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“CONFIDENCE”

A Pentecostal Paper for
Great Britain.

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

—1 John v., 14-15.

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

—Prov. iii., 26.

MONKWEARMOUTH, SUNDERLAND,
ENGLAND.

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

"CONFIDENCE."

No. 7. Vol. iv.

ALL SAINTS,' SUNDERLAND.

July, 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.

A SONG OF THE "TONGUES."

(To the Tune of "Safe in the Arms of Jesus,"—96, H.C.F.)

The Writer of these verses was at the London Conference when the Heavenly Anthem was heard, and when the message on page 157 was given by our Sister from Holland. The Writer of these verses came on to the Sunderland Convention, and there received the Full Baptism in the Holy Ghost with the Sign of Tongues, of which she here so longingly sings.

Sweet as the bells of heaven
Is the sound of "Tongues" to me,
Stirring my inmost feelings
With intensest rhapsody.

Chorus—Hark to the God-given voices!
Hark to the sound of "Tongues!"
Waking the soul to echo,
Behold, our Saviour comes.

In my heart I am hearing your music,
And I pray for the hour to come,
When the Spirit, in "Fire" descending,
Shall loosen my own to sing.

To sing of my Lord in glory,
To sing of His sorrow and pain,
To wake to that rapture of music
That can still my heart's deep pain.

Oh, God-given, beautiful singing,
Sounding so sweet and clear,
Oh, when will my voice with yours unite,
Dear saints, whose "Tongues" I hear.

Sing on, ye "Tongues" of glory,
Sing on till the dear Lord comes,
And wake, with your rapture or warning,
The slumbering hearts of men.

NINA E. WHITE.

A Remarkable Story*

BY THE LATE

Mrs. Harriet Beecher Stowe (Authoress of
Uncle Tom's Cabin, etc.)

THE MINISTER'S SERMON.

"*The night is far spent; the day is at hand.*" My soul vibrated for a moment like a harp. Is it true? The night, the

long night of the world's groping agony and blind desire—*is it almost over? Is the day at hand?* Again: 'They shall see the Son of Man coming in a cloud, with power and great glory. And when these things come to pass, look up and rejoice, for your redemption is nigh.'

"Coming! The Son of Man really coming into *this* world again with power and great glory?"

"Will this really ever happen? Will this sordid commonplace earth see it?"

* From "Deepening Shadows and Coming Glories," a book on the Coming of the Lord. A. Sims, Publisher, Toronto, Canada. (One Dollar or 4/2.) Send for a copy.

(A Remarkable Story—continued.)

Will these skies brighten and flash? And will upturned faces in this city be watching to see Him coming?

"So our minister preached in a solemn sermon; and for moments, at times, I felt a thrill of reality in hearing. But, as the well-dressed crowd passed down the aisle, my neighbour, Mr. Stockton, whispered to me not to forget the meeting of the bank directors on Monday evening, and Mrs. Goldthwaite poured into my wife's ear a charge not to forget her party on Thursday; and my wife, as she came out, asked me if I had observed the extravagant toilet of Mrs. Pennyman.

"So absurd," she said, "when her income, I know, cannot be half what ours is, and I never think of sending to Paris for my things. I should look on it as morally wrong."

"I spoke of the sermon.

"Yes," said my wife, "what a sermon! so solemn. I wonder that all are not drawn to hear our rector. What could be more powerful than such discourses? My dear, by-the-by, *don't* forget to change Mary's opal ring for a diamond one. Dear me! the Christmas presents were all so on my mind, that I was thinking of them every now and then in church; and that was *so* wrong of me!"

"My dear," said I, "sometimes it seems to me as if all our life were unreal. We go to church, and the things that we hear are either true or false. If they are true, what things they are! For instance, these Advent sermons. If we are looking for *that* coming, we ought to feel and live differently from what we do! Do we really believe what we hear in church, or is it a dream?"

"I *do* believe," said my wife, earnestly (she is a good woman, my wife). "Yes, I *do* believe, but it is just as you say. Oh, dear!—I have so many things to think of!" and she sighed.

"So did I, for I knew that I, too, was very worldly. After a pause, I said, 'Suppose Christ should really come this Christmas, and it should be authoritatively announced that He would be here to-morrow?'

"I think," said my wife, "there would be some embarrassment on the part of our great men, legislators, and chief councillors, in anticipation of a personal interview,

Fancy a meeting of the city council to arrange a reception for the Lord Jesus Christ!"

"Perhaps," said I, "He would refuse all offers of the rich and great. Perhaps our fashionable churches would plead for His presence in vain. He would not be in palaces."

"Oh!" said my wife earnestly, "if I thought our money separated us from Him, I would give it all—yes, *all*—might I only see Him."

"She spoke from the bottom of her heart, and for a moment her face was glorified.

"You will *see* Him some day," said I, "and the money we are willing to give up at a word from Him will not keep Him from us."

"That evening the thoughts of the waking hours mirrored themselves in a dream.

"I seemed to be out walking in the streets, and to be conscious of a strange, vague sense of *something* just declared, of which all were speaking with a suppressed air of mysterious voices.

There was a whispering stillness around. Groups of men stood at the corners of the street and discussed an impending something with suppressed voices.

"I heard one say to another, '*Really* coming? What? To-morrow?' And the others said, 'Yes, to-morrow. On Christmas day He will be here.'

"It was night. The stars were glittering down with a keen and frosty light; the shops glistened in their Christmas array; but the same sense of hushed expectancy pervaded everything. There seemed to be nothing doing, and each person looked wistfully upon his neighbour, as if to say, 'Have you heard?'

"Suddenly, as I walked, an angel form was with me, gliding softly by my side. The face was solemn, serene and calm. Above the forehead was a pale, tremulous, phosphorous radiance of light, purer than any on earth—a light of a quality so different from that of the street lamps that my celestial attendant seemed to move in a sphere alone.

"Yet, though I felt awe, I felt a sort of confiding love as I said:

"Tell me—is it really true? *Is* Christ coming?"

"'He *is*,' said the angel. 'To-morrow He will be here!'

"'What joy!' I cried.

"'Is it joy?' said the angel. 'Alas, to many in this city it is only terror. Come with me.'

"In a moment I seemed to be standing with him in a parlour of one of the chief palaces of the city. A stout, florid, bald-headed man was seated at a table covered with papers, which he was sorting over with nervous anxiety, muttering to himself as he did so. On a sofa lay a sad-looking, delicate woman, her emaciated hands clasped over a little book. The room was, in all its appointments, a witness of boundless wealth. Gold and silver, and gems, and foreign furniture, and costly pictures, and articles of *virtu*—everything that money could buy—were heaped together; and yet the man himself seemed to me to have been neither elevated nor refined by the confluence of all these treasures. He seemed nervous and uneasy. He wiped the sweat from his brow, and spoke—

"'I don't know, wife, how *you* feel; but I don't like this news. I don't understand it. It puts a stop to everything I know anything about.'

"'Oh, John!' said the woman, turning towards him a face pale and fervent, and clasping her hands, 'how can you say so?'

"'And, as she spoke, I could see breaking out above her head a tremulous light, like that above the brow of an angel.

"'Well, Mary, it's the truth. I don't care if I say it. I don't want to meet—well, I wish He would put it off. What does He want of me? I'd be willing to make over—well, three millions to found a hospital, if He'd be satisfied and let me go on. Yes, I'd give three millions to buy off from to-morrow.'

"'Is He not our best friend?'

"'Best friend!' said the man, with a look half fright, half anger. 'Mary, you don't know what you are talking about. You know I always hated these things. There's no use in it; I can't see into them. In fact, I *hate* them.'

"She cast on him a look full of pity. 'Cannot I make you see?' she said.

"'No, indeed, you can't. Why, look here,' he added, pointing to the papers, 'here is what stands for millions. To-night it's mine, and to-morrow it will be all so

much waste paper; and then, what have I left? Do you think I can rejoice? I'd give half; I'd give—yes, *the whole*, not to have him come these hundred years.'

"She stretched out her thin hand toward him, but he pushed it back.

"'Do you see?' said the angel to me, solemnly, 'between him and her there is a "*great gulf fixed*." They have lived in that one house with that gulf between them for years. She cannot go to him; he cannot come to her. To-morrow she will rise to Christ as a dewdrop to the sun; and he will call to the mountains and rocks to fall on him—not because Christ hates *him*, but because *he* hates Christ.'

"Again the scene was changed. We stood together in a little low attic, lighted by one small lamp—how poor it was!—a broken chair, a rickety table, a bed in the corner where the little ones were cuddling close to one another for warmth. Poor things! the air was so frosty that their breath congealed upon the bed-clothes as they talked in soft, baby voices.

"'When mother comes she will bring us some supper,' said they.

"'But I'm so cold!' said the little outsider.

"'Get in the middle, then,' said the other two, 'and we'll warm you. Mother promised she would make a fire when she came in, if that man would pay her.'

"'What a bad man he is!' said the oldest boy; 'he never pays mother if he can help it.'

"Just then the door opened, and a pale, thin woman came in laden with packages. She laid all down, and came to her children's bed, clasping her hands in rapture.

"'Joy, joy, children! Oh, joy, joy! Christ is coming! He will be here to-morrow.'

"Every little bird in the nest was up, and the little arms were around the mother's neck; the children believed at once. They had heard of the good Jesus. He had been their mother's only friend through many a cold and hungry day, and they doubted not He was coming.

"'Oh, mother, will He take us? He will, won't He?'

"'Yes, my little ones,' she said, softly, smiling to herself. "He shall gather the lambs with His arms, and carry them in His bosom."

(A Remarkable Story—continued.)

"Suddenly, again, as if by the slide of a magic lantern, another scene was present.

"We stood in a lonely room, where a woman was sitting with her head bowed forward upon her hands. Alone, forsaken, slandered, she was in bitterness of spirit. Hard, cruel tongues had spoken her name with vile assertions, and a thoughtless world had believed. There had been a babble of accusations, a crowd to rejoice in iniquity, and few to pity. She thought herself alone, and she spoke: 'Judge me, O Lord, for I have walked in my integrity. I am as a wonder unto many; but Thou art my strong refuge.'

"In a moment the angel touched her. 'My sister, he said, 'be of good cheer. Christ will be here *to-morrow*.'

"She started up, with her hands clasped, her eyes bright, her whole form dilated, as she seemed to look into the heavens, and said with rapture:

"'Come, Lord, and judge me; for Thou knowest me altogether. Come, Son of Man, in Thee have I trusted; let me never be confounded. Oh, for the judgment seat of Christ!'

"Again I stood in a brilliant room, full of luxuries. Three or four fair women were standing pensively talking with each other. Their apartment was bestrewn with jewellery, laces, silks, velvets, and every fanciful elegance of fashion, but they looked troubled.

"'This seems to me really awful,' said one, with a suppressed sigh. 'What troubles me is, I know so little about it.'

