

FEBRUARY, 1911.

VOL. IV. No. 2.

“CONFIDENCE”

A Pentecostal Paper for
Great Britain.

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

—1 John v., 14-15.

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

—Prov. iii., 26.

MONKWEARMOUTH, SUNDERLAND,
ENGLAND.

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

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

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14 London N. (G.)	0	5	0	54 Swindon (M.)	0	2	0	93 Toronto (A.)	0	4	0
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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 as per List	34	3	11	Balance due Treasurer	19	19	3
Discount	0	9	6	Postage	8	18	3
Balance due Treasurer	15	5	10	Stationery, Block, &c.	2	1	9
				"Confidence" (January)	19	0	0
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Write for free copies.

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"CONFIDENCE."

No. 2. Vol. iv.

ALL SAINTS, SUNDERLAND.

February, 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."

Christ in His Holy Land.

The Forty Days of Testing.

(S. Matt. iv., 1-11; S. Mark i., 12, 13).

"Forty days and forty nights
Thou wast fasting in the wild;
Forty days and forty nights
Tempted, and yet undefiled.
Sunbeams scorching all the day;
Chilly dew-drops nightly shed;
Prowling beasts about Thy way;
Stones Thy Pillow; earth Thy bed."

The Wady Kelt, a deep ravine cutting its way through the cretacious limestone mountains of Judæa, passes through awful scenes of lonely desolation as it approaches the Jordan Valley. It is said to be the bed of the Brook Cherith, where Elijah, centuries before, had hidden himself from Ahab (1 Kings xvii, 2).

The Brook Cherith was a dusty, stony track in the autumn when I crossed it, and this terrible rift in the silent mountains was weird and sombre, even in a dazzling noon-day sun. High, high up on its cliffs were caves here and there, some natural, some artificial. One or two are inhabited even now by Anchorites (especially in the time of the Quadragesimal Fast) who seek to get far away from temptation in the desert, but they will surely find that Satan comes to them even there.

Looking up from Jericho to the great cliffs of Mount Quarantania, in the light of the full moon, I could see many caves of hermits who dwell where they believe their lonely MASTER was tempted in all points even as they. Quarantania (the "Forty Days Mountain") stands where the Cherith runs out into the Jordan Valley. It has been carved and cut for the hermits of all ages from the days of the Essenes, when Josephus sojourned here for three years with the Jewish hermit Banus.

Here then, let us reverently place the scene of the conflict on our behalf between the Captain of our Salvation and the adversary of our souls.

On the result of that combat hangs our fate as well as our MASTER'S. We ought to watch it with breathless interest.

The Carpenter of Nazareth was for six weeks the subject of the ceaseless attacks of His Devilish adversary. Satan felt that now was his chance to wound God, for God was manifested in the flesh, and the flesh is weak.

God's Word maintains a holy reticence as to the character of the temptations of those forty days and forty nights, telling us only that He was in all points tempted like as we are, yet without sin.

JESUS was full of the HOLY GHOST. Yet spiritual exaltation will not save from temptation. The tempter tempts Him all the forty days.

Any who have felt the Hand of God resting upon them in spiritual blessing, and the power of His Spirit overwhelming them and leading them, have ere long been called upon to resist the devil in fierce and wearing onslaught.

The CHILD of the FATHER is called into the bitterness of the Wilderness experience, though the words are still ringing in His ears, "My Beloved SON," and the vision of the Dove is still with Him.

So it was with our CHRIST in the lone-some ravine of the Cherith, or in the caves of Quarantania, as the Syrian sun beat upon Him, or when the moon came up over Moab and was reflected on the waters of the Salt Sea. Satan was there, always "STRIVING, TEMPTING, LURING."

* * *

He was with the wild beasts (Mark i., 13). There were many in that region in those days. The brown bear, the lynx, the

(Christ in His Holy Land—continued.)

cheetah, the wolf and jackal, the Syrian lion, and the striped hyena, but as God closed the mouths of the lions in the den and kept Daniel, so He keeps His Son now—

"Among wild beasts; they at His sight grew mild, Nor sleeping Him nor waking harmed; His walk The fiery serpent fled and noxious worm; The lion and fierce tiger glared aloof."

In a cave in the lower ranges of the Kedron Valley is shown the spot where a simple old man used to sleep with his attendant lion on the rocky floor beside him. As I stood by the stone couch of Mar Saba in that wilderness, and was told that it was his goodness and purity and love which gained for him the love of that Syrian lion, I thought once more of Him Who was with these wild beasts for forty days.

* * *

For six weeks the Son of God seems to have been lifted gloriously above the pangs of hunger. But afterwards He was "an hungered." The intensity of that craving, when it came, must have been unbearable in the last degree.

When, at the end of the forty-first day, that fast was broken, it was well for His emaciated frame that angels ministered to Him, and that Man did eat angels' food.

Now let us note the three special temptations on the forty-first day:—

1. When the tempter came to Him he said, "If Thou be the Son of God, command these stones that they be made bread."

He who made the water wine could have made the stones bread; but He would not work a miracle for His own comfort. He was in His Father's hands. That Father knew best when His fast was to end. Jesus would a hundred times rather feed on the Bread of Life than on bread which His Father had not given, even though He was perishing from lack of food. So He replies, even in His extremity and sore anguish, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" (S. Matt. iv., 4).

2. Then the devil taketh Him up into the Holy City, and setteth Him up on a pinnacle of the temple, and saith unto Him, "If Thou be the Son of God, cast Thyself down; for it is written, 'He shall give His angels charge concerning Thee;

and in their hands they shall bear Thee up, lest at any time Thou dash Thy foot against a stone.'"

The blind poet writes thus:—

"He caught Him up, and without wing
Of hippogrif, bore through the air sublime,
Over the wilderness and o'er the plain,
Till underneath them fair Jerusalem,
The Holy City, lifted high her towers.
And higher yet the glorious temple reared
Her pile, far-off appearing like a mount
Of alabaster, topt with golden spires:
There, on the highest pinnacle, he set
The SON OF GOD."

The Jewish historian, Josephus, who wrote in this age, tells us of the colonnades or porches round the Temple enclosure. Speaking of the porch along the south side (reaching to the south-west corner over Kedron Valley), he says:—

"This cloister deserves to be mentioned better than any under the sun; for while the valley was very deep, and its bottom could not be seen, if you looked from above into the depth, this further vastly high elevation of the cloister stood upon that height, insomuch that if any looked down from the top of the battlements, or down both of these altitudes, he would be giddy, while his sight could not reach to such an immense depth."

The whole height from the Kedron to the top of the cloister was about 450 feet—(70 feet higher than S. Paul's Cathedral). Even as it stands to-day, altered by the accumulations of centuries, and the ruins of a score of sieges, I felt as I looked over the south-west corner of the Temple area down to the Kedron that it was a great distance.

Now, where was the temptation? We think it would be none to us. "If Thou be the Son of God," the tempter said, as Satan's disciples, echoing his words, mocked again at Calvary. "Prove Thy Sonship by an astounding miracle; the world will ring with the news that the Carpenter of Galilee has leapt from the Royal Colonnade, and the nation will hail Thee as Messiah." But the words were still ringing in His ears, "Thou art My beloved Son." He did not need to test them thus. His Father's will and way was His, and He would not deviate from it one hair's breadth. We cannot expect our Father to protect us when we are tempting Him and walking in our own wilful paths. Christ's answer is (Deut. vi., 16), "Thou shalt not tempt the Lord thy God."

3. From the Royal Cloister in the Holy City the devil taketh Him to an exceeding high mountain. Mount Hermon (10,000 feet), snow-capped through a large part of the year, is the highest point in the country. It is a familiar sight in many parts of the Holy Land, and right along the Jordan Vale to Jericho and Quarantania it looks down the vista of hills. From it a wondrous panorama is seen, but of course not all the kingdoms of the world and the glory of them. There is no mountain high enough for that.

Satan, with his wondrous power, could quickly cause a miracle to rise which should delineate what he wished to show to the Carpenter of Nazareth.

He could picture the glory of a personal reign of CHRIST—misery abolished and happiness universal; all that is coming so soon in the Millennial age, won by the Cross of Christ.

He suggested a short cut to this, which would obviate the necessity for Calvary.

Jesus was to worship the devil,

to do evil, that a vast amount of good might come. No sweat of agony in Gethsemane, no crown of thorns at Gabbatha, no mocking and wagging of heads at Golgotha. All to be made easy by entering into partnership with the devil. But our MASTER cries—

"GET THEE BEHIND ME, SATAN; for it is written, Thou shalt worship the LORD, thy GOD, and Him only shalt thou serve." (S. Matt. iv., 10).

When the devil had ended every temptation he leaveth Him for a season, intending no doubt to return soon. But, behold, angels come and minister to Him. If Satan left JESUS on Mount Hermon these angels of His would bear Him back to the Jordan valley, where he had been before.

If, as some have suggested, the Lord was all the time in a trance, and the temptations were subjective, and not objective—inward and not outward—then He would be still found where He was before in the wilderness.

The strong and tender angels who proclaimed His birth are now permitted for once to minister to their Master. He had come out of the conflict victorious. He had, each of the three times, used that sword of the Spirit which is the Word of God, and had prevailed. The FATHER has

watched that conflict with tender care, and is to-day deeply interested in us, His children, often sorely tempted.

Standing on the Promises that cannot fail,
When the howling storms of doubt and fear
assail,
By the living Word of God I shall prevail,
Standing on the Promises of God.

Let us very definitely put on the Lord Jesus, Who is the Whole Armour (the Panoply) of God. Then we can trust the Christ in us to gain the Victory for us.

Satan and his troops are actively engaged now, for we, as members of Christ, are tempted too.

"Christian, dost thou feel them,
They seem to work within,
Striving, tempting, luring,
Goadung unto sin?
Christian, up and smite them,
Counting gain but loss;
Smite them by the merit
Of the Holy Cross."

By The Baptism, Fasting, and Temptation,

GOOD LORD, DELIVER US.

Nay, more than this, Blessed MASTER, give us faith to see that Thou HAST delivered us. Help us to trust Thee fully as our Life. May it be ours to cry triumphantly, "Thanks be to GOD, Who giveth us the victory through our LORD JESUS CHRIST." "In all these things we more than overcome through Him Who loved us." Amen.

[A.A.B.]

An Urgent Plea for Charity and Unity.

BY PASTOR BARRATT.

