

NOVEMBER, 1913.

VOL. VI. No. 11.

“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.

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Names and Addresses and Gifts (see next page) to be sent to the Hon. Secretaries,
All Saints' Vicarage, Sunderland.

"CONFIDENCE."

No. 11. Vol. vi.

ALL SAINTS', SUNDERLAND.

November, 1913.

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

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

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

THE SEVENTH CITY OF REFUGE.

A Sermon preached in All Saints' Church, Sunderland, by Mr. JOHN LEECH, K.C.

As this is the last opportunity that I will have of speaking to you, I feel that I should not give you a Harvest sermon. You have already had several, and we have had Harvest music, and so you will excuse me to-night if I take another topic.

In Isaiah xlv., 21, we read: "A just God and a Saviour." We spoke last Sunday night about the axe-head, and to-night another axe-head will enter into our thoughts, and I want to take you away to a forest into which two men went with their axes. They went to fell timber, and as one was felling the timber the axe-head flew from the handle and it struck his companion and killed him. We notice that the other, when he learned that he had really killed his companion, naturally became greatly agitated, but that was not all, he at once commenced to flee from that spot as fast as he could, and we notice before long that another man is pursuing him, and that he has in his hand a drawn sword. It is very evident that if he can only reach him he will kill him, and as the other runs from him we see that he is running to a particular city. We see him drop his axe in order to lighten himself. We see him run with all his might. We see him take off his outer garment, and we see him throw it away; and he throws aside every burden that will keep him back. We watch him as he runs, and we see that the other is gradually gaining upon him. The question now is, as we look, and we are greatly interested to see, whether he can reach that city gate before he is overtaken by the other, his pursuer, and as he runs the other gains upon him, and now he is

close, and it almost looks as if he would fall a victim to that pursuer.

We look now away to the city, with its closed gate, and we look at the watch-tower and we see the watchman in the watch-tower. That watchman is looking out. He sees those two running; he knows what it means. He goes at once to the elders, the chief people of that city, and he says, "There is a man fleeing to the city, a man-slayer, and he is pursued by the avenger," and as soon as they hear that they at once go to the gate of that city, and they throw it open and stand there awaiting this one who is fleeing. Soon he arrives, just in time to escape the avenger, who is almost upon his heels, and we listen to what happens. He says to those elders who stand at the gate,

"I HAVE SLAIN A MAN."

I have slain him unwittingly. Let me in. The avenger is upon my track; and they let him in, and they close those gates. The avenger is too late. He is shut out and the other is saved.

Now the verse that I read, "A just God and a Saviour," and that account that I have given, which was, of course, in the first lesson that we read this evening, perhaps seem not to have much connection. I want to remind you of this before I refer to that actual scene, that we often make a great mistake in thinking of our God. We look upon one of His attributes and we forget all the others, and we are so short-sighted and foolish that we proceed to make a God of our own ideas and of our own liking. We lay weight upon the attribute of God which suits us best, and we generally build up a Deity which is one altogether of mercy, and we forget that God is a God of justice and of righteousness just as much as a God of mercy and of love. God's attributes are evenly balanced. God never can sacrifice one attribute at the expense of another. He never can exercise mercy at the expense of justice.

(The Seventh City of Refuge—continued.)

We seem altogether to forget, as we look carelessly upon these things, that God is a God of a mighty universe. That not only has man fallen and rebelled against Him, but that many of the angels have rebelled against God; and as no nation was ever carried on, or could be, in which there was no punishment and no justice, in which mercy alone prevailed, so our very instinct must tell us that if God were to exercise mercy at the expense of justice, how soon the whole universe would be in confusion, and soon His whole power and authority would have gone.

So in this verse we read: "A just God and a Saviour." God is absolutely just. There is absolutely no lack or no want in His justice. His justice is a stern and absolute reality, and yet God is able to be a Saviour without sacrificing one tittle of His justice. Ah, I think, after all, if our God were only a God of love or of mercy, if such a thing were possible, after all, I think that we could not have much respect for such a God. No, He is a God of a mighty universe. Ah, as the Ruler of a universe,

HE MUST HAVE THE STRICTEST JUSTICE, and every sin and every thought of rebellion against that Ruler must have meted out to it its full measure of punishment. So we read in Romans xii., 19: "Vengeance is Mine; I will repay, saith the Lord." What, you say, that God of love, that God who so loved the world that He gave His only-begotten Son, that whosoever believeth on Him should not perish but have everlasting life. Vengeance against man by that God? Yes, I say certainly, He is a great Ruler, and I said no country was ever ruled without punishment, without justice. "Vengeance is Mine; I will repay, saith the Lord."

Now I want you to look away to that scene that I endeavoured to picture to you. It was one of the six cities of refuge which God directed His people to provide. I want you to notice that those cities were so placed by God's direction that they were in reach of every soul. There were three at one side of the River Jordan, and three at the other. They were posted at regular distances so that everybody might be able to reach that city if he was a slayer of a man unwittingly. And then again God directed, as we read in Deuteronomy xix.: "Thou shalt prepare thee a way to the city of refuge." God made every provision. He directed His people that every provision should be made for the man-slayer to reach the city. There was always (no matter which side of the river he was at) a city within his reach.

A ROAD WAS PREPARED

so that he might be able to run speedily and escape from the avenger.

Now you may remember that when God was directing the law he directed that the altar was to be made of unhewn stone, and that there were to be no steps up to the altar. That altar, of course, was a type of God, of the Lord Jesus as the Lamb of God. He directed that there was to be no tool laid upon the altar. He said that if a tool was put on it it would defile the altar. How many of us have defiled God's altar by putting a tool to His finished work of salvation? God has undertaken that work to provide a city of refuge for you and for me. And if you have entertained the thought of adding something to that way of salvation, that city of refuge, if you have lifted up

a tool upon that altar, then I say as God's Word is true you have defiled God's altar. God's work is complete, and when He undertook to make the way of salvation He finished it.

Again, there were no steps to that altar. There was to be absolutely no hindrance, no obstruction to come to the altar. Brethren, what does this all teach us? Why it all points to this, and it is given to us to teach us that God has in His infinite mercy prepared a way of salvation for you and for me; that He has made that way easy for every one of us; that it is within reach of all, and none need perish. No, more, He has directed that there are to be no steps. We can run right on. No hindrance, no difficulty, nothing to prevent you coming to the Saviour. And that Saviour, I suppose you know, is the seventh city of refuge. The great city of refuge to which the other six cities pointed. The Lord Jesus is the seventh, the perfect city of refuge, and that city of refuge is within reach of every soul here. Not one soul in this church need die because he or she is a sinner. God has provided that wondrous city of refuge for you. He has removed every obstacle. There is no difficulty in your way, and if one soul here perishes it is entirely your own fault. God has done everything. He has completed the work, and He has made the way easy.

You remember the prophecy about the coming of our Lord, and how John the Baptist was to come as the one to prepare the way of the Lord. And you remember we read in Isaiah that every hill was to be made low, every valley was to be filled up. The way was to be prepared for that city of refuge, and every soul could flee and might enter that great city of refuge, the Lord Jesus Himself.

