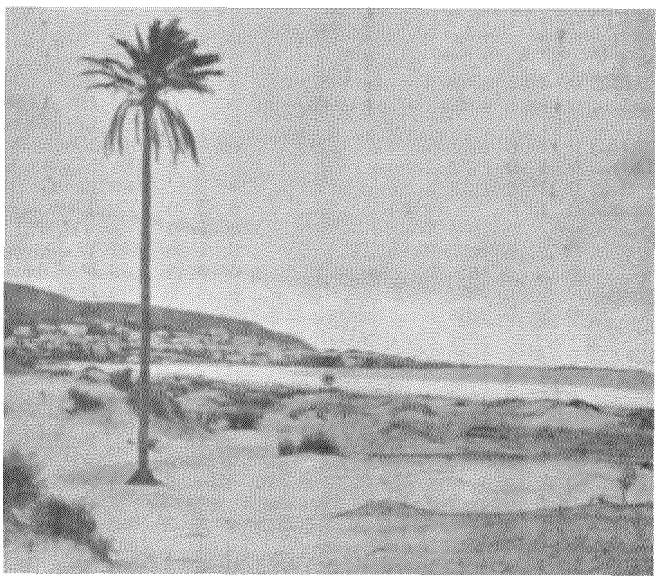
JANUARY. 1914. VOL. VII. NO. 1.

"CONFIDENCE"

EDITED BY

ALEX. A. BODDY,

ALL SAINTS' VICARAGE, SUNDERLAND, ENGLAND.



THE HARBOUR FOR NAZARETH.

At the foot of Mount Carmel a railway line commences, which runs to the Sea of Galilee and beyond. (There is a station for Nazareth.) This place is called Haifa. We see in the picture the waters of the Mediterranean, and the houses of this Galilæan Harbour

"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.*

70th ISSUE.

ONE PENNY.

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CONTENTS.

Subscription-Gifts, etc. ..... page 2
From Opposing to Receiving 3-4
The Baptism in the Holy Ghost 4-6
Illustration—The Mosque of Omar 5
In All Saints' Vestry (Sunderland) 6-8
The Touch of the Lord 8
Behold, the Bridegroom cometh! ..... 9 & 13-14
A New Year's Message 10-13
Norway—Christiania 14
Pentecostal Items 14
Pentecostal Missionary Union 15-16
The Tibetan Borderland—News from Bro. Kok 16-19
Illustration—The Yangtse 17
The Likiang Mountains 18
A Living Buddha 20
Yunnan—Letter from Miss Biggs 19-20
List of Contributions 20

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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.

"Confidence" Subscription-Gifts to December 31st.

	£	s.	d.
991 Dodge Centre (G.)	0	4	1
992 Newbold Moor (L.)	0	2	0
993 Portland, U.S.A. (M.)	0	4	1
994 Salop (H.)	0	1	8
995 Masham (B.)	0	1	0
996 Clacton-on-Sea (A.)	0	1	6
997 Dunfermline (A.)	0	1	0
998 Dromore (P.)	0	1	6
999 Tarwin (H.)	0	1	6
1000 Ngao, B.E. Africa (P.)	0	2	6
1001 Cheriton (H.)	0	2	6
1002 Water St. Assembly, Glasgow	0	2	0
1003 Twillingate, Newfoundland (P.)	0	4	1
1004 Maesteg Assembly	0	1	6
1005 Paris (M.)	0	7	0
1006 Margate (B.)	0	1	6
1007 New Bremen, U.S.A. (W.)	0	4	1
1008 Manchester (P.)	0	10	0
1009 Middlesbrough (P.)	0	5	0
1010 Sunderland (W.)	0	10	0
1011 Middlesbrough (M.)	0	2	0
1012 Abercregan (E.)	0	1	6
1013 Buffalo (C.)	0	2	1
1014 Leeds (W.)	0	1	0
1015 Bolton (P.)	0	3	0
1016 Bridgnorth (W.)	0	1	0
1017 Exeter (W.)	0	1	0
1018 Belfast (B.)	0	5	0
1019 Kilsyth (A.)	0	3	0
1020 Canonbury (N.B.)	0	2	0
1021 Belfast (F.)	0	5	0
1022 Tullynahinson (McK.)	0	10	0
1023 London (B.)	0	1	0
1024 Blaenclydach Assembly	0	4	3
1025 Hornsey (T.)	0	3	6
1026 Northampton (G.)	0	2	6
1027 Coatbridge (W.T.)	0	5	0
1028 Nuneaton (S.)	0	2	6
1029 Tonyrefait (A.)	0	1	0
1030 Saltley (P.)	0	1	0
1031 Mildmay (L.)	0	5	0
1032 Anon	0	1	6
1033 Tunbridge Wells (R.)	0	5	0
1034 Woolwich (S.)	0	1	9
1035 Derby (M.)	0	1	6
1036 Ipswich (E.)	0	3	9
1037 Sheffield (H.)	0	2	6
1038 Neuchatel (L.H.)	0	3	2
1039 Exeter (W.)	0	0	10
1040 Paignton (M.)	0	1	0
1041 Alsagir (S.)	0	1	6
1042 Southsea (M.)	0	2	0
1043 Bush Hill (L.)	0	1	3
1044 Wem	0	1	2
1045 Lexden (E.)	0	3	0
1046 Clapham Com. (T.)	0	0	6
1047 Fairbank, Alaska (K.)	0	8	3
1048 Scarborough (H.)	0	1	0
1049 Paignton (S.)	0	0	8
1050 Dublin (G.)	0	4	0
1051 Providence, U.S.A. (S.)	0	4	1
1052 Multan, India (S.)	0	1	6
1053 Seattle, U.S.A (Y.)	0	2	1
1054 Leeds (O.)	0	1	8
1055 London (G.)	0	1	6
1056 Spilsby (C.)	0	3	0
1057 Longbeach, U.S.A. (P.)	0	2	0
1058 Douglas, I. of M., (H.)	0	1	0
1059 Akron, U.S.A. (E.)	0	8	0
1060 Scarborough (H.)	0	1	6
1061 Gateshead (K.)	0	2	0
1062 Cork (R.)	1	0	0
1063 Barnsley (E.)	0	10	0
1064 Christiania	0	12	2
1065 Los Angeles (J.)	0	8	3
1066 London (G.)	0	2	0
1067 Newbold Moor (L.)	0	2	0
1068 Nicolin, U.S.A. (J.)	0	4	1
1069 Belfast (B.)	0	1	0
1070 Tunbridge Wells (H.)	0	1	3
1071 Waunlydd Assembly	0	5	0
1072 Mouldsworth (O.)	0	4	0
1073 Paddington (C.)	0	1	6
1074 Spilsby (C.)	0	1	6
1075 Lytham (M.)	0	1	0
1076 Cwmtwrch (G.)	0	0	8
1077 Saltcoats (D.)	0	2	1
1078 Sion College	0	6	0
1079 London (B.)	0	5	0
1080 Bridgeport, U.S.A. (P.)	0	2	1
1081 Burwood, U.S.A. (M.)	0	2	6
1082 Port Talbot (D.)	0	1	0
1083 Hull (S.)	0	2	6
1084 Smethwick (T.)	0	3	6
1085 Toronto (B.)	0	4	1
1086 Low Fell (H.)	0	3	0
1087 Norwich, U.S.A. (H.)	0	4	1
1088 Tunbridge Wells (T.)	0	1	6
1089 London (T.)	0	1	4
1090 Llanfair (L.)	0	1	6
1091 Maesteg Assembly	0	1	6
1092 Tunbridge Wells (H.)	1	5	0
	£17	5	1

Printing and Expenses Account.

RECEIPTS.	£	s.	d.
Subscriptions as above...	17	5	1
Discount	0	3	4
Adverse Balance	3	13	0½
	£21	1	5½

EXPENDITURE.	£	s.	d.
Adverse Balance from last month ...	0	1	10½
"Confidence" (December)	13	11	0
Postages	5	5	5
Stationery	0	12	8
Blocks	0	16	0
Bank Charges	0	14	6
	£21	1	5½

"CONFIDENCE."

No. 1. Vol. vii. ALL SAINTS', SUNDERLAND. January, 1914.

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." "Brethen, 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.

From Opposing to Receiving.

A Testimony given by a young sister at the Sunderland Convention, Friday, May 16th, 1913.

[Though the name is not printed here, those who were present will remember the speaker. Visitors to the Sion College meetings have always seen her there, though for a year her address will be—care of Miss Brown, 195 Rue de l'Université, Paris.]

I feel I cannot praise God enough for what He has done for me, considering the time that I was so much against what He is doing. I think it was quite two years that I opposed, though I had every opportunity during that time to come into the blessing. I had been set against it by friends and relations and would not give in. I cannot tell you all that I went through. At first I was quite settled in my mind that it was not of God, and that all those who were in the "Movement" must be misled. I used to pray to God that they might have their eyes opened to see how wrong they were. I remember being at a meeting when the leader came up to me and asked me had I received this Blessing, and I never liked it being spoken of to me, so I said, "No, I have not, and I don't understand it at all." He said, "Well, I can tell you that

IT IS OF GOD."

I went home and I could not get away from these words, and I could not sleep that night, and when I mentioned it to a lady who was living with us, and who was not in sympathy with the Movement, she said, "Well, you know, you must be careful when people approach you about it; you must be very careful not to be taken in." Afterwards I went to Amsterdam, and Pastor Polman was having a prayer meeting in his drawing room, and it seemed to me the people were all praying, till I did not like to be quiet. Pastor Polman said, "Are you convinced yet?" I said, "Not at all," and he knelt down and prayed that I might be convinced and see that it was of God. It is wonderful how his prayer was answered, for that night when I went to bed I could not sleep, and I had to pray that God would give me this Blessing.

