

HE DOES IT.

A prayer goes from His lips in His excruciating agony. Not "My GOD save Me!" but "FATHER, forgive them for they know not what they do!"

It was answered! No prayer of CHRIST's can remain unanswered. Among those priests, Roman soldiers, and spectators, there were many whose souls were saved in answer to that prayer. They were among those who began with wagging their heads and ending by smiting their breasts.

"O depth of sweet compassion!
O Love Divine and True!
Save Thou the souls that slight Thee,
And know not what they do."

They lift up the three crosses and place them in the holes which they have already digged. JESUS sees a sea of faces beneath that knoll.

That day there would be nothing but one vast sea of faces crowded and packed together. *Three million people* or thercabouts in and around Jerusalem for the Passover Feast, and a great proportion of them endeavouring to get to the Cross of CHRIST.

* * *

I endeavoured to picture to myself the amazing scene as I sat on the top of that knoll, a stone's throw from Damascus Gate. It was about nine o'clock in the morning—the hour when He was nailed to the Cross, and the sun was blazing upon Jerusalem and the country round. This Calvary is some fifty feet or more above the surrounding levels. At the top is a slightly rounded plateau some twenty yards square.

This was probably the very place where S. Stephen was stoned, for it was the general place of punishment in Jewish days. Now it is the "place of a skull" indeed, for it is a Mohammedan burial place, and it is a resort of numbers of the wild dogs of the city. I never passed by without seeing a pack of pariahs on

EL HEIREMYEH.

Then let me attempt to describe the view from it.

If He was crucified with

HIS FACE TOWARD THE
TEMPLE,

He would see the upper portion of the Marble-and-Gold House of His Father behind the Castle

of Antonia—but between Him and it were the houses of the suburb of Bezetha, walled in after by Herod Agrippa.

On His left and beyond rose the slopes of Olivet, covered with the tents of the Galilæans. Further to the left the eminence known as Mount Scopus; behind Him open country, on a lower level than "Golgotha"; and to His right and before Him, the higher western part of the city and some of the buildings on Mount Zion, all rising, step by step, their flat roofs black with people gazing afar off.

Perhaps the top of the knoll was kept clear by the Roman soldiers, commanded by the centurion. It would be easy to thrust the crowd down the steep slopes.

It is just by the road to Damascus, the road to Bethel, and Shechem, and Nazareth. Strings of laden camels passed along while I was meditating on this wondrous event, and bright-robed Jews and Arabs were walking on the road. Black-hair Bedouin tents were pitched high to the Damascus Gate.

High above the roar of the excited crowd are flung out great shouts by men with stentorian voices: "If Thou be the SON of GOD, come down from the Cross." "He saved others, Himself He cannot save." The jeers and scoffs of a cruel rabble came up to His ears. No words of comfort for Him. Far and near was this interminable sea of faces, mostly cruel.

Within the cordon of soldiers only favoured people at first would be admitted—Old Annas and cunning Caiaphas and some members of the Sanhedrin. These were in high dudgeon because of the "accusation" over CHRIST's Head, which Pilate had roughly refused to alter.

JESUS THE NAZARENE, KING OF THE
JEWS.

A tradition says that the followers of the Crucified were not to be molested that day if only their leader were delivered to be put to death.

THE SPECTATORS.

We find His blessed Mother and the beloved disciple beside His Cross later on. Would His Brethren be there also? In the great crowd beyond the soldiers surely there would be many Galilæans. Probably some of the five thousand who were fed miraculously with the few barley loaves and fishes, and some of the numberless sick folk of Galilee whom JESUS had healed, and who had aforesaid been possessed of grievous devils, or lepers, or blind, or paralyzed, maimed, or halt.

Would not the Eleven be somewhere there, and some of the five hundred brethren who believed on Him; and Jairus from Capernaum, and the nobleman whose son CHRIST cured? Would not the friends from Bethany be there, and Lazarus and Mary and Martha?

WHY WAS NO EFFORT

made to rescue Him? Was it not surely because they knew that it would be presumption for He could rescue Himself best of all if He felt it was GOD's will? Then they would re-

member how again and again He had foretold this death calmly and deliberately. All they could do was to wait and see the end.

Let us look again and see who are the spectators. A mighty sea of heads and upturned faces everywhere. The flat roofs crowded, the walls covered, and even on the more distant slopes of Olivet those who cannot get near the Cross can gaze afar off. It was a day to be forever remembered in the history of the Jews, nay, in the history of mankind. But were there not others also who were gazing at "JESUS of Nazareth, King of the Jews?"

The millions of earth are not so numerous as the myriads of heaven. Round about the Cross is a rainbow-garland of seraphic forms invisible to man, but still there.* They make that Cross a throne indeed. He is the King of Glory.

Farther away is the great circle of the saints of God who through faith and patience inherited the promises. They, through the redeeming love of the LAMB, are triumphing now. In spirit, looking further still, we see in interminable circles the vast multitudes of souls of every age and every nation—the redeemed of every race. The whole of the blue Syrian sky from Scopus to the hills of Judæa seems to be filled with adoring hosts, faces full of peace and blessedness, and the Cross becomes indeed a Royal Throne, and the Crown of Thorns a glowing glorious Diadem. CHRIST is reigning from the tree.

THE DYING THIEF.

"And one of the malefactors which were hanged railed on Him, saying, 'If Thou be CHRIST, save Thyself and us.' But the other answering rebuked him, saying, 'Dost not thou fear GOD, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds: but this Man hath done nothing amiss.' And he said unto JESUS, 'LORD, remember me when Thou comest into Thy kingdom.' And JESUS said unto him, 'Verily I say unto thee, To-day shalt thou be with Me in paradise.'"

One of the malefactors believes on JESUS. He may, in his days of freedom, have heard Him preach in Galilee. He may, with his companions, have watched Him passing the robber caves in the Wady Hammam. At all events, he believes on Him now. It may have been entirely by reason of His majestic bearing when all things seemed to humiliate Him. CHRIST tells the malefactor where He Himself would be ere the sun set in the west that glowing April day. He tells him that he (the malefactor) should be with Him there—

IN PARADISE.

No kingly sign declares that glory now,
No ray of hope lights up that awful hour,
A thorny crown surrounds the bleeding Brow,
The Hands are stretch'd in weakness, not in power.
Yet hear the Word the dying Saviour saith,
"Thou, too, shalt rest in Paradise to-day;"
O Words of love to answer words of faith!
O Words of hope for those who live to pray!
LORD, when with dying lips my prayer is said,
Grant that in faith Thy kingdom I may see;
And, thinking on Thy Cross and bleeding Head,
May breathe my parting words, "Remember me."

* * *

"Now there stood by the Cross of JESUS His Mother, and His Mother's sister, Mary the wife of Cleophas, and Mary Magdalene. When JESUS therefore saw His Mother, and the disciple standing by, whom He loved, He saith unto His Mother, 'Woman, behold thy SON!' Then saith He to the disciple, 'Behold thy mother!' And from that hour the disciple took her unto his own home."

We once thought together of "Princess Miriam of Nazareth"—Mary the Mother of JESUS—Mary who was descended from Royal David. She could remember distinctly the day when Gabriel the Angel told her that JESUS should sit on the Throne of His father David. She remembers still the shepherds at Bethlehem and their news of the Angels' message that JESUS was to be a SAVIOUR, CHRIST the LORD, and the wondrous visit of the Eastern magicians.

Was this shameful death a fitting climax—had GOD forgotten His promise? He loves Him passionately Whoever He be, for

HE IS HER SON.

There would be some difficulty in getting through the crowd and nigh to the Cross, but John, the beloved disciple, manages it; he it was who got into the High Priest's palace, and even brought Peter in also.

As she looked up to that Face, marred more than any of the sons of men, surely Simeon's prophecy had its fulfilment: "A sword shall pierce thine own also."

But JESUS gives His beloved disciple a new mother, and His Mother one who should be a true son in the years to come.

* * *

"Now from the sixth hour (12 noon) there was darkness over all the land until the ninth hour (3 p.m.); and about the ninth hour JESUS cried with a loud voice, saying, '*Eloi, Eloi, lama sabachthani*?' that is to say, 'My GOD, My GOD, why hast Thou forsaken Me?'"

Great masses of lowering clouds roll up swiftly from the Mediterranean Sea at times, and cover Jerusalem with a strange pall. I noticed this myself one morning from the Mount of Olives, and have been interested to find that others have noticed it also.

The cruel sun had been blazing fiercely upon our LORD's Head until He would be faint and sick and scorched, and now He would be thankful for the shade.

But others would be awestruck. For three hours no sound was heard at the Cross. No one seemed to move. All were overcome with fear.

At three o'clock a mournful cry of agony is heard. The end is coming.

CHRIST IS DYING.

He is very weary. He has been wrestling with the powers of darkness, and the fight for our souls has been terrible. He cries out in the language of His childhood, "My GOD, My GOD, why hast Thou forsaken Me?"

* See "The Suffering SAVIOUR," by Krummaeber.

(The Story of Calvary—continued.)

“Hark, that cry that peals aloud,
Upward through the whelming cloud!
Thou, the FATHER’s only SON,
Thou, His own Anointed One,
Thou dost ask Him—can it be?—
Why hast Thou forsaken Me?”

He became sin for us; He Who knew no sin.
More than this, He entered into the fellowship
of our

CONCIOUSNESS OF GUILT.

The wages of sin is death. He was being
paid in full for us, and for the moment almost
realised what it was to be lost. But GOD heard
and answered Him speedily.

The darkness rolled by, and all who were
round that Cross could see one another again,
and they would look up to see the face of the
CHRIST.

* * *

“JESUS, knowing that all things were now
accomplished, that the Scripture might be ful-
filled, saith, ‘I thirst.’”

We do well, also, to remind ourselves at
times, in detail, of our LORD’s *physical* suffer-
ings for us, and how bitter was the cup which
for our sakes He drained. It helps us both to
realise His love, and to know that the price has
been paid in full, and also it helps us to reckon
up the awfulness of sin. Let us here recount
these sufferings that we may understand how
real was the cry, “I thirst.”

