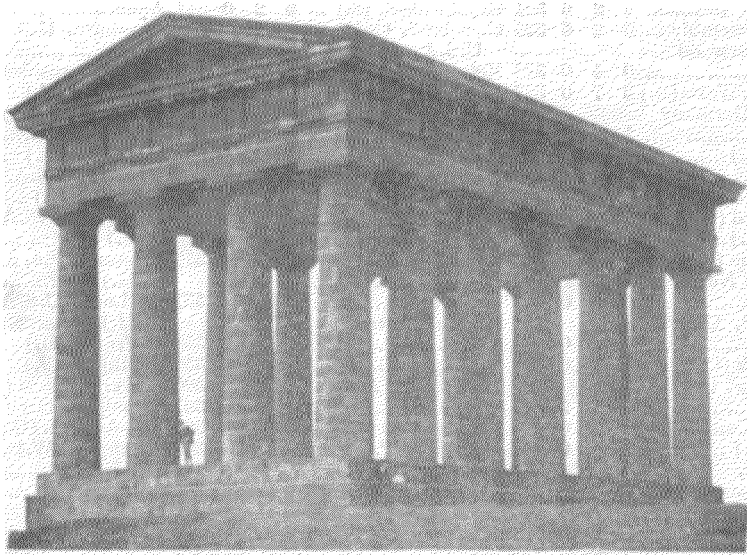


MAY, 1912.

VOL. V. No. 5.

"CONFIDENCE"

A Pentecostal Paper for
Great Britain and other Lands.



A TEMPLE NEAR SUNDERLAND.

(The Penshaw Monument See Page 110)

"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.

50th ISSUE.

THREEPENCE. (By Post, 3½d.; Annual Subscription, 3/6.)

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3/6 or 4/- per annum (one Dollar from U.S.A.) for the twelve months' issue, post free. Some may be able to pay for six months (2/-) or three months (1/-), some for a single number.

"Friends of Confidence" who will promote its sale will be welcomed for different places at home and abroad.

Gifts. The Editor is grateful to the friends who have helped on the good work hitherto. He will be thankful if all gifts will be continued during 1912, or until "Confidence" is established as a self-supporting paper. Any balance will be used for free copies and free Pentecostal literature.

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"CONFIDENCE."

No. 5. Vol. v.

ALL SAINTS,' SUNDERLAND.

May, 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 on the Globe. "Confidence" advocates an unlimited Salvation for Spirit, Soul, and Body; the Honouring of the Precious Blood; Identification with Christ in Death and Resurrection, etc.; Regeneration, Sanctification; the Baptism of the Holy Ghost; the Soon-Coming of the Lord in the air (1 Thess. iv., 14); Divine Healing and Health (Acts iv., 13). The issue of "Confidence" has been 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," "Brethren, pray for us, that the Word of the Lord may have free course and be glorified"—2 Thess. iii., 1.

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

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SOON.

Soon will the shadows of the morning twilight
All fade away, and darksome night be o'er;
Soon will the morn be bathed in glorious sun-
light,
And mists and gloom shall cease for ever-
more.

Soon will the Lord—the Saviour whom we look
for,
Call us away to meet Him in the air;
Soon shall we see Him—fairest of ten thousand,
And we His children shall His likeness bear.

Soon will the doubts and troubles of the earthy,
Things that perplex us, and that give us pain,
All be dispelled, for in His glorious presence,
Loss here below will change to heavenly gain.

Soon will that Voice, that wooed our hearts and
won them,
That brought us pardon, perfect peace, and love,
Call, with a shout of joy and glorious rapture,
His blood-bought people to their home above.

Soon shall we see those Hands that bear the nail-
prints,
Ever to tell us of that Cross of pain;
Soon shall our voices swell the chorus, praising
The Lamb, before the world's foundations slain.

Soon! oh 'twill not be long to Thine appearing,
Help us to wait and watch for Thy return,
Help us to live with lamps well trimmed and
burning,
Crying, O come, Lord Jesus, quickly come.

J. W. CRUTCHSHANK.

"THE FURY OF THE OPPRESSOR."*

B. M'CALL BARBOUR.

(*Isaiah li., 13.*)

Who is the "Oppressor"? None other than Satan himself.

It is essential that this fact be intelligently gripped. If "the enemy" is not clearly defined we shall busy ourselves and occupy our time "beating the air."

Let us face the fact that as children of the Living God, who is "a Spirit," our conflict is a spiritual one, and our great adversary is the Devil.

It is disastrous to under-estimate his personality, his power, his intelligence, his arguments, and his tactics.

To be taken up with "things," or "persons," and "methods," and "places," and ignore or be indifferent to the Devil himself, who is the moving spirit behind all these, is generalship of the weakest description, and can end only in disaster and defeat.

It is one of the most subtle wiles of the foe to get us occupied with the superficial and surface concerns of religious life. So long as we do not recognize that ours is a spiritual conflict, we are simply on the Devil's side-track, dealing with what are comparatively unimportant concerns in this mighty conflict with "the principalities and powers." Our conflict is essentially spiritual. Where it is not "spiritual" it can only be "carnal," and it is then simply a warfare of "the flesh," with men and their opinions, methods, and means.

The enemy is delighted to have us occupied incessantly with secondary and trivial concerns, so as to keep us from attacking and resisting in the true sphere of the conflict.

Be not deceived. It is not wrangling over an "exterior unity," over "forms of worship," or "vestments" and "church decorations," over "financial affairs," "bazaars," "choir strikes," or "worldly entertainments," that disturbs the Devil. No! No! These he can very well let alone. He will let us alone too in our concern for them. He is happy in his success in getting us taken up with such affairs, which he deludes us into believing are of supreme importance, while he hides from us the fact that the prime agent in the fight, with whom we have to deal, is

just himself.

The foe is not greatly concerned about "things." He is much exercised concerning the soul who discerns the fact that the great conflict on hand is a spiritual one, and that the opposing forces are Christ and the Devil. In the measure that a soul seeks to advance in the spiritual life, and sets himself to go through the fight at all cost in the victory of Christ, and for His glory, in this measure he will have the particular and incessant attention of the adversary. He will assuredly experience "the fury of the oppressor" in all sorts of subtle ways seeking to wreck him and his work for God.

It is "he who is spiritual" who feels the conflict keenest, and knows the "fury of the oppressor" most. The more he presses forward into the sphere of spiritual realities the hotter and fiercer does the "fury" become.

Not only is it needful for success, to know the personality of "the oppressor," but it is good to be alive to the extent of his power also. Do not under-estimate this. On the other hand, do not over-estimate it.

Too often in the past God's children have been presumptuous, and in the energy of the flesh they have reached forward into the enemy's hands, and experienced defeat. Or they have held back in fear and trembling, ignorant of, or unwilling to appropriate the victory that was theirs in the power of the Risen Christ. In every onslaught of "the oppressor" let us be alive to the full force of his power. We need not, however, be overawed by fear when fully cognizant of the power of the blood of Calvary, and identified with the Almighty Risen Christ as our refuge and our strength.

Again we would emphasize that the all-important fact for God's children to face in the conflicts of these "last days" is that it is a "spiritual conflict," and that the opponents are Christ and the Devil.

The question for each of us then to settle is "on which side are we?"

When Christ is living in us most manifestly "the fury of the oppressor" is most severe. Therefore it is that the saintliest souls are they who are feeling most keenly the oppression of the enemy in these ever darkening days. It is the Christ in these "mortal bodies" that the enemy hates, and would, if he could, destroy.

"The fury of the oppressor" will take all sorts of forms, and we shall be all the

* Reprinted from "The Alliance Weekly," 692 Eighth Avenue, New York.

better to endure the onslaughts of his fury if we face some of these forms in which the oppressor may come to us.

The oppressor will pain and perplex, puzzle and provoke us, yea, he will imprison us if he can. He will torture, taunt, and trouble us to the breaking point. He will defame and depress, distract and distress us. He will bind and bruise, blacken and blight us. He will worry and weaken, and waste us, and wear us out, if he can.

Perhaps the keenest suffering of all will come to us when he takes those we love the best, and so turn them against us as to make them in his hands the instruments of our severest torture. "Beloved, think it not strange." They will be made by his satanic power to misunderstand us, twist our words, and misrepresent us. They will misconstrue our motives, and condemn our sincerest actions as false. They will criticise us, and say unkind, cutting, and untrue things about us. They will frustrate our efforts to forward the work of Christ, and oppose us in all that is to us most clearly the will of God. They will scatter reports concerning us that are calumnious and cruel. They will applaud when our projects fail, and our prospects perish, and when we are enfeebled, falter and fall. They will starve us and strike us, and would kill us if they could. Yes, these are they whose love we long for most, and whose hearts it would pain us with intensest agony to harm; when they are not yielded to God, and are so possessed by the oppressor. In his hands they become our deadliest foes, and the agents of his fiercest fury.

"The fury of the oppressor" may come to us in financial loss, in physical weakness, in mental strain, in nervous prostration, in business perplexities, in social slanders, in disturbing doubts, in harassing fears, in deceptive delusions, in depressing disappointments, in desperate despairs.

Further, this very fury will make a definite cleavage between "he that is spiritual" and others who are carnal and worldly. The spiritual man will thus be thrown so entirely upon God, and shut up to Him, that this ever-increasing attitude of separation will bring about and maintain a hitherto unknown experience of liberty, restfulness and power. Praise God for it!

Do not let us fear the extreme pressure of the enemy, which compels us to lie back upon God, and so entirely isolates us from

all that is fleshly. It is our safety, and is to the intent that our separation may be absolute. Thus we are preserved from the paralyzing powers that oppose us. Then there are no half measures or complications that would only compromise our position, and keep us still in the oppressor's power. To go half lengths with those who are the agents of the oppressor for our destruction, is simply to let the Devil still hold on to us, and entangle us, till we are more completely under his control. Never let us yield to compromise with the agents of the oppressor. Press us far back as they may, this will only secure our position of safety more certainly, and bring us to know more surely the mighty power of our shielding, sheltering, and all-sufficient God.

Do not let us shirk the fury that drives us back on Divine aid. He will keep in perfect peace until the oppressor is worn out, and completely broken down. Do not let us grieve, though for the time being we are cut off from the fellowship and favour of those we love, who are the oppressor's agents, no matter however near they may have been related to us. Such separation ensures safety. Complicity would mean only weakness, disaster, and victory for the Devil.

Let us be careful here. In dealing with these loved ones who oppose us, let us discern that it is not so much them, as the Devil who is using them, that we have to deal with. It will doubtless be the wisest course to simply commit our cause "to Him who judgeth righteously," and say not a word. To speak, to retaliate, to remonstrate, even to inform or explain, while such a spirit of opposition prevails in them, may only add fuel to the fire of the oppressor's fury, increase the enmity of his ire, and get us into his grip and under his power.

It is good when so pressed by the enemy through whatever agency, instrument, or channel, to know, and to say, and to maintain, "Thou couldst have no power against me except it were given thee from above" (John xix., 11). How blessedly this pulverises for us the force of the oppressor. At once we transfer our dealings with those who oppress us to the care of our all-conquering Christ, who permits these onslaughts of the Devil in these ways, and is able to control him.

