

APRIL, 1911.

VOL. IV. No. 4.

"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.

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All Saints' Vicarage, Sunderland.

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✎ The Cost of "Confidence."—Three Shillings a year, including postage, *if everyone shared the expense*, is roughly speaking the cost. If the very large number who have never thought of this would send a gift each twelve months towards the cost of printing, it would relieve us from anxiety.

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.	£	s.	d.	EXPENDITURE.	£	s.	d.
Subscriptions as per "Confidence" ...	23	19	1	Balance (February)	12	14	7
Discount	0	9	6	"Confidence" (March)... .. .	19	0	0
Balance due Treasurer... .. .	20	11	10	Postage	7	15	8
				Adverts. and Block	1	0	0
				Stationery (3 months)	4	10	2
	<u>£45</u>	<u>0</u>	<u>5</u>		<u>£45</u>	<u>0</u>	<u>5</u>

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

"CONFIDENCE."

No. 4. Vol. iv.

ALL SAINTS, SUNDERLAND.

April, 1911.

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

The first number of "Confidence" was issued in 1908 by the present Editor. It was welcomed by very many. He has gladly continued, therefore, to edit and issue it each month since. It was the outcome of a Spiritual Revival which commenced at All Saints', Sunderland, September, 1907. Visitors journeyed from all parts of Great Britain and from the Continent to receive the Baptism of the Holy Ghost. In most cases they returned joyfully, to become centres of blessing. A yearly Conference has been held each Whitsuntide. Visitors from home and foreign lands gather in large numbers, and return to spread the blessing further. "Confidence" was the first British Pentecostal Paper which told of this Outpouring with the Sign of Tongues. This Paper travels to nearly every country on the Globe. "Confidence" advocates an unlimited Salvation for Spirit, Soul, and Body; the Honouring of the Precious Blood: Identification with Christ in Death and Resurrection, etc.; Regeneration, Sanctification; the Baptism of the Holy Ghost; the Soon-Coming of the Lord in the air (1 Thess. iv., 14); Divine Healing and Health (Acts iv., 13). The issue of "Confidence" has been a work of faith, and the Editor is thankful to the many friends around the world (see list) whose prayers and help have been used of God to encourage him month by month. He is also very thankful to the willing, able helpers, past and present, who have carefully carried out the prayerful despatch of thousands of copies of "Confidence" each month through the post, and who continually keep revised, and up to date, the long list of readers in all parts of the world. His desire, and that of his helpers, is that ever in this Paper "He (Christ Jesus) may have the pre-eminence."

ADDRESS:—HON. SECS., ALL SAINTS' VICARAGE, SUNDERLAND.

THE ENGLISH BIBLE (1611-1911.)

The "Old Book" is the best book.

The book Divinely given
To fill our minds with heavenly light,
And bring the Saviour full in sight,
And guide our steps to heaven

The Old Book is the best book!

The greatest boon on earth!
Beneath the sword, mid fires of death,
The martyrs, with expiring breath,
Proclaimed its wondrous worth.

The Old Book is the best book!

The dead its value knew;
And as they left the shores of time,
Triumphant in their faith sublime,
They bade us prize it too.

The Old Book is the best book!

How grand is every page!
The holiest charm of childhood's life,
It makes us strong in manhood's strife,
And cheers our trembling age.

The Old Book is the best book!

None else can take its place;
It bears the stamp of heaven above,
And speaks of God's unbounded love
To all the human race

The Old Book is the best book!

No years its light can dim!
They understand its meaning best
Who lean the most on Jesu's breast,
And daily learn of Him.

The Old Book is the best book!

How bright its teachings shine!
What priceless gems its pages hold!
Its every word, transcending gold,
Is rich with wealth Divine!

The Old Book is the best book!

Its day is not yet past;
Its truths shall cheer, its precepts guide,
Its thoughts inspire, as none beside,
As long as time shall last.

The Old Book is the best book!

Its words like music fall;
How blest are they whose listening ear
The voice of God's own Spirit hear,
And answer to His call.

Blest Book of books! To us how dear!

Our joy as years go by;
Age after age thy power has proved;
Go forth to bless! Be known and loved
By all beneath the sky.*

REV. J. CLARK, M.A.

Selma, Nova Scotia, Canada.

* From the "Christian."

King George V. and the English Bible.

A MEMORABLE SCENE AT BUCKINGHAM PALACE.

To celebrate the Tercentenary of the "Authorised Version," a remarkable deputation on Tuesday, March 21st, assembled in Buckingham Palace to present to the King of Great Britain and Emperor of India a beautifully-bound copy of our Bible, which his Royal Ancestor, King James the First, presented to the nation in 1611.

In 1611 the several Committees of Translators, appointed by King James, had finished their work. All the previous translators had,

no doubt, greatly helped, but this was the best, and this was the "Authorised Version," which has been such a God-sent blessing to all English-speaking people.

The Deputation on Tuesday, March 21st, consisted of about one hundred very leading men in the world of business, science, and religion—such men as the Governor of the Bank of England, the President of the Royal Society, the Director of the British Museum, the Head of the Salvation Army Staff, the President of the Wesleyan Conference, and the Leaders of all Protestant Bodies, the Archbishop of Canterbury being their spokesman.

(King George V. and the English Bible—continued.)

Replying to their address, the King spoke as one under deep emotion. His words were striking in their manly earnestness. In his speech occur the following words:—

"The labours of the translators, and of my ancestor King James the First, who directed and watched over their undertaking, deserve to be held in lasting honour.

This glorious and memorable achievement, coming like a broad light in the darkness, gave freely to the whole English-speaking people the right and the power to search for themselves for the truths and consolations of our faith, and during 300 years the multiplying millions of the English-speaking races, spreading ever more widely over the surface of the globe, have turned in their need to the grand simplicity of the Authorised Version, and have drawn upon its inexhaustible springs of wisdom, courage, and joy.

It is my confident hope, confirmed by the widespread interest your movement has aroused, that my subjects may never cease to cherish their noble inheritance in the English Bible, which in a secular aspect is the first of national treasures, and is, as you truly say, in its spiritual significance the MOST VALUABLE THING THAT THIS WORLD AFFORDS."

"The Clean Heart."

By PASTOR PAUL, of Stegengraben Strasse 29, Berlin, Germany.

Translated by Edwin Dennis (Dorpat, Russia).

J. Gregory Mantle once wrote: "It is good for us when our Christianity bears the weight which is so often put upon it, for the testimony of the life at home is the most important of all. At home we are most frequently off our guard, and the enemy is specially present. We are happy when those who see and know us most can find no spot upon our Christian character. We should be inoffensive, but there are many opportunities at hand to give offence, when we are not that which, according to our profession, we should be."

These words are worthy of our best attention. We can indeed (and even in the home life) live out the whole fruit of the Spirit (Gal. v., 22), and be a blessing there, but only when all is inwardly right with us. It depends much upon the condition of our hearts. Therefore, a Christian will often ask the question, "*In what does the clean heart consist?*" Again and again the thought comes, "*Can I have a heart cleansed from indwelling sin, so that in all circumstances I can have the victory over every temptation and*

attack?" It is quite natural to ask this question, for one is convinced that sin and defeat in the daily life have their cause. May we hold the opinion that the cause of sin *lies outside of us?* God forbid! It is clear that every sin has its cause in the heart, and it depends upon the condition of the heart.

Recently, one has written and spoken many times upon the subject of the clean heart, and one must say that this is a matter of tremendous importance, that everyone should see clearly and distinctly what the Bible says about it.

THE CLEAN HEART IN THE OLD TESTAMENT.

We should like to call your attention to the fact that the Old Testament speaks about it. Someone who has written upon "The Clean Heart" says: "According to the Scriptures, a clean heart is a heart pure before God, without guile and deceit; to have a clean heart is to be 'of the truth,' and to hear the voice of Jesus." That which is contained in these words is sufficient to describe a clean heart, such as was possible to obtain *before Pentecost*. We can easily see that from the Bible. We read in Ps. xxiv., 4: "Who shall ascend unto the hill of Jehovah, or who shall stand in His holy place? He that hath clean hands and a pure heart, who hath not lifted up his soul unto vanity, nor sworn deceitfully;" also in Ps. xxxii., 2: "Blessed is the man unto whom Jehovah imputeth not iniquity, in whose spirit there is no guile." Finally, be reminded of Ps. li. also, where David prays for a clean heart, and cries in v. 6: "Behold, thou desirest truth in the inward parts."

When we look at these passages we can gladly acknowledge that a pure heart before God in the sense of the Old Testament is a clean heart. Such a heart has experienced the forgiveness of sins through faith, its guilt has been taken away, and therefore it rejoices in the grace of the Lord. So far could they attain under the Old Covenant.

THE CLEAN HEART IN THE NEW TESTAMENT.

But let us look into the New Testament. We find there that *the cleansing of the heart*, which is brought to us through the Atonement, is *something essentially deeper*. When one looks into Acts xv., 8, 9, a little

closely, one sees that at once. Peter says of the heathen who were converted in Cæsarea: "God, which knoweth the heart, bare them witness, giving them the Holy Ghost, even as He did unto us; and He made no distinction between us and them, cleansing their hearts by faith." Two things are here brought forward by the apostle: "*The gift of the Holy Ghost*," and "*The Cleansing of the Heart*." Evidently these two things belong to the Christian who has experienced Pentecost, for the Holy Spirit can certainly not take up His abode in an unclean heart. This was especially emphasized in the first Pentecostal sermon, when Peter said: "Repent, and be baptized, every one of you, in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." (Acts ii., 38.) Thus it is clearly and distinctly said that the Holy Ghost can only come into a heart when it is cleansed from sin.

We must now see what sort of cleansing has taken place where the Holy Spirit abides. The Bible does not leave us in ignorance over this. Paul says, "*Ye are not in the flesh, but in the Spirit*, if so be that *the Spirit of God dwelleth in you*." (Rom. viii., 9.) Let us understand what this means. The apostle says that where the Spirit of God abides, one is not in the flesh, but in the Spirit, so a mighty change must have taken place. *A heart in which the Holy Spirit dwells is no longer in the flesh, it is cleansed and set free from the flesh*. Originally it was in the flesh, but now it is in the Spirit. Let us look at this through an illustration. Someone is in darkness, and naturally there is darkness in the eyes also, but let him step into the light, then all is light, and he has light in his eyes. A heart which is in the flesh, in sin, is in darkness, for in the flesh dwelleth no good thing (Rom. vii., 18); but, on the contrary, a heart which is in the Spirit is in light, and the Holy Spirit dwells in him, for the indwelling sin is no more there. Such a heart is light, it is cleansed from its previous sin. This agrees exactly with what Jesus said of the new birth: "That which is born of the flesh is flesh, and that which is born of the Spirit is Spirit." (John iii., 6.)

We see from these words of the Saviour that a heart in which the Spirit of God dwells is no more flesh, but Spirit. Therefore it says in 1 Cor., vi., 17: "He that is joined unto the Lord is one Spirit," so

according to this, a clean heart is one which is freed from the flesh, and that certainly means much. According to Rom. vii., 18, there dwelleth nothing good in the flesh, but only bad, and so it is with the heart of the natural man. That which is born of the flesh, that is flesh, but a heart in which the Holy Spirit dwells is entirely different, for Jesus dwells in such a heart through the Holy Spirit. As the flesh with all its works dwells in the heart of the natural man (Gal. v., 19-21), so the Spirit of God with all His fruit dwells in the heart which is cleansed. A wonderful change has taken place here through the cleansing of the heart, yes, for the new covenant brings us much more than the old covenant could bring. Certainly, one could be upright and attain to the desire to serve God, even in the old covenant.

