

MARCH, 1911.

VOL. IV. No. 3.

"CONFIDENCE"

A Pentecostal Paper for
Great Britain.

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

—1 John v., 14-15.

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

—Prov. iii., 26.

MONKWEARMOUTH, SUNDERLAND,
ENGLAND.

SUPPORTED BY VOLUNTARY OFFERINGS.

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

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Offerings for Printing, etc., to February 28th.

	£	s.	d.		£	s.	d.		£	s.	d.
117 Kilworth (M.C.)	0	5	0	154 Wimbledon (W.)	0	5	0	195 Luton (S.)	1	1	0
118 Sevenoaks (J.)	0	2	0	155 Algiers (F.)	2	0	0	196 Hockley (P.)	0	3	0
119 Winslow (K.)	0	1	6	156 Greensberg (McC)	0	4	2	197 Redhill (Anon.)	0	5	0
120 Streatham (W.)	0	1	6	157 Lorraine (H.)	0	6	0	198 Ipswich (W.)	0	3	0
121 Southsea (M.)	1	0	0	158 Hornell (R.)	0	4	2	199 Toronto (B.)	0	16	0
122 Doncaster (N.)	0	3	0	159 Coatbridge (McK.)	0	5	0	200 Carlisle (K.)	1	1	0
123 Newcastle (P.)	0	10	0	160 Oakdale (L.)	0	4	0	201 Brentford (E.)	1	0	0
124 Toronto (B.)	0	4	0	161 Croydon (W.)	0	1	0	202 Tonybeach (O.)	0	4	2
125 Cumberland, U.S.A.				162 " (F.)	0	3	6	203 Holloway (C.)	0	6	0
(S.)	0	4	2	163 Northampton (N.)	0	3	0	204 Dover (B.)	0	6	0
126 Oakland, U.S.A. (T.)	0	2	1	164 A. & H.	0	0	6	205 St. Helier's (R.)	0	2	0
127 Havre (M.)	0	10	0	165 Coudoirat (F.)	0	4	0	206 Worthing (J.)	0	1	0
128 North Berwick (A.)	0	5	0	166 "Anon"	0	6	0	207 Plumstead (E.)	0	5	0
129 Chorley (E.)	0	1	0	167 Roker (Anon.)	0	10	0	208 Portobello (F.)	0	5	0
130 Chesham (K.)	0	4	0	168 Wallis Down (M.)	0	3	0	209 Hudisval (A.)	0	0	10
131 Edinburgh (McN)	0	5	0	169 Wolsingham (Y.)	0	2	0	210 Caiford (B.)	0	4	6
132 One who loves				170 Keene (T.)	0	4	2	211 Wimbledon (L.)	1	0	0
"Confidence"	0	2	0	171 Swansea (P.)	0	2	6	212 Johannesburg (G.)	0	3	0
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134 Moordown (K.)	0	2	6	173 Eastbourne (S.)	0	3	0	214 " (P.)	0	2	0
135 Dover (M.)	0	2	6	174 Pasadena (C.)	0	4	0	215 Longfield (W.)	0	3	0
136 Hove (B.)	2	0	0	175 Crouch End (G.)	0	3	0	216 Tunbridge Wells (P.)	0	2	0
137 Windsor, U.S.A.				176 Sheffield (E.)	0	5	0	217 Los Angeles (W.)	0	4	0
(H.)	0	2	0	177 Wimbledon (V.)	0	2	6	218 Sutton (S.)	0	1	6
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£30 16 6½

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MONEY ORDERS should be made out to A. A. Boddy, Sunderland. Any post office in the world will send money. A Dollar is four shillings and twopence if sent by Money Order, or 4/- if sent by a paper Dollar Note.

Printing and Expenses Account.

RECEIPTS.			EXPENDITURE.		
	£	s. d.		£	s. d.
Subscriptions as per "Confidence" ...	30	16 6½	Balance (January)	15	5 10
Discount	0	9 6	Postage	8	9 3½
Balance due Treasurer	12	12 7	Blocks and Adverts.	1	3 6
			"Confidence" (February)	19	0 0
	£43	18 7½		£43	18 7½

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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."

THE GOOD-FRIDAY STORY.

(REV. A. A. BODDY.)

St. Matthew's Description of the Closing Hours of the Human Life of Jesus.

As we follow in Scripture and in reverent thought this Gospel of the Passion, may the Holy Spirit possess us indeed, and guide writer and reader alike. We are treading on very holy ground. This account of the sufferings of our Christ is from the pen of an eye-witness (St. Matthew), but the Scriptures are dictated by the Holy Ghost Himself.

I.—THE BETRAYER AND HIS REMORSE.

(St. Matthew xxvii., 1-10.)

Now when morning was come, all the chief priests and the elders of the people took counsel against Jesus to put Him to death: and they bound Him, and led Him away, and delivered Him up to Pilate the governor. Then Judas, which betrayed Him, when he saw that He was condemned, repented himself, and brought back the thirty pieces of silver to the chief priests and elders, saying, I have sinned in that I have betrayed innocent blood. But they said, What is that to us? see thou to it. And he cast down the pieces of silver into the sanctuary, and departed; and he went away and hanged himself. And the chief priests took the pieces of silver, and said, It is not lawful to put them into the treasury, since it is the price of blood. And they took counsel, and bought with them the potter's field, to bury strangers in. Wherefore that field was called, The field of blood, unto this day. Then was fulfilled that which was spoken by Jeremiah the prophet, saying, And they took the thirty pieces of silver, the price of Him that was priced, wherein certain of the children of Israel did price; and they gave them for the potter's field, as the Lord appointed me.

THE STORY OF JUDAS AND HIS CRIME.

Judas Iscariot is not a name to which we attach pleasant associations. We number Judas with such characters as Achan, Gehazi, Ananias, and Sapphira. We read of him that he had the bag and was a thief; that he was the son of perdition; that he had a "devil"; and when he committed suicide, it is written that he went to "his own place."

No one had a kind word for him except Christ Himself. When the Evangelists record the history of the Christ and His Apostles, they always bring in after his name the reiterated familiar phrase, "*which also betrayed Him.*"

Yet there was a time when Judas was as good as his brethren. He was an innocent babe in that Judæan mother's arms, a lovable child, and a patriotic youth with zeal for Jehovah and His cause.

He would, in earlier days, come up from time to time from Kerieth, in the South of Judæa, to Jerusalem, the metropolis; and on one of his visits he would hear of the wonderful prophet who had arisen in the North of the Holy Land.

This prophet was of his own tribe, Judah, and He would feel drawn to hear, and then to follow Him. He would probably be among those baptized by Jesus and His disciples (St. John iii., 23, and iv., 1) in the early days of the three years' ministry.

For months he was, we may believe, a true preacher of the Gospel; he was sent as a sheep among wolves—the very devils were subject to him; we may believe he was in earnest indeed.

He was then, we may believe, full of zeal, and showed such sterling qualities that when the apostles agreed to have one common purse, they chose Judas, of Kerieth, as thoroughly trustworthy, the right person to bear it. Alas! however, gradually Judas' zeal gave way to formality. But he kept up the outward appearance, and so fell into hypocrisy as well.

He may never have possessed so much money before, and it became a snare. Gifts would come in from those who were healed, and on one occasion it seemed as if the apostolic purse contained two hundred denarii.

DANGERS THROUGH FINANCE.

Judas began to think of shillings rather than souls. Church officials have told me how after a time they began to calculate the probable amount of the collection from the appearance and dress of the congregation.

Churches and chapels have been more anxious sometimes to make a mission time a financial success, and a means of getting good "givers" to come to church, than they have been anxious for conversions and reclamations.

Many who were earnest while poor, have become hard and unspiritual, grasping and worldly, when they became better off. They have fallen from their first love. Reader, do you know anything of this?

Covetousness ate into his soul. At last it is recorded how when Mary, in her desire to honour Christ before His death, poured upon His feet precious ointment, Christ accepted her loving gift, and said it was done beforehand for His burial (a week later). But Judas said so much precious balm should have been sold for three hundred denarii and given to him to take charge of for the poor. Not that the poor

(The Good-Friday Story—continued.)

would ever have seen it, but he was allowing the demon of greed to seize him.

He may at this time have invested thirty pieces of silver (£3 15s.) in a piece of land, which he sought to possess. He may not have actually paid the price, but have completed otherwise the purchase agreement for the fuller's field. He hoped somehow to manage it through the help of the apostle's treasury. This plot of ground was near Jerusalem, and perhaps would increase in value. Covetousness then urged him to seek an awful way of raising the purchase money.

He was now altogether out of sympathy with his Rabbi's course of action. The Prophet of Nazareth might ere this have been King of Israel (St. John vi., 15), and he, Judas, Ruler of the Treasury of the Kingdom. His hopes had been blighted by the continuous rejection by the Lord of all His temporal opportunities, and by His chilling forebodings of a criminal's death in store for him.

Judas, and the others, too, perhaps scarcely believed it possible for One Who had raised Lazarus, and fed five thousand, and stilled the tempestuous sea, to be over-powered by men and put to death.

At all events, he would risk it, and sell Him to the eager priests so full of hate, and then leave Jesus to summon the twelve legions of angels to deliver Himself if He chose.

At the Last Supper he found that he was detected, and then a very devil takes possession of him. "He went out, and it was night."

He went from the Light of Lights into eternal darkness.

The Satan within urges him on. He leads the soldiers and rabble to Gethsemane.

They pass into the garden, and there, beneath the gnarled olive trees, in the light of the Paschal moon, he sees eleven sleeping forms, and the twelfth kneeling on the sward in an agony of prayer.

"Judas, betrayest thou the Son of Man with a kiss?"

Yes, he has sunken low enough to be guilty of the meanest and most abjectly hateful action imaginable.

Need we wonder that the ignorant sailors of ships from so-called "Catholic" countries on Good Friday flog with all the energy possible a figure representing Judas, the man of Kerioth?

Judas sees, perhaps to his amazement, that the Lord's prophecy as to His death is really about to be fulfilled. He finds that He allows Himself to be condemned, and clearly his Master is going to die, and all through his treachery. Then remorse floods his soul. He flies to the temple like a madman. The priests will not let Christ off now, even if Judas gave back the thirty pieces of silver. He flings them from him as if they were poisonous adders, his love of money and of life, and his peace of mind gone for ever. He goes out to the field he coveted. He will make it a monument of his hatred of himself. He hangs himself on a tree;

it breaks; he falls headlong and dies an awful death in the grey twilight of early morn.

The priests pick up the pieces of silver, and carry out Judas' purchase, but to use the ground for a burying-place for nameless strangers.

* * *

The *soul* of Judas did not die. It is alive to-day. When Christ breathed out His Spirit and gave up the Ghost, He went and preached unto the spirits in prison. Would Judas hearken? Would he who had heard the words of Christ on earth, and disobeyed, hear now and live? We know not. We are warned by his end that they who have been very near to Christ may slide back. Not all at once; but sins yielded to again and again, and then habitually, bring certain destruction.

"The wages of sin is death, but the gift of God is eternal life, through Jesus Christ our Lord."

Oh! how hard for Thee, O Jesus, my Master, to be betrayed by Thine own chosen disciple.

Psalm cix. (often called "the Iscariot"), quoted by St. Peter, tells of the awful fate of Judas and all like him.

O Lord, forgive us, for how often have we been false to Thee.

"Thine own disciple to the Jews has sold Thee,
With friendships' kiss and loyal word he came
How oft of faithful love my lips have told Thee,
While Thou hast seen my falsehood and my shame."

What a contrast between the false friend Judas and the true friend Jesus.

The false friend sells the life of Him he should have aided. My Lord and Master shows to me and all mankind His wondrous love. "Greater love hath no man than this; that a man lay down his life for his friends."

Jesus my Friend willingly laid down His life for ME. I thank Him!

"O Thou Who changest not abide with me."

(Matthew xxvii., 11-19.)

