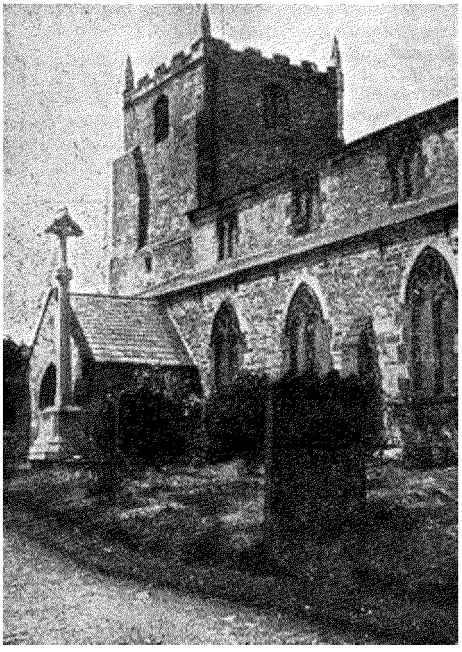
No. 141. 1926.

"CONFIDENCE"



PITTINGTON CHURCH.

A Saxon Western Nave, embedded in Norman and later additions.

Edited by Alex. A. Boddy, Pittington Vicarage, Durham, England.

ONE PENNY.

"Confidence" Subscription-Gifts since last Issue.

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(The cost of this issue and postages is between £10 and £11.)

PITTINGTON NEWS, etc.

The Editor of "Confidence" affectionately greets his readers near and far. He has been encouraged by the gifts entrusted to him to venture upon another issue of this paper. It goes forth with the prayer that again it may be a blessing to many.

* * *

As Vicar he is now in his fourth year at Pittington. The name Pittington (or Pitting-dune) is an old one. Long before pits or coal mines were in the district it bore the name. The population of the parish is about 2,000, and is intimately connected with the mining industry.

* * *

It is a country parish of farm land some four miles long. The mines are not too near. The beautiful old Church is very celebrated as "The Mother Church of Durham." It is a Saxon Church embedded in Norman and early English additions, and finally restored in late years very tastefully.

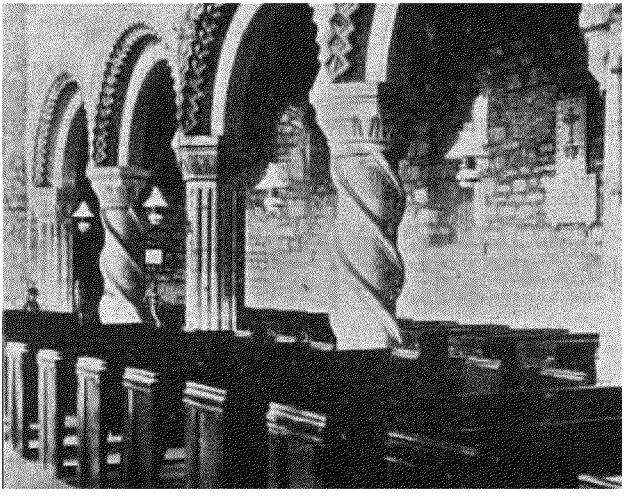
* * *

Earnest congregations fill the Church, especially on Sunday nights; not only parishioners, but many visitors from districts round about. The worship is very sincere and beautiful, everyone joining in heartily.

* * *

Bible Classes for men and for women are held in the Vicarage, and also for young people in the Church. A Week of Prayer each autumn is a time for happy co-operation between the Church and the Nonconformist friends in the parish.

* * *



PITTINGTON-HALLGARTH CHURCH.

Norman Arches and Pillars inserted in older Saxon wall. Note deep window openings and mural paintings on splays.

The Pittington Parish Church is more usually known by the name of "Hallgarth." A Garth or enclosure to the north of the Church held a Hall. Religious and civil functions took place in the middle ages, and the Church became known as The Hallgarth Church.