Let us see what Paul testified of his own life. Up to the time in which he was converted he was already there to serve God; so he says in 1 Tim. i., 3, "I thank God whom I serve from my forefathers with a pure conscience." So he had an upright desire to serve God, even while he was Saul of Tarsus, that is, so far as was possible under the old covenant. He said that ~~was~~ served God with "a pure conscience; he had so endeavoured that his conscience might have no reason to accuse him concerning the righteousness which is claimed by the law. Was this good? No, Saul of Tarsus must be *born again*, he must receive a *clean heart*, and so attain to the experience which he himself so beautifully describes in the words: "*Ye are freed from sin*." Yes, that is it, a heart cleansed and freed from sin.

SIN NOT IN A CLEAN HEART.

It is very needful that we recognise this point as simply as the Bible presents it. I find nowhere in the Bible that sin is still in a clean heart, or that the flesh and the Spirit are there at the same time. For this argument many use Gal. v., 17, for their foundation: "The flesh lusteth against the Spirit, and the Spirit against the flesh, for these are contrary the one to the other, that ye may not do the things that ye would," and say that this is the normal condition of a clean heart. If this were the case, then it is difficult to understand how Jesus could say, "That which is born of the Spirit is Spirit;" for then it must be, according to these words of Paul, "That which is born of the Spirit is Spirit *and flesh*." Let us consider again

("The Clean Heart"—continued.)

that Acts xv., 9, speaks expressively of the gift of the Holy Ghost, and of the cleansing of the heart, before we go deeper into Gal. v. Could that be called a heart cleansing when the flesh, which is the enemy of the Spirit, is allowed to remain in the heart? *Then*, these two enemies, flesh and Spirit, should divide the possession of the heart. A heart so divided can certainly not be described as a clean heart.

LIABLE TO BE TEMPTED.

Now, as to Gal. v. When we look at the context of this epistle we see most distinctly that *the apostle will upon no condition allow the flesh to have any room in the heart of a Christian*, therefore he asks in Gal. iii., 3, "Are ye so foolish? having begun in the Spirit, are ye now perfected in the flesh?" and he says in chap. v., 24, "They which are of Christ Jesus have crucified the flesh with the lusts and passions thereof," thereby showing that the flesh is done away, and that the Spirit alone should have full room in the heart. One should commence in the Spirit, and also continue in the Spirit. This is, however not accomplished so easily without something else, for the cleansing of the heart is not such a mechanical matter, as if one could take sin and put it out, as one does the dirt when sweeping it out of a room, so that it remains outside of its own accord. The matter lies rather thus: a heart which has been cleansed must be kept clean also, for if sin dwells no longer in the heart, it is still *liable to temptation*, it can still be drawn to sin in a temptation, and so again attain to sins; yes, sin can even take possession of such a heart again.

It can happen as Jesus once said: "But the unclean spirit, when he is gone out of the man, passeth through waterless places, seeking rest, but finding it not. Then he saith, I will return unto my house, whence I came out; and when he is come he findeth it empty, swept, and garnished. Then goeth he, and taketh with himself seven other spirits more evil than himself, and they enter in and dwell there; and the last state of that man cometh worse than the first." (Matt. xii., 43-45.) From this we see that a heart can already be cleansed from indwelling sin, and yet it can somehow become unclean again through the deceit of the enemy or the allurements

of sin. So one can have begun in the spirit but have continued in the flesh. *There one gives room to the flesh*, and so it comes that the flesh obtains power again in the place where the Spirit of God should rule and reign.

We read (Gal. v., 13), "For ye, brethren, were called for freedom; only use not your freedom for *an occasion to the flesh*, but through love be servants one to another. For the whole law is fulfilled in one word, even in this: thou shalt love thy neighbour as thyself, but if ye bite and devour one another, take heed that ye be not consumed one of another, but I say, walk by the spirit and ye shall not fulfil the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh; for these are contrary the one to the other, that ye may not do the things that ye would. But if ye are led by the spirit ye are not under the law." Paul here instructs the Galatians that they should not give room to the flesh, but this they had done, they were not at unity one with another, therefore Paul said that the flesh and the Spirit were against each other, and where this is so in the heart, then one does not do that which one would. One does not do the good, such as the children of God should do, but one does that which is bad, because the flesh is allowed to rule. Therefore, the apostle cries out, "Walk in the Spirit, and ye shall *not* fulfil the lust of the flesh." Because they had given room to the flesh the Galatians had fulfilled the lust of the flesh in their doings and strivings. In the heart where the Spirit alone should have ruled they had *let in the fleshly lusts*; therefore the apostle must show them that which is right, namely, to walk in the spirit. They should not let the flesh have room, but should much more allow the spirit to lead and guide them.

THE FLESH IS CRUCIFIED.

What does Gal. v., 13-25, teach us? Simply this: *the heart of the child of God is prepared for the indwelling of the Spirit of God alone*. The flesh owns no room, neither does it deserve any; we are not debtors to the flesh (Rom. viii., 12). *But the man can open his heart to any lust, and so give room to the flesh*. Naturally, this dare not be so. Therefore Paul showed the Galatians the right condition of a Christian. He points them to the fact that those who belong to Christ have crucified the flesh with its lusts and

passions, and that means that the flesh in the clean heart has been done away with its lusts and passions. If it still dwelt in the heart as before, then one could not say that it was crucified or done away. To be sure one finds himself in unhappy

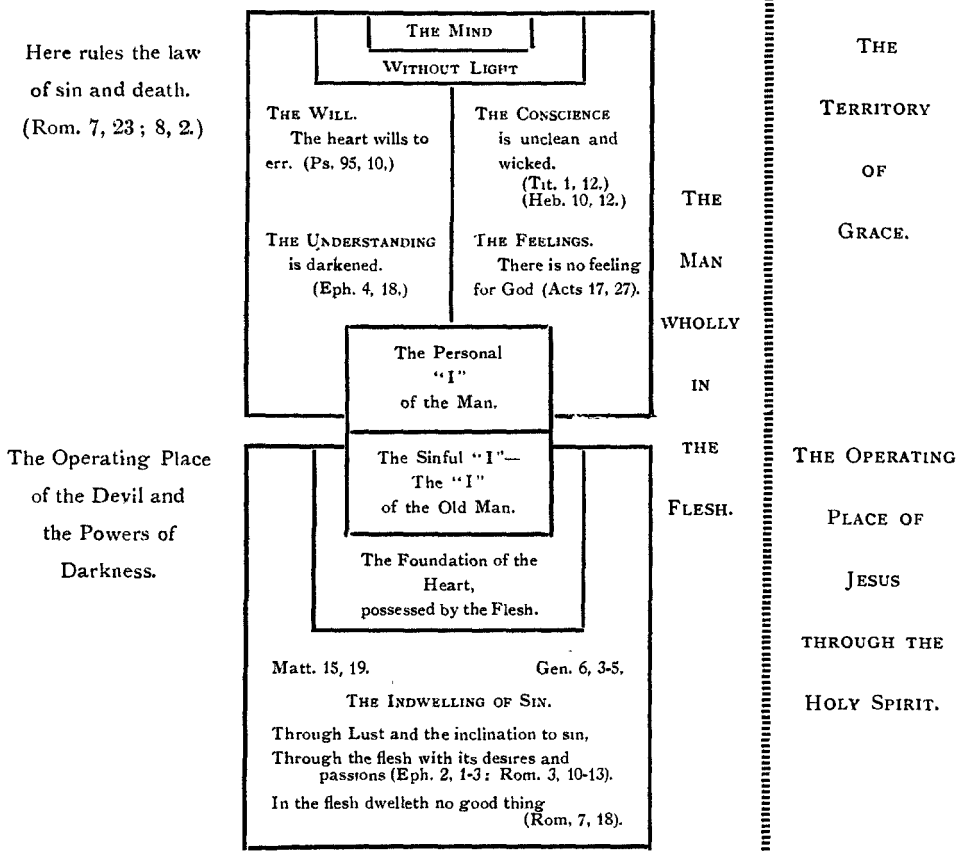
below four illustrations. They are appointed to show how a natural heart looks, and how it is changed and cleansed through the work of grace. We trust that these illustrations are clear enough to be well understood, but concerning

I.—The Illustration of the Heart of the man spiritually dead.

He is in the flesh (Rom. 7, 5), therefore he is flesh (Gen. 16, 3-5; John 3, 6). He is sold under sin (Rom. 7, 14) and a slave to sin (Rom. 6, 20). He is found wholly in the territory of the flesh, and lives there. He has no sense of the grace of God in Christ Jesus. He perceives nothing of the Spirit of God (1 Cor. 2, 14). He is closed to Godly works.

THE TERRITORY OF THE FLESH.

THE FLESH AS BEING BOUND TO SIN.



The above illustration presents *the natural heart with the old man*. The old man is the formation to which sin has brought it in every position. It is the form of the old sinful Adam in man (Rom. 5, 12-19). It is the man ruled by sin (Rom. 5, 21). *It is the man in the Flesh.*

delusions when he does not consider the clean heart in the sense of what we have quite simply seen from Acts xv., 8-9.

THE DIAGRAMS.

That we may have a picture of the cleansing of the heart according to the teaching of the Bible, we have given

them I should like to add some remarks. They are presented according to the descriptions which we find in Rom. vii. and viii. The middle point of our heart is our own personality, the "I" of the man, and, in the first place, it depends how our "I" is situated towards the Lord and towards sin, therefore in our illus-

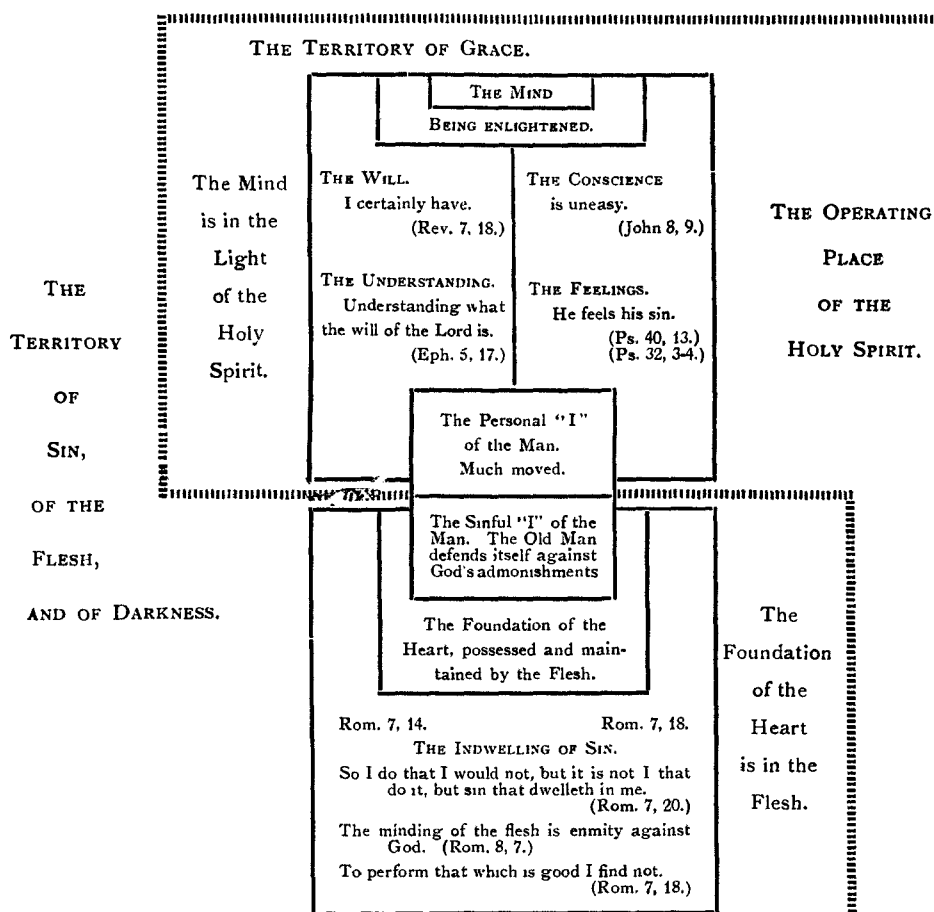
("The Clean Heart"—continued.)

trations the "I" has been placed in the centre. By the side of the "personal I" there is the "sinful I" described, which is to be found in the heart of the natural man. This is the contradictory spirit

and our religious and moral "understanding," "will," and "feelings.") (B) The foundation of the heart, the seat of our "tendencies," "desires," "lusts," and "passions," which come either from the flesh (Rom. vii., 25) or from the spirit

II.—The Illustration of the Heart of the man awakened to God.