Now Jesus stood before the governor: and the governor asked Him, saying, Art thou the King of the Jews? And Jesus said unto him, Thou sayest. And when He was accused by the chief priests and elders, He answered nothing. Then saith Pilate unto Him, Heardest Thou not how many things they witness against Thee? And He gave him no answer, not even to one word: inasmuch that the governor marvelled greatly. Now at the feast the governor was wont to release unto the multitude one prisoner, whom they would. And they had then a notable prisoner, called Barabbas. When therefore they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ? For he knew that for envy they had delivered Him up. And while he was sitting on the judgment-seat, his wife sent unto him, saying, Have thou nothing to do with that righteous Man: for I have suffered many things this day in a dream because of Him.

Pontius Pilatus was the official representative of the Roman power in that part of Syria—a difficult position for a Roman knight to fill amidst this excitable people, of such different thoughts and religion.

Passover time he would dread as a time when Jewish fanaticism might break out any moment into terrible bloodshed. He had had already a taste of the passionate zeal of the Jews. When

he had offended their religious convictions on one occasion, they had surrounded his house at Cæsarea for days in their thousands with importunate cries and prayers that he would desist from polluting Jerusalem with the images of the Emperor Tiberius and the standards of the regiments. When he threatened five thousand with death they bared their throats and offered them to the soldiers' swords rather than yield to anything idolatrous.

Pilate feared an appeal to Cæsar, as already complaints had been carried to Rome, on one occasion successfully. He hated the Jews, and delayed as long as he could ere he yielded to their wish, but he believed in policy and prudence rather than upright defiance of wrong.

His wife was, old tradition says, called Procla. Some think she was a proselyte to the religion of God's covenant, as other noble Roman matrons had been.

She may have heard Jesus preaching, and His words would sink into her soul. Through her maids and servants in her home at Cæsarea she would hear of His fame in Galilee, and when she came up with her husband, when he came to keep order at the feast times, she would hear still more.

She would hear the night before how her husband granted a number of soldiers to go to assist in arresting this Just Man, and it preyed upon her mind.

She suffered many things that night in a dream because of Him. Perhaps in her dream the great White Throne was set, and before it gathered all nations, and she and her husband with countless millions awaited judgment. Then, in her dream, at last she ventured to look up to Him that sat on the Throne, and there, all glorious, transfigured, and Omnipotent, and awful in majesty, was the humble peasant preacher who came up each feast from the Sea of Galilee, to preach in the Jerusalem streets and Temple courts. "Procla, come hither," He says, "and hear thy judgment." So, awakening in terror, Procla sends an urgent message to her husband, the Procurator, at the judgment seat, that he should not condemn Jesus.

Well indeed is it when a woman endeavours to sway her husband to the side of righteousness. Well is it when the wife or mother is on Christ's side. Oh, men, will you condemn Christ, and disregard the prayers and yearnings of Christian wives? You, O man, are judging Christ now: but very soon He will be judging you.

Will your wife's prayers for you be heard then? We know not. But we do know you may cause her prayers and entreaties to be answered now. God bless the wives who plead for Christ.

Oh, husband, see in this Just Man your wife's Christ; shall He not also be yours—your Saviour now, and so not your condemning Judge hereafter?

In that weird book, "Letters from Hell," we read of one for ever washing blood stains from his hands beside the River of Lies, and continually crying, "There is no blood there—there

is no stain there," and yet endeavouring always to wash it away, for he sees it is there.

Ah, Pilate, how will you face Him whom you sought to deliver, but wert cowardly enough to condemn. Better to be Procla than Pilate in the day, the great day of the Lord, when the secrets of all hearts shall be disclosed.

Husband, who art rejecting Christ and living for this world, will you choose to go with Pilate into everlasting confusion, or with thy Christian wife and Procla into the joy of thy Lord? Which?

III.—THE TWO SONS OF THE FATHER.

(Matthew xxvii., 20-26.)

Now the chief priests and the elders persuaded the multitude that they should ask for Barabbas, and destroy Jesus. But the governor answered and said unto them, Whether of the twain will ye that I release unto you? And they said, Barabbas. Pilate saith unto them, What then shall I do unto Jesus which is called Christ? They all say, Let Him be crucified. And he said, Why, what evil hath He done? But they cried out exceedingly, saying, Let Him be crucified. So when Pilate saw that he prevailed nothing, but rather that a tumult was arising, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this righteous Man: see ye to it. And all the people answered and said, His blood be on us, and on our children. Then released he unto them Barabbas: but Jesus he scourged, and delivered to be crucified.

BARABBAS AND JESUS CHRIST.

Barabbas seems to have been a patriotic enthusiast, perhaps a leader of the people against the Roman power, a kind of Anti-Christ bearing a strange name, for it meant "Son of the Father," and was not our Master the eternal Son of the Father?

This usurping, false Messias, if he had so been, had done what Judas and the others would have wished Jesus to have done. He had resorted to force, and violence had ended in his committing both robbery and murder. Barabbas was then a political adventurer, a religious fanatic, a malefactor, and a murderer. Yet on the 14th Nisan he found freedom, and Christ took His place. So my Master became the substitute and liberator even of a murderer and a robber.

* * *

There were people to be found then, and since, who hate Christ Jesus with an awful hatred. It has been said, "Unconverted men would kill God if they could get at Him." At all events, they killed the Son of the Father when He was in their power. The priests and their followers sought to put Christ to death. The lamb was to be killed by the assembly (Exod. xii.).

"His blood be upon us," they cried, "and upon our children." God grant it, my Jewish brothers and sisters. God grant it; for if the Blood of Jesus be but savingly sprinkled upon penitent hearts, they will come out from the curse into the blessed liberty of the sons of God.

Now then, my soul, let me turn these words solemnly upon myself—"What shall I do with Jesus which is called Christ?" Let me pause a moment, and go upon my knees, that I may

(The Good-Friday Story—continued.)

ask that question in the presence and wisdom of the Holy Ghost.

* * *

My answer: Thus will I do, God helping me—

- 1.—I will trust Christ as my Redeemer.
- 2.—I will enthrone Him as my King.
- 3.—I will seek identification with His Death.
- 4.—I will trust His great Salvation for Body, Soul, and Spirit. Amen.

IV.—HE IS REDEEMING ME.

(Matthew xxvii., 27-32.)

Then the soldiers of the governor took Jesus into the palace, and gathered unto Him the whole band. And they stripped Him, and put on Him a scarlet robe. And they plaited a crown of thorns and put it upon His head, and a reed in His right hand; and they kneeled down before Him, and mocked Him, saying, Hail, King of the Jews! And they spat upon Him, and took the reed and smote Him on the head. And when they had mocked Him, they took off from Him the robe, and put on Him His garments, and led Him away to crucify Him. And as they came out, they found a man of Cyrene, Simon by name: him they compelled to go with them, that he might bear His cross.

Barabbas at liberty, but Jesus scourged. Scourged! We say the word lightly, but many died beneath a Roman scourging. The soldiers did not spare, for if they had to guard the crucified until death it were better to shorten their work by going as nigh to death as possible in the scourging. How awful now I feel is the sin which caused Thee, O my Saviour, God of God, Ruler of the Universe, to suffer for the expiation of my guilt. "He was led as a Lamb to the slaughter." "The Lamb of God which taketh away the SIN of the world" (and mine also).

If this Holy Gospel had not taken us to the place of torture, we would willingly have never thought of it. It is awful to think for a moment of the whizzing of the metallic whip descending on the back of the Son of God, and ploughing deep furrows. Oh, my soul, thou didst inflict some of these blows upon thy Saviour. What demons we think those soldiers must have been who mocked that poor, lacerated, bleeding Form. Yet with His stripes I am healed. Hallelujah!

"My Lord, my Master, at Thy feet adoring,
I see Thee bowed beneath Thy load of woe;
For me, a sinner, is Thy life-blood pouring:
For Thee, my Saviour, scarce my tears will flow."

"With taunts and scoffs they mock what seems
Thy weakness,
With blows and outrage adding pain to pain;
Thou art unmoved, and steadfast in Thy meekness:
When I am wrong'd, how quickly I complain."

"My Lord, my Saviour, when I see Thee wearing
Upon Thy bleeding brow the crown of thorn,
Shall I for pleasure live, or shrink from bearing
Whate'er my lot may be of pain or scorn?"

The awful scourging is over, His bleeding form released. They lead our Master forth; His cheeks wet with the horrible spitting of the filthy Jews; blood trickling from His forehead, on which is crushed a spiny crown from the Nubk thorn.

Weak, trembling, ready to fall. Yet He is our blessed Saviour, glory to His Name; for He loved us, and so suffered for us, even to the end.

"Behold the Man"—nay, "behold our God!"

"Who is this—behold Him shedding
Drops of blood upon the ground?
Who is this—despised, rejected,
Mock'd, insulted, beaten, bound?
'Tis our God, Who gifts and graces
On His Church now poureth down,
Who shall smite, in righteous judgment,
All His foes beneath His Throne."

Hell must be appalling if it needed this suffering in the Son of God to redeem me. Lord Jesus, when I am tempted to fall into sin, may the memory of Thy awful torture deter me, lest Thou shalt suffer again.

The beams of a rough cross are brought out. How can He bear them? Certainly no one else will have anything to do with the cursed instrument of death.

See! a dark-skinned man from the north coast of Africa is coming up the road. Not the first or last time that a black man has been forcibly compelled to bear a burden for another.

Two Africans mentioned in the New Testament, and both honourably! This man bears Christ's Cross, and Candace's treasurer seeks Christ's Baptism.

"If any man will come after Me, let Him take up his cross and follow Me."

Lord, we think we should have longed to carry Thy cross on that Good Friday. Oh, give us grace to carry it now. God forbid that I should glory save in the Cross of my Lord, Jesus Christ. What kind of a Cross?—an ornament or an emblem? Nay, the separating Cross, "whereby the World is crucified unto Me, and I unto the World."

It would seem likely that Simon became a Christian from that day, and often after carried a cross for Christ. His two sons were well known in the Christian Church as Alexander and Rufus.

Sad procession as the tramp of the Roman cohort goes forward under charge of a centurion. Some bore nails and hammers, and some food for the soldiers.

Countless thronging angels accompanied Christ, but they might not comfort Him. He was to drink for us to the very dregs His cup of shame and suffering.

"A Man of Sorrows, and acquainted with grief."

So along the Via Dolorosa, the "Way of Sorrows," is led the Man of Sorrows.

Where is the blind man He healed, who washed his eyes in Siloam? Does he see this awful sight? Where the man to whom He gave strength after those many years by Bethesda's waters? Will he not use his strength, and die in an attempt to save his Benefactor? Where is Lazarus? Can he not find courage to give the life so lately received again? Will he not break through the line of gleaming swords as the Roman soldiers march along? What are the eleven disciples about? And are

there not crowds of Galileans who had been fed by the lake, or cured, or cleansed from leprosy, or on whose children's heads the Master's hands had been laid in blessing? "I looked, but there was none to help; and I wondered that there was none to uphold." (Isa. xliii., 5.)

What a contrast between the entering into Jerusalem on the Sunday and the leaving Jerusalem on the Friday! How in five days had the populace changed its attitude towards the Christ of God!

Have you or I (let us solemnly ask ourselves the question in God's sight) ever praised Christ on a Sunday, and in action showed that we were ashamed by the Friday following, or sooner.

Nay, are not many who confess Him in church ashamed of Him on the way home? "O Lord, deal not with us after our sins, neither reward us according to our iniquities."

V.—MY SAVIOUR IS CRUCIFIED.

(Matthew xxvii., 33-44.)

