

SEPTEMBER, 1911.

VOL. IV. No. 9.

"CONFIDENCE"

A Pentecostal Paper for
Great Britain.

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

—1 John v., 14-15.

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

—Prov. iii., 26.

MONKWEARMOUTH, SUNDERLAND,
ENGLAND.

SUPPORTED BY VOLUNTARY OFFERINGS.

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

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

£ s. d.			£ s. d.			£ s. d.		
629 Meridian (R.)	1	0	0	658 Stoke Newington		684 Tunbridge Wells		
630 Wheaton (B.)	0	4	0	(K. & C.)	0	5	0	
631 Anon	0	2	6	659 Hawick (S.)	0	2	0	685 N.B.
632 Brooklyn (E.)	0	4	2	660 Los Angeles (B.)	0	4	0	686 Tecumseh (J.)
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634 Chesterton (K.)	0	1	0	662 Sunderland (M.)	0	3	0	688 Whittier (O.)
635 Clifton (H.)	0	10	0	663 Anon	0	1	0	689 San Benito (C.)
636 Roker (H.)	0	5	0	664 Edmonton (B.)	0	2	6	690 Los Angeles (B.)
637 Spokane (H.)	0	4	0	665 Hespeler (B.)	0	3	0	691 Rugby (W.)
638 Dunblane (J.)	0	8	0	666 Kilbowrie Mission	0	6	0	692 Ryde (S.)
639 St. John's Chapel				667 Birmingham,				693 Monkwearmouth (L.)
(G.)	0	1	0	U.S.A. (A.)	0	4	0	694 Sunderland (H.)
640 Copenhagen (S.)	0	5	0	668 Boosen's Reserve				695 Hearn (A.)
641 Dorchester (N.)	1	0	0	(L.)	0	2	6	696 Lee (L.)
642 Smethwick (S.)	0	2	6	669 Waunlydd Assembly	0	10	0	697 Hunstanton (F.)
643 Belfast (A.)	0	2	6	670 Toronto (D.)	0	8	3	698 Thor (P.)
644 Belfast (K.)	0	4	6	671 Sharrow (D.)	0	5	0	699 Murillo (G.)
645 Pontisford (B.)	0	2	0	672 Kirkintilloch Mission	0	5	0	700 Washington (F.)
646 Bedford (P.)	0	10	0	673 Wolsingham (Y.)	0	2	0	701 Brighton (M.)
647 Brighton (C.)	0	2	6	674 Los Angeles (H.)	0	1	1	702 Hudiksvall (L.)
648 Edinburgh (B.)	1	0	0	675 Airdrie (M.)	0	5	0	703 Nuneaton (S.)
649 Leeds (J.)	0	1	0	676 Exeter (W.)	0	1	6	704 Kiefer (M.)
650 H.	0	2	0	677 Sunderland (P.)	0	1	0	705 Birmingham (M.)
651 Travancore (J.)	0	3	6	678 Bloemfontein (S.)	0	10	0	706 Croydon (F.)
652 Los Angeles (Y.)	0	6	2	679 Manitoaba (M.)	0	4	0	707 Bournemouth (R.)
653 Ferryhill (T.)	0	3	0	680 Ramsgate (C.)	0	5	0	708 Bedford (P.)
654 Anon	0	8	0	681 Clapham Common				709 Blaakenburg (K.)
655 Margate (De B.)	0	5	0	(R.)	0	2	6	710 Sunderland (B.)
656 Brooklyn (J.)	0	4	0	682 Randalstown (G.)	0	6	0	
657 Highbury (C.)	0	5	0	683 Canterbury (B.)	0	3	0	
						£24 11 7		

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

MONEY ORDERS should be made out to A. A. Boddy, Sunderland. A Dollar is four shillings and twopence if sent by Money Order, or 4/- if sent by a paper Dollar Note. Small amounts will be acknowledged each month as above, but no receipt will be sent unless specially requested.

Printing and Expenses Account.

RECEIPTS.		EXPENDITURE.	
	£ s. d.		£ s. d.
Subscriptions as above ..	24 11 7	Balance from July ..	3 8 9
Discount ..	0 9 10	Postage ..	6 2 8
Balance due Treasurer...	4 18 3	Blocks ..	0 13 3
		"Confidence" (August) ..	19 15 0
£29 19 8		£29 19 8	

This represents the state of Accounts at the close of last month. There is also the cost of the present issue to be met (about £27).

Free Literature is printed from time to time as special gifts are made for that purpose. These are now kept separate from the "Confidence" donations.

Specimens of Pentecostal Literature and Roker Tracts can be obtained free from the Hon. Secs., All Saints' Vicarage, Sunderland. Send for Reprint of "Tongues at Cæsarea."

"The New Creation" (M.B.). Post free, 4d., from M.D.N., 12 Dinsdale Road, Sunderland.

"CONFIDENCE."

No. 9. Vol. iv.

ALL SAINTS' SUNDERLAND.

September, 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.

"Be Ye Also Ready." (St. Matt. xxiv., 44)

NO time to lose—no time to lose,
Now is the time for all to choose,
Between faith's seeming trackless way,
And passing pleasures of to-day.

The tide of time breaks on our shore,
We hear the tumult and the roar,
The waves beat back in wild retreat,
And wash the sand-prints of our feet.

From cliff to cliff along time's shore,
Resound the echoes o'er and o'er,
That days of grace are counting fast,
And soon will be forever past.

The tide that next comes sweeping in,
May more effective work begin,
Since deeper work in Christian hearts
The blessed Spirit now imparts.

We feel His breathings in the air,
The solemn cry sounds everywhere,
Nor will the warning cries have ceased
Until prepared the Marriage Feast.

What preparation should this bring—
The Coming of our Lord and King—
A Royal Bridegroom for His Bride,
His name forever magnified.

In Kingly majesty attired,
And by His Bride (His saints) admired,
While in the twinkling of an eye
She rises—meets Him in the sky.

E.S.J.M.

HIS LAST AUTUMN.

From "Christ in His Holy Land."

BY REV. A. A. BODDY.*

"Who is this—a Man of Sorrows,
Walking sadly life's hard way,
Homeless, weary, sighing, weeping,
Over sin and Satan's sway!
'Tis our God, our glorious Saviour,
Who, above the starry sky,
Now for us a place prepareth,
Where no tear can dim the eye."

W.H.

A demonised boy was wonderfully healed by Jesus as they descended the spur of Mount Hermon and journeyed towards Banias (Mark ix., 14-29). Judas and the other eight Apostles had in vain sought to drive the devil out of the lad, but they had not prayed very earnestly or trustfully. Jesus told them plainly, "This kind goeth not out but by prayer."† The Apostolic band, with their beloved Leader, returns to Capernaum by easy stages, and one day comes over the road by Safed, high above the blue lake. Rich, crowded cities lay

* Copies of "Christ in His Holy Land," 4/- post free, may be ordered through the Editor of "Confidence."

† The words "and fasting" are not in two of the three best ancient M.S.s. in Mark ix., 29.

(His Last Autumn—continued.)

along its shores, and the hills of Bashan rose beyond, and behind them Mount Hermon above all.

It was probably the very height of summer, and the tropical heat had driven many of the people away from that deep hollow.

King Herod would not be at the Golden House at Tiberias, and the enemies of Jesus among the Pharisees would very likely be away, staying in villages on the hills.

Again (for the second time) Jesus warns His disciples of His end, saying, "The Son of Man shall be betrayed into the hands of men; and they shall kill Him, and the third day He shall be raised again.

Our Lord (through Peter) was asked to contribute His "didrachma" to the Temple fund. (It was not the tribute to Cæsar.) Every Israelite paid annually a sum of about 1s. 2d. or 1s. 3d. of our money. The Lord points out that He, the Divine Son of the Temple's Lord, was, because of His Sonship, free. Yet He will pay as a Son of Israel. Peter, at his Lord's bidding, goes down to the quay at Capernaum, and throws in his fishing line. The hook brings up one of the strange fish of Galilee. It had, perhaps, been swimming near some boat, out of which a *stater* (a two didrachma piece) was accidentally dropped overboard, and darting at the glittering coin, had carried it off in its gullet. At all events there is the coin, enough to pay both for Peter and his



FISHERMEN ON THE SEA OF GALILEE (NEAR TO THE SITE OF CAPERNAUM).

And they were exceeding sorry" (Matt. xvii., 22, 23).

Jesus comes to Peter's house in Capernaum, and probably remains indoors with His disciples through the great heat of the day, going out on the Lake at night with them.

Two incidents occur. We read of

1. THE WONDERFUL FISH.
(Matt. xvii., 24-27.)

"And when they were come to Capernaum, they that received tribute money came to Peter, and said, Doth not your Master pay tribute?"

He saith, Yes. And when he was come into the house, Jesus prevented him, saying, What thinkest thou, Simon? of whom do the kings of the earth take custom or tribute; of their own children, or of strangers?

Peter saith unto Him, Of strangers. Jesus saith unto him, Then are the children free.

Notwithstanding, lest we should offend them, go thou to the sea, and cast an hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money: that take, and give unto them for Me and thee."

Master, without troubling Judas, or drawing upon the Apostolic purse.

Small matter as it may seem, it was again a miracle of Omnipotence or Omniscience.

The Lord either caused that *Chromis Simonis* (as some have named one class of these Galilæan fish) to hasten to Capernaum and bear the tribute money to its Lord, or else He knew that that fish with a coin fast stuck in its gullet was near the Capernaum quay and willing to be drawn in on Peter's first cast.

[Among the fish of the Sea of Galilee are about thirty species peculiar to the lake. Several of these are allied to the fish of tropical Africa. In pre-historic times it is thought that the Sea of Galilee, the Dead Sea, and the Nilotic Lakes formed part of a connected chain reaching beyond Uganda to the Nyanza. Josephus says (B. J. iii. x. 8), some have thought that the fertile fountain

called Capernaum was a vein of the Nile, because it produces the Coracin fish as well as that lake does which is near to Alexandria. Strange characteristics noticed by Dr. Livingstone on Tanganyika are noticed again by Lortet and Dr. Tristram on the Sea of Galilee, and nowhere else in the whole world. Dr. Tristram, in "The City and the Land," says: "The male (*Chromis*) comes . . . and watches until the spawn is hatched, when he takes care of the young ones until they are old enough to take care of themselves. When alarmed he opens his mouth and they rush by the hundred into his mouth and gills."]

"For thee and for Me, Peter," saith the Master. In this wonderful partnership Peter was to be provided for by Him "Whose are the cattle on a thousand hills," and to Whom the very fish of the sea bring tribute.

2. THE BOY IN CHRIST'S ARMS.

(Matt. xviii., 1-10.)

"At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven?"

And Jesus called a little child unto Him, and set him in the midst of them,

And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.

Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven.

And whoso shall receive one such little child in my name receiveth Me.

But whoso shall offend one of these little ones which believe in Me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea.

Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh!

Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire.

And if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire.

Take heed that ye despise not one of these little ones; for I say unto you, that in heaven their angels do always behold the face of my Father which is in heaven.

An old writer thought that Ignatius the Martyr was the child whom Christ set before His disciples as an object-lesson one day. Others have thought that it would be one of Peter's little dark-skinned Galilæan sons whom Jesus beckoned to

Him as He sat teaching in that house at Capernaum.

Jesus whispered to the boy to stand in the middle of the room, and the boy obediently did so, with eyes, we may feel sure, gazing affectionately on One Whom all the children of Capernaum loved.