The Pentecostal Revival is constantly spreading and deepening. It is the work of God, and nothing can stop it. The Holy Spirit will find a way through all obstacles. Hallelujah!

From the very first moment, when I felt the Fire of the Holy Spirit burning within, it was my earnest desire that God would pour it out upon the Churches. All who have received "Pentecost" have hoped and prayed for this. In some respects, and to some degree, our desire has been granted: The subjects of *the Holy Spirit and His work* have become more vital and actual in many pulpits and churches than formerly; numerous church-members have sought and received their "Pentecost," whilst Evangelistic efforts have been deepened and intensified in circles where spiritual dearth had

(An Urgent Plea for Charity and Unity—continued.)

prevailed. But we must still pray intensely that God will revolutionize the present indifferent state of the churches.

EXPLANATORY REMARKS.

In the meantime, Pentecostal Centres are springing up in every country, *outside the churches*, and in some lands will soon be found in every town and in every rural district. This is mainly due to the *opposition* the Revival has met from the churches generally. The same was the case *in Wales*, after the Revival there under Evan Roberts; the converts have extensively been obliged to band together and are called "*the children of the Revival*," the older Christian communities having in such cases *shut out* the fresh glorious flow of Revival, grace and power, that God in His mercy sent them. *It is just so with this Pentecostal Revival!*

The subject of *fellowship between the Pentecostal Centres on practical lines* has been laid on my heart very heavily during the last three years. I have conversed and corresponded with the leaders in several countries about it, and was on the point of presenting it at the first Hamburg Conference, after speaking to Brother Boddy and Brother Paul about it, and at one of the International Conferences at Sunderland, but found that the time was not then ripe for me to do so.

During the last year (1910), events have taken such a form in my work that the matter has become very actual, and we have formed Pentecostal Centres in three adjacent countries on principles, that, to my mind, and that of the friends concerned, best agree with the

SPIRIT OF THIS REVIVAL,

the spirit of brotherly love and union. The Centres mentioned are in Copenhagen, Gothenburg and Christiania.

On attending the Conference at *Zurich* this year, I found that Pastor Paul and the German Brethren, with whom I conversed, agreed with the principle I had advocated for these three Centres, and were in fact working on similar lines throughout Germany. Brother Polman, of Holland, was of the same opinion, so were also the other leaders present. The "Plan" I wrote for their perusal was also sent to the *London* Conference convened by Brother Niblock, hoping that he and Brother Boddy and others might consider it, but there was no time for it to be read on that occasion. I received nevertheless a letter from Brother Niblock in which he says, "I have read through it very carefully, and am quite one with you, indeed I have practised this attitude for some twelve months now. I should be glad to see it printed, for I am sure it would do good, and for it to be scattered broadcast over the world."

Before leaving England for China, Brother Polhill sent me a letter in which he expressed his perfect sympathy with the principle advocated.

What I now write is merely a *re-statement* of the thoughts presented in the paper mentioned by Brother Niblock, with a few alterations suggested by Pastor Paul in correspond-

ence. It is my earnest desire not to *write*, or *speak*, or *do* anything but as led by the Holy Spirit. The general sympathy shown by the acknowledged leaders of this Revival in Europe, with whom I have conversed, or corresponded, about the matter, has strengthened my faith that the lines of work advocated are *acceptable to God*.

The thought is *not new*. After considering the matter and placing it earnestly before God, I found that the methods used by some "*Free Missions*" were very much like the plan I propose. The "*Free Mission*" of Norway, Denmark and America, the "*Swedish Missionary Union*" throughout Sweden (a very large community) and America, have practised it successfully for years.

Some people might ask "*Why not then join these Free Missions?*" The answer is this: because they do not practice what they preach so far as *we* are concerned. They give their members perfect freedom concerning their views on dogmatic questions, but they have as a rule *withstood this Pentecostal Revival*. But the principle laid down concerning the relation of their members to the subjects of *Water-Baptism, the Lord's Supper, etc., etc.*, is similar to that proposed in this paper. We may, therefore, act in the light of a well-confirmed fact, a *precedent*, and need not fear the outcome.

There is, as we all know, a

SPIRITUAL UNION

between all Pentecostal friends, this paper aims at a *simple, practical form* (outward) for the expression of this union. Perhaps we had better not use the old cumbersome word "*organisation*," although instead of the term "*governments*" in 1 Cor. xii., 28, we may rightly use the expression "*powers of organisation*" (Weymouth). All we aim at is a real and brotherly *co-operation* within and between the various Pentecostal centres. The only safe way will therefore be the *biblical way* (1 Cor. xii., 27-31; Rom. xii., 5-10). Personally I could not feel led to accept the term "*apostle*" as applying to any in our day (as among the Irvingites), but we very naturally sympathize with the terms "*prophets, teachers, elders, deacons* (Acts vi., 3-6; xx., 17), evangelists, shepherds (pastors, Latin transl.), deaconesses, prophetesses" (The term *elder*, presbyter and "*episcopos*" were often synonymous in apostolic days.)

We very easily divorce the *perfect freedom from any arbitrary spirit* within the apostolic churches (2 Tim. ii., 24-26; Titus i., 7-9; 1 Tim. iii., 2-13; iv., 14-16). Although due respect and love was shown the acknowledged leaders, the stern, criticising, harsh spirit, lording it over the brethren was severely condemned. Whatever positions Christians were called to fill, they were always to act and speak as standing in their Master's presence, in the spirit of *perfect love*. (1 Pet. v., 2-11; Heb. xiii., 12-21; Phil. ii., 1-5.)

We agree with the editor of "*The Apostolic Faith*" that "the real red-hot Pentecostal movement, pure, simple and unadulterated, is unlike anything on earth, and will not be swallowed

up by, or be adjusted to, or merely tacked on to any human, man-made organisation now on earth," and that "we do not need any modern human organisations" for this movement, but we do believe that, as it is the same kind of movement as the apostolic, that a similar form of work and adjustment will suit our purpose now, and is greatly needed. We would *resent* a system, with overseers or boards, dominating the whole Revival, but we do see that leaders, travelling between centres, evangelizing, and strengthening the centres they visit, are a source of great blessing.

It is necessary to note that the tendency in every country is towards simplicity in religious life and its outward forms. We feel, at any rate in this Revival, that we should not copy the ponderous machinery of some church systems, the complicated organizations and formal services prevalent there, although we will not under-value any benefit they may have bestowed, and the blessings that may still be derived from their observance by many, but the Holy Spirit is clearly leading us on very simple lines these days, *more in harmony with Primitive Christianity*. There is, and very naturally so, because of the misuse of titles and Church authority in the past and present history of Christendom, a feeling of resentment in most Pentecostal circles to ecclesiastical terms and methods. Whatever is done, therefore, in the way of co-operation between these circles and centres, we must not treat lightly this pure and simple tendency, because God is working in it, and through it, and is the cause of it. But at the same time we must guard against the spirit of religious anarchy, that ignores the humble and inspired work of God-given leaders, and a practical order of work and union within this Revival. Compare Heb. xiii., 7, 17, 28; Phil. ii., 29; 1 Thes. v., 12, 13.

There prevails now, as before this Revival, the same

DIVERSITY OF OPINION,

even among Pentecostal friends, concerning various questions that have for centuries divided the children of God into various denominations or religious fractions. *This is a fact!* At the commencement of the Revival this was scarcely noticed, but many who formerly were Lutherans, Methodists, Baptists, Quakers, and so on, still retain their old views regarding various important questions. The Revival has not changed this. The object, value, time, and method of observing water-baptism is still a matter of discussion, likewise the necessity, meaning, and importance of the Lord's Supper, and the proper method for conducting it. Besides this, there are other questions on which many do not agree. Even in the matter that interests us all so greatly—the tongues, there is some difference in the way in which their value and importance has been stated by teachers within the Revival. Some say that none have received the Spirit, as an in-dwelling Being, unless we have spoken in tongues; some do not consider them as a necessary sign of Pentecost at all, but that they are one of the special gifts to be sought for; all evidently agree that when they are genuine they are brought about by the Holy

Spirit, and are a sure evidence of His presence, and all agree that tongues, as well as the other gifts of the Holy Spirit, are now being restored to believers in a greater fulness than on any previous occasion since apostolic days, thus giving evidence of our being near the coming of our Lord. I believe that the greater number of friends within the Revival accept tongues as a sign or evidence of a full Baptism of the Holy Ghost and Fire, although they may not accept all tongues as such, knowing that even spiritualists speak in tongues. All depends on the purity of purpose when seeking the gifts, if the seekers are fully "under the Blood," and seek only the glory of God. Generally a certain difference is thought to exist between the spontaneous speaking in tongues on receiving Pentecost, and the use of the Gift of Tongues, although both are the work of the Holy Spirit, and the speaking may be in languages known or unknown to those present, or to the speaker. The interpretation may be obtained in either case through prayer. Some believe that all may speak in tongues on receiving a full Pentecost, but that many have clearly received a mighty baptism of the Holy Ghost without doing so. The tongues may have been kept back by will-force from fear, distrust, unwillingness, ignorance, or unbelief. They believe that a special blessing attends this working of the Holy Spirit through the body, in this mysterious way, that it should be expected in connection with, or shortly after, the gracious filling of the Spirit (Acts ii., 4; x., 46).

But there is then, as we see, some difference in the terms of expression used, concerning this interesting and important question.

WHAT ARE WE TO DO?

Are we again to be broken up piece-meal as in former days? Is not this Pentecostal Revival capable of bridging over the difficulty? Must we everlastingly live our congregational lives in different communities, separated, not because of the growths and extension of the Kingdom, but because we cannot all see alike in every question? Is that the Spirit of Christ, the spirit of love and tolerance?

Someone may answer: "The Holy Spirit will show us all the same way, if we let Him, there cannot be any discord in such matters!"

But dare any of us doubt the honest motives of our brethren? Shall we rise as judges against them? We have to do with

FACTS:

that people, honestly professing to having received the Holy Ghost, do not agree in everything on doctrinal points. We have to acknowledge that we all "know in part and prophesy in part!" (1 Cor., xiii. 9). The very moment someone claims that his view is the only biblical view the discussion begins. Some discussions may be profitable when conducted in the Spirit of brotherly love, but some questions when discussed are constantly leading to strife and bitterness and divisions.

What is there to be done? We must either find some form of union, or stand as separate bodies, and aim at some form of alliance between these.

