

JANUARY, 1911.

VOL. IV. No. 1.

“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.

SUPPORTED BY VOLUNTARY OFFERINGS.

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

CONTENTS.

Offerings, Balance Sheet, etc.....	page 2	South Africa—Swaziland	page 16
A Visit to London	3-4	Sunderland	17
Pentecostal Items	4-5	Scotland—Edinburgh	17
The Pentecostal Baptism	5-8	Kilsyth Conference.....	17
Armenia—Letter from Sister Gerber	8-9	South Africa—Johannesburg	18
Sister Gerber's Orphanage	9-10	P.M.U.	18
Syria	11	China—Letters from Mr. Polhill.....	18-20
False Prophets and Messages	11 & 14-15	Letter from Brother Trevitt	20-21
Whitsuntide Convention	12	News from the Beruldsens... ..	21-22
London Conference	12	India—Letters from Miss Lucy James	22-23
"Friend, do that for which thou hast come."	12-14	Subscriptions	23-24
The Great Pyramid	15-16	Illustrations—Sister Gerber's Orphanage	24
		Armenian Orphan Boys.....	24

Offerings for Printing, etc., to December 31st.

	£	s.	d.		£	s.	d.		£	s.	d.
810 Bury (H.)	0	5	0	848 Alnwick (Anon.)	0	2	0	886 Plumstead (G.)	0	4	0
811 Hampstead (C.)	0	2	0	849 New London (S.)	0	3	0	887 Silverton (H.)	0	5	0
812 Belfast (G.)	0	2	6	850 Los Angeles (W.)	0	4	1	888 Bournemouth (L.)	0	1	6
813 Trondjem (S.)	0	2	0	851 Dromore (P.)	0	1	6	889 Bournemouth (G.)	0	10	0
814 Nuneaton (B.)	0	5	0	852 Leith (B.)	0	3	0	890 San Francisco (P.)	0	4	2
815 Torquay (K.)	0	5	0	853 Upper Parkstone (K.)	0	1	6	891 Medford, U.S.A. (B.)	0	8	4
816 Stalybridge (D.)	0	2	0	854 London N. (B.)	0	4	0	892 Jersey (Le-M.)	0	4	0
817 Dumfries (B.)	0	3	0	855 Gisborne (B.)	0	4	0	893 Mosboro' (Anon.)	0	2	0
818 Croydon (W.)	0	1	0	856 East Wemyss (Anon.)	0	3	0	894 Portobello (Y.)	0	5	0
819 Chingford (B.)	0	3	0	857 Toronto (C.)	0	4	1	895 Lr. Cwmtych (G.)	0	9	0
820 Boksburg (H.)	0	2	6	858 Dixon Hill (M.)	0	4	0	896 Minneapolis (McK.)	0	6	0
821 Lower Clapton (M.)	0	2	6	859 Mount Joy (P.)	0	3	0	897 Bristol (H.)	0	3	0
822 Lenoxville (B.)	0	4	0	860 Toronto (S.)	0	2	0	898 Fredonia (K.)	0	4	0
823 Plumstead (G.)	0	7	6	861 Mount Joy (G.)	0	4	0	899 Phila (R.)	0	12	4
824 Bungazi (H.)	0	2	6	862 Doncaster (Anon.)	0	3	0	900 Bethnal Green (H.)	0	3	0
825 Spokane (B.)	0	8	3	863 Tuckbridge (G.)	0	5	0	901 Helsingfors (B.)	0	3	3
826 Washington (F.)	0	1	0	864 Tarwin (H.)	0	3	0	902 Auckland, N.Z. (B.)	0	5	0
827 Bryneittyn (R.)	0	2	0	865 Stoke Newington (K.)	0	2	0	903 Wimbledon (H.)	0	3	6
828 Mulini (G.)	0	4	2	866 Rugby (W.)	0	1	0	904 Hampstead (B.)	0	3	0
829 Crouch Hill (M.)	0	5	0	867 Cullybackey (T.)	0	5	0	905 Roker (T.)	1	0	0
830 Redhill (H.)	0	2	6	868 Champion Hill (O.)	0	3	0	906 Italy (Anon.)	0	3	2
831 Clapham Common				869 Eastbourne (B.)	0	3	0	907 Mamnad (R.)	0	3	0
(P.)	0	1	0	870 London (M.)	5	0	0	908 Ponsonby N.Z. (B.)	0	10	0
832 Tarporley (O.)	0	10	0	871 Petersham (M.)	0	2	6	909 Belfast (B.)	0	5	0
833 Coatbridge (McK.)	0	5	0	872 London (R.)	0	6	0	910 Leith (H.)	0	3	0
834 Madeley (T.)	0	2	6	873 Clapham Junction				911 Bedlinog (P.)	0	1	0
835 Wroughton (W.)	0	2	6	(S.)	0	3	0	912 Pasadena (C.)	0	4	0
836 Vancouver (T.)	0	5	0	874 Pooneh (D.)	1	0	0	913 Herne Hill (E.)	0	1	6
837 Toronto (McD.)	0	4	0	875 Sunderland (W.)	0	2	0	914 Wheaton (B.)	0	3	0
838 Surgaro (P.)	0	5	0	876 Sunderland (L.)	0	1	0	915 Pittenwean (L.)	0	2	0
839 Cheriton (B.)	0	10	0	877 Mkabane (T.)	0	5	0	916 Birmingham (R.)	0	3	0
840 Bridge of Weir (W.)	0	2	0	878 Copenhagen (P.)	5	0	0	917 Jersey (R.)	0	2	0
841 Derby (R.)	0	5	0	879 Doulais (R.)	0	5	1	918 Port Tabot (E.)	0	2	0
842 Cheswold Park (T.)	0	3	0	880 Margate (B.)	0	8	0	919 Kilbowie Mission	0	10	0
843 Dundee (M.)	0	1	0	881 Clifton (H.)	0	5	0	920 Waunlydd	0	5	0
844 Melos	0	10	5	882 Wolsingham (Y.)	0	2	0				
845 Catford (K.)	0	2	6	883 Lausanne (W.)	0	3	6				
846 Southwaite (W.)	0	3	0	884 Thornton Heath (H.)	0	0	6				
847 Mountain Ash (E.)	0	5	0	885 Highbury (P.)	1	0	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 Cost of "Confidence."**—Three Shillings a year, including postage, *if everyone shared the expense*, is roughly speaking the cost. If the very large number who have never thought of this would send a gift each twelve months towards the cost of printing, it would relieve us from anxiety.

Printing and Expenses Account.

RECEIPTS.	£ s. d.	EXPENDITURE.	£ s. d.
Subscriptions for December, 1910	33 14 10	Balance due Treasurer	26 18 11
Discount	0 9 6	Postage	7 14 2
Balance due Treasurer	19 19 3	"Confidence" (December)	19 0 0
		Map	0 10 6
	£54 3 7		£54 3 7

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

A reprint is now ready of "A Vicar's Testimony," and "A Vicar's Wife's Testimony."

Write for free copies.

"Thoughts on the New Creation," by M.B. Post free, 4d., from M.D.N., 19 Mount Road, Sunderland.

"CONFIDENCE."

No. 1. Vol. iv.

ALL SAINTS,' SUNDERLAND.

January, 1911.

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."

A VISIT TO LONDON.

THE WESTMINSTER CONFERENCE, etc.

BY THE EDITOR.

On Friday, January 6th, the Editor of "Confidence" went up to London. It was a dark, drizzling winter's evening. He visited what has been called

"THE STEPNEY FORT"

(No. 100, Sidney Street). Policemen were standing in doorways, and patrolling the dark, wet, narrow street. An Inspector was standing beside the ruined house. What splendid men these Anarchists would have been if truly converted and filled with the Holy Ghost. Christianity in its truest form is the God-given remedy. Our Christian nation should recognize this. Those two men would not have counted their lives dear to themselves, and would have gone to a martyr's death, if needs be, for their Saviour's sake, if they had been born from above and filled with the Blessed Holy Spirit.

A young Jew followed me down the dark street, and dark-visaged aliens watched me. "I heard the guns first at 8.30 that morning," said the boy. He pointed out the many bullet marks on the houses around, and one understood how that street was at times swept by the fire of revolvers and guns. The "Yiddishers" from Russia who reside around claim to be law-abiding and loyal. The "battle" of January 3rd will not be forgotten.

The demonstration of law and force seemed to the authorities to be wise. A powerful, loving preaching of the true Gospel by earnest persons equipped with wisdom from above will be best of all. There are earnest Christian workers, I believe, in this district.

That evening, though wet and dismal on the

THAMES EMBANKMENT,

there was quite a good gathering at Sion College for the Monthly Missionary Meeting of the Pentecostal Missionary Union. Mr. T. H. Mundell presided. We had letters read from our missionaries, and Mr. Sandwith as Treasurer gave an encouraging statement. A cheque for £100 was received after the meeting. Praise the Lord! We now need a much larger income to carry on this work of God. At the close Mr. and Mrs. Hebbon, of Toronto, spoke, but the writer was obliged to leave, and did not hear their addresses. The next meeting is on the

FIRST FRIDAY IN FEBRUARY,

February 3rd, and each first Friday in the month at 7 p.m. afterwards.

At "Peniel" (18 Herne Hill) that night I had a long talk with dear Pastor Niblock, and we had a blessed time of prayer for the Conference, and arranged many details as we were led, we believed, by the Holy Spirit.

Pastor Niblock had issued a new Hymn-book for the Conference. He calls it the

"OMEGA HYMN BOOK"

(to be obtained from "Peniel," Herne Hill, London, S.E.; price twopence). It contains a number of helpful hymns; one, which is sung to the tune of the "Glory Song," runs thus:

JESUS, when made in the likeness of men,
Humbled Himself to the death of the Cross;
No reputation belonged to Him then;
Emptying Himself, He esteemed it no loss

Chorus Far above all! Far above all!
God hath exalted Him far above all
Crown Him as Lord, at His feet humbly fall,
Jesus, Christ Jesus, is far above all!

Name through all ages to come that shall ring:
Jesus the Lamb who for sinners was slain!
Soon to this earth He is coming as King,
Coming in power and in glory to reign.

Kingdoms of earth shall be yielded to God;
Glorious the reign, with our Lord on the throne!
Chained the usurper, and broken his rod:
Jesus as King every nation shall own.

Jesus my Saviour, I yield unto Thee;
Reign in my heart as Redeemer and Lord;
Make me what Thou wouldst have me to be,
Filled with Thy Spirit and filled with Thy Word.

M J F.

A report of the Leaders' Conference at Herne Hill was also printed for sale at the "Westminster Pentecostal Conference." (Price Threepence.)

SATURDAY, JANUARY 7TH.