We find him described in Rom. 7, 14-25. There is a war in him. The grace of God has enlightened his mind, his conscience is afraid, and he would now like to serve God. With his mind he is open to God, but sin dwells in him still. He is not yet freed from it through Christ, therefore he serves with his flesh the law of sin. (Rom. 7, 25.)



The above illustration presents the man who is *standing in his own power and struggling after the renewing*. His heart has not yet experienced the power of the Atonement; therefore he is still in the flesh, although through the Holy Spirit his mind is moved. We can see how far a man can come himself; he can reform himself but not renew himself.

towards God, which is there from his birth. This is the revolter, the rebel towards God, the "I" of the old man which always gives God's will a "no."

Apart from this "I," there are yet two parts of the heart described. (A) "The mind," which is spoken of in Rom. vii., 23-25. (This is the seat of the "conscience"

Rom. viii., 9).

In these illustrations it is especially pointed out in *which territory* the man is found. There are two powers who fight for the possession of him—the power of the Holy Spirit, and the power of the flesh. According to Rom. vii., 5, and viii., 9, he can either be in the flesh, or in

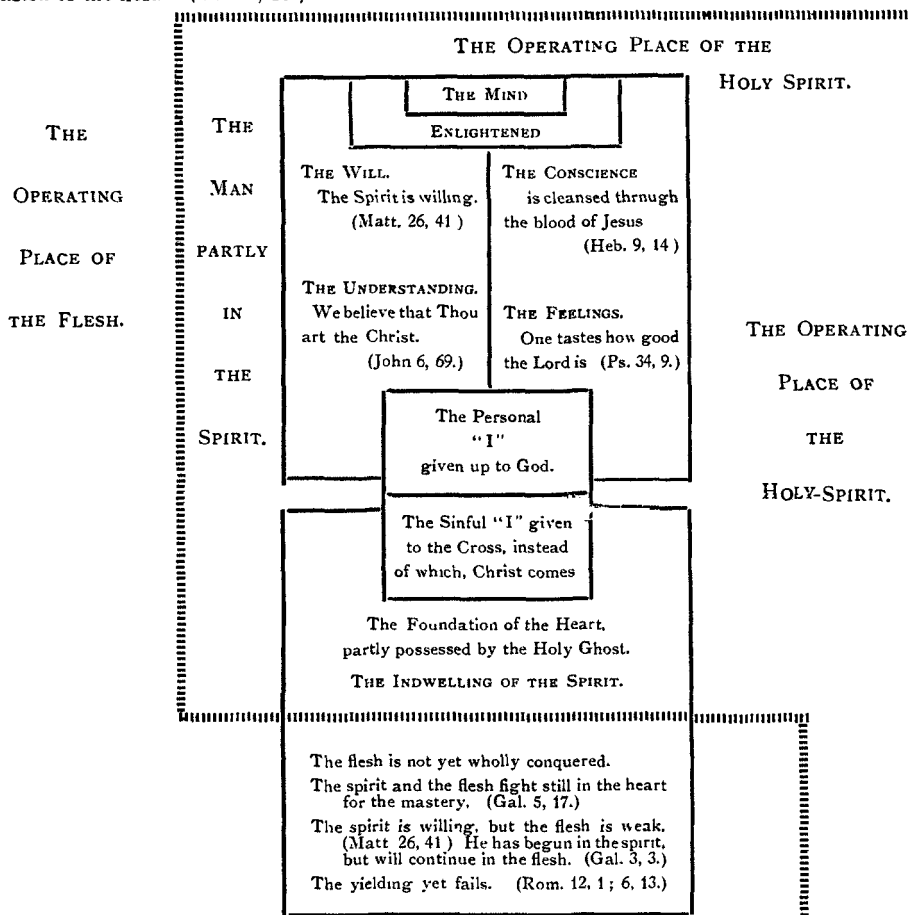
the Spirit ; he can stand under the leading of the flesh, or of the Spirit. To distinguish these, the territory of the flesh is enclosed with this line , while the territory of the Spirit with this line Children of God are delivered

remain in his heart. Flesh is darkness and does not belong to the heart of the redeemed, who is a child of light.

Here we have the pictures of four hearts—*firstly*, the heart of the man spiritually dead ; *secondly*, that of the man

III.—The Illustration of a man, pardoned, but still fleshly.

This heart is described in Gal. 5, 17. The Spirit is certainly there already, but the flesh is also there ; they both fight, and, when the flesh conquers, so he does not do that which he would. He gives occasion to the flesh. (Gal. 5, 13.)



The above illustration presents *the partly renewed man* as Col. 3, 1-15 shows him. He knows that he has died with Christ (verse 3), he has an experience of the union in the crucifixion of the old man through grace, but he has not yet mortified and put off all which yet rules in the depths of his heart, through lusts and desires. A death is certainly there, but there are still some things to mortify. The flesh must be crucified *with its lusts and passions*. (Gal. 5, 24.) The old man must be put off *with his works*. (Col. 3, 9.)

from the powers of darkness, and translated into the kingdom of his dear Son (Col. i., 13). May our illustrations show this, so that every child of God may see that he has not to divide anything with the powers of darkness, and that not even the smallest sin or darkness has right to

who is awakened to God ; *thirdly*, that of the pardoned man, but who still gives room to the flesh ; and *fourthly*, that of a spiritual man who does not give room to the flesh, but who walks in the Spirit.

These illustrations show that the condition in which the man is found depends

("The Clean Heart"—continued.)

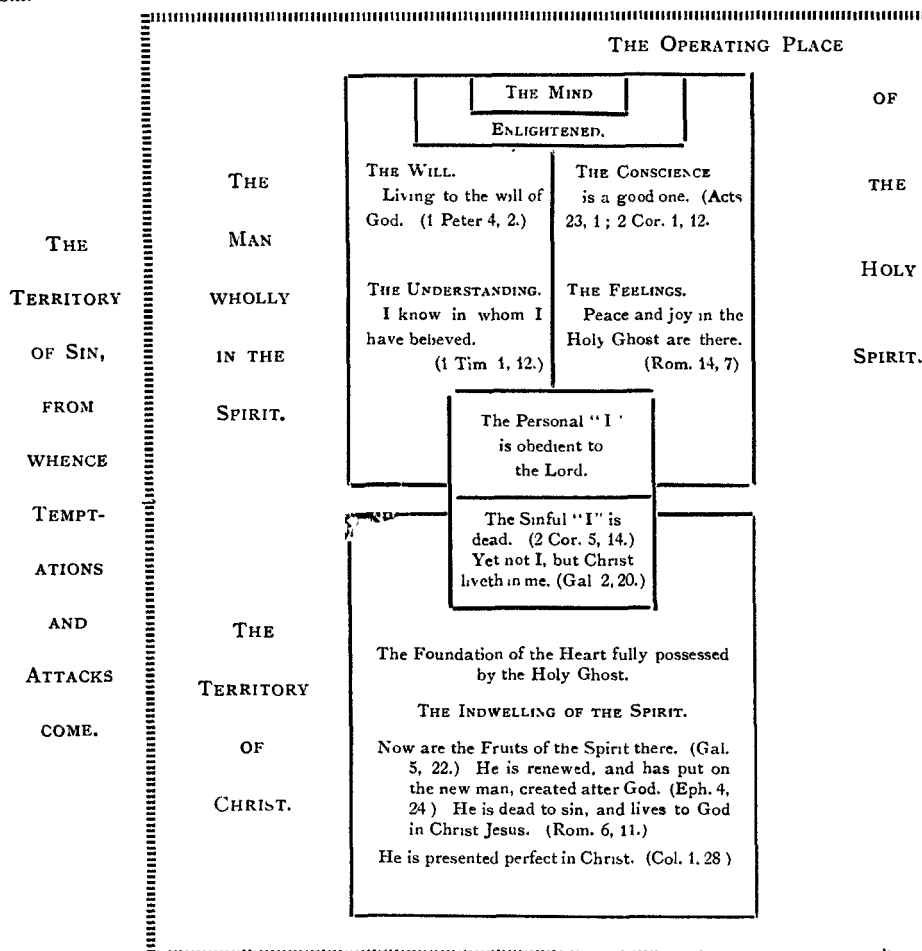
upon the territory in which he lives. To illustrate—the spiritually dead man lives wholly in the territory of the flesh, and therefore he is flesh. He is completely closed to the works of grace, and of the

man who still allows the flesh to have room in his heart. It shows us his condition as it is described in Gal. v., 17.

It is self-understood that the condition of this heart should only be *a stage* as he goes through to the deeper experience.

IV.—The Illustration of the Heart of a spiritual man.

This heart is described in 1 John 3, 6 as being the normal condition of the child of God—"Who-soever abideth in Him sinneth not," and in 1 John 3, 9—"Whosoever is born of God doth not commit sin."



The above illustration presents *the clean heart with the new man*. The new man is the formation of Christ in the child of God (Gal. 4, 19), in which Jesus has won a likeness. It is the man ruled by grace. (Rom. 5, 21.)

It is the man in the Spirit. This is the picture of the heart *completely* cleansed.

Holy Spirit.

It is otherwise with the man who is awakened to God, as he is described in Rom. vii. He lives in a battle. With his mind he is for God, but in his heart dwells the flesh and sin, and therefore he cannot serve the Lord in his life.

The third diagram shows us the pardoned

It is clear that, when the Holy Spirit has made His abode in the heart of a man, the flesh will seek to maintain its old place, or tries to recapture that which it has lost, and so there arises a fight. In this fight it depends upon which side the personal "I" goes. If it goes with the flesh and gives it room, the flesh can practise all

kinds of lusts, etc., and there arises such a condition in which one cannot do that which, as a child of God, one should do. One loves to serve God, but does not do it, because the flesh hinders.

This illustration shows also the great meaning of faith. It depends upon this whether the man holds firm his position in Christ through faith, and so resists sin at every point, or if he still makes allowances for the flesh, not being wholly given over to the Lord through faith.

Finally, the fourth illustration shows us a normal Christian as he should be according to God's thoughts. He has subjected himself fully and wholly to the Holy Spirit, and is ruled by Him. He allows no room to the flesh, but lives entirely in the territory of Christ, who can now do all things in him. This diagram shows us what we have to understand by an entirely cleansed heart.

