

JULY, 1910.

VOL. III. No. 7.

"CONFIDENCE"

A Pentecostal Paper for
Great Britain.

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

—1 John v., 14-15.

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

—Prov. iii., 26.

MONKWEARMOUTH, SUNDERLAND,
ENGLAND.

FREE.

Voluntary Offerings for Printing received by the Secretaries, All Saints' Vicarage, Sunderland.

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	£	s.	d.		£	s.	d.		£	s.	d.			
330	Suna (P.).....	0	9	6	354	Hermon, Cal. (H.)...	0	4	0	380	Sums under 1/-	0	2	4
331	Whickham (H.).....	0	1	6	355	Tonypandy Assembly...	0	6	0	381	Eastbourne	0	10	0
332	S. Hackney (M.) ...	0	4	0	356	Fulwell (B.).....	0	2	0	382	Sunderland (S.)	0	10	0
333	" (B.).....	0	2	6	357	Grassmoor (F.)	0	2	0	383	Ladybrand, S.A. (D.)	0	1	9
334	Paisley Centre	0	5	0	358	Herrala (S.).....	0	1	11	384	Bristol (R.).....	0	2	0
335	Hollywood, U.S.A.,				359	Hermon, Cal. (E.)...	0	6	2	385	Notting Hill (G.) ...	0	12	0
	(T.)	0	4	2	360	Sidcroft (G.).....	0	2	6	386	Northampton (N.)...	0	2	0
336	Edinburgh (M.)	0	2	6	361	Los Angeles (M.) ...	0	1	8	387	Seattle (U.S.A. (W.)	1	4	8
337	Bury (H.)	0	10	0	362	Roker (H.).....	0	5	0	388	Market Drayton (H.)	0	1	0
338	Clifton (D.)	0	2	6	363	Camberley (J.)	0	5	0	389	Melos	0	4	5
339	Croydon (F.)	0	3	0	364	Scarborough (H.) ...	0	2	4	390	Glasgow (W.).....	0	2	0
340	Bradford (M.).....	0	1	0	365	Plumstead (B.)	0	5	0	391	Dublin (A.).....	0	1	0
341	Bury (B.)	0	2	0	366	Croydon (W.).....	0	1	0	392	" (P.).....	0	2	0
342	Edinburgh (M.)	0	1	6	367	Hawick (S.).....	0	5	0	393	" (N.).....	0	2	0
343	Lower Broughton (J.)	0	5	0	368	Plumstead (G.)	0	5	0	394	" (G.).....	0	2	6
344	Pentecostal Mission,				369	Oughterd (S.).....	0	2	6	395	" (G.).....	0	2	6
	N. Melbourne, Aus.	1	0	0	370	Halliwel (P.).....	0	2	0	396	London (D.)	0	10	0
345	Clydach Vale, Anon	0	2	6	371	Carlisle (R.)	0	15	0	397	South Hetton (T.)...	2	0	0
346	Toronto (D.)	1	0	6	372	Shepton Mallet (H.)	0	1	0	398	Leeds (D.)	0	2	0
347	Tarporley (O.)	0	1	6	373	Leicester (V.).....	0	1	0	399	London (B.).....	0	5	0
348	Anon.	0	5	3	374	Bury (H.).....	0	2	0	400	London (P.)	10	0	0
349	Preston (K.)	0	2	6	375	Dorchester (N.).....	0	2	6					
350	Lower Clapton (M.)	0	1	0	376	Jersey (R.).....	0	3	0					
351	Zuurfontein (W.) ...	0	2	6	377	Dunblane (J.).....	0	5	6					
352	Haverklip, S.A. (G.)	0	5	0	378	Tonypandy (L.).....	0	1	6					
353	Coatbridge, (McK.)	0	3	6	379	Waulwyd (R.)	0	5	0					

Free Literature is printed from time to time as special gifts are made for that purpose. These are now kept separate from the "Confidence" donations.

THE DEMAND FOR "CONFIDENCE."—Each month our list increases. Expressions of the deepest gratitude come from far and near, and we feel that those who help with their gifts should share the thanks we so often receive, for while all comes from the Lord, we are grateful to those also whom He uses as His channels. It is a privilege to have a share in sending out the good news that the "Comforter has come," and is manifesting Himself to God's children in these last days.

Printing and Expenses Account.

RECEIPTS.	EXPENDITURE.
Subscriptions	Balance due Treasurer
Discount	Postage for June, and Stationery for 3
Balance due Treasurer	months
	" Confidence " (June)
£45 2 6½	£45 2 6½

Supplies of Pentecostal Literature and Roker Tracts can be obtained free from the Hon. Secs., All Saints' Vicarage, Sunderland.

Ask also for Specimen of the Roker Tracts (by Rev. A. A. Boddy) :—

1. Born from Above (with personal testimony). 2. Forgiveness of Sins. 3. Heaven upon Earth. 4. Satan's Devices. 5. The Holy Ghost for us. 6. Health in Christ. 7. Identification with Christ. 8. Spiritualism Denounced. 9. Christian Science: A Soul Danger. 10. Systematic Prayer. 11. The New Creation. 12. Divine Necrosis, or the Deadness of the Lord Jesus.

"CONFIDENCE."

No. 7. Vol. iii.

ALL SAINTS', SUNDERLAND.

July, 1910.

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

PRAYER.

Tender, loving Holy Spirit, come and fill our hearts
to-day,
Come and take complete possession, love the lost
thro' us we pray;
This poor world is cold and hungry, knowing not
the Saviour's love,
Only Thou canst satisfy it with Thy fulness from
above.
Love, thro' us, the poor back-slider, wandering
o'er the mountains cold,
Use our feet to follow after and restore them to
the fold.
Love the sinner in his blindness, hastening on the
downward way,
Use our voices, loving Spirit, win these souls thro'
us we pray;

Tender Spirit, win the children, thro' these human
hearts of ours,
Win them for the home of Jesus, for the land of
fadeless flowers.
Come as fire and burn the barriers that have
hindered in the past,
Let Thy love, so strong and tender, as glad
captives hold us fast;
Mighty love of God the Father, dying love of God
the Son,
Tender love of God the Spirit—one in three, and
three in one.

VICTORIA, AUSTRALIA,
4th May, 1910.

SISTER ALWAY.

Three Days at Belfast.

By the goodness of our God we had a
safe journey to Ireland.

It was "Race Week," when many were
travelling, but we safely sped *via* New-
castle to Carlisle, and then rushed along
that great platform to catch the Boat
Train for Stranraer. Soon we were off
again, and journeyed amid beautiful Scot-
tish moors and lochs and mountains.
"Oh! look how dark it is over there,"
cried a lady. Soon we were running into
midnight gloom, then crack! went the
reverberating thunder, and flash! went
the vivid forked lightning, and it seemed
as if the buckets of heaven were turned
upside down on us, and the water-floods
swilled down on the carriages in cataracts.
The passengers became alarmed. One
brave-looking nurse seemed ready to col-
lapse through fright, and said she would
far sooner spend a day in an Operating
Theatre. But we were safe in the 91st

Psalm—"Dwelling in the secret place of
the Most High." The train came to a
standstill. It seemed as if the line might
be affected by the cloud-burst, but after a
while all passed away, and we ran down
to the still waters of Lough Ryan, and
found our way on to the "Princess May."

The sail down the Lough was pleasant.
The storm-clouds were behind us now,
and followed us over to Ireland. Crowds
of Roman Catholic Excursionists thronged
the decks. We had a few opportunities
of witnessing and giving booklets to
travellers.

After half-an-hour we passed out of the
Lough into the open sea, and the great
white lighthouse at Corsewall Point gave
us a resounding salute from its "syren"
hooter. My wife and I found a quiet
sheltered place in the after part of the
upper deck, and watched the receding
land till Great Britain was lost to sight.
A poor terrier dog with a muzzle was
fastened up, and grew very unhappy,

(Three Days at Belfast—continued.)

barking piteously, and escaping now and again, to be chased round the decks by the sailors and captured each time.

Owing to the dull weather we were out of sight of land for a good while, but at last a dim outline of hills appeared, and then we heard a Bell Buoy near Larne. It was the longest day according to the Calendar, but by ten twilight was upon us, and the lamps on the quay were blazing.

So we glided quietly into Larne Harbour and made fast, and the Excursionists cheered and sang, as we landed on Irish soil. We were soon in a Midland train, speeding along for about half-an-hour round the Larne Lough and afterwards alongside the Belfast Lough.

We were half-an-hour late when we steamed into Belfast Station. A Pentecostal party was awaiting us:—Brother Kerr, Brother Arnold, Brother Gillespie, and Brother Grey, with bright faces and hearty words. A four-wheeled cab took us up the hills and out to Alliance Avenue, where kind Mrs. Arnold gave us a cordial welcome. Just about ten hours from leaving All Saints' Vicarage we entered "Glen Erin." For God's journeying mercies and protection on land and sea we were very grateful. Brother Arnold said, "Let us read from the Book," and after prayer and thanksgiving we soon slept the sleep of the weary.

In the early hours of the next morning we heard the "Buzzer," or Whistle, of a large Linen Factory half-a-mile away. In our town of Sunderland we are accustomed to "Buzzers," but they know when to stop. "Buzzer" No. 1 was soon joined by No. 2 and No. 3 and No. 4 and No. 5 and others, all on different notes. My dear wife said that they went on for an hour, like a great steam organ pro-

ducing a strange prolonged chord. We thought that some people must sleep soundly, and needed a good deal of awakening.

The Cave Hill, or Cave Mountains, was a very prominent object on the landscape. As we rode on the top of the electric tram down from the suburbs into the busy centre of Belfast, we passed great churches with handsome towers and spires pointing heavenwards. This city is a "religious" city, where many attend the ordinances of religion. There is in one part a Roman Catholic quarter. The majority of the people, however, are Protestants:—Presbyterian, Church of Ireland, Baptist, Methodist, etc.