*Physical and Mental Sufferings of CHRIST
during His last Fifteen Hours.*

1. The exhausting Bloody Sweat in Gethsemane.
2. The first blow in the face from High Priest’s servant.
3. Cruel buffeting in face from Temple guards.
4. Similar cruelties from Herod’s mercenaries.
5. The deadly scourging with the Roman knout
6. Crowning with Nubk thorn, and brutalities of Roman soldiers (spitting in face, hitting over head, buffeting)
7. Five journeys, whilst bound and hustled as a criminal (perhaps four miles)—
 - (a) Gethsemane to High Priest’s palace.
 - (b) High Priest’s palace to Prætorium.
 - (c) Prætorium to Herod’s palace.
 - (d) Herod’s palace to Antonia
 - (e) Antonia by Via Dolorosa to Calvary.
8. The nailing through hands and feet
9. The fierce blazing sun until noonday, and no covering on the head.
10. Tortures from the swarming Syrian insect life, tenfold worse from His hands, not being free.
11. The fever and racking pains—in a fixed and cruel position until His death throes.
12. Rupture of the heart, and consequent effusion of blood into the investing sheath of that organ (the *pericardium*).

Surely, surely, these words must be blessedly
true in the mouth of each one,

HE LOVED ME, AND GAVE HIMSELF
FOR ME.

* * *

But now, thank GOD, it is ending. He cries
again—

“TETELESTAI” (“It is finished!”)

Then He breathes out His pure, noble, loving
life. He cries, “FATHER, into Thy Hands I
commend My Spirit,” and, having said these
words, He gave up the ghost

His Sacred Body was nailed to the Cross at
nine, when the Lamb of the morning sacrifice
was being offered in the Golden Temple. He
offered His Spirit to GOD at three in the after-
noon, when the evening sacrifice was burnt on
the Brazen Altar in His “FATHER’S House.”

As His Spirit passed through the torn veil of
the Temple of His body on Calvary, so the
Presence of GOD passed out of the great Temple
on Mount Moriah. We read, “The Veil of the
Temple was rent from the top to bottom.”

We all have now access right into the inner-
most Holy of Holies. We can approach the
Holy GOD through this CHRIST, and at last pass
through the Veil into His Presence, for the
Veil, the Door, the Way (all open), is CHRIST
Himself.

A SPASM OF EARTHQUAKE

shook Jerusalem that moment. As there were
phenomena at His birth, so nature could shudder
at the death of JEHOVAH-JESUS—the GOD-
MAN. For a moment the crosses rocked to and
fro, and then were still.

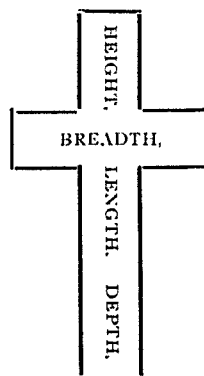
It is quiet again around the Cross, for the
people are affrighted. Listen, someone is
speaking. It is a Roman, the captain of the
soldiers; he cannot contain himself. He had
watched that Sufferer for six hours. He saw
that when He was reviled He reviled not again,
but that in His awful torments He was un-
selfish and loving.

This centurion had seen many die in his time,
but no one like this. He had seen the gladi-
atorial combats, and men going to their death in
a darc-devil fashion, but never calmly and nobly,
and unselfishly thus. The face of that dear
Sufferer was full of nobility, and kingly, even
with its crown of cruel thorns. Well, indeed,
for these Jews if they had had such a King—
what folly to have put Him to death!

So the centurion, a heathen, first preaches
the Gospel of the Cross. “Truly,” he cries,
“this was the SON of GOD;” and we answer,
“Amen.” Thou art GOD’S SON; nay, “Thou
art the King of glory, O CHRIST!”

* * *

Eternal MASTER, we bless Thee for the won-
drous Love which strengthened Thee through
that agony. It was love for us—a love which
none can fathom. Oh, help us to comprehend
what is the wondrous



and to know something of Thy love, our blessed CHRIST, that boundless love, which passeth knowledge!

O adorable, Lord, I believe that Thy Blood was shed for me, for the remission of all my sins. I believe that my old man was indeed crucified with Thee, that the body of sin might be destroyed. I believe that if One died for all, then *all* died; that I died too, and my life is now hidden with Thee in God. I praise Thee and adore Thee, for Thou art the Lamb that was slain, the Lamb that hast borne away the Sin of the World and my Sin. Thou didst take all sickness to Thy Cross, and for ever put it away. Thou didst purchase with the Blood the Gift of the Holy Ghost, Who comes and abides in His Blood-cleansed Temples. We will praise Thee for ever because of Calvary. Hallelujah!

Glory be to Jesus,
Who, in bitter pains,
Pour'd for me the Life-blood
From His sacred veins.

Grace and life eternal
In that Blood I find;
Blest be His compassion
Infinitely kind.

Blest through endless ages
Be the precious stream,
Which from endless torments
Did the world redeem.

Amen.

An Apostolic Mission,

HELD IN DECEMBER LAST.

Dr. Yoakum (of Pisgah, Los Angeles, California, U.S.A.) is a true servant of God.

The Editor of "Confidence" has not yet had the privilege of visiting him and his work, but hopes to do so some day, if the Lord will.

Intimate friends of his, however, have stayed with Dr. Yoakum, and they bear witness to his integrity of purpose and his self-denying life.

He was a very successful physician, with a good practice, when he was brought face to face with God through the accident referred to below. Since his healing he has been used to the healing of countless numbers, both those over whom he has prayed the prayer of faith and those to whom handkerchiefs have been sent after prayer.

We are reminded of Acts xix., 12—
"From Paul's body were brought unto the

the sick handkerchiefs or aprons, and the diseases departed from them, and evil spirits went out of them."

* * *

The Lord Heals Wonderfully.

A HANDKERCHIEF FROM LOS ANGELES RECEIVED
IN SOUTH LONDON.

68, HENLEY ROAD,
PECKHAM ROAD, S.E.,
March 3rd, 1910.

DEAR MR. BODDY,

For the praise and glory of God I am sending you my testimony of His most wonderful goodness to me.

For more than four years I have been a terrible sufferer from a complication of diseases; indeed the doctor said there was no part of my body which was not diseased. I had gastric ulceration to such an extent that I was unable to take any solid food excepting occasionally a small piece of bread and butter. I subsisted wholly upon milk or any liquid food made with milk. Added to this, consumption of the throat set in, which entirely robbed me of my voice for two years and a half. I could only speak in whispers, and that with difficulty as my throat was so sore from the tuberculosis condition it was in. Looking down it I could see the terrible corruption which was causing me so much trouble. Towards the latter end of the time, if I attempted to eat a piece of bread I was nearly choked and the throat would swell both inside and outside. My heart too was in such a weak condition that paroxysms of breathlessness would occur again and again when I felt I *must die*. The room seemed emptied of air, and I would have to fight and struggle for my breath, and when I regained it I was faint and sick from exhaustion. Vomiting frequently occurred and helped to add to my misery.

My body was in a cancerous condition throughout, and suppuration was present. (My mother died with cancer). Awful pains like hands, or rather claws, tearing my life away internally would attack me, every function of the body was disarranged, and the doctor said he could do no more for me. He wondered that I was alive at all in such a state. My eyesight too was so bad that I could not read two lines without all becoming blurred, and I was obliged to desist. I went to an oculist who tested my sight and gave me some spectacles, but they were no better. When I went again after a month he said he could do nothing for me, that my general health was too bad, and it had affected my sight. *Now*, I can see clearly to read for an hour without pain or dimness of vision. Glory to God.

In all this trial I never lost the presence of Jesus or the comfort of His love, though I never seemed to be able to exercise faith in Him alone for the healing of my body. Many prayers had been offered on my behalf, but all seemed to fail of the answer, and I began to feel that the end was drawing very near. At this time a friend suggested that Dr. Yoakum, of Pisgah, Los Angeles, California (a man of God who had been marvellously and instantly healed when crushed by a dreadful street accident, and since then

(The Lord Heals Wonderfully—continued.)

wonderfully used of God in the healing of the sick) should be written to and requested to pray for me and send an anointed handkerchief for the healing of my body, the Lord having been pleased to use the dear brother in this direction, even as He did St. Paul, see Acts xix., 11-12. My father wrote to him to this effect, and the handkerchief arrived on December the 13th, 1909, accompanied with these words:—"When you receive this *do not pray*. We have done the praying. You do the rejoicing." That seemed very easy, and I applied the handkerchief in the name of the Lord; *immediate* relief not following, I enquired of the Lord, and the words were given me:—"Seven times, seven times." I accordingly applied the handkerchief on seven consecutive days. In two days the sickness stopped, then my voice returned. Within a week I was enabled to take solid food and enjoyed it, praise the Lord, a blessing which had not been mine for many a long day. Every function of my body was put into working order, and I have been *made whole* from head to foot. My body at this time felt as though filled with electricity, and I can still feel the flow of the precious life and strength that the dear Lord is pouring in. Even now it seems like a dream, and I feel as if somewhere or other there is a poor suffering creature who used to be myself, but glory to God I am so no longer. He has set me free, and I know what it is to trust Him in a way that I never did before, and I have only one desire, that my life which has been given back to me from the very borders of the grave may be lived to His praise and glory for ever.

I have witnessed to my doctor, and he says it is a perfect miracle, and that the Lord has been very good to me, for no power of man could have done it.

Yours in the Master's service and for Jesus sake.

L. HOOK.

* * *

THE MISSION IN CARSON CITY,
NEVADA.

The following are from the "Carson City News," of December 15th, 16th, 17th, and 21st, 1909:—

HE COMES FOR HIS FELLOWMAN.

December 15th, 1909.—The story has gained circulation in this city that the press is telling of the coming of Dr. Yoakum, who will arrive this morning, for mercenary reasons. This, however, is not a fact for not one cent has been paid or will be paid to this office for the articles that have been published regarding the man. The editor of this paper considers that the man who comes to-day is either one blessed with a wondrous power or is a colossal faker. Now, for the benefit of all, we have given the utmost publicity to his coming so that all those who so desire may be present and watch his acts, to submit themselves to him for his healing and to become acquainted with him.