The third diagram shows us a partial cleansing, which is actually found in the case of many Christians. We can see this also from the Scripture, that the Apostle distinguishes between babes in Christ and those who were perfect in Christ. The babes Paul calls "carnal" (1 Cor. iii., 1-3), they are only partially cleansed, they still give room to the flesh. But he who allows himself to be presented perfect in Christ (Col. i., 28) has an entirely cleansed heart.

(TO BE CONTINUED.)

"Opened Heavens."

NOTES OF AN ADDRESS BY MRS. CRISP AT A
SION COLLEGE P.M.U. MISSIONARY
MEETING.

Thank God for the "Latter Rain." God is again visiting His people and pouring out His Holy Spirit as the "Latter Rain" upon us. Oh, that it could be said of all God's children as in Job xxix., 23: "They waited for me as for rain, and they opened their mouth wide as for the latter rain."

Let us turn to 2 Kings vi. and vii. Here we read that there was a great famine in Samaria, for Benhadad, king of Syria, had gathered all his army together and besieged the city until, in the awful straits of famine, they began to eat their own children. It was just here that the message was given by Elisha that the next day a measure of fine flour should be sold for a shekel, and two measures of barley for a shekel, in the gates of Samaria. Then a friend of the king, in unbelief replied, "If the Lord would make windows in heaven might this thing be," and was rebuked by the prophet saying, "Be-

hold, thou shalt see with thine eyes, but shalt not partake thereof."

Opened Heavens! The first time in the Scriptures in which we read of "Opened Heavens" is in Genesis vii., 11, when they were opened in judgment, and the fountains of the great deep were broken up, and they were closed in mercy. Here for the second time we read of "Opened Heavens," but now it is the remark of one of God's people who, in unbelief, says, "If God would, then might this thing be."

Here we have a picture of the present condition of things. God, Who at the first in Acts ii. gave the former rain moderately, is now causing to come down "the former rain and the latter rain as at the first." But the cold-hearted Christian, the unbelieving one, says: "There is no such thing as suddenly coming into fullness of blessing like this, no sudden emergence from starvation to plenty, from defeat to victory, from despair to fullness of joy!" But, Hallelujah, there is. There is a sudden coming from a life of failure and defeat into one of victory and fullness of blessing. There is an entering into God; and as a young person said to me recently, "Oh, it is wonderful, I came into God; it was as though I was immersed into God. Oh, the rapture and the joy! Oh, the holiness and purity of God, and I in God. There is no end to God, is there? I have had many experiences and come out of them, but there is no end to God, so I shall never come out of Him."

Next listen to King Jehoram's talented explanation of the operation of God: "I will now tell you what the Syrians have done; they know that we are to pray, therefore are they gone out of the camp to hide themselves," etc.; and so to-day men are seeking to explain God's operation in the present manifestation of the Holy Spirit. They call it the "Tongues Movement." We refuse to acknowledge the title or to call the coming upon of the Holy Spirit as a "Tongues Movement," although we praise God that the Holy Spirit condescends to take hold of the tongue and use it. The apostle James speaks of it as being that "which no man can tame." Then, if God purges it by fire, takes hold, keeps, controls, and uses this small member, surely it is not for us to speak contemptibly of it.

Again, "speaking in tongues" is mentioned as childish and characteristic of spiritual infancy. But their explanation of this operation of God is on a line with the talented explanation of Jehoram, for in the tongue and interpretation of the same, we have had shown us how to pray and make intercession as never before. The Holy Spirit by these means has shown us how much greater God's thought was than ours. We have been taught to look upon all the field with a broader outlook than ever before, and pray from the "heavenlies" in the victory of Calvary. For many years we have endeavoured to be the Lord's remembrancers, and have given ourselves to prayer for others, but have never entered into God's thoughts, which are so much higher than ours, as now.

A few examples might make this clearer. When praying for souls in various parts of

(Continued on Page 87.)

"CONFIDENCE."

APRIL, 1911.

Editor—

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

Assistants—

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

PUBLISHED MID-MONTHLY,

OR FROM TIME TO TIME AS MEANS PERMIT.

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

The Story of Christ's Burial and Resurrection.

I.—THE BURIAL OF

OUR SAVIOUR'S HUMAN BODY.

THE END OF HUMILIATION.

(Matt. xxvii., 55-66.)

And there were a number of women there looking on from a distance, who had followed Jesus from Galilee ministering to His necessities ;

Among them being Mary of Magdala, Mary, the mother of James and Joseph, and the mother of the sons of Zabdai.

Towards sunset there came a wealthy inhabitant of Arimathaea, named Joseph, who himself also had become a disciple of Jesus.

He went to Pilate and begged to have the body of Jesus, and Pilate ordered it to be given to him.

So Joseph took the body and wrapped it in a clean sheet of fine linen.

He then laid it in his own new tomb which he had hewn in the solid rock, and after rolling a great stone against the door of the tomb he went home.

Mary of Magdala and the other Mary were both present there, sitting opposite to the sepulchre.

On the next day, the day after the Preparation, the High Priests and the Pharisees came in a body to Pilate.

"Sir," they said, "we recollect that during His lifetime that impostor pretended that after two days He was to rise to life again.

So give orders for the sepulchre to be securely guarded till the third day, for fear His disciples should come by night and steal the body, and then tell the people, 'He has come back to life;' and so the last imposture will be more serious than the first."

"You have a guard," said Pilate, "go and make all safe, as best you can.

So they went and made the sepulchre secure, sealing the stone besides setting the guard.—(*From Weymouth's Trans.*)

We continue the "Good-Friday Story" as we behold the dead form of our dear Redeemer. He had given up the ghost. He had commended His Spirit into His Father's Hands. But His death drew some of His true friends very close to Him.

LOVED IN DEATH.

The weak ones of the earth seemed strongest at this time in their love for their Master. "Many women!" Where were the men? Many women were there. Women indeed were

"Latest at the Cross
And earliest at the grave."

How thankful must all have been that the awful fate of the criminal was not meted out to that sacred Body. The two thieves, when taken down from the cross, would be thrown into some common pit in the open field, and dogs from the city would tear and devour, as they did in the case of Jezebel. This was the ordinary fate of the crucified. Thank God, the humiliation of Christ is ended now.

Joseph, a secret disciple, was a rich man. A few thousand denarii as a bribe to covetous Pilate would make him quite willing to grant him the custody of the body of the "King of the Jews."

Tenderness now takes the place of brutality, and the loving hands of Nicodemus, who had now seen Him lifted up (John iii., 14), assisted Joseph and others in "the descent from the Cross."

They draw the nails from hands and feet, and remove the thorny crown. How loving would be their treatment, and how reverent their words or their silence! The Eyes were closed now that often looked up to heaven—that were turned in sorrow on Peter—that looked with love and compassion on His friends and followers, and which will one day look upon you and me.

That Face, now marble-like, with drops of blood still staining It—how tenderly had It been turned upon His own—how awfully had It frowned upon impenitent sinners and hypocrites. The pierced Side, the torn Back, these, O Saviour, are the wounds Thou didst receive in the house of Thy friends.

"Lifeless lies the broken Body,
Hidden in its rocky bed;
Laid aside like folded garment,
Where is now the Spirit fled?"

As in the days in Galilee He had no home of His own, nowhere to lay His Head, so the Lord of Heaven and Earth depends on the pity of men for a resting-place in death.

A quiet resting-place in a garden. How thankful would those faithful women be that it was not a public grave of scorn by

the busy road-side.

So the two Marys sit by the grave and lament, as we have seen the women of the East do in our own day.

Christ's Human Body rested on the Sabbath day, and many in Jerusalem would mourn, and perhaps many sympathising, loving followers watched as the soldiers stretched a strip of parchment right across the stone and fastened it with clay at either end, stamping the soft clay with a special seal, and then forming themselves into a guard over the tomb.

"In that He died, He died unto sin once."
 "If one died for all, then all died." Because of this wonderful death of Him Who is God and Man, let us reckon ourselves to be dead indeed unto sin. We look upon that rocky tomb outside the Damascus Gate, and we know that our old self was buried with Him and in Him, and to the old man we will never say, "Come forth." He is corrupt and for ever buried out of sight, all through the death and burial of our wonderful Saviour, Jesus. Through death He overcame him that hath the power of death, that is the devil (Heb. ii., 14). He has gained the Victory. Hallelujah!

II.—HIS RESURRECTION.

THE FIRST DAY OF THE WEEK.

(John xx., 1-10.)

On the first day of the week, very early, while it was still dark, Mary of Magdala came to the tomb and saw that the stone had been removed from it.

So she ran as fast as she could to find Simon Peter and the other disciple—the one who was dear to Jesus—and to tell them. "They have taken the Master out of the tomb, and we do not know where they have put Him."

Peter and the other disciple started at once to go to the tomb, both of them running, but the other disciple ran faster than Peter and reached it before he did.

Stooping and looking in he saw the linen cloths lying there on the ground, but he did not go in.

Simon Peter, however, also came, following him, and entered the tomb. There on the ground he saw the cloths;

And the towel, which had been placed over the face of Jesus, not lying with the cloths, but folded up and put by itself.

Then the other disciple, who had been the first to come to the tomb, also went in and saw and was convinced.

For until now they had not understood the inspired teaching, that He must rise again from among the dead.

Then they went away and returned home.

(From Weymouth's Trans.)

JESUS LIVES!

WHAT HAPPENED ON THAT EASTER MORN'N?

Our Christ was raised from the dead by the glory of His Father (Rom. vi., 4). God breathed into the body of the second Adam His quickening Spirit, and again He lived.

The Divine Face flushes, the Sacred

Heart beats, the Temple of His Body is once more inhabited.

In God's sight every believer was that moment born again, begotten of God, born of the Spirit (1 Pet. i., 3; Eph. ii., 5).

We were quickened together with Him, raised together with Him, and made to sit with Him in the Heavenly places in Christ Jesus (Eph. ii., 5-6). If we then be risen with Christ, let us seek those things which are above. Setting our affection on things which are above (Col. iii., 3), living truly a Resurrection life as we welcome the Risen Lord into our hearts.

* * *

We might reverently imagine such conversations as the following in Jerusalem that first Easter morning:—

"What are those Galilæans about to-day? I saw this morning a woman who used to follow the Crucified Nazarene. I looked out of the lattice and she was running up the street as if beside herself."

"Yes," says another, "something strange is going on, for I noticed two soldiers coming in at the Damascus-gate, and they seemed all dazed—as if half-drunken, and they met some priests who have taken them up to the Temple."

"Look ~~there~~ ^{at that} is that old fisherman with greyhair; he's running. And that young man we saw at the hill of execution. They have got some news, you may be sure."

Then some standing by would say, "Depend upon it we have not ended this strange business yet. That earthquake on Friday was a Bath-Kôl,* witnessing to the displeasure of Jehovah. The priests have sinned in killing the Galilæan Prophet."

What a thrill of joy would run through the disciples when they rushed one to another, shouting with uncontrollable excitement, "The Lord is risen!"

But we saw Him die on the Cross, and He cried, 'It is finished,' some say.

"I tell you He is risen indeed, and hath appeared unto Mary of Magdala, and to the son of Jonas, and others have seen that the grave is empty. The Rabbi has come to life again. 'Hosanna to the Son of David.' He is the Christ, the Son of the Living God!"

Ere many hours had gone by He had shown Himself to many believers.

* * *

* Bath-Kôl, a Rabbinic name for a Voice from Heaven (lit. a "daughter-voice").