And when they were come unto a place called Golgotha, that is to say, The place of a skull, they gave Him wine to drink mingled with gall: and when He had tasted it, He would not drink. And when they had crucified Him, they parted His garments among them, casting lots: and they sat and watched Him there. And they set up over His head His accusation written, THIS IS JESUS THE KING OF THE JEWS. Then are there crucified with Him two robbers, one on the right hand, and one on the left. And they that passed by rallied on Him, wagging their heads, and saying, Thou that destroyest the temple, and buildest it in three days, save Thyself: if Thou art the Son of God, come down from the cross. In like manner also the chief priests mocking Him, with the scribes and elders, said, He saved others; Himself He cannot save. He is the King of Israel; let Him now come down from the cross, and we will believe on Him. He trusted on God; let Him deliver Him now, if He desireth Him: for He said, I am the Son of God. And the robbers also that were crucified with Him cast upon Him the same reproach.

As the tumultuous Eastern crowd passed to the "green hill outside the city wall," through the Damascus gate, a number of Jewish women lifted up their voices as they were wont in lament for the condemned Criminal. The Master knew the awful days which were before these people of Jerusalem. He had wept Himself as He entered the city five days before. Their weeping was perhaps only emotion; He longed for true contrition. Many are moved to tears in Holy Week. Perhaps it is the stillness of a darkened church, and the power of modern science showing out so vividly the very scenes of the Passion. There is the aid of touching music, the reading of heart-moving words. Many weep for the human Christ, as they would weep for the sufferings of any saint of God.

The true sorrow for Good Friday is sorrow that *our* sins nailed Him to the Cross and tortured Him.

"Oh, may I in Thy sorrow share,
And mourn that sins of mine
Should ever wound with grief and care
That loving heart of Thine."

When a sense of sin is truly aroused in us we shall mourn, not so much for the sufferings of Christ, as for the sufferings we have caused Christ.

Let us look upon our Redeemer whom we have pierced, and lament. Let us see not only Man and His human weakness, as seems emphasized by some; not only His Divine side, dwelt upon by the opposite extreme, but both—the God-Man, Christ Jesus—He who loved us and gave Himself for us.

Out beyond the gate, and at the north side of the city (the excited crowd increasing all the time), the sad procession moves. Probably thousands of people followed, as the city was full of those who were interested in Him, and others were encamped outside the walls.

"They pierced My Hands and My Feet," says the Psalm of the Crucifixion (Psalm xxii., 6). The Hands retain those nail prints (St. John xx., 26, 27), and you and I will as certainly see those Hands as we now see our own hands. Those Hands which were laid on the heads of children in blessing, and on the eyes of the blind in healing, and which at last were raised in benediction as He went back to heaven.

In heaven the marks of that Good Friday are still visible. He is likened in symbolic language unto a Lamb as it had been slain. His wound-prints for ever plead for us and testify to His Love.

When those soldiers hammered home the nails they knew not what they did. They were crucifying their God! They scoffed at the idea of His being King of the Jews, and thought His title a jest aimed at the priests by Pilate.

They knew not that He was King of Kings and Lord of Lords, and on His head shall soon be many crowns (Rev. xix., 12-16).

"The Head that once was crowned with thorns
Is crowned with glory now;
A Royal Diadem adorns
The mighty Victor's Brow."

They knew not that each blow was a death stroke to fallen human nature. Our old man was crucified with Him. Hallelujah!

Such a moment as the Crucifixion there had never been, and never will be. The millions of angels looked on with amazement. Here was brutal man illtreating the Almighty God, and He submitting and even praying for a blessing upon them! Oh, the long-suffering and goodness of God!

Now in His agony He is lifted up to draw all men to Him. To those who in faith turn their eyes to Him there as their Saviour and Redeemer,

"There is life for a look at the Crucified One,
There is life at this moment for thee;
Then look, sinner, look unto Him, and be saved;
Unto Him Who was nailed to the tree."

"I DO BELIEVE, I WILL BELIEVE
THAT JESUS DIED FOR ME;
THAT ON THE CROSS HE SHED HIS BLOOD
FROM SIN TO SET ME FREE."

The agony of body was hard enough to bear, and He would not dull the pain by any stupefying draught; but the agony of humiliation, of the taunting and scoffing of those who hated Him and who now had Him in their power, and the absence of sympathy and help—all this made the cup unutterably bitter to drain.

(The Good-Friday Story—continued.)

He was stripped of almost all His garments, and exposed to the gaze of the lewd populace. Below Him the soldiers cast the dice as to which should possess each article of clothing of the Prophet of Nazareth. There was gambling at the foot of the Cross of Christ.

When men gamble, the most sacred things become utterly common. Men laid bets on a Royal Prince's life when he lay in a critical condition. A hardened gambler would make a bet on the death of His father or wife, if he thought he could win. Thus does the devil get hold of men's souls.

When they crucified two malefactors, one on either side of Jesus, they little thought that one would be converted to discipleship under those conditions, and yet our Lord's silent preaching on the Cross was the means of his being born again. Praise God when a cross lifts us up nearer to the Cross of Christ Jesus.

That malefactor, and you, and I, will sing together one day the new song to our crucified and risen Saviour:—

"Thou wast slain and hast redeemed us to God by Thy blood, out of every kindred and tongue and people and nation" (Rev. v., 9).

* * *

Was the suffering on that Cross merely to set us a beautiful example.

He says:—

"I lay down my life for the sheep" (St. John x., 15).

"The Son of Man came to give His life a ransom for many" (St. Matt. xx., 28).

"My Blood is shed for many for the remission of sins" (St. Matt. xxvi., 28).

"Jesus our Lord was delivered for our offences" (Rom. iv., 25).

"Our Lord Jesus gave Himself for our sins" (Gal. i., 4).

St. Peter says:—

"We are redeemed with the precious blood of Christ" (1 St. Peter i., 18).

Again hear the words from Him Who agonizes for us:—

"As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up: that whosoever believeth in Him should not perish but have eternal life" (St. John iii., 14, 15).

Lord Jesus, I thank Thee for that word "whosoever." I believe in Thee with my whole heart. I trust Thee absolutely with my eternal destiny, and Thou dost save me now. Hallelujah!

VI.—THE THREE HOURS' AGONY.

(Matthew xxvii., 45-55.)

Now from the sixth hour there was darkness over all the land until the ninth hour. And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is, My God, My God, why hast Thou forsaken Me? And some of them that stood there, when

they heard it, said, This Man calleth Elijah. And straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave Him to drink. And the rest said, Let be; let us see whether Elijah cometh to save Him. And Jesus cried again with a loud voice, and yielded up His Spirit. And behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake; and the rocks were rent; and the tombs were opened; and many bodies of the saints that had fallen asleep were raised; and coming forth out of the tombs after His Resurrection they entered into the holy city and appeared unto many. Now the centurion, and they that were with Him watching Jesus, when they saw the earthquake, and the things that were done, feared exceedingly, saying, Truly this was the Son of God.

"O come and mourn with me awhile,
O come ye to the Saviour's side;
O come, together let us mourn:
Jesus, our Lord, is crucified.

"Seven times He spake, seven words of love:
And all three hours His silence cried
For mercy on the souls of men;
Jesus, our Lord, is crucified."

Our Blessed Lord hung upon the cross for six hours, from 9 a.m. to 3 p.m., when He died.

We have recorded in the four Gospels seven occasions when amid His sufferings He opened His mouth and spake.

THE SEVEN CRIES.

1. St. Luke xxiii., 34—"Father, forgive them, they know not what they do."
2. St. Luke xxiii., 43—"Verily, I say unto thee: to-day shalt thou be with Me in paradise."
3. St. John xix., 26, 27—"Woman, behold thy son . . . Behold thy mother."
4. St. Matt. xxvii., 46—"My God, My God, why hast Thou forsaken Me."
5. St. John xix., 28—"I thirst" ("*Dipso*").
6. St. John xix., 30—"It is finished" ("*Tetelestai*").
7. St. Luke xxiii., 46—"Father, into Thy hands I commend My spirit."

* * *

Thick, awful darkness is brooding over the earth. All nature mourns—the Saviour of the World is in His death throes.

All the sins of all generations have come to Jerusalem, and they thicken and darken the air with an evil blackness.

1,000,000,000,000 SINS

would not represent the awfulness of the burden Jesus was bearing on the Cross, for "the Lord hath laid on Him the iniquity of us all."

Think of the horror of such suffering to Christ, Who was perfectly holy, spotless, and pure. Not only the quantity, but also the quality of our sins.

Most of us in our highest and holiest frames of mind can remember some action in the past as to which we feel shame and loathing. Our Blessed Master felt for the moment the awful sinking of a hopelessly lost soul, overwhelmed with sin.

He became sin for us, Who knew no sin. His mind was so infinitely pure that this was a more terrible suffering than the laceration of the merciless scourge on the uncovered back,

or the dragging crucifixion agony of nails in hands and feet, and exposure to the mocking multitude.

He bore the burden of our sin, and allowed it to be bound so fast upon Him that He suffered with it, though the wrath of God was directed against the burden rather than the Bearer.

It was surely the very hour and the power of darkness. The devils which fled at His command in the days gone by now would delight in making a gigantic attack upon their Conqueror.

"The Prince of the World cometh and hath nothing in Me." God the Father and God the Holy Spirit have for a season forsaken Him; now is the hour and the power of darkness.

Every fiend of hell would come round the holy human soul of Jesus and seek to pollute it with the sin laid *upon* it, but never *in* it. But He conquered and prevailed.

O, wisest love! that flesh and blood,
Which did in Adam fail,
Should strive afresh against their foe,
Should strive and should prevail.

The Blessed Master was forsaken by all His disciples. No human sympathy for Him was shown; but, worst of all, He was judicially separated from the comforting presence of God for a season.

During His life in Galilee and Judæa He had been comforted by unbroken communion with Father above and Holy Spirit within. He was still equally dear to the heart of the Father; nay, most dear now, because most obedient. But as actual sin is a cloud between us and God, so was imputed sin as a thick cloud.

"Hark that cry that peals aloud,
Upward through the whelming cloud!
Thou, the Father's only Son,
Thou, His own Anointed One,
Thou dost ask Him—can it be?—
Why hast Thou forsaken Me?
Lord, should fear and anguish roll
Darkly o'er my sinful soul,
Thou, Who once wast thus bereft,
That Thine own might ne'er be left,
Teach me by that bitter cry,
In the gloom to know Thee nigh."

* * *

He permits some of us in this respect to know something of the fellowship of His sufferings. Just in proportion as we rise very near to Him in our spiritual life, so it does become possible to know something of

DIVINE DERELICTION.

Brother or Sister, you who suffer thus, remember you suffer with Christ. You who long for uninterrupted communion with your Father, take it as in some mysterious way a dark cloud, permitted (possibly *sent*) by Him. Remember He is the same, though you may be different. All the time behind the cloud

GOD IS LOVE.

Learn from thy Lord not to despair, for all through He holds fast with a "My"—"My God, My God," He cries. As the Great Head was in a way forsaken for a season, so in a modified

sense will it be with His members. Chosen and beloved in Christ, yet permitted at times to have an awful sense of forsakenness. Let us cry, then, with Job (xiii., 15), "Though He slay me, yet will I trust in Him."

Sometimes the feeling of desolation may be caused by temperament, or by weakness of body, and sometimes also by carelessness of walk. If we have sinned, then let us go at once at the foot of His Cross and lay our sins there, for He is our sin-bearer, and He will save to the uttermost all who come to God by Him. Then we must refuse to be guided by feelings, but just hold fast to God's promises to us in Christ.

* * *

And now my Lord Jesus has come to the end of His suffering, has finished the great work He came to do. As God He cannot die; but His Human Body, born of the Virgin Mary, is worn out with torture, and is ready now for the rest of the grave. "IT IS FINISHED."

Into the Father's hands then He yields up His Spirit, and the Sacred Body of Jesus Christ is dead. The career of Jesus of Nazareth *as a man* is ended, for the work of redemption is complete. Hallelujah!

"O perfect life of love!
All, all is finished now;
All that He left His throne above
To do for us below.

"In every time of need,
Before the Judgment-throne,
Thy work, O Lamb of God, I'll plead;
Thy merits, not my own."