Bring him your sick and ailing; obey his mandates; bend your knee and pray with him in all sincerity, and if you are not cured of your ailments you have done no wrong.

DR. YOAKUM PREACHES IN THIS CITY.

Yesterday morning Dr. Yoakum, accompanied by Sisters Lula Andrews and Minnie Brohn, and Brothers Sam Kristensen and O'Banion, arrived in this city and were met at the depot by a number of citizens of the city.

They were escorted to the Arlington, where they were made comfortable, and Dr. Yoakum left at once for the home of Mrs. M. C. Gardiner, a carriage being in waiting at the door for him long before the arrival of the train, as the woman was supposed to be on her death bed. The man went at once to the residence and prayed, and blessed the invalid, telling her that she would be able to attend the meeting in the afternoon. After being at the house only a short time, the son of the sick woman brought him again to the hotel, and upon returning home found that his mother had arisen from her bed, was fully dressed and walking around the room.

At 2:30 a public meeting was held at the M. E. Church and the pretty little building was crowded. There were old men and old women, those who had passed the three score and ten mark, young men and women just stepping into the realm of life, and cripples, invalids and sinners by the score. The service was started by the singing of an old hymn led by the Rev. Hornaday, then a few words of prayer by Brother Sam Kristensen and then another hymn.

Rev. Hornaday introduced Dr. Yoakum with the simple words: "This is Dr. Yoakum." "Peace be unto you," was the salutation of the man of God as he opened his address. He is a man clothed in regulation black, an elderly man, one showing robust health and strength. The head, however, is, as it should be, the crowning beauty of the man. A face wreathed in smiles, eyes tenderly sad yet convincing, a snow white moustache and short cropped chin whiskers and over all a look that gives a feeling of confidence and friendship. He did not speak with flowing words that spoke of years of college life, but used the language of the day—the words that would reach the people—slangy at times and oftimes words that would make a grammarian wince, but every word he spoke was driven home.

He told the story of his life, of how he came to be the servant of the Lord. He told of stepping from a street car in Denver and being run down by a drunken man in a buggy, of how the pole of the vehicle pierced his side near the spine and how he was conveyed home to die. He told of the many surgeons who operated upon him—some thirty-two in number—and he was told to be prepared for death. He had heard of a minister who was doing good by the laying on of the hands and the living of the Christ-like life, and he went to him in his last hours. He was anointed and prayed for and as he left the building he felt that he was saved, and in his thankfulness gave his life to the doing of the work of Christ. He was saved; soon he regained his wonted strength and vigor, and since that day has done his best for his fellow man.

He read passages from the Book of Books that gave unto him his commission and explained the passages to the audience.

Brother Sam Kristensen, a good-looking and business-like appearing man, one who had served the navy of Germany as an officer and who was later

a wearer of the blue of the American navy, gave his experiences as being rescued from the drunkard's life and exhorted all to come to the front and be cured of their illnesses.

Again Dr. Yoakum spoke and the house was attention; not a sound could be heard save the labored breathing of the many present and the moans of men in pain.

He asked those who wished to be cured to come forward and give their hearts to God. They hesitated, but slowly after a time they came forward. They gave up their pipes and their tobacco and were anointed and prayed for, and turned and walked away with looks upon their faces that told of relief. Slowly they came, until a young man, G. H. Cardinal, who for ten years had been a cripple, the result of a horse falling upon him on the Rickey ranch in Antelope, hobbled forward. The good man took his crutch and cane and placed them behind him and then, anointed the brow of the young man with oil, blessed him and told him to arise. The young fellow slowly arose and held out his hands for his crutches, but the good man, placing his hand upon his shoulder, told him to walk to his seat, that he did not need them. Cardinal turned and with a look of wonder upon his face walked to his seat. His walk was stiff, his shoulders bent, but one must remember that for ten long years he had hobbled upon crutches and for the greater length of time lay upon a bed of pain. When the young man reached his seat, he pulled out his handkerchief from his pocket and burst into tears, and there was more than one wet eye of those who witnessed his happiness. As he walked away from the church after the services were over, he used his crutch and cane, but did so only for a light support over the ground, and when he reached the sidewalk only used them at different times.

When those who were present had seen the wonder worked upon him they came forward by the scores and in the afternoon fully a hundred knelt before the Doctor and secured his blessing. Several men walked out of the building leaving their canes upon the platform, where they had been dropped; pipes and tobacco and cigarette papers, with cigars by the score were piled upon the platform by those who had given them up and wanted to be cured. Ed. Raycraft, a sufferer from rheumatism and one whose tall form had been bent by the disease, threw back his shoulders and walked away erect and happy with just the slightest trace of a limp. Jack Prior, who had been a sufferer from nervous disease for years, felt the effects of the blessing and was better than he had been for years. Old men, nearing the final ebb of the tide, walked away without the canes that had been their support for years. The work was truly wonderful.

As soon as the meeting was over in the church, he was whirled away in a hack that was waiting at the door to see some of the bedridden ones of the city, and again at 7:30 in the evening held another meeting.

At the evening session the church was crowded in every corner, people standing in the aisles and crowded wherever possible, and many were turned away. The services were a repetition of the afternoon and were impressive. When the hour came for those to come forward and be cured of their ailments, there was ninety-two who

availed themselves of the privilege. Drunkards, tobacco fiends, tea and coffee fiends, rheumatics, stomach troubles, and in fact everything that is upon the calendar of diseases.

A free gift offering was taken up and money in large amounts was freely given for the keeping up of the Pisgah Home.

Another meeting will take place this afternoon at one o'clock and another in the evening. It is more than probable that a larger building than the church will have to be secured for the evening session. People from all over the country are coming to be saved and cured, and the train that arrives this morning will bear a large number.

GREAT CROWDS GATHER TO HEAR THE GOSPEL PREACHED. WELL-KNOWN WOMAN OF CITY THROWS AWAY CRUTCHES AND WALKS.

The excitement over the cures being made by the Elder continues and yesterday the church was crowded to the doors by those who were seeking his aid. The parlours of the Arlington Hotel, where the party is stopping, were besieged with crowds all day yesterday and several pairs of crutches and numerous canes were left there as being of no further use to their owners.

Mr. Cardinal, who had been a cripple for years, and was compelled to use a crutch and cane to get along with, was around town all day yesterday without the supports that had been his constant companions for over ten years. Men, well known in the town, who had been sufferers for years past with nervous afflictions, when asked yesterday as to their condition, replied, "Watch us and see how we act, that is sufficient proof."

Mrs. Barclay, Sen., of this city, had been a sufferer from rheumatism for a number of years past, and to such an extent that she had not been able to walk for over five years. The Elder called upon her yesterday, and in a few moments the pains left her and she was walking without her crutches around the house, and walked out to the front gate to meet her son as he returned home at noon.

Services were closed at the church in the afternoon at 4 o'clock, so as to allow the Doctor going to other homes where there were people too ill to come to him. During the afternoon at the church a hundred and five people were blessed and prayed for that their diseases might disappear.

Dr. Yoakum cares not where he may be called, and always goes, and he is surely doing good work. During the afternoon he visited a saloon and shook hands with the men who were present, and prayed for one of them who had a painful foot. The doctor is not narrow-minded in his belief, and recognizes the fact that some of the best men in the city are the proprietors of saloons and employed therein. He claims them all as his brothers, and is happy to shake their hands.

At the night session, the church was again crowded to its utmost capacity. As large a crowd as of the evening before was present, and proved to be even more attentive than the first evening. Scores pressed forward to the chancel rail to be blessed and relieved of their pains, and many were successful. The Elder announced that he would

(Continued on Page 63.)

“CONFIDENCE.”

MARCH, 1910.

Editor—

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

Assistants—

The Hon. Secretaries, “Peareth,” Roker,
Sunderland.

PUBLISHED MID-MONTHLY,

OR FROM TIME TO TIME AS MEANS PERMIT.

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The Great Victory.

“AND HE BEARING HIS CROSS WENT FORTH INTO A PLACE CALLED THE PLACE OF A SKULL, WHICH IS CALLED IN THE HEBREW, GOLGOTHA: WHERE THEY CRUCIFIED HIM, AND TWO OTHER WITH HIM, ON EITHER SIDE ONE, AND JESUS IN THE MIDST.”

“WHO HIS OWN SELF BARE OUR SINS IN HIS OWN BODY ON THE TREE, THAT WE, BEING DEAD TO SINS, SHOULD LIVE UNTO RIGHTEOUSNESS: BY WHOSE STRIPES YE WERE HEALED.”

“WHEREFORE JESUS ALSO, THAT HE MIGHT SANCTIFY THE PEOPLE WITH HIS OWN BLOOD, SUFFERED WITHOUT THE GATE.”

“BY THE WHICH WILL WE ARE SANCTIFIED THROUGH THE OFFERING OF THE BODY OF JESUS CHRIST ONCE FOR ALL. FOR BY ONE OFFERING HE HATH PERFECTED FOR EVER THEM THAT ARE SANCTIFIED.”

“KNOWING THIS, THAT OUR OLD MAN IS CRUCIFIED WITH HIM, THAT THE BODY OF SIN MIGHT BE DESTROYED, THAT HENCEFORTH WE SHOULD NOT SERVE SIN.”

“IF ONE DIED FOR ALL, THEN ALL DIED.”...

“SURELY HE HATH BORNE OUR SICKNESSES, AND CARRIED OUR SORROWS.”...

“... HE SAID, ‘IT IS FINISHED’: AND HE BOWED HIS HEAD, AND GAVE UP THE GHOST.”

“WORTHY IS THE LAMB THAT WAS SLAIN TO RECEIVE POWER, AND RICHES, AND WISDOM, AND STRENGTH, AND HONOUR, AND GLORY, AND BLESSING. THOU WAST SLAIN, AND HAST REDEEMED US TO GOD BY THY BLOOD.”

“THEY OVERCAME HIM BY THE BLOOD OF THE LAMB, AND BY THE WORD OF THEIR TESTIMONY; AND THEY LOVED NOT THEIR LIVES UNTO THE DEATH.”

