

SEPTEMBER, 1913.

VOL. VI. No. 9.

"CONFIDENCE"

EDITED BY

ALEX. A. BODDY,

ALL SAINTS' VICARAGE, SUNDERLAND, ENGLAND.



CONVERTS NEAR TIBET.

Mr. Wang (or Wong), now teaching our Missionaries at Likiang-fu the Chinese language. His son, holding a Bible, is on one side, and his future daughter-in-law on the other (see page 187).

66th ISSUE.

ONE PENNY.

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

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"CONFIDENCE": ONE PENNY PER MONTH.

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

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

Wholesale Agent: R. W. Williams, Newsagent, Howick Street, Monkwearmouth, Sunderland.

Terms to Trade: 8d. per doz., sale or return.

Pentecostal Assemblies taking one dozen or more can have them through the Hon. Secs. at 8d. per dozen (monthly payments). If Assemblies can afford to pay postage we shall be thankful. ("Confidence" is sold below cost price.)

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. 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.

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Hon. Secs., All Saints' Vicarage, Sunderland.*

Roker Tracts:—“The Indwelling and Abiding Trinity,” “Faith in His Blood,”
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"CONFIDENCE."

No. 9. Vol. vi.

ALL SAINTS', SUNDERLAND.

September, 1913.

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.

TWO CHORUSES.

(BY A CONVERTED NAVVY.)

I.

Working, praying, praying while you're
working;

Work away, fight away, 'gainst the
devil and sin.

Working, praying, praying while you're
working;

If you trust in Jesus you are sure to
win.

II.

Scarlet, scarlet, though your sins be
scarlet,

They shall be white as snow in the
precious blood.

Crimson, crimson, though they're red as
crimson,

By the grace of God they shall be white
as snow.

(Tune—"Follow, follow, I will follow Jesus.")

THE MULHEIM CONFERENCE.

(NOTES BY ONE WHO WAS PRESENT.)

The great gatherings at Mulheim in August were larger and more successful than ever. A friend writes:—

The one great theme which asserted itself as the truth which the Lord desired to make manifest, was that of "The Sanctification of the Body—the Church of Christ"—as arising from Eph. v., 25-27. This thought interpenetrated all others, and came out day by day in clearer illumination until all present realised that the baptism in the Holy Spirit was not an experience to be held by the individual as something relating to himself, but as a baptism into a relationship with Christ

and with all other believers—a baptism which, if he interpreted it aright, should sanctify him and his gifts into the service of the body, the Church, and so make him a minister to the glorious consummation spoken of in Ephesians iv., 11-13.

There were three aspects of this ministry brought to light:—

1. The gifted ministry (Eph. iv., 11).
2. The ministry of gifts (1 Corinthians xii. and xiv., where these two aspects are stated in xii., 28).
3. The ministry of the saints (Eph. iv., 12).

The two former aspects were seen to be ministries of truth and power unto the enlightening and quickening of the saints,

The Mulheim Conference—continued.

The Latter Rain.

so that they might come to perfection, *i.e.*, a perfect sense of relation to Christ and the Church, and so might enter upon the *great* ministry, the edification of the Body, which maketh increase of itself *in love*.

There is no space here to amplify these themes; perhaps opportunity may be given in another issue.

Readers of "Confidence" will realise that Pastor Paul was a radiating vessel of love and truth. Pastor Humburg held the meetings in the wisdom and firmness of the Holy Spirit. Pastor Polman burned his passion for Christ out into living words. We always greet his testimony as a word of quickening power.

One glad feature was to hear Pastor Voget, not in the rôle of interpreter, but giving out a message of his own: "The building of the Temple," based John ii., 18-21. It was given on the last evening, the great day of the feast, and was a crowning message.

Miss Doering made her appeal for groaning Africa. There was a challenge in her exhortation, which left none of us complacent. She declared that the true cry for the coming of the Lord could only be uttered by a church which with the Spirit called "Come" to the people (Rev. xxii., 17).

The manifestations of such gifts as "Tongues," interpretations, and prophecy were in order, and consequently in power. At times there was a choral singing in the Spirit. But the people had come to lay in store of truth for days to come, and thus very properly and scripturally the ministry of the Word occupied the place of prominence.

The work in Germany is blessed with wise and resolute leadership. A great community is being brought into conscious unity of faith and aspiration, and it is upon such lines one devoutly believes. God is honoured in a witness of love among the brethren, to the world, and to such an extent as the community embraces is the body of Christ being realised, while beyond there must extend the influence of such an united community throughout the whole body of Christ.

A Communion Service Address by the Vicar of All Saints', Monkwearmouth, Sunderland, Whit-Sunday, 1913.

In the Epistle of St. James iv., 7, 8, we read: "*Be patient therefore, brethren, unto the coming of the Lord. Behold the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh.*" Then we will turn to Zechariah x., 1: "*Ask ye of the Lord rain in the time of the latter rain; so the Lord shall make bright clouds, and give them showers of rain, to every one grass in the field.*"

* * *

"Ask ye of the Lord rain in the time of the latter rain." Some of us are thankful for Whit-Sunday, called in other churches "The Feast of Pentecost." We are thankful for the attention which is drawn to the subject of the blessed, dear Holy Ghost. We are thankful, as we move on through the Christian year, that we have these great truths brought before us so emphatically. For the birth of our Lord—His wonderful incarnation. He was incarnate. The temptations of our Lord for our sakes. His sufferings on Calvary where we died with Him. His glorious resurrection where every one of us was born of the Spirit as He came, with all His redeemed ones, out of the tomb. And then we are thankful for the Ascension of our Lord. He is our

HIGH PRIEST ON THE THRONE.

We think of Him on Ascension Day as the King of Glory. The gates lifted up their heads and He entered in for us, that He might ever plead for us. And so we pass on ten days until we come to this Whit-Sunday; thank God! And what means this gathering here in this Church? Different nationalities, different kinds of Christians represented. Some years ago it would have seemed impossible. Why are we gathered with one accord in one place this morning? Because we are asking of the Lord rain in the time of the latter rain. God has shown to us that He is pouring out the Holy Spirit in His graces and in His gifts in a phenomenal and wonderful way.

In these days God is working. We have only to look around this Church to see that God is here. A sign to any unbeliever something is happening. All one in Christ. God is doing supernatural things in the earth. He is raising the dead to life. He is doing miracles before our eyes. He has witnesses. We can see the very flesh that God has given.* We can see men and women who are alive to-day who would have been in their graves if it had not been for God. You realise, beloved friends, that we live in the days of the latter rain. Some of you have heard this often. I will tell you again that Palestine is not like Egypt. In Egypt they have a *sakiyeh* (wheel) to pump up the water.

* Miss Dorothy Kerin was present in the church.

God said He was going to take His people out of Egypt to a country where the rain would come down from heaven. But there had been no latter rain. Now, for years, God has been restoring, he has been giving back the latter rain. The former rain falls in November and December, but that prepares for the crops, but the latter rain is needed in the spring-time to finish the work. Without the latter rain crops would dry up, and now God in His wonderful providence each year lately, until about 1906 or 1907, He caused it to become normal again. To-day is the day of the latter rain.

(A VOICE: “GLORY BE TO GOD.”)

Have you noticed how God's dear ancient people are reaching out to the Holy Land. The unbelieving Turks try to keep them back, but there they are. Jerusalem to-day has more Jews in it than after the Jews first returned from captivity. The Jews are bound to possess that land which was promised to Abraham, and it is being fulfilled now. They are coming back. Very soon we shall see Israel possessing their own land again. “Ask ye of the Lord rain in the days of the latter rain.” We live in the days of the latter rain. God began to increase what He had been doing all along. We believe there has never been a time since the Day of Pentecost when there has not been some filled with the Holy Ghost. It is not a new thing. It is God's old gift restored—an ecstasy of worship when the Holy Ghost takes possession of us and praises through us. He praising through us! Hallelujah!

We have come to the days of the latter rain. Praise be to His name! Glory to the Lamb! Brethren, are you yourselves asking for the rain? Oh! I know many souls here are asking for the rain in the days of the latter rain, and it is a divine person who brings the Gifts, it is the Comforter. The Lord Jesus said, “I will send to you another Comforter.”