Jesus was about to settle an unpleasant dispute among His disciples. The three who had been up Hermon had, I think, on the way back to Capernaum taken a position of superiority over the others, and perhaps Peter was even becoming masterful. They now asked the Lord for His opinion. He had noticed the trouble, and He gives them a lesson in true humility.



FOUNTAIN OF SILOAM (Page 199.)

"Verily, I say unto you, Except ye be converted, and become as little children, ye shall not enter into the Kingdom of Heaven. *Whosoever therefore shall humble himself as this little child, the same is the greatest in the Kingdom of Heaven.*"

Then He held out His arms to the dark-skinned boy, who ran across the floor to Jesus, and was held lovingly by the Master as He sat teaching these up-grown men; that boy was indeed—

"Safe in the arms of Jesus,"

"Take heed" continues the Lord, "that ye despise not one of these little ones; for I say unto you, that in heaven their angels do always behold the face of My Father which is in heaven."

Our little ones have each of them a loving Guardian Angel, who has continual and most welcome access to the very throne of the God Who in Christ loves all His children. They may truly sing—

(His Last Autumn—continued.)

"Jesus loves me, this I know,
For the Bible tells me so;
Little ones to Him belong,
They are weak, but He is strong."

The Lord said also to the Apostles, and through them to the world—

"Whoso shall receive one such little child in My Name, receiveth Me. But whoso shall offend one of these little ones which believe in Me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea."

Criminals of the worst kind in those days were taken out into the centre of the Sea of Galilee, and being fastened by chains to a huge millstone (such as only an ass or a camel could turn), were plunged into the depths, so that their bodies could never be recovered for burial.

Such is the Lord's loving jealousy of His children. May we be jealous for them and loving towards them, and humble, with child-like humility.

* * *

3. THE FEAST OF BOOTHS.

(John vii., viii., ix.)

The caravan for the Harvest Festival left Galilee for Jerusalem, but Jesus preferred to wait a few days.

Perhaps He felt that if He joined it it might seem like a triumphant entry into the Holy city, supported by the Galilæans, and His full time was not come for that. But quietly and alone He goes up a little later, and perhaps stays with His friends at Bethany.

The Holy City is transformed. The streets are hung with branches, and full of flower stalls for the sale of fruit, and ropes of leaves are stretched from house to house.

* The Writer journeyed alone on his cycle across the Plain of Sharon, and up the passes through the Judaean hills to Jerusalem. These are lepers standing near him in the picture.

On every flat roof and on the hill-sides round Jerusalem, and especially on Olivet, were numberless bowers or booths ("tabernacles") made of palm and olive, myrtle and willow, with peaches and citrons and grapes hanging among the twigs. It was to remind them of the days when Israel dwelt in tents in the desert as they ever moved onwards.

Leviticus xxiii., 40:—"Ye shall take you . . . the fruit of goodly trees, branches of palm trees, and boughs of thick trees, and willows of the brook; and ye shall rejoice, before the Lord your God seven days."

A great procession, headed by a priest, went down through Ophel to Siloam, and brought up into the Temple the water in a golden vessel. This was solemnly poured

into a silver funnel, and wine at the same time into another. Jesus suddenly stood in that Temple, like a prophet of old, and cried out (it was the last day of the Harvest Festival, when there was no water brought), "*If anyman thirst, let him come unto Me, and drink.*" Not only could He satisfy the truest spiritual longings, but even His followers should, after the great Pentecost, become conduits of the precious stream of Christ's life-giving spirit. The days of the Spirit of Christ had not yet come in fulness. His followers were to be



THE EASTERN GATE OF JERUSALEM.*

filled after His glorification. "He that believeth on Me . . . out of him shall flow rivers of living water. (But thus spake He of the Spirit, which they that believe on Him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.)" John vii., 38, 39.

This Harvest Home at Jerusalem was also a time for great illuminations. Everyone lit a lamp at night, and Jerusalem was ablaze. In the temple were four mammoth candelabra, and at night two young priests climbed up ladders and set the great wicks ablazing, until out on the Mount of Olives one could see these great Temple lights.

I well remember that one night when

staying on the Mount of Olives I looked out of my lattice last thing, and I saw across the Kedron a blaze of light over Jerusalem. It was an enormous cross of blazing oil-lamps above the Church of the Holy Sepulchre—a cross of fire to celebrate the special festival. So would the Temple lights be seen near and far.

"Then spake Jesus again unto them, saying, *"I am the Light of the world: he that followeth Me shall not walk in darkness, but shall have the light of life"* (John viii., 12). His Jewish foes probably asked Him to say Who He was? He claimed to be the Eternal Son of the Father, and said, "Before Abraham was I AM." Then they attempted to stone Him to death."

A week later His claim to be the Light of the World was wonderfully illustrated when the Lord, staying on in Jerusalem after the feast was over, opened the eyes of a blind man (John ix., 1-38), and made the light of the sun to shine in upon him, and afterwards opened his heart to the true Light.

The priestly foes of Jesus were enraged. The man had been seen going down to the Pool of Siloam with his eyes covered with clay, placed on them by Jesus. When he washed at Siloam, he found, as he obeyed the Lord's commands, that he actually could see. He saw the glorious Temple of white marble and plates of gold, and the smoking sacrifices and the white-robed priests; he saw the flat-roofed white houses of Jerusalem, and the slopes of Olivet, and the brook Kedron, and the olives below the Temple wall. But because he gratefully acknowledged the love and power of Jesus the Hierarchs excommunicated him from Temple and from Synagogue—"they cast him out."

Jesus heard of this terrible ban, and He sought him that He might in some way comfort him. When He had found him, He said, "Dost thou believe on the Son of God?" He answered and said, "Who is He, Lord, that I might believe on Him?" And Jesus said unto him, "Thou hast both seen Him, and it is He that talketh with thee. And he said,

LORD, I BELIEVE.

And he worshipped Him." John ix., 36-38.

* * *

Riding on an ass along the southern side of the Valley of Hinnom, down towards the Kedron, I approached the white village of Siloam on the eastern side of the Kedron vale. In this

conglomeration of white houses, perched in inextricable confusion on the hill-side, live many of the poorer Arabs of the working class, and many have little gardens, where they grow vegetables for the Jerusalem market.

At Siloam is the colony of Jews from Arabia (Yemen), whose little ones I surprised at their very primitive school.

Opposite the Siloam (*Silwân*) of to-day, formerly rose Ophel, the priests' quarters, enclosed then by an extension of the southern walls. At the very farthest south-east corner of these walls lay the upper and lower pool of Siloam—the latter connected with the Dragon Fountain, a little further up the Kedron, and also with the Well of Joab, near the King's Gardens, further down the stream. I could picture the blind man coming down and washing his eyes, and then raising himself with a shout of delight as, in amazement, he beheld the fair scene.

THE "WAY OUT."

(F. BARTLEMAN.)

The whole purpose of the creation and redemption of man was hid in the bosom of the Father from the beginning. The Lamb was slain, in the purpose of God, "from the foundation of the world." God made provision for every possible contingency in the case, before the necessity could even arise. He foresaw (but did not determine) man's whole procedure as a race. He who loved to create must also love to protect, and make sure that creation. "That in the ages to come He might show the exceeding riches of His grace in kindness toward us, in Christ Jesus." It could not be that either man or Satan should permanently be permitted to destroy that creation, except man individually chose it. This God could not hinder. He cannot coerce man. He can only plead, reason with him. Man can only come to God through the operation of His Spirit. But this He grants every man. Man must be left free to choose, or he is nothing. This principle of choice is a constituent element, of necessity.

Even man's temporary failure is caused to work out greater triumph, through grace imparted, by faith, to the glory of God. The race might have remained safe in the first Adam, through obedience, and been raised to the highest thought of God for them through eternity possibly, had they so chosen. We do not know. Death need not have entered. But there is still mystery in the case, the "mystery of godliness" and the "mystery of iniquity." However, grace triumphs. The "curse" is turned to blessing by the power of God, to those who will to so have it. We may not "do evil that good may come" (Rom. iii., 8). This "goodness of God" should lead us to repentance (Rom. ii., 4).

THE RACE FELL.

Yet God remained true. He could not lose interest, indeed interest is increased through cost and suffering. God's nature is such that He cannot lose interest. He cannot lose ability, else He would not be God. Man alone can hinder his own salvation. God's immutability of character is our only hope of salvation. Can God be conquered by the Devil? Impossible! except man choose it. God does not let the race go out of His hands for

(The "Way Out"—continued.)

a moment, in His provision for them. There was no oversight of Divinity in the Fall, no failure on God's part. God caught us, as a race, as we were falling, in His provision. We never passed from His hands, as a race, in His purpose. Adam and Eve, it is true, did, for the moment, individually. So others may, and do, individually. But as a race responsibly, never. The Lamb was slain before this, for this purpose. Before the race fell God had the "Second Adam" ready, to catch, or hold us. We were children of God in the beginning, not a creation of the Devil. The Devil creates nothing except evil. He is himself created as a being; he chose to become a devil. Evil is not a creature, but a principle.

At the moment we fell as a race in Adam, we were raised in Christ. We were caught in the Fall. Salvation is "all of grace." The whole plan is of God, sovereignly. Man cannot add to it one jot or tittle. This was more fully demonstrated at Calvary, etc. Faith, before and after, is the same saving faith, however. Responsibility, privilege, in naturally increased after, in measure. The race never passed out of God's hands. We were not responsible in Adam, else our infants must be lost. Adam and Eve fell as individuals, responsibly, but their children did not with them. God is just. We have much yet to trust for. There is much we do not yet understand; possibly we will not, but we can trust God. We do not pretend to exhaust the discussion, in fact we only, in the main, seek to vindicate God's character to man, to show forth God's salvation—to prove it "all of grace." To strengthen man's assurance in God in these

"LAST DAYS."

To humble man properly before God. We do not pretend to explain all. Nor do we seek for philosophical argument, or intellectual speculation. These profit nothing. The "mystery of God" to fallen man comes only by "revelation."

God placed a "lamp of promise" in our first parents' hands before He drove them from the Garden, to guide them home safely, through probation. Their sin was surely covered before they left the Garden. God covered it (Gen. iii., 21). They were driven from the Garden, the race with them, for probation. They were not driven from God. We have the "earnest" here, the witness, of immortality. Paradise is preserved for us. The infant, irresponsible, is not resisting God in its show of temper, etc. Resistance to God's Spirit means rejection of God. The infant has no knowledge. Where there is no knowledge there is no personal sin. It may resist God later, when His Spirit deals with it, at an age of accountability. It is born with a bent to sin. This bent persisted in meets God and resists, rejects Him.

Cain's sin was against God's sacrifice, God's salvation (Heb. xi., 4). It was against the "way out" for the race, against the "Second Adam." Cain refused to offer the "blood," God's ordained sacrifice for a fallen race (Heb. ix., 22). Life for life must be offered. The race was fallen. Christ must raise it by the sacrifice of Himself. The "seed of the woman" must "bruise the serpent's head." The Devil can never really have the advantage except by man's own choice. God has provided something better. Jesus is Victor.

We were born of fallen Adam, but under the

"Second Adam." Born with fallen natures, else our standing would still be in the first Adam, unfallen. But he has fallen. We are born fallen as a race in fallen Adam, but raised as a race in the "Second Adam," through God's sovereign provision.