Then, as we read in Romans, we have not to ascend on high to bring down the Saviour, we have not to go down to Hell to bring Him up. He is here. The very word of the Gospel is in your heart and your mouth. Yes, it is in your very ears to-night, and to-night the Lord Jesus, that seventh city of refuge, is in our very midst. I say you have not to flee far for Him. The distance is short.

THE CITY OF REFUGE IS NEAR unto you. The way is prepared, and there is not one step up to that altar.

So we read in Proverbs xviii., 10: "The name of the Lord is a strong tower: the righteous runneth unto it, and is safe." What is the name of the Lord? When we use the name of a person we mean to bring to the mind of the one to whom we speak not that name merely, but the person it stands for, whom it represents. The name stands for the person, and it stands for the person in this peculiar way, that it stands for the person in the character which the word represents. So throughout the Bible we find that names were given with a particular meaning. The name of the Lord is Jesus, and that name means Saviour, and when it says that the name of the Lord is a strong tower (yes, it is a strong tower), it means that Jesus the Saviour is a strong tower of refuge. He is the city of refuge, and it says, "the righteous." Yes, the blood-washed one fleeth unto it, and is safe. I ask your attention to that word "fleeth." It indicates that the enemy is on our track—the avenger. It shows that there is no time to spare, that we must run. He fleeth unto it, and when he flees unto it, we read that he is safe. Now the man-slayer as we watch him runs for his life.

The avenger is behind him, and he knows he has no time to spare. He will not delay one second. He flees for his very life. There is no time to spare, and as he flees he throws off every encumbrance, any weight that will keep him back. He is in earnest because he knows that the avenger is on his track, and that if he delayed he would only beslain. There is no time to spare. Brethren, remember that "Vengeance is Mine," God says, "I will repay."

He is a just God, as well as a Saviour, and so we read in 2 Thessalonians i., 7: "When the Lord shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction (or everlasting ruin, as it means) from the presence of the Lord, and from the glory of His power." Ah, I would not be faithful to you this evening if I were only to give you one side of the story. It is my duty to give you the whole Gospel, the whole Word of God, and we read there that the Lord Jesus is coming back. He is coming back to take vengeance upon those that know not God—that obey not the Gospel. Yes, perhaps you will say, what, can it be true that that One who went up to Calvary, that One who was filled with pity, with compassion, Who died because He pitied us, to save us, that that One is coming in vengeance to repay vengeance upon man? I say, yes, it is true. It is the Word of God, and it must be true. It is just as true as the other side that He died to save us in His love and pity. It is just as true.

But who are those upon whom this vengeance is to be taken? What does it say? It says, "Those that know not God, and obey not the Gospel of the Lord Jesus Christ." It does not say upon the great sinner. It does not say the one who has broken every one of God's commandments. It does not say that disreputable creature that men despise because of his or her sin, and that has been cast out of society as unfit to associate with decent people. No, it does not say that. It says, "vengeance upon those that know not God, and

OBEDIENT NOT THE GOSPEL

of the Lord Jesus Christ." Ah, brethren, these are solemn realities that God puts before us in His Word. I ask you, have you been only looking at one side? Have you made a God according to your own ideas? Have you built up a God of mercy and love and forgotten the other side, the God of the Universe who must exercise justice in governing that Universe? Have you made that fatal mistake? Then let us look at the Word of God and see what He says, and to-night I ask you—do you know God? Or are you among those that know not God, and upon whom this dreadful vengeance will be repaid when the Son of God returns and God has handed over to that One who died on Calvary (His Son) the judgment of the world. And He is coming back to exercise judgment against those that know not God, and obey not the Gospel.

To-night I want to speak straightly to you. I ask you—do you know God? or are you amongst those that know not God? I ask you, to-night—have you obeyed the Gospel of our Lord Jesus Christ? Perhaps you say, "How can I know God?" Well, you remember what our Lord said to Philip. "He that hath seen Me hath seen the Father also." There is only one way of knowing God, and that is by knowing the Lord Jesus. By

drawing near to Him as a sinner. By fleeing to Him as the city of refuge. By entering in faith unto that city of refuge, and then you will know you are saved, and you will know God. Then you will have obeyed the Gospel. You will have taken the first step. You will have turned your back upon sin, and upon everything that keeps you back, and, like that man fleeing for his life, I call upon you to-night to lay aside every weight. That weight of unbelief, or whatever it may be, I call upon you to-night to lay it aside, and to flee to the city of refuge. There is no time for walking, there is no time for sitting.

IT IS A QUESTION OF FLEEING
to the city of refuge. Flee to the Lord Jesus. So that man as he fled, that slayer, he threw away everything that would keep him back.

Ah, but brethren, as we look around us do we see men who have a much more dreadful avenger following hard on their track? Do we see them fleeing for their lives to the city of refuge? The doom is ten times as great, rather, I fear, more than that. Words cannot tell. We cannot compare it: the doom of an everlasting destruction—the doom of a never-ending hell. Yes, it is a reality. God has put those things before us. The city of refuge is there, and I ask you—are you fleeing to it, or are you carelessly looking on, regardless of the danger that threatens you? You remember the words, "Who hath warned you to flee from the wrath to come." Wrath? Yes; who hath warned you to flee. It is a question of fleeing. It is a question of fleeing from the wrath to come, and it is a question of fleeing to that

WONDERFUL SEVENTH CITY OF REFUGE,
the Lord Jesus Christ Himself.

A man once went to an hotel, and he stayed there some time and partook of all that was provided in that hotel. He had his room, he had his food, and he had the attendance that that hotel provided. He stayed there some time, and at the end of that time the manager came to him and presented his bill to him, and when the bill was presented to him he seemed quite astonished. He said, "I never thought about the bill." "What," said the manager, "You came to stay in this hotel; you have partaken of everything provided in this hotel, and you never thought of the bill." "Oh, no," he said, "I enjoyed all that I got, it was very good, but I never thought about the bill and I have nothing to pay the bill with." Brethren, is not that the case with many of us? We are partaking of God's blessings in this world, nay, many of us are going beyond that, unlawfully too, and we have

NEVER THOUGHT OF THE BILL.

It has never once entered our head that there is a reckoning day coming, and the question is: what is going to be done with that bill? How are we going to meet that bill of sins, that bill of selfishness, of waywardness, when it is presented to us? How are we going to meet it? Have you thought of it, or are you like that fool in the hotel that never thought of the bill?

We read in Deut. iv., 29, "But if from thence (that is, the place that they were scattered to) thou shalt seek the Lord thy God, thou shalt find Him if thou seek Him with all thy heart and with all thy soul." Why is it that so many never find God? It is because they are not in earnest, and I tell you that unless you are in earnest about your soul, unless you are in earnest about eternity, you will never find God. But if you seek Him with all your strength and with all your soul, if you are in

(The Seventh City of Refuge—continued.)

earnest you can find your God to-night. You can enter that city of refuge this evening. Yes, if like that man-slayer who was so in earnest that he fled for his life; he cast aside every difficulty, every one, and made for that city of refuge, because he knew his danger. If to-night you are in earnest, if you will flee to that city of refuge, then you can enter to-night and you can be saved; but the careless man, I care not whether he be a righteous man in the eyes of the world, a good man, or whether he be a bad man, a great sinner, it makes little difference, I tell you if you are not in earnest to-night you will not enter into the city of refuge. Oh, it is a question of fleeing. It is a question of being in earnest, and to-night I call upon you to be in earnest about the things of eternity, and if you have never been in earnest before, if you have never been serious about them, I call upon you to-night to put away every weight and be earnest about eternity. Be in earnest about your never-dying soul.