WHAT A COMFORTER

the Lord Jesus was, and is to-day! He said, “I will send you another Comforter.” The Holy Ghost is the Third Person in the ever-blessed Trinity. *He*, not *it*. The Lord Jesus used a very special Greek word for “He.” “That one”: “*Ekeinos*.” A very emphatic word to point out to us that He is a divine person who comes and brings his gifts and graces. And if the Holy Ghost is here

WE SHALL SEE THE FRUIT,

and then people will believe that Jesus is working. What is the fruit? Love, joy, peace, long-suffering, gentleness, goodness, faith, meekness and temperance. Do you not long to have such fruit manifested, beloved ones, in your own life? These are just the fruit of the spirit. It is Jesus himself coming back and living out His life in His dear ones. Let him shine. Welcome Him. “Ask of the Lord rain in the time of the latter rain, and the Lord will supply the thirsty soul with the blessings of the Godhead. We praise Him. And now we gather round the Table of the Lord. We trust many will accept the invitation if they are the Lord's people. For it is truly

THE LORD'S TABLE,

(not *our table*). May ye receive a great blessing. Even in your seats, while you are waiting, commune with God. Meditate on His Word. Read for instance 6th chap. John, or open the hymn book and ponder over some of those spirit-given beautiful hymns. You can get such a blessing in the quietness. You can hear the still small voice of God speaking to you, and the Lord says, “Ye show forth My Death till I come,” and if we are bearing the Fruit of the Spirit, and if we live consciously under the blood of Jesus and true to Him, we shall expect His coming. Whether it is in Germany, Russia, America, Egypt or India, there is the same

LOOKING FOR THE SAVIOUR TO COME.

The Lord is doing wonderful things in the earth if we have anointed eyes to see. We believe that the Lord is coming soon, and He says, “Shew forth my Death till I come.” We may not have many more opportunities to do this. We do not know whether the Communion of His Body and His Blood will be continued after the Lord has caught away His dear ones; but we are looking for the appearing of the Lord. We read, “Be patient, therefore, brethren, unto the coming of the Lord. Behold the husbandman waiteth for the precious fruit of the earth, and hath long patience for it.” How patient the Great Husbandman has been with us. “Be ye also patient,” have patience (*hupomenē*, endurance), do not grow slack, do not give up. Endure, overcome, hold on in spite of all difficulties and all temptations to grow cold. Stand true, go forward. “Be ye also patient, for the coming of the Lord draweth nigh.”

Ask of the Lord rain in these wonderful days of His latter rain.

ADDRESSES AT THE SUNDERLAND CONVENTION.

PREDIGER EDEL.—Monday (Afternoon),
12th May, 1913.

“CONTINUE IN THE SPIRIT.”

It is worthy of worship to God to hear what He is doing in our days. We could certainly testify to wonders that God is doing in our circles. Recently we were in a city where the Pentecostal work is beset with many difficulties and the brethren had the courage to rent a large hall, and the question was asked, “Will the hall be filled?” and God filled the hall through the sick ones. Sick ones were brought into the meeting, and after every meeting they remained in order to be healed, and the power of God was so great that after every meeting the sick were healed. This was published in the whole city; even the papers gave the matter their attention, saying “that the evil things that were

(Sunderland Convention : Address by Prediger Edel—continued).

said about the Pentecostal Movement cannot have happened," and so the hall was filled more and more every day. When the sick were healed and walked about the hall then the people came out of the meeting, and they were obliged to publish what they had seen. They were obliged to say they had really been sick, and what their disease had been, and how many years they had been ill. They had to tell everything, and so this spread in the whole city.

It is very important that we understand the message which was given through Mrs. Boddy. There are signs that the people of God should awake for His coming. The wonder of the miracles which are being done is so very important to me because they are signs of the latter rain, that we may know the times in which we are living. The contemporaries of Jesus had seen His miracles. The five thousand had eaten of the bread which he increased, but they did not understand the sign, and many of these same people cried out later, "Crucify Him! Crucify Him!" and so it is to-day. I could tell you of people whose loved ones have been healed, and now they curse us. It is not the wonders that do the work.

We must have an open ear for the Word of God. Permit me to say a little about the Word of God. If you should ask me which is the most instructive Epistle for our present time I should say the Epistle to the Galatians. (Gal. iii., 1-5). We can learn very much of the Galatians. We can learn how we shall do it, and how we shall not do it. What can we learn from the Galatians? The beginning was good but the continuance was not good, therefore let us learn the beginning of the Galatians. How had they begun? They began in the Spirit. Many have a sort of Christianity, and yet have not begun. We may ask many Christians, "Have ye received the Holy Ghost since ye believed?" and they must say, "No." They must come back to the Galatians and learn something. The Galatians had begun in the Spirit.

At another conference the people were angry because I said we could learn much from the Galatians. They thought that the Christianity of the Galatians was such a low plane, and that we could learn nothing from them. Our Christian

churches, generally speaking, are not even on the plane of the Galatians. The greatest number of our church members are not baptised with the Holy Ghost, and they could learn very much from the Galatians. How had the Galatians received the Holy Spirit? Paul says in the first verse that Jesus Christ had been evidently set forth, crucified among them. The Cross leads to the Spirit. Whosoever does not comprehend the Cross cannot receive the Holy Ghost. We must comprehend first the message of the Cross. The Cross takes away the sin, and where sin has been taken away there is room for the Holy Ghost. So it was in Galatia. They had heard the message of the Cross, and had heard in verse 13, "Christ hath redeemed us from the curse of the law, being made a curse for us," that the blessing of Abraham might come through the Spirit.

The Cross takes away the curse so that the blessing can come. You must understand that the Cross has taken away the curse, and then you are open for the blessing. The Galatians experienced that when they believed on the Gospel of the Crucified One. This is shown in verse 5, "He therefore that ministereth to you the Spirit, and worketh miracles among you, doeth He it by the works of the law, or by the hearing of faith?"

What miracles were these that happened amongst them? I think it must have been the same kind as we read of in the Acts of the Apostles. The Spirit worked in them so that they could praise God in new tongues. They could prophesy that the sick were healed. The Spirit opens the heavens, and He opens the heart for the heavens; our heart goes up to heaven, and heaven comes down into our heart, and then we can hear heavenly music, and that brings harmony into the whole life—it becomes a new song, and we can praise the Lord and others will see it and enquire after God. Do you sing the new song, or do you still sing the old song? From many Christians we still hear the old song, and that is very monotonous.

So far it was very well with the Galatians. They had begun in the Spirit, and Paul reminds them in chap. iv., 15:—"Where is then the blessedness ye spake of." They had been very blessed at the beginning. When we sing the new song we are *always* very happy—like Israel on the other side of the Red Sea. The only mistake they made was that they did not

continue; the journey through the wilderness would have been one continual song of praise but they forgot that, and whosoever forgets to sing will murmur after a few days. So it was with Israel, so it was in Galatia, and how is it with you? Have you not permitted your mouth to be stopped? Can you still sing as at the time of your youth?

I was so happy to hear my old brother of eighty years of age singing the new song. That was the most beautiful song I have heard in the whole Conference, though all the hymns in England are very pleasing to me; but whosoever can sing the new song seventy years after his conversion has grace indeed, and I could not help saying, “Oh Lord, give me the grace to sing after seventy years as my old brother sings the new song.”

The Galatians could not sing any more four or five years after. If you had put your ear to the keyhole of the meetings you would have heard other kinds of music. The apostle heard something of it in chapter v., verse 15:—“But if ye bite and devour one another, take heed that ye be not consumed one of another.” That was bad music, not heavenly music. How did that come about?

At this point I should like to give you the message which God has laid upon my heart for this afternoon. Many of us have seen that the Cross leads to the Spirit, but we have not seen that the Spirit leads us into the Cross. Turn about, and if the Spirit does not lead you into the experience of the Cross you will fall back without faith. It is not sufficient to begin in the Spirit, we must continue and go on in the Spirit. Paul gives us a very important message in chapter v., 25:—“If we live in the Spirit, let us also walk in the Spirit.” The Galatians lived in the Spirit; they had received spiritual life through the Spirit, they were born again through the Spirit, but they did not walk in the Spirit, because they did not understand that the Spirit wanted to lead them deeper down into the experience of the Cross, and because they ran away from the Cross they ended in the flesh, and that is the case to-day exactly.

All our baptised brothers and sisters who did not permit themselves to be led deeper into the Cross through their baptism have fallen back. That is very sad. Therefore, I said, the most important

letter for the Pentecostal people is the letter to the Galatians, and if we do not learn the lesson that Paul wanted to teach the Galatians, we shall experience what the Galatians experienced, and that would be the ruin of the Pentecostal Movement.

How many instances might I not relate which prove this out of my own experience. I have known people who were wonderfully endowed with spiritual gifts. God did great things through them. Many were blessed; but they came into the flesh, walked in the flesh, into the spiritual flesh. It began in that they had very great joy in the work of their own hands. Their service for the kingdom of God was more important to them than the Lord Himself, and especially if the praise of the brothers and sisters was added to it, and so they arrived at a certain independent place apart from Christ.

