

JANUARY, 1912

VOL. V. No. 1.

"CONFIDENCE"

A Pentecostal Paper for
Great Britain and other Lands.



THE RIVER JORDAN ("Songs of Victory"—125.)

"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.

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"CONFIDENCE."

No. 1. Vol. v.

ALL SAINTS, SUNDERLAND.

January, 1912.

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 of 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 greatly blessed, 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. 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.

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DAYS IN GERMANY

(CONTINUED)

BY THE EDITOR.

III.—SILESIA AND ITS CAPITAL.

In these days when between the two great Empires of Britain and Germany relations have been strained, and there have been even rumours of war, we should, as Christians who have been blessed, seek to do what we can to create kindly feelings one towards the other.

The Editor of "Confidence" has been glad to bear witness in the English Secular Press to the unfailing kindness

shown to him in Germany, even at a time when both countries were said (by the newspapers) to be ready to fly at one another.

May this never be. Much can be done by earnest prayer to Him in whose Hands are the destinies of all nations. Let us who are Christians—on both sides of the North Sea—seek peace and ensue it.

* * *

There are quite a number of Pentecostal Centres in the great provinces of Silesia. Kattowitz had been visited and Brieg, but I was unable to go to Glogau, whence a pressing invitation had come from dear Brother Friemel (who was with us last

(Days in Germany—continued).

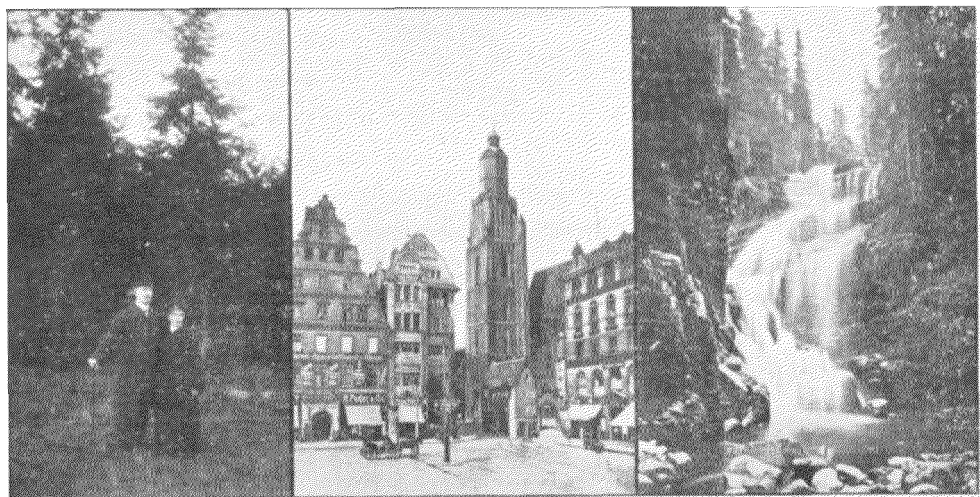
Whitsuntide). Liegnitz is another centre, where Brother Kursch has also a home.

One of our small illustrations represents Brother Jahnushek and his beloved wife, the Leaders at the Silesian Town of Zabrze (a Polish name, and not far from Poland). They are seen in a forest deep and gloomy. This dear brother holds an important post in the District Court of Justice, and preaches the Gospel out of business hours. My visit to this centre was referred to on page 263 (November).

Silesia is a wonderful province. It is the largest and the richest in Prussia. "We have everything in Silesia," said

guard soon comes round and gives you a number, such as "64," in such a carriage, and this seat you retain, and no one can take it if you move about on the long train or visit the *Speisewagon*.

I lost my *Fahrkarte* on the arrival platform on alighting from my train. I searched the crowded platform in vain, and at last went to the Stationmaster's office, and underwent a severe questioning. The Lord did not find the ticket for me, but he inclined the official to deal gently. I offered to pay again, and he was pleased to see I was ready to do so. Then he wrote me out a pass, which was duly accepted by the ticket collector at the exit. So I praised God, and we took



1. AT ZABRZE,
in Silesia
Bro. and Sister Jahnushek
(Pentecostal Workers).

2. IN Breslau
The highest tower in Silesia.
(Church of St. Elizabeth.)

3. THE ZACKEL-FALL.
Near Schreiberau, in the "Riesengebirge"
(or Giant Mountains.)

one. Coal, Iron, Zinc, and Agricultural products are all there. Breslau is its capital. Pastor Regehly lives here.

Breslau is the second town in Prussia. It has about 400,000 inhabitants. The River Oder (liable to floods at times) runs through it, and is crossed by the splendid *Kaiser Brücke*. It is the seat of the Roman Catholic Prince Cardinal, and about 157,000 of the inhabitants are Roman Catholics, and there are 20,000 Jews, and also 5,000 soldiers.

The train from Brieg to Breslau was very full, but the officials soon found me a seat in a *Nicht-raucher* compartment. In the *Durchgang Zug* (the "through train," often called the "D" train) every seat is numbered, and on entering the train the

up my "carriages" and got into a drosky.

I was most hospitably received by a kind hostess at Clausewitz Strasse, 25. Fraulein Margaret Stoekel speaks English well, and has visited Pentecostal Centres in our land. She is an accomplished musician, and sang and played the *Geistliche Lieder* exquisitely. One of these "Spiritual Songs" was written by her, and has been rendered into English by Miss M. Schofield. The first verse in the English version runs:

How can I ever praise Thee, blessed Jesus,
For all Thy wondrous love has given to me?
Gladly I render here my heart's allegiance,
And with new songs of praises worship Thee.
How fully hast Thou satisfied my longing,
E'er since my heart as Conqueror Thee confessed,

Exulting heavenward soars my ransomed spirit,
And folds her wings in Thine eternal rest.*

Breslau was the scene of a political gathering a fortnight before my arrival, at which Anti-British feeling was very strong, and a well-known speaker of the Reichstag spoke in almost war-like tones. Possibly there has been a lack on both sides of the *audi alterem partem* spirit. At all events the kindly welcome the English pastor received in Breslau could not have been warmer. In three long meetings at which I was the speaker, the attention was almost eagerly sympathetic. They were very reverent.

My Sundays in Germany and in England are differently arranged.

Fraulein Stöckel, my hostess, interpreted at the Morning Meeting. Then I addressed the children of the Sunday School, and visited a beloved sick Deaconess, whom I anointed with oil in the Name of the Lord. I received this precious letter a few days later from the Deaconess. May our Lord Himself ever comfort her.

BELOVED HERR PASTOR,

I heard from my sister that you celebrated your birthday on the 15th. If I may be allowed even to-day to wish you from my heart the richest blessing of the Lord for the new year of your life, so I beg you, dear Herr Pastor, to accept this Text Gift, with my friendly blessing-wish. May the Lord Jesus be very near to you, and bless your work to many souls, that they may be His possession, and also that through your service, the coming of the King, of the Bridegroom, and of His lovers, may be hastened.

Truly I thank you, beloved Herr Pastor, that you visited me, and, after the commandment of the Lord, dealt with me, and prayed with me. I rest in His hand. He is mighty to help (save). I am resigned to His will. He will do well.

DIE GNADE UNSERS HERRN JESU CHRISTI
THE GRACE OF OUR LORD JESUS CHRIST

SUNDAY.

In Germany.

In England.

- | | |
|--|--|
| 8 a.m., Frühstück. | 8 a.m., Holy Communion. |
| 9:30, Chief Morning Service (till 11). | 9, Breakfast. |
| 11, Sunday School. | 10:30—12, Morning Service and Sermon. |
| 12:30 p.m., Mittags-essen. | 12:30 p.m., Dinner. |
| 1:30—4, Time for Meditation or Rest. | 2:15, Sunday School or Children's Service. |
| 4, Kaffee. | 3, Bible Class Addresses. |
| 5—6:30, Afternoon Meeting. | 4:30, Evening Meal. |
| 7, Abends-essen. | 6:30, Evening Service and Sermon. |
| 8—10, Evening Meeting. | 8:15 Prayer Meeting. |

Please think of me more in prayer. Associate with Jesus and wait for Him. I salute you, dear Herr Pastor.

Your grateful sister,

ELIZABETH KEVL.

At the Afternoon and Evening Meetings, at 5 and 8 p.m., Fraulein Hildegard Herold interpreted. They were very good meetings. The room was filled to its utmost capacity. The singing was very earnest, especially in some of the Chorale-like Hymns (see the "Gnade" above).

The streets of Breslau were alive with hurrying pleasure-seekers. Picture palaces, theatres, etc., in full swing. Football in the afternoon; and the true worshippers of God very much in the minority. I

* The *Geistliche Lieder* ("Spiritual Songs"), English-German, with music, 7d. post free from Miss J. V. Boddy, All Saints' Vicarage, Sunderland.

(Days in Germany—continued.)

congratulated the Christians who remembered the Sabbath day to keep it holy, and encouraged them to emulate the Christians of England and Scotland in this respect. Great Britain as a nation still honours the Lord's Day to keep it holy, though many are seeking, sadly enough, to introduce the "Continental Sunday," as they call it. Surely the Lord is the same to-day as when He commanded even *unfullen* man to hallow His Sabbath day.

The position of the Pentecostal people was well described in a letter written by a friend now staying in Germany.

"About thirty years ago, following a Revival, the *Gemeinschaft's* Movement began, and Mission Halls in connection with it sprang up all over Germany. These are something like the Methodists: a preacher or minister and a council for church government, etc. In 1907, when the Pentecostal Movement began, a great division took place all over Germany in all the *Gemeinschaft's* Mission Halls. (These were fertile soil for the Movement, which spread rapidly into all the large towns, and also the smaller ones, for there are countless *centres* of the *Gemeinschaft* Movement everywhere.) The fact of these *Gemeinschaft* Mission Halls made the spread of the Movement easier and more rapid than with us in England, where there was no such *Gemeinschaft* Movement.

"Most of the richer and more influential people stayed on in the *Gemeinschaft* and would not join the Pentecostal Movement, as is almost always the case when a deeper spiritual truth is presented. In some places the *Gemeinschaft* members were in the majority and retained their *Saal*, or Hall. In others the Pentecostal Movement remained, and the *Gemeinschaft* folk had to find other quarters. The Spiritual Life of the *Pfingstr* ("Pentecostal") Movement is, as a whole, healthy and strong, and the whole thing well managed and governed, because it is much like a continuation or offshoot of the *Gemeinschaft* Movement."

With such a recognised spiritual leader as our beloved Pastor Paul, with such devoted men as Brothers Humburg, of Mülheim; Edel, of Brieg; Kursch, of Leignitz; Schilling, of Steglitz; Von Gordon, of Laskowitz; Friemel, of Glogau; Beyerhaus, of Charlottenburg; and Pastor Gensichen, and Pastor Voget, of Bunde, the Pentecostal people have much to thank God for, and will feel very safe with such shepherds to guide, working all in brotherly love.

THE WORD "PASTOR" IN GERMANY.