“TO HIM THAT OVERCOMETH WILL I GRANT TO SIT WITH ME IN MY THRONE, EVEN AS I ALSO OVERCAME, AND AM SET DOWN WITH MY FATHER IN HIS THRONE.”

[John xix., 17, 18; 1 Peter ii., 24; Heb. xiii., 12; Heb. x., 10, 14; Rom. vi., 6; 2 Cor. v., 14; Isaiah liii., 4; John xix., 30; Rev. v., 12, 9; Rev. xii., 11; Rev. iii., 21.]

The Whitsuntide Convention at Sunderland,

MAY 17th—20th.

PRELIMINARY MEETINGS, MAY 14th—16th.

(“If the Lord tarry.”)

The Preliminary Meetings on Saturday, Whit-Sunday, and Whit-Monday will this year be Open Meetings (subject always to the ruling of the Chairman). Saturday (14th), 11 a.m., 3 p.m., 7·30 p.m. Whit-Sunday, 3 p.m. and 8·15 p.m. Whit-Monday, 11 a.m., 3 p.m., 7·30 p.m.

On these days there will be both Teaching and Testimony. A large proportion of the Visitors come in time for these important Meetings.

The more official Convention Meetings commence on Tuesday, 17th, when Pastor Paul, Pastor Regehy, Pastor Emil Meyer, Mr. Cecil Polhill, and the other friends will (D.V.) all have arrived. See list of Meetings, which is now ready, and will be supplied by the Secretaries.

Visitors from India, Germany, Carlisle, London, etc., have already arranged for their rooms.

Ascension Day (Thursday, May 5th)
will again be our Day of Prayer for the
Convention.

Other Pentecostal Papers in Great Britain.

Fragments of Flame (Occasional). Free from Mr. Cecil Polhill, 41, Hyde Park Square, London, W. Send name and Address.

Victory (Occasional). Free from Mr. Stanley Frodsham, The Citadel, Bournemouth.

Showers of Blessing (Occasional). Free from Mr. Hutchinson, Immanuel Mission, Winton, Bournemouth.

Spirit of Truth (Occasional). Free from Mr. E. L. Lake, Emsworth, Hants.

Abundance of Grace. Monthly. Free or 1/6 per ann. Secretary, “Hermon,” Lower Bourne, Farnham, Surrey.

Omega. Monthly. 1/6 per ann. The Secretary, Ashtead, Surrey.

The Overcoming Life. One Penny monthly. Pastor Cantel, 38, Aberdeen Road, Highbury, London, N.

We gladly commend these papers to readers of “Confidence.” May our Lord indeed graciously use them and bless them to many. They contain much helpful matter. We hope that, while some of our Readers will help all or some of these papers, that they will continue to remember their debt to “Confidence,” which has had its special share in spreading the blessing in our land and elsewhere. We are sure that none would like “Confidence” to suffer. For a long time it was alone in the field. We hope that the multiplication of papers may not bring difficulties to the old friend that has stood through stress and storm in the endeavour to spread Pentecostal truth in Great Britain.

Supply of Free Literature.

We have still a supply of “Counsel to Leaders,” “The Pentecostal Movement” by a Liverpool Man, “A Vicar’s Testimony,” and the Roker Tracts, including a re-print of “The Holy Ghost for us.” These will be willingly sent on application by post-card to the Secretaries. We could with advantage print or re-print many booklets and tracts just now. Last year a friend was sent by the Lord with a gift for this purpose, and we were able to supply large quantities at our Conference. We shall be glad if some are moved to help again in this way. £40 or £50 could

be made good use of in supplying the demand for helpful literature to those who long to go all the way with the Lord.

The New Creation,

OR

A Wonderful Salvation—for Body, Soul and Spirit.

(FOURTH ARTICLE.)

We now turn with thankfulness from the “Old Man” to the “New Man.” See how completely Christ has, by His death on Calvary, satisfied the Law and God as the Judge! How completely He has by His incarnation, death, and resurrection, redeemed man—spirit, soul, and body.

“Once in the end of the age hath He appeared to put away sin by the sacrifice of Himself” (Heb. ix., 26).

In Romans i., ii., and iii., St. Paul shews us how both Gentile and Jew have failed, and “all have sinned and come short of the glory of God,” so that righteousness must now be ours only by faith in Jesus. “Christ is the end or aim of the law for righteousness to every one that believeth” (Rom. x., 4). He must be our righteousness. God hath made Him to be this unto us (1 Cor. i., 30), so that we can only “glory in the Lord.”

God hath, in these last days, spoken unto us by or through His Son (Heb. i., 2).

It was written of Him, “Lo, I come to do Thy will, O God.” What was this will?—Our sanctification, an entire separation from sin, an entire separation to God, “a New Man,” “a Body prepared for Him”—the only begotten Son, conceived by the Holy Ghost, born of the Virgin Mary, in the likeness of sinful flesh, but without sin, no corrupt seed of man in it, no more sacrifices and offerings for sin (Heb. x., 8-18). “He taketh away the

(The New Creation—continued.)

first that He might establish the second." A pure human body, indwelt by the Holy Spirit; a pure soul with only the Eternal Life of God in it. This is God's will, carried out by His Son, and applied by the Holy Ghost to and in all who will believe in (into) the Lord Jesus Christ.

By the which will we are sanctified through the offering of the *body* of Jesus Christ *once for all* (Heb. x., 10).

The Lord Jesus became man, and in Himself dealt first with the old race—Jew and Gentile. "Having *abolished* in His flesh the enmity, even the law of commandments contained in ordinances, to make in Himself of *twain* one new man, so making peace" (Eph. ii., 15, 16). "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female, for ye are all one in Christ Jesus" (Gal. iii., 28). In His earthly life He fulfilled *all* righteousness and *all* the Scriptures. He kept the law perfectly, so that His accusers could only bring false witness against Him. Pilate had to confess He was a "just Man," and the centurion and those round the Cross acknowledged "this was the Son of God." Truly, our blessed Saviour in saving others could not save Himself. He was bearing *our* sins, "the iniquity of us *all* was laid upon Him." "With His stripes we are healed." He ransomed us, He redeemed us, He bought us—and with what a price!! Shall we ever know what it cost Him; what He suffered? Never. Perhaps as we gaze into His face in the glory we shall know a little of the awfulness of sin, and of how impossible it would have been for us to be with Him, if it had not been for His loving sacrifice. "O the depth of the riches, both of the wisdom and knowledge of God!" (Rom. xi., 33.)

Our blessed Lord gave back His Spirit

to God. "Father, into Thy hands I commend My Spirit." "He poured out His soul unto death," and *gave up* the ghost. His body, "that holy thing," was dead and buried. Truly He had unflinchingly and to the uttermost carried out His Father's will, and as He cried out, "It is finished," God rent the veil that had stood since the fall between God and Man, and through the precious Blood He obtained eternal redemption for us. Hallelujah!

The old man, the old race, the first creation ended. The Cross of Christ and His Grave between the Old and the New Creation. "Crucified with Christ, buried with Christ."

Now, by the glory of God, "the first-born from the dead, the beginning of the Creation of God," the Christ, the Head of His Church, arose from the grave; "the first-fruits of them that sleep." The gates of Heaven were opened wide "to let the King of Glory in." The Lord of Hosts. He is the King of Glory—risen, ascended, and highly exalted over every name in heaven or in earth. Our fore-runner entered within the veil. Our Great High Priest, our elder brother.

"Forasmuch then, as children are partakers of flesh and blood, He also likewise took part of the same, that, through death, He might destroy him that hath the power of death—that is the devil—and bring many sons into glory."

Thank God for His mercy and grace "in Christ." We, too, have been quickened together with Him, raised *together*, and made to sit together in Heavenly places, that, in the ages to come, He might shew the exceeding riches of His grace in His kindness towards us through Christ Jesus. This is "the *gift* of God" (Ephes. ii., 5, 6, 7, 8).

Shall we disappoint our loving Father by refusing to accept this gift here and

now?—

The righteousness of God by faith in Christ Jesus.

The holiness of God by faith in Christ Jesus.

The Power of the Holy Ghost by faith in Christ Jesus.

Faith is not hope. Hope looks for something in the future. *Faith* is the *substance* of things not seen. We *have* what we truly believe for. Faith is a creative power, and *creates* within us what we believe for in the Word of God, so that the things which are not seen become *substance* and reality. Faith is the *evidence* of the unseen. Jesus said, "I am the Way, the Truth, and the Life." He is the New and LIVING Way. He is the door. If any man enter by any other way, he is a thief and a robber. Perchance putting moral actions, prayers, or any outward acts as the way into Heaven, thereby robbing the Lord Jesus Christ, which, however, cannot be, for "No man cometh unto the Father but by Me." The Adversary will say, "Hath God said, 'Look within, look around!!'" Nay, we will only look away to Jesus, and say, "It is written, 'It is no longer I, but Christ.'" "I have been crucified with Christ." He is my sanctification, for "they that are sanctified and He that sanctifieth are all one." "After I believed, God sealed me with the Holy Ghost and baptized me into the Body of Christ, and now joined unto the Lord I am one Spirit, bringing forth fruit unto holiness, and the end everlasting life."

Christ in me is the hope of glory, the glory of the full redemption of the body, transformed into the same image, to be caught up to meet the Head, and so be for ever with the Lord.

"Within the veil, be this, beloved, thy portion,
Within the secret of Thy Lord to dwell;
Beholding Him until thy face His glory,
Thy life, thy love, thy lips His praise shall tell.

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

(The Mission in Carson City, Nevada—continued
from Page 59.)

be prepared to receive all that cared to come to the parlours of the Arlington this morning at 7 o'clock.

During the services, J. H. Heward, of Rawhide, one who has been cured of disease by this man, was made one of the band, and hereafter will work for the glory of the Lord.

The services of Elder Yoakum will be held at the Opera House hereafter, as the church is proving too small to hold the crowds. The Opera House has been donated by Mrs. Coffin to this man free of charge during his visit here. He stated last evening that this was the first time in all his travels that an opera house had been placed at his disposal in this manner, and he fully appreciates the courtesy.