Our dear Pastor Paul has spoken in these days about spiritual poverty. At a conference of Christian workers it was asked whether the spiritual poverty is a condition at the beginning of our conversion, or if it can remain right through our experience. The majority thought that it was just a passing condition at the time of our conversion. That was very significant to me. Whosoever does not keep the spiritual poverty as a continual state will fall back into the flesh. That is what the Galatians did not understand. At the beginning they were so poor and weak in themselves; then the kingdom of God was theirs. The whole fulness of God was for them. They were poor, and made many rich through their poverty. Several years later it was otherwise. They now had experience; they knew very much now, and they had arrived at a certain self-consciousness. Then the time arrived that everyone knew something and each one knew it better than the other. Then the devouring and biting one another began just as to-day, and we have only one remedy against this: that we permit the Holy Spirit to lead us to the point where Christ was led.

The same spirit, the same mind which was in Jesus should be in us, and what spirit was in Jesus? He was like God, but He did not hold to it. He laid it down to become a man. As a man He humbled Himself, and on the Cross there He was the poorest of all. There His life's work was completed, and only he

(Sunderland Convention: Address by Prediger Edel—continued.)

will finish his life's work in a godly way who has the same mind as Christ. Peter will always say, "Far be it from me, Lord." To preach about the Cross is very well, to say "Hallelujah!" when we speak of the Cross is also very well, but to die on the Cross—No!

Oh, may God give us much light that we may understand the glory of the Cross, that takes all our own glory away. The Cross makes us open for the glory of the Lamb, and that is the glory which remains, for it is the glory of Jesus Himself. We do not want any other kind, and that the Galatians did not understand, and the whole Pentecostal Church of old did not understand it, the Church of the Middle Ages did not understand it. Shall we understand it? This is the crucial point. The whole future turns on this point. This is the crisis of the Church of God at the present time. If we pass by this message we shall go back a hundred years, and we may cry out, "Come quickly, Lord Jesus," but He will not come.

The question of the coming of Christ is not a question of the calendar which we can figure out, it is the question of the Church, and whosoever wants to be present at the marriage of the Lamb must bring his wolf character—the character of the worldly—and accept the character of the Lamb. My old friend used to say that the Lamb will be married only to lambs.

The Lord give us grace that we may ponder over the character of the Lamb and accept it. Then we shall not quarrel with another any more, but the Spirit of Jesus Christ will be able to baptise us into one body, and as one body we shall mature to a full man in Christ Jesus, and when we have arrived at the fulness of the godly dimensions that He has for us, then the Head will come to the body. The Head will draw the body to Himself, and will set the body on His throne, and we shall with Him, our First-Born Brother, take the reins of the government of the world in our hands, and the King shall have come, and we shall reign with Him from eternity to eternity. What a responsibility there is resting upon us. Shall we still be enthusiastic and fanatical about the glory of the spiritual flesh? No! The flesh must be brought to the Cross. Because we live in the Spirit we want to walk in the Spirit also, and the Spirit will complete His work. Glory to the Lamb!

PREDIGER GEYER (Basle).—Tuesday (evening), May 13th, 1913.

"THE CONDITIONS OF AN APOSTOLIC REVIVAL."

(a) AS TO THE CHURCH—THAT SHE MAY BE RIGHT WITH GOD.

The Church of Christ is the organ through which Christ wishes to work. What can the Head accomplish without the Body? What can the Vine do without the branches? We need the Head, but He needs us—the Body. We need the Vine, but He also needs us—the branches, so that He can pour out to the world through us the blessings that are in His heart. We are the channels through which God wants to pour Himself, but how shall the famishing world become refreshed when the channel is stopped up? Christ wishes to manifest Himself through us. "If the salt has lost its savour wherewith shall it be salted?"

Oh, how much and how often does the Church of Christ fail to accomplish its divine mission. Instead of bringing to the world the blessing, the Church of Christ is hindering the blessing. The Church of Christ is in these days the greatest hindrance as to the world not coming to the feet of the Lord Jesus Christ. We must acknowledge that, and we must believe it and so act that we can do away with this great failure. We are speaking about waiting for an Apostolic revival. What was the Apostolic revival? It was

A CONTINUAL REVIVAL.

The Lord could add daily to the Church such as believed. God could not only add in Jerusalem, He could add to the Church in Cæsarea, in the cities of Samaria—all over where the Church was in the right attitude. The Apostolic revival included the whole then known world. The Apostles did not have the travelling facilities which we have, and yet we read that they filled the whole world with the sound of the Gospel. This first Apostolic revival was not dependent upon certain personalities, and even when the Apostles were gone the work went on the same. Unfortunately the Enemy has succeeded in stopping this work, and how did he succeed? He brought something into the machinery of the Church. He brought in dissension, and in this way he was able to get power over the Church. Every individual church went back gradually, and

when the Spirit of God began to speak to them again, for instance, in the Epistles to the Churches, the churches did not act upon these warnings, or else this evil would have been done away with. Oh, that we might respond to the Spirit of God. Oh, that we might go in for a full cleansing.

We have come into living fellowship with Christ. That is what the Apostle wants to tell us in 2 Cor. vi., 17-18:—"Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." Now following the promises we have this condition:—"Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."

If we agree to these conditions, then the promises will be fulfilled, and an Apostolic revival will begin with us—first of all in your life, and then in your church, and it will break through all over. We are baptized into one body with one spirit. This wonderful unity was wrought on Calvary—Jesus died that He might bring together into one the children of God who were scattered abroad. This being baptized into one body comes by way of Rom. vi. When we are baptized we are baptized into His death. When there is nothing to disturb between us and our God then Christ can live out His life through us. The Cross is powerful to take away all that disturbs and all that hinders. The Holy Spirit is able to create this living contact with Christ—this living union with Christ, and when this union is brought about then it will manifest itself. As the vine brings forth grapes through the branches, so the Holy Spirit (if we are in union with Him) will bring forth fruit through us—not works, but fruit.

* * *

MESSAGE IN TONGUES AND INTERPRETATION.

"The Holy Spirit speaketh expressly to the Church to-night. In this place God is speaking:—'Put off the works of darkness; be ye covered with the whole armour of God, that ye may be able to withstand in the evil day. And it shall come to pass that they which minister in righteousness and holiness must be clothed in the same mind as

He, that the world may be gathered in, and the Lord be glorified in the midst of His people.'"

* * *

Works are the result of the efforts of our own strength—fruit is that which the Holy Ghost brings forth in power and glory. Fruit is what the world needs in order to live. This fruit He wants to bring forth in you just as He brought it forth in the Apostles, only you must work and try very hard, for they were able to say, "The love of Christ constraineth us." Oh, that this love could work through us, so that we would come to the full fruitfulness. God cannot manifest Himself direct to the world; He wants to manifest Himself through us to the world, and the world shall taste how sweet His love is through us. The world shall experience how wonderful His mercy is, they shall see what wonderful goodness our Lord has, and the world shall see what wonderful goodness our Lord has, and the world shall see that it is not only words that we have to feed them with, but that we can really serve them, and not only through certain social reforms. If we want to help the world, if we want to serve the world according to her need, according to the spirit, soul, and body, it will be when and as Christ manifests Himself through us. How many people are serving the Lord only according to the spirit; they cannot help the world physically. A man has not only a soul, but he has a body, and we must be of help to his body, soul, and spirit. To that end Jesus died that He should not only take away our guilt and sin, and deliver us from all bondage, but that we might come out of our prison into His liberty. He also bore our sickness, and took upon Himself our pains, and we should bring to the world this blessing, so that the world can see how God loves it.

God wants to use us all. The least among you shall smite a thousand if only the power of God can become mighty in your weakness, but then you must agree to the cleansing that God has for you, for every branch that beareth fruit He purgeth that it may bring forth more fruit, and our Father will be glorified through our bringing forth much fruit, and that our fruit may remain. Where are the permanent fruits? We have works but no

(Continued on page 181.)

"CONFIDENCE."

SEPTEMBER, 1913.

Editor—

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

Assistants—

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

PUBLISHED MID-MONTHLY.

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.)

The Fire of the Holy Ghost.

In Mark ix., 49, we find these words: "For everyone shall be salted with fire, and every sacrifice shall be salted with salt." Then in Lev. vi., 13, we find the type of which the verse in Mark is the fulfilment: "The fire shall ever be burning upon the altar; it shall never go out." Verse 12: "The priest shall burn wood on it every morning, and lay the burnt offering upon it, and he shall burn thereon the fat of the peace offerings." This brings us to the verse we know so well: "He shall baptize you with the Holy Ghost and with fire: and He will thoroughly purge his floor, and gather His wheat into the garner, but He will burn up the chaff with unquenchable fire" (Matt. iii., 11, 12). We also remember the last verse of Heb. xii., that wonderful chapter of discipline, where it says, "Our God is a consuming fire."