How surprising and incomprehensible at such a time is the peace that takes

("The Fury of the Oppressor"—continued.)

possession of our spirit, even in the midst of the severest suffering, and the fiercest conflict from the foe. "No word formed against thee can prosper" so long as we appropriate His protection, and rest in the assurance that His permission is the extent of its power.

Let us thank God for the fury that forces us up to and in upon God, and God alone, and brings to us a realization that God Himself is gloriously enough!

Whatever form the fury may take let us instantly and incessantly refuse to be affected by it. Refer it at once to our Almighty Victor, who has "power over all the power of the enemy." Rest in His ability to do for us, and to keep us, and to bring us safely through. There is no way of victory but God's way. Let us then by faith persistently identify ourselves with Christ, and appropriate His victory as ours, reckoning ourselves as seated with Him in the heavenlies, with all the power of the oppressor beneath our feet.

It will save us untold sorrow and suffering to simply take God at His word, and stand where He says He has put us, "in heavenly places," encased in Christ, and strengthened by His might. "The Lord also will be a refuge for the oppressed, a refuge in the time of trouble." We are not sufficient for these things, but "thanks be unto God who giveth us the victory in our Lord Jesus Christ."

It is an unspeakable comfort while we are passing through these times of conflict and oppression to know that "He was oppressed and He was afflicted" (Isa. liii., 7), and to note just how He bore the pressure and came through it. "He was afflicted, yet He opened not His mouth." "When He was reviled, He reviled not again; when He suffered He threatened not, but committed Himself to Him that judgeth righteously" (1 Peter ii., 23). It is hard to the flesh to go this way of silence when there is every ground for vindication and upholding of our rights; but this must be the way. It is God's way; it is the only way of victory. Our safety, satisfaction, and success lies in following His steps in the path of silent committal of ourselves and our concerns "to Him who judgeth righteously" (1 Peter ii., 23).

Our cause is only safe when He deals with the oppressor, and the agents He employs. He knows best just how to meet them, and how to melt them down.

In the energy and excitement of the flesh we would only fan the flame of the oppressor's fury, and play into the Devil's hands. God only can overcome, and He will.

When will the fury cease? When the oppressor ceases. So long as we are in this mortal body, and keep on following the Christ, we will feel "the fury of the oppressor." Indeed, "more fierce will grow the conflict as nears our Lord's return." There will, however, be for us a blessed cessation should we "fall asleep" in Jesus, or be taken hence at His coming for His own. With the knowledge that his time is short, the Devil will use all his energies against those whose hearts are set to please God. Our knowledge of these facts should serve to stimulate and strengthen us to stand more steadily, and deliver us from being "discouraged because of the way."

Let us not think that our "rest" is only to be when the battle has subsided and the fury has been spent, and there is no more fury left to launch forth on us. Our rest is here and now in Christ. Even now, while we are in the midst of the fury, and while it wages at its fiercest, this is the victory, "I have overcome." The Devil may press us hard, and pour out his fury upon us, but "in Christ" we stand untouched, unmoved, "kept by the power of God, through faith." The victory is now. The deliverance will be then—when Jesus comes, or when we "fall asleep."

What is the purpose of this "fury"? It most surely is to press us in upon God. It is to bring to us an experience for His glory, a realization of "the mighty power which He wrought in Christ when He raised Him from the dead and set Him at His own right hand in the heavenly places, far above all" (Eph. i., 19-21). God is our only refuge from the oppressor. As we are thrown back on Him, and know the power that can keep us calm, and quiet, and safe, and sweet and satisfied in the midst of all the fury, we are fitted to glorify Him by our testimony, and to help others who are in the bondage of the Devil, to experience for themselves God's liberating and overcoming power.

This further must be said, and it is elementary but essential. There can be no experience of victory over the fury of the oppressor unless we have a heart that is uncondemned before God (1 John iii., 21, 22). It is foolishness to think that we can overcome the pressure of the

enemy that is laid upon us if we are conscious that we are not right with God in the details of our life. To have any known sin, or to retain any doubtful indulgence in our life is disastrous to all "overcoming power."

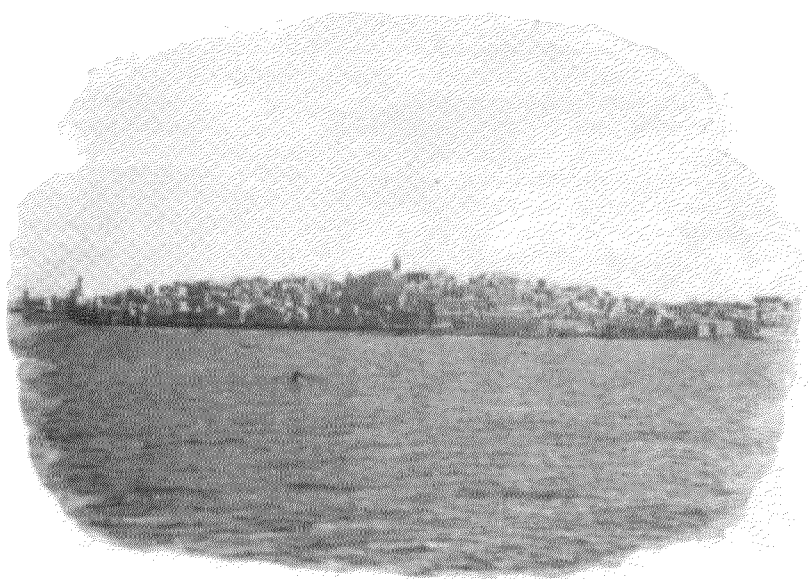
"It is also important that believers with an 'uncondemned heart,' take no position of being infallibly right in action, nor take for granted that the 'fury of the oppressor' finds no ground in them, for they may afterwards discover much that caused the sifting attacks of the enemy upon them (Luke xxii., 31, 32). A teachable spirit, an open mind, and an earnest cry for increasing light from God is the only safe

save me from this hour," may the agony of the experience be swallowed up in the contemplation of the privilege of being a partner with Him, our blessed Lord, in His victory over all the power of the enemy. Like Him may we say, "But for this cause came I unto this hour; Father, glorify Thy Name." Child of God, go THROUGH!

A Lonely Journey to the Holy City.

BY THE EDITOR.

The experiences here given were told in



JAFFA.

path in these days of the 'fury of the oppressor.'

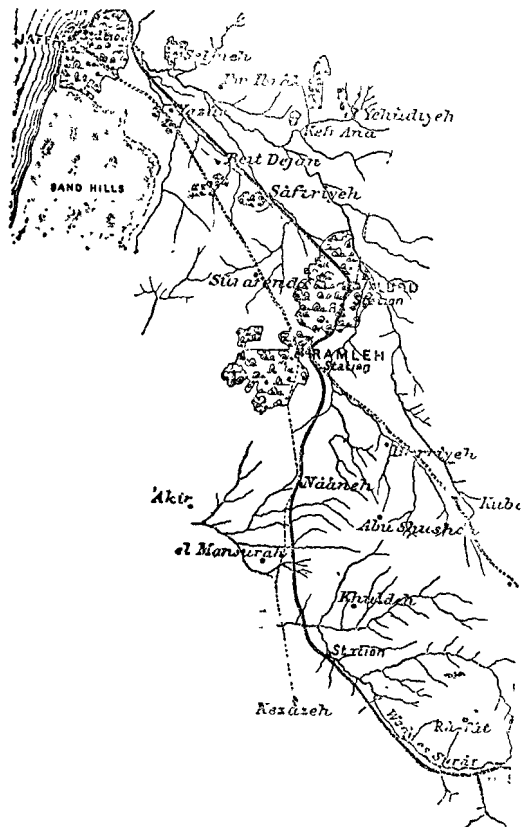
With such a spirit and a heart that is uncondemned; with a faith that is intelligent in our identification with Christ in His death and resurrection, and that sees that we are seated in the heavenlies in Christ, far above all; with an appropriation of the almighty power and life that is at our disposal, and the victory that is made ours in Him, no "fury of the oppressor" can affect us further than to glorify the God who giveth us the victory. Let us not shirk the conflict, or fly from the fury, but face it and go through. If in the extreme stress of the oppressor we are tempted like Christ to say, "Father,

a book now out of print, "Days in Galilee and Scenes in Judea." The Writer, at the time he took this journey, was Chaplain of All Saints' Church at Ramleh, in Egypt. He was often visiting the Egyptian villages, riding on his bicycle along the camel tracks under the palm trees. Then he determined to cycle from the coast at Jaffa up to Jerusalem. (He had before visited the Holy Land.) He was working under the English Bishop at Jerusalem. He went up to the Holy City to visit his Bishop, and there he preached in St. George's Cathedral Church to a company of English visitors who were travelling together by sea.

A lady who had visited Jerusalem was

A Lonely Journey to the Holy City—continued.

telling her little London maid-servant about her journey. When she mentioned "Jerusalem," the girl sharply replied, "I'm not going to believe that; there isn't such a place now, it's only in the Bible." She said she thought her mistress was "fooling" her. In the face of such incredible ignorance it may be well sometimes to dwell upon the reality of the "Holy Land" as it is to-day. This also brings home the reality of the scenes enacted there in Bible times.



The Writer's journeys in the Holy Land, alas, were not Missionary journeys to the Mohammedan natives. The Writer's knowledge of Arabic was too limited. But the four-paged Gospel was made use of at times, with its pages of black, red, white and gold. His visits to the Holy Land were chiefly to enable him to use his experiences to bring home to others the Wonderful Life of the Lord Jesus, and the original scenes of Old and New Testament history, and to have fellowship with the Lord's faithful missionary servants.

* * *

I was travelling on a Russian pilgrim steamer, and had sailed from Beyrout the previous day, and had come down the Syrian coast. (A fortnight before I had been unable to land because of the stormy sea, and so had gone north and visited friends in Damascus.)

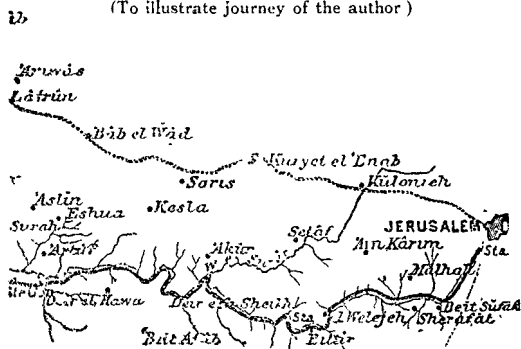
One was up betimes in the early morn as the engines were stopped, and we lay to opposite the reef of Jaffa once more. If one had thought of Jonah and his storm when we lay here before, one could now think of the calming of that storm, for all was different to day (Jonah i., 3). The sea, before raging in foam and spray over the rocky reef, was blue and placid. Jaffa was called Joppa in the Bible times. On the roof of one of yonder houses Peter had his vision, which told of the Lord's love to us Gentiles (Acts x., 9-16).