Our Pentecostal friends, who had invited us over to Ireland, had taken a Hall on the premises of the Y.M.C.A. These buildings are very fine, and contain both a *very* large Hall and a good-sized Hall called the Minor Hall. Our Meetings (in the latter) were at 3 and 7:30 on the Tuesday, Wednesday, and Thursday. The Evening Meetings had to end by 10 o'clock.

We were much encouraged by the earnestness of these dear people. At the close of the evening meetings, when the opportunity was given, they came up and knelt in numbers at the front right across the Hall—a solid line of seekers waiting to be dealt with and seeking the Lord's blessing. The singing in the meetings was earnest and harmonious as we joined in well-known helpful hymns, such as

"Peace, perfect peace, in this dark world
of sin?
The Blood of Jesus whispers peace within."

We felt that prejudice was removed and confidence established, and that the Pentecostal blessing will spread in Belfast and the North of Ireland.

The friends who invited us over hold

their Pentecostal Meetings in their Mission, 15, Riversdale Street (off Hudson Street), Shanklin Road, Monday and Friday at 8 p.m., and every Lord's Day 11:30 a.m. and 7 p.m.*

ALEX. A. BODDY.

The New "Peniel" at Herne Hill, London, S.E.

And Jacob called the name of the place, **PENIEL** (The Face of God), for, said he, "I have seen God face to face, and my life is preserved."

Pastor Alex. Moncur Niblock, with his devoted helpmeet, until recently had a "Home" at 7, Howley Place, Paddington. This was called "Peniel." Many there met God "face to face," and were blessed both in soul and in body.

The new "Peniel" is a little more difficult to reach. There are trains frequently from Victoria Station, Ludgate Hill Station, and St. Paul's Station to Herne Hill (or to Denmark Hill near by). There are trams also to the foot of Poplar Walk Road (five minutes from "Peniel"), from that wonderful centre, "The Elephant and Castle," which can easily be reached by the Tube from every part of London.

Once safely out at Herne Hill one is well repaid for the extra journey. "Peniel" is on the very crest of the "Hill." It is, postally, "18, Herne Hill." Embowered in foliage, the restful green of elms and oaks, holly, rhododendrons, and Scotch firs, is a comfort to the weary ones as they sit out on the sunny lawn or look out of some upper window towards the distant great city. All is wonderfully quiet. Just the sighing of the wind among the trees, or the sound of some distant chimes tolling out the hour. There is accommodation for some thirty visitors in "Peniel." It is a noble-looking residence, standing well back from the road, almost hidden by the trees, grounds in front, and larger grounds behind, with a beautiful vista over the well-kept large lawn, enclosed by two lines of great trees. Three stories high, with a comely little Chapel, and a large conservatory, which will be like a sun-bath in Winter time. The Lord has provided for the furnishing throughout. Lovely texts, such as only Mrs. Beresford Baker, of Dover, can paint, are on the walls, and well-chosen sacred pictures. In the large Drawing-room four texts are:—

Without Holiness no man can see God.
Without shedding of Blood there is no remission.
Without Me ye can do nothing.
Without Faith it is impossible to please God.

* The other Centre hold their Pentecostal Meetings at Frankfort Street School every Tuesday, Thursday, and Saturday, at 8 p.m., and Sundays at 11:30 a.m., 3 p.m., and 7 p.m.

In many of the bedrooms are also framed copies of the Brixton Texts (T. Price, Nursery Arches, Brixton Road, S.W.) such as—

Be careful for
NOTHING,
but in
EVERYTHING
by prayer and supplication with **THANKSGIVING,**
let your requests be made known unto God
(*Phil. x, 6.*)

Pastor Niblock is not making "Peniel" a Home of Rest, open to all at any time. *He will expect friends to communicate with him before coming.* The Home is for Healing of Body, Soul, and Spirit.

Some fifty guests met in the Chapel on Wednesday afternoon, June 29th (to which date the opening had been postponed). Amongst them were Mr. Cecil Polhill, Rev. A. A. Boddy, Pastor Inchcombe (Croydon), Pastor Hutchinson (Bournemouth), Pastor Hill (S. Wales), Pastor Cantell, Mr. Jas. Welch (Carlisle), the Students—Brothers Bristow, Trevitt, Harvey, and Beruldsen, Mrs. Beresford Baker (Dover), Mrs. A. A. Boddy (Sunderland), Miss Hale, Miss Schofield, Miss Patrick (Frankfort-on-Main), Mrs. Price (Brixton), Mrs. Reuss, etc.

After a time of prayer, Mr. Polhill gave an address on Daniel as an example of "Continuance." "Pastor" Boddy referred to the Home being on the summit of "Champion Hill" and "Herne Hill." He spoke of the 121st Psalm, "I will lift up mine eyes unto the hills." "But from whence cometh my help, not from the hills, but from the Lord!" He knew that Pastor Niblock would be blessed, for his trust was in the Lord. David met Goliath in the same Name, the Name which brings victory. He was still fairly young, but mighty in God, and the giants of disease and sin will go down before the Name of the Living Jesus.

The following are some notes written by a friend:—

Mr. Niblock read from Heb. xi. 1-6, specially emphasizing—"Without faith it is impossible to please God." He said how the Lord had spoken to him about this verse some months ago, and had since been giving him definite teaching on it. Returning to verse 1, he said how that Faith is a realising or laying hold of the invisible, so that it becomes a living personal reality; in other words, translating the spiritual and unseen into the concrete and tangible; and that this was the way in which the Home and its practical details had actually come into being. He told us God had given him the vision of it last year in Germany, and that he had said to the Lord—"If this is so, Lord, I must have £1,000, and the Lord showed him that sum was already on the way, and to-day everything in the home was paid for. Mr. Niblock also said that he and his wife, after much prayer, had agreed to *charge* for visitors to the Home, for they did not feel God asked them to have faith for the actual *support* of others, though gladly willing to give their time and strength and prayers to those who needed them.

Mr. Polhill then spoke from Daniel i. 21, and said that the undertaking of such a work was no light matter. It was not a question of a 100 yards race, but of a steady 3 miles. Daniel continued through the reign of several Kings, and by virtue of his steadfastness, integrity, and perseverance rose higher and higher, and that he trusted this would be the case with Mr. Niblock and the work with which God had entrusted him.

Mrs. Boddy gave a wonderful message about the true vision of the Unseen, and how, when God had given such a vision, our part was to "be obedient to the heavenly vision," until faith made it real, and tangible, and plain to all, as Heb.

(The New “Peniel” at Herne Hill—continued.)

xi., 3, teaches us, “Things which are seen are not made of things that do appear.”

The Spirit then spoke in Tongues through her, and Mr. Niblock gave the interpretation, to the effect that the hand of faith on the Throne of God brought the blessings down.

Mrs. Niblock told in a few words how such a Home had been a dream of hers ever since she was 17, and how wonderful it seemed to see it realised now in God’s way and time.

After the Benediction, the friends left the Chapel and visited the different rooms, and strolled on the lawn, and were entertained to tea. A considerable number then went into London for the evening meeting at Tudor St., where addresses were given by Pastor Niblock, Mrs. Beresford Baker, Mrs. Boddy, and the Rev. A. A. Boddy.

Raised from the Dead.

(FURTHER DETAILS BY PASTOR HUMBURG.)

In the June number of “Confidence” a brief account was given of the raising of a Sister from the dead, which occurred in Mülheim-Ruhr, Germany, on the Tuesday after Easter, 1910.

A more detailed account from the pen of Pastor Humburg, of Mülheim, appeared in the Pentecostal paper, “Pflingst-gruss,” for June 26th, edited by Pastor Regehly, Breslau. The following is a translation made by Brother Arthur Booth-Clibborn.

In June, last year, our Sister W. was wonderfully healed of tubercular consumption of the lungs, and received the Baptism of the Holy Ghost, with the scriptural sign of Tongues. The great power of voice with which she sang in Tongues showed that the Lord had done a complete work in her body, as well as in her spirit. However, on Good Friday, a hitherto unknown power fell suddenly upon her. She felt it to be the power of death which was seeking to obtain the mastery of her body, and noticed how it commenced at the feet, and how the lifelessness proceeded upwards. Darkness and great fear overcame her. She noticed that her faith to withstand these powers had not increased. The Lord showed her that this was a case of the wrestling against the powers of darkness described in Eph. vi. She distinctly felt as if a cold hand had touched her heart and sought to grasp it and make it stand still. Some brethren and sisters hastened to her help in prayer. Suddenly, before their fervent, persevering suppli-

cations, the powers of darkness gave way, and Jesus became visible to one sister in a wonderful light, and said to her, “My child, trust Me, I have given thee strength.” All of us who were present with her realized the blessed presence of the Lord, and soon there rose up to the Lord much praise and thanksgiving, also “in other tongues,” with psalms and hymns and spiritual songs. Then we all went home late at night, powerfully quickened by the Lord. The two Easter days were spent by our sister in stillness, and in the power of the Lord, but with an ever-increasing longing to be soon at home with Him, and behold Him face to face. On Tuesday, the third Easter day, came the removal of the family to another house. In the evening she went early to bed in her new home. She had hardly laid down when she noticed that something wonderful commenced to take place within her. She describes it thus:—“Lying quite still, looking up to the Lord, all the events of my life began to pass rapidly, as in a dream, before my inward view, and I realized how blessed and holy it was to know that all my sins had been forgiven, and that He had loosed me from everything of earth. After a “Hallelujah,” I received the distinct consciousness that now my spirit would depart from the body. I felt some throbbings of the heart, then convulsive movements in the neighbourhood of the heart, and then it stood still. I distinctly noticed how the last breath left my life, and how my spirit left my body to ascend to its Lord. Blessedly happy and ravished was my soul before Him, my beloved Lord, and it was now as if I lived on by the breath of His mouth. Ever fresh streams of life and power went out from Him, and I was permitted to receive them into myself, and was thus received into His life.”