Consider Him who endured so much for us, and who endured to the end. "No man taketh My life from Me; I lay it down Myself," He said. So He yielded up the Ghost.

As His Spirit passed through the torn veil of the Temple of His Body on Calvary, so the presence of God passed out of the great Temple on Mount Moriah. We read "the Veil of the Temple was rent from the top to bottom."

We have all now access right into the innermost Holy of Holies. We can approach our God now. We can pass through the Veil into His presence, for the Veil, the Door, the Way, all open, is Christ Himself.

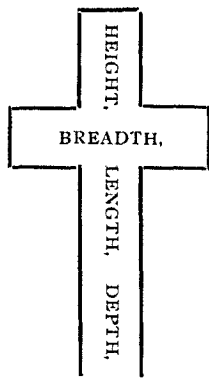
A rocking earthquake shook Jerusalem that moment. As there were phenomena at His birth, so nature could shudder at the death of Jehovah-Jesus—the God-Man.

All is quiet again around the Cross, the people are all affrighted. Listen, someone is speaking. It is a Roman, the captain of the soldiers; he cannot contain himself. He had watched that Sufferer for six hours. He saw that when He was reviled He reviled not again, but in His awful torments was unselfish and loving. "Truly," he cried, "*this was the Son of God.*"

This centurion had seen many die in his time, but no one like this. He had seen the gladiatorial combats, and men going to their death in dare-devil fashion, but never so calmly, so nobly, so unselfishly. It was God actually dying for man that man might live in union with God, now and for ever. "He loved me and gave Himself for me." *God so loved the world.* I praise Him indeed for such love.

(The Good-Friday Story—continued.)

O Adorable Master, we have once more followed Thee in Thy sufferings (perhaps only too unworthily). Again we bless Thee for the wondrous love which strengthened Thee through it all. It was just love for us—a love which none can fathom. Dwell in us then, Beloved Lord, dwell in us by faith, that we may be able to comprehend what is the



that we may know something of the love of Thee, O, our Christ, which passeth knowledge.

* * *

Lord Jesus, ere my thoughts are turned from this story of Thy victory, may Thy Holy Spirit make a living reality these blessed truths:—

- 1.—Thou hast lovingly paid the full price for my eternal redemption. I am redeemed by Thy precious Blood-shedding. Thou HAST delivered me from Hell, and from the guilt of my many sins. Hallelujah!
- 2.—In Thee I died. At Thy cross old things passed away. Because of Thy work at Calvary I reckon myself dead indeed to sin. For Thou didst become sin for me—Thou, who knew no sin—that I in Thee might have the Righteousness of God. Oh, worthy is the Lamb that was slain!
- 3.—My old man was indeed crucified on that first Good-Friday, crucified with Thee, Lord Jesus. The old "I" was crucified with Thee when the nails were driven into Thy Hands and Feet. It shall be no longer I, but Thou, Blessed, Crucified, Risen Saviour, alone living in my heart. Glory be to Jesus!

A Greater Pentecost.

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

Acts ii., 12 and 13. I do not know whether it is the same in England, but in Germany we have to fight against a difficulty. We have a people who say that

Pentecost only came once, and that we have no authority in the Bible for expecting another Pentecost. I should like us to look closely at this account of Pentecost. Every time we have some spiritual experience we must see that it is according to the Word of God. That is what Peter does. We see that he quoted this passage from another part of the Word of God. He got it from the Word of God. We were baptized with the Fountain from on high, and then he points back to the cruse of oil from which they had received their baptism, and led by the Holy Ghost who had just come upon him, he was directed to the right fountain. He found this in Joel ii. We will see whether Peter has not left behind in that fountain some blessing for us. It is not yet dried up. How does the promise of Joel run? "It shall come to pass in the last days, saith God." Now I should like to speak with the Apostle Peter about this subject. Peter said, "*in the last days, says God,*" and I say to Peter, "Peter, we are living nearer to the last days than you were."

I am very pleased that Peter received something for himself out of this wondrous fountain of blessing, but according to this promise he tells us that this wondrous blessing is yet to be poured out. In Christ Jesus every promise is yea and amen. We have before had the right to share in this promise, but every promise has its real fulfilment at the time that it specifies, and therefore *it is more for us to-day than it was for Peter*. I do not think anyone can say anything against this. This should give us encouragement for the Pentecostal movement. "In the last days I will pour out of my Spirit upon all flesh." If a portion of this promise was made true in the day of Pentecost, surely it is to be made more true to us to-day. Here it is said that in this fountain of blessing is living water

for all flesh. It is a great fountain, it is enough for all flesh. How many partook of this blessing on the day of Pentecost (120), and yet now people want us to believe that that fountain is empty. I do not believe it. There is enough in this fountain for all London (and all the world).

One other thing. Let us notice the connection between verses 18 and that which follows—

"AND I will show wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke:

The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come:

And it shall come to pass, *that* whosoever shall call on the name of the Lord shall be saved."

When this blessing is poured out upon all flesh, the blessing will last until that day, the great day. "*Peter, why did not these signs in heaven follow that first day of Pentecost?*" Because that promise is specially for the last days. The last days as the beginning of a greater Pentecost have been postponed through the unfaithfulness of the Church. The time has passed, 1900 years have gone by.

How long did Israel take from coming out of Egypt to get into the promised land? The answer is, "forty years." Was that God's will? No, it was because of their unbelief that they remained in the wilderness. We see a special passage in Hebrews—(I believe that the Epistle to the Hebrews is a note of warning to the Church of God)—there the Church was living in the second year of the coming out of Egypt as the Israelites came out of Egypt, and then they asked whether the Lord could come or whether they must remain in the wilderness.

Paul waited for this coming of the Lord, (read his first letters). The Apostle and the Church in those days were expecting the Lord's coming, and when any amongst their number died, they were quite un-

happy. Then came the Epistle to the Hebrews. See to it that you do not remain in the wilderness, but go into the land of rest, first in the inward rest in the Spirit in full redemption, the full redemption of spirit, soul and body. It finishes with the translation, but the Church has not understood the Epistle to the Hebrews, the proof is in the history of the Church. These last 1900 years have been "wilderness years" to punish them. Israel had to remain forty years in the wilderness until a new generation had sprung up who could believe God, they who had the faith such as Joshua and Caleb. So God is waiting for a people who have faith as Paul and Peter had. Is there such a people of God here—who believes to die, or who believes that they will be translated? My friend, Pastor Stockmeyer said the following words once: If I die, write the following inscription on my grave—

"Here lies an unbeliever who never believed in his death."

He believed in life. The need of our time is a people who believe in life. The people in Brieg gave money at one time that they might have a good funeral, and now that Pentecost has come, they give money that they put by for the work of the Kingdom of God. It is better to give money for life than for death. Death comes of itself, but for life one must believe. The translation comes not of itself, it must be believed for by a living Church, and when the Church does not believe for the coming, to be alive at the coming of the Lord, then it will not be alive. Let us see that this promise of Pentecost is for us to-day, and more for us than it was for those of old, and when God once begins to pour out the Spirit upon all flesh it will not stop. God will begin to do wonders in the heaven and wonders in the earth. "Yet once more

(Continued on Page 61.)

"CONFIDENCE."

MARCH, 1911.

Editor—

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Sunderland.

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

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Unity, not Uniformity.

[See Pastor Barratt's valuable article on page 63.]

By nature we may much desire uniformity, especially that others should think and see and behave exactly as *we* do on every point. Men may be found who would almost give their bodies to be burned to secure this; and many have insisted on the bodies of others being burned who did not see as they did.

But the Lord in His great tenderness has sent a real Baptism of the Holy Ghost alike upon Quakers and Anglicans, and Plymouth Brethren and Baptists. He did more than some expected, and who dare criticize Him! Can not we too have His Spirit of Love? Yes, surely.

When the Lord graciously began to move in a special way in Great Britain in 1907, He chose as the scene of blessing buildings connected with the Church of England, and He blessed in meetings presided over by an Anglican Clergyman. He used a Methodist Missioner as a channel of blessing in these surroundings. A welcome was given to all, and no

attempt was made to proselytize. Christians of many kinds came and went; most of them returned to their own churches. Differences existed as before, but they were never emphasized. It is a sign, we fear, of a slightly lower spiritual level when eyes begin to be turned from the Lord and the Blessed Holy Spirit, and turn on to points of difference, often, too, with a view to setting the "other one" right. Let us humble ourselves and return into the old paths. The Editor of "Confidence" does not feel that the Lord's leading in these days is to set up a new Church, but to bless individuals where they are. There is just as much danger, sooner or later, for a "Pentecostal Church" (so-called), as for any of the churches that have risen and fallen. Let each soul sink more deeply into God, and seek to do His will, and help others in His strength, and He will pour out such a blessing as can scarcely be contained.

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, Pastor Polman (and Mrs. Polman), and one or two from America, in addition to the British Leaders. (Preliminary meetings also will be held, Saturday June 3rd, to Monday, 5th.)

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

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

SUNDERLAND.

The Home of Rest.

As stated in the last number of "Confidence," a Home is now being opened where visitors can stay and attend the services and meetings at All Saints', or receive teaching and help as to Healing and the Baptism of the Holy Spirit. A larger house has now been taken than that mentioned in last month's "Confidence." It is called "Gillside," and is at Roker facing the sea, with a private gate into the Roker Park. It is on the tram-line from the station. Sea Lane cars stop almost at the entrance gate. There are some very beautiful turret rooms, with views across the sea and harbour. For terms, write Miss Jesson, "Gillside," Roker, Sunderland.

(Will visitors kindly write, and receive an answer, before coming.)

MEETINGS:—Sunday nights, 8.15 (after Church Service at 6.30). Monday, 7.30 (Vestry). Thursday, 7.30 (Vicarage). Saturday, 7.30 (Vestry). Men's Bible Class, 3 p.m., Sunday, and Women's Bible Class at the same hour (Vestry).

("A Greater Pentecost"—continued from page 59.)

and I shall shake heaven and earth and the people and the sea," and this movement has begun. It does not begin in heaven, or in earth, or in the sea. It begins in the hearts of the sanctified people

of God through the outpouring of the Holy Spirit, and when the sanctified ones are really alive this movement will never stop until they, the sanctified ones, are up there with the Lord in glory. Then will begin the "tribulation-movement" in the earth. Then it will be very hard in the earth, for then will Anti-Christ be set up, and Satan will be let loose from the heavens when the sanctified ones have taken their place in heaven. "The whole creation waiteth for the manifestation of the sons of God." The sanctified ones do not know what an importance this is. Oh, that all the children of God realized the earnest times in which we are living. Amen.

PENTECOSTAL ITEMS.

The adverse balance has been this month reduced again from £15 5s. 10d. to £12 14s. 7d. We are thankful and shall be very thankful when it is changed into a balance on the right side. The last two months have brought us many donations from appreciative readers in many parts of the World.

* * *

The Preston Devotional Convention bore fruit in the Baptism in the Holy Ghost of three dear missionaries from West Africa (including the daughter of our beloved brother, Mr. Smith-Wigglesworth). The meetings were held in the Lancaster Road School-room. The speakers were Pastor T. M. Jeffreys, Mr. Smith-Wigglesworth, and Mr. J. Miller (Glasgow). Sick were healed, and many passed into a life of holiness in Christ Jesus. The convener was Mr. Thos. Myerscough, 134 St. Thomas Road, the leader of the Pentecostal band in Preston.

* * *

From Belfast Bro. J. N. Arnold writes of Pentecostal meetings in the new hall in Dover Street. They have formed an assembly with elders and deacons. The name is "Full Gospel Assembly," 7 Dover Street, Belfast. Pastor Niblock had been with them at the opening of the new hall. "We are a happy band, having one desire only, the glory of Jesus and the hastening of His coming."

