

FEBRUARY, 1914.

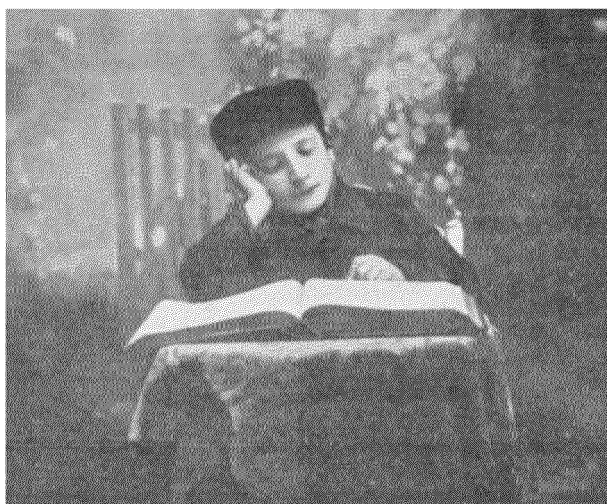
VOL. VII. No. 2.

"CONFIDENCE"

EDITED BY

ALEX. A. BODDY,

ALL SAINTS' VICARAGE, SUNDERLAND, ENGLAND.



JEWISH BOY READING THE TALMUD.

"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.

71st ISSUE.

ONE PENNY.

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CONTENTS.

Subscription-Gifts, etc.	page 22
Some Sacred Memories	23-26
About Tongues: a Word in Season	26-28
Preaching and Healing	28-29 & 31
The Seventh International Convention	30
How to get the Baptism	30-31
Those Frustrated Calls to Ministry—are they Divine?	31-33
A Postman's Conversion	33-34
Photo—The Converted Postman	33

Poland—News of "Paul," who saw the "Glory"	34-35
Photo—"Paul," who saw the "Glory"	35
Daniel Awrey—his Home Call in West Africa	35-36
Pentecostal Items	36-37
Cazadero Camp-Meeting, California	38
Pentecostal Missionary Union	38-40
List of Contributions	40

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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.

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Subscriptions as above...	30	19	9	Adverse Balance from last month	3	13	0½
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				Blocks	0	10	6
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No. 2. Vol. vii.

ALL SAINTS', SUNDERLAND.

February, 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." "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.

Some Sacred Memories.

BY THE REV. A. A. BODDY.*

"I will mention the loving kindnesses of the LORD, and the praises of the LORD, according to all that the LORD hath bestowed on us." Isaiah lxiii., 7.

When I remember all the loving kindnesses of the Lord I just ask for a more grateful heart. Certainly since my Pentecostal blessing I have been able to praise Him more than ever before in my life. This anointing is with the oil of gladness and praise for His wondrous love. Yes, I have reason to praise Him, if only for preserving my life almost miraculously again and again, and so giving me the opportunity of learning

MORE OF HIS WORD.

As a dying (!) babe, my mother (being utterly worn out with nursing) was persuaded to give me a last kiss, and let me be taken from her by a nurse to pass away quietly. But the Lord raised me up again when death seemed certain. Not only then but many times He has raised me up when all seemed hopeless. Truly "He is my life and the length of my days" (Deut. xxx., 20).

ESCAPES.

Then I call to mind the many escapes from sudden death. Whilst climbing in the Alps one summer I suddenly lost my footing, and shot down a terrible and precipitous snow slope stretching downwards for thousands of feet, but He caught me, and gradually, inch by inch, helped me to win my way upwards again, and

enabled me to climb back into safety. On the sloping roof of the Manchester Royal Exchange as a youth, whilst watching a Sunday School procession, I slipped on soot-covered glass, and rolled to the edge, but His angels prevented me going eighty feet down into the crowd below.

In an Egyptian Catacomb I was left alone in inky darkness, the light having gone out, and I at last found myself on the very edge of a deep pit, when the nervous Arab who had lost his matches returned with a candle. A single step and I should have been terribly injured or killed. Another time I was kicked violently by a vicious horse out of a runaway carriage, I had been driving near the sea at Seaton Carew. Again, I just escaped from being crushed by a runaway lumber team at Sherbrooke (in Canada). I was nearly hung in the Sedgfield Church Belfry when practising, as the up-flying bell-rope became entangled round my neck, but was loosened just in time.

I have been in perils from great roaring forest fires in British Columbia, in perils on fields of Arctic ice in the far North, in fogs, icebergs and terrific gales on the Atlantic, in perils among fanatical, dark-skinned, angry Mohammedans in Barbary, and in the Egyptian Tintah. He has kept me safely in what would have been severe cycle accidents too, and I have remembered gratefully His words, "He shall give His angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands lest thou dash thy foot against a stone" (Psalm xci., 11-12).

Out on the Atlantic one day I was preaching the good tidings to emigrants on the after-deck of the R.M.S. "Vancouver." A sailor high above me painting or tarring something dropped a heavy tin which cut deeply into the bulkhead close beside me, just missing me. It would have cleft my skull if, as I believe, God had not deflected its course and sent it on the deck.

* Written for the "Midnight Cry" edited and published by Bro. Robt. A. Brown. Glad Tidings Hall (Apostolic Faith Assembly), 454 West 42nd Street, New York, U.S.A. The Writer has issued also a fuller record, called "A Vicar's Testimony," in booklet form (free).

(Some Sacred Memories—continued).

To-day I thank Him for years of "Health in Christ," and for His mercy in sparing me through dangers seen and unseen unto this hour. I should have missed so many blessings and opportunities if He had not lovingly guarded me and kept me until now.

I never shall cease to praise Him,
My Saviour! My Saviour!

I was brought up in a Rectory in that great manufacturing city, Manchester, by God-fearing parents. The earliest religious impressions I had were brought to me by a vivid dream or vision when I was a small child of four or five in a Rectory, sleeping in a cot with very high sides. I saw the Lord and some of the Disciples, and I thought He spoke to me or about me. It was very real to me and I never forget it. The Lord was undoubtedly watching over me as a Grammar School boy; then as a young lawyer, thrown later into a position of great responsibility; then as a Solicitor of the Supreme Court of Judicature; and then converted to God. Longing then to be His minister, I studied afresh, and worked through a University course, and became my dear father's curate in the country parish where he ultimately lived. How solemn was the first death-bed I ministered at, yet He helped me, praise Him!

Riding on my horse from farmstead to farmstead, preaching in a lonely mission or in the quaint village church, those were happy days. My beloved father, after a long ministry, was called home, and we buried him beside the grey little stone church at Elwick.

AT SUNDERLAND.

The time came when the Lord placed me in a position of great responsibility in a thickly-populated town. Now for thirty years I have had charge of a large parish in this seaport of Sunderland, on the East coast in the North of England. Here in this little brick-built, smoke-smitten Vicarage, near the beloved Church called All Saints' Church, almost within sound of the waves of the grey cold North Sea, I have lived thirty years. To this home I brought my treasure, my God-given beloved wife. Here my children have been born, and He has watched over them. Steam hammers thud-thud, and machinery whirls and rattles near us night and day, but God has blessed in every room in our house. Many have been baptised in the Holy Ghost and spoken in Tongues, and many sick have gone out blessedly touched by the Lord Himself.

As I look back over these thirty years, how I do indeed thank Him for guiding and supporting me, and using me so far as He could. I gladly place under the precious Blood all that has come short of His purpose. Undoubtedly He needed more of me, and I needed more of Him. Though converted, that is "turned to God," I had not known much of the blessed assurance of justification, or the fullness of the new life. At last, after a time of crisis, the Lord very graciously met me. In my little booklet, "Born from Above," it is recorded thus:—

It was on the 21st September, 1892, at about 8.40 in the morning, in All Saints' Church, Monkwearmouth (my church in Sunderland), that the Holy Spirit in infinite love came upon me, when I was taking part in the Communion Service. I was reading the Epistle for the day (St. Matthew's Day), 2 Cor. iv., 6, when the Holy Spirit came in power. As I read these words (the sixth verse) He fell, "For God which commanded the light to shine out of darkness, hath shined in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ." It overwhelmed me; my voice broke, any tears were in my eyes. I knew He had come, and that I was "fulfilled with His grace and heavenly benediction." It seemed as if my vocal organs were affected, and that it was "Another" who was reading those precious words through me. When the service was over I praised Him in the words of the Doxology. The longing of my heart was satisfied; my constant prayer was answered.

His first fruit was love. I set out to put Him to the proof, and to the great astonishment of One who I then thought hated me, and another who I believe disliked me, God sent me with words of reconciliation and love. A wave of blessing followed, and I have *never been again on the former plane* of my experience, though I was soon led into the wilderness to be sorely tempted of the devil.

I must pass over succeeding years until the days of the Revival in Wales, when I was in joyful harmony with this wave of heavenly power, and after visiting the Rhondda Valley in Wales, the revival spirit returned with me to Sunderland.

NORWAY.

Our beloved people were much blessed, and they determined to press on for more of God. Much prayer went up at the close of 1905 and the beginning of 1906. We heard of the new Pentecostal Outpouring (the Latter Rain some called it) in different parts of the world. I made a journey to Norway to enquire into the Movement of the Blessed Holy Spirit. It was near the end of winter, at the beginning of a cold March, when, crossing the North Sea, I journeyed through Germany to Denmark.