Pastor Niblock and the Writer went on by train from Herne Hill to Victoria, and visited Caxton Hall, behind All Saints' Church in Victoria Street. We were close to Westminster Abbey and the Houses of Parliament. Caxton Hall is in a very central position. It has the advantage of having a station of the "Underground" almost on the premises. Through the windows of the Hall we could hear the porters call out "St. James' Park Station" while our meetings were going on. The people called "Suffragettes" often hold meetings here. Ours were to be somewhat different, not so much our "rights," as the right of the Lord to entirely control our lives as we yield to Him what is His very own. We had together very earnest prayer that morning in the empty Hall for all who should come to the Conference. That evening was spent with the Rev. E. D. S. Camus and Mrs. Camus in St. Aldhelm's Vicarage, Upper Edmonton, on the extreme north of the London district, on the edge of the County.

(A Visit to London—continued.)

SUNDAY, JANUARY 8TH.

The blessed Spirit of God was at work in a special way at the evening service in St. Aldhelm's. I was permitted to give the message and to hold an after-meeting in the Church. We knew He was with us, and the heartfelt thanks of many afterwards witnessed to the work He did. All praise be to Him!

MONDAY, JANUARY 9TH.

In London at two interesting meetings. One a Missionary Meeting in the C.M.S. House, Salisbury Square, where the new secretary, Rev. Cyril Bardsley, delivered an address to clergy. The other was a great meeting in the Church House at Westminster, where evangelical Clergy and their friends met and listened to addresses by laymen and clergy. The best addresses were by a Mr. Inskip on "If the salt has lost its savour," and a stirring appeal for better support of Foreign Missions by Cyril Bardsley, the successor to Mr. Fox as clerical secretary of the great Church Missionary Society.

TUESDAY, JANUARY 10TH.

This was the first day of the

WESTMINSTER PENTECOSTAL CONFERENCE.

My kind hostess' home is at 7, Park Crescent, Regents Park, W. In the early morning each day two troops of Lifeguards went by in undress, exercising their horses. Later in full dress, with long red cloaks and gleaming plumed helmets, they rode by in stately array, and I thought of the horsemen in Rev. vi. By Tube and District Railway I travelled each day to the St. James' Park Station, adjoining the Caxton Hall. The German Pastors and Pastor Polman crossed from Flushing through the night. Punctually, very punctually, we commenced our first meeting at 10.30.

The Subjects taken were as follows:

- 1st Day.—The Fear of God—(a) In the Church. (b) In the World. (c) In the Individual.
- 2nd Day.—Divine Healing and Health. The Holy Spirit's work in the edification (building up) of His people.
- 3rd Day.—The work of the Holy Spirit in preparing for the translation of His people. The coming of the Lord.

The Speakers were Sir Gordon Coldwells, of Laskowitz Schloss, West Prussia; Pastor Edel, of Brieg (near the Russian Frontier); Pastor Humburg, of Mülheim-Rhór; Pastor Jeffreys, of South Wales; Pastor Niblock; Mr. Myerscough, of Preston, Lancashire. (Short, earnest addresses were also given by Brother Tetchner and Brother Hutchinson.)

Each day there were also meetings for the healing of the sick by the prayer of faith and the laying on of hands, or the anointing with oil in the name of the Lord.

These were in a special room, and the German Pastors, Pastor Polman, Pastor Jeffreys, and Mr. Myerscough were much used with Pastor Niblock in these meetings. In another room was a meeting for those who were seeking the Baptism of the Holy Ghost. To enter these a card had to be asked for and signed. I was presiding at the

larger meeting, and so cannot write of these meetings, but I know they were crowded to the door, and sounds of praise were often heard.

We were glad to have with us on the platform several times, Rev. Barclay Buxton. He gave testimony to the lives of several Pentecostal friends in Los Angeles and elsewhere on the Pacific Coast. He bore witness to the blessed work of God in the lives of Mr. and Mrs. Montgomery and our dear brother, George Studd, and the presence of God in their meetings.

At the Missionary Meeting on the Wednesday afternoon an offering was given to be divided between (a) Miss Gerber's Orphanage in Asia Minor; (b) the work of the P.M.U., and (c) some special workers in the Foreign Field.

The closing meeting on the Thursday night was very touching. The subject was "The Coming of the Lord," and the whole audience sang again and again:

O Lord Jesus, how long,
How long ere we shout the glad song,
Christ returneth! Hallelujah!
Hallelujah! Amen.

We were all thankful to God for His blessings through the Conference. We hope to print some of the addresses from time to time in this paper.

We are thankful also to our Brother Pastor Niblock for bearing the financial responsibility of taking this very important Hall, and making all the necessary arrangements and carrying them through.

A friend, writing of the Conference, says:

"In the numbers attending our expectations were far surpassed, for instead of the 200 or 300 we had hoped might be present, there must have been from 500 to 600. We realise that these three days have been just an earnest of what God is going to do, and they have also shown what God is doing, putting into the hearts of many of His children a deeper hunger and thirst for Himself in all His fullness.

We were constantly reminded that it is only as we yield to the Holy Spirit and let Him possess us that we can apprehend these deeper mysteries. Perhaps the prevailing note of these gatherings was that of the absolute necessity of holiness in heart and life, 'perfecting holiness in the fear of God,' 'Truth in the inward parts,' that so we might be the temples of an ungrieved Holy Spirit."

PENTECOSTAL ITEMS.

The many friends of "Confidence" who take an interest in our Balance Sheet will be glad to note some diminution of the adverse balance this month. We are very grateful to all who encourage us by helping us in this time of need. Grateful letters reach us nearly every post from those who have been strengthened and helped by the contents of "Confidence."

* * *

Mr. Stanley Smith, of the C.I.M., writes thankfully of the visit of Mr. Cecil Polhill and Mr. H. Small, to his Station in the Shansi Province. He writes: "We have had a more praiseful, thankful, and trustful church as the result of their ministry.

* * *

Our brother, A. S. Booth Clibborn, writes: "In Schleswig, Brother Meyer has been used early this winter to set on fire large districts. Many have been baptized." Our brother (B.C.) has made evangelistic journeys with his son in Posen, where the fire, he says, is burning in some forty places.

* * *

Brother F. Juillerat (Roule d'Echallens 51, Lausanne) reports blessing in French Switzerland. His room is too small for his meetings, and he asks for prayer that he may be able to take some suitable larger premises. His meetings are still held at Rue St. Roch, 20.

* * *

Pentecostal meetings in London (every week) are to be held from Feb. 10th onwards, in the Caxton Hall, Tuesdays and Fridays, afternoon and evening. Pastor Niblock is arranging for these. Caxton Hall is almost in Victoria Street, Westminster, just behind All Saints' Churchyard.

* * *

"When the Fire Fell," by Pastor Barratt, has had a wonderful circulation. It is now out of print. We should be thankful if Pentecostal friends would look amongst their literature to see if they have old copies. If they can spare any and would send them to the Editor of "Confidence," he would forward them to some of the numerous applicants who write to him from time to time for this striking pamphlet.

* * *

Brother Thos. Mogs (Stanley Hall, Longsight, Manchester) writes of three days of meetings held in that Hall at Christmas. Some ten were baptized in the Holy Spirit. One brother spoke in tongues and gave interpretation for a long time after his baptism. Brother Myerscough and Brother Hall, of Preston, and Brother Smith-Wigglesworth, of Bradford, together with Brothers Macnee and Ciliand, of Kilsyth, were present. The meetings are being continued: Lord's Day, 10:30, 3:30, and 6:30; every week night at 8 p.m.

* * *

Nothing is more grievously sad than the downfall of a well-known religious leader, and especially a holiness teacher (L.L.). We are divided between deep personal sorrow, and very great indignation from the Lord's side because of those who suffer. The Pentecostal Movement does not stand alone; other teachers of holiness have fallen at times. It is a warning to every one of us—"Let him that thinketh he standeth take heed lest he fall." American papers have been blazing abroad the sin of a leader, and we hide our faces for very shame. Let us keep very true to the Lord of purity and of true humility. "The devil goeth about . . . whom resist steadfast in the faith." "RESIST the devil and he will flee from you, draw nigh unto God and He will draw nigh unto you." (1 Peter v., 8-9. James iv., 7-8.)

* * *

The Dowlais Pentecostal Conference at Christmas time was held in the Un denominational Mission Hall, Ivor Street. Many Pentecostal bands were represented as Tonypanyd, Aberaman, Aberdare, Abertillery, Llanhilleth and Waunlywd. Pastor Jeffreys writes that there was much godly joy, and some were baptized in the Holy Ghost. "Brother David Jones, of Groves End, Pontardulais, was made a great blessing to God's children at these meetings. The Lord was very manifest. There was very little "flesh" exhibited,

for the brethren are learning self-control. The messages delivered were very powerful, and directed towards the building up and perfecting of the Body of Christ."

* * *

Miss Abrams, writing from Mukti, tells of safe arrival in India. Miss Bristol and Miss Dempster were to remain at Kedgaar. She was then proceeding to Fyzabad to make Mr. Norton's Mission their centre for work. Miss Abrams takes with her Miss Doll, Miss Cunningham, Miss Baugh and Miss Honck. Pandita Ramabai named them "the Philippus Class," for, like the daughters of Philip, they are to be evangelists.

Miss Abrams writes: "Pandita Ramabai is a hearty believer in the Pentecostal out-pouring, and rejoices in its results, which still abide. At the same time she feels herself in love and unity with every child of God who has not received in the same measure that we have, and feels to accept their labours in the Lord."

* * *

The "Victory Press," 60, Holdenhurst Road, Bonnemouth, is being kept hard at work. Copies of "A Vicar's Testimony," and "The Testimony of a Vicar's Wife" are being printed for the Sunderland Free Literature Series. Mr. Stanley Frodsham and his partner feel that the Lord is prospering them and giving tokens of His approval. They would like to print a million Pentecostal and Gospel Tracts a year.

* * *

To prevent a paragraph which is incorrect going further we would make the following explanation. A beloved friend in India read in an English Pentecostal paper some words which he mistakenly attributed to Mr. Evan Roberts. (They were the comment of the Editor of that paper.) The words were then printed under the name of our honoured Welsh brother, and in course of time began to travel, and will, we fear, appear in other papers. We feel it right, however, to mention this by way of warning, as they are not the words of Mr. Roberts, and should not be attributed to him.

The Pentecostal Baptism.

Counsel to Leaders and others.

(BY THE EDITOR OF "CONFIDENCE.")

Beloved and Honoured Brethren in Christ Jesus,

If the Lord in His goodness has called you to help others, we cannot but hope that you will be thankful for affectionate words of counsel at this time when the enemy is endeavouring to hinder.

For some time now we have been learning by experience. Whilst a blessed company of faithful ones have here passed through into their Pentecostal Blessing, we have also learnt a great deal from the subtle devices of the Devil. Because of this, we pass on these warning words, with the prayer that He who gave the experience will also bless and use.

(The Pentecostal Baptism—continued.)

1.—Let us honour the Holy Comforter more than His most wonderful gifts. We should speak of Him a great deal more than of the "Tongues." (Thank God, however, for His sign of Tongues.) Above all we must glorify the Lord Jesus, and His glorious Victory at Calvary. It is all because of the shed Blood!

2.—Let us keep to the blessed Holy Scriptures closely.