The title "Pastor" is in Germany practically, and by official usage, confined to the clergy of the State Church. In the Pentecostal Movement we have Pastor Paul, Pastor Voget, Pastor Gensichen,

etc. The title "Prediger," or "Preacher," (and sometimes "Evangelist") is applied to others. To be more accurate we should use the term "Prediger" (or Evangelist), for the following well-known leaders or teachers in the "Pentecostal Movement" in Germany: Prediger Edel, Prediger Humburg, Prediger Schilling, Prediger Friemel, Prediger Kursch, etc.

The Writer had the joy of testifying to the blessing of God through the "*Pfingstbewegung*," at the Hamburg Conference in 1908 (December), when fifty preachers and evangelists came together from all parts of Germany.

In the first days of the "fire-falling" there had been mistakes, and it seemed as if all Germany would reject the Latter Rain. But from the Hamburg Conference the Brothers went back encouraged by what they heard from Brother Cecil Polhill and the Writer as to blessing in Great Britain. Since those days God has blessed the Pentecostal work in Germany almost more markedly than in Great Britain, where He has blessed greatly.

In Germany to-day the Pentecostal visitor from England will find much to strengthen his faith, and to encourage him in his conviction that the Movement is from the Lord. Hallelujah!

THE FINAL GREAT REJECTION

(That of the Holy Spirit),

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

BY ARTHUR S. BOOTH-CLIBBORN.

PART V.

We now come in orderly sequence to examine another and striking proof that the hypothesis concerning the law of cycles advanced in the preceding articles is correct, and that it can therefore greatly help us in understanding the "times of the end" in which we live, as well as their special characteristics. For the same reason the inexpressibly solemn conclusions thus forced upon us can be of the highest practical value in stimulating us to yield our hearts and lives to the Lord, and to live in such total separation from the world and its false maxims and false hopes, that He may be enabled to make us completely ONE with Himself in His present purposes concerning us and the world. In this, the final battle of "the patience and faith of the saints" (Rev. ii., 2, 19; iii., 10; xii., 10; xiv., 12).

IN THE MOUTH OF MANY WITNESSES.

Let us assume that we are enquiring into some supposed *fact* of nature, and wish to make

sure that it is a fact. For instance, that spring-time has commenced. If our supposition be correct, then the point or phenomenon upon which we based it will be *confirmed by many others*. One says: "I notice that the days are becoming longer." Another adds: "And the weather is growing warmer." Another: "Green blades are shooting from the earth, and green sprouts from the trees." Yet another: "The native birds are beginning to sing, and the migratory birds are commencing to return." And so on. The truth of the matter will be established "in the mouth of many witnesses."

This general law of nature has its parallel in grace, in revelation. Every vital truth is established by the concurrent testimony of "many witnesses." God has given man two great "books." The first is nature, the second is Revelation, the Scriptures of truth (Rom. i., 20). And these two agree. They are like the *picture* part and the *letterpress* of the same book, the same "*work*." Their principles of interpretation also agree. Error or fanaticism in either domain comes from seeking to establish some truth upon an isolated phenomenon of nature or a solitary text of Scripture. The more important the truth, the broader are its foundations in both spheres, the more numerous and clear are the confirmatory phenomena in *nature* and the substantiating texts in *Scripture*.

Truth, both in Nature and in Revelation, is like a pyramid, with a broad basis, solid, smooth faces, regular angles, and with lines pointing harmoniously upward towards the heavens. Error, on the contrary, is like an *inverted pyramid*, which men are seeking in vain to balance upon its apex, namely, upon one or two texts, and whose lines point *downwards* towards mere man, unregenerate humanity—on, downwards, towards the abyss!

True lovers of Truth, those who prize it for its own sake, and not because they desire its rewards or fear its penalties, are always glad, for the above reason, that their beliefs be submitted to the severest tests. They keep carefully clear of those things which can arise from self-wish or self-will, such as prejudice, partiality, passion or pride, well knowing that these things are *blinding*.

LOVERS OF TRUTH "COME TO THE LIGHT."

If, therefore, the view set forth in these articles, namely, that the law of cycles, when rightly understood and correctly applied to the question of the closing times of this dispensation, and to its special features, *must* yield important results, and throw God-designed light upon some points still obscure, then it follows that we shall be gladly and fearlessly willing to submit this theory to the severest tests.

There are many pregnant questions which it may help to answer. Some are pressing themselves upon the people of God at this present time as never before. Let us take one of these, which seems at times, in view of all that is going on around us, to be, so to speak, clamouring for an answer: *Are we still to expect, before the Lord comes, any great revivals, bringing numerous conversions?* and if we

are, then what may or must the special character of these remaining revivals be? Are they to be large and loose, like some which preceded them, or small and compact? Are they to deal with conversion merely, or also with crucifixion with Christ, and the Purifying Hope, the hope of His return? Are they to present no advance upon former ones as regards the restoration of apostolic gifts and powers? That there has been such a return progression, so to speak, since the Reformation, all spiritual Christians will admit. Is the line of progress in that direction to be continued, or to break right off at the very moment and period when past experiences would lead the Church of God to expect that the time had come for some such advance in spiritual truth and experience.

In brief, are we normally to expect that the last revivals will be intensive rather than extensive. Is their chief feature to be *quality*, or is it to be *quantity*. Are we to have mere repetitions of "popular" evangelisation, or is it to be the breaking through of the Divine (ever unpopular) in ever mightier "demonstrations of the Spirit and of POWER." Are we moving towards the formation of still greater churches and organisations, supported and patronised by the State and by "Society," or is the "progress" to be exactly in the opposite direction. This is a solemn question, for if the latter be the case, then it involves this: that the remains of these former "great" things (great organisations and religious "trusts") are henceforth to be useful on the exclusively *negative* plane, namely, as a means (by their hostility and opposition) for the purifying and trying of the "overcomers" of the last days, of those who are to "bring back the King." (The allusion is to the case of Saul and David.) If so one can understand at once that the vitiated state of the "Christian" atmosphere around us, through the general apostasy, is meant to be an incentive to those who seek higher heights, purer air, and a more fully scriptural and apostolic experience, even though it be through an ever "narrower" way.

To use a concise Americanism, "it is up to us" to answer this enquiry at the present moment. Can the law of the cycle help us in the matter? Let us see. If it is a law it should at once, when applied, yield some striking result. For instance, it should either invalidate or confirm the view that we are now to expect the return of all the apostolic gifts and powers, but in an ever diminishing *number* of individual Christians, who must be, as a consequence, ever increasingly despised and rejected of men.

A Cycle which opened with a movement from quality to quantity MUST necessarily close with a movement from quantity to quality.

The Christian Dispensation in which our lot is cast, commenced with *quality*. Century after century it increased in *quantity*. Its "progress" was marked by a steady decrease in *quality*. The time came when people could be "Christians" without being born again. From such a period *onwards* the downward progress must have been very rapid, and eventually, in the Middle Ages, Papal Christianity reigned supreme, seated upon the throne of the very Cæsars who had slain the Christ, and this

(The Final Great Rejection—continued.)

"popular Christianity" was simply Paganism decorated with the sign of the Cross. Europe is now "Christian." If we need to know what its "Christian nations" are in the sight of God, we have only to turn to Daniel ii., and there we find them as component parts (the ten toes) of the Great Image of Gentile Sovereignty which is to be destroyed suddenly by the coming of Christ as King. Their nature is evidenced by the fact that they are ONE with all the Pagan kingdoms of Assyria, Medo-Persia, Greece, and Rome, which form the upper part of the image, and are all, equally with them, represented as *savage wild beasts* in Daniel vii. and viii.

All these things being so, what is the necessary order of progress as the cycle closes? It is clear that it must be the inverse of the former, a return from quantity towards quality.

(TO BE CONTINUED.)

TEMPTATION.

DEFINITIONS BY PASTOR PAUL.

MY VERY DEAR BROTHER,

Many thanks for your kind card I received to-day. I give you my thoughts as well as it is possible for me in short sentences.

The question is: *What is in a satisfied Christian which is tempted, or capable of responding to temptation, when he has a clean heart?*

I think we will find a good answer considering Adam before the falling in sin. He was innocent, he did not know sin, he was obedient to God, he lived in simple faithfulness toward his Creator. But he was *not a machine*, which is driven by the power that men have given to it, without the possibility to have its own way. . . He was created in *liberty*. It was possible for him to *choose his way*. When the serpent spoke, Eve imagined that it would be well done to eat from the tree. Eve did not ask the Lord about this matter, she choosed to do as was pleasant in her sight. (*The tree to be desired to make one wise.* Gen. iii., 6.)

And what was in her that responded to temptation?

1. She had an outlook, or a view, to be "as God" (Gen. iii., 5). It was a *deceiving* thought. Paul says, "The woman, being *deceived* (beguiled) hath fallen into transgression" (1 Tim. ii., 14). Further, we read in Hebrews iii., 13: "Exhort one

another day by day, so long as it is called to-day, lest any one of you be hardened by the *deceitfulness* of sin."

It was a *right* thought, that we should be or become as God, for God created man in His own image (Gen. i., 27), but she did not understand that she had to *wait for God's guidance and direction* in this matter. The devil is trying us for the purpose that we may seek the goal we are called to, *not in the way of our God*, but in the way of *human thoughts*; in the *way of the flesh, not of the Spirit*. Our Lord was tempted also in this way (Matt. iv., 1-10). It was the thought of the devil to cause Jesus to do anything without the commandment of His Father, that He may choose His own way in the work of the Redemption. It was the desire of the devil to *mislead Jesus*, to induce Him in a way of redemption *without the Cross*.

We have here *the first kind of temptation*. We are capable of responding to temptation *because we are free to choose our own way*.

2. When Eve was tempted she had a body with its own feelings. She saw that the tree was good for food, and that it was pleasant to the eyes (Gen. iii., 6). *The lust to eat thereof was excited in her body*. Therefore Paul says (Rom. vi., 12): "Let not sin reign in your mortal body, that ye should obey it in the lusts thereof."

We see here *the second kind of temptation*, the *bodily* temptation.

The first kind is the spiritual temptation.

The second kind is the bodily temptation.

In the redemption of our Lord Jesus we see that the *first* temptation was a *bodily* one. He had *fasted forty days* and nights, and now He was an hungred. I think, in His body were pains because of His hunger.

Here *the whole body* was very capable of responding to the temptation to create bread for Himself. Is it not the same in our lives? A clean-hearted man may be tempted very much by reason of *bodily* desires, longings, pains, lusts, etc. I think how Job was tempted when Satan touched his body. It is not an easy thing to be *patient* during the long hours, night and day, while the body is suffering exceedingly. The temptation to become impatient is in such time very near, for the body is longing for rest.

Rom. vi., 12, shows that the bodily temptations are very many, and it is the question if Satan may be the overcomer in such cases. (Surely not!)

The second and third temptations of our Lord were *spiritual ones*.

Satan had the intention to show to Jesus two ways for His salvation-work, that were not according to the will of the Father.

We have also to deal with many spiritual temptations. Many true children of the Lord, that loved Him with a pure heart, have been sometimes very oppressed in their minds when they saw that Satan could do so bad things in hindering of the coming of God's Kingdom. They may have at such times sorrow and fear, and there is the great temptation, not to stand in faith. Do we not see Elijah in such affliction?

