

AUGUST, 1912.

VOL. V. No. 8.

"CONFIDENCE"

A Pentecostal Paper for
Great Britain and other Lands.



AT JAFFA.

Draw-Well at the traditional House of Simon the Tanner.

"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.

53rd ISSUE.

ONE PENNY. (By Post, 1½d.; Annual Subscription, 1/6.)

Orders by Post and Subscription-Gifts to be sent to the Hon. Secretaries, **All Saints' Vicarage,** Sunderland, England. (See next page for Terms to Trade.)

London: Samuel E. Roberts, Publisher, Zion House, 5a, Paternoster Row, E.C.

CONTENTS.

Subscription-Gifts, Balance Sheet, etc.	page 170	South India—News from Bro. Berg	183-184
Christ in His Holy Land—The Lord's First Victory over Death	171-174	Photo—Pastor E. Berg and Workers	184
Illustration—Mount Tabor	172	Miss Gerber's Orphanage	184-185
Testimony by Pastor Polman	174-175	Photo—Armenian Orphan	185
Illustration—Pastor Polman's New Pentecostal Hall	175	Syria—News from Miss Lucy Leatherman	185
The Epistle of Heavenly Places	176	"Perfect Peace"	185-186
The House of My Glory	176-177	Prayer	186
The Lord's Power	177-179	The Divine Movements	186-187
"In Christ"	180-181	At Sea—A Letter from the Editor	187-188
A Message in Tongues with Interpretation	181	"Him that Overcometh"	188-190
Sunderland	182	Pentecostal Items	190
Illustration—From a Window at the Vicarage	182	P.M.U.	190-191
Testimony by Bro. Techner	182-183	Arrival of the Three Sisters	191-192
Canada—News of Mr. Mogridge and Mr. J. Taylor	183	List of Contributions	192
South Africa	183	Illustration—Outside a Lepers' Church	192

"CONFIDENCE" REDUCED TO ONE PENNY PER MONTH.

Twelve months' issue, post free, 1/6 (50 cents—half a Dollar—U.S.A. or Canada).

Publisher: Mr. Samuel Roberts, Zion House, 5a, Paternoster Row, London, E.C.

Wholesale Agent for North of England, etc.: R. W. Williams, Newsagent, Howick Street, Monkwearmouth, Sunderland. *Terms to Trade:* 8d. per doz., sale or return, carriage free.

Pentecostal Assemblies taking one dozen or more can have them through the Hon. Secs. at 8d. per dozen, post free (monthly payments).

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 until "Confidence" is established as a self-supporting paper. Any balance will be used for free copies and free Pentecostal literature. The friends who have sent one Dollar or more a year will be supporting good work if they will continue to help in this way.

Gifts or Subscriptions will be entered as "Subscription-Gifts," and the Paper sent, post free, for twelve months (unless any unforeseen circumstance prevents the issue). We shall not be able to return any part of these sums.

Confidence "Subscription-Gifts" to July 31st.

	£	s.	d.		£	s.	d.		£	s.	d.			
526	Wimbledon (K.)	0	2	0	561	Clayson (W.)	0	1	6	594	London (W.)	0	3	0
527	Tunbridge Wells (F.)	0	1	0	562	Waulnydd Assembly	0	5	6	595	Earl's Court (H.)	0	1	6
528	Chapra, India	0	4	0	563	Tonypandy	0	5	6	596	Louth (B.)	0	1	0
529	N. Orleans (S.)	0	4	0	564	Notting Hill W. (G.)	0	1	6	597	Tunbridge Wells			
530	Bedford (B.)	0	1	0	565	Hove (V.)	0	3	9		(K.)	0	1	6
531	Swansea (S.)	0	1	6	566	Aberystwith (E.)	0	1	6	598	Stirling (M.)	0	7	6
532	Smethwick (T.)	0	3	0	567	Derby (M.)	0	1	0	599	Winnipeg (S.)	0	12	0
533	Ipswich (E.)	0	1	2	568	Nuneaton (S.)	0	4	0	600	Paisley (R.)	0	1	6
534	Cornhill-on-Tweed				569	Staveley Town (S.)	1	1	0	601	Bournemouth (C.B.)	0	3	0
	(R.)	0	1	6	570	King's Heath (B.)	0	2	0	602	Buxton Hill (H.)	0	1	6
535	Farnham (S.)	0	1	0	571	York (M.)	0	1	6	603	Heanor (A.)	0	10	10
536	Halstead (R.)	0	5	0	572	Maryborough,				604	Newbold Moor (L.)	0	0	8
537	Glasgow	0	4	0		Ireland (W.)	0	1	6	605	Sheffield (H.)	0	5	0
538	Leeds (H.)	0	3	2	573	Sutton (S.)	0	1	6	606	Nürnberg	0	2	0
539	Glandyfi (J.)	0	0	9	574	Irthlingboro (W.)	0	5	0	607	Cairney Hill (W.)	0	2	6
540	Paisley (B.)	0	3	0	575	Bulwell (P.)	0	1	0	608	Wellington, N.Z. (F.)	0	3	0
541	Washington (F.)	0	2	6	576	Plumstead (C.)	0	1	0	609	Cleveland, U.S.A.			
542	Pforzheim (R.)	0	1	6	577	Kilsyth Assembly	0	2	6		(C.)	0	2	0
543	Ryde (K.)	0	3	0	578	Hull (S.)	0	1	6	610	New Britain, U.S.A.			
544	Sunderland (M.)	0	1	0	579	Manomet (C.)	0	4	2		(T.)	0	2	0
545	Bury (H.)	0	10	0	580	Anon	0	3	6	611	Small Sums	0	0	6
546	Diss (Y.)	0	5	0	581	Machynlleth	0	2	0	612	Luton (S.)	0	5	0
547	Sale of 'Confidence'	0	5	0	582	Clapton (M.)	0	5	0	613	Cornbatore (I.)	0	4	7
548	Anon	0	1	9	583	Sunderland (R.)	1	0	0	614	Small Sums	0	0	6
549	Sale	0	0	9	584	Gateshead (H.)	0	1	0	615	Herne Hill, S.E. (E.)	0	1	6
550	Derby (M.)	0	0	8	585	Alabama, U.S.A.				616	Brockley Knight	0	1	6
551	W. Ealing (B.)	0	5	0		(N.)	0	8	0	617	Kansas City (M.)	0	4	0
552	Colwyn Bay (G.)	0	5	6	586	Ramsgate (H.)	0	0	6	618	Tonypandy Assembly	0	3	0
553	Brighton (C.)	0	2	0	587	Sipson (W.)	3	3	0	619	Edinburgh (B.)	0	10	0
554	Dorchester (N.)	0	5	0	588	Nottingham (M.)	0	1	4	620	Islington (L.)	0	2	6
555	Chichester (R.)	0	0	8	589	Hampstead (C.)	0	2	0	621	Ocean Grove (E.)	0	4	0
556	Leamington (A.)	0	3	0	590	Amphill (K.)	0	1	3	622	London (P.)	5	0	0
557	Glasgow (S.)	0	1	6	591	Port Elizabeth (G.)	0	3	6					
558	Belfast (B.)	0	3	0	592	Roker (W.)	1	0	0					
559	Montreal (LeB.)	0	4	1	593	Dodge Centre,								
560	Ferryhill (T.)	0	5	0		U.S.A. (G.)	0	4	1					

£25 19 10

Printing and Expenses Account.

RECEIPTS.	£	s.	d.	EXPENDITURE.	£	s.	d.
Balance from last month	...	...	2 7 9½	"Confidence" (July)	...	...	17 17 6
Subscriptions as above	...	...	25 19 10	Postage	...	...	5 8 11
Discount	...	...	0 8 10	Blocks	...	...	1 6 10
				Balance carried forward	...	...	4 3 2½

£28 16 5½

£28 16 5½

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.

Christ in His Holy Land.

The Lord's First Victory over Death.

(St. Luke vii., 11-17.)

"Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live. For as the Father hath life in Himself; so hath He given to the Son to have life in Himself."—*St. John v., 25-26.*

The day after the Sermon on the Mount the Lord leaves the Lake on a short itneration inland.

On the slopes of El Duh (sometimes called Lesser Hermon) stands the village of *Nein* or Nain. From its ruins we may judge that it was once a large place, possibly with both walls and gates.*

It was eventide when the travellers at last crossed the broad acres of level land which fill this vale, and the sun would be setting over the Carmel range. They might possibly have journeyed through Nazareth, which is some four or five miles from Nain. This would make it a long day's journey.

Or they may have crossed over the hills

* It is suggested that the "gate" of the city was an Eastern way of describing the main entrance to the town, even though there was no actual gate. The walls of *Nein* have not yet been traced.

after ascending the steep pass between the precipitous craggs of the romantic Vale of Arbela (the Wady Hammâm), and after passing Mount Tabor crossed over to Nain.

Or, thirdly, they may have kept along the lake side past Magdala, Tiberias, and Tarichea to the south end; or sailed down the Lake in one of their fishing boats, and then have struck up to the west to Mount Tabor, by one of the *wadies* opening up from the Jordan.

It would be eventide when they approached Nain. Nain (the "pleasant city") contained some kind-hearted people. These inhabitants were that day deeply moved by a sad death which had taken place. A householder of Nain had died some time before, leaving a sad widow behind, and this widow had one son who was his mother's support.

It seemed a still more terrible blow when God saw fit to permit her to lose this dear son also. The whole city was stirred, and the funeral was very largely attended.

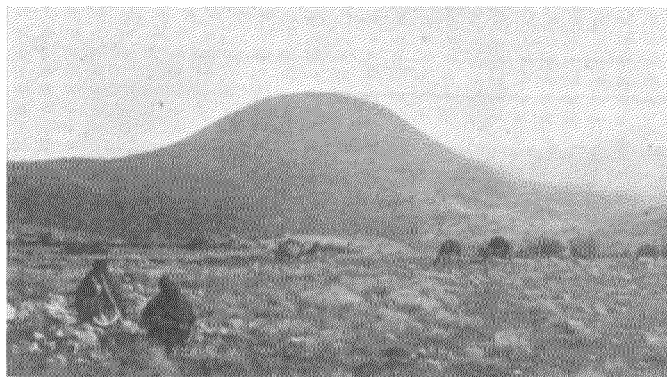
I once sat down outside an Eastern town and watched such a procession. Weird sounds were wafted over the glaring plain as the mourners sang sad refrains by the way. Everyone left his employ-

(Christ in His Holy Land—continued.)

ment and turned in behind the bier until the numbers were very great. The bearers in their picturesque Eastern dress and turbans carried the body shoulder-high, and moved along gravely. They came out through the gate of the city to the burial-place far beyond the city walls, and I thought of the widow's sad funeral of old when "much people of the city was with her." In hot climates the sepulture follows quickly on death.

The day of a man's death is generally also the day of his burial.

In Jerusalem I was told of a girl (I think she was an English girl) who went for a day's pleasure into the country with some friends, and on returning at night found that her mother in her absence had died and also had been buried.