(TO BE CONTINUED.)

EDINBURGH CONFERENCE.

Visitors from Sunderland.

REPORT BY MISS HAGGIE.

We had a most delightfully cheery and comfortable journey to Edinburgh on the 26th. Mrs. Beruldsen met us at Edinburgh and whirled Mrs. Boddy off in a taxi to Murrayfield Gardens, leaving Mrs. Wilson and myself to follow in another. After a refreshing rest we joined them at Mrs. Beruldsen's, where we had a time of praise and prayer, which continued until ten o'clock, with short interval for tea. On Friday, Mrs. W. Busfield and Miss Newton joined us at Osborne House, and we again went for prayer and worship to Mrs. Beruldsen's until 6'30, when we wended our way to the Protestant Institute for the evening meeting. We found the Hall well filled with earnest, eager men and women, met together to hear of Jesus and His Work; seekers, and hungry-hearted Christians longing for more of Himself.

Pastor Niblock opened with a short, helpful word on the 23rd Psalm, then Pastor Jeffreys gave us some grand thoughts on "Worship" (John iv., 24). He showed us we had thought so much of *our* love to God, and how we yearned for Him. Now, by the "Word," he showed us God's yearning love for us, "His people." Ps. lxxxi., 10; Is. xlvi., 18.

Then our dear Mrs. Boddy, whose theme is always "Jesus," gave us Phil. i., 21, "For me to live is Christ," and for nearly an hour the blessed Spirit took us into the heavenlies. God's love and power were greatly felt in this the opening meeting of our Conference. Unity and love were felt by our leaders and by the listeners to a wonderful degree, reminding us of some of the blessed times we had had in Sunderland Conferences the last three years. Praise God for the marvellous fellowship and communion between those whose hearts are wholly His own, baptised into the One Body. John xvii., 21; 1 Cor. x., 17. The Holy Spirit led our three speakers, Pastors Jeffreys and Niblock and Mrs. Boddy, in such a beautiful unity and sequence of thought, our dear sister supplying the note of personal tenderness and deep abandonment to the Spirit, while the Pastors gave us vistas of spiritual beauty and practical utility, with all the while such a depth of earnest love and trust in the Father, Son, and Holy Spirit, as made our hearts burn within us. Saturday and Sunday were glorious days of teaching and blessing in the power of the Holy Ghost. One address on 1 Pet. i., 13-14, we can never forget, and the practical teaching so needed in this day. We indeed pray the Spirit that it may be the inconvertible seed which, dying, shall bring forth a hundred-fold unto eternal life. Many faces were familiar to me, no doubt from being seen at our Sunderland Conferences: Mr. Murdoch, Mr. Ferguson, Mr. Reed, and Mr. and Mrs. McPherson and many others.

There is a beautiful work going on in Edinburgh. Mrs. Beruldsen is deeply taught of God, showing in her life the Gifts of the Spirit. The household all the Lord's, from the head of the house, the dear husband, a true follower of the Lamb of Calvary, and out in the full salvation; and all the family of sons and daughters baptised in the Holy Spirit, and showing to the world "whose they are and whom they serve." Hallelujah! Praise the Lord!

A STEADY, SOBER WORK

goes on, with the power of God and the Holy Spirit present to convict of sin, then to sanctify and fill with the Spirit, and lead His people on to know "Christ liveth in me," and "For me to live is Christ."

Wednesday, our closing meeting, was a time of testimony and witness-bearing. We heard wonderful stories of God's tender patience and love—sin for years, then a glimpse of God, and an up and down life for years. *Now* the full, free salvation of spirit, soul and body, peace unutterable, glory and rest beyond words to express. Hallelujah! Pastor Niblock and Mrs. Boddy gave the two closing addresses (Pastor Jeffreys having left for Wales). Jude 24 was Mrs. Boddy's text, and no words can show the power and tenderness with which Jesus was exalted and His almighty power shown, by which He can fashion (out of a piece of worthless clay) a creature, faultless and without blemish, and present it with glory and exceeding joy to His Father. Oh, how they listened, hungry hearts, for more of Jesus, tears in eyes unused to tears, hard faces, broken down by heavenly love and yearning for His rest, His peace, as the Scriptures were opened up to us, showing the glory of the childlike abandonment to the Spirit; and it was pointed out, all was in Jesus, in Him was complete salvation—yea,

ALL WE NEEDED,

and *how* He loved us, and bought for each one on Calvary's Cross, and by His glorious resurrection, our *finished* salvation. One felt lives were lifted higher, and minds grasped, as never before, the fulness of the work our blessed Lord did for all nineteen hundred years ago, and how now He ever liveth to keep and guard and live in them, so making them more than conquerors. Many were baptized into the Spirit; others yielded fully to Him who would do all things for them, and find Rom. vi., 6, made quite true in their lives; others were healed, and some saved from sin for the first time, "and there was great joy in that place." We said farewell with regret, believing the Lord would bring us together again soon, or "Till He come."

Monday, Tuesday, and Wednesday morning and afternoon, seekers and anxious ones met at Mrs. Beruldsen's and were dealt with, God greatly blessing and bringing into liberty and joy many dear souls.

On Thursday, 2nd February, a happy, merry party said good-bye on Waverley Station platform at 10 a.m., and we five returned to Sunderland, praising God for His goodness in giving us such a happy, blessed time. At night we had a meeting in All Saints' Vicarage, *well* filled, to whom we gave an account of God's doings in Edinburgh during the past week, and they glorified God, and praised and adored our blessed Lord Jesus, Who had shown such blessings and mercies to men in these last times, and now, as we earnestly look and wait for our Lord to appear for us, may He keep us, showing to the world what He can do in hearts and lives given up to His power, and the Holy Spirit. As plainly may Jesus shine through us and through our words (because the words of the Spirit) as He did through the three dear speakers whom He used, and whom all "took knowledge of, that they had been with Jesus."

"We rejoice with joy unspeakable and full of glory" that He has called us to such a glorious salvation.

An Abundant Entrance.

Address by PASTOR NIBLOCK, at the Conference, Caxton Hall, Westminster, on the evening of 12th January, 1911.

(Reported by A.F.B.)

Rev. xxii. 20.—"Behold I come quickly."

2 Peter, i. 9.—"For he that lacketh these things is blind, seeing only what is near, having forgotten the cleansing from his old sins."

In these two passages of Scripture we get a two-fold view, or get both sides presented to us concerning the coming of our Lord Jesus Christ. In Revelations we are told that the Lord Jesus said He would come quickly. In those days when this unfolding was given to John, the Church was in a low state spiritually. She had left her first love, and she had allowed even some to come in who were the servants of Satan, and the Lord Jesus spoke to this Church again from heaven. He had sent the Holy Spirit to speak to the Church, but she had become so deaf that she could not hear the voice of the Holy Spirit, and He gives her another message. He tells the Church the things which must shortly come to pass. We can only understand that word "shortly" as we understand that with the Lord a thousand years is as a day, and we must not measure God's time by the time we know, and this message which the Lord Jesus gave to the Church was, that He was about to come, and He told the Church to be ready. "Behold I come quickly, blessed is he that keepeth the saying of the prophesy of this Book." And then we notice that the Angel who conveyed this message to the Apostle John was a fellow-servant, and one of the prophets. The word "fellow-servant" is really a fellow bond-servant, and he was also one of John's brethren. It may have been

PETER OR PAUL, OR ABRAHAM OR MOSES, we cannot say, but it was one of his brethren, one who had been a bond-slave, because he was a fellow bond-slave even as he was the bond-slave of the Lord Jesus Christ. It is clear that this one had entered into close communion with the Lord, and he was sent to convey this message through John to the Church. We know, at least I believe, that the coming of the Lord Jesus Christ is very near. The signs of the times prove it, and we are expecting Him to come shortly. Some are expecting Him to come on a certain day and some are expecting Him to come before the end of this year, and according to the structure of one of the Pyramids we are told He may indeed come this year.

We have received a Baptism in the Holy Ghost, and I believe that there has been a special outpouring of the Holy Spirit upon God's people in these days, but I do believe that this special Baptism or this which God is doing in these days has been given to us not so much to endue us with power for service, but to prepare us for the coming of our Lord Jesus Christ. Some say to us that the Spirit of God when He comes will not speak of Himself, but that He will speak concerning the Lord Jesus Christ. Yes, that is perfectly true, but I really believe if you search, that the Spirit's work is to reveal Christ to me, that in believing Him I may also be changed into the same image. For this reason I believe in this life we are allowed to make our eternal destiny. I believe that we will receive rewards for deeds done in this body, and I believe that we make the place in which we shall spend eternity, whilst in this body I believe there is Scripture evidence to prove this.

The Apostle Paul was most anxious that the Saints to whom he sent this second letter of his, those who were scattered

(An Abundant Entrance—continued.)

abroad, to those of the like precious Faith, should be so built up that they should have

"AN ABUNDANT ENTRANCE."

In the 11th verse, "for so an entrance"—it literally is—"for so an entrance shall be added to us into the everlasting kingdom." An abundant entrance, the entrance which we shall have into the everlasting Kingdom, so glorious, that we should not only be found in that place where we may serve Him with more glory and honour, but that He also should get glory in the everlasting Kingdom. There is a moment when we are going to enter into the everlasting Kingdom of our Lord Jesus Christ. I believe eternity will be far beyond that which we have ever dreamed of as far as its glory is concerned, and I believe that our God wants us to be prepared or built up that we shall have an abundant entrance into the everlasting Kingdom and bring glory to our Lord, and this abundant entrance depends upon ourselves.

Let us read 2 Peter, i., 5-8—

"And besides this, giving all diligence, add to your faith virtue; and to virtue knowledge;
And to knowledge temperance, and to temperance patience; and to patience godliness;
And to godliness brotherly kindness; and to brotherly kindness charity.

For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ."