**(The Story of Christ's Burial and Resurrection—
continued.)**

"Christ being raised from the dead dieth no more; death hath no more dominion over Him. For in that He died, He died unto sin once; but in that He liveth, He liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord" (Rom. vi. 9-11).

Jesus is no longer a tortured Sufferer, but a Risen Life. You and I are in Christ. We were in Him on the Cross. We are in Him now—Risen and Victorious. We are members of the Victorious Christ. All things are under our feet.

Let us with His apostle seek then to know the power of His Resurrection.

"CHRIST IS RISEN: WE ARE RISEN."

Hallelujah! Hallelujah! Hallelujah!

* * *

Calvary and the Garden Tomb witness to the complete Atonement, the Saving Grace which redeems us fully as we believe on Him, and on His finished work.

There is life for a look at the Crucified One,
There is life at this moment for ME

The Cross and the Grave of our Redeemer tell us too that we who thus believe really died in Him as regards the old self-life. Temptations are now outside; they are supernatural, being the determined but futile efforts of the enemy to deceive us, to cloud our faith, to take away our peace. But we died (at Calvary) and our life now is hid with Christ in God. (Sometimes so hidden that it needs faith indeed to rejoice in it.) Sometimes so tempted that fears come lest the enemy should prevail. Then we fly to the Blood, and the Blood prevails again. His sheep shall never perish, and no power can get His humble, penitent ones out of the Hand of the Lord, and of His Father (John x., 28-29).

* * *

But the Resurrection of our Lord means more than a cleansed heart. It means that heart indwelt by the Risen Jesus Himself, and it is His will that our union with Him should continually grow more and more real. He comes both to keep us dead to old things, and to keep us alive with His own Resurrection Life.

* * *

PRAYER.

Blessed Lord, I gladly place the past under Thy precious Blood, and I most thankfully and confidently accept Thy perfect Divine cleansing. I turn with my whole heart from all that is unholy or unworthy, and I trust the finished Victory of Thy wonder-working Cross.

O my Risen Lord, I joyfully welcome Thee into my heart and life. I open gladly to Thee, and Thou dost come in to abide for ever. Take Thy place upon the one throne of my heart, and ever dethrone and expel all usurpers there.

O Lord, I gladly take my place in Thee, for Thou hast said, "Abide in Me, and I in you." So Lord, whilst living on earth, I live now in heaven, seated already with Thee on the Throne. Lord, I know that this is the place of continued victory for myself and others. Get glory to Thy great name. Continually manifest Thyself in my life, in purity, and love, and unselfishness. Lord, by Thy grace it shall be "no longer I," but Thou manifesting Thyself in me, through the power of the Blessed Holy Ghost, and because of Thy precious outpoured Blood. Amen.

The London Conference.

(May 30th—June 2nd.)

Mr. Cecil Polhill, who has now returned from Western China, is arranging for the London Conference (May 30th, June 1st and 2nd), 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. Meetings each morning at 11, afternoon at 3, and evening at 7.

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.)

Theme for the Evening Sessions (June 6th to 9th):—

THE EFFICACY OF THE BAPTISM IN THE HOLY GHOST.

1st day.—For the INDIVIDUAL: (a) for the *inner* man (Eph. iii., 16). *Spiritual* blessing for the spirit of man.

2nd day.—For the INDIVIDUAL: (b) for the *outward* man (2 Cor. iv., 7-11). *Physical* blessing; blessing for the *body*.

3rd day.—For the WHOLE of HUMANITY (mankind): (a) for the Church (Eph. iv., 7-16). Edifying of the Body of Christ.

4th day.—For the WHOLE of HUMANITY: (b) for the unbelieving world (Mark xvi., 15-20). Winning of souls at home and among the heathen.

The Morning Meetings (9-30 to 12) will be exclusively "Leaders' Meetings."

On Tuesday Afternoon (2-30), June 6th, there will be a "Reception of the Visitors" (not a public meeting). On the Wednesday Afternoon, June 7th, the Annual Missionary Meeting (P.M.U.), when we hope to hear from Mr. Polhill and Mr. Small some account of their recent experiences in China.

* * *

Applications for rooms may now be sent to Mrs. Wm. Busfeild, 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 fulness, without raising questions which divide many. There can be loving unity in Him, without uniformity in all things

been sown, and thousands should be quickened. When another was praying much for the Europeans in a certain locality, we were told to pray for the coolies also. "God let His sun shine upon all, upon the evil and upon the good, and sent His rain upon the just and upon the unjust." In intercession we have been taken over all countries, some never mentioned in our prayers in former days.

God has also shown us how He will call to Himself a people out from the Mohammedan and Roman Catholic countries, stating that as when the Israelites had turned to worship Baal, God had reserved for Himself seven thousand who had never bowed their knees to Baal, so would He, in answer to prayer, pour forth His Spirit upon the sheep in these lands who wished to be true but whose shepherds had fouled the water, adding that "He Himself would feed this flock, bind up that which was broken, and strengthen that which was sick," thus giving Ezekiel iii., 4, a present day meaning. This is thus not an addition to the Word of God, but an opening out of it in a most practical way. Several pages could be filled in telling how God is using the gift of Tongue and Interpretation. Again, it was once given, "Ye think it has been time wasted when ye have prayed in an unknown tongue, alone in your own room, but He who prayeth through you thus, maketh intercession according to the will of God, and such prayers always receive the answer of God. None can then touch the glory, which is His alone."

It is not power for man, however talented, to explain the operation of God. Jehoram tried to explain this unseen power, but he failed. The Lord had made the Syrians to hear the noise of a great host, and they said, "Lo, the king of Israel hath hired against us the kings of the Hittites and the king of the Egyptians to come up against us," and so they fled. This was the Syrians' explanation, but this also was incorrect. The Lord had done it.

Now, lastly, we turn to a small company of lepers at the gate of Samaria, who were among the number of famished ones. These said, "If we enter into the city we shall die, and if we sit still here we shall die also; let us go to the camp of the Syrians." So they rose up and went. These lepers are a type of many who have entered into this Pentecostal fulness. Like them they were in a place of starvation, defeat, and despair, but, losing their lives, they have found that God has suddenly brought them into plenty, victory, and joy unspeakable, and full of glory; and all on the ground of the precious Blood. The only reason why the lepers of to-day receive so quickly and fully is because they have no merit to bring, nothing but the Perfect Sacrifice.

You remember in Leviticus there were three classes of people anointed—the kings, the priests, and the lepers. The blood was first applied, and then the oil, on the ground of the blood alone. So many have thought that if God was at this time pouring out the Holy Spirit with the accompanying gifts, surely it would be upon the advanced Christians, those who had had experiences and a record of good works, but no, it is a free gift on the ground of the Blood alone.

("Opened Heavens"—continued from Page 83.)

India, we were shown by Tongue and Interpretation that as the inundation of the flood-tides watered the rice-fields and caused the seed sown to spring forth, so God would pour out of His Spirit in answer to prayer upon those in India in whose heart the seed of the Word had

(**"Opened Heavens"**—continued.)

So the lepers may come, and the child of God with no years of faithful and acceptable service to offer, but only the precious blood and the sacrifice of Calvary. There, identified with Him in His death and burial, raised up with Him through faith in the operation of God, all may receive this blessed fullness. But all must come in the same way, for God does not give because of what we have, or are. We cannot be baptized on an experience, but on the ground of Calvary. But through this Baptism into the Holy Spirit we may live under "opened heavens" and in the daily enjoyment of a mighty Pentecost.

SUNDERLAND.

We have had visitors during the last month from Persia, India, America, London, etc. Our beloved and honoured brother, Rev. A. B. Simpson, of New York, has been addressing Convention meetings at Bethesda Free Chapel, and we had the joy of happy fellowship with him in All Saints' Vicarage, and at Pastor Scroggie's home. It was good to meet again. Many received ~~enlightenment~~ from his Convention messages, which honoured the Lord Jesus so lovingly.

A Missionary lady from India visited us also with her friend from London, who holds an important and responsible position in connection with a well-known church. It is very interesting to read words which the former wrote to a friend as to her experiences.

"On Tuesday morning Mr. Boddy took us for a walk. We visited two churches, one the second oldest in Britain, the other a modern church, but containing most beautiful stained-glass windows, and special pictures all round the church, all, of course, on Bible subjects. Mr. Boddy gave us Church history and explanations, and withal such spiritual food, one realised as never before the part the Anglican Church is called to take in the great "building fitly framed together, an habitation of God through the Spirit." Then we went over the docks and had lessons in ship-building, and here I must give you a spiritual "tit-bit." Mr. Boddy pointed out how the little boats are rowed along with such tremendous effort of man, and, even then, are liable to capsize. Then come the sailing ships, with their wings spread to catch the unseen power. Yet we may pass beyond

that beautiful stage, and be a steamer. The steamer passes by the sailing ship as the power thumps *within* it, and he added, 'But best of all, I should like to be a tug, pulling along the broken-down, and those who lag behind.' The friend who came with me had been tremendously warned against 'the tongues movement.' However, she is a deep child of God, and one to desire 'all the riches of Christ.' She soon became quietly detached from all prejudice unto God alone, and on Tuesday evening the power of God was so upon her that for hours she shook from head to foot, and praised the Lord Jesus with dynamic force, as only one can who is seeing Him revealed by the Holy Ghost. The same evening she had to leave us, but she is still with God, and His work is perfect.'

I am receiving sympathy and teaching in the Word here exceeding all I either asked or thought for; moreover one feels at every turn how the unity of the Spirit is kept in the bond of peace, and the Lamb followed whithersoever He goeth.

At the prayer meeting on Saturday evening, while we were singing a chorus on our knees, the room became full of heavenly music, several singing in the Spirit, and all making up the most perfect harmony, neither of us will ever forget it.

On Sunday afternoon at the Women's Bible Class, Mrs. Boddy gave the most solemn and powerful Gospel address from Rev. xiii. that I have ever heard.

At the Pentecostal prayer meeting on Monday evening a dear woman who had been converted and healed, came beautifully into the Baptism of the Holy Ghost. There is a constant quiet flow of the living waters in the parish work. Healing and conversion seem to go hand in hand, death union with Christ and the Baptism of the Holy Ghost."

And at a later date to another friend:—

"Last night we had a wonderful meeting. First we all prayed for a sick woman, to whom Mr. Boddy was sending a handkerchief, that she might be healed in the name of Christ. Then we had hymns and the Word. Almost directly the prayer began Jesus was manifested amongst us. I was perfectly conscious of His presence, and, from the prayers, it was evident that others were, too, and later on, while we were singing

'Jesus is mighty to save,' the room became full of heavenly music again. It was surpassingly beautiful. It seemed as though we must stay there all night to adore 'The Lamb for sinners slain.'

At the close of the meeting we were asked for testimonies, and, after mine, they sang the song which is connected with the night of my conversion, and thus is specially the cry of my heart:—

'At Thy feet I fall,
Give Thee up my all,
To suffer, live, or die
For my Lord crucified.'

Glory to Jesus!"

* * *

It was high tide, with a leaping sea, one afternoon in March, when a little gathering assembled in the uppermost chamber in the turret of "Gillside," to pray for a blessing on this new Pentecostal Home. We could not help watching the heavy rollers foaming their way to the shore. We were deeply interested as one outward-bound steamer and then another, heaving heavily, ploughed slowly over the great waves at the bar, and plunged out into the open sea. Now and again a great roller flung itself tempestuously on the pier head, and spray shot up as high as the red cap on the lighthouse top, and the westering sun broke through the clouds and lit all up with glory. We sang—

Jesus is now, and ever shall be
Sweeter than all the world to me
Since I heard His loving call;
Sweeter than all, sweeter than all.