MOUNT TABOR.

As seen from Nain, where the Lord raised the young man

So the poor bereaved widow was following that evening all that was left of her dear son; to lay him, perhaps, in one of those rock-hewn tombs still to be seen outside Nain.

It was a striking scene. The funeral procession wound its way along the road, the bearers carrying an open litter or bier. On it, wrapped in white linen, and the head bound with a linen napkin, lay the lifeless body of the young man. His soul was in the unknown mysterious abode of spirits—whether in woe or bliss we are not told.

The young man seems to have been beloved by many in Nain, for behind his broken-hearted mother, as she lifted up her voice in bitter lamentation, streamed out a

large proportion of the people of the town.

There would be young men who had been his companions; who perhaps felt that day that they might have been taken and he left. Older men, who perhaps had known his father, and women who sympathised indeed with that lonely mother, bereft first of her husband, and now of her only son.

Yes, it was a mournful procession that passed from that humble home, streaming along the vale to that burying-place beyond the city, to lay that widow's son with his father, in the tomb where she too, perhaps, longed to join them rather than face the world again alone and desolate.

But as the band of mourners passed along the road, lo! another procession was seen approaching the entrance to Nain.

An unusual gathering, too, was that which was drawing near. It was not a train of sweet-bellied camels bearing merchandise, nor a detachment of rough soldiers marching under Herod's orders.

There was a calm orderliness in that procession. There were fishermen from the Lake of Galilee, artizans and country people; they all followed ONE, who taught them as He walked.

His presence seemed to soothe and awe all who drew nigh. What a blessed thing for that poor mother and all the mourners in that funeral procession, that the Messiah of God comes to meet them.

It is Jesus of Nazareth, whom even the devils confessed to be the Son of the Most High—that Saviour who once said:—

"I am the Resurrection and the Life."

As the Lord approached the funeral procession, it is quite likely that He would recognize the widow woman who was lamenting her only son. He surely had seen her before. Jesus had lived for thirty years just across the valley, and quite possibly had known the young man well. That dead youth on the bier must often have been seen in the streets of Nazareth.

As man, our Blessed Lord was filled

with sorrow for His fellow-creatures in their deep distress; and as God He was able to put an end to their sorrow and re-unite the living and the dead. St. Luke says:—

"When the Lord saw her, He had compassion on her, and said unto her, Weep not. And He came and touched the bier; and they that bare him stood still."

The people would be discussing the position and its possibilities. The New Prophet had healed sickness, but was it possible that He could make alive? Why not? Had not another done this just on the other side of this Jebel El Duhy, at Shunem? (2 Kings iv.)

What Elisha could do in the neighbouring village, but only after wrestling in prayer, the Son of God could do in one quiet word of command. Jesus had dealt with disease only hitherto, but now He was face to face with man's great foe—Death.

"Weep not, O mother! Young man, rise!"
The bearers hear and stay;
Up starts the form; wide flash the eyes;
With gladness blends dismay.
The lips would speak, as if they caught
Some converse, sudden broke,
When echoing words the dead man sought,
And Hades silence woke.
The lips would speak; the eyes' wild stare
Gives place to ordered sight;
The last words die upon the air—
The soul is dumb with light."—*Macdonald*.

The Man who did not fear to touch the "unclean" leper did not fear ceremonial pollution by contact with Death. He touched the bier.

There was no fearful trumpet blast, no earthquake, but only a quiet command from the lips of the Lord of Life:—

"Young man, I say unto thee, Arise."

That voice pierced even the sealed deafness of death, and the life returned.

Perhaps Jesus with his own hands helped to unwind the grave-clothes, and then He gave him back to his mother.

He was to follow Christ in the *home life*, and preach by kindness constantly shewn to a widowed mother.

What the young man said we know not. He began to speak, but the words are not given us.

He was, perhaps, as we are when suddenly awakened in the midst of a dream. We want to remember it and we cannot.

The resurrection of this youth was only temporary. The young man of Nain had to die again one day, yet before that death

he may have been among those five hundred brethren who saw the risen Jesus in Galilee on the certain mountain, and his second death would only be a falling asleep in that Christ who is the Life, whom he knew as his Saviour.

* * *

What we believe to be the site of the village of Nain is one of those places in the Holy Land which we are sure that our Lord visited. Let me describe a visit thither.

Leaving the white houses of Nazareth in the hollow of the hills, we rode over the encircling limestone ridge, and then for a mile or so down a steep, rugged glen, descending to a broad arm of the plain of Jezreel.

I felt sure that down that pass our Lord had often journeyed. There was a panoramic view below us.

In the clear air I could see distinctly the white houses of Nain across the wide valley at the foot of "Lesser Hermon." When we got down on to the flat land, my grey mare, Amdani, had a good canter.

The round summit of Mount Tabor rose to my left, and we kept it in full view as we crossed over to Nain.

The fellahin who inhabit the village live in flat-roofed mud houses. There is no wall and no gate, though an entrance to one enclosure seemed to resemble that "gate of the city" out of which the young man was carried to the burying-ground.

Upon Jebel Duhy is built a little white Moslem shrine to the memory of "El Sidna Aissa" (the Lord Jesus) whom the Muhammedans venerate as a very holy man and a wonder worker.

A Christian Church stands outside Nain to mark the place it may be where Jesus, crossing over this plain, met the procession coming out from the city.

The whole scene is perhaps much the same to-day. The hills of Galilee, and Mount Tabor, and the great plain, stretching to the west to Mount Carmel are all the same.

Black cattle were feeding on the slopes, shepherd youths were playing on their pipes, blue-robed maidens gathered at the *Ain* (spring) drawing water, as they did that day when Jesus came over the plain.

So I mounted again my grey Arab mare to ride to Shunem. Rock-hewn tombs lie

(Christ in His Holy Land—continued.)

to the east of Nain, and there is a burial-place also before the village. It seemed wonderful to me to be at Nain—that here my Lord once came and raised the dead to life.

* * *

Picture, then, that joyful crowd ascending again to the city—Jesus, and the youth and his mother—cries of wonder and praise going up into the still evening air, the people glorifying God, and looking with awe upon the Prophet who had done this, and gazing with amazement on him "who was dead and is alive again, who was lost and is found."

"Life is triumphant—joined in one
The streams flow to the gate;
Death is turned backward to the sun,
And life is hailed our fate."

We are taught solemn truths at every burial-service. The Master indeed comes then to us. Some owe their spiritual life to such a time of sad bereavement.

Our Burial Service teaches us to pray:—

"We meekly beseech Thee, O Father, to raise us *from the death of sin unto the life of righteousness*, that at the general Resurrection at the last day we may be found acceptable in Thy sight, and receive that blessing which Thy well-beloved Son shall then pronounce to all that love and fear Thee, saying, 'Come, ye blessed children of My Father, receive the Kingdom prepared for you from the beginning of the world.' Grant this for Thine Only Son's sake, Jesus Christ our Lord."

Testimony by Pastor Polman.

Extension of the Work in Holland.

(Address at the Sunderland Convention.)

I am thankful to the Lord for what He is doing in my heart. As dear Pastor Boddy says, I will never forget this place—Sunderland. It is my Jerusalem, and every year I go to my Jerusalem. I was just looking at the place this afternoon where God baptized me in the Holy Spirit. It is four years ago, and since then I have had days of Heaven upon Earth. The Baptism of the Holy Spirit gives us days of Heaven upon Earth. It does not matter what circumstances we are in,—Heaven has come down in our hearts by the blessed Holy Spirit of God. After Jesus ascended to Heaven He sent Heaven down in the hearts of His people; He baptizes them in the Holy Spirit from

Heaven, and Heaven comes down into the lives of the disciples of Jesus Christ, and after God baptizes us we have no desire to go to Heaven because Heaven is here—it is Heaven in Earth. We have not a longing to go to Heaven, but to do the will of God, and to be taken up when He calls. When He says "Come up," we will obey if we walk in the Spirit. We will hear the trumpet of the Lord, and we shall be changed in the twinkling of an eye, and then we are ready to go. Oh! that we all may take our possession in Christ Jesus, here on earth! Heaven is here, for Christ is Heaven, and when Jesus spoke about the Comforter He said—"I will come again." In the Holy Spirit Christ came in our hearts, and because Christ came in our hearts Heaven came. As Pastor Paul said, we must not be slack in taking our possession; we must take all the Promised Land. It is not enough to enter into this blessing, but we have to take all the Holy Spirit is offering to us. The Holy Spirit is opening up to us great lands which we have to take and possess.

We read in Eph. i., 3,—*"Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ Jesus."* Our Promised Land is Heaven. We must be as rich, as Heaven is rich in the blessings. God will not have poor children. God will make us rich in Christ Jesus; He wants us to be filled with all His fulness, and that is the reason why Christ went to Heaven. He opened Heaven for us so that Heavenly blessings should come down upon us. We must take our inheritance because He has delivered us, He has set us free from sin that we should enter into the Promised Land, and take the whole Land in possession. After Joshua had entered into the Land, then the Prince of the Host of the Lord came. He came with a drawn sword, and He said to Joshua—"Now I am coming to lead you further into the Land." After God baptized us in the Holy Spirit, Christ came ahead of us to lead us further into the Promised Land. Now we have to obey the Lord Jesus Christ. Joshua was humble himself before the Lord. After the Holy Spirit comes in our hearts, there is nothing left but to obey the Lord Jesus—to follow the calling of God, and I praise God, Beloved, that the life in the Holy Spirit is days of Heaven upon Earth! Hallelujah!

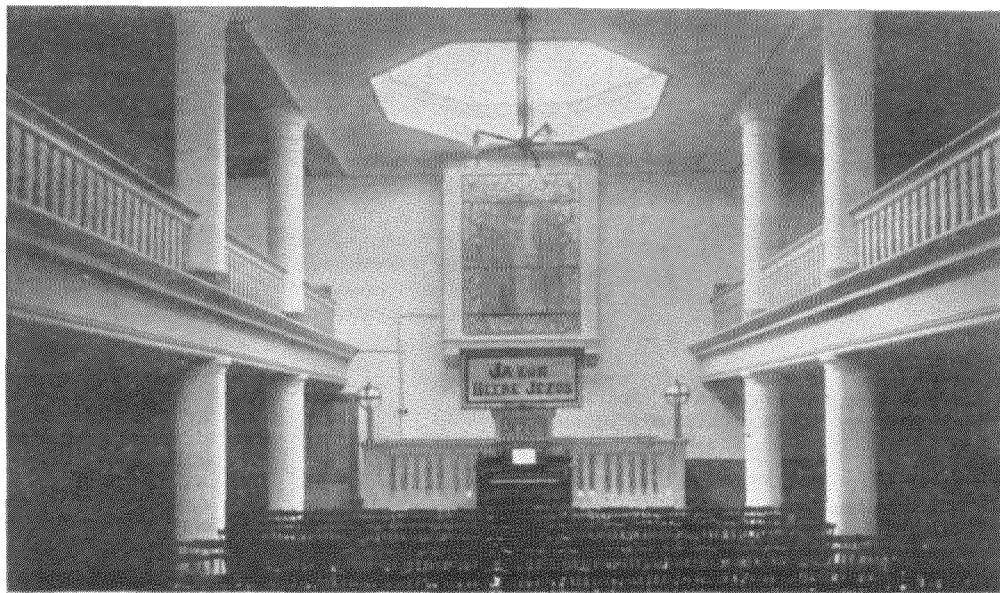
Let us enter into the fulness of God. As I have said, we have to take it. God has prepared a table before us, and we have to take it. We have to receive, and then we will have this glorious experience of the fulness of God. He undertakes. I never had any trouble after God baptized me in the Holy Spirit.