The difference in the two last temptations of our Lord seems to me as follows:

The Devil took Him on a pinnacle of the temple. Why? He should cast Himself down, and then the whole nation would receive Him as Messias.

This was the temptation:

Jesus should take His own TIME for the purpose of being recognized as Messias.

In the last temptation Satan offers Him all the kingdoms of the world and the glory of them. Why? Jesus should take His own *powers and remedies* for the purpose of saving the world.

Here we have many temptations too. By nature we are *accustomed* to help ourselves, *to work in our own strength* and in our *own time*. Satan is attacking us to bring us in any work of selfishness.

To will nothing and to do nothing but alone the good, acceptable, and perfect will of God is the great thing we need, therefore we have to work out our own salvation with fear and trembling, for it is *God* who worketh in us both *to will* and *to do* of His good pleasure."

I hope this will be sufficient.

With hearty greetings to you and your dear family, and in much love,

Yours in the Lord,

J. PAUL.

Steglitz, Dec. 18th, 1911.

DIVINE HEALING.

A TESTIMONY.

PASTOR BODDY,

I do thank you for sending me "Confidence," as I have been an invalid so long, and value helpful books. Now I feel led to send you my testimony relating my wonderful healing. I have been ill for years with tumour growths and epileptic fits, and a cripple for 3½ years, with one foot twisted terrible, and during last ten months not able to stand any more than a baby a month old.

I was healed a month ago last Wednesday. A few dear ones were interested in me, and sorry to see me suffering and creeping on my hands and knees from one room to another, so they came and anointed me, as God gave command to do in 5th chapter of James. They came on a Friday night and prayed with me, laying on hands for casting out and healing and for the Holy Ghost to come in me. On the Monday after, about four in the morning, the Power of God was upon me. I woke up shaking under the Power, and praying, and I was led to fast and pray until God had healed me, taking nothing, only water. On the Wednesday they came again to pray with me, and were praying for three hours. While in prayer my voice came (and I had only been speaking in a whisper for five weeks), and the Power of God came on me. I asked them to lift me up, and I went across the room a few times, and a little while after I walked from the front room to the kitchen at the back of the house, and at three o'clock the next morning I walked downstairs without any aid to get a drink of lemon. But my foot was not straight. They came again to pray, and the day after, quite suddenly, I found my poor twisted foot straight, and the doctor had said it would have to be put in plaster of Paris, or a severe operation.

When I found it straight I cried for joy. It has made me feel very humble to think of the goodness of God to me.

You may publish this for the glory of Jesus. Pastor Redwood, of Bristol, can tell you this is all true. I took the Lord as my Healer three years ago last September, and only consented for my dear ones to have the doctor to say what was the matter. I told them I would not take medicine, that I would trust Jesus.

Yours in Jesus,

MRS. FLORENCE ELWORTHY.

4, Caerphilly Road,
Birch Grove, Whitchurch,
near Cardiff.

ARMENIA.

Testimony from Miss Gerber.

MY DEAR READERS OF "CONFIDENCE,"

Greetings with Psalm ciii., with my best wishes to all for the coming New Year.

In Mark vi., 31, the Lord said to His disciples: "Come ye yourselves apart into a desert place, and rest a while." It was after a severe illness

(Testimony from Miss Gerber—continued.)

this autumn that the blessed Lord did tell me the above kind words. Therefore I am here in my dear homeland, Switzerland, with my relatives, for some weeks. I shall be back to our Orphans Home again (D.V.) in early Spring, and perhaps I will be able to visit England before returning to my Field.

A simple testimony of my healing may be a help and a blessing to some of the dear Readers. It was in September when Malaria fever, with heart weakness, overtook me, and held me fast in bed for about one month. The fever was very high and heavy every day, my heart became so ill that swelling set in, I could not breathe without great difficulty, and I could not walk. Many natives pleaded with me to take medicine or to call a physician, but my conviction and my answer was that if I did this I would surely die. One night, whether I slept or was awake I do not know, my Lord appeared a few steps from me, and looked at me. At once I knew Him, He was so beautiful; love and glory overshadowed Him.

I did pray to Him to be kind and make me well, and that I would gladly remain yet a little in this dark world to serve Him. I asked Him to come near and touch my body. He did so, and the life-power flowed through my whole being, and from that hour I was better. In a few days I was able to walk, and to take up some of my work. Praise be to His Great and Holy Name!

The number of people in our new large house is about 250. Orphan children, widows, teachers, overseers, and other workers, and while the work is so large there is little chance of rest in such an Institution. It is so kind of my Master to give me these few quiet winter months, although my heart is sore in knowing the need and the increasing poverty and sufferings in that restless land. Yet I will gladly suffer with the suffering ones, and I shall return joyfully in Spring. We need for that land a stronger prayer-power, as the powers of darkness are very strong. One thing more is lying very heavy upon my heart, for which I want to ask earnest prayer. That is that the Spirit of God may break through in our Home in Armenia. There are hindrances in the way that are holding back the Lord from manifesting His Power in our midst. Pray for unity among the workers there. Pray for a real, deep, Holy Ghost revival.

Yours, looking for His coming, resting
under the Blood,

MARIA A. GERBER.

AT THE SUNDERLAND MEETINGS.

Some Testimonies given in All Saints' Vicarage, etc.

A SISTER.—“I don't know however I should do without Jesus. He is such a Friend to me. I can never praise Him enough. He never gets tired of listening to me, no matter how often I talk to Him. I miss a lot through being hard of hearing, but Jesus is so good, He makes it up to me, and more. But the devil seems to

make my old self to pop up now and again, though I'm sure I don't want it to; but I take it all to Jesus, and He soon gets the victory. Praise Him! Thoughts come that I don't want, but I tell the devil I won't have them, for I belong to Jesus. I know His Precious Blood has redeemed me from them all, and they have to go. It's just beautiful how He helps me. Praise Him!”

A SISTER.—“In this room some years ago, I gave my body to the Lord. I have been tried since then, but He has got the victory always. I've learned to praise Him at all times, whatever I feel, and that has been the secret of Victory.”

A SISTER.—“He has been showing me His uttermost salvation. It is so wonderful to be saved to the uttermost. Also He has told me that He has given me the oil of gladness, and I do praise Him, and I *will* praise Him.”

A BROTHER.—“Oh, how we ought to praise Him in *this* place. I praise Him because I see dear ones growing in grace. I know they are ‘coming on.’ Praise Him! Let us be much in prayer for the young people with their special temptations. Oh, let us pray for the young people!”

A BROTHER.—“The Lord has been laying much on my heart the privilege we have of *intercession*. Eph. vi., 18, mentions three ‘alls.’ ‘Praying *always*, with **all** prayer and supplication in the Spirit, and watching thereunto with **all** perseverance and supplication for **all** saints.’ The enemy will try his best to prevent our praying.”

“Satan trembles when he sees
The weakest saint upon his knees.”

“We must ‘push the battle to the gate.’ Hosts and hosts of demons are around and attacking our minds, hindering with doubts and mists of darkness. We must plead the mighty Victory of Calvary, and must cut our way through the hosts of darkness right up to the Throne, using the Sword of the Spirit and pleading the Cross of Victory. Wonderful results will follow. Souls may be touched and brought to the Lord without our even going to them. We may wrest them out of the hands of the foe, just by claiming them in unswerving faith in victorious prayer.”

“God has done wonderful things for us already, whereof we rejoice, but I believe He is going to do still more glorious

things in this place. He has promised it, and He will not fail in any thing."

A SISTER.—"I do thank God for the way He has been teaching me. I would not have missed any of His lessons, hard as they have often been. He just wants us to stand firm in all the testings, and He will see us through. He finished the work at Calvary, all we have to do is to praise Him, no matter what we feel or see. He has borne all our sicknesses and all our sins to the Cross. It was done more than a thousand years ago. All we have to do is to believe it, and give our testimony, so that the very devils shall hear it, and tire of attacking us."

A BROTHER (from Winnipeg) said that he had in his youth been "behind a bar" in Sunderland. He was converted in Gipsy Smith's Mission some sixteen years ago, in the Victoria Hall, Sunderland. He has lived some years now in Canada, and, by the goodness of God, came in touch with "Pentecost" at Winnipeg. He received the Baptism of the Holy Ghost with the Pentecostal Sign of the Tongues in a prayer meeting at Mrs. Lockhart's, and is rejoicing in a new joy in the Lord, and a new power in His Life.

"THE HOLY GHOST FOR US."

St. John xvi., 7—"I will send Him unto you."

When God the Son stooped to take our nature, He was "*born of the Spirit*." To Mary the Angel said, "*The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee, therefore also that Holy Thing which shall be born of thee shall be called the Son of the Highest*" (Luke i., 35).

Born of the Spirit, His Human Life was lived out in His Companionship and Power. When the day came for His entering on His ministry of preaching and healing He was *filled* with the Spirit as He came up from His Baptism in Jordan (John i., 32-33; Matt. iii., 11-16).

Day by day in His Humanity we believe that He maintained His Spirit-power by prayer and unbroken communion with His Father. Thus He lived the Perfect Life, although He was human and willing to be empty for the time of Divine Attributes.

There was never a moment in which He ceased to be the Eternal Word (The

Logos). He was "Very God of Very God," though His humanity veiled completely His Deity.

We are told it was in the power of this Eternal Spirit that on the Cross He offered Himself without spot to God, and *by the Holy Spirit* He was raised from the Dead (Heb. ix., 14; Rom. viii., 11).

Being full of the Holy Ghost that first Easter Evening, He breathed on the eleven and *those that were with them*," saying, "Take the Holy Ghost—receive the Holy Spirit" (John xx., 22; Luke xxiv., 33). They received the Resurrection Life of the Lord Jesus, the Spirit of Christ as their new life.

So being thus regenerated, these disciples were to hand on to the collective Church of all time the official proclamation of the forgiveness of sins—the redemption by the atoning Blood of Christ, the Divine Sin-Bearer.

Christ Jesus ascended up on high, that the Father might send down again in His (Christ's) Name this Holy Spirit which had been the Guide of Christ's Human Life on earth, and therefore could rightly be called the "Spirit of Christ."

The Disciples on that Easter Eve were born of the Spirit—Christ's Spirit—but on that first Whit-Sunday they received a further Blessing: they were *filled* with the Spirit, immersed in the Holy Ghost, endued with power from on high. He "*fell*" upon them.

So it was with the Samaritan Converts. When Philip preached Christ to them they were born of the Spirit, but they received a Spirit-Baptism, even the "coming upon" of the Spirit when the Apostles laid their hands upon them in prayer.

HE IS HERE FOR CHRIST'S MEMBERS.

That which was the experience of Christ in His Life on Earth, and the experience of His Disciples, seems also to have been the experience of many earnest Christians ever since. We have taken Christ as our Saviour and our Sanctifier. We have felt the power of His Spirit in our hearts, but there has come a time in our lives when we passed through a great spiritual crisis, and when, in answer to whole-hearted faith, and earnest prayer, we knew that the Holy Spirit had come *in power* to teach us, and to enable us to help others. The Comforter has come. He has come

(Continued on Page 19.)