* * *

A "Missionary Mission (or "Mission of Service") is to be held, D.V., from October 9th to 19th, with a special Missioner. For this prayer is earnestly asked.

* * *

The Editor's daughter (Mrs. W. R. O. Taylor) is at Mienchow, Szechuan Province, Western China. She and her husband are rejoicing in their little daughter, Evelyn Mary Vazeille. The news from them is good up to date. They have been mercifully preserved, though the country has been so terribly unsettled.

☛ *"Confidence" is issued on faith lines. Only published when a sufficient amount has been received in Subscription-Gifts to meet (or nearly meet) the expenses.* *(See opposite page.)*

"CONFIDENCE."

No. 141. PITTINGTON, DURHAM. 1926.

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."

The Holy Trinity in Us.

1 John iv., 13:—"Hereby know we that we dwell in Him, and He in us, because He hath given us of His Spirit."

God has a great longing to possess fully His own redeemed ones. Conversion to God is a great step, with the knowledge that the Lord cleanses from all sin. This is a joy to us, and to the angels, and to our Father. But God seeks for more. He has only begun to work. He has made us for Himself that He may indwell us. Shall we not satisfy Him by welcoming Him, giving the Blessed Trinity full possession of our Triune Being?

The Three Holy Persons in the Glorious Trinity (Three Persons and yet One Triune God) seem to have special relationship to the "Trinity" in redeemed man. St. Paul tells us of man's Trinity (1 Thess. v., 23), where he speaks of "Spirit, Soul, and Body." My human Spirit is the very centre and motive power (both conscious and unconscious) of my being; the Soul contains my mind and heart; the Body is the outer man, so fearfully and wonderfully made, with its marvellous organisms.

Let us see what the Scripture saith:

MY SPIRIT AND GOD THE FATHER.

1. As to God the Father. He is "the Father of my spirit" (Heb. xii., 9). He is deeply and lovingly interested in His spiritual offspring—the spirits of men. When man's spirit is renewed and cleansed by faith in the Blood, and when the man turns in love to Christ, and is obedient to His commandments (John xiv., 23), He comes to dwell there. I am truly my Father's own child now. Whilst His protection and blessing will extend to my whole being, yet specially He is the Father of my spirit. If the Lord tarries and I go to Him, I shall one day say, "Father, into Thy hands I commend my spirit."

MY SOUL AND GOD THE SON.

2. God the Son is the Shepherd and Overseer of my soul or mind (1 Peter ii., 25). We are to have the *mind* of Christ as we yield to him and recognize Him. The Ego (or the "I") is to go practically and experimentally to the Cross. Jesus put to death the "I," and then it is no longer the "I," but Christ that liveth in me (Gal. ii., 20). Yes, Jesus saves and makes new and whole our *souls*. We rightly sing—

"Jesu, Lover of my Soul."

The work of the Blessed Son, whilst affecting all the Trinity of our being, seems very specially to operate on the soul (He alone in the Trinity possesses a human soul). Christ comes to dwell in my heart by faith. The heart, a part of my soul-life in the New Creation, is renewed and cleansed as I trust His cleansing Blood (1 John i., 7).

MY BODY AND GOD THE HOLY GHOST.

3. Then, undoubtedly, God the Holy Ghost has, according to Scripture, a work to do very specially in our *bodies*. "Your BODIES are the temples of the Holy Ghost which dwelleth in you" (1 Cor. iv., 19). The Holy Ghost comes to our bodies. That perhaps is one reason why we may also receive by the Laying-on of Hands. Hands belonging to human bodies are laid on our *bodies*, not our souls or spirits. Many of us have felt the thrill as of divine electricity tingling through our bodies as the Holy Ghost thus manifested Himself. These bodies then should be kept very pure and holy. It is wonderful that we should actually have a Divine Being living in our Bodies—the Holy Ghost incarnating Himself in Blood-bought, Blood-cleansed bodies, new creatures in Christ Jesus.