I crossed by night over the "Sound," and on next day through Sweden, the air becoming colder, and soon we were in snowland. Sleighs at every country station now. Bells on the horses. Farmers with fur caps and great rough fur coats. Frozen lakes and fiords. Men out on the ice fishing through air-holes. Occasionally a swift skater with glistening skates on some great icy expanse, or some maidens crossing the snow on the long wooden ski. So by the good hand of our God the winter journey of 1500 miles was accomplished, and I praised the good Lord who had so safely brought me to Christiania to witness some remarkable scenes.

I soon got into touch with these dear Pentecostal Norwegians, and attended their meetings for days, speaking constantly by interpretation. The meetings were crowded. In one Mission Hall at Torvegatan Seven (since pulled down) the meetings were in the middle of the day, from 12 to 2 p.m., or later.

I knelt in the midday meeting at Torvegatan, and a number of Norwegians speaking tongues knelt or stood around me. What a scene! Whilst everyone in the meeting seemed to be engaged with God, those immediately around me were all speaking tongues or were praying in the spirit with strong crying to God. Power from on high seemed to thrill from them through me.

It was one of about seven occasions in my life when I felt the presence of God and His touch in a very marked way. I think I must have shown my joy by my expression, for a dear bearded Norwegian gentleman who could speak a little English said, "Bruder Boddy, I luff you. Do you luff me?" We gave each other a hug of affection, and I feel his beard on my cheeks every time I remember that embrace. The first fruit of the Spirit is love.

It was some months before I spoke in Tongues. I asked the Lord to give me this sign that the Comforter had come, and He kept me waiting and allowed me to help others unto the full Baptism before He answered my prayer.

"Lord, I do ask You to give me the same sign that they had at Cæsarea." I prayed. I had had the Baptism, I believed, in 1892. I just wanted such an overwhelming anointing of the Christ within me as should cause the Holy Spirit to give utterance through me. I thought I should be more useful as a pastor if I also had this blessed sign, like the flag run up when the king is in his palace. But in my case it did not come through laying on of hands. For some six weeks a dear honoured brother from Norway* had been with us, and the fire began to fall. He returned, and the fire went on burning brightly. They came to Sunderland from all parts of Great Britain and from the Continent, and the Lord met them in our prayer meetings in the Lord's Hall, in the Vestry, and in my Vicarage. My dear wife had received, and was blessed to many also.

THE TONGUES.

One wonderful week-end in our Vestry dear Brother Mogridge, of Lytham, had had a marvellous Baptism. He guided my hands to his head, and as I prayed he cried to the Lord. Then there came the overwhelming rush of tongues from his lips, that were the beginnings of a wonderful gift.

Brother Noah Farmer suddenly cried out as he saw the glory of the Lord, and, ploughing his way through the people across the room in ecstasy, he collapsed beside me, and as I laid hands on him he broke out into other tongues. On the Monday night (December 2nd, 1907) fervour and enthusiasm knew no bounds. The power of the Lord was upon us, and I was glad to sink on to the floor and yield my tongue as He took it and poured out (in a language one said was Swaheli) the 107th Psalm. I asked the Lord for the interpretation, and I understood Him to tell me that I had gone on down to the words:—

"So He bringeth them unto the haven where they would be. Oh that men would therefore praise Him for His goodness, and for His wonderful works towards the children of men."

I could scarcely for a while restrain the rush of praise as He spoke through me. All the meeting rejoiced with me, and, standing up, sang a glorious doxology to Father, Son, and Holy Ghost. There was a brother present who had been seeking the fullness for the same time as myself. On him I laid hands and prayed earnestly, and at once he was mightily baptised.

I think it was the next morning that I found my way down to the sea. The tide was out, and I walked on the sands towards Whitburn, near the edge of the water. There I praised God in unrestrained tongues, and such a mighty volume came, far stronger than my own voice, and I let it out over the waves of the North Sea. No one was near, and it was glorious indeed. The Lord seemed to make up to me for having to wait so long. Yet the waiting time had been very precious—amongst the best times in my life.

A SUMMING UP.

And now more than six years have gone by. Some strange prophetic utterances and visions have been in great measure fulfilled. I am His to-day—body, soul, and spirit. The precious Blood has indeed redeemed me, and it cleanses me continually. He gives me wonderful opportunities of witnessing for Him, of preaching a full salvation, and of testifying to His goodness in baptising with the Blessed Holy Spirit, and speaking through us in the tongues.

My dear wife and family have received the like sign in the like manner. Many of my congregation and dear fellow-citizens in this town have "received." He brings from North, South, East, and West to enjoy fellowship and to receive blessing. He allows me to summon now the Seventh International Convention. Each has been a blessing reaching around the world.

He has permitted me to send out His silent messengers in many, many thousands to all parts of the world. Whilst one's chief work is here at home, He has in these years permitted me to witness in Germany, France, Switzerland, Denmark, Norway, Holland, Canada, California, and many parts of U.S.A., Great Britain and Ireland.

HINDRANCES AND BLESSINGS.

The enemy has tried hard to hinder the true blessing. The blessing is the Life of Christ within as energised by the Blessed Holy Ghost. He has switched some aside from fellowship with us. He has turned others off into fanaticism, getting them too to criticise and separate. There have been self-seekers, who have tried to ally themselves with those who seek this blessing. But when all is said that can be said against the Pentecostal people, I cannot but notice this: there is something about the *true* people who speak in tongues that is lacking in others, however deep their experience. There is a blessed something which we can see very soon. We wish that other dear ones, instead of using such awful words as "Satanic," would ask the Comforter to praise through them, because of the precious blood of Jesus, who has shed forth this which we now see and hear.

There is something too, in the best type of

* Our beloved brother, Pastor Barratt, of Christiania.

(Some Sacred Memories—continued.)

meeting amongst those through whom the Lord speaks in tongues, that is quite lacking in the very best of other meetings. There is a wonderful adoration of the Lamb; a wonderful knowledge of the presence of our Christ, with His arms uplifted in blessing over His dear ones as they worship Him, and we cry with tears of joy:

"O come, let us adore Him,
Christ the Lord!"

Missionary zeal is a very prominent feature in our circles, and a never-ceasing expectation as to the soon return of the King.

May we all be loyal to Him as He puts in our hearts a deep desire to go on. He said to me one starlit early morning, on my birthday, in a village near the mountains of Silesia (Germany), "*Be thou faithful unto death, and I will give thee a crown of life*" (Rev. x., 10).

Then they were followed by another word (1 Tim. vi., 12): "*Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hath professed a good profession before many witnesses.*"

"Pentecost" should mean a Life of Union with the Lord Jesus, it means continual victory as we trust His precious Blood. New power to witness for Him, and to lay hold of the gifts He has for His Body. But above all the Holy Ghost makes real to us the Glorified Christ in a way we have never known. This it is which makes us strong to stand, because we are standing in the victory which HE has won over all the principalities and powers of darkness.

A.A.B.

ABOUT TONGUES.

A Word in Season.

The last six or seven years have witnessed some remarkable changes in Christian circles all over the country, the manifestations of remarkable gifts of the Spirit being more in evidence than at any other time this generation has known. Among others, and more in evidence than others, has come the manifestation of speaking in other tongues.

Much has been said of a dogmatic character on both sides of the question, and yet we fail to come to a clear, Scriptural, satisfactory understanding of the situation. The results, which have followed much of the teaching, have not harmonized with the position advocated, and it becomes evident there is something improperly adjusted, which throws it out of harmony with itself.

For instance, it has been insisted that all who are speaking in tongues were blessed with the same degree and character of blessing as the one hundred and twenty on the day of Pentecost. But the blessed harmony of soul and spirit, and

the unfeigned love of the brethren, which went out from Jerusalem to fill the world with blessing, has not followed, in the main, the teaching of Pentecost with signs following in this our day. Instead, there has reigned confusion and clash until tongues have become as sounding brass and tinkling cymbals in many missions and assemblies.

That there is something vitally and essentially wrong is self-evident. No one within or outside the movement can deny that it is so, if he is honest, unless he be under the spell of a wrong spirit. But, at the same time, there has been such an overwhelming display of Divine authority and power, and many souls have been brought into such sacred touch with the power of the world to come, and have seen and heard and felt things impossible to be uttered, that we are compelled to say, "Destroy it not, for a blessing is in it." But why this adulteration? Why this confusion? It seems improper to lay it all on the devil and pass on, for such dealing and consideration has wrought no change. There must be a reason. May we not know it? "He that followeth me shall not walk in darkness."

We grant that the great arch enemy of God and of souls is in the background at least, but he must have avenues through which to work. He is hiding behind some error, and this error, he insists, is the essential, important truth of the day. His error, in many cases, is not the denial of truth, but the perversion of truth—the over estimation of some phase of Scriptural truth to the neglect of other phases of the same truth. This throws it out of harmony with the whole truth and produces confusion, wrangling, and fanaticism. His error, in this case, we believe to be of this nature, and may be defined as the over estimate of the *significance, character* and *use* of tongues.