Now when that man-slayer came to the gate of that city, he could not get in without a plea. What was his plea to claim admission from the elders of that city, to enter that gate before the avenger arrived? His plea was this: "I have slain a man, I have killed him unwittingly." That was his plea and his only plea to a place in that city, and that plea was sufficient. That plea admitted him into that city and he was safe, and the gate was shut behind him. Brethren, to-night as we stand at the gate of the seventh city of refuge, that wonderful city of refuge, the Lord Jesus, what is our plea for admission? There is just one plea, and the plea is something like the other. It is

I HAVE SINNED.

The Lord Jesus said, "I came not to call the righteous, but sinners to repentance," and if to-night you will only take the position of a sinner, if you will only come to the Lord Jesus and say, "I have sinned; take me into the city of refuge," there is admission for you, but if that man had come and said, "I am a good man, I have never killed anyone, let me into the city," the gate would be shut in his face, and the avenger would be after him and would slay him. Brethren, there is this plea for admission to the city of refuge to-night. The Lord Jesus came to call sinners. Are you a sinner? Have you broken God's law? Have you rebelled against the King? Have you lived a life that you know is not the life you should have lived? You know you have not kept the whole of God's laws. You have not lived to God's glory all your life. You know that—of course you do. Will you come with that plea to-night, and will you say, "I have sinned," and there is admission to-night for you into the city of refuge.

You remember that publican that went up to the temple. You remember the prayer of the pharisee, and the prayer of his righteousness, "I thank God I am not like that publican; I give this, and I do this." But the Lord Jesus tells us that his prayer was not the one that was heard, but that poor publican's. He came up to that temple and he smote upon his breast, and he knew he was such a sinner that he would not lift up his eyes to heaven. Brethren, it was not a very beautiful prayer; it was not compiled by an archbishop or by some great person; it was just that prayer of confession from his very heart—

"GOD BE MERCIFUL TO ME A SINNER."

Oh, to-night God will be merciful to every soul that will come to Him as a sinner, and seek, under that plea, admission into the city of refuge. "Him that cometh unto Me," the Lord Jesus said, "I will in no wise cast out." Have you come to Him? Have you come to that city? He says, "I will in no wise." Under no consideration will I cast him out. To-night He is inviting you to come to Him as a sinner and enter. You will notice that it says in Joshua xx., 9:—"That the city of refuge was not only for the sojourners, but for the strangers that sojourneth among them." The city of refuge, the Lord Jesus, is not for any number or class of men or women—it is for every soul. To-night perhaps there is someone here, and you feel you are a stranger, and you say, "I am only a stranger. I don't think that city of refuge is for me. I don't think the Lord Jesus will accept me." Yes, brethren, it is for the stranger as well as for the home-born. It is for everyone. God in His mercy has provided the city of refuge for everyone, even for the stranger, and to-night, if you feel that you are a stranger, then that city of refuge is for you.

We are told that in the early days of Rome there was a temple erected to the Assyrian god, as he was called, and the temple was for fugitives. No fugitive was refused admission to that temple. If he was a criminal he was welcome to enter that temple, and no one was permitted to touch him. If he was a debtor his creditor was not allowed to touch him, once he entered that temple he was safe. And so Rome became peopled with fugitives. Brethren, this city of refuge is open for the fugitive. Heaven will be peopled with fugitives who have fled to the city of refuge. It is filling up to-day with fugitives. To-night, God grant that in this church there may be some fugitive that will flee to this temple, that will flee to the city of refuge.

Now you will notice there, 6th verse, that the slayer, the man-slayer, was given a place in that city.

AS LONG AS THE HIGH PRIEST LIVED, but as soon as the high priest died he was brought up for judgment. That was the way in every one of those six cities of refuge, but, thank God, in the seventh city of refuge there is no judgment, because our High Priest can never die. Oh, thank God, He died once, but He can never die again, and as long as He lives, the soul that is in that seventh city of refuge is safe, and can never be brought up for judgment because He never dies. There is, therefore, now no condemnation to them which are in Christ Jesus, in the seventh city of refuge, who walked not after the flesh but after the Spirit. No condemnation, no judgment to those that are in the Lord Jesus. Are you in the Lord Jesus? Then there never can be judgment for you. Are you outside? Then the vengeance of God is bound to reach you. Ah, friends, it is a wonderful city of refuge. Our High Priest can never die, and we are safe for ever.

We read in Heb. vii.: "Thou art a priest for ever after the order of Melchisedec." There is our safety. As Jesus lives so I am safe in Him. He can never die and I can never come into judgment. And again we read in that same chapter: "Wherefore He is able also to save them to the uttermost," or, if you like, in the margin of your Bible you will find it is "Save them for evermore." It really means He will save to the uttermost portion of time them that come unto God by Him,

seeing He ever liveth to make intercession for us. Yes, He is able to save us to the very uttermost for ever and for ever. Why? Because He ever liveth to make intercession for us.

Ah, if you had been in one of those six cities of refuge, how you might have looked with dread upon the day when the high priest might die, and when you would be brought up before the elders and judged for the killing of that man. But if you are in the seventh city, our High Priest lives for ever, and He is able to save for evermore, seeing He ever liveth to make intercession for us. Yes, I said there was a judgment coming for those that are not in Jesus; but for those that are in Jesus it will be like this: a traveller was in

A TUNNEL IN THE SIMPLON PASS, and while he was there he heard a terrible noise. A terrible avalanche had come down the side of that mountain, and it swept everything away before it. Every traveller that was outside was swept away and lost, but he was safe because he was inside the tunnel. The avalanche might roar, it might make its way of destruction outside, but he was in the tunnel and was safe. Brethren, if you are in the Lord Jesus, that seventh city of refuge, when the great Judgment Day will come—yes, that great white throne will be set up, the judgment will roar, the vengeance of God will come down upon those that know Him not, and have not obeyed the Gospel—you will be safe because you will be in the tunnel, in the city of refuge—the Lord Jesus Himself.

Brethren, the Lord Jesus says as He holds out His arms of love, "Come unto Me all ye that labour, and I will give you rest." Is there a weary one here to-night, weary of your sins, weary of your pleasures—you feel you want something, but you have not got it? I know what it is; it is the Lord Jesus. You have been trying to satisfy that hunger, that thirst, by perhaps the pleasures of this world, or you have been trying to satisfy it by the business of this world, or something else, I know not what, and that thirst has come back to you again and again. You know you want something you have not got, and nothing can satisfy that hunger, nothing can satisfy that thirst but my Saviour, the Lord Jesus. That is what you want.