My bicycle was carried down the gangway of the Russian steamer, and in a very small boat indeed we easily pulled to the shore through the opening in the chocolate-coloured cruel rocks which form the barrier reef. I stood on the *Terra Sancta*.

The usual crowd awaited us at the Custom House. The Turkish Officials made no charge on my cycle, and in a few minutes I had the delight of my first ride in the Holy Land, jolting through the market place of Jaffa, pursued by Arab men and boys.

THE ROAD AND THE RAILWAY BETWEEN JERUSALEM AND JAFFA.

(To illustrate journey of the author)



The bicycle was still sufficiently rare to cause intense surprise. "*Irkab, Irkab*" ("ride, ride"), was the cry everywhere whenever I dismounted. Then, with "Good-bye" and "A safe journey to Jerusalem" in my ears, I put on full speed, and soon was out on the great plain of Sharon, leaving the bright lanes and orange groves of Jaffa behind.

For some miles one was never out of sight of some scattered Eastern folk. They were making their way in to the Jaffa market from the country.

Strings of laden camels, asses, and mules passed often. The camels quickened their pace, as, with lack-lustre eye and woe-begone expression, they glanced down upon the strange

bicycle. They sometimes turned aside abruptly and threatened to jump into the dry ditch at the roadside.

Arab horses reared and pirouetted round and round until in mercy I alighted, or went very slowly.

Delighted Fellahin children scampered across country to intercept me, and an old dame standing in a pool, washing clothes, laughed outright as I wheeled rapidly by.

Over yonder, to my left, was Lydda, where St. Peter raised Æneas. We read in Acts ix., 32-35:—

"And it came to pass, as Peter passed throughout all quarters, he came down also to the saints which dwelt at Lydda. And there he found a certain man named Æneas, which had kept his bed eight years, and was sick of the palsy. And Peter said unto him, Æneas, Jesus Christ maketh thee whole: arise, and make thy bed. And he arose immediately. And all that dwelt in Lydda and Saron saw him, and turned to the Lord."

(The "Saron" here referred to was this region of the Sharon-Plain over which I was now cycling.)

After an hour or so on the plain of Sharon I saw the tall tower of the hamlet of the Syrian 'Ramleh' before me, and ere long I was among its houses, where I rested awhile. I did not tarry long, but pushed on toward the Judæan hills, now standing out clear in front, like a distant rocky barrier on indented ridges. I crossed the single railway line here which leads up by another pass to Jerusalem, but I saw no signs of any train.

Arab ploughmen were scraping up the country in patches, using diminutive oxen and light ploughs. In the Springtime this land is a "Garden of the Lord." "Over corn and moorland a million flowers are scattered—poppies, pimpernels, anemones, the convolvulus and the mallow, the narcissus and blue iris, *roses of Sharon and lilies of the valley*. Lizards haunt all the sunny banks. The shimmering air is filled with bees and butterflies, and with the twittering of small birds, hushed now and then as the shadow of a great hawk blots the haze."

I was crossing athwart "the bridge between Asia and Africa." I was journeying from west to east, over that broad Philistine plain which had resounded with the tramp of mighty armies journeying north and south. Thothmes, Ramesses, Sennacherib, Cambyzes, Alexander the Great, Pompey, Titus, Salah ed Din, and Napoleon, had wearily tramped with their hosts where the cyclist was quietly wheeling on his solitary journey. The clear air brought all sounds within a mile to my ears as I travelled almost noiselessly along. A Syrian fox charged

across my path, not having seen me until it was too late to go back. Samson sent such foxes through the corn. Syrian lizards sometimes darted away in amazement.

The country now ceased to be a flat plain, and I found myself among the rolling foot-hills. I climbed on my cycle slowly into the Moslem village of El Kûbab, among olive trees and cacti, and came across the fathers in council gathered round their chief. The women shouted, and the boys, with brown limbs and gleaming eyes, gave chase, but away I sped down the next slope, and soon crossed the Vale of Ajalon, leaving the "Philistines" behind.

Here in old days the victorious Israelites chased the Philistines from yonder pass of Beth-horon down to Makkedah (Josh. x., 8-11):

"And the Lord said unto Joshua, Fear them not; for I have delivered them into thine hand; there shall not a man of them stand before thee. Joshua therefore came unto them suddenly, and went up from Gilgal all night. And the Lord discomfited them before Israel, and slew them with a great slaughter at Gibeon, and chased them along the



ON THE PLAIN OF SHARON.

way that goeth up to Beth-horon, and smote them to Azekah, and unto Makkedah. And it came to pass, as they fled from before Israel, and were in the going down to Beth-horon, that the Lord cast down great stones from heaven upon them unto Azekah, and they died: they were more which died with hailstones than they whom the children of Israel slew with the sword."

The hills of Judæa were coming closer and closer. After Amwas (the Emmaus of Judas' victory over Gorgias) and Latrûn, I cycled on in brilliant mid-day sunshine into the Wady-el-Khalil, and following it I came to the real Gate of the Valley, the entrance to the wilder scenery of the Judæan hills. I was in the "Glorious Land," the Land of Promise, the Land of the Book.

Here was a Turkish Guard-house, where two Bashi-Bazouk *Gensdarmes* live. It is rightly called the Bab-el-Wâd, or Gate of the Valley. The gorge is only a few yards wide at this point, and there is perched herca a lonely *Caravanseraï* over some arches. Here cattle or horses can be tied up. Not another house is in sight.

(TO BE CONTINUED.)

The Pentecostal Meetings in London.

Holborn Hall, April 24th to May 2nd.

An "Eight Days' Mission for the deepening of spiritual life" was the announcement outside the Holborn Hall, in Gray's Inn Road. It was held in the season of the "May Meetings" (at the end of April and the beginning of May). The attendance was very encouraging. The fine weather all the time was specially welcome. Mr. Cecil Polhill (18 York Terrace, Regent's Park) was the Convener and Chairman.

* * *

Among the speakers were Pastor and Mrs. Polman, of Amsterdam; Pastor Redwood, of Bristol; Bro. Moggs, Manchester; Bro. Smith Wigglesworth, Bradford; Pastor D. S. Jones, of Bridgend; Bro. G. P. Hughes, Tiryddal, Ammonford, S. Wales; Bro. W. A. Frodsham, Bournemouth; Mr. T. H. Mundell, Croydon; Bro. John Matthews, California; Bro. Greenstreet, Woolwich; Mrs. Crisp, of the P.M.U. Training Home; Miss Pedley, of Sutton; Bro. W. Burton and Bro. A. McClelland, Preston; Bro. Sydney Wood, S. America; Pastor Jardine, of Liverpool; Bro. Lake, Emsworth; the three out-going Missionary Sisters, Miss Biggs, Miss Scharten and Miss Röniger. Miss Kathleen Polhill sang several touching Gospel solos. The Rev. A. A. Boddy was also present part of the time.

* * *

Here are faint echoes from the messages given by some of the speakers:—

"We have been companying with Jesus, O may we catch His master-passion. Andrew first findeth his own brother. He began to win souls in his own family. He had seen the Lamb of God."

* * *

"Learn to praise in the fires. Holy Ghost praise is more powerful than the fire. Paul praised while still in the stocks. Keep on praising and the enemy will soon tire. Paul heard the word 'Grace.' My grace is sufficient. 'Grace bringeth salvation,' and so, in due time, Paul, we are sure, was healed. Do with your feelings as Joshua did with the five kings. I'm not for dying, but I'm for flying."

* * *

"When I was a boy the jam pots were put on the top shelf, out of reach. Now the Lord puts all His blessings on the bottom shelf, quite within our reach."

"Heaven is such a wonderful place that God in His love wants even sinners to share it with Him. The Lord Jesus is so much to God that He longs that others also should share the joy of fellowship with Him."

* * *

1 Sam. iii., 9:—"Speak, Lord, for Thy servant heareth." "Ere the Lamp of God went out.' Soon the great Lamp will go out. The Holy Ghost is to be removed from this world. The Voice of the Lord can be heard just now. 'Speak, Lord,' we cry. We are to be Temples of God, where His voice may be

best heard. The child-like spirit is the one the Lord first approaches."

* * *

"Elijah buried his face between his knees. He knew that the answer would come because God had accepted the sacrifice. Oh, place your head between your knees. The Greater Sacrifice has been offered and accepted. Greater than that down-pour of rain will come the down-pour of the rain of God; not according to your capacity, but according to the over-flowing down-pour of God Himself." (A message in Tongues.)

* * *

Numbers found the Lord in the London Meetings, backsliders were restored, others were healed of sicknesses, and many were baptized in the Holy Ghost. The Welsh Brethren who were with us were full of "Revival Fire," and exhorted with power both in Welsh and in English. This "Mission" followed on where the previous meetings in London had left off, and much blessing and encouragement resulted, the Convener was encouraged, and God was exalted.

* * *

Pastor Polman (Plantage, Lynbaansgracht, 15, Amsterdam) writes: "We had a wonderful Conference in London. Yes, there was a spirit of unity and prayer, and Jesus was glorified. God is going on in London, and I believe we shall see a mighty revival soon in London, which seems such a difficult place."

* * *

Our brother, A. W. Frodsham, Shiloh, Leamington Road, Bournemouth, writes of the meetings as follows:—

Sitting away at the back of the Holborn Hall during the meetings, one has an opportunity of seeing things that are often overlooked from the platform. You here meet with those who come from curiosity, in fear, or with a genuine desire to know the truth. There is one thing Pentecostal people invite, and that is honest enquiry, and a careful examination of the Scriptures, to see if these things be so.

The first evening meeting soon after one of the speakers had begun, the Writer noticed a young woman coming under the power of the Spirit of God. He watched very closely, and soon afterwards went towards her as the Power of God became more mighty on her. Just as he reached her she came under the Power of God. Two ladies offered to help lead the woman out so that she could get air. The Writer explained that it was the Power of God, and praised God. The two ladies then got up and walked out, either in fear or disgust. This young woman was very soon speaking in Tongues, as the Spirit gave her utterance. The remarkable part was that the whole thing was of God. No one laid hands on her, no one prayed with her. She had to leave early, and few in the Hall knew what a wonderful spiritual victory had been won for the Lord Jesus Christ.

* * *

A week later, at the closing meeting of the Convention, we were sitting again at the rear of the Hall. Another young woman was

Among those who came to the Conference was a Primitive Methodist Minister. He had been suffering in his body, and was in a bad state of health. He came forward for healing, and when seen about a week later, he stated that he had not taken any medicine, and looked a great deal better. He also sought the Baptism of the Holy Spirit and Fire, and though he had not received the sign, he said that on the



"CONFIDENCE."

MAY, 1912.

Editor—

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Sunderland.

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Sunderland.

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has very many other duties.)

THE FIFTH INTERNATIONAL SUNDERLAND CONVENTION.

This number of "Confidence" will reach
our home readers just a few days before
the date of the first Meetings of our Fifth
International Convention.