FIRST, with reference to their significance, it is taught that the manifestation of tongues is the sure Bible evidence of having received the Holy Ghost, and without this evidence no one can say that they have received Him. While there is a certain amount of circumstantial evidence to be found in the Scripture which might seem to point in this direction, yet there is not one word of teaching to that effect in all the Scripture. Jesus, in the latter part of St. John's Gospel, gave several evidences which would mark the coming and indwelling of the Holy Ghost, but

tongues are not mentioned. The apostles taught His coming and incited believers to receive Him, but never mentioned tongues as the evidence. This ought to convince any convinceable person that the prominence given this teaching in many places is undue and unapostolic.

Besides this, we must acknowledge that this manifestation as known and experienced, is of at least three different kinds, to say nothing of the direct manifestation of demon power. It certainly would not be safe to consider any one of these without distinction, or classification, to be the Bible evidence of the baptism with the Holy Ghost.

First, we have psychical tongues, then emotional tongues, and then tongues which are more directly spiritual. The first, or psychical tongues, are a clatter which is no more significant of anything in particular than sounding brass or tinkling cymbals. They are the result of a certain mental condition created by the power of the will and mind in pursuit of manifestations.

The second, or emotional tongues, are the outward expression of the emotions of the soul having been stirred to a state of expression beyond the immediate grasp of the mind. If such emotion be the result of an influx of Divine and holy sentiment, which breathes the sweet odours of heavenly incense into the soul, they are truly of God and not in any sense to be despised. But if that emotion be stirred into a flame by unholy passions or thoughts, or caused by some external pain or pleasure, it can not be said to be of God. It belongs to the realm of fallen and impaired nature.

As a mild example of this, I knew a lady who, when she suddenly put her hands into hot dish water, could not refrain from speaking in tongues. She was a thorough Christian and there could be no sin in it. However, it could not be said that such speaking in tongues is the operation of the Holy Spirit in any sense.

As we come to the third class of tongues, let us take the shoes off our feet, for the ground whereon we stand is holy. While there is an element of the supernatural in the speaking in tongues on other planes, which also edify the soul, yet this is where the supernatural predominates to such a degree that God is more in evidence than man, or simply the operation of the Spirit upon man.

It is a speaking manifestation of Deity—a supernatural Spirit-given utterance to

men clothed with power and authority from on high. It is not only where "unlearned and ignorant men" are given the tongue of the learned, but also the tongues of the nations and angels too, perhaps. It was a striking evidence in apostolic days of the baptism with the Holy Ghost, and with the return of apostolic faith and fulness we may expect to see the same thing. It is the Spirit in triumphant display. The coronation flag of the enthroned Holy Ghost.

Yet, even this is not the one all important and supreme evidence that one has received the Holy Ghost, but rather *the remaining evidence* of the baptism with the Holy Ghost *for the church of to-day*. Whatever other evidences we may have are not to be discounted or discredited, but there remaineth yet much land to be possessed.

We do not judge the indwelling of the Holy Ghost by one evidence, but by many. And can any child of God afford to be without them all? Can any truly living soul be content without all the evidences of His precious indwelling? If we urge upon people the necessity of having all the other evidences of Scripture but this, why not this also? If all the others are for us, why not this also?

We do not read of tongues being given on any other occasion than that of the baptism with the Holy Ghost. Why then are they not an evidence of such an occasion? Were they an evidence to Peter and his company at the household of Cornelius? It was this evidence which settled all question with them as to the Gentiles being proper recipients of the Holy Ghost, and that they had then and there received Him, "For they heard them speak with tongues, and magnify God." (Acts x., 46.)

But every manifestation of tongues is not an evidence of the baptism with the Holy Ghost. It must be accompanied by all the other Scriptural evidences, and all the other Scriptural evidences should be accompanied by this. Beloved, let us not become narrow and prejudiced on the one hand or the other, but let us go in for all the fulness of God, well rounded, full proportioned and Scriptural.

SECOND, as to the nature or character of tongues, there has been as much extravagance indulged in as along any line. They have been regarded as the veritable voice of Jehovah from which there could be no appeal. Hence there has arisen a

(About Tongues—continued.)

style of literature such as "Heavenly Messages," which by many, has been regarded as equal with the Bible, and containing the same "Sure word of prophecy."

One speaking in tongues and interpreting has been regarded as a sort of typewriter upon which the Lord was striking off infallible messages to His people. Hence we hear the expression many times used, "The Lord spoke through me in tongues" or "The Lord prayed through me in tongues." While we grant that "it is the Lord's doing and it is marvellous in our eyes," yet no such claim for tongues is made anywhere in Scripture.

On the day of Pentecost, and on other similar occasions, the Holy Ghost came upon them, and *they* (the people upon whom He came) spake in tongues as the Spirit gave them utterance. Paul says, "If I pray in a tongue, my spirit prayeth." Not the Lord praying to Himself through men, but the Spirit helping the infirmity of man's spirit to make intercession according to the will of God.

The message in tongues will be valuable or not, when interpreted, according as the individual comprehends God's thought in His own spirit. There are messages given in the unknown tongue, just as there are sometimes in the native tongue, in which God has the supremacy to a remarkable degree. And there are messages in both the known and unknown tongue with which the Lord has nothing to do; and it may not be of the devil either. This ruling out humanity, the earthen vessel in which we have the treasure, is a source of much confusion and error.

THIRD, the estimate of the use to be made of tongues has been extravagant. How carefully have most of the leaders of Pentecostal assemblies avoided the word of God at this point! How many have strained their interpretations of Scripture in order to make it harmonise with their practices! But after all is said and done that may be, the only safe thing is to be obedient to the word of the Lord. After Paul had given clear, simple, easy-to-be-understood rules for the use of tongues in the church, he adds, "If any man think himself to be a prophet or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord" (1 Cor., xiv., 11).

Had the Word of the Lord been followed on this point, there is no comprehension of the extent to which this work might have grown before now. But on the contrary, places where the most open violence to the Scripture was practised with a high hand, and where confusion and bedlam reigned with wildest zeal, have been pointed to as the centres of greatest power.

Is it any wonder then that there exists the most ridiculous condition of strife, dis-fellowship, and a Popish pride and authority which is narrow in its conception of truth, tyrannical in the enforcement of its creed to the denying of individual liberty of conscience and light? Is it any wonder that thousands of hungry-hearted Christians have turned away in disgust, who otherwise might have been blessed? Let us remember that God has not given us a gift to control and use us, but for our control and use. The Bible tells us that gifts and manifestations are given to us to profit withal, and that we are to conduct services and exercise our gifts with reference to the unbelieving or ungifted who may be assembled with us. Otherwise they will go away and say, "Ye are mad," when they might have been won to Christ and to blessing by a judicious, conscientious adherence to the word of God.

"Brethren, be not children in understanding; howbeit in malice be ye children, but in understanding be men." (1 Cor. xiv., 20.)

W. T. DIXON.

Gilroy, Calif.

Preaching and Healing.

Address by *PREDIGER EDEL*, of *Brieg, Silesia*, at the *Sunderland Convention*, on *Thursday Afternoon, May 15th, 1913.*

In Luke ix., 2-5 we read:—

And He sent them to preach the kingdom of God, and to heal the sick. And He said unto them, "Take nothing for your journey, neither staves, nor scrip, neither bread, neither money; neither have two coats apiece. And whatsoever house ye enter into, there abide, and thence depart. And whosoever will not receive you, when ye go out of that city, shake off the very dust from your feet for a testimony against them."

Preaching and healing, you see, go together, and that which God hath joined together let no man put asunder. I am

glad that we in the Pentecostal Movement have a good conscience in this direction. Since I have been converted I have believed in this truth of the Bible, but for years I was afraid to advocate the second portion of this Gospel; I was afraid that some sick person would call upon me to carry out the last part. One day I had what I felt was a great misfortune. I was called to a sick one in a city where I was preaching, where I was evangelising. I learned later that this sick brother had been a member of the Apostolic Church, the Irvingites. He was about 70 years of age, and was ill in bed. He had three different complaints.

I asked him why he wanted me. He said, "I have heard you can preach very powerfully. I have been told of your meetings in the city, and in the apostolic times men who could preach like you were called to the sick that they might be healed; so I have called you that you may heal me now." I said, "At such an age as yours one must be ready to die." He said, "Oh, no, I am not going to die yet. My children are not converted; they need me; you must heal me." Then I gathered up all my courage, and fell down at the side of the bed, and said, "Oh, Lord, you cannot disappoint this man. I can do nothing; this is a work I am not accustomed to; but work as good as You can, according to the faith of this man." And I wished him good health, and departed.

After several days I did dare to go back to the house, and the old man was seated at the table. He had his Sunday clothes on, and at his side his silk hat, and I noticed he had power to walk. I asked him where he had been, and he said his neighbour had died, and he had been to the funeral. The funeral was about a mile away. I asked him if he had been able to walk so far. He replied, "Yes, you healed me." That was my first experience in that direction. That dear brother had the courage to believe the Word. He had more courage than I.