We were holding meetings in a small hall in Amsterdam, the first time dear Pastor Boddy came; the meetings were held in the Jews' quarter, and God was blessing us there wonderfully and the hall was very soon too small, and the Lord gave us another one. It was a horse stable, but we made it into a place for the Lord, and that hall has two hundred and fifty seats. We were very glad. We thought we had now room to invite sinners, but in a few weeks the hall was full of saved people, and now God has given us the best place we could

get in Amsterdam in the centre of the city, and now He has enabled us to build a hall for ourselves with five hundred seats. On the top of the hall are two store-houses, so we have plenty of room to lodge you if you come, and I believe God will make this place a glorious place, and I praise God this hall will soon be too small, and then we will build another one still greater. The Lord is going before us. We have put on our hall "EMMANUEL"—"God with us." Through the Baptism of the Holy Ghost the sons of God shall come forth out of this Pentecostal Movement radiant for the Lord, because they have entered into the fulness of God. Let the Lord have His way. Let us yield fully to the Holy Spirit, and let us not be slack in taking what God has prepared for us, then we will have days of Heaven upon Earth,

will become strong through God. He will give you His power, His love, His grace. You will get grace upon grace out of Him—Jesus our glorified Head. Jesus is ahead of us; He is going forward, He is riding on His white horse before us, and we are behind Him. We are following Him. He will fight for us; we have to rest in Him, to listen to His voice, and His victory will be our victory day by day. Oh! hallelujah! Praise the Lord for His precious Blood.

We are overcomers, because of the Blood of the Lamb; we are overcomers, because we have taken our place in Heaven. Our fight is not against flesh and blood, but against principalities and powers in the heavenly places, and so we have to take our place in Heaven



PASTOR POLMAN'S NEW PENTECOSTAL HALL IN AMSTERDAM.

(Kerkstraat 342.)

A stained glass transparency bears the picture of one of the Wise Virgins bearing her lamp, and having her "vessel" filled with oil. Underneath are the words in Dutch: "Yes, Come Lord Jesus!"

These four years have been days of Heaven upon Earth to me. I never had so much trouble, never so much persecution, but I don't feel it—no! I do like David—I play the instrument, and I try to bring forth glorious music out of it. Praise the Lord! We must get honey out of persecutions and troubles. Let us be loyal to the Lord. Let us follow Jesus Christ, let us be a flame of fire for Him. The Holy Spirit makes us a flame of fire for Jesus. Let us press on; let us not be slack, but let us press on to the end, that Christ can come and take His glorious right. He has blessed us for that purpose. God help us to be loyal, and not be slack in going forward, but go on step by step through the blessed Holy Spirit, strengthened by His power, and He will make us strong—the weak

in order to fight this dark horse, and then we will be more than overcomers by His grace, and by the power of His precious Blood. Give yourself fully to the Lord; yield yourself to Him, and He will make you an overcomer; He will give you Heaven upon Earth. You will walk in the Light of God, you will rejoice in it even when everything is dark, you will have the glorious sunlight, you are not groping in the night. When we walk in the night, we see the moon and the stars, and then we watch till we see the rays of the sun—the Sun of Righteousness. So let us press on through this dark world, looking upwards to the stars and the moon till the Sun is come. Let us walk in the Light till we see the Light—Jesus Himself, who is coming soon.

The Epistle of Heavenly Places.

Notes by E.J.G.T. of Address by Mrs. CHRISP (Sunderland Convention).

The keynote of the Epistle to the Ephesians is "Redeemed in Christ." "In Christ" occurs twenty-eight times—once for every day of the month! "In Christ" every day; and never out of Him.

It is not merely "Heaven upon earth." We are raised up—in Christ. "Behold, I will make thy grave, for thou art vile."—Let us reply, "Amen, Lord."

1. *Eph. i., 3.* Chosen in Christ Jesus—glory to His name! Predestinated (see Rom. viii., 29). Accepted in Him (v. 6). Made to know the secret of His will (9). No one can teach us as Jesus can the obstacles and the secrets. When we stand in the fire we stand in His will. We must not say we have not faith enough.

(v. 10) All things serve the man who serves Jesus Christ. All is ours, because all is His; even in places where there is nothing for us (e.g., the fish and tribute money; the ass tied; the man with the pitcher).

Often the unlikely and unexpected. All things reconciled to us. All things are under His feet. All serve Him. All serve me, because I am in Him. We are sealed with the (v. 16) Holy Spirit of promise—the earnest of that which is to come; part payment in advance. The seal is the mark of ownership: "The Lord knoweth them that are His."

(v. 18) The Apostle prays that we may know the privilege of our power—our eyes may be opened to know:—The hope of His calling. (v. 19) The greatness of His power (according to the working of His mighty power). Nothing can by any means daunt us. Jesus may live His life again IN US. "Greater works shall ye do"—if every man and woman were so yielded to Him that He has thousands of Christs, instead of one.

2. *Eph. ii., 6.* The heavenly place of privilege. All the promises to Jew and Gentile are ours in Jesus Christ: we are to have them ALL.

3. *Eph. iii., 10.* The heavenly place of *manifestation*: making the wisdom of the wise look foolish. He works through the ignorant—no longer ignorant, but instructed of God. Unseen onlookers have His wisdom manifested to them—even the hosts of darkness. This will take place more and more. God is not using man's intellect and wonderful powers.

4. *Eph. vi., 12.* The heavenly place of *Victory*. The place of victory is the place of conflict. We stand in the victory. We do not fight for victory, or win the victory, but stand in and proclaim HIS VICTORY.

The devil's artifices are (1) wiles, (2) fiery darts. He desires to get us to come out and do

something for ourselves. See that you are fighting not against flesh and blood, and don't answer. If you come out to meet the dart you come into peril. Satan tries to get us out of our Victory. "Waving a red flag to make us to come out and answer to it."

He uses wiles—like the Gibeonites. "The bread was new when it came out of the oven." Of course—how should it be?

NEVER COME OUT. The devil finding a child of God trespassing on his territory takes him captive. Remain thirty or thirty-one days a monk in *CHRIST JESUS*.

The House of My Glory.

Address by the Rev. A. A. Boddy at the Sunderland Convention.

(Isaiah lx., 7.) The Lord says, "I will glorify the house of My glory." The Lord wants us all to be houses of His glory. We have been the houses of our own glory long enough. He asks everyone steadfastly to determine to be the house of His glory. Oh, how often religious people, preachers, ministers, clergymen, workers, so much seek to make the house the house of their own glory, and God wants us to yield up our bodies for His glory, and our bodies to be really the temples of the Holy Ghost.

The tabernacle, with its three divisions, was a beautiful type of our human body—spirit, soul and body. There was the holiest of holies, and God came in and filled it all with His glory, because we read in the last of Exodus everything was done as God commanded. Seven times we have it, and there was the blood of the sacrifice, and there came the glory of the Lord and filled the tabernacle. It was for God's glory; it was used for His glory, and the Lord came and glorified the house of His glory. It is His purpose for me and for you, and surely every heart has been stirred to desire with all their longing. "Father, glorify Thyself, if it be Thy will, then, through me, but let it be for Thy glory." Not that men should see us or think of us, but that they may see what wonders God can do for the children of men.

How beautiful when the Baptism of the Holy Ghost comes in mighty power, and dear ones rise from their knees, crying with tears of joy, "He has come, He has come; the Lord has come to His temple." Oh, what joy there is in the voice, what

glory in the face.

God is a jealous God. He is not going to glorify us for *our* glory. There are those who crave Tongues for their own glory; they long for the Baptism of the Holy Ghost, but not for the glory of God. Jesus said, "Father, glorify Thy Son, that Thy Son also may glorify Thee"; and reverently we dare almost to say, "Father, glorify Thy servant, that Thy servant may glorify Thee." Don't we all join in one voice, "Thy glory." What a wonderful Lord Jesus! What a wonderful Holy Ghost! Yes, by this the Lord is preparing His people for His Coming.

Around that great throne, when Father, Son and Holy Ghost are there, there will be circles—inner circles and outer circles. "Beholding His face, His servants shall serve Him." I will be very glad to be a servant and serve my Lord Jesus in heaven, and see His face. There will be inner circles, and I believe there will be many from among the Pentecostal people who will help to form His Bride, baptized members of His Body, or even like St. Paul, who always gloried in being the servant (the bond-slave) of Jesus. Let us serve Him gladly now, so that He gets glory through us, and others shall be drawn to this glorious Saviour.

The Lord's Power.

Address by Prediger SCHILLING, Berlin, Germany. (Sunderland Convention).

Hallelujah! Everywhere the same joyous children of God! When once we have taken our places just as God has given us this place through Jesus Christ, we know the real, true joy.—That is the point where many Children of God have stumbled; they do not take the place that is already prepared for them by Jesus, and the question to-night for us is—"Have you taken this place?" Everything depends on this. You can hear the most wonderful things of Eternity out of the Word of God, but they don't have any effect upon you unless you allow the Holy Spirit to bring you to that point where Jesus wants you to be, and that Jesus does in a most wonderful manner in our days in the Pentecostal Movement.

Often this religious Movement appears to me like a very great Railway Station full of all sorts of carriages—railway carriages, big and small, but there is no order amongst all those carriages. Now the Holy Ghost comes,—this mighty Power, and He unites Himself with the separate carriages and brings each carriage to its right place just as an engine would. He arranges everything in the right order, where very soon the aspect of affairs is changed. Where He is not allowed to do this, everything stands still and gets rusty, and we have got a great many children of God to-day who are just rusted in their place—so absolutely set fast in rust that if you try to bring them forward they push you away and won't have you. They make it a real pain to try and bring them forward. My dear friends, I don't want only to say that about other people, I would like to say that about myself. This is just the way it went with me once. I would like to set that before you as a definite point. You can be so set fast in rust, you can be so frozen up, but there is One who can set you free.—JESUS.

Now a word from the Bible: Exodus xix., 9.—"And the Lord said unto Moses, Lo, I come unto thee in a thick cloud, that the people may hear when I speak with thee, and believe thee for ever. And Moses told the words of the people unto the Lord." My intention is not to explain this word of God. I don't want to speak of the historical connection of this verse, but I only want to make this Word of God practical to you in the New Testament sense, just in the way that such a meeting as this needs it. We must come to that point where we allow ourselves to be used by God for the special ministry those present are needing, and for this ministry many sorts of powers are needed. I think myself I imagine the state of things like this:—If the dear brethren who are sitting before me would do their duty, then God would be able to do something wonderful.