(a) All experiences should correspond with the Word of God. In this great work the Scriptures must be our guide. Those who have any different guide soon wander from the truth. We have

GREAT FEAR

for those who prefer other guidance to the written Word. The Lord Jesus always appealed to the "It is written."

(b) In the matter of Tongues, especially in the larger gatherings, let us closely follow 1 Cor. xiv. From verse 27 we learn that not more than three persons should give addresses in Tongues—though no limit is suggested as to length—but *such should only be given where there is interpretation*. Where interpretation is lacking, the person is then permitted to speak to himself and to God (v. 28). We learn from verses 2 and 4 that even without interpretation such speaking in Tongues (or praying—that is speaking to God) is *edifying* to the speaker. (Worship in Tongues is specially for the "closet," where the Father heareth in secret.) In the church gatherings all things should be done decently and in order. 1 Cor. xiv. There may be exceptions when the Holy Spirit works abnormally, but only as exceptions.

3.—(a) Prophetic Messages.

St. Peter, quoting Joel, said (Acts ii., 17) that Pentecost meant such an outpouring of the Holy Spirit that the sons and daughters should prophesy. The speaking for God is here meant (forth-telling) as much as speaking of things to come (fore-telling). St. Paul describes useful prophecy thus (1 Cor. xiv., 3): "HE THAT PROPHESIETH SPEAKETH UNTO MEN TO EDIFICATION, AND EXHORTATION, AND COMFORT." We do not feel that prophecy is usually for guidance in the details of daily life. We may each morning trust the Lord to guide us all through the day. "Commit thy way to Him."

We have heard very solemn and helpful messages given when the Spirit has powerfully come on one who was praying. How often we have heard the message, "Jesus is coming quickly."

But the enemy has, in some places, got in with false prophecies and stumbled many who were not very strong in the faith.

The workings of the unconscious mind are very, very deep, and while those prophesying may have been honest, they would do well to consult other Spirit-filled leaders before acting upon them.

LONG, FRUITLESS JOURNEYS,

for instance, have been taken, and God's money spent in vain, or largely in vain, in some cases. The prophecies, when of God, will surely be fulfilled.

We must not accept messages (especially important messages) unless tested by the Word and confirmed by the Spirit in others, and also by providential circumstances. We write this that God's people may not be overthrown by the amazing subtleties of Satan at this time. We feel that it is very dangerous to prefer books of "messages" to the Revelation which the Lord has given us.

(b) Discernment of Spirits and casting out of Spirits.

We feel that when these powers are claimed or exercised, there ought to be the greatest possible care, and only the leaders or those specially authorised should be allowed to act. Confusion is brought in readily on this point, and Divine guidance should be very earnestly sought. There is a blessedly true work, and there is a danger at times of another work altogether. As far as possible the casting out of evil spirits should be done in private, and always at the request of the sufferer.

4.—"The Lord says," and similar phrases.

Frequent use of such expressions weakens their power when the occasion comes. There is a danger of self-willed persons constantly using the words: "The Lord has shown me," or "The Holy Ghost says, through me," in order to get their own way. To such we are right in saying, "He must confirm this to me personally," or "I must be guided by the clear Word of God." We have known of sad contradictions within a short time. We need

never fear the real leadings of the Holy Spirit, but His interpreters are at times interpreting in the flesh when they assert that they are in the Spirit. Let us all walk humbly before God.

5.—The Manifestations of the Spirit.

We humbly thank the Holy Ghost for every manifestation of Himself in our bodies. They are His temples, and He has a right to make His presence felt as He will. We dare not grieve Him by checking *real* manifestations. But there are, alas, many fleshly extravagancies which the truly Spirit-filled can discern. A word of rebuke often brings these speedily to an end.

Are we to pray about these things aloud in the Meeting?

I am not sure that audible allusions to the Devil in prayer do not bring in fear, and so open minds to his subtle workings. Better, I think, for God's children in the Meeting to lay hold of God for the victory, and to keep by faith everything under the precious Blood, praying secretly and in silence.

6.—Charges have been made against the morality of those who are connected with this work. It has been said to be branded by immorality, that “fornication haunts it,” etc. These charges are not based on anything that is not common to all those specially powerful spiritual movements, which are so certain to be attacked by Satan. Yet, even if we have not experienced such things, we must all take warning. Late meetings need very careful guarding. Young people, if possible, should leave early, unless with their parents. Married persons should keep closely to 1 Cor. vii., 14, and be very true to their own wives or husbands, even if unbelieving. Discreet behaviour on the part of all (inside, and especially outside the meetings) should be zealously upheld. Even things lawful are not always expedient, especially when many eyes and lips are readily used against the work of God, and many are in danger of being stumbled by what may be innocent, but very inexpedient. “Let him that thinketh he standeth take heed lest he fall.”

7.—Open Opposition.

Let us meet this as far as possible in love, recognising the evil powers behind these human instruments, and being willing to learn even through harsh criticisms.

Open blasphemers of this work of God should, after warning, be excluded from the meetings.

When the attack seems cruel, take courage, for the Lord (if we are true in everything) will turn the battle to the gate as we stand still.

8.—Back-sliding.

The turning back of some who have even been in the blessing has been a great discouragement. But we read in Rev. xii., 4, “His (the Dragon's) tail drew the third part of the stars of heaven and did cast them to the earth.” The stars are Christian leaders (Rev. i., 20). We need not therefore be surprised, for the Enemy is subtle and his time is shortening. Even in renunciation they admit that God is doing a work, and they dare not condemn wholly.

9.—“Pentecost.”

This blessed word is now so largely used amongst us that we naturally fall in with its use. “The Pentecostal Blessing” would be more accurate perhaps, or “The Baptism of the Holy Ghost, with Tongues as a sign.” Pentecost meant simply “Fiftieth,” and in one sense could not be repeated, for it was the occasion when the Holy Ghost came as a Person to dwell on this earth until He should be taken away. We thank Him and praise Him indeed. While we dare not say that no one else has received the Holy Presence in their hearts, we are very grateful to Him for the Tongues, given as at Cæsarea, Ephesus, Corinth, and Jerusalem. For He has made no difference between us and them at the beginning. Acts x., 46; xi., 15; xv., 8-9.

10.—Unaccredited Workers.

Every worker, especially any worker coming from another land, should bear credentials, and give an opportunity for verifying these when the writers live at a distance. It is better to wait than to get involved with any whose record is not satisfactory. Some coming to this land have brought grievous trouble to many credulous simple folk who have readily accepted all these apparently earnest people have said.

11.—False Fire.

Some are too eager in their determination to have the “power.” They may not be fully or wholly sanctified when they think that they are. God may know that

(The Pentecostal Baptism—continued.)

He can bless them most by humbling them and teaching them in the time of waiting.

We must not push any into the blessing, for instead may come even a curse. Evil powers or fleshly energy may develop if there is a determination to force Pentecost. We must not force things by "methods" of "getting Pentecost." Lay hands suddenly on no man.

12.—The Lord is granting the Pentecostal Baptism to members of many different "Churches," and to those who have "Missions," etc. Let us unite when it is possible. In love to the Lord Jesus we are one; in other things we may not agree, but let there be mutual toleration and great love among Pentecostal brethren.

* * *

Beloved and Honoured Brethren in the Lord, do not stagger under opposition, under the misunderstandings of Spirit-filled Christians, or even under the most crushing circumstances, even the sad downfall of any we trusted. Let us keep our eyes on the Lord Himself. Be steadfast, unmovable, always abounding in the work of God. We trust that we shall yet see the "greater things" and do the "greater works." That we shall be among the Overcomers, who shall be counted worthy to attain to the first Resurrection. Let us ever remember one another in confident prayer, together with all the Members of the Body of Christ.

* * *

Calls to Foreign Service.

There are members of Pentecostal Gatherings, and others who feel that they have a call to the Foreign Mission Field because they believe that they speak in Chinese, Indian, or African languages, etc. They should, however, be very careful not to go before God. Before leaving home they should take steps to verify the fact that they really have a complete language in which at all times they can preach the Gospel.

I feel it only right to say that from among the very many who have gone abroad after the Pentecostal blessing we have not yet received one letter stating that they have this miraculous gift in any useful fulness.

This is a strong call to prayer and trust for this Gift of Language. But to many

who possibly have a spirit of unrest I would quote the Apostle's words—(1 Cor. vii., 24) "Let every man wherein he is called, therein abide with God." The speaking of words in Chinese or other languages may be the Lord's sign that such an one is to be an Intercessor for that particular field: a Home Missionary. The call may come one day in a much clearer way to go to the Foreign Field. But wait for it.

As to Darkness, etc.

Many souls, in fact nearly every one who has received the full Baptism of the Holy Ghost, will sooner or later have to pass through the Wilderness of Temptation. Satan will use every device to cause us to doubt our Blessing in one way or another. Perhaps through some mistaken idea of what this "Pentecost" means, we thought we should be endued with a power that would lift us above all temptation or times of darkness. It is not so. We really only begin to see our own emptiness and powerlessness, so we must not be discouraged, but keep in stillness of soul, and let the Blessed Holy Spirit reveal and glorify the victorious Christ in us. Stand fast on "it is written," and we shall come forth purified and strong in the Lord. St. Paul had similar experiences. "Without were fightings—within were fears." (2 Cor. vii., 5, R.V.) Let 2 Cor. iv., 10 ("Bearing about in our bodies the deadness of the Lord Jesus") be a practical experience, and victory will be certain.

ARMENIA.

A LETTER FROM SISTER GERBER.

It is more than twenty years that the dear Lord shewed to me through His Word that all the fruits and the gifts of the Spirit shall be given again to the Church of Christ before He appears in the clouds. It became very clear to me that this church was not one of the many denominations existing, but the saints taken out of every denomination, being sanctified wholly to Himself, made the Church that will be taken up into the clouds to the Wedding Supper of the

Lamb, and which with Christ will come back to reign with Him in this world 1,000 years. When I begin to read and to hear in these later years how the Spirit of God was given in power in many lands, accompanied with prophesying, and with speaking with New Tongues, my heart was rejoicing deeply, and in my soul arose a deep desire to come in contact with this movement. I began to write letters to get in touch with such dear favoured people, and as soon as I was able to leave (for a while) my field of labour here in Turkey, after fourteen years, I travelled to Europe and I visited many Pentecostal circles. The Lord blessed my soul, and I was deeply convinced that this new movement was of God. I am so thankful to my dear Heavenly Father to have now a host of dear saints who pray for our hard and dark field of labour. It was for us a great step forward to have our dear brother, Pastor Jeffreys, with us this summer for some weeks, and we pray and trust the dear Lord that He will send us this dear brother and other Pentecostal brothers to visit us again.

Satan has a great anger against this new movement. The Lord is coming soon, and He is preparing for Himself a people for His glory. We are looking for and expecting greater things yet here in Turkey (in Asia).