Another experience I had in Breslau. Brothers Niblock and Small reported to us about the healings which had taken place in London. After the meeting a gentleman came on the platform. He was an old gentleman, and he said to me, "Is it true what these gentlemen have said? Does God perform miracles in our days?" I said, "Indeed He does." He said, "I am very sick; heal my eyes." I asked, "Are

you converted?" He replied, "No, I am not." Then I asked him if he wished to become converted. He said, "Yes." I added, "Then God will also heal you." He knelt down on the platform, and I prayed for him, and he got salvation, and rose up and said, "Now I am well."

I did not see him again till a year afterwards. We were holding meetings in a large hall, and I was testifying that God performs miracles to-day, and I told of this healing. At the back of the hall there was a Socialist who called out, "I don't believe it," when all of a sudden an old gentleman in the middle of the hall stood up and said, "I am the man." I then recognised him as the one who was converted and healed. I came to know him better, and found him to be one of the most honoured pillars of the church with which he was connected.

I could tell you a great deal of what God has done in our midst when we have depended on the Word of God. At one of our meetings, at the end, there were about a hundred people waiting for healing. We had been holding a Conference, and at the close it was thought to devote the subject to divine healing. Sick people came to be healed, and some of the speakers were tempted to run away. They said, "Brother Paul is not here;" but the sick were there. They had to fall back upon the Word. God healed the people in a wonderful way, and now they are not afraid of divine healing.

A paper we publish called "*Pentecostal Greetings*" reported divine healings from time to time. A copy of that paper found its way into Persia, and it fell into the hands of one who had for forty years been stretching out hands for apostolic gifts. He read the paper and asked, "Where do these people live?" He saw the address, went to the railway station, and came to Silesia, travelling five days through Russia. One day there stood at our door a venerable man with a nice white beard, who said he wanted to see the people who had received the apostolic gifts. He stayed with us a little while, and was very happy in our midst. Then he returned to Arabia and told his friends he had seen an apostolic Christian.

The paper also passed to Austria, and in one of the villages the people said they did not believe in this divine healing, but they would test it, and they sent out the

(Continued on page 31.)

"CONFIDENCE."

FEBRUARY, 1914.

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Sunderland.

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The Seventh International Convention,

SUNDERLAND,

May 30th to June 5th, 1914 (D.V.).

We are looking forward now to our Seventh Convention, and trusting and expecting that the Lord will make it the best of all. We have had wonderful times of blessing and fellowship in the past six International Conventions. Each has brought us some blessed surprise and unlooked for blessing. If the Lord tarry we feel that the Seventh may mean much to all of us.

Application for rooms should be made to the Convention Secretaries, 8 Gillside Grove, Roker, Sunderland. Visitors from India, U.S.A., Scandinavia, Russia, Germany, Holland, and the Borders of Tibet are intending to be present.

How to get the Baptism.*

Many seekers have great difficulty; they don't know how to get the Baptism of the Holy Ghost. I think we must first meet our God in this way. There are certain conditions. If the Holy Ghost is to come in and dwell in us, then we should be prepared for His indwelling. I think the most important thing is that the heart of man should be prepared, so I am always

pointing this out first. Please turn to Acts xv., 8:—"And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, as He did unto us." I have known some who were seeking the Baptism without knowing what it was to have a clean heart.

Sometimes I find people seeking the Baptism, and have to ask them, "Are you really converted?" The Baptism is a holy thing, and we should be careful to see that the seekers understand what it is to be cleansed. In Matthew v., 8, we read:—"Blessed are the pure in heart, for they shall see God." If we are pure in heart, God will manifest Himself to us; such people shall see God. And so I think that the first thing we should teach to anyone seeking the Baptism is that he should have a real heart-cleansing. I don't think that the heart is necessarily cleansed if the man has received forgiveness of sins. You may have forgiveness of sins, and have no idea of a clean heart, or pureness in heart.

I have seen some who have had difficulty to realise what it must be to be baptised with the Holy Ghost and fire, simply because they don't understand what it means to have a clean heart. Look at the heathen gathered together at the house of Cornelius, but they were really seeking God. They were very earnest people. What a man was Cornelius! Praying, praying, praying! Are you all praying people? Some Pentecostal people seem to me to be playing people, and not praying people.

But if you see that you need a clean heart, you will learn how to pray; you will offer up earnest prayer, and it will be your deep longing to become pure in heart. "God gave them the Holy Ghost, cleansing their hearts by faith." I could preach to you on this point with tears.

If you profess that you are baptised with the Holy Ghost and fire, then your life should be a witness to that. Yes, the Holy Ghost does bear witness, and Jesus said, "You shall be witnesses unto Me." You are not able to witness if you are not holy in your life. We need holiness, and holiness will not come into your life if you are not cleansed. And God is able to cleanse your heart, as it is recorded, by faith. When God cleanseth the heart, the Holy Ghost bears witness, and it is done in response to their faith. People may

* Pastor Paul at the Sunderland Convention, Friday Afternoon, May 16th, 1913.

plead the blood with their lips, but it must be done by the heart.

Brethren, I beg of you to seek in a clearly *Scriptural* way, and go on in this way, that you may teach other people seeking the Baptism. They need the Blood of Christ, not in the mouth (repeating a word rapidly), but in the heart. The Blood of Christ cleanseth us from all sin, and that is a real experience, and if you would get a real Baptism of the Holy Ghost you will need a real heart cleansing.

* * *

IN TONGUES:—“Listen, listen to the leader, for he speaketh that which is the mind of the Spirit for the cleansing and purifying of the heart by the applied Blood of the Lord Jesus Christ. None can say that the heart is clean until the Spirit beareth witness, for the High Priest, taking the blood, turned to the people and said, ‘Now are ye clean,’ and He who is the true Priest said, ‘Now are ye clean through the Word.’ So the Spirit beareth witness that the Word has purified by faith in the Blood of Jesus Christ. Read, read, read and understand. The Spirit, which is the Spirit of holiness and purity, must come into pure and clean vessels that He may use them.”

* * *

You will not be disappointed (continued Pastor Paul) if you are seeking for the full heart-cleansing, and that you may become pure in heart; here you have the simple way of faith, and you should go on in obedience and full surrendering. If you give up everything that is not pleasing in the sight of God, depend upon it you are able to take by faith this wonderful cleansing. The cleansing power of the Blood will be manifested in your heart and life, and you will be blessed. Then the Holy Ghost will testify.

(Preaching and Healing—continued from page 29.)

most ill person in the village, a man fifty years of age, who had been an epileptic from his youth. Every night he had fits, and it had the effect of causing him to become idiotic, and he could scarcely walk. He needed two nurses. The people of the village collected enough money to send him and a person with him who could speak German. They wanted to see if this was genuine, and sent a test case.

When they arrived the house was already full of guests, and they were told that they could not be taken in. The man who accompanied the sick one said, “That won’t do. What will the papers say if we

return as we came?” Then a Christian lady took him in. We prayed over the epileptic man, and from that day on he has never had another fit. Two days afterwards we prayed that God would give to him his reason, and God heard that prayer. The man learned to read the Bible, and he gave himself to God and became converted, and now he is overseer of his father’s estate and farm, having gone back to his home. When his neighbours heard that he had been healed, they said, “We will not believe it till we see him.” He returned home, and still they would not believe it. Even his mother would not believe it. She was angry, and said she would sooner see him sick than quiet.

IN TONGUES:—“Oh, it is real and it is true. They would not believe though one rose from the dead. It is real and it is true.”

Only the Word of God (the speaker continued) can create new life. Let us return to the Word, the living Word. The Word will become flesh and life in us. That is more than signs and wonders. The wonders will not save you, but Jesus saves. He creates His life in you. He wants to make of you a channel, or an instrument of His grace, and He wants to glorify His name in you. That is for us all. I cannot boast that I have great faith. The Lord did not do this for the sake of my faith, but for His faithfulness’ sake. Let us never look at the instrument. Oh, let us look unto Jesus. He is the Giver; the wonders are the gifts; let us stay with the Giver.

Those Frustrated Calls to Ministry— are they Divine?

Never has there been a time when the thought of Foreign Missions has been so brought to the forefront. Never have there been so many rising up from all parts of the world in response to the command: “Go ye therefore, and teach all nations.” And yet there have been many like Ahimaaz of old, who, in their heated desire to proclaim the tidings, have run without being sent, and sooner or later have met with disappointment and failure, and like that eager messenger, have had to turn aside, to their own confusion; while others, believing confidently they have had a call from God, see their way blocked up by seemingly impassable barriers; and many looking on are full of perplexity as to what the call from God really is. So the time seems ripe for something to be said which may open

(Those Frustrated Calls to Ministry—are they Divine?—continued.)

up an avenue for God's streams of light to shine upon those to whom questions still arise in their hearts.

To have strong, deep sympathies and intense yearnings towards those in heathen darkness and depravity should be the normal state of those who have anything of Christ's tender heart of compassion, but fervent sympathies do not make a call to go.