Ah, hungry soul, will you come to Him? Thirsty one, will you come to that fountain of life and drink? The Lord Jesus Himself. He stands in our very midst. I tell you the road is prepared. There is no obstacle. I tell you that the very hills have been levelled by God in His mercy. The very valleys have been filled up. Not a single step is before Him, and to-night He stands with open arms and invites you. He says, "Come unto Me." Will you not accept the Lord Jesus who died for you, who gave up heaven for you, who gave up all the glory and joy of that place of bliss to save you, who came down to this world and who shed His precious blood to save you, that One who bore that dreadful load of sin, so that His Father, with whom He had lived throughout all eternity, looked right away from Him, and He had to cry with dreadful anguish, "My God, My God, why hast Thou forsaken Me?" Have you ever answered that question? God forsook Him because He had my sin and your sin. Ah, we know not what that meant, the forsaking of Him by His Father, and I ask you, as the Lord Jesus stands with open arms and says "Come!" will one stand up and say "No"? There is a day

coming when He will use that other word—"Depart!" Now He says, "Come unto Me," but the day is coming when it will be, "Depart from Me." And the day is coming when the gate of that city will be shut, and as those foolish virgins came and knocked at that door and He said,

"I NEVER KNEW YOU."

Oh, the bitterness of that cry when we realise that we have refused the King of Glory, and that when He pleaded with us we turned a deaf ear to His loving call.

Let me just read one or two verses to you as I close. You remember the Lord Jesus said, "Ye will not come to Me that ye might have life." The whole thing depends to-night upon your will. It is not because there is no salvation, but it is because you will not come to Him that ye might have life. Will you come and bend that will of yours to the Saviour? Will you bend that will of yours to the Lord Jesus? Will you bend that stiff neck that has kept you back so long; that pride that would not let you come as a sinner and say, "I have sinned; let me enter; I come as a lost sinner"? Will you bend before the Saviour to-night? "Will ye not come to me that ye might have life?" Brethren, the Rock had to be riven before it could allow you and me in. That Rock had to be riven; His side had to be pierced, and the blood and water had to flow out for you that you might enter that Rock and might be saved. Let me read you one verse from Ex. xxxiii.: "The Lord said to Moses, Behold, there is a place by Me, and thou shalt stand upon a rock (there is only one), and it shall come to pass while My glory passeth by, that I will put thee in a cleft of the rock, and will cover thee with My hand while I pass by." There is only one place of safety, and that is in the cleft of the rock.

Oh, brethren, are you in the cleft of the Rock? Have you entered that cleft? Oh, what it cost the Saviour to have that side cleft for you and for me; and now He stands, that city of refuge, His side has been cleft, and as God put Moses in the cleft of that rock, to-night He wants to put you in the cleft of the Rock of Ages. You may be safe for ever in the Lord Jesus, that city of refuge. Will you enter into that cleft Rock, and will you be safe for ever? "Verily, verily, I say unto you, he that heareth My word and believeth on Him that sent Me hath everlasting life." Have you believed Him? Have you trusted Him with your soul? To-night the Lord Jesus stands and He calls you.

May I tell you this one little story as I close. One day a train was coming at a great pace through a cutting. There was in that train a man with his son. That son was going to emigrate. He was going a long way off, and the father was a godly man and he much feared the temptations that that son might meet in the other country. As that train rushed through and was just coming to that cutting, the people were startled to hear the shrieking of the whistle, and they ran to the windows, and when they looked they felt at that moment the brakes were on, but it was a steep down grade, and the brakes had little effect on the train, and as they rushed to those windows and looked out they saw upon the line right in front of the train, in imminent danger, a little girl with her tiny little brother, and they held their breath as they thought those two children were going to be run over and killed. Just then they saw that little girl take that little boy, and she

(The Seventh City of Refuge—continued.)

ran to one side of the rock where there was just a little crevice and pushed him into it, but there was not room for the two, and she ran across to the other side, and there she secreted herself into another crevice just in time to escape the train, and, as that train rushed through, the people did not know what the fate of those children was, they heard the little girl's voice calling

"CLING CLOSE TO THE ROCK, JOHNNIE."

And as the train rushed by it was pulled up, and they found those children were safe because they had clung to the rock.

Let my departing word be to the Christian as well as the unsaved one. There is safety for you in the Rock—The Rock of Ages. And I say to you as I close, "Cling close to the Rock." As that train reached its destiny, and that father and that son got out, and as that father put his arms around that son and embraced him, as he parted from him he just said to that son "Cling close to the Rock."

Oh, may everyone of us cling close to Jesus right through our whole lives, and He will shelter us through eternity.—Amen.

The London Missionary Training Homes.

In a very quiet part of greater London, away from the turmoil and smoke, is a pleasant district with a road running through it called King Edward's Road (South Hackney, London, N.E.).

In company with Mr. Cecil Polhill, President of the P.M.U., the Editor of "Confidence" recently paid surprise visits to the two Missionary Training Homes which are both in this quiet road, the men at 60, the sisters at 116, King Edward's Road.

The Home for Men is a corner house at a cross street (see photograph on front page of October "Confidence"). It has a green garden behind. It is four stories high from basement to attic. Every room is comfortable, and the men seem very happy. The Rev. H. E. Wallis, M.A. (of Queen's College, Cambridge), has had a very good training, and he and his wife (formerly Miss Irene White) devote themselves enthusiastically to the work, and have the affection of the men. The brothers are having a good time. The Lord is in the midst, baptising them in the Holy Ghost with the signs following. In the lecture room the blackboard had on it a sketch map of Palestine and Egypt; also letters in the Greek Alphabet and other suggestive items. The men gathered up for a word from the visitors and for earnest prayer. It will indeed be a privilege to

be a resident here. A few more can still be taken on, but some will then have to sleep in lodgings near. The Lord is indeed with them, unifying them all in love. They are full of real Holy Ghost joy.

We also visited the bright clean Home of the Sisters at 116, and found Mrs. Crisp lecturing on the 2nd Book of Chronicles. It was interesting and valuable.

These unexpected visits to the two Homes filled one with thankfulness and with great confidence in the good work these Spirit-filled leaders are carrying on.

Men who offer for the foreign field have the option of being trained at Preston by attending the Bible School (Evening Classes), or can come into residence at this new Training Home, under the tuition of the Rev. H. E. Wallis, M.A. (Offers and applications should be sent in to Mr. Wallis at once.)

ADDRESSES AT THE SUNDERLAND CONVENTION.

PREDIGER GEYER (Basle, Switzerland).—Thursday evening, May 15th, 1913.

"THE CONDITIONS OF AN APOSTOLIC REVIVAL."

(c) AS TO THE MEETINGS—THAT THEY MAY BE LED BY THE HOLY GHOST.

It is precious to know that the Spirit of God wants to-night to lead our meeting. Oh, that we may hand it entirely over to Him, then we should see wonders. God has a special programme for each meeting, and the Spirit of God is endeavouring to carry out the right programme in every meeting. Each meeting can bring to us a surprise; each meeting may bring us to a new blessing; each meeting can be different to any other. God is not subject to form; He walks in the midst of His Church, in the midst of His people. For instance, this meeting might be one for believers, and yet twenty or more people might come to the Lord; or it might be a meeting to-night for those who seek holiness, and God can deepen the work in the believer; and it might be a meeting specially arranged for unbelievers, and yet if we have understood the Spirit of the Lord believers would go home with a new joy.