Here is a truth the Spirit of God is giving to us to teach us to unfold the Lord Jesus Christ. It says here that the way to obtain the knowledge of our Lord Jesus Christ is for us to be doing these things. We cannot do these things apart from the Holy Ghost, and unless we yield ourselves continually to Him and allow Him to work in and out through us, and I feel for myself that it is only inasmuch as I allow the Holy Ghost to so work out the Christ character in me that I will have an abundant entrance into the everlasting Kingdom. It says here, verse 9, "He that lacketh these things is blind, and

cannot see afar off." Oh, beloved brethren and sisters, here is something for us to measure ourselves by. God knows that not one of us can throw a stone at another. This is the standard which we are not yet up to. Until we are up to this standard we cannot attempt to measure other people with it, and I have no right to measure other people unless I measure up to it. I believe we need to get on our faces and humble ourselves under the mighty hand of God, and wait upon God the Holy Ghost and allow Him to put these characteristics into us. I want them put into me. I want the Holy Ghost to work them out in my being. Christianity is a life, it is not talk. It is life, and life means character, and habitually the character of the Lord Jesus Christ which will speak of the love of Christ. It will not do for us to say I have been crucified unless I show the

CHARACTER OF THE LORD

Jesus Christ. Speaking about being dead is only one side. It is only as far as I allow the characteristics of Jesus Christ to be seen in my life that I dare say that I have them. We do judge one another, but it is only inasmuch as we see the characteristics of Jesus Christ in one another that we say they are anything like Jesus Christ. We do not give-twopence for anyone's words, it is the character that tells, and so beloved friends, as I said before, there is not much time for us to waste pulling other people's lives and characters to pieces, because we need to look at Him first. If Jesus Christ is coming soon (I believe this year will see something happen, but I am expecting Him to come before the year is out), if these things are not found in my life I am blind, and I cannot see afar off, my vision is broken, and being so dim, what I saw in others may after all be my own fault. What I am seeing in them I may see in

myself. Friends, we need to turn to ourselves, we need to turn to this word and let it measure us, and we need to ask our God to put these things in us so that we are not unfruitful in the knowledge of our Lord and Saviour Jesus Christ. We do want to know Him. God knows there is a deep hunger in our hearts, but I believe the devil has been seeking to side-track us and to get our gaze upon others, instead of allowing the Holy Ghost to put into us the Christ-life and allowing Him to work out the divine life, and I believe that that character, if seen, will convict other people better than words. God help us just at this time to turn away from even anyone else and turn to ourselves and ask God to so put us in that place where the Christ-life will be seen in us, an abundant entrance.

As our beloved brother, Mr. Boddy, was speaking of the

CROSS OF THE LORD JESUS

Christ, as one looked into the faces and saw them broken and melted, one was compelled to say, "Yes, the people love Jesus Christ." But oh, beloved, have we not often thought of Jesus as He stands there as our great High Priest, and allowed our imaginations to work by the Holy Ghost, and often we have seen Satan there accusing us, telling God about our shortcomings. We have seen our Great High Priest there, and we have also thanked God because we have seen the Blood there. Satan could not accuse us, because the Blood meant a satisfaction to God, and we saw the Blood afresh and saw that we were at peace with God. We have thought of the beautiful side of the glory and the day when we should be found there with Jesus and be like Him. Have you thought of the moment when you will leave this world to pass away from this body into that wonderful Kingdom? Have

you thought of those who have gone before, a great cloud of witnesses, all these watching and looking on? Have you thought when you will sweep through the wonderful gates. Oh, let us so fix our eyes upon that vision and let us ever say, "COME, LORD JESUS." Brethren and Sisters, we have failed, but, God helping me, I intend to look to Him that I shall have an abundant entrance. I want this, and you want it, but we will not get it unless we pay the price for it. God make us willing to pay the price and glorify our blessed Lord and Saviour, Jesus Christ.

Pentecostal Work at Hong Kong.

A LETTER FROM BRO. BARTLEMAN.

DEAR BROTHER BODDY,

I have never forgotten the kind welcome and precious time I experienced at Sunderland last summer. Since that time I have had many very blessed, further privileges. Have travelled through Europe, spent a short time in Egypt, and had a long-to-be-remembered sojourn of six weeks in the dear Holy Land. Oh, how my heart praises God for such a privilege! I had desired it for years, and believed for it. God is faithful. "He will fulfil the desire of them that fear Him." Next I came on to Ceylon and India. Here I only spent one month. I was greatly interested. Ceylon is very beautiful; India is a great country; but I will not take time to describe them. It would be but a poor attempt on my part. What I desire to present most of all for the prayers of your readers, if it please God, is the present need here in China, especially in Hong Kong. I will be brief. Hong Kong is the southern port to China, in other words, the

PORT FOR SOUTH CHINA.

It is an "open port," not simply for the produce of the world, but for the sin of the world also. It is a great sea-port. Of course this means soldiers and sailors in great numbers from all nations. Then the wickedest element from America escapes here; but the city is controlled by the English, hence there is little to hinder real aggressive missionary work. So it is an open port for the work of God also. The impression this aggregated sin has on the natives must be counteracted by the missionaries for a proper influence for Christianity on the great nation of China.

Hong Kong is a peculiarly strategic point. "Pentecost" became planted here some time ago. God sent dear Brother and Sister Garr this way and gave them fruit for their hire, with the help of some other missionaries from time to time. They laid their

TWO PRECIOUS CHILDREN IN THE GRAVE here for the sake of China. God has burned a deep love in their hearts for this land and people through great suffering. They have just returned

(Continued on Page 38.)

"CONFIDENCE."

FEBRUARY, 1911.

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Sunderland.

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Sunderland.

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The Precious Blood of Christ.

"MY BLOOD IS SHED FOR MANY FOR THE REMISSION OF SINS." Matt. xxvi., 28.
"THOU HAST REDEEMED US TO GOD BY THY BLOOD." Rev. v., 9.
"JUSTIFIED (accounted righteous) BY HIS BLOOD." Rom. v., 9.
"REDEEMED BY THE PRECIOUS BLOOD OF CHRIST." 1 Pet. i., 19.
"PURCHASED WITH HIS OWN BLOOD." Acts xx., 28.
"PEACE THROUGH THE BLOOD OF THE CROSS." Col. i., 20.
"MADE NIGH BY HIS BLOOD." Eph. ii., 13.
"SANCTIFIED THROUGH HIS OWN BLOOD." Heb. xiii., 12.
"LOOSED FROM OUR SINS IN HIS OWN BLOOD." Rev. i., 5.
"THE SPRINKLING OF THE BLOOD OF JESUS CHRIST." 1 Peter i., 2.
"THE BLOOD OF THE EVERLASTING COVENANT." Heb. xiii., 20.
"OVERCOMERS BY THE BLOOD OF THE LAMB." Rev. xii., 11.

"Worthy is the Lamb that was slain to receive—

POWER and
RICHES and
WISDOM and
STRENGTH and
HONOUR and
GLORY and
BLESSING.

"For Thou wast slain and hast redeemed us to God

BY THY BLOOD" (Rev. v., 9-18).

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, Pastor Barratt, 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. Busfield, 1, Sea View Gardens, Roker, Sunderland.

NOTICE.—To prevent disappointment, the Convener (Rev. A. A. Boddy) asks that it be remembered that the subject of the Convention is "The Baptism in the Holy Ghost." He requests that points of difference will be avoided as far as possible. Those who are not one with him are invited to remember his attitude to questions like "The Seeking for Messages," "The rapid repetition of the word Blood," or other methods of "getting through," "The Ministry of Women who have received Gifts," "The Methods of Water Baptism," etc.

We can all agree in honouring the Lord Jesus Christ, and in seeking the Pentecostal Baptism in its fullness, without raising questions which divide many. There can be loving unity in Him, without uniformity in all things.

The London Conference.

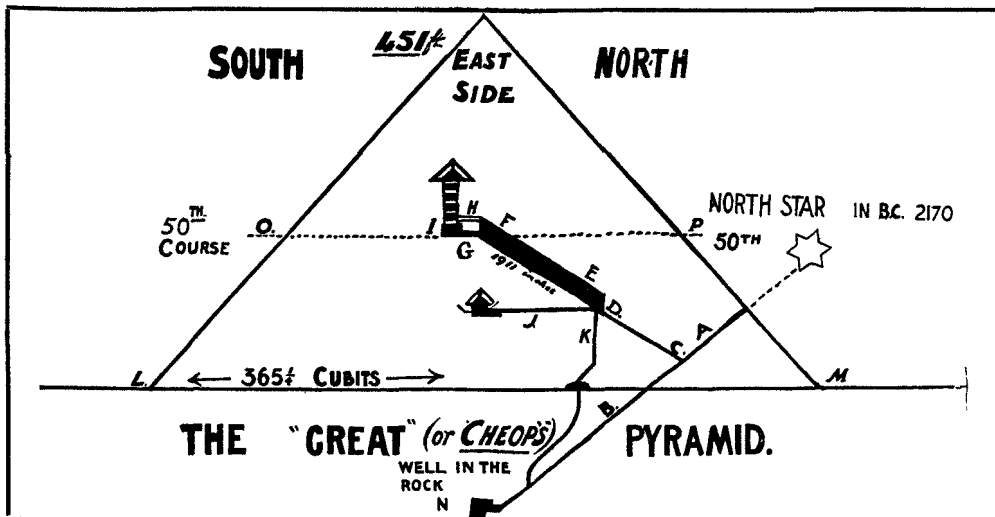
(May 30th—June 2nd.)

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, Norway, and America, who will be his guests. Holborn Hall (late Holborn Town Hall) has been engaged for the Conference.

The Great Pyramid and the Coming of the Lord.

UNCERTAINTY AS TO THE DATE, FEBRUARY
22ND—23RD.

When living in Egypt for a time the Editor of "Confidence" had charge of a church on the edge of the Delta. Occasionally he visited the Pyramids at the apex of the delta of Lower Egypt, at the border of



EXPLANATION OF VERTICAL SECTION.

A.-B —Descending Passage; represents the Nations from the time of the Dispersion after Babel, going away from God downwards towards the abyss. C.-D.—Represents Israel at the Exodus turning towards God, and the subsequent history in the Holy Land. E.-F —The Great Gallery or Great Hall represents the Christian Dispensation from the Birth of Christ to the year 1911. G.—The Tribulation Passage, to be entered in 1911. H.—The “Way of Escape” for those who can go upwards. I.—The “King’s Chamber” (so called), where the coffin was found, which was thought by some to be the Royal Sarcophagus, and by others to be a Royal Standard of Measures. J —The Passage leading to an inferior Chamber, for those who do not enter the Christian Era. K.—The “Well,” a sudden descent 33½ inches from the beginning of the Gallery, suggesting the death, burial, and resurrection of Christ. L.-M.—The sides, from foundation socket to foundation socket, are each 365½ cubits (not inches). The four sides therefore represent four years, including leap year. N.—The descending passage through the rock foundation ends in a well or chamber a little above “high Nile” level. O.-P —Some have thought that the building of the Pyramid stayed awhile at the 30th tier, and was for a while an astronomical observatory, the great gallery being open to the southern sky and used for observing transits. (See article on page 36 on “The Great Pyramid and the Coming of the Lord,” also the article in January number of “Confidence,” page 15.)