"'Yes,' said another, 'and it puts a stop so to everything. Of what use will all these be to-morrow?'

"There was a poor seamstress in the corner of the room, who now spoke: 'We shall be ever with the Lord,' she said.

"'I'm sure I don't know what that can mean,' said the first speaker, with a kind of shudder; 'it seems rather fearful.'

"'Well,' said the other, 'it seems so sudden—when one never dreamed of any such thing—to change all at once from this to that other life.'

"'It is enough to *be with Him*,' said the poor woman. 'Oh, I have so longed for it!'

"'The great gulf,' again said the angel.

"Then again we stood on the steps of a church. A band of clergymen were together. Episcopalian, Methodist, Congregationalist, Baptist, Presbyterian, Old School and New School, all stood hand-in-hand.

"'It's no matter now about these old issues,' they said. 'He is coming; He will settle all. Ordinations and ordinances, sacraments and creeds, are but the scaffolding of the edifice. They are the shadow; the substance is Christ.'

"And hand-in-hand they turned their faces when the glorious morning light began faintly glowing; and I heard them saying together with one heart and voice:

"'Come, Lord Jesus, come quickly!'"

THE FINAL GREAT REJECTION,

Which has probably already commenced, and which marks the close of this age.

BY ARTHUR S. BOOTH-CLIBBORN.

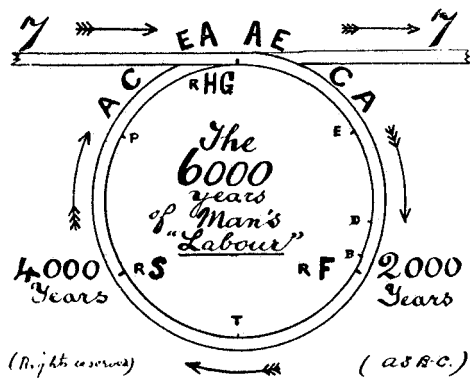
(ALL RIGHTS RESERVED.)

As requested, I here offer to the readers of "Confidence" an outline of the address given during the Sunderland Convention upon the above subject, and add a few supplementary points. It is so vast and so vital that it cannot be dealt with thoroughly in one article. What are here presented are spiritual "unwelings" given to the writer at various critical periods in recent years, in times of waiting upon God and intense prayer, when it seemed imperative to receive direct from the Spirit by fresh light thrown upon the Word, a knowledge of the true character of the times in which we are now living, and of the various worlds, religions, and social movements going on around us. Man has "laboured" in the sweat of brow and brain for nearly "six days" (of a thousand years) to improve himself and his world, to secure "good-will" without the surrender of the will, and the new birth, and to secure peace without the Prince of Peace and "the Blood of His Cross." His pretensions to "success" are great. His claims are sweeping. Our planet is already too small for him. He can no longer walk the earth. He is invading the realms of the fish and of the bird. Airmen are appearing in the skies on the eve of the rapture, submarines on the eve of the tribulation. His tongues in myriad newspapers remind us of the Babel period; and his pride and presumption remind us of its Tower, while the mad race for pleasure, as well as the blinded and apostate condition of popular Christianity, remind us of the state of the world and its religion just before the Flood. Those who warn of the coming tribulation are mocked at as was Noah.

It is therefore vital for God's redeemed, separated people to read this ending age in the fullest light the Spirit and the Word may throw

upon it. For them the promise holds good—"the wise shall understand." Who are they? Those who are "fools" after the manner of Noah. Those who read all that the world says and does—**INVERTED**, and call its wisdom folly, and its "success" uttermost defeat; those who are "not of the world; even as Jesus was not of the world." To be wise in the divine sense one must first renounce all carnal, fleshly, worldly wisdom, and deem it all "folly." (1 Cor. i.)

The "openings" or "unveilings" given to the writer on this subject may be briefly summarised thus: (They will be better understood by keeping the accompanying chart in view.)



Explanation of Chart. Top left hand corner 7 represents the eternity of the past, the Sabbath of God. The arrow is the line of time. The central point on the top of the circle is the creation. To the right of it A represents Adam, and E Eve. They fall, and the cycle of 6,000 years (6 "days" of man's "labour") commences. The arrows round the circle show the direction which the eye must follow. C and A represent Cain and Abel. At 2,000 years we find (marked on the inside) R F—*the Rejection of the Father*; at 4,000 years, R S—*the Rejection of the Son*; at the close of the 6,000 years, where the circle or cycle completes itself again at the top, R HG—*Rejection of the Holy Ghost*, this being the closing period in which we now are, at the end of the Dispensation of the Holy Spirit. The other smaller letters on the inside of the circle represent—E. Enoch and his ministry in the darkness of that age, about 1,000 years after the Creation, and before the call of Abraham (at 2,000 years). D represents the Deluge; B, Babel and the Dispersion; T, the dedication of the Temple by Solomon about 1,000 years after Abraham; and before Christ. P represents the Papacy and its false temple at the summit of its inverted "kingdom, power, and glory," shortly after which, in 1073, Pope Gregory VII. (Hildebrand) established a *Papal Theocracy*, claiming "absolute and unlimited dominion over all the States of Christendom, as successor of St. Peter, and Vicar of Christ upon earth." Nearing the close of the cycle (top, left-hand) A C represents the Abel spirit and Cain spirit in the perfection they will again reach at the close of this age, immediately before the Coming of Christ.

Looking at the Chart and reading this article, some may object: "We are still a long way from the end of the 6,000 years, being now only in 1911, therefore the return of our Lord cannot be at hand." I reply:—1st. The Chart deals with a great general principle. It is not drawn to scale. It does not fix any date. It deals with periods. 2nd. The fact that Satan will again be loosed at the close of the Millennium may make its beginning take place earlier than generally expected. Also the Scriptures may date its commencement from a period when the Reign of our Lord will have become fully established. 3rd. Some chronologists claim that the 6,000 years from the creation of Adam have already run out. But the general principle laid down in the Chart is affected by none of the above objections, as the next article will more fully show.

1. The six days, or 6,000 years, are (approximately) divided into three great periods of 2,000 years. At the close of the first *the Father* is rejected; at the close of the second *the Son*; at the close of the third (where we now stand) the Holy Spirit will be rejected. Then the

Three Persons of the Trinity will (at the Rapture) leave the earth. Man will be left to himself for a time. He will reap all that he has sown. Cultivated civilised madness will rule the minds of men; perfected carnal blindness will obscure their vision; Satan in person will have come down among them "having great wrath."

We might therefore expect to see *just that which we do see at present*, that the great battle-field is now the *mind, the spirit*, the last and highest of the three divisions of the tri-partite nature of man. Hence the deadly snares of Spiritualism, Theosophy, Christian Science, New Theology, esoteric Buddhism, etc. Hence also "Parliaments of Religion" (where the man Christ is *one prophet, one sect—founder among many*); hence also the peace Conferences which are to secure to unregenerate man the peace of his planet (for the quiet enjoyment of selfishness and godlessness) *without the normal blood-lettings of former wars, or those periodic gatherings of its red-ripe fruit*. Armed peace will sit on the safety-valve, and thus generate the higher pressure which will cause the final explosion of the great tribulation.

All things will be *exactly* inverted. The world will tempt the Christians to join with it and share its views, maxims, and schemes. For instance, it will want them, in false hope, to *invert* the true Christian faith contained in Isaiah that one day "the wolf shall lie down with the lamb." By its "peace, peace" proposals it will try to get the Christians to renounce their tragic blood red beliefs (which are the corollary to belief in the "*exceeding sinfulness of sin*,") and thus *get the lambs to lie down with the wolves* in a false security through false hopes.

2. But before the consummation of this great rejection, that of the Spirit, and before the appearing of our Lord, the second Adam, as King, to reign on earth with His Bride, we must pass through a final period—that of the *second Abel and the second Cain*. Sacred history from Genesis to Revelation is a cycle. One cannot speak of this here in detail. Nature runs in cycles. A day, a month, a year are cycles where the end returns to the beginning and answers thereto. This is why we find so much spoken of the second Adam and the Bride of the Lamb in Revelation. This is why we also find there so much concerning the Beasts and the Lamb and their consummation in their respective characters. Many Christians have taken a far too easy and cosy view of that stupendous event, the Rapture, and of the still more mighty event, the Return of Christ. Why? Because they had lost sight of the tragical nature of sin as revealed at Calvary, and they did not perceive that which is now made known, that before they can be raptured they must be as absolutely separated from the world as Abel was from Cain, and be as completely rejected, slain, and crucified *in the Spirit* as he was, and as their *Head* was at Calvary. Then, and then only, will the *members* be ready for complete reunion with their Head by translation. Cain represents all that is born of the flesh, the old Adam, the old nature, all

(The Final Great Rejection—continued.)

that does not live by the Blood of the Lamb alone. Cain was a religious man; he built an altar to God in the open field; he bought his best fruits and works. So does unregenerate civilisation. Cain slew Abel on purely religious grounds. Even so will it be now. The mark of the beast is even now beginning to appear upon many Christians and religious bodies, with the result *peace* with the world, and *popularity* among the worldly.

We see on the chart that *immediately after* the first Adam and Eve the world was divided into two completely antithetical contrasted charters, Cain and Abel. Therefore we *must* conclude that *immediately before* the appearance of the second Adam and His Bride to rule over the earth, the same will take place. But *first* the full Abel spirit must be manifested ("nothing but the Blood" in its last and highest meaning), and this will help to bring forth, in its highest manifestation, all that is hidden in the word "Cain." The corrupted anti-Christ: the word does not mean one who is at first against Christ, but one who *replaces* at first his pure Christianity by an adulterated one, the true Lamb doctrine and life by a false one, and then finally turns upon the Abel people (in the "elder brother" spirit of both Old and New Testaments) and slays him.

It will thus be seen that this question is one of the most *practical* character, and of everyday application, vital to the present hour, and that it furnishes the key to much that is passing around us.

P.S.—There may be a hidden meaning in "the number of man 666," as implying *three great rejections by man* of the Three Persons of the Trinity, represented by 777 (seven in the Scriptures implying perfection and six imperfection, or 666 the perfection and consummation of an imperfection which believes itself perfectly "successful.") On the chart we see that the number 7 again appears on the 7th day, the 7th thousand years, the Millennium when Christ personally reigns on earth, when the circle closes and the line of time passes *straight* on towards the eternities of the future, the unending heavenly sevens of Sabbathic *rest* in holiness.

THE BRIDE AND HER HEAVENLY BRIDEGROOM.

An Address at the Sunderland Convention by
PASTOR PAUL, of Berlin.