* * *

When God created man (Gen. i., 26-27)

He made the First Adam outwardly in the Image of the Last Adam. Adam was probably very like the matured Lord Jesus. God in Holy Triune Counsel said: "Let US make man in our own Image." He gave Him a Triune Being, as St. Paul tells us (1 Thess. v., 23), Spirit (*Pneuma*), Soul, or mind (*Psūchē*), and Body (*Sōma*).

* * *

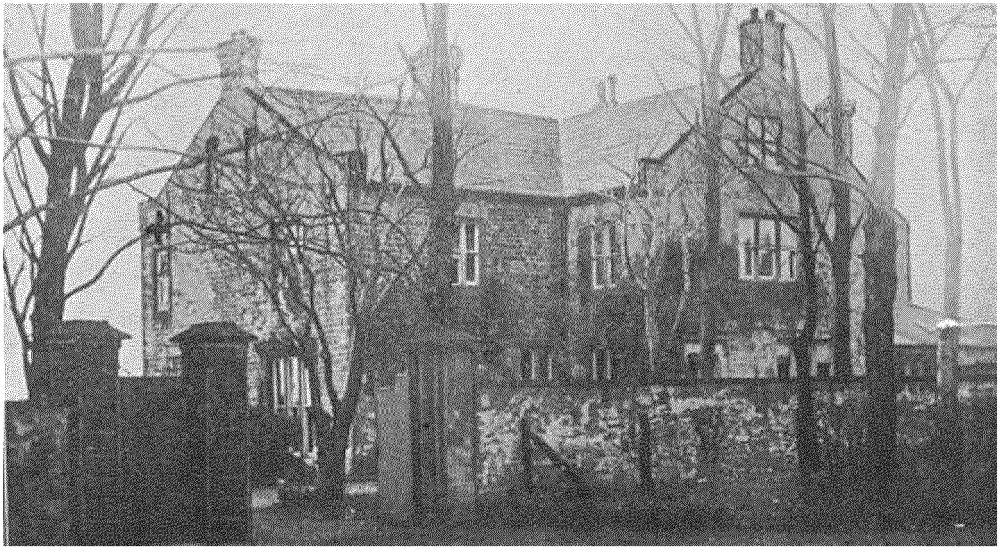
The Tabernacle (and also the Jerusalem Temple) was a type of Man's Triune Being.

1. The Holy of Holies (Spirit).
2. The Holy Place (Soul or Mind).
3. The Outer Court (Body).

When the Glory of the Father came into the Holy of Holies, then the whole Temple felt His Shekinah Glory. The pillar of fire and the pillar of smoke rested on the Tabernacle to show that He was there, and all were awed.

The Lord Jesus when on earth was the Perfect Man, and the super-excelling type of the sons of God for ever. On Mount Hermon the Glory of the Father shone out from the centre of His Being—His Spirit, through His Soul, to the circumference (Matt. xvii.; Mark ix.; Luke ix.). The Outer Court of His Temple (the Body) blazed with the glory of His innermost Holy of Holies. He was Perfect Man at that moment, and the deep centre of His Being sent out its glory to shine even through the Blessed Body born of His Mother, born into this world.

So it is true of the Trinity in Man. (1) Our Spirits, when we trust the precious Atonement of Calvary, are recreated, cleansed, and indwelt by the Spirit of the Father. He does, I believe, a deep, unknown work in the depths of our spirit. He begins at the centre, working towards the circumference. We do not feel much in our spirit. The spirit will henceforth be kept by God, and indwelt by Him. (2) The Soul may at times seem to succumb and fail, but the child of God all the time, and certainly in his best moments, longing to be loyal to God.