Marvellous provision of God! How we ought to love Him! This gives no place for presumption. And yet God could not do less and be true to His nature. Then let us be true to Him. There is a sense in which it might be truly stated, with the deepest humility, that God owes the race this provision, as a race. He provides a "Second Adam" when the first one fails us. There could be no hope for us otherwise. God cannot violate man's conscience, though He must insult his reason. Conscience is of God, properly instructed. Justice to the race honours God. God must be faithful. We were not consulted about the creation of the race; it was all God's own operation. We did not sin with Adam. We rest assured. Only our own disobedience, our own rejection, will damn us. This is our responsibility. We stand in the "Second Adam." We are lost outside of Him. We are never returned to the position of the first Adam unfallen. In Adam we fell. In Christ we rise. Rom. v., 18. 1 Cor. xv., 22.

God raised the race in Christ, through the operation of His Spirit. We are saved by "grace," not works. Our sin is that of rejecting Christ, the "Second Adam."

GOD'S RE-CREATION,

the "way out" for us, through a spiritual regeneration. Hallelujah! Keeping the law, in itself, can never save us. It is not obedience even, in this sense, but grace that saves us. We are only safe, or saved, in the "Second Adam," never in the first, if we could now be there. Were we to fall there, as Adam did, there would be no hope for us in him, no provision for our salvation. We are safer in the "Second Adam" than we could be in the first one. We shall always remain fallen, in ourselves, but raised in Christ only. "Not I, but Christ." We are to be like Him. "Christ in you, the hope of glory." The matter might be developed farther.

Through the incident of the "fall" we have come into our standing in the "Second Adam," as a race, in God's provision. Hence to fall responsibly and be lost, we must of ourselves fall, that is, we must choose to disobey, we must reject Jesus, God's love and will for us. This most men do. This loses us finally. Sin is multiplied to us in this. God offers deliverance. It is through and in Christ by the Eternal Spirit. Our hope, position, and standing is in the "Second Adam" alone. We take ourselves out of Christ—choose evil for ourselves.

Jesus' atonement covers sin for which we, as a race, are not responsible, as well as the sin, or sins, for which we may be. We are responsible for our choice of being, or remaining, sinners. Sin is antagonism to God, and sin is not comprised merely in particular acts of sin, or transgressions. The act springs from the fact.

At the moment Adam sinned conscience was born. Later the Law was given, but not to save men. It has no power for that, but rather "that through the commandment sin might become exceeding sinful" in our realization (Rom. vii., 13). It clarified and fixed the revelation of sin. It rose up to resist, accuse, and convict the sinner.

Stronger measures than conscience were now demanded. It led men to a clearer consciousness of their fallen condition, and prepared them to accept the Saviour. Sin was increasing. A greater revelation was required of sin and of salvation. They could not keep the Law. They needed to know this fully, and to know themselves fallen. Could we keep the Law and be saved thereby, we would still be in the First Adam, not in the Second. But we are fallen by nature. We would be saved by the Law and not Christ. However, the Law was given to sinners, the "moral law" obtained always. Men were saved before Calvary by a faith in the coming sacrifice to be consummated later. We are saved after by faith in the same sacrifice. The sacrificial types were observed from immediately after the Fall.

Each has been responsible in his own generation for the light he had on God's plan for his salvation

THROUGH "GRACE."

All the promises are but separate parts of the same revelation—the same system, with various progressive unfoldings or revelations. These under conscience are judged by the light of conscience (Rom. ii., 11-15). Those under the Law were judged by that light. Those under the light of a Christ manifest, by that light. God is just. The same light on God's plan is increased in volume progressively. All the Old Testament symbols, sacrifices, types and shadows pointed to Him who was to come. All men will be judged by how they accept or reject God's salvation for them as revealed to them. Each one responsible for the light he has had on God's salvation and his own sinfulness. It is all the revelation of His plan. "Shall not the Judge of all the earth do right?" Men are judged for responsibility only. There is no failure, no unfairness, in God's economy. Past generations will rise up in judgment against us, if we reject the blinding light of to-day (Heb. ii., 3).

We are responsible to carry our light to those in darkness in our day. They will be judged righteously; but we shall not go uncondemned. We are responsible for the good God can do to them and through them. It has cost God infinitely more to redeem us than to create us. His increased interest and love is thus extended. Man is God's crowning interest, as evidenced in his cost. To sum the whole, man's responsibility in all ages lies in how he accepts or rejects God's plan, as revealed to him, through "grace" alone, in the "Second Adam," for his salvation. Our responsibility for others follows. God has imparted the light to particular companies and nations, in trust, to impart to others in all ages. We are responsible to others for the light and blessing the knowledge we have of Christ has brought to ourselves.

We are judged in our own case for responsibility only, as we individually accept, reject, or refuse God's plan. Our sin that finally damns us lies in the fact of our refusing the "way out" God has provided. We have the choice continually. If we accept of "grace," God's favour, it will be manifest by our love, our gratitude, our obedience to Him (John xiv., 23). Jesus is the Sacrifice, the centre of this operation; the Holy Spirit the official to make it known; the Father ratifies it. Truly the "mystery of godliness." "O the depth of the riches both of the wisdom and the know-

ledge of God! How unsearchable are His judgments, and His ways past tracing out!"

There is hidden mystery yet unexplained to us in man's responsibility, for himself and others; in the origin of sin, and of God's sovereignty in this operation. We cannot fathom God; we are finite; but God is just. We know the "way out." For this we are responsible. No man will suffer unjustly at God's hands; each will know this. Our responsibility to others lies in our bringing our full light to them. Theirs lies in their accepting the light God brings to them. God will be fully vindicated of man. God is faithful. Responsibility increases with time. Light is increasing. Men know when they resist God. They know sin (John ix., 41). For this they must answer. God is responsible to bring saving light to every soul not wilfully a sinner. He made the race; but we are responsible to receive that light and walk in it, with gratitude. We must repent of past sins, and have God change our natures. All must be saved by God's mercy, not their own works, merits, or goodness (John i., 9).

Jesus atoned for all men. Hence all men may be saved, if they will to have it so. There is nothing we can do but accept the situation fully, the "way out." Our sin all lies in our refusal to do so. All other sin springs from this. It is the sin against Christ. To be separated from God is to be separated from His nature. This is hell. God is not vindictive. Men are conscious of this condition. The plan of salvation is "all of grace." To know God is the sum of the whole situation. "The Spirit Himself maketh intercession for us (and for others through us), . . . according to the will of God." We are re-created for a higher destiny, more marvellously than we were first created, in the beginning. We must distinguish clearly in our study between the position of man as a race, and that of the individual.

The sin of man is a real one; Jesus' sacrifice was a real one, and unavoidable. We rest in the sovereignty of God, submissive, obedient. Divine love is our whole motive toward others. This will amount to a passion as we become like Him.

786, Winona Avenue,
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A LESSON ABOUT A TUB.

Samuel Hebich was an eccentric and most devoted German missionary in Western India nearly half a century ago. Here is a sample of one of his quaint addresses in one of the chaplaincies in India.

He read the fourth of Ephesians, and expounded it till he came to the sixteenth verse, which he read slowly, and repeated the words, "fitly shoined togeder."

He paused a few seconds and abruptly put the question, "Did you ever see a tub?" This homely appeal roused the audience and caused a smile to pass over every face.

(A Lesson about a Tub—continued.)

"If you go to P— (a factory in the neighbourhood) you vill see some fery large tobs. You and I cannot make a tob; it requires a cood carpenter to make a tob, or it vill hold no vater, because it is not made of von peece of ood, but of many, and de many must be fitly shoined togeder. Dere are four tings to make a cood tob.

"1. It must have a coot bottom.

"2. Each of de peeces must be fitly shoined to de bottom.

"3. Each von must be fitly shoined to his fellow.

"4. Each von shall be kept close by de bands outside.

"Von peece may be narrow and de next peece be vide, yet it shall be a cood tob; but if a leetle shtone or bit of shtick vill come between de peeces, it vill not do at all. If de peeces are near, but do not touch, it vill not do at all; and if all de peeces but von touch, and are fitly shoined togeder, and dis von fall in or fall out of de circle, it is no tob at all. Now, if vee haf a cood bottom, and efry peece be fitly shoined togeder from de top to de bottom, haf vee now a tob? No, it vill not hold vater for von moment till de bands are put on. De bands press hard on each peece of ood, and den are dey more fitly shoined togeder.

"'Oder foundation can no man lay dan dat is laid, vich is Jesus Christ.' Here vee haf de cood bottom for our tob. It is perfect, and efry von dat truly believes is resting on dis cood bottom, and is fitly shoined to it by de Holy Spirit of God.

"Dere are many who call demselves Christians who are not so shoined, but vee are not speaking of dem now.

"In de Acts of de Apostles vee read often of being 'filled vit de Holy Ghost,' and ven garded togeder for prayer vonce de whole house did shake vid His power. Shust so now He fills vid peace and shoy de soul dat loves de Lord Jesus, and likewise de company garded togeder in His name. Sometimes! not always. Sometimes! not always. Vy not always? Vee shall see. Vat is de shmall shtick or shtone between de peeces of ood dat make de tob? It is de leetle quarrel, de hard word, de dirty bit of money, dat keeps broder from being fitly shoined to broder. Vat is de space between de peeces from top to bottom, troo vich you can see de

light? It is de coldness dat you feel but do not tell. De major's wife and de captain's wife vill bow, but not speak or greet each oder as formerly, because vispering has come between dem. Vat is de peece of ood dat falls out de circle? It is de proud, unforgiving spirit dat efry von can feel is in de meeting, and vich causes all heavenly peece to run out. You are fery sorry dat you have no blessing, and you leave de meeting because it can do you no cood. You stay at home vit de debil, and become dry indeed.

"Oh, beloved, be fitly shoined togeder! You haf no power of your own. Dat vich shall keep you is de encircling bands of de love of Jesus, from head to foot, and as dis power presses on each of you, so vill you become yet more closely shoined togeder. Den de Holy Spirit shall fill you to overflowing. Den all who come into your midst shall be refreshed, and de name of de Lord Jesus be glorified! Amen."

"PROVE ALL THINGS."

We were glad to read in the "Way of Faith" the two articles which we now quote at length below. The "Way of Faith" is published each week at Columbia, South Carolina, U.S.A. It can be obtained by sending a Postal Order for 2/6 (for six months). Its Editor, Bro. J. M. Pike, is well known in 'Holiness' circles in the States. He has by no means been a partizan supporter of the Pentecostal Movement, but has come to see that it is dangerous to oppose any work of God.

* * *

The Editor of the "Way of Faith" writes:

We call the special attention of our readers to the article which follows this, entitled, "The Tongue Movement." This article was written by one who has, for many years, been prominent among holiness workers, and who has had the fullest opportunity of investigating the character of the modern revival. He is not identified with the "movement" about which he writes, and hence is all the more competent to give an unbiased opinion concerning it. He has no sympathy with the error, fanaticism and wild theories and actions, which in some places have crept into the movement, but is firm in his conviction

that the revival is the work of the Holy Spirit. Every candid, intelligent, unprejudiced reader of the article will be obliged to acknowledge that what is written is perfectly Scriptural.

We have been amazed at the careless flippancy with which professedly holy men have written of this movement, and the strange arguments they have used in trying to overthrow it. Only a short time since, we saw in a prominent holiness paper, a lengthy argument in opposition, based on the assumed fact that Mark xvi., 17-18, "was not God's word, but a human interpolation." Then arguing that we are not to look for signs, as we have the 13th of Corinthians and the Sermon on the Mount, to be wrought out in human life and experience, as an evidence. He says: "I had rather be such a sign as that, than to drink gallons upon gallons of deadly poison and not die, or speak ten billion words in gibberish or an unknown tongue." How true it is that "great men are not always wise" in the use of language.