I want to specially speak on three points in this verse,—"And the Lord said unto Moses, Lo, I come unto thee in a thick cloud." It seems to me that I hear these words come right to my heart. Let your ear be open that you also shall hear this Voice. What does it mean to us? Jesus is looking for people to whom He can absolutely unite Himself personally. Now

(The Lord's Power—continued.)

when Jesus is on the search, whom shall He find? Perhaps you say—"Oh, He will find Mr. Boddy or Bro. Polman—all these important brethren." Yes, He will find them, He can use them also, but Jesus does not specially look for Pastors and Clergymen,

HE LOOKS FOR PEOPLE. HALLELUJAH!

Ah! that is so wonderful in the Old Testament, and so precious too in the New Testament,—the Holy Spirit will fall upon the menservants and maidservants.

Jesus is seeking for union with individual souls. In the Old Testament God sought to establish a relationship with the whole people that, through His people Israel, He might get into touch with the other people around. In the New Testament God goes a different way. He has not chosen England; He has not chosen Germany; He has not chosen America, nor Australia, but He chooses to-day individual souls. Thou art the one whom He specially needs; He has chosen thee, and He is seeking to get possession of thee, and I think just now Jesus wants to take you in possession, to have you for ever, to have you for all things, Hallelujah!

It is very important we should find out what it is that divides us from Jesus, and that which must be put away if Jesus and you are to be brought together. I will only mention three things:—"Have you any impurity?" Are you impure in any point? Jesus wants to unite Himself with you! that means He wants to take this uncleanness away so that the way may be free for Him—that will be so glorious! It would be so glorious if Jesus could find His way right into you—right into the inmost recesses of your heart. Perhaps you say—"Oh, that would be too difficult, my sins are too many, my impurity is specially deep-seated." Oh, hear the Gospel—"The Blood of Jesus cleanses us from all sin." Hallelujah! Don't make any stop before any single sin, but deal with that sin just as Jesus wants you to. What does He want you to do with that sin? I believe that Jesus wants you to see that by His Blood on the Cross you are free from that sin. My friends, Jesus has finished all. Hallelujah! Oh, it is a terrible thought for one to think that Jesus must do some-

thing extra, something special to make a sinner free from his sins. People who think that cannot believe in a complete deliverance and salvation. They remain sinners in their sin. It is finished, and what Jesus accomplished on Calvary is what He offers to me and you in His Word. Has this Word ever really come to you? Why do you not take hold of the Word? I will tell you why. That is the second dividing point that divides you from Jesus,—Unbelief. You did not believe the Word. Ah! When the Virgin Mary with simple faith received the message of the Angel, and God could do unto her what must happen for the carrying out of His work, and when she went to her friend Elizabeth she greeted Elizabeth with these words: "Blessed art thou that hast believed."

My dear ones, I would like to congratulate you who can believe, and he who really *takes* receives the Word of Jesus that comes to him to-day,—him I can congratulate and wish him joy. Oh, give up unbelief. How can you be free from unbelief? I think of it like this: Come to Jesus and say to Him—"My whole head and thinking powers say 'No!' my feelings say 'No!' but Jesus, Thou hast said 'Yes.'" It is written, Thou hast said, and that is enough, that remains firm and I humble myself and bow before the Word." Oh! that we could have a great big grave here to-day, and everybody bring their unbelief and lay it in the grave, and then we will very industriously and very busily cover it up. Put your unbelief there, and there it remains. Thomas had a great deal of work with his mind. How did Jesus cure Thomas of unbelief? He took his hand and put it into His side, and He took Thomas' finger and put it into the marks of the nails. And what did Thomas then exclaim?—"My Lord and my God." What did Jesus say?—"Blessed are they who have not seen and yet have believed." He wanted to teach Thomas that faith had to be there, and then all the rest will follow. Do you believe that Jesus has set you free from the bondage of sin? There are so many that run past this Divine truth so quickly, and they have not thanked God out of a heart full of love and gratitude. Oh, thank God for every blessing that you receive, but thank Him most of all for that which you received when Jesus reconciled you with God. We understand so little of the

secret of Calvary because we have thanked God so little for that which was revealed to us there. If we would thank Him for what we have already seen from that sacrifice at Calvary, Jesus would be able to reveal to us, and to open up to us the hidden things of His atoning work and sacrifice. To be ungrateful makes us short-sighted, but when we are grateful, then we have a wonderful far-seeing vision. We can see right away up to Jesus then.

Last year you had a wonderful Conference Motto,—“We see Jesus Crowned.” Hallelujah! Who can see as far as that? All those who have seen the Cross, and who have seen the Lamb of God on the Cross, and who have stood there full of worship and adoration. They get a further vision. When the disciples saw the ascending Jesus from the Mount of Olives then came the Angels of God. What did they do? They gave a further wider vision. They enabled the disciples to see much further still.

“HE WILL COME AGAIN”

they said. Hallelujah! Oh, soul, cast away unbelief and you will see how near Jesus is to you. I think you will just fall into His arms to-night, and Jesus will take possession of the soul that He is seeking, and you will have just the One you are needing, Jesus has made clear the word—“Without Me ye can do nothing.” How can you expect to have victory in the great fight to-day unless you have Jesus and Jesus has you? He wants to bring you into full life. He wants to bring you into such a condition of life that you need no longer serve sin. Do you want that? I think there will not be one believer here who does not really want to do the will of God in all things, but how few of God's children really carry that out practically. When will it be different? I think it will be different as soon as we recognise the third point that divides us from Christ, and this third point is disobedience. I will only mention one single line of disobedience in the life of believers, and this one point will show us how much is lost through this disobedience. God's word sets before us, as a duty, each one, to pray for the Holy Ghost. Have you already obeyed Him in this point? I am speaking to believers, to converted people. Have you personally waited for and expected the Baptism of the Holy Ghost and Fire?

If you have not done this you have been disobedient, for Jesus purchased you for this particular purpose, that He might put His Spirit within you. Be obedient. Ask the Father to-day for the Holy Spirit. Obey Jesus now. Humble yourself, and bow before Him, and say to Him—“Baptize me now.” Will He do it? He can well do it, that is His affair. Jesus is seeking for people to live His life in them through His Holy Spirit. If Jesus has got hold of one, and that one knows what he has got in Jesus, then Jesus will soon get others through him.

The best means of evangelising in the present day is this: to bring the individual, converted soul so into the possession of the Redeemer by the Holy Ghost, that the Spirit of God can work through that individual upon others. When a preacher, anointed with the Holy Ghost, stands here, that is a great work, and God can do great things through him, but when a little congregation belonging to Jesus—all filled with the Holy Ghost—there can much more be done. A little company of Spirit-baptized people can do far more than a great man baptized with the Holy Ghost, and a preacher. I always pity those preachers who have always to preach to a congregation where Spirit-baptized people are, and they themselves are not baptized; they are always very unhappy preachers, and I think it always comes like this: One of two things happens—either the Spirit-baptized congregation so pray for him that he gets baptized with the Spirit or he runs away. Then the Holy Ghost takes some brother out of the little congregation and makes him the preacher and the pastor.

Oh, beloved, Jesus is seeking for men and women to unite Himself to them, and then to reach others through them. My Pentecostal brothers and sisters, think of it. Jesus has given us all power. I am afraid many have not really seen this wonderful Almighty power. They have not studied out what this wonderful Almighty power consists of. Let us pray that Jesus will open the eyes of our hearts, that we may see what is laid open to us in this omnipotence—that we can go about in the power of the omnipotence of Jesus as Conquerors, as Overcomers,—no more living in bondage but in full freedom—in the full power of the omnipotence of God.

"CONFIDENCE."

AUGUST, 1912.

Editor—

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

Assistants—

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

PUBLISHED MID-MONTHLY,

OR FROM TIME TO TIME AS MEANS PERMIT.

Terms:—This paper is supported by Subscription-Gifts, payable yearly, half-yearly, or quarterly, and is sent to any who order it. Address the Secretaries, All Saints' Vicarage, Sunderland. (All correspondence should be addressed to the Secretaries. The Editor has very many other duties.)

"IN CHRIST."

(An Address at the Sunderland Convention).

In John vii., 39, we read that "the Holy Ghost was not yet given, because that Jesus was not yet glorified." Whilst this, of course, refers to the Day of Pentecost, we may learn a little of the secret of how to receive the Baptism of the Holy Ghost. In verse 37 Jesus gave the invitation to come to Himself—to believe in Him—and as a result of that, living waters should flow out of the inmost being.

We have been hearing much about faith. Here is another lesson on faith. "Jesus only" has been and is the keynote of this Convention. So many dear ones wait a long time for their Baptism, sometimes thinking *they* are not prepared for it, sometimes waiting till they speak in tongues. This is not glorifying Jesus.

Shall we look at the seven "haths" in Eph. i. and ii., and see what it really means to come to Jesus and believe in Him? We see there what God the Father's grace and love towards us in Christ is. It is very wonderful, and all because of the precious blood. Eph. i., 7: "In whom we *have* redemption through His blood, the forgiveness of sins according to the riches of His grace."

The first "hath" is in verse 3: "Blessed be the God and Father of our Lord Jesus Christ." Does it say: who *will* bless us? No! Who is going to bless us? No—who *hath* blessed us. With what hath

He blessed us? With every spiritual blessing, or as we may translate it, with every blessing of the Holy Spirit.

The Apostle puts this wonderful statement first, and then tells where the blessing is. It is "in Christ" in the heavenly places. We must ever keep looking to Jesus. Where is Christ? Not only on the right hand of God, but in Col. i., 27, St. Paul tells of this mystery, "Christ in you, the hope of glory." So, praise God, Christ is in me. You say, "I want the fire," or the power, or love. You *have* all these "in Christ," who is in you—every spiritual blessing. Hallelujah!

It is all so mysterious, that we can only believe and praise God. When we give ourselves to God determined to forsake sin and follow Him, and really believe in the Lord Jesus Christ, that faith is counted to us for righteousness, and a wonderful, silent change takes place, or, shall I say, a wonderful transaction or operation of God. It is still "nevertheless I live, and yet it is no longer I."

A simple illustration will help us. One day the maid came to me and said, "Mrs. A—— wishes to see you." I did not recognize the name, but as the lady came into the room I saw it was a young lady recently married. I exclaimed, "Oh C., it is you!" She was exactly the same person as before her marriage, and yet not the same, for her name, her home, her relationships were all different. When had that change happened? The moment she said "I will" to her husband in the marriage ceremony. She gave up herself and her past life, and entered an entirely new life, depending for everything upon her husband.

