

No. 138.

AUG.-SEPT., 1924.

"CONFIDENCE"

EDITED BY

ALEX. A. BODDY,
PITTINGTON VICARAGE, DURHAM, ENGLAND.



SAXON WINDOW IN PITTINGTON CHURCH.

ONE PENNY.

"Confidence" Subscription-Gifts for last Three Months.

[illegible]

Printing and Expenses Account.

RECEIPTS.			£	s.	d.	EXPENDITURE.			£	s.	d.
Subscriptions as above	...	..	20	13	7	"Confidence," 138th Issue	...	...	19	0	0
Discount	...	...		4	9	Postages (estimated) and despatching	...	...	3	0	0
Adverse Balance	...	...	7	2	3	Adverse Balance from 137th Issue	...	...	6	0	7
			£28	0	7				£28	0	7

ITEMS OF INTEREST.

CROYDON. A Pentecostal Convention was held in the Holiness Hall, Sydenham Road North, convened by Pastor Inchcombe. The speakers were Dr. Ellis, Pastor Bassett, Mr. Jones, Mr. J. Carter and Mr. E. J. G. Titterington. Mrs. Inchcombe, who helped in the waiting meetings, writes: "We had a most wonderful time. The place was filled with the power of God. There were conversions, healings, and baptisms."

The offerings were towards the extension of the Hall, for which some £400 is still needed (towards the £1000 estimated total cost). The 42nd anniversary of this good work was celebrated at this Convention.

LONDON. Messrs. C. Buckley, J. H. Carter, J. Douglas, E. W. Moser, T. Myerscough, J. N. Parr, T. Tetchner, and F. Watson were the speakers at a United Convention held in Peniel Chapel, Kensington Park Road, Elgin Crescent, W., from August 2nd to 8th. A Missionary Meeting was held on the Monday afternoon. Mr. and Mrs. Albert Weaver, of Springfield, Massachusetts, were present, and other visitors.

We commend to our readers the appeal on page 145 to commemorate the good work of our devoted Mrs. Crisp.

The address of Rev. W. R. O. Taylor and Mrs. Taylor is: C.M.S., Mien Chow, Sze, Western China.

Summer Sermons in London by the Editor of "Confidence" (Rev. A. A. Boddy) at St. Anne's, Soho (Shaftesbury Avenue):—

Subject: "CHRIST IN HIS HOLY LAND."

August 3rd.—11 a.m., Christ in His Heavenly Father's House (His pre-incarnate visits to

the Holy Land). Palestine a representative country. 6:30 p.m.. Christ descends to His Mother's house (The birth and the Boy at Nazareth).

August 10th.—11 a.m., Christ in the carpenter's shop, and at the River Jordan. His wonderful words of life. 6:30 p.m., Christ in Galilee; on lake and plain and mountain. His Miracles.

August 17th.—11 a.m., Christ in Gethsemane, under the olive trees. The six Trials. 6:30 p.m., Christ on the "Green Hill" for us. His victory over evil; its meaning.

August 24th.—11 a.m., Christ in the Garden-tomb and in Paradise. Resurrection-power liberated for us. 6:30 p.m., Christ as Leader and Head ascends from the Mount of Olives.

August 31st.—11 a.m., Christ sends down His Love-gift to Jerusalem. 6:30 p.m., Christ's promised return, *via* Olivet. When will He come, and how?

Numerous visitors have remained at the close of these services to greet the preacher. Among them Pastor Polman (of Amsterdam) with his young daughter; Mr. Moggridge (of Southport) and his daughter; also the Mayor of Sunderland (Councillor Lawson); and Pastor and Mrs. A. Weaver, of Springfield, Mass.

The "Maréchale" (Mrs. A. Booth-Clibborn) with her son and friends were present on the 17th. Her son Eric has earned a martyr's crown in the French Sudan, where he recently passed away quickly through dysentery. Eric Booth-Clibborn received a great blessing at the Sunderland Convention of 1911, was married to Sister Lucile Leonard in Chicago in 1920. The widow and little child are on their way to the home of Mrs. Booth-Clibborn at Highbury, London, N.

"CONFIDENCE."

No. 138.

PITTINGTON, DURHAM.

Aug.-Sept., 1924.

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

"UNTIL,"

OR

Christian Persistency.

By Miss ELIZABETH SISSON, New London, Conn., U.S.A.

Many a mighty battle of God is lost because the Christian or the Christians do not press on "until" victory perches on their banner. Many a choice prize is won because a child of God held on "until" God came forth and the enemy was downed.

Witness Moses on the top of the hill (place of prayer and of faith in God—Ex. xvii., 8-13) while Joshua fought in the valley below. "And it came to pass, when Moses held up his hand, Joshua and his Israel prevailed; and when he let down his hand, Amalek prevailed." But Moses was exhausted, and the devil will see to it that you and I are exhausted when the battle presses hard if he can have his way. However, it was only as Moses tarried "until" that victory was sure. Oh, that blessed Christian persistency, or Spirit-persistency, that will not let us abate one jot "until" victory is ensured

For this God will always provide reinforcements, if we will only look to Him to maintain a persistent "until" within us. "But Moses' hands were heavy; and they took a stone and put it under him, and he sat thereon; and Aaron and Hur stayed up his hands, the one on the one side, and the other on the other side; and his hands were steady 'until' the going down of the sun. So Joshua discomfited Amalek and his people with the edge of the sword." The meaning of the word Amalek is "a people who lick up all," and may well be a type of the world, the flesh, and the devil. By one of these are all three com-

bined. Satan stands ready to make our every battle a defeat. Nothing but a persistent tarrying "until" can rout him and give us the victory. God is with us to meet that "until"; God is with us to give that "until."

"Hold the fort, for I am coming!"