In what, then, does God's call consist? There seem to be three necessities which constitute a call: (1) the word of God spoken into the inner being, and emphasised by the Spirit to the individual; (2) the response in the heart to the Spirit; (3) the witness of outward circumstances. Thus the circumstantial or external evidence should occupy the tertiary position, and the all-important, the "*sine qua non*," should be the word of God spoken into the heart.

One frequently receives letters which run somewhat as follows: "I feel that God has called me to the Mission Field; at least someone has had a prophecy that I am to go," and so on. Now it is very dangerous to rely upon personal messages which do not stand the test of the Word of God, and one should look upon a prophecy which spoke of a call simply as a witness or a confirmation, not as the call itself. It is never the alpha or beginning of God's leadings for a soul.

The great pioneer missionary, St. Paul himself, most emphatically declares (Acts xxvi., 16-18) that he received his missionary call directly from Christ Himself when on the road to Damascus. After the great light had struck him to the earth, the same voice which showed him whom he was really prosecuting, and stripped him of his former commission, gave him his new commission, that of preaching the Gospel to the Gentiles.

And although Ananias had the intimation in a night vision of Saul's future work (Acts ix., 15), he was careful not to influence Saul by his knowledge, but said the Lord would show him His will. (Acts xxii., 14.)

Then there are some who feel they have the call, but the stone of feeble health is blocking up their path. Surely if God is calling them they can seek Him that this stone be removed, and the health thus given would be a seal to the call, and a wonderful memorial stone of witness raised to His faithfulness, which one can look back upon and take courage when encountering greater difficulties on the harder field of battle ahead. (Jer. xii., 5.)

Again, some know that they have received the call, but are being kept back by God's children, who feel this is not yet the time, or who are disobedient to God's promptings to help financially. Can we not compare their case with that of Joshua and Caleb? They were ready when the spies went in, to enter in and possess their possessions, but the disobedience of God's chosen people delayed their march forward. These two did not then form their own expedition and set out to march

upon their promised territories, but spent the interval in helping, cheering, and suffering with their brethren, and at the same time gaining valuable experiences and forming characters which under the hand of God made them able to occupy positions of leadership by-and-bye.

God takes infinite pains to polish the shaft, cut the diamond, to mould the vessel, to change the Simon into the Peter, and will put each into place when all is ready. How invaluable the interim if spent in the workshop of God! How grand the Selah if the Master Musician is allowed full play on all the chords of the yielded instrument.

There is still another group who feel they are called to the field, yet because of age, home ties, or other preventatives, cannot go. It is well to remember that, although one occasionally meets exceptions, yet as a general rule it is very difficult for those who are no longer young to learn a new language, to become acclimatised, and adapt themselves to the requirements of entirely new surroundings. Are such, then, called of God? Yes, doubtless, to the blessed work of intercession. How few realise that God assigns to His children special portions of the world that they may stand in the gap, and in order that they may be faithful to His call He lays upon them special prayer burdens. It is plain to be seen that if Satan has his princes for particular parts of the world, why should not God have them?

But now the question comes: how are God's princes stirred up to action, and when? Read Dan. x.: When God's time had come for the promised deliverance of the children of Judah from captivity to the Persians, God laid upon Daniel prayer travail, and through days and nights of prevailing prayer His heavenly prince was stirred up to fight and win the battle in the heavenlies, against the demon prince of Persia, who was vehemently endeavouring to detain God's people, and frustrate God's promises. Daniel saw the matter did not so much depend upon the human power on earth as upon the Spirit power in the heavenlies; and through his intercession, his heavenly Visitor, doubtless Christ Himself, went forth to "fight with the prince of Persia."

We are so apt to look at the human side, and see Cyrus stirred up, and God's people returning, without seeing that the battle had first to be fought and won in the heavenlies. Still Daniel remained in the land of his youth, and still he continued his daily service in the oriental court, and did not become the mighty leader of the triumphant released hosts of his people, but he, in putting his hand upon the throne, had accomplished more than all, for he had caused the forces of the enemy to be held up, while the Divine forces had been led out on behalf of his people. Oh, that all of God's people would realise that the success of the battle hinges upon the prevailing prayer of those on the mount, more than upon those who fight in the plain.

Christ, in commissioning His disciples, sent them two by two—the conjunction of strength and comfort of fellowship—and although our Home Mission Boards are not always able satisfactorily to do this, yet how many mission-

aries, perhaps unknown to themselves, but planned by the loving Jehovah-Jireh, have a twin soul in the homeland, assigned of God to the same place in His vineyard, and who, in his or her own room, alone with God, pours out the prevailing prayer which accomplishes so much for the weary, worn partner toiling under the perpendicular rays of the tropical sun, battling, in spite of physical weakness, against the power of darkness and heathendom. In that great day, when the precious souls saved from heathen bondage fly "as doves to the dovescotes," how many will seek for the wrestler with God on their behalf, and truly shall it be seen, "they that tarried at home divided the spoil."

It may be as well to add that this article is intended for those who, knowing they have a mission in foreign lands, but with no possibility of entering therein, in finding out the grand purpose of God in thus calling them, may with renewed courage fulfil their appointed task. But let none who know that theirs is to get out of their country to the land of God's appointment seek to find in these lines or in anything else a hiding place from God's call to them, lest they come under the condemnation of Meroz, "who came not out to the help of the Lord against the mighty."

But let each be fully persuaded in his own mind, and in that vocation wherein he is called, therein abide with God.

ALMA E. DOERING.

L'Etivaz (Vaud),
Switzerland,
Jan. 14th, 1914.

A POSTMAN'S CONVERSION.

The Desire for Drink taken away.

Above a bend on the River Tees stands a crescent-shaped village called Middleton-One-Row, whose irregular houses look across a village green and then over the river running seawards, often brown and flooded, dividing Durham from Yorkshire.

The Writer had for some time charge of the church under the old trees, and during his temporary ministry he used to hold open-air Gospel services on the Green above the river. There stood among the circle of people around him the local postman, who was also the village tailor. He had a flowing beard and a happy face, and he gladly testified to the mighty power of the Lord to save sinners and to remove the taste for strong drink. He had been an intemperate man, and was in danger of losing his post. This is the story of his remarkable conversion.

He was sitting in the village inn one Saturday afternoon, watching some young

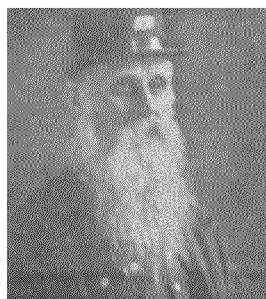
men who were out for a day's enjoyment, and who were drinking in the inn also. Then a voice within spoke to him plainly and said, "You are the oldest man here. What sort of an example are you setting?" He made up his mind never to drink again, and went out.

THE BLUE RIBBON.

He looked for a piece of blue ribbon among the odds and ends in his tailor's workshop, but could not find any. Then a thing happened which seemed to him like a miracle. He was going along the village, and in front of a shop came across a bright new piece, about three inches long. He cut this up into three pieces, and sewed them on to his coats and on to his tunic. He was, of course, chaffed as he went on his rounds, for he had been gather given to unsteadiness.

"Are you obliged to wear that, John?"
"Is it a good conduct badge?"
etc.

Once or twice he had a terrible craving, and said, "I felt as if I could have eaten jug and all." Satan suggested that he should cover up the ribbon with his over-coat, and go in and have a drink when in a neighbouring town.



THE CONVERTED POSTMAN.

A Missionary Evangelist saw him and talked with him, and he went to his meetings. But he was not really happy until, on his rounds before church one Sunday, he was coming up through a wood by the river, and was longing for a sense of forgiveness, when an inward voice said, "Be of good cheer; thy sins are forgiven thee." He stopped near two beech trees, and to him it appeared that all the leaves of those trees instantly fluttered and twirled, though there was no breeze. He told a Christian farmer, who was waiting for his letters, and who noticed the change in his face that morning, what had happened to him. He said, "My man, you've got the Holy Ghost!"

He finished his round and then joined the worshippers in church. In church that morning John consciously experienced

(A Postman's Conversion—continued.)

the power of the Holy Ghost coming upon him as they were singing, and he could not stand. He sat down and looked round the church with amazement, and said to himself, "Has He come to others this morning like this too?" But he could not see any sign upon the faces of the congregation that this was so, though he longed for it for them also.

From that moment all desire for the drink absolutely left him.

The change in John the postman was soon noticed, and it became a great help to others. They all spoke kindly of him, for he was full of love to all.

It became his one desire to be used to help others, and he was humble, loving, and natural about it. When holding open-air meetings in the village, the Writer was always glad of his presence, and he called upon him to speak. His words were affectionate, full of love and of earnest warning. As he went about delivering letters he had many opportunities of witnessing for his Master, and though sometimes treated unkindly, he was often a help to those who wished to be stronger in faith. Years went by, and he was beloved by all. They said, "You see, we know what he was, and we see the difference." Sometimes, too, it was said, "You have something which I have not got, and I want to have it too." Then, in a kind, fatherly way, he told them of God's goodness and mercy in Christ Jesus.