So it is with us. When we say, "I will" to God, He accepts us, and an entirely new relationship is entered into. The Cross of Jesus is the separating place. With Him we died to the old life and relationships, from henceforth to be married to Him, and be dependent on Him. Of course all earthly symbols fail in many points, but they help us to understand a little better what faith is. As soon as we glorify Jesus, and put Him in the right place, God will baptize us in the Holy Ghost.

The second "hath" is in verse 4: "Hath chosen us in Him before the foundation of the world, that *we should be holy* and without blemish *before* Him in love."

We are a chosen people. We did not choose God, but He chose us. By His foreknowledge God knew that we should choose Him. Let us ever remember this, that our God "inhabith eternity." He sees the end from the beginning, and therefore He chooses those, and elects or ordains those to eternal life whom He knows will respond to His call. The fact that you desire more of God, that you desire to cease from sin, is a sign that God hath chosen you, but only "in Him," and in Him God sees you holy and without blemish, and you are "before Him" as such in love. What wonderful love and grace!

Will you look also with the eye of faith at yourself "in Christ," and praise God for the third "*hath*" (verse 6): "He hath made us accepted in the Beloved." Yes, accepted. Will you believe it—even though you do not feel or understand it? Leave the operating of it to God. Remember the types, especially the Tabernacle—the smallest detail had to be *perfect* in order that a pure and holy God should dwell there, amongst His people. Jehovah God is the same to-day, and so in verse 8 we find the fourth "*hath*": "He hath abounded toward us in all wisdom and prudence."

Only "in Christ" is everything perfect and holy. Read verses 9, 10, 11. Do we realise this tremendous fact, that whatever is not of Christ in us will not stand the fire of God?

In chap. ii., 1, 2, 3, we see what we are by nature and out of Christ—dead in sins, walking according to the course of this world, fulfilling the desires of the flesh and of the mind, children of wrath—but, praise God, we come to another "*hath*."

In verse 5, "He *hath* quickened us, or made us to live together with Christ (by grace ye are saved)."

Verse 6, "*Hath* raised us up together, and (*hath*) made us to sit together in heavenly places in Christ."

The seventh "*hath*": Perfect rest in Christ. God had mercy, had pity, and chose us in Christ, before the foundation of the world. This was "the beginning of the creation of God," Rev. iii., 14. We are nothing, can be nothing, can do nothing, apart from Christ. Only the Holy Ghost can reveal these things to us. We cannot understand them; we can only believe the Word of God, hold it in our hearts and let the Holy Ghost make it living truth to us.

As we believe, the fire of the Holy Ghost will change or consume all that is not of Christ within. All our difficulties come because we do not believe in Jesus Christ, in the record God gives us of His Son. We are so constantly looking at ourselves instead of looking unto Jesus. We forget too that now the fight is against an outside foe—it is a fight of faith.

God is infinite love. He wishes us to take our position in Christ. He does not want anything from us but our whole heart. He wants to possess us wholly. He allows the fiery trials to come to us, but, like the refiner of silver, He is watching us, and so soon as He sees only His own image reflected, He will take us out of the fire. He must have pure gold. Then "out of you shall flow rivers of living water."

So, dear reader, if you are still waiting for the Holy Ghost, believe what God has done for you in Christ, and as you continue to praise the Lord Jesus, He will indeed baptize you in the Holy Ghost and Fire. Then let the fire do its work, let it burn up all the chaff—the self life—till you are nothing and God is all. This takes time. Let patience have her perfect work.

M.B.

A Message in Tongues with Interpretation.

(AT THE WHITSUNDE CONVENTION.)

"Verily, His work is not for a moment of time, for He worketh, and it endureth for ever. O My people, . . . draw in for the present unto God. Not one part of thee only, but all of thee is to be drawn into God. Yes, not only that which is thy spirit, not only that which is thy soul, but that which is thy mind, shall be illuminated. . . . More than anything you have ever dreamt of, more than you have been able to express in words. . . . Canst thou find out where the fragrance of the flower is? . . . Thou canst not find out by searching. . . .

"Nor mayst thou say, this part belongs to God, and that to something else. . . . All is for God. Nor mayst thou say one part of thy life belongs to Him more than another, for all is His. . . . Nor hast thou to use God, but He must use thee; for He made thee. . . . O My people, ye have but to yield unto the Lord your God and He will reveal. . . . Nor bring Him down to thy thought, but let thy thought be illuminated. . . . Let go to God, that God may illumine thy whole being. . . . If God hath thee He possesseth thee. . . . O My child, have done with thyself. . . . Turn not back, . . . and think within thyself: what do I possess? Rather say, I am possessed by Thee."

SUNDERLAND.

Open-air preaching on the Sunday evenings has recently been much blessed. The "Wheat Sheaf" Corner in Monkwearmouth has been the "stand," a busy centre on Sunday evenings.

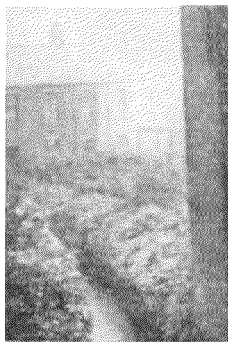
Pentecostal zeal and fire found its expression in the voices and appeals of our earnest speakers. The sweet singing of the good old hymns attracted many, and the Scripture texts sounded out round the ring were as seed sown in hearts of sinners, and formalists, and "followers afar off." We joined forces with a neighbouring church and its Vicar, and it was to the benefit of all, we are sure.

[The Rev. A. A. Boddy received a "cable" from across the Atlantic asking him to go over to Winnipeg to conduct a Mission in St. Luke's—September 28th to October 8th. He replied, "I accept as the Lord's call." Now he is crossing first to U.S.A., and then will (D.V.) go on to Winnipeg.]

Visitors from Winnipeg unexpectedly joined us at All Saints' Church and at our Meetings one week-end recently. We were glad indeed to welcome them, and to find that they worshipped at St. Luke's, Winnipeg, and also attended the Pentecostal Meetings in that city. We rejoiced together, and hope to meet again soon out in the West. Brother and Sister Carter said that they found our services "balm to their souls," and their testimony in our meetings was very welcome.

The Editor of "Confidence," before his sermon on a recent Sunday evening, spoke of his impending departure for America and Canada. Earnest prayer has been offered for him in the meetings. He hopes to keep his friends supplied with news as to his movements, and will, God willing, print descriptive articles in "Confidence" during his journey.

The meetings at All Saints' will be held as usual. Thursdays, 7.30, in the Parish Hall, and Saturdays and Mondays at 7.30 in All Saints' Vestry, Fulwell Road.



FROM A WINDOW AT THE VICARAGE. "THE WAY OUT."

Testimony by Bro. J. Techner,

OF SUNDERLAND.

At the Whitsuntide Convention.

I am thankful to God this afternoon that I am a WITNESS. On the 25th September, 1907, in this very Parish Hall, dear Mrs. Boddy came to my side, and said, "Brother, receive ye the Holy Ghost," and in a moment I said, "I do," and although I had been in touch with the Holy Spirit for a number of years, and He had used me in a measure to bless others, yet I recognised that the Comforter had come in a manner I never knew before. I did not speak in other tongues that night, but one thing took hold of me, and that was the fact that men and women were speaking in other tongues who had not heard it preached before, and when I knew of it I went to my room and opened my Bible, and sought light from on high as I perused its pages, that I might see if this was so, and I was convinced by the Holy Spirit that "This is *that* which was spoken by the Prophet Joel." To my own heart it was revealed to me by the Holy Spirit, and then I waited upon the Lord.

Week after week and month after month I spent on my knees before God, looking to heaven, waiting for the outpouring of the Holy Spirit, which I knew would come according to His Word. I was impressed with the words, "These signs shall follow them that believe, in My Name shall they cast out devils; they shall speak with new tongues." I look back to a meeting which I was leading in the Salvation Army. A man came and sat in the meeting. When I looked at him I saw he was demon-possessed. I did not know anything about it, but, feeling impressed by the Spirit, I took hold of him by both hands, and in the Name of Jesus I commanded the devil to come out of him, and in two minutes he sat down in his seat, calm and collected. "These signs shall follow them that believe."

On December 2nd, 1907, in a most wonderful manner I spoke in other tongues, and then I went into uncontrolled Holy Laughter. I learned something of what David meant when He said, "Then shall thy mouth be filled with laughter": and I believe for something life half-an-hour my whole being was convulsed in Holy Laughter. I have gone on from that time to witness for Jesus to the Baptism of the Holy Ghost and Fire. I think I can say that every day from the 2nd December, 1907, I have praised God in other tongues. Hallelujah! and if you want to know what it is to live in the enjoyment of the presence of God, get the Baptism of the Holy Ghost; if you want power to witness for Him, and if you want to understand how to worship the Father in Spirit and in truth, get the Baptism of the Holy Ghost.

I was kneeling once in my room when John iv., 23, came before me very prominently. "They that worship the Father must worship Him in spirit and in truth." I said, "Lord, what does this mean?" and it was borne in upon me that Jesus was the Truth; you will remember He said so. So the Holy Ghost is the Spirit coming to possess, guide, and manifest Jesus in me. So under the power of the Holy Ghost I have been enabled to worship the Father in Spirit and in truth.

Nearly twenty-eight years ago we used to have the Family Altar in our home. There are now only two of us left (I and my dear partner), but of all the hallowed times of family worship we have ever known, nothing has ever been equal to these times since we spoke in tongues, and the Holy Spirit at our Family Altar rests upon us and fills us to overflowing, and the face of our Christ is seen, the glory of God fills our little home, and it is for everyone of God's children. It is for "all that are afar off." It is for you and your children, and through the Baptism of the Holy Ghost, the life that is in Christ Jesus shall be in you.

[Bro. J. Techner is at liberty for Pentecostal work at present. Address him care of All Saints' Vicarage, Sunderland. Letters will be forwarded to him. He and his dear wife have been much used to many.]

CANADA.

Among Iroquois Indians.

NEWS OF MR. MOGRIDGE AND
MR. JOHN MILLER.

Mr. J. Miller (from Glasgow) writes to say that his address now will be care of Pastor G. E. Fisher, 51, Lippincott Street, Toronto. He is grateful for the many sympathetic letters received since the loss of his dear wife. He had had blessed fellowship with Pentecostal brethren at "Elim," Rochester, and at the Stouville Camp Meeting.

He writes as to the Indians:—

From Stouville we started with dear Brother and Sister Mogridge for Bala, about 130 miles from Toronto, nestling on the banks of the Muskoka Lakes. From here we entered a rig drawn by a team of fine horses, and in 10 minutes after leaving Bala Station we plunged into the Bush, and for ten miles we travelled the roughest and wildest track ever experienced by any of our company, arriving at the Mission Station, in a clearance of about 100 yards circumference. Here there is a beautiful Church, School House, and Mission House, the centre of a Red Indian Settlement. They broke loose from under the Roman Church in Oka, near to Montreal, in the year 1868, led by their present chief, who is 83 years of age. Their history is very interesting, and their migration to this Bush.