But, beloved, the Holy Ghost is never to be separated from personality. We

must not think that when the Holy Spirit is to lead a meeting there should be no leader in the meeting. If there were many spiritual people in the meeting, then the Spirit of God would have more opportunity to manifest Himself, and everything would be in perfect harmony. Everything the Holy Spirit does is in perfect order—everything harmonises.

I wish that we could see in every meeting a group of spiritual people, who would be like the trunk of a tree. These would be a power in the meeting. I mean a people whom the Holy Spirit can lead. Who are these spiritual people whom the Holy Spirit can lead? I believe, in the first place, spiritual people are those who have minds which have entered into rest—those who do not mean to be driven by the flesh—people who have entered into rest, and who walk in the Spirit during the day, and who, because they walk in the Spirit all day long, were ready in the meeting to be led by the Spirit of God. If I am grieving the Spirit by my walk during the day, I must not be surprised if I am not ready for the Spirit to give me a revelation from God at the meeting. If I walk in the Spirit behind the plough, then the Holy Spirit can give me something in the quietness during the day, and by the time the meeting comes along that which God has given to us becomes life, and the Holy Spirit may use us to the edification of others, and we shall be able to help in a right real Pentecostal meeting.

In 1 Corinthians, xiv., 26 we read: "How is it, then, brethren? When ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying." I do not say that everything must be given to us *in* the meeting, but it may be given to us before the meeting, and we should bring it to the assembly. Not only the preacher should come to the meeting prepared, but all should come prepared by God. Many people come quite unprepared to receive a blessing. They bring with them the dust and troubles of the day, and instead of the Holy Spirit being able to bring a blessing to them, they bring pressure upon the meeting. In some places the tongue is loose, but the heart is not overflowing; that would be as a tinkling cymbal, because the heart was not full of God.

God has given you light in order to give light to others through you; and He is not only able to use us in the meeting, but in the cottage, and at our work, if only we will walk in the Spirit, and if only we will feel at rest with Him. The organ is a grand instrument, but it depends on who is at the keyboard. The Holy Spirit is a wonderful musical director, and when He is permitted to do His work there will be a song to the glory of Jesus. Praise to God ascends, and then the blessing of God descends.

To be spiritual is not to be carnal. We should be spiritual people. I should like to illustrate this point by several experiences. Spiritual people do not believe only in the Holy Spirit in themselves, but they believe in the Holy Spirit in others. There are people who will always do a thing better than someone else—at least according to their own estimation—but if you were to put them in charge of a meeting everything would go wrong, because they are much too proud. God gives grace to the humble. If you would be more modest God would use you much more than when you are conceited. Carnal people, especially, always think they could do it better. Why? Because they are led by their own good will. Our good will is not by a long way the Lord's will. Oh, that we would not believe too much in our own goodness. There are many people who have good intentions, and yet they forget God with their good intentions, because they are carnal and not spiritual.

Mary, the mother of Jesus, was a faithful child of God. She was concerned over the lack of wine at the wedding, and went to Jesus about it. She saw and acknowledged the embarrassment, and having faith in her Son she went to Him. He answered, "Woman, what have I to do with thee? Mine hour is not yet come." It was God's will to turn the water into wine. People are able to discern between God's will and God's plans, and they recognise that the Spirit of God is not in such a hurry as we are. Therefore, it is essential that we should be cleansed and liberated from our own good intentions. Uzziah touched the ark with the good intention of steadying it on the cart, and it cost him his life. Oh, that we may not permit ourselves to be led by our own dispositions, for the Spirit of God should

(Continued on page 220.)

"CONFIDENCE."

NOVEMBER, 1913.

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Sunderland.

PUBLISHED MID-MONTHLY.

Terms :—This paper is supported by Subscription-Gifts, payable yearly, half-yearly, or quarterly, and is sent to any who order it. Address the Secretaries, All Saints' Vicarage, Sunderland. (All correspondence should be addressed to the Secretaries. The Editor has very many other duties.)

The Omnipotence of God.

"The Lord said unto my Lord, sit thou at my right hand, until I make thine enemies thy footstool."—Psalm cx., 1.

From this Psalm we learn something of the glorious vision which the Holy Spirit had given to David of the victorious Christ—the attitude of God the Father towards Him; His place of Victory; *The Lord*, Jehovah, acknowledging Him as Lord; David also acknowledging Him as Lord (*my Lord*); our Lord in the place of rest after victory, after conflict; seated; the place of honour and glory after despising and shame on earth—at the right hand of the throne; and then that wonderful little word—until, yes, until God Himself puts every enemy of Christ under His feet.

What hope, what inspiration for weary ones, discouraged souls, workers in the vineyard! Yes, God Himself—Jehovah—the Almighty promising the Lord Jesus that He would make His enemies His footstool.

Who are His enemies?—The world, the flesh, and the devil, sin, disease, death, all the hosts of the principalities and powers of darkness—fighting desperately to gain control of the earth and its vegetation, and, above all, the men and women whom Christ on Calvary redeemed by His own precious Blood, those who will listen to "the deceiver" with his "Hath God said."

Hallelujah! the past is under the Blood. The cry of victory rang out from the Cross—"It is finished." The glorious entrance of the King of Glory through the everlasting gates, proclaimed to the hosts of heaven that a great multitude of captives had been set free; the mighty Conqueror had returned from the battle, the bands of death had been broken and everlasting life obtained for all those who would believe.

What Hallelujahs rang through the courts of heaven! "Worthy is the Lamb to receive riches, honour, and glory." We can faintly picture the wondrous scene—the adoration of the archangels and angels, worshipping as they listened to that glorious Coronation Service, and heard *the Lord* say to my Lord: "Sit thou on My right hand, until I make thine enemies thy footstool."

How was it to be done? *The Lord* shall send forth *the rod of thy strength* out of Zion, rule thou in the midst of thine enemies. Through the glorious Head on the throne was to flow out the Holy Ghost in all His power to convict, to discipline, to consume, to transform, the dry ground to blossom forth in newness of life as in Aaron's rod, the living water to flow out as when the rod of Moses struck the rock—His life, His strength to reign and rule.

By this same power verse 3 tells us that "Thy people shall offer themselves willingly—or shall be willing in the day of Thy power, in the beauties of holiness." In this glorious work the Lord is looking for "workers together with Him," a willing people who will be "vessels unto honour, sanctified, meet for the Master's use," "instruments of righteousness" who will present their bodies to Him, and allow Him "to work in them both the willing and the doing of His good pleasure."

How quickly and truly would God's work be done if each member of the Body would consent to remain in the place where "God hath set him." "By His foreknowledge, this great, infinite God hath created us in Christ Jesus for good works, which God hath *before prepared* that we should walk in them" (Eph. ii., 10, R.V.). Everything in the universe is ordered by the "determinate counsel and foreknowledge of God" (Acts ii., 23; Eph. i., 11). Even the wicked for the day of evil (Prov. xvi., 4). Such knowledge is

too wonderful for us, we cannot attain unto it. Who can by searching find out God?