After that I went through a time of wavering. I was up and down, but I felt that I did want all that God had for me. I used to go to my father's meetings in London to play the organ, but it used to bore me, and I was always so glad when the meetings were over and I was liberated. But I still was unsettled. I had people telling me it was wrong, and others begging me to go into it, so I just got alone with God and I really sought to find out from Him whether it was right or wrong.

(From Opposing to Receiving—continued.)

At last I got this far that I began to pray that God would give me His Holy Spirit, but I did hope He would

NOT GIVE ME "TONGUES."

I was a long time in seeking, but I prayed more and I thought more. I could not speak to anyone, and so I got my Bible and prayed that God would show me His will for me. I got a copy of Weymouth's translation. "If any man will to do His will, he shall know the doctrine, whether it be of God," and so I said, "If this is of God (and I really want His will) He shall shew me." I read through Acts, and I thought, "There is nothing; I don't know what I am opposing"; and then the Devil said, "Oh, it would be very hard, after you have stood out these two years, to be humbled," and I thought I couldn't give in for that. Then another thing, I didn't like any emotion. I didn't like to see people shaking, and I used to take such texts as "God is the God of peace and not of confusion." He wants us to be quiet; we have to give our bodies to Him just as much as our spirit and soul, for all belong to Him. I went to a Convention at Pastor ——'s, and I was really seeking. I wondered whether God would ever give me the Baptism of the Holy Ghost. I felt so dissatisfied, I wanted something, but instead of being satisfied with Himself I tried to be satisfied in other ways. I am so glad that God convinced me Himself.

One night we were praying before going to bed, and no one said a word to me, when suddenly I felt so convicted; I felt as if I was such a sinner. It had never come to me what a sinner I was, and how I had been working against God, and how horrid I had been to those in the Movement. He did it Himself, and I cried to Him to have mercy on me, and after I had got forgiveness from Him I had to go to all those to whom I had been unkind; but I don't think there was much pride left after that night.

Then I felt that I must go on. I felt empty. I felt as if I had not got all that there was for me. I would have given anything to have the Holy Spirit; I thought I could not live unless He came, and so I was seeking and praying that He would come. Some have to wait, but I praise God I only had to wait till I was ready to receive. Jesus seemed to be all round; I felt so happy. I was full of joy, but I am so glad that it was just quietly, for I was as calm and as quiet as could be. I just seemed to lose my old life and then I had the new life, and the next night when I was praying again as I was kneeling down quietly—it was so wonderful—I just felt He came in and

HE SPOKE THROUGH ME,

but the way He spoke—it was no louder, perhaps a little quieter than I am speaking now—and after He had spoken I said in English, "Oh, I am safe in the arms of Jesus." I felt as if His arms were right under me. Just before that I had had a picture given to me of the Lord Jesus in a beautiful flower garden, entitled, "The fairest flower in the Master's garden," and I felt as if I was just in His arms.

If there is one thing that the Baptism of the Holy Spirit did, it revealed Jesus to me; it drew me closer to the Lord than ever, and I can say that nothing—neither life, nor death, nor angels, nor principalities, nor things present, nor things to come, can separate me from the love of God which is in Christ Jesus my Lord.

And then I went on with Him, and He shewed me such wonderful things. There was a testing after that. Just after I received Divine healing, I knew that He had the victory for me. I cannot understand how I was so foolish all those years. I thought I knew so much, and I found how little I knew, and since then I see I am just a little child; I can do nothing of myself. I am so glad He has shown me there is nothing in myself. He has shown me many times that I have not to trust in myself, but in Him. I am so glad that I can stand and speak for Him; He has done so much for me; He is so precious to me. If I could only tell you how precious He is, you would not keep Him waiting. My dear friends, seek the Baptism of the Holy Spirit! [K.P.]

THE BAPTISM IN THE HOLY GHOST.

BRO. J. TETCHNER

(Formerly of Sunderland, now of 53 Sharpe St., Newlands, Hull).

Beloved, I want to speak this afternoon on the Baptism of the Holy Ghost. I want to read Acts xix., first 7 verses. I want to ask the question, "Have ye received the Holy Ghost since ye believed?" The Apostle asked this question of these twelve men at Ephesus, and they said, "We have not so much as heard whether there be any Holy Ghost."

I myself, in the town of Sunderland, for a number of years testified to the Baptism of the Holy Ghost, and lived a life, I believe, that was pleasing to God and profitable to man. Whatever I may have received up to the 2nd December, 1907, I know from experience that on that blessed memorable night, which I shall never forget while in the body, I received Him in a manner and in a measure I never before received Him. Praise the Lord! That night I realised indeed the Comforter had come. Every doubt concerning Him taking up His abode in the mortal body has been for ever swept away. I realised then, and I realise now *that my body is the temple of the Holy Ghost.* The Holy Ghost has enthroned within me

A GLORIFIED JESUS,

and He lives within me to-day, Praise His Holy Name! and from experience I would indeed say to every child of God this afternoon, "Receive ye the Holy Ghost," for He wants every one of us to be possessed by Him.

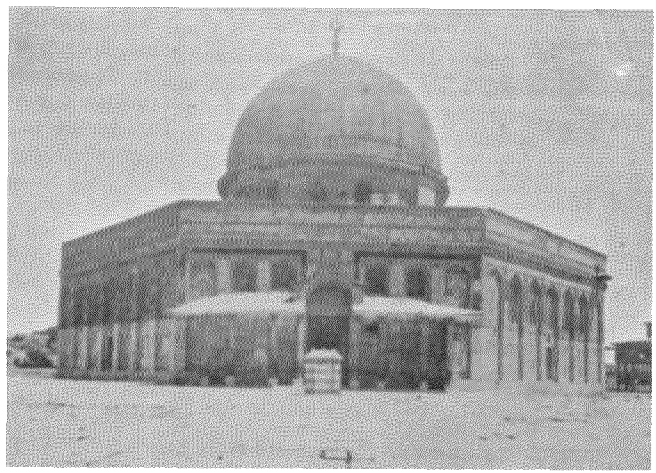
I believe it is important before we come to receive Him that we should know where we are standing in our relationship to God. I believe it is necessary to have the witness that the Blood cleanses us from all sin, and it brings us into the place of security, and we can depend upon Him not permitting any other matter or power to come within the child that He loves—and He loves us, Glory to His Name!

You remember the Master Himself, previous to His entering upon His work, received the Baptism of the Holy Ghost, as in Luke iii., 22, when He came upon Him in the shape of a dove, as He was coming up out of the water; and then in the 4th chapter, 1st verse, we find that He was led of the Spirit into the wilderness. Beloved, since the Comforter has come He leads me. Glory to His Name! "He was led of the Spirit into the wilderness." Just a thought there. There are some, beloved, that receive their Baptism in the Holy Ghost, and they are asked in some instances to go into the wilderness of the Lord—to know something of a wilderness experience. I believe that those who stand that test are the better when they come out, but I know that there are some who have failed under the test, and have gone under. I can look, by faith, upon one or two to-day who were led into the wilderness with their Lord, but failed under the test, and went down under it, and suffered as a result. Beloved brethren and sisters, if my Lord asks you to follow Him into this wilderness, remember He said, "I am with you always, even unto the end." He will never leave you nor forsake you, and there is no trial that shall be brought to bear upon you but what you will find my Christ is sufficient for. He does not leave you to climb the mountain alone. He girds us with strength for the battle. He is

A WONDERFUL JESUS!

After the temptation was over the Master returned in the power of the Spirit, and I am satisfied that everyone that goes out with Him will return in the power of the Spirit, and if you turn to Luke iv., 18, you will see that the Master there is fulfilling the prophecy: "The Spirit of the Lord is upon me, because He hath anointed me to preach the Gospel to the poor; He hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised."

This, beloved brethren, firstly, was after receiving the Baptism; secondly, after the test in the wilderness. Then did the mighty anointing rest upon Him, then did He fulfil prophecy. I want to say that you will be enabled to fulfil the Divine will if you endure the test. First receive the mighty power, then follow your Lord wherever He leads you. It is recorded in John xiv., 12: "Greater things than these shall ye do, because I go unto My Father." This, beloved, is the outcome of the man and the woman that will follow their Lord; they shall come out of the refining fire, and shall fulfil that glorious prophecy. My Lord is looking to-day for some people to do that. May we endure the test, for I am satisfied that God is leading His people on to-day that are willing to be led on. We must remember that we are only individuals in this great and glorious movement, but, thank God, we are going on.



WHERE STOOD THE HOLY OF HOLIES.

The *Kubbeh el Omar*, commonly called the Mosque of Omar, a Mohammedan building for worship (not strictly a Mosque or *Mesjid*) is erected on the site of the Temple Buildings. Before the Moslems captured Jerusalem it was for a time a Christian city, and a Christian church (St. Mary's) stood here from the times of Justinian to the eighth century.

I said at the commencement, over five years ago, I knew that some parts of the path would be rough, but I settled it with God that I would be true to Him and leave the rest, and I want to say He has not failed me. I praise Him to-day that my spiritual life is developing. I praise Him I am obtaining an increased measure of the knowledge of Him. He is becoming more real to me in my own personal experience. Blessed be His name! May we not disappoint Him, but may we go on; and if we will, then I am satisfied that nothing can impede our way and our onward march to absolute

(The Baptism in the Holy Ghost—continued.)

victory, and we shall hear Him say, not "Well done," but we will hear Him say "My child," and we shall sit down with Him as an overcomer.

* * *

MESSAGE AND INTERPRETATION.