The missionary's dear wife being cousin to Bro. Mogridge, so have been missionaries to the Iroquois tribe of Red Indians for three weeks, and God has blessed our ministry in a wonderful way in this short time. The Spirit fell upon one of the natives on Sabbath evening, after I had preached on the Prodigal Son. As we were singing he jumped to his feet, and began to speak in a loud voice and wave his arms. We stopped singing and found he was entreating in his native language, with tears streaming down his face, to come to the Saviour. The Spirit was mighty in the midst, and quite a number came right up to the altar rail and were saved.

Last night we met again in the Church, and another wave of power swept over, and five dear ones yielded to the Spirit's strivings. We have

had meetings nightly and the interest is deepening. The old chief and some of the older members of the tribe are getting so blessed and lifted up through the word preached, that they are almost beside themselves with joy.

We purposed leaving this week for Parry Sound, but after Sabbath evening they sent a deputation to the Mission House to prevail on us to stay over at least another week-end. We are hoping the dear missionary and his wife will receive the Baptism ere we leave. Do pray for these Indians shut away in the Bush here.

With love to dear Sister Boddy and yourself, in which Brother and Sister Mogridge joins me.

Yours in the love of the Spirit,

JOHN MILLER.

SOUTH AFRICA.

We always enjoy reading your paper, "Confidence," which contains good Pentecostal reading. The extra copies which you send me are simply devoured by those to whom they are given. If you see fit I should desire to have you to continue to send me the usual number. I am expecting the Lord to enable me to send offerings to cover cost of paper, so please join me in prayer to this end.

God is working very blessedly among the natives in the compounds and hospitals, and also throughout the country. Many healings are taking place among these people as well as conversions, and a real deep soul hunger for the Baptism in the Holy Spirit is being created in many of these hearts. It seems that the work which the Lord is doing at present is a preparation for a real downpour of the Latter Rain in the very near future. There is a sound of abundance of rain. There is a mighty shaking and a noise among the dry bones. We believe a real deluge is coming soon.

Brethren, pray for us that God may have His way with us.

Yours in Him for ever,

J. O. LEHMAN.

G.P.O.,

Johannesburg,
South Africa.

SOUTH INDIA.

News from Bro. Berg.

Rev. A. A. Boddy.

DEAR PASTOR AND ELDER,

Peace and love be multiplied. Praise God from whom all blessings flow. Hallelujah!

We wonder if God has been speaking to any married couple, or one or two good, sound-minded brethren, to come out here and help us. We need some workers very, very badly. I am wearing out more and more with the increasing care and responsibility of the work here. My heart is crying to God to send a few good, wise, spiritual workers, who are willing to shoulder some burden and responsibility of His work for His glory.

(South India—News from Bro. Berg—continued.)

Amen. Can you not help me in this with your believing prayer, dear Brother?

In our special meetings of Conference and waiting upon God for those of our native workers who were able to get here, three of them received a mighty Baptism, and others are very near, praise God! These meetings have done us a lot of good. One thing it did, I have decided to put all workers upon "no salary," they will have to trust God and take what they get after July 1st, 1912.

During August next I am again to go to Travancore and hold some large meetings, and at the same time shall have to baptize about fifty souls (in water) who came out of Hinduism (not Syrians) into the light of God's kingdom. Praise the Lord! Please pray for these new converts, and for all of our workers.

the name of the American worker, but he would supply it to anyone writing to him for information. The responsibility for the statements made must rest upon our dear Brother, as we are not on the spot to investigate, or to know whether anything is to be said in answer to his statements.]

Miss Gerber's Orphanage, Zingedere.

Caesarea (Kaiserieh), Turkey-in-Asia.

We have received copies of the interesting Annual Report of Miss Gerber's work, which we shall be glad to send to any of the readers of "Confidence." In a letter to a Christian lady who is supporting one of the orphans, a



PASTOR E. BERG AND WORKERS (Bangalore, South India)

From left to right. Back Row: Bro. Cumine, Bro. Israel Bro. Samson, Bro. Wilkins Bro. Taylor.
Middle Row: Miss White, Mrs. Berg, Bro. Berg, Bro. Bahr, Mrs. Mamen
Front Row: Bro. Matthew, Bro. James, Bro. Thomas, Bro. Matthew, Bro. Mamen

[Our Brother then gives warnings (a) against a Sister living in sin in his town, and (b) against a band of workers at another place in South India, whom he says deny the Trinity, and Eternal Punishment. Those who are affected should communicate with our Brother as to these warnings.]

Thank you very, very much for so kindly still sending me "Confidence," and also for the literature I got in the past. May God reward you for it all. I am not very well at present, and our smallest child is ill. Please pray for us.

Yours and His faithfully,

GEO. E. BERG.

Fraser Town, Bangalore,
South India,
June 25th, 1912.

[NOTE BY THE EDITOR.—I have great confidence in Bro. Berg, and at his request print the above warnings. I omit

photograph is enclosed of this interesting Armenian boy. This we reproduce on the next page. Our dear brother, Mr. Anton Reuss (who, with his dear wife, are Miss Gerber's chief helpers), writes:

"The boy's name is Sirag Taschian, an Armenian, as his name shows (the "ian" being invariable with Armenian, and meaning the son of Tasch in this case). He is a good boy, just twelve years of age, and comes from a village called Buruntshla, three days' journey from Zingedere. He has no father, and his mother is a very poor woman. She has four

younger children than Sirag at home, three daughters and one son, and she can hardly keep body and soul together. The father was a labourer, and died very suddenly. This boy comes from a dreadfully poor district."

Miss Gerber needs our earnest prayers and practical help in supporting these 200 orphan boys. Money orders can be sent from any English post-office to Miss Maria Gerber, The Zingedere Orphanage, Cæsarea, Asia Minor, Turkey.



One of Miss Gerber's Armenian Orphans.

SYRIA.

News from Mrs. Lucy Leatherman.

DEAR MR. AND MRS. BODDY,

Your papers were forwarded from Jerusalem, and gladly received. I wish to thank you for them. Some were put in the reading room in Beyrouth, and some in the reading room at Swifat. I am at present in Kafashema with a missionary who has attended the Conventions at Sunderland. We are having a profitable time waiting upon Him. We have been praying now almost one month, and reading His Word, and pondering it in our hearts. This morning God wonderfully blest, gave a special anointing, and I spoke in many languages; but even this is of no profit unless we have love.

The French are coming to take charge of the Lebanon Mount, and are to appoint a new Pasha. Also the Italians are at the Dardanelles, and we cannot tell what a day may bring forth, but this one thing we *do* know, if we live or die we are the Lord's, and this is enough to make us press on, knowing the battle is His. Pray for the Turks, Armenians, Syrians, and last, but not least, the Jews. There are many Jews in Beyrouth and Damascus. I am so sure after visiting this country you can pray for the people of this land.

With Christian love and prayer for your work,
I remain,

Your sister in the land of our forefathers,
LUCY M. LEATHERMAN.

Beyrouth, Syria,
c/o German Post.
July 19th, 1912.

crimson mantle on. He did not say a word, but He opened His mantle, and He took me and laid me right in, and I know now what it means. The Lord has kept me in perfect peace this year.

Many of you know what has been going on in China, but it has never touched us, Hallelujah! That is what the Baptism of the Holy Ghost can do—keep one in perfect peace. I have met people and they have been almost afraid to speak, but I was rejoicing in the Lord through it all because He loves them. If the Baptism means anything it means a passion for the lost. We need to know Jesus—to know Him and the power of His Resurrection. I remember the time when I used to hear people speaking about "knowing" Him, and the power of His Resurrection, and I wanted them to believe that I knew Him; but I did not. I was looked upon as an earnest Christian. I did not know anything about the power of His Resurrection. I know what it is to have to go through the Crucifixion. I remember the time when I had one-and-a-half hours in my bedroom going through the Crucifixion, and I thank God for it. I know what it is to have the abiding, risen Christ within me, and to have His life flowing through this mortal body.

When I came to Sunderland first I was on the edge of the grave—a thin, delicate thing. Am I that to-day? Far from it. The Lord baptized me in the Holy Ghost and healed me. When the Lord baptized me with the Holy Ghost and with fire He burned up all the disease in my body. I brought all my medicine here with me, but I never touched it. I was hungering for God, and had been for six years, and the Lord met me and baptized me in the Holy Ghost, and although the next day was the Sabbath I wrote home to my family and told them they had got a new mother—body, soul and spirit. The Baptism of the Holy Ghost makes missionaries of us all; it sends us out to the lost. It sent three of our family to China, and those that were left at home out into the open air preaching the Gospel.

I do plead with the mothers. I believe they have such an influence in the home. I prayed for my children twenty-six years, but the Lord did it all in thirteen months. Hand yourself over to the Holy Ghost; He will do everything. When He baptized me He said: "The promise is to you and to your children and to all that are afar

"PERFECT PEACE."

Testimony at the Sunderland Convention by Mrs. Beruldsen (Solberg, Murrayfield, Edinburgh.)

"Thou wilt keep him in perfect peace whose mind is stayed on Thee."

Last year I think I told you I had a vision. I saw my Saviour, and He looked at me with such pitying eyes. He had a

("Perfect Peace"—continued.)

off." I said: "Lord, are they all going to get what I have got?" and from that moment I stopped praying for my children, and I began to praise the Lord because He had given me the assurance, and within thirteen months they were all rejoicing in the Baptism of the Holy Ghost. Hallelujah!

PRAYER.

Short Address by Mrs. Walshaw (Halifax) at the Sunderland Convention.

John xiv., 23.—"If a man love Me he will keep (treasure) My words."

His words become part of us as we eat and assimilate them. There are so many workers for the Lord, but so few lovers.

A man once said he married his wife, not to wash dishes, but for companionship. Ah, then the dish-washing becomes part of the glory. God wants us, not for our service, but for Himself. We are then sitting with Him in heavenly places—no hurry, no bustle. David sat before the Lord, and "found a prayer in his heart." The Holy Spirit brought it there, and He spoke it back to God: "the sure mercies of David." We cannot pray God into our way of thinking, but God gives us prayers to pray. Wait for those prayers. The speaker converted an infidel father through prayer.

Sometimes we think there is so much to pray about that we do not seem able to get through with it. Yes, but remember there are the other members of the Body to pray the prayers God wants *them* to pray. One person is not the whole Body. See Rom. viii., 26 ("The Spirit . . . maketh intercession . . .")

Christ says, "Come unto Me," "Tarry ye," "Go."

A MESSAGE IN TONGUES WITH INTERPRETATION.

"O ye see what the Lord thy God hath called thee to. He hath called thee into His love. O my children, understand the love of God; let that love fill thee. O, it is not your love, it is His love that shall fill thee, and saturate thee . . . Thou shalt rest in His love . . . and He shall tell thee what there is in His heart. O my

children, be not too grown-up, but be little ones . . . When He has hushed thee into His own tenderness, then love shall be able to express that love. O lie down in that love . . . and He shall come over thee with waves and waves of love . . . Ye are dear to His heart. O believe that He loves thee with the same love that He gave Himself for thee . . . O lie down in His love, and let Him cover you with the wings of His love."