This speaks to us of a consuming or changing process which must take place in every believer. "Salted with fire," "Salted with salt," are the words of our Lord. Just as salt preserves and prevents corruption and fire purifies and changes, so must we consent to the work of the presence of God the Holy Ghost within us, submit to the fiery trials that come to us in the providence of God, and endure the fiery trial of our faith so long as He permits, until He is satisfied and approves.

What a wonderful end the Lord has in view for those who will consent not only

to pass through this fire, but to remain in it until the fire of trial becomes the fire of glory. The Lord Jesus Christ is the pattern—the first born—and "we all, with open or unveiled face, beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the *Spirit* of the Lord." (2 Cor. iii., 18.)

"He shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness," Mal. iii., 3. This fire must be kept burning. Eph. v., 18. We being filled, "wood must be put upon it every morning, and the burnt offering laid upon it." Even so we must not quench the Holy Spirit by refusing to put upon the altar our self life in all its detail, so that the fire may change it, or rather consume it, till all our natural love, natural likes or dislikes, in fact, *own* will, is burnt up, and the *fruit* of the Spirit springs up—His love, His peace, His meekness, His faith, His joy, His goodness, His self-control. We cannot produce these. They are *fruit*, and fruit must be produced from the life within—the life of the Lord Jesus. "Always bearing about in our body the dying or deadness of the Lord Jesus, that the life of Jesus may be manifested." All that is not Christlike in us given up to be consumed by the fire of the Holy Ghost.

"The daily round, the common task
Will furnish all we need to ask."

The divine moment of God's providence will bring to us His way of testing us. Little do we think that the very ordinary trials of daily home or office life are the appointed altar or cross for us to lay down *our* life—till our cross is changed into His Cross, and the life laid down becomes a new life poured out for others, for truly, just as a fire gives out warmth and light and brightness, so does a spirit-filled child of God diffuse warmth of love and brightness to all around. So, instead of murmuring at our lot, or even longing for greater works, we can praise God for the trying people and circumstances, for they become the altar of burnt offering, upon which we can place ourselves daily, and let the fire consume it. "And from the dust there blossoms forth life that shall endless be." "He knoweth the *way* that I take, and when He hath tried me I shall come forth as gold."

We believe that in these days when the coming of our Lord seems to be drawing so near, God is allowing many of His dear children to pass through a trial of faith in divine healing. It means much to be willing to be laid aside from active work, especially to those who have known Divine Healing for many years, and have always received quick deliverances, but the "burnt offering" means the body as well as the life, and it must go through the fire too. Satan is seeking to devour, the Holy Spirit seeks to swallow up mortality in life, so that when Jesus comes we shall be instantly changed and made like unto His glorious body.

Some wonderful lessons may be learned from the experience of the three Hebrew youths. Nebuchadnezzar desired them to worship his golden image. They refused. "Our God is able to deliver us from the burning, fiery furnace, and He will deliver us out of thine hand, O King. *But, if not*, be it known unto thee, O King, that we will not serve thy gods, nor worship the golden image which thou hast set up." (Dan. iii., 17, 18.)

Yes, our God is able to deliver us from the fiery trials, from Satan's attacks, and He *will* deliver us out of Satan's hands, but if not—then we will go into the fire, into the trial, but we will not acknowledge or serve Satan, the prince of this world. Our King has delivered us at Calvary. "God has translated us out of the kingdom of darkness into the kingdom of His Son," and we will not acknowledge the power of death, disease, or sin over us. Jesus is our life.

In the 23rd verse we read: "These men fell bound into the fiery furnace." But soon a marvellous change was seen (ver. 25th): "Lo, I see four men *loose*, walking in the midst of the fire, and the form of the fourth is like unto the Son of God." Yes, beloved, we fall bound into the fire, helpless, but as we lie there, on the cross, willing to lose our life (that *psuche* or soul life—the self life), soon a marvellous change takes place. The consuming fire of the Holy Ghost burns up the chaff, the bonds, and we are able to walk loose *in* the fire, and lo, another "form" is seen. "No longer I, but Christ"; "Christ formed within"; "Like unto the Son of God." Oh, yes, it is worth going into the fire, into any trial, if we arise out of self, and are able to walk in the trial, and have Jesus with us. "They took knowledge that they had been with Jesus."

Again, our cross becomes His Cross. "Death in us, life in others." In verse 27 we read that the princes, governors and captains, and the king's counsellors, saw these men, upon *whose bodies* the fire had no power. Yes; no power. Not even had the smell of fire passed on them. Even so shall it be to those who are willing to endure the fiery trial of perhaps prolonged sickness. As we stand firm on the victory of Calvary, in Him who bore our sickness, who tasted death for us. We shall find that the fire, the disease, has *no* power, and there will be no scars. "His flesh shall be fresher than a little child's." "The whole body shall be full of light"; the light of life. "Christ in us the hope of glory." The principalities and powers of darkness shall see it. They shall see even the "earnest of our inheritance" here and now, and as we come out of the fire we shall hear many say: "Blessed be the God . . . who hath delivered His servants that trusted in Him, and have changed the king's word and yielded their bodies, that they might not serve nor worship any god except their own God."

How true to God were these Hebrew youths. Let us be true to our wonderful Saviour. Never doubt His presence with you and in you. How wonderful it will be to get out of the fire into the glory. How glorious it will be when these wonderful bodies with all their faculties will be glorified, and we are able to give expression to all the joy that is within. How God Himself will delight in this new creation, and see us at last without spot and without blemish.

God gives us wonderful lessons in nature. Take an egg, for instance. We all know that there are eggs with no seed of life in—only fit for eating, but not for producing chickens. But when the seed of life is there, then under the heat of the mother's wing or the incubator, how that life enlarges, swallowing up or changing the yolk, the white of the egg, until in due time the body of a little chick is formed, the outer shell bursts and forth it comes. God has given it a body, and to every seed His own body.

We see practically the same process in the chrysalis. In each case a silent transformation has been taking place. How much God is longing to get us into that inward stillness, the ceasing from our own efforts, so that He can transform us. The

(The Fire of the Holy Ghost—continued).

Holy Spirit alone can bring us into real death. It was through the eternal Spirit that Christ offered Himself. It is through the Spirit that we must keep dead or mortify the deeds of the body, but we can consent to its being done, and be willing to walk by faith and not by feelings.

When the Spirit really works within us how differently we see things. We begin to know God and our views change. We begin to live in the heavenlies, and earthly things appear very small and insignificant. There is a great fight on just now, and it is a fight of faith. The powers of darkness are trying to undermine our faith in the accomplished work of the Lord Jesus. God is giving us the vision of it all. We see more clearly the subtle devices of the adversary. Praise God, we see more clearly the victory of Calvary, and the power of the Resurrection, and, praise be to God! we see more clearly that if we will be still and let the fire burn—if we will take up our cross daily—the Holy Ghost will swiftly and surely consume the dross, and change us from glory to glory. He must do it—we cannot. Then the fire of trial will become the fire of glory. Our cross will become His Cross. "We will glory in tribulations, knowing that tribulation worketh patience, and patience experience, and experience hope, and hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." (Romans v., 3, 4, 5.)

Many dear ones do not quite understand the purposes of God in allowing prolonged trials, or dryness, and the adversary often harasses and injects thoughts of doubt and fear and questioning God, till we begin to wonder if we are really saved. We must, at such times, reject such thoughts and point him to Calvary. Supposing we were like St. Paul was before his conversion, "touching the righteousness which is of the law, blameless," or, in other words, zealous for God, and living a perfectly moral life, that would not entitle us to God's love. His love, His salvation is a *gift*, given only because of the Precious Blood. We receive it only by faith in Jesus. Our righteousness is as filthy rags. God's righteousness is a gift to us through faith in the Atonement, and so it must ever be. We must consent

to lose our life and all that is involved in that life, and find it again in Jesus Christ. "Be silent unto God." Submit yourselves unto God. Trust Him to work in you both the willing and the doing of His good pleasure. Let the fire burn until there is no resistance, no bonds—till all of mortality is swallowed up in life.

The Lord is coming soon. He gives us some solemn words about being ready: "Many are called, few are chosen"; "The first shall be last, the last first." May it be our blessed privilege to be amongst those that are "called, chosen, and faithful." Amen.

* * *

Calvary has been presented to thee; dost thou accept thy death sentence. Let the death pass through all thy being and not through one part only. He is He that calleth thee. Down, down, down with thy own imaginations,—down with thy own thoughts into His death—into His stillness. Be not afraid of death; be not afraid of stillness; be not afraid that thou wilt lose that which thou hast. Thou shalt lose it in His death, and find it in His life. It is the Spirit that calleth thee for union with Him in His death. Oh, real, real is the death union with Christ! Real must be thy death, not some mental conception of death, but real must be the death! Flee your own thoughts even about dying that the Spirit may bring you into death. Lo, let there come a holy quietness over thy thought and over all thy person. (A Message.)

Gifts for the "Confidence" Fund.