"Oh, truly you cannot sit down with Him, unless ye have first of all found rest in Him, for ye must rest in Him and He in you before ye shall know what it is to sit down with Him, for He alone is the Overcomer, and He must overcome thee and all thy restlessness before He can make thee to be an overcomer; therefore it is in this that ye should learn of Him. Truly He is the Victor, and will be the Victor in thee, and triumph over all the difficulties in the way. Oh, He will bring Thee and others into subjection with Himself through thee, and it shall be known that He is the Victor when He is seen to be the Victor in thee and unto others also, for He doth want to put His hand upon thee that He may throughly purge thee and purify thee, for ye see that the world seeth that which is empty as yet, for the world looketh upon that which is outward—that which is to be observed; but the Christ within doth want to reveal that it is Himself and His own work and His own power, for it must be known that ye are a follower, that ye are of no account, if it is to be seen that the Victor dwelleth within thee. The earthen vessel must be seen to be a vessel of earth, that the glory of the Lord may shine out and be made manifest unto others, and the power made manifest when the earthen vessel is entirely yielded and there is nothing of the earthen vessel in itself to take the glory. The earthen vessel must be broken; the earthen vessel must be seen to be that which is earthy and is easily broken, easily debased, that the glory may be seen to be God's alone; that that which has been a failure in thee shall be known to be thy own production, and that that which He doeth in you shall be seen to be God's. Down into the depths! Down into the depths! There must the earthen vessel go, that it must be seen whether it is true or imperfect, that the glory of God may shine through and may alone be manifested. The body of Christ ceased to be seen when it was caught up into the glory, and as ye lose sight, and as the world loses sight of you it shall see the Christ glorified."

* * *

It is very important, beloved, that the Lord should have His way with both speaker and listener, that we are willing to be broken before Him, and that indeed only He is seen, that the speaker may be hidden. The men that stand before the congregation need to be prayed for—to be kept humble in the dust at the Master's feet, for there are people that will exalt them, and clap them on the back. Thank God, there is a place in which the earthen vessel can be broken at the feet of the Master, in which none of these things affect him or her. I praise Him to-day for what He has done for me!

I want to say from Scripture a few things that the Holy Ghost reveals when He comes and possesses one. We find in Eph. i., 13; Eph. iv., 30; 2 Cor. i., that the Holy Spirit seals them that are His. We are not sealed by the blood, but by the Holy Spirit. Look at the twelve men at Ephesus. I think we have revealed to us the time of the sealing of the church at Ephesus. They were sealed with the Holy Ghost; in their sealing they spoke with Tongues and prophesied. I thank God this afternoon for the Sign of Tongues that He has given to me. Just in a few words I want to say this—we don't say or don't teach that the Gift of Tongues is the sign of the Baptism of the Holy Ghost. That is one of the nine gifts of the Spirit, but we do say we believe that everyone that is baptised with the Holy Ghost will speak in other tongues as the Spirit giveth utterance. The Master says, in John xv., 26:—"But when the Comforter is come, Whom I will send unto you from the Father, even the Spirit of Truth which proceedeth from the Father, He shall testify of Me," and we believe that He testifies through lips of clay. I praise Him because when He baptised me He bore testimony; when He baptised those twelve men at Ephesus He bore testimony; when He fell upon that company in the dwelling house of the Roman centurion Cornelius He testified; when He fell on the 120 in the upper room at Jerusalem He testified, for we read "they spake in tongues."

IN ALL SAINTS' VESTRY
(SUNDERLAND).

Story of a Conversion.

Our Brother, Tom H. Knight, related the following incident at a recent meeting: On December 12th, 1913, the Lord led me to accompany a young brother to Liverpool, who was going for two years' training in Mr. Moody's Home at Chicago, and, with a party of other travellers, we left Newcastle at 11·19 p.m. I praise God for the opportunity given to witness for Jesus in the compartment. After several changes we arrived at Manchester at 5·15 a.m. on Saturday, and as we had to wait about an hour, I suggested to my young friend and another young man (about 25 years of age), who was going to meet his brother in Alberta, that we should have a walk for exercise and to obtain a little fresh air. When we got outside the station we noticed that Lockhart's Cafe was open, and we went in for a cup of coffee, and had only been seated about five minutes when a respectable man about 45 years of age walked in. I noticed that a beer bottle was protruding from each of his coat pockets.

WANTED WHISKY.

He sat down two tables away from us, and on the manager of the café going to him to see what he required, he asked him if he could let him have a drop of whisky, and offered half-a-crown for a drop, but the manager said "No, we don't sell it here," and turned to attend to other customers. The man sat down for a few seconds, and, hearing me talking to my friends, shouted in a rather jovial way, "Hallo there, yor a Geordie." I turned round and smiled, saying, "Yes, I belong to Gateshead, near Newcastle," and he shouted laughingly, "Ah 'na, ah belong to Gosforth." Then looking him straight I said, "Yes, my friend, but are you not on the wrong track?" He paused awhile, then said, "Mebbies. Are ye one of them teetotal cheps?" (In a flash it came to me to strike hard. Praise God!) I said,

"Yes, praise God! I belong to Jesus. How many years have you been a fool?" I saw it sink, then I said, "My friend, three years ago I was a man like you, but I gave myself to Jesus, and this is what I do now, seeking to win men to Jesus, and instead of wasting my life like you, you will find me in Newcastle Bigg Market on the Sunday nights seeking to win souls for Jesus." (I showed him the picture on the back of the July "Confidence.")

The poor man looked stunned. First he looked at the paper, then at me, and said, "It's right, lad," then, returning the paper with thanks, he sat down. *He bowed his head for a minute*, then quickly he slid the bottles out of his pocket on to the floor and, standing up, said, "*No more, lad; no more. I see it now.* I SEE IT. You've done it." Praise God! *God had spoken.* His face bathed in tears, what a change! The manager and others in the café saw it. Praise God for the witness.

The man, broken-hearted, took up his travelling case, and sobbed into the street. Praise God! I got hold of him, and asked God for Jesus' sake to save him, and praise God, He did. The man kept saying, "Oh, you've hurt me. You've cut me." He repented as we walked back into the station, and kept shouting, "*I see it now. I see it now.* You've been sent. *God must have* sent you, and to Manchester!" Then he cried as I told him it was Jesus who loved him, and that He had sought him. Praise God!

On the way to the train one of his travelling companions spoke to him, asking him to go along with him, but he said "No." When the train arrived in the station (Manchester), my young friend, new convert, and myself obtained a compartment which the Lord gave for ourselves. (Our young friend who was going to Alberta had seated himself in the next compartment with the ladies and children who had been travelling from Newcastle, otherwise he, too, may have been saved.)

FOUND CHRIST.

After we started away we commenced to talk of Jesus and His love, and as the man heard the words of Jesus he kept saying, amid his sobs, "*I see now.*" Praise God! *He saw Jesus as his Saviour.*

I left him to himself awhile, then I said, "I will pray for you now." At once the man said, "Yes, let me be on my knees." Praise God! We prayed for him, then I asked him to pray and tell Jesus all about it. Glory to God! Heaven bells were ringing between 6 and 7 p.m. on December 13th, 1913, and he knew it, as he prayed to his new-found Saviour. Glory!

God's word grew plainer and plainer to him and, praise God, he knew Jesus as the Light of the World, and said: "It's all right now, I'm saved. Jesus has saved me. Oh, I praise God you spoke to me; you've been sent. What can I do for you? Can I help you with any money?" I said "No; it is *without money* and *without price.* All you can do for me now is to be true to Jesus." He said he would, and promised to meet me in heaven.

At intervals of the journey he would commence crying and sobbing, for he said he had been a fool (1 Sam. xxvi., 21) all his life, but never until that morning had he seen it. Then he spoke of his wife and six children he had left at home. He told me that he had brought them presents from various parts of the world, and he had lived to make them happy and give them a good education, and had obtained for them anything to make them comfortable; "but now I see I must pray for them and live to meet them in heaven." May God save his wife and children. He told me if God spared him to meet his wife again she would see a new man. He saw that he had a lot of work to do for Jesus, and promised to buy twelve Testaments to take on board his ship for his firemen.

This man was going to join his ship, the "Afghan Prince," at Brooklyn to go to China. He is a second-class engineer, and will probably be away from home eighteen months (I saw his credentials). May the dear Lord guide and protect him and use him for His glory.

I was able to give him a Roker Tract, "Faith in His Blood," and a paper, "The Apostolic Faith," which I pray God will mightily bless, and use them also as a means of blessing others. I also told him that Jesus was the Lion of the tribe of Judah, and God revealed it to him. Then I taught him to sing a chorus: "For the Lion of Judah shall break every chain." Praise God!

After leaving him at Liverpool Station I met a Salvation Army officer, and the officer told me that he had just left a man (this was at 8·30 a.m.) who had told him of having been converted in the railway train. Praise God! He confessed and witnessed to Jesus.

(In All Saint's Vestry, Sunderland—continued.)

Then again, we had the opportunity of telling the story to the passengers who travelled in the next compartment, and one young woman, who belongs to Durham, said she was pleased to hear of it. She was going to New York to meet her husband. May God use her testimony. The others were going to different parts of America and Canada, and I praise God for His love towards us, and that Jesus was with us on the journey.

I wrote, at Mr. Robson's request, to his wife from Liverpool to tell her of the change, and he asked me to call at his home. This I trust to carry out this week. May God guide me and give me the words that will speak peace to his dear wife's heart.

All glory to my precious Saviour.*

The Touch of the Lord.

DEAR MR. AND MRS. BODDY,

I am sending you a letter from my son, ———, to read, in which I am certain you will be greatly interested. His dear wife, ———, has been very ill lately with what they thought was a gastric attack. You will see what happened. They are rejoicing in what they are certain is "Divine Healing" in answer to their prayers. ——— has been interested in this for some time. Lately I gave him a copy of "Confidence" for December.

* * *

THE LETTER REFERRED TO.