* * *

At last my aged postman-friend became very weak, and unable any more to go on his rounds. He spoke most lovingly of God's goodness in bringing him to Himself, and said that if it was His will, he was quite ready to go home. Then he fell asleep, his changed life having been a witness to the power of the Holy Spirit and the grace of our Lord. And now the readers of "Confidence" can look on that reverend face, once marred with strong drink, then made saintly by the blessed Holy Ghost.

A.A.B.

POLAND.

News of "Paul," who saw the "Glory."

DEAR MR. BODDY,

I wonder if you can find space in "Confidence" for a first report of a Pentecostal JEWISH Mission. You were good enough to insert a paragraph in your paper about my spiritual

son Paul's intended visit to his native land, Poland, and those who attended the last Whitsuntide Conference will remember Paul's very fervent appeals for the Jews of that land. What my joy is in now being with him, and in seeing his great longing to endeavour to evangelise his kinsmen in Poland satisfied, I cannot adequately express.

Paul left England for his native town, and landed about three months ago, the means for his journey and sojourn here being very kindly supplied by Pentecostal people. On his arrival here he submitted himself to the Army authorities, according to Russian law, and was exempted from military service because of his defective sight. Since that time he has been seeking out the best way of bringing the Gospel light to the Jews of this district. It is very far from easy to do missionary work in Russian territory, owing to Government restrictions. But while a definite plan of operations is not yet decided upon, Paul has already found ways and means of beginning work. The fire seems to burn hot within him for the enlightening of his people.

I arrived here last Wednesday about noon. Paul has hired a room and most meagrely furnished it, and lives all alone. I was delighted to meet him at the station, and soon he had me in a droskha on my way to his own hired, not house, but room, which has been my hotel since then. What I saw that afternoon and evening here in this room abundantly satisfied me that my care and labour for him, and the kindly interest of those who had contributed to send him here, were abundantly repaid.

A short time after I had arrived, a middle-aged Jewish man came in for conversation. He is a

SEEKER FOR THE TRUTH,

and is a frequent visitor to Paul. He is fond of Paul, and, at his invitation, Paul and I visited him at his own home. But though this was encouraging, the events of the evening far surpassed it in thrilling interest. Can you imagine my feelings as I sat and watched my dear boy sitting at his little table with four fine intelligent and respectable young Jewish men in earnest and prolonged discussion with them in their own tongue? My heart goes out to these young men. How they need the Gospel light! One of them, a beautiful youth—only about 18 years old—was a "freethinker" already. Oh, how these young men need the Gospel! Their fathers are often fanatical Pharisees whose ideas of religion and manner of life are offensive to their young men's intelligence, and the frequent result is that they become "freethinkers," as with this splendid youth. I look hopefully for his conversion.

But perhaps the most, should I say tragic, part of what I saw that evening was that "Nicodemus" was there. This was a cousin of Paul's, a typical young Pharisee of about 25 years of age, wearing the characteristic beard on a face that had never been shaved, and dressed in the very long coat worn by his sect, and with the small black cap which is also one of the marks of a Pharisee. He was not free in conversation that night. He warned Paul of

the plots which have been made against him by his kinsfolk, and soon left. He kept from standing before the windows lest his presence should be known to anyone outside.

Last night, before the room was illuminated, I saw the long, dark, spare figure of a Pharisee pass silently by the house. Paul and I concluded that he was a spy. I think it was, however, our friend "Nicodemus." He came back later, and after a discussion in Hebrew with Paul, opened out his heart. He told us his mind rebelled against the darkness in which he was placed. The Pharisee's religion was

by highway robbers, so that, like his namesake, he has been "in perils by robbers and in perils by his own countrymen," but he is absolutely undaunted. His family have offered him £60 and a free ticket to America if he will only go away, but he prefers to live in his meagrely furnished room, and alone and in danger, that he may spread the light he has received. The funds subscribed for him—about £32—are practically now exhausted, and I would be very glad of any financial help your readers feel disposed to render towards Paul's maintenance in this much-needed work.

With every good wish,

Yours very sincerely,

WM. BERNARD.

Poland,

January 3rd, 1914.

P.S.—Donations should be addressed to me at 54 Orrel Lane, Aintree, Liverpool.

DANIEL AWREY.

His Home Call in West Africa.

At the Sunderland Conventions in 1909, 1910, and 1911, we had with us our remarkable friend, Daniel Awrey. On December 4th he ceased from his labours, another victim to Black-water fever and relapse. He has succumbed in that "White Man's Grave," West Africa. Our brother, Roswell Flower, of Plainfield, near Indianapolis, writes in his Pentecostal paper, "The Christian Evangel," an "appreciation" which we thoroughly endorse, and so we will quote it in full:—

It is with deep sorrow that we announce to the world the passing away from this life of Brother Daniel Awrey, a man who is well known in the Pentecostal work on four continents, and who yielded up his life while ministering in West Africa to the heathen of the fifth continent. Brother Awrey was taken down with fever, and, after a short illness, left this world to be with Christ on December 4th, 1913.

We have known Brother Awrey for a number of years, in which he endeared himself to us very much. He was always free-spirited, pleasant and victorious, and even his enemies will acknowledge that he was never heard to speak in a slighting way of anyone, no matter what attitude they had taken toward him, but that he had a good word to say for nearly everybody.

Since the Pentecostal outpouring in 1906, Brother Awrey has travelled around the world three times, besides visiting South America, and encompassing the length and breadth of North America, ministering to the saints in his own peculiar way in hundreds and thousands of places. After returning from South America a year ago,



"PAUL"—Who saw the "Glory."

repugnant to him, but how could he escape from it. His daily bread would go if he discarded it. He said he would come to-night *when the other young men were gone*. Praise God that He has now, in Paul, some one here to give the light. I could write much more, but perhaps later you would insert another paragraph to stimulate the prayerful and practical interest of readers of "Confidence" in Paul's work.

PAUL IS IN REAL PERIL.

He has been seriously attacked several times, once by a man with a knife, once he was robbed

(Daniel Awrey—continued.)

he felt led of the Lord to visit Africa. He left his wife and children in Los Angeles, and visited the different assemblies *en route* for the Atlantic coast. He stopped off with us in Plainfield on July 29th, and delivered an address to the students of "Gibeah" Bible School on his work in South America, which address was published in "The Christian Evangel" a week or so later. At the time we felt that probably we would never see our brother again, and it was with deep regret that we said "good-bye" as he left us at the railroad station.

Brother Awrey was deeply interested in our little paper, "The Christian Evangel," and determined to write an article for publication from Africa. After he was taken down with the fever he wrote a beautiful report, but was unable to draft it in presentable form for publication. Upon his death, Brother J. M. L. Harrow carefully copied this report and forwarded it to us. This is the last dying message of Brother Awrey, and, as you will see by reading it, he was full of hope and encouragement to the end.

The "Christian Evangel" family extend deepest heartfelt sympathy to Mrs. Awrey and the children in their bereavement, and can only hold them to the throne of grace that God will supply strength and comfort in this hour of trial. We praise God for the brave heart of Mrs. Awrey, which has enabled her to stand severe tests in the past, and we feel confident that she shall not be deserted in this hour of need.

THE LAST MESSAGE OF BROTHER AWREY.

Dearly beloved in the Lord,

Peace be to thee in Jesus' name.

I left New York September 16th, arriving at Cape Palmas October 10th, stopping over in Monrovia over night, and spoke to a large congregation in the Apostolic Faith Church there.

After one night's stay at Cape Palmas I came in a sailboat, about 25 miles, to Garraway. Here I remained over two Sundays at the M. E. Mission. I gave some teaching, the leader stating that she received enough good from it to pay for my entire trip to Africa.

I started for the bush, first in a canoe up a river, and then afoot with a hammock carried on the heads of two natives, wading through the waters and crossing on the back of a stalwart native, then perched on his shoulders. Thus we crossed the streams. One river we crossed on a log under water. One misstep would land us all in the foaming river. This was all new experience for me in mission fields.

The second day I arrived at Newaka in Barobo and met my brother, J. M. L. Harrow, and received a royal welcome.

I was quite surprised to see the great work that has been done in the last five years in the Pentecostal work in the bush country. They have five stations, and have built about thirty houses and a nice church 24 by 36 feet in size. After stopping here a week I went to another station where Sisters Hisey and Boddy have charge. It is at this station that Sisters Harrow and Scutt are buried.

I started for another meeting in another tribe and reached Dorobo, where Sister Mendenhall has charge. It is here Sister Lee is buried. I was attacked with fever and remained here. Was sick for several days.

On November 15th about one hundred gathered for a convention at this station, and God was with us in power. Some were saved and some were filled with the Spirit and spoke in other tongues. We ordained five natives to preach the Gospel, and three of them to baptise, and truly these brethren are worthy of support. Any draft sent to J. M. L. Harrow, Cape Palmas, Liberia, W. Africa, will be faithfully used for the glory of God.

Two of the missionaries who have been here five years will leave for a rest in the homeland, and these native brethren will carry the Gospel to those who never heard the name of Jesus.

At the convention a goodly number were baptised in water. The king of the tribe gave us a bullock for a present.