* * *

Miss Minnie Abrams (American Mission, Fyzabad,) says: "I am writing at a railway station on my way to Usha Bazaar, hoping that I may be able to buy a little piece of land on which to build a simple dwelling house, where we may live and preach the gospel to the people of Basti District and Nepal. It seems incredible that such large portions of country accessible to the gospel should be wholly unoccupied.

* * *

Bro. Smith-Wigglesworth will hold again (D.V.) his Annual Easter Conference at Bowland Street Mission (Bradford). Visitors should write to 70, Victor Road, Manningham.

(Pentecostal Items—continued.)

Friends who send us help for "Confidence" are asked to note that the address is, "Hon. Secs., All Saints' Vicarage, Monkwearmouth," and *not* "Monkwearmouth Vicarage." With the latter address letters are delayed, and trouble is given to the friend who resides at "Monkwearmouth Vicarage." We very often receive letters or postcards insufficiently stamped, and have very frequently to pay double postage. Postcards from U.S.A. and Canada to England must have a two cents stamp. Paper Dollars are easily negotiated here, and we are always thankful to receive such gifts for the "Confidence" funds. But not U.S.A. stamps or coins. Money Orders can be obtained at any Post Office in the world, and made payable at Sunderland to "A. A. Boddy."

* * *

Our Evangelist friend, Wm. Black, now of 13, Thorseby Road, Mansfield, Woodhouse, Notts., received his Baptism at Sunderland Convention two years ago. He now has charge of a Mission at the above place, and would like to make it a Pentecostal Centre. He writes of the Baptism in the Holy Ghost of Bro. Button, of Mosborough, during the visit of Miss Ridley and Miss Winter.

* * *

We should be glad if it were possible to assist several earnest Workers and Pastors at a distance to come to the Whitsuntide Convention at Sunderland. We have not the funds at present to do this, but we are praying that some may be moved to help thus.

* * *

The work in Armenia at Miss Gerber's Orphanage, as recorded in the January number of "Confidence," has aroused interest amongst our readers. Pastor Jeffreys wishes to acknowledge £2 from Canada, per Mr. Sandwith, and £1, Anon., Scarborough. He is gladly acting as Secretary, etc., in Great Britain, and will forward any sums entrusted to him.

* * *

"Jesus Only: My Portion for ever," a Booklet on Conversion, Sanctification, and the Baptism of the Holy Ghost (54 pages), can be obtained free from J. S. Breeze, 34, Trafalgar Road, Birkdale, Southport. Readers of "Confidence" should obtain copies for themselves and those for whom they are praying. The personal testimony given by the writer (J. H. Coombe, Melbourne), is most helpful.

* * *

Our Brother Mr. J. Miller's address in Glasgow is now 62, Kingarth Road. His house is not a "House of Rest" for Boarders, though he is always glad to welcome any of God's dear Pentecostal children, as they visit and pass through Glasgow (provided, of course, that they can authenticate satisfactorily their integrity).

* * *

"Will all lovers of the Jews please pray earnestly for an outpouring of the Spirit amongst the thousands of Jews in Liverpool. Mr. Bernard is working there amongst them. God has given encouragement to him and his helpers, but he longs for a great outpouring as in Korea, Manchuria, India,

and China. The Jews being peculiarly God's own and still beloved people, is it too hard to ask Him to do for them what He has done among heathen people? Believing, definite, and persistent prayer for this is greatly desired. Will you be a prayer partner?

* * *

The Pentecostal Meetings each week at the Caxton Hall (in one of the lesser Halls) are being well attended. Tuesdays, 3 p.m.—Bible Reading and Prayer; 7 p.m.—Testimony and Praise. Fridays, 3 p.m.—Divine Healing Meeting; 7 p.m.—Bible Lecture. (Friday, April 7th, the Pentecostal Meeting will be at Sion College, Embankment.)

* * *

At Herne Hill (London, S.E.) Pastor Niblock is also holding the following meetings at his Home of Rest, "Peniel." Sundays, 11 a.m.—Communion Service; 6 p.m.—Prayer Meeting; 6:30 p.m.—Open Air Meeting. Monday, 7:30 p.m.—Leaders' Meeting. Wednesday, 10:30 a.m.—Waiting Meeting; 3 p.m.—Divine Healing; 7 p.m.—Bible Study School.

* *

Mr. H. Mogridge, "Northlands," Agnew St., Lytham (Lancashire), has been having great times of blessing at the meetings held in his home. He writes, "On Friday night (Feb. 24th) our dear daughter received a full and glorious Baptism in the Holy Spirit, and praised God in other tongues in a wonderful way as at the beginning. The Baptisms now seem to be deeper and fuller, somehow, than some at the commencement of this blessed movement. I enclose a Widow's Mite of 2/-, which she has been a long time saving for 'Confidence.' She insisted on me sending it." [*May the Lord Himself reward this dear Widow.—Ed.*]

* * *

"The Holiness people of Melbourne (Australia) held Camp Meetings at Eitham during the Christmas Holidays (the Antipodean Midsummer). Some of these dear people were not one with us, but, praise God, the Holy Ghost fell upon them, and ten dear ones received the Baptism of the Holy Ghost, and spake with other tongues as the Spirit gave them utterance. Others have also received since. A Methodist Minister and a Baptist Evangelist have also thus received. (From a letter.)

* * *

Mrs. Bernidsen writes from Edinburgh, "Will you kindly make it known through 'Confidence' that a regular Sabbath morning meeting has been commenced (11 a.m.) at the Protestant Institute, George IV. Bridge. The Lord is blessing us richly in our gatherings. We have good news from China."

* * *

Pastor Polman has been visiting German Pentecostal centres at Oberhausen and Stuttgart, and Mrs. Polman has made a journey by Antwerp to the French centres at Rheims, Paris, and Havre. Their Secretary, Bro. J. B. Van der Molen, reports deep blessing in Holland. All three are looking forward to visiting the Sunderland Convention.

An Urgent Plea for Charity and Unity.

(Continued from the February Number of Confidence, page 29.)

BY PASTOR BARRATT.

[In the former article the Writer referred to the sad spirit of division and separation which the enemy has introduced among earnest Pentecostal people in many centres. He then pleaded for some method of Union, which he proceeds in this article to indicate.]

The "*Evangelical Alliance*" system has worked well, but this Revival should take its friends a step further, and unite us, as at its commencement, as

ONE PEOPLE,

whatever our views may be concerning water-baptism, or any other point of doctrine, as long as we hold on to the *Evangelical Standards*, and are determined to *preach and practice* them.

We cannot reach the mark by expecting, or trying to make people act otherwise than the dictates of their conscience allows them, but by finding some method by which we, with a *free conscience*, may worship God *together* and labour *together* for the extension of Christ's Kingdom.

A FRATERNAL PROPOSAL.

We believe in this Revival, if we have caught its real spirit, that all its friends must stand with a *free conscience before God and man* in every question. Tyranny, bigotry, harsh judging of each other's opinions are *not* forces of this Revival. A friendly and fraternal basis on which to work and co-operate together must, therefore, be the necessary outcome of this spirit, *it is this Spirit of Christ*.

Although, as we have seen, our opinions may vary concerning the *meaning and importance of the Lord's Supper*, or Breaking of Bread, there seems to be no barrier, on that account, preventing us from meeting together in social communion on such occasions.

Neither do the different opinions concerning *tongues* need to cause any ill-feeling amongst us, or *any other question*; but it does seem that when we come to the subject of

WATER-BAPTISM

the case is different. This ought not to be so, but the opinions are so decided and the methods so different, that nothing but the grace of God and brotherly love will be able to keep us together as *ONE BODY*.

I propose therefore that:

1. All must be allowed to act in accordance with their *own* personal view of the matters, without being criticised, judged, or condemned by the others. Their earnestness, and the genuine character of their Christian experience must *not* be questioned on that account, *neither must they be exempted from any of the privileges or offices of the assembly to which they belong, or the Revival as a whole.*

2. Each person must feel at liberty to state their views *privately* as occasion may require. *Let there be no bondage of spirit.* Each person must be assured in their *own minds*, and should not act on the opinions of *others*, or to *please their leaders or friends*. Any *unfriendly agitation* for one special view of the matter in private will merely cause *strife*, and is therefore not in harmony with the spirit of the Revival.*

3. The subject should *not be discussed or agitated* at the ordinary meetings of the assembly, or at our conferences or conventions. *Passing statements* on the subject where such passages occur in a Bible-reading, that might give rise to them, should not be objected to; but brotherly love will *condemn* any person who makes use of such an opportunity to *grieve the conscience* of others present.

4. Baptismal Services or Meetings may be held whenever desirable, but it is suggested that they be held apart from regular Pentecostal Meetings. Parents shall be at liberty to get their children blessed by the laying on of hands, or *baptized*, or *adults may be baptized*. On these occasions there need be *no restraint in the expression of the views* mostly cherished by the *friends present*, but let it be in the spirit of love, respect, and mutual forbearance.

5. If the *shepherd* (pastor) or leader of the assembly is not able, for conscience sake, to perform the Baptism required at the special service, then let one of the elders or deacons officiate, or, in case none of these are able to do so, some other person in whom the friends have confidence.

IN THIS WAY

the wants of *all* will be satisfied, they will have a free conscience, and the joy of *combining together* in the *Pentecostal meetings* with their brethren and sisters in Christ, and labour together for the *Salvation of the World*. We will avoid divisions, and show the world that we are *one in Christ Jesus*, and thus realize and exemplify the mighty force of our Master's prayer: "*That they*

ALL MAY BE ONE;

as thou, Father, art in one, and I in Thee, that that they also may be one in us: that

THE WORLD MAY BELIEVE

that Thou hast sent me" (John xvii. 21).

Mr. Cecil Polhill writes:

"I agree with your views regarding our attitude towards diversity of opinion regarding Baptism. I think we are entitled to hold on to our views as firmly as we like, be they sprinkling or immersion, but have no right to force them upon our brother, or insist that he is wrong and we are right.

It is different when we come to vital doctrines, such as the Atonement, the Eternity of Punishment, the Inspiration of the Word of God, and the Deity of our Lord.

In these matters with all earnestness we should contend for the Faith, but with regard to the Baptism, with you, I believe it right to deal gently and in love, lest we cause schism unnecessarily."

OUTLINE OF WORK—

CONNECTING LINKS.

GOD has already said *HOW* things ought to be done in His Word and by His Holy Spirit

* Why not have a small book issued, which faithfully and clearly, in condensed form, sets the various views before the public, leaving all to judge for themselves and act accordingly. This book should be attainable in all languages.—B.

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

during these Last Days. Any rigid forms, programmes and plans are often broken to pieces these days. We must always be awake and on the alert both at our meetings, and in the Revival as a whole, to get to know the will of the *Holy Spirit*.

1. *Every Pentecostal Centre*, or Free Pentecostal Assembly, should therefore have the privilege and right to adopt any plan of work it may feel called by the *Holy Spirit* to promote. It should not be under any obligation to obey the authority of another centre. It should elect any officials that may be needed in the work, under prayer and the guidance of the *Holy Spirit*. Compare Acts vi., 3-5; xiii., 2-4.

2. *Evangelists* should not be accepted by any Centre unless their characters are approved within the Revival (Acts xviii. 27).

3. *Persons chosen of God* and recognized as leaders in the Revival have travelled from place to place, not as haughty overseers to lord it over the flock of Christ, but to strengthen the faith of Christians and build up the Church of God (Titus i., 5), that kind of work should continue.

4. *Conferences and Conventions* have kept up the spirit of fraternity between the various centres, and helped on the Revival. *Continue these. Centres or leaders*, not acting in accordance with the spirit of *tolerance and love*, should not be recognized at the Conference or Conventions of these assemblies until a change takes place.