"We are so happy here to-day. I am going to try to tell you why. On my arrival home on Monday evening I found my dear wife in bed, evidently very ill. She had been obliged to send for the doctor, the pain and the exhaustion being so great in the morning. While he said little, the little he did say led us to suspect internal trouble, possibly of a very serious kind. Her poor little inside felt all wrong as she described it, though, except for this sore uncomfortable sensation, she suffered little after going to bed. Nothing further could be done as she was far too sore for any examination on Tuesday, Wednesday, Xmas Day, or Boxing Day. On the last day the doctor saw her, and we then gathered that he was sure an operation for removal of one ovary at least would be necessary. Now you can well see how dreadfully we felt this. My poor dear was so brave about it; no one could have been more brave about it. All day she felt so uncomfortable. The same thought we now know came to us both—I can hardly write it—that it might be ———.

"It was a trial of faith, but out of it we have come triumphantly, for we are both convinced that our prayers, and those of others here who have learned to love my dear, were answered last night. I hardly know how to tell what happened, words fail me. I had just told my dear the way of asking for Divine Health, and said I had done so for her, as my surest hope. We had a few words, very few, about it, when my dear told me she had a sensation of heat—healing heat in waves passing in three successive waves all down and through her poor, sore, disorganised body, and immediately all the burning, gnawing, clutching pain left her she felt comfortable again at once as never before for six weeks, and off and on for two years and more, and she slept the first decent night's rest for a month at least.

"Now comes the sequel. I do hope I can make it clear. I pray that I may, for I am sure the hand of the Lord was laid on her for healing as she and I prayed that it might. The doctor came to make the delayed full examination this morning. We know he was as sure as human skill can make a man that an operation would be absolutely necessary, but when the examination was made he found that so little was now wrong that a three weeks' rest in bed may serve to obviate any necessity for operation. Final opinion in about a month or so. This condition my dear wife is sure that he would not have found yesterday. Everything felt wrong, now she feels almost herself. Yesterday she could not stand for weakness, now her strength has returned. To-day we thank and praise the Lord Jesus as never before, for, whether we believed or not, we are convinced that healing came indeed to my dear one at about 11 p.m. last night (December 26th).

"I cannot write more now. To believers we are more than willing to testify. We spoke much of our dear mother's friend, Mr. Boddy. We thought of asking his prayers. My dear is so happy, and quite comfortable. We shall never fear again the great change, for He knows the best. We trust Him for all now.

Your loving son, ———."

* Our Brother, Mr. T. Knight, resides at 13a Havelock Terrace, Coatsworth Road, Gateshead-on-Tyne.

Behold, the Bridegroom Cometh!

Address by Prediger Edel at Sunderland, on Friday morning, May 16th, 1913.

Turn to Matthew xxv., 6-10:—

"And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. But the wise answered, saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves. And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut."

I have meditated a great deal upon this parable, and I used to speak about it occasionally, but I could never give a satisfactory explanation of these verses. I always asked, "Who would shout the midnight cry?" I never could explain or understand it, and the various interpretations were not clear. It remained hazy to me. When the Pentecostal Movement spread over the whole earth, then I received light upon it. I read of the workings of the Holy Spirit in America, India, Africa, and then in Germany and in Amsterdam and England, and there was one striking point about it: the one point of the messages of this Movement was to prepare for the Bridegroom's coming. Thus I had an interpretation of the passage.

The Pentecostal Movement is called to shout out the midnight cry throughout the whole world, and now we see how the virgins are to waken up. There are evidences of this in the revivals here and there. The virgins are preparing their lamps. What are we to understand by this? I believe they are to put their lamps into the same condition that they were in at the beginning. They trimmed their lamps and went forth to meet the Bridegroom. When did that happen? I believe it occurred at Pentecost. At Pentecost the Church went out of the world to meet Christ. The first watch was waiting for the coming of the Lord. Jesus left it open as to whether He should come at the first watch, the second watch, or the third watch, the midnight hour. If He had said He was coming in the third watch, then the first Christians would not have watched for Him. But as the Bridegroom tarried the virgins fell asleep, and now they are all waking up again and are getting their lamps ready. I concluded that that means that they are getting their lamps ready and bringing them into the same condition as they were when they started out.

Here you have the explanation of the Pentecostal Movement—the end turning back to the beginning. The latter rain reminds us of the former rain. If the fruits and gifts of the Spirit were part of the equipment and endowment of the first Christians, then they must be a part of the endowment of the present day. If the first Christians could not fulfil their world-wide task without the gifts of the Spirit and fruits of the Spirit, how can we do it now? We don't want to do it with our own strength. We cannot; but we expect to receive the full endowment from on high. The lamp shall burn as brightly as at the first Pentecostal day, and the wise will come to God that He may fill their lamps and their vessels.

* * *

IN TONGUES, WITH INTERPRETATION.

"The oil is plentiful. There is no lack of the oil, but some of the vessels are broken and some are closed. The Lord has been calling for vessels, for empty vessels, for many vessels, and whatsoever vessels are brought shall be filled. He died for people of every colour and every nation. He hath made of one blood and one heart every nation, and every vessel shall be filled; but He wants empty vessels."

* * *

Many children of God (Prediger Edel continued) have not been aroused to understand this call. Why do we need a special Pentecostal power? We get along very well without it, people say; why should we have more power than our fathers had? This reminds me of the foolish virgins. Time will come when these dear ones will long and search for the oil, but it will be too late. The foolish virgins were in a great predicament. "The foolish said unto the wise, Give us of your oil, for our lamps are gone out."

Many people come to us even now and say, "Give us of your oil." Be determined not to give away any of your oil. What will happen if you give oil to others? Then you will have your vessel only half full, and the other will have his vessel only half full, and both will remain behind. Only full vessels will be in the rapture when the Bridegroom comes. Some people say, "We like your singing, we like your prayer meetings, or we like your healing, for that is what we need;

(Continued on page 13.)

"CONFIDENCE."

JANUARY, 1914.

Editor—
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Assistants—
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A New Year's Message.

Through the infinite love and mercy of our God we have come to the beginning of another year. In sending out our loving greetings we would indeed praise God for His loving care and guidance in the past towards all His children, and with our wishes for a very happy New Year, we would add this word of encouragement, "Hold fast . . . till I come."

Judging from a large correspondence from all parts of the world, and from personal experience, we see what a year of pressure this has been. How the great adversary has been oppressing the children of God, endeavouring to weaken their faith by persistent attacks on spirit, soul, and body. How we can praise God that He has been with us all the time. His word has been tried and proved true; *His* faith has been working in us; His patience has enabled us to endure; His love has been spread abroad in our hearts by the Holy Ghost, so that to-day He is more truly our Beloved than ever before.

We have proved that Christ in us is a reality, for would not our faith have given way in the midst of so many perplexities? Would not our love have waxed cool in the mysterious leadings, when all seemed dark and we felt so weak? Like Job we could say, "Behold, I go forward, but He is not there; and backward, but I cannot perceive Him: on the left hand, where He doth work, but I cannot behold Him: He hideth Himself on the right hand, that I cannot see Him." (Job xxiii., 8, 9.) Would not *our* life have gone under in the physical pressure? Yes, indeed; and yet to-day we find ourselves with a stronger faith in the redeeming work of the Lamb that was slain, a clearer vision of the victorious Christ, a greater love and devotion to the Saviour who has saved us, a closer and more personal touch with Him, for has He not been with us in the fire? Has He not whispered sweet messages of love and comfort into our hearts? Has He not allowed us to lean hard on His arm?

Ah, yes, He has indeed revealed Himself in a deeper way. Why? For He is coming! Yes, our own beloved King is coming. "We shall see Him, we shall know Him and be like Him on that day." Therefore He is revealing Himself to us in a closer relationship. His Bride is listening to His voice. She is putting aside the old garments of her old life, and clothing herself with the beautiful raiment of needlework of gold, wrought by the Holy Spirit, "smelling of myrrh, aloes, and cassia." The things of this age are becoming more unattractive than ever; the limitations of humanity seem smaller than ever, for her spirit has touched and partaken of the divine and ravishing things of God; her aspirations are expanding in the eternal realities revealed by the Holy Ghost; "things unseen are becoming more real than things seen." Why? Because the Bridegroom is at the threshold. He is revealing some of the glories of an endless life of power, the new song, the new name, the mysteries of God, sweet secrets (1 Cor. xiv., 2). The Spirit and the Bride are saying "Come." The Bridegroom is answering, "Lo I come quickly." Even so, come, Lord Jesus!

And what of the Vineyard? Have we been faithful stewards—true at all times to His command, "Go ye, make disciples," "Speak *all* the words of this life"? Have the life-giving streams been flowing out of us to all with whom we have been brought in contact—in the home, in the business, in the social circle, or in the church? Have we been faithful and obedient to His will for us, even if it has meant a "coming apart" from active service to the perhaps more active spirit service of prayer? Have we been faithful in praying or praising "through," when He has laid upon us some of *His* burden, so that we scarce understood the heaviness

of spirit and burden of prayer that came upon us till after it had passed, and He awoke us to the fact that a conflict in the heavenlies had been going on. Some of His saints on earth had been attacked, and He had been using His earthly instruments for victory over the Evil One.

These are eternal realities, and God is teaching us something of the warfare against Satan and his principalities. It is all in the Spirit. We touch God only with our Spirit. He reveals these deep things only in the Spirit; we see them clearly only in the Spirit. He is preparing *us for our future work when we shall* reign with Him. Men may misunderstand us, our work, our testing, but that is of little consequence so long as we are assured and know that we are in the will of God. The life we now live in the flesh is a life of faith, a life in the Spirit, in entire dependence on the Son of God, "who loved us and gave Himself for us."

We are no longer the servants of men, but we are the bond-servants of God. In doing His will we are co-operating with Him in His great designs for this age, and the age to come. How He longs to find faith when He comes, absolute faith in Him that He is ordering our life, our circumstances, our very trials aright. We shall cease then to try to understand *the very different ways in which he is* working in and through others. Our heart's love, our thoughts, our gaze will be centred on Him, and on Him alone, so that we shall be found doing His will and shall be ready to be caught up to meet Him when He comes—for He is even at the door.