"CONFIDENCE."

JANUARY, 1912.

Editor—

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

Assistants—

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

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A London Conference.

JANUARY 30th—FEBRUARY 2nd.

A Pentecostal Conference will (D.V.) be held in the Holborn Hall, Gray's Inn Road, London, W.C., on Tuesday, Wednesday, Thursday and Friday, January 30th to February 2nd, each day at 10.30, 2.30, and 6.30. (Will you pray for this?)

SPEAKERS:—Rev. A. A. Boddy (Vicar of All Saints' Sunderland), Rev. C. de Labilliere, M.A., formerly Vicar of a large parish in Birmingham, and more recently in charge of the Zurich Pentecostal Assembly, Switzerland, also Pastors Polman, of Amsterdam, Holland, P. Redwood, and other Evangelists. Convener: Mr. C. H. Polhill, of Howbury Hall, Bedford, and 27, York Terrace, Regent's Park, London, N.W.

Holborn Hall is in Gray's Inn Road, near Theobald's Road crossing. It is a few minutes from the Holborn main thoroughfare. Chancery Lane Station, on the Central London Tube, is fairly near, or Aldersgate, on the Metropolitan (Visitors to London should obtain the 2d. Street and Railway Map-book, issued jointly by the "Tube" and Railway Companies: to be obtained at the Stations).

Bound Volumes of 'Confidence' for 1911.

We have reserved a few sets of copies for binding, and will post a bound copy of "Confidence" for 1911, to any place, on receipt of 8/- (two dollars). These bound copies make a useful Pentecostal present.

"Till we all Come"

(*Eph. iv., 13*).

The year 1912 has been ushered in by a spirit of expectancy, almost breathless, universal, in every department of life. To those "who are looking for His appearing" the expectancy is becoming more and more a state of preparedness. The Spirit and the Bride are saying, "Come!" Surely this is a "sign" that the Bride is "getting herself ready." The cycles are closing, as we have seen in Mr. Booth-Clibborn's articles. There is a cry going up to the Lord from many sorely-oppressed children. On the one hand the Evil Trinity is busily developing the spirit of the Anti-Christ, ready for its head, the natural, soulish self-life becoming more self-centred, more assertive. On the other hand the Holy Spirit is increasingly revealing and forming the Christ-life in the members of the Body.

The "morning star" is rising in hearts and lives. The Lord is allowing His children to be tried and tested. He is strengthening and keeping them in a wonderful way in the fire. We praise God for this and take courage as we enter this year of 1912.

In this wonderful Epistle to the Ephesians, St. Paul gives us the heavenly vision of that for which God is waiting. The Lord Jesus Christ "fills *all* things," "For the whole fulness of God was pleased to dwell in Him" (Col. i., 19, R.V.).

For the building up of this wonderful Body "He gave some (to be) apostles, and some prophets, and some evangelists, and some pastors and teachers" (Eph. iv., 11). It seems as though for the time being God's whole purpose and thought were intent chiefly on this work, as it was when He called the Children of Israel out of Egypt and specially guided and led them Himself, till those who were faithful reached and entered the Promised Land. In a similar way we find the fourth day of the Creation was occupied with the manifestation of the heavenly or celestial bodies. So, in the last days, God has given these offices, for "the perfecting of the Saints, for the work of ministering, unto the building up of the Body of Christ." Why is this? It is "till we all come, or attain, unto the *UNITY of the faith*, and of the *knowledge* of the Son of God, unto a full-grown man, unto the measure of the

stature of the *fulness of Christ*." So St. Paul "prays and desires that ye might be filled with the knowledge of His will, in all wisdom and spiritual understanding—increasing in the knowledge of God" (Col. i., 9-10), and again in Eph. i., 17 :—"That the God of our Lord Jesus Christ, the Father of Glory, may give unto you the spirit of wisdom and revelation in the knowledge of Him." Beloved, this is the *unity of the faith*, to be *one* in Christ Jesus, not merely a mental assent to the work and life of the Lord, but to allow the Holy Ghost to make us individually *one* in spirit, soul and body with Him (1 Cor. xii., 12, 13). In accordance with His last earthly prayer, recorded in St. John xvii., 21, 23 : "That they all may be one, as Thou, Father, art in Me, and I in Thee, that they also may be one in us, that the world may believe that Thou hast sent Me." "I in them, and Thou in Me."

What is *the faith*? Surely that our Lord Jesus Christ by His incarnation, death, and resurrection, has, by coming "in the likeness of sinful flesh and for sin, condemned *sin* in the flesh" (Rom. viii., 3). By the shedding of His precious blood, atoned for our sins, "died for our sins" (1 Cor. xv., 3). By His resurrection He was "declared to be the Son of God, with power, according to the spirit of holiness" (Rom. i., 4).

He has conquered *for us*. He hath redeemed us "from the hand of the enemy." Oh, Hallelujah! We were baptized *into His death*. We were quickened and raised *together* with Him, and *with Him* are seated in heavenly places. Ah, it is all *Himself*. "We are children of God *by faith* in Christ Jesus." How the adversary disputes this. How he attacks and assaults our mind and body with his base doubts and fears and fiery attacks, trying to cause us to doubt the Word of our God and His grace! How he endeavours to get us to look at ourselves as being still in the "first Adam," and so bring discouragement and bondage to us; and alas, in how few, comparatively speaking, does our loving God of all Grace find faith! How few are "faithful unto death"—THE death of our Saviour for us—the death of the old "body of sin!" It is *this* unity into which the Holy Spirit is bringing us. "Christ, only Christ," the "bright and the morning Star." Therefore He says through St. Peter, "Resist the devil steadfastly *in the faith*." Each victory of faith will prove to us the faith-

fulness of our God, the wisdom and power of the Cross, the power of the Resurrection.

St. Paul, in Phil. iii., longs "to win Christ," "to be found in Christ," "to know Him," "to be made conformable to *His death*," that he might win the prize of the high calling of God in Christ Jesus—the thing for which God had apprehended, or laid hold of him. "The mind of the Spirit is *Life* and Peace" (Rom. viii., 6, R.V.) The mind of the flesh is *death*. Let us "forsake *our thoughts*," and enter into the will and mind of God (Is. lv., 8, 9, 10), till we *all* come into the *unity of the faith*—to the fullness of the stature of Christ.

Beloved, this is an *individual work*. As each joint is fitly joined together *from the Head*, and compacted by that which *every joint* supplieth (not all being the *same joint*), but according to the effectual working in the measure of every part, maketh increase of the body unto the edifying, or building of itself in love" (Eph. iv., 16).

If we will only, by the grace of God, "hold fast to the end," *endure* the temptations, whether to spirit, soul, or body, submitting *to God*, not trying to get out of His discipline by various means, He has a rich reward for us. His heart is rejoiced. He is with us in the fire. He never leaves us for a moment, though we may not realize His presence. His great heart of love is *touched* with a feeling of our infirmities, and we get to *know Him*. As He sees, we can endure the trials and trust Him, never flinching, but looking ever to Jesus and His victory on Calvary. He reveals Himself more and more to us.

Beloved, possibly many of you are sorely pressed in spirit, soul, or body. You seem to have "no light." Do not let the Evil One tempt you to be discouraged, to think you are all wrong, or bring you into bondage if your whole will and desire is to serve God. Rest, rest in *His love*, in *His grace*, on *His death* and resurrection, on *His victory*. You may have every symptom or counterfeit of the real thing, but "remember Jesus Christ." He is the Truth. With your will, refuse any other thought, obey His Word just where He has put you. Let every action be Love, until for you "to live is Christ, to die is gain." The child-like spirit exhibited in our dependence on our God, the full-grown man exhibited in our resistance and attitude towards our Adversary, till, in overcoming because He overcame, He

(Till we all Come—continued.)

will take us up to His throne, and we shall reign with Him Hallelujah! "They overcame because of the Blood, and the word of their testimony, and they loved not their lives unto the death."

"Called, chosen, and faithful." May it not be possible that our Bridegroom is waiting "till we all come in the unity of faith." God grant 1912 may see a mighty building up into Him, till with one voice and one heart the Spirit and the Bride say *Come!* M.B.

THE FIFTH SUNDERLAND ANNUAL INTERNATIONAL CONVENTION.

WHITSUNTIDE, 1912, MAY 28-31

(with Preliminary Meetings, Saturday, May 26th, Whit-Sunday, 27th, and Whit-Monday, 28th).

We invite the Pentecostal people around the World to join us in prayer as to His purpose for them and ourselves in this International Annual Convention. (If the Lord Jesus still tarry.)

The First Sunderland Convention was the first convention of the present Pentecostal Movement in Great Britain, or indeed in Europe. The Sunderland Convention is, in this way, "Mother" of such Assemblies in Europe. It continues to meet each year, under God's great blessing, and with His good guidance. Friends from Australia, New Zealand, China, India, Ceylon, Canada, and the States as far as California, meet with German Brethren, Hollanders, Scandinavians, Swiss, Russians, English, Irish, Scottish, and Welsh folk. It is good for us all. The fellowship for a week or so, the walks and talks between the meetings, and the interchange of little acts of hospitality, help to build up fellowship, encourage faith, and level down differences. We therefore ask our Readers to join us from time to time in prayer for the Lord's guidance for themselves and for us,

IF THE LORD SHALL STILL TARRY.

DAYS IN GERMANY.

V.—THE GIANT MOUNTAINS OF SILESIA.

There is a district about 50 miles to the south of Breslau which may be called the pleasure ground of Silesia. In the summer, and also in the snowy season in winter, visitors come from all parts of Germany and from other lands. It is a land of clear skies, where the stars are brilliant at night, a very suitable district for an astronomical observatory, the air seems so rarified. The *Riesengebirge*, or Giant Mountains, are often spoken of as the Silesian Alps, but they only rise 4,000 to 5,000 feet.

As I journeyed the 50 or 60 miles from Breslau, we gradually passed from the flat plains and

entered an undulating country. Then we saw higher elevations beyond, and at last the "*Schnee Koppe*" (over 4,000 feet) standing out, with tiny buildings (really a large *Baude*) on its summit.

Snow was lying on the flanks of the higher masses, but there had been a great scarcity of rain in this district last autumn—amounting, indeed, to a serious drought. Where there is no rain on the plains there is little snow on the mountains.

At Hirschberg my dear daughter met me (she is staying here to learn German). She had come from Hermsdorf by the "*Thal-Bahn Elektrische*," the "Valley Electric Train." We were soon at Hermsdorf-Kynast, the goal of my present journey. The Frau Major Seeliger and her young daughter, Fraulein Hedwig, and their fox terrier also, gave me a warm welcome. This is the kind Pentecostal hostess who had invited my daughter to stay with her for six months at Hermsdorf.

At the entrance to Villa 119 these words face one, painted artistically in German Text:

"HERR LASS DEINE AUGEN OFFEN SEIEN UBER
DIES HAUS TAG UND NACHT."
(2 Chron. vi., 20.)