The opening and dedication of our new building was on October 30th. We are working in our new building now; this makes the work so much easier. The number of our orphaned Armenian children at present is 196, with 8 teachers, 3 native evangelists, and we have 4 foreigners and from 15 to 25 widows to do the washing, cooking and sewing for our orphans; also some six men for teaching trades, for housework, and for night watching. Be-

sides this, there are yet some men working on the building, which is not quite finished. To our Sunday services, conducted in our new building, there are also many people coming from outside. At the dedication service there were more than 500 people present. We do feel in our meetings the working and the presence of the Holy Spirit, but oh, how I am longing for a more powerful work of the Blessed Paraclete. I beg you, dear readers, to offer special prayers for this cause.

I am happy to say that many of our dear orphans have found salvation in Christ, but many are yet unconverted, and do need your prayers.

M. A. GERBER.

Orphanage, Zingidere,
Cæsarea, Asia Minor.

Sister Gerber's Orphanage.

LETTER FROM PASTOR JEFFREYS.

BELOVED BROTHER, VICAR BODDY.

Good news has come to me this last week from Miss Gerber, of Zingideré, Cæsarea, Asia Minor. She reports a powerful revival to be going on at Everek, a large village this side of Mount Argeus. This is a precious corner of the vineyard; the little band that has been led on by Pastor Sarkis is hungry and thirsty for all the righteousness of God in Christ.

Now I am delighted to receive this encouraging news, which is a testimony to the fructifying of the seed I was privileged to sow, and it stimulates me to make an appeal to the Lord's children in Great Britain. This appeal has long been upon my heart, and I would have made it three months since, but for the need of remaining absolutely at rest, as the Lord had commanded me. But now, blessed be God! the season of inactivity is past, and I realize it is high time we followed the example of our German brethren, and did something for that land.

1. One great need the workers there feel very keenly is the want of spiritual literature. I should explain that the majority of Armenian and Greek Christian workers understand English, thanks to the American seminaries at Tarsus, Konieh, Marsovan, &c., where English is one of the compulsory subjects. And it is only in the English language that really profitable spiritual works can be obtained; but these are very expensive to purchase, unless sent out from England, and the purchasing ability of

(Sister Gerber's Orphanage—continued.)

the Lord's devoted servants there is very limited. In this connection it should be remembered that most of them are labouring without salary, trusting the Lord for maintenance; and even when salaries are fixed they are extremely small, being the voluntary subscriptions of very poor peasant folk.

I need not add how greatly these pastors and teachers would appreciate the gift of spiritual books and literature. They are crying out for these. I shall not readily forget the gratitude and joy with which they received a small parcel of books that I was able to take out with me through the generosity of our little band here at Waunllwyd. Will not the Lord's stewards, of much or little, come forward in this matter?

2. Then there is Miss Gerber's brave effort towards succouring a few hundreds of the many thousands of Armenian orphans. These poor children, upon whose very faces is the shadow of awful memories, are in many cases bereft of every living relative. You know, I was stationed for the best part of a month at the Orphanage, Zingideré, and thus had some opportunity of gauging the terrible plight of these destitute children, as well as the difficulties of the work which Miss Gerber is undertaking for their relief.

She is only able to shelter at present some two hundred boys, and when we recall that in the last great massacre of Adana (which occurred less than two years ago), nearly 30,000 people perished, we can form some estimate of the thousands upon thousands of orphans there must be, and their utter destitution. The condition of some of these children when they are brought by friends or relatives to Miss Gerber, is such as would move the hardest heart to tears. In some villages, so I was told, not a single male was spared—no bread-winners! The situation was desperate.

Then it was that this true child of Christ, who had, up to that time, been doing evangelistic work, immediately stepped forward in obedience to God, and opened temporary homes at Zingideré, a mountain village ten miles from Cesarea. She stepped out in faith, depending entirely upon the Lord for means.

It was in these temporary homes the children were being sheltered when I was in Asia Minor, and the order and comfort of all the arrangements under these exceptionally difficult circumstances were so wonderful as to testify eloquently of the mighty controlling power of the Spirit.

Miss Gerber is a leader of all the advancing children of God in the region around. She has helped weak churches, and encouraged evangelists and pastors who are bold to declare the whole counsel of God; and now she has had to *practically* demonstrate her faith in the healing virtues of the Cross, for no doctor ministers to her large and increasing family. Do we realize the responsibility of such a stand of faith? What it may cost, and what grace is needed to be so bold?

When I was there an infectious skin disease developed amongst the boys, but they were calmly given over to the Lord. I was asked to

lay hands upon them in the name of Jesus, and indeed, no more was heard of the matter. Praise His name! But this is not a popular gospel. It means a lonely walk, and the withdrawal of local support.

Then recently Miss Gerber has come into the Pentecostal experience. She was baptized in the Holy Spirit, "with signs following," last year while on a visit to Europe. This experience and her testimony of it has still further alienated much support that came from such children of God on the Continent and in America, who deem this blessed work as being *from below*. It will be thus seen that Miss Gerber has a special claim upon the hearty support of Pentecostal people.

Another great boon which this dear sister has conferred upon the many earnest souls in Asia Minor, is the publishing of two books in the Armeno-Turkish language, written by Pastor Harolambos, her resident minister. When I tell you that these two books are respectively entitled "The Second Coming of the Lord Jesus," and "Divine Healing," you will realize what an immense service they must render to the thousands of quickened Christians of Armenia, who are being led by the Spirit to search after the deeper things of Christ. This is spiritual food, precious beyond words, to many souls I met.

There is also a small printing machine at Zingideré for the printing of pamphlets, &c.

Many little bands in that neighbourhood—at Cesarea, Everek, Moonjasoon, Gemerek, Hadjin, and farther away—look to Zingideré for teaching and encouragement, and this they never fail to receive, though perhaps they do not know what it costs in faith and grace their spiritual mother to supply. Let us strengthen her hands by prayer and gifts.

3. There is the cry for men. If we had three volunteers for service—men filled with the Holy Spirit *and wisdom*, mighty in the Scriptures, prepared to serve as *ministers* in this land, and to depend upon the Lord for their support (beyond food and shelter, which would be readily given them)—an open door, wide open, is here set before them. I should add that they must also be men prepared to endure hardness, as good soldiers of Christ, for the life is strenuous and the fare plain.

But for Everek, Gemerek, and Zingideré, teachers would be welcomed, and there would be much evangelistic work in visiting the many villages and preaching the life that is given so freely by our blessed Lord.

"Won't somebody tell them,
Tell them of Calvary's tree?
Tell them the story of Jesus,
What a great Saviour is He?"

Here is a triple call for all who have ears to hear. Will you, beloved brother, publish it in "Confidence." I am assured there will be a ready response from all those who are praising God for His unspeakable gift.

Yours with hearty greetings in the Lord,

T. M. JEFFREYS.

Waunllwyd, Mon.,
2nd January, 1911.

SYRIA.

Safety of Brother A. Forder.

Our brother, who has laboured for twenty years amongst the Bedouins, writes: "My last journey was through Moab, among the Bedouin tribes of that wide district, everywhere I went there was a welcome and people willing to hear the message. Whilst in the city of Kerak, my old home and headquarters, a serious rebellion broke out against the Government, the outcome of years of oppression and heavy taxation. Hundreds of Turkish soldiers and officials were killed, and the place was looted by the wild Arabs that had swarmed into the city. It was a time of great peril to myself, and anxiety to my wife in Jerusalem, but not a hair of my head was hurt, for, all unknown to me, the leaders of the rebellion, who knew me well, had given strict orders that I was not to be touched or hurt by anyone, and the orders were obeyed, and to make the thing more remarkable, ten Americans that were with me looking for openings for Mission Stations, were also protected from harm, and we all were escorted to a place of safety by the wild fellows who were rebelling." Gifts may be sent to A. Forder, care of Austrian Post Office, Jerusalem.

False Prophets and Messages.

An old story (975 years B.C.) has some important lessons for God's people in these days. We all know the story as recorded in 1 Kings xiii., the heading in some of our Bibles being "The deceived prophet slain." The chapter contains seven times the expression "the word of the Lord."

This prophet was one of God's choice titled messengers; no earthly name, but he was known as "the man of God," and had a definite message and work given to him by "the word of the Lord." After the message had been delivered to the king (verses 2, 3 and 5) and the promised sign was miraculously executed "according to the word of the Lord, which the man of God had given by the word of the Lord," and after the king's withered hand was restored in response to the man of God's prayer, came his test of faith in and obedience to "the word of the Lord."

The king asked the man of God to go home and refresh himself with the king and to receive a reward, but the man of God had received a definite charge by "the word of the Lord:" "Eat no bread, nor drink water, nor turn again by the same way that thou camest," and he boldly testified to the king his Master's charge, and said "I will not go in with thee." The man of God saw God, stood upon His word, and marched on his journey alone and in victory, but he was not allowed to continue without a further test. An old prophet in Bethel, hearing of the incident, goes after the man of God and entreats him to go home and eat bread with the old prophet, saying that he also was a prophet, and that an angel had spoken to him by "the word of the Lord" to bring back the man of God unto the prophet's house to eat bread and drink water, "but he lied unto him." So, alas, "the man of God" listened to the deceiver, went back, ate bread and drank water, and a sad and solemn end was the result.

This man of God had God's message and will clearly revealed, God had verified His word to His servant, and so long as he stood upon "the word of the Lord" given to him, and ignored himself and other voices, God was glorified and "the man" was led in triumph; but when, as in the case of Eve, the man of God listened to the tempter, and received a message directly antagonistic to what God had clearly commanded, and influenced by the statement of the old prophet that he also was a prophet, and had received a message from "an angel," the man of God turned from God to man; he ate, he drank, he fell, he died.

How many in these days, when God is so wonderfully making known His will, manifesting His power, and revealing

(Continued on Page 14.)

"CONFIDENCE."

JANUARY, 1911.

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 WHITSUNTIDE CONVENTION AT SUNDERLAND.

(June 6th, 7th, 8th and 9th, 1911).

"IF THE LORD TARRY."

God willing, the Fourth Annual Convention will be held in Whit week, in All Saints' Parish Hall, Sunderland. We are expecting five of the Leaders from Germany, and one or two from America, in addition to the British Leaders. (Preliminary meetings also will be held, Saturday June 3rd, to Monday, 5th.)

Applications for rooms may now be sent to Mrs. Wm. Busfeld, 1, Sea View Gardens, Roker, Sunderland.

The London Conference.

(May 30th—June 2nd.)

Mr. Cecil Polhill expects to be back by April 1st in London. He is arranging for the Conference to take place as before with the help of the speakers from Germany and America, who will be his guests. Details as to the Hall will be given later.

"Friend, do that for which thou hast come."

MATT. xxvi., 60, R.V.

This verse gives us one of the little glimpses into Christ's life whilst on earth, which, illuminated by the Holy Spirit, teaches us valuable lessons, and which shews us the motive power of all our blessed Lord's sayings and doings, viz.: "The Will of His Father." For Him there were no second causes; every detail of His daily life, every action on the part of others towards Him, every word spoken to Him by others, every bit of work that came to Him in the daily walk, were to Him straight from His Father. He delighted to do that will, and therefore rejoiced in all things that came before Him, from the going down to be subject to His earthly parents, at the request of His mother, to the going up to the Cross in obedience to His Heavenly Father. "He learned obedience by the things which He suffered." He "became obedient unto death, even the death of the Cross; wherefore God hath highly exalted Him, and given Him a Name which is above every name."