Now the fact about Mark xvi., 19-20, is that scholarship is about equally divided as to whether Mark was the author or not; but the conclusion of Dean Alford in his notes on this Gospel is generally accepted as the true solution of the difficulty. He says: "The inference therefore seems to me to be that it is an authentic fragment, placed as a completion of the gospel in very early times, by whom written must of course remain wholly uncertain, but coming to us with very weighty sanction and having strong claims in our reception and reverence." Now it is a confirmatory fact, that all of these signs did follow the faith of believers in apostolic days. And still more than this, the records of church history clearly prove to the reverent, thoughtful student, that these signs have followed, through God's believing children, all down the ages until the present time.

At the outpouring of the Spirit on the day of Pentecost, "They were all filled with the Holy Spirit, and began to speak with *other* tongues" — not with *new* tongues. The gift bestowed was not essential to the people hearing and understanding the gospel, for it is generally supposed that the people, though speaking in different dialects, could also speak and

understand the one language generally* spoken throughout the then known world. For when Peter, who represented the band of disciples, addressed the multitude, he did not speak in thirteen languages, but in one; and they all understood him. The speaking in tongues was therefore a confirmatory sign, that the Holy Spirit had been given. Signs were given again and again through apostolic times. "Wonders and signs were done by the apostles." "They prayed that signs and wonders may be done through the name of the holy child Jesus." We do not advocate the seeking of signs in our day, but if the Holy Spirit is pleased to bestow them, we should be careful how we speak of them, even though we may not be able to see the necessity or value of them.

"The Tongue Movement."

(Reprint of Article in the "Way of Faith.")

The most important member of the body is the tongue. In it centres the issues of life and death; it is "set on fire of hell," of heaven (James iii., 6; Acts ii., 3, 4). By its productions we are either saved or lost (Matt. xii., 37; Rom. x., 9). The tongue is the exponent of the inner life, and to so possess it as to completely control it, is a consummation that occupies the energies of both heaven and hell. It is no wonder then that, when such an end is brought about, a great "movement" is the result. The greatest movements of all ages have been the result of tongues set on fire of either heaven or hell.

Revelation assures us that the occupants of both worlds, in the future state, will find their chief employments to be that of the tongue; one in giving praise, honour and glory; the other in wailing and imprecation.

To-day the world is girdled by a religious revival called "The Tongue Movement." Its advocates assert it is the work of the Holy Ghost. Its opponents seem to be quite sure it is of the devil. One thing is certain, both these powers are

(Continued on Page 207.)

* Acts ii., 5 — "There were dwelling at Jerusalem Jews, devout men, out of every nation under heaven." The thirteen or so languages were spoken by these Jews whose homes were among the different nations, but all would also understand the Aramaic, or Jerusalem Hebrew, in which Peter addressed them. These people were necessary as witnesses that it was not "gibberish," but that the Spirit was speaking in real languages. To-day we find sometimes present those who recognize a language they know well.

"CONFIDENCE."

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Tongues in the "Air."

(1 Thess. iv., 16.)

A CONVERSATION.

A: "It has been impressed upon me that at the moment when our Blessed Lord comes in the air there will be a wonderful speaking in 'Tongues' among His people."

X: "Do you find any passage in Scripture to warrant such a very strange statement?"

A: "No, I cannot say I do; I only judge from the character of this heaven-sent gift itself that on that occasion it will be used to perfection."

X: "Well, as I have never spoken in Tongues myself I really cannot claim to understand you."

A: "I will endeavour to explain then. We are all agreed that the Coming of the Lord is drawing very near now, and that it will be a cause of ecstatic joy to His redeemed ones. This is so, is it not?"

X: "Yes; I am quite one with you in this matter. I am looking forward with longing and delight to that blessed scene, and hope, indeed, to take part in it."

A: "Now, I must tell you that when I spoke first in Tongues it was on an occasion of marvellous and ecstatic spiritual joy. I was never in an assembly where the joy of the Lord was more manifest, for He seemed to be in our very midst."

X: "I've heard something about that meeting from one who was present. It makes me wish I had been there also."

A: "Now I have found that when the presence of the Lord is mightily manifested one can only adore Him as one hopes to do in heaven."

X: "Do you think then they will speak in Tongues in heaven?"

A: "I do not know what the 'Tongues of angels' in 1 Cor. xiii., 1, will be like, but I hope that the song of the redeemed will even be more rapturous and wonderful (Rev. v., 9), and I scarcely think we shall worship in twentieth century English, but it will be a new song in a new tongue."

X: "In some of your meetings has there not been what is called 'The Heavenly Anthem.' Is that also in this tongue of ecstatic praise?"

A: "Yes. When the Lord draws so near, and the finished work of Calvary is our theme, then some of us must adore the Lamb in Tongues. All English seems inadequate. It then seems that one must abandon one's organ of speech to the suggestions and motions of the Holy Spirit."

X: "Then you think when the Lord comes in the air a great cry in Tongues will go up from the 'baptized ones' all over the world? What a wonderful chorus that will be. Will others also join?"

A: "Yes; I quite hope to hear speaking in Tongues that day many who have not understood us, many dear servants of God in all Christian churches who love their Lord, but have not received this blessing; but I do wish they would not wait, but that they would gain

SOME EXPERIENCE OF THE JOY

just now, for I am convinced that the day is coming when the Lord's blood-bought and blood-washed ones who are filled with the Spirit will speak and sing in Tongues "in the air." Hallelujah!"

The Trinity of Evil, and the Holy Trinity.

(Read carefully the whole of Rev. xiii.)

In studying the Book of Revelation, we must bear in mind that it is not only an unveiling, or revelation, of the things concerning the work, judgment, and kingdom of Christ, but it is also an unveiling of the Christ Himself, and all that appertains to Him, from the first chapter—where He is revealed to us in all His wondrous glory, followed by the revealing of the character of the Overcomers, who shall reign with Him—right through to the last chapter, where we see the description of the New Heaven and New Earth, and Marvellous City—the New Jerusalem, and hear the prophetic cry from the Spirit and Bride—"Come."

Alongside this revelation of the Christ, we see the revelation of the Anti-Christ, his followers, his spirit, his city—right up to the complete overthrow of this awful counterfeit and the triumph of our Christ.

We see how the Spirit of God unveils the deep spiritual teaching of this book to those who will "hearken and understand." There is always the historical side of Truth, and the prophetic. The Bible deals with nations, churches, families, individuals. Beneath all this there is the deeply spiritual unveiling of the mind of God towards the individual, so that in a very real sense we may be born again by the Word, grow by the Word, live by the Word, till that Word has become *living* and active in the whole of our being.

It seems as though throughout all the three Dispensations of the Father, the Son, and the Holy Ghost, God has shown in every possible phase and light, the absolute holiness of Himself, the absolute failure of fallen man, who, in each Dispensation, has rejected God the Father, God the Son, and is now rejecting God the Holy Ghost. In this rejection the self-righteous spirit of the "old man," his pride, his downfall has always been evident.

We trace this spirit to the father of evil, the devil, who breathed his own spirit into Eve's ear. "Ye shall be as gods, knowing good and evil." So we study with deep interest the 13th chapter of Revelation, where the Trinity of Evil is fully exposed and revealed, and are not

surprised to find the last verse giving us the number 666, and that number is the number of a man. In this chapter we see the Anti-Father, the dragon, the first beast; the Anti-Son, the second beast; the Anti-Holy Spirit, each counterfeiting in a marvellous and insidious manner the blessed Holy Trinity. In verse 2 we see "the dragon" mentioned as giving the first beast power, his seat, great authority. This beast (animal nature) rises from the peoples (the sea) and has the appearance of earthly power in the seven heads, ten crowns, ten horns.

Praise God, the Father has given the Son Who has not been born of the seed of man, but is "the only-begotten of the Father"—all power, *His Throne, all authority*, and "His Name is called the Word of God." Further, this beast has the counterfeit of the Resurrection, in the deadly wound, or "*one of his heads slain*" (R. v.) and healed; then comes the worship and boastful spirit of the worshippers (v. 4). Praise God, our blessed Redeemer is *the Head*. "He became dead, and is alive for evermore." His followers worship the Father, through one Son, in "spirit and in *truth*." We know that He is the Conqueror, and has no need to fight, for the *Brightness* of His Coming will destroy His enemies, Hallelujah! But hearken! It was given unto him to make war with the saints and to overcome them. Also, those whose names are *not* written in the Book of Life of the Lamb *slain* from the *foundation of the world*, worship him. Is it not so, beloved? Those who are not in the "New Man" still have the spirit of the "Old Man," and worship him. "Satan is the prince of this world."

Now hearken again. "Here is the patience and the *faith* of the saints." But what is this? so unlike the proud, self-righteous spirit. "He that leadeth into captivity, or if any man *is* for captivity, into captivity he goeth: he that killeth with the sword, *must be killed* with the sword" (Rev. xiii., 10). Friend, if you wish to take captives for the Lord Jesus, you must first be taken captive yourself. "Every reasoning and thought brought into captivity to the obedience of Christ" (2 Cor. x., 4, 5).

If you wish to use the Sword of the Spirit successfully against the foe, you must let that Sword slay you; you must let it divide asunder your soul and spirit (Heb. iv., 12) till that living Word has

(The Trinity of Evil, and the Holy Trinity—contd.)

become incorporated into your whole being. This indeed needs patience and faith, but, hallelujah! the Word of God is quick and powerful, and better than all, is the Logos (Word) or Christ of God, who will dwell in us, and reign and conquer in us, and present us without blemish before the throne of grace.

But what of those who are overcome by the evil one—those holy ones, or saints! We cannot ignore this. It is permitted. Why? Is it not because they have not persevered unto the end, lost patience, could not endure the being taken captive, or being slain, but possibly almost unwittingly let the spirit of pride creep in, after being filled with the Holy Ghost, or sanctified, or even when just saved, thinking, now *I* have power, *I* know, *I* can do great things, *I* am sanctified, and in so many little ways letting the "I" become very important. Equally dangerous is the position of living on feelings or manifestations which please the senses, relying perhaps on that, or some "leading," instead of a natural life of faith in God, Who works most rapidly when there is least *felt* motion.

When we read the 14th of Isaiah or the 28th of Ezekiel we see why Satan was turned out of heaven, from his high place there. It was just this spirit of pride (Is. xiv., 13, 14) "*I* will ascend," "*I* will exalt," "*I* will sit," "*I* will be like the Most High." In Ezek. xxviii., 2-10, we read also of this proud spirit, and the way in which the Lord deals with it.

An able writer says: "Pride is at the bottom of all great mistakes." How different is this to the spirit of the Lord Jesus, Who, "being in the form of God, thought it not robbery to be equal with God," "humbled Himself," and became obedient unto death, even the death of the Cross, Who said: "Of Myself I can do nothing;" "The words that I speak unto you, I speak not of Myself, but the Father that dwelleth in Me, He doeth the works." He also said: "Apart from Me ye can do nothing." St. Paul had this same lowly spirit—"Not I, but Christ," was his constant theme.

Let us now see the work of the Anti-Holy Spirit, briefly. He speaks as a dragon, "he exerciseth all the power of the first beast;" "he causeth them to worship the first beast;" "he doeth great

wonders;" "he maketh *fire* to come down from heaven;" "he deceiveth them, by means of those *miracles*;" "he has power to give life to the image, he causeth it to speak;" and even imitates the "sealing" by causing all to "receive a mark in their right hand or on their foreheads." Is not this an awful counterfeit? and how true is it that there can be wonders and signs, and speech and fire, and even sealing, but all exalting the "beast," or the soulish life.