Jesus signals still;

Send the answer back to heaven:

"By Thy GRACE, we will!"

Note 2 Kings xiii., 14-19. The old prophet Elisha is leaving earth for heaven, but his whole soul lingers over Israel's affairs like a mother over her child. The king of Israel comes to see him, and he would fain commit the church's interests into his hands. And Elisha said to him, "Take bow and arrows." And he said to the king of Israel, "Put thine hand upon the bow," and he put his hand upon it; and Elisha put his hands upon the king's hands. "Open the windows eastward: Shoot!" said Elisha. He shot. "The arrow of the Lord's deliverance, the arrow of deliverance from Syria; for thou shalt smite the Syrians in Aphek TILL thou hast consumed them. And he said, Take the arrows: and he took them. And he said unto the king of Israel, Smite upon the ground: and he smote"—even twice, thrice, lazily, drowsily, half-heartedly—"and stayed. And the man of God was wroth with him, and said, Thou shouldest have smitten five or six times; then hadst thou smitten Syria till thou hadst consumed it: whereas now thou shalt smite Syria but thrice." The plan of God defeated by the half-heartedness of one of his kings! The devil's dope. Satan gassed him.

And now since 1907-8 our blessed Lord has been steadily working to bring world-wide revival on his original apostolic pattern, reviving upon, by his mighty workings, the old command "tarry ye at

(*"Until," or Christian Persistency—continued.*)

Jerusalem (at home) until ye be endued with power from on high." And oh, bless God! those who "*tarry until*" are everywhere receiving the exact blessing (Acts ii., 4) which came on Peter and John and the rest of the one hundred and twenty. And, pray, why not? We are told that the gifts and the callings of God are without repentance. The pattern worked so well with the first disciples and the early church of the first three centuries, why should not God like to bring it back?

But some of the best of His people have their backs up against it. They have received great blessings from God, and notable infillings from time to time. Then they have been so much used of God. Why should they humble themselves like new beginners and learners and "*tarry until*"? Surely when they have been so mightily filled they have had the Baptism of the Holy Ghost. Peter and John must not point the index finger at "*tarry until*" and the record (Acts ii., 4). The apostle must not teach *them* "to observe all things whatsoever I have commanded you" (Matt. xxviii., 20). They fail to see that provisionally there is more in the Baptism of the Holy Ghost than a mighty filling. John the Baptist was *filled* with the Holy Ghost from his mother's womb!!! And yet Jesus said, "He that is least in the kingdom of heaven is greater than he. What was there in the Baptism of the Spirit, in the enduement of faith, power from on high that should come in obedience to Jesus' command, "*Tarry ye until*," that was more than the filling that John the Baptist had?—more than what the ancient prophets had, when they were described as "holy men of old spake as they were moved (*Gr. DRIVEN*) by the Holy Ghost"?

The Baptism is the Holy Ghost in *the power of Christ's resurrection* as pointed out by Peter in the Spirit's masterly sermon by him on the day of Pentecost. Christ, "*being by the right hand of God exalted*, hath shed forth *this* which ye now see and hear" (Acts ii., 33). And so marvellous the provision of His ascension, exaltation, and sitting at the right hand of God the Father, that Paul, who served in the power of the mighty Baptism and spake in tongues "more than they all," and in whom there were gifts and visions and revelations, and catching away into the third heavens to such an extent that

special crucifixions and buffetings had to be arranged of God for him—this Paul is heard late in life, in Phil. iii., panting to know Him, Jesus, and the power of His resurrection. Paul sensing that all he had received was but a tithe of his income in God if he would but press on in God "*till*" he should seize *all* of that for which he had been seized of Christ Jesus.

Oh, to "*tarry until*," that the soul may not merely come into a blessed filling of the Spirit, but may know the full Baptism, when as it *taries*, the mighty Baptism takes the soul down into the waters of death, and brings it up on the resurrection side—the side of His resurrection; and then, when the individual operated on is lost to self, sense, and the world—*drunk in God!*—the yielded members of body and soul alike in God's hands, the Spirit alone gives for a while utterance to the tongue. That "unruly member" ruled at last for a time from heaven! With all the Christians hunger for more and more of God, the man, the human of that Christian, involuntarily shrinks from being lost in God, "*drunk down in the Spirit*" (Eph. v. 18, *Gr.*), so Jesus must have a leeway in bringing the soul to the Baptism. Hence He says, "*Tarry until*," and how many are the shrinkings of the flesh, and involuntary recoils while He is taking it, that "*via crucia*," and uniting it more dearly with Himself.

Alas! for the high-brow that sets up his little way of thinking against the Master's plain instruction, "*Tarry until*." Sluggish flesh, drowsy powers, gases from Satan, "the angel of light"—everything combines to hold precious, blood-washed souls from pressing in to their full inheritance at this point. But the witless soul that is hungry enough to press on into full obedience to "*tarry until*" will escape them all! The entrance of *Thy Word* giveth understanding, it giveth light unto the simple.

But there is another "*until*" that we baptised souls need well to look to. For if we are baptised for any commission, highest of all are we baptised to learn the great and holy mysteries of Spirit-prayer, "for we know not what we should pray for as we ought, but the Spirit itself maketh intercession for us with groanings which cannot be uttered." And if this last marvellous world-wide revival walks by anything it walks by prayer, and a place of prayer is shewn us in Is. lxii., 6,

that will come only to those baptised saints who have let the "tarry until" of Christian persistency be *deeply* wrought out in them. "I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night: ye that make mention of the Lord (ye that are the Lord's remembrancers) *keep not silence* and give him no rest TILL he establish, and TILL he make Jerusalem a praise in the earth." Some may object that this verse belongs to national Jerusalem and the millennial age. Thank God it does! But spiritual Jerusalem and spiritual Israel must have her innings and be caught away before tribulation events and the open coming of the Lord make way for millennial glory.