Everything seems to indicate to a time
of very great blessing. Speakers and
visitors from other lands are turning
their faces towards the place where the
Lord has so much blessed in the past, and
where we are expecting from His loving
hands still greater blessing.

The Mayor of Sunderland (Councillor
E. H. Brown) has expressed his wish to
extend his welcome as Mayor to this
assembly of God's people from so many
different places. The Mayor is an earnest
Christian. He proposes to attend officially
the evening meeting of Saturday (25th),
and hopes to be present at other meetings
in his private capacity.

* * *

The full list of Meetings and Speakers
can be obtained by sending a stamped
directed envelope to the Convention Secre-
taries, All Saints' Vicarage, Sunderland.
As the list was printed in the April issue of
"Confidence," we do not reprint it now.

* * *

DIFFICULTIES AND QUESTIONS. At 10.30
on each of the four Convention Days,
before the chief addresses, "Difficulties"
will be dealt with by Leaders and others.
Questions as to these should be written
and sent to the Convener. They will be

dealt with (if he approves) the day after
they are received, so as to give time for
consideration. These written questions
should be short and to the point.

* * *

RAILWAY ARRANGEMENTS.

We regret that the Railway Companies
cannot this year issue certificates for
reduced fares. Enquiries should be made
at the nearest station for cheap trains.
As to London, there will be excursions
from London (King's Cross) to Sunder-
land for Whitsuntide. (The *Week-End
Tickets by ordinary train* (26/-) will be
available for return till Wednesday, 29th.)

Excursion Expresses to Sunderland
leave King's Cross, Friday midnight, 12.10,
also Saturday, 25th, at 2.25 p.m.

To return on Monday or Tuesday the
ticket is 19/6; to return on Saturday,
June 1st, 22/-. (Return at 1.26 p.m. from
Sunderland each of these days.)

Write to Inquiry Office, King's Cross,
for their free Book of Whitsun Excursions.

* * *

LODGINGS, ETC.—Miss Newton, 12 Dins-
dale Road, assisted by Mr. and Mrs. Wm.
Busfeld, 17 Lonsdale Road, are kindly
acting as Convention Secretaries, and will
direct visitors to apartments.

LIFE OUT OF DEATH.

"When it pleased God . . . to reveal His Son
in me, that I might preach Him among the Gen-
tiles, immediately I conferred not with flesh and
blood, but I went into Arabia."—Gal. i., 15-16-17.

Weymouth translates verse 16—"That
I might spend my life in telling the Gen-
tiles the good news about Him." What
a change in the work of St. Paul did this
revelation make! As a faithful and zealous
Jew he had spent his life in religious work
(verse 13), as he advanced beyond many
of his own age and was so zealous for the
traditions of his fathers—persecuting the
church of God because they did not ob-
serve these traditions. A swift vision
of the Lord Jesus, as he journeyed to
Damascus, opened the eyes of his under-
standing to see that religion was not a
matter of works or tradition, but faith
in a Living Person. Truly this was a
revelation, and we may well imagine the
conflict that went on in his soul during
those days of darkness. Little wonder
that he could neither eat nor drink till
this matter was settled. The God of his

fathers had seen the burning zeal of this young man's heart for his God. By His foreknowledge He had seen how quickly he would respond to the call, and how He could mould that brave, determined, natural character into a bold and fearless follower of the Saviour. So the call came, and quickly came the questions: "Who art Thou?" "What wilt Thou have me to do?"

Then, as St. Paul received the Holy Ghost, came the mighty and wonderful revelation of "Christ in me." Can we be surprised that St. Paul felt he must be alone for a time, so that the Holy Spirit could unfold this mystery so completely and fully that he could give out the good news in power to others? So it was. Away from man, St. Paul drank in the teaching of the Holy Spirit, and got a clear revelation of the person and work of Jesus Christ, and the unfolding of the mystery and wisdom of the Cross, his identification in death and resurrection, ascension and glorification with the Christ, that he could speak and write with certainty and conviction such words as, "I have been crucified with Christ, nevertheless I live, and yet not I, but Christ liveth in me," and "Christ in me the hope of glory."

All St. Paul's previous knowledge and zeal for God had not given him this truth. It came only by revelation, and that revelation came from God by the Holy Ghost. It is just the same to-day. We, too, need the Holy Ghost to reveal Christ *in* us. Our knowledge of the Word of God will only give us the letter of the law, which no doubt will inspire us with zeal for God and good works, but only the Holy Ghost can reveal the mystery of the person of Christ in us. What a mighty change this revelation makes! After years of struggling and effort "to be good," to please God, doing our very best to be zealous in good works, what a rest to *see* suddenly it is Christ living His own beautiful life in us, that God wishes us to know and realize—nay, more, that this is the only wisdom, righteousness, sanctification, and redemption that God recognizes. All else is "flesh," and cannot please God.

There are many discouraged ones to-day weary because of the way—a real desire in their heart to please God, but so often failing to get victory. Dear ones, "Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus

Christ is in you, except ye be reprobate" (2 Cor. xiii., 5). If you were reprobate, you would not desire God. Praise God for that; so now take courage, receive the Holy Ghost, and then "confer not with flesh and blood," but alone with God and His Word, allow the Holy Ghost to reveal the Christ in you, to glorify Him, to shew you the wonder of it all—how that His Death was your death, His Life is your life, His Body was broken for your body, His Blood washes your soul. He has taken possession of you as His house, and will fulfil all His Father's will in you (Heb. iii). He will be faithful as a Son to His Father, and present you before the throne of glory without blemish, with great joy.

Will you lay down *your* life, your *will*, for this is the secret, and find it in His Life and His Will? The great fight is just here—the Adversary will try to get you to lean to your own understanding, your own will, and in times of trial and darkness make you wish to be quickly delivered and to feel strong. *Faith*, not always speedy deliverance, is the victory. St. Paul knew what it was to be despised, to be alone, to have "fears within and fightings without," to be in want as well as to abound, but he could "glory in tribulation" and in his infirmities, for he knew that God's grace was sufficient for him. The Lord's strength was made perfect in weakness, therefore he *took pleasure* in infirmities (2 Cor. xii., 10). He could write: "Thank God, who leadeth me from place to place in the train of Christ's triumph, and through me shews forth a knowledge of Him." He was a sweet savour of Christ unto God (2 Cor. ii., 14, 15, C. & H.). With St. Paul it was always *Christ*. The victories were not his victories, but as trials and distresses and infirmities met him, step by step, God was leading him in triumph—Christ's triumph over these things—in order that, just as the Father manifested Himself through Christ to the world, even so might Christ and His Life be manifested through him. This is a wonderful thought, a high calling. How sweet the savour is to God, when Christ's love, patience, in fact His Life, is *manifested* in us! It ascends to the throne as the sweetest incense—spiritual worship (Rom. xii., 1; Lev. i.), from a "holy temple."

Thank God, it is certain victory, for it has been won by Christ in the days of His flesh. "In all points He was tempted as

(Life out of Death—continued.)

we are, yet without sin," so "He is touched with a feeling of our infirmities," and knows how to succour those that are tried.

In these last days God is permitting His children to be tried. "Satan has asked for us to be sifted as wheat," not only in Satanic fury trying to overcome us and devour us, but *God* is proving us to see what is in our heart, "to burn up the chaff, and gather the wheat into His garner," so that we shall grow into the fulness of the stature of Christ. Shall we "always bear in our body the deadness of Jesus, that the Life also of Jesus shall be manifested?" There is no other way—Life out of Death.

How is this accomplished? In our daily life. Each moment God who reigns and rules will bring to us just the circumstance, person, or trial that He sees best. He knows where the "I," or self-life is the strongest, and therefore He will send just the test we need. How blessed it is when we can meet these tests, and see God in them—not persons, or even the devil—and celebrate the triumph of Christ, just there! How many of God's children there are to-day who, in zeal and love, want to do work for God, seek it in outward work, in going forth hurriedly, before the revelation of Christ in them has been made a reality! Friend, that trying person that God calls you to live with, those tedious home duties, those difficult circumstances, that misunderstanding, those fiery and prolonged trials to your body—they are just *God's* providences, given you in order that He may lead you step by step in the triumphs of Christ, and through you shew forth a knowledge of Him. This vision changes every trial into a blessing, and makes "*all things* work together for good to them that love God." Hallelujah! Jesus trod this lowly path. St. Paul followed. Let us follow in His footsteps too.

Have you received the revelation of His Son in you? Then, like St. Paul, you can boldly and bravely meet every test, cheerfully endure the temptation, knowing that the Christ in you *will* overcome. God will lead you on, step by step, from faith to faith, from strength to strength, from glory to glory. As that Life, endynamited by the Holy Ghost, becomes active, it will change you, till all that is mortal will be swallowed up in Life. When our glorious Head shall come, then we shall receive the final change—the end of our salvation,

the redemption of our body.

Concerning the "Gifts" of the Holy Ghost St. Paul could speak with certainty. He thanked God he "spoke with tongues more than they all," but such was his burning zeal to teach others about Christ, that he said he had rather speak five words with his understanding than ten thousand words in an unknown tongue (1 Cor. xiv., 18, 19). Through him "the signs of an apostle were wrought in all patience, in signs, and wonders, and mighty deeds" (2 Cor. xii., 12), yet his one theme was Christ—His Death, His Resurrection, and God confirmed the Word by these love gifts. "Christ in me" meant the love of God constraining him.

So, too, with us This revelation will have the same effect. We shall praise God for the gift of Tongues, and for any love gifts He may manifest through us, but love will be the constraining power within us. "And now abideth faith, hope, and love." Faith in this mighty Christ within us, the blessed hope of His appearing (when we shall be like Him), then the love that will keep us in God, till faith is lost in sight, hope has been realised, and only Christ abideth, for "in that New Creation Christ is everything, and is in all of us" (Col. iii., 11—Weymouth).

N.B.

A Temple made with Hands.

A conspicuous land-mark when approaching Sunderland from the South and West is a stone reproduction of one of the Temples of Greece. It stands on a hill above the station called "Coxgreen," on the line from Durham, and can be observed for some miles on the right-hand side. It was built many years ago by a former Earl of Durham.

It is a Temple without a God, an empty sanctuary—a type of the human body made to be occupied by God Himself, but which, perhaps, has never definitely welcomed Him in.

Let each one determine not to be an *empty* Temple, but a Temple of the Holy Ghost indeed. St. Paul writes: "Know ye not that your body is the Temple of the Holy Ghost which is in you, which ye have of God? Ye are not your own, for ye are bought with a price: therefore glorify God in your body and in your spirit, which are God's" (1 Cor. vi., 19, 20).

(Besieged Tibet—continued from Page 107.)

world's fascination and interest. It is the marvel of the twentieth century that a country larger in area than France should thus be able to remain fast sealed to the outer world."

Tibet is the land of the Lamas. Red-robed, bare-headed and bare-armed priests of Buddha are crowded in large monasteries (in Lhasa alone 20,000), and are to be found everywhere over the country. They rule the people, of which every family is proud to send one of their members to become one of them. The Dalai-Lama is their Incarnate God, their High Priest and King, whose will is law.