I rested in a charming room, with its glazed white tiled stove reaching to the ceiling, and its double windows ready for the cold weather. I could see just a glimpse of the ruined Castle (the Kynast) on a fir-covered hill near by. There was open country on one side of the Villa, and the village or small town of Hermsdorf on the other side. (See winter views of the Kynast Berg and part of Hermsdorf on page 15.) I felt like singing:

*Oh, ye mountains and hills, bless ye the Lord;
Praise Him and magnify Him for ever!*

A BIRTHDAY IN GERMANY.

I was awakened about 4.15 one morning (Nov. 15th) with the consciousness that a text was being given to me from the Lord. The words were: "*Be thou faithful unto death, and I will give thee a Crown of Life*" (Rev. ii., 10). Then they were followed by another word (1 Tim. vi., 12): "*Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses.*" I was thankful for those words, and praised God for them.

It was still quite dark. I was now so wide awake that I arose and, leaning out of my open window, I looked out at the beautiful stars blazing quietly down, and sliding slowly westwards, and the waning moon was shining brightly. I dressed and wrote letters and meditated. I had very much to thank the dear Lord for this morning.

After *Frühstück*, a German custom was observed. A Birthday Table was set out in an adjoining room with becoming mystery. A generously large cake was in the centre, and round it a host of little lighted tapers, or small coloured candles, one for each year of my life, and another, also lighted, placed in the centre of the cake for next year. A birthday present from my dear daughter, and a lovely Scripture Birthday Post Card from Brieg was also placed on the table under the blaze of wax candles. (A new German Bible and a Greek Testament with German and Greek in parallel columns were also very welcome Birthday presents.)

A lovely hymn was also sung by our House-choir of six voices. It was this:

Heiland, fuhre du dein Kind,
Saviour, lead Thou Thy child,
Deine Hand ist stark und lind;
Thy Hand is strong and tender;
Mein Burg, mein Fels, mein Licht,
My Castle my Rock my Light,
Jesus, meine Zuversicht.
Jesus, my Confidence.

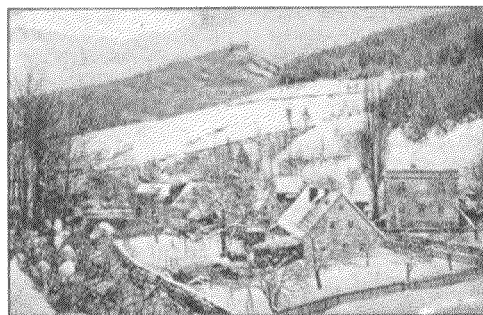
Chorus—

Fuhre, fuhre, fuhre mich durch nacht zum licht,
Lead, lead, lead me through night to the light,
Und wenn alles wankt und bricht,
And when all shakes and breaks,
Heib du meine Zuversicht.
Remain Thou my Confidence.

Very hearty good wishes and congratulations were offered to me by my dear Hostess and her daughter. The keeping of a birthday in Germany is a much more eventful occasion than with us in England. On the preceding Sunday, at Breslau, a brother had said, "Pastor Paul kept his last birthday in *England*, now this week Pastor Boddy will keep his birthday here with us in Germany." (The post brought very helpful messages from Brieg and Kattowitz and Breslau.) I thanked the Lord for such good and thoughtful friends.

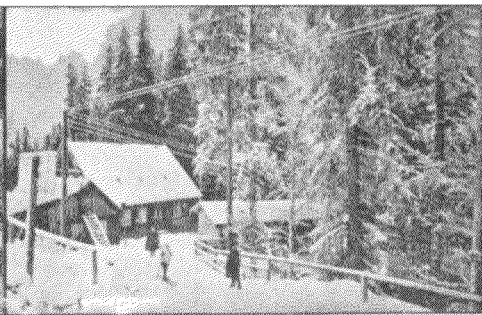
forest. This is a region for sleighing, etc., in winter. We can just see a figure on his "ski," or long, wooden snow-shoes.

Hermisdorf is not many miles from the Austrian Frontier, and one morning we arose in the dark, and as the rosy daylight was making the cloudlets crimson and gold, we found our way to the train. We secured fourth-class tickets, and climbed into the steam-heated large compartment, where peasants and workpeople with packages and boxes sat and stood, and all talked very loudly. We travelled for two hours for about 10d. each. The strong engine, with four wheels coupled at each side, took us up by ordinary railway line, climbing more than 1,000 feet—Hermisdorf is 1,310 feet above the sea. At the Austrian Frontier we had ascended to 2,460 feet above sea level. We also got into the clouds, and were glad to descend again a little. We walked from Grünthal by the rushing Mummel River, through pine woods to Neuwelt. Everywhere the Bohemian men had very, very long pipes with upturned bowls, hanging down from their mouths. Even when digging or uprooting fir trees, they seemed absolutely glued to their long, hanging tobacco pipes, with their painted bowls.



1. PART OF HERMSDORF.

The Kynast-Berg in the background. (From the Kynast the Silesian Alps are best viewed.)



2. ABOVE THE ZACKEL-FALL

in Winter time.

(A man traveling on long snow-shoes called "Ski")

The sun broke through the mist, and, with my daughter, we climbed the Kynast Berg. The road winds through the pine forests. Tall as the "Admiral's mast," these straight trees grow to perfection. We looked out from the Watch Tower of the old Schloss over the plains over Hermisdorf to Warmbrum and Petersdorf, and across to the crests of the Schnee Koppe, Schnee Gruben, and Hochstein, with their hostels (bauden) for travellers perched up on the sky-line. Sounds floated up through the still air. The distant tinkle of the bell of a locomotive, the hammering from some carpenter or wood-cutter, and voices, too, from the chalets far below.

So the first day of a new year of my life was spent in a distant land, with my dear daughter, and with the dear Pentecostal children of God in this part of far-off Silesia.

A VISIT TO BOHEMIA.

My daughter and I one day visited the Zackel Falls, near to the Josephine Hütte, among the mountain forests. A picture of these Falls is shown on page 4. We tramped for miles through lonely forests and were well repaid at last. On this page we see the scene above these Falls in winter time, with a Rest House, and the snow-laden telephone wires stretching through the

I had brought with me to-day some copies of the German paper, "Der Heilsruf," and a Christian publication, "Für Jung und Alt" (with the motto, "Leben und Volles Genüße"), and sowed the good seed on Austrian soil and in the German Fourth Class. Prague was not so very far away, where the Martyr Huss once witnessed for the Lord. At Prague there is a Pentecostal Meeting. We stood awhile beside the picturesque glass-workers at their work by the blazing glass-house furnaces in the Bohemian village of Neuwelt, and posted postcard home with the Austrian Emperor's head upon them. Late in the afternoon we returned to Germany and descended into the sunny Hirschberge-Thal, leaving the Austrian mists behind.

CLOSING SCENES.

Each morning after breakfast, during my stay, we had hymn singing, followed by a Bible Lesson. I had my English Bible and also my German Bible. I read a verse in English, then all read the same verse in German. Then again I read in English, and they in German, till we had gone through the passage selected. Then I spoke slowly in English in short sentences, and the "Frau Major" gave it out in German to the little company, and sometimes my daughter helped by

(Days in Germany—continued.)

explaining a word. Then we ended with prayer by myself or Frau Seeliger or the others. If I prayed, she told them what she could remember of my prayer.

So we had very blessed times together, generally seven of us, including two from beyond the house.

We sang often from the "*Pfingst-Jubel*," and in many of the hymns, even with a limited knowledge of German, one could join.

Here is one ("Give me a heart like Thine"):—

Gib mir ein Herz wie Dein's,
Gib mir ein Herz wie Dein's,
Voll der heiligsten Triebe,
Voller Glauben und Liebe,
Gib mir ein Herz wie Dein's.

At night again we had Bible-reading, with addresses and some sweet German hymns. We remembered in our prayers many friends far away and nearer to us.

My last day in the Riesengeberge came. At morning prayers we sang Madame Guyon's hymn in German:—

Dein wunderbarer Wille, Gott,
Thy wonderful will, God,
Ich nehm ihn im Trümbe an,
I follow it in triumph,
Und freudig spricht mein Glaube, Ja,
And joyfully speaks my faith, yes,
Zu allem, was er fordern kann.
To all that He can demand.

I wrote sitting out on the balcony of my daughter's room, enjoying the peaceful view, quite a panorama of plain and hill and mountain. A very broad valley or plain seven miles across, called *he Hirschberger Thal*, reaches to the "foot-hills," wooded to their crests. Castles, or other erections, are on the summits of several. Beyond lies a second range of mountains. Above me and near by, on my right, are the wooded steep slopes of the "*Kynast Berg*," with the remarkable castle and tower on the top. Far away to my left the red tiled roofs of the village of Warmbrum. The air to-day is very clear. We are more than 1,000 feet above the sea, and the bark of a dog half-a-mile away sounds very loud. We can hear the crunch of gravel under a pedestrian's foot a long way off. Yonder a bare-headed peasant woman with an immense basket on her back, is making her way to the "dorf," and a country carriage with two graceful horses in light harness, travels over the plains.

With my daughter I took a last walk under the shadow of the hills, and night came on, and lights twinkled from Warmbrum further away along the broad valley.

PSALM CXIX.

So I left Villa 119, my pleasant home at Hermsdorf, Riesengeberge. The number 119 is, of course, the same number as the longest and one of the most beautiful of our Psalms—the 119th, and so my hostess did not give the house any other name, such as "Bethlehem" or "Ebenezer."

My hostess lives for her Lord and for His people. Through the summer months German Pentecostal Christians come and go, as her guests, and even in the winter too. She has meetings too, for the villagers, each week, but not in opposition to the *Evangelische Kirche*, rather an addition to its services. Bro. Kursch, of Liegnitz, was to conduct meetings the day after my departure, and

much prayer went up all the week before for God's best blessing on the people and on the speaker.

"GOOD-BYE."

So I left Hermsdorf after a happy stay. My daughter came as far as Hirschberg to see me into the Berlin train. We walked about Hirschberg and visited the great Church, and also saw a funeral. We received a shock in the large Churchyard, for the body of the lady was lying fully dressed, as if asleep, among flowers and ferns, in a chamber open to the pathway. "Oh, it's not real," said my daughter, "is it?" I went up and looked into the face of the elderly woman, and said, "Yes; she is really dead." It seemed at first as if it might be an effigy in wax.

There are many people who look as if they were alive, and yet are dead. "*He that hath the Son hath life, and he that hath not the Son hath not life.*" (1 John v., 12.) There are nominal Christians who are really dead (or nearly so) while they keep up their outward Church life, so that they deceive some into thinking all is well. They have a name to live, but they are dead. May the Lord keep us all from spiritual death, or even spiritual sleep.

* * *

From the Berlin express I could see a white handkerchief waving, and later watched the receding heights of the Riesengeberge bathed in bright sunshine. Not so grand as the Rockies, or the Swiss Alps, but very charming and invigorating. About six hours later I reached Berlin to address the two Assemblies again, before passing homewards by East Friesland.

"Ich lasse Dich nicht Du segnest mich denn!"

RUSSIA.

News from Miss Patrick.