Our spiritual inheritance precedes their literal inheritance, and "all the promises of God in Christ Jesus are Yea and Amen," and "if ye be Christ's then are ye Abraham's seed and heirs according to the promise." Oh, beloved, there is an exceeding glory waiting to come upon the earth *now* in the fall of the "latter rain." "The river of God is full of water." There are "rivers and floods and streams" reserved, and God says, "I *have set* watchmen" whose prayers are going to bring it to pass. "I have set." It is a work of sovereign grace, and if under the blood belongs to you. Will you put in your claim? Will you yield yourself to have the persistency, the "until" wrought out in you? Then this glorious office is yours, and in answer to your prayer God will make in these last brief hours of this Gentile age spiritual Israel—His advancing Holy Ghost souls a praise in the earth. The Bride shall be finished, the rapture shall come. In these last days God will "pour out of His Spirit on all flesh." "Ask ye of the Lord rain in the time of the latter rain, SO the Lord shall make bright clouds, and give showers, and there shall be grass in the field for every one."

Our Victory in the Heavenlies.

Eph. i., 19: "The exceeding greatness of His power to us-ward who believe."

The secret of the possession of Divine Power is Faith. Power through Union with Christ, by Faith. Union with Him first on the Cross, then on the Throne—a continuous Union. A Union with Christ in each of these vital actions of His which led up to His final victory. A Union by

Faith—a persistent Faith. Union with Him in His Death and Burial; and also in His glorious Resurrection and Ascension. A Union to be maintained until the end—by faith. A Union to be realised afresh by a renewal of Faith.

* * *

The Epistle to the Ephesians contains the Secret of Victory. It is the epistle of the "Heavenly Places,"* this phrase, "The Heavenlies," occurring a number of times in different forms.

The Key-Note of the Epistle is "Far above all." But there is a vigilant and cunning hinderer of our faith; Satan, knowing that his time is short, will try to deceive the very elect. His subtle "*methods*" ("wiles," ch. vi., verse 11) are directed now against the

MEMBERS OF THE BODY OF CHRIST here on earth. The Head is beyond his reach, but the members are in a world which lies in his sphere. "The whole world," says St. John (1st Epistle, ch. v., verse 19) "lieth in the Evil One."

Victory gained for ourselves always gives us a wonderful power in leading others into the same path of Victory. Even dim visions of the possibilities of Victory in Christ are most uplifting and encouraging.

As God hath lifted Him "Far above all," so the audacity of Faith may claim our union with the Ascended Lord in the face of many things which seem to contradict. But we must take it (and retain it, which is harder) by Faith.

Our great enemy in the days of our Lord's life on earth sought to oppose Him. Through Herod he sought to destroy the young Child's life. He met our Christ after His reception of the fullness of the Holy Ghost, and tempted Him sorely. Other unknown temptations† assailed Him, fiery darts from the Great Tempter, but He quenched them all. He had faith in His God and Father. "The shield of faith."

In the Garden and upon the Cross Satan tried hard to break Him down, but in vain. Probably he tried to stop Him

ON THE WAY UP TO GLORY.

It is more than likely the Prince of the Power of the Air (Eph. ii., 2) made a great stand as He ascended through His aerial

(Continued on page 143.)

* (1) There are the Aerial Heavens, where birds and aircraft fly. (2) The Stellar Heavens (The Heavens declare the glory of God). (3) The Third Heaven, 2 Cor. xii., 2. (4) The place where God's Throne is, Rev. iv., 3. This is far above all, Eph. i., 21.

† He said to His disciples, "Ye are they which have continued with Me in My Temptations."

"CONFIDENCE."

AUGUST-SEPTEMBER, 1924.

Editor—

Alex. A. Boddy, Vicar of Pitlington,
Durham.

NOTE.—Gifts are acknowledged upon the inside of the front cover. British letters requesting a reply should contain a stamped directed envelope. The Editor is not able always to answer letters as he has other duties.

Filled with God.

Jesus was manifested to destroy the works of the devil. "God so manifested His fulness in Jesus that He walked this earth glorified and filled with God. In the first place, He was with God and was called "the Word." In the second place, He and God became so "One" in their operation that they said it was "God"; and then the co-operation of oneness was so manifest that there was nothing done without the other. They co-operated in the working of power. Then you must see that before the foundation of the world this plan of redemption was all completed, and set in order before the Fall; and then notice that this redemption had to be so mighty, and to redeem us all so perfectly, that there should be no lack in the whole redemption. Let us see how it comes about. First He became flesh, then He was filled with the Holy Ghost, then He became the voice and the operation of the Word, by the power of God, through the Holy Ghost. He became "the Authority."

Let me go further. You are born of an incorruptible power—the power of God's Word—by His personality and His nature. Ye are begotten of God and are not your own. You are now incarnated, and you can believe that you have passed from death unto life and become an heir of God, a joint heir with Christ, in the measure that you believe His Word. The natural flesh has been changed for a new order; the first order was the natural Adamic order, the last order is Christ—the heavenly order. And now you become changed by a heavenly power existing in an earthly body; a power that can never die: it can never see corruption, and it

cannot be lost. If you are born of God, you are born of the power of the Word and not of man. I want you to see that you are born of a power which exists in you, a power of which God took and made the world that you are in. It is the law of the Spirit of life in Christ Jesus that makes us free from the law of sin and death. Did you accept it? I want you all to see that what I am preaching is all Biblical. Divine life, Divine healing, satanic powers. If you will only believe it you are secure, for there is a greater power in you than in all the world. Power over sin; power over death.