Egypt, and yet in the middle of it (Isaiah xix., 10). One morning very early he was at the summit of the Great Pyramid before daybreak, and from it saw the glowing sun come up beyond the Nile and cast a long shadow of the Great Pyramid perhaps two miles across the desert. This great building 451 feet high (St. Paul's is 380 feet) is the oldest building in the world, standing to-day almost unchanged after at least forty centuries have passed over it.

It stands, as nearly as possible, on Latitude 30°, at almost a central point in the land area of the world. It is non-idolatrous, though built in an idolatrous age and country. This seems to point to its erection by a follower of the true God. Its measurements are full of deep significance. Some have thought it to be almost of Divine origin. "If Divine," they say, "then surely also Messianic." So they have found, they believe, a prophecy in stone as to the Coming again of the Lord Jesus.

Many readers of "Confidence" were deeply interested in the statement that about February 22nd, 1911, according to "Pyramidists," the times of Tribulation might commence, and the Lord might soon come. Mr. James Simpson (15, Palmerston Road, Edinburgh), who seems to be the greatest living exponent of the scheme of pyramid prophecy, has very kindly written some lengthy answers to the Writer's questions. The Editor of "Confidence" feels that he must now point out some

ELEMENTS OF UNCERTAINTY

as to the date, February 22-23, 1911.

1. The Grand Gallery (indicated by E—F on the vertical section on page 37) is said to measure 1911 inches. It is said to commence with the birth of the Lord at the beginning of the "Christian Era." Many learned students of Chronology, however, place that event at B.C. 4 (others at B.C. 1, 2, 3, or 5). If any of these dates

(The Great Pyramid—continued).

is correct, then either the measurement of the gallery is incorrect, or this prophetic scheme will need re-adjustment.

2. Some again have thought that the Christian Dispensation, if represented by the Grand Gallery, should commence, not at the Lord's birth, but from His death and resurrection, or from the day of Pentecost 33½ years later. This might put the date for the above events (presuming the pyramid prophecy to be reliable) at 1944.

3. It is to be noted that the “Pyramidists” expected in 1882 these same events to happen, for their measurements of the Grand Gallery was then a little over 1881 inches. As they did not happen, they have now taken their measurement round a step at the South end instead of through it, and so increased the measurement to about 1911 inches. The Lord has said that the day and hour knoweth no man, and we must believe His Word. Yet we believe He is coming soon, and all the uncertainty of any attempted dates leave it open to him to come before the date or after the date if He sees fit, or even possibly on the date when it has been discredited by great numbers.

The words are still true for us: “Watch ye, therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man.” Luke xxi., 36.*

* A remarkable penny Booklet is supplied by Messrs. Banks and Co., Racquet Court, Fleet Street. (Postage ½d.) It is entitled “The Great Pyramid,” by Colonel H. W. J. Senior (Indian Staff Corps). It is full of information and contains diagrams.

(Pentecostal Work at Hong Kong—continued from page 35.)

to China, after a few months' absence in India, believing they have come back to stay. God's call seems to be upon them. I believe they are peculiarly fitted for the work they are undertaking at this time. They are locating in Hong Kong, and, in connection with dear Brother Mok Lai Chi, are opening up a

HOME FOR THE PENTECOSTAL WORK

and saints here. This is not a new venture, but their old work resumed, taken up again where they had laid it down. There is no other Home here. I write this without solicitation, for your interest and prayers. They are trusting God. The leaders who were here before have gone inland to open up new work. God wants his people to scatter and take new territory; but the old must also be held.

Hong Kong is needed also as a base for supplies. As I said before, it is a peculiarly strategic point. It was captured at some cost. The Devil would like nothing better than to recapture it: this must not be. Living is high in Hong Kong. Rents are high. The missionaries here are mostly out on faith, they are Pentecostal. These must have a home. Hong Kong is on their hearts; it is a great struggle alone. Hong Kong is no place for a young woman to come to without a home. These dear young lives need protection and encouragement; they need help upon arriving here; they need friends; they need an open door in their first introduction to heathendom. This is evident. Then in unity there is strength. It is God's way, the natural way. A Home not only strengthens the work, through assured fellowship, but it conserves the work, it saves expense, they can live much cheaper together than apart, and certainly keep much closer together in the Spirit, in concerted action. They share each other's joys, their mutual burdens bear. Any one who has ever been in a home knows the value of it, but one needs to come to a land like this, a stranger, to fully appreciate it. A Pentecostal Home is simply indispensable to the work here at this time. I believe God has peculiarly prepared dear Brother and Sister Garr for this responsibility. They have not sought it. Let the saints pray. Conviction for the necessity has been thrust upon them, there is no one else to take it, and very force of circumstances has thrust this responsibility, and a building, upon them. It is now open and running, but the Devil fights hard. The test is on. Pray that Satan may be defeated, and the ground held for God.

ABOUT THIS HOME.

It will serve also as a training station for new missionaries before they go inland. They can get their bearings and some kind of equipment; at least have time to rest from the sea voyage and look around. Then there is the school work among the Chinese, a source of great profit to the cause in reaching the natives, especially the children. If you get a child's heart you are far more apt to get the mother. And there are any amount of babies to be given away, otherwise thrown away, destroyed. Many lives could be saved and raised for God, a young generation of Christians, if Jesus tarries, like Ramabai's girls in India. Oh, the waste of life and souls! just because no one cares.

One word more as to the nature of the work and I must close. It must be kept an “open port,” free from sectarian bias. The work in Hong Kong belongs peculiarly to the interest of the world-wide Pentecostal saints, or body. It can never be otherwise successfully. This Brother and Sister Garr plainly realize; they will keep it so. Missionaries from all over the world, and from every Pentecostal source and centre, are coming here. It must be theirs, that is, they must

be made to feel equally at home, of course, presuming that they are right with God. This could never be in a sectarian Home, even though professedly Pentecostal. There are such homes in some places. Then, lastly, there are many missionaries passing through here from various denominations, who would, and will, feel free to come in and worship, if the Home and work is free for all. This is also a kind of summer rest place for inland missionaries. Even denominational missionaries love to get into a free place sometimes, where there are absolutely no barriers to the closest Christian fellowship. I believe God is trying hard to manifest such a thing to-day, and I believe you do too. Then pray for this Home and work in Hong Kong. God willing, I return to America very soon. My interest in this field is the same as in every other field for God. I have stated conviction of facts only.

Your Brother in Jesus,

F. BARTLEMAN.

P.S.—I might add that there is plenty of room in Hong Kong for God-called missionaries, who know how to trust Him, at this time.—F.B.

The "Out-Resurrection."

An Address by PASTOR JEFFREYS, Caxton Hall, Thursday evening, January 12th, 1911.

(Reported by A H B and revised by the Speaker)

We plead as so-called "Pentecostal" people to ever forget the things that are behind, and to reach out to things that are before; and surely we are being taught that it is only as we look away unto Jesus, are we able to run the RACE set before us. This race ends at His feet in glory. We have not yet won the race.

There comes to me very fittingly that third chapter of Philippians, in which the great apostle (*who is given to us as a type of the overcoming Christian*, 1 Tim. 1-16) cries out his great desire that he might reach the GOAL for which he had set out. He says, you notice, in the 7th verse, "What things were gain to me, those I counted loss on account of Christ." CHRIST is the precious treasure he seeks to obtain. This comes out more forcibly in the 8th verse: "Yea, doubtless and I count all things to be but loss, on account of the excellency of Christ Jesus, my Lord, on account of Whom I have suffered the loss of all things, and do count them to be but dung that I MAY GAIN CHRIST." He seeks to gain Christ! While in a true sense the apostle possessed Christ, in that he could say, "I am crucified with Christ, nevertheless I live; but no longer I, it is *Christ* who lives in me" (Gal. ii., 20), yet here he states that his spiritual goal is to gain Christ: He is the mark.

Now, beloved, are we not only reckoning ourselves to be dead unto sin, but also *alive* unto God—alive through the life of the Risen Christ? The ambition of our great apostle is to appropriate Christ, by faith, to be found *in Him*.

"That I may *know* Him!" Doubtless he knew Him already, for was he not conscious of the gift of eternal life? And this is eternal life that we may know the only true God, and Jesus the Christ who is sent (John xvii., 3). Yes, he knew Him. But here he seeks to know Him "AS HE is, in the light of the unveiled Presence, to see Him face to face.

10th verse: "That I may know Him, and the power of His resurrection, and the fellowship of His sufferings, *being made conformable unto His death*;" to be as dead as Jesus was when He lay in the sepulchre, and that always, always bearing about in the body the deadness of the Lord Jesus, until there will be no need to bear it nor to reckon it, for it will have become a glorious eternal fact. I am very glad the death of Jesus has been emphasized in this Conference, but we need to know that this death is only made real by resurrection life. Dead men cannot reckon themselves dead! We know we died with Him, because we have risen with Him. We have passed out of death into life.

I appropriate Him by faith; He comes out of God to me with all the positive glory of the New Man. And I shall *gain* Him by faith; there are steps of faith: it is by faith unto faith. There are rungs in the ladder of glory that reaches from the dust to the Throne. So far as I appropriate His life, I am made conformable unto His death. This is how we mount up to God. The steps of the race are steps of faith in appropriating Christ for *all* that He can become *in us*: "Out of God He is made unto us wisdom, and righteousness, and sanctification, and redemption." 1 Cor. i., 30

"Conformable unto His death!" Oh, that His deadness may be complete in me! that there may at length be nothing in me but the Christ-life—"that I may *gain Christ*!" Listen to the prayer of the overcomer: "If by any means I might attain to the OUT-RESURRECTION (Gk.) of the dead; the resurrection that is better (Heb. xi., 35), for which we shall be found worthy because of the blood of the Lamb

of God, through which also we have entered into the inheritance of Life in the Lord." This is the GOAL at which the race ends, and we patiently endure to run it by ever looking away unto Jesus. "I have set the Lord always before my face," Psalm xvi., 8.