The Blessed Holy Spirit convices of *sin*, "righteousness" as God sees it, and leaves no room for the old selfish life. He does not give life, but ever points to and glorifies the Lord Jesus as *the* Life. He never, dare we say, bears witness of Himself, but ever glorifies Jesus, revealing His work, *His* victory, His Blood, His death, His life, and leaves the sealing to the Father, so that the more the Holy Spirit possesses a soul, the more humble and helpless that soul becomes in itself, the more it leaves itself in the hands of the Almighty God as a piece of clay, till the blessed Holy Spirit can transform the whole being "by the renewing of the mind."

And, furthermore, how the Holy Spirit reveals and opens up the Word or Speech of God, causing us to use it as a "sword." How He shows us its wonderful simplicity and purity, and teaches us so patiently to observe its precepts. "It is written" becomes our safeguard. No position in life is left out—husbands, fathers, wives, children, servants and masters, all are admonished to be faithful. Above all, the Holy Spirit is unceasingly pointing to Another, not to Himself, even the Lord Jesus Christ.

Beloved, if you are *filled* with the *Holy* Spirit, your life will be a *holy* life in every relationship. You, brother, will be a better father, or husband, or brother, or son. You, sister, will be a better mother, wife, sister, or daughter, or servant, as the case may be. How beautifully the Lord takes up the relationship of husband and wife—the family—as the type or picture of His union with us and the Church. If this is to be broken up, then why should our Lord use these similes? But He does use them, and means the family ties, the marriage union, to be so holy and blessed that we can form a faint idea of that union which is to be con-

summed when our Lord comes.

Truly, we live in perilous days. All hell is stirred to prevent the reigning of our King in lives and hearts, and eventually over *all* the earth; but, praise God! our Lord Jesus *has* already conquered by His Precious Blood and Resurrection from the dead, and now He lives—He cometh! And so the Spirit and the Bride are saying, as never before, "Come." "Let him that heareth say Come, and let him that is athirst come, and whosoever *will*, let him take the water of LIFE freely."

"For I testify unto every man that heareth the prophecy of this book, if any man shall add unto these things, or take away from the words of this prophecy, God shall take *his part out of the Book of Life*, and out of the Holy City, and *from the things* which are written in this book." Rev. xxii., 17-19.

M. B.

(The Tongue Movement—continued from page 203.)

deeply interested in the movement, and both are using the human tongue as much as they are allowed.

In the Apostolic church the gift of speaking in a different tongue was the normal condition and experience, the result of the Will of God as expressed by the Lord Jesus in Mark xvi., 17, Acts ii., 4, and elsewhere. Speaking in tongues was the test, for when the unlooked-for assertion was made that the Gentiles had received the Word of God, the proof adduced was: "They heard them speak with tongues and magnify God," Acts x., 46.

It is a well established fact that this gift (as well as other gifts) have been given and used at different times in the history of the church from then until now. God has not forgotten His promise nor His people, but waits to do "exceeding abundantly above all that we ask or think." Were devotion and faith real and simple, the gifts of the Spirit would be more prevalent and apparent. Woe to the person or organization that would by culture or otherwise supplant or set aside the gifts of the Holy Ghost.

In such an important matter as the gifts of the Spirit and endowment for service, it is no wonder that the devil would exercise all the deception and power he has, to counterfeit, frustrate or set aside the work of God; but it is a wonder that good men

and women do not discern between what is of God and what is of the devil, and "Render to Cæsar the things that are Cæsar's; and unto God the things that are God's."

The gift of speaking in tongues is of God, how much soever the devil may counterfeit it, and that persons are receiving this gift in these days is so well attested that no well-informed person will, or can successfully, deny it. St. Paul desired that the entire church spake with tongues, see 1 Cor. xiv., 5, and directed them not to forbid to speak with tongues, (see 1 Cor. xiv., 39). He also asserted that he spake with tongues more than all, (see 1 Cor. xiv., 18).

There are some lamentable features connected with the "Tongue Movement" of to-day. We refer to a few.

1st. That Satan is countefiting this gift of God, and thus deceiving many precious souls, besides putting the real work of God in a false light before those who hear. Great prejudice and opposition is the result.

2nd. That those who desire to know the truth do not go to meetings where representative and reliable advocates of the movement speak, and obtain accurate information concerning the movement; there are places in the United States, in South America, in Canada, in England, in Germany, in India, in Egypt, in Australia, in Honolulu and elsewhere that have meetings, through which an intelligent, impartial person can investigate and be assured beyond a doubt that the Holy Ghost does in these days speak through human lips in "other tongues." Rest assured this thing is not being done in a corner.

3rd. The immense and irreparable harm that is being done by the press, the conferences, the ministry and laity in opposing this movement; well may we repeat what the Roman said to St. Paul: "As concerning this sect, we know that everywhere it is spoken against." Acts xxviii., 22. This indiscriminate, universal, and persistent reproach and ostracism that is heaped upon this movement seriously hinders the spread and perfecting of holiness, many honest souls are afraid to venture beyond the "crossing of Jordan" lest they be branded as fanatical or heretical. The need of the holiness movement is a "movement" that will lead them from

(The Tongue Movement—continued.)

the reception of heart purity into "all the fulness of God," Eph. iii., 16-20. For lack of this, the power and volume of the work is on the decline.

The opposition to this movement is also working great harm by introducing and fostering of division where there ought to be the strongest unity and love. Again and again we have heard it admitted that the leading spirits in the movement were among the purest, best, and most useful of God's children. This being true it is plainly evident that to criticise, ostracise, belittle, or create prejudice against such is to go contrary to the plain teaching and spirit of Jesus Christ. The deepest wounds Jesus receives come from the house of His friends.

4th. That many who claim to have perfect love should depart so far from the real experience as to indulge in a coldness toward these (to them, erring) brethren and sisters; we are commanded to restore those who are overtaken in a fault (Gal. vi., 1). If the effort to restore was as persistent as to condemn, the spirit of oneness would have been conserved, as it is there is loss of grace in the opposers and division in the church. We feel sure that any soul who goes out on the line of criticising his brother departs from the spirit of 1 Cor. xiii., and John xvii.

The holiness of to-day does not meet the deepest heart-cry of its possessor, nor measure to the Bible standard of perfected love. Neither are the results such as the Word declares to be the out-flow of those "who believe in Jesus Christ, the Word is not confirmed by signs following" (Mark xvi., 17-20.) The old-time persecution is a thing of the past, indeed holiness (as presented to-day) is largely popular.

We hail with joy a "movement" that is meeting the need of the situation, and while there are some deceived, misguided souls that are no criterion, there are multiplied thousands that, having received the Holy Ghost, are walking in the glory realm promised by the Lord Jesus in John xvii., 22, and whose efforts to save souls are confirmed by signs following. Thank God! "The Comforter has come."

We submit that the Apostle's advice is pertinent, "Prove all things, hold fast that which is good." Seek the fulfilment

of God's Word as regards fitness for service. "Tarry ye, until ye be endued with power from on high." Get rid of that sense of lack to meet the requirements of your position and responsibility. Let the Holy Ghost speak to you and through you, and you will be satisfied.

[NOTE BY THE EDITOR OF "CONFIDENCE."—

Those who have not yet spoken in Holy Ghost-given Tongues are not really competent to discuss the question, because they cannot realize the value of the Sign or the Gift.

The other day a C.M.S. Missionary came to see us, and she had many difficulties about the Tongues. The next day God met her and baptized her graciously with His Holy Spirit. Then all difficulties quickly vanished, and a joyous testimony was given of new-found power and peace. The Lord as a Victorious Indweller had become a blessed reality.]

PENTECOSTAL ITEMS.

Pastor and Mrs. Polman, of Amsterdam, have removed from Raamstraat, 12, to Nassaukade, 354I, where they intend to remain until their new Hall and Home are ready.

* * *

Mr. and Mrs. E. W. Moser have removed from 40 Outram Road, to "Hebron," St. David's Road, Southsea, and request us to say that Pentecostal Meetings will be held there as in their former residence.

* * *

BRISTOL.—The new Home of Rest, opened by Pastor Redwood, is at 81 Springfield. Cotham. Bristol. Visitors are requested to write a week in advance. Meetings also every day at 7 St. James' Churchyard, Bristol.

* * *

Mr. Maynard would like us to say that meetings are held at "Emmanuel," 24, Balfour Road, Brighton, Sundays, 7 p.m., and Tuesdays, 7.45. On Wednesdays, 3.15 p.m. (Divine Healing). Requests for prayer for sick ones may be sent to Mrs. Maynard at Emmanuel.

* * *

Evangelist W. L. Lake (Emsworth, Hants.), writes of recent visits to towns and villages in Kent, Norfolk, and Lincolnshire, also the Bedford centre. During this Summer he has visited Brighton, Bournemouth, Salisbury, Cardiff, and Bristol. He has had much encouragement.

* * *

A Christian mother wrote recently:—"Our dear Lord has answered prayer for both my dear boys, and baptized them in the Spirit. He came in much power to the elder boy, giving interpretation of His own Word: 'He is coming—the Worthy ONE—the Worthy ONE is coming.'"

* * *

Our Brother, A. S. Booth Clibborn, is at home (25, Elderton Terrace, Westcliff-on-Sea, Essex) again for a short time. He is soon leaving for Italy to spend some time with Mr. Philip Mauro, the writer of "The Number of Man." He has good news of his son William in East Prussia.

* * *

Brother E. Dennis is back in Russia (Alexander Strasse, 22, Dorpat-Jurjew). He writes, "Kindly ask your readers to pray for us, for there is need of prayer-sent workers according to Matt. ix., 36-38. I am praying especially that God will convert and equip some of these dear people themselves that they may be His instruments."

* * *

Mrs. Duncan (120, Ledbury Road, Bayswater, W.) writes:—"I think this year quite favours the Pyramid forecast that in February we entered the Commencement of the Great Tribulation. Only by prayer has this National Railway Strike in Great Britain been ended, but it shows what the terror will be when all praying people are gone."

* * *

Mrs. Duncan also writes that her article on the Prophecy of the Great Pyramid can now be obtained (3d. post free) from Messrs. Banks, Racquet Court, Fleet Street, London, E.C. It appears in the July number of a periodical, entitled: "Quarterly Notes of the Protestant British-Israel League." The paper clearly and simply answers all the questions which numerous correspondents have sent to Mrs. Duncan, and to whom she was not always able to send separate replies.

* * *

LONDON PENTECOSTAL MEETINGS.—These commence on Friday, September 22nd, and continue each Friday (D.V.) to December 22nd. They are to be held as follows:—At the Institute of Journalists, Tudor Street, Ludgate Circus, E.C., 4 p.m.; Sion College, Victoria (Thames) Embankment, near Blackfriars' Bridge, 7 p.m.; Missionary Meeting (P.M.U.), the *first Friday in each month*.

* * *

THE SUNDERLAND MEETINGS. In All Saints' Vestry—Saturday, 7:30 p.m.; Sunday, 8:15 p.m.; Monday, 7:30 p.m. Thursday, 7:30, in the Parish Hall. Church Services on Sunday, in All Saints', 8 a.m., 10:30 a.m., 6:30 p.m. Adult Bible Classes open to all, 3 p.m., in Church and Vestry. Requests for prayer may be sent to Rev. A. A. Boddy or to Mrs. Boddy, and will be presented at the meetings.