One sister sends a cheque for £5. A Christian farmer gives £2, and some smaller gifts have also been received. For all these we are thankful.

A beloved well-wisher of "Confidence" has sent a gift which wipes out the adverse balance. For this we praise God with thankful hearts.

A sister writes from Alaska:—"I praise Jesus for the blessing He makes 'Confidence' to my soul whenever I get hold of a copy. It was while reading it three years ago in a friend's house that the power of God fell upon me, baptizing me with the Holy Ghost and Fire. I have been in Alaska about one year now. God has blessed me and given me souls and some remarkable cases of healing. We are having some struggles in Valdez, so do pray for us here." (Miss C. Wright, Box 12, Valdez, Alaska.)

(Addresses at the Sunderland Convention—
continued from page 177.)

fruits—no continual fruits. The wonderful thing about fruit is that it can reproduce itself. Where there are real fruits then there shall also be the manifolding of these fruits.

When the Church of God comes into the condition that God wants—that God can work Himself out through the Church—then the Church will truly be fruitful. Oh, that we might believe it! We would experience it. I will close soon, but I should like to illustrate this. When the fire of God has come into our life then we cleanse ourselves, and the more we go in for cleansing through the Blood the more room God will have in our meetings, the more souls will come in touch with God.

Lately in this respect we have had very wonderful experiences. For some time a physician came to our meetings. After one of the meetings he came to me and said, "You know what I want." There are people who think we know everything that is going on in the meetings. Then I answered, "I know what you wish, but in spite of this please tell me." "Oh," he said, "I want to become converted." I had not even tried to convert him, but God overpowered him. He said, "I need a Saviour, for I am a sinner," and he found peace. He was blessed wonderfully, and I fancy he is a physician to many. The world does not know that we have a living God; their God is so cheap to them, they don't know what to do with Him.

May we show to them what God can be to us. There was a woman who had an open wound. She had much pain in that leg, and her husband said to her, as he was distracted, "What does all your praying amount to? you cannot sleep at nights;" and yet she continued saying, "God can help me." She calmly accepted the rebuke of her husband. Next day she said that we might lay hands upon her. We did, and by evening the leg was completely healed; there had been seven big wounds. Then she said to her husband "Now, what good does my praying do?" The next day her husband came to the meeting; he had never been before. Another case we had with a physician. He had a sick child. His colleagues said, "There is no hope for the child," but one of our sisters had given a testimony for the Lord in his house. She said, "Oh, yes, there is hope if you will ask the

children of God to pray with you"; and then the physician came to us in great distress with tears in his eyes, and said, "Oh, will you not pray with my child." and I said, "certainly." We went there, and in his house we fell upon our knees together. On the way to the house the physician said, "I am not worthy that God should hear your prayer; God will not hear me because I have no connection with Him; He may answer your prayers, but I am not worthy of it," but God "giveth grace to the humble" and the child of the physician was healed. When I went to that house the next time the man with tears in his eyes pressed my hands and said, "Now I have become confidential toward my God." Oh, the world needs us. Oh, that God could use us for the world. He wants to do it; for that reason we want to put away everything that hinders. We want to go in for His death entirely so that His life can work through us where Calvary has become a reality. Where we have put ourselves upon the altar then the fire will not be delayed but it will consume our lives for Him, and while they are being consumed for Him they will inflame many others. The Lord bless us to this end.

**PREDIGER EDEL.—Tuesday (morning),
13th May, 1913.**

**THE TASK OF THE PENTECOSTAL
MOVEMENT.**

(a) TO STIR UP THE PEOPLE OF GOD FOR
THE EDIFICATION OF THE BODY OF
CHRIST.

Our subject for this morning is "The Task of the Pentecostal Movement," and especially to stir up the people of God for the edification of the Body of Christ. I am very glad about this subject. Nearly twenty years ago I was occupied with the following thoughts: What is, next to Jesus and His redemption, the chief subject of the New Testament. More than once I was studying this, and then the Holy Ghost showed me that it is the wonderful subject of the Body of Christ. The chief point is the Head, and the next important thing is the Body, and all other things have other places, and many children of God don't realise that.

I spoke with a well-known teacher of the kingdom of God, and asked him what may be the chief point in our days for the kingdom of God. He said, "Oh, I think

(Sunderland Convention: Address by Prediger Edel—continued.)

it is this: that very many lost souls may be saved, that they may not go into hell, but to heaven." I was agreeing with that, but I said, "I have yet another thought about it. As far as I see at the present time the chief point for the Holy Ghost is the edification of the Body of Christ"; but he did not understand that.

Oh, we have to-day workers in the Mission field who do not understand this very important subject. Yes, they have a burning heart for the lost world, and God is blessing their work, and the Lord is giving them revivals, and yet many of them are working more in the spirit of the Old Testament than in the spirit of the New, and in this way they are in danger about the perfection of the kingdom of God. They are such people that they will not agree with the children of the New Testament. They are too great and also too small for that, and when they come for a time in a Church of God that is really brought up by the Holy Ghost, then they do not understand the thing. If they are working alone for themselves then it is all right, but if they are to co-operate with the other members of the Body of Christ, then divisions come.

In this way the kingdom of God will not come. If we would move and evangelise the whole world, and if whole heathen nations would be saved, yet the main thought of God is the saving of the world. Jesus says, "Father, I pray not for the world, but I pray for them that Thou hast given unto Me, that they may be one, that the world may know that I am sent by the Father." I think we are living in a time that there is to be brought forth such men as Moody, Alexander, and Torrey. That was a good time. I know Dr. Torrey personally, and I am looking at him, but the main thought of God is to evangelise the world by contemplation of the Body of Christ. The world will be evangelised if people come in churches that are really biblical, and we have seen something about it in the Pentecostal Movement.

Scoffers were coming into a meeting. At first they laughed as the Christians were praying, and then these men fell on the ground confessing that the Lord was in our midst—that is, so to speak, evangelisation in the New Testament. God is

love. God loves the world, and He is saving souls in various ways. But this is the question—what is the main thought with us? Jesus is praying, "I pray for these which Thou hast given to Me, that they all may be one, and I have given them the glory that Thou hast given unto Me, that they may be enabled to be one," and the Body of Christ it to be filled with this glory. Then we need no more great evangelists, but the whole people of God will be evangelists.

Many have not an understanding of this important thing, and yet it is the first point for the Pentecostal Movement—to stir up the people of God for the edification of the Body of Christ. Are we to stir up others for that purpose? We ourselves must stand on this, and it is impossible to do otherwise in the Pentecostal Movement. If you will turn in the New Testament to the passages speaking about the spiritual gifts you will find always these passages are appointing the Body of Christ (Rom. xii., 1 Cor. xii., Eph. iv.). You have always the Body and the spiritual gifts, and no member shall look on itself higher because of its gifts than is right before God.

Every spiritually baptised member of the Body is a single special thing for itself, and its gift is a special thing again, and there is a danger that we may think higher because we know our gift. There is a brother who has a special gift of prophecy. The leader of the meeting has not this gift. Now this prophet has perhaps no understanding of the unity of the Body of Christ, and he says, "Our leader is not right with God, for I have a greater gift than he himself," and now he is going through with his gift, and so messages are coming direct against the leader.

When I was journeying through Germany sometimes leaders came to me in tears and said, "What shall we do! We will not quench the Spirit. I have given up my place of leading, and now this other brother makes the whole thing, but this brother does not do good things, and now I don't know what to do. If I take the leading position again then a message of the prophet will come, and if I leave the prophet in his place he will make the whole country gaze. What should I do?" Yes, then we have to speak with the prophet, and we must say, "Brother, the gift of prophecy is not the gift of leading.

You may prophesy." Then we may say that this prophet has love, and if he has no love then I will say to him, "Yes, you are as sounding brass or a tinkling cymbal."

You see we cannot move on in the Pentecostal Movement without this unity of the Body of Christ. All spiritual gifts that are not controlled by the order of spiritual members of the Body will go after the flesh. Just now I remember a brother who has got another gift. It is the gift of healing. He said to me that the Lord had used him to heal through his ministry perhaps 3000 people, but the brother has no understanding for the Body of Christ, and now he is healing sick ones, but he is not working for the Body of Christ. He says sometimes people are converted by his healings, and I believe it, but it is not a work established in the Lord, and the brother himself is in a very great danger. The last experience I had with him was that he gave out a mighty invitation to a meeting in a public hall where he was to speak about his healings. In such meetings he is speaking for money about his gift and about his healings, and that is the beginning of the end. Oh, how wonderfully the gift of this brother would have been blessed if he had hearkened to our advice to come over and join the Body of Christ, and to be used in this way.