There are two laws. Let us look at the law without the Spirit—the law of sin. Here is a man to-night who has never known regeneration, he is led captive by the devil at his will. There is no power that can convert men except the power of the Blood of Jesus. Men try without it; Science tries without it; all have tried without it; but all are left shaking on the brink of hell—without it. Nothing can deliver you but the Blood of the Lamb. "Free from the law of sin and death by the Spirit of life in Christ Jesus." Clean hearts, pure lives.

Brothers, the carnal life is not subject to the will of God, neither indeed can be. Carnality is selfishness—uncleaness. It cannot be subject to God; it will not believe; it interferes with you; it binds and keeps you in bondage; but, beloved, God destroys carnality; He destroys the work of the flesh. How? By a new life which is so much better—by a peace which passes all understanding; by a joy which is unspeakable and full of glory. It cannot be told. Everything that God does is too big to tell. His grace is too big. His love is too big. Why, it takes all heaven. His salvation is too big to be told—one cannot understand. It is so vast, mighty and wonderful—so "in God;" but God gives us the power to understand it. Yes, of course, He does. Do you not know that ours is an abundant God? His love is far exceeding and abundant above all that we can ask or think. After ye were illuminated ye were quickened by the Spirit, looking forward to a day of rapture, when you will be caught up and lifted into the presence of God. You cannot think of God on any small line. God's lines are magnitude—wonderful, glorious. God can manifest them in our hearts with a greater fulness than we are able to express. Let me

touch an important point; Christ Jesus has borne the Cross for us—there is no need for us to bear it. He has borne the curse, for "cursed is every one that hangeth upon a tree." The curse covered everything. When Christ was in the grave, the Word says that He was raised from the grave by the operation of God through the Spirit. He was quickened by the Spirit in the grave, and so the same spirit dwelling in you shall quicken your mortal bodies. Jesus rose by the quickening power of the Holy Ghost, "But if the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies." What does it mean? Now, it is not an immortal body you have got. *Immortality can only be obtained in resurrection order.* He will quicken your mortal body.

If you will allow Jesus to have control over your bodies, you will find that His Spirit will quicken you, will loose you; He will show you that it is the mortal body that has to be quickened. Talk about Divine Healing! You can't get it out of the Scriptures for they are full of it. I see this. Everyone that is healed by the power of God—especially believers—will find their healing an incentive to make them purer and holier. If Divine Healing was only to make you whole, it would be worth nothing. Divine Healing is a Divine act of the providence of God coming into your mortal bodies and touching them with Almightyness. The moment you yield yourself, the Bible becomes a new Book; it becomes "Revelation," so that we have the fulness of redemption going right through our bodies in every way. Filled with all the fulness of the Godhead bodily.

Filled with God! Yes, filled with God, Pardoned and cleansed and filled with God.

Filled with God! Yes, filled with God, Emptied of self and filled with God!

(Our Victory in the Heavens—
continued from page 141.)

domains. He is called the Prince of the Power of the AIR. A cloud received Him out of the Apostles' sight (Acts i., 9). That cloud may have been a mighty company of white-robed angels. Clouds in Scripture are not always atmospheric, for we read of a great Cloud of Witnesses (Heb. xii., 1), and we read of Clouds of Glory.

AN AIR FIGHT.

If there was a battle in the air between the Principalities and Powers of darkness on the one side and the Lord and His angel-host on the other—the Lord of Hosts so strong and mighty in battle prevailed (see Ps. xxiv., the Ascension Psalm). Of this the Lord may have spoken prophetically, "I saw Satan fall like lightning from Heaven." So God set our Christ "far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come" (Eph., i., 21).

If Satan tried to hinder, he was defeated, and we see Jesus crowned with Glory and Honour.

OUR ASCENSION IS FULL SALVATION.

Then as to the present Ascension of the Believer—as to *our* Ascension—St. Paul is very emphatic in asserting that this and nothing less is real Salvation (Eph. ii., 4-8).

Salvation leads by the Cross to the Throne. Salvation is not only forgiveness and justification through the poured-out life of the last Adam, "Redeemed by the precious Blood of Christ," our Divine yet perfectly human Representative, our God-accepted Substitute. It is that *first*, but that is a step to lead us into the Place of Power.

SATAN WOULD HINDER.

Satan will endeavour to hinder *our* Ascension. First he will try to hide this truth from us. Then he will try to get us to be satisfied with a mental assent to the statements in God's Word. Then if we get hold of this secret of Victory, he will try to prevent our continuance in its realisation.

"We wrestle not with flesh and blood, but with spiritual forces of wickedness in the heavens."

But *we* can be *strong* in the Ascended Lord and in the power of His might. Union with the Ascended Christ is strength.

The Ascended Lord took His place with His Father on His Throne. The Overcoming Christian is welcomed also to this very same place of Power. He must take it by Faith.

Rev. iii., 21: "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 on His Throne."

These statements may to us at one time seem only as words, but when the Spirit of God lights them up to us they become in

(Our Victory in the Heavens—continued.)

some measure realised verities. Then we are filled with joy as we realise our position.

SATAN'S OPPOSITION.

Satan will seek to prevent our ascension into this Heaven; he will use every method, working apparently through the flesh and the world, and adopting any disguise that suits his purpose.

But we can remind Satan, and often remind ourselves that it is all of grace, it is the great love wherewith Christ loveth us, it is all the Gift of God.

SAVED THUS BY GRACE.

See Eph. ii., 4, 5, 6, 8: "God, who is rich in mercy, for His great love wherewith He loved us. Even when we were dead in sins, hath *quickened-us-together-with* Christ (by grace are ye saved;) and hath *raised-us-up-together*, and *made-us-sit-together* in heavenly places in Christ Jesus: For by grace are ye saved through faith; and that not of yourselves; it is the gift of God: Not of works, lest any man should boast."

THE ASCENSION COLLECT.