The Divine Movements.

(An Extract from "The Book of Jeremiah," by Madame Guyon.)

There is not, at all times, a positive *certainty* regarding Divine movements, that one can infallibly distinguish the movings of God's Spirit, from the natural operations of their own mind. If it were so, we should become as infallible as the angels, that is, if we were pure in our intentions. We must walk with God, in entire abandonment and uncertainty, at the risk of sometimes making mistakes, which in the infancy of experience is unavoidable. He who wishes for a particular inspiration, or direction in common matters, which his own reason and judgment can determine, is liable to deception.

A pure soul acts in simplicity, and without certainty, being persuaded that what is good comes from God, and what is not good from self. The greater the simplicity—the more separate from the mingling of self-activity—the purer are these operations; because the soul in this state is only a simple instrument, that the Word, which is in her, moves, so that it is the Word which speaks and not herself.

This manner of speaking relates to matters of importance, and *not* to the minute concerns of every-day life. The Divine Word, *in all exigencies*, is found in the soul that is wholly consecrated to Christ.

If a pure soul, wholly sacrificed to God, should undertake something contrary to the will of God, it would feel a slight repugnance, and desist at once. If one does not feel this repugnance, let the act be performed in simplicity. A mother who holds her child by a leading-string loosens it that it may walk, but if about

to make a mis-step, she draws the string. The repugnance which a holy soul feels to do a thing is as when the mother draws the leading-string.

AT SEA.

A Letter from the Editor.

On board S.S. "Celtic,"
Thursday, Aug. 1st. 1912.

To the Readers of "Confidence."

DEAR FRIENDS,

I am writing very late at night as we are steaming in this great vessel on the first stage of our voyage to New York. This steamer, the "Celtic," is one of the same line as the ill-fated "Titanic." It is crowded with passengers, all very full of life and outwardly content and happy, but I should fear very few have the confidence which would sustain them if a sudden call came.

It seems almost impossible to imagine, as we steam along to-night so calmly, that a vessel with just such passengers in it plunged down in a few hours after the iceberg cut open her

side. The merry voices on board this ship are a contrast to that wail of horror in the early hours of April 15th last, when they slid by hundreds into the freezing water, and life was extinguished so tragically in such a wholesale manner.

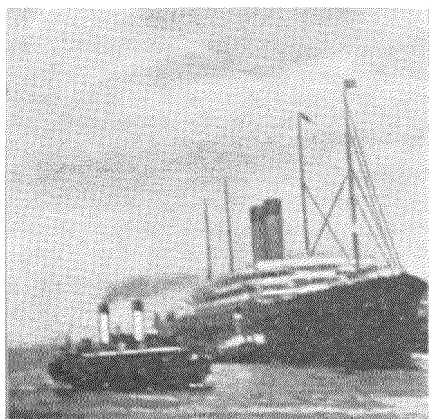


MISSION TO THE JEWS.

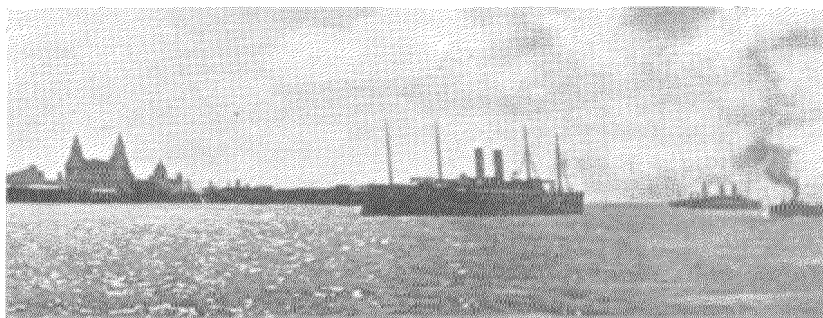
Before I came on board I visited with Mr. Bernard and Mr. Breeze the Jewish Mission in Brownlow Street, Liverpool. In the large window facing the street Mr. Bernard has attractively displayed Scriptures in various languages, including Hebrew and Yiddish. People are often reading these most intently.

Mr. Bernard devotes his spare time, when not at business, to leading these Jews to consider the claims of Christ. He believes in a deep work, and he seeks not merely to convert, but to make holy Christians, real saints. They look upon him as a real friend, and because he is not paid, and also because he is not a "Me-shumed" (a converted Jew), but a Christian business man, they listen more willingly.

Earlier in the day as I was travelling from Sunderland I found myself arguing with the notorious Dr. Russell, the leader of the Millennial Dawn Movement. He came and sat at the same table and expounded to me his views on the New Birth. He has a theory that men in this life are not "born again," only "begotten



LINER AND FERRY BOATS AT LANDING
STAGE, LIVERPOOL.



ON THE MERSEY AT LIVERPOOL.

(At Sea—continued.)

of God." This, he says, is an embryonic stage, and the birth from above is to be at the "First Resurrection." Pastor Russell is a man with brains—but as I told him, I should rather trust my Bible than his brains. Thousands are led away from the Word by his subtle reasoning. Let us keep to the simplicity which is in Christ Jesus.



ON THE "CELTIC."

Pastor King is on this vessel. He has had wonderful times in Finland. The people are hungry after God, and they were never tired of seeking his prayers. Some hopeful texts were given to the Writer at the last Pentecostal Meeting before leaving. Is. xli., 10., Is. xlvii., 1-2., Deut. xxxi., 6.

Then lastly, as he left, this text was given him by one whom he wishes was with him on this journey:—

Exodus xxiii., 20: "Behold I send an angel before thee to keep thee in the way, and to bring thee into the place which I have prepared."

In the next issue of "Confidence" I hope to have much to relate of experiences on the far side of the Atlantic.

ALEXANDER A. BODDY.

We are glad to be able to report that Pastor Boddy arrived safely at New York early on Saturday morning (August 10th).

"Him that Overcometh."

*Address by Pastor Barratt, Schulz-gade 2,
Christiania, Norway.*

I wish to draw your attention to the third chapter of Revelation and the fifth verse:—"He that overcometh."

We know, all of us, that it is one thing to be a Christian, and another thing to be an overcoming Christian. There are many holy Christians who are not living lives of perfect victory. When you say perfect victory you must live up to the light which each one of us has, and God wants us to live up to that light. We *must* try and live up to the light which is revealed to us.

We are responsible as far as we have light, and no further. We are supposed to live without sinning, too, which is not according to the life given us. We are to resist sin in every form, in every manner that it may come to us, to resist all forms of temptation. This life of perfect victory is not merely conquering sin, it is conquering all the defects of life, because there are none of us faultless, but as God reveals the mistakes in life, defects here and defects there, we are not to retain them. Having seen the mistakes, God wants us to stand and look away from everything that grieves His Holy Spirit, and to go on with Christ, living the life of perfect victory. So we are to be conquerors to the extent of the light which is given us. Many Christians are not doing this. Many Christians are giving way to sin, to the many temptations which come to them in life, and instead of claiming the power of the Blood and the Holy Spirit to resist all these forms of sin, they give way here, and give way there, and thus fall under temptation.

But Christ is come that we might live holy lives, spiritual lives, by His power and grace. There are so many definitions of "Victory." Some call it a life of perfect love, some call it suppression, and some the deeper life—the crucified life, but it is the experience of a life of perfect victory over sin. That is what we are called to, and I believe it is our blessed privilege to make this real for ourselves. That is why Christ has come, not only to cleanse from sin, but to help us to go on to victory. This term is very simple. Everybody knows what victory is, and all of us want to conquer, and we all know who it is that has gone off with the power of victory, and so it is also with this great battle against sin, the devil, and the world. Christ has given us the victory, and I would say, in the first place, victory over the self life. If you wish to have a passage to make that clear, turn to Romans, 8th chapter, 12th verse:—"Therefore, brethren, we are debtors, not to the flesh, to live after the flesh."

We see, then, according to this, that we are not to be overcome by the self life. By the Grace of God we can conquer the self life.

I remember reading some time ago that in the days of slavery if one of the poor slaves got away from his master the bloodhounds were sent on his track. If he was

successful in getting over a river the blood-hounds lost their scent and they could not follow him. We have left the old life, and we have started over again for a life of liberty, and when we have started the blood-hounds of sin will be let loose to try to find us again. The blood-hounds of selfishness, of vice, of pride all kinds of sin, term them what you will ; but when we once cross the river of Mercy and Grace the blood-hounds lose their scent. By the Grace of God they will not reach you again. If you keep on the safe side you are all right, you will be saved by the power of Jesus Christ. So it is a life of victory over the flesh, and then again it is a life of victory over the Devil. Turn to Ephesians vi., 10-12: "Finally, my brethren, be strong in the Lord, and in the power of His might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."

So you see the devil has all the hosts of hell under his control, and they have a long practice. The devil is practised in trying to turn the hearts of man away from God. He is always on the look-out; he is an unseen force. Immediately at his bid, they hurl all their influence against our minds, against our brains, against our feelings, against our desires, and try to draw us away from God. I believe it is well for us in this world just to be on our guard, for the devil will always try to get into not only Christians in this room, but into all Christians.

I remember when I was in New York sitting at the table in Dr. Simpson's Hotel for Evangelistic Missioners. A brother said: "My wife is a very poor Christian soul. She was attacked by Satan and gave way, and became what we thought insane, and we put her in the lunatic asylum. After being there some time I thought we had better take her out, and one morning one of the workers of Dr. Simpson was sent to bring her back." He came to me during the day and I said to him, "What is the matter with your wife?" and he said, "Why, she is insane." "Oh no, she is not insane, but she is possessed of evil powers within her." I told him to read passages of Scripture to her referring to the precious Blood of

Christ, and the eyes of this poor woman began to flash fire, and they seemed to be just filled with hell at that moment. "I see it," the man said after ; and what did they do? They got on their knees and drove the devils out of her, and for ten glorious years they lived happily together.

So you see by the power of God we shall overcome the devil, and then again we are to overcome the world.

John speaks of "Anti-Christ." Now how are we to discern, how are we to resist him? By the anointing of the Holy Spirit we shall be able to discern Anti-Christ and to resist him.

I heard someone saying the other day—I believe it was Brother King—how difficult it is for those who are converted to leave off telling lies.

I know an old lawyer who was a dear old brother, but who would take the name of the Lord in vain, not in a very grievous way, but making a wrong use of the name of Christ. It had been an old habit of his to speak in that way, and his tongue went that way.

Well, I believe this is so when the Holy Spirit comes in and fills us. These old habits are torn away from our lives, and then it is our victory in all temptations. The temptations may be great, but no matter what they are, if we look to Christ, who was tempted as we are, we may be sure of having the victory if we enter into His victory and trust Him. I have been tempted and tried, especially since I received my Baptism in the Spirit, and you may be perfectly sure the more you get of God in your hearts, the more severe the attacks of the evil one will be. After receiving the Baptism of the Holy Ghost you will be able to overcome the devil by the power of Christ, and we shall defeat all the powers of the evil one in Christ's strength. We are to be overcomers in all our trials and temptations.