Tibet is closed to the Gospel. Thousands in these days wonder what change the Chinese Revolution will bring about in Tibet. Many Christians do trust it will mean a breakdown of the Lama-power, and a splendid opening for the Gospel of Christ.

For sixty long years self-sacrificing trials have been made from several sides to open settled work in Tibet, but in vain.

On the Indian border the Moravians commenced work amongst the Tibetan tribes in the year 1853. One of their pioneers, Mr. Heyde, laboured nearly fifty years for them, constantly praying and hoping for Tibet's opening. Later on, other missions opened work there. The black spots on the little map represent a great number of missionaries, anxious to move on into the forbidden land (p. 107.)

In the year 1888 the C.I.M. began Tibetan work on the *Kansuh border*. Mr. and Mrs. Cecil Polhill moved immediately after their marriage to Sining, *linea recta* thirty miles from the Tibetan frontier, from which place they commenced settled work amongst the tribes. In 1895 the Christian and Missionary Alliance, where the four brothers are as guests, opened Tibetan work at Tao-chow, about 80 miles from the border.

The first work on the *Szechuen border* dates from the year 1897, when premises were secured by Mr. Cecil Polhill at Tachienlu, on the big postal road to Lhasa. Batang, another C.I.M. Station on the same road, was opened some years ago. It is only twenty miles distant from the border.

On the *Yunnan border* Mr. Amundsen, of the British and Foreign Bible Society,

has taken long journeys. Valuable itinerating and translating work on behalf of the Tibetans has been done. Settled work, however, has not been commenced there. We trust the time is not far off when a number of Pentecostal workers from England, Holland and Germany may find a divinely-appointed field of labour in these districts.

We feel the time of Tibet's opening is near at hand. The Lord is coming soon, and every nation must have the testimony of the Christ. Missionaries have their watch-posts along all the principal entering roads. They have translated the New Testament and parts of the Old. Hymn-books and tracts have also been prepared by them. They are just longing to move forward. Certainly the prayers of years will soon be answered, and the last country which was closed to the Gospel will soon hear the message of glad tidings.

"This Gospel of the Kingdom
shall be preached in all the world
for a witness
unto all nations,
and then shall the end come."

Matt. xxiv., 14.

Divine Healing at Roker

(SUNDERLAND)

(By J. H.)

To the glory of the Holy Name of Jesus, this is written—"Ye are My witnesses, saith the Lord;" "Ye shall be witnesses unto Me;" "Ye are witnesses of these things." Is. xliii., 10; Acts i., 8; Luke xxiv., 48.

I was requested to visit this Sister at Roker, and to write a short account of her wonderful healing of internal tumour. She was healed by the Lord, in March, 1910. (She is still perfectly well.)

So, a few days ago, I gladly called at Mrs. L——'s house, and took down from her own lips the following answers to my questions:—

"Tell me how long you had been troubled by pain and distressing symptoms before the Lord healed you, and how old you were?" I said.

"I was 58 years of age, and for nearly two months had been conscious of a large growth, with much pain and discomfort,

(Divine Healing at Roker—continued.)

especially when doing my work, and stooping at all."

"Did you call in the Doctor?"

"Yes, my son insisted upon the Doctor being sent for. He came and examined me, stating it was a bad tumour, and an operation must be performed at once, also that I ought to go into a Nursing Home for this to be done."

"Was the operation performed?"

"No, before it could take place the Lord sent one of His dear children, who laid her hands on me in the Name of Jesus, and the great lump melted away like snow held in a warm hand, and I was healed. Glory to Jesus!"

"Did you feel well, and was all the pain gone?"

"Yes, quite well, and the pain all gone, and holy laughter came upon us both, and joy unutterable."

"Could you go about your work soon?"

"The next morning I got up, and washed forty surplines for our Church Choir (for I am caretaker at St. A——'s). I felt strong and well, and no ill-effects followed; ironing and doing them up the day or two afterwards. And now, two years after, I can testify to perfect health, never having had any return of pain or any symptoms whatever, and I just want to give all the glory to the Lord Jesus. Praise and bless His Holy Name. 'All the way long it is Jesus.' Hallelujah! it's all Jesus!"

This beloved Sister is one of the Lord's wholly separated ones, and the joy of the Lord shines in her face. "Great peace have they that love Thy law, and nothing shall offend them."

SWANSEA (South Wales).

Easter Meetings at Siddall Hall.

Special meetings were held in Siddall Hall on Easter Sunday and Monday. The meetings were presided over by Brother Bernhard Swift, of Siddall Hall Assembly. There were a good many brothers and sisters present at the Sunday's meetings, and at the eleven o'clock service there was a celebration of the Lord's Supper. The rest of the meetings (at 3 and 6-30 p.m.) were meetings of prayer and praise. Brothers Jeffries (Maestag) and Corbett (Sketty) gave very powerful Gospel messages at both services. On Bank Holiday the brothers and sisters from the various Welsh centres were with us, and it was another day of

great feasting. The Hall was packed up all day, and again the Lord used our dear Brother Jeffries and Brother Vale (Tonypandy) to give out the glad tidings. The subject for the Afternoon Meeting was

"THE SECOND COMING OF OUR LORD."

This subject was continued again in the Evening Meeting by Brother Corbett, who was used by the Holy Spirit for some two hours on the subject.

It is impossible to put an account of these meetings on paper. The Lord did a mighty work in our midst during these meetings, and confirmed His Word again with signs following. The Lord spoke mighty messages through tongues and interpretations regarding His Second Coming, and one part of a message comes to the writer just now: "*Let My Holy Spirit prepare you, you cannot prepare yourselves.*" How true this is. Some of us have been trying in our own strength to prepare for His Coming, but the Lord just wants us to throw ourselves unreservedly unto Him, and He will prepare us.

The meetings have been altered of late since this Assembly has removed to Siddall Hall. The Services now are:—Sundays at 11 a.m., 3 p.m. and 6-30 p.m.; Thursdays and Saturdays at 7-30 p.m.; Open-air Services every Tuesday in different parts of the town. Much open-air work will (D.V.) be done during the Summer months. A very large programme has been mapped out, and it is hoped to be able to have a tent for Tent Services. All information regarding this work may be obtained from Brother Bernhard Swift, 32 Bellevue Street, Swansea.

HOLLAND.

Opening of the Amsterdam Hall postponed to June 2nd.

Pastor Polman writes: "After I came back from the London Conference, I went to the new building and saw that it would not be possible to get ready our New Hall and Home as we expected. So we have to change the date of opening. Will you be so kind as to make it known in 'Confidence' that the Opening will not take place on May 19th, but on June 2nd. That is just after the Sunderland Conference. This will perhaps be the best, and some can come to Amsterdam with us from Sunderland."

WEST AFRICA.

LIBERIA.

Letter from Bro. Perkins.

I ask you and your people to join us in a special note of praise and thanksgiving to God for all His love and care to us since we came to this dark and needy field over three years ago.

All of our Missionaries are fairly well at present, for which we praise God. Mrs. Perkins and I are feeling a little worn at present, and ask an interest in your prayers for a definite quickening in our bodies. Bro. Harrow has advised us to go home for a change and rest, but we would much rather remain on the field, as the work is so great and the labourers so few. Rom. xv., 30.

Below is an account of an incident in the work here which touched our hearts in a special way. Trust it may be a blessing to your people.

* * *

A LIVING SACRIFICE.

Several months ago we began to teach our mission family of fifty boys and girls to bring offerings for the Lord to our Sunday Morning Service, to be used in spreading the Gospel in this and other lands. As they had no money, we allowed them value for any useful thing they might bring from their boxes or from the bush.

The first three collections consisted of the following articles: pins, rings, thread brooches, sugar, soap greens, frogs, peas, rice, palm-cabbage, and a little money, amounting in all to \$2.74.

About this time, while we were having special services (assisted by Miss Hisey), the Spirit of the Lord fell upon a small boy named Amos, just out of heathen town, causing him to tremble and shake very violently and cry out as if his heart would break. Presently he arose, and with beaming face testified that the Lord had saved him.

Saturday, in view of having a baptismal service on Sunday, I called Amos with others, and asked him if he was saved this time. He said "Yes." I asked him why he thought so. He said "Because I have love in my heart to Jesus and for all the people." Amos was baptized in a small stream near by, with four or five others, early yesterday morning.

At our 11 o'clock Service, after the others had brought their small slips of paper, and laid them on the enamel plate, lined with a piece of turkey red cloth, Amos quietly arose from his seat, came forward, took the plate from the table and placed it on the floor, then, putting both of his bare black feet square into the plate, stood upright in it, and, after looking us square in the eyes without a smile, stepped out of the plate, and, after placing it again on the table, quietly returned to his seat.

After service, Brother Harrow, who has been with us for a few days, called Amos and asked him what he meant by getting into the plate so, to which he replied: "I had nothing else to give, so I gave myself." We had read somewhere about a similar occurrence, but to have one of these raw, heathen boys give us such an exhibition of consecration and sacrifice has certainly touched our hearts in a new way, and almost broken us up.

Amos is about twelve years of age, as near as we can tell, and quiet and unassuming. Pray for him and for all our people, and for us, that we may withhold nothing from Him, who is worthy, yea, much more than worthy, of all our love and praise and service.

"I gave My life for thee;
My precious Blood I shed,
That thou might'st ransomed be,
And quickened from the dead.
I gave My life for thee,
What hast thou given for Me?"

Sincerely yours in His glad service,

JOHN AND JESSIE PERKINS.

Bether, Barobo,
Cape Palmas, Liberia,
March 23rd, 1912.

SOUTH CHINA.

CANTON.

News from Mr. and Mrs. Bettex.

MY DEAR BROTHER, MR. BODDY,

I believe the time has come to greet you again, and to tell you what the Lord has been doing in our midst. Bless His Holy Name! His faithfulness and love seem to shine out more brightly in my soul than ever.

For months now our Hall has been almost steadily well filled twice a day, and for some time was quite crowded out at night; and the bread thus cast upon the waters will be found. For instance, just to-day Sister Milligan and I had a precious time in one of the hospitals, where a dear Chinese sister whom I used to see frequently, and who had sent for us to pray with her, met the Lord in a blessed little healing service, and a dear blind Bible-woman present also pressed closer to Jesus and seemed to get real light and blessing in the midst of trouble and perplexity; and as we were coming away, another patient in the next ward called to me, and told me she had met me in Japan, when I spoke in a Sunday Evening Chinese Service on our way through. So we never know where the precious souls whom God's Holy Spirit takes hold of in these daily meetings will meet us again.

Two months ago we were led to take one of our colporteurs from the Bible Society's ranks, and use him as our own language teacher and preacher here, and we daily praise God for Bro. Sin (Seen). He loves the Lord and He loves souls. He is just always ready for any soul that comes along.

We are in the midst of quite a battle just now. Our dear colporteurs have scarcely heard before of a Saviour who hates *all* sin, and who delivers, *now and here*, those who trust Him, from *all* sin. Glory, glory to God for the privilege of being the Divinely-sent messengers of such a Saviour. Hallelujah!