In the traitorous and devilish kiss of Judas the Lord Jesus saw only a "friend." He knew Judas was only an instrument of Satan. At the back of it all was the Will of His Father, and that Will was not only to redeem man, but to perfectly fulfil the law of love and obedience in man, and Jesus was the Son of man as well as "Son of God."

So the Lord Jesus could say to Judas, "Friend." In the eyes of our Lord, anything or anyone that brought to Him the Will of the Father was a friend. We may reverently think that the Father was again "well pleased" with His beloved

Son, who was so humble in spirit and so obedient, even asking this Judas to do that *for which* thou hast come. The traitorous kiss did not deceive Jesus; the betrayal did not surprise Him. "His hour had come," "the power of darkness." He calmly and unflinchingly met it, accepted *all* that it brought to Him in perfect submission.

How the Father is longing for those who will see in the details of daily life His Will, His plan for them. What a blessed rest and peace comes to those who, doing their daily duty faithfully, meet all the little annoyances, all the details of a sometimes very trying day, as coming straight from the Father to prove them. "The *Divine* moment," as Madame Guyon puts it, bringing to us the will of the Father. How this attitude of mind and will transforms even the most trying circumstance, the most trying person, into a "friend." Let us allow the trial of patience, or faith, or whatever it may be, to do that for which it has come. Our God knows just what we need to discipline us.

It is remarkable that God allowed many of His saints of old to wait some time in patient daily toil, after He had called them to any special work. During that time of waiting they seem to have passed through many trials of faith and patience, but God made the way before them very plain, and they kept step with Him. Thus He could entrust them to do mighty things when His time came.

We are often tempted to forget that "the heavens do rule," and in our eagerness to save souls and do God's work overlook the fact that God Himself has the plan in hand; He loves and cares for the lost world more than we do. He also sees the forces of evil that are lurking all round, ready to oppose, so He must have

workers, that have been approved, or tried and trained to such perfect obedience, that *He* can depend absolutely on having His instrument ready the moment He needs it.

There is not a moment in our life that we cannot glorify God. So we must not put down every difficulty and trying event to the devil, and set to work to get rid of it. It is a better way to face the trial and say, "Friend, do *that* for which thou hast come." This will glorify God, and will build up our life in Christ even more quickly than many other things *we* imagine will do so. It is the *self-will* that *must* be crucified in each of us. It is hateful to God, therefore He constantly allows trials of various kinds to come against that *self-will*. Praise God, when we can say to *every* trial of patience or love in the daily life, "Friend, do that for which thou hast come." It is a further step to the completeness of our death with Christ, and soon the "peace which passeth all understanding" will guard our hearts, for these very trials will be found to have brought us into full union with the will of our God. This means the passing away of the old creation, the formation of the new, the being made *one* spirit, one body.

Let us ever bear in mind that God, the Holy Ghost is forming the Body of Christ, so soon to join the Head in the clouds. This is *the* Church, not any earthly gathering together, but a spiritual temple "not made with hands, eternal in the heavens." "When Christ who is our life shall appear, then shall we appear with Him." So, beloved, let the blessed Holy Spirit do His work of glorifying Christ, taking of the things of Christ and making them plain and real to us. It is as we gaze on Jesus, on His matchless love, His meekness of spirit, His holiness, that we have no spirit left in us, and we praise God that "we are dead," and that this wonderful

(“Friend, do that for which thou hast come”—
continued.)

Christ is dwelling in us, to be all we need for spirit, soul, and body.

This is the only true place of unity—the Christ, one in Christ. Uniformity, even if it could be in outward organization, would not bring us into unity of spirit. It is only as we have the spirit of Christ, the Christ Life, that we shall be united into one Body, the one Spirit. So let us see in every trial of our patience and love, a “Friend,” and let us follow our blessed Lord’s example and say, “Do *that* for which thou hast come.” This is the truly broken spirit, the true humility, which is strong as a lion to meet God’s will, and meek as a lamb to submit to it. M.B.

(“False Prophets and Messages”—continued from
page 11.)

things to come to His children, are often led either to doubt what God has distinctly told them and has caused to be written, or to ignore it altogether and to take some message from another self-styled prophet instead of relying solely upon “the word of the Lord.”

Many at the commencement of this world-wide revival and outpouring of God’s Holy Spirit with the scriptural signs following, were led to read God’s word upon it, and were assured that the work was according to the word of the Lord, but, when tested by some prophet who had not the word of the Lord, but lied, and came along with a message in direct opposition to God’s truth, listened, turned and went back into disobedience and darkness, instead of having the joy of going on with God.

Then, respecting messages which some have professed to have received for others, but when repeated to the one the message was supposed to refer to, it was found

that such one had no knowledge of it, and when received and followed trouble and darkness have almost invariably followed. “God is Light, and in Him is no darkness at all,” and when He has anything to communicate to men or women of God He will tell them direct, and it will be clearly proved as being from Him by the ease in which it can be executed, and without doubt, haste, or difficulty. “His ways are ways of pleasantness and all His paths are peace.” Hallelujah !

Let us try the Spirits whether they be of God, and in the light of His word. “He that followeth Me shall not walk in darkness, but shall have the Light of Life.” John viii., 12.

False messages and prophets are clearly defined and dealt with in Jer. xxiii., 14-40. “They make you vain: they speak a vision of their own heart, and not out of the mouth of the Lord.” They are spoken to those who “despise Me,” and to him “who walketh after the imagination of his own heart.” “They cause My people to forget My name by their dreams.” “Therefore they shall not profit;” and in Matt. vii., 22 and 23, we have that awfully solemn declaration of our Lord respecting some who have prophesied, cast out devils, and done many wonderful works: “I never knew you.”

True messages to God’s own children are readily discerned, as they are always in accordance with God’s word, they are of the Spirit and not of the flesh, they are of the wisdom which is from above (James iii., 17) and are made known direct to the person concerned, so that he or she can seek to know God’s will further upon it. “My sheep hear My voice and they follow Me,” (John x., 27) and they have no occasion to listen to or follow any other voices. “Ye shall know the truth,” John viii., 32. The work of the Holy Spirit

is the spirit of truth, is truth, and is no lie, is to guide us directly by His own indwelling presence into all the truth, so that we have in Him an unerring guide, and the anointing we have received abideth in us, and we need not that any man teach us. (1 John ii., 27.)

The true child of God when walking in obedience to His word, and especially those who have received the baptism in the Holy Spirit, know their Lord's name and voice, and hear it direct, for He knoweth and delighteth to lead and teach them Himself. "God hath not given us the spirit of fear, but of power, and of love, and of a sound mind" (2 Tim. i., 7). This I can personally testify to, and I verily believe that a spiritual understanding of our Lord's wonderful revelation and prayer in John xiv. to xvii. would give a right conception of the hallowed relationship and fellowship which our triune God would have His blood-bought children brought unto with Himself. "At that day ye shall know that I am in My Father and ye in Me, and I in you." "He shall glorify Me, for He shall receive of Mine and shall show it unto you."

T H. MUNDELL.

The Great Pyramid and the Coming of the Lord.

The Pyramid of Cheops is said by an ancient authority to have been built in the days of Abraham or thereabouts by a Shepherd-king from the East (not by an *Egyptian* king). It was thirty years or more in building. Then it is said the Shepherd-king returned to Palestine. Some have said that it was Melchisedek, the Priest-king of the Most High, to whom Abraham offered tithes.

It was the first pyramid, and contained no heathen symbols. It seems to have

been built by a worshipper of the true God. A writer called Taylor in the last century (Edinburgh) searched every book he could find with a view of ascertaining the meaning of this first pyramid. (The others are inferior copies of it.) See Jer. xxxii., 20. Isaiah xix., 10 seems to refer to it: "In that day shall there be an altar unto the Lord in the midst of the Land of Egypt, and a pillar at the border thereof to the Lord. (Both said to be the same.) See also Jer. xxxii., 20.

This pyramid is interesting astronomically. Its sides are due north, south, east and west. An ascending passage from the heart of the pyramid is like a telescope pointing to the North Star (of that age). Its maker could look along it at night and along another branching off which turned to the Pleiades also on some nights in the year. Its four sides, from foundation to foundation, are said to measure $365\frac{1}{4}$ inches, representing together four years, including leap year.

It was discovered then that the "Pyramid inch" was also used in the interior to denote a year. In an horizontal passage there seemed to be a symbolized chart of the Christian Era. Coming to modern times, there was $1881\frac{1}{4}$; a special mark indicated something important. Easter, 1882, saw England bombarding Alexandria and taking possession of Egypt and opening it to the Gospel.

1910 inches showed a shadow indicated at a point corresponding to May 6th. Those who knew waited through that day. Before night-fall England was thrilled by the death of Edward the Peacemaker.

Now, 1911 inches, at a point indicating February 22nd, or thereabouts, brings to an end the passage referred to. Instead, there is a lower passage, called by many "The Tribulation Passage." It is the only possible way to proceed except for

(The Great Pyramid—continued.)

an opening above—a shaft reaching straight upwards, only winged creatures could ascend it.

Now this seems to point to the swift approach of the Great Tribulation foretold by our Lord, and graphically pictured in the Book of Revelation.

Only by being caught up at His coming may we escape.

The Editor of "Confidence remembers that the Lord said: "The day and the hour knoweth no man," and would advise his readers to remember this Scripture while studying these solemn questions.

Mrs. Duncan 120 Ledbury Road, Bayswater, London, W., called the Writer's attention to these statements, and would, we are sure, gladly answer the enquiries of any correspondents writing to her at that address.—A. A. B.

SOUTH AFRICA.

SWAZILAND.

LETTER FROM MISS FRANCIS TAYLOR. GOOD NEWS OF SISTER MAGGIE GOURLAY.

DEAR MR. BODDY,

I want to write you this mail of our work here, in response to your invitation, for I shall be so glad of your prayers, and of those of the readers of "Confidence."

I arrived back the 1st of August after my furlough in England, commencing work again with my fellow-worker, dear Miss Harris, little knowing how short a time we were to have together. Ten happy days of fellowship followed, Miss Harris wanting to know all about the Pentecostal work at home, and praying for a deeper Baptism for herself. On August 11th she set out on horseback to visit another station, I walking beside her. Just through the town we met a loaded waggon, her horse shied, and she fell under mules and waggon, and was killed almost instantaneously before my eyes, before I could do anything to save her.

It was a most terrible experience, and I cannot tell you all that it meant, and still means. But I can tell you what Jesus has been to me—He has been *everything*. Praise Him.

During these weeks and months that have followed, with no fellow-worker, and every day filled with the claims of the work of our Station and two Out-Stations, how I thank God for all He did during the furlough at home, in a deeper, fuller baptism, and revelation of the Lord Jesus. One is proving the *reality* of it now,

Though there has been up to the present no other fellow-worker, yet God has wonderfully made it possible for me to continue the work alone, with the help of evangelists, in sending

MAGGIE GOURLAY, of East Wemyss, to undertake, for Jesus' sake, all the *house work*. She is also of untold help in prayer. Being truly baptised in the Holy Spirit, we have much fellowship and communion in Christ. Please pray she may get the language.