5. *International Conferences or Conventions* have been the source of much blessing and profit, and tend to strengthen the spirit of unity and fellowship between Pentecostal friends throughout the world. *Keep them up!*

6. We must guard against any lack of the *Evangelistic*, or *Missionary* spirit, and not only avoid a lack of it, but be ablaze with it. As sure as we have been *baptised with the Holy Spirit and Fire*, we are also longing and thirsting and labouring for the

SALVATION OF SOULS,
that's our special business! (2 Cor. v., 11, 20; James v., 19, 20; Daniel xii., 3).

7. Our relation to Christians of every denomination that accept the biblical standards of truth is, and must naturally be, that of *tolerance and goodwill*. We readily give the right hand of fellowship to all who love the Lord Jesus Christ as their *Saviour*, and would never attempt to undermine *their influence for good* in any way (1 Cor. xii., 14-27). Some friends of the Pentecostal Revival have been able to retain their church membership within their old community, and have spread Pentecostal truths and influence there. They may possibly be able to form *Pentecostal Centres in these communities and within these Churches*. We are willing to co-operate with any Church that desires it on the lines of the *Evangelical Alliance*. This applies also to such *Pentecostal centres* that are not able to accept the proposal advocated in this paper. There might possibly be such centres, then surely we can meet on *Alliance lines*, if not in a definite union of the kind we propose now.

STANDARDS OF TRUTH
TAUGHT IN THIS REVIVAL.

The Standard Truths generally taught and accepted in this Revival may be set forth in a very condensed form, thus:

That,

1. The Bible is the Inspired Word of God.

2. There is a Triune God.

3. Jesus Christ is the Eternal Son of God come in the flesh (1 John iv., 1-6).

4. His atoning work on Calvary, and His Resurrection, is the foundation of our hope, spiritually, physically and temporally, the great Centre from which every blessing radiates to us, and without which there was no hope for the fallen human race.

5. We are justified by faith and born of the Spirit. That this salvation is a personal experience to which the Holy Spirit testifies within.

6. The individual Christian can experience heart-cleansing after full consecration by faith in the cleansing Blood of Christ, and be kept pure by constantly identifying himself with Christ in His death and resurrection life.

7. All may be filled with the Holy Ghost and Fire, just as the disciples on the day of Pentecost at Jerusalem and elsewhere (Acts x., 46; xix., 6). That all thus filled with the Holy Ghost will be specially equipped for service in the Master's Kingdom.

8. *Tongues*, and all the other *Gifts of the Spirit* (1 Cor. xii.) are now being extensively restored to believers, more so than at any time previously since the apostolic times, which is a proof of the nearness of the Bridegroom's return. Where *tongues*, in a baptism of the Holy Ghost and Fire, are bestowed, we have a *special and gracious evidence* of the Holy Spirit's in-dwelling presence (Acts x., 46).

9. There never was a time where the Gifts of the Spirit were more needed than now, but that these alone without love, the Fruit of the Spirit (Gal. v., 22) are of no account. That we are to follow after Charity and desire Spiritual Gifts, or, as Weymouth puts it, "be eager in your pursuit of this Love and be earnestly ambitious for Spiritual Gifts."

10. The Coming of our King draweth nigh, making it all the more necessary for believers to be wide awake and keep their vessels constantly filled with the oil of the Spirit, loving each other, living consistent helpful lives, resisting the attacks of the enemy by the power of the Blood and the Spirit, watching, waiting, praying and believing, filling their calling in life faithfully, doing their best to make the old world brighter and better whilst they are in it.

"To the front! the cry is ringing,
To the front! your place is there,
In the conflict men are wanted,
Men of hope, and faith, and pray'r;
Selfish ends shall claim no rights,
From the battle's post to take us,
Fear shall vanish in the fight,
For triumphant God will make us!"
Hallelujah!

Pentecostal friends who favour this proposal will do well to express their sympathy for it, either as *groups* (centres or assemblies, of whatever name or type) or personally through the leading Pentecostal papers of their country.

T. B. BARRATT.

2, Sofies Plads,
Christiania, Norway.

Those who feel led to express their views are invited to write direct to Pastor Barratt, at the above address. (Letters, 1 oz., from Great Britain, 2½d, or postcards with penny stamp, not ½d.)

CHINA.

DEAR MR. BODDY,

I am so glad to-day to have the opportunity to send you a word of praise and love, because of the Son of the Father's love, Who unites us to-day by the power of the Holy Ghost, and under the precious blood. Hallelujah!

I have not written to you since my marriage; but you doubtless heard of God's goodness to me. We got back just at watch-night from a short but blessed country trip, and I never had a sweeter New Year's morning than as we lay on the roof of the old-fashioned passage boat under God's glorious stars, and spent the quiet hours at the feet of Jesus. My watchword given me was: "That I may know Him," and it is my whole heart's desire.

ON MARKET DAY,

especially in that country town, as we stood at the most crowded corner on some high planks, and preached and testified and sang to the crowds of both men and women that gathered round, it was a glorious opportunity, and we *know* there will be fruit for eternity, because *He* was lifted up, and His Word is for ever settled in the heavens. We sold quite a large number of Gospels too. A few women seemed either quite or nearly breaking through to Jesus, but "Ye have need of patience," and yet, somehow, these days our souls are being enabled to take Him for mighty victories in South China.

I am writing this in Brother Ho's upstairs prayer room. He has asked us to come for a week's preaching. Last night the little hall was filled to overflowing, and the power of the Spirit manifested. One young man came out with seemingly deep reality and conviction, and after

CRYING TO GOD

on his knees, gave a simple but sure testimony of salvation. Praise His Holy Name!

My husband is studying and getting on well with the language, but I shall probably have to interpret for him a while longer. Will you not join us in renewed prayer? Just where or how the Lord will give us headquarters, we do not yet know, but my husband is continually holding this matter before God. My heart ever turns westward, but He will lead, and we do feel, if it is God's will, that we should have a little place of our own that can expand to take in Western workers whom God may send, and near by a central preaching Hall.

Meantime we live with Brother and Sister

Dixon, and Sister Johnson. We have a little Gospel Hall right in our own Chinese home, and the other day, after a blessedly simple message which I interpreted for Sister Dixon, a poor old lady from the Old People's Home found her way to Jesus, and had peace through the Blood of His Cross. Another day one of the officers from the large, newly-opened Soldiers' Barracks, where about

2,000 CHINESE SOLDIERS

are now stationed, knelt and yielded his heart to the Lord. That was a glorious moment for little Wong Tai Ku and me.

The soldiers and the lepers are much on our hearts. One day Bro. Dixon, my husband, Wong Tai Ku and I walked down the newly-made road from the Big East Gate out to the Soldiers' Barracks, and distributed tracts to hundreds of pedestrians. The soldiers took them so eagerly and so courteously.

We love to receive "Confidence."

With love to you and Mrs. Boddy, and the saints with whom I had sweet fellowship in Sunderland.

Ever yours in the hope of His coming,

NELLIE CLARK BETLEX.

c/o British Post Office,
near Canton, S. China.
January 31d, 1910.

SOUTH AFRICA.

NATAL.

DEAR PASTOR AND MRS. BODDY,

To both of you may peace be multiplied. We are not in Vryheid now, that is, not in the town, though still in the district. We are about 34 miles from the town, right in the country among the Zulus—the people to whom our Master gave us a special charge—and though there are some farmers around, they are, with two exceptions, Dutch. Indeed, these two speak Dutch better than English.

The Master led us here in a very blessed way. Months ago, while in another part of the country (about 90 miles from here) helping another brother in the work, and being permitted to see the Spirit of God working blessedly in convicting and converting power among the Zulus, the Master said, plainly, "Your ministry here is nearly finished, then you will return home to Vryheid, and from there I will lead you forward to a place I have chosen for you. And this shall be the sign to you by which you will know the chosen place—They will welcome you to stay." So in His time I was led to this place. Some distance beyond here there lives an old missionary whose work is falling away because he is too old to carry it on, and there are none of his to carry it on, and as I heard of him (I saw him later) I thought (that is the human shewing itself), that will be the likely place Father has chosen. The faithful soldier will want someone to take up the work. But he did not manifest any such desire to me, not at all. Well, I came to this part, and on the Sunday, the natives having heard we were here, came, and we

(South Africa—Natal—continued.)

spoke to them as the dear Lord led. We had a short intermission, during which we had a little refreshment, and, on returning to the place of meeting, two of the old men (I would like to send you their picture, we are fast friends now—I was teaching at their village only this morning) came forward and said, "Ah, now you have come to help us, don't go away. *Stay with us.*" And one of them put

HIS INDUKU (WALKING STICK)

across our path to emphasize his words. Well, hallelujah! I was not looking for my Master's sign in this direction, but it came, and I saw it clearly. Two days later when returning home by another road, I was invited again by other lips to stay and teach them. Now we are here among them, living in a three-roomed, part stone, part sun-dried brick house with grass-thatched roof. I am hoping in Father's will and way to begin teaching the young ones, as well as preach the Word and visit among the people, and we are looking up to Father for the means for the building. We praise our God for His continued care of us. Truly He abideth faithful. May His Divine presence continually surround you, and His blessing be upon your service for His Name sake.

Yours in Jesus on Zulu's behalf,

CHAS. AND EMMA CHAWNER.

P.O., Leuw Nek,
Vryheid, Natal,
South Africa.

Convention at Middleburg.

From South Africa we have news of a Pentecostal Convention at Middleburg (Transvaal). Brother and Sister A. H. Cooper are in charge of the work here. Many interesting incidents are related. During the Convention a Dutch brother made the following confession. He stated that he recently sold a farm for the sum of £300. On the day appointed for the collection of the debt he sent his young brother to collect same. This brother, on arriving at the place, was handed by the debtor a bundle of notes supposed to be the £300, and on being informed that the value of the notes was £300, and being asked for a receipt for this amount, the young man, trusting the debtor and believing the value of the notes to be as stated, gave a clear receipt for the whole amount, but to his dismay, on opening the bundle of notes a short distance from the house, he found only £100. He immediately rushed back, and flinging the £100 down, demanded the balance, but the man refused and told him he had a clear receipt for the whole amount; this made him so distracted that he went home without even the £100. On arriving home and telling the elder brother what had happened, the latter, after giving instructions for the horses to be hitched to the cart, retired to his room and asked God why this thing had happened. He was clearly told that he had been trying to rob God of his tenth, for he previously arranged to give Him only £10 instead of £30. After confessing his sin to God in company with his brother, and promising he would in future give his tenth

to the Lord, he went back to the man who owed him the money, and everything was satisfactorily fixed up. Praise God! it pays us to be honest with Him. Mal. iii., 8-10. Another Convention is to be held at Middleburg on April 14th.

AMERICA.

UNITED STATES.

A very reliable Brother, well known to the Editor of "Confidence," writes: "While I find considerable extravagances in different places, the Pentecostal work moves on, and numbers, especially of late (notwithstanding some unfortunate things among the ranks), are being baptized. I have been in several Conventions where the Lord wonderfully worked. The work is in good shape in this locality. We have kept out anything in the shape of wild-fire. Have been twice in New York and vicinity within the last few months, remaining for weeks. There is considerable mixture and peculiar teaching in some parts of the extreme East and West, more so than in the Middle and Southern States.

We could get along with a little more of the conservatism that characterizes the people of the older countries, but I am glad that the Pentecostal movement is making real healthy progress all over, and that God has some trustworthy and wise leaders."

HOLLAND.

AMSTERDAM.

A DUTCH SEND-OFF.

Mrs. Polman writes:—"It will give you, no doubt, much pleasure to hear that Miss Scharten and Miss Baas have gone to the P.M.U. Training Home. They went with great joy, expecting great blessings. The farewell meetings were very blessed, and at the meeting where the two dear ones were separated for the Mission Field, with laying on of hands, about 300 people were present. It was a very solemn moment, the Spirit of God brooding over us all, and God was very, very near, when the two knelt down on the platform to dedicate their lives for the sake of those dwelling in darkness. It was for us all a blessed moment to give up to the Lord our dear ones."

THE PENTECOSTAL MISSIONARY UNION.