Our Brother, Emil Humburg, continues the narrative thus:—

While Sister W. was thus with the Lord, a brother and four sisters remained in fervent prayer before the Lord. Before 11 o'clock at night two sisters came to fetch me. Before they left to come, my mother-in-law (who lives in the same house), who had seen all the signs of death upon Sister W., said to them: "Children, it is useless, you can see it is all over," for she thought that now that death had stepped in, there was nothing more to be done. Notwithstanding this, the others cried all the more to the Lord. When I arrived with the sisters at the bedside of the deceased, I took her left hand from the chest where it lay, and it fell down lifelessly at the side. I felt for the pulse, there was none. There was also no breath, the lower jaw hung down, and the body was cold. Then we prayed on fervently, each independently, but the heavens seemed as brass, and shut up. We said to the Lord: "Thou hast conquered even death!" and realised that looking into it was according to Heb., xii., 2, we might count upon His power. Suddenly the heavens opened above us, and there was given to us great joy in believing. While we continued thus, each for himself or herself, praying fervently and praising God for this joy in believing, I received the inward summons to command death to give way. I did so, though tremblingly, but hardly had I spoken than there fell upon me a power of doubt such as I have never yet experienced. However, the Lord showed me at once that this came from the enemy. Then I uttered a second time the command, "In the Name of Jesus, death, let go!" and behold, at the same instant Sister W. breathed deeply, and said with this first returning breath, "Jesus, Hallelujah!" Overcome by the power and presence of God, we all sank down and praised Him long into the night. After the "Hallelujah," Sister W. commenced to worship God in New Tongues.

The first words of "Prophecy" which came from her lips were these, "Rejoice and exult, for I have done great things; go and proclaim what you have seen and experienced, I have taken away the power of death."

Never have I felt the power of the presence of the Lord in so humbling and yet at the same time so uplifting and overpowering a degree. Sister W. had remained thus 2½ hours* with the Lord, in this "fallen asleep" condition. It is also very characteristic that thus "present with the Lord" and at rest, she suddenly noticed that the Lord breathed upon her powerfully and in a special way, and thus, giving her a new life, caused her spirit to be re-united with her body for further life on earth for Him. This return to life could also take place only when the Lord had given us all full faith in its possibility, and we acted in accordance therewith. Sister W. said, "May this which the Lord in His great grace has done unto me, serve this purpose—that He shall be honoured and glorified, and may He be able to give all the confidence of faith, that He can do everything and that all things are possible to them that believe." May we all permit Him to give us hunger and thirst for His glory, and to be led of Him alone, and thus honour Him in worship and service and in burning love, winning souls for the Lamb. Hallelujah!

The circumstance is also remarkable that, already a month before this wonderful experience, the Lord had prepared us for it, having suddenly, in a prayer-meeting where about 1,000 were present, given this message through a sanctified sister: "My servants will, before long, raise the dead." As this message came, there fell upon me a sort of holy horror, whereupon I foolishly groaned within myself: "Then,

* In the account given in the June number of "Confidence" 4 hours was mentioned, but the above must be the correct time.

(Raised from the Dead—continued.)

O Lord, permit that I may not be present." Yet now our hearts are filled with praise and thanksgiving, and with a much greater assurance of faith in our blessed Lord. His beloved Name—Jesus the Christ, is becoming daily more great and "transfigured." To cling to Him in a perfected faith, with Him to love, to live, and to suffer, shall be our only desire, till we shall see Him face to face. Hallelujah, glory to the Lamb!

EMIL HUMBURG,
Mülheim-Ruhr.

P.S.—This "sign" has become known in the whole neighbourhood, and has brought much serious reflection to many. I think we shall shortly see and experience greater things than this.

A Clergyman friend from England writes:—"I was in Sister W.'s company at Mülheim . . . She is about 22 years of age, very fair, sweet disposition. She loves her Lord. She told me how the Lord breathed upon her. He was all glorious brightness; no light to look upon or to distinguish any feature."

"THE HOLY WAR,"

Or a Relation of the Sieges of the City of Mansoul.

By JOHN BUNYAN.

PART II.

The Re-conquest of Mansoul. Despatch of an army under Captain Boanerges, Captain Conviction, Captain Judgment, Captain Execution. Unsuccessful assaults. Army re-enforced, and supreme command given to Prince Emmanuel. Defeat of Diabolonians and successful entry.

In the May number of "Confidence" we gave some account of this remarkable composition by the Bedford Allegorist. Our object is to arouse interest in this wonderful book, and for busy people and those who are not able to obtain a copy, we give extracts and a summary of its contents.

* * *

So far the story has told us how the Town of Mansoul was reared for the glory

and indwelling of King Shaddai, but that Diabolus, the Enemy of souls, by deceit had gained possession of it. Now we go on to read of the efforts of Prince Emmanuel to recover it. John Bunyan refers to these efforts in a quaint poem at the beginning of the work:—

I saw the battering-rams, and how they play'd
To beat ope Ear-gate; and I was afraid
Not only Ear-gate, but the very town
Would by those battering-rams be beaten down.

I saw the fights, and heard the captains shout,
And in each battle saw who faced about;
I saw who wounded were, and who were slain;
And who, when dead, would come to life again.

I heard the cries of those that wounded were
(While others fought like men bereft of fear),
And while the cry, "Kill, kill," was in mine ears,
The gutters ran, not so with blood as tears.

Indeed, the captains did not always fight,
But then they would molest us day and night
Their cry, "Up, fall on, let us take the town,
Kept us from sleeping, or from lying down.

I was there when the gates were broken ope,
And saw how Mansoul then was stripp'd of hope;
I saw the captains march into the town,
How there they fought, and did their foes cut down.

I saw Emmanuel, when he possess'd
His town of Mansoul; and how greatly blest
A town his gallant town of Mansoul was,
When she received his pardon, loved his laws.

When the Diabolonians were caught,
When tried, and when to execution brought,
Then I was there; yea, I was standing by
When Mansoul did the rebels crucify.
I also saw Mansoul clad all in white,
And heard her Prince call her his heart's delight.

SUMMARY OF PART II.

The sad fall of Mansoul, and its defection to Diabolus, is reported in great detail to King Shaddai in the presence of his son, the Prince Emmanuel. The Prince promises to make amends in a way of justice and equity for the follies of Mansoul, and to deliver it from the tyranny of Diabolus and the Diabolonians. A Proclamation is made:—

"Let all men know, who are concerned, that the son of Shaddai, the great King, is engaged by covenant to his father to bring his Mansoul to him again; yea, and to put Mansoul, too, through the power of his matchless love, into a far better and more happy position than it was in before it was taken by Diabolus."

An army was now sent against Mansoul. Its Captains were—Captain Boanerges, Captain Conviction, Captain Judgment,

and Captain Execution.

Within the town there were two parties, some wishing to capitulate, and others being led by Diabolus into greater sin, so that their fear and hatred of King Shaddai increases. Diabolus imprisons Mr. Conscience and My Lord Understanding.

The first army was unsuccessful. A second army is now despatched with Captain Credence and others in charge. Prince Emmanuel goes with it and approaches Mansoul. He summons Diabolus. He reminds him that the town belongs to him (Prince Emmanuel), both as his father's heir, and also because he had purchased it by the payment of his life's blood. He addresses the inhabitants of the town also. They had opened their gates to Diabolus, but, alas, had closed them to him, their Rightful Prince. They were deceived, and the War now was not with Mansoul, but with the Diabolonians who had possessed it.

MR. LOTH-TO-STOOP'S OFFERS.

So when Emmanuel saw that Mansoul was thus involved in sin, he calls his army together (since now also his words were despised), and gave out a commandment throughout all his host to be ready against the time appointed. Now, forasmuch as there was no way lawfully to take the town of Mansoul but to get in by the gates, and at Ear-gate as the chief, therefore he commanded his captains and commanders to bring their rams, their slings, and their men, and place them at Eye-gate and Ear-gate, in order to his taking the town.

When Emmanuel had put all things in a readiness to give Diabolus battle, he sent again to know of the town of Mansoul, if in peaceable manner they would yield themselves, or whether they were yet resolved to put him to try the utmost extremity? They then, together with Diabolus their king, called a council of war, and resolved upon certain propositions that should be offered to Emmanuel, if he will accept thereof, so they agreed; and then the next was, who should be sent on this errand. Now, there was in the town of Mansoul an old man, a Diabolonian, and his name was Mr. Loth-to-stoop, a stiff man in his way, and a great doer for Diabolus: him, therefore they sent, and put into his mouth what he should say. So he went and came to the camp to Emmanuel, and when he was come, a time was appointed to give him audience. So at the time he came, and, after a Diabolonian ceremony or two, he thus began and said, "Great Sir, that it may be known unto all men how good-natured a

prince my master is, he hath sent me to tell your Lordship that he is very willing, rather than go to war, to deliver up into your hands one half of the town of Mansoul. (Titus i., 16.) I am therefore to know if your Mightiness will accept of this proposition."

Then said Emmanuel, "The whole is mine by gift and purchase, wherefore I will never lose one half."

Then said Mr. Loth-to-stoop, "Sir, my master hath said that he will be content that you shall be the nominal and titular Lord of all, if he may possess but a part." (Luke xiii., 25.)

Then Emmanuel answered, "The whole is mine really, not in name and word only; wherefore I will be the sole lord and possessor of all, or of none at all, of Mansoul."

Then Mr. Loth-to-stoop said again, "Sir, behold the condescension of my master! He says that he will be content, if he may but have assigned to him some place in Mansoul as a place to live privately in, and you shall be Lord of all the rest." (Acts v., 1-5.)

Then said the golden Prince, "All that the Father giveth me shall come to me; and of all that he giveth me I will lose nothing—no, not a hoof nor a hair. I will not, therefore, grant him, no, not the least corner in Mansoul to dwell in; I will have all to myself."

Then Loth-to-stoop said again, "But, Sir, suppose that my lord should resign the whole town to you, only with this proviso, that he sometimes, when he comes into this country, may for old acquaintance' sake, be entertained as a wayfaring man for two days, or ten days, or a month, or so. May not this small matter be granted?"