MY DEAR MR. BODDY,

Thank you very much for "Confidence" received yesterday, and for your card just to hand. I shall be very happy to help in any way with "Confidence," unless you find some one more suitable. Thank you, I am quite well and happy in the Lord. I left my German home, Frankfurt, in March, and followed the call of the Lord to work in Russia. On the way I visited various Pentecostal circles in Bavaria. In one of these was a German Deaconess, who, after six years of faithful work, was cut adrift because she was baptized with the Holy Spirit, and followed the Lord fully. As she had no means, and no family ties to keep her, she went along with me to Riga, where she is now working with much blessing. There is a deep work of the Holy Spirit beginning there, and several, as well as the Leader, Brother G. Rabe, have received with signs following. From there I went to Libau where H. Rabe (brother of the Riga Rabe) is doing a wonderful work. He was converted and received his baptism in our Frankfurt work, and works in the power of the Spirit. He has been working there nearly two years. Twice a remove to a larger hall has been necessary, and now recently, in September, the Town Council have placed at his disposal, free of cost, a hall seating 700 persons, and this is crowded. Souls are saved. When I was there none had received the Baptism, but I believe that now this

* "I will not let Thee go until Thou dost bless me."

has changed. Brother Edel, of Brieg, was working there a few days, and also in Riga.

THE "COLONIES" OF GERMANS IN RUSSIA.

At Whitsuntide I arrived here, having held meetings in Dvinsk, Witebsk, and Moscow, by the way. Here in Saratow are 20,000 Germans, and all along the River Volga there are German colonies, and my work is amongst Germans, who, however, are Russian subjects. Many are Menonites, who, like our own Quakers, will not fight as soldiers, and when their exemption from military service was no longer allowed in Germany, they emigrated to Russia, where they are allowed to work for the Crown, instead of serving as soldiers. During two months we had meetings in private houses, and I went wherever there was an open door for work, living in a furnished room. In August we took some unfurnished rooms, and I bought furniture for my bedroom. Our meetings were allowed, but we were forbidden to use our large room for meetings, so had to go out in a hurry. I moved into an unfurnished room, where I still am, and the meetings went on again in a private house.

All this time was a hard time for me. From other places came letters wanting me, and here things would not go, and yet I had no freedom to leave. Then I stood quite alone, the people were all such "children," so unspiritual, and the longing for Pentecostal fellowship was *very* great. But the Lord Himself was my stay, and the Great Comforter Himself revealed many things, and taught me much, for which I thank Him, and for giving me courage to hold on and hold out. *He is enough* in ALL circumstances.

About two months ago the break came. The Lord led us to a most suitable hall, an empty shop near a corner of the market-place. The police were satisfied, and we obtained the necessary permission. It seats about 100 and is always well filled, on Sundays crowded. The Holy Spirit is working in the hearts, souls are being saved and sanctified, so that I am no longer alone, praise the Lord! Pray for us, that the Lord may give a real, deep, Pentecostal work here, and prepare us for His coming. Also another worker is needed. We have meetings on Sunday, Tuesday, and Friday, and Choir practice on Thursday. Last Thursday, after the practice, we held the first Prayer Meeting. The people fairly broke down, and prayed aloud for salvation and cleansing. I had not thought the work was so deep. These meetings, with the necessary visiting, take all my time—on Wednesday we have a tiny waiting meeting—so there is no possibility of working in the colonies, which is so much needed. Pray for this, please.

THE FRANKFURT CENTRE.

The Lord has been so good about the Frankfurt work; I feel you must know that in Dr. and Mrs. Lux the Lord has provided faithful Pentecostal leaders for the work, and the young brother who works with them was converted and baptized with fire amongst us, and their maid also. All these have beautiful gifts of the Spirit. Many of our members have also received, and are walking worthily, though also some have gone back and fallen into sin. From Frankfurt many Pentecostal centres have arisen. These are helped with meetings by the two brethren, some weekly, some from time to time. This Autumn a very helpful

Conference was held in Frankfurt. Pastor Paul, E. Humburg, of Mülheim-Ruhr, who brought Brother Berg from India with him, and Brother Friemel, of Glogau, were the chief speakers. There was much blessing, and many received and praised God in New Tongues. Hallelujah!

THE SCRIPTURES IN RUSSIAN.

Here, through the kindness of the Association for the Free Distribution of the Scriptures, I have been able to give many of the Police copies of the New Testament, and now an Officer has asked if he can have some to give his soldiers. So the last money will go for this. In this way we do what we can amongst the Russian-speaking people. They are a fine people, and I love them, but the language is hard to learn when one is old; it is also so unlike all I know anything of, and I have so little time for real study. But nothing is too hard for the Lord, and I believe *He* can teach me Russian in my old age.

My great need at present is more help for the work here. Pray that God, who has so wonderfully led step by step, may lead the right one to us—the one He would have, and in His own good time. My heart is still unto Him, and I wait to see His salvation. Glory to the Lamb! Bought with Blood to be filled with His own Life, the Life of the Slain Lamb of God. Amen.

Loving greetings to your beloved wife, and any who may remember me.

Your sister in the love of Jesus,
ELEANOR PATRICK.

Saratow,
Michaelowskia, 73,
5th December, 1911.

CEYLON.

Rev. C. W. Dickinson, M.A.

DEAR BROTHER BODDY,

I came here by the good hand of the Lord upon me last Saturday. We had a most prosperous voyage, and I had opportunities of declaring to such as would attend a service the grace of our Lord Jesus Christ. I have since visited with Brother Diaz Wanigesekera, both Colombo and Kandy. There seems to be a good prospect for a Pentecostal Missionary Home, founded upon broad and sober lines, such as would eventually lead to a thorough evangelization of this island. Some districts are in great need of workers, filled with the Holy Ghost, to go from village to village and tell the Gospel in Singhalese and Tamil. Such workers should receive a thorough grounding in Bible doctrines and in the languages. This they can best acquire in the island. Brother Diaz Wanigesekera believes that Perademiya, in the neighbourhood of Kandy, would be the best centre. It is situated 1,500 feet above the sea, a most healthy spot, in the midst of most beautiful scenery. The famous Botanical Gardens are visited by all travellers who come to the island.

Here we desire to establish a Pentecostal Home, where all missionaries would be welcome, whether coming to the island to stay here, or to pass over to India. The land upon which to build is already in my friend's possession. The cost of putting up the home would be about £400.

May I commend this venture to all readers of

(Ceylon—continued.)

"Confidence" who have the interests of the Kingdom of Christ at heart. Will you pray that the means may be supplied, and that young men and women (English, Singhalese, and Tamil) may be moved to offer themselves for this work. I can truly say that nothing would give me greater joy than to see such a band of workers, given up entirely to the work, counting all but loss for the excellency of the knowledge of Christ Jesus, their Lord.

Hoping to send you news of the way in which the Lord leads us on, and with all good wishes to you and yours for the New Year,

I am,
Yours faithfully in the Lord,
CLEMENT WILBERFORCE DICKINSON.

Praise Cottage,
Karagampitaja, Dehiwala,
Ceylon, Dec. 8th, 1911.

PENTECOSTAL ITEMS.

Mrs. Price, Oak Lodge, 1, Horsford Road, Brixton, London, S.W., can now take visitors into her Home of Rest. There are Pentecostal Meetings each week in the Home.

"Maranatha," 38, Aberdeen Road, Highbury, London, N., is Mrs. Cantell's Home for Pentecostal Visitors. Helpful meetings are held from time to time in the Home.

Mrs. Beruldsen reports great blessing at the Leith Pentecostal Mission Room, which she conducts with the help of Pentecostal Friends.

Pentecostal visitors to Bournemouth will find a comfortable home near the Good News Hall Pentecostal Centre, on reasonable terms, at 7, Frederica Road, Talbot Road, Winton (near to Woods).

Brother Joseph Stewart, Mission Evangelica, Olavarrio, Argentine, S. America, asks for prayer for a further outpouring of the Holy Spirit. The Lord has already manifested Himself very graciously in that Mission.

Brother F. Bartleman, Altadena, California, U.S.A., has issued another Booklet—"The Restoration of Israel," as a stimulus to prayer. He writes that he would be glad to post a single copy to anyone desiring the same—as an incentive to prayer for Israel.

Mr. and Mrs. Stanley Frodsham at Christmas time visited the Welsh Pentecostal Assemblies at Ton-y-pandy, Swansea, and Maesteg. At Bournemouth Mrs. Bird, from India, has been giving help at the Good News Hall, in the Wimborne Road, Winton.

Editor W. H. Piper, 3616 Prairie Avenue, Chicago, will supply (4/7 each) two recent books, "The Book of Revelation," by Brother Myland, and "From Death to Life," an autobiography by Miss Anna Prosser, with an appreciative preface by Mrs. Carrie Judd Montgomery. They are

issued by the Evangel Publishing House, Chicago, U.S.A.

Bro. M. B. Hinsdale, whose address is Soldiers Home, Los Angeles, Co. California, U.S.A., would be thankful for Pentecostal and other literature to distribute amongst the 500 to 600 U.S.A. soldiers living in the Soldiers' Home. We have been able to post to him several parcels of back numbers of "Confidence."

Miss Minnie F. Abrams ("Bezaleel," Uska Bazar, Basti District, U.P., India) has opened up work in two centres, and is building a Home at this address. She has 10 persons now preaching regularly in the villages about Uska Bazar and Basti. Several heathen have come for healing. She asks for earnest prayer that all may have a special anointing for their work.

In the South-West of this thickly-populated district, Bro. R. E. Massey has opened work at Nawabanj, and was expecting Bro. Mahaffey with his bride (Miss Montgomery), and hopes in April to be joined by two saved soldiers when their time expires.

"ELOCILE," or The King's Return (1/3 or 2/3, post free, Victory Press, 60, Holdenhurst Road, Bournemouth). This is a carefully written picture-story describing reverently and very graphically the "Coming of the Lord," and the "Great Tribulation." Elocile d'Allendeau and Ernest Emerson are two lovers around whom the story is woven. Everyone should read it just now.

The Kilsyth Pentecostal Conference (January 3rd and 4th) in the Westport Hall, was well attended. The Speakers were Bro. Myerscough and Bro. P. Corrig, from Preston, Bro. John Martin, at home from South Africa, Bro. J. Miller, Glasgow, Mrs. L. Leatherman, U.S.A., and Mrs. Wigglesworth, of Bradford. There were a number of cases of healing. The local paper gave an interesting report.

From Jerusalem (Box 104, French P.O.) Sister A. Elizabeth Brown writes that, since the departure of Mr. Leonard (to Cairo), they are alone there in Pentecostal work. She asks for prayer for their Bible-Women's Training Home, in which they have two girls at present (blind) being trained for Bible-work. They have a little Sunday School, and a Waiting-meeting on Tuesday afternoon, and an Evangelistic meeting twice a week.