The Pentecostal Missionary Union (or "P.M.U.") for Great Britain dates its commencement from a meeting held in All Saints' Vicarage, Sunderland, on January 9th, 1909, when a Council was formed. Mr. Cecil Polhill, of Howbury Hall, Bedford, was chosen as President, Mr. T. H. Mundell, 30, Avondale Road, Croydon, is Hon. Sec., Mr. W. H. Sandwith, Bracknell, Berks., is Hon. Treasurer (Mrs. Sandwith is Missionary Box Secretary), the Rev. A. A. Boddy is Editorial Secretary, and other acting members of the Council are Mr. H. Small and Mr. Andrew Murdoch. A P.M.U. Home for Women Candidates at 116, King Edward Road, N. Hackney, has been opened, and the Candidates are prepared by Mrs. Crisp (of 19, Gascoyne Road, S. Hackney, London, N.E.). The Male Candidates are at Preston (Lancs.), and are being prepared by Mr. Thos. Myerscough, 134, St. Thomas Road. "Baptized" Missionaries working for Societies who do not endorse the Pentecostal Movement are also received when compelled to resign, if the Council, from personal knowledge and after interviews, etc., are satisfied. Missionaries in the Field:—In INDIA—Miss Lucy James, Islampur, Satara District; Miss Margaret Clark and Miss Constance Skarratt, at present at Mukti, Kedgeon, Poonah District; Miss Elkington and Miss Jones, Fyzabad. In CHINA—Messrs. Trevitt, Bristow, McGillivray, Williams, Tse-chau-fu, Shansi Province; Mr. and Mrs. Kok, Ichang, Hupeh Province. (Also holding P.M.U. Certificates—John Beruldsen, Christina Beruldsen, Thyra Beruldsen, at Suan-hwa-fu, Tsili Province, N. China.) Applications for Candidates' forms to be made to Mr. T. H. Mundell, Hon. Secretary, 30, Avondale Road, Croydon. Send a post card for a P.M.U. Missionary Box to Mrs. Sandwith, Bracknell, Berks., or donations thankfully received by Mr. W. H. Sandwith, Hon. Treas., Bracknell, Berks. Continued prayer is asked for the Home Base, viz. :—(1) P.M.U. Council Meetings, (2) P.M.U. Missionary Meetings, (3) Box Holders and Donors, (4) Students—the Brothers. (5) Students—the Sisters, (6) Those helping in their Training. Then let us also constantly uphold our Missionaries at work, or learning their new language. Wednesday in each week has been suggested as a special day of prayer for P.M.U.

We have both good and bad news this month as to the P.M.U. finances. The small list of donations should send us to prayer. Only £12 for the month, and the following are our *monthly* needs :—

	£	s.	d.
The Women's Training Home	20	0	0
The Men at Preston ...	7	5	0
Six Missionaries, China ..	20	0	0
Five Missionaries, India ...	25	0	0

Our monthly needs (at least) £72 5 0

* * *

A subject for real praise is this: an anonymous donor, who always hoped to be a missionary herself, promises to pay the P.M.U. £60 a year for Miss Margaret Clark in India as a "substitute." We do praise God indeed.

* * *

Mr. Mundell reports that the last Missionary Meeting was very successful. "The hall was quite full, several standing. There was prayer and praise for about three-quarters of an hour, and later testimony from about eight witnesses to the love of the Lord and the power of Pentecost. One was a "coloured" brother who

has been baptised with the One Spirit."

* * *

The next Pentecostal Missionary Meeting will be (D.V.) in Sion College at 7 p.m. on Friday, April 7th. We hope that Mr. Polhill may then be back amongst us. The Bi-monthly Council Meeting of the P.M.U. will be held, then or later on, at 21 Godliman Street, E.C. (office of Mr. Mundell).

* * *

The Young Women's Home was started in January, 1910, with the object of testing and training young women who had received the Baptism into the Holy Spirit and felt the call for foreign service. Four have gone out from amongst us: two of these are now in North China, whilst the other two are on their way to India. There are now seven students in the Home, who are as follows: Miss Kate White, Scotland and London; Miss Minnie Thomas, London; Miss Alice Reeve, London; Miss Maud Rawlings, Bedford; Miss Elizabeth Biggs, Paisley; Miss Elize Scharten, Amsterdam; Miss Truida Baas, Amsterdam. Mrs. Crisp gives her services

(Pentecostal Missionary Union—continued.)

as lady superintendent, and in training these candidates. Miss Shepherd is the house mother. Let us remember all these in prayer.

* * *

The chief work at the home is a systematic study of the Scriptures under the light and teaching of the Holy Spirit. This is found to be increasingly interesting, and will, we are sure, prove of the greatest value to the students in their future work. A considerable time is also allotted each day for definite, intercessory prayer. In addition to this, lessons are also given in English, Geography, and the peoples and religions of the world, the three last being a considerable aid to intelligent prayer for all nations.

* * *

A written test is given weekly bearing on the subject-matter taken during the week. We also have two harmoniums, one being a gift from a friend, and on these the students who have not already learned are being taught to play hymns, and, as far as lies in their power, to sing. One of the candidates from Amsterdam will learn the mandolin that she may use it out in the land to which God directs her.

* * *

Besides their studies, the students have the privilege of helping at various women's meetings in the neighbourhood. These are of such diverse kinds that it gives them opportunity of dealing with Christians and unbelievers both old and young, and we believe much blessing has been the result.

* * *

A tarrying meeting is held at the Home every Monday from 7-30 to 10 p.m., and we know of many who have received definite blessing. We do, indeed, praise God with all our hearts for all that He

has done amongst us. As we look back over our first year, we can indeed say that God has been with us of a truth; our hearts have burned within us as He has talked with us by the way, and has opened to us the Scriptures. What the Holy Spirit has taught us direct from the Word and by means of His gifts will, we trust, remain in our hearts when far separated one from the other. To Him be all the glory. Hallelujah!

* * *

As to the Bible School at Preston (Lancs.) "conducted in the interests of the P.M.U., and for such others as have hunger for the Word," Mr. Myerscough, of 134 St. Thomas Road, writes: "There are about 25 students altogether. The following are in training for the P.M.U.: Alex. Cleland and James McNeil, from Kilsyth, and Percy Corry, of Preston. Several of our own students are expecting a call to the Foreign Field."

* * *

"The studies up till now have embraced: the Salvation set forth in the four Gospels; the Righteousness of God, the ruin of man by the Fall and by choice; the Great Provision set up for his deliverance, as seen in the Epistle to the Romans; the Glories of Christ and the eternal power and perfection of the Redemption and His High Priest Lord as set forth in the Epistle to the Hebrews. James, the two Epistles of Peter, and the Epistles of John, Jude, and to the Seven Churches, have received very careful consideration. Excursions have also been made into other portions of Scripture for special lessons on Sanctification, Healing, Church Officers and Governments, Gifts and the Ministry of the Holy Spirit, Dispensational Truth, etc. At present we are reading in Genesis."

* * *

Mr. Myerscough also writes: "I would

like to acknowledge, with an overflowing heart, the very valuable help given to us by our beloved brother, Harry Hall, who has surely been prepared by God for this special ministry. The students get considerable experience in preaching, both indoors and outside, and great blessing rests upon us all.

* * *

Mr. and Mrs. Kok were before Shanghai on 2nd February, and hoped to go up the river. They had passed safely through the plague-stricken regions, but would have to wait a little while in quarantine. We thank the Lord for the abiding-place of Psalm xci.

CHINA.

Letter from Mr. Cecil Polhill.

NEARING TIBET.

As we were leaving church here on Sunday, your letter was put into our hands by the young postman. They have Sunday delivery here, unfortunately, but your letter was a cheer and encouragement. It is refreshing to hear of good things at home. Our united love to all our friends. This is the stepping-off place for Dachienluh. Here much of the tea for Tibetans is made, though we are told India is usurping this trade rapidly. It is eight stages up to Dachienluh, the great Tibetan mart, and two mountains have to be crossed. I do not think the weather will be very severe. We are leaving to-morrow and expect to reach Lhuh on the 19th inst. There we meet four of our brethren, Tibetan workers, two from Batäng. We do not expect to go further this time, but shall then return here, and then down river again. I forget where I last wrote to you from—I think Paoning. From there our next stopping place was Shunking, four days, a large busy city on the main road to Chentu. We had some happy meetings here, both amongst Chinese and missionaries. Some said it was the best Christmas they had spent, and others are definitely seeking the Baptism of the Holy Spirit.

Leaving Shunking, we travelled on six days along a level road to the capital, Chentu, my brother still accompanying us. At Chentu we only stayed three days, having one public opportunity of declaring what God is doing in the earth to-day, to a little company of seven interested missionaries. We had one or two individual talks. The city was rather in commotion when we arrived on account of the students having struck work and left the colleges, because the government are waiting *three years* before granting representative government. However, the Viceroy put out a stern warning with good effect.

At Chiong Cheo, on the way here, we had an

evening meeting, and have been invited to return for a mission.

Yacheo, Szchüan.

January 10th, 1911.

A Letter from Brother P. Bristow.

We arrived here on the 5th of November. The Sunday following we all four testified in the Chapel; then we began our studies. First we had a Chinese teacher, but, not being able to clearly understand him, dear Mr. Smith lovingly and kindly undertook the very tedious task of teaching us the language, and God has graciously repaid him for so doing. We began waiting on the dear Lord for the outpouring of the Latter Rain, and truly we were richly and abundantly answered. After waiting on the dear Lord for a very short time, Mr. Smith received the message from the dear Lord that He would baptize him on January 17th, and, praise God, that very night during the waiting meeting the Holy Ghost took complete control of his tongue, but, having the wisdom that cometh from above, he was not content, but earnestly sought a deeper and fuller manifestation of the abiding of the Triune God.

EX-BOXER BECOMES A PROPHET.

The Lord has in a wonderful way answered our united prayers, both in the Homeland and out here. There are some cases of healing, some have received the Baptism with the scriptural sign, and many have given definite witness to the forgiveness of sins. There is one case of special note. They have a young fellow here, a Chinaman who formerly was in the Boxer riots, and was a very terrible character. He was prayed for by the brethren, and the demons were cast out in the name of the Lord Jesus Christ. Since then he has had the gifts of discernment and prophecy, and many who were formerly recognized as good Christians have had to confess sins. It is simply wonderful to see him giving them a good, sound thrashing in the Spirit. He goes to them and prays over them; sometimes he will woo them with the tenderness that can only come from above. At other times he seems to give the shout of the Lion of the tribe of Judah.

The morning after the fire fell it was beautiful to hear the children confessing and seeking pardon. Truly it must be of God when the children of themselves will have a Prayer Meeting for about one hour or so.

A Missionary of the C.I.M. had heard we were here, so, during his short stay, we were led to have a short testimony meeting. At first there were only the Rev. S. Smith, this missionary, and we four brethren. Then we were joined by four sisters, Mrs. Stanley Smith, Miss Reed, Miss Hoare, and Miss Segrave, a baptised sister from Heathfield, very gentle and humble. Just after the ladies had taken their seats, the Holy Ghost fell upon Mr. Smith, a travail of soul came upon him, then one of the brothers laid hands on him, and, praise God, the full witness of Pentecost was given. Truly the dear Lord had suddenly come to His temple, and a clear tongue was graciously given. Thus Pentecost was literally demonstrated before this Missionary Brother.

We earnestly beseech you to pray that the dear Lord will raise up workers in this part of His vine-

**(China—A Letter from Brother P. Bristow—
continued.)**

yard, Tse-Chau-Fu, where there are two beautiful children of God in Mr. and Mrs. Stanley Smith, but workers are greatly needed. Who will come?

N.B.—This is an independent Mission, not C.I.M.

Tse-Chau-Fu, China,
January 28th, 1911.

and greetings to you and all saints who have obtained like precious faith through the merits of our glorified Lord and King.

c/o Rev. Stanley Smith,
Tse-Chau-Fu,
via Peking and Hwankingfu,
China.