Then said Emmanuel, "No, he came as a wayfaring man to David, nor did he stay long with him, and yet it had like to have cost David his soul. (2 Sam. xii., 1-5.) I will not consent that he ever should have any harbour more there."

Then said Mr. Loth-to-stoop, "Sir, you seem to be very hard. Suppose my master should yield to all that your Lordship hath said, provided that his friends and kindred in Mansoul may have liberty to trade in the town, and to enjoy their present dwellings. May not that be granted, Sir?"

Then said Emmanuel, "No; that is contrary to my Father's will; for all, and all manner of Diabolonians that now are, or that at any time shall be found in Mansoul, shall not only lose their lands and liberties, but also their lives." (Rom. vi., 13; Col. iii., 5; Gal. v., 24.)

Then said Mr. Loth-to-stoop again, "But, Sir, may not my master and great lord, by letters, by passengers, by accidental opportunities, and the like, maintain, if he shall deliver up all unto thee, some kind of old friendship with Mansoul?" (John x., 8.)

Emmanuel answered, "No, by no means; forasmuch as any such fellowship, friendship, intimacy, or acquaintance in what way, sort, or mode soever maintained, will tend to the corrupting of Mansoul, the alienating of their affections from me, and the endangering of their peace with my Father."

Mr. Loth-to-stoop yet added further, saying, "But, great Sir, since my master hath many

(Continued on Page 163.)

“CONFIDENCE.”

JULY, 1910.

Editor—

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

Assistants—

The Hon. Secretaries, All Saints' Vicarage,
Sunderland.

PUBLISHED MID-MONTHLY,

OR FROM TIME TO TIME AS MEANS PERMIT.

Terms:—*This paper (together with the supply of free literature) is supported by voluntary offerings, and is sent to any who request it. Address the Secretaries, All Saints' Vicarage, Sunderland. (All correspondence should be addressed to the Secretaries. The Editor has very many other duties.)*

The New Creation,

OR

A Wonderful Salvation—for Body, Soul and Spirit.

(SEVENTH ARTICLE.)

It is a common belief that chastisement or discipline in the form of sickness or other trial is sent by God to sanctify or bring us out of the old into the new creation. This cannot be so if Christ has done this for us. It is rather to prove or try us, to see what is in our hearts. As in the case of the children of Israel, God had given them the promised land in His promise to Abraham, but He allowed them to go through the wilderness to humble, prove, and know what was in their hearts, and to see whether they would keep His commandments or no (Deut. viii., 2). Alas, because of unbelief only two men continued to believe God, Joshua and Caleb. They faced the difficulties, they felt their weakness, but they looked right away to the God in whom they believed, and, with holy boldness, declared, “we are well able to overcome it” (Numbers xiii., 30). The fight therefore, now is not to obtain, but, because Christ has obtained eternal redemption, to stand fast in the trial of our faith. This is not always easy, for our fight is not against flesh and blood, but against “hosts of darkness.” Praise God,

we need not fear, even though all *our* senses are in confusion, and everything *seems* dark. If we cease from reasoning it all out, and just quietly “let the peace of Christ rule or arbitrate in our hearts” (Col. iii., 15), Christ by His power within us will soon cause a great calm, and the conflict will cease, leaving us more deeply in God, and thus stronger for an advance in spiritual life. Faith is simply the perfect assurance, that we have in Christ what we hope for, and this leads us continually to have the evidence of the unseen, by proving God to be true to His word—Thus saith the Lord, “I will contend with him that contendeth with thee.” “Fear thou not for I am with thee.” Also read Heb. iv., 15, and ii., 18.

We have a great cloud of witnesses recorded in Heb. xi., and greater even than these, we have our Saviour. “If we are wearied, and faint in our minds,” let us remember that “we have not yet resisted unto blood, striving against sin.”

Jesus is the “Author and Perfecter of faith” for He began, carried out, and completed our salvation. This we *will* believe, for it is “God’s record of His Son.” The adversary can only attack our outward man, or sense life; he cannot enter our inner man, or spirit and will. We will resist him with “it is written,” and shew him that we have perfect assurance in Christ by enduring in the temptation, and so prove the unseen power of God. When the trial of faith is over, our faith will have become substance or reality in us. We shall be able even to rejoice and “glory in tribulation,” for “the tribulation has worked patience, patience experience, experience hope.” The Holy Ghost sheds abroad in our hearts the love of God, Who has been faithful to His Word. Hallelujah! In passing through trials of faith, we need to recognize that when God wishes to take us into a greater appropriation of our inheritance in Christ, or to a higher degree of spiritual life, He has to bring us to a point of seeming failure. We come to a standstill in either physical or spiritual blessing. We seem to have the same faith as in previous experiences, and yet the desired blessing does not come. Why is this? It is that God desires us to rise to a higher plane of spiritual experience. Like St. Paul, we must “press on toward the mark of our high calling.”

The whole man is included in the plan of redemption. It includes the Incarna-

tion, Death and Resurrection, and Baptism of the Holy Ghost, to end in glorification. "Forasmuch then, as children are partakers of flesh and blood, He also Himself took part of the same" by His Incarnation. By His death He redeemed man, spirit, soul, and body. He commended His Spirit to God Who gave it. He poured out His Soul unto death, and His Body became dead. In 1 Cor. x., 16, 17, St. Paul reminds us of this: "The cup of blessing which we bless, is it not the Communion (or participation) of the blood of Christ? The bread which we break, is it not the Communion (or participation) of the body of Christ?" "For we, being many, are one bread and one body, for we are all partakers of that one bread."

By His resurrection we have become a new creation, with a new life—His Life—by His Ascension and glorification we receive the Promise of the Father.

"He trod the wine-press alone." He has become the captain or file-leader of our salvation. So now

"WE CELEBRATE HIS TRIUMPHS"
(2 Cor. ii., 14). We follow in the train of His triumph, a mighty army of captives, set free from the bondage of sin. By faith we stand. Satan has no power to overcome, but he tries to deceive, and, by attacking our minds, make us doubt God. "We are not ignorant of his devices." "We overcome because of the blood." Yes, it is all unseen to the natural mind, but we are living unto God now. Our triune being of spirit, soul, and body is possessed by the Triune God, God, the Eternal Spirit, "hath commanded light to shine in our hearts." Christ, the Light of Life, dwells there. Christ, the Son, becomes the Life of our soul, having cleansed us by His precious Blood; God, the Holy Ghost, quickens and controls our body, which becomes His temple.

As our spirit and will now yield to His guidance and control, we, like St. Paul, must exercise "the sound judgment" which God has given to us, and keep our body in subjection to the Holy Ghost, being silent to Him, hearkening and obeying, until the whole man lives, moves, and has his being in God. This is the man of whom St. John speaks—1 John ii., 5, 6.

Beloved, this is the love, mercy and grace of God through our Lord Jesus Christ. His great heart of love is longing for this manifestation of His sons to a groaning creation.

Shall we take courage, and, amidst all the trials of faith, "stand." Fight the good fight of faith, be an overcomer, and receive the crown of life, only to lay it at the feet of our glorious Saviour King "on whose head are many crowns." Amen.

AN APPEAL.

For two years and four months the Lord has permitted us to continue to issue "Confidence." Several times we have gone to press with a serious balance on the wrong side, but the Lord has always put it into the heart of some friend to help again generously. For last month the list of gifts is small, and the payments large, owing to a larger issue of the Convention Number. We hope that those who would wish "Confidence" to continue, will pray earnestly that help may come in sufficiently to put us in a good way once more.

(The Holy War, Part II.—continued from page 161.)

friends, and those that are dear to him, in Mansoul, may he not, if he shall depart from them, even of his bounty and good nature, bestow upon them, as he sees fit, some tokens of his love and kindness that he had for them, to the end that Mansoul, when he is gone, may look upon such tokens of kindness once received from their old friend, and remember him who was once their king, and the merry times that they sometimes enjoyed one with another, while he and they lived in peace together?" (Rom. vi., 12, 13.)

Then said Emmanuel, "No; for if Mansoul come to be mine, I shall not admit of nor consent that there should be the least scrap, shred, or dust of Diabolus left behind, as tokens or gifts bestowed upon any in Mansoul, thereby to call to remembrance the horrible communion that was betwixt them and him."

"Well, Sir," said Mr. Loth-to-stoop, "I have only one thing more to propound, and then I am got to the end of my commission. (2 Kings i., 3, 6, 7.) Suppose that, when my master is gone from Mansoul, any that shall yet live in the town should have such business of high concerns to do, that if they be neglected the party shall be undone; and suppose, Sir, that nobody can help in that case so well as my master and lord, may not now my master be sent for upon so urgent an occasion as this? Or if he may not be admitted into the town, may not he and the person concerned meet in some of the villages near Mansoul, and there lay their heads together, and there consult of matters?"

This was the last of those ensnaring propositions that Mr. Loth-to-stoop had to propound to Emmanuel on behalf of his master Diabolus; but Emmanuel would not grant it; for he said, "There can be no case, or thing, or matter fall out in Mansoul, when thy master shall be gone, that may not be solved by my Father; besides, it will be a great disparagement to my Father's

(The Holy War, Part II.—continued.)

wisdom and skill to admit any from Mansoul to go out to Diabolus for advice, when they are bid before, in every thing, by prayer and supplication to let their request be known to my Father. (1 Sam. xxviii., 15; 2 Kings i., 2, 3.) Further, this, should it be granted, would be to grant that a door should be open for Diabolus, and the Diabolonians in Mansoul, to hatch, and plot, and bring to pass treasonable designs, to the grief of my Father and me, and to the utter destruction of Mansoul."

So the siege continued, and the war-cry goes up, "Emmanuel for us."

At last Diabolus himself offers terms :—
"I will act as your loyal deputy. I will teach righteousness. I will sustain a supply of preachers. I will get the people to do good works, and acknowledge thee as their King !"