* * *

At Sunderland we have been having very powerful open-air meetings, especially on the Sunday nights at the Roker Avenue end of Bright Street. Nurse Pickersgill spoke with real Holy Ghost power recently, it being the anniversary of her "Baptism" in 1907. The Spirit of Revival is with us, and we praise the Lord for answered prayer. There has been no Summer Vacation, our meetings go on steadily all the year, and year after year, by God's great goodness.

* * *

Dr. Yoakum's Camp Meetings. Pastor A. Weaver ("Rockrimmon," Springfield, Mass., U.S.A.) writes:—

"We have just returned from South Framingham and Mount Wait Camp Meeting, which was conducted by our Brother Yoakum. Never have we had such a Convocation in New England. It was marvellous. Such unity of spirit, confession,

and going down before God, is very seldom witnessed.

* * *

"Brother Yoakum is truly raised up for these days. His power is in his simplicity, humility, love for souls, and absolute trust in God. He doesn't preach, but speaks out of the fulness of his heart, as a father to his children. He is full of experiences which very few know anything about. Five people have been raised from the dead in his work, one after being dead 17 hours.

* * *

"In Southern America God allowed him to speak for half-an-hour to a people whose language he did not know, and it resulted in thirty conversions. A partial account of the Camp Meeting will be given in "Word and Work," September number. God is preparing his people in this country for a mighty downpour of the Spirit."

* * *

We call attention to the remarkable article "The Way Out" by Brother Bartleman, of California (786, Winona Avenue, Pasadena), who is known to so many through his recent journey around the world, and also through his writings. His life is a "life of faith," and on that round-world journey all his needs were wonderfully supplied. He never, however, mentions his circumstances, and to-day we should uphold him in confident prayer, for He is always about his Father's business, without a thought as to self.

* * *

Mrs. Annie Murray (Beulah, Morland Road, Byculla, Bombay) has not been very well. A long journey back from Darjeeling in a third-class carriage over the hot plains had been too much for her, but she is slowly getting better. Through weakness of body and perplexities, and at the present time God is keeping His own sweet peace in her heart. Let us in prayer remember her and her work in her care.

* * *

The Editor of "Confidence" came across this Chinese rendering of "Yes, Jesus loves me," in a volume of the Christian Alliance paper for 1896 (page 459). It is often used to open the way in travelling. This little verse is taught easily, and left as a memory behind. One old man had it written on a scrap of paper, and kept it up his sleeve, to sing over afterwards to himself.

"CHU YE-SU AIO,"	Yes, Jesus loves me,
"CHU YE-SU AIO,"	Yes, Jesus loves me,
"CHU YE-SU AIO,"	Yes, Jesus loves me,
"IN SHENG-SHU KAS-U O"	The Bible tells me so.

* * *

A foreman who has charge of some thirty men and boys in a Marine Engine Works received a mighty Baptism of the Holy Ghost in All Saints' Vicarage the other evening. "I want to see the Vicar," he said, and he opened his heart to him and asked for prayer. "You folk have got something I have not." Then, as we knelt with him and prayed, he sprang to his feet in ecstasy, crying out, "Why! I've seen JESUS HIMSELF. He was just leaning over me." Then he fell on his knees again and spoke in Tongues, and was filled with joy and the Holy Ghost. He began at once to testify everywhere of the love of Jesus as he had never done before. "I've often spoken agen Boddy's meetings, but I'll do it no more," he said.

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.

DAVID AND GOLIATH.

(1 Samuel xvi. and xvii.)

MY BELOVED CHILDREN,

Dear Pastor Boddy asked me to tell you something on the Children's Page of "Confidence." You know the story of David and Goliath, and I should like to show you how we could learn from David to believe. If the Lord wants us to have much faith, at first He humbles us. David was the youngest son. His brothers neglected him, and sent him away to the fields to be a shepherd and to keep the sheep; and as Samuel came to Bethlehem, and visited Jesse

TO ANOINT A KING

among his sons, little David was not there. Nobody thought of him, because he was such a small boy. But the Lord has chosen that which is despised in the world.

And only by the love of the Lord, David, after his anointing, was prepared to be a king by humiliation. Although his brother Eliab was present at his anointing, and knew that little David was the future king, yet when he came to the camp of Israel to bring his brethren provisions, Eliab began to affront him.

"Why camest thou down hither? and with whom hast thou left those few sheep in the wilderness? I know thy pride and the naughtiness of thine heart, for thou art come down that thou mightest see the battle." (1 Sam. xviii. 28.)

And David, quite humbly, answered, "What have I done now? is there not a cause?" And afterwards, although David knew that Saul was rejected from reigning over Israel, he was the most humble servant of his poor king. For many years he requited all the hatred of Saul by love. Why was David able to be so humble? Because he was anointed by the Holy Spirit (xvi. 13); and why did he receive the Holy Ghost? Because he trusted the Lord.

My dear beloved children, if you want to be humble like David and like Jesus, ask the Lord for the Holy Spirit, and He surely will answer your prayers and give you the wonderful spirit of humility. You will rejoice with great joy if the Lord sends you many humiliations through your brothers and sisters, by your friends and companions in the school, and so on.

FAITH FOLLOWS HUMILITY.

Just in the same measure as you are humble you are capable of believing. And: after humiliation follows faith. So we see it with David. As he was humiliated by his eldest brother he said to Saul, his king, those great words of faith: "Let no man's heart fail because of him; thy servant will go and fight with this Philistine, Goliath." What wonderful faith!

You know the story, how gloriously he made these words true by the power of the Lord and through faith in God. He said to Goliath: "Thou comest to me with a sword, and with a spear, and with a shield, *but I come to thee in the name of the Lord of Hosts.* This day will the Lord deliver thee into mine hand, and I will smite thee, and take thine head from thee, that all the earth may know that there is a God in Israel." Truly daring words spoken in the power of the Holy Ghost. So very quietly he took a stone out of his bag and slung it, and smote the Philistine on his forehead,

and he fell upon his face to the earth. Then he took his sword and cut off his head therewith. And when the Philistines saw their champion was dead, they fled.

What a wonderful Saviour is the Lord! Is He not the same God to-day? Did David know Jesus? No; but you do. If David could do such marvellous deeds without Jesus, what do you think can *you* do *with* Jesus? My beloved children, trust the Lord Jesus; don't be unbelieving. Jesus says: "Verily, verily, I say unto you, he that believeth on Me, the works that I do shall he do also; and greater works than these shall he do, because I go unto My Father" (John xiv. 12); and: "All things are possible to him that believeth" (Mark ix. 23).

Therefore, beloved children, ask the Lord for more faith. He surely undoubtedly will give it to you, because Jesus says: "What things soever ye desire, when ye pray, believe that ye *did* receive them, and ye shall have them." (Mark xi. 24.)

FAITH AT FIVE.

There was a little boy in my Sunday School at Mülheim-Ruhr, in Germany, five years old. His mother told him in the winter, on a Sunday, that they would all go together to their relatives in another part of the city; but there was a great snow-storm, and the mother said, "We cannot go because of the snow-storm." Then said little Hermann, "I shall ask Jesus to take away the snow-storm." So he did. After dinner he said: "Mother, get your cloak, we'll go." The mother said: "Don't you see the snow? We cannot go." Then the little boy answered: "Dear mamma, I asked the Lord Jesus, and He will take away all the snow." The mother was ashamed at such faith, so she dressed herself and her little boys and the baby; but there was still

A GREAT SNOW-STORM

outside. She went to the stand to get the umbrella. Then little Hermann said: "Why do you trouble about an umbrella? I have asked the Lord Jesus; we will not have any snow." But the mother answered: "But can't you see it is snowing? Look out of the window;" and Hermann said: "Mamma, I will open the door, and you will see if I go out of the door the snow will stop at once." The dear mother, astonished, put the umbrella away. The little party set out with little Hermann in front. The boy opened the door with a smiling face, and jumped down the steps. Only one flake of snow dropped upon his little nose, then he broke out with great joy: "Sichst du, mutter, der schnee ist weg. Hallelujah! (i.e., "You see, mother, the snow has gone. Hallelujah!")

The Lord answered the prayer of such a little boy of five years old. With dry feet they went to their relatives. As they were in the house the snow-storm began again, but in the evening, as they went back home, it was quite fine.

Dear children, trust the Lord, His word is true. May the Lord bless you all, my beloved ones. I will pray for you; and pray also for your dear uncle,

PASTOR GENSICHEN.

Mülheim-Rhor,
Uhlandstr. 61, Germany,
July, 1911.

THE MÜLHEIM CONFERENCE.

Pastor Martin Gensichen has kindly written as follows:—

Dear Pastor Boddy, beloved brother
in the Lord Jesus Christ,

I am glad to give you a short report about the Mülheim Conference.

The first days were days of preparation for the last day. The motto of the 11th of August was Neh. vi., 16. Our enemies were much cast down in their own eyes, for they perceived that this work was wrought of our God. The motto of the whole Conference was nearly the same as at the Sunderland Convention. We see *Jesus exalted*. During the first days of the Conference we had much strong preaching of faith, of righteousness; but people could not become silent enough before the Lord, so the Lord could not reveal Himself as He wanted to.

In the beginning of the last day we asked the Lord that He might speak to us. We had prayer for nearly an hour. Then Sister Polman fell down on her knees and was trembling before the Lord through her whole body, and then she began to sing a wonderful spiritual song in Tongues.

PASTOR PAUL ROSE

and said he had a message from the Lord for His people. "There was," he said, "a deeply moving lamentation in this song;" but immediately he was interrupted by some brothers and sisters who did not speak clearly in the Spirit. Therefore Pastor Paul replied with great earnestness: "I said to you that I had a message from the Lord. Are you not able to keep silence and to hear the message? This was the deeply moving lamentation in the song of that sister: 'I am an *unknown God* in the midst of My people.'"

Then a pastor rose and said: "I awoke this morning and I could not help it, I must weep, but I did not know why. But just now I experienced it, why I had to weep this morning. I saw our Lord Jesus coming into this hall. He stood here down before the platform, and He tried to speak some words and to make Himself heard, but He could not, because people had to speak and to think so much that they were unable to hear His voice. So the Lord departed or disappeared." Thereafter Sister Polman, nearly unable to speak because of her tears, confirmed the testimony of the brothers about

THE UNKNOWN GOD.

Now, finally all the people were still. There was to be heard only the sobbing of those who were made sorry after a godly sort (2 Cor. vii., 9). Many strong men wept like children. After a little while the dear brothers and sisters began to pray as we never had heard them: "O Lord, reveal Thyself in our midst." By prophecy the Lord said: "*I wanted to reveal unto you a mystery.*" And He reminded us of Matt. xxiv., 14. Bro. Humburg, the leader of the meeting, had the impression that the

Lord wanted somebody speaking, but there had not been opportunity in the morning to give this message from the Lord; but in the afternoon meeting we heard some revelations from the Lord. One was: "*The first seal is broken*" Rev. vi., 1-2) Another was: "*I shall reveal you the mystery of faith*" (1 Tim. iii., 9). My own meaning is this, that our beloved Lord wanted to reveal also the mystery of the Gospel (Eph. vi., 19), or the mystery of the Kingdom of God (Mark iv., 11, and Matt. xiii., 11), or the mystery of the Cross and of the Love of Christ, which passeth knowledge (Eph. iii., 19).

It was a great day in the history of the kingdom of God. Praise the Lord for His love. Hallelujah!