7th February, 1911.

INDIA.

News from Miss Margaret Clark.

To-day we have all been the privileged guests of the leading "Goldbeaters" here to a thirty-two-course dinner, with chop-sticks. Oh, dear, dear, it was an experience not easily forgotten. Amongst the dainty dishes, were sea-snails and other such like Chinese dainties. Well, it was all for Jesus, and truly it was an opportunity of eating without taking thought for conscience sake. You all will rejoice to hear that God is still working mightily in our midst—scarcely a meeting but what the wonderful works of God are manifest. You will have heard how the Fire fell the Wednesday evening meeting in the beginning of January, and how all over the place was weeping confession of sin, and crying to God for forgiveness and cleansing in the precious blood of Jesus. It was a sight not easily forgotten; but since then every meeting has been specially marked by various manifestations of God's Holy Spirit working the works of God in a very wonderful way. Previous to dear Mr. Smith receiving his Pentecost, and one Sunday afternoon afterwards, whilst sitting in the sitting room, the four of us were giving our testimonies to a C.I.M. brother (Trudinger), who had come to hear for himself what God was doing, and whilst he was listening to the last testimony (Bro. John McGillivray's), the Holy Ghost came on the whole meeting.

CHILDREN'S PRAYER MEETING.

There has been a wonderful work here amongst the children. This was first noticed one morning when the school children ought to have been romping about during their quarter of an hour's play-time; they were nowhere to be seen. Dear Mrs. Smith went to see what was wrong, and imagine her surprise—the whole lot of them were kneeling in prayer, with no leader but Jesus. Hallelujah! I may say she tip-toed away.

RESTITUTION.

The ministry of the ex-Boxer still continues. Amongst the confessions and restitutions are the following: 200 cash brought to Mrs. Smith for stolen food (by a Chinese servant); another dear brother confessed to stealing two eggs out of Mrs. Smith's store, he restored 8 cash; the cook confessed to spoiling a cake, and without saying anything had made another; two confessed to eating his burnt cake; another confessed to an awful sin; one told of stealing a horse and taking it into a field, where he shot it, but he said on Sunday morning that he would return to the village (although it was years ago), and see if he could find who the survivor was, that he might confess and pay for the horse.

Dear Mr. and Mrs. Smith, together with all the saints here, desire me to send their warm love

I am beginning a letter to you to-day, and hope to be able to finish it before mail day. As you will see from the heading of my letter we are at Mukti, waiting for the next step out in God's plan for us. Of course the first thing for Miss Sharrat is to learn the language. At present I am helping here by taking a meeting sometimes, and may do other things till the way is open to go out to the people. We need money to get some furniture, etc. I think I could have started out almost at once if I had had money to buy a small tent and furniture. I have had an urgent call in one direction, but am prevented from answering for this reason.

I had such a warm and loving welcome from the people in Bombay who knew me in days gone by, and they were most anxious I should stay and work there. The two men who have been baptized in the Spirit there are having wonderful openings given them of the Lord among the heathen. Most of this work is done at night, and the crowds gather round them while they preach the simple Gospel to them. Please pray earnestly that God will give an entrance for the Word in the hearts of the hearers that He may be glorified.

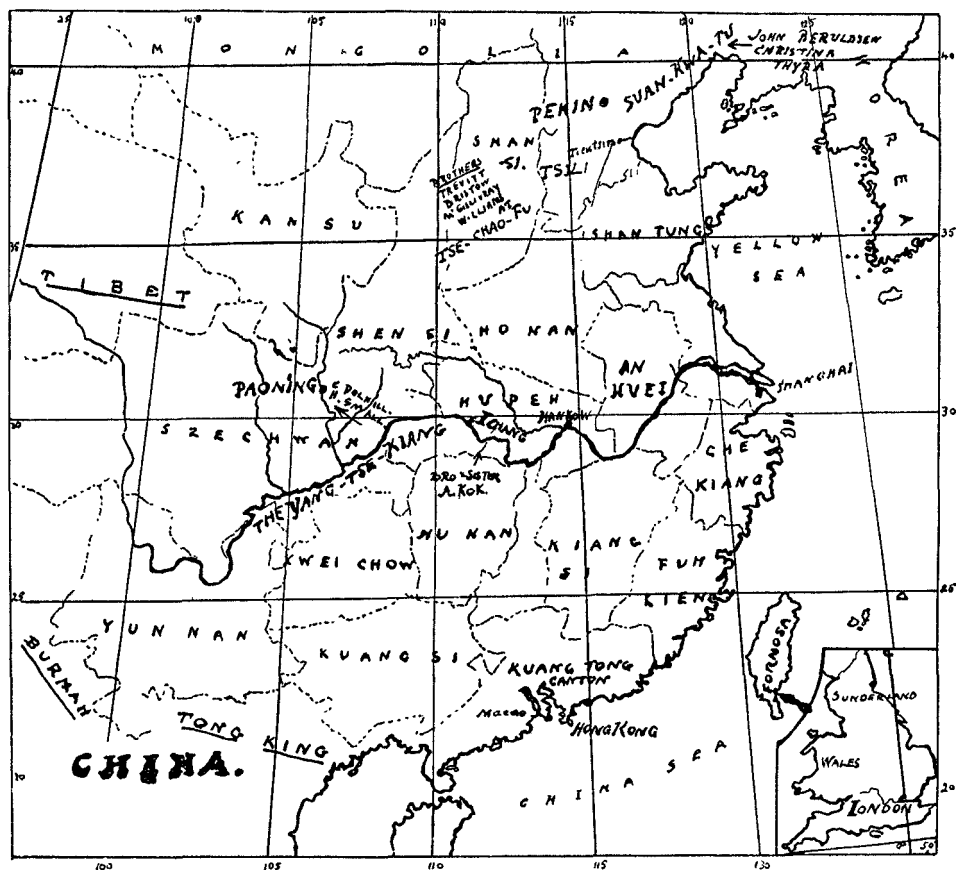
A young Mahomedan came one day to Beulah while we were there. He had been seeking salvation for about four years, and was troubled about his sin. The Lord met him through His children there, and he not only accepted Christ as his Saviour, but asked for baptism at once, before returning to the place where he had work.

THE WORK AT MUKTI.

Pandita Ramabai has begun to send out small bands of Indian workers, each with an English worker, in tents among the villages round, and at the same time she is training a large number of others in Mukti (by definite Bible study, and going for a few hours to the villages near to preach the Gospel constantly), for future work in the distant villages as openings come.

The country round Khedgaon is strange. Low hills covered with strange rocks are numberless, and yet the long stretches of land and fields without hedges give one a feeling of space. Some fields have still crops in them, and watchers sit on raised platforms to drive away the numbers of birds, and to watch lest cattle or thieves get in.

The church schoolroom is still unfinished. The girls, women, and the few boys sit on the floor, and the building will hold about 2,000 or more. This is enough for present needs, and so the one end still lies unfinished. The other buildings around are all (except, I think, two rooms) on the



P.M.U. MAP OF CHINA.

(The distance from Sunderland to London is 263 miles The map of England shows us the immense size of China.)

Plague is raging in the North. Dangers of another Boxer Rising are feared. We need to uphold our Missionaries in constant prayer. Mr. Polhill and Mr. Small journeyed through the Szechwan Province towards Tibet, and now turn homewards. Brother and Sister Kok have passed through the plague zone, and were to journey up the great Yang Tse River.

(Continued from previous page.)

ground floor, and cover a large piece of ground. Yesterday we went all round. Most of the girls are half the day in school, and half at work. In the large church-school classes were going on in various branches. On one side the blind girls were having a lesson, while in the verandahs the classes in connection with the Bible School were going on. Out in the work-rooms some girls were doing drawn-thread work, others embroidering curtains, table-cloths, etc. In another department all the branches of weaving Saris was going on. In another, printing, and again in others, bookbinding, etc. After this, we were taken into the kitchens. The fire-places were large, high-built ovens, with openings one behind the other to put the large cooking vessels on. Other fire-places were covered with great sheets of iron, on which the Indian unleavened breads were baked.

All round Mukti there are fields where corn and vegetables of different kinds are grown. Ten

large wells have been sunk, and I heard more are being dug. Some of the girls are being taught washing, and, indeed, every one is being employed in some way.

I have just been asked to take out a band of two or three girls to the villages near for preaching about three times a week, till the Lord opens the way for us to step out with Him into another place. I am so glad to have this to do for Him.

Next time I write I hope to be able to tell you that the way is open. Is it not restful that "He goeth before," and that we have only to follow.

Yours in His service,
MARGARET CLARK.

Mukti Mission, Khedgaon,
Poona District, India,
January 31st, 1911.

P.S.—The need for money is urgent. We are prevented from answering any call till the means come in.



THE HOME OF PASTOR PAUL.

The lower part of the house is occupied as a Deaconesses Home (Pastor Schiller). The upper windows are in Pastor Paul's home. Behind the left-hand window is his study, where he writes for his paper "Holiness," or dictates to a typewriter. This when he is at home between his many journeys. In our next issue (p. v) an article by Pastor Paul, entitled—"The Clean Heart" will appear. Pray for Pastor Paul.

(P.M.U.—India—continued.)

From Miss L. James.

MY DEAR FRIENDS,

You will all be sorry, yet not surprised to hear that Govind, the old man who was baptised here at the beginning of the year has been suffering some persecution. Being an old man and not able to work, he used to keep the men's meeting place clean and go on any errands that might be required, and in return received some little help towards his maintenance. This work was now taken from him. The chief man of the village also gave him some abuse for being a Christian, but his reply was "He died for me, and I will die for His sake." After this his grandson and nephews, who had before been helping him a little, were afraid to give him food or water lest they should lose their caste, so he had to leave that village; and at another where he had two nephews they would not receive him; but he went to a third village where he has relatives, and there we hope that he has been able to find a home. We shall send a Christian man to see how he is getting on in a few days more.

The question of water is a very difficult one in this land as the drinking water wells all belong to the different castes, and if anyone else uses

them they are considered to be polluted. Even we Europeans and rulers of the country are not allowed to draw water from the public wells or tanks. If we have no well of our own we must engage a caste man to draw it for us, and of course the poor have no means of doing this.

I am glad to tell you that our work in the villages is going on well. The other day, in a village which has formerly been very hard, we had very good and attentive audiences, and in another we visited yesterday the people seemed quite pleased to hear again about Jesus Christ. This does not mean that the work in this latter case is very deep, but at all events they are beginning to like to hear. Pray for them that the "living word" may indeed pierce their hearts, until, like Saul of Tarsus, they shall not be able to kick against the pricks.

Yours in the Lord,

LUCY A. JAMES.

Islampur, Satara District,
February 24th.

List of Contributions received during February, 1911.

	£	s.	d.
Kirkintilloch, M.	0	5	0
" Box R.	0	5	0
Kilsyth, Boxes	6	15	0
Banton Baptist Pentecostal Church	0	10	0
Dumfermline, Donation W. ...	1	0	0
Sion College Collection	0	18	3
Toronto, Canada, B.	3	0	0
Anon.	0	5	0

£12 18 3

W. H. SANDWITH,
Hon. Treasurer,
Oswaldkirk, Bracknell (Berks).

FOR ME.

For me He left His home on high;
For me to earth He came to die;
For me He in a manger lay;
For me to Egypt fled away;
For me He dwelt with fishermen;
For me He slept in cave and glen;
For me He meekly bore;
For me a crown of thorns He wore;
For me He braved Gethsemane;
For me He hung upon a tree;
For me His final feast was made;
For me by Judas was betrayed;
For me by Peter was denied;
For me by Pilate crucified;
For me His precious blood was shed;
For me He slept among the dead;
For me He rose with might at last;
For me above the skies He passed;
For me He came at God's command;
For me He sits at His right hand;
For me He now prepares a home;
For me He shall in glory come. Hallelujah!