We are working in the Capital of Swazi-land, 85 miles from the railway, and the work is principally among the native boys (all are called "boys"—from infancy to grey hairs) who come to work in the stores, the tin mines, and as servants to Europeans, of whom there are about two hundred. We have a Night School to teach them to read God's Word and sing His praises, and Believers' Classes, and Sunday Services, and a Morning School for the women and girls.

Besides the three services at our Church on Sundays we preach twice at the native Prison, where we get from forty to seventy, and at the native Hospital. At both these places we get men and women from all over Swaziland. Also, when possible, we ride out to our Out-Stations to preach and hold classes, to the mining compounds, also to the heathen kraals which are scattered among the mountains.

We lately held a week of prayer and special services, in the afternoons for women and girls, and in the evenings for the men. Many professed to give up those things which prevent Christ fully reigning, and so prevent victory in their lives, and many are praying for the Holy Spirit.

Please will those who know how to pray the "effectual prayer" remember daily these Swazi girls and boys, and not the Swazies alone but the *Europeans* also. For these two races live side by side, and influence each other, and to uplift the one you must help to also uplift the other. We have occasional services in the town for the Europeans, and numberless opportunities among them. They are mostly Government officials and their wives, professional men, store keepers, etc. We long to see Pentecostal work among them, and we ask you to pray for them, and for their minister, the Rev. Mr. Watts. In some respects the European work is more difficult than the native.

I would ask you to pray also for power and wisdom to be given for laying on of hands for the sick, and for the demon-possessed. We have many such among the natives.

Also pray specially for our native evangelists and Christian converts. They are eager to ask for the Holy Spirit, but do not realize what this means. And do not forget the missionaries.

Maggie Gourlay and I love to read "Confidence." Every detail of the work at home and abroad is of intense interest and encouragement to us, and we continually remember you all in prayer, and send loving Christian greetings to you all.

Yours in our loving Master's service,

FRANCES TAYLOR.

Hallelujah!

MKABANE,
SWAZILAND,
S. AFRICA.

SUNDERLAND.

In the early days of December Miss Margaret Clark, missionary for India, visited our centre here at Sunderland. Her visit stirred us all up, and a tangible result was an increased application for P.M.U. Missionary Boxes.

She took us into the crowded streets of Bombay, by day and by night. We seemed to see and hear the cosmopolitan crowds of Arabs, Parsees, Persians, Mah-rattas, Hindoos, and Mohammedans, etc., and feel their need of the gospel of Jesus. We went out into the jungle country and learnt something of the difficulties and discomforts from insect life, abounding and merciless, almost more than the snakes, scorpions, centepedes, jackals, and possibly tigers. We learnt of the hearts here and there yearning for God's best, and the heroism of faith in cases where persecution was so real and overwhelming.

"Mother, you've got SOMETHING; we want it too." "Come with me then, daughter, we will wait upon God." So they gathered together and prayed, and soon the Lord began to meet and to bless.

The missionary is to turn hearts to Him, not to self. A missionary lady goes down the street of a village, suddenly stops and turns in at a door. A native, seeing her turn in this way, is interested, and comes along and follows in. Others see him and follow until there is an overflowing crowd. But the messenger only wishes to be a voice in the wilderness.

"Behold the Lamb of God, that beareth away the sin of the world." Some of you had your eyes on a man who turned in to see what it was; then you came, but you did not continue to look at him, you looked at the missionary. Now in turn the missionary's message is "Look at Him."

Then, in conclusion, Miss Clark appealed to those who remained of necessity at home. "You will go out in me and in others your representatives, but be sure you pray every day for me and them, and give systematically as the scripture says: (1 Cor. xvi.) '*Upon the first day of the week (Sunday) let every one of you lay by him in store as God has prospered him, that there be no gathering when I come.*'"

Be sure that you have a P.M.U. Missionary Box,* and don't wait to the end of the quarter but "put a halfpenny in every Sunday"—or much more if you can—but don't let a week go by. Do it with a little prayer to the Lord Jesus, that He may make it go a very long way. He does not ask so much for big gifts as for big hearts. "*S'c that tarried at home divided the spoil.*" Psalm 68, 12.

SCOTLAND.

EDINBURGH.

Pentecostal Conference, January 27th to 30th, 1911.

Speakers :—Pastor Niblock, Pastor Jeffreys, Mrs. Boddy, Mrs. Beruldsen, Miss Vinter.

Friday, 27th—in Protestant Institute, George IV. Bridge.

Saturday, 28th—in the Oddfellows' Hall.

Sunday, 29th—Protestant Institute

Monday, 30th—The Oddfellows' Hall.

For particulars and apartments apply to Mrs. Beruldsen, Murrayfield Gardens, Edinburgh.

THE KILSYTH CONFERENCE.

Bro. A. Murdoch reports a time of great blessing. Among the speakers were Mr. and Mrs. Smith Wigglesworth, Mr. and Mrs. Hutchinson and Mrs. Kenny, Bournemouth, Mr. and Mrs. Miller, Glasgow, Bro. Corey, of Preston, Bro. Jack, Coatbridge, Bro. Nelson, Glen Mavis, and Bro. Charles Polhill. The addresses were given in great power, and many were stirred to seek for the Gifts of the Spirit.

* British readers should send a postcard to Mrs. Sandwith, Blacknell, Berks., and a Box will come by return of post.

SOUTH AFRICA.

From Brother and Sister Jenkins.

In the compounds belonging to the gold mines on the Rand round Johannesburg there are about 200,000 black people, most of them heathen.

I visit two compounds; in one there are 3,000 black people, and in the other a few hundreds only, and we are four missionaries among all these people, but I tell you, dear brother, we have seen the Lord working in the hearts of many of them, and turning them from heathenism to serve the living and true God, and to receive the Lord Jesus as their personal Saviour.

We have seen the Holy Spirit coming down on these black boys in such power at some of the meetings that they were all praying at the same time, some of them clapping their breasts, others clapping their hands, while others were clapping the benches, and some crying out "*Kumandi Kakulu*," which means "It is very nice," others crying out "*Siya bongu Baba*," which is "We praise Thee, Father." We have felt just the same here as we used to do in the Revival meetings in Wales, and we praise God for seeing His Spirit working a deep work in the hearts of these black people, and I do praise God that Jesus is the same yesterday, to-day, and for ever. I ask your prayers, and also of all the Pentecostal brethren,

that the Lord would fill us with His Spirit, and exalt the Blood of Jesus through us in the midst of these black people.

We also praise God that some of these black people are trusting the Lord Jesus for health. We prayed for one of the boys who was sick in one of meetings, and before it was over he was all right. We prayed also for another boy who had cut the bone of his finger to the joint, and the doctor could not get the bone to join, neither could he get any flesh to cover over the joint. We prayed for him, and his finger came all right. Praise the Lord Jesus, for He Himself took our infirmities, and bore our sicknesses. We ask you therefore to pray the Lord Jesus to give us a more simple faith, and that God would glorify His Son Jesus through us, for we preach Christ and Him crucified, and know that there is power in the Blood of Jesus, only. Hallelujah!

The language that we are learning is Zulu, and we can now already read it and speak a little. We do praise God for the help that He has given us to learn this language, and we ask you also to pray the Lord to give us a better memory, so that we may come before the people to preach to them in their own tongue.

From your brother and sister in Christ,
ELEAZAR AND LIZZIE ANN JENKINS.

44, Tenements Buildings,
Fordsburg, Johannesburg.

THE PENTECOSTAL MISSIONARY UNION.

After the P.M.U. Missionary Meeting (see page 3) our Treasurer, Mr. Sandwith received a donation of £100. For this we again praise our faithful God. Our expenditure is now always increasing as additional missionaries are placed in the field.

* * *

Miss Elkington and Miss Jones (D.V.) sail early in February for India. They proceed first to Fyzabad, and then for the hot season to Mussoorie. We expect to hear from them from time to time. Miss Elkington speaks Hindustani, having been born in this district. She has already worked there under another Society. May the Lord guide and bless these His two messengers.

* * *

The letters we print below are full of interest. We see China through the eyes

of an enthusiastic young Pentecostal missionary, and we hear also from one of advanced and ripe experience in the things of God.

* * *

News has been received from Miss Margaret Clark and Miss Skarratt on their voyage to Bombay. Letters from Gibraltar and Port Said told of Bible study in Ezekiel and Revelation by the way.

CHINA.

Letter from Mr. Cecil Polhill.

DEAR MR. BODDY,

Grace, mercy and peace be multiplied to you and to the Saints in England.

We still crave an interest in your prayers. The Lord has been graciously with us, giving encouragement by the

way. Our four Brothers—Trevitt, Bristowe, McGillivray, and Williams—joined us at Hankow, on the Yang-tze, and we were glad to have a few days of fellowship with them before they left by rail on their way to Mr. Stanley Smith's station at Tse-chao-fu, in Shansi, where they are to commence study. They were remarkably well and in good spirits, and we have heard of their safe arrival at Tse-chao. Mr. and Mrs. Kok have not yet reached China, so far as we know. They will at first be stationed at Ichang.

At Ichang, above Hankow, the Lord gave us the encouragement of seeing Bro. S., the missionary in charge, gradually regaining his eyesight, which the doctor had told him he would lose completely, but for the recovery of which he had been persistently holding on to the Lord. He was able to see clearly. A heathen lad there was also healed of ague.

The journey by *native* boat up the upper Yang-tze occupied us fourteen days. We were glad to be again on terra firma. At W——, our port of embarkation, we found Mr. and Mrs.—— hungry for blessing. The next day the Christians came together, and during the day the Lord met with us and hearts were refreshed.

Just now we are in the country, at an Out-Station, attending a conference of Christians. The missionary in charge and his assistant are both hungry, and we believe a few of the Christians are becoming so, though with them the work is not rapid, yet we believe it will be thorough. The powers against complete surrender are strong, and light enters gradually. We go a step at a time, as we find opportunity. To-morrow several are to receive baptism. From here we go on to visit my dear brother, where prayer has been going up for revival for some time.

With kindest regards,

Yours in Christian fellowship,
CECIL POLHILL.

c/o China Inland Mission Station,
Paoning (via Wanhhsien),
Szechwan Province, China,
(via Siberia),
Nov. 26th, 1910.

A Later Letter from Mr. Polhill.

DEAR MR. BODDY,

The Lord has been very good to us during the past three weeks since we reached Si-ch'uan. At Wanhhsien, our first point, we had one whole day of meetings, and the Lord's gracious presence was manifest, and at the evening service with the Chinese there was a spirit of glad liberty and an increase of faith to lay hold of the promises; the brother in charge also received blessing.