We commended to our Heavenly Father this beautiful home and all who should come to it, and those who shall minister to the Lord's people here, that grace, wisdom and love might ever be given, and His power manifested for His glory.

[For rooms and terms apply to Miss Jesson, Gillside, Roker, Sunderland.]

PENTECOSTAL ITEMS.

This last month has not been so satisfactory in the amount of the gifts which have been received towards "Confidence" printing and expenses. The amount received is £23 19s. 1d., so that the adverse balance has again increased to £20 11s. 10d. We ask for the prayers of the readers of "Confidence."

Our brother, Geo. E. Berg, writes from Cleveland Town P.O., Bangalore, India, that the way is opening for him to take a nine months journey to Europe and America, and hopes to visit Sunderland at the time of the Convention.

Pastor H. M. Turney's address now is P.O., Box 74, Middleburg, Transvaal, South Africa. Mr. Turney has accepted the position of Superintendent Pastor of the Native Church after an invitation from Chief Satt Ramaubé.

A friend writes of blessing being manifested in

the meetings at 38, Aberdeen Road, Highbury, London, N. Mrs. Cantel still continues the meetings as in Pastor Cantel's time. Our friend writes, "The Lord is with them here."

Bro. George Hanson, of the Apostolic Faith Mission, 435, Dent Street, Shanghai, China, writes of meetings each week-day and on Sundays. A "Baptized" Chinaman is in charge of their School for boys. They have 85, and need a School for girls.

Sister Sofie Hanson also writes of her Baptism, when she received some measure of the Chinese language, and was able to speak in convicting power. On Sunday, July 26th, 1910, she spoke outside their home in China (she had been there six months), and afterwards from house to house in great power. Letters can be addressed to U.S.P.O., Box 864, Shanghai, China.

Our brother, A. S. Booth Clibborn writes from Germany: "We have been privileged to see a wonderful tide of blessing everywhere in our campaign in Breslau, Oppeln, Liegnitz, and Brieg. I have found there is a call everywhere for the preaching of holiness by faith in the Cross, and a holy 'lostness.'" The work is deep and strong.

From Rhodesia comes the sad news of the death of Bro. J. O. Armstrong, near Marandellas. He was only thirty years of age, and leaves a devoted wife and a baby boy. He died of fever. Brother Thomas J. Armstrong, his brother, left his banking business little time ago and joined his brother John, working with him to the last.

From the Pentecostal Mission, Good News Hall, Queensberry Street, North Melbourne, Sister Winnie Andrews writes, "The young Jewess who received the Baptism of the Holy Spirit during the late Convention has been wonderfully healed by the dear Lord. She had one leg three inches shorter than the other, and, praise God, they are now the same length. Her spine also was bad, and it is almost straight."

THE FORTNIGHTLY "BRIDEGROOM'S MESSENGER." A very interesting broad sheet (four large pages), is published every other week at Atlanta, Ga., U.S.A., giving Pentecostal News from all parts of the world.

Hundreds of pounds sterling are sent out through its good offices to Missionaries and workers all over the world. The articles from the pen of its Editor (Mrs. Sexton) are valuable always. Send Money Order for 50 cents, or 2/1, for a year's subscription, to Mrs. Sexton, 78, North Broad Street, Atlanta, Georgia, U.S.A.

Bro. A. W. Frodsham (135, May Street North, Fort William, Ontario) tells us of a journey "Out West," with visits to a number of Pentecostal Centres. "One is bound to give hearty thanks to God for His wonderful working in Centres along the Pacific Coast. Souls are being saved in many centres, and no sensational methods put forth. Many are being sanctified, and receiving the Baptism of the Holy Ghost with the Sign. A feature in some of the meetings is the number of outsiders, non-church-goers, that attend the

(Pentecostal Items—continued.)

weekly or nightly meetings. Especially noticeable in Oakland, Los Angeles, and Portland.

* * *

"The work at Portland (Oregon) has not been exaggerated," writes Bro. A. W. Frodsham. "The Mission Hall is situated at the corner of Front Street and Burnside Street. The Hall will hold 600, and is filled on Sunday evenings. The week-night I was there, there was at one time united strong prayer like the voice of many waters, and afterwards many testimonies from those who had been deep in sin.

* * *

From Swansea (S. Wales), we have an encouraging report from our brother at Plymouth Hall: "The dear Lord has been very good to us at Plymouth Hall. His presence is very manifest in our meetings, and we all praise Him for the way in which He has led us. Many have returned to the Lord, and are now going on with Him. Much good has been done in personal work during the last month especially, and many are the blessings we have received from it. The Lord has been so good as to manifest in our midst some of the precious gifts of the Holy Spirit, among them being Prophecy, Tongues and Interpretation, and Healing. We have meetings as follows: Sunday, 11 a.m., 3 p.m., and 6:30 p.m.; on Tuesday (Deeper Life Meeting) at 8 p.m., and Thursday at 7 p.m. (Children's Meeting) and 8 p.m. (Adult Meeting). There are also meetings every other Saturday evening. Please pray very much for us."

ARMENIA.

A REVIVAL IN MISS GERBER'S ORPHANAGE
AT ZINGEDERE (NEAR CÆSAREA).

*The dear Lord has increased His praises
in our home.*

At present we are having a blessed Revival going on in our Orphans' Home, among children and workers, for which I am deeply praising my Lord. A number of our yet unconverted children, some widows which are working in our Home, and two of our teachers, have received Salvation in the Blood, and are now very happy. The songs of praise and the

HALLELUJAH CHORUSES

are ringing early and late from one end to the other of our large house. I saw it necessary to lighten the school programme, and to give more time for the spiritual meetings. Early in the morning, before daylight, there is a prayer meeting. I am so happy to say that eight of our teachers are now converted, using their spiritual influence upon our 200 children. Many unexpected confessions are brought to my room by night and by day, and many victories are won upon our knees. Praise be to His blessed Name. Hallelujah!

The winter has been now for some weeks very, very severe, the cold, the snow, and the storms have been so much that old people say they have never seen the same before. In the villages the people were not able to go from one house to another, and not having expected such

a winter, many are without food and without wood. Some little babes have been frozen to death in their cradles, many people have perished already. How blessed, while around us there was all this sorrow going on, in our large house, with its thick walls and double windows, enough winter supplies to eat, and enough wood to keep our large family warm, and, more than this, we enjoyed the blessed joy of the Lord through the work of the Holy Spirit upon the unconverted souls, when the Thermometer was from 29 to 31 below zero, we were warm together in the love, unity, and joy of the Holy Spirit. Will you dear ones all praise Him for His goodness to us?

A TERRIBLE WINTER.

For over three weeks we have not received the mail. Some telegrams reach our city, bringing news of sad destruction of life through this severe winter. Very strongly am I reminded of the passage in Rev. xiv., 7—"Fear God and give Him glory; for the hour of His judgment is come: and worship Him that made the heaven, and the earth, and sea, and fountains of waters."

In 1 Kings xviii., 41, we read that there is the "sound of abundance of rain." And this is what we hear at present in our work here. The small drops have fallen, we see coming the heavier drops through the spirit of prayer upon large and small, and for the showers of abundance of rain we are waiting. Will you kindly intercede with us that no contrary wind will be able to scatter the clouds of blessings hovering over us. The showers not only to water our own home, but the whole land that is thirsty, and bloodstained, and wounded.

We are waiting for everything that the Lord has for His people, and we will not come short of anything that He has for us.

I only want to greet yet all the dear children of God that are reading these lines, and I wish to say that my dear God has given me a deep love and sense of unity for all the blood-bought people of God, whatever denomination they may be, and I am happy to say He is increasing in my heart the love for the unsaved world,

Many dear ones with whom I have been closely united have withdrawn themselves from me because I have taken a public stand for the full Gospel, which includes the Baptism of the Holy Spirit with the fruits and the gifts of the Holy Spirit. I only wish to say that all such dear ones may be very sure that my love for them is still the same.

"Amen: blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen."

Zingedere, near Cæsarea,
Turkey, Asia Minor,
20th February, 1911.

* * *

Pastor Jeffreys acknowledges the following gifts which have reached him for Miss Gerber's Orphanage in Armenia: Mrs. Davis, Cwmtyrch, Swansea Valley, 2/6 and two books; Mrs. Sandwith, Bracknell, 10/- and books; T.D., Leeds, £1.

OUR CHILDREN'S PAGE.

The Editor of "Confidence" hopes to keep this page for the Young Readers of "Confidence," and he expects that the older friends will sometimes read it also.

A Pig with a New Heart.

A STRANGE STORY.

Dear boys and girls, this is not a real true story, but there is a very true story in it, and I hope you know something about it. One day, long ago, a king's son wanted a pretty Birthday gift, and asked his father if he would give him just what he wanted. His father consented. So one day the young Prince saw a pretty white pig, with a pretty curly tail. Piggy was not very clean, but the Prince took him and washed him. Then he ordered for Piggy a pair of blue velvet trousers and a yellow satin vest, and a red silk coat over it with beautiful gold trimmings and brass buttons. Then the Prince played and talked to him, and they had great fun together. One day soon after that it began to rain, and the streets became so dirty that the Prince and Piggy could not go out and take a nice walk any more.

The Prince left Piggy alone and told him not to go out.

"No," he said, "I won't go out. I feel like doing just as you tell me, and I'll stay in and be good."

So Piggy was left all alone. After awhile he began to feel lonely and so he got up and looked out of the window, and he saw down at the bottom of the doorsteps, a black mud puddle. Oh! how lovely and inviting it did look, for you know that piggies like to roll in mud puddles.

His heart gave a bound and he said to himself: "Oh, can't I go down and put one of my feet in that nice mud hole?" He saw the door open (there is always a door open when you want to do wrong), out he went and down the stairs he started, and in a minute velvet trousers and yellow satin and red silk, brass buttons and all, were head over heels in the mud, and Piggy was as black as a pig could be.

When the Prince came in and saw naughty Piggy, how angry he was! He said: "I don't know what I will do to you for being so wicked. What did you do

that for? This time I'll forgive you, but if ever you do that again I'll surely kill you." Poor Piggy went to bed supperless and sad.

As he lay down he felt that if ever he saw another puddle he would surely want to go into it, and his eyes were almost cried out to think that he couldn't get that liking for nasty mud puddles out of his heart. After he fell asleep he saw beside him a beautiful white and shining fairy, who said, "What is the matter?" "Oh," replied Piggy, "I can't help liking mud holes, and its naughty to like them; but I have got something inside that likes them." "Well," said the fairy, "shall I help you? Will you give yourself up to me, and let me do just as I wish?" Piggy thought a moment, and then said, "Yes, I will." Then the fairy called a little snow-white lamb, and took out a large shining knife. She cut open the lamb's breast, and took out its heart; then she cut c Piggy's breast and took out a nasty ~~very~~ heart, put the lamb's heart in its place, and sewed Piggy up. Next morning, when Piggy got up, he saw the same puddle there, but lo! instead of thinking it nice, it seemed so ugly and dirty. He went to the other window, which looked out on the nice clean yard, and oh! how nice it seemed, and he was all changed, and now he liked to do right, and keep clean, and eat nice green grass, just like a little lamb. Why was it? Because he had the lamb's heart inside, and the Prince never had to scold him any more.