Never in my life was I so impressed with the thought of the Soon Coming of our dear Lord and Saviour as when I received the Pentecostal Baptism. When the "tongues" came to me, and I was praising my dear Saviour in such a way I had never before experienced, it was as if I should be "raptured." I was in the

train journeying to my home, and I felt the time had come for me to look for His coming, and that He was coming soon. He is coming. I felt like a bride feels when she knows the day of her wedding, and says, "I will meet my bridegroom." Now is the time when the bride is rejoicing and expecting her coming Lord. When Eliezer had to take Rebecca to his master, while on the way they suddenly saw a man coming; and who was the man? That was Isaac, the bridegroom. He went out to pray and to wait. Yes, he had a feeling in his heart, "My bride will come." And when Rebecca lifted up her eyes and saw the man on the horizon, she said to Eliezer, "Who is the man?" And he answered, "It is my master." Then she alighted from the camel, and took her veil and covered herself. She was expecting her bridegroom.

It is a wonderful thing when the Holy Ghost comes to prepare the bride. The time we are living in is the time for the preparation of the bride, and I am glad that Mr. Booth-Clibborn told us he had found out that this is the time for the Pentecostal revival to prepare the bride for the coming of the Bridegroom. I am sure it is the time of the Lord. I am sure it is a revival when the bride should take her veil.

What is a veil? When I received the "tongues" they were for me personally like a veil. When I am singing in tongues to God in my heart I have my veil. When I see men and women talking together I may wonder what they are talking about; they talk about various things. When I am speaking in tongues I am studying the language so that I might meet my Bridegroom. I go to meet my Bridegroom.

WHAT LANGUAGE WILL HE SPEAK? Will He speak English, or German, or Russian? If He spoke German you might not understand it. Our beloved Lord Jesus was speaking a heavenly language, and so the Lord gives us a veil, and it is good to take such a veil. The veil encloses me, and so I am closed in for ever and ever. Oh, it is a wonderful experience, dearly beloved. We have taken our veil, and so we are expecting our dear Lord and Saviour.

The Apostle says "tongues" are for my edification. To look on Jesus as the coming Bridegroom, that is edification for me. It is edification for the bride to be

looking for the bridegroom. We should be in raptures, and even now while looking for our Lord. I spoke to a sister. The Lord had given her tongues; she said to me, "But I don't use the tongues." I said "Why not?" She replied, "The tongues are so ravishing and so delightful and give such sweet feeling." I said, "What do you think? Is it not ravishing for a bride to look for her bridegroom?" Is it not right to be raptured in his arms and in his heart? The tongues shall be for us a heavenly thing. I cannot think of heaven without a feeling of ravishment. Do you think about heaven and yet feel cold? You feel joyful. You are in heaven with the King, and it is good to be in heaven. We read in Matthew xxv. about the ten virgins who took their lamps and went forth to meet the bridegroom.

We are living in the time of the midnight cry, "And at midnight there was a cry made, Behold!" Some people say to me, "I cannot understand about the tongues," as if that was the whole matter. What is the whole matter? Why, in my Bible I read about a cry. There is a cry at midnight, and what is it? "Behold, the Bridegroom comes." Since the Pentecostal Movement I have thought that these tongues coming just now in these days of the latter rain are the midnight cry. It is not a time to slumber; it is a time to be awake. And now He comes, He comes. You have come into the wonderful light if you believe in the Soon Coming of the Lord Jesus Christ. You are lost to the world, lost in God, lost in the Bridegroom. I had a lady cousin who was plighted to a respectable man, and he came to see his future bride, and travelled more than three hundred English miles for the purpose. I saw them, and I thought my cousin must be very happy with her bridegroom present. But she said, "I am now going to visit my friends." I said, "But your bridegroom is here." "Yes," she replied, "but I will go and visit my friends." What should I say if I had such a fiancée? What is the case with the Christianity of to-day? We hear the cry,

"BEHOLD, THE BRIDEGROOM COMES,"

and the Christians say, "We will go and visit the world." You like to have a good time in the world, and though He is knocking at the door, still you prefer to go and have a good time in the world. No, indeed, I will get ready my veil, and

I will fall down when He comes, and when I see Him on the horizon. The Beloved of my soul, He is coming soon. What have I to do? I will work, I will love, and I will look for Him whom my soul loveth.

In the Old Testament you have the Song of Songs, and now new songs in the Spirit. You have the wonderful song that the Spirit gives to everyone. I will sing, as it is written in the German Bible, for the coming. We will sing for the Bridegroom. We will be happy in Him. Is your heart right for your Bridegroom? Is He your Bridegroom? Jesus, and Jesus only, is He your Bridegroom who died for you and redeemed you from all sin? The Lamb is worthy. Oh, my dear Jesus Christ, Thou art worthy that I should live alone for Thee. Amen.

The Coming Rapture.

An Address given on Thursday, June 8th, in All Saints' Parish Hall, Sunderland, by
MRS. BODDY.

We have been occupied to-day with the Coming of our Lord Jesus Christ, and I know of no subject which speaks so loudly to the heart of God's children, and also to the unbeliever. Some time ago I was speaking to a visitor about the coming of Jesus, and a child who was in the room went out. Presently the visitor went and the child came back, and with tears in her eyes, said, "I am not ready if Jesus comes," and she sobbed, "I am not ready, I am not ready, I am not ready if Jesus comes."

As we have heard the dear ones this afternoon speaking of the coming of Jesus, we felt how important it was that "we should purify ourselves, even as He is pure," because we know that He is pure and holy, and that one day, whether He comes in the clouds, or we go to meet Him through the grave, we must stand before Him as we are, with all the outside drappings gone. Just as you are, when you go out of this body, will you stand before Him, and the very brightness of His appearing will consume everything that is not of God. So if the purity and the holiness and the life of Jesus be not in you, you will be, as the Bible tells us, in very plain words, naked, naked, naked.

It was the same with Adam and Eve,

(The Coming Rapture—continued.)

when the Holy Spirit had departed from them because of sin, they knew they were naked, and dared not face God. And if you are not sure that the Lord Jesus has cleansed you from sin, and His beautiful life has been given to you instead of your carnal life, you will be found naked, and you will be ashamed when Jesus comes in the clouds, or whenever you have to go before Him. We want to put this before you very plainly because Jesus is coming soon. Do you believe it?

People try to get rid of the troubles of this life by death, and then think everything is over. Indeed it is not, it is only the beginning of another stage of life. When we look at the Lord Jesus, we see that it was for the joy that was set before Him that He endured the cross, and despised the shame. He was looking right ahead at the joy that was before Him, and so He almost forgot the shame and agony on earth for the joy that was set before Him. What was that joy? It meant that He was going to finish the work which the Father had given Him to do—to redeem millions of souls out of the hands of the devil; that He would remove the curse; and that He would be able to present to His Father what His Father had been longing to see—a new creation, men and women made white in the Blood of the Lamb, without spot or wrinkle, presenting them before the throne of His Father with great joy; and that the effect of Calvary should sweep through the earth with such power that the lion and the lamb should lie down together, and have no fear of one another.

That was the joy of Jesus—that He should be able to redeem the whole creation, and present it to the Father without spot or wrinkle, and God should be satisfied that His will and work had been accomplished, and should look upon it once more, and say of the whole, "It is very good."

St. Paul had the same desire. He said, "I press toward the mark of the high calling of God in Christ Jesus." "That I may know the fellowship of His sufferings, that I may be made conformable to His death." "That I may lay hold of that for which I have been laid hold of."

The saints of old had the same future kingdom in view; and we also see that as the beginning of things is given in

Genesis, so we find the consummation in Revelation. John said, "I saw a new heaven, and a new earth." No more curse, no more sin, no more sorrow, no more parting—a new heaven and a new earth—a new name, a new creation, a new song, a new heart, a new spirit, a new heavenly body, everything new. "Behold, I make everything new." Not the old thing patched up, not the old thing educated, refined, moralised, and civilized. No—a new creation. There is only one Man in creation now in God's sight, and that is the Lord Jesus Christ. We must be members of that Body.

He went down into hell, and, praise the Lord! He ascended, and took sinners from the depths of sin right up to the throne of grace. That is why God has exalted Him, and given Him a name above every name—the name of Jesus—and I know of no other name that will quench the fiery darts of the enemy.

If we have the love of Jesus in our hearts we shall not only long to see Him coming, but we shall long to see Him in His rightful place in the world. We long to see Jesus acknowledged as King, every knee bowed before Him. We see Jesus crowned, and now we are looking forward to the time when there will be no sin, and the whole world will be turned to the living God. Under this King the saints are going to judge the world. His Word tells us, and that is why we are in the school now of the Holy Ghost. There may be a little persecution, and severe trials of faith. The devil is doing all in his power to bring the Kingdom of God to nought. He is building up his kingdom side by side with the Kingdom of God, but the time will come when the Almighty Word will shatter that kingdom, and the Kingdom of our Lord will be established for ever and ever. God shall be all and in all, and the glory of God shall cover the face of the earth, and He wants us to share in that glory, beloved. We are not going to heaven to sing hymns and play harps all the time. Every talent we have, everything that God can glorify, will be used in the heavenly kingdom. We shall have our heavenly bodies, we shall be able to take messages for the King of kings, and other delightful services shall we be permitted to render. In Revelation we see that the living creatures are employed in doing His will.

A GLORIOUS HOPE.

It is a glorious hope that we have, friends. It is not just dying and escaping hell; it is the glorious hope of living for ever and ever in a glorified body, in which we shall be able to give expression to all the glory within us—all the glorious life which God imparts. We have had a little here, a taste of what is to come, an earnest of heaven; it is a bit of the real thing, and if the earnest is so good I don't know what the full inheritance is going to be. But if you have this hope you will purify yourselves. That is why we are so glad we are in the new creation. We are there in Christ; we are going to take our stand on what God says, and dare to say that everything that opposes and contradicts God is of the devil.

God is beginning to declare some of His secrets to us, and one of the secrets of His Word is that you and I may know something of the wonderful future before us. Don't you want to be ready? Think of the wonderful city, with the Twelve Apostles for its foundation. Our imagination cannot take it in. Nought that defiles can enter there. Do you think death is going to change you? When you leave this hall you go out into the street just the same men and women as you are in the hall, and so you go out of the body in death just the same person as when in the body. Just as your soul is when you leave the body, so will it be when it appears before God. "He that is filthy will be filthy still, and he that is righteous will be righteous still, and he that is holy will be holy still."

It is now that the Lord is holding up the hope of the King coming. He cannot do without His saints; He will not do without them. He wants His bride to be occupied with Him. He wants us to go right up to the throne as overcomers, and He is saying, "Don't be cast down if I have to chastise you." I used to think that it was a sign that a child of God was in His will when all was prosperous, and well, and happy; but I have found out that a child of God is often chastised and rebuked. We have learned thereby to be submissive to His will, and to say, "Not my will, but Thine be done." He wants us to have "a broken spirit," and a submissive will. Although Jesus was the Son of God, He learned obedience through the things which He suffered. He could not

learn obedience in heaven because He was the King of Glory. He was God, but He emptied Himself of His glory and suffered even to a death of shame. Herein is love, not that we loved Him, but that He loved us. He wanted us for His kingdom. He paid such a price for us!! It seemed as though His Father hid His face from Him when He hung on the cross for us. "He *became* sin" for us, and of that sin He cried, "It is finished," and then His Spirit returned to the Father. I think, oh, how glad the Father would be to see that Son back again. Do you think it cost the Father nothing to see His Son tortured, cast out, treated as if He were the scum of the earth? Would you like to see your son nailed hands and feet to a cross and left to die? Wouldn't your heart break? Mine would.