Perfect victory! It is a good thing, friends, for us to know we have perfect victory through Jesus. Yes! victory in the home, on the streets, when you are travelling, when you are busy in your business, or wherever you are, perfect victory through the Blood of Christ. That is the claim of the Gospel, that is the promise in the Gospel to us, through Jesus. I wish to say one thing more: that we are also to have perfect victory in our work and labour for Jesus Christ. We are to

("Him that Overcometh"—continued.)

be more than conquerors through Him that loved us.

I don't know whether the devil has attacked you that way, but ever since God filled me with the Holy Spirit I have been able to leave the results with God, knowing that I have done my duty, that I have done it in love to mankind, and then left the results to Christ, and I have been able to see how a smile, or pressure of the hand, or something that before had no influence whatever, has saved and brought people to God.

At a meeting two young men sat near the back of the hall to listen to one of the speakers. An old lady who had been saved came up to them and asked them if they would give themselves to Christ. They both started to laugh, whereupon the woman was very much upset. These two youths went home and during the night one of them could not sleep. His friend said, "Why can't you sleep?" He said, "Because, to tell you the truth, I have been thinking what a horrible trick we played on the old dame who came to us." They considered the matter, and at last got out of their bed and began to cry aloud to God for mercy. You see you are to be more than conquerors. Let the devil laugh at you, but you will laugh last, and you may be sure that you in your work of love will have the perfect victory.

Christ overcometh, and you and I are to enter into the victory and triumph of Jesus. If you try this once in God's strength, you are sure to be victorious. We are told that in the Russo-Japanese war many continued fighting, not knowing

that the victory had been gained. Don't fight your own battle, but enter into the victory of Christ. Thanks be to God which always causeth us to triumph in Christ Jesus.

PENTECOSTAL ITEMS.

Bro. W. L. Lake, of Emsworth, Hants, writes of times of blessing during a visit of Bro. J. Matthews. Four received the Baptism of the Holy Spirit. Some received alone, without any human assistance. Those desiring to write to Brother John Matthews can address him—care of Capt. Burke, 17 Foxley road, Brixton, London, S.W.

* * *

The letters C.Q.P.B. stand for the "Come Quickly Praying Band." This organization, which encourages prayer for the Lord's Return, proposes that Sunday, October 6th, and Monday, October 7th, should be kept, at home and abroad, as a day of special prayer for our Lord's Return. Readers of "Confidence" will surely gladly note these dates, and join also in prayer for the speedy return of our Blessed Lord.

* * *

Free back numbers of "Confidence" for wise distribution will be sent in packages of 50, post free, on writing to the Hon. Secs., All Saints' Vicarage, Sunderland.

* * *

"Confidence" will be issued (D.V.) by the Hon. Secs. during the Editor's absence. He will keep in touch as much as possible with Sunderland. Letters can be sent to him at Sunderland, or during August at the Post Office, Colegrove Station, Los Angeles, Cal., U.S.A. Towards end of September, St. Luke's Church, Fort Rouge, Winnipeg, Canada.

* * *

Two tracts have just been printed. "Seven Hall Marks of Heaven upon the Pentecostal Baptism." This may be, by God's blessing, an answer to some of the recent unfriendly writings and condemnatory words of Christian teachers. This is free. The other is an addition to the Roker Tracts (No. 14). It is entitled "The Indwelling and Abiding Trinity." (3d.)

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, 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 and Williams, c/o Rev. W. W. Simpson, Taichow, ("Old City"), Kansuh Province, via Hsian, China (via Siberia and Pekin); Mr. and Mrs. A. Kok, Miss Eliz. Martha Biggs, Miss Cornelia E. Scharten, Miss Monica S. Röniger, care of Pastor Amundsen, Yünan-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 Training. 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.

At the time of writing Miss Lucy James is reported to be seriously ill in the Sassoon Hospital at Poonah. Earnest prayer is asked for her recovery. Our Hon. P.M.U. Sec. (Mr. T. H. Mundell) can give news from time to time to those who are anxious to have the latest information.

* * *

We may supplement Sister Röniger's interesting letter from Hong Kong (below) by the news that all the party is safely now at Yünan-fu, and will commence forthwith to prepare for an eventual advance upon Tibet.

INDIA.

Change of Address.

DEAR PASTOR BODDY,

Hallelujah! Glory to Jesus for His wonderful love to us.

This is only to be a short note to give change of address, which you will note below. We are now in the American Mission House at Fyzabad, but will (D.V.) enter our new home on the 17th inst. One of us will write as soon as we have settled down a little. Miss Elkington had a very severe attack of fever a fortnight ago, from which the dear Lord wonderfully delivered. All glory to His Name! "Why, all the way long it is Jesus."

All of Brother Norton's family have left this bungalow a fortnight ago, so we are the only two left here now.

This must suffice for to-day. Please pray that the Blessed Holy Spirit may lead us day by day.

Christian greetings to Mrs. Boddy and yourself from

Yours in His service,
B. JONES.

Goshainganj Station,
O. & R. Railway, U.P.,
India, July 15th, 1912.

CHINA.

Arrival of the Three Sisters.

BELOVED PASTOR BODDY,

Hallelujah! we have now reached the Land of Promise—China, and our hearts go up to God in thankfulness for the beautiful journey He has given us. How beautiful to notice all the nature created by our Father, which we saw at the different coasts we passed by, and many little lessons did God bring to our hearts through His

handiwork. One evening we stood in the front of the "Marmora" and looked into the long, dark Suez Canal. It was interesting to notice the big electric lamp in the front of the steamer. It seems just as if a stream of light came from heaven and cast its beautiful ray over the dark canal. What a picture of Calvary which, by the Holy Ghost is connected with heaven, and throws its rays over this dark earth, and when I noticed how beautifully the steamer just sailed in the shining stream of light, God brought Psalm lxxxix., 15 to me: "Blessed are the people that know the joyful sound; they walk, oh Jehovah, in the light of Thy countenance." Praise the Lord for the privileges that we may walk in the light of His countenance, with nothing between, only on the way where the Holy Ghost has cast His search-light, and shows us the way.

It was with hearts full of adoration to God that we passed through the Red Sea and noticed the place where God led His people through the mighty waters, and gave them a land under their feet, where before were impossibilities and great difficulties. How one's heart went up to God in adoration when He reminded me of the word He often gave me when He called me out to China, five years ago: "Jehovah maketh a way in the sea, and a path in the mighty waters" (Isa. xliii., 16). Glory to God, this promise did not fail. He made a path in the mighty waters, and led me through the Red Sea, like the Children of Israel. In spite of the impossibility that God should take me, His least child, to China, He gave a planned way to walk on. Hallelujah!

When we passed Mount Sinai I could not do otherwise than praise the Lord that the thunders of the Law are not heard any more therefrom, but that God has drawn aside the veil—"On this mountain shall He draw aside the veil" (Isa. xxv., 7—Danish translation) that we now can "look into the perfect law of liberty" (James i., 25). But more than this, we are by Christ put into the glorious liberty and freedom of God.

How the large mighty ocean reminded us of the fulness of God! When we looked over the ocean we saw as it were on every side the heavens and the waters meeting, and it was just like as if our steamer was in the middle of the ocean, but as we dwelt in the steamer it sailed forward, taking us on, and continually the horizon spread before us, and there was continually the same distance seen all around. I thought it was like the life in Christ, in the fulness of God. When we are there, just in our element, how it seems that we now have reached the middle of the riches of His fulness, but continuing as we dwell in Christ, He leads us forward, and the horizon spreads before us, and we may say as Joshua: "There remaineth yet very much land to be possessed" (Jos. xiii., 1).

Praise God for the many opportunities He gave us of testifying of Him on the boat, and to the last God so wonderfully answered our prayers in putting it into the hearts of the people to ask us to take the service on board. Hallelujah.



OUTSIDE A LEPERS' CHURCH IN SOUTH CHINA

From a photo sent by Mrs. Bettex (British Post Office, Canton) "These lepers are not very advanced in leprosy. The leper village is close by, and has terrible cases, but quite a number, thank God, are Christians. The preacher stands in the doorway."

(P.M.U.—China—continued.)

I want to tell you, Mr. Boddy, how glad I am that God has just chosen the two right ones for me to go with to China. Even though we are of three different nationalities—Scotch, Dutch, and Danish—with our different characteristics, yet we are *one in Christ*, and enjoying the sweet fellowship in the Spirit.

The party whom we expected to meet here in Hong Kong has gone on before, but the Lord has beautifully undertaken for us, and Brother Kok has arranged for us to stay in this American Pentecostal Missionary Home, which is a great encouragement for us before going to Yunnan. We praise God for the privilege of meeting many of His precious children here in this Home.

Now, in closing, Miss Biggs and Miss Scharthen send love and greeting to all.

With love and prayer, one of His "are nots" (2 Cor. i., 28),

MARTHA RÖNAGER.

2, Hawkiwang Road,
Hong Kong,
8th June, 1912.

List of Contributions received during
July, 1912.

	£	s.	d.
Southsea Assembly Boxes	1	15	7
Sunderland Boxes	2	0	0
Waunllwyd "	0	8	0
Abertillery "	0	3	0
Receipt No. 308, Box	4	12	0
" 309, Donation	0	15	0
" 310, " towards			
Outgoing Missionaries 190	0	0	
" 311, Box 15/-; Donation £3	3	15	0
" 312, Box	0	5	0
" 313, "	0	5	0
" 314, "	0	5	0

Receipt No. 315, Donation	1	0	0
" 316, Box	0	3	6
" 317, "	0	10	0
" 318, "	2	0	0
Zion College, Boxes	13	9	0
" Collection	11	6	6
Receipt No. 320, Donation	0	10	0
" 321, Box	0	2	0
Salisbury Assembly Box	1	5	0
Receipt No. 323, Donation	0	8	0
" 324, "	0	10	0
" 325, "	1	12	6
" 326, "	0	5	0
Australia, 327, Donation	5	0	0
Receipt No. 328, Box	1	6	3
" 329, "	0	10	3
" 330, Donation	10	0	0
Sale of Dish	0	10	0
Receipt No. 332, Box	0	5	5
" 333, "	0	10	0
" 334, Donation	1	0	0
Leeds Boxes	3	0	0
Receipt No. 336, Donation	0	5	0
" 337, "	1	0	0
" 338, U.S.A.	5	2	8
" 339 "	1	0	0
Contribution Training Home	5	10	0
Receipt No. 340, Amsterdam	0	16	8
" 341, Box	1	0	0
" 342, "	0	2	6
			£274 3 10

N.B.—As many friends desire their gifts to be anonymous, the number of receipt sent is alone given.

W. H. SANDWITH, Hon. Treasurer
(Pentecostal Missionary Union),
Oswaldkirk, Bracknell, Berks.

Printed by R. W. Williams. Sunderland.
Published by Samuel E. Roberts, Zion House, 5a Paternoster
Row, London, E.C.