For some years He has been teaching many of His children to look for "translation," and not for death. Now many more are entering into faith for this, their faith is being quickened, this "blessed hope" of being "caught up" to meet the Lord in the air has been growing, till the Holy Spirit's quickening power in the body has made this hope a certainty.

It is with joy that I believe the Lord will now allow me to write of the "way" in which He has led me during the past three years. Many dear ones have not understood why the Lord did not deliver me from severe physical temptation. For a time I did not understand it myself, for, after being graciously and wonderfully kept in full health and vigour for some years after being healed, I expected to be again delivered in a similar manner by the grace and mercy of God.

I did not at first recognise that it was the Lord allowing me to pass through an experience of which He had forewarned me some years ago. Nearly fifteen years ago the Lord wonderfully healed me by revealing Himself to me as my life, speaking to me Himself on this point, and I realised that His life was proof against all disease for all time. He also showed me that my body was redeemed as well as my soul—"By His stripes I am healed." As it is expressed in a prayer in our Holy Communion Service, "My body made clean by His Body, and my soul washed in His most precious Blood," so that "Christ in me the hope of glory" was a blessed reality. He gave me a clear revelation from His Word that the Holy Spirit would make this wonderful life a reality if I would yield my will to God's will at every point, and keep in the position of death (1 Cor. iv., 10-12).

The last great conflict would be over the body, preparatory for translation—the Holy Spirit wishing so to work in us that mortality might be swallowed up in life (2 Cor. v., 4). The Lord graciously gave me this in vision in 1904, when I received the Baptism of the Holy Ghost, so that from that time I knew that the attacks of Satan on my body were not to be met in the ordinary way of Divine Healing, for Christ was my life, and His Life was sufficient to withstand all disease, and overcome death, even if the body had to go into the grave for a time until the Lord came, but that now the fight was to be over the actual body.

We read that Satan disputed with Michael over the body of Moses. So in these days when we are looking for our Saviour to come so soon, he is disputing over our body. He is "seeking whom he may devour"; but God has promised that after we have suffered awhile, He will strengthen, stablish, and restore us (1 Pet. v., 8, 11). We do indeed sometimes groan in this our earthly tabernacle, "not for that we would be unclothed, but clothed upon, that what is mortal may be swallowed up in life. Now He that hath wrought us for this very thing is God, who also hath given unto us the earnest of the Spirit." 2 Cor. v., 4, 5., R.V.

(A New Year's Message—continued.)

To the praise and glory of God I can bear witness that His faithfulness has been great and wonderful. Up to a certain point the severest symptoms of rheumatoid arthritis were allowed, but His life was manifest in a wonderful way, for no trouble of the internal organs was allowed, and wonderful strength given for work such as correspondence, meetings, Bible Classes, and a gracious continuance of being allowed to be an instrument for healing. The life of Jesus was truly manifest in not allowing exhaustion after nights of pain and restlessness, and in lifting me above the pain. Sometimes when the adversary attacked the spirit by a great darkness and temptations to doubt, the flesh was weak, but soon the blessed Holy Spirit would bring the written word to remembrance, and then give utterance in "tongues," as though there were some secret being spoken to the Lord.

On two occasions when the adversary made a direct attempt to take my life, I was conscious in a remarkable way of the presence of the Christ within me, and had no fear, perfect peace and rest reigned within, and as my husband prayed and rebuked the enemy, a wonderful sense of peace seemed to go through my very flesh. The words of St. Paul seemed very real: "Delivered unto death that the life of Jesus might be manifest in the mortal flesh."

Then came a point when the tide began to turn, and since then, slowly but surely, the arthritis has been giving way before the life of Jesus. At intervals Satan would give fresh attacks, but the victory came in the name of Jesus, and through the precious blood, and though not yet entirely free in walking, I am stronger and better in health than I have been for years. And how can I write of all the deep and precious truths that the Lord has opened up to me? The truths that He had taught me from His Word in past years have been tested and proved. The wonderful life of Christ in my body has preserved it against all the attempts of Satan to overcome. Has He not said that He will do it? 1 Thess. v., 23, 24.

The Word of God has been tried and found absolutely true for spirit, soul, and body, so that faith once weak and wavering has become stronger and more confident, for the Holy Spirit has continually and increasingly given such wonderful revelations of the victory of Calvary and the power of the Resurrection, that unbelief were almost impossible; yea, this enabled one of the weakest of God's children to "stand fast in the liberty wherewith Christ has set us free," and "to be more than conqueror through Him who loved us." To have this spiritual vision and apprehension of the love and power of God the Father, the reality of Christ Jesus the Son really living and working within, the guiding and teaching and quickening of the Holy Ghost, is worth all the time of testing.

I can see now quite clearly why God allows our faith to be tried. A quick deliverance is beautiful, and is often necessary, but the lesson of patient endurance which perfects and strengthens the faith in God is not exercised in a short trial. Moreover we believe that the justice of God must be satisfied by allowing our Accuser to try us on every point, so that he also finds that Christ in us is a great reality. Our Advocate at the right hand of God pleads for us against the Accuser there. Our Advocate, the Holy Spirit within us, also meets and defeats the Adversary. Hallelujah! "All the way long it is Jesus," so, clad in our heavenly armour, we can "stand against all the wiles of the devil," and "remain victors in the field" (Eph. vi., *Weymouth*).

Whilst the tender loving kindness and faithfulness of God has been manifested so wonderfully, there has been a better understanding of what it cost the Lord Jesus to redeem us, what it meant to Him "to learn obedience by the things which He suffered," the misunderstanding of those, who could not enter into the meaning, of what to them seemed to be failure. How could they understand such depths of divine love, the love that was enduring such contradiction of sinners, such humiliation? Mortal man could not and never can fathom love like that. It was the love of God looking in compassion on a lost world and determined to save it.

And so, since the day of Pentecost, as a result of this victory of Calvary, the resurrection, and the ascension, God has been pouring out His Holy Spirit on those who will believe and receive Him. In those early days faith in the Lord Jesus was so simple and perfect that mighty

signs and wonders were wrought, proving that what they witnessed about the Christ was true, but alas, soon unbelief crept in, and, as time went on, faithful allegiance to the Lord Jesus Christ became rarer, worldliness and divisions concerning this Christ gained ground, until the pure Gospel was very seldom preached. And yet, through all time unto this day, God has had His own faithful ones, who stood true to the Lord Jesus Christ, and now, as the Lord is on the point of coming back, alongside the awful apostasy there is a great returning to the simplicity of Jesus, and again all over the world the Holy Spirit is being poured out as at the beginning; the adversary is also stirred up to contest every step of the way, but in the mighty name of Jesus we are more than conquerors.

The victors or overcomers are finding that the name of Jesus is still invincible, the life of Jesus is still a victorious life, the blood of Jesus still cleanseth, the power of the Holy Ghost is still the same. He gives the same revelations of the glorified Christ, He imparts the same love gifts to those who believe; He is still praying through faithful channels; He is still yearning for souls to be saved; He is still quickening the mortal body and revealing the possibilities of death being overcome by life, until "in a moment, in the twinkling of an eye," at the sound of that mighty voice, and with the trump of God the Archangel, the final change will take place: this mortal will put on immortality, and our full redemption, spirit, soul, and body, will be an accomplished fact. Oh, the glory of it! A triumphal procession of those asleep in Christ and those that are alive and remain, caught up to be for ever with the Lord—yea, more, to reign with Him, to be used by Him. The wonderful possibilities of an endless life with a fully redeemed spirit, soul, and body! Ah, these are some of the things that "the eye of man hath not seen, nor his heart conceived, but the Spirit is revealing them to us" as the time for its fulfilment is approaching.

Therefore, beloved, let us stand fast, hold fast to Him. "Be ye steadfast, unmoveable, always abounding in the work of the Lord" till He come. Amen.

M. B.

("Behold, the Bridegroom Cometh!"—continued from page 9.)

but take away your tongues. We cannot do with your tongues; they are only an offence to us. But for the tongues we would join you."

Let us not divide our oil; we have not too much of it. It won't be enough if we divide it, and what we give to the foolish virgins won't be enough for them. In Germany we have a proverb to the effect that if anyone wants to go along with you you should take him along, but you should not stay behind for him. There is oil enough for all, but we will not give away any of our oil. No, spiritual gifts we need for all.

Even if we cannot explain many things we find in the Word we want to have them just the same. Many will say to us, "Why should the Spirit of God speak in an unknown tongue in Sunderland, and have to be translated? Why doesn't the Spirit of God speak in English immediately?" Then I ask, "Why did the Spirit of God in Corinth speak in a strange language, and not in the language known to the Corinthians?" You see there was the same difficulty then, and it is dangerous to think of going beyond the limit of the Word. We have unnecessary difficulties if we do that. The tongues bring with them many a blessing. They are, in the first place, for our own edification, and many people do not understand this point.

A pastor said to my wife, "I cannot understand you bringing us into this tongue business; even the Apostle Paul had to speak against the tongues," and my wife said, "That is not possible, for he spoke in tongues himself." Then she opened up 1 Corinthians xiv., and read to him, "I thank God that I speak in tongues more than ye all." Then he said he had never noticed that verse before. Yes, St. Paul said we needed tongues for edification.

One brother said, "The gifts of prophecy and healing, those are all right; but what of tongues?" I said to him, "The tongues are for the improvement and edification of the individual, but prophesying is for the Church. And I feel that I need edifying, so the tongues are given for me."