A VISION OF JESUS.

A sister in my Bible class saw a vision of Jesus on the Cross, and she saw that Face, and drops of blood falling from Him. She said, "Oh, dear Jesus, let me do something for You; let me help You." It was only a vision; but do you think it cost God nothing to see it all? I am sure it cost the Father something. But it all showed the strength of His love.

Do you doubt God? It seems to me that people actually treat God as nobody and nothing. There *is* a God, and that was the extent of God's love to you, because He wanted you back to Himself, into His own Kingdom. Oh, hallelujah, what a Saviour! And one day we shall have to stand before that God. Are you prepared to meet Him? Whether you know it or not, He is thy God. Whether you care or not, He is thy God. Whether you choose or not, He is thy God. God have mercy on us. "Is it nothing to you that pass by?" is it nothing? The Holy Ghost has burned that love of Jesus in our hearts until we are just longing for His appearing, not so much for our own happiness—I praise God that is secondary—but my whole soul longs that my Jesus may be glorified, and that He may be seen in His right place as the God of love and mercy, and King of kings.

HELL.

God has been showing me what hell means. You read in the Revelations that there is a second death, that all the dead will be raised in the body, and shall stand

(Continued on Page 158.)

"CONFIDENCE."

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Sunderland.

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The Coming of the Lord.

Titus ii., 13-14: "Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ: Who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, **zealous of good works.**"

The Soon Coming of the Lord is a very profitable subject. If men are ready for His coming, they are ready also to die, and, best of all, they are ready and able to live. Congregations which are apathetic in listening to sermons on other subjects, are generally moved by the Holy Ghost when the near Coming of the Lord is dealt with in Holy Ghost power.

The Lord has good works for us to do (see the text above quoted). We cannot do these if we shut ourselves up into a life of contemplation, or spend too much time in devotional meetings. He wants us to live useful lives up to the last moment. Two men in the field (at work surely), two women grinding the corn for food, examples of how the Lord expects to find many of His saints. Children at school, young people at college, being

equipped for useful lives if He tarries further. Sweetness in the family relationships, thinking often of OTHERS, so shall we be ready.

This issue of "Confidence" contains the report of some blessed messages which were given at the Sunderland Convention, on this glorious hope of His Coming. May they be blessed to many needy souls. Yet we must write a word of caution also, which is only needed by *some*, but it is needed in the case of some of the Lord's most earnest and devoted children.

ADVICE.

1. Live sane, useful, unselfish lives up to the last moment, however near we may believe that the Coming of the Lord may be. Keep to your business! keep to your household work; keep to your educational work. HE said, "I pray not that Thou shouldest take them out of the world, but that Thou shouldest keep them from the evil" (John xvii., 15).

2. There is a great danger, especially to some highly strung temperaments, through suggesting or thinking of dates as to the Coming of the Lord in the Air. Whilst He may come any time we are not to live in an unwholesome state of panic, but to ever abide in Him. "And now, little children, abide in Him, that, when He shall appear, we may have confidence, and not be ashamed before Him at His Coming" (1 John ii., 28).

3. The Pentecostal Blessing brings this message before us continually—"The Lord is coming." "Jesus is coming soon." We are to be ready, but best ready in doing our daily duty well, now and here.

"This same Jesus, which is taken up from you into Heaven, shall so come in like manner as ye have seen Him go into Heaven." Acts i., 11.

A Message in Song,

AT THE SUNDERLAND CONVENTION.

The Spirit fell upon Mrs. Polman on the last night of the Convention at Sunderland (Friday, June 9th). It was during a time of adoration, when the congregation was low before the Lord in worship. The Lord caused her to break out in a wondrous and entrancing melody and in strange words. Later the Lord gave her the interpretation. It was then in Dutch, and our Brother A. S. Booth-Clibborn, sitting near, interpreted again into English. This is the message :—

Behold, My people, behold ! heaven and earth shall pass away, but My Word shall abide for ever. He is faithful, He is faithful, He is faithful. Who is calling ? The Holy One of Israel. Heaven and earth glorify Him, the whole creation sings His praises.

Oh, My people, behold My power and My glory are in your midst.

Worship Him, He the Son of God, who came in the flesh and went down to death for you, and who is now in glory, and we see Him crowned. Hosannah ! Hosannah ! Hosannah !

* * *

ANOTHER MESSAGE.

The Fellowship of His Sufferings.*

Oh, My people, My people, you must learn to enter into My rest ! When you will have learnt to enter into My rest, then I can reveal to you My glory—My glory is found in rest.

My people, My people, you do not yet understand My pathway of suffering ! If you would really understand how to suffer then you would also understand how to love. Oh ! My own love, My love must

be found in you ; then I can pour out My Spirit on you when you are willing to go My way of suffering !

Oh, My people, My people, you do not yet know the depth of My suffering ; you do not yet know the depth of My love ; you do not yet know the depth of the power of the cross !

Oh, My people, My people, pray that you may not get lukewarm ; be wide awake, and pray that you may not fall into temptation.

Oh, My people, My people, grieve no more My heart. Seek ye, seek ye My riches ; My riches are only found in the depth of suffering ! You want to have a glorious way without suffering. Who will follow Me ? Those alone can follow Me who will really enter into My steps.

My heavens shall be opened ; you shall see My glory, for this is resolved in the purposes of God.

Those who have suffered shall also inherit the glory. Oh, My people, My people, take upon you My yoke, and do love each other as I love you !

I am coming alone for those who are willing to suffer. You are asking for signs and wonders, but the greatest wonder that can happen, the greatest sign that shall take place, shall take place when I, your Master, shall be fully formed and perfected in you.

My people, My people, look toward the Chief Captain—look toward your Great Shepherd ; He has trodden the bloody pathway alone. You will have to take the lonely path—the bloody path you have to follow !

Behold ! Behold ! Darkness and gross darkness shall cover the earth ! The judgments of God are at hand already. But My people are blind, My people are lost for lack of knowledge, they do not know My Word. My Word must be made alive within you. In you the Word must become flesh—in you My people, then you will be able to understand God's mysteries ; then you will be able to understand the glory which was in the Son of God, made flesh, your Master, the eternal Son of God, the Fruit of His Love. The Son of God was the fruit of His love—His love for His creation. This love was made manifest when He was born into the world."

* Given in the London Conference. Can be obtained as a leaflet from the Victory Press, 60 Holdenhurst Rd., Bournemouth.

(The Coming Rapture—continued from page 155.)

before that great white throne; that if your names are not found in the Lamb's Book of Life, you will go into banishment and you will be a soul without a body throughout eternity. Can you realise anything worse than that? If a man is a wicked man he wants to give relief to his feeling through the body. What will be his condition when he has these feelings and no body through which to give the relief so much desired, and his spirit is left to wander in blackness and darkness for ever, without the least hope of being able to give expression to his cravings. I don't think you need to argue as to whether or not hell is a place of real fire; we carry hell or heaven in our own souls. The Scriptures tell us clearly of the everlasting fire. This is what redemption was for, that we might have a soul like His, washed in His precious Blood and whiter than snow.

IN THE NEW CREATION.

Take your place now in the new creation. Believe what God says. Jesus has done it. Do you know what faith is? It is not something working up in your heart, it is believing in a fact that has taken place, a life you cannot see, and cannot feel or touch, and yet you may live in the power of that life, and dare to believe that you are in the new creation. Dare to believe what God says is true. You *are* a new creature. Old things *have* passed away. When did they pass away? They passed away on the cross. You became a new creation on the resurrection morning. The Holy Ghost now comes to you and makes these things true. God is doing His own work. He is transforming us into the same image. There is a great fight on against flesh and blood. It is the fight against the devil, and principalities, and powers. They are pressing on you, and trying to tell you that it is not true, that you are not in the new creation. You must have faith in God's Word. God said, "Let there be light," and there was light. The world didn't argue about it, but let God do it by His Word. Praise God that you are in the new creation. You may go out of this Hall thus praising Him. I am sure you are all tired of the old creation. If you will only trust God for it, and say, "Though I don't understand it, I don't see it, but, because God says it, I will believe that I am a new creation, old things *have* passed away, all things have become

new," and, if you are perfectly submissive to His will, then you will find a marvellous change. This new creation cost something, friends. It cost Jesus something. It may cost you misunderstanding, a sneer, a laugh, and perhaps many friends will leave you. It may cause you a little suffering; but you will find that God is nearer to you than ever He was before. It may cost you separation, but what a reward, even here! What it costs us now is not worthy to be compared with the glory that is to be revealed. Even now He will bring you to a place in God, where nothing will move or touch you. You will be far above feeling criticism or anything else. Our eyes will be fixed on Jesus, and the kingdom that is going to be set up. Our eyes are on the King of Glory, and

"Since we fixed our eyes on Jesus,
We've lost sight of all besides."

We have lost sight of the divisions; we have lost sight of everything that is going on.

It is a wonderful place to be in Jesus. It is a wonderful resting place. Fight the good fight of faith, lay hold on eternal life. You who are going through trials just now, bear in mind that He is sending them just to know if you love Him in spite of everything. He wants to know if you really do believe that Jesus is the new creation. He is allowing trials to come and is watching the process, and saying, "Can you trust me?" If you do believe in Jesus you will go through; and remember the trial of your faith is very precious. Look for Jesus just now. Don't look for a far away Jesus. He is in you. Where are you looking for Jesus? Just say, "Lord Jesus, You are in me, and You are going to do everything for me, and change me so that when the time comes, just as the butterfly comes out of the chrysalis and flies away to the flowers in the beautiful sunshine, so in a moment shall I be changed and fly to glory, to be for ever with the Lord."

"Now He reigns and rules within as never before. There is the clearer realization that He, the blessed, precious Lord, is in possession, and is working His own glorious will. The day after I returned from S. to Ireland He came upon me again, and as He took my tongue, hallelujah! He also took —'s. How we do praise Him. I know He will lead us on. Hallelujah!"

The Old Man and the New Man.

"Put off.....the old man, which is corrupt according to the deceitful lusts, and.....put on the new man, which, after God, is created in righteousness and true holiness."—*Eph. iv., 22-24; Col. 9-10, etc.*

The new leaves in spring-time push off the last vestige of last year's foliage. The Coming of the Lord Jesus, the New Man, into our hearts deals with "the Old Man and his deeds" effectually. It would seem sometimes as if the order were reversed, and the Grace of the Lord prevailed, and He just came to do all that was to be done.