Yours in Him,

M. GENSICHEN.

Mülheim-Ruhr,

Uhlandstr. 61.

August 23rd, 1911.

SOUTH CHINA.

News from Sister Nellie Clark Betlex.

First, how truly I praise our God and Father for the good tidings in "Confidence" from North China. It is so precious to read of dear ones. Western and Chinese entering into the promise of the Father. My heart rejoices with them. It seems as though North China, having been watered by the blood of the martyrs, has gone forward in the things of God, whereas South China seems to get harder. But the promise holds. Hallelujah! "I will pour water on him that is thirsty, and floods upon the dry ground."

In a specially sweet way the Lord Himself directed us to the house and moved other people away for us. Downstairs we have a very nice little preaching hall, and upstairs several small living rooms. We have had two unmarried lady workers (Sister Milligan and Sister Holmes) living with us, and may perhaps have others from Hong Kong. Some of them are getting on very nicely with the language, and I believe God is thus opening the way for them to get into constant and close touch with the heathen, and with weak, hungry Christians. My husband has made very rapid progress with the vocabulary, but needs God's special help with "tones." (North China missionaries know nothing of our difficulties.) "We praise Him for all that is past and trust Him for all that is to come."

Our home is just outside the Big East Gate of Canton. At the time of the Revolution (repetitions of which are continually rumoured and will probably occur) scores of beheaded bodies were carried past our doors. Since then funerals, with their hopelessness sounded out by the empty din of their music, often pass almost continuously for hours, plague has been so bad. Praise God that He is our Defence. "Under His wings we trust." He is so good to us.

(South China—continued.)

Oh, dear ones, it's a glorious privilege to preach such a Gospel to such a needy people. The hall is opened for preaching five days out of seven. The sixth is our prayer day; and one we keep for another P.M. (Bro. Ho's) and for shopping or visits.

We have seen some blessed conversions, and are steadfastly praying and believing for a mighty outpouring of the Holy Spirit in our midst, and right through South China. It *will* come, because God is faithful and the precious Blood prevails. The Captain of our salvation is leading us and the fight is fierce and long. He will never forsake His own. I have no words to tell you the *need*, whether of Anam with 21,000,000 of people unevangelised except by Roman Catholics and a few Bible Society agents, and of untouched millions in our own two provinces, or right within the Church and the Missions. Oh, may God pour out upon you dear ones at home a mighty spirit of prevailing prayer. We just have to pray through—*somebody must*. More and more I thank the Lord for my praying husband, and he preaches and uses the language all he can.

Then we have the great privilege (as well as the serious responsibility) of six colporteurs living in our house, and going out day by day selling and preaching the Word. How much they need the cleansing Blood God knows, and I believe the Holy Spirit is convicting them. How *we* need the mighty unction of the Spirit of God! My husband writes of blessed times in prayer, both alone and with the brethren; also of preaching both in open air and hall. Then there are the women (whom we are just beginning to get hold of); the little ones, to whom our Kuneungs are a real blessing; the sick, who scarcely know yet of the One in their midst; and young people, attracted by the houses Satan is erecting in our fast growing East end, rushing into sin; the soldiers, some of whom are getting saved; and the lepers, to whom we have an open door—more than almost any missionaries. Dear ones, pray for us.

My husband is expecting God to send us money to buy the house and hall, which may be had very cheaply—\$3,000 (£300)—but I *know* anyway, on the strength of His Word, He will supply all our needs in His way, in His time. I pray to grow bolder in faith, and, oh, to know Him, who is our All in All. Bless His Holy Name for ever!

Please give my love to the dear saints around you. God bless you, dear ones, above all I can ask or think.

With you, sharing the toil and reproach, keeping watch, until the day dawn; then with Him in glory.

Your loving sister,

NELLIE CLARK BETLEX.

c/o British Post Office,
Canton, So. China.

Aug. 6th, 1911.

* * *

[The Editor of "Confidence" will gladly forward any gifts to this Sister and her husband.]

FROM INDIA.

"He shall quicken your mortal bodies by His Spirit."

A PERSONAL TESTIMONY.

Three or four months ago, while at Darjeeling, one day, in the company of friends, I was suddenly seized with an attack of vertigo, and, while lying in a semi-conscious state with a dull pain in the region of my heart, the presenting of the precious Blood of the Lord Jesus, as by a sister in the room, not only aroused me from stupor, but put new life into me, so that I was able to walk unassisted to my lodgings. I praise God Who is my Healer! But I was still feeling spent. Before the day had closed, in a weak and exhausted state I called in at the Soldiers' Home. One of the ladies was seated at the piano, and a few soldiers were gathered near it, all singing heartily Miss Havergal's beautiful hymn, beginning:

"Looking unto Jesus,
Never need we yield,
Over all the armour,
Faith, the battle shield:
Standard of Salvation
In our hearts unfurled,
Let its elevation
Overcome the world."

I experienced the glorious presence of Jesus filling the room. The music sounded like the music of heaven. I felt the Life of Jesus filling my inmost being with quickening power, soothing the nerves, refreshing the brain, and strengthening the heart. Weariness and fatigue had vanished, and I returned to my lodgings, my heart filled with praises to our Triune God.

Last month I had occasion to go to the Gonda district, and while there became ill with dysentery, a malady which in India is likely to be serious. Returning to Fyzabad, I found the weather very hot, some days in the neighbourhood of 100° in the shade. I grew worse, became very weak, and rapidly lost flesh. I planned to journey to a cooler district, and I am glad to say the Lord frustrated my plans, because later He demonstrated to me His power to heal perfectly in the face of the most unfavourable climatic conditions imaginable.

I had no punkah, and doubtless the extreme heat was an additional reason for getting pulled down. Brain as well as body was so exhausted. I would repeat—"Underneath are the Everlasting Arms," but seemed unable to take hold of God properly in prayer. At this juncture two dear soldier lads came to see me, and while the elder asked God definitely to heal me then and there, I *felt* appetite for food returning. The next day I ate some food with relish, and I was healed, and every trace of disease disappeared. Hallelujah.

On two or three occasions after I had been healed this second time, and when out in the open air, my body was thrilled with the inflow of the life of the Lord. As I might pour water from a pitcher into a glass, so I experienced

the refreshing in my physical being of the Spirit being poured into me. As never before in my life I understood Romans viii., 11: "He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you." That word "quicken" in the Greek may be rendered "*give life*," and assuredly I felt in my body the glow of life received.

Let us note that in Rom. viii., 11, the text reads: "*He that raised up Christ from the dead shall also quicken your mortal bodies.*" At the Second Coming of our Lord it is this mortal body in which will be felt the Spirit's quickening and transforming power. We shall all be changed. "For this corruptible must put on incorruption, and this mortal must put on immortality" (1 Cor. xv., 52 and 53). We shall be caught up together—to meet the Lord in the air. I believe the same power, even the power that raised up Christ from the dead, which quickens our bodies will be operative in reversing the law of gravitation when Jesus comes, and will draw us upward to meet our Lord in the air. How gracious is the Lord to let His children experience in these days of the Latter Rain, foretastes and foreshadowings of rapture glory.

I am deeply convinced that the Lord wants us to appreciate and understand all that He is doing through the Spirit for the bodies of men these days. When I read in June "Confidence" so much about the Lord as Healer and saw so much space given to testimonies and doctrinal teaching on Divine Healing, I praised Him. In this direction God is specialising, and He loves to take us into confidence concerning His plans and purposes.

I have been inclined in the past, in Pentecostal Meetings, to regard lightly manifestations of God's healing power, and have been disposed to say to myself, "If God would, instead of healing people, only save more of the heathen, or shake the building as in Acts iv." But now

I have come to understand that God knows His own business, and I have asked Him to forgive me for my short-sightedness.

In writing of these foregleams of Rapture-Glory, I desire to add a word concerning our attitude of waiting for the Heavenly Bridegroom. Let us be on our guard against overconfidence that we surely belong to that elect company designated in Scripture the Bride of the Lamb. St. Paul's example is a safe one in this regard, and one worthy of our emulation. When writing to the Church at Philippi he said:

"Brethren, I count not myself to have apprehended . . . I press toward the mark for the upward calling of God in Christ Jesus. . . . If by any means I might attain unto the out-resurrection from the dead."

Yours in the Blessed Hope of our Lord's Return,

MAX WOOD MOORHEAD.

The Palms,
Fyzabad, Oudh.

DIVINE HEALING.

Divine Healing is not giving up medicines, or fighting with physicians, or against remedies. It is not even believing in prayer, or the prayer of faith, or in the men and women who teach Divine Healing. It is not even believing the doctrine to be true. But it is really receiving the personal life of Christ to be in us as the supernatural strength of our body and the supply of our physical life. It is a living fact and not a mere theory or doctrine.

(Dr. A. B. SIMPSON.)

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, c/o Rev. W. W. Simpson, Taichow, Kansuh Province, via Hsian, China (via Siberia and Pekin); Mr. and Mrs. Kok, Tse-chau-fu, Shansi Province. (Also holding P.M.U. Certificates—John Beruldsen, Christina Beruldsen, Thyra Beruldsen, at Suan-hwa-fu, 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 next P.M.U. Missionary Meeting is to be held at Sion College, near Blackfriars' Bridge, on Friday, October 7th, at 7 p.m. (There will be a Pentecostal meeting also at 4 p.m. the same day, at the Journalists' Institute, Tudor St. E.C., only a short distance from Sion College, and near to the "Christian Herald" offices.)

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The list of P.M.U. subscriptions for last month should send us all to prayer. It is very small when the needs are so great.

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The Sunderland P.M.U. Boxes opened in September contained £16 1s. 4d. Miss Newton, the Hon. Box Secretary for Sunderland, now resides at 12, Dinsdale Road, Roker (Sunderland).

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Our Hon. General Box Secretary, Mrs. Sandwith, has received the following interesting letter from Miss Skarratt:—

Pentecostal Mission,
Bethel, The Camp,
Jalna, Indra,
Aug. 2nd, 1911.

Thank you for your long letter and the news of the Sunderland Convention. Praise the Lord! You must have had a blessed time. We remembered you in prayer, and wished often we could have joined you. We were most interested in the meetings on Divine Healing, which the Spirit has been teaching us much about lately. There are, however, many difficulties which we should like to talk over. We feel that the Lord is calling us to learn more on this subject, and since He has led us to see this, we have been attacked by Satan in our bodies more than once; it is a fight all the way, and here in Satan's own land he combats each step, but, praise Jesus, there is always "Victory through the Blood." I believe that salvation bought for us at such a tremendous cost is a perfect salvation for Spirit, Soul, and Body, and that the Lord wants *entire control* of each part of us—the triune man inhabited by the Triune God.

Miss Clark had a severe attack of sun fever last month. She was out preaching, and the heat has been terrible, for until Saturday, July 29th, we had very little rain. The crops are in a bad state all over the country, and there is a great fear of famine, everything being dried up. Praise God, He heard our prayers for her, and raised her up after two days in bed, but it left her weak, and her memory seemed to fail. The Lord was not going to leave her like this, however, and just a week ago we had a letter from Canon Heywood, of the C.M.S., telling us that the tent Miss Clark had used while she was working with them was to be given over to her, and asking her to go to Bombay to arrange about it. Wasn't it just lovely of him?—to give us a tent, and at the same time arrange for a change for Miss Clark. We wrote

dear Mrs. Murray, and she was delighted to have us, so we went to Bombay for a week and returned yesterday. The Lord has quite restored Miss Clark, and I enjoyed the change and the sea breezes. "A wonderful Saviour is Jesus, my Lord." He is indeed all we need, and having Him, all things are ours.