Prince Emmanuel detects his utter falsity, his desire to pose as an "angel of light," Mansoul is not to live by outward good works (and be true to Diabolus). The Enemy must be cut off entirely.

Again the fight. Ear-gate broken down. The army, led by Captain Credence, marches straight to Mr. Recorder's house, and a blow from a battering-ram opens his door.

Mr. Conscience surrenders, and it is known throughout the town. From his house they play with their battering-rams upon the palace next door, and at last the gates splinter.

Emmanuel marches in from Ear-gate, and has Diabolus chained to his chariot wheel, and leads him out of the city and sends him away to his own place.

The Prince in camp receives the prisoners—Lord Understanding, Mr. Conscience, Lord Will-be-will. Inhabitants of Mansoul sent petitions and sought forgiveness.

Prince Emmanuel reminds them sternly that : "They had chosen the Enemy of their Father as their Ruler. They had obstinately refused to return to him."

At last the prisoners are pardoned, and the pardon extended to Mansoul. Pardon read in the Market-place. Great was the rejoicing. A petition is now sent that the Prince will live in their midst, and save them from the Enemy. They welcome him into the palace as their Sole Ruler. Emmanuel—"God with us."

THE SPIRITUAL LESSONS.

1.—The wonderful love which continues to love us while sinners. Rebels, yet "beloved."

2.—The Father's hatred of Evil, and His love for us. He wars not against Sinners, but Sin. Against the Devil in men.

3.—Men must choose. They cannot partly serve the Devil. They are not to harbour him, or anything formerly a snare.

4.—The work is not complete when pardon is given.

(a) That pardon has to be sought very earnestly. (Mr. Desires-awake and Mr. Wet-eyes were the representatives of Mansoul in seeking pardon.) True Penitence (ropes were round their necks). Pardon was graciously granted.

(b) Not pardon only. The Prince must be invited, pressed, welcomed into the palace, that is, into the inmost heart, to Rule and Reign. We are only safe while loyal to Prince Emmanuel—He is "God with us."

Pentecostal News, etc.

ENGLAND.

LONDON.

CLOSE OF THE SION COLLEGE MEETINGS.

Friday, July 22nd, will be the last Pentecostal Meeting at Sion College for the present. Mr. Cecil Polhill expects shortly to be leaving home for some months.

SUNDERLAND.

We had the privilege of a visit from Miss Lynne, recently of Cuttack, Orissa State, India. She is no longer connected with her Missionary Society. Readers of "Confidence" will remember how, as reported in the September and October numbers, a blessed revival broke out in the Orphanage, and many were converted, and a number baptized in the Holy Ghost. We were thankful indeed for fellowship with this dear saint of God. May her footsteps be guided, in the Lord's own time, back to her beloved India, but with freedom to speak of the Pentecostal Blessing. Our Sister gave an address on "The Anointing that abideth" (1 John ii., 27). The hush of God was upon the large gathering, and the presence of the Lord was realised.

* * *

Brother Bartleman, of Los Angeles, gave us some very interesting talks during a week-end he was with us. His trenchant aphorisms are worth remembering. Here are some jotted down at the time. "There is only one way up, and that is down." "We must have God every moment or else we may be a menace to the Pentecostal Movement." "God needs to-day solidly-balanced individuals." "There will be a greater falling away from this blessing than from any there has been before." "Baptized saints are going to give up just within sight of their crown." "God will not let us use Him, but He will use us if we are fully yielded." "God hides Himself from us for our good."

"There were never such temptations as there are in these days." "In the fall man was crushed down into the basement of his being." "He is to-day pressing his way back to God through principalities and powers." "Some faith is required to cross the Red Sea, but still more to pass through the swellings of Jordan." "Jesus in the Garden travailed for a lost world; the Holy Spirit continues the travelling through His Church." "Let us remember that our blessing cost the sweating of blood, and value it accordingly." "God is evolving. The Pentecostal Movement is divine. God will not rest until he gets things just as He wills."

* * *

FROM THE HON. SECS.—There apparently being some confusion in some minds about the control of the work of this "Home," at Mr. Boddy's desire we wish to say that he is *in no way* responsible for it.

The plan and scope of its work were given us from the Lord, and under Him we are carrying it out.

The way has been opened for us to take the children to Reeth, in Yorkshire, for two months, and we ask the prayers of the saints that we may be used as the Lord's witnesses while there.

Mr. Boddy is also desirous to make a change in the Secretarial work, from which we therefore retire.

May the Lord continue to bless us all.—Margaret E. Howell, Mabel C. Scott.

BURGESS HILL (Sussex).

Brother R. Maynard writes that a Pentecostal Centre has been formed at the Connaught Mission at Burgess Hill, Brother Long, the leader, having received the "Baptism." Brother Maynard writes:

"The Saints are not able to supply a man yet, so I am stepping out on faith lines as Pentecostal Colporteur with Books, Bibles, Texts, etc. My address is:—care of Miss Richter, Springfield Terrace, Royal George Road, Burgess Hill, Sussex."

HEATHFIELD (Sussex).

THE NEW "WELCOME" MISSION HALL.

A Conference in Bank Holiday Week, July 30th to August 7th (including two Sundays). Speakers: Pastor A. M. Niblock, Pastor H. E. Cantel, Rev. A. Champion, and Bro. F. Bartleman, of Los Angeles. Particulars as to accommodation, etc., from Mr. W. I. Simons, Brookland, Heathfield.

BOURNEMOUTH.

EMMANUEL MISSION HALL.

A Pentecostal Conference, July 22nd to 29th. Meetings at 10 a.m., 3 p.m., and 7 p.m. Full particulars from Pastor W. Hutchinson.

SWITZERLAND.

ZURICH.

Pastor C. E. D. de Labilliere is arranging for a Swiss Convention, September 14th to 20th, at which he expects Pastor Barratt, Pastor Paul, Pastor Edel, Pastor Niblock, and Rev. A. A. Boddy. The Convention is to be followed by Waiting Meetings from September 22nd to 30th. Full particulars from Pastor de Labilliere, Wytikonstrasse 43, Zurich, V., Switzerland.

EGYPT.

A Letter from Bro. A. H. Post.

ASSIOUT,

JUNE 23rd, 1910.

DEAR MR. AND MRS. BODDY.

Very hearty love in our God Triune. I feel impressed to write you so that you and the dear saints can the more definitely pray for us. I am sure that our dear Lord sent me here, but I thought only for a very short time, and I assayed to go on to India, but "the Spirit suffered me not to go" (see Acts xvi., 7). I certainly had this experience. We have a small beginning of a real Pentecostal work here in Egypt, very largely at Assiout, yet we praise our God and shall not "despise the day of small things," for we know that our God is for us, that we are here in His order. Oh, the need of the pure Gospel of our Lord given forth in the power of the Holy Ghost. We are having severe conflicts, and know what it means to "earnestly contend for the faith once delivered unto the saints," but by God's grace we expect to be true to the trust committed to us, even unto death if need be.

I need not write to you about Egypt, for you know full well the situation in Moslem countries.

But praise our God for an open door of the Lord, for indeed many villages are open for the Word of God, and oh, so needy and hungry. How we long

(Pentecostal News—Egypt—continued.)

to reach them, but as yet have only visited a very few. Please urge the dear saints to pray our dear Lord of the harvest to send other labourers into this field, white indeed. And, as you pray, say, "Here am I, send me, send me." A real cry "Come over and help us," is going forth from Egypt—who will hear and obey? Our eyes are with our God, and all is as bright as his promises which are yea and amen in Christ Jesus. Oh, how precious to be in God's will, to be a vessel to bear the adorable name of our Lord. Oh, yes, earthen vessels, the power is from God by His Spirit. So we abound in hope by the power of the Holy Ghost (Rom. xv., 13).

God bless you all, and may we be true to our dear Lord. Soon He will come, and from all lands we shall be caught up to meet Him. Much love to all the dear saints.

A. H. POST.

SOUTH AFRICA.

96, PRESIDENT STREET,
KRUGERSDORP,
6th MAY, 1910.

REV. A. A. BODDY,
DEAR BROTHER,

Grace and peace from God our Father and the dear Lord Jesus be multiplied unto you!

Thanks so much for P.C., and also for tracts, "Confidences," etc. God in His love is wondrously blessing His own work here. A few weeks ago a young man who had been a backslider was touched at the Saturday night open-air, and, on his knees, in the open, he came back to the Lord. The following evening he received his sanctification. At the same evening on which he received sanctification, two other young men were saved. A young sister on a visit here was wondrously blessed, the dear Lord taking her through to her Baptism and speaking in Tongues. Oh, glory! Yesterday a young man who has been under conviction for some time gave his heart to the Lord. There seems to be conviction resting on several dear souls; please pray the dear Lord to bring them right through.

Praise God for the privilege He offers His children. "Let this mind be in you which also was in Christ Jesus." Being in the Lord Jesus means being a new creature, Christ's indwelling power keeping, guiding, teaching. "No longer I, but Christ in me." The Blood of our dear Lord Jesus cleanses from all sin. These thoughts are a glorious reality to His own.

May God's blessing rest upon you and the work you and Mrs. Boddy are engaged in.

We will pray in our assembly for God's work in Sunderland. We would be pleased to hear from you if you have any time at your disposal.

Christian love.

Yours in the Master's work,

C. G. HINDS (Treas.)

Apostolic Faith Mission.

ZULU-LAND.

Bro. Chawner has been much blessed among the native prisoners and elsewhere. He has had times of trial in his life of faith, but thanks God for His overshadowing care.

AUSTRALIA.

A Young Australian's Baptism in the Spirit.