Then the tongues have another good mission: they keep away some people from Pentecost whose heads are bigger than their hearts. These people do not

"Behold, the Bridegroom Cometh!"—continued.)

get along in the Pentecostal Movement, and they should be very careful that they are not left behind when the Bridegroom comes. He who does not want to hear the bells of the coming King will not see Him when He comes. It is the task of the Pentecostal Movement to shout the midnight cry throughout the world. Oh, that the Bridegroom may soon come. Oh, that we may all let God fill us with the holy oil!

NORWAY.

CHRISTIANIA.

Pastor Barratt sends his New Year's Greetings to the readers of "Confidence." He writes as follows:—

After seven happy and glorious years in the experience of the Baptism of the Holy Ghost with the Tongues, I felt almost sick at heart on reading the statements in an English religious paper of miserable and benighted thought concerning one of the greatest revivals since the days of the Apostles. It is enough to make one say: "*What darkness! whither is the Church of God drifting?*" How sad that good people should so boldly and in such awful terms speak evil of *the work of God!*

The Editor has it in his heart to antagonize the Movement, and does not seem to know how to do it with sufficient emphasis. At last a book falls into his hands. Here then is a man who is not afraid to condemn the movement as *Satanic*, a man with influence and who wields a sharp pen—that's the very thing! Now then, let us launch that book at the Movement. It will cause a stir somewhere. So he lets this book go, with all its *misrepresentations of the Movement*—go out to the thousands anxious to oppose the work of God's Holy Spirit, go out to weak hearts unable to judge rightly of the statements presented, and oh, what havoc it will cause to *some*.

The New Year has now begun and we feel more than ever that TRUTH SHALL CONQUER. And of one thing we are assured, that if we ever stood on the Word of God with faith and confidence in its unshaken statements, it is NOW. Hallelujah!

God give you and us all a glorious 1914.—Yours ever, J. B. BARRATT.

PENTECOSTAL ITEMS.

Brother A. E. Sidford is for the present in Winnipeg (410 Elgin Avenue) and writes of the good Convention last month. "Have had blessed fellowship with the coloured Elder Haywood (he mentioned your visit to Indianapolis), Brother McAlister, etc." He tells of many being baptised in the Holy Ghost with the Sign of Tongues, and gives a remarkable case of healing.

* * *

"A Recent Trip to Mexico" is the title of an article full of deeply touching experiences by Mrs. Carrie Judd Montgomery. She went with her dear husband, Mr. Montgomery, into this land swept with revolution and counter-revolution. He went to visit his mining property, and they used the opportunity to preach the Gospel among the Mexicans and the Chinese, and got safely back again to Beulah Heights, Oakland, California. Send for the December issue of her paper, "Triumphs of Faith." It is One Dollar a year, or 4/2 by Money Order on Oakland, California, U.S.A.

* * *

The current issue of "Pisgah" contains a very interesting picture of the dedication of little "Faith" Frodsham by Dr. Yoakum at his "Home" at Los Angeles, California. Also a long and sweet article by Bro. Stanley Frodsham on Dr. Yoakum's work among the "downs and outs." (Send a post card—penny stamp—to Pisgah, Los Angeles, Cal., U.S.A., and you will receive a copy by return.)

* * *

Pastor Polman recently visited Lytham, Lancashire, for the opening of the new hall which Bro. Mogridge has built. Bro. Mogridge has been a faithful leader of his people from the beginning. We believe this new and larger hall is crowded. Bro. Mogridge's address is "Northlands," Agnew St., Lytham.

* * *

Sister Agnes Moore and Sister Jessie Keene are no longer at Harringay. Their address is Ruby House, 78, Lausanne Road, Hornsey, London, N. Their Pentecostal meetings are on Tuesdays at 7·45 p.m.

* * *

The Sunderland Convention (D.V.) will be from May 30th to June 5th, 1914. This will be the Seventh International Pentecostal Gathering. Last year the crowds were so great that many had to turn away disappointed. We have a beautiful large hall, and it is packed at times to the doors.

* * *

A large new gallery should be erected, if possible, before the Convention. It is estimated that it might be built for about £300 (fifteen hundred dollars). About one-third of this amount has already been given. Will any steward of the Lord who reads "Confidence" ask Him about this? We will very thankfully welcome help. We do not feel that we may commence until the total amount is in hand. We also would like to build an additional room for smaller meetings at the end of the hall for about the same amount, £300.

* * *

The Sion College Pentecostal Meetings continue to be held each Friday at 7 p.m. Mr. T. H. Mundell (Hon. Sec. of the P.M.U.) presides. The meetings in Tudor Street are discontinued.

* * *

The Sunderland Meetings are held in the Vestry at All Saints', Fulwell Road, on Saturdays and Mondays at 7·30 (Sundays, 8·15 p.m.), and on Thursdays in the Vicarage. The Rev. A. A. Boddy presides.

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. 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. The Men's London Training Home under Rev. H. E. Wallis, M.A., at 60, King Edward's Road, S. Hackney, N.E., though not yet under the P.M.U. Council, is under Mr. Polhill and a small Committee, and is open to any candidates who wish to be trained there. Missionaries in the Field:—In INDIA—Miss Margaret Clark and Miss Constance Skarratt, Apostolic Faith Mission, Club Cross Road, Byculla, Bombay; Miss Catherine C. White and Miss Minnie Augusta Thomas, Poona (7, Phyare Road); Miss Elkington and Miss Jones, Goshainganj Station, U.P.; Miss Lucy Wakeford and Miss Lucy James, P.M.U. Mission, Faizpur; 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, Taochow ("Old City"), Kansu Province, via Hsian, China (via Siberia and Pekin); Mr. and Mrs. A. Kok, Miss Eliz. Martha Biggs, Miss Cornelia E. Scharten, 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. JAPAN—Mr. and Mrs. W. J. Taylor, 18 Minami Yamate, Nagasaki. Also holding P.M.U. Certificates: John Beruldsen, and Christina Beruldsen (now Mrs. Gulbrandsen), at Lungmen-hsein, *via* Pekin, 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.

Miss Lucy Wakeford writes, after the arrival of herself and Miss James at their destination, The Mission House, Faizpur, East Khandesh, India: "When we arrived at Sarda, the nearest station, which is between five and six miles from Faizpur, we were met by a Catechist and a Bible woman. They were so glad to see us, for they said they had waited so long for some one, and now we were here they did hope we would stay for a long, long time."

* * *

She continues: "We came here in a funny *springless* cart, which jolted terribly over the rough, uneven road; but we soon got used to it, and with singing and talking the time quickly passed, and we arrived safe and sound, and none the worse for our ride."

They were pleased with the house, which they find very good for a native house. It stands between two other native houses, and faces a river bed. She says: "Pray for us. The Lord is going to do great things; He has told me so. Praise Him! Glory, glory, glory! He's just the same Jesus."

* * *

Brother Wm. J. Taylor and his beloved wife are now settled in their home at Nagasaki in Japan (18, Minami Yamate). London and Liverpool ships anchor in the beautiful bay beneath them. Not far away are scenes of wholesale butchery of Japanese Roman Catholics in the seventeenth century. Extensive coal beds are being worked in the vicinity of this great town. He writes:—

"A week ago we were seated at our evening meal, when we heard a knock at our front door. On opening, who should I see there but four British Jack-tars from the admiral's yacht, "Alacrity," who had come up for a meeting. They were Christians, and had heard of us while they were stationed at Kobe. After using hospitality 'without grudging,' we had a blessed time of singing and Bible study; likewise the following evening. They are now in China. The Lord bless them and make them 'pillars.'"

* * *

Brother A. Williams writes on behalf of himself and Brother Trevitt: "Bro. Trevitt and I went to the Old City, Taochow. On our arrival there we found the Lord had some work for us to do. A woman

(Pentecostal Missionary Union—continued.)

was brought by her husband, against her desire, to the station, and Mr. Simpson was asked to pray for her. They had spent over £100 to Lamas and for drugs, but without effect; she only got worse. When they saw it was of no use to spend more money they brought her to Jesus, and the work was done, the demon was cast out, and she went home praising the Lord."

* * *

Also he tells us: "Last week there was a fair in this village, and the other villages around also joined in. We had splendid opportunities of preaching Jesus and warning them to flee from the coming wrath, but we had no real results in the way of conversions; but we were conscious that what was done would be manifest some day. Once we were awakened from sleep about one o'clock in the morning with awful yells and beating of drums. In the morning we learnt that the Tibetans had been up all night at worship, and the noises made were to frighten away the demons. It made our hearts ache within us to see how the people are deluded."

* * *

The president of the P.M.U., Mr. Cecil Polhill, left London on January 1st, and subsequently sailed by the P. & O. steamer from Marseilles for Port Said and Bombay. In India he hopes to get into touch with the P.M.U. missionaries who are stationed at different points. Subsequently he proposes to go on to China, and to visit Yunnan-fu to arrange for the reception of P.M.U. missionaries who are ready to proceed thither. We hope to publish letters from him from time to time on this long journey.

The Tibetan Borderland.

News from Bro. A. Kok.

The Gospel preached in the great bend of the Golden Sand River.

On Monday, October 6th, I started on an itinerating trip of about four weeks in the bend of the Yang-tse. Although the work in the city and on the plain did not allow much absence from home, I could not refuse the many invitations of the mountain Na-hsi to come and preach to them in their own villages. My companions were five altogether. A young Tibetan acted as a colporteur, a Na-hsi was the cook of the party, a Hsi-fan had a load of Gospels, tracts, etc., a Minchia and another Na-hsi had to carry on their backs bedding, rice, and cooking utensils.

A walk of twelve miles took us to the end of the Likiang plain, to a village at the foot of the snow range. Mrs. Kok and I had been there before. As usual, a

HEARTY WELCOME

awaited us there. The headman of the village announced a meeting, and a crowd came together in an empty house of his, where we had a good time of preaching.

On the following morning I visited some homes, and we started off right to the North-East. Leaving the main road we entered country where a foreigner has never been. It was practically climbing the whole day, and the muddy road made walking unpleasant and tiresome.