NO DANCE.

The Eagle Band has decided not to have a dance to-night, on account of the meetings being held in this city at this time by Dr. Yoakum.

BURNING LIQUORS.
OBEYING RELIGIOUS DICTATES, HE
DESTROYS HIS PROPERTY. \$1,500
WORTH OF LIQUOR & TOBACCO
FED TO FLAMES.

One of the greatest sights ever witnessed in the capital of the State of Nevada, a city that has witnessed scenes ranging from hanging by vigilantes to the championship battle of the fistic arena, took place yesterday when Joseph Kelly, one of the most substantial merchants of the city, carted out his large stock of wines, liquors, cigars, alcohol and pipes and piling them in one great pile upon a vacant lot across the street from his store and touched a match to them.

On Sunday afternoon the Elder, accompanied by his workers and a representative of the News, went to the home of Mr. Kelly, and there the ceremony of dedication of the home to the Lord was celebrated by the religious worker. A sermon was preached wherein the words "holly" and "wholly" were the keynote, and with the tenor that a home and a business should be such that the Lord in passing through would be able to write the word "holly" upon every object and thing, and that all should be "wholly" pure. Mr. Kelly stated that this was the life that he wished to live and the business that he wished to carry on; that he desired to give his heart "wholly" to God, and this view was also taken by his wife.

The party knelt upon the floor and the words were spoken that consecrated the father, the wife and the children, together with the home and the business, unto the Lord. Mr. Kelly then stated that he desired to do away with his liquors and his tobaccos, and turned the same over to the Elder to be destroyed.

(The Mission in Carson City, Nevada—continued.)

Monday morning, bright and early, Mr. Kelly and his employees commenced the moving of his goods. Fifteen barrels of whiskey were rolled across the street and the heads of the barrels broken in. To this was added thirteen barrels of bottled beer (every bottle being taken from its wrappings and broken), then came a barrel of cigars that had been taken from the boxes and broken, then eighty-nine boxes and three barley sacks of smoking and chewing tobacco and ninety dozen of pipes and a large amount of cigarette papers. Over this was poured a five-gallon can of alcohol and countless quarts of coal oil, and all was ready for the touching of the match. At one o'clock in the afternoon a large crowd gathered and watched the work of breaking open the cases and preparing for the flames, and shortly the Elder and his party arrived in a hack and joined in the work.

When all was ready the Elder climbed upon a barrel of liquor topped with a caddy of tobacco and addressed the gathering. Photographers on all sides snapped the picture upon the films, and the crowd gathered closer to hear his words. The speaker removed his hat and stood bare-headed in the softly falling flakes of snow and addressed the crowd. He read first the statement signed by Mr. Kelly, turning over to him the goods, and stated where the fire would be set to the pile by Mr. Kelly and himself. He read a passage from Luke the tenth, and then spoke of holiness as he believed it. He told of the conviction of Mr. Kelly to run a business that would pass muster with the Lord. He called for many to come forward with the goods that would not bear the brand of "holy" by the Lord, but none were seen to respond, although it was learned afterwards that during the morning hours several had come forward with pictures and books that were consigned to the pile.

Pentecostal News, etc.

ENGLAND.

LONDON.

The London Conference Meetings.

The London Conference will (D.V.) be held May 10th to 13th inclusively, in DENNISON HOUSE, 296, Vauxhall Bridge Road, Westminster, S.W. (close to Victoria Station).

Meetings each day at 10 a.m., 3 p.m., and 6 p.m. For Morning and Afternoon Meetings Tickets will be required, and can be obtained from the Secretary, 41, Hyde Park Square, W.

Meetings for April and May.

The MEETINGS at SION COLLEGE (on the Thames Embankment, near to Blackfriars Bridge):—

7-30 p.m., each Wednesday and Friday during April and May, until the Conference Meetings, with the exception of Wednesday, April 27th, at 7-30, when the Meeting will be at Tudor Street, as below.

3-30 p.m., each Friday at the INSTITUTE OF JOURNALISTS, Tudor Street (about three to five minutes from Sion College). Also at 7-30, Wednesday, April 27th.

(No further Meetings will be held at Praed St., as the Chapel is no longer available.)

Notes of Meetings

(BY A MISSIONARY STUDENT).

Just a short account of the work of God, here in London, amongst His Pentecostal children. Since my last letter the meetings have made considerable progress, and, on the whole, they give us much encouragement, for we see that God is quietly drawing us into the true spiritual plane of rest in *Him*. He has been speaking to us through His Word, which, being quickened by His Spirit, has brought light into our hearts. The last few weeks have been very definite, searching times, and we have experienced the truth of Heb. iv., 12, that the Word of God, wielded in the power of the Holy Ghost, *is* sharper than any two edged sword, and *is* a critic and a discernor of the thoughts and intents of the heart, but praise God, while it cuts down it also builds up, and we are thankful for this twofold work of the Holy Spirit.

SUNDAY, JAN. 30TH At Hyde Park at 3 the students, in the power of the Holy Spirit, addressed a large number of people of all classes, who were greatly impressed by the zeal, fire, and joy exhibited by them. At 8-30, in a side street off Edgware Road, seven of us had the pleasure of witnessing for Jesus to a large crowd of people, whilst the cabs and motor busses were noisily passing by. Glory to God, the word went home to the hearts of the people and several of them inquired who we were and wished to attend our meetings. "*Hallelujah*."

WEDNESDAY, FEBRUARY 2ND.—Sion College: Teaching and waiting meeting.

Mr. Max Reich spoke to us from Eph. iii., 14-19. The Prayer of Paul the Apostle, on behalf of the *whole* family of God, who are called by His Name that they might be strengthened in the inner man by the indwelling of the Holy Spirit. He referred to the Day of Pentecost, and told how the Apostles were equipped for the work of the Gospel; Stephen, by this Power, was able to be a Martyr for Jesus.

An address was given from Rom. viii., 26-39, upon the praying of the Spirit within us, according to the will of God, to the end that we might be conformed to the image of His Son. We realised three good points: 1, the Spirit is for us (ver. 26); 2, God is for us (ver. 31); and 3, Christ is for us as our Intercessor (ver. 34).

Thus the whole Trinity is for the Redeemed ones to make them like Jesus. In this meeting God blessed us very much.

FRIDAY, FEBRUARY 4TH.—Tudor Street, 3.30.

Mr. Cecil Polhill led this meeting and gave us an interesting account of God's blessing at Preston convention, which we were all glad to receive.

A friend then spoke from Hebrews xi., 6, "*Faith*," without which we cannot please God. He said we had not had faith, but that which we thought to be faith was only hope. After this we had a season of prayer, and after tea a meeting was held in the small room for the sick, when God fulfilled His promises by healing some who needed His Divine Life. Praise Him for *all* His Goodness to His Children.

SION COLLEGE, 7 O'CLOCK.—

In this meeting we bade our brother and fellow student, Mr. Ayoub Hakim, good-bye on his departure for his home in Persia.

He said how he came to England as a prospective student in the College of a Jewish Missionary Society, but, on account of his eyes being weak and unfit for study, he was rejected. They advised him to go to a hospital, which he did, but to no avail. He told how he came into contact with Mr. Polhill's meetings in Cannon Street and Gloucester Place, where he heard a full Gospel preached and where he was healed. He went to a doctor and obtained a certificate for his eyesight, and was now quite capable of taking on any studies. This Society again refused him, this time on account of his testimony of Divine Healing, and he was left practically destitute and lonely for several months. He testified to God's dealings with him during the few months which he had spent in the "Home." God had blessed him and had made a new man of him, and he was very thankful. Mr. Mundell then endorsed all he had said, and added a little more to the story of the circumstances of the events which Mr. Hakim had spoken of. A freewill offering was then made, the people placing their contributions upon an open Bible placed upon the table to help to supply some of the very necessary things which he needed in his outfit. The sum thus obtained amounted to £11 4s., and was truly an answer to prayer, for he only has what God sends him. God will bless all who helped our brother, for "God loveth a cheerful giver" (2 Cor. ix., 7). Will all friends pray for him, for he is trusting God for his future in Persia and has no definite employment to go to. *May God bless him.*

SUNDAY, FEBRUARY 6TH, Praed Street, 11 o'clock.

Pastor Polman turned up quite unexpectedly in this meeting, and gave us a very encouraging address from Acts vii., 54-57, when Stephen, the servant of God, saw Jesus standing on the Right Hand of God in Heaven; his open vision of Heaven in the midst of the bloodthirsty men who were trying him unjustly. He had a view of the Glory of God, he was full of the Holy Spirit and unconscious of all which was going on around him. The message went home to us and we were exhorted to be true and faithful, as Stephen was, even unto death. Seven o'clock, Mr. Polhill, Mr. Small, and Pastor Polman took the meeting. God was truly present, and blessed us much. Several were broken down under the Spirit's power. Praise Him, a backslider was brought into the fold again. "*Hallelujah.*"

ON MONDAY, FEBRUARY 7TH, at the "School" we had a farewell supper and a dedication service, with the breaking of Bread, with our dear Brother Hakim, for he was departing early next morning. After supper, for which God graciously provided by sending along a turkey, which was just enough for us and very acceptable, Praise Him, we gave him a small present, and God broke us all down. The breaking of Bread was a solemn time for us, for we realized that we were parting with our dear brother for probably the last time. Our leader, after reading 2 Tim. iv., 1-5, laid his hands upon him, and, praying for him, committed him to God. The Power of God fell upon us, and a message was given in "Tongues," with interpretation, "Multiplying, I will multiply, be thou faithful" (C.P. Heb. vi., 14). This was a blessed promise for him and one in which he may find rest and comfort in times of trial and adversity. The next morning we (the students) accompanied him, with Pastor and Mrs. Nyblock, to the station, and there met the one with whom he was travelling, a clergyman missionary in Ispahan, Persia. We gave him a hearty and cheerful send off, and as the train steamed out of the station we sang "God be with you till we meet again." We returned home with very heavy hearts, for we loved him.

WEDNESDAY, FEBRUARY 9TH.—Sion College, 7 o'clock.