The last night of the meeting the Lord baptised an old woman in the Spirit, and she spake in tongues. She had recently come from heathenism, and was yet unclothed. This astonished the congregation, for she knew no book, and had been only a quarrelsome old heathen woman. Some got up and confessed they thought she had no business to be baptised in water that day, but now they saw their mistake and praised God He was no respecter of persons, and we all left the convention encouraged to win old and young alike.

DANIEL AWREY.

Brother Awrey never recovered from the fever. Brother Harrow wrote us under date of November 24th that Brother Awrey was too weak to move, but he fully expected him to recover. He said that Brother Awrey had been a blessing to the work, and his coming had helped them out considerably. However, he grew weaker and passed away on December 4th.

PENTECOSTAL ITEMS.

Brother F. Bartleman (Jacob's Gatan 10, Orebro, Sweden) has been in Finland recently, preaching at Helsingfors, etc. Like Pastor Barratt and Pastor J. H. King, he has had eager audiences willing to remain for many hours listening to him, as, with the help of a good interpreter, he spoke with great liberty.

* * *

Brother Smith Wigglesworth (70 Victor Road, Bradford) writes of his journeys, in which he has been much used in healing the sick. He has visited Shrewsbury, London, Gravesend, Margate, Southsea and Hull, and recently spent three weeks in Ireland. He is thinking of visiting Canada and U.S.A., where we are sure he will be a blessing to many. At present he is preparing for his Easter Convention at Bradford.

* * *

At Boland Street Mission, Manningham Lane, Bradford (Yorkshire), Brother Smith Wigglesworth holds (April 10th to 14th) his annual Pentecostal Easter Convention, beginning on Good Friday, and continuing until the following Tuesday night. The morning meetings are specially devoted to seekers for the Baptism of the Holy Ghost. As to accommodation for all or part of the time write to Miss Wigglesworth, 70 Victor Road, Bradford.

* * *

Our beloved brother, S. J. Mead (2232 Clifford Street, Los Angeles, Cal., U.S.A.) has had a sad trouble. Dear Sister Mead fell in alighting from the electric car, which started suddenly and threw her to the ground. She is now nearly well again, but the arm is stiff. She has borne her suffering with great grace and cheerfulness. May our Lord sustain these two precious souls, and continue to bless them and use them.

* * *

The divisions which we lamented in our last journey in U.S.A. are being healed up. Praise be to God. In several places where there was division and strife a blessed unification is taking place. Pentecostal people are awaking to the need of soul-winning, and are not allowing Satan to switch them off on to controversy and bitterness. Movements towards unity are specially noticeable in both Chicago and Los Angeles.

* * *

Our brother, David Fisher ("Emmaus," 90 Bree Street, Cape Town, South Africa) has opened a hall with Pentecostal meetings Sunday, Tuesday, and Friday at 7.30, and Tuesday afternoons at 3.30.

* * *

He writes, "We ask special prayer for three coloured brethren who are very hungry for the Baptism. The eldest of the band, Peter Nyambo, said last Tuesday, "When I was at home in my own country I was taught in the mission about Jesus, and in 1905 I was baptised by the minister in water, and that was good, but I did not know till three weeks ago, when I came to the Hall, that Jesus wanted to baptise me Himself, not in water this time, but in the Holy Ghost and fire. I am waiting for Him to baptise me, and then I am going back to Nyassa-land to tell my own people of this wonderful Gospel."

* * *

Evangelist Jas. Welsh (57 Windsor Road, Holloway, London, N.) who has taken the full Gospel to neglected villages for some four years, would be very thankful for Salvation Tracts for use in his work. "Wherever I have visited I have found those who are hungering to know the Lord, but unfortunately for them they have no one to speak to them of these deeper truths." In several of these places he has left a little group of those who gather together, and who are going on with God.

* * *

Our sister, Agnes Thelle, is leaving India, she hopes, for a while for a furlough. She may be at our Sunderland International Convention. She writes a vivid description of a *mela* or pilgrims' festival on the mountain "Tara Deri," which she visited with others, giving out Gospels and preaching the Word.

* * *

From South Africa one writes, "Is tithing to be preached as part of the Gospel?" The Editor of "Confidence" practises tithing. He gives his tenth to the Lord's work. He does not, however, advocate it as a Gospel command. There is no such command in the New Testament. But he feels that under the Gospel we should not do less than under the Law. St. Paul gives good advice as to weekly offerings, "Upon the first day of the week let every one of you lay by him in store as

God has prospered him." The prophecy of Malachi, iii., 10, says, "Bring ye all the tithes into the storehouse . . . prove me if I will not pour you out a blessing, that there shall not be room enough to receive it." A great danger may come when anyone advocates tithing for his own advantage, and none the less if "prophetic" messages are said to be given on these lines. But let us remember His missionaries, and the needs of His work in our midst. (One-tenth is the least we should give.)

* * *

Mrs. Carrie Judd Montgomery (Beulah Heights, Oakland, Cal., U.S.A.) is announcing a Camp Meeting in their beautiful redwood grove, July 8th, for a month or longer. It is about 80 miles from San Francisco. There are large wonderful trees, and many beautiful natural attractions, but she specially asks for prayer that God may lead in every detail, and pour out His Spirit mightily on those assembled in love and unity. The Editor of "Confidence" has much hope that he will be able to accept the invitation sent to him. (See next page.)

* * *

Pastor Barratt (Schulz Gd. 2, Christiania) now publishes his paper, "The Victory of the Cross" ("*Korsets Seir*") in Norwegian, Swedish, Finnish and Russian. The Finnish and Russian editions are mainly supported by subscriptions which will be forwarded by Mr. E. J. G. Titterington, 4 Houghton Place, Amphil Square, London, N.W.

* * *

At Bournemouth, on February 10th, there was laid to rest with every mark of respect, Mrs. Frodsham, the mother of two well-known Pentecostal workers, viz., Mr. A. W. Frodsham and Mr. Stanley Frodsham (the latter is still in California). There was a large gathering at the Wimborne Road Cemetery, testifying to the high esteem in which she was held.

* * *

The Mount Tabor Pentecostal Mission at Leeds, of which Brother Jewitt is Leader (17 Quarry Mount Terrace, Deiph Lane, Leeds), and of which Mr. and Mrs. Simpson are devoted friends, is having times of great blessing. Since the visits of Mr. and Mrs. Gibson and Brother Geo. Jeffreys, there have been many conversions. Seventeen new members were recently immersed. They are hoping to purchase the chapel, which otherwise may be taken from them, and will be thankful for prayer and practical sympathy.

* * *

Captain Salwey, R.N., the Leader of the Scripture Text Carriers, has been visiting Paris, and walking in the Boulevards with his large texts in French above his head. He reports:—"Been in seven courts, released each time. Court clerk on one occasion copied all my texts into a book, so that occurrence will speak volumes. French and English tracts eagerly received. People crowd round to read texts, and run after you to see other side." For information as to this work write to J. Bowran, 7 Roxburgh Street, Sunderland.

* * *

A Missionary Rest Home, on apostolic lines, has been opened by E. W. Doak. Address, Ev. Christon, San Siefano, Ramleh, Alexandria, Egypt.

Cazadero Camp-Meeting.

Elim Grove, Sonoma County, California
(JULY 8th).

Mrs. Judd Montgomery has invited the Editor of "Confidence" to be one of the speakers at her Camp-Meeting. She writes of it in "Triumphs of Faith":—

The place selected for this Camp-Meeting is a most beautiful portion of the forest where the giant red-wood trees form several well-defined circles, and it is in these natural temples we will sing praises to Him whose handiwork they are. By the side of the camp ground flows Austin Creek, a beautiful stream of crystal water. The North Western Pacific Railroad runs right into the camp ground. Cazadero is about eighty miles from San Francisco, and about nine miles from Guerneville. The Elim Hotel is right on the grounds, but probably the majority of people who attend will prefer camping in tents.

We feel that God is leading us to call a World-wide Pentecostal Camp Meeting, and as His people come together in love and faith, we may trust Him for a great down-pour of His Spirit; and that "Signs and wonders may be done in the Name of His Holy Child Jesus."

We expect to have with us sane, able teachers and preachers who will "rightly divide the Word of Truth," under the anointing of the Holy Ghost.

The Camp-Meeting will probably open on Wednesday, the eighth of July, and will continue at least a month, or longer as the Lord leads.

Regarding tents, board, cottages, etc., address Mr. S. R. Break, Cazadero, Sonoma Co., Calif. It will be good to send in your names at an early date if you are hoping to be present with us, that we may know how many tents will be needed.

Signed,

Carrie Judd Montgomery,
Beulah Heights, Oakland, Cal.

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, Phyre Road); Miss Elkington and Miss Jones, Goshanganj 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, Taichow ("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.

An important meeting of the P.M.U. Council was held on Tuesday, February 10th, at the new offices of Mr. T. H. Mundell (who is a Solicitor) at 19 Godliman Street, E.C., almost under the shadow of

St. Paul's Cathedral. There were present, in addition to our Hon. Sec., Mr. W. H. Sandwith, Hon. Treas., Mr. H. Small, Mr. Thos. Myerscough, Rev. A. A. Boddy and Mrs. Crisp. Psalm 133 represented

our attitude. Verse 3 says:—"For there the Lord commanded His blessing."