Then we took a journey of one day across the mountain to an out-station of Kai-hsien, and had one evening's service there, going on the following day a short journey to another out-station, Nan-men-chang. Here our brother, Mr. Wupperfeld, had arranged a Conference, attended by men from the various out-stations—over 100 probably, which lasted four days. Mr. Wupperfeld gave the meetings into our hands, and there was a gradual, steady movement forward. We found here, and in all the stations so far in the Province, that the meetings of Mr. Lutley in the Spring had exercised a very blessed influence in preparation and manifestation of the powers of the world to come, and deepening the prayer spirit. Towards the close of the meetings at Nan-men-chang the Lord was definitely working, and there was a definite seeking of, not merely the influence, but the very presence and fulness of the Holy Ghost, both on the part of the Chinese leaders, some of the convents, and missionaries.

Then we went with Mr. Thompson three and a half days journey to Shu-ting, my brother's station. My brother met us half-way at Sin-ning-hsien. All this district is especially interesting to me, remembering the experience of three years ago when passing, nearly the whole of this district was over-run by a hoard of Boxers, and buildings were destroyed and converts put to flight; but peace now reigns, thanks be to God.

At Shu-ting we further saw the hand of the Lord. One brother who was not willing even to attend the preliminary prayer meetings on account of prejudice, was the first to yield wholly to the Lord and seek a definite Baptism of the Holy Spirit. That very morning he received a letter from his father telling him that he had just received a copy of "Fragments of Flame" from me. It was rather a remarkable coincidence. The Lord again blessed in the three days' meetings here, and gave an increased spirit of gladness, and in some cases a real desire for the filling of the Holy Spirit. Some were determined to join together in daily waiting upon God for the endowment of power.

(P.M.U.—Letter from Mr. Polhill—continued.)

On our next stage we had the happiness of being accompanied by my brother and Mr. Wupferfield for the six days up to Paoning.

Paoning is the seat of Bishop Cassels, and centre of this district of Eastern Szechuan is worked by the Church of England Branch of the China Inland Mission. Bishop Cassels also oversees the C.M.S. West China Mission, which adjoins it. Here we have the privilege of meeting a number of brethren, both Chinese and European leaders, who are gathered together in Conference. On Saturday evening we had an opportunity of speaking at the weekly prayer meeting, and on Sunday evening at the Chinese Service. We realised the presence of the Lord.

Please pray for our further journey; we feel that the Lord is going to work out His own purpose. We are much with you in prayer.

With very kind regards,

Yours ever in the Lord,

CECIL POLHILL.

Paoning, Wanhhsien,
Western China,
14th December, 1910.

Brothers Trevitt, Bristowe, McGillivray, and Williams.

EXTRACTS FROM A LETTER TO A FRIEND.

(Numbers iv., 11-12.)

Hallelujah! Jesus sets the Joy-bells ringing.

You will be glad to hear of our safe arrival, and that we have got our teacher and books for learning the language. At Shanghai C.I.M. we were very well received. And we got a surprise to find such buildings at Shanghai were quite British, in fact we made the remark that it was very much like the Westminster Embankment, London. We arrived two days before time, on the Saturday evening, 22nd of October. The Princess Alice is too large to go up the branch river to Shanghai, so we were met by the tender, similar to the one we came on board at Southampton on. It was quite dark, so we could see only the lights along the Embankment. This took about 1½ hours, and we were met by the C.I.M. Baggage Party, who conducted the whole lot of us, luggage and all, in those Rickshaws, which are pulled by the natives (these are called runners, and are dressed with only loin clothing). We also visited the Pentecostal Centre in Haining Street. (Four Canadians and about one hundred Chinese.)

On the Monday we left Shanghai for Hankow in a Japanese steamer on the River Yang-tse. This was our first experience with

CHOP-STICKS,

which would have made you laugh if you could have seen us. The steamer was packed like sardines in a box with Chinese, all smokers of opium, which filled the place with its horrible fumes night and day. Well, we had four days of this, but not before two souls were won for Jesus; we were singing, and I was playing the concertina, when we found we created quite a

stir on board, so we told them we loved "Jarsu," as they call Jesus, and we were surprised to find one of the first class Chinese could speak English, and he opened a conversation with us, and after an hour he held his hand out to shake hands, and told us he was going to his cabin to pray to Jesus, and asked us to pray for him, which we did straight away. The next day he came to us on deck, and, before the Chinese, confessed himself a Christian. We gave him a

NEW TESTAMENT,

which he carried with him everywhere he went, and the last evening we had a prayer meeting in our cabin, and he came, and we all had a blessed time together. We praised God when we found out he was the teacher of the English Police in Shanghai, and his name was Go Liang, P 185, Nanking Rd., Shanghai. His friend, named Wang-Kor-Liang, Wor Jang Lee Kong, Hankow, was also won for Christ, and they said they were going to ask their wives to become Christians too, and wanted us to pray for them. Well, we learned several words in Chinese, so we were able to greet Mr. Polhill and Mr. Small in Hankow with "*Jong Jasue few new*" which means "You Jesus saves now"; and Mr. Small's greeting was "*San ma jew*" which is "Praise the Lord."

Well, we stayed there at Hankow until the Monday morning at 7 o'clock. Then we were all packed in the Guard's van with our luggage for three days. The first night we slept amongst our luggage, the second at the Mission Station, Wei-hwei, where we had a nice time with Mrs. Goforth, the Rev. Grant, and several dear souls. Mr. Goforth was away, so we did not see him. The next night we were at the end of our railway journey, and we were met by Mr. Smith's boy, "Ma-Ching-Too," at the Station, "Ching-Hua." He had brought a letter from Mr. Smith, and we were told to leave everything in his hands as he was quite trustworthy, which we did, and got into the chairs which were waiting, and were carried by two men to a Chinese Inn.

THE CHINESE INN

was like a stable, no fire or comfort whatever, but we always found our dear Lord made up tenfold with joy and real Holy Ghost Fire in our hearts, and we could not help but sing praises to our God for His wonderful love to us. Needless to say we felt that the old Guard's Van and the Chinese Inn and everywhere else became sanctified places. Our Guide, who was a Christian, could not speak English, so we made ourselves understood by signs and Chinese words which we had learned here and there coming.

Our journey over the mountains, which took two days on mules, was indescribable, for the sights were many, specially when we were passing through villages where at every turn you can see gods which they worship. The people are a filthy people, and the places seem awful. You can picture the state of these villages with no sanitary arrangement, and all filth and rubbish is in front of their doors. In one village the pigs were truly wallowing in the mire, for one was almost buried in this filth, and feasting away quite happy.

The sparrow here is the same as at home, also the pigeon, magpie and rook are the same; there are many pretty birds besides, of course. The Chinese cultivate the ground everywhere they can, in fact, we were surprised to find even the

sides of the hills and mountains cultivated. Of course you know they use oxen for ploughing, etc. I have seen no horses yet, but plenty of mules, donkeys, and camels. Yesterday there were

TWO DROVES OF CAMELS

passing by our station here, 17 in one drove, and 18 in the other. It was truly blind obedience, beloved, to sit on the back of a mule while it bounded up and down the boulders, which were plentiful, coming over the mountains. Well, we had two days of this, and very often the mule would walk right on the very edge of the cliff to get a better foot-hold. I have closed my eyes and looked to Jesus many times when under these conditions, but after the first day I learned that they are more sure-footed than we imagine. Hallelujah! we are going on, beloved, trusting under all circumstances and conditions. Just before we reached the top of the mountain the mule which Williams was on ran away, but was quickly stopped. We had to journey three hours in the dark, with only three Chinese paper lanterns to light us, but we were glad to find a Chinese Inn at the top of the mountain, so we put up there till 6 o'clock the next morning, and then continued without a stop until two p.m. When we had descended the other side of the mountain we found Tse-chao-fu lay in the valley. Mr. and Mrs. Smith are very dear people.

MR. STANLEY SMITH

is one of the Cambridge Seven, and has charge of 5,000 square miles of country with only three English Sisters to help.

On Sunday we had a blessed time here. We all spoke and dear Mr. Smith interpreted. After the meeting a woman came for healing with creeping paralysis, and the next day the news was brought by one of the Sisters here that she was healed, so we praised our dear Lord that He was still carrying on His ministry. Hallelujah! Pray on, beloved, for we are labourers together with God." We are here for six months learning the language. We have an English-speaking native teacher, and we are being helped by Mr. Smith. We have to go into native clothes, as we are too conspicuous as we are, so on Sunday we have arranged to go into Chinese Costume, *but we are not going to wear a Pig-tail*. Mr. Smith wore one for 20 years, but has had it off now, so we are not going to grow one. The Chinese clothes are very warm in winter, for they pad them with wool any thickness you like.

Until He comes,
Lovingly and prayerfully,
FRANK.

Psalm cxlvii., 11.

c/o Rev. Stanley Smith,
Tse-chao-fu,
(via Peking and Hwaikingfu),
China (via Siberia),
8th Nov. 1910.

NORTH CHINA.

Good News from the Beruldsens.

DEAR PASTOR BODDY,

"Our hearts are full of thankfulness and praise to God for His wonderful loving kindness towards us." These words have been in my thoughts ever

since I came to China. "Oh, that men would praise Jehovah for His loving kindness, and for His wonderful works to the children of men." God has been gracious to us. He has indeed gone before and made the crooked places straight. Praise Him!

Miss Odden, my sister and myself live with Mr. and Mrs. Söderbom. God has given us the best of friends in them; we praise Him. They are so kind, and do not spare themselves to help us.

Suan-hwa-fu is a city of about sixty thousand inhabitants. This is the only Mission Station here, and for thirteen years Mr. and Mrs. Söderbom have been working alone. God has blessed them in their work, and they have a congregation of about sixty at the meetings on Sunday. We attend every Sunday, and assist in playing the organ. Two of the brothers have spoken by interpretation. The revival which has come to many other parts of China has not yet touched Suan-hwa-fu. We are expecting great things. May God keep us faithful, and low down at Jesus' feet.

At present we are busy studying the language. We each read alone, with a teacher, one hour a day. He cannot speak English, therefore he can only give us the pronunciation, the rest we have to study ourselves.

HE IS A MOHAMMEDAN;

we long to see him come to Christ. God answers prayer, praise Him! John 15, 7. We all endeavour to tell him a little about Jesus. Will you join us in prayer that he may be saved? He is an old man of sixty-five. Chinese is difficult, but God is helping us, praise Him! We are longing to be able to speak, so that we might tell these poor darkened souls of Jesus, who is mighty to save. Our work at present is to pray.

Meetings for women are to be held here, for two weeks at Christmas time. The women are invited to live here at the Mission Station during that time. We are looking to the Lord to do great things. Mrs. Söderbom takes these meetings. The work among men and women has to be done separately. Probably my sister and I shall work together on a station, and our work will be among the women and girls. On the station here there is also a girls' and boys' school. Our prayer is that all these little ones may come to Christ in their youth. Will you join us in prayer that God may pour out His Spirit in Suan-hwa-fu, that the Christians may be baptized in the Holy Ghost, and that sinners may be saved, and that the gifts may be manifested in our midst? Jer. 32, 27.