Mr. Kirk, one of the students, gave a message from Ps. xlvii., "Wait on the Lord, be silent with Him."

An address was given on "*the satisfaction of Jesus*," Isa. liii., 11. How through His work of Redemption, He received satisfaction. He said, "It is finished." He was satisfied. He wants satisfaction through us who believe and follow on, who satisfy Him with true Spiritual Worship (Jn. iv., 24). It must be "Jesus," not the "Gifts." He *must* be the centre, the all in all. He "*shall* be satisfied" by His life in and through us, and, as He said, we must say, "*I come to do the will of God*," or as Paul said, "*I am determined to know nothing among men, save Jesus and Him crucified.*" We must find our complete satisfaction in HIM, not in GIFTS or anything else, but "*Jesus*," and thus give him satisfaction.

THURSDAY, FEBRUARY 10TH.—Praed Street.

An address on Phil. ii., 12-13. "God's good pleasure." God works in us to will and to do of His own good pleasure, and we must have the mind of Jesus (ver. 5), who, to do the pleasure of His Father, saying, I can of myself do nothing, became a servant, suffered as a criminal, displayed the principalities and powers, having triumphed over them (Col. ii., 15). His mind was to give God pleasure. God's pleasure for us is to conform us to the image of His Son (C.P. Heb. ii., 10-12) to bring many sons to glory, to sanctify them, calling them brethren, and declaring their names (the overcomers) in the midst of the Church. To-day we try to use God for OUR pleasure, instead of letting God use us for HIS OWN good pleasure.

This message God applied to us by His power.

FRIDAY, FEBRUARY 18TH.—Tudor Street, 3.30.

Pastor Polman, of Amsterdam, spoke on Rev. iii., 7-22—The two Churches of Philadelphia and Laodicea, with their respective messages. He pointed out the difference between them. The one kept God's will and denied not His Name.

(Pentecostal News—London, continued.)

The other was neither hot or cold. These Churches were like the Christians of to-day, some hot and some cold. God has promised much to those who will obey and open unto him.

Mrs. Polman. Rev. iii., 11. "Hold fast." In the fight of faith, "Hold fast"; in the love to Jesus, "Hold fast." It is fighting all along the way, "Hold fast." He has won the victory, it is His fight, and our victory is in Him, "HOLD FAST."

SION COLLEGE.—Evening 7.

Mrs. Boddy. Isa xlv., 1-3. "God's Desire." He desires a heavenly living people who are a heavenly looking people and who only know a heavenly life, who know how to serve God. There is a great difference between our apprehension of God and His apprehension of us. Her personal experience:—"There came a time in my life when I refused to think out, to reason about God and salvation, and I just let the Holy Spirit do it all through one. I had to claim the death of Jesus to my mind. God wanted my faculties and everything else." Rom. xii., 1. People look into themselves, to see what there is of good. This is a great mistake. Always keep looking to Jesus. There are times of stillness, thank God for stillness, for He is there. In this present work there are two operations at work, the Soul and the Spirit. There are two kinds of visions, ravishments, ecstasies and manifestations—1st, of the Soul, and 2nd, of the Spirit, and between these two there is a great difference, the Soulish manifestation, &c., satisfy the Soulish people, while these things do not touch the Spiritual people, but make them the more hungry after God alone. God does His own work in us, in His own time, and brings us into a more personal contact with Jesus. We often play with the things of Eternity, but they cost Jesus so much that we hardly realize it. "O won't you go all the way with Jesus, let God have His way with you." He wants us to show what His death has accomplished, to be an object lesson of His love to the suffering world.

Pastor Polman. Rev. iv., 1-2. "Obedience." The call of Jesus to John the Divine, who immediately obeyed. He was shown many things, past, present and future. God calls us to mount up and there receive revelations and to receive teaching of many things concerning Calvary. It is much easier to go upward than downward. We must not only be dead, but alive also. Life must follow our death with Jesus. Yield only to Jesus and not to man. There are many little flocks, and God is calling, "Come up hither." We must obey. I cannot understand it, but I believe it. Hallelujah. Not those who have received Him, but those who walk with him are the Sons of God.

By these short accounts you can see that God has been teaching us, and the Light of the World has been shining in our midst.

Greetings from all the Students.

"PRAY FOR US."

E. DENNIS.

"PENIEL," 7 HOWLEY PLACE,
PADDINGTON, LONDON W.

* * *

Bro. AWREY writes that he will be in Great Britain shortly, and will be glad to give Bible Teaching in any centres. His address—care of Pastor Cantel, 38, Aberdeen Road, Highbury, London, N.

SUNDERLAND.

The Meetings continue as powerfully as ever, and with even greater depth. One who was present recently wrote:—

"Alleluia, for the Lord God Omnipotent reigneth!" and "this God is our God for ever and ever." How we did rejoice and "worship Him in Spirit and in truth" in our gathering in the Vicarage on Thursday evening! Jesus, the very "same Jesus" of "yesterday, to-day, and for ever," was in our midst, and we realised that He was a mighty Saviour for all "who were oppressed by the devil."

It was truly a time of praise and gladness of heart, and "our mouth was filled with laughter, and our tongue with singing," as the healing power of the Lord was manifested in the bodies of our brothers and sisters, and as each one gave a glad testimony to His praise and glory. The first to testify was a sister who had been racked with pain in every joint, and for weeks had not been able to move without excruciating pain. That morning, as hands were laid on her in the name of Jesus, every pain left her body, and every joint was unlocked, and she rose from her bed "every whit whole," "walking and leaping and praising God."

Two brothers related how wonderfully God had undertaken for them, one being instantly healed, as hands were laid upon him, of inflammation and lumps in his throat, and every symptom going at the Lord's command. The other brother had fallen on an iron plate as he followed his work, and a lump like an egg was raised on his elbow. He took it to the Lord in prayer, and the Lord answered and healed him.

Another brother and sister in the meeting were healed instantly as hands were laid on them, and, as they testified, our hearts

responded in worship to the Lamb who redeemed us to God by His blood, for He is worthy to receive power and riches and wisdom and strength and honour and glory and blessing! He is shewing us what it means to be "heirs of God and joint heirs with Christ." "Therefore shall they have no inheritance among their brethren; the Lord is their inheritance, as he hath said." (Deut. xviii., 2). "All things are yours." "Abraham gave *all* that he had to Isaac." "And he said unto him, 'Son, thou art ever with me, and *all* that I have is thine.'" (Luke xv., 31.) "These are they which follow the Lamb whithersoever He goeth. These were redeemed from among men, being the first-fruits unto God, and to the Lamb." "I in them and Thou in me, that they may be made perfect in one."

LEEDS.

We are glad to make known the meetings of the Pentecostal Mission in charge of Nurse Dowell (at the East End of Leeds).

MOUNT TABOR PENTECOSTAL MISSION.

Sunday, 10:30 a.m. and 6:30 p.m. (Children, 6 p.m.)

Monday, 8 p.m.

Monday nights at Mr. Frisby's, 110 York Road.

Thursday, 8 p.m.

Saturday, prayer at 7. Open air, 8 p.m.

Bro. T. H. Jewitt writes:—"We have formed Mount Tabor . . . We are going steadily on, ever seeking more of Him who loved us and gave Himself for us. The attendance is better than it used to be, and several from the neighbouring Churches have come to the meetings and some have met with Jesus and been baptized with the Holy Ghost. We shall value an interest in your prayers."

BRADFORD.

The Annual Easter Convention will (D.V.) be held in the Boland Street Mission from Good-Friday (Fasting and Prayer). Speakers from various centres in England, Scotland, and Wales.

Accommodation arranged for all who come from a distance. Apply to—

S. WIGGLESWORTH,

70, Victor Road,

Bradford, Yorks.

Brother Smith Wigglesworth also requests us to insert the following:—"The Editor regrets that, in last month's issue, expressions occurred as to Boland Street Mission which the Leader feels should be re-adjusted. They admit that nothing remarkable transpired whilst the correspondent was there. Since then many have been Baptized according to Acts ii., 4, and in every case they pleaded the Precious Blood as led by the Holy Spirit."

The Leader reports that they are in true sympathy with all Pentecostal work that is according to Scripture. Acts ii., 38."

INDIA.

The Remarkable Conference at Fyzabad.

LETTER FROM MR. MAX MOORHEAD.

MY DEAR MR. BODDY,

Several weeks have now elapsed since the days of the Pentecostal Conference at Fyzabad, in the northern part of India. About a score were gathered for prayer and worship the week before Christmas, and the numbers increased to thirty odd during Christmas week. A group of four ladies came from the Madras Presidency, nearly 2,000 miles distant, and there were present friends from Bombay, Mukti, Dhond, Calcutta, Aymere, Saharanpur, Mussoorie, Bahraich, Pilibhit, Bareilly, and Bangalore.

The meetings were held in the spacious drawing-room of the American Mission House. One afternoon, in vision, a brother saw the Person of Jesus in a robe of lustrous white, and bearing on His arm a branch of palms—Jesus the victorious One in our midst; and that evening a revelation was given to the same brother of the Blood of Sprinkling, quickly followed by an exquisite perfume which completely filled the room—jasmine, crushed violets, and lilies blended, faintly suggests the rare fragrance which an awakened spiritual sense appreciated. Then the interpretation was given, "His Name is as ointment poured forth." And truly the house was filled with the odour of the ointment—the fragrance of Jesus.

The Power of the Holy Ghost was demonstrated mightily in salvation, in sanctification, in the healing of the sick, and in the Pentecostal Baptism with Tongues following.

A British soldier from Meerut, who had suffered for several weeks from a slow fever, came into the meeting one day, and within an hour was seized with a violent chill and a return of the old malarial symptoms. He received the ministry of prayer and the laying-on of hands according to James v., and was very speedily restored to his normal state of health. After an interval of a few days, this soldier-brother returned to us in buoyant health, filled with the

(Pentecostal News—India—continued.)

joy of the Lord, praising God for His miracle of grace, and now an ardent seeker for Pentecost.