It is a joy to see our preacher brother (a very young man) grow in grace. Two nights ago he was really burdened for the souls of the other brethren, and through the night and in the morning was pleading with God for them—fasting and praying. This is truly a new life for him. He told the other brother (who is a comfort to us) that he believed he was "at the beginning" of receiving the Baptism of the Holy Ghost. I know what he meant.

Two Sundays ago we had our first Baptismal Service in a beautiful river spot, perhaps two miles away. One candidate was one of the disbanded soldiers, a dear lad of whose conversion we could have no doubt. He is not quick-witted, but his simple, direct faith is a blessing to us all. The service—for which the Lord so beautifully gave us good weather—was just over when

THE FIGHTING

began, and all through Monday we were kept by Power Divine, while a big cannon on our "prayer hill" near here sent its shells almost over our heads for hours, and once shots were fired in our own street. It was a sad day, and yet our souls were blessedly kept in peace in His presence. Not a bullet entered our house, though there was

(South China—Canton—continued.)

shooting all around. We fear some two thousand were killed.

Next Sunday, if God will, Bro. Sin's old father is to be baptized, and his mother called on the Lord for the first time, publicly, at yesterday's after-meeting. Now, very few meetings pass but what precious souls are seeking the Saviour, and we, as a little united band of His servants, are looking up confidently, expecting any moment His Mighty Revealing in our midst. Let Him come as He will. This steady deepening into God, which He is giving us, is *very* blessed.

Last Sunday seemed the best day of opportunity, especially in the Open-Air Meeting, when perhaps 400 men gathered around to listen to the glorious Gospel message. Oh, thank God for His mercy and the calling He has given us! We pray to be fully ready when the trumpet sounds, but I believe in my inmost soul that in the very near future the Power of the Holy Ghost will cause the Blood of Jesus to be exalted, and flow as a mighty river of cleansing through South China; but we may probably expect much fiercer opposition yet.

The sisters have had much encouragement too, amongst the women and children. Praise the Lord! We shall see greater things than these. Oh, may it be soon! *Won't* you pray for us more than ever before, dear ones? Our bodies and brains are apt to grow very weary, but He is ever near to strengthen and cheer. Bless His Holy Name! In His love, let us shout His Victory while we wait for His Appearing.

Ever your loving sister,
NELLIE BETTEX.

c/o British Post Office,
Canton, S. China,
April 4th, 1912.

PASTOR JEFFREYS AND THE P.M.U.

Our dear Brother, Pastor Jeffries, of Waunlwyd (S. Wales) was thought by some to have changed his attitude towards the Pentecostal Movement, but he assures us that he is still with us. He writes to the readers of "Confidence":—

Dear Friends,

I regret to find that the effect of an Editorial in the December, 1911, issue of "Omega" has been that many of our readers understand that I thus separated myself from the Council and work of the Pentecostal Missionary Union. I therefore desire it to be known that such was not the case, as I still have the honour to belong to that Council, *because I still believe in the Baptism of the Holy Spirit, accompanied by the Sign of "Tongues."* By this I mean that the Baptism of the Holy Spirit is often accompanied by the manifestation of speaking with "Tongues" as in Acts ii., ix., and xix., and that the Gift of "Tongues" should be looked for and welcomed in the Church of our Lord Jesus Christ.

The Editorial in question was only intended to be a declaration against certain experiences, teaching, and practices, which are attached to the Pentecostal Movement, and which tend to cause division and strife in Christ's Church. I firmly believe that the Council and work of the P.M.U. form a

healthy corrective to such false teaching and practices, and do not in any way contribute to or countenance any of the eccentricities or errors which have accompanied experiences that were unscriptural, and could not therefore be accepted or recognized as being the work of the Holy Spirit. May I express my sorrow in having unthinkingly wounded any of God's dear children.

In conclusion, while I do reject the many spurious manifestations which form the unhealthy *spiritualistic* experience of certain so-called Pentecostal communities, I warmly welcome and support and identify myself with that great Movement (world-wide) which contains the expression of highest spiritual longing for the appearing of our Lord, and seeks to "*come behind, behind in no gift, waiting*" for that revelation.

Yours sincerely, for the Truth as it is in
Christ Jesus,
T. M. JEFFRIES.

PENTECOSTAL ITEMS.

This issue of "Confidence" is of necessity a few days late. Two of our dear Hon. Secs. have been passing through a time of sorrow and sad bereavement, and so they were not able to despatch this number by the 15th, as we are generally able to do.

* * *

Our brother, Pastor J. T. Boddy (260 West 121st Street, New York City) commends to our readers the Camp Meeting, to be held (D.V.) July 7th to 23rd, at Homestead Park, Pittsburgh, Pennsylvania, U.S.A. Full information can be obtained from Pastor T. E. Float, 1104 Belmont Street, Wilksburg, Pa.

* * *

Our Brother, Thos. Moggs, writes from Bedford of great meetings at the Costin Street Hall. Nearly 500 boys and girls gathered at his special Services. He is trusting for a "real time" through the young. He asks for the prayers of the readers of "Confidence." He sends Psalm xviii., 28-29—"Thou wilt light my candle."

* * *

The Rev. A. A. Boddy has accepted a call from Winnipeg to hold a Ten Days' Mission in St. Luke's Church (Anglican). He hopes to travel via New York and Chicago on the outward journey, and to have fellowship with Pentecostal brethren by the way. The Mission at St. Luke's, Winnipeg, is to commence, God willing, September 28th. He will be most thankful for prayer that he may be guided as to each step.

* * *

Grateful and encouraging letters written to us by readers of "Confidence" in different parts of the world often of necessity remain unanswered. Will the writers of recent letters accept, through the medium of these columns, our heartfelt thanks for their touching words. To God be all the praise for what He permits to be done. We have not yet got beyond the place where we can be encouraged greatly by such letters. They send us to our knees. "Not unto us, O Lord, not unto us, but unto Thy Name we give glory."

* * *

In Guernsey (Channel Islands) Pastor Vaudin is opening a Home of Rest at L'Ancrese Common, near to lovely bays on the coast. Pentecostal

friends will be welcome. Bro. John Gavet, of L'Ancrese, writes a cordial letter to say that at the Vale Mission Hall they are still holding to "Pentecost." He concludes:—

"Nos salutations a tous nos ami de Sunderland, et a toute votre famille. Veille le Seigneur vous benir et vous fortifier dans la plus excellente que vous avez choisie, cest la le desir de nos cœurs."

* * *

The first British Pentecostal Camp Meeting is to be held at Bournemouth, June 12th to 21st (not June 2nd to 11th, as before arranged). Meetings each day in the tent at 10:30 a.m., 3, and 7 p.m. How to get there:—Take car to Bank, Winton; walk down the Talbot Road to Heathwood Road, then the second turning to the left. Lord Leven has kindly granted the use of the Camp ground, which is close to the Talbot Woods. Bourne-

mouth is indeed a beautiful place. Visitors requiring rooms should write to Stanley H. Frodsham, 7 Gerald Road, Bournemouth.

* * *

Nurse Caldwell passed away quite unexpectedly on Sunday, May 5th, at Crouch End, London, N., and was buried at Finchley Cemetery. She had passed the "allotted time." She was looking earnestly for the Coming of the Lord. Now she has seen Him. She will, we are sure, give many of us a warm welcome when we too enter into the joy of the Lord. We shall miss her greatly from the meetings in Sunderland and London. Nurse Caldwell was one of a band of workers for the visitation of some of the infirmaries and work-houses in North London. She could be trusted to make clear the message of Redemption through the precious Blood of Christ.

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. There is a P.M.U. Home for Women Candidates at 116, King Edward Road, N. Hackney, 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. Missionaries in the Field:—In INDIA—Miss Lucy James, Mukti, Poonah; Miss Margaret Clark, Miss Constance Skarratt, Miss Catherine C. White, and Miss Minnie Augusta Thomas, Pentecostal Mission, Faizpur, E. Khandesh; Miss Elkington and Miss Jones, Fyzabad. In CHINA—Messrs. Trevitt, Bristow, McGillivray, Williams, c/o Rev. W. W. Simpson, Taohow, ("Old City"), Kansuh Province, via Hsian, China (via Siberia and Pekin); Mr. and Mrs. A. Kok, Miss Eliz. Martha Biggs, Miss Cornelia E. Scharthen, Miss Monica S. Röniger, en route to Yüan-fu, with Mr. and Mrs. McLean. (Also holding P.M.U. Certificates—John Beruldsen, Christina Beruldsen (now Mrs. Gulbrandsen), 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. 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 Trainings. Then let us also constantly uphold our Missionaries on the Field, at work, or learning their new language. Wednesday in each week has been suggested as a special day of prayer for P.M.U.

* * *

The Missionary Meeting in the Holborn Hall, on Wednesday, May 1st, was a "send-off" meeting for three more P.M.U. Missionaries (making now sixteen in the "field" or journeying to it). Miss E. M. Biggs (Paisley) gave a message from 1 Chron. xii., 8, "The Gadites who separated themselves unto David were fit for the battle; had faces as the faces of lions; were swift as roes upon the mountains." Miss Cornelia E. Scharthen (Amsterdam) spoke from 1 Cor. i., 28, "God hath chosen things that are not to bring to nought things that are." Miss Monica S. Röniger (Denmark), Isaiah lx., 22., "A little one shall become a thousand." She felt herself to be such a little one that she could trust God to win through her a thousand Chinese or Tibetans.

Mr. Mundell (Hon. Sec. P.M.U.) spoke from Matt. xii., 30, "He that gathereth not with me scattereth." Mr. Polman gave the Three Sisters Psalm xxiii. The Good Shepherd would guide and protect them. Also Heb. xiii., 20: He is the "Great" Shepherd as well as the "Good" Shepherd (John x., 11). The offerings amounted to over £80.

* * *

On Friday, May 3rd, there was a further "send-off" as the P. & O. Special left for Tilbury, where the Three Sisters embarked for Colombo and Hong Kong, followed by the prayers of many of the Pentecostal friends.

* * *

(Pentecostal Missionary Union—continued.)

Miss C. Skarratt writes from E. Khandesh, India, giving much matter for thought and prayer:—

"Vast tracts or inhabited land, untouched by Missionaries, have been offered to God's Pentecostal people in England in order that they may spread the knowledge of God's full salvation as they have received it. Hallelujah! God grant that we may go forward and possess this part of the country of India in the name of the Lord. We are between two large native towns of 6,000 inhabitants each, besides numbers of villages around—surrounded on all sides by over 12,000 heathen, who have never heard of the love of Christ. "When He putteth forth His own sheep, He goeth before," and we found the way here prepared so wonderfully. Praise Jesus! Instead of opposition the people are holding out eager hands for the Gospel. Such crowds gather round whenever we preach, and our tracts and Gospels are quickly disappearing. Better still, the people are becoming so anxious to know more of our Lord that they are overcoming their fear of our "white faces" and are coming to the tent at all hours to listen. Praise Jesus! For a great and effectual door is opened unto us, and though there are, of course, many adversaries, there is *not one* that the Lord cannot and will not overcome, and we will go forward in the strength of our God, for there is "none able to withstand Thee." "Dear Lord, it is nothing with Thee to help, whether with many, or with them that have no power; help us, O Lord our God, for we rest on Thee and in Thy Name we go forward against this multitude. O Lord, Thou art our God, let not man prevail against Thee" (2 Chron. xiv., 11).