HALLGARTH VICARAGE, PITTINGTON.
(Editor's Study marked with a +)

(3) The Body may be attacked, and even temporarily defeated. The out-works of the fortress may be attacked. The enemy may *seem* to get victories, but inside the fortress, in its innermost chamber, the Ruler, the Governor, is God Himself. The defeats which should not be, and perhaps are sometimes the simulations of Satan, do not touch the Spirit. Let us be much encouraged by this. Deep down in our Spirits, we have always wished to be true to God, and He knows it, and He watches over us lovingly.

1. Our Spirit has been taken hold of by the Father of our Spirits. He will not

allow any being to pluck it out of His Hand. We have been bought with the price paid by God's Son.

2. Let us see that the *Soul* (Heart or Mind) is loyal to its Shepherd and Overseer, the mighty Jesus. "That He may dwell in our hearts by faith" (Eph. iii., 17).

3. Let us welcome the Third Person in the Trinity to our *Bodies*. Believe that they are fully possessed by the Blessed Holy Ghost, who comes to quicken these Bodies, which are His temples. Let us honour the personal Holy Ghost, the Third Person in the glorious Godhead.

1. Father 2. Son 3. Holy Ghost	possessing, guarding, using our	1. Spirit, 2. Soul, 3. Body.

Jesus said, "The Comforter will dwell in you" (John xiv., 17), but also He said in St. John xiv., 23:—"If a man love Me he will keep My words, and My Father will love him, and WE (Father and Son) will come unto him and make our ABODE with him.

God is One and yet Three in One. All the fulness of God is for us. Justification, Sanctification, and the Incoming and Baptism of the Holy Spirit, are just now for us who are redeemed by the Lord.

* * *

No proof of the existence of the Holy, Blessed, and Glorious Trinity is more convincing than the indwelling of our threefold being by the Blessed Father, the Divine Son, and the Loving, Tender Holy Ghost.

As I go through the world I can rejoice and say: "I trust the finished work of my Lord Jesus, and so I take my place in the New Creation, for—

1. "I have the Great Father of Spirits guarding my spirit and indwelling it."
2. "I have the Shepherd of Souls ever watching over my soul, and dwelling in my heart by faith."
3. "I have the Blessed Holy Ghost in my body, guarding, keeping, strengthening, and using, and—

"All because, and through the precious Blood poured out for me." Hallelujah.

The Triune God is my Fortress around me. The Triune God is the Garrison within me. His enemies and mine shall have no access, and I stand now in the Victory of my Mighty Saviour, the Lord Jesus.

"Hereby know we that we dwell in Him (God) and He in us, because He has given us of His Spirit."

ALEXANDER A. BODDY,
Vicar of Pittington.

Our Need of the New Creation.

THE FALL OF MAN.

To fully understand the greatness of our Salvation for Spirit, Soul, and Body, it is well to have a clear bird's-eye view, as it were, of (1) The Fall—its effects on Spirit, Soul, and Body; (2) The utter failure of fallen men to keep the righteousness of the Law; (3) God's judgment on the "Old Man," and the absolute impossibility of the old or natural life ever "evolving" into the New and Eternal spiritual Life. There is a great gulf fixed between the two. The Cross of Calvary and the Grave of Christ stand out in solemn and tremendous significance, shewing forth to mankind for all time the *only* way into Eternal Life.

We look back to the *closed* Gate of Paradise when the Lord God "drove out the man, and placed at the east of the Garden of Eden Cherubims and a flaming sword which turned *every way*, to keep the way of the Tree of Life" (Gen. iii., 24). As the full meaning of this Act of the Almighty is opened up to us by the Holy Spirit, our hearts are stirred within us. We realise the "wisdom and the power of God in Christ crucified," the love that provided for us "a new and living way." In the 15th of 1 Cor. 34-36, St. Paul speaks out strongly—"Awake to righteousness and sin not, for some have not the knowledge of God. I speak this to your shame. Thou fool, that which thou sowest is *not* quickened except it die." God's way is always death as the entrance to life. No wonder Satan hates this Latter Rain outpouring of the Holy Spirit, for God is calling loudly, and His children *are* awakening to see that the Righteousness of the Law must be fulfilled in us, that the old life *must* be crucified and Christ become "our life," so that the *dunamis* (power) of the Holy Ghost can come upon us

and make us true witnesses to Christ and the Resurrection, and "bring forth fruit unto God."