Now, dear little ones, doesn't it seem hard to do right sometimes, and isn't there something inside that wants to do wrong? Go to Jesus, who is God's little Lamb, and ask Him to put His heart inside, and then it will be easy to mind and to do as mother says. Ask Him, and He will give you for your Birthday a new heart, even His own. That will be a true Birthday, for you will thus indeed be born again, born of the Spirit, born of God, born from above.*

* The above Story appeared a few years ago in the "Christian and Missionary Alliance." This excellent weekly Paper can be had by sending a Money Order for 4/2 to the Manager of the Alliance Press Co., 682, Eighth Avenue, New York.

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 Pastor Jeffreys, 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, Aurangabad; Miss Elkington and Miss Jones, Fyzabad. In CHINA—Messrs. Trevitt, Bristow, McGillivray, Williams, Mr. and Mrs. Kok, Tse-chau-fu, Shansi Province. (Also holding P.M.U. Certificates—John Beruldsen, Christina Beruldsen, Thyra Beruldsen, at Suan-hwa-fu, Tsii 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.

As we are printing a little earlier than usual, we cannot this month give an account of the Missionary Meeting at Sion College. The friends assembled there will, we are sure, give a joyous Welcome home to Mr. Polhill and Mr. Small, after their journey in the interior of China.

The amount received this month is small. We commend Miss M. Clark's letter and its needs to the prayers of all readers.

CHINA.

The Close of a Long Journey.

FROM MR. CECIL POLHILL.

MY DEAR MR. BODDY,

This, I believe, will be my last letter to you from China before we leave. We are now on our way down the coast, travelling at present in a small native boat, just large enough for our two selves, and crew of two men and two boys.

I am not sure from whence it was I last wrote to you. At *Paoning* through the kindness of Bishop Cassels, we had several opportunities of declaring the blessing that the Lord is sending upon the earth to-day. It was a great joy to have the fellowship of my dear brother for a whole month, helping us and actively spreading the good news of the present blessing himself.

At *Shunking* we spent Christmas. Our friends, Mr. and Mrs. Evans, were most kind and hospitable to us, and all agreed no happier

CHRISTMAS

had been enjoyed. The Lord came down in our midst and refreshed all. Some are definitely determined at all costs to seek the Baptism of the Holy Ghost. Nine missionaries in all were gathered here.

Six travelling days along an excellent level road, the official high road from the capital to *Chengtzu*, via Wanhsien, brought us to the fine city of *Chengtzu*. Here we only remained a day or two, and had one opportunity, much valued, of declaring the present wonderful works of God. Here my dear brother returned east to his work, we leaving for the west on our long journey, twelve days, to *Dachienluh*, headquarters of the C.I.M. Tibetan work. At *Chiong Cheo*, two days, we had a bright little meeting, Mr. and Mrs. Olsen at the time having daily evening meetings with the Christians. The Lord refreshed us together. We had wonderfully bright, dry weather for our journey, crossing two snow passes, and reaching *Dachienluh* in good form. There we met four of our brethren working amongst the Tibetans. We had a warm invitation to visit *Batang*, sixteen days to the west, but this we were unable to do. There are some hungry hearts there, and we regretted our inability to spend a time in helping them. The Tibetan work at this time is full of perplexities and problems—in a transition state, great changes pending. Brethren,

PRAY FOR TIBET

and for its workers.

Returning, we were most hospitably entertained two nights in his official residence by a Tartar official. We had evening prayers with him, and prayed with two members of his family who were sick, and testified to relief obtained.

Eight days from *Dachienluh*, and *Yacheo* is reached. Here we were hospitably entertained two days by our friends of the American Baptist Missionary Union, who were gathered for their Annual Conference from five centres. We had a good opportunity for private conversation and of prayer with these good friends. Then

TWO DAYS ON A RAFT

over rapids was an interesting experience—to *Kiating*, on the *Yangtze*, and thence and now by small native boat down river. The Lord has given us opportunities at *Kiating*, *Suifu*, and *Chongking* to meet with hungry and interested ones; and to have united prayer with some. At the latter place one dear friend in charge of a work is earnestly seeking, and will go through at all costs; the Lord bless him and soon meet with him. Now we expect to reach *Wanhhsien* to-morrow or next day, and have a four days' mission there before leaving *Szechwan* Province. My dear brother may meet us there, and possibly others. One brother there writes he has got a new hope and a new vision since our first visit and is now full of hope for his station. After that we expect to have a meeting in *Ichang*, and then down to *Shanghai*.

We have just heard of the Koks' arrival at *Hankow*, and are making arrangements for their location. The four brethren remain for the present with Mr. and Mrs. Stanley Smith (*not c/o C.I.M.*), at *Tse-chao-fu*, *Shansi* Province, where they are being much helped with the language.

Now, dear Mr. Boddy, farewell till we meet.

"The earth shall be filled with the knowledge of the glory of the Lord as the waters cover the sea."—*Hab. ii., 14*, also *Is. xi., 9*.

With kindest regards,

Yours in His glorious service,
CECIL POLHILL.

On the Yangtze River,
near Wanhhsien.

February 16th, 1911.

TSILI PROVINCE.

DEAR PASTOR BODDY,

We have not seen any special blessing, but we know the Lord is going to work. He is equipping each one of us, and helping us with the language. We have gone through our "Primer" once, and we are now busy going through it a second time. We have also gone through the 2nd, 3rd, 4th, and part of the 5th chapters of Matthew, and can read them fairly well. The Lord is indeed helping us.

We thank and praise the Lord for His protecting care at this critical time, when so many are dying quite close to our doors of this dreadful plague which is raging, which no doubt you have read much about. We are truly living in the 91st Psalm, especially at present in verses 7 and 9. Praise Him, He is our Refuge and our Rock. Oh! it is blessed to put our trust in Him.

Mr. Söderbom (the missionary in charge here), also Mr. Gulbrandsen (a young Norwegian whom you have met in Sunderland) and I have just returned after a five days' trip to Longman. Our business was to open a new Station for the Christians in this place, hitherto they have only met in some small rooms they had rented. The result of our visit was that we rented a house with ten rooms, with a shop attached, which will do splendidly for a street chapel, also for the sale of the Scriptures. We also restarted a Boys' School which had stopped for want of funds, at a little village three miles from Longman. There are only thirty families in this village, so if we get all the boys to attend we shall have a good opportunity of reaching the fathers and mothers. The

teacher who will be in charge is a

CONVERTED FORTUNE-TELLER.

The evangelist in Longman will keep in touch with them, and will have meetings for them once a week or more. Perhaps it would be interesting for you to hear that this evangelist suffered greatly for the Lord's sake at the time of the Boxer uproar in 1900. He was bound with ropes and put into prison for ninety days. He is a faithful soldier of the Cross, and loves his little flock, and they love him. Mr. Gulbrandsen and I expect to move up to Longman in about three months time, when the Station will be in order for us, and hope to take charge of the work. We ask all your prayers for this place, also for the School at the village mentioned before.

There is a great field for labour here, there being over a dozen villages (and large ones, too) between *Suan-hwa-fu* and Longman, and every one without a missionary. The cry everywhere is that the Lord may send out more missionaries, and it is our cry also.

I must give you a short account of our trip. There being no railway, and not even a cart road up to this place, the journey has to be done on mules. We left last Saturday, just a week to-day, at 9 a.m. After ten hours riding, covering a distance of thirty miles, we arrived at a village, where we put up at an inn for the night. Next morning we commenced the rest of our journey (ten miles) at eight o'clock, arriving at Longman at 11 a.m. The forenoon meeting was just over, and the saints came out and gave us a hearty welcome. After having something to eat we had an open air meeting for the people who had gathered to see the foreigners, several of the Chinese testifying. On the Monday we did our business as before mentioned. In the evening Mr. Gulbrandsen and I spoke to the Christians, Mr. Söderbom interpreting for us. We had a blessed time together, and the Lord was near. Tuesday we left for home again, and put up at the same inn as on our way up. This time Mr. Söderbom had an opportunity of speaking to the Chinese about Jesus, we also distributed some tracts. Oh, the need of the Saviour in this dark heathen land! Our prayer is that we may learn the language speedily, so that we can tell them of Jesus and His love. Wednesday finished our delightful and blessed journey. My mule fell twice, but I managed to get clear by jumping over the mule's head, and escaped without being hurt in the least. All praise to Him!

Give my love to the saints at Sunderland.

Yours in the Master's Service,
JOHN CAIRNS BERULSEN.

Suan-hwa-fu, *Tsili* Province,
North China, 4th March, 1911.

INDIA.

BOMBAY.

DEAR MR. BODDY,

I have been thinking much about you lately. I have not forgotten yours and dear Mrs. Boddy's kindness to us in Sunderland, and then the lovely telegraphic message you sent us at Marseilles. I do pray that the image of the Heavenly may become more pronounced in my life every day.

(P.M.U.—India: Bombay—continued.)

"As ye have borne the image of the earthy, let us also bear the image of the Heavenly" (R.V. 1 Cor. xv., 49).

I am writing you specially at this time to tell you of a work of the Spirit the dear Lord began a few months before He removed Miss Orlebar into His heavenly kingdom. She was alone at the time, having no helper except her housekeeper. Six men in the district of Aurangabad, over 200 miles from here, wrote saying that they had heard that God was pouring out His Spirit here in Beulah, Bombay, and that they would like to come to attend the meetings, and seek the Baptism. They came and remained about three weeks, and the Lord Jesus baptized them all.

They returned home and testified to what God had wrought in them. The result was that many others were saved, and began to wait on God for the Outpouring of His Spirit. This work has gone on steadily. These dear people have suffered some persecution, and made some real sacrifices for Jesus' sake. In one of the villages nine families have been worshipping under a tree until recently; all these five or six months we have done nothing for them financially. Four of them have been going around the other villages preaching the Gospel as far as they knew it, and the people who are very poor have been supplying them with food. In January three of them came down again to Bombay, and asked us to give them more Bible instruction. They remained ten days, and I had a Bible Class for them every morning at 7-30, and in the afternoons and evenings. Since then they have been coming to their homes again they have been writing constantly, beseeching us to send them teachers, and we have been crying to the Lord to enable us to help them. Many of them hoped that when Miss Clark returned to India she would go and help them, as she knew their language, so when she and dear Miss Skarratt arrived I asked if the Lord had said anything definite to them about it, but I did not try to urge them to go, but left them to the Lord.

They went to wait on God at Mukti, so as to find out His will in the matter. We prayed here that God would reveal it very clearly to them. The Aurangabad people were so urgent in their request for help that three weeks ago I sent our best evangelist there to help them. He wrote me that the interest was widespread, with many open doors, and all kinds of people eagerly seeking to know the truth. Then the Lord revealed to Miss Clark and Miss Skarratt that it was His will for them to go to these people, and Miss Clark wrote me to that effect. Last Friday she and Miss Skarratt returned from Mukti, and we talked the matter over and laid it before God. The Lord revealed it to us both that it was His will for them to go there on Monday, February 27th. So they took a Bible-woman with them and started on Monday afternoon. They will work in union with us. We have begun to take an offering in our Sunday morning meeting, which will all go to the work in Aurangabad.

We must help these people to put up some kind of place of worship before the rains come in June. The people themselves have prepared some wood and stone already for the building. There is no house for Miss Clark and Miss Skarratt to live in, and we have hired two small tents in the meantime. If the Lord provides means to build a small

bungalow, with a meeting-room in it, that would serve both purposes for a time, and Jesus may be here so soon. I will stand by the work in Aurangabad and help it financially as far as God enables me; but my own expenses in Bombay are very high. I am responsible for two rents here, three evangelists, and other needs; but, praise God, I am finding Him faithful to His promise (Phil. iv., 19). I am writing you thus fully so that you and the other members of the P.M.U. Council may understand Miss Clark's and Miss Skarratt's position. I am so glad the Lord has made it clear to them that they were to unite with me in this work. Now you will know how to pray for them and for the means to carry on the blessed work which the Spirit Himself has begun. Many souls are being saved. Hallelujah!