DEAR BROTHER BODDY,

I am writing from Ballarat to you, to tell you how graciously the dear Lord has Baptized me with the Holy Ghost, which is the promise of the Father to all His dear children. First of all, I must tell you how it all came about. At Christmas, 1909, I went for a beautiful seaside trip with my cousin. After being away for about five weeks, my cousin and I returned home to Ballarat. We arrived home on Saturday. When I got home, my mother told me as to how God was pouring out His Spirit, the same as on the Day of Pentecost. When I heard this I was very pleased that God was pouring out His Spirit in such a manner in these last days. It is real, this Baptism of the Holy Ghost. My mother had always taught me, from my early childhood, to learn, read, and study the Word of God, and when I heard of this Pentecostal Blessing, or Baptism of the Holy Ghost with the Signs following, I could see by the Bible that it was all very true and real. Mother had told me that she had always expected God to pour out His Spirit and Power in some way that it would be the means of a great revival amongst God's dear children.

I went to a prayer-meeting with my mother on the following Monday, after I had come home. This Pentecostal meeting was the first which I had ever been in; all the people present were perfect strangers to me. Brother Anstis opened the meeting with a word of prayer, followed by reading the second chapter of Acts, then prayer again. When the different ones prayed, I could see that they had something of which I had never tasted, for, as they praised and prayed, their faces were lit up with the glory of the Lord, and I heard them speak with new tongues, and magnify God. It was glorious to see them worshipping in the Spirit. I at once sought God to baptize me with the blessed Holy Ghost, and, praise His name! it was lovely when I felt the power of God come into this poor heart and body, and shake me from head to foot. Then I started to praise God in my own tongue, when, all at once, there seemed to me as if there was a mighty rushing wind, and I was filled with the Holy Ghost, and began to speak in new tongues, and magnify God.

Dear brother, I never had such joy and peace before, although I was a sort of a Christian two years previous to this, thinking that as long as I went to Church and Sunday School, and lived a good moral life, it was all that the Lord required of me; but no, I see that there are higher heights and deeper depths of which I know nothing. Since then the Lord and the Holy Ghost have been leading me into all truths, and I can indeed say, "When the Spirit of truth is come, He will lead you into all truth." I feel, dear brother, and I know, that I am being drawn near to the blessed Saviour, and I do believe His coming for His saints will soon take place, for I have had interpretations, some of which are:—"I am coming soon." "Get ready, for My time is short." "Hold fast, for I am coming soon."

Your paper, "Confidence," has been the means of blessing many. At present, we are holding meetings in cottages, but in Melbourne (which is near Ballarat) meetings are being held in a large

Pentecostal Hall, which is packed nearly every night. On the opening night twelve souls were saved, three of whom were drunkards. An Atheist, acting under the cloak of Christianity, was exposed and expelled from the hall.

The work out here is very young, but there is wonderful healing going on. Several demons have been cast out in the name of the Lord. I myself have been wonderfully healed of Catarrh of the Nose, of two or three years' standing, and many things the Lord has given me victories in, and I have had many wonderful visions.

The Lord has led me to speak to Chinamen in their tongue, and they have understood; it has all been about Jesus. The Lord is going on with His work out here, baptizing many with the Holy Ghost. I am sixteen years of age, and I am determined to go all the way with the Lord.

I must now conclude.

I remain,

Yours in the Master's service,

EDGAR ROY KRYGGER.

55, Barkly Street,
Ballarat East,
Victoria, Australia.

Pastor Jeffreys' Departure to Armenia.

On the eve of the opening of the New Home at Herne Hill it was indeed a privilege to gather together within its walls, in the spot which will doubtless become to many a real "Peniel," and there commit to the Lord our brother, Pastor Jeffreys, before setting forth on his journey to Asia Minor.

Truly God was in this, the forging as it were of the first link which is to connect this Home with the uttermost parts of the earth, and we felt as we met it would not be the last time that we should be drawn together for that purpose in that hallowed spot.

Our hearts went out with joy and praise as we sang together, "My Jesus hath done all things well," and the passage read by Pastor Boddy (Rev. i., 9-20) caused our hearts to glow afresh with love and adoration as we realised the truth of the words which we could claim for ourselves and for our brother who was leaving us, "Behold I am alive for evermore." The one overwhelming thought that seemed to be conveyed by the prayers and the messages prompted by the Holy Spirit was this, that it was the Living Christ who was going forth with His servant, nay, in His servant, and that, through him, He would do the greater things He had promised. His servant was to be a minister and a witness of those things which he had seen and heard, and of the things in which God would appear unto him. Then came the solemn moment of the actual committal of our brother to the Lord, reminding us of that scene in Acts xiii., where we read in verses 2, 3, "As they ministered to the Lord and fasted, the

Holy Ghost said, 'Separate Me,' . . . and when they had fasted and prayed and laid their hands on them, they departed." And no less certainly did we realise, as those Apostles must have realised, in fact the whole Church, that our brother was being sent forth by the Holy Ghost, and we could only praise for all that the Lord is going to do through him in that needy land.

* * *

Mr. Niblock spoke from John xiv., 1, 12, 13, 14, 15. It is difficult to convey on paper the force of the familiar words, read in the manifest power of the Holy Ghost, emphasis being specially laid on "Ye believe in God,

BELIEVE ALSO IN ME."

Speaking on verse 13, Mr. Niblock said "Have we considered the latter clause—'that the Father may be glorified in the Son,' as the *condition* and *result* of the preceding promise—'Whatsoever ye shall ask the Father in My name, that will I do'? It gave one such sure confidence in asking when one had such a plea to bring."

Mr. Boddy then asked those present to give encouraging messages to our brother. The following were given:—

M. Schofield.—"If thou wouldst believe . . . God."

Mrs. Niblock.—S. John xv., 16. Emphasizing specially "that your fruit should remain."

Mrs. Beresford Baker spoke of Philip being taken from his work in Samaria to go—not primarily to the eunuch, but simply wherever the Holy Ghost willed.

Mr. Hill gave the wonderful words in Joshua i., 5—"As I was with Moses, so I will be with Thee. I will not fail thee, nor forsake thee."

Mr. Jeffreys said that as he had been listening to the speakers he had been searching his own heart to see if indeed he was being *called of God alone*, and he felt utterly convinced that it was so, that this was his only motive in going. He had had a vision of God, and it was the sense of that vision with fire that enabled him to go.

Then Mr. Boddy, Mr. Polhill, and Mr. Niblock laid hands on Mr. Jeffreys, and prayed for him, and praised. It was a solemn and wonderful time, and seemed almost like a chapter in the book of Acts. The Spirit was present in great power, speaking in tongues through Mr. Niblock, and giving the interpretation: "I am the Fire and the Light. Go thou before me; thou wilt find that I am there."

As the chorus "Under the Blood" was being sung, Mr. Jeffreys changed the words to "I *am* under the Blood," and the Spirit repeated the words and the chorus thro' him in a wonderful way, again and again:

I'm under the Blood, the precious Blood.
I'm under the cleansing, healing flood;
'Tis Jesus who keeps me from day to day.
Under the precious Blood.

We praised God for His presence, and for the evident tokens of His favour at this, the first service in the new Home, and one felt a foreshadowing of future possibilities, for which we praise Him.

Pastor Jeffreys left next morning (29th) to travel via Paris and Marseilles to Smyrna, in Asia Minor. Thence he goes by train to Konia (Iconium) and afterwards by carriage to Kaiseryeh.

BRO. DANIEL AWREY.

Before sailing for America, our brother wrote as follows:—

DEAR BROTHER BODDY,

Peace and love be unto you in Jesus' name.

Your welcome letter received to-day, with offering. *Thanks, many thanks* for the same. We had a most wonderful time. I visited twenty different places in Norway and Sweden, and surely the Lord has been doing wonderful things for them. Oh, how they did love and enjoy the teaching; it was much needed in some places. Almost every place they would say that the Lord had sent me there in answer to prayer. Quite a number expect to go to our school in China.

I met Bro. Barratt, and he translated for me in four meetings. He understood me much better than others did.

Since I came to Great Britain I have been in two places in Edinburgh, also E. Wemyss, Stirling, Kilsyth, Paisley, Carlisle, Bradford, Morley, Halifax, Preston, and am now at Liverpool, and sail for U.S.A., July 2nd, for the Camp Meeting at Homestead, Pa., July 8th. There will be a Missionary Conference following it. So you see I have not been much idle. We also have a new missionary at Hong Kong, a boy about six weeks old now, all doing very fine. Miss May Law has been very sick, but was better when my wife wrote last. I trust you will not forget us in prayer.

Your Brother in Jesus,

DANIEL AWREY,

600, Penn Avenue,

Wilksburg, Pa., U.S.A.

(This will be my U.S. address when there.)

The Prayer-Chain Bondage.

BREAK IT BY IGNORING IT.

Many souls are being put in bondage by receiving a copy of a so-called "Ancient Prayer," which, under a threat, they must copy for nine days and send to nine friends.

The Editor of "Confidence" advises anyone who opens a letter with the words:

"AN ANCIENT PRAYER,"

at the top, to put it in the fire straightway. It is not of the Lord. It is a wrong thing to copy it and send it on. Do not fear the threat, but place yourself under the precious Blood of Christ.

We are to pray without ceasing, but not to pray under threats or bribes.

Sanctification—"Jewish" and Christian.*

"I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, Who loved me, and gave Himself for me."—Gal. ii., 20.

There are two methods of sanctification taught. They may be distinguished as "Jewish" and Christian. The first is taught by the holiness people generally. Of course they both aim at the same results, viz., deliverance from sin and victory in the life. But the processes for reaching these ends differ widely. The cause of this difference is due to a mistaken, or an incomplete view of the work of Calvary. The importance of a full and clear understanding of what Christ accomplished on the cross can scarcely be over-estimated. What we are in Christ; what we have in Him; what He is and has in us; our acceptance of the Father in Christ; the nature and greatness of our hope for the coming ages, are all secured for us, and vouchsafed unto us, through the cross. We can only come intelligently into the enjoyment of these wonders of grace by understanding Calvary. Let us contrast these two sanctifications.

1.—"Jewish" sanctification is by cleansing; Christian sanctification is by crucifixion. ("Crucifixion with Christ," A.A.B.)