I should not like to speak any longer. I think this subject will be dealt with yet more in these days, but let us take this. We are standing clearly on the level of the Word of God if we say that the Lord must be more for us than all gifts. I am able to put away for a time my gift if it is necessary, but I could never put aside for one moment the love. Therefore, let us keep love, and then let us use our gifts in this direction, and then our gifts will be used in Divine power, and that is also the way in which we will gain the better gifts.

In closing, I should speak about a vision the Lord has given to us. It was a big place for buildings; the Lord shewed us this. There was a foundation for a mighty building which was built up, and stones were lying round about on the place. The master of the building came and took a precious stone, and he would join the stone in a place in the building, but the hole was not according to the size of this precious stone, so the master was not able to bring the stone in it. It was a precious stone in itself—perhaps a blessed

worker of the kingdom of God—a well-known evangelist—but really in that place of the Body of Christ of the Temple of God he was not agreeing to go in, and so the master had to put it aside. Then he took another stone, and he took the hammer and was hammering on it, but when he saw it was not a stone that would bear the blows then the master could not do the work. There was a heap of sand and other things, and some little stones were in it, and the master went to the sand and digged and took some of these little stones, but they were stones that the builders had rejected. He took them and brought them to the building, and then, Hallelujah! they joined the building. I think that the interpretation of this vision is clear. Oh, that we may realise it!

PENTECOSTAL ITEMS.

We beg to thank the friends who have so kindly posted to us copies of our June issue. This act of kindness has been much appreciated.

* * *

Bro. D. Fisher, formerly of the Angola Mission, sails from London (D.V.) October 9th for Cape Town. He and the little party with him expect to find Missionary work opening out for them in South Africa.

* * *

Copies of Mrs. Etter's book, "Acts of the Holy Ghost," can be obtained (7/-) from Mr. Musgrave Reade, 116, Evington Road, Leicester; also from Mr. A. S. Booth Clibborn, 25, Elderton Road, Westcliff, Essex. It is a wonderful book.

* * *

SALTBY, BIRMINGHAM.—Mr. Philip Peters, the "Crown" Mission, Crown Buildings, Saltby, tells us of the opening of the small Mission Room in this manufacturing suburb of Birmingham. He asks for the prayers of our readers that it may be a centre of blessing.

* * *

The Kahrs Party.—We would repeat the warning of the Advisory Council, as we understand they are again in this land. "The kissing which takes place between the sexes, the teaching of the necessity of the Eunuch-life for the Rapture, and a release from obligation to work, are among the points that are wrong, and should not be permitted in assemblies which have fellowship with us."

* * *

AFGHANISTAN.—Bro. A. Dinsdale, 29, Stafford Parade, Halifax, Yorkshire, would be glad if the brother would communicate with him who, at the Sunderland Convention in his testimony, said he was ready to go to Afghanistan. "God has laid upon me the burden of prayer for this closed country, and I feel led to seek acquaintance with any other who is shouldering the same burden."

(Pentecostal Items—continued.)

PARIS.—About 23 minutes' journey in train from the Paris "Gare de l'Est" is the suburb of Rosny-sous-Bois. Here Bro. Michael Mast (who speaks English) holds Pentecostal meetings at "Bethel," 49bis, Rue de Neuilly. Sundays, 3 p.m. and 8-30 p.m. Tuesday at 8-30 p.m. Wednesday, 3 p.m. Thursday, a Gospel Meeting at 8-30 p.m. Visitors will be welcomed. He says: "We are having times of refreshment after a season of dryness."

* * *

STIRLING, N.B.—Our beloved brother, David Millie, leader of the Pentecostal Assembly, died suddenly on Wednesday, September 3rd, after an accident. We sympathise with the dear ones left behind.

* * *

LONDON.—The Training Home for Missionaries (Men), 60, King Edward Road, South Hackney, London, N.E., is to be in charge of the Rev. H. E. Wallis, B.A. (Cambridge). Those interested should write for the syllabus of the course. Mr. Cecil Polhill, 10, York Terrace, Regent's Park, London, will be very thankful if Pentecostal friends will share the burden of the expense. The Editor of "Confidence" unwittingly stated that the Home was to be entirely at Mr. Polhill's expense. Mr. Polhill, to ensure the opening of this Home, has become responsible, but will welcome all help. The Home is not far from the P.M.U. Home for Missionary Sisters. Mrs. Crisp is relying on valuable help from the Rev. H. E. Wallis in her work at 116, King Edward Road.

* * *

SUNDERLAND.—Mission in All Saints' Church. Mr. John Leech, K.C. (King's Counsel), Barrister-at-Law, in co-operation with the Rev. A. A. Boddy, is (D.V.) holding a Ten Days' Mission, September 20th to 29th. On Week-days at 7-30. Sundays, 3 p.m. and 7-30. Also on Thursday, Oct. 2nd, he will preach at the Harvest Thanksgiving, and again on Harvest Sunday, Oct. 5th, at 6-30 p.m. Mrs. Leech is (D.V.) to address the Women's Meeting at 3 p.m. on Mondays, Sept 22nd and 29th.

* * *

LIBERIA (W. Africa).—Miss M. Martha Hisey writes:—"Dear Miss Scutt passed beyond on Saturday, June 28th, at 8-15 o'clock. She was

sick of fever seven days previous. She died in faith and peace, saying, 'God is love; He never changes.' She did good work the few months she was with us, and the natives will not forget her. Our dear one praised the Lord in the darkest hours, and I believe she 'never will cease to praise Him.'"

* * *

CHICAGO.—The August issue of "The Latter Rain Evangel" (3616, Prairie Avenue) announces that Mrs. Lydia M. Piper now hands over the paper to Miss Anna Reiff, who has been associated with its production from the beginning. A large number of extra copies of the August "Evangel" have been printed. Four copies could be obtained for 1/6 (money order) by readers outside the States and Canada. It contains a full record of the marvellous healings during July through the ministry of Mrs. Etter and others.

* * *

We are told that numbers were disappointed, but many received the Touch of the Lord in a marvellous way. We quote from "The Latter Rain Evangel":—

"When the sick came seeking deliverance, if they obeyed instructions and praised the Lord even though they did not feel like it, they generally received blessing. Mrs. Etter always called on the sick ones prayed for to raise their hands and praise the Lord; and when they did, with heart and soul open to God, He met them. Brother Kinne gave some valuable instruction to people seeking healing, which we believe will be helpful to others who are suffering:

"It is not only that you should get your mouth open to praise the Lord; He wants your whole being set free to praise Him. These mouths belong to Him and so do these bodies. He wants to heal them and glorify Himself in you. The first thing is to get your soul and body full of the glory of God. The more you praise the Lord the more the resurrection life of Jesus comes in. It is not your old strength that comes back, it is the resurrection life of Jesus flowing into your body. The old strength has not time to come back. It is the same resurrection life that came into Lazarus when he rose from the tomb. When in your homes, in place of giving way to temptations of doubt and discouragement walk through your rooms and praise the Lord, and every step you take will cause your faith to grow and the glory of God increase within you."

"Sister Etter emphasized the fact that the sick should first of all get a touch from God in their souls. She inspired them to look up and believe for a real shock from the skies to go through them, and often said unless the Lord met them in spirit, nothing would be accomplished. She endeavoured to get the sick to get hold of God for themselves by an actual faith and contact with Him, that they might indeed touch Him and be made whole."

THE PENTECOSTAL MISSIONARY UNION.

"Other sheep I have which are not of this fold; them also I MUST bring." (John x., 16.)

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 Mr. H. Small, East Wemyss, N.B.; Mr. Andrew Murdoch, Eden Grove, Kilsyth, N.B.; Mr. Thos. Myerscough; Mr. Jas. S. Breeze, 34, Trafalgar Road, Birkdale, Southport, and 11, Rumford Street, Liverpool; and Mrs. Crisp.

There is a P.M.U. Home for Women Candidates at 116, King Edward Road, S. 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 Margaret Clark & Miss Constance Skarratt, Mugaseth House, Club Cross Road, Byculla, Bombay; Miss Catherine C. White and Miss Minnie Augusta Thomas, Poona (7, Phyre Road); Miss Elkington and Miss Jones, Goshainganj Station, U.P. Messrs. P. Corry and A. Clelland, 128, Sheikh-ul-Bundi Road, Abbottabad, India,

N.W.F.P. In CHINA—Messrs. Trevitt and Williams, c/o Brother Christie, Taohow ("Old City"), Kansu Province, via Hsian, China (via Siberia and Pekin); Mr. and Mrs. A. Kok, Miss Eliz. Martha Biggs, Miss Cornelia E. Scharfen, care of A. Kok, Likiang-fu, via Bhamo and Tengyueh, Upper Burmah (not China); Miss Monica S. Röniger, c/o Pastor McLean, Yunnan Fu, West China. Also holding P.M.U. Certificates: John Beruldsen, and Christina Beruldsen (now Mrs. Gulbrandsen), 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.