We are so apt to overlook the fact that God is unceasingly working in the universe by His Spirit, in an unchanging law and order, producing wondrous beauty and harmony. It is only when He has to deal with man that He finds resistance, disobedience. Man "turning every one to his own way," even in spiritual matters, forgetting, like the children of Israel, the wonderful works of God since the foundation of the world. "They waited not for His counsel," Ps. cvi., 13; "They believed not His word"; "They hearkened not unto the voice of the Lord." How sorely the heart of our Lord Jesus yearned over Jerusalem as He looked upon it. "O Jerusalem, Jerusalem, how often would I have gathered thy children together, and *ye would not*" (Matt. xxiii., 27).

How St. Paul caught the spirit and yearning of his Master as he wrote to the Galatians. "O foolish Galatians, who hath bewitched you?" "Having begun in the Spirit, are ye now made perfect by the flesh?" "*He* therefore that ministereth to you the Spirit, and worketh miracles among you, doeth he it by the works of the law, or by the message or hearing of faith?" (Gal. iii., 1, 3, 5.) God's will is for us to live by faith, like a little child, simply trusting the power and wisdom of our heavenly Father.

The natural will of man loves to see the works of the law, which brings a secret satisfaction to the senses. The very fact of our giving up this thing or that may minister to the "I" or self-will. God would have us so abandoned to His Spirit within us that He can work in us "both the willing and the doing of His good pleasure." "Man shall not live by bread alone, but by everything which God shall appoint" (Matt. iv., 4, Weymouth), or "by every word that proceedeth out of the mouth of God." God ruling and reigning and ordering our every thought and action. "The weapons of our warfare are not carnal but mighty, through God, to the pulling down of strongholds, casting down reasonings, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ (2 Cor. x., 4, 5). This brings us into such a place of rest—the rest of "ceasing from our own works," the rest of knowing that Jesus

Himself is carrying out His Father's will within us—that we are free to live for others, free for the Lord to put His burden upon us, free for Him to pray through us according to the will of the Father, free to serve. We praise God for this glorious freedom and rest, which is just the absolute submission of our will to that of God; rest in the knowledge that we are holding fast the Head, from Whom all the body is being supplied and knit together through the joints and bands, increaseth with the increase of God (Col. ii., 19, R.V.)

It is such a wonderful thought, and brings such rest to our souls, to know from God Himself, through His Word, that each of us, however small and unimportant a member of the Body we may be, yet form part of that one Body. Our Head in heaven on the throne, God the Father carrying out His plans through that Head, "that Christ may be all in all," and that we may "grow up into the fulness of the stature of Christ." It is to this unity of faith in Christ that God is calling us. How are we to attain to it?

In Eph. iv., 1, St. Paul tells us: "Walk worthy of the vocation wherewith ye are called." We are called to be saints, holy in life and conversation, just in the position in which God has placed us. Just there we can be lowly, meek, long-suffering, forbearing one another in love. "Endeavouring to keep the unity of the Spirit in the bond of peace." This means a real change of character, a real submitting to the daily providences of God, for "God is above *all*, and through *all*, and in you *all*." He *fills all* things. It is a "putting-off" of the old man, which is corrupt, a putting-on the new man, "which, after God, is created in righteous and true holiness." Our Lord describes it as losing our life and finding His, so that there may be in very deed *one* Spirit, one Body, many members, but all fitted into the right position, carrying out just their own function, so that there is a healthy growth "into Him in all things which is the Head, even Christ," a real edifying or building up of itself in love.

Again, for the building up of the Body of Christ, God Himself hath given *some* to be apostles, *some* prophets, *some* pastors and teachers, so that it is quite clear there must be leadership and special gifts "for the perfecting of the saints, for the work of the ministry," but all these so controlled by the Holy Spirit that the growth

(The Omnipotence of God—continued.)

advances rapidly "till we all come into the unity of faith." How little do we think that in the ordinary daily life, perhaps in very difficult and uncongenial circumstances, we are helping on the growth of the Body. Every victory over temper, or pride, or selfishness, is a losing of our own life, and an increase of the life of Jesus within us, which every member of the Body feels, for if one member rejoice, every member rejoices, if one member suffer, every member suffers. On the other hand, every time we give way to doubt or fear or unbelief, do we realise that this affects the whole Body? None of us can live unto ourselves, we live or die unto God.

Do we realise that in criticising and sitting in judgment on God's children we are not merely criticising them, but we are really questioning the wisdom of God, "for to us there is but one God, the Father, of whom are all things, and we in Him, and one Lord Jesus Christ, by whom are all things, and we by Him" (1 Cor. viii., 6).

So we see that as each individual allows God to order their life, their circumstances, as we submit to the discipline that God sees is necessary for us, so are we co-operating with Him in His great plan and purpose of bringing every enemy under the feet of Christ.

In conclusion we would like to give a little illustration from actual experience. A few of God's children had been speaking together of the desperate attacks that Satan is making on the bodies of the saints in these days, and how clearly God had given the vision of the perfect victory of the Christ within to overcome, so that there need be no fear, but a perfect rest and joy, even in tribulation. Two nights after this, one of the party was severely attacked in body, so much so that she felt her life was ebbing out, and she would soon be with her Lord. So close was she to the unseen world that her ears caught the wonderful singing of the angels. Then the Lord revealed to her in a new way that there was a great battle going on over her body between Himself and Satan, but the battle was His, she need only rest and praise. She realised the joy of this, and as she began to recover she found herself praising in "tongues," and rejoicing in her Lord.

Just at that hour another member of the little party was awakened by the Lord and caused to praise and rejoice, and assert the wonderful victory of the Lord Jesus over *all* the power of the devil; not for herself, at that moment, but just a triumphant assertion of the *fact* of the victorious Christ on the Throne. It was the One Spirit in the One Body—one member being the object of attack, receiving the revelation and proving the victory by experience, the other member proclaiming the victory of the Lord. It was indeed the Lord, by His Spirit, putting the enemy under the feet of my Lord—Hallelujah!—and doubtless in many another member of the Body a battle was being fought and won, and a great increase of life and faith and power passed from the Head throughout the whole Body. There was growth that night in the Body. Glory to Jesus!

Another instance. Away in Central Africa the One Eternal Spirit caused a tribe with their chief to kneel together in helpless, mute looking-up to the "Great Chief," unable to voice their need, only a great hunger in their hearts, a sore longing for God! The same Eternal Spirit was voicing that need through a member of the Body in a gathering of saints in England—the language of that tribe was given in "tongues"—their cry for help in their own tongue we believe was heard and accepted, for it was the One Spirit, the God of all the earth who has promised the Son that He shall have the heathen for His inheritance. Let us bow in deep adoration before this Almighty God. Let us acknowledge Him to be the Lord—"He knoweth the way that we take." Let us abandon ourselves to this Almighty God who will be able to use "the instruments" according to His own will. Amen.

M.B.