Years ago I read a parable-story like this:—We see a mediæval room, with its fireplace and a table and three chairs round it. Full-length windows open out into a garden with its waving greenery and flowers. There is a short passage at the other end of the room with an outer door at the end.

At the table sit the host and two friends. The two friends are inseparable; they always seem to do the same things. The host is rather fond of them, but it is beginning to dawn upon him that they have stayed too long. He cannot remember when they came. They do not take any hint, and often he feels as if he did not want to part with them; but recently he has made up his mind that they must go.

So they sit together feasting, and the sun is shining outside in the garden. There comes a loud knocking at the outer door, a peremptory kind of knocking not often heard.

The Visitors start and turn pale. They say, "We know Who that is; you must not let Him in. If He comes in, we go out."

A louder knocking comes, and a cry, "Open thy door quickly!" The Older Visitor seizes his host, and, with his comrade's help, holds him tight, and prevents his going towards the door to open it.

"Knock, knock, knock!" comes the louder appeal, and a Voice, "Behold I stand at the door and knock; if thou wilt open I will come in and sup with thee and thou with Me."

Bursting from the grasp of the two he

determinedly goes to the door. One Visitor dashes out by the garden window, and, as he opens the door, the other brushes past and is gone.

So there enters the Permanent Guest, Who comes to abide for ever. With loving face He enters, He before Whom Self and Sin have to go. The Old Man and his deeds cannot stand when the victorious King of Glory comes in.

* * *

St. Paul seems to suggest the eviction of the Old Man before the New Man is welcomed. Let us see what the Scripture tells us about

THE HISTORY OF THE OLD MAN.

We read in Gen. i., 31 that on the sixth day of Creation, as God looked upon all things that He had created and made, and especially as He looked upon his last and fairest work—the creation of man in His own image—He could say of all, "It is very good."

Oh, how fair that morning broke,
When in Eden man awoke!
Beast and bird and insect bright
Revelled in the glad some light;
God looked down from Heaven above,
All was life and joy and love.

Quite evidently that evil being had not come into existence then whom the Holy Ghost, writing by St. Paul, describes as: "The Old Man, which is corrupt according to the deceitful lusts" (Eph. iv., 22). The "Old Man" did not come from God. He was begotten of his father the devil.

When did he first appear in this world? We may say that he was born of Satan on the day when our first parents fell. The Fall saw the welcome of the "Old Man" into the human race. It was in the Garden of Eden on the day described in Gen. iii., that this diabolic creation came into being. He has continued to occupy the fallen race in a kind of perpetual succession ever since.

Ah, the doleful change when sin,
Darkly, subtly entered in!

Though called "The Old Man," he is not of either sex, but is both, and is found in both. As we read in Gen. i., 27, "God created man, male and female created He him." So it would seem as if Satan had called into existence this rebellious being to occupy both our male and female pro-

(The Old Man and the New Man—continued.)

genitors, and us, their descendants.

He is "The Old Man," the man of old, (the ancient human being), so ancient that his origin comes from the days of Eden. He is called also the carnal mind, the sinful flesh, the evil self, the old "Ego" or "I." Sometimes he may seem to be refined outwardly; sometimes apparently benevolent, and having even an appearance of devotion and religion, but all the time he is still the same "Old Man."

We see him at work in—

Cain—breaking the vi. Commandment, etc.

David—breaking the vii. and vi. Commandments.

Peter—denying the Lord.

Judas—betraying the Lord of Glory.

Annanias and Sapphira—lying to the Holy Ghost.

At last we see him in the Scribes and Pharisees and Chief Priests putting the Lord of Glory to death, not realising that the hammering in of the nails at Calvary were the death blows to his power in the lives of many, many thousands, the great multitude which no man can number.

At Calvary our Old Man

Was crucified,

dead,

and buried.

This becomes operative just as we believe in the unlimited victory then obtained by our Divine yet Human Representative, our mighty Saviour, when He took us and our Old Man to the Cross and there made a show of all the evil powers, and for ever! (Col. ii., 15.)

Knowing this, that our Old Man was crucified with Him, that the body of sin might be destroyed (brought to naught). Rom. vi. 6.

PUT OFF—PUT ON.

(Eph. iv., 22-24) There are many who wish to be God's true children who to-day are sighing sadly and crying, "I am carnal, sold under sin;" "Who shall deliver me from the body of this death." (Rom. vii., 14, 24.) The answer is: "Jesus Christ our Lord," for "The Spirit of Life in Christ Jesus has set me free from the law of sin and death." (Rom. viii., 2.) The Lord Himself says, "Whoever will lose his life for my sake shall find it."

(Matt. xvi. 25.) The old life must be put off and lost for the Lord's sake. The old self must be denied. We will not have this old man to reign over us. No, we will put him off, as the Holy Ghost directs by His servant Paul. (Eph. iv., 22.)

When we put on a new coat we take off first the old coat. When we put on new gloves, we do not put them on over the old ones. No, we first put off, but then we put on.

We are to put on the Lord Jesus Christ (Rom. xiii., 14). He is the New Man, and He alone can keep us in the place where we can stand fast as those who have put off the Old Man. We obey the command "put off" in simple faith. We can be confident that our Lord will witness to our action, though it be in simple faith, without any feeling. It is because He has brought to nought the Old Man (Rom. vi., 6) that we can confidently "put him off."

Many are sorely tempted soon after this to think he (the Old Man) is not put off. Satan uses all his wiles or "methods," and his cunning is very "systematic." Satan can tempt us by downcast feelings and fearful moods. He brings up the most awful temptations when he gets his prey weakened. It is worth his while to make it a terrific "fight of faith." He will endeavour, if it were possible, to deceive even the very elect.

Our fight is not now with flesh and blood, if we definitely "put off" the old thing and put on Christ. It will be a victorious fight of faith, as we believe and know that we have "put on Christ." As regards the old thing let us say determinedly,

"I KNOW NOT THE MAN."

We will not recognise the Old Man, though we are confronted with a subtle phantasm of Satan's creation, an almost perfect representation.

Our enemy is really an outside enemy now, and that is why the gloriously complete armour of Eph. vi. is given. Armour is for an *outside* foe, of course. We fight, not with our own flesh and blood (or with flesh and blood in others around), but with wicked spirits above and around, despatched by Satan to tempt, to goad, or lure us into sin. So we will no longer have bitter feelings to those who, in the old life, would rouse us to irritation and anger.

The Lord loves *them*, and will evoke us to love them, and to see possibly behind them, as *behind us also*, the enemy's tactics to induce hatred or contempt, when their souls are very precious to the Lord.

When Satan comes we will not give him a resting place, for we know that whereon the sole of his foot, as it were, is allowed to stand, he will claim that and more.

Luther said, "I cannot help a bird alighting on my head or befouling me for a moment as he passes over me, but I can hinder him from building a nest in my hair."

We will not only resist sin and all things of the old creation, but, better still, we will glory in our Christ. We put on the Lord Jesus Christ; He is our refuge. We run in and are safe. The writer of "The Christian's Secret of a Happy Life" tells us how she saw herself (in a vision) within a great crystal bubble. It was thin and transparent, but it was all around her. Wicked men and demons strove to burst through to her but could not. Cruel wild beasts and venomous serpents came at her. Fiery darts were thrown, but nothing could reach her, she was protected from all harm by this enveloping crystal shield. What was it? She was told it was the presence and protection of the Lord. When we "put on" the Lord Jesus (the New Man) everything must pass through Him before it reaches us, and if anything reaches us, it comes by His permission, and will bring blessing if we receive it aright.

The following story is helpful, though it seems to present an extreme case. In some measure the Old Man is the trouble with all, until, with the help of the Lord, he is put off and the New Man put on.

A STORY OF "THE OLD MAN."

A selfish old miser lived alone, grudging everyone their happiness—snarling constantly, grumbling always. He was the slave of the Old Man, openly a victim to the worst form of self-life and selfishness.

After many miserable years God allowed him one night to have a strange dream. He saw a dangerous path by the edge of a precipice, and there were many crevasses and slippery places. He saw people slipping down and screaming for help, but dashed to pieces upon the rocks far below.

He saw one or two who had slipped and who were clinging with all their strength to some roots, and these were hanging between life and death.

He was going to their assistance when he felt some one hold him with a remorseless grip. He seemed to feel it was a horrid being, who not only kept him from helping, but tried to throw him down also. There was a terrible struggle, and at last he was enabled to get a little advantage over his enslaving adversary, and turning to see him better, he saw in the creature's countenance a distorted image of himself.

It was the Old Man, it was SELF who was hindering him from helping others; it was SELF that was threatening to ruin his own soul. The Old Man who is corrupt according to the lusts of deceit.

Then there came One to help him who bore signs of a struggle, and He quickly made captive the Old Man and laid him bound in the dust. He touched the miser and there flowed through him a new life and a new strength. The New Man had come. Quickly now he ran to rescue the perishing. He awoke full of joy, and a marvellous change came over that life. He praised where he had murmured, and his life was lived to the glory of God and the good of his fellow creatures.

* * *

It is the New Man, Christ Jesus, that the Heavenly Father baptizes with the Holy Ghost as on the day of Pentecost. It is the Christ-Life upon which the Comforter loves to fall in power. The Old Man must be put off if there is to be a true, clear Baptism of the Holy Ghost. He has been dealt with through the precious Blood-shedding. Let us rest now upon the WORD—

"Know ye not that Christ liveth in you, except ye be reprobates" (2 Cor. xiii., 5).

"Christ liveth in me" (Gal. ii., 20).

"Christ in us the hope of glory."

"Christ is all and IN all" (Col. iii., 11).

"To me to live is Christ" (Phil. i., 21).

"Ye have died, and your life is hid with Christ in God" (Col. iii., 3).

"Christ is my life" (Col. iii., 4).

"Put ye on the Lord Jesus Christ" (Rom. xiii., 14).

"Abide in Me" (John xv., 4).

Dwelling in God.

An address given at Sunderland, Monday afternoon, June 5th, by MRS. BODDY.

1 John, iv., 16. It is a wonderful thing to dwell in God, but it is a more wonderful thing for God to dwell in us. It is not a mere visit and nothing more; but God is our dwelling place. Years ago, if anyone had told one that it was possible to enter that place of absolute rest of absolute peace, and now of perfect love, independently of what would occur in one's social life, one would hardly have credited it. It was through very great tribulation that we enter the Kingdom of God. Where God dwells, where God reigns, we are in God's hands, and all is well; but perhaps it is better that we should not know when we set out, the trials and tribulations that the Lord would allow us to pass through, before we can enter really into the Kingdom. We have entered into the possession perhaps of the good things of the Kingdom—into a real place of rest. The Holy Spirit has brought us into God—immersed us in God—and He has been working His Will from the very moment we set out with our faces Zion-ward. Jesus said, "Come unto Me, and I will give you rest." It is truly rest, because He has brought us into perfect love.