So in the words of an ancient prayer we say:—

Grant, we beseech Thee, Almighty God, that like as we do believe Thy Only-begotten Son our Lord Jesus Christ to have ascended into the heavens, so we may also in heart and mind thither ascend, and with Him (*even now*) continually dwell, Who liveth and reigneth with Thee and the Holy Ghost, one God, world without end. Amen.

The Ascended Life, which is for us the place of Victory, is a life lived by Faith in the Son of God who loved us each one, and will eventually defeat Satan in his attacks upon us—if we stand fast and believe.

The Ascended Lord by virtue of His Ascension was then and only then able to send forth the promise of the Father. "He being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, hath shed forth this which ye now see and hear." So spake Peter on the Day of Pentecost.

OUR PENTECOST.

The member of Christ realising that he really died with Christ and rose again with Him, and ascended with Him according to the Scriptures, may receive too the Gift of the Holy Ghost, and will be used to bring blessing to others.

* * *

We are to bear about in our bodies the deadness (the necrosis) of the Lord Jesus (2 Cor. iv., 10).

Union with Him in His death means an inflow of His Life. The inflow of His Life keeps us in the place of Death.

The Way of Death leads quickly to Resurrection and Ascension. This is the only safe way.

The Ascended Life is the Life of Victory.

In our weakness and unworthiness we are thrown upon our mighty Victor, Who can take the Christian who fails and get the Victory *through the weakest* member; even through a backslider who returns whole-heartedly to Him; even through a babe in Christ who trusts Him fully.

HELPLESS, YET VICTORIOUS.

In Copenhagen we have seen a bronze group. A wounded bugler-boy is being carried in a charge shoulder-high at the double by a stalwart veteran. The helpless boy is a hero. He is sounding "Forward," though he was told to blow the retreat. The enemy that day was, to the amazement of all, defeated and put to flight. The wounded boy had no power to go forward. He went in the strength of another. Defeat was turned to victory by his faith.

OUR HELPLESSNESS.

So we will in our helplessness, even if for a time defeated and maimed, trust our mighty Victor, who has brought to naught the principalities and powers, triumphing over them in His own power. This power is for us. The Gift of Pentecost is for us, and this—that we may be a blessing to others as we recognise it is all through His Cross and by faith in our Union with Him in His Triumph.

1. O Holy Spirit of my God, give me just now, and always, a living faith in Jesus Christ, my Ascended and All-victorious Saviour.

2. Blessed Lord, as we are Thy Members so art Thou our real Head. We who trust Thee are truly united to Thee. No distance can separate us, neither can any circumstances, or conditions (save unrepented sin); and I place all sins now beneath the cleansing blood, and I accept forgiveness from Thee.

3. Lord, I believe the Word which tells us that in Thee we died, and that together with Thee we were caused to *live* with Thy Resurrection Life. (Eph. ii., 5.)

4. That when Thou wast quickened I was quickened, and that Thy LIFE is within me now, in spite of all opposition of the Devil. (Christ is my Life.) Col. iii., 4.

5. I believe also that I was raised with Thee (Eph. ii., 5-6), and that at this moment I am seated together with Thee on Thy Throne, in the place of all power in the Heavens.

6. This is Thy Word, Blessed, Risen, Ascended Lord, I am indeed now by faith with Thee in Heaven, however sense-life may contradict or oppose.

7. In Heaven and in Thee there is no ill-temper, no irritation, no pride, no selfishness, no worldliness, neither is there carnal desire, depression, or despair. These are but the fiery darts of the Devil. There shall therefore be no manifestation of these things in me, for I am in Christ, and therefore in heaven.

8. There is no disease, no pain, in Heaven or in Christ. Satan has no real power over us who are in Heaven and in Christ. Though he tempt he shall not triumph.

9. Lord Jesus, Thou art my life, I trust Thee to manifest Thy life in me victoriously now and continually, in the power of the Holy Ghost.

10. Enable me by the power of the Holy Spirit to look to Thee, Lord Jesus, as an indwelling Divine Person. I in THEE, and THOU in me. Amen.

THE LATE MRS. CRISP.

Proposed Hall in Hackney.

We believe that there is in the hearts of many who have at various times been blessed through Mrs. Crisp's prayers and ministry, the thought that they would love to express their appreciation of her sacrifice and service for God and others in some practical way.

The thought has been suggested, and we believe it is of God, that we should erect a hall for the proclamation of the full Gospel in the district where she was first blessed, and where in turn she was made such a blessing, viz., in

Hackney. It was there that she had in years past a work amongst young people which was so marvellously blessed of God. Many have gone forth from there as missionaries to all parts of the world. There is still a band of young people there, holding bravely on in spite of many difficulties, and contributing to their power, and beyond their power, to the missionary cause; but the work is crippled owing to the lack of any place of their own in which to worship. In order that there may again be aggressive work in this very needy part of London, and that the work that Mrs. Crisp began and established may be consolidated and extended, it is absolutely essential that a Hall be obtained. Our dear one never wanted anything for herself, and she would have loved to have done this in her own lifetime; but the numerous calls from various assemblies, and the pressure of the many other works, never afforded her the time or strength to undertake it; but we believe that nothing would have gratified her more than to know that through her promotion to Glory the work of the Lord here in Hackney would be given a forward impetus. For this purpose the sum of £1500 would be needed.

Several of the Pentecostal brethren are with us in this matter, of whom Mr. T. H. Mundell, Pastor Inchcomb, and Mr. A. H. Carter, have consented to act as trustees, together with members of Mrs. Crisp's family.

Did you receive a blessing? If so, would you like to send a thank-offering?

Gifts may be sent to the Treasurer:—

Miss Crisp,
26 Tweedy Road,
Bromley, Kent.

THE PENTECOSTAL MISSIONARY UNION.