A girl in her teens, named Winnie, arrived one day from Wynberg School, Mussoorie, and on her way to us she was seized with illness. Soon after she left the train at the Fyzabad Station, she, too, was anointed and healed, and immediately she and the friends about her took hold of God, pleading the Blood of Jesus for Pentecost. Within three or four hours of her arrival she was praising God in tongues as the Spirit gave her utterance. This child has rather plain features, but under the illumination of the Spirit of God she looked more like an angel than a human being. I can see her now as she bounded into the room, face all aglow with a heavenly light, giving messages to one and another, and rapidly interpreting the messages; the essential theme of all of which was the thought: "There is Power in Jesus' Blood." To me, personally, her message was this—

"THE BLOOD PREVAILS."

What power there was in these simple words, delivered in the unction of the Holy Ghost! How the Spirit did communicate to me the secret of the efficacy of Jesus' Atoning Blood! The words penetrated my heart, and for days afterwards rang in my ears.

This same simple message, "The Blood prevails," was spoken to the lady-principal of the Wynberg School, who was present and who was investigating the Movement of the Holy Ghost. Miss B. had her misgivings, fearing that things in some way were "worked up." Later, she testified that the child's words blew away her scepticism and doubt, for she was convinced there was nothing worked up about the manifestations of Winnie. Shortly afterwards, the conservative lady-principal was slain by the mighty power of God, and in a trance-state she began to articulate the words, "For all! for all! for all!!! meaning the Blood prevails for all. Later, she beheld the Lamb slain in the midst of the Throne, surrounded by the worshipping elders. She heard the heavens ring, she declared, with their praises and hallelujahs, and she called on members of the company to help her to worship and adore the Lamb slain for sinners.

Not many days afterwards, the Spirit of God entered this temple to possess it, and when He came in she heard distinctly in the distance an invisible choir of angel voices chanting some of the lines of that matchless Hymn of Worship:

"Holy, Holy, Holy, Lord God Almighty,
All the saints shall praise Thy Name in earth and
sky and sea;
Only Thou art holy, there is none beside Thee,
God in three Persons, Blessed Trinity."

There were three other members of the faculty of the Wynberg School present, all of whom received the Baptism; and in every instance there was discernible "the mark of the Blood," as a brother expressed it.

The way in which the Spirit of God sought to impress upon our hearts the efficacy of the Atoning Blood of Jesus was most impressive. The truth of the Atonement was unfolded by exposition, and it was the keynote of our wor-

ship. In messages, in tongues, in exhortations and prayers, in vision and revelation, Calvary was our wondering theme. Over and over and over again did we sing Miss Havergal's inspired and inspiring Hymn:

"Precious, precious Blood, by this we conquer
In the fiercest fight;
Sin and Satan overcoming.
By its might.
Precious Blood whose full Atonement,
Makes us nigh to God;
Precious Blood our way to Glory,
Praise and laud."

In an inexpressibly beautiful way the truth of the fourth chapter of Ephesians was, up to a certain point, wrought out in us as a little company, by which I mean it was demonstrated, illustrated, exemplified. There was, I believe, a practical, steady, persevering endeavour to keep the unity of the Spirit in the bond of peace; a heart response to a Scriptural admonition put into practice:

"And He gave some apostles, and some prophets, and some evangelists, and some pastors and teachers . . . for the edifying of the Body of Christ."

In God's merciful and gracious provision perhaps all of these gifted members of the Body of Christ were in our midst. If by apostle is meant a sent one, I am sure there were brethren sent to us who ministered to our edification. Seekers received very effectual pastoral help, and prophetic messages given were full of inspiration and comfort; in most instances these messages were identically the words of Scripture.

The Spirit of brotherly love dominated the assembly, and the spirit of unity pervaded it. No words can describe this flowing together in the love of the Spirit. It was as if something fragrant and tangible had been let down from heaven. The sixteenth verse of the fourth of Ephesians adequately expresses what I mean: "The Head, even Christ; from whom the whole Body, fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the Body unto the edifying of itself in love."

I fully believe that as a little company here in India, God brought the members of His Body a step nearer to conformity to the Image of Christ, a step nearer to that state and time "Till we all come in the unity of the faith . . . unto the measure of the stature of the fulness of Christ." And this goal towards which God the Spirit is seeking to bring His Spirit-baptized ones all the world over synchronizes with the birth of the Man Child in Rev. xii.

In perfect harmony with God's divine place for the Conference did the messages given in Tongues and interpreted seem to be. The following messages were given in Tongues to a sister from Mukti, and interpreted by her. (It is an interesting fact that Miss Lucy James confessed that before she had come to Fyzabad she had regarded our Lord's return as a long way off, and not near at hand, and had thought that Jesus would not come again until many countries would be evangelized.)

The following paragraphs constitute a fragment of the complete series of messages given

and interpreted by Miss James:—

He comes. He comes, the prisoners to release. The night is far spent, the day is at hand. Until the day dawn, and the shadows flee away. I will get me to the mountains of Bethor. The midnight cry—Behold the Bridegroom cometh, go ye out to meet Him! The cry has gone forth—Be ready! Be ready! Arise and trim your lamps, and go forth to meet the Bridegroom.

Let your lamps be trimmed and burning. Let the door be on the latch in your home: for when ye think not, I will come.

I will appear to you. Anoint thy eyes with eye-salve, Hallelujah! Hallelujah!! Hallelujah!!! King of kings, and Lord of lords: once for us despised and rejected. Lord of lords. Fairest of ten thousand, fairer than the children of men. Grace is poured into thy lips. He is coming, He is coming! He is standing behind our wall, looking over the wall. His hands on the threshold. My Beloved put His hand on the door. His hands dropped with sweet-smelling myrrh.

I have redeemed thee. Thou art mine.

I gave Egypt and Ethiopia for thee, since thou wast precious in My sight.

Rise up, my love, my fair one, and come away.

I charge ye, oh, ye daughters of Jerusalem, that ye stir not up nor awake my love until He please.

My Beloved is white and ruddy, the fairest of ten thousand. Surely I come quickly. I come, I come, I come, I come!

The Lord revealeth His secrets to His servants the prophets. Shall I hide from Abraham the thing that I will do. . . . Canst thou go through suffering? . . . Canst thou drink of the cup that I drink of? I don't know. Lord: Thou knowest.

There is an hour of trial. Blessed is he that keepeth his garments that he may have an entrance in the Marriage Supper of the Lamb.

I will strengthen thee by My Spirit.

John xv., 7. Col. iii., 16. Now ye are clean through the Word which I have spoken unto you. I have prayed for thee that thy faith fail not. Blessed are those servants whom their Lord shall find watching. The king's daughter is all glorious within; her clothing is of wrought gold. She shall be brought to the king in raiment of needlework. The virgins that be her fellows shall bear her company; with joy and rejoicing shall they be brought, and shall enter into the king's palace.

The Marriage of the Lamb is come, and His Bride hath made herself ready. Fear not, fear not! I am the Resurrection and the Life, Amen, Amen, Amen! and have the keys of hell and death. I am He that liveth and was dead. Hallelujah, Hallelujah, Hallelujah!

The new wine of the kingdom. There is none like it. Give it me. I will not drink until I drink it new with you in My kingdom. Thy kingdom come. Thy will be done. He is coming, coming, coming to establish a kingdom which cannot be moved.

Quickly come. Behold, I come quickly. Surely I come quickly. The time is short . . . It hasteth, hasteth unto the end. Haste, haste, my Beloved. The day of the Lord is at hand, it hasteth unto the end. A little while and ye shall see Me . . . The time is short . . . The Lord will make a quick work. Say not the days are prolonged. The heavens rejoice, Meet your King.

The Bridegroom cometh. Go ye forth to meet Him. Meet Him in the air. Already He has started . . . The gates are opened. Heaven is opened. Oh, Jesus! The principalities and powers fall before Him. He comes through the midst: they have no power to hold Him back. He is King, What power can hold Him back?

See Satan's host advancing to keep us out of our inheritance which the Lord has given us. We have no might, we don't know what to do . . . What does He say? Stand still, and see the salvation of the Lord with you, not against you (not an uncontrollable force from without, but working on your will, and so carrying you along).

None of the wicked shall understand, but the Bride shall understand . . .

We are going to a Palace. What is thy name? Wonderful. Thou hast prevailed. The Man-Child. He shall enter the King's Palace. This is my Friend. He calls me, I must go to meet Him.

A few words in closing about events since the Conference. The Spirit of God is moving mightily in the North, and scattering the fire northwards in sections where no witnesses have hitherto been.

The baptized Wynberg band, on their return to Mussoorie, were summoned to meet the Council of the School. In brief they were all dismissed from their posts, and departed from

the Council, rejoicing that they were worthy to suffer shame for His Name. They have now opened a Pentecostal Home in Mussoorie, one of the largest and most popular of the Hill stations. But they did not leave Wynberg until souls were baptised, and a revival was started.

A sister who was baptized a few weeks after the Conference, has gone with another lady missionary as witnesses close to the State of Nepaul, where the Gospel has not as yet been permitted to enter.

A dear Bengali brother went from Fyzabad to Allahabad to visit two Indian ladies, one of whom is his sister. He said to them, "I have felt the love of Jesus in that Conference, and I mean to go to Fyzabad again when I get a chance." Mr. Massey, in response to an invitation from these Allahabad friends, visited their Orphanage, a sister followed from Fyzabad, and now both ladies have received Pentecost gloriously, and two other sisters from the North have received the fullness of Jesus in Pentecostal measure in Miss Chuckerbutty's Allahabad home, and will soon be returning to their stations.

These are but the outskirts of His ways, and how small a whisper do we hear of Him.

"I am the bright and morning Star."

"And the Spirit and the Bride say, Come!"

Yours in CHRIST our Hope,

MAX WOOD MOORHEAD.

P.S.—The prophetic messages are a mosaic of Scripture. If I had time I would like to write on the margin of the sheet all of the many Scripture references to these sentences.

The Missionary's Supernatural Outfit.

A PAPER READ BY THE REV. A. A. BODDY
BEFORE SUNDERLAND C.M.S. CLERGY.