At dark we were really glad to see a Na-hsi village in front of us. The people were scared to see a foreigner, but my companions soon set their hearts at ease. After enjoying a good meal the people gathered around the smoky fire and heard for the first time in their life the glad tidings of the Saviour.

After the morning meeting a visit was paid to the headman of the village. He was most kind. Tea with nuts was set before us, and when we went he really made us a present of a chicken. A gospel, some Bible pictures, and a text were gladly accepted in return. We visited a good number of homes and made many friends. When at evening our big gong sounded in the mountains, a good number came to receive teaching. The story of the Deluge—being related in the books of their exorcists—proved to be very attractive to them. Quite new, of course, was the subject: So will it be in the days of the Son of men.

On Thursday we dropped a 3000 feet into the bed of a small stream named White Water Stream. Miao settlers from Kweichow have built their poor huts on both sides. They are said to belong to the Peh-Miao, Heh-Miao, Ch'ing-Ko-Miao, Han-Maio, and Ch'a-Ch'a-Miao. There may be altogether thirty or forty Miao families in the bend.

Crossing the river we commenced the most dangerous climbing I ever had. The mountain range was steep as a wall. A footpath was cut out in the rocks; at some places we had to go on all-fours, and I did not dare look down. About two o'clock we were 5000 feet higher than in the morning. We hoped to find water in order to cook rice, but instead of that we found out that we had lost the road. We went on for some time searching our way in the forests, until we happily met some people, who shewed us the road to the next village. A thunderstorm overfell us, and hungry, wet, and tired out we finally reached a Hsi-fan village and thanked God for the warm fire, and the hot rice and tea which was soon prepared.

Whilst we were eating, the villagers slipped already in. One of my carriers, being a Hsi-fan, was a great help to win their confidence. They gave me the best place to sleep, offered nuts and tea, and received the words of the

"WESTERN NON-CHINESE"*

as having been preached by one of their own.

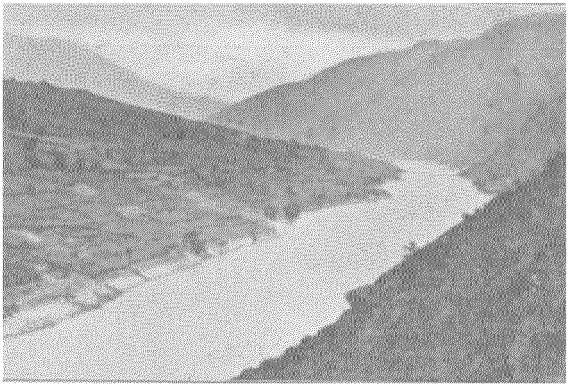
The Hsi-fan are a very nice and hospitable people, but also in a high degree addicted to whisky. Within the bend their villages number

* The Chinese despise these tribesmen, and call them Hsi-fan, which means "Western Barbarian." Inquiring about my native place, they were very pleased to hear that I also came from the West, and that (formerly) we were also considered by the Chinese to be barbarians.

fifteen. Thousands and thousands of them live on the high plains to the far North-East. They are undoubtedly of Tibetan origin, and are as yet untouched by the Gospel. May God raise up a messenger to them.

About three miles to the West we visited on the next day a Na-hsi village of over thirty families, where we had an open-air meeting. It was just a blessing to see the people listening and taking in the truth. Another ten miles took us to Min-yin, on a height of 11,000 feet. The sun was just descending behind the "Precious Dragon Mountains," which extend over a distance of perhaps 500 miles to the North-West. A most magnificent scenery, these snow-covered peaks, rising to a height of 21,000 feet, glowing in the golden rays of the setting sun.

From Min-yin we followed a little stream which runs towards the East into the Yang-tse. At noon we had a stop in a village, the headman of which prepared a fine meal of roasted and cooked Indian corn, nuts, and tea. He gave us a chicken for the next day. Having walked on another six miles, we put up in a Na-hsi village to stay over for the Lord's Day.



THE YANGTSE.

This is one of the upper reaches towards Tibet.

A day of rest is a blessing from many points of view. We all enjoyed it. The villagers were quite amused to have me with them for a whole day. None of the natives (Na-hsi and Li-su) had ever seen a foreigner before, and the women were sore afraid. They had no courage to attend our morning service. During the daytime they watched my doings from afar, and had soon found out that I was eating, drinking, and acting just like them; so when we had started the evening meeting and some torches lighted up the big pictures of the Lord's parables, they slipped in one after the other and listened for a long time to the blessed story of our Lord Jesus.

Starting afresh on Monday, we very soon had the Yang-tse in view—certainly a beautiful sight. On both sides steep heights, with here and there a Li-su village. Not much vegetation; the maize harvest was spoiled because of the drought. Hundreds and hundreds of holes showed the energetic attempts of the natives to obtain gold. We saw them very busy

WASHING GOLD

all along the riverside. They seem to be very successful in their work. This and the following day we travelled along the Yang-tse towards the North.* The road was called by the natives "The Monkey Road," and, in fact, we had at different spots to climb and go on hands and feet like monkeys, in order to prevent us falling down a few thousand feet into the river below. The heat was trying, and water hardly to be found. A walk of twenty miles a day was quite sufficient to feel tired out at evening.

We ate much bitterness, as my companions expressed themselves, but the knowledge of being God's messenger makes all bitterness sweet. The Li-su, in whose villages we put up, were most kind. One night I slept two feet from a coffin, in which lay the dead body of an old man who had died four months before. I saw the eldest son, before taking meals, putting rice, vegetables, and whisky before the coffin, as he said, for his old father to eat. He daily burns incense to him, and carries ancestral worship so far as to regularly take a pipe of tobacco, light it, and take it to the coffin—so giving the deceased his smoke.

On Thursday evening we were 4500 feet higher than in the early morning. A hearty welcome awaited the tired pilgrims in the village of O-mu. Some of the villagers had visited us at Likiang, and showed now their appreciation of our kindness in giving presents of food, and in trying to make us feel at home—as far as this is possible in a dirty Na-hsi house. A lot of people came in to hear the Gospel, and on the next morning a still greater number. Even wenty women attended, which means many for the first time. The day was largely spent in house-visiting, which we feel is most blessed in winning the confidence of these dear people. In spite of the constant rain the evening meetiug was well attended. The head man of a distant village was also present, and invited us to go over to his village. Although it was out of the way we went on the next day.

He was most friendly, made us presents of a chicken, nuts, and rice, and showed very much interest in the Gospel. Owing to the fact that he himself went round to call the people together, we had practically all villagers in both meetings. We saw clearer every day that the Holy Spirit really had prepared these hearts for the message. When He opens, no one can shut.

On Friday we went to a village called Chi-shi-uan. The head of the whole district (a Na-hsi) has his dwelling here. He called on us, made us presents of food, and attended all the meetings, together with his family. Before we left we were invited to a meal. He said that they would be very glad if I wanted to open a preaching hall in his village. Pointing out an open spot in the centre of the village, he said that that piece of ground was at our disposal. He and his family would be the first to come and learn the doctrine, and he was sure that many others would follow.

Here is certainly an open door. The chief of the district inviting; the village situated in the centre of fourteen other villages, with a total

* The illustrations have been reproduced from photographs taken by F. Kingdon Ward, B.A., F.R.G.S., to whom (and to the R.G.S.) we make our acknowledgments. An interesting article by Mr. Ward, "Across the Chung-Tien Plateau," appeared in the November issue of the "Geographical Journal." It dealt most picturesquely with this district.

(The Tibetan Borderland—continued.)

number of 700 families; all in reach of half-a-day's travelling from the centre; and, above all, hundreds of hearts prepared by the Lord Himself for His Kingdom. Must we not enter? We stayed over for the Lord's Day in another village, where the people, however, did not respond as we expected.

Travelling from village to village and sleeping in the homes, one is sadly touched to notice so much of immorality and drunkenness. One feels that the race is degenerating, and pure Christianity will prove the only hope. The way of living, customs, and some religious practices of the Na-hsi, also a certain affinity in language, point strongly to Tibetan origin. The milder climate, however, and a close contact with the more civilised Minchia and Chinese have greatly influenced their original way of living and traditional customs.

On Monday morning we set off again, and arrived pretty early at Su-ho-ko, a village which we visited in the spring. The tribes-chief received me as an old friend. He strongly reminded me of

ONE OF THE PATRIARCHAL AGE.

With much self-satisfaction he showed me his wealth; his eldest son, which one of his three wives bore unto him; further, a great number of children and grand children (his sons have also more than one wife); a big house where all these people live together; also mules, horses, cows, pigs, and sheep. Immediately after my arrival a young pig was killed and prepared in honour of the guest, who had come from such a far country. We had some good meetings, and the old man liked the preaching and the hymns (in his old tongue) very much. He wanted to keep us for a few days. We went, however, to the next village, Mai-Ko-uan.

In the afternoon, being out visiting, we happened to see a wizard, or exorcist, performing his demoniacal exercises, and had afterwards a good talk with him. He excused himself that he never heard of anything better. Poor man, being deceived himself, he was daily deceiving others. We preached him Christ, the Saviour and Healer. He was quite willing to hear, and the questions he put before us in the meetings showed his interest. Oh, for the authority and power to heal their awful sicknesses!—for signs and wonders accompanying the preaching! If it were not for God's unchangeable will and His own precious promises, one should feel almost discouraged.

In the neighbouring village we had not such a good welcome. All men were in the fields, and the few women who were at home were just terrified. They had not any food to sell; there was not any home to stay for the night, etc., etc. We had simply to wait for the arrival of some men. Two reformations, very important to these folks, have been forced upon them. The men are not allowed to wear the traditional queue any longer; the women and girls have to put away their simple skirts and dress more decently. But in these mountain districts the people do not mind republican and other reforms; the greater part is in transgression. When, however, suddenly a foreigner appears, they fear the unknown, and are afraid of trouble. It takes some time to make them feel at ease.