(FOR GREAT BRITAIN AND IRELAND.)

President: Mr. Cecil Polhill.

Members of Council: Mr. W. Glassby, Mr. E. J. G. Titterton, M.A., Pastor Blackman, Mr. J. H. Duncan. *Hon. Treas.:* Mr. E. W. Moser. *Hon. Sec.:* Mr. T. H. Mundell.

MISSIONARIES.

CHINA.—*Yunnan-fu:* Mr. J. W. Boyd, Rev. A. A. and Mrs. A. Swift (*Associates*); Miss Cook, Mrs. Trevitt, Miss A. Waldon, Miss E. Knell, Miss S. Hodgetts, Miss G. Eaton, Mr. and Mrs. R. Capper, Mr. and Mrs. Wood, Mr. D. F. Williams.
Likiang-fu: Mr. and Mrs. J. Andrews, Miss E. Scharten, Miss F. Ives.
Tibet Border, Weihs: Mr. and Mrs. A. Lewer.
On Furlough: Mr. and Mrs. D. Leigh, Mrs. Williams.

AFRICA.—*Belgian Congo:* Mr. and Mrs. A. Richardson. Miss M. Noad, Miss M. E. Taylor, Mr. F. Adams, Mr. G. Vale, Mr. E. O. Ellis.

SOUTH AMERICA.—*Central Brazil:* Mr. and Mrs. Jameson. *Pernambuco:* Miss L. Johnson.

Mr. and Mrs. Richardson, who, owing to Mr. Richardson's serious illness following an attack of Blackwater Fever, were compelled to take a furlough and have been in England since September last, returned to their work at Kalembe Lembe, Central Africa, on July 24th. A large gathering of friends were present at St. Pancras to give our dear missionaries a hearty send-off. They were accompanied

by our new missionary, Miss M. E. Taylor, from Newport, Mon.

* * *

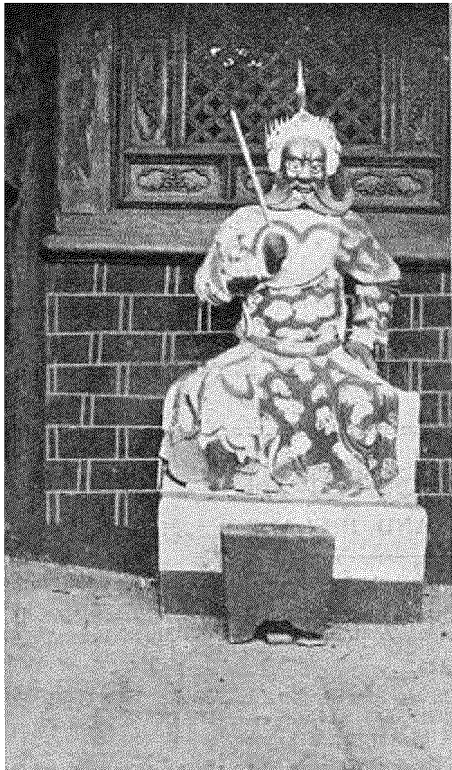
We shall be losing our esteemed and much valued missionary, Miss M. A. Anderson, as one of our workers at Kalembe Lembe in August, when she intends (D.V.) being married to a member of the Société Belge de Missions Protestantes au Congo, and will join the mission

(Pentecostal Missionary Union—continued.)

staff of her husband, M. Honoré, and work in Ruanda. "One Lord, one faith, one baptism, one God and Father of all, Who is above all, through all, and in you all." Eph. iv., 5, 6. Hallelujah!

* * *

Our missionaries, Mr. R. Capper and Miss H. Rees, were married at our Mission Chapel, Yunnan-fu, on the 5th June last. They have the hearty congratulations and prayers of many loving



FIERCE IDOL IN CHINESE TEMPLE.

[By the courtesy of the Editor of "Flames."]

friends, especially in England and Wales, where they are so well known.

* * *

Friends interested in the London Sion College Meetings will please note that these are closed for the summer vacation and (D.V.) will be resumed on Friday, September 12th, at 7 p.m.

* * *

Mr. and Mrs. Jameson, who have been working for some time in Central Brazil,

South America, have sent a joyful message stating that they intended starting in May on their journey to work among the Indians. They had 17 pack of oxen, 3 mules, and a horse. Their little boy was happy and well, and loved to ride a horse without any saddle. They were full of faith and hope in their future work, with hearts aglow with expectancy and love for the work which God had called them to. Remember them much in praise and prayer.

* * *

Mr. David Leigh (formerly of Bury, Lancs.) one of the P.M.U. missionaries, after over eight years of most faithful and fruitful service in China for His Lord and Master, is now home for a short furlough, and will be glad to visit any Pentecostal Assembly in the United Kingdom before returning to China. The work of the missionary in China, as you know, is a most arduous one, and at the present time beset with many difficulties and dangers, especially owing to the prevalence of large bands of robbers who make unexpected attacks upon populous districts, and render travelling alone most dangerous. Please write hereon c/o the Hon. Secretary.

CHINA.

NEWS FROM BRO. BOYD.

When a foreigner visits big market towns, he becomes an object of attraction for a day or two; it is always our aim to make Jesus the centre of attraction. At Fumin I was very conscious of the presence of the Lord with me. Numbers came out for salvation, and at every service somebody wanted healing. Often the front of the little hall was crowded with people seeking deliverance for their bodies. I thank God for all that was accomplished in His name. The first Sunday I was there fourteen were baptised in water on confession of their faith, nine women and five men.