(Address by Prediger Geyer at the Sunderland Convention—continued from page 217.)

have the fullest control, and not we ourselves. We must not be led by our impressions. The Spirit wants to lead us, and we must discern that by the aid of the Holy Spirit, so that nothing can lead us (or "*drive*" us, as in the German) but the Spirit of God, those who are driven by the Spirit being the children of God. But the Bible says that the spirits of the prophets are subject to the prophets. We must not permit ourselves to be led by our feelings, otherwise we cannot work

successfully for God. As many were ready to be led by their good intentions, so John was ready to be led by his faithfulness. To Mary it was said that a sword should pierce her heart, and the sword did pierce her soul when she saw her Son, Jesus, hanging on the cross. She was obliged to let Him hang. She had to say to herself that if He did not remain on the cross the world could not be saved. Nobody but He could save the world, and He must remain on the cross. Oh, that we would let the Spirit of God lead us all. He wants to lead us; He wants to guide us; and everyone may be led if he will yield to His leading.

* * *

(A MESSAGE IN TONGUES.)

The Holy Spirit has come to possess this people for this very purpose, and He will lead them on in the pathway that leads to God. He came from God, and He leads back to God. For this purpose Jesus went to the cross, not only to purchase redemption and the forgiveness of sins, but that He, by His Spirit, may indwell and lead everyone back to God. Oh, get down before Him, get down before Him, that ye may know what it is to receive Him who comes from God to lead you back to God. Oh, verily God shall have a people that is conformed to His Son, for the Spirit has come for the purpose, to transform them into the same image as the Son of His love.

* * *

Each individual (continued Prediger Geyer) may be led by the Spirit of God. Even spiritual babes have their influence in a meeting, and we have all to recognise and respect the Spirit of God in others. The Spirit of God does not merely operate in one, but in all. In a meeting for divine healing a sick person sat in a chair. A person wanted to try God. She came from the back of the hall forward to the sick one and said God had made it very clear that she should be healed now, and in the name of Jesus she commanded the sick one to stand up and walk. The sick one was frightened and did not respond. The other lifted her up, and said, "Now walk," but the sick one could not walk. A very great difficulty then arose in the meeting. It was said, "If that was God, why was not the sick one healed? That couldn't be God." God was not in it. It was good intention. The sick one had been at the meeting in the chair several times, and that aroused the sister's sympathy. But others were moved also, and God moved our dear brother Paul, but he had not received the command of God. He had no commission.

This sister felt she had to do it, and said to herself, "Don't I want to do the best?" She wanted to honour God with her faith, and yet that which she expected did not happen. I believe this dear sister should learn to respect the Spirit of God in others. That was a lesson for the sister. It might have been proper for her to have gone to one of the brothers and said, "I feel in my heart that we ought to do something for this sick person," and perhaps God would have revealed that to a brother also, who would have the Spirit of God, and there might have been an agreement between the different workers that God should show what had to be done. In that case I am sure that would never have happened which did happen. The name of God was not honoured, but was dragged down to the dust. I had prayed for this case very often, but the Spirit showed me that the hour had not yet come. The revelation which God had given me proved to be correct, and was by experience confirmed.

I quite believe that God heals the sick, and all the sick, for with God there are no incurables; but God does not need to heal all the sick ones in any particular moment. I believe, for instance, that the lame man at the gate of the temple had been sitting there when Jesus was passing to and from the temple, for it was a case known to the whole city. But only the disciples were permitted to heal the man. Jesus did not heal him during His visits to the temple. But the healing was of great importance to the Church. We see that as a result persecution arose.

I do not believe the Spirit of God wants to do everything through me as the leader of the meeting; He would like to do something through others, and I want to do only that which God wishes to do through me. Jesus said, "All that the Father hath given to Me shall come unto Me." The Father had not given Jesus everything. The Father put a limit also to the work and the operations of Jesus, and Jesus never went beyond His limit. Yet it is possible that leaders could break through the limit, like the woman with the sick daughter. She came to Jesus and said, "My daughter is sick." Jesus said, "I am sent to the lost sheep of the House of Israel." It was not right to cast the children's bread to dogs. Now the faith of the woman broke through, and she said, "Yes, Lord, but the little dogs eat

(Sunderland Convention: Address by Prediger Geyer—continued.)

of the crumbs which fall from the master's table." Then came the answer from the Father.

Oh, beloved, let us remember that God has put a limit, and has given us our respective places. God has given the leader a certain place, and you also have a certain place in the Body of Christ. In the whole you shall be used by God with the others.

Once we had a meeting, and I had a certain word of God which moved me continually, for I wanted to speak about it on that evening. I bowed my knees before God, and He took this word from me, and I became very quiet in the meeting. I couldn't pray. My brothers and sisters couldn't pray either. The whole time there was silence. No one broke the silence, and I was very grateful, for this silence was given from God. Suddenly certain messages were given from six different brothers, one connected with the other. There were tongues and interpretations and prophecy, and then came the word to read the 43rd Psalm. I read it in the meeting, and the people broke down in the presence of the Lord.

There was present a Christian worker of very long standing, and she was opposed to the Pentecostal movement. She came to test the movement, and God met this soul with a message that evening, and while the Word was being read the Holy Spirit wrought upon the heart of this person, and she cried aloud for forgiveness. Our Pentecostal people do not generally lie about the floor at our meetings, but this opposing woman lay upon the floor for a whole two hours. At the end of the meeting I told her she had better get up, for the meeting was at an end; but it was clear that all her own doings and efforts were broken down at once, and God was overpowering her wonderfully. She afterwards told me that on that occasion she had a wonderful experience of victory. Others were blessed also, and many afterwards came to the enquiry room. Thus God wanted to impress the believing soul, and also to save the unbeliever. The result will be wonderful if God can but lead.

Let Him lead you, not your goodwill, your good intentions; not you without the others, but in connection with others, in harmony with the other spiritual ones.

Recognise and respect the place of the individual in the Body of Christ, and take your place faithfully, and God will bless the meeting through you. If one should bring something along to the meeting, and even if he could not utilize it in the meeting it is not lost.

I will close with an illustration. In our meeting-hall we found it very cold, and there was but little money for fuel. Then we agreed for each one to bring a piece of wood, and each one did so, and a fire warmed the whole meeting. As in the material, so in the spiritual. When we come together and pray together, then there will be a beautiful fire in the meeting, and all will be quite warm, and the hearts of unbelievers will be melted.

PASTOR PAUL.—Thursday evening, May 15th, 1913.

"THE CONDITIONS OF AN APOSTOLIC REVIVAL."

(c) AS TO THE MEETINGS—THAT THEY MAY BE LED BY THE HOLY GHOST.

I think we have a very important theme for all these meetings at night. What is the theme? "The Conditions of an Apostolic Revival." We meet here to see in what way we may get an apostolic revival. I don't think that we are only *speaking* about something. I don't think it practical only to *speak* about something. Practicability is to *get* something. I am looking for an apostolic revival. I am praying for it. I am praying for an apostolic revival for England and for the world, and I should be very glad if it would commence in England—in Sunderland.

We have to speak about conditions, and to-night we have to deal with this question, "As to the Meetings—that they may be led by the Holy Ghost," and we have to understand what it means to be led by the Holy Ghost. I think we had a very important word at the beginning when Bro. Geyer spoke, and I should like to give some thoughts about this word, 1 Cor. xiv., 26:—"How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying."

I should like to say Paul is quoting here spiritual gifts. You will have no psalm

in this way, no revelation in this way, no tongue, no interpretation without real apostolic spiritual gifts. We need, beloved, for our meetings, the spiritual gifts, and we must be spiritual men who understand that the Holy Ghost will lead a meeting, and He will do it by the gifts—by His gifts. Now it is a very important thing our brother from Wales spoke about, and I think we should see that also leaders are gifts.