Notwithstanding the terrible confusion on earth, there is only one theme above—the adoration of the Lamb; and there is only one will above, and it is a joy to do that will, and the angels and the hosts of heaven are engaged in doing His will is far above all the babel below. We are dwelling with God in the place of perfect peace—inward peace. Does perfect love reign? then it does not matter what upsets come—whatever Satan may do to try to disturb that peace, the heart is fixed on God, the heart is fixed on the Lord Jesus Christ, what He has done, and what He came to do in bringing us to God; and the Holy Ghost, the great Executive of the Godhead, is making it clear that Jesus has finished the work of salvation.

The Three Persons in the Trinity do not, you will notice, interfere with each other's work, and when you and I are fully controlled by the Holy Ghost we will not interfere with each other's work. We have no anxiety as to the gifts, for the Lord will not entrust any one member of the body with all the gifts. What God wants us to do is to acknowledge each other, and until we do that we shall not have come into the place of perfect love. Be thankful for what God is teaching you in this respect. But do not expect that everyone will see eye to eye with you. When Judas gave Jesus a kiss, Jesus did not condemn him, but said, "Friend, do that which thou hast to do quickly." It is a marvellous thing how the Holy Ghost came to teach us about Jesus, and Jesus can teach us about the Father. The Holy Ghost knows all about Jesus, He knows the power of that well-glorified Cross, and that is why God has sent the Holy Ghost. He has come and given us special evidence. But He comes to glorify Jesus, to reveal the preciousness of the Blood, the efficacy of the Blood, to reveal the crowning in glory, and the coming of Jesus, and the glories of the future, and it is as you get still before the Holy Ghost and let your reasoning

and imagination be brought under the power of Jesus, and it is as you let the Holy Ghost illumine that life which He has put within you that you begin to see Jesus. I tell you—

"Since my eyes were fixed on Jesus
I've lost sight of all besides."

I have no time to enter into other matters. What one says about another is not worth naming, and taking offence at this or that is unworthy of the Lord Jesus Christ.

What the Holy Ghost teaches about a thing becomes possible; we do not need any argument. What we have to do is to dwell in love. The love of Jesus cannot be manifested so long as our life is self-centred, and the Lord will not *share* His glory. There must be a bearing with one another. Look at the condition of the Lord Jesus. His hands and feet were nailed to the Cross, His head was crowned with thorns, and He was perfectly helpless. He submitted to it all, and His Father saw Him in His helplessness, and perhaps was watching. The Lord Jesus cried out, "My God, My God, why hast Thou forsaken Me?" Of course we know He was just becoming SIN at the moment. He was becoming new, and

SIN WAS PASSING AWAY.

Sin has finished in Him, and sin at the same time finished in you; disease was finished; the power of the devil was finished. God was in Him, reconciling the world unto Himself. Then the Father glorified Him and raised Him up, Christ, the King of Glory. He went back to His Father, and gave that which you now see and hear here—the Holy Ghost. We never saw sin in all its hideousness, or Christ in all His beauty, until the Holy Ghost came. Now everything has been done for you, and Jesus has revealed the Father, and, as you now follow and obey Jesus, you will find the life of the Father, the peace of the Father, and

THE JOY OF THE FATHER

within you. There is no ruffle in God. He is not disturbed with what is going on down here. He is calmly, unwaveringly, and unflinchingly going on with His work. Will you submit to whatever contradiction of sinners will be against you? Look at Jesus. Dare to throw yourself recklessly on to God. If you will be for God and place your will in His hands, He will take you and your will, and what He wants you to do is to

TRUST HIM! TRUST HIM!! TRUST HIM!!!

The way is clear if your will is to do the will of God. If you are willing to do this, then God is going on with you. Apart from all the gifts, God is operating in silence. The devil will seek to interest you in other matters to prevent you getting deep with God. You must get so deep down into God that it shall be impossible to find a place for anything else. Jesus was always loving. He loved His own, and loves them to the end. Let us love each other. Let Jesus reveal the Father, and take you into the deep place of love. He is doing it. He has not for a single moment left you. The Holy Spirit is forming the Christ within you, and you will come to the place of perfect rest and peace and confidence. You will perhaps have to go

THROUGH THE FIRE,

but if you are there you will find there is one like unto the Son of Man with you, and you will come out of the furnace without a smell of fire upon you. Hallelujah!

OUR CHILDREN'S PAGE.

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

A Loving Message from Holland."

MY DEAR CHILDREN THROUGHOUT THE WORLD,

In these wonderful times of the "Latter Rain" we see that the dear Lord is blessing also the children, and oh, I am so glad of it, because He is making us all ready for His coming. Of course the children who attend so much the Pentecostal meetings hear many and many a time about the coming of the Lord. And they like to hear how the beautiful big trumpet shall sound, and how the heavens shall be opened, and then how our dear Lord Jesus shall appear in the glory of His Father, in the wonderful light of the heavens.

And then we shall see Him, like the Apostle John describes Him in Revelation i., 13-14: "A Son of Man clothed with a garment down to the foot, and girt about the breast with a golden girdle. His head and His hair were white like wool, as white as snow; and His eyes were as a flame of fire; and His feet like unto fine brass, as if they burned in a furnace; and His voice as the sound of many waters." Is not that beautiful? Then we will hear His loving voice, and we will go up and meet Him in the air.

I remember a friend of mine who told me about a little boy who was, I believe, only three years old.

One morning the little boy took him by the hand and, pointing to the window, he said, "Please open the window." When my friend had opened the window, the little fellow said, "Come, let us look out. I want to see if perhaps

JESUS IS ON THE WAY."

This little boy was daily expecting the dear Lord Jesus, and I am sure he is looking often out of the window to see if Jesus is coming.

But, dear children, if we want to be ready for the coming of Jesus, our lives must be pure, and our hearts must be cleansed through the precious Blood of Jesus, and we must be filled with the Holy Spirit

Now I want to tell you of some little boys and girls whose lives are pure and sweet, and whose little hearts are filled with the Holy Spirit.

I live in Amsterdam, which is

THE CAPITAL OF THE NETHERLANDS

(Holland). The city is very nice, and you know what makes it so nice is because a whole lot of canals are crossing through the city, and everywhere you see little boats on those canals. Then we have a big river, going through the middle of the city; the river is called the Amstel, and it is very lovely on this river on the summer days. And then the most funny thing is that the whole city is built on poles (piles), or rather on fir trees. The ground is very watery here, and, if they build a house, the builders first drive the trunks of the fir trees in the ground, and then the foundation is laid on those poles. If they did not put the poles in the ground the houses would sink down in this watery ground in a very short time. But now, of course, they stand very firm. The big Palace of our Queen Wilhelmina has under its foundation 13,659 of such poles. This Palace is very nice inside, but our Queen does not live in it. Only once a year she comes to Amsterdam for eight days. Last year she brought the little princess

Juliana with her from The Hague, and of course all the people were very glad to see her. They were standing the whole day round the Palace to have now and then a look at the little girl.

Now the Lord has blessed us very much in this city. A revival broke out in our congregation, and not only among the big people, but also among the children.

Many were saved through the dear Lord Jesus, and gave beautiful little testimonies.

One little girl of eleven stood on a chair in the meeting, and gave her testimony. "Oh," she said, "I am so glad that the Lord has saved me, and I am so happy, so happy. I am glad that I did not live in the world, otherwise all those worldly thoughts would bother me, and try to get in my heart, but now they cannot,

JESUS LIVES IN MY HEART."

This little girl is also baptized with the Holy Spirit and speaks in Tongues. She is a dear girl, and looks always very happy.

Another little girl of nine was baptized in the Holy Spirit, and she said all the time, "Oh, Jesus is coming, Jesus is coming very soon." Her little face was beaming with joy, and everybody loves her. Then there is a boy, who is now 15 years. He is a praising boy. When he is on his knees he is praising the Lord all the time, and forgets everybody around him.

And so I could go on telling you of several others who are happy, and who love the Word of God, and are beloved by their parents and friends. Of course they have often their trials and temptations, and some of them have not always the victory, but they know also the power of Jesus Blood, which gives them the victory all the time.

Just think of the children of the Bible. There you have dear little Samuel. His mother brought him to the temple when he was only a little boy, but he loved God, and obeyed Him in every way, and God made him a great prophet.

DANIEL.

Then there is the true-hearted Daniel. He was led captive when he was still very young. The heathen king took him far away from his dear father and mother, from his home and country, and brought him to a very strange land. They even changed his name, but do you know what they could not change? The heathen could not change his heart, which was filled with the love of God, and God blessed him richly, because Daniel kept true to God. As we read in the Word: "But Daniel *purposed* in his heart that he would not defile himself."

And now I am praying for all the little Samuels and Daniels who are now living in these times. I am praying that they may grow up and become men and women of God.

And then I am thinking and praying for those children who read the "Children's Page" in "Confidence," and who have not yet given their hearts to Jesus. May Jesus help you to give right away your young lives to Him. May God bless you all, dear children.

Much love from your loving friend,

(MRS.) W. POLMAN.

Raamstraat 12,
Amsterdam, Holland.

GERMANY.

The West Prussia Conference.

The above, held at Laskowitz Castle, (the seat of Sir Gordon Caldwells (June 18-20), was greatly blessed of God. Some 1,800 people attended on the Sunday. Many others came on Monday. The great "riding school" was a striking picture, lofty, airy, decorated with pine branches, crowded to the doors with 1,800 people. Many sought and received salvation, and many were baptised. There were also several cases of healing. The castle was crowded with guests. One night ten were baptised in a large improvised dormitory for sisters. 450 peasants slept on straw in the airy sheds or the castle garret. Meals were served to all gratuitously by Herr and Frau Von Gordon. All was simple, solid, and abundant. Great brotherly love was manifested as the groups mingled in the vast farm-yards, and about the beautiful grounds.

The speakers who had been announced were Bros. Paul, Edel, Friemel, and the Writer. Bros. Von Gordon and Gensichen also gave addresses. There was much hearty, holy freedom in the gatherings. On the last evening a deep, solemn hush fell over the assembly. The speakers felt led to vacate the platform. The sense of the presence of God became most intense. Wonderful singing in the Spirit and messages in Tongues broke forth. Clear interpretation was given. Young and old were thus used of God. Wave upon wave of worship passed over the great gathering. It was solemn and blessed in the extreme.—[A.S.B.-C.]

WEST AFRICA.

LIBERIA.

News from Pentecostal Missionaries

(See Photo on page 168).

Liberia is a State on the West Coast of Africa, South of Sierra Leone. It is governed by educated negroes descended from emancipated coloured people who came from the United States. This Government has not yet very effective control over the tribes of its Hinterland. These ladies are very brave to live where they do. May they ever be preserved and blessed by the Lord Himself.