THE GREAT PYRAMID. Mrs. E. C. Duncan has now issued in cheap penny form her "Simple Teachings of the Great Pyramid," published by Robert Banks and Son, Racquet Court, Fleet St., London, E.C. She believes that on February 22nd, 1911, we entered on the beginning of the Great Tribulation. September 30th was indicated as an important event, and she writes: "On September 30th commenced the war between Italy and Turkey, bringing the Eastern Question again to the fore, which will only find its last phases at Armageddon, when Jerusalem shall triumph over its ancient foe."

Brother Van Molen (Nassau Kade, 354) tells us that the following is the inscription on the Foundation Stone of Pastor Polman's New Home in

Amsterdam :—

TOTDAT HIJ KOMT!

DEZE GEDENKSTEEN GELEGD DOOR

W. J. M. POLMAN, BLEKKINK,

Den 30sten December, 1911.

Which is in English :

TILL HE COME!

This Memorial Stone (has been) laid by

(on) the 30th (of) December, 1911.

* * *

Bro. Smith Wigglesworth reports good meetings at the Stanley Hall, Longsight, Manchester, at the New Year. Bro. Moggs, Sen., Bro. Moggs, Jun., Bro. Myerscough, Mrs. Wigglesworth, and two Missionary Students from Scotland. "A power present that could be felt all the time. God was gracious to us in delivering the sick and needy."

* * *

THE SUNDERLAND MEETINGS. Every week throughout the year (D.V.). In the Vestry of All Saints, Fulwell Road, each Saturday, 7.30 p.m.; Sunday, 8.15 p.m., Monday, 7.30 p.m., Thursday, 7.30 p.m. in the Vicarage.

Church Services on Sunday, in All Saints': 8 a.m., 10.30 a.m., 6.30 p.m. Adult Bible Classes in Church and Vestry (open to all), 3 p.m. each Sunday.

Requests for prayer may be sent to Rev. A. A. Boddy or Mrs. Boddy, and will be presented at the Meetings.

(The Holy Ghost for Us—continued from Page 11.)

to abide for ever. He comes when we trust the cleansing Blood.

We know that it is the Spirit of Christ, and we realise that we are one with Christ in a new and increasingly real manner. We begin to understand more fully, more experimentally, that we were on the Cross in Christ, and that in Him we buried self and "Sin" in His grave, and with Him have already risen to "Victory" in the Heavenlies. For the Holy Ghost has come to guide us into all Truth and to glorify Christ. (John xvi., 13-14.)

As Jesus of Nazareth was empowered by the Holy Ghost to live the "Wonderful Life," and to have constant victory over the Devil, so this same Holy Spirit is the power, and the only power, in which we may live out Christ's Life on Earth, and ever gain the victory over His enemy and ours. He makes the indwelling Christ very real to us (Ephes. iii., 17). St. Paul's prayer is "That you may be strengthened with might by the Spirit in the inner man, that

CHRIST MAY DWELL

(abide) in your hearts by faith."

Satan seeks to keep us from seeking or receiving this power, whereas Christ Himself assures us that God gives the Holy Spirit to them that ask Him. What a change comes in the lives of those who turn with their whole hearts from the self-life (the flesh-life) to the Blood-washed, Spirit-filled life (Gal. xix., 24). "The works of the flesh are manifest, which are these: adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, *hatred, variance, emulations, wrath, strife,** sedition, heresies, *envyings*, murderers, drunkenness, revellings, and such like, of the which I told you before, as I have told you in time past, that they which do such things shall not inherit the Kingdom of God."

(But) "The Fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance—against such there is no law. And they that are Christ's have crucified (at Calvary) the Flesh, with the affections and lusts." The crying need of Christ's Church to-day is for men and women who are truly born of the Spirit, and filled with the Spirit, men and women whose lives glorify and shew all the life of Jesus Christ because He is in them by His Spirit, and who can thus be a real help to the weaker ones around them

Christ's great gift to His Redeemed ones is His Holy Spirit; how grieved must He be when He sees so many quite indifferent as to whether they possess Him or no. If any man have not the Spirit of Christ he is none of His. This same Jesus said also, "If ye, being evil, know how to give good gifts to your children,

HOW MUCH MORE

shall your Heavenly Father give the Holy Spirit to them that ask Him."

Let us now consider some helpful thoughts as to this Ever Blessed Holy Spirit.

1. A good Friend should be both honoured and loved. The Holy Ghost is a Friend to both *Sinner* and *Saint*. He is a Divine *Person*, and He leads souls to God, and makes Jesus blessedly real to us.

He sees to it that everyone has a chance. He uses conscience to the Unconverted. He convicts of sin. He makes sinners fear the Judgment Day. He shows how in Christ Jesus men may obtain true

* The "works of the flesh" are not only the grosser sins, but every action of the Flesh-life. They that are in the Flesh cannot please God. (Rom. viii., 8.)

(The Holy Ghost for Us—continued.)

Righteousness. The Holy Ghost is the truest and most devoted Friend of our Souls.

2. Men honestly try to be good, straight, and respectable, and they think that outward respectability and benevolence are quite sufficient. They do not realise that we are all members of a fallen race; by nature, "children of wrath."

What is needed is a change of nature, and only the Holy Spirit can bring this about. In God's sight we are without life (in Adam) or "Alive in Jesus Christ." (Rom. vi., 11.)

"The canary can never become a member of the family however sweetly he sings." The household pet must live and die without becoming a human being. It belongs, as it were, to a different world, and nothing short of a new nature and a human heart could bring it into fellowship with our human life.

So, the Family of God consists of those who have accepted a new nature from above, a *New Life in Christ*. "If any man is in Christ he is a new creature" (2 Cor. v., 17).

The spiritual world is as much higher than the intellectual and the moral, as the human race is higher than the rest of creation.

By trusting the Redemption through His precious Blood, we become partakers of the *Divine Nature*. John writes to those who walk in the Light as He (God) is in the Light, that "the Blood of Jesus Christ cleanses them from all sin." "Behold, what manner of love the Father hath bestowed upon us, that we should be called the Children of God," and such *we are* (1 John iii., 1, R.V.; 2 Peter i., 4).

3. The Holy Ghost is the Divine Friend who brings this about. We are born of the Spirit. Jesus Himself said, "Except a man be born of the Spirit, born from above, he cannot enter the Kingdom of Heaven." That which is flesh is flesh, and that which is spirit is spirit. It costs the Holy Spirit something to give Birth to us. (Groanings which cannot be uttered.) He is longing to help us.

4. So, as we trust the Saviour for forgiveness and Life, we become true members of Christ. The Spirit of *Life in Christ Jesus* sets us free from the law of sin and of death, though not free from terrible temptations from our never-tiring foe, "Because ye are sons," God has sent forth the Spirit of His Son into your

hearts. There is constant victory "because" of the Blood (Rev. xii., 11).

5. The work of the Holy Spirit after our new birth is ever to make Christ very real to us, and to show us the possibilities there are in Him for us, and to communicate the power of His life.

Christ is now our Life. Let us definitely trust Him to take His place on the throne in our hearts as an *abiding* Guest. In Eph. iii., St. Paul's prayer for the Christian is that he may be strengthened with might by His Spirit in the inner man, that Christ may *dwell* in our hearts by faith. The Lord Himself says in Rev. iii., "If any man open the door I will come in." This is the Royal Entrance!

The King comes in and is on His throne and the Kingdom of God is now within us. We must get still so as to recognise His presence. The Holy Ghost will help us in this. The King is in His Palace.

We are in Christ. This is "Birth from above" or regeneration. Christ is now in us, and this leads on to "Holiness" or "Sanctification." This is His aim—"That He might sanctify the people with His own Blood, He suffered without the camp" (Heb. xiii., 12). "We are made holy by the offering of His Body once for all" (Heb. x., 10).

6. He teaches us to rest on Christ's finished work on the Cross, both for body and soul. That He bare all our sins and all our sicknesses in His own Body; that with His stripes we are healed; that He there crucified our fallen nature in His own person as our Divine yet Human Representative; that we by faith are even now in Union with the Risen, Ascended Saviour, and can have Victory in His Strength.

7. We read that He will quicken (fill with Divine Life) our mortal bodies, for He is the Lord and Giver of Life.

Hundreds can testify to a new power within them, which has thrust back disease, brought to them Divine Health, and kept them in health. This is the work of our Divine Friend and Helper, the Holy Ghost of God.

But there is a greater work still which He can do. He can endue us with power to witness for Christ. This is through "Baptism" into the Holy Spirit. The Father looks upon the "Christ-life" in us, and for His sake pours out the Holy Ghost until He "overflows" His vessel.

"Ye shall receive power after that the Holy Ghost has come upon you, and ye

shall be witnesses unto Me." Of the Lord Jesus, John the Baptist said, "He shall baptize you with the Holy Ghost, and with fire" (Matt. iii., 11). The Sign of the "Tongues" given first at Jerusalem (Acts ii.) as an evidence of the Supernatural Indwelling of the Holy Ghost, was repeated at Cæsarea and Ephesus, and

again was fulfilled the Word, "They were filled with the Holy Ghost, and spoke in other tongues as the Spirit gave them utterance."

In our Second Part we will read in the form of Question and Answer as to the Blessings we receive in this Baptism of the Holy Ghost as on the Day of Pentecost.

(TO BE CONTINUED.)

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, Miss Constance Skarratt, Miss Catherine C. White, and Miss Minnie Augusta Thomas, The Camp, Jalna; Miss Elkington and Miss Jones, Fyzabad. In CHINA—Messrs. Trevitt, Bristow, McGillivray, Williams, c/o Rev. W. W. Simpson, Taochow, ("Old City"), Kansuh Province, via Hsian, China (via Siberia and Peking); Mr. and Mrs. Kok, Tschau-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.

Miss Thomas and Miss White, of the Training Home, were granted their Missionary Certificates by the P.M.U. Council. They sailed for Bombay on the P. & S. Steamer, "China," before Christmas. They are to stay at Mrs. Murray's Home for some weeks ("Beulah," Morland Road, Byculla, Bombay). They will subsequently proceed to Jalna.

* * *

On December 13th Miss Christina Beruldsen was married (in China) to Mr. Parley Guldbrandsen. The Beruldsens are now at Tientsin (care of Mr. Clarke, China Inland Mission). They are holding meetings for Scandinavian Missionaries. Brother and Sister Kok were also coming down the coast. Our four Missionaries on the Borders of Tibet were well and happy when the last letter was written, (but see news from Tao-chow below).

* * *

The Week of Prayer observed throughout the World included a Day of Prayer and Thanksgiving for Foreign Missions.

* Temporarily at Tientsin.

Some of us prayed earnestly that Pentecostal Christians might not hold back from helping the Missionaries in their need, that money might be quickly forthcoming to send out the four Students (brothers) now ready to depart to Africa, etc. How we have sung:

"Can we, whose souls are lighted
With wisdom from on high,
Can we, to men benighted,
The Lamp of Life deny?"

Let us all rise to our privilege of answering to the Lord's urgent call.

* * *

We read in the New York "Christian Herald" of December 27th, that the Alliance Missionaries in the Kansu Province need our prayers. From Tao-chow, a letter of November 26th reported an increase of lawlessness, especially among the Mahometans. The Missionaries are said to be too far from the coast to make the journey down the Hon River. We must remember them all at Tao-chow in prayer at this time.