(They have now taken a twelve months' lease of a house at Faizpur. This will mean an additional outlay. Let us help and pray.—Ed.)

CHINA.

Brother Kok on the Missionary Life (CONTINUED).

Jesus as Healer; "Gather out the stones." I remember a beloved sister in Christ who is now with Him. When in Berlin she experienced the

Lord as her Saviour in a very remarkable way. Being the only believer in the whole family, it was a hard thing for her parents to hear that she had a call to China. A position at the Emperor's Court was open for her, but she rather chose to go out as a messenger of the Great King. Finally she was allowed to go out, and she had eight years of useful service for her Master. During that time she had heard much about Divine Healing, but when she came last summer for some months to Tseh-chow, the Lord used graciously a special "Divine-Healing Number" of the German Pentecostal paper, "Pfingstgrüsse,"* to convince her of the truth concerning life and health in Jesus. All hindrances of human reasoning, as a result of lack of scriptural insight, were soon removed. Setting her feet on Bible-foundation, she accepted the Lord, and Him only, as her Healer.

The test came very soon. She got a severe attack of the enemy—day after day heavy pains, which prevented her sleeping at night. Formerly she used to call for the doctor, but now Scripture came before her: "Is any sick among you? Let him call for the Elders of the Church." As natural as it was aforesaid to have the doctor at her bedside—so strange seemed the thought for her to have Christian brethren praying over her, and anointing her with oil in the name of the Lord. But she saw that the natural way was not the Scriptural way, and that the Lord's method was spiritual, and his way of healing super-natural.

After she had been prayed over, she slept in. Awakening at evening she noticed it was light in her room. A voice seemed to say to her: "I am the Lord that healeth thee." She felt an unusual warmth go through her body, and she found her mouth filled with holy laughter. This experience was quite new to her, but she knew it was the Lord dealing with her, and giving her a divine touch of healing. Then she slept in again, and next morning she was well at breakfast, as usual, with great thankfulness in her heart that she knew not only from the Word, "Jesus to be the Great Healer," but also by experience.

A second instance comes before me—a native sister, the mother of one dear little boy. She got consumption, and it was sad to see, especially for her husband, how her strength went with her days. Prayer on her behalf was offered time after time, but not any improvement was to be noticed. Those who knew her for years had reason to fear that there were hidden things in her life which she would not confess. They spoke earnestly to her about it, pointing to the fact that sin, unconfessed and unforgiven, might hinder the Lord from healing her, but in vain. She went to a hospital 50 miles off—no healing. Being back again she became still worse. When she felt death was very near she called her father and mother in Christ, who had done so much for her. Loving priestly hearts were opened, and she confessed before God and men that which she had kept hidden for long time; sins which were great and many. Then she got rest for her troubled soul, and passed quietly away, trusting in her Saviour, having the blessed assurance that the Blood of Jesus had cleansed away all her sin.

* To be obtained: E. Humburg, Stenstrasse, Mulheim Rhur. Published weekly, 4/- a year.

A third instance. The story of old Mr. Uang is in this respect of much interest too.

Uang Sien-seng is a Chinese brother between sixty and seventy years. He is called the "patriarch." Having done much evangelistic service, he is well-known in the villages around, but much hated by his own wife and her relatives. Some days after the Autumn Native Conference was over, he was brought in, very early in the morning, from his village (about ten miles off), as we thought, more dead than alive. His head and body were covered with bleeding wounds, of which four were very deep and severe. He was unconscious. His carriers related how they had found him at the way-side, and how he desired to be transported to his home (as he called the Mission Station) in order to die there.

His wounds were washed, and prayer was offered up for his life and restoration to health. Days were passing by without any real improvement. What was the hindrance?

Although he knew he was guilty in some respects, he could not forgive his enemies. It was his wife, who, after first putting out the light, took the iron poker and gave him a severe blow on his head. Then she opened the door for her brothers, who came in and did the rest. They all fled away, expecting to leave a dead man behind, but he succeeded in creeping in the dark along the streets to the end of the village, where he was found by those who carried him to the mission station.

He could not forgive her and her wicked brothers. He knew the words: "Love your enemies, do good to them which hate you, bless them that curse you, and pray for them which despitefully use you, and unto him that smiteth thee on the right cheek, offer also the other," but it seemed too hard to practise it, until one day the Lord filled his heart with love, and he began to pray for those who so badly treated him. He felt there was no room more in his heart for hatred, now love was abounding, and he praised the Lord aloud for the victory.

From that very day we all noticed a sudden change in the condition of his body. In spite of his old age and his deep wounds, he recovered wonderfully quickly. Now he is the same old man as before, giving out the Gospel message according to the measure of light which has been given to him.

A Testifying Church. What would happen if all church members in the homelands went out on the Lord's day to testify in public for Christ? The country would be stirred up, and undoubtedly many members themselves at the same time.

The Chinese Tsch-chow Church is giving a good example to the home-churches. During the dry seasons, every Sunday afternoon, at the close of the service, the members and trustworthy inquirers gather together for prayer in the Pastor's study. The spiritual weapons—Bibles, hymn books, and tracts—do not fail. A long procession is formed—once I counted over forty men. The deacon or another native brother is in front, leading the procession; the foreigners in the middle, or at the very end of the row. The Chinese people do not like to see their countrymen "following the foreigner."

A hymn is started and joined in heartily. Singing, they march through the busy streets.

The Chinaman does not know the Sunday's rest, so there is plenty of business. The passers-by stop and follow the procession a while with the eye. The shop-people stop counting their cash and look up. The barber lifts up his razor—his victim wants to see a moment. Children run through the narrow streets and accompany the singers, looking curiously at the foreigners. The women generally keep backward in China, but this time the door curtains are put aside in order to see and to hear. There is some whispering amongst the people, when some new faces in the row are noticed of those who "must have joined the Jesus-Church."

In the centre of the city a big circle is formed, and, after a short earnest prayer, little groups of two or three witnesses find their way into the different parts of the city.

Each group gathers some hearers through starting a hymn, each individual testifies of Him who is the Saviour of all men. Before going home tracts are distributed, and eagerly accepted.

In this way hundreds and hundreds of souls are reached in a few hours, and the church becomes, and is, a testifying church.

A First Testimony. It was after joining such a procession as the above-mentioned that I felt the Lord wanted me to give my first message to the people in their own tongue.

On two former occasions I hesitated, considering that my words were so few. Those who have experienced the same, know how difficult it is to give the first words of testimony in another tongue (how utterly different from and contrary to the easy way of using the heavenly tongue), and also how one wants a special supply of grace and faith.

When, just after my conversion, I had given my first testimony, I felt that I personally got more benefit in doing so, than those to whom I spoke, in hearing my words. On that hot Sunday afternoon, leaving the Chinese city and walking home, I had just the same feeling. My heart was gladdened, and I praised God for the liberty and the opening of the mouth. It might mean nothing to others, but I was so thankful that He had enabled me to utter the first words of preaching to those precious souls in their native tongue, which words, I earnestly hoped, would be the beginning of many others for the sake of God's Kingdom amongst the heathen.

At that day "the dike was broken through," as the Dutch people say, and afterwards I found it easier every time.

In the Heart of the City. Where the principal street is crossed by a second important one, just at a corner, one can find a little house, known as the *Fuh-in-tang* (Gospel Hall)—a splendid and well-chosen place, where people are constantly passing by. The door is open for inquirers, who are heartily welcomed by the native Evangelist, a very quiet and well-mannered man, who knows more about the divine life than one should suppose. He is living in the Hall. He sleeps on his bedstead of stone, prepares his food, and drinks his tea. He does not smoke as I saw Evangelists in other places do. I am glad to say he and his fellow-Christians are well-taught concerning this dirty habit. The little Hall is made attractive by pictures, texts, and proverbs.

In the morning he is teaching those who slip in to hear more about "the doctrine," as they call it,

(P.M.U.—Bro. Kok on the Missionary Life—continued.)

In the afternoon he has his regular meetings, most times well attended.

Then he is preaching, and one is astonished after hearing his addresses to understand that he is only four years converted. One must marvel what Grace can do in such a short time. In the evening there are other things for him to do, admonishing the Christians, prayer meetings, etc., always abounding in the work of the Lord. Indeed, such men as helpers are real gifts of God. And one may be sure that his faithful work, right in the centre of the city, day by day and month after month, will, in God's own time, bring forth abundant fruit for eternity.

T'ai-tung-tschew,
Tsingtao, Shantung Prov.,
China, *via* Siberia,

[TO BE CONTINUED.]

INDIA.

FYZABAD.

Miss Elkington and Miss Jones.

DEAR PASTOR BODDY,

It is now many months since I wrote you a letter, well, it seems to me that I am to write this week.

* * *

We are now at the beginning of the hot season, but we feel we have much to praise the Lord for in this also. To-day is the ninth of April, and, up to the present, the temperature has been very cool for the time of year, and we have, so far, been able to get about without that exhaustion which the great heat brings. During the cold season I was able to get out a good deal among the villages within the neighbourhood. Miss Jones has spent the greater part of her time studying the language. We both now feel that the time has come when we can go out together. Miss Jones has still much work before her to master the language, but, during these months, much progress has been made, for which we praise the Lord. A great many of the people whom I have come in contact with during these months have heard of Jesus; though some have the vaguest ideas of Him, and scarcely know more than His Name, and that He is the God whom we Christians worship, even as

THEY WORSHIP RAM, ETC.

Others know more, and some whom we have met have read the Gospels, and know a good deal about Him. These latter are nearly always men; indeed, I cannot remember meeting one woman like this. I would like to be able to tell you that I have found souls who are hungering after the true God, but this would not be correct, the great majority of the people about here are hard and indifferent, the ignorant ones, women chiefly, seem satisfied to be as they are, living in dirt, squalor, and sin, and it is very, very sad how little response there is as one tells them of the love of Jesus. Poor things, they are in such gross darkness that one's heart grieves for them.

We have, on more than one occasion, come upon some poor old woman, who, having lost

every relative, is living alone in her old age. One such case comes before me as I write.

A POOR, LONELY OLD WOMAN, she had a very bitter spirit. We tried to make friends with her, but she answered all our enquiries in a sharp, snappish way, and commanded us to begone. We longed to be able to speak to her of Jesus, but she would hear nothing of what we had to say, so we moved on. The Lord, however, directed our steps to another part, where there were a few people sitting together, and we were able to give the message to a fairly attentive audience. The old woman herself, in the meanwhile, had come along on some errand of her own, and sat down with the others, and so we rejoiced that she too was able to hear the message.