DEAR BROTHER BODDY,

Your postal card reached me in last mail. Thank you for your kindly interest and prayers. We need them much. Many of the dear ones forget we need a word of cheer and comfort, and neglect the ministry of communication. However, our Jesus becomes doubly precious, and His grace is multiplied unto us. Praise Him!

With much pleasure I enclose a photograph as you requested. It is the best we have to represent the work, I think. I have some scenery views, but this is our school group. I am an amateur in photography, so I fear the picture, being dim, will not be of much value to you. Miss Mendenhall, my co-worker, stands to the right all in white. We are the only two workers on this station, except our native pastor and his wife, who are very kind

and good to us. We are the farthest back in the interior of the four Pentecostal stations, or any station. The house in the background contains our schoolroom and several bedrooms of the natives, and is their own work. We had considerable trouble in getting the leaf on the roof from a neighbouring tribe, who were not so friendly. We are living in this house at present until our new one is completed. It will be quite comfortable, having an iron roof, and plank walls and floor. The one in the picture has an earthen floor and mud walls.

We clothe all our pupils, feed them, and supply their books, etc., from free-will offerings.

No one knows but the Lord just what it means to be father, mother, teacher, doctor, and spiritual instructor for this family you see in the group. But we are glad to be "workers together with God," and have a part in sharing His sufferings for the "elects' sake."

We are looking for the soon return of our Lord and Saviour, and comfort ourselves with this hope in all our tribulations.

We are praying for your Whitsuntide Conference. I had expected possibly to visit Sunderland this year, but there seems to be no one to leave with the work.

Pardon me if I have written more than necessary. Our love and greetings to the saints in Christ Jesus.

Yours faithfully,

M. MARTHA HISEY.

Cape Palmas, Liberia,
W. Africa, May 30, 1911.

To Pentecostal Missionaries.

The editor of "Confidence" is glad to receive letters from Missionaries in sympathy with the Pentecostal Blessing. When he is able he will print portions of such letters in this paper. He asks that—

1. Whatever is sent is not sent in duplicate to other publications.

2. Clear photographs, if possible, be also enclosed, showing the work among the natives, or the Mission Stations, etc.

PENTECOSTAL ITEMS.

It is possible that the *August* number of "Confidence" may be suspended, or combined with the September issue, in order to reduce the adverse balance (see page 146).

* * *

Our beloved brother, Mr. Willie Andrews, has been recently visiting the Pentecostal friends at York, Bedford, and Salisbury, and has had blessed fellowship with the brethren at these places, who are in the Pentecostal experience.

* * *

The marriage took place recently in Los Angeles of our brother, Mr. Geo. B. Studd and Miss Mabel Preston. Their address is now 227 So. Main Street, Los Angeles. We wish our dear brother much happiness in the Lord.

* * *

Mr. Thos. Tudor of 25 Sable Road, Smethwick, Birmingham, writes to say that he and Bro. Guest are carrying on the Pentecostal Mission at Smethwick (meetings Tuesday and Friday at 8 p.m., and Sunday at 11 and 6-30), and asks for earnest prayer from all. Many have been blessed there.

* * *

We have been asked to say again that the interesting descriptive newspaper notes as given in our last issue did not contain verbatim reports of the addresses made. Thus the exact expressions of various speakers were not always quite correctly given. We endeavour to do this in the larger reports now given from stenographers' notes.

* * *

Pastor Barratt's Pentecostal Conference at Christiania was very successful. Pastor Paul and Pastor Nibloch were among the chief speakers, and a number of Scandinavian Pentecostal leaders also. A report is given in Pastor Barratt's paper, "*Korslets Seir*" (the Victory of the Cross). Many meetings were in the "Turnhallen," where the writer first saw the Pentecostal Movement in March, 1907.

* * *

Callington, in Cornwall, is a place very dear to Pastor Barratt. He is a Cornishman, with at least one relation there. It has long had a place in his prayers. Two sisters in the Lord journeyed twice recently to Sunderland, and have received the Baptism of the Holy Ghost. One writes: "Pastor Barratt has long prayed that the fire might come to Callington, and now his prayers are being answered. Will you please pray for our little town, that many may be led into the same blessed experience."

* * *

- Pastor Jeffreys, after a rest at Carmarthen, is back in harness at Waunlwyd. He writes: "This season of testing and enforced rest has been very profitable. I have made arrangements to go to Mulheim in August. Please acknowledge in 'Confidence': 2/6 from Mr. Davies, Cwmtwrch, for Miss Gerber's Orphanage (Armenia); also £1 and 3/- also received per Mr. Sandwith." Pastor Jeffreys hopes that Miss Gerber's good work will be remembered in prayer often, and that practical sympathy will also be shown.

* * *

Our brother, Mr. A. W. Frodsham (of Fort William, Ont., Canada), writes: "There has been a good revival at Ottawa, and there is now a Pentecostal centre established there. I have a letter from a Pentecostal friend, who says that in a small country district about 3½ miles out from the village of Kimburn, Ont., twenty-five have received the Baptism of the Holy Ghost according to Acts ii., 4." Our brother also mentions a blessed time he had had in Archdeacon Phair's home, and that Mrs. Phair has also received the Sign of Tongues.

* * *

SWANSEA. At Plymouth Hall on Coronation Day special meetings were held at 2 p.m. and 6 p.m. At both meetings Bro. David Jones, of Grovesend, gave very powerful addresses. In the afternoon the subject was "The Bread of Life," and in the evening "The Gifts of the Holy

Spirit." Souls were saved and sanctified, and we all fully realised that "we do see Jesus crowned." Between the meetings the visitors were entertained to tea by the brothers and sisters of Plymouth Hall. Special meetings are being held in connection with the Plymouth Hall Pentecostal Mission, starting on August 5th. All information can be obtained from S. B. Swift, 32 Bellevue Street, Swansea.

CHRISTIAN SCIENCE.

Rev. A. A. Boddy Replies to a Critic.*

From the "Newcastle Chronicle."

The Rev. A. A. Boddy, Vicar of All Saints', Sunderland, was seen by a "Chronicle" representative with regard to a letter which appeared in our columns from a Christian Scientist who criticised Mr. Boddy's statement, in regard to the Pentecostal movement, that "Divine Healing is not Christian Science, but healing according to the Gospel—the simple Gospel of our Lord." Mr. Boddy, in reply to that letter, said he felt there was a very great gulf between his teaching (and the teaching of those who were with him), and Christian Science. "I should call them," he said, referring to the Christian Scientists, "*scientists* rather than Christian Scientists, from my point of view. To my mind, the chief teaching of the Gospel of Jesus Christ is what is commonly called the doctrine of the Atonement—not His beautiful life, nor the Sermon on the Mount alone—but first and foremost the victory of Calvary by the Son of God Incarnate over all the powers of sin and death, thereby separating us from every power of evil. There is real sickness and real sin, and there are real powers of evil all around us, but we have the victory in union with Him Who gained the victory at Calvary, and nowhere else. Scripture teaches me that, in a true but supernatural manner, all Christian believers died in Christ to the powers of hell, on that Cross on Good Friday. 'One died for all,' says St. Paul, 'then all died.' And, as we hold fast to our union in death and resurrection of this glorified Christ, He sees to it that we get the victory."

THE SCRIPTURES ONLY.

"We take the Scriptures literally," continued Mr. Boddy. "We believe they were inspired of the Holy Ghost and written by those whom God chose as His channels; and we believe that the Christian Scriptures are the final revelation of God, and need not to be explained either by a Book of Mormon or by Mrs. Eddy's 'Science and Health.' Our teaching is based simply on the Holy Scriptures, and our confidence is in the crucified and glorified Christ of God."

"There have been undoubtedly," added Mr. Boddy, "many wonderful cures through Christian Science, as also through clairvoyance and spiritualism and mental healing; but for those of us who follow the Lord Jesus Christ, the simple Gospel way is the only way. 'If any man is in Christ, he is a new creation. Old things have passed away, all things have become new, and

* "Christian Science, a Soul Danger," a little tract with testimonies by those who have escaped, can be obtained from the Hon. Secs., All Saints' Vicarage, Sunderland.

all things are of God.' We do not believe that disease is of God, but it may be permitted at times by Him. We stand in the New Creation because our sins and sicknesses were borne by the Son of God on the Cross, and we take our place by union with Him to Whom all power is given in heaven and in earth. The joyful testimonies of those who have been healed by God, as given at our recent Pentecostal Convention meetings, all strike this keynote, glorifying Jesus Christ and recognising that it is through His death and resurrection that they stand delivered and free."

GASTRIC ULCERS HEALED.

DEAR BROTHER IN OUR GLORIFIED LORD,

That glory may be brought to our precious Saviour through the thanksgiving of many, I wish to bear my testimony to the healing power of the Blood of Christ Jesus our Lord. Being a sufferer from Gastric Ulcer in the stomach, I was informed by the doctor that the only cure would be to undergo an operation. This I did not consider to be the will of the Lord. However, I continued looking to the Lord for guidance on the matter, and ultimately agreed to go to the Manchester Royal Infirmary to be examined by a specialist, in order that they might ascertain if an operation was necessary. The time fixed was Wednesday, March 29th. On Sunday, March 26th, two beloved

brethren from Preston paid a visit to Stanley Hall, Longsight, where the Lord, as you are no doubt aware, has been pouring out His Spirit, even giving the like gift as unto them at the beginning.

At the evening meeting one of the brethren spoke on Divine Healing, and the invitation was given to the meeting for those who desired to be healed to have the Word of God carried out, and be anointed with oil according to James v., 14-15. Together with others I went forward to be anointed with oil and prayed for, with the laying on of hands. When this was done I immediately felt relief, all glory to Him who bore our sicknesses in His own Body on the tree. Hallelujah.

I decided to keep my appointment with the physician, and after being carefully examined by him, he declared there was no trace of an ulcer, glory to the Lamb! and since that time I have not had the slightest symptoms of any trouble whatever. "Bless the Lord, O my soul, and all that is within me, bless and praise His Holy Name, Who forgiveth all our iniquities, and healeth all our diseases." Truly "this same Jesus" is still going about doing good, and healing all that are oppressed of the devil.

With abundant thanks to our glorious Lord, and love to the saints in Christ Jesus,

JOHN ROGERS.