With very much Christian love to dear Mrs. Boddy and yourself,

I am,
Yours in the glad service of Jesus
till He comes,

ANNIE MURRAY.

(Dictated.) P.S.—I do not mean by the above that I could at all be responsible for Miss Clark's and Miss Skarratt's support, of course they themselves are looking to God for that, only we will trust together for means to carry on the work.

Beulah, Morland Road,
Bycullen, Bombay,
March 2nd, 1911.

**Letter from Miss M. Clark and
Miss C. Skarratt.**

DEAR MR. BODDY,

Do you remember my telling you of a call that we had when we first arrived in Bombay? Miss Orlebar had received many urgent letters from some men in the district between Jalna and Aurangabad. They had heard how God was pouring out His Spirit, and asked for someone to go and teach them. As Miss Orlebar could send no one, seven of them came here, and six of them received their Baptism in the Holy Spirit while at "Beulah." These men, on their return, went round the country preaching and teaching all that they had learnt, and some hundreds of people in this district have been asking for a Missionary to go and teach them further. This was what Mrs. Murray told us when we came, and asked us to find out if this was the Lord's will for us. After waiting on Him both here and at Mukti, He shewed us this was what He had prepared for us.

On the 24th February we decided to go up to this district and find out the need of the people, and what area it covered. Mrs. Murray is very much interested in a place called Saigaon, from which three of the men had come, and we decided to make this our headquarters for the time. We were able to hire a tent for a week from Aurangabad, and arrived at Saigaon on March 2nd, travelling from Badnapur in a cart drawn by bullocks. The roads were very bad, and though we started from Aurangabad at 10-30 a.m., we did not arrive at Saigaon before 10-15 p.m. Just before we entered the village we had to cross a river, over which we were carried by one of the men, like a sack of flour. It was so dark, and we were so tired that they pitched our tent by lantern light on the common, just outside the village, for

that night. The next morning we found a very pretty spot in a field by the river, and had our tent removed there, under the shade of some trees. The men also put up an awning near our tent for the meetings. Saigaon is merely a village of mud houses, with about a thousand inhabitants, and it would have been impossible to stay there or at any village in this district without a tent.

The people here have never had a white woman to speak to them. At our first meeting there were over forty people, besides children. It would have done you good to see the hunger on their faces, and they seemed to listen with eyes and mouths as well as ears.

The people came in from all the villages around directly they heard we had come, one old man walking 12 or 13 miles. We began with two services a day and ended with three; even then they came in between, indeed, it seemed as if they could never hear enough. They came for a prayer meeting in the morning before their work, then again during the day when they had a time for rest, and we finished with a service at 8 o'clock, which often lasted till after 10 p.m. Even after this they frequently remained for prayer, sometimes till early morning. The Sunday we were there four were immersed in the river.

Dear Mr. Boddy, I understood from you on leaving England that the Pentecostal people were desirous of opening a centre in India. There could be no better district than this, although Saigaon itself would not be a good centre. The district is studded with villages, some of which are entirely heathen, where the Gospel has never been preached, and God has Himself gone before and prepared the way for the Pentecostal work. We feel, indeed, strongly, and the Lord has Himself shewn clearly, that it is in *this* field He wishes us to work. He shewed us that Jalna would be the best centre, and therefore, when we could no longer have the tents, we went on from Saigaon to Jalna. We found that there also the Lord had prepared the way, for the hungry people gathered round us almost as soon as we arrived, and that night we had a meeting at which there were thirty adults, besides children.

As the Lord had shewn us so clearly that we were to settle down here, we made enquiries for a bungalow where we could live and hold meetings, and found that in this also the Lord had provided in a most wonderful way. Hallelujah! there is no god like our God!

We found a large compound with bungalow just outside the town. The bungalow contains one very large room where about one hundred could sit for a service; there are besides two small sitting rooms and four bedrooms. The house was not in good repair, but the landlord was quite willing to do everything we required in this way. House-rent is cheap at Jalna, and for this bungalow and compound the rent asked is only £25 a year. There could be no better home or centre, as far as we can find out, as an opening for the Pentecostal work here. And as the Lord had so clearly led us we decided to take this house for the P.M.U., and from Jalna to work by tent in all the villages in the district, as the Lord shall lead. The house will be ready in a fortnight or three weeks, and during that time we are staying with Mrs. Murray, and waiting on the Lord for the money to furnish the house with.

We shall need the prayers of all the Pentecostal people in the homeland as well as their help, for the work is great that the Lord is doing. Pray that we may be kept so hidden that He, and He alone, may be seen in all the work as the Great Worker, that souls may come to meet with Him only, and He may receive all the praise.

Yours in His service,
MARGARET CLARK.
CONSTANCE SKARRATT.

Benlah, Morland Road,
Byculla, Bombay,
March 17th, 1911.

P.S.—Mrs. Murray is very much interested in Saigaon, and has decided to build a meeting-house for the people there.

List of Contributions received during March, 1911.

	£	s.	d.
Donation, T. ...	1	0	0
„ W. ...	0	5	0
„ Anon ...	0	5	0
Anon. amount contributed for support of Miss Clark ...	15	0	0
Ipswich, Donation, E. ...	1	0	0
Glasgow Boxes, Water Street Mission ...	3	0	0
London, snation, B. ...	0	15	0
Brackne ssembly, Box ...	1	15	0
W. c/o C Donation ...	0	10	0
Kirkintillon, Immanuel Hall ...	0	5	0
Margate, Box B. ...	1	16	9
Scarborough, Donation, H. ...	10	0	0
Luton, Donation, S. ...	0	5	3
Thank-offering unto the Lord ...	10	0	0
Alresford, Box B. ...	2	10	0
Sheffield, Box B. ...	0	10	0
	£48	17	0

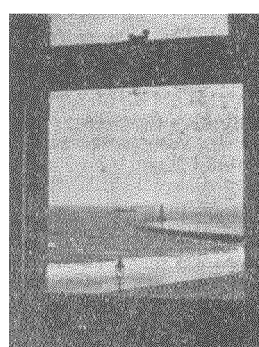
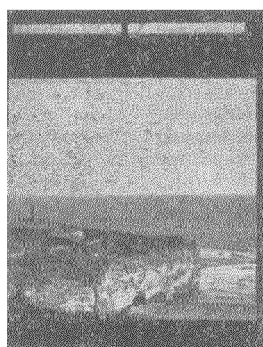
W. H. SANDWITH,
Hon. Treasurer,
Oswaldkirk, Bracknell.

A TESTIMONY FROM SCOTLAND.

For some time back I have had a desire to send my testimony to "Confidence."

I was brought to a knowledge of the truth as it is in Christ Jesus when I was thirteen years of age, at a Mission held here by Mr. George Clarke, and, being brought up in a Christian home, I always had the desire to learn more of Jesus. I therefore attended every year the Bridge of Allan Conventions, Conferences, and any meetings which taught holiness.

In June of 1905 I received the blessing of Sanctification, which at that time I thought was the Baptism of the Holy Spirit, although I believe I received the Baptism by faith in me then. But



VIEWS FROM TURRET WINDOWS, GILLSIDE HOME, ROKER, SUNDERLAND.

The New Home for Pentecostal Visitors faces the North Sea, and there are panoramic views from its windows. The right-hand picture shows the Roker Pier with the well-known Lighthouse at the end. The centre view shows the Holy Rock with its Caves, and a small Battery above it. The left-hand scene shows part of the bridge over the "Gill," and the road leading Northwards along the coast. The tall Bed. Memorial Cross can just be seen. Visitors to the Whitsuntide Convention can find much that is interesting at Roker and in old Monkwearmouth. For Terms for the Home write to Miss Jesson, "Gillside," Roker, Sunderland. [Kindly remember this Home in prayer sometimes.]

(A Testimony from Scotland—continued.)

I was not satisfied. I longed for a deeper life, a life of victory over sin and self.

In the beginning of 1908 I heard of them receiving the Baptism of the Holy Ghost as on the day of Pentecost, and I longed to have this if it would give me what I craved for. I went to two meetings, and both times felt like laughing, which I restrained, lest, instead of letting the Holy Spirit have His way, I should hinder and grieve Him. I told this to a friend, who said if I ~~ask~~ ^{asked} that again to abandon myself to Jesus, and ~~ask~~ ^{asked} Him do what He willed. The third meeting I all never forget—it was the 9th of April. As ~~asked~~ ^{asked} my all to Him, the Holy Ghost ~~came upon~~ ^{came upon} me and thrilled me, and filled me with joy. I could not stop laughing then, the evil one all the while suggesting that this was not of God, but the Holy Spirit brought to my remembrance that verse, "Thou hast filled my mouth with laughter" (Psalm cxxvi., 2). I began to praise Jesus for what He had done, and words in English would not come. I had the assurance when I spoke in Tongues as the Spirit gave me utterance that the Lord had baptized me with the Holy Ghost and Fire.

Within a month all in our home, six in number, had received this blessing from above. He also added another blessing without asking, that or

healing. Glory to His Name, He healed me of neuralgia and nervousness.

Since then the refining process has been going on, times of testing, but He has not failed me once. He who has led me has kept me.

Some weeks ago the Lord gave me a vision or a revelation. It was a jewelled ring, set with beautiful stones, but, alas, it was not *real* gold. I asked the Lord for the meaning of it and He showed me this—that, no matter how good and beautiful the stones were, if the gold was not genuine, who would credit the value of the stones? The gold must have the guarantee—the crown, the lion, and the number of carat. Everything that is genuine is sent to the "Mint" to have the "Hall-Mark" put on it, and this costs something. No matter what gifts we have, if we do not have the love spoken of in 1 Cor. xiii., to hold these gifts in their proper place, they are of no value. God's "Mint" is Calvary, His was the lion-like power of love—stronger than death. To those who love His appearing a Crown of Life is to be given; and the number of carat—the "Hall-Mark," is—"By this shall all men know that ye are My disciples, if ye have love one to another."

It is not the ring we are in love with, but the Giver. It is the Giver of the gifts we adore, and not the gifts. "Adore Him and He will adorn thee."

Your Sister in Jesus,

JESSIE H. MILLIE.

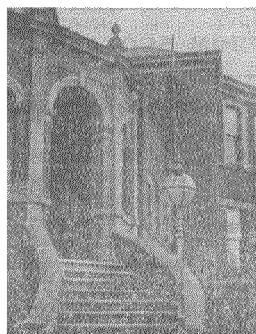
10, Ronald Place,
Stirling, March, 1911.

Whitsuntide Convention at Sunderland.

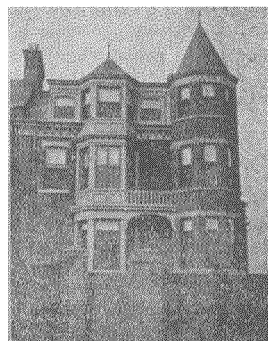
REDUCTION OF RETURN TICKET to a FARE-AND-A-QUARTER on production of Certificate. Visitors should write, enclosing a stamped and addressed envelope, and a signed Certificate will be sent free to any address in Great Britain.

Write to Hon. Secretaries, All Saints' Vicarage, Sunderland

(Mark envelope outside "Railway Certificate.")



Entrance and North Wing,
"Gillside."



East Front. "Gillside."