2.—The first is by the supposed present operation of the blood; the second is by faith in the Holy Spirit, on the ground of the blood of Jesus once shed (Rom. viii., 2.)

3.—"Jewish" sanctification seeks for and expects a blessing; Christian sanctification believes a fact, viz., our death with Christ (Rom. vi., 2, 3, 6 and Gal. ii., 20), and "amens" that fact (Rom. vi., 11).

4.—The first is partly by works, i.e., being once freed from sin, the soul must itself, by God's help, live a holy life. Its aim now is human perfection, or a restoration to the innocent Adamic state. The second is wholly by grace. There is no chance for self-righteousness. Jesus lives His life in us (Gal. ii., 20 and 2 Cor. vi., 16). "Members of the living Christ."

5.—The first, or "Jewish" sanctification, strives at an imitation of Christ; but the

* The Editor of "Confidence" feels that a better designation might have been found than the word "Jewish." He would have perhaps used the term "mixed" as contrasted with "pure."

second, or Christian sanctification, is a reproduction of the Christ—a new heavenly treasure in the old earthen vessel (2 Cor. iv., 7). "Christ liveth in me."

6.—The first aims to repair the old creation; the second counts the old dead (Rom. vi., 11), since it died with Christ ("our old man was crucified with Him"—Rom. vi., 6), and recognizes only "a new creation," "a new man." "Old things have passed away, behold, all things become new" (2 Cor. v., 17).

7—"Jewish" sanctification sees only that Christ died for us, in our stead; but Christian sanctification sees our identification with Christ. That is, it sees that we died with Christ and were buried with Him, and that we also arose with Him, and are seated with Him in the heavenlies (Gal. ii., 20 and Eph. ii., 6). We actually recognize ourselves to be dead, useless and put out of the way. We no longer expect any good from ourselves, and are not disappointed or surprised at our own failures or badness. It is most important that we understand this point thoroughly. As a substitute Christ died for the ungodly, for the sinner. But much more. And mark this well. Christ died also as our representative, as our Head. Just as the first Adam was the head of the old creation, so Christ, the second Adam, is the head of the new creation. And as all Adam's descendants died to God and righteousness in Adam, and hence are "dead in trespasses and sin," just so all the descendants of Christ, all who are in Him, all the new creation, died to sin in Him, and are alive unto God in Him for ever.

Hence, faith in the fact of Christ's death for me, a sinner, brings me deliverance from guilt, or the "conscience of sin." So I have peace. But faith in the fact of my death and resurrection with Christ brings me freedom from sin itself, and fruit unto holiness (Rom. vi., 22).

8.—"Jewish" sanctification does good works by asking God to help; Christian sanctification trusts the Holy Spirit to work through us (John v., 19, 2 Pet. i., 21). The first uses the Spirit; the second is used by the Spirit.

9.—The first feels undue responsibility, and lives under much of a strain, and takes more or less glory to itself, because of its own efforts. The second recognizes the government on God's shoulders, rests the responsibility with Him, and gives all the

glory to Him, because "of Him and to Him and through Him are all things." The battle is the Lord's and we go only at His bidding. Oh, the depth and glory of such a place in Christ. There is a constant sense of dependence upon the Holy Spirit for everything. We speak, but He moves us to speak. We love souls, but He puts the love into us. We believe God, but He furnishes the faith. We intercede for others, but He infuses the prayer. We do right, but His indwelling causes us to do it. God will not leave room for a whit of self-glory, and yet our activity is unceasing and untiring, and our delight inexpressible and unbounded.—*A. S. Copley.*

(From "A Call to Faith," a free Pentecostal Paper published by Pastor Griffin, Wardensville, Hardy Co., W. Va., U.S.A.)

"Christ in His Holy Land."

(BY THE EDITOR).

THE TRANSFIGURATION—(S. Luke ix., 28-36).

" . . . Not yet to man 'tis given
To rest upon that height;
'Tis but a passing glimpse of Heaven:
We must descend and fight.
Beneath the Mount is toil and pain:
O CHRIST, Thy strength impart,
Till we, transfigured too, shall reign
For ever where Thou art."

Jebel-Esh-Sheykh ("the chieftain among mountains") is the Arabic name for Mount Hermon, rising as a natural northern boundary to the Holy Land.

It is about 10,000 feet high, and raises its broad shoulders into the Syrian sky, solitary and snow-streaked. Only in the late summer does all the snow leave the deep seams of its massive, broad summit.

From many places even in southern Palestine Mount Hermon is visible.

Down in the heated Ghor near Jericho I looked up the vista of the deep Jordan vale, and there, at its further limit, some seventy or eighty miles away, I saw Hermon towering above all. On Olivet at sunrise the first rays lit up Mount Hermon and glorified its scarred flanks.

It was the same at Nazareth, where on the hills above the town one saw, as JESUS often so often saw, the chief of mountains rising high above all others to the north.

On the Sea of Galilee, when sailing on the lake, the one great height far above all others, though still some thirty miles to the north, was noble Mount Hermon.

The LORD and the Twelve have now come to the foot of Hermon, and after a week's stay at Banias one of the chief events of His earthly career takes place. He leaves nine of the Apostles down at Cæsarea Philippi, or one of

("Christ in His Holy Land"—continued.)

the villages near, and, taking the favoured Three, He ascends one of the lesser heights or spurs of Hermon to spend the night in prayer. They look out over the landscape ere night falls on the scene, and see the blue waters of Merom and the hills of Naphtali. Baniyas is soon out of sight, hidden by an intervening ledge, but they may hear the barking of its dogs borne up to them through the still air.

Some Syrian wanderer that night might have been startled by a strange glow on a certain part of Hermon's slopes, and may have called the attention of others, who would also look up to the mountain flanks and exclaim with amazement. The glory of the LORD was there as it had been seen one night thirty years before in Judæa above the shepherds' fields at Beth-lehem.

What had happened was this—the MASTER was kneeling in prayer apart. The "Three" had wrapped their *abbas* around them, and lying on the grass, were already asleep. Then, as suddenly as the glowing into brilliancy of an incandescent lamp, the Man of Nazareth was illuminated with a terrific blaze of Divine and overwhelming glory. It was not like the light of the moon—reflected glory—but like the light of the sun; it was inherent glory. The Divine was unrestrainedly blazing through the Human. The well-worn, home-spun garments of a Galilæan Carpenter were glorified too, and became princely robes fit for the King of kings and Lord of lords. Every individual thread was glistening with snowy brilliance. His Face became more glorious than the face of an angel; it shone as the sun shineth in his strength—that light which one day shall be the light of heaven. (*The LAMB is the light thereof.*) Was it not the glory which He had had with the FATHER before the world was?

HE WAS TRANSFIGURED.

This blaze, that lit up the mountain side as with an unearthly search-light, fell on the eyelids of Peter and James and John, until they awoke in amazement. When they fell asleep the little party consisted of four, and to their astonishment they now number six.

Three are glorified Beings. No human conception can imagine the dazzling glory of all.

One is undoubtedly their own dear MASTER. Oh, how amazingly beautiful is He! The two others are like Him and are speaking to Him aloud with voices and language which they can hear and also understand. They are solemnly alluding to an awful event which they say is certainly to take place ere long in the Holy City, Jerusalem. They are speaking, as the original words tell us, of His "*Exodus*" (decease), which He should accomplish at Jerusalem. The glorified MASTER addresses those glorified companions, and addresses one as "Moses" and the other as "Elijah." Yet their talk in glory was all concerning the awful approaching tragedy (or rather, *victory*) outside the city wall.

It was only a week since the LORD first broke the awful news to their uncomprehending ears, and now it is emphasized by these glorified

visitants from the other world—Moses and Elijah. Though they might talk of his future decease, Peter could only think of the present glory. Let this metamorphosis of the Man of Galilee but continue, and Moses, the greatest of all leaders, and Elijah the Tishbite, the mighty prophet, remain as His supporters, then all Judæa and all Galilee would come to Mount Hermon and accept their JESUS as the true MESSIAH.

"Oh, if those unbelieving Pharisees could but get a glimpse of this glory of the LORD!" thought Peter, "they would never again ask for a sign." Even the Romans would yield to such supernatural glory and willingly acknowledge Him the King of the Jews.

Peter naturally cries then, "*LORD, it is good for us to be here; let us make therefore three tabernacles [leafy booths], one for Thee, and one for Moses, and one for Elias.*"

Peter had not then, I think, quite realised. as he abundantly realised afterwards, how much greater was his Master even than great Moses, or the wonderful Prophet of Carmel, and he would treat them with almost equal honour.

No answer is vouchsafed to his cry. But, lo! another wonder. A cloud is hurrying along the sides of Hermon. This is not an uncommon sight in itself. But it is no ordinary vapour. S. Matthew tells us of the glory-brightness of that wonderful cloud. As it enveloped them all, an overwhelming dread seized the Three. *They feared as they entered into the cloud.**

Surely it was the Shekinah-cloud of the presence of JEHOVAH—the cloud which filled His temple with such glory that the priests could not stand to minister (2 Chron., v., 14).

There had been six on Hermon, but now there were *seven*, for there came a *Voice*—the very Voice of the Almighty God Himself once more—

"*This is My Beloved SON: hear Him.*"

The Law and the Prophets, by the presence of their representatives (Moses and Elijah), have borne witness to CHRIST; now the Apostles, by this Voice from the excellent Glory, are assured of the Divine Sonship of their Master. Such a FATHER will take care indeed of such a Son!

The Transfiguration is over. The cloud has gone, the two Witnesses have vanished, their lowly Teacher is Himself, His garments no longer glisten. The moon shines on the dark slopes of Hermon and the vale of Dan, and there are only four of them once more.

The three, wide awake indeed now, gaze with hearts still palpitating with excitement, but the Spiritual Visitants have all gone. "*When they had lifted up their eyes they saw no man, save JESUS only.*" * * *

Ere we descend the slopes of Hermon with the disciples as the day dawns and they return to Cæsarea Philippi, let us view this scene from the various standpoints of those chiefly concerned.