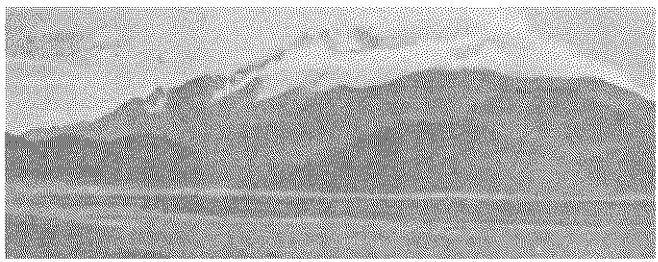
At evening things changed altogether. The men came home, amongst whom were some friends. All necessary things were brought, and presents of eggs and flour made. We had a most blessed meeting, and went to rest with a thankful heart.

During the night we had the same fight as the week before. These creatures are just terrible. One needs his night's rest so badly, but

THEY ARE MERCILESS.

The only thing to do is to cleanse one's bedding and sleep outside. Sixty of them were punished for their evil work. Some were as big as the nail of my little finger. We realised that sleeping on the stones is safer than on wood.

After a well-attended morning meeting we set off for the big village of Pao-shan-cheo (130 families). Dropping into the steep Yang-tse valley we felt the heat increasing with each hour. This village is built upon a rock, which rises high up from the Yang-tse. Difficult of access, it was an impregnable stronghold in times of strife between the tribes. To a visitor it certainly presents a very pretty view.



THE LIKIANG MOUNTAINS.

The plain reaching to the foot of the cloud-robed mountains referred to on page 16.

Unfortunately the people were very busy with their harvest, which is ripe very early along the Yang-tse. There were, however, about 200 people in the evening meeting, amongst whom was the chief. Two young believers and I preached in turn, but when we finished we were obliged to start again, the number of hearers being still increasing. Two days in that village were really not enough. We promised them to come back (D.V.) in the Spring of next year.

On Saturday we commenced our return journey, and made a big day to reach the village of Chi-Shi-uan, where we wanted to stay over for Sunday in the home of the district chief, who so kindly offered us a piece of ground for a chapel. He received us as before, most heartily and friendly. A chicken and a goat were killed and prepared on this special occasion. We had very blessed meetings; the Holy Spirit was doing His work, and a good number expressed their desire to repent and to serve the living God. We taught them to sing a hymn in their own tongue, of which the chorus is:—

"Heavenly Father, have mercy on me:
Now I will repent from my sins.
Take all my sins away,
Saviour Jesus, save me now."

Aborigines are good singers. They sung the hymn after a while very well. Praise God for these first prayers!

The chief told me how he was very much impressed some days ago, when he visited some of his villages. He saw a number of cowboys on the mountain-side. One stood in the midst of the little company, took off his cap and reverently put up his hands. The others followed his example, and they started singing in their own childlike way the above chorus—"Heavenly Father, have mercy on me." The chief was touched and we encouraged by this little incident.

Travelling back to Likiang on Monday morning, the chief wanted to join our little party. I praised God for the fine opportunity to have this seeker after the truth for four days with me on the road. Having three mules now, we were able to make good stages, taking the big Ta-chien-lu road. Like their brethren, the Tibetans, the Na-hsi believe in camping in the open during the night, only they do not use the typical tents.

At evening a suitable place was chosen, and everyone was busy for a little time, one looking after the animals, another cooking rice, whilst the strongest had to cut down a few trees to keep the fire burning the whole night. After our meal we had usually a time of singing and teaching the Word. Then our bedding was spread on the grass around the fire, and we commended ourselves to the watching care of Him who never slumbers nor sleeps.

On one occasion we were twelve together. All attended the evening prayers around the fire, and although we were Na-hsi, Minchia, Li-su, Tibetan, Hsi-fan, Chinese, and Dutch, we slept very peacefully together under Father's grand heaven.

Arriving at our station, I found that the Lord had kept our dear ones during my absence. All things were well. My wife and the two sisters, together with our young believers, had kept the fort faithfully, and the Lord had been blessing the work. Praise His Holy Name! an abundant harvest is ripening.

A. KOK.

Likiang-fu, *via* Bhamo,
Upper Burma.
November 10th, 1913.

YUNNAN.

Letter from Likiang-Fu.

DEAR PASTOR BODDY,

As we were entering this city some months ago we wondered what our coming here would mean for these people, or rather what the entrance of the Gospel would accomplish in their midst, and our hearts thrilled as we thought of the possibilities. Remembering that in this plain of Likiang there were five lamasaries, with five hundred lamas residing in them, under whose power the people are, we felt that the fight would not be an easy one.

To help faith one of us asked God for a promise in which we could trust that He would exert His glorious power above that of the Lamas, or any other, and bring this people out from darkness into light, and from the power of Satan unto God. The promise was this: Isaiah xlix., 25—"Even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered." Hallelujah!

Some weeks ago there was a gathering of lamas or priests in the city, for the purpose of reviving Buddhism. Representatives from the different lamasaries from here as far as fourteen days off were present. About sixty of them visited us in four days, and a few attended the services on the Lord's Day. It was a real privilege to have them, as it afforded a fine opportunity to preach unto them Jesus. They carried back with them to their different places portions of Scripture and other literature.

Would it not be blessed if it could be true of this place as in the early church at Jerusalem, when "A great company of the priests were obedient to the faith." Acts vi., 7.

OM MANI PADME HUM.

The priest on the photo with the prayer wheel in his hand is a so-called "living Buddha." These have charge of the lamasaries, and are supposed to spend their time in praying for the welfare of the localities in which they live. Just a few words about the prayer wheel. Inside it has rolls of paper on which is written time after time the invariable six-syllabled phrase—"*Om mani padme hum.*" Each turn of the wheel is supposed to cause all the prayers inscribed on the roll to rise to heaven, and to accumulate merit. This "living Buddha" was asked what was the purpose of his wheel, and he replied, "I have not always time to pray, but as I cause my wheel to go round I offer prayer continually." The beads you see one wearing are held in the hand, and passed between the first finger and the thumb with vain repetitions of meaningless prayers. "They be blind leaders of the blind; but if the blind lead the blind shall they not both fall into the ditch?"

Tibetans are very religious people, and it is surprising to see the many ways they have of praying. Going into the villages we see pieces of rag, with written prayers on them, hanging as flags on the roofs of the houses. Visiting a home one day we noticed that there was much incense burning in a hole on the wall near the door. On enquiring what this was for, they informed us that a party had just gone on a journey, and it was their custom to burn incense before starting. "Destroyed for lack of knowledge."

Shall we not, dear reader, by our prayers and efforts, be determined by the Lord's help to bring to these dear people the knowledge of the true God, and from the lips of many in this dark region the incense of praise shall ascend to Him who alone is worthy. We realise more than ever what an important factor prayer is in bringing the heathen to God. Only He can give them the hearing ear and understanding heart. Praise Him, He does work!

On one of the first Lord's Days in which we were here, at evening, after all the people had gone, one lama or priest came in and asked for a book. He was given a Mark's Gospel, and when he read the title he said, "That is not what I want. I want one about Jesus." This one had heard about the Lord from someone who had been here before. Hallelujah!

A LIVING BUDDHA.

The Tibetan Lama holding his prayer wheel and sitting before Bro. A. Kok is the living Buddha referred to in Miss Bigg's letter.

(Yunnan—Letter from Likiang Fu—continued.)

Will all help us to pray that the fame of Jesus may enter every village and place in this large district as in Mark i., 28: "His fame spread abroad throughout all the region round about Galilee."

All join me in many loving greetings to you all at Sunderland, and to all the readers of "Confidence."

Yours in Christ Jesus,

ELIZABETH M. BIGGS.

c/o Mr. A. Kok,
Likiang Fu, Yunnan,
via Bhama and Tengyueh,
Upper Burma, Nov. 14th, 1913.

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

	£	s.	d.
Receipt No. 636	0	7	6
„ 637	5	0	0
„ 638	5	0	0
„ 639	1	0	0
„ 640	0	1	6
Preston Assembly	12	0	0
Receipt No. 642	1	15	4
„ 643	0	6	6
„ 644	5	0	0
„ 646 (for Miss Clark and Evangelist) ...	17	10	0
Sion College Collection	4	12	5
Receipt No. 648	0	12	0
Sale of "Command" Boxes (P.)... ...	0	8	0
Receipt No. 650	5	0	0
„ 651 (for Miss Scharten) ...	0	3	0
„ 652	2	0	0
Brookshaw Street Mission, Bury ...	1	10	0
„ „ „ (for Mr. Corry)	2	0	0
Carlisle Centre	1	5	0
Receipt No. 656 (for Mr. Kok's Bible School)	0	10	0
Glenmavis Assembly	2	15	0
Receipt No. 658	0	13	0
„ 659	4	0	0
Capel Hir Assembly	3	0	7
Receipt No. 661	1	1	0
„ 662	10	0	0
Sunderland Boxes	9	17	6½
Receipt No. 664	0	10	6
„ 666	0	6	0
„ 667	2	0	0
„ 668	1	0	0
„ 669	10	0	0
„ 669 (for Women's Training Home)	5	0	0
„ 670 (for work in China) ...	1	10	0
Farnham Assembly	3	10	0
Receipt No. 672	1	0	0
„ 673 (for support of School Children in India)	10	0	0
„ 674	2	0	0
„ 675	0	10	0
„ 676	0	5	0
Proceeds of Scroll Painting	3	10	0
Receipt No. 678	1	0	0
„ 679 (for support of School Children in India)	10	0	0
Hawick Assembly	0	11	0
Salisbury Assembly	1	0	0
	£151	0	10½

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

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

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