Now, in 2nd Corinthians, chapter 3, is unfolded the process whereby we are changed from glory unto glory, until we shall be found like Him.

In the 16th verse of the chapter, the apostle describes the unbelief of Israel as a veil covering their hearts so that they failed to see Christ; and, beloved friends, if Israel could not see the Christ in the Holy Scriptures and in Jesus of Nazareth, surely we, who by nature are unbelieving Gentiles and have none of the promises, could not. "Nevertheless," says the apostle, "when it (the unbelieving heart) shall turn to the Lord, the veil is completely taken away." Praised be the God of all grace! When we turned to Him we beheld the glory of God in the face of Jesus Christ; for where the Spirit of the Lord is, there is liberty to behold the Christ. Very frequently this verse, the 17th, is used to describe the liberty of spirit we enjoy in meetings. Well, that can be so; but in this context the liberty spoken of is the liberty to behold Christ. There is no longer any mist; the veil is completely taken away, and those whom the god of this age, the prince of darkness, has blinded, are able to behold with unveiled hearts the Lord of Glory.

18th verse: "But we *all*—ALL—with unveiled faces, beholding as in a mirror the Glory of the Lord, are being transformed into the same image from glory into glory, even as from the Lord, the Spirit." Thus we see, beloved, that it is by looking away unto Jesus, by beholding him as the altogether lovely one, by being espoused as chaste virgins to Him Who is the Lover of our souls, that we are being transformed from glory to glory by the Holy Spirit.

Then, in the fourth chapter, Jesus is spoken of as the image of God (v. 4), and in the verses following is suggested the spoken word of the New Creation. In the Old Creation God first of all spake light into being, and the same order is preserved in the New Creation, "For God, Who spake the light to shine out of darkness,

is He Who hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." This was the beginning of our salvation, that we saw the glory of God in the face of Jesus Christ, and made the same confession as Peter did, "Thou art the Christ, the Son of the living God." God spake that light; for the revelation was not by flesh and blood, but of the Holy Ghost.

How glorious was that vision! But that single vision, nor a succession of visions, does not change us from glory to glory. There must be a continuous beholding: the consummation of glory is attained by an unveiled heart that ever retains the vision of Christ. Yes, there is an experience into which we are led by the Spirit, where we are able to continually behold the Lord. "I have set the Lord always before my face."

That the Apostle is speaking of a goal not yet attained is still more evident from Phil. iii., 12—"Not as though I had already obtained, either were already made perfect: but I press on, if also I may lay hold of that for which also I was laid hold of by Christ Jesus." Here then is revealed the purpose for which the Lord has laid hold of us: that we may lay hold of Him; that we at last may be found in Him and entirely of Him, that is, "*we shall be like Him.*" Again in verse 13: "Brethren, I count not myself to have laid hold, but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the *high calling* of God in Christ Jesus." (v. 14.) The margin reads "UP-calling."

Now in the 11th verse he speaks of the goal as being the *OUT-resurrection*; here he calls the goal the *UP-calling*. There are, therefore, two aspects to the glorification of believers: the prize is either *OUT-resurrection* or *UP-calling*—translation; and these two experiences are equal in glory.

We shall by no means precede those who are fallen asleep through Jesus, for when the Lord Himself shall descend with a shout, with the archangel's voice and the trump of God, the dead *in* Christ shall rise first; then we who *are alive* and remain unto the coming of the Lord, shall be caught up together with them (1 Thess. iv., 15-17). You will observe the statement, "we who *are alive* and remain;"

it is not sufficient to merely remain unto the coming of the Lord, we must also be *alive*. This is the attainment, the prize, the victor's crown of righteousness (2 Timothy iv., 8).

I want now to say a word for the comfort of those who are filled with fear and trembling lest they should not reach the mark. At the same time we should remember that the apostle enjoins us to work out this ultimate salvation with *fear and trembling* (Phil. ii., 12), because we know that it is God who must work in us both to will and to do of His good pleasure. We must submit ourselves to God. It is from Him alone all life comes, and we must work out our own salvation by receiving in faith all He has to give.

In Phil. 3, the apostle does not count himself to have obtained, and so he does not waste time and energy in continually relaying old foundations; he has his face away from first steps of faith. He certainly believes the foundations to be there; indeed, he rests entirely upon them for salvation, but he is pressing on to perfection—forgetting the things which are behind, and reaching forth unto the things which are before.

However, there comes a time in his experience when he gives a very different testimony. In 2 Timothy iv., 7, he says: "I have contested a good contest, I have finished my course," *THE RACE IS ENDED*. "I have kept the faith: henceforth there is laid up for me the victor's crown of righteousness which the Lord, the righteous judge, shall give me at that day: *and not to me only, but to ALL them also that love His appearing.*"

Here is our comfort! How many are there who *love* His appearing, who are looking off unto Him, ever beholding Him in heart's vision, our only Beloved, the darling of our soul, OUR BRIDEGROOM, the very Life of the Bride. It is as we love His appearing beyond all else that the victor's crown of righteousness will be ours. And of this we may be sure, beloved friends, He who has begun a good work in us will perfect it unto the day of Christ.

But we realize, do we not, that there is a condition of soul in which we must be preserved continually: *WE MUST WATCH!* We are exhorted by the Lord Himself in Mark xiii., vv. 33 seq., "Take heed, watch and pray, for ye know not when the time is. For the Son of Man is as a

man taking a far journey, *who left his house.*" What is the house? "Whose house are we?" Hebrews iii., 6. We are being built into *Him*, to Whom we have come as living stones to be built a *spiritual house*. 1 Peter ii., 5, 6.

"Who left his house, . . . and commanded the porter to watch." Who is the porter? It comes very sweetly to me that the porter is the blessed Holy Spirit. Hallelujah! The Spirit Who is in us watches for Christ even when we are asleep. In the will of God we commit ourselves to Him ere we close our eyes at night, and the Spirit watches.

This duty of watching for the Bridegroom has given some of God's children much concern. Some have actually spent anxious hours in watching the skies, desisting from honest toil, fearful lest a moment's negligence in this self-imposed and altogether unscriptural vigil should cost them the awful penalty of being left behind on the earth when He comes. But, praised be God, the Spirit watches. How sweet an hour was that when we first realized that the Porter had come in to look after the house. And now we know that *that day* shall not overtake us as a thief (1 Thess. v., 4), for the Day-star will arise within our hearts (2 Peter i., 19) when the dawn of Christ's day shall be breaking.

Beloved, invite the Porter to watch. Allow the Holy Spirit in you to present the glorified Lord always before your heart, and thus stir you up to the lively hope, all the while working out your perfection.

"For ye know not when the Master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning: lest coming *suddenly* He find you sleeping." If we are found asleep surely we shall not be watching, and the promise of the "*parousia*," or appearing, is clearly only to those who look for Him (Heb. ix., 28), it is essential that we should be watching, looking, loving, *LIVING*. It is thus certain that if we are asleep we shall not be caught up; but if we are *loving* His appearing, despite the suggestions of the evil one that we have not reached the standard of some of the giants in the Church, we know that to us also shall be awarded the victor's crown of righteousness. "Only love counts."

(The "Out-Resurrection"—continued.)

This reminds me of what was said last night, as to our position in the Body of Christ—and this is the important thing for us! You recollect my statement that our position in the Church did not in any way indicate or determine our position in the Body:—When I used the word "Church" I referred to the organized Church as it is gathered into assemblies, and there are important offices in the Church for which are required special anointings of the Holy Ghost (Eph. iv., 11). But these positions in no way indicate our place in the Body of Christ. It is not our gifts or office in the Church that we are to rely upon for over-coming, but the measure of the love of God in us; for this alone edifies the Body. Love edifieth and love alone.

Is not this what the Apostle means as he introduces "The Chapter of Love," 1 Corinthians, xiii.—"Yet show I unto you a more excellent way."

It is not the exercise of gifts merely that edifies the Body; it is love, and only as the gifts are administered through love, do they fulfil the purpose for which the Holy Spirit gave them—to edify the Body.

Those who have been blessed with the knowledge of the mysteries of the Kingdom must know that knowledge only puffeth up, except it be saturated with love, the perfect precious love of our Redeemer.

In His farewell discourse to His disciples He says, "Ye must love one another even as I have loved you." This love far transcends that love which merely loves our neighbour as ourself. We who have been baptized into the Body of Christ are to love one another with the very same love as Jesus has loved us with—DIVINE LOVE!

How has He loved us? By giving His life for us; not merely in dying for our sins, but in the *giving* of His life. It is His life we are receiving now, and so to live in Him we must *give* our lives for each other. We have been baptized into the Body to minister to it, to live for it, to give the life which we are receiving. The Body maketh increase of itself in love.

We do not need to pray so much for gifts with which to edify the Body, as to earnestly beseech the Lord to fill us with His love; *then* He can safely endue us with gifts and power to witness. All eyes

will then be constrained to marvel at the wondrous love manifested in the Church: "By this shall all men know that ye are My disciples, if ye have love for one another." And *we* must begin the loving. How often we wait to be loved first and say, "It is love I am waiting to see!"—and we are destitute of it ourselves!

Oh, beloved, this is how to gain Christ—to be made perfect in love. God is love! Christ is love! We shall be found in Christ when we are lost in love, hidden in Him, so that no other life may be seen in us but that eternal life which is eternal love!

SUNDERLAND.

A pleasant house named "Mayfield" (in the part of Roker called "South Cliff") is now being opened for visitors, with the co-operation of Mr. and Mrs. Boddy. Terms can be obtained from Miss Jesson. The object is to supply a Pentecostal home for those who wish to attend the All Saints' meetings and services, or to consult Mr. and Mrs. Boddy as to Divine Healing, etc. "Mayfield" faces the North Pier, and is on the tram-line.

At All Saints' recently the meetings have been very bright. Visitors from Suffolk, Leeds, America, Ireland, Germany, etc., have been staying at Roker in order to enjoy fellowship with the "Saints." The Book of Revelation is being carefully gone through by the vicar in his sermons, etc., in church, and by Mrs. Boddy in her Bible Class.

Open-air preaching has faithfully and powerfully witnessed to crowds in the streets of Sunderland the power of a full salvation. Visitors from other places of worship come to the meetings to catch the flame, or to get the gift that is in them stirred up again. The glorifying of the Lord Jesus and the honouring of His most Precious Blood is always the theme which brings joy and power into the meetings in the large vestry or the Vicarage.