The city is surrounded by a large wall; there we take our daily walk. It is much quieter on the wall than in the streets. As we are the only foreigners in the city, it is quite a novelty for them to see us. While

WALKING ON THE WALL

one was reminded of the walls of Jericho, and the city straitly shut, yet God said, "I have given into thy hand Jericho," but before the Children of Israel could possess the city they had to implicitly obey the Lord. When they had obeyed the walls fell down, and the way was open for them. There is a greater wall than the one which surrounds the city to be broken down, and it is only as we con-

(P.M.U.—North China—continued.)

tinue waiting on God and obeying Him implicitly in the smallest matters, that these great walls of heathenism and idol-worship can be broken down. They will be broken down, for I believe God has as much given us Suan-hwa-fu as He gave the Children of Israel Jericho. Psalm ii., 8.

How much the poor Chinese need Jesus. For them to live is merely an existence. Oh, if they only knew the one true God, who only can answer prayer. The need of China is great, and, since coming here, one thinks of the many Christians sitting at ease in comfortable homes in Christian lands, when there are millions dying without Christ in this comfortless land. Oh, if they cannot come and help us, let them get down and pray as they have never done before. One's heart bleeds for these poor suffering people; even the animals wring pity from one's heart, they are so uncared for, and suffer so much. May the great need of China and all heathen lands drive the Christians to prayer. We need your prayers. We realize our weakness more and more every day, but I have a text in front of me on my writing table, "I can do all things through Christ, which strengtheneth me." Hallelujah! the battle is the Lord's, the victory was won on Calvary, and we are more than conquerors through Him who loved us. Praise the Lord! Pray for us.

Now the Lord of peace Himself give you peace at all times, in all ways. The Lord be with you all.

Christian greetings from my brother, sister, and myself.

Yours in Christ,
C. BERULDSSEN.

Suan-hwa-fu,
Chih-li, China,
2nd December.

* * *

DEAR PASTOR BODDY,

We spent a very happy time together in prayer and praise our first Christmas in China. Mr. Söderbohm, the missionary in charge of the station here, holds special meetings at Xmas lasting about ten days. These meetings are specially for the Christians who come from the neighbouring villages, where they do not have any missionaries, only native evangelists. These meetings were attended with great blessing, and the Lord was in our midst. To-day we had a baptism and communion service. Five men and one woman were received in the Church through baptism.

Whilst partaking of the communion the power of God fell down on the meeting, and one of the men who had been baptized broke down completely, and got down to pray, which was very touching, and caused many of us to weep. The Lord was truly in our midst. Praise Him. Hallelujah! It is blessed when He works. This is the last day of these meetings, and the Christians are returning to their respective homes, full of gladness and praise to the Lord for all His kindness towards them.

It does one's heart good to see these Chinese Christians, their simple faith and trust in the Lord Jesus, who has done so much for them, and for us also. If any country needs our prayers, it is China. The darkness and superstition are great.

The Lord is helping us with the language. We are able to converse a little, also we understand a little of what is said at the meetings. I should think in about a year's time we shall be able to proclaim the blessed Gospel.

Occasionally we have met a company of policemen, just before they have gone off duty. To them we have spoken about Jesus, telling them that He had died for them, and for all their fellow countrymen. A few days ago, to our surprise, six of them came to one of our meetings. We pray that the Lord will show them their need of Him.

I wish you and Christian friends at home a Prosperous New Year in the Lord's service, with Deut. xxxiii., 27.

Yours in the Master's service,
JOHN C. BERULDSSEN.

Suan-hwa-fu, Chi-li Province,
North China, 28th Dec., 1910.

INDIA.

Good News from Miss Lucy James.

Islampur,
Sutara District.

I am so glad to be able to tell you to-day of a little encouragement I have had since last writing in my own work. A few days ago I was visiting in a village near with the Biblewoman, and went to see a woman who had been sick the last time we were in the village. We found her just the same as she had been the time before, lying, as is the custom in this land, on the bare ground, with just a blanket beneath her. I wish I could picture the poor shelter she had. It was in reality the cowshed outside two other houses, whose doors were locked, and the inmates out working in the fields. Her head was resting against the wooden bar to fasten the cattle to, and in all probability they would be brought back at night. She had been here for a week, and may be perhaps much longer. It was very sweet to be able to tell this poor thing of Jesus' love and that He died for her. She was not one who had cared to listen while in health, but as I spoke to her of the uncertainty of life I saw that the fear of death had taken hold of her, and the dread unknown future was staring her in the face, and she listened eagerly. She was willing for me to pray with her, and before I went I prayed for her salvation in very simple words, and then afterwards went over each sentence with her, and she seemed to understand and to really desire it. We shall go again as soon as we dare, not too soon lest her friends should take fright and take her away so that we cannot speak to her again.

The other case is that of a man who was listening to us in another village where we went for the first time. He seemed to understand so much more than the others, and indeed said before we began to speak at all that we had come to tell of one God who lived in heaven, that afterwards we asked him whether he had heard before, and he said he had, at the meeting held every week in the bazaar. He also listened most intelligently to our teaching of the need of a Saviour, and how the Lord came down to die for us.

In another part of the same village we found all the women gathered round a young man who was sick. They asked us to see whether we could do anything, and as we stood there he seemed to get a little better, and in the end was well enough to listen to a little teaching, and willing that we should pray for his recovery.

Yours in the Lord,

LUCY A. JAMES.

Further Letter from Miss James.

DEAR MR. BODDY,

I am sure that you and all your readers will rejoice when I tell you that the first convert from our villages has now come forward. He is an old man, and some time ago used to come over and see Miss Wilder. He was then anxious for baptism, but seemed to have so much of temporal things mixed with it, wanting to leave his village and come and live on our compound and be cared for, that she put him off, and for some time he had not been round, neither had I seen him when visiting his village. But evidently the Lord has been working in him. To-day he came to us on his way home from our nearest neighbouring station, where he seems to have been spending a few days with the Christians, and the Lord has indeed met him, and revealed Himself to him. He says that he saw a vision, a lot of people on a house roof clearing away the dust and litter, and he understood that this was his heart, and that it was cleansed by the Lord Jesus. Also He has had a

VISION OF THE LORD HIMSELF.

He is really trusting now, and willing to go to his own village that he may tell others, and says he is trusting in the Lord to provide for him; also he has had a bad place on his leg which has been healed by the Lord Jesus. He will probably be baptised here in the beginning of January. Our hearts are full of praise. We feel that the Lord has lifted the veil and shown us

that in places where we may think there is no work going on, and where we go time after time and see nothing, the Lord is working in some hidden heart, and sending the Word home with power. Please remember this old man very specially in prayer, and also ourselves, for sometimes the baptism of a convert has made a great difference in the attitude of the Hindoos.

Yours in the Lord,

LUCY JAMES.

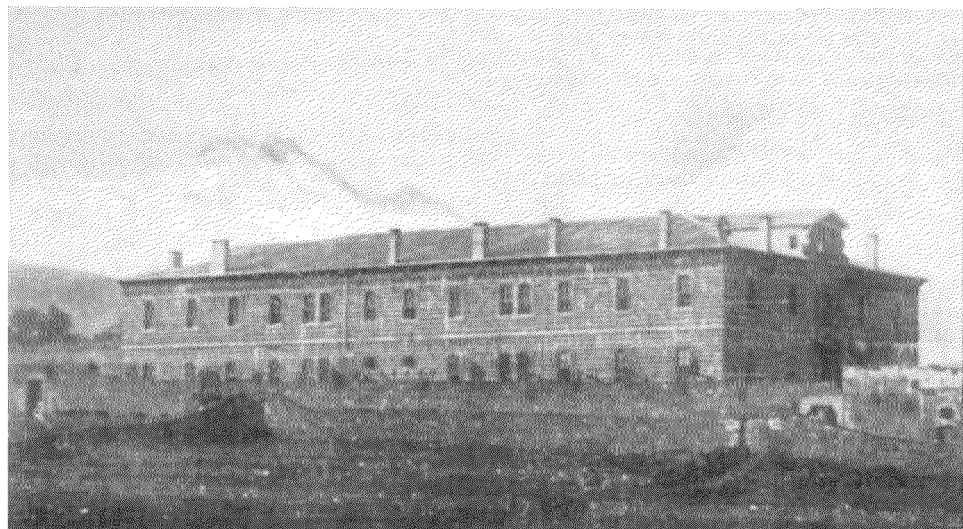
Islampur,

Sutara District,

Dec. 22nd, 1910.

Amounts received during the month of December, 1910.

	£	s.	d.
India, T., towards out-going			
Missionaries	40	0	0
Bellevue, Canada, H.	0	8	0
Sion College Collection	2	13	2
Preston Assembly	5	0	0
Whitby, M., towards out-going			
Missionaries	5	5	0
Lytham, Boxes	0	15	0
Torquay, K., towards out-going			
Missionaries	4	0	0
Salisbury, R.,	10	0	0
Salisbury, W.	0	10	0
Stirling, W., towards Tibetan Mission	5	2	0
Anon., P., towards out-going			
Missionaries	10	0	0
Trowbridge Centre	0	10	0
Amsterdam, P.	4	2	0
Anon.	0	5	0
Peage Centre, E.	5	2	6
Mount Tabor Mission, Leeds	1	1	0
Medford, Oregon, B.	0	8	4
W. H. L.	0	2	6
London, B.	0	15	0
Lytham, M., towards out-going			
Missionaries	10	0	0
Sunderland Collection	1	10	0
Bracknell Assembly	2	1	4
Penygroes, Box D.	0	6	10
Penygroes Assembly	0	5	1
Sheffield, B.	0	5	0
Scarborough, Donation, H.	10	0	0
Bolton, Box P.	0	8	0
Beverley, Box S.	0	3	6
Sunderland Boxes:—			
B. 1	0	9	0
B. 2	0	4	7
B. 3	0	8	0
B. 4	0	2	0
P.	6	0	0
H.	2	0	0
N.	0	10	0
P.	0	10	0
N.	0	9	0



THE ORPHANAGE AT THE FOOT OF MOUNT ARGÆUS (see page 9).

Miss Gerber has just completed this building. The children hitherto have been boarded in different houses.



THE ARMENIAN ORPHAN BOYS AT CÆSAREA.

Miss Gerber is sitting on the left side, and her workers near her. (Read her letter on page 8, and Pastor Jeffreys' on page 9.)

(P.M.U. Subscriptions—continued.)

H.	...	...	0	3	6
L.	...	...	0	1	6
S.	...	...	0	1	4
F.	...	...	0	1	1
W.	...	...	0	2	8
S.	...	...	0	5	0
L.	...	...	0	1	1
B.	...	...	1	0	0
L.	...	...	0	4	6
F.	...	...	0	0	7½
H.	...	...	0	6	1½
					13 0 0
					<u>£133 19 10½</u>

N.B.—The amount received towards the £100 required for passages of out-going Missionaries to India is £79 5s. 0d.

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

During the absence of Mr. C. Polhill in China, all enquiries, etc., from those who are called to the Mission Field, may be made to Mr. T. H. Mundell, Solicitor, 30 Avondale Road, Croydon.