From the Borders of Tibet.*

"Grace is flowing like a river. Hallelujah!" and surely it takes the "Grace of God" to stand against the powers of Satan in these closing days; but you will rejoice to know how we are kept in victory, and that we verily prove the power of the Blood of Christ over all the works of Satan. Well, your precious epistle of love and cheer brought blessing to our hearts, hallelujah! and hallelujah! and it came home to our hearts more than ever, what love, yes, wondrous love, there dwells in the hearts of the true brethren, and it is wonderful how refreshing it is to the spirit, soul, and body, to receive a word of love in this way.

Well, we were also real glad to get a word of love from our sister in Christ, Mrs. A.B.H. (U.S.A.). Our needs are rather large just now, having to get horses and equipment suitable for

have had the droppings, and are just as hungry as can be for the showers. I will copy a short note just received from our beloved Brother, Mr. Simpson, who, together with Mr. Christie (who, as you know, is another precious brother in Christ) were holding meetings in the New City, "Tao-chow." They have several out-and-out Christians amongst the Chinese, and one specially is baptized with the Holy Spirit, and speaks in Tongues, and prophesies, and just now is being greatly used in exposing sin, in the Chinese Christians chiefly. Well, this is the copy:—

Old City,
Oct. 5th, 1911.

Dear Brethren,

Returned yesterday. Meetings in New City were very powerful, full of glory and blessing (supernatural from beginning to end). Word confirmed with signs following. Great fear on the people. Some mocked. Holy Fire visible



ON TIBETAN BORDERS.

The funeral service of Mrs. Harding's baby-girl (1½ years). From left to right: Bro. Bristow, Miss Agar, Milton Harding, Mrs. Christie, Mrs. Harding, May Harding, Bro. Kauffman, Bro. McGillivray, Bro. Williams. The ladies and Bro. Kauffman are Alliance Missionaries from Dr. Simpson's work in U.S.A.

cold Tibet, and apart from all this (which is no child's play, with the many dangers and disadvantages), we haven't a single Gospel Tract, and are praying that this great need may weigh fairly heavy upon some who are able to give a helping hand; *it is not for us*, but for Him who now bears the scars in His hands, feet, side and head: Praise and glory to His Holy Name; not for the righteous, but sinners to repentance. This reminds me of last Saturday, when one of the dear brethren in the "Alliance" was showing a group of roughly attired Tibetans some Biblical pictures, and explaining the love of Jesus at Calvary. They listened eagerly, and suddenly one of them said, "Can Jesus save the Tepos too?" The Tepos are very wild tribes of Tibetans, and to these dear Tibetans it was a surprise to know that Jesus loved even the Tepos. Well, you will be glad to hear how graciously God is working here; we

to many. Meeting last night, weeping for sin (Old City). Fire fell on some. Intercession for "Chow-Laoje" (an old man), the father of Chinese Evangelist. The mighty outpouring yet to come. Pray for full Pentecostal work. Love in Christ to you all. (Be of the same mind.)

Yours in Christ,

W. W. SIMPSON.

Now, in closing, you will rejoice to hear how the Fire of God fell upon us all, while we were waiting upon God in Mr. Simpson's Station last Sunday week. Dear Mr. Simpson wept and laughed, other brethren sang in tongues, and, Hallelujah! tea time came and went, for Jesus was in our midst, and the glory of God filled the place; we just went on praising and blessing the Lord until bedtime. The 103rd Psalm was read out slowly, with many a "Bless the Lord" in between. Well, in closing, you precious saints will rejoice to know dear Brother Williams and I

* A Letter to Mr. Sandwith.

are going to live amongst the native Tibetans with a dear (Tibetan) ex-Lama Priest named Ahu-chos-kyong. He is teaching us the language, and we are getting on fine, and are very much encouraged. Please pray much for this. He is not a decided Christian, but God is certainly dealing with him. He says that it is his desire to help us, and to stand by us at all costs. He expects opposition from the Tibetans of his "Clan," but longs for a Mission Station to be opened in his village, twenty-five English miles inland (none but Tibetans here), and for the Gospel to be preached there. Please pray not only for some Gospel tracts and literature, but also that God will send funds enough to open a Mission Station amongst these precious souls, for whom Christ died. Truly Jesus is coming soon, so let us do our best while it is day, for the night cometh when no man can work. The words of that hymn come very forcibly just now (113, "Songs of Victory"):

Perishing, perishing, thronging our pathway,
Hearts break with burdens too heavy to bear.
Jesus would save, but there's no one to tell them,
No one to lift them from sin and despair.

He was not willing that any should perish;
Clothed in our flesh with its sorrow and pain,
Came He to seek the lost, comfort the mourner,
Heal the heart broken by sorrow and shame.

Our united love and prayer to all precious saints at home.

We are,
Your bond-servants in Christ,
Lovingly and prayerfully,
FRANK TRÉVITT.

Tao-chow (Old City),
Kansu, China,
October 4th, 1911.

INDIA.

NEWS FROM JALNA.

We are back in Jalna for a few days, after a month's camp in the district which we first visited soon after we came to India.

During the month we have had meetings every day, morning and evening, for the people, besides one for the children, another for women, and extra teaching for those who came during the day. People came in from as far as 20 miles away, hearing that "the God Who gives salvation had come." From the villages round men and women constantly came, saying they had come to listen, and went away convinced of the truth, though still fearful of taking their stand upon it, because of what it would mean in worldly loss. But, praise God! fourteen were immersed during the time we were there, and they have expressed their determination to go on with God, and seek the Baptism of the Holy Spirit. Six or seven more candidates came in, but they needed further teaching. . . .

We had also talks with the caste people in the village. A blanket or cot was put down just outside one of their houses, and men and women and a company of restless children gathered round to hear the story of the Saviour's love, and His power to save from sin. Invitations to go again soon were always given. The quiet, earnest interest on some of the faces, and the fact that some declared they had never heard before, was quite enough to show they really wanted to be told again.

Pray much that all who have come out may stand true and firm, and not moved away with any device of man or Satan from following on, with all their hearts, to know God in His fullness.

Heavy rain fell for a few days while we were in camp, and hope has sprung up in the hearts of the people that perhaps times will not be so hard soon. The farmers tried to save some of their crops by watering the fields from the wells, but even that was beginning to wither before the rain fell. Now the other farmers have sown their fields again, hoping to get some grain from them.

Grain is cheaper, but work is still very scarce, and so money is wanting to buy it. The people still in many cases walk twelve miles to sell a bundle of firewood, which will bring in two or three pence, and walk back again to get more for the next day's sale. Except for the watchmen who drive off or shoot the wild pigs, etc., which destroy the young crops, there is no work on the fields yet.

The people are living on the day's earnings, and that is very short; so that failure means borrowing from the money-lender, with his ruinous interest of 2d. on every 1/4 per month, or starvation. Those who have come out for Christ are seeing the wrong of borrowing, and the struggle to live is great.

Do you know what it means to have a lot of little children crying for bread, and very little or nothing to buy it with, and very little clothing to wear? When the crops come in there will be work and food, but this will not be for another two months or so.

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Mollo 1912

The end of the charge
is love out of a pure
heart. 1 Tim 1: 2.

Pastor and Mrs. Bether

May the Lord grant
unto you and your
family a blessed
Christmas and happy
New-year.

Yours in Christ

A. & E. Koh

On the way to the coast
Wei-hwei-fu, China
Dec. 9th 1911.

From Bro. and Sister Koh. — A message sent from Wei-hwei-fu on their way to the coast, December 9th, 1911. They give 1 Timothy i., 3, as their motto-text.



FRUIT IN CHINA

Congregation at Suan-hwa-fu (Tsili Province). Europeans in second row from the back, left to right: John Beruldsen, Parley Gulbrandsen, Mr. Söderbom, Mr. Edmilom, Mr. Johnson. In front of them, from left to right: Miss Guri Odden, Mrs. Gulbrandsen (until December 13th Miss Christina Beruldsen), Mrs. Söderbom, Miss Thyra Beruldsen. (The above are members of the Tsili Mission and the Swedish "Alliance.")

(India—News from Jalna—continued.)

We are hoping that some other work will soon be provided for the men, which will carry them over this anxious time. God grant that it may be so! Everything moves so slowly in this country that one fears it may not be so soon as we hope. Just pray for us.

"I believe God answers prayer;
I am sure God answers prayer;
I have proved God answers prayer;
Glory to His Name!"

So pray. He has promised to answer.

Yours in His service,

MARGARET CLARK,
CONSTANCE SKARRATT.

Pentecostal Missionary Union,
Bethel, Camp, Jalna,
Nizam's Territory, India.
December 21st, 1911.

List of Contributions received during December, 1911.

	£	s.	d.
Bracknell, Box S. ..	..	0	5 6
London, Collection, Sion College ..	..	2	4 2
London, Box P. " " ..	..	0	3 10
Dunblane, Box J. " " ..	..	1	0 0
Clapham, Box R. ..	..	0	4 6
Silvertown, Box B. ..	..	1	6 0
East Wemyss Assembly ..	..	10	2 1
Amsterdam, Contribution per Pastor Polman .	..	5	10 0
Tonypandy, Box ..	..	0	9 6
Spilsby, Box F. ..	..	0	10 0
Donation, T.D. ..	..	1	0 0
Carlisle Meeting per R R ..	..	0	16 7
Donation, C.K.R., per Mr. Mundell ..	..	8	0 0
A Friend, Passages Account ..	..	2	0 0
Roker, " " ..	..	1	0 0
Galway, C. " " ..	..	0	8 0
Luton, Donation, S. ..	..	0	5 0
Donation, P., Passages Account ..	..	100	0 0

Recent 540, P. ..	1	0	0
Northampton, Box ..	1	1	0
Farnham, Hermon Assembly (2 Boxes) ..	2	0	8
London, Donation, H ..	1	0	0
" " S ..	1	0	0
" " B ..	1	10	0
Anon. ..	0	3	0
Donation, P. ..	17	0	0
Ferryside, Box H ..	1	0	0

Sunderland Boxes (Per Miss Newton,
12 Dinsdale Road, Roker, Sunderland):—

M.A. ..	1	0	0
P. ..	3	0	0
L. ..	0	13	6
Anon. ..	0	2	6
V. ..	0	4	6
B. ..	0	5	0
L. ..	0	1	8½
P. ..	0	0	4½
S. ..	0	0	6½
S. ..	0	1	2
T. ..	0	2	4½
B. ..	0	6	6
F. ..	0	1	0
L. ..	0	1	6
W. ..	0	2	7½
L. ..	0	0	2
S. ..	0	2	2½
H. ..	0	2	10
B. ..	0	4	3
B. ..	0	4	2½
B. ..	0	5	6
K. ..	0	1	7
B. & H. ..	0	0	10½
B. ..	0	10	0
L. ..	0	1	0
H. ..	0	2	6
N. ..	0	4	0
H. ..	0	10	0
N. ..	0	3	9
B. ..	0	3	1½
L. ..	0	1	0
			9 0 3½
			£170 0 1½

W. H. SANDWITH, Hon. Treasurer
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