* Some ancient writers have seen in the cloud a visible Presence of God the HOLY GHOST, completing the Trinity upon the Mount of Transfiguration.

1.—MOSES.

In bygone ages Moses stood *on the Mount with GOD* and received the Law. Then, after his wonderful life, he passed into GOD'S presence on the mountain at the *southern* extremity of this land—Mount Pisgah (Nebo). His was a strange burial-place, and over his body even Michael and Satan contended (Jude 9).

He had spoken of the great Prophet which should come. He had in sacrificial type ever pointed to Him. At last Moses finds himself in His presence on Hermon prophesying of His great sacrifice to be offered up at Jerusalem.

The Pharisees and Priests of Israel set themselves against JESUS because they said He dishonoured *the Law of Moses*. Moses on Mount Hermon honours the CHRIST Who came to fulfil that Law, and thus testifies to the oneness of GOD'S work.

2.—ELIJAH.

Elijah, whose words were so often prefaced by "As the LORD of Hosts liveth, before Whom I stand," now stood indeed in the presence of his LORD and his GOD.

On Mount Horeb he had heard the small still voice; now he hears the voice of CHRIST JESUS.

On Mount Carmel he had seen the glorious fire descend from heaven; on Mount Hermon he sees the excellent glory and the bright Shekinah cloud.

He had been swept away from the Jordan vale by a whirlwind and a chariot and horses of fire. He had come back from the presence-chamber of JEHOVAH to converse with the CHRIST of GOD in His humiliation concerning His decease which He should accomplish at Jerusalem.

* * *

It has been pointed out that these two Saints of the former dispensation represent the two great bodies of believers at CHRIST'S coming.

"We shall not all sleep, but we shall all be changed" (1 Cor. xv., 51).

They seem like types respectively of those who shall be asleep when CHRIST comes, and of those who, being alive that hour, will be caught up and glorified as they see Him, and so never taste death.

3.—JAMES.

Now we think of the three who were chosen to be eye-witnesses of His Majesty (2 Peter i., 17).

These three, it will be remembered, were taken into the chamber of death when Jairus' daughter was raised to life. They companied also with the LORD in Gethsemane.

James, who knelt on Hermon that night, knelt a few years later at Herod's block, when, as the first martyr Apostle, the sword opened heaven to him, and again he saw his glorified LORD. From glory unto glory—no doubt nerved for his "witness" by the recollection of this glorious sight on Hermon's slopes.

4.—JOHN.

The "Beloved Apostle" takes up his pen in after years, and he writes: "*We beheld His glory, the glory as of the only begotten of the FATHER, full of grace and truth*" (S. John i., 14).

On Patmos again, near the blue waves of the Ægean, he beholds in his old age another vision of his glorified, transfigured Lord.

"One like unto the SON OF MAN, clothed with a garment down to the foot, and girt about the breasts with a golden girdle. And His head and His hair were white as white wool, white as snow; and His eyes were as a flame of fire" (Rev. i., 14, R.V.).

5.—PETER.

Peter did not expect so soon to receive visible confirmation of his great confession, "Thou art the CHRIST, the SON of the living GOD."

Strange that one who wished for a never-ending Hermon with three Royal Tents (or Tabernacles) should afterwards deny the LORD OF GLORY with curses.

Yet after Pentecost all things were brought to his remembrance by the HOLY SPIRIT, and among them this glorious scene on Hermon. For he writes (2 Peter i., 16-18), "We were eye-witnesses of His majesty. For He received from GOD the FATHER honour and glory, when there came such a voice from the excellent glory. This is My Beloved SON, in Whom I am well pleased. And this voice we ourselves heard come out of heaven, when we were with Him in the Holy Mount."

6.—THE LORD HIMSELF.

At His Baptism at Jordan the FATHER spoke lovingly to Him and of Him, and so here again He speaks on Hermon. This was strength and refreshment for the "*Year of Conflict*" now before Him.

His Transfiguration spoke of the glory that was set before Him. It was a momentary experience of the untrammelled Resurrection Life in which His Deity glorifies His Humanity.

Was it not a visible manifestation of that "fulness of the SPIRIT" which He possessed? Transient in its outward glory, because He was still living in the conditions of our flesh. Yet, above all, it was a joy to Him to be able by this apocalypse—this unveiling of His Death and Resurrection to His Apostles—to encourage them as together they should face darkness and shame along the path by Calvary to Olivet.

7.—HIS CHURCH.

As He is, so are we in the world; His Spirit is in all His fully-baptized members. It is His work now to transfigure and glorify all our lives by that indwelling glory—for we are now His Mystic Body on Earth. We may be as unworthy of Him as those weather-worn Syrian garments, but like them, when His glory shines through, we are transfigured by the indwelling CHRIST JESUS.

CHRIST IN US THE HOPE OF GLORY.

"We all, with open face, beholding as in a glass the glory of the LORD, are changed into THE SAME IMAGE from glory to glory, even as by the Spirit of the Lord" (2 Cor. iii., 18).

P. M. U.

Mr. Cecil Polhill, President of our Pentecostal Missionary Union, writes that probably five or six workers will be available to go out to China in the Autumn. About £45 each will be needed for travelling expenses. After that some £30 to £40 each per annum will be needed for maintenance. There will also be probably three or four Sisters available for India, requiring a similar sum for travelling expenses, and £50 to £60 each for maintenance.

In addition to the above, there will be some outlay necessary at first for suitable Missionary Premises in China and India.

Much will depend on the way in which assistance is forthcoming as to the success of the promotion of this enterprise.

We ask our readers to remember these needs in special prayer.

* * *

Latest News from our Jerusalem Missionary.

Bro. Roughead writes:—"You will be glad to hear how the Lord guided about our visit to Beyrout. Bro. Leonard went down a fortnight before I did. When we first heard of this opening, the Lord gave me in prayer three weeks hence as to the time of starting. It seemed strange that Bro. Leonard should be impressed to go before me, but time showed that we both were in the will of God. The Lord also gave me the day on which to leave Jerusalem for Jaffa, viz., Wednesday, May 11th. Without any previous knowledge as to steamers leaving Jaffa for Beyrout, I started out on the day appointed and arrived in Jaffa just in time to get on board a Russian steamer bound for Beyrout. This place is one day and night sailing from Jaffa. I stayed the night with a Baptist missionary (native) and then went out the following day to Shweifat, a village some two hours drive from Beyrout, where I met Bro. Leonard conducting some meetings in the native school. This is the place where Pastor Barratt was made a great blessing two years ago. The Lord graciously wrought to the salvation of souls, and the head teacher received the Baptism of the Holy Ghost with the signs following, while the other teachers received anointings of the Spirit. We taught the children to sing, "I know I have another building not made with hands." There were not many lessons done these days, the boys and girls were so hungry to hear about Jesus. They would come and ask us to pray for them that they might receive the Holy Spirit. We asked a Druse girl whether she knew her sins forgiven, and how long she had been saved. Her answer was, "He saves me every day, and I know I love my Saviour."

We left the following week in spite of much entreaty to stay longer, as we felt called to another place, Kafr Jaseef. It is a village of about 1,000 inhabitants. We had much blessing here, and I believe the Lord answered prayer in healing the sick. We laid hands on the sick in the name of Jesus. We found many who had never heard the

name of Jesus. Meetings were held in the afternoon and evening, and were well attended by both men and women. This was wonderful when I tell you that our interpreter was a woman. The leading Sheik and Greek priest were present. We cannot tell how much good was done as the ground was very hard. We had to do some straight talking on Repentance and Restitution. Since coming here I have had a previous impression confirmed that God is working more in other lands than at home. There is a Christian woman here with whom God is dealing in a mysterious way. She is a Moslem, and several times has been made to drink poison. The Lord sends this woman to bear witness before others, but not before telling her in the night what they will do to her. She is very brave, for it is not every one who would deliberately drink poison as a witness to the Lord's keeping power. We had a beautiful send-off from Kafr Jaseef. Some of them walked a long distance with us on the way, until we came to a large olive tree, where we knelt down and prayed, commending each other to God."

Our brothers Leonard and Roughead are hoping to visit Cappadocia in a few weeks time, and will be glad of the continued prayers of God's children at home.

* * *

Amounts received during the month of June, 1910.

	£	s.	d.
Anon.—Per A.A.B.....	1	2	6
Kew, P.B.	0	15	0
Bournemouth (Emmanuel Mission)...	0	10	6
Bracknell Assembly.....	0	18	5
Sunderland Conference—Sale of Jewellery	11	10	0
Bedford, H. (towards Missionaries' Outfit).....	5	0	0
Luton, S.	0	5	0
	£20	1	5

W. H. SANDWITH, Hon. Treas.,
Oswaldkirk, Bracknell.

* * *

OFFERINGS AT SUNDERLAND CONVENTION.

The total given last month was £188 12s. 5d. To this must now be added £11 10s. 0d. for Jewellery. This makes a total of £200 2s. 5d. Mr. Polhill sends the list of Jewellery. It is as follows:—

1 Gold Scarf Pin, 1 Gold Ring (plain), 1 Gold Chain and Silver Sovereign Box, 1 Gold Pencil Case, 1 Gold Ring with Corals, 1 Gold Bangle (part of), 1 Gold Signet Ring, 1 Gold Chain, 1 Gold Ring (Diamonds, centre one missing), 1 Gold Ring (heavy), 1 Gold Brooch (Turquoises), 1 Gold Ring (Diamonds and Rubies), 1 Gold Brooch, 1 Mother-of-Pearl Card Case, 1 Silver Pencil, 1 Silver Chain, 1 Gold Bangle.

* * *

Opening of P.M.U. Boxes.—The Box Secretary, Oswaldkirk, Bracknell, Berks., will be glad now to receive contents of Boxes. The Quarterly Opening was due at the beginning of July.