Please turn to Eph. iv. An apostolic revival will always be a scriptural revival, that is to say, we will not get a real apostolic revival if we do not understand the scripture. God in His Word will show us the real conditions for such a wonderful revival. We read in Eph. iv. about gifts. It is said in verse 7:—"But unto every one of us is given grace according to the measure of the gift of Christ." In the 8th verse, "He gave gifts unto men," and in the 11th, "He gave some to be apostles, and some to be prophets, and some to be evangelists, and some to be pastors, and some to be teachers." These men are gifts, but I speak about men who are really gifts. We have men given by God and we should love them, we should respect them; we should give God thanks for such men. We need such men—we see some people don't understand that.

I have heard that in Pentecostal circles it is set about to clear the platform. Yes, you may clear the platform, but I tell you this, that you will clear the platform of gifts that God has given to you. May we be led by the Holy Ghost, and the Holy Ghost will teach us to respect men given by God to preach the Word, or to come teaching us, or to lead, or whatever it may be, and let me tell you that here you have by Paul a wonderful harmony in verse 11: "He gave some to be apostles." What does that mean? There are men sent by God for a special purpose, for a special work. You may get for an apostolic revival a man given by God, and these are given to bring about such a wonderful revival. God uses men as instruments, and by human instrumentality the Holy Ghost will be at work, and we have to respect that.

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MESSAGE AND INTERPRETATION.—*Will ye understand that He which hath combined the body hath put each member in its own position, that it might be profitable*

in the purpose of Him who is the Head of all, for the Head knoweth just how to build up His own Body, and He hath placed each member in his own position that each one may minister to the other, and the Spirit is He who worketh through all that it may be for the building up of all unto the fulness of the stature of Christ.

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I think that is enough; we have heard this confirmation by the interpretation, and, beloved, I think we should say: "Yes, Lord;" and if we will go on to get an apostolic revival let us say to every word of God, "Yes, Lord." And now I should like to show you in 1 Cor. xiv., 26, that there is yet a little word. It is said: "Let all things be done unto edifying," and that means—not that I may do something to my edifying, but it is that the Church may be edified, that the whole creation may be edified; and so we need, dearly beloved, wisdom to understand what may be helpful for the edification of the Church.

Some people say, "I have in my heart such a burning desire for right." My friend, I am very glad to hear that, for you will find fire is a good thing, but I tell you that we need not only fire, but we need wisdom to use the fire in the right place. You may have fire, and yet you cannot ignite with that fire the whole congregation, because you are not burning in the right way.

I should give you the word of James in the 1st chapter, 5th verse: "If any of you lack wisdom let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." Dearly beloved, there is a very serious point. Some people think if they are baptised with the Holy Ghost, then they have got all the wisdom they need, but I should like to speak in another way about this. Our brother from Wales gave us a good explanation about this. He said he was a strong man, and should he bow down unto his brother? No, he did not like that. He would have bowed down for a great one, but not before his brother. All right. You think you are baptised; you say, "Now I know the matter." You think so; but we should see that the Holy Ghost comes to teach us. Brother, sister, let me tell you that if the Holy Ghost comes to teach He will bring you at the feet of the men He has given as teachers. The Holy

(Sunderland Convention: Address by Pastor Paul—continued.)

Ghost brings you to your teachers, and you will be so thankful that the wonderful Lord has given you teachers or pastors or prophets. It is always a wrong thing if we do not see that we need wisdom.

You see we are here in a mighty congregation, many people are here together. Now we all say, "O Lord, that Thou may'st bless this meeting." Yes, but now who may imagine what we need to-night? What word do we need? What psalm? What tongue? What interpretation? What revelation?—and so on. Beloved, you see we need wisdom. I cannot preach save to put off my shoes and to tread on holy ground. And this is the holy ground—where I meet the Holy One, that the Holy One may tell me what to preach, and I find if there is a leader in a meeting then I never would preach in my own ideas, also I would always go together with the leader, because I know the leader has the Holy Ghost too, and he has the responsibility for the whole congregation, and that is a joy for me, and, beloved, so the Holy Ghost brings us and connects us together, and we come to honour the Holy Ghost in our midst.

I hear oftentimes that it is said, "Yes, we need in such a congregation, liberty." Brethren, we need control; we need not liberty in this way. "Yes," you say, "but where the Spirit is there is liberty." Yes, I am always trying to understand the Word just on that particular place where it is written, and if you take the Word in 2 Cor. iii., then you will see it is speaking about liberty, but in quite another sense. The apostle is speaking there about Moses. Moses had to put the veil on his face because the children of Israel could not look at the face of Moses as it was shining. And then it is said in the 16th verse, "Nevertheless, when it shall turn to the Lord, the veil shall be taken away." If Israel would turn to the Lord then the veil shall be taken away. Now the Lord is the Spirit, and where the Spirit is there is liberty. There we have liberty from the veil, and we have a clear vision of Christ Himself. We may look at Christ. That is the liberty you have, brother.

What do people mean when they speak of liberty? "If I am in the meeting then I will do as I please; I don't care if it is not

pleasing to you; I am doing just as it is my liberty." No, brother, that is not your liberty. Our meetings are to be led by the Holy Ghost. You will understand that brings us under control; that brings us under the rule of the Holy Ghost, and so I must be very careful.

Our dear Brother Geyer said at the beginning that if a man would grieve the Holy Ghost twenty times in the day, he would not be able in the meeting to stand there as a witness of Christ, and I say if he would grieve the Holy Ghost once—only once—if he had not put the thing right, then I say he is not able to stand. When the Holy Ghost is grieved you cannot go on by the Spirit; He does not go with you. If the Holy Ghost is grieved then He will, so to speak, stand aside. You may go on; you may say, "Yes, I am a baptised man; I believe in Christ, and Christ has taken away all my sins." Thus the Holy Ghost is grieved.

Oh, beloved, here is a point, and we must understand this point; and we must come before our God in order to say, "What is Thy purpose for this meeting," and "God, I come to Thee, and I have put off my shoes, and now, Lord, I am waiting for Thee." Yes; in the apostolic revival there the Spirit of God was poured out amongst the believers. Peter was a man led by the Holy Ghost, and all the apostles were led by the Holy Ghost. You remember in Acts xiii., there were Barnabas and Saul and some other teachers and prophets, and they were worshipping the Lord, and when they were worshipping the Lord what happened? The Holy Ghost spake. You see we come here on holy ground. We need an apostolic revival, and I am convinced deeply in my heart we will get this apostolic revival if we respect the Holy Ghost, if we understand the Holy Ghost, if we become spiritual people standing on holy ground that we may bring forth the wonderful Gospel in a holy way.

Beloved, my heart is full. I am waiting and expecting great things, and I thank God for this wonderful, blessed Convention we have this time in Sunderland. My heart is full of thanks, and I believe the Lord will lay on our hearts such a spirit of prayer. May we go on and yield ourselves fully to the Lord, that He, the Holy Ghost, may come to lead and control all our lives. Amen.