* * *

During a long session in prayerful consultation much was deliberated upon, and difficulties, we trust, successfully solved, while earnest prayer went up for our missionaries in hard places. We missed Mr. Polhill much, and Mr. Breeze, of Liverpool, was unable to be with us.

* * *

Brother and Sister Taylor (18 Minami Yamate, Nagasaki, Japan) thank the many who have written to them. They remind their friends that postages to Japan are as follows:—post cards, 1d., letters, 2½d. always write "*via Siberia*." They were rejoicing over a letter saying, "A year's salary is guaranteed for a native worker, male or female." Praise the Lord. They tell how the Lord has been bringing them in touch with individuals representing all classes.

* * *

"The first was the Governor of Nagasaki Prison, accompanied by another official, who visited me last Saturday. They were the bearers of a very kind message and welcome back to Japan from the Chief Commissioner of Japanese Prisons, and who, two years ago, represented Japan at the International Prisons Congress at Washington, U.S.A., visiting the Continent and England *en route*. Another "Publius"? One never knows. Then two policemen, two customs-house officials, a graduate from Waseda University, and, by the distribution of 900 tracts, hundreds of the poorer classes—for two minutes walk from our house brings us to the slums."

* * *

Our President, Mr. Cecil Polhill, has had a good voyage to India, and has met all our missionaries. We quote his letter to Mr. Mundell, Hon. Sec., P.M.U. He says:—

After a splendid voyage we reached Bombay at five o'clock on Friday morning, and after an early breakfast, on going ashore in the launch, we were given a welcome by Misses Clark, Elkington and Jones. Leaving our luggage to be brought through the customs by Messrs. Cook, we got rooms for the night in a tidy hotel not far from the jetty. It was warmer ashore than we had yet felt; Bombay seldom has such heat in January, but we enjoyed it. Taking a victoria in the afternoon, we found our way with some difficulty to Byculla Cross Road, the dwelling house of Misses Clark and Skarratt, quite an hour's drive and more to the north of the town. Messrs. Corry

and Clelland arrived after tea, and Misses Wakeford, James, White and Thomas next morning; also Archdeacon and Mrs. Phair, who are touring in India and giving Bible readings. The sisters have a flat, the first floor in a neat little house in an open space. All our missionaries are looking well, and we have some encouraging reports. Misses White and Thomas are still studying; so are Messrs. Corry and Clelland. Miss Wakeford is much encouraged and interested in the village work round about Faizpur, where Miss James is her companion. The villages around Faizpur will give full scope for work when the cool weather comes on.

Misses Elkington and Jones, whom I hope to visit presently, have had many answers to prayer, and are really encouraged at openings in their district, Goshainganj, near Fyzabad, U.P.

Miss Clark had arranged for three days of meetings in the Methodist Church, Grant Road, from Saturday to Monday (17th to 19th). They were not largely attended. Bombay folk maintain a discreet caution as yet with regard to Pentecostal things, but several missionaries, and ladies not connected with us, attended, and in addition to our native—a good sprinkling of Miss Clark's and other Christian Indians attended, and helped by their earnest prayers and hymns; also some seekers. On the whole we were encouraged by what we saw and heard, though as yet it is the day of small things in Bombay. Ten or eleven Indians have received the Holy Spirit Baptism through Misses Clark and Skarratt.

On Sunday morning we attended the Indian meeting near Jacob's Circle, a place of meeting of many roads, and were pleased to see the earnest attention of those gentlemen in the well-filled little hall. In the evening they held an open-air. Miss Clark has just arranged to branch out to the north of the city, at the earnest invitation of thirty of the residents, and expects a growing and interesting work there. Miss Clark and Miss Skarratt are true yokefellows, and ably back up each other.

Archdeacon and Mrs. Phair are on a long tour, and followed up the above three days with some helpful Bible readings at Byculla Cross Road, which were greatly appreciated.

An American Methodist Episcopalian missionary and his wife here are very much interested in Pentecostal things, and long for the power and fulness of the Holy Ghost. He has a church in Bombay, and kindly gave me the opportunity yesterday of speaking to the prayer circle, some twenty in all gathered, and we closed with an earnest season of united prayer.

I think all our missionaries are looking well, and we have much to be thankful for in this. We leave to-night (D.V.) for the North. I first take my sister to Bhurtpure, and then go on to Delhi, which is, I understand, one of the centres of the resent Mass Movement, and perhaps on to Lahore.

* * *

The Editor of "Confidence" has received also from Mr. Polhill a further letter, dated January 29th, from Bharratpur, Rajputana, in which he says:—

Messrs. Percy Corry and Alex. Clelland, from Abbotabad, N.W. Frontier, are still at Urdu study, and hope to pass the test during this year.

(Pentecostal Missionary Union—continued.)

This will help them wherever their work may lie. Clelland is aiming at Hindu work. Corry has a call to Tibetan.

These dear brothers are being used in helping others to the Holy Spirit Baptism, and to conversion. A bright young Hindu gave his heart to the Lord at the Conference time. I hope to meet the brother very shortly at Lahore, and have a little mission together. Misses White and Thomas have been mostly engaged in study of the Marathi at Poona. It will be remembered that Miss White was interrupted by smallpox, but the Lord soon raised her completely. They will both pass (D.V.) the second section of study, and then go in for direct work.

Misses Wakeford and James, of Faizpur, twelve hours' journey north-east of Bombay, only recently returned from home. Miss Wakeford has a useful little staff of a few Spirit-baptised helpers. Two came with her to Bombay, and she is encouraged in the village work, in which she will have abundant opportunity. Miss James will be going in for second section of Marathi study. Misses Elkington and Jones have much encouragement in the villages, from Goshinganj, United Provinces, and I believe they will soon have their hands full of sheaves. The Lord has joined them wonderfully together. I hope to see them in a little time in their own home, and will write you further. Of course, Miss Elkington is an experienced speaker, and they are inveterate village workers.

We have a great need of women workers, as well as of men. Let many baptised go to Mrs. Crisp's for training. All our women missionaries bear emphatic testimony to the great help received in Bible training through their stay at Hackney.

Misses Clark and Skarratt at Bombay have splendid opened doors, and their hands more than full. Miss Clark recently had full access to an important church near, giving daily Bible readings. They have gathered together a fine little company of choice Christians, to whom the Lord is constantly adding by conversion and water baptism. About thirteen have received the Baptism of the Holy Spirit.

On Sundays they have the use of a nice little hall very centrally situated in the heart of native Bombay, close to the meeting place of seven roads, called Jacob's Circle (during week days this is used for public meetings by all kinds of sects and peoples). They have a few select and very useful native assistants baptised in the Holy Ghost, not to speak of a school, constant open-air preaching, and enquirers' and seekers' waiting meetings. In response to an earnest appeal from men in the Northern suburb of Bombay, Parel, they have quite recently opened a work there, and expect quick results from the factory operatives residing in that quarter.

Commending these various interests and our dear workers generally for your praise and earnest prayer. With love in the Lord,

Your servant in our Lord,
CECIL POLHILL

Address—China Inland Mission,
Yunnan-fu,
Yunnan, China (via Siberia).

List of Contributions received during
January, 1914, for P.M.U.

	£	s.	d.
Sion College	9	16	0
Anon (for Mr. Trevitt)	0	7	6
Receipt No. 684	1	0	0
A Pentecostal Sister in Christ (towards support of Tibet missionaries) ...	0	10	0
Receipt No. 686	0	5	0
" 687	5	0	0
Bracknell Assembly	16	13	3
Receipt No. 689	1	0	0
" 690	0	3	0
" 691	4	2	0
" 692	0	2	6
" 693	2	7	0
" 694	0	5	0
" 695	1	0	0
" 696	0	6	6
" 697	1	5	0
Coatbridge Assembly	1	7	0
Receipt No. 699 (towards support of Mr. and Mrs. Taylor)	25	0	0
Anon., Ramsbotham	0	12	0
Receipt No. 701	0	10	0
" 703	2	4	0
" 704	1	0	0
" 705	0	10	0
" 706 (towards support of Miss Bigg) ...	1	0	0
" 707	4	0	0
" 708	0	2	0
" 709	4	14	2
" 710	30	0	0
" 711	5	0	0
" 713	1	0	0
" 714	0	15	0
" 715	0	4	1
" 716	0	0	11½
Hull Assembly, Rose Cottage ...	2	0	0
Receipt No. 718	0	3	0
" 719	2	0	0
From Paisley	0	10	0
Holiness Mission Ardrossan (towards support of Miss Biggs)	1	0	0
Receipt No. 722	0	10	0
Leeds Assembly, Mount Tabor ...	1	16	8
Receipt No. 724	2	0	0
Bedford Hall Boxes	0	10	6
Receipt No. 726	1	0	2
Women's Bible Class, All Saints', Sunderland (towards support of Miss Biggs) ...	9	3	9
Lytham Assembly	9	7	0
" Special Collection at Conference ...	4	0	5
Full Gospel Assembly, Belfast ...	2	5	0
	£158	8	5½

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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