THE TENT.

Our tent is, therefore, ready for us to work among the villages in the autumn. It is evidently His will that we should thus go out. The tent is a beauty, with three rooms, one large one in the middle, 14 ft. by 14 ft., and two smaller ones on each side. It has a double cover, so that we shall not feel the heat. We shall require some furniture, folding chairs, tables, etc., and a small tent for the men, but this we shall be able to get with the £15 Mr. Sandwith tells us he has already received. Now all these poor people in the villages will have a chance to hear of the love of Jesus. May He bless that tent, and make it a true Bethel to many souls. One gets so hungry for souls here, so hungry that we feel not a single chance must be lost, the time is so short, for Jesus is always saying: "I am coming soon." One dear old woman said over and over again to me not long ago: "To think He loves *me*, just to think He loves *me*, oh, I can't believe He can really love *me*;" and all day long she went about saying softly: "To think He loves me like that"—the wonder of it seemed really to break her right down.

On July 22nd five of these dear people were baptised in in a little river here—four women and one man. We had a simple service at the house first, and then all walked down to the river, about ten minutes from here, singing hymns. The two Evangelists who are working with us baptised them, and there was much joy in the Lord, with fervent prayer that He would keep them true to Him. They returned singing. We gave them a good dinner, for they are all poor, and afterwards they had much prayer and talk among themselves.

A PRAYER ROOM.

The Lord has led us to set apart a small room here as a *Prayer Room*. It can be entered from the outside without coming through the house, and the people feel it is their own. They only possess one room in their houses, in which they have to cook, live and sleep, so that it is quite impossible for them to obtain quiet for prayer, and they appreciate their *Prayer Room*, and prayer and praise are always going up there. Hallelujah! Victory through the Blood.

Please pray for us and the people here, who are living and dying in Satan's kingdom. His reign here is no uncertain one, but a terrible, fearful, crushing rule, driving the people to wickedness and sin such as is not dreamt of in England. It is a force which can be felt everywhere, an awful living presence. Think of it, and then think of those souls who are born, live and die under such an influence. Pray specially that Jesus may send more labourers into this harvest field.

Miss Clark joins me in Christian love.

Yours in the service of our loving King,
CONSTANCE SKARRATT.

From the Borders of Tibet.

[Arrival of the four Brothers—Williams, McGillivray, Trevitt, and Bristow. This letter was received September 11th, having been despatched August 3rd.]

DEARLY BELOVED PASTOR AND SAINTS,

Grace be unto you and all the Saints in the Homeland. Without a doubt you will be somewhat anxious to hear about the latter part of our journey, having heard all about it up to the time we arrived at Hsi-ngan-fu, which was to all a very trying time. Since leaving that city we found the travelling become more and more tedious. We were sometimes awakened by our servant at 12 o'clock in the morning to start on our journey, and then not stopping for our mid-day meal, but had to continue until evening before having rest and food. When we arrived at an inn we were obliged to sleep in the open on doors taken down and placed on the top of our luggage, as the inn rooms were unbearable, which is undoubtedly known to all those who have travelled in China. But the Lord was with us. Whose grace was abundantly poured out upon us. We called at several of the C.I.M. Stations, and were received very warmly, and they gave us all help possible for the journey. It has been indeed a very practical training for us. We have truly learnt many precious lessons never to be forgotten. Many of the experiences we have passed through have been the means of making us much wiser, through which, when again travelling, we will be able to avoid much, and make the way more pleasant.

PERILS BY RIVERS.

We spent a very pleasant time at Feng-Siang-fu, and were very warmly received by the workers stationed there. On July 6th we arrived at Fu-Hsiang. Just before entering the city we had to cross a large river over which there were no bridges, and thus the mules had to wade through with their loads. At this point the river divided into three streams. While entering a difficult place at the first stream, two of the mules crashed together, and two large boxes were knocked off into the river, and the contents were spoilt. The drivers, having adjusted this accident, commenced to cross the second, when one of the mules on which one of the brothers was riding, lay down in the middle of the stream. It was very wet, and, after a time the brother managed to jump on another mule passing at the time. His bedding and two boxes of books were thrown into the water. While crossing the third stream, the mules on which we rode got into quicksands, and gave us much trouble. After a time we were on our way once again, none the worse personally for our experience, but suffered much loss, having many of our things

SPOILT THROUGH THE WATER.

But our eyes were unto Him who saw all, and will in some way abundantly repay as we leave it to Him, the Giver of all good and perfect gifts. Hallelujah!

After entering the city we were met by Mr. Mann, of the C.I.M. Station, who took us and gave us much needed help. Fu-Hsiang is a city 4,000 feet above the sea level, quite hidden from view by trees, at the foot of a high mountain.

In the morning we continued our journey along the river bank for a few miles, with yet eight days before us ere reaching our destination. We had splendid opportunities of trying to point dark souls to the light. We passed several large cities on the way, in which there was not a single wit-

ness for Jesus. We arrived at Tao-Chow on July 14th, which is 9000 feet above the sea level, where we were very warmly received and given a hearty welcome by Mr. and Mrs. Simpson, of the Christian Alliance Mission, who is head of this Station here. We also met other workers—Miss Agar, a lady worker who is at present compiling a Primer on

THE TIBETAN LANGUAGE,

and also Mr. Kauffman, who is staying with us at the Temple.

There are now five of us waiting for an opening into Tibet. On Tuesday, after our arrival at Old Tao-Chow, we went, accompanied by Mr. Simpson, to New Tao-Chow, a city fifty li away, and stayed there for three days, as there was a great fair to take place on the Wednesday—a scene never to be forgotten. It was a day set apart for the worship of the god of thunder, a huge idol erected in a large temple on the top of a high hill overlooking the city. Thousands of people went to pay homage to this god. It made one's heart bleed to see these people bowing down to this god of clay. The Gospel was faithfully preached by a number of Mission workers.

On Friday, together with Mr. Simpson we went over the borders of Tibet to an

OLD TIBETAN TEMPLE,

where we hope to study the language. We are having Tibetan teachers, and soon will be hard at work acquiring the language, ready for any opening that might present itself for our further entrance into this great, dark, unopened country. Pray much for this, that the door may be speedily opened, and that the glorious Gospel might shine with much power in this country, which in many instances is far worse than China.

Pray on, brothers and sisters, and spare not in any way, for the cry of the heathen comes to our ears continually for help. Yours is the privilege to help in this work of mercy. All glory to Jesus.

Much love from all the Brethren to all the Saints.

Yours in His unchangeable love,

A. WILLIAMS.

c/o Rev. W. W. Simpson,
Tao-Chow, Old City,
Kan Su.

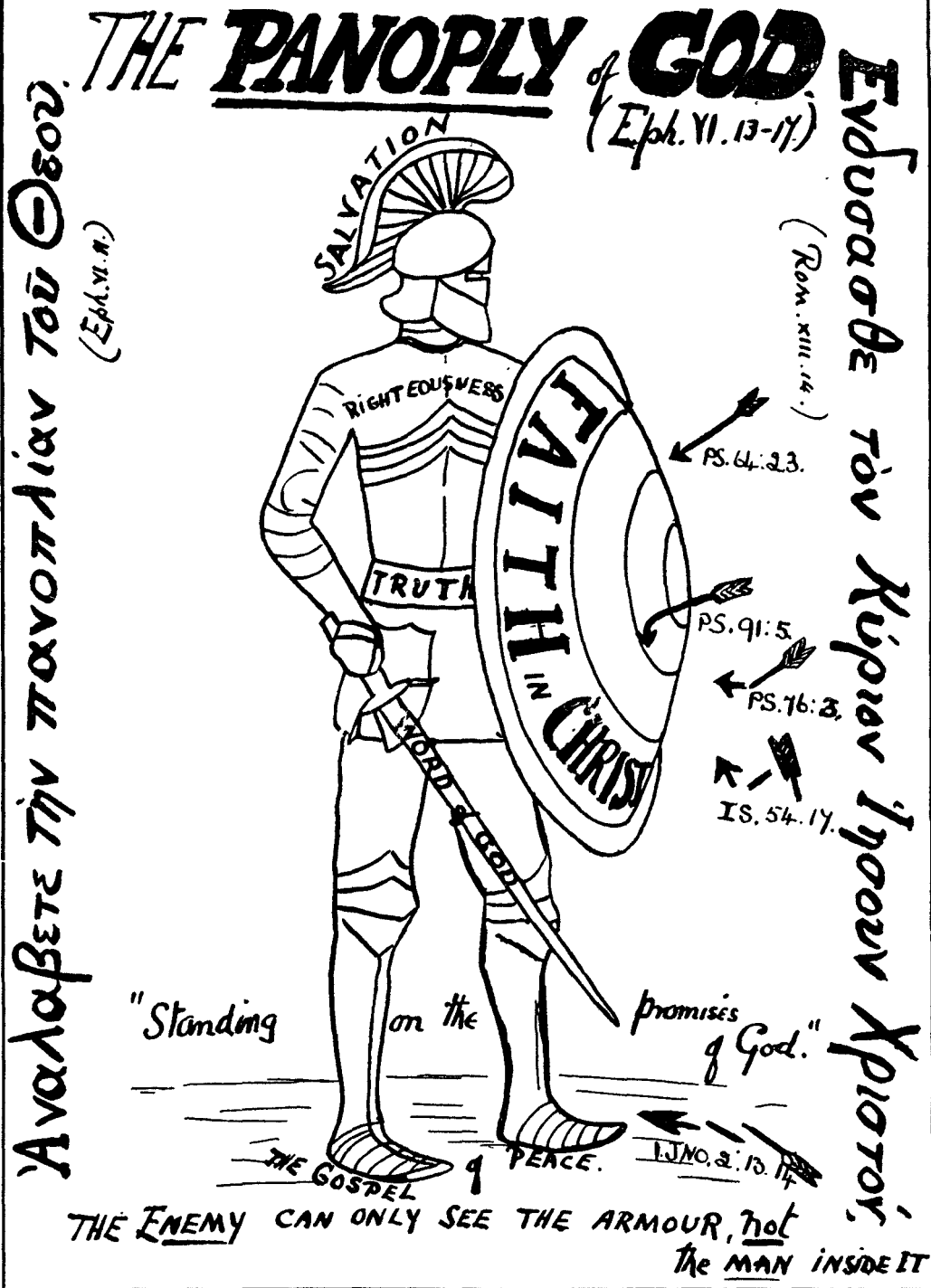
August 3rd, 1911.

List of Contributions received during August, 1911.

	£	s.	d.
Bracknell, S.	0	2	6
Edinburgh, M., for support of Native Evangelist	10	0	0
Spokane, U.S.A., H.	0	16	0
Omaha, U.S.A., G.	4	0	0
"Inasmuch," K., for Native Workers	10	0	0
Bury, Brookshaw St. Mission..	2	0	0
Bracknell, R.	0	3	0
Southsea Assembly	1	2	6
Rugby, W.	0	10	0
Cheltenham, C.	0	1	6

£28 15 6

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



THE CHRISTIAN WARRIOR.

EPHESIANS VI. 10-17.—"Finally, my brethren, be strong in the Lord, and in the power of His might. Put on the whole armour of God that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God that ye may be able to withstand in the evil day, and having done all, to stand. Stand, therefore, having your loins girt about with truth, and having on the breastplate of righteousness; And your feet shod with the preparation of the gospel of peace; Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the Word of God."