Prayer Meetings. Sunday nights, 8.15.
Monday, 7.30. Thursday (Vicariate), 7.30.
Saturday (Vestry), 7.30 p.m. Men's Bible
Class, 3 p.m., Sunday; and Women's
Class at the same hour (Vestry).

CHINA.

Message from Brother and Sister Garr.

"They shall hang upon *Him* all the glory of His
Father's house."—Isaiah xxii. 24.

REV. A. A. BODDY,
All Saints' Vicariate, Sunderland.

Dear Brother in the Lord and All Saints,

How we rejoice for the privilege of sending you
Pentecostal greetings from China. All praise to
the Lamb!

Our hearts were filled with praise as we came
back to Hong Kong to find the little company
still pressing on, "earnestly contending for the
faith once delivered to the Saints." We were so
unworthy of the hearty welcome, and also of the
many prayers which they had sent to the Throne
that we might return to them instead of going on
to Egypt and Europe. How we praised the Lord
for the faith this has given them in the God Who
hears and answers His elect that cry day and
night unto Him.

Here we found Brother J. H. King, whom God
had made a great blessing to us while in America,
as the Spirit unfolded to us three our brother's
preaching, some of the deep things of God. We
had prayed while in America that God would use
him to the dear Chinese, and it was blessed to
greet him on China soil. He gave most helpful
messages on the Word, and was greatly used in
making very clear most essential doctrines, so
that the Chinese are more deeply rooted in the
"Truth as it is in Jesus." We should have been
glad had the dear Lord permitted our brother to
remain with us and open a "Bible School," which
is much needed, but he has a world-wide com-
mission. Truly, we praise God for those "sound
in the faith" who are being sent out to minister
unto souls, for the building up of the body.

We had not been in Hong Kong many days
until the pressing need of a larger "Missionary
Home" was made clear to us, and much prayer
was made that we might be guided to just the
right place. A large home owned by wealthy
Chinese was offered to us, and, though the rent is
dear, there were features about this place that
make it most desirable—chiefly a large room in
which services can be held, and also the Pente-
costal School which is now a part of this work.
The dear Lord sent out Miss Deane, who for many
years was a teacher, both in Kindergarten work
and College work, and when she received the
Baptism into the Spirit, the Lord began to put
the children of China on her heart and she came
forth with this burden on her, and is being used
in the School work. Some of the children have been
saved. In the recent meeting, conducted by
Brother J. H. King, there were five of the dear
Chinese who received the Baptism into the Spirit,
with signs following, four of whom were young

ladies, and one Brother who was training in some
Mission School for the Ministry.

Hong Kong is the "gateway" for all to China,
and Missionaries are constantly coming and going,
and at present there is a goodly number here
either studying the language or waiting that they
may get into more suitable quarters, so that they
can be settled, and thus put in more time on the
language. Others are coming soon. Some are
single young ladies, and others married, but it
does not seem the mind of the Lord that we be
scattered all over this City, and so we have taken
His Word "Gather My Saints together unto me,
those that have made a covenant with Me by
sacrifice," as an indication that His heart will be
more satisfied as He sees us together in a "Home,"
and where our prayers and tears for the souls of
China can be united.

Though we realize that a great responsibility is
upon us in taking this place, we feel that the
prayers of the Pentecostal Saints will back us up
so that we may not fail in our faith, love or
patience. Our brother Mok takes half of the
house, and besides his family, there will be room
for several of the dear Chinese and of any who
might come to tarry for the Baptism of the Spirit,
or to seek from the Lord salvation, sanctification,
or healing for their bodies.

Brother Boddy, we trust that the dear Lord may
lay us on your heart and on the hearts of the
Pentecostal Saints of Europe, that we may be all
He would desire us to be in this labour of love to
His Saints, and that our faith may grow as each
demand is made upon it. Our hearts would rejoice
should it be in the mind of the Lord to some time
send you to China to minister the Word of Life to
the dear Chinese and to us.—What a privilege to
entertain you in the Missionary Home. Many are
rushing too and fro and the knowledge of the Lord
is being increased. Who knows who will be sent
forth with messages that will mean perfecting the
Body that He may come? Glory be to His dear
name!

Our hearts were lifted in deep gratitude to God
for the kind letter which you sent, and also the
papers and tracts.—Especially did the one on the
"Pleading of the Blood" find a response in our
hearts. O! how the Spirit is whispering this to the
hearts of those who are seeking to be among the
"overcomers" at His Coming. We are finding
our victory for spirit, soul and body lies in the
precious Blood. Surely the sprinkled Blood is
speaking of wondrous things to us. Hallelujah!
May we so walk daily as to honour that precious
Blood.

We shall be so glad to enclose this tract in
our letters, and to give it out to Chinese and
Missionaries. It is wonderful how the Spirit is
bringing this message to our hearts. While in
India, at dear Miss Orlebar's, we went down
under the heat and were very low; later on, while
at Brother Albert Norton's, message after message
came to us from dear Missionaries and Indian
Sisters, and every one testified to the power of the
Blood. Oh, His blessed Word, "Because I live
ye shall live also," and the power of the Blood.
We arose and went about our duties, pleading the
power of the Blood and singing of it until the
enemy, who had come in like a flood, was
resisted and fled. All glory, honour and praise be
unto the Lamb who was slain!

We are always so glad to read the articles in

(China—Message from Brother and Sister Garr—
continued.)

"Confidence"—Messages of the Spirit for this hour. How we thank God for such. May we so live sheltered under the Blood that we may hear "what the Spirit saith unto the Churches."

We earnestly desire your prayers for every department of the work in Hong Kong.

With Christian love in the Coming One.

Yours for souls,

A. G. GARR AND WIFE.

We feel very unworthy of the confidence expressed in your letter to us. It only makes us sink lower at His feet that we may be worthy through the Blood.

Hong Kong, China,
c/o Thos. Cook and Son,
December 12th, 1910.

INDIA.

BOMBAY.

MISS ORLEBAR AT REST.

LETTER FROM MRS. GEORGE MURRAY.

DEAR PASTOR AND MRS. BODDY.

I have some very sad news to give you in my first letter from India, and yet, we do not think it very sad, as it means rest and glory for our dear departed friend, Miss Orlebar. When I arrived on December 2nd, she said, "I am so glad you have come to take all the responsibility off me." I found her in a very run down condition, no disease, but her whole body seemed completely worn out. During the first week she gave me full details of all the work here and of all the workers, then she began to sink rapidly, and on the last evening of the year she went to be with Jesus. The Spirit did not give us any prayer for her recovery, we could only ask that God's perfect will might be done in His child, and that He might glorify His own Name.

She had been 17 years in India, and God had made her a blessing to 1,000, if not to 10,000. She was very courageous for what she believed to be God's will, and so unselfish. She has been through many hard battles, but, praise God, the conflict is over for her. It seems strange that God should place this great responsibility upon me, in my weakness, and still a

STRANGER IN INDIA.

Truly, "His ways are past finding out," but, praise God, I am not overwhelmed. "I can of my own self do nothing," and yet "I can do all things through Christ Who strengtheneth me." I was never more conscious of my weakness and lack of wisdom, and, praise God, never more conscious of His presence. He garrisons my heart with His own sweet peace, and puts a new song in my soul which sings itself. Hallelujah! I know this responsibility is very great, and that the expense of living in Bombay is tremendous, but we believe it is His will to have this work here, so I am not afraid. He has promised to supply every need.

We have two precious Evangelists filled with the Spirit, and a male teacher taking charge of a

little school dear Miss Orlebar opened in a part of the City called Byculla. This teacher is also earnestly seeking the Baptism of the Spirit. Then besides the dear workers who came with me, God has three other precious sisters in the home, all baptized in the Spirit. They have been some years in India, and consequently have some experience; also a housekeeper baptized in the Spirit. She knows a little Hindustani. I think it is just wonderful how God has planned everything to make it all so easy for me during this trying time. But I feel the need of the prayers of God's beloved children, that the mind of the Lord may be revealed to us concerning the work here.

We have to remove from this house at the end of the month, and we have been trying to find a cheaper one, but it seems quite impossible, we do not want to waste any of God's money on unnecessary expenses, but we must trust Him if the expense is really necessary. Will you please stand with us in faith and prayer in this matter? There are real evidences that God is at work in this City, and I believe that He means to do a greater work. May we be kept low at His feet, ready to be used as He sees best.

Praying the Lord's richest blessing on you and on all the Saints at Sunderland.

With love in the Spirit and prayer,

Yours in His joyful service,

ANNIE MURRAY.

Beulah, Jacob Circle,
Bombay,

January 4th, 1911.

PENTECOSTAL ITEMS.

The response to our appeal for subscriptions has again resulted in a substantial reduction of the adverse balance. It stands now at £15, and we trust that it will be reduced month by month. Probably the subject only needed to be brought before the readers of "Confidence." We thank God and take courage.

* * *

"Female Ministry" is the title of a Penny Booklet by the late Reader Harris, K.C. A correspondent calls attention to it. It can be obtained from Messrs. S. W. Partridge and Co., Paternoster Row, E.C. There is another published by Messrs. Morgan and Scott, and written by the late Dr. Gordon, of Boston.

* * *

A new centre has been opened in Swansea at the "Plymouth Hall." Bro. G. B. Swift, of 32, Bellevue St., writes to tell us of this, and that a blessed work goes on there—"The Lord is healing in soul and body. Alleluia."

* * *

Bro. Jas. Welsh, of Carlisle, writes from Leicester, where a little company are waiting on the Lord for the Baptism in the Holy Ghost. He had previously had a very happy time at Bedford, where a good work goes forward. He had also visited Bro. Greenstreet's centre at Plumstead.

* * *

At Ipswich there are meetings afternoon and evening each Wednesday, at the house of Sister A. Everitt, "Shirley," Marlborough Road, also

at another place in the town each Monday and Friday. About eleven have already received the Pentecostal Baptism with the Sign of Tongues.

* * *

A Christian Farmer writes, "One of my old men was dying. I visited him a few times in his last illness, pointing out to him the necessity of

repentance, and of trust in the finished work of Christ. After a time he seemed peaceful and happy, but could give no reason for it, though I perceived it was God's grace vouchsafed to him, for, just before he passed away, he lifted himself off the pillow, and, looking earnestly across the room, he said, 'I can see Jesus! He looks as humble as any poor man.'"

THE PENTECOSTAL MISSIONARY UNION.