Tabloid foods and condensed soups, Ant-proof packing-cases and camping out necessities to which might be added medicine chests and supplies of insect powder—these things come up before us as being a part in the outfit of the modern itinerating missionary, and we sometimes wonder how St. Paul and his fellow workers in the heat and discomforts of Asia Minor, Greece, or Syria did without some of our modern appliances.

We turn to the Apostolic Verses at the end of St. Mark's Gospel and read (St. Mark xvi., 15-20) "And Jesus said unto them—

Go into all the world and preach the Gospel to every creature.

He that believeth and is baptized shall be saved; but he that believeth not shall be damned.

(The Missionary's Supernatural Outfit—continued.)

And those signs shall follow him that believe. In My Name they shall cast out devils (demons); they shall speak with (new) tongues.

They shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover. So then after the Lord had spoken unto them, He was received up into Heaven and sat on the right hand of God.

And they went forth and preached everywhere, the Lord working with them, and confirming the Word with signs following.

The Lord also had said in the Upper Room (St. John xiv., 12), "Verily, verily I say unto you. He that believeth in me, the works that I do shall he do also: and greater works than those shall he do: because I go to my Father."

What were the works which the Lord had done? He enumerated some of them when the disciples of John came to Him (St. Matt. xi., 5). "The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the Gospel preached to them." The Lord Jesus after his solemn Amen twice uttered—Verily, verily I say unto you—said—He that believeth in me, the works that I do shall he do also. The question what were the "greater works" we can leave for the present. We ask ourselves, did the first missionaries do those works which He did? Did the Lord entrust them with any of the Gifts of the Spirit, and then a further question—are any of His missionaries or messengers doing those works, and if they are why does not the C.M.S. or S.P.G., the U.M.C.A. and other societies encourage their missionaries to expect like results.

The Lord's healings were not through medicines. Paul used no medicines in healing dysentery. Peter and John did not use a galvanic battery to make the lame man leap at the Beautiful Gate of the Temple. They simply used the mighty name of the Lord Jesus Himself. The Lord worked with His Missionary Servants at the beginning, confirming the work with signs following, and those signs some of us feel sure are needed to-day among the heathen abroad and even amongst the indifferent heathen-like Christians at home. The Lord needs to-day missionaries, men and women in the Apostolic succession with the Apostolic equipment—the Gifts of the Spirit—men who in His name shall lay hands upon the sick and they shall recover, who in that Almighty Name shall cast out demons and they shall go.

Just to touch upon demon-possession, I am convinced that there is much demoniacal power at work both at home and abroad, and even where there is not demon-possession there is in many cases strong obsession or the persistent attack from some demon who has hopes of entering in.

Dr. Nevius, in 1897, published a very valuable work "Demon possession and allied theories." He was a missionary in China for forty years, and he came into touch with many cases of demon-possession in that great Empire over which waves significantly the Banner of the Dragon. One of the lands of which it might be written as of Pergamum "*where Satan's seat is.*" He gives instances where, when Christianity came into a village, the presence of an ill-informed Christian of no great spiritual attainments had a tremendous effect upon Demon-possessed Temple attendants—really spiritualistic mediums—so that their power of divination was injured. In other cases the demons went out of the possessed ones, acknowledging that Jesus was mightier than they. It is a valuable book to study upon this subject, but we would venture to say that the subject should only be studied when we are consciously in union with the Almighty Lord who can protect us even from the Demons we might possibly rouse by light and careless thoughts concerning them.

* * *

As the result of some considerable experience now the writer of this paper would venture to advise the missionary or other Christian worker who is moved by the Spirit to cast out demons not to lay hands upon the possessed or attacked one, but to rely upon the Name which is above every name, and first trusting very definitely the precious Blood for personal cleansing and keeping power, the Blood of the Lamb sprinkled, as it were, on the lintel and doorpost of the heart, then firmly to command the demon or demons to depart, though a legion be in possession. We have known of animals and even human beings being attacked by a departing demon who sought eagerly for a sort of re-incarnation, as it were, dreading the going out into the desert places seeking rest. The demons should be commanded to leave that place entirely and go into the abyss.

Among the native converts and among the heathen round about, the missionary is almost certain to have the necessity laid upon him of witnessing to the truth of our Lord's words, 'These signs shall follow them that believe, in My Name they shall cast out devils.'

* * *

Another thing in the Missionary's Outfit to be thought about is the Gift of Healing. When in St. Mark xvi., 16, the Lord said, "Go ye into all the world," He also said, "These signs shall follow them that believe. In My Name they shall lay hands upon the sick, and they shall recover." He did not say those that believe should get the best medicine-chest he could afford, or take a course of medical training.

He puts all the emphasis on "In MY NAME." To those who have any doubts as to the inspiration of these last verses in St. Mark we would say, let us remember that the Lord said in the passage quoted from St. John xiv., 12, "He that believeth on Me, the works that I do he shall do also," and Peter's words in Acts x., 35 (as recorded by Luke the physician), describes the Master as "One who went about doing good, and healing all that were oppressed of the Devil, for God was with Him."

If *anyone* should expect to be used in the healing of the sick it is the Missionary in Heathen Lands. The Heathen read our Scriptures, and they come to such passages as these. When they have not come in contact with unbelief they find that, for them, these words are true. A Native Doctor, working in North India, said to me, "It is really most difficult to answer some of these people when they shew us these passages and say, 'Why do you not do as your Book says?'"

[There was read an account of the Faith-healers in Madagascar.]

Later those earnest people got their eyes on Hospitals and Medicines and the work of the Medical Mission, and they understood that that was the way the Lord was working to-day. Their faith in the Lord's words was destroyed. They no longer believed "They shall lay hands on the sick and they shall recover," and the healings ceased.

But the Lord is working this way with His people still. (The healings in Russia were then referred to).

Here was simple faith in the Lord on the part of those Russians, men and women of all classes, and the real abandonment of faith on the part of His servant. The Lord worked with him, confirming the Word with signs following. He went to preach a Victorious Gospel for Body, Soul, and Spirit, and the Lord was with him.

England is very full of unbelief. The Christians, as a rule, do not expect the Lord to heal in the same manner as at the beginning. Centuries of unbelief on this point influence us greatly. I believe that there are actually demons of unbelief attacking in this land those who long to be loyal to the promises of God. It means a fight of faith.

But in Heathen Lands the people expect something supernatural and miraculous. The Bible is all true to the earnest converts, and true for to-day, just as for Apostolic times.

There are learned men who claim to be very orthodox, who explain that when St. Paul reached Rome and settled down for two years in his own hired house, that all reason for miracles ceased, and that the miracles ceased from that time altogether. Against this we would say—(1) There was no "time-limit" attached to the promise in St. John xiv., "Verily, verily I say unto you, he that believeth on Me, the works that I do (not here the *words that I speak*) shall he do also; nor to the promises in Mark xvi., 17, 18; and (2) The experience of many of us is that the Lord is working miraculously to-day where there is confidence in Him. (3) The nine Gifts of the Spirit in 1 Cor. xii., 8-10, are for the Body of Christ. The Body of Christ, as described in that chapter, is to possess the gifts although all are not promised to the same member. The body did not cease to exist when Paul arrived at Rome, nor is there any indication that these gifts were for a time only. The nine-fold fruit of the Spirit and the Nine Gifts of the Spirit are to be with us until "He that letteth is taken out of the way" (2 Thess., ii., 7), that is until he that meets Satan's attacks upon body, soul, and spirit is withdrawn from the earth.

In 1 Cor. xii., 7-11, we read that "The Manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the Word of Wisdom, to another the Word of Knowledge by the same Spirit; to another Faith by the same Spirit; to another the Gifts of Healing by the same Spirit; to another the Working of Miracles; to another Prophecy; to another Discernment of Spirits; to another

(The Missionary's Supernatural Outfit—continued.)

divers kinds of Tongues; to another the Interpretation of Tongues: but all those worketh that one and the self-same Spirit, dividing to every severally as He will.

I believe that our God is bearing witness to-day (as we read in Heb. ii., 4) both with signs and wonders, and divers miracles and gifts of the Holy Ghost, according to His own will.

Is it possible that our Lord has a controversy with some of the great Missionary Societies on the point of the Gifts? Are they encouraging their representatives in heathen lands to expect and use and teach their converts to use the Nine Gifts of the Spirit which the Lord is giving to-day wherever He finds faith on the earth. We often hear of adverse balances and shortage of income—is not the Lord speaking to His people because some of them limit the Holy One of Israel?

I venture to offer those thoughts and incidents to my Brethren of the C.M.S. at this time.

There are Missionary Societies which whole-heartedly endorse the line taken in this paper. There is the Christian and Missionary Alliance whose headquarters are at New York, and our Pentecostal Missionary Union commenced last year and now training about a score of young men and women in two homes in London. Also the Missionaries of the P.M.U. of the U.S.A., and all Missionaries connected with this Pentecostal Blessing.

Many people upon whose heart the great Missionary command is laid will, I feel sure, as days go by, support the Societies which encourage their representatives to trust the Lord to do through them the works which He did. To seek earnestly some of the nine best Gifts of the Spirits that they may be empowered to cast out devils in His Name, and to lay hands upon the sick trusting without a doubt that they shall recover.

We need a great revival of faith. A faith which is not merely a hope, but Abrahamic. Which counts things which are not as though they were and staggers not whether considering or not considering the diseased bodies, but which looks off to Him who does still confirm His Word with signs following. Such a faith will bring a Divine outfit to the Missionary at home or abroad, and the Lord will get all the glory.

P. M. U.

(The Pentecostal Missionary Union for Great Britain.)

Contributions received from February 3rd to March 1st, 1910.

	£	s.	d.
Donation, T.	1	0	0
Boxes, Sunderland	8	12	4½
Contribution, B.	12	0	0
,, for Miss Miller, R.	20	0	0
Thank-offering per N.	5	0	0
Box, G. ..	0	3	1
Anon, per Secretaries	0	5	0
Stirling:—			
Box 1—J.M.	0	9	3
,, 2—D.M.	0	13	6
,, 3—A.	0	4	10
,, 4—R.	0	4	0
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,, 6—S.	0	5	6
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	9	2	9½
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