The Council realises the need of having married overseers of our Missionaries in China and India, and ask for special prayer that the right ones may be chosen, and thrust forth by the Holy Spirit.

* * *

Alex. Clelland and Percy Corry send encouraging reports of their progress with the language, and of God's gracious presence and working in their midst at Abbottabad.

* * *

Miss Lucy Wakeford, who has for over 13 years been working as an accredited Missionary in India, has been accepted as one of the P.M.U. Missionaries, and will (D.V.) shortly return to India in connection with Miss Lucy James to take charge of the work in Faizpur, E. Khandesh.

* * *

Mr. W. J. & Mrs. Taylor with their two children sailed from Liverpool on the 9th inst. for Nagasaki, Japan. They intend going *via* Vancouver in order to pay a farewell visit *en route* to Mr. Taylor's aged mother.

* * *

The monthly amount required for our Missionaries, *apart from the cost of our Training Homes*, is now over £100, and we thank God for so many whose hearts He has opened to help and so able to claim (Phil. iv., 19).

* * *

Praise God for so wonderfully preserving all our dear Missionaries in His Divine Health, and for delivering them from many difficulties and temptations. "Ye are of more value than many sparrows."

* * *

Bro. P. Bristow and Mrs. Bristow are now in Edinburgh (Solberg, Murrayfield Gardens).

INDIA.

BOMBAY.

DEAR BRO. BODDY AND READERS OF
"CONFIDENCE,"

Greetings in Jesus' Name! We are rejoicing that the blessed Holy Spirit is working in our midst, convincing the heathen around of the truth of the Gospel message. Four men have been baptised after a public confession of their faith in Jesus, and are now testifying to others that the Lord has done great things for them. Hallelujah! We praise Him for this "earnest" of the mighty revivals for which we are praying. Seven more have asked for baptism, and are coming regularly to the Inquirers' Classes.

It is glorious to see the change in these dark, heathen lives when the Lord takes full possession and reigns in power. One man, who took the name of Stephen, has witnessed a splendid confession ever since he was converted, preaching openly and fearlessly to his neighbours and in the streets. He is just full of the joy of God's wonderful salvation. Then there is a Mahomedan postman who needs much prayer that he may be kept from the wrath of man. He is an inquirer, and has been coming every night to the services at the Gospel Hall, and wants to be baptised. A little time ago he was followed, and now the Mahomedans are keeping watch over him, and have threatened to take his life if he becomes a Christian. This they would and could do easily in this land, and many a Mahomedan convert has suffered death for Jesus sake. We want the prayers of all God's children that this man may be kept steadfast in the faith.

Yesterday we received a written petition signed by thirty-three of the chief men of an out-caste tribe living just outside Bombay. They had heard of what the Lord has been doing amongst the heathen here, and wrote to ask us to go and teach them about our "wonderful God." This call needs much prayer. It is the rainy season here now and we cannot gather the people together in the cold wet streets at night, so a room would be necessary, and also a home for an evangelist if we did much work there. This would cost about £3 5s. a month, and at present funds are so low that we are finding it difficult to manage the work here. But we are looking to Jesus to supply all needs, and we know that if He wants us to go and seek these lost sheep He will lay the burden of them on the hearts of His

(India—Letter from Miss Clark—continued).

people. The time is short, and the heathen are being awakened by the Holy Ghost, and many are holding out eager hands for a full Gospel.

Oh, that the Lord's children would realise this, and that the lack of means is hindering *many* souls from being brought into the Kingdom. We may pray, "Lord Jesus, come quickly," but as long as one of His chosen ones is outside the Kingdom He will tarry, for "*all* whom the Father giveth Me shall come to Me." We have each our share in hastening His coming by the conversion of precious souls. May each of us be found *faithful* servants.

Hundreds are listening quietly during the day to the Gospel preaching in the streets here. Meetings are also held daily in the workmen's flats, the women's workrooms, and the Poor Asylum.

Our Bible women have been used by God to bring a Mahomedan woman to Jesus. She had been rich, but her husband and children all died of plague, and she was left alone. For some time she lived on her jewels, but was at last reduced to a beggar's life, and hence to a life of evil. Praise Jesus! none are too low for His love and pity to reach, and He has snatched this soul from the enemy's clutches. She has left the man she was living with, and wishes to be baptised. She says, "I belong to your Jesus now, and He will take care of me."

Last night we were obliged to send her away quickly into the country, as the man found out where she was and followed her, trying to force her back to live with him again. She absolutely refused to have anything to do with him, telling him she was a Christian now, but it would not be safe to keep her here at present as he might kidnap her. Poor little thing! The love of Jesus seems so wonderful to her. Man's cruelty is all she has known for some years. When our women took her to their home she was like a living skeleton—so weak that she could hardly walk, and her body covered with bruises and sores from the cruel beatings and ill-treatment she had received.

When this Mahomedan man got angry he used to pick her up in his arms and then dash her with all his force to the ground. The cry of the women and children of India goes up to God day and night. Their sufferings are terrible. For nearly a month now this little woman has been tenderly nursed and cared for and taught about Jesus, and already she looks so different. Praise Jesus for His wonderful, wonderful love!

"In tenderness He sought me,
Weary and sick with sin,
And on His shoulders brought me
Back to His fold again,
While angels in His presence sang
Until the courts of heaven rang.
Oh, the love that sought me!
Oh, the blood that bought me!

Oh, the grace that brought me to the fold!
Wonderous grace that brought me to the fold!"

Pray, dear friends, that we may all be kept so low at His feet that He *can* use us, for it is only the lowly ones He can use much, that Jesus and Jesus *only* may be exalted and glorified. Hallelujah!

The little church of redeemed ones here send you loving greetings in the name of our Coming King.

Yours in His service,
MARGARET CLARK,
CONSTANCE SKARRATT.

Apostolic Faith Mission,
Club Cross Road,
Byculla, Bombay,
August 1st, 1913.

NEAR TIBET.

A Letter from Sister Scharten.

DEAR PASTOR BODDY,

From dear Miss Biggs you have already got tidings that the Heavenly Father brought His children in safety to the place of their destination. I reckon it now as a privilege to send you my first letter from this district. It is now nearly six weeks ago since we arrived here, and surely I can say that God has blessed us in blessing the people during this period. The inhabitants of Likiang-fu gave us truly a hearty welcome. Not only that day by day they came to our home to have a look round, but also that they invited us to their homes. We did observe a little fear, not only among the women, but also among the little ones. When we tried to approach them they ran to the door. With a kind word, and through showing them love, fear was always very quickly overcome.

You have also already heard that we have started the work amongst men, women, and children, and also about our courtyard-hall. We thank God that we in such a way could provide a place to receive the many people who are coming into the meetings.

Only in the last week the congregation was not so large, for the harvest is going on, and everyone is very busy. The covering is ready, and so we are provided in the meantime for rain and sunshine, but . . . when the winter comes, when the days are cold, when the wind is blowing from the snow mountain—what then? We will cast our care upon God, and He will care for us. We will trust. In my imagination I see already men working at the building of a hall which can hold the people. There is enough land around our house to buy and to build on. To build in China is not at all so expensive as in the homeland, but after all, money is needed. God will provide. It is His work, and we are only the labourers. He has brought us here to this needy field.

Our Heavenly Father knows exactly where the souls are who are willing to accept the gospel of salvation for spirit, soul, and body. Praise unto God! I have the joy to tell you now of the first fruit which God bestowed upon the labour done in His name.

First of all I will mention about the work of grace done in the heart of a Tibetan boy sixteen years of age. At the time that Mr. Kok was staying in Likiang seeking a house, the boy came every evening to the meetings which were held in the inn. Mr. Kok very soon observed his attentive listening, and was very interested in him. He got to know that the boy was destined to become a lama. His father died just a year ago, leaving

behind his wife and four children, of whom he is the eldest. He bought a New Testament, and as he has been in a good Chinese school he is able to read and to write Chinese.

God began to work in his heart, and his spiritual eyes were opened to see that God is the only true God. Mr. Kok prayed much for this soul in the time of absence. Returning to Likiang he saw that God had answered prayer, and the same interest in the Gospel was in the young Tibetan. Mr. Kok engaged him as a boy to help, so that he lives now in our home, and receives daily teaching from the Word of God. His name is "Shüen-ming-deh." I should be glad if you would mention him before the throne of God. He is a little plant in God's vineyard which wants much care.

Not only in his heart, but God has worked also in the heart of his dear mother and younger brother. In his younger brother is a devoted spirit. Every morning he went upstairs to bow himself before a little Buddha, and to repeat several times, "*Om mani padme hum*," a formal Tibetan prayer. One day he came to the morning worship, and since that time he has left his false worship, and handed his idols over to Mr. Kok. With consent from their mother they have destroyed all their idols which were in the home. May God bless this family, and make them a blessing to their own countrymen. They will have splendid opportunities while they have a Tibetan inn.