The Bi-monthly Council Meeting of the P.M.U. was held at 21, Godliman Street, E.C., on Friday afternoon, January 3rd.

The Writer rose that morning while it was still dark, and soon was travelling the 263 miles London-wards. Arriving at the Great City in the afternoon, he passed through its busy thoroughfares to see the Holborn Town Hall, where the May Conference is to be held, and felt that it was very suitable indeed. Then down to the Thames Embankment, where the seagulls in crowds were flying and swooping near Blackfriars Bridge. They delight the onlookers, who feed them from time to time. At St. Paul's Cathedral he found the peaceful pigeons assembled in scores, and was reminded of one of our hymns:

Happy birds that sing and fly,
Round Thine altars, O Most High,
Happier souls that find a rest
In our heavenly Father's breast.

* * *

Inside the immense Cathedral he had a time of prayer and meditation under the great dome. The height of the cross above all is 380 feet. Round the Cathedral are miniature gardens, with seats for weary ones. As three o'clock struck on the great bell of St. Paul's, he entered once more a lawyer's office, reminding him of his early days when for seven years his steps were turned daily to such a place in another great city. Since then the Lord has had other work for him to do, but good Christian lawyers are needed to-day, and the Lord has such. Hallelujah!

* * *

After some hours of most careful work

and earnest prayer the P.M.U. Council members adjourned to Sion College. At seven we began the monthly meeting. Miss Elkington and Miss Jones gave farewell messages. (They left for India on the 10th.) Mrs. Crisp followed with a useful message from 2 Kings vii. Then Mr. Charles Polhill and Mr. Mundell spoke, and the Writer closed with a message on the "Unveiling of Jesus Christ."

* * *

We have now three lady missionaries in India: Miss Lucy James, Miss Margaret Clark and Miss Skarratt. Two others will, we trust, arrive shortly: Miss Elkington (formerly of Benares), and Miss Jones, of the Training Home.

In China we have the four brothers, Trevitt, Bristow, McGillivray and Williams. Brother and Sister Kok, we believe, have also arrived. Then Brother Beruldsen and his two sisters hold the P.M.U. Certificate through working with the Tsili Mission.

At home we have a number of sisters training at Hackney under Mrs. Crisp, and a number of brothers training at Preston under Mr. Myerscough. All these should be often in our prayers. We need now an increased income to meet all our expenditure. Let us pray for this also.

* * *

A "Bilhorn" portable miniature organ was presented to Miss Elkington and Miss Jones by friends at Hackney, before they left for India. Miss Crisp writes, "It is made of three-ply oakwood, so that it can weather the climate. It has a durable set

(Pentecostal Missionary Union—continued.)

of reeds, and a sweet tone, and, as it only weighs 28 lbs., it can easily be carried by two. It was packed in a tin-lined case ready for transit. There was a large and enthusiastic gathering in Hackney on the 8th, to bid farewell and to commend them to God."

* * *

"The friends in Hackney have presented the Home with two beautiful wall maps. One is the map of the World, and almost occupies one of the side walls. The other is a very large map of India. We shall find them most useful in lessons, and also in intercession, to which the Lord seems so particularly to be calling at this time."

* * *

The Sisters at the Training Home at N. Hackney (116, King Edward Road), have many requests for prayer sent to them, through Mrs. Crisp—perhaps 40 a week. This brings great blessing to those who send the requests, and to those who pray.

INDIA.

Miss Margaret Clark's Arrival.

DEAR MR. BODDY,

We arrived here this morning. It was so wonderful; we were awakened early, and after we were ready we went on deck to see the sun rise over the distant hills on the mainland and the islands in the harbour. The sunset had been wonderful too the night before—a beautiful pearly blue-grey sky, and across it little brilliant crimson clouds. The sunrise was such a promise in picture. Dawn gradually came and the sky became crimson; this faded, but presently in its stead a wonderful glory growing brighter and fuller till the sun arose. First the crimson, then the glory of his presence.

Bombay was wrapt in mist, and we could see but little till we drew quite near. I looked closely for dear little Miss Orlebar's face, and for the Indian brethren. It was only when we had passed through the end gates of the pier that I saw the latter with a lady I had not seen before. She told me that our dear sister had gone home to meet the Lord. She passed away on December 31st. I miss her. At once I understood much of what the Lord had spoken to me some time ago. He said, "She has fought a good fight, she has nearly finished her course; henceforth there is laid up for her a crown of glory." Other things He said which I did not understand. Oh, please constantly pray that I may understand, and pray, too, for great boldness for us.

We are staying for a short time in this house. Mrs. Murray, who is now in charge, is going into another cheaper house in a fortnight. The next

step I do not understand yet, but I am sure it is all planned out by the Lord Himself, and we have only to wait for Him to shew His will. You shall hear again when we know.

I hear a large number of the Indian Christians and friends are coming this evening to see me. We are to have a meeting.

It will be so nice to hear from any of the Pentecostal brothers and sisters at any time. It will help us.

May the Almighty Worker fulfil in each one of us His own good purpose and get to Himself alone great glory.

Your sister in Jesus Christ,

MARGARET CLARK.

Beulah, Soutar Street,
Jacob Circle, Bombay,
January 13th, 1911.

CHINA.

Letter from Mr. H. Small.

"Not ashamed, because the love of God has been shed abroad in our hearts by the Holy Ghost."

REV. A. A. BODDY.

MY DEAR BROTHER,

I have not forgotten the promise I made you before leaving England to send you some account of our journey. Up to the present my dear brother and fellow-traveller has been keeping you, I believe, well posted up.

We are continually remembering before the Lord all our beloved brethren in the Homeland, and are much interested to hear, from letters and papers, of all that the Lord is going on to do. We shall be thinking specially of you all during the meeting at Caxton Hall, which will be a thing of the past by the time you receive this. However, the Lord has put it in my heart that we should send you all, gathered together in His name, a "wire," expressing our love and fellowship in spirit, though so far distant in body.

Our hearts are still praising Him for all the wonderful things He has already done since coming out to China. We are now on our way to Chintu, the capital of Sze-chuan, en route for Darchienlu. This

will be the nearest point we will get to Thibet this time, and even thus far West will mean a long and very cold journey. However, it will be taken in the will of the Lord, and His presence will more than compensate for all the hardships by the way. Hallelujah! We have been at Paoning, meeting all the missionaries there, and several others from other places too. We stayed with Bishop and Mrs. Cassels, who were most kind, and we had happy fellowship with them and the other friends in the Station, testifying of the Baptism in the Holy Ghost and Fire which Jesus is giving in these days, even as He did at the beginning.

Please accept my hearty Christmas greetings and best wishes for the New Year, and with love in the Lord to you all.

I remain,

Yours in Him our Life,

HARRY SMALL.

On the way to Chintu
and Darchienlu,
Szi-chuan, Xmas, 1910.

The Brothers in the Shansi Province.

DEARLY BELOVED PASTOR BODDY,

Greetings in the Name of Jesus and to all the Saints. "Hallelujah!

We praise God for the wonderful way He has led us, which has been a way we knew not, and we praise Him for the overwhelming showers of love He has poured out upon us the children of men, who are now Sons through the merits of Calvary. We are truly passing through the heavies where we are blessed with all Spiritual blessings in "Christ Jesus our risen Glorified Lord," Who hath redeemed us in His own precious Blood, and made us Priests unto God, to Whom be all glory and honour.

We had a very pleasant journey over the rocky mountains of Shansi, though in many ways a very trying one, but the God of Daniel was with us and made the rough places smooth, and we soon learnt that great lesson, that every difficulty is an opportunity for a victory. Hallelujah!

On our way, we saw many things which made our hearts bleed, one could easily see how the god of this world had gripped the hearts and minds of these people who are bound in chains of darkness and superstition. May God hasten the day when this shall cease, and His Kingdom be established

in their hearts, for as we lifted up our eyes we saw that truly the harvest was ripe, and our heart's cry went to God that He would thrust forth more labourers into His great vineyard (which is greatly in need of workers), filled with the power of the Holy Ghost, and without that power all is useless and an absolute failure.

We arrived here (Tse-chao-fu), on November 5th, which, like Jerusalem, is surrounded by hills, where we found an open door prepared of God. Hallelujah! We were very warmly welcomed in the Name of Jesus by Mr. and Mrs. Smith, whom God has mightily blessed and used here in this station. We praise God for the open door and for the open hearts here who are willing to go all the way and follow the Lamb whithersoever He goeth. God is with us in power, and is working mightily in our midst in deepening the Spiritual life of all. The work is deep and effective, praise God, and all are pressing forward after more of the risen life of Christ. We have two waiting meetings each week for the Baptism of the Holy Spirit, and we are expecting great things just now. Many of the natives join us in earnest prayer for a mighty outpouring, and many of them have received great blessings in these times of waiting. The Holy Spirit has been working in a very real way in conviction of sin, and in healings. Some have been healed, and many have thrown away their Idols to serve the true and living God. Hallelujah! and many now are made willing to receive the Gospel who were once bitterly opposed to it, but Hallelujah, the Lord is Victor, and we are just standing still and seeing the salvation of our God Who is working in the hearts of the people in a very real way. We praise God for the prayers of the Saints on our behalf, for we need them very much, and we ask your prayers especially for these waiting meetings. To Him be all the glory.

You will rejoice to know that the Lord is wonderfully teaching us the language, and are trusting soon to be able to tell them of the love of Jesus Who saves from the uttermost to the uttermost. Hallelujah!

We unitedly send our warm love in Jesus to you and all the Saints.

Yours in our Glorified risen Lord,

A. WILLIAMS.

c/o Rev. Stanley Smith,

Tse-chao-fu,

(Via Peking and Hwaiking),

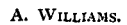
China (via Siberia).

List of Contributions received during January, 1911.

	£	s.	d.
Sheffield, Donation E.	1	0	0
Margate, Box B.	1	10	0
Smethwick, Box G.	0	10	0
Dulwich, Box P.	0	13	0
Cheltenham, Box C.	0	2	9
Preston, Box C.	0	3	0
Bedford, Box P.	1	0	3
„ Donation P.	3	0	0
Luton, Box S.	0	5	0
Cape Palmas, West Africa, H.	3	0	0
Whitley Bay, Donation M.	0	2	0

Carried forward . . . £11 6 0

(LET US PRAY OFTEN FOR THEM.)



£ s. d.

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.