Our two helpers in charge frequently go to adjacent villages and preach, in that way they are winning souls, and the knowledge of the Gospel is spreading. On one occasion we were returning from a village and on our way to a temple where a big idolatrous assembly were gathered together, but before we reached the place we were informed that the temple was on fire. When we arrived there we saw some of the people in distress, some of their friends were inside and were consumed in the flames. The Magistrate was also much troubled. No one could render any help until the soldiers came with the hand pumps and slowly extinguished the fire, but not before it did its destructive work. It is reported that about eighteen people perished. I saw two young girls laid out on the road; they were trampled to death. Others who were put

into coffins could not be recognised, they were so badly charred. After the fire was put out, all that could be seen was scorched and broken idols. It was only a small temple, yet I counted about eighty inside the temple. The cause of the fire is known to be through their offering paper money to the dead. After all has been done the people still worship idols.

Lotsi district is still infested with brigands. A Christian in the district fell into their hands but got away after being injured on his foot. The city gates are closed every evening at sunset, and they are guarded through the day by soldiers. The city has not been attacked; other provinces have suffered more than Yunnan by robbers.

A LETTER FROM THE NEW MISSIONARIES.

Description of the Journey to Yunnan.

We were thankful for a lovely, calm voyage. Even the Bay of Biscay was comparatively still. The Gulf of Lyons was rather choppy and the China Sea rough. These were the slight exceptions to a most enjoyable passage.

Marseilles, Port Said, Colombo, and Singapore were interesting, and it was a nice change to be able to stretch one's legs ashore. At Marseilles purchases were made at low prices, in consequence of the depreciated franc. The British and Foreign Bible Society's branch at Port Said afforded us an opportunity to buy Gospels in Chinese, Japanese, and French, for passengers and ship's officers and crew. These were prayerfully distributed and gratefully received in most cases, and we pray that "His Word shall not return void."

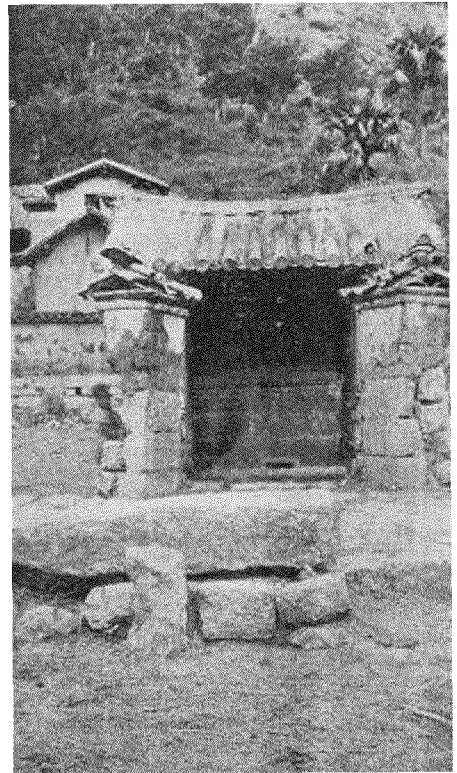
Christmas holidays caused some little delay at Singapore, and this gave time to get into touch with the crew of an English vessel in port. Tracts were distributed and three members of the crew called later to see us on our boat. Two of these, lads of about 17, were led to the Lord, so that we shall never forget our little cabin, where, instead of death, as intended by the devil, we saw souls born again. Glory be to God!

January 2nd saw us at Kowloon, Hong Kong, where a pretty wedding took place. Mr. Andrews had made a special journey from Likiang-fu to meet Miss Biggs, a member of our party, and they were married at St. Andrew's Church. Mr. Boyd, the other member of our party, was groomsman, Mrs. Wood bridesmaid, and it fell to my lot to "give the bride away."

On the 7th January we took steamer to Kai-pheng Tonkin (a French Indo-China colony in Annam), which we reached on Wednesday evening, the 9th. Here a delay was occasioned in getting our goods through the French Customs House, and we were unable to leave for our last three days' journey, by rail, until the 11th January. The railway is a marvellous piece of engineering, being literally cut through high mountains in a number of instances, with remarkable bridges across rivers and deep ravines, also some scores of tunnels. The way is wound amongst the mountains, almost "spiralling" in places, until Yunnan-fu is reached at an altitude of 6,400 feet. Lovely scenery is encountered all the way, and the quotation, "Where every prospect pleases and only man is vile," passes through one's mind.

A warm, hearty welcome awaited us at our destination, and it was a pleasure to know we

had finished travelling and were really at our journey's end, after being over seven weeks on the way. How strange everything seemed! Streets, people, "shops," modes of transit—everything! We had begrudged the enormous amounts charged on the railway for passenger fares and for freightage on our goods, but as we reflect on the tremendous, hazardous, and expensive project to provide such a railway, the keenness of the disappointment of parting with so much money is somewhat abated. But a few days ago, in the station, a Chinese evangelist said, with real gratitude, "What a boon is this railway, enabling the missionaries to get here so many, many weeks more quickly than by the old 'road' method!" Oh, the need of *thousands* more



A WAYSIDE SHRINE.

[By the courtesy of the Editor of "Flames."]

of Spirit-filled, God-equipped men and women in this vast, dark, needy land! Then one goes amongst the mountains and sees the many thousands of mounds of earth, each covering at least one native, who died without any knowledge of Christ Jesus, and, as one contemplates the many thousands added every week to those Christless graves, even aeroplanes seem too slow to bring the Message of Life to this land of death.