It would have been a catastrophe indeed, if the "old man" with his carnal, fleshly mind had been allowed to take of the Tree of Life, "*lest he live for ever.*" Is not this at the root of the failure of man for the 4,000 years before Calvary, and, alas, for the failure of the Church of the present evil age. God will not give of the "Tree of Life" to the old man; he must die and "be born again" ere he can be Baptised into the One Eternal Spirit and into the body of the Christ; then, with Him who is our Head, shall we as members of that "one new man" enter Paradise to go out no more for ever. Hallelujah!

"By man came death—by man came also the resurrection from among the dead ones."

THE FALL.

We believe that, in the foreknowledge of God, He knew the designs of Satan how he would cause the fall of man—the first Adam—and therefore, in the infinite and illimitable counsels of Heaven, the incidents of that fatal day, with its appalling and far-reaching results, were but a paragraph, shall we say, in the history of the eternal ages. Away back "in the beginning," God's Love and Grace were centred in the Living World, the well-beloved Son, the last Adam who should so completely destroy the works of the devil, "that in the ages to come He might shew the exceeding riches of His grace," and the reign of righteousness be ushered in, and the knowledge of God cover the earth.

* * *

Here we would like to tabulate some important and prominent points, and then refer to them in detail in future articles:—

THE OLD CREATION.	THE NEW CREATION.
The first Adam, "formed out of dust, the breath of life breathed into him by God, became a living soul" (Gen. ii., 7).	The last Adam, "be gotten of the Father" (John i., 14). by the incorruptible seed of the Word of God in a pure Virgin (Luke i., 28 & 38)
Eve, receiving the word, the corrupt seed of the devil, resulting in disobedience, producing children of wrath (Eph. ii., 3).	Mary received the Word in humble obedience, and through the overshadowing of the Holy Ghost was born "that holy thing," the Son of God (Luke i., 35). He also, as "Son of Man," tasted death for every man (Heb. ii., 9, 14, 16), and through death destroyed him that had the power of death, thus "bringing many sons to glory." He became a Life-giving Spirit (1 Cor. xv., 45).
Because of the "Blood," typified by the offering of Abel, a righteous line (through faith in obedience) was begun, till the "child of promise" was born, who obtained the full inheritance (Gen. xxv., 5), and continued to the birth of Christ (see Matt. i., and Luke iii).	Those that are "children of promise" by faith in the Blood of Jesus, losing their own life and receiving His Life and the Baptism of the Holy Ghost, inherit "all that He hath," and become members of the Christ and take part in the first resurrection. Scripture seems to point out that, as typified in the Old Testament, there will be those who have not gone all the way with Jesus in death, but who have washed their robes in the Blood of the Lamb; these will be in the second resurrection, and be judged "according to their works" (Rev. xx., 12).
THE END.	THE END.
The Man of Sin— Anti-Christ (2 Thess. ii., 3, 4).	The Body united to the Head— The Christ.
The great whore— Babylon (Rev. xvii., 5).	The New Jerusalem— The Lamb's Wife (Rev. xxi., 9).
The complete over throw of— Satan and his emissaries (Rev. xx., 10).	The complete victory of our Lord and Christ— "God all in all" (1 Cor. xv., 28).

Dear Reader, this is the day when we are free to choose. Shall we "follow the Lamb whithersoever He goeth," and "be found *in* Him" (Phil. iii., 9), or be content merely to be saved "so as by fire" (1 Cor. iii., 15). Surely we shall choose the former and take the "Seven Steps" up to the Throne, viz.:—

1. Repentance (Rom. iii., 25; Acts ii., 38).

2. Union in Death (Rom. vi., 6), and