God is not only blessing in Likiang-fu, but also in the surrounding villages. In one of them called Chong-hai are a few people who are very interested in the Gospel. Some meetings we saw regularly a man coming in, who was well observed by wearing a light crimson coat, and by his attentive listening. One day after the service Mr. Kok took him apart in his room. This soul was really hungry to get to know the truth. To attend the meetings he had to walk two hours coming and going. Now he has pasted over his *p'ai-uei* a large scripture text, and last week he gave his Buddha-books to be burnt.

A friend of his, a sorcerer, living not far from his home, came one day with him, and God took hold of his soul. Hallelujah! He has given up his business, and surely these two friends will be a help to one another. In a few days they go on a journey to a village, three days travelling, to do business, not only for themselves, but also for the King, Jesus. It was a blessing to see him last Sunday walking home with two hundred Gospels in his arms. The Lord bless these dear souls, and make them a blessing to their own people. Surely God is working in our midst. Many are inquiring. To our Father be all the thanks and the praise of our hearts.

The work amongst the women is hard for different reasons. Most of them do not understand Chinese, but speak Mosu, and amongst the girls there is a spirit of wickedness. They need much prayer and intercession. With earnestness I ask the dear saints to remember them much before God's throne. Once, in our waiting meeting, while we were praying for them, God gave to one of us by the Holy Spirit a vision of His Son, seeing Him standing with His pierced hands and feet and side, and it was as if He was asking, "Have I not suffered for them? Have I not given My life for them? Have I not shed My blood for them?" Yes, we know the Blood of Christ has the power to save these dear souls. It was an

encouragement for us, and with more faith and faithfulness we go on to testify before them.

The Lord has provided in a wonderful way a teacher for us. I think it is better not to tell you about him, for I fear my letter will become too long. My dear sister, Miss Biggs, will gladly tell about him in her next letter.

We are so glad to get "Confidence" regularly. Always with much joy we observe it among our mail. Many times it brings us a blessing, and we rejoice to read how God is blessing in many places of the world. Glory to His name! He is reigning on the earth, and Christ is sitting at the right hand of the Father praying for us, that our faith may fail not.

Mr. and Mrs. Kok, Miss Biggs and I send our love to dear Mrs. Boddy and to yourself.

Yours in the Master's service,
ELIZE SCHARTEN.

Likiang-fu,
via Bhamo and Tengyüeh,
Upper Burma,
June 24th, 1913.

ABOUT BRO. WANG.

DEAR PASTOR BODDY,

Isaiah liii., 10—"He shall see His seed, He shall prolong His days, and the pleasure of the Lord shall prosper in His hands." Hallelujah!

To the glory of Him Who is ever seeking the lost and bringing them to the fold; I want to tell you about one of these other sheep of whom Jesus has said—"I must bring" (John x., 16).

Away there in the little village of Chong-Cheo, three days from here, the living Word of God had found its way into a home and hearts, although the feet of those who bring good tidings had never reached that far-away place.

The person one means to tell you about is Mr. Wang (pronounced "Wong"), a Confucius scholar. Ten years ago he received a Testament, but he destroyed it as he had no interest in it. Shortly after that, another one was put into his hands by someone; he really does not know who gave it to him. He read this one, and soon found that he had got a treasure. The blessed Spirit of God through the Word made the truth of God and of His Son Jesus Christ real to him. Very soon he sent for a copy of the Old Testament Scriptures.

Mr. Wang was a seeker after truth, and had studied the religions of Confucius, Mahomet, and Buddha. He was a great admirer of the first-mentioned. When the knowledge of the truth of God came to him, he began to write books, showing the contrast between these religions and Christianity.

In the providence of God Mr. Kok was led to this village last January, when a journey was being made North. This place was not in the plan of the journey, but through circumstances they were obliged to stay there for a night, not knowing the reason why.

"He guideth them by the skilfulness of His hand" (Psalm lxxviii., 72). Praise Him!

When Mr. Kok was in the inn he received a visit from this scholarly gentleman, who was enquiring if the foreigner was a teacher of God.

(About Brother Wang—continued).

When Mr. Wang found that he had met one who would speak with him about what was in his heart, he was very glad; and the joy was mutual when Brother Kok knew the object of his visitor. We can imagine they had a very hearty conversation about our Father and His beloved Son, our Saviour. Early next morning Brother Kok visited his home, and there he was rejoiced to find that Mr. Wang had been teaching his children out of the Scriptures. They were asked many questions, and were able to answer them even out of the Old Testament. That morning they had worship together.

Shortly after our arrival here we invited Mr. Wang to come and be our guest for a few weeks, feeling it would be good for him to live amongst Christians for a short time. In this way he would get a better idea of what practical Christian life means. We trusted also that he would get to know the way of God more perfectly. Two months ago we welcomed our visitor, and he is still with us.

As you know, we have been praying for a teacher. The first weeks we were looking out for one, but began to think, naturally speaking, it was hopeless to find one who had good Chinese without the local dialect. A teacher with good pronunciation is so important to have. After consideration we decided to wait and see if God would work for us. The Lord, who always anticipates the needs of His children, once again provided for us.

"He gives the best to those
Who leave the choice with Him."

It has proved again to be so. Hallelujah! You will be glad to know that Mr. Wang has become our teacher, and is staying with us on the station. Every day we feel like praising God for His wonderful provision in this excellent teacher. We praise God also that since he has come here, God has been blessing him.

I may say that although Mr. Wang had a knowledge of God, he had not learned how to pray, at least, he had not expressed a prayer. He says when he would be studying the Bible and thinking about God, he sometimes felt a working in his heart which drew him out to God. It was so blessed to hear his first prayer. Now he is witnessing in the meetings also. Praise the Lord! Mr. Wang was given to drink much wine, but since coming here he has been quite delivered. We believe the Lord is doing His sanctifying work, and making him a vessel meet for the Master's use, prepared unto every good work. 2 Tim. ii., 21.

At the left side of Mr. Wang on the photo you will see his son, a boy of thirteen years of age. This boy is well taught in the Scriptures, and is a young believer in our Lord Jesus Christ. He is very bright, and is promising for a good worker in the Lord's vineyard, if He tarries. This boy is staying here also, and each day he is studying the Word.

On the right you will see a young girl; she is not Mr. Wang's daughter, but he bought her when very young to be betrothed to his son. She stays with them in the home until they are old enough to marry. Her lot is a happier one than many other girls who are sold in the same way. She has been taught to read and write, which is a very unusual privilege for girls in China, especially before the revolution; now there are

more schools for girls, I am glad to say.

This girl was staying with us for a few weeks, but has gone home again to Chong-Cheo. I know you, dear Pastor Boddy, and the friends will pray for this family, and praise God for graciously saving them. Isn't it an encouragement for us to keep praying that God will bless the many Scriptures that are sent forth to different places, and by His Spirit cause the seed to spring forth into life?

We were glad to hear that God was blessing in your midst at the Convention, and are looking forward for May's "Confidence."

All join me in sending you and all the brothers and sisters in Christ our Christian love and greetings. Grace and peace be with you all.

Yours in His life and service,
ELIZABETH BIGGS.

c/o Mr. Kok, Likiang-fu,
via Bhamo and Tengyueh,
Upper Burma.
August 15th, 1913.

**List of Contributions received during
August, 1913, for P.M.U.**

		£	s.	d.
Receipt No.	921	0	2	6
"	922	0	6	0
"	923	1	5	0
"	924	0	2	0
"	925 (for outgoing Missionaries) to China...	5	0	0
"	926	0	17	6
"	927 (for passage money) ...	0	10	0
"	928 Preston Assembly (for Mr. Corry)...	14	10	0
"	929	0	15	0
"	930	1	0	0
"	931	1	0	0
"	932	0	8	0
"	933	2	0	0
"	934	8	2	3
"	935	4	7	0
Stirling Assembly		0	7	0
Sion College, special effort ...		0	8	6
Receipt No.	936	5	0	0
"	937	0	10	0
"	938 (for outgoing Missionaries) ..	7	7	0
"	940	3	0	0
Emmanuel Protestant Mission, Ashton-on-Ribble, Preston (for Mr. and Mrs. Taylor)		0	2	6
Preston Friends (for Mr. & Mrs. Taylor)		19	10	0
Receipt No.	942	1	4	0
"	943	10	0	0
"	944	3	0	0
"	945			
"	946 (for outgoing Missionaries to China)...			
		£90	14	3

As many friends desire their contributions to be anonymous, the receipt number alone is given.

W. H. SANDWITH,
Hon. Treasurer (P.M.U.),
Oswaldkirk,
Bracknell, Berks,

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