Everywhere are evidences of heathendom. In the streets people are seen bowing to the sun or moon, incense sticks are placed in the evening outside large numbers of houses. Heathen priests are often called to chant at homes, wells, and

(Pentecostal Missionary Union—China—continued.)

rivers, to drive away evil spirits or to appease the wrath of the gods. On visiting the prisons we see not only squalor, but children and adults in chains, and in the numerous temples which abound are to be seen numbers of large, expensive and grotesque idols—mostly of men with swords, etc., ready to strike down their victims. In one instance we saw a tiger, in plaster, as a god, with paper eyes! The poor, benighted people bring incense and other offerings to these temples, bowing repeatedly before the dumb, fearful-looking idols. There surely cannot be love in the hearts for these idols, but a fearful looking for of vengeance, through their influence. Many of the temples are being restored and renovated, the people believing the drought is a consequence of their neglect of the gods. *There* is revival, indeed. What need for prayer that the blessed Holy Spirit will revive the comparatively few Christian workers and thrust out many more "hot-for-souls" workers, who will count everything else but loss! If only we realised how near may be the return of our Lord, we would pray and go, or pray and help to send those who are called and can go, to the parts where there is none to tell—and so very many who need the story of Jesus' love and sacrifice—and of His power to deliver. In what out-of-the-way places may be the last few of those He said "I must bring!" "Who, who will go, salvation's story telling, looking to Jesus, counting not the cost?"

There is little of real missionary work we can do until we can get more of the language, to understand and be understood. Our studies have been much hindered. Kindly pray for the Lord to afford opportunities for study and for grace to persevere, as well as the necessary receptive and retentive minds to make a success of this—the sooner to help with Gospel work. Meantime, in the selling of Gospels, at gatherings, one can assist a little in the spread of the Word, which can make the people wise unto salvation.

News of England and elsewhere is here scarce, therefore letters, magazines, and papers are welcomed, especially those telling of the Lord's doings in the last days. Here, we get news of large numbers being executed as brigands, of perils of the roads and many, many rumours, not all re-assuring ones, by any means, but our confidence is in our never-failing, living God, Who neither slumbers nor sleeps, there will we not fear—though the earth be moved.

There is not much time for letter-writing, but we shall endeavour to acknowledge, sooner or later, all letters received.

Commending our dear friends to the God of all Grace.

Yours in His glad service, for Christ

Jesus and China,

ALBERT & NELLIE WOOD.

List of Contributions received during April, May, and June, 1924.

Receipt No.	£ s. d.	Receipt No.	£ s. d.
4634 ...	8 4	4638 ...	6 10 0
4635 ...		4639 ...	10 10 0
London Boxes, per Mr. Titterington	5 2 6	4640 ...	500 0 0
4637 ...	4 0 0	4641 ...	5 0
		4642 ...	2 16 10

Receipt No.	£ s. d.	Receipt No.	£ s. d.
4643 ...	5 0	4691 ...	2 0 0
4644 ...	1 10 0	4692 ...	6 0 0
4645 ...	5 0 0	4693 ...	41 12 0
4646 ...	3 0 0	4694 ...	1 0 0
4647 ...	6 0 0	4695 ...	23 0 0
4648 ...	40 0 0	4696 ...	3 12 0
4649 ...	1 0 0	4697 ...	20 0 0
4650 ...	1 0 0	4698 ...	4 0 0
4651 ...	1 0 0	4699 ...	10 0
4652 ...	6 0 0	4700 ...	5 10 0
4653 ...	1 2 0	4701 ...	
4654 ...	1 1 0	London Boxes, per Mr. Titterington	2 3 6
4656 ...	2 0 0	4702 ...	2 10 0
4657 ...	10 0 0	4704 ...	10 0 0
4658 ...	8 0	4705 ...	3 0 0
4659 ...	10 0	4706 ...	10 0
4660 ...	2 16 2	4707 ...	1 0 0
4661 ...	10 0	4708 ...	4 14 0
4662 ...	4 0 0	4709 ...	4 14 9
4663 ...	2 0 0	4710 ...	1 0 0
4664 ...	7 0 0	4711 ...	2 0 0
4665 ...		4712 ...	6 17 3
London Boxes, per Mr. Titterington	8 3 1	4713 ...	1 12 9
4666 ...	20 0 0	4715 ...	5 0 0
4668 ...	2 8 0	Per Miss Vipan—	
4669 ...	6 0 0	Receipt	
4670 ...	6 16 1	No.	£ s. d.
4671 ...	10 0	491 ...	2 15 0
4672 ...	5 0	492 ...	1 0 0
4673 ...	10 0	494 ...	1 0 0
4674 ...	1 0 0	495 ...	3 0 0
4675 ...	5 10 0	496 ...	20 0 0
4676 ...	6 10 3	497 ...	5 10 6
4677 ...	12 0	498 ...	15 15 0
4678 ...	4 0 0	499 ...	1 0 0
4679 ...	14 6 4	500 ...	4 9
4681 ...	10 0	501 ...	3 0 0
4682 ...	10 0 0	502 ...	15 0
4683 ...	4 9 9	503 ...	16 9
4684 ...	2 5 0	504 ...	11 0
4685 ...	5 0 0	505 ...	10 6
4686 ...	10 0	506 ...	2 12 0
4687 ...	5 0	507 ...	18 0
4688 ...	5 0 0		
4689 ...	2 0 0		
4690 ...	10 0		
			<u>£944 10 1</u>

Receipt No.	SPECIAL GIFTS.
4636 For Miss Walden's furlough	1 0 0
4655 " Mr. and Mrs. Richardson's passages	5 0 0
4667 " Miss Walden's furlough	3 10 0
4680 " Mr. and Mrs. Richardson's passages	50 0 0
4703 " " " "	15 0
4714 " Miss Walden's furlough	10 0
Per Miss Vipan—	
493 For Miss Taylor's passage	2 0 0
	<u>£62 15 0</u>

As many of our friends desire their gifts to be anonymous, the receipt number alone is given.

E. W. MOSER. Hon. Treasurer (P.M.U.)
"Hebron," St. David's Rd.,
Southsea.

Printed by R. W. Williams, Sunderland.
Published by Rev. A. A. Boddy, Pitlington Vicarage,
Durham.