As I look upon these poor women, I am reminded of the words in Genesis 1, 2, "And darkness was upon the face of the deep"; and then we read immediately afterwards that the Spirit of God moved upon the face of the waters, and God said, "Let there be light, and there was light"; and I am just led to pray that the blessed Holy Spirit would move upon these dark, dark hearts, and that the Light from God would shine into them.

But what, I feel, grieves one more still even, is the attitude of some of the men, who have had greater privileges and opportunities, having been educated, and having heard much about Jesus. Some of them manifest a terrible spirit; they bring forward many and various arguments against the truth, some of them very foolish, but just brought forward because they want to discuss their own views instead of listening, or letting others listen to the Gospel.

When meeting such cases, I turn to the Lord and say, "Jesus, You are the wisdom to answer this man," and it is wonderful how He undertakes. Sometimes the arguer is taken right away, and the rest of the audience are enabled to listen, and so we just prove again that Jesus is the Victor. Poor souls, they are blinded by the god of this world, and know not the abyss to which they are travelling. We have had, from time to time, very attentive listeners; not many, but we praise God for the few, and I believe, although I have not counted them, that they are more often men than women. Some of them we have never seen again, for we meet and talk with people everywhere, not only in the villages which we visit, but also at the railway station, and on the main roads,

PILGRIMS TO AND FROM AJODHYA.

We pray that the Lord Himself would water the seed that has been sown in these hearts.

A fortnight ago the Lord led us to Ajodhya again, the occasion being another great festival, the chief one of the year that is held in this place, in honour of Ram. Thousands of pilgrims from every part of India visit it. It was wonderful how the Lord led us. We had been led to pray much for this festival, and, on the Friday before it took place, the Lord shewed Miss Jones very clearly that we were to have a day of united prayer for it, so the few Pentecostal Missionaries who were in Fyzabad gathered together and spent the day in waiting on God. It was a blessed day, when we believe the Lord worked mightily. Hallelujah, praise His Name! He had not shown us His will at all about the mela (festival), but we were still waiting on Him. On the next day (Saturday) a sister arrived from Mukti with

2,000 GOSPELS,

which Pandita Ramabai had sent for distribution among the Pilgrims, and so on Sunday evening we put all these Gospels out on the table in the big room where we generally assemble for meetings, and prayed over them, asking the Lord to bless His own Word, and to guide us in the distribution.

By then both Miss Jones and I knew that we were to go, so on Monday morning we started out together. There were five of us lady missionaries, one Indian sister, and three Indian brothers. It is a very short railway journey, and we had arranged to go each morning by train, spend the day there, and return by the evening train, getting home then before it was dark. Well, it *was* a three days; I feel that no letter can describe it. The blessed presence of the Lord overshadowing and surrounding us, and the wonderful calm and peace in our hearts, was an experience that one cannot soon forget; and then the awful scenes we went among, the crowds and crowds of people, and the

captive. These men are very much opposed to the Gospel; they do not want Jesus, and they do not want others either to hear of him. It was a dreadful place, the very air seemed thick with demons, and the first impulse of one's heart, as one looked at the scene, was to move on elsewhere, and get among the ordinary people, leaving these devotees alone, but the Lord kept us just there, so, sitting down in a little ring

JUST BELOW THE PLATFORM

where they were, we got to prayer, and we were in earnest, too. We each one felt the awful power into the midst of which we had come, and our one desire was that the Lord might have the victory, and be glorified. After prayer the Lord led one of us to get up and give a little message, the others continuing in prayer. Oh, it was just glorious how the people came together to listen,

TERRIBLE-LOOKING PRIESTS

and Sádhus (their devotees). It was a sight that made one's heart yearn more than ever for the day when Jesus Christ shall reign, and every other name be abolished. Many of these devotees go about almost naked, their bodies being smeared with ashes, and sometimes a red powder also; others tie rolls of false hair on their heads, which is like a great mat just over their brows. Many of them seem quite to have lost the appearance of men, indeed, as one looks at them one can scarcely realize that they ever were ordinary mortals like the other men whom we see about. They look more like demons direct from the abyss—fearful looking beings.

Oh, how we had reason to praise God for the availing and prevailing power of the precious Blood of Jesus. We felt that we needed so to be kept under the Blood as we came into contact with them. Hallelujah! the Blood shall never lose its power. We had glorious opportunities of preaching, and of giving the Gospels away. One experience especially remains with me as an illustration of how the Lord is able to work when His people are united. It was on our first day there; we had spent the morning on the road leading from the railway station. It was a long road, and there were plenty of people, so we were busy. In the afternoon, after we had rested awhile, and had eaten the lunch we brought with us, we thought that we would go down to the riverside for a while, and at the bend of the road, just as we turned down to the sand by the riverside, we came upon

A REAL STRONGHOLD OF SATAN;

a good big mud platform built round a large, shady tree. Upon this sat a number of Sádhus (devotees), some of them middle-aged men with white beards, others quite young, but all of them with awful faces, so plainly indicating the master whom they served, and by whom they were held



MISS ELKINGTON AND MISS JONES
(Fyzabad, N. India).

and how the Holy Spirit led us to exalt Jesus, telling them of His love, and His great sacrifice for them, and of His free offer of salvation to whosoever will; and telling them also that there is none other Name under heaven given among men whereby we must be saved. The people listened, and the mouths of all those Sádhus were shut. It was the Lord who did it all, glory to His Name! We spent quite a long time in that place, the Indian sister following in preaching to the crowd who gathered, and

WE GAVE AWAY THE GOSPELS,

and had little talks with one and another, there, right in the midst of these poor fanatics who are so held captive by the devil that they are roused into opposition at the mention of Jesus. Wonderful Lord! He does great things when we desire His glory. There are many in India who are rejecting

(India—Fyzabad—continued.)

Jesus, and they do not like one to say that there is no other name. The name of Ram has been so exalted by them that they are opposed to the thought that his name avails nothing, and that Jesus' name is the only one, but we must be faithful in telling them this, however much they may not like it.

"LIFT UP JESUS, LIFT UP JESUS."

is what the Holy Spirit seems to be shewing one so plainly in these days, and we know that if we are going to do it with any power in our preaching, then we must do it in our daily living. By His grace alone we can do this, but, Hallelujah! we have a Saviour who is able to save to the uttermost. So often, when one is speaking, the devil will try, through some individual, to get one off to a side track by getting one into an argument about something else, e.g., "Why are people being inoculated?" "Where has plague come from?" "Why was it not in India before?" or some foolish questions about the Government will be asked, or some discussion about their gods, and, if one attempted to answer them, the time would be spent, so we tell them that we have come to tell them of Jesus, and that we are in earnest because we see how serious it is for them if they do not accept Him, and so we go on to tell of Him.

We praise God for the prayers of all His people in England, and for so many answers that He has given to these prayers, but our request, as we close this letter, is still this: "... pray for us, that the word of the Lord may have free course, and be glorified." Pray that the Gospels which were distributed during this *mela*, and which have been carried to homes all over the land, may be the means of some souls being saved. Pray that the Lord would anoint some of these blind eyes that they may see, and unstop some of these deaf ears that they may hear, and, in that great day, you, with us, will share in the joy of the harvest.

With our united Christian greetings to all the saints at Sunderland,

I remain,

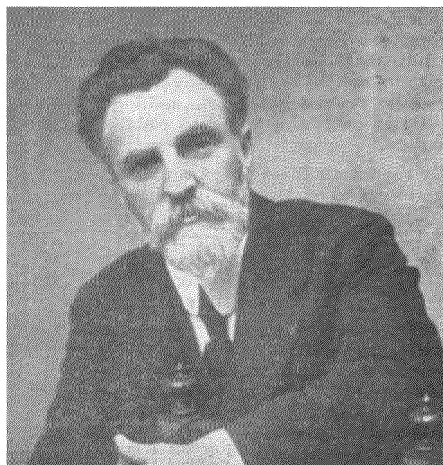
Yours in our Risen Lord,

GRACE ELKINGTON.

c/o Pastor Norton,
American Mission House,
Fyzabad, U.P., India,
9th April, 1912.

List of Contributions received during
April, 1912.

	£	s.	d.
Crouch Hill, Donation M. ...	0	8	0
London, Donation B. ...	0	14	0
Alresford, Box B. ...	5	5	9
Falkirk, Boxes A. ...	2	8	6
Dunblane, Boxes J. ...	1	0	0
York, Donation P. ...	0	10	0
St. Neots, Donation P. ...	0	5	0
Cork, Donation R. ...	1	0	0
Treforest, Box W. ...	0	15	0
Fowey, Donation T. ...	0	10	0
Bracknell, Box K. ...	0	1	7½
London, Box S. ...	0	3	6
Clapham, Box R. ...	0	5	6
Southsea, Boxes M. ...	1	5	0
Ramsbottom, Donation Anon. ...	0	11	6



PASTOR T. B. BARRATT. Christiania, Norway

Our Brother is the son of Cornish parents. His father went out to mining work in the Hardanger Fiord district. "Thomas Ball" became a Methodist Minister. He now travels in Scandinavia and Denmark as a Pentecostal Missioner. He is beloved by all the Pentecostal people on the Continent and in Great Britain and America. He was greatly used in the commencement of the work in Sunderland in 1907 when he was invited over by the Rev. A. A. Boddy, and many received their Pentecostal Baptism. He celebrated his silver wedding on May 10th, and a fund is being raised by his friends at this time to help him to build a Home of Rest for Pentecostal visitors in Christiania. We expect him at the Convention.

Bracknell, Donation S. ...	3	0	0
Colwyn Bay, Donation G. ...	1	0	0
Scarborough, Donation Anon. ...	1	0	0
Ipswich, Donation D. ...	10	0	0
Leeds, Donation W. ...	0	10	0
Leeds Assembly, Donation per H. ...	3	0	0
Paddington, Donation C. ...	0	4	0
Dulwich, Donation P. ...	0	15	0
Sunderland, Donation Anon. ...	0	5	0
Wimbledon, Box P. ...	0	10	0
Lytham Assembly Boxes:—B. and S., £2 16s. 6d.; M., £1 0s. 10½d.; W., 14s. 2d.; T., 13s.; H., 5s.; M.H., 5s.; B., 5s.; S., 5s.; B.; 2s. 5½d.; L., 2s.; Y., 1s. ...	6	10	0
Bournemouth, Donation R. (for Miss Clark) ...	0	4	0
Smethwick, Box E. ...	1	0	0
London, Box L. ...	0	17	6
London, Box M. ...	1	0	0
London, Sion College Collection ...	2	7	6
London, Sion College Boxes:—C., 5s.; T., 16s. 8d.; S., 14s. 4d.; S., 2s. 0½d.; J., 6s.; B., 6s.; H., £1; W., 8s. 3½d.; E.W., 1s. 2d.; E., 10s. 8d.; F.G., 4s. 7d.; L., 10s. 9d.; C., 7s. 2d.; W., 3s. 7d. ...	5	16	2½
	£53	2	7

(Expenditure, £71 14s. 10d.)

W. H. SANDWICH,
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