50 Rushford Street, Longsight,
Manchester, June 22nd, 1911.

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, Mr. Andrew Murdoch, and Mr. Thos. Myerscough. 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, Y.W.C.A., Poonah; Miss Margaret Clark and Miss Constance Skarratt, The Camp, Jalna; Miss Elkington and Miss Jones, Musoorie. In CHINA—Messrs. Trevitt, Bristow, McGillivray, Williams, Hochow, Kansuh Province; Mr. and Mrs. Kok, Tse-chau-fu, Shansi Province. (Also holding P.M.U. Certificates—John Beruldsen, Christina Beruldsen, Thyra Beruldsen, at Suau-hwa-fu, Tsili Province, N. China.) Applications for Candidates' forms to be made to Mr. T. H. Mundell, Hon. Secretary, 30, Avondale Road, Croydon. Send a post card for a P.M.U. Missionary Box to Mrs. Sandwith, Bracknell, Berks., or donations thankfully received by Mr. W. H. Sandwith, Hon. Treas., Bracknell, Berks. Continued prayer is asked for the Home Base, viz.:(1) P.M.U. Council Meetings, (2) P.M.U. Missionary Meetings, (3) Box Holders and Donors, (4) Students—the Brothers, (5) Students—the Sisters, (6) Those helping in their Training. Then let us also constantly uphold our Missionaries at work, or learning their new language. Wednesday in each week has been suggested as a special day of prayer for P.M.U.

The Sion College meetings will re-commence in September, and will be held (D.V.) every Friday at 7 p.m. (Sion College is on the Thames Embankment, near to Blackfriars Bridge.)

* * *

On Friday, July 7th, a well-attended

meeting was held. Mr. Cecil Polhill presided. Testimonies were given by Sister Scharten, of Holland, who hopes to leave for China, Sister Biggs, and Miss Shepherd, who now goes to Japan. Also Bro. Myerscough, of Preston, and the Writer.

INDIA.

From the P.M.U. Pentecostal Mission Station.

DEAR MR. BODDY,

We have to-day sent two of our men on tour to some of the heathen villages between Ambar and Patton, a district lying about 20 miles from here. We have heard several times since coming here of the great need for missionary work in this part, which is, as far as we can find out from here, quite untouched. I think I mentioned this district to you once before.

The two men we have sent out have both been baptized in the Spirit, and have been receiving instruction here ever since we came. They are both earnest, devoted men, full of zeal in the work of the Lord, and are desirous of giving up their lives entirely to preaching the Gospel amongst their fellow countrymen. If only someone would offer to support these men—

£10 A YEAR EACH

would do it—they would, we are sure, in time, make splendid evangelists. They know the country and the heathen they are dealing with well, and are already able to give a good, clear Gospel message. We are obliged to send the two together in this district, as it is under the Nizam's rule, and they take their lives in their hands.

With regard to the work here, one heathen man has decided to follow Jesus Christ, and is to be baptized at the beginning of next month. He is coming regularly for instruction. We are praying much that others will follow his brave example, as there are some who, though convinced, yet hesitate to take this step, which means an entire break with the old life.

The regular classes for salvation and Bible instruction still continue, and, praise God, many are getting a fuller and clearer idea of what salvation means. Please pray for one woman who is seeking for the Baptism of the Holy Spirit.

SAIGON

(the village we first visited in this district), has been provided with a meeting-place for the people who have decided to follow the Lord fully. One of the men mentioned above has, of his own free will, given up his house for this purpose during the "rains," and they meet here twice daily for prayers and also for Sunday Services. One of the men who was baptized in the Spirit here a short time ago, and is full of enthusiasm, has undertaken the charge of these. Praise God! those who have received the Baptism are most anxious to spread the knowledge among their fellow-countrymen.

We are trusting the Lord to supply the money for a tent, so that we can go round to this and other villages which are too far from here to be visited in one day, and where there is no possible accommodation for spending a night.

Please join us in prayer that

THE MONSOON,

which is greatly delayed, may break soon. No rain here means no grain for the people, and consequently famine.

We ask for the earnest prayers of all the saints that God will continue to prosper this, "His own work," amongst the heathen, and that the Name

of Jesus may be glorified among them.

Yours in His blessed service,
MARGARET CLARK,
CONSTANCE SKARRATT.

Pentecostal Mission,
The Camp, Jalna,
Nizam's Dominions,
India, June 22nd, 1911.

CHINA.

News from the Tsili Province.

DEAR MR. BODDY,

Many thanks for "Confidence," which we get from time to time, which gives us news from all parts of the world, at the same time the deep teaching it contains.

No doubt the Sunderland Conference this year has been crowned with God's blessing, as in the three previous years.

The Lord is in our midst and blessing us. We can praise Him with full hearts for all the way He has led us up till the present, and for His protecting care. Hallelujah!

We have had our hands full in dealing with the sick that the Lord has sent along, and we have been greatly blessed, and have had much joy in doing so. In most cases it has been large, open, ugly sores we have had to deal with. We clean their sores, and then bind them up to keep them clean. Also praying for them, and telling them of Jesus, who is able to heal all our diseases, but in most cases they have never heard the name Jesus, and naturally don't understand what we mean, yet they will get down on their knees and ask the Lord to heal them, so simple and childlike; and the Lord no doubt has heard and answered their simple prayers, because not a few have come back in a few days perfectly whole; then in their ignorance they will bow themselves down to the ground and thank us, but we always keep them in mind of the fact that Jesus has done the work, and not us, and that He must have the glory. Just a few days ago, in the main street here, a blacksmith was

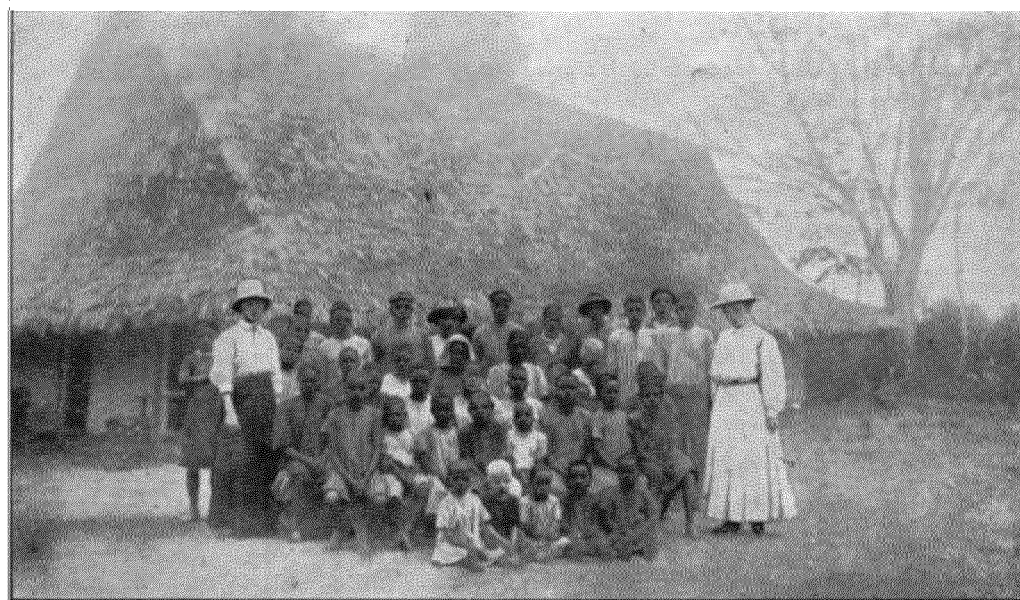
BITTEN BY A HORSE.

and was carried into the blacksmith's shop suffering terribly. Two of the brothers happened to be passing at the time, so they were called in to see if they could do anything for the man. They got down on their knees and prayed, anointing him with oil in the name of the Lord, and he was somewhat relieved of the pain; but in the afternoon, as we were passing, we saw him at his work again, and quite better. All glory to Him! To show his thankfulness he came to our house the next day and made us a present of a basket of eggs.

We do not care to take anything from them, but, as older missionaries say, it is better to take their gifts, because if we returned or refused their gifts they would think that we didn't appreciate them, and at the same time they think we would look on them as small gifts. We had also a present of eggs on a previous occasion.

We can't say we have seen any special cases of healing, but we thank and praise the Lord for what He has done.

Our teacher is very interested in our "Doctrine,"



A PENTECOSTAL MISSION IN LIBERIA. (Page 164.)

(P.M.U.—China—continued.)

as they call it, and

PROFESSES TO BE A CHRISTIAN.

He has put in an application for Baptism. We have all reason to believe that he is converted, because he shows such an intense interest in the Gospels while reading with us, and at intervals he can be seen busy reading in the Gospels. We ask your prayers for him that he may be brought into a deeper knowledge of our Lord Jesus Christ.

We have been witnessing a little for our Lord in an inn close by, where we have had quite a large congregation who have listened to us with great interest. Of course, they have often passed remarks about our Chinese, which is still very limited, but, praise the Lord (if He tarries), the day is coming when we shall be able to proclaim the Gospel in their own language.

My sisters and another lady missionary have gone up to Kalgan, some twenty or more miles further north than here, for the summer months. The air is much better there, and as they have not entered into any direct mission work yet, it will help them greatly in the study of the language. A young Chinese lady, who is a Christian, and has studied in Peking, also with a fair knowledge of the English language, has kindly offered to help them in their studies.

Mr. Gulbrandsen and I are going to Longmen shortly to take charge of our work there. Our station is all in readiness to commence work at once.

Remember us all in your prayers that we may be of some service in this dark land for His glory.

The other missionaries of this Mission, and the others here send their love to the saints at home.

Yours in the Master's service,

JOHN BERULDSSEN.

Suan-hua-fu,
Chi-I Province,
North China, 9/6/11.

List of Contributions received during
May & June, 1911.

	£	s.	d.
Salisbury, W., Donation	0	2	6
Phil. iv., 6	0	10	0
Dewsbury, S., Donation ..	1	0	0
Belfast, B., Donation	1	0	0
East Weymss, Boxes	9	5	0
London, Anon.	0	1	4
Rugby, W., Donation	0	10	0
Anon., for F. Trevitt	10	0	0
Dundee, R. Box	0	7	0
Horsforth, J. Box	1	11	8
Southsea, M. Box	3	3	0
E., Donation.....	1	0	0
Bedford, P., Donation	2	0	0
Bournemouth, Anon.	5	0	0
Sale of Wedgwood Ware	0	2	6
London, Boxes—Sion College	0	16	10
London, Collection—Sion College	1	5	3½
Leeds, Anon. (for Miss Clark's work) ..	1	0	0
Portobello, F. Box	1	0	0
Sunderland Conference	112	2	6
" " A.L. per A.N.B.	5	0	0
London Conference	31	11	7
Tarporley, O., Donation	0	5	0
Dulwich, M., Donation	0	10	0
Bracknell Assembly, Box ..	2	1	10
Omaha, U.S.A., G.	4	0	1
Anon. (Contribution for Miss Clark) ...	15	0	0
Spennymoor, H. Box	1	0	0
Harrogate, P. (for Native Workers, Jalna)	10	0	0
Margate, B. Box	1	4	0
Leeds, Anon., Donation	5	0	0
London, B., Donation	0	15	0
Luton, S., Donation	0	5	0
Dulwich, P. Box ..	0	10	6
Kilsyth, Westport Hall ...	4	10	0

£233 10 7½

W. H. SANDWITH. Hon. Treasurer.
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