

APRIL, 1916.

VOL. IX. No. 4.

"CONFIDENCE"

EDITED BY

ALEX. A. BODDY,

ALL SAINTS' VICARAGE, SUNDERLAND, ENGLAND.



NEAR TIBET.

Bro A. Kok and others. On right side, one who claims the title of "A living Buddha."

"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

97th ISSUE.

ONE PENNY.

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

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"CONFIDENCE": ONE PENNY PER MONTH.

Twelve months issue, post free, 1/6 (50 cents—half a Dollar—U.S.A. or Canada). Neutral European Countries, 2/.

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

Wholesale Agent: R. W. Williams, Newsagent, Howick Street, Monkwearmouth, Sunderland,
Terms to Trade: 8d. per doz., sale or return.

Pentecostal Assemblies taking one dozen or more can have them through the Hon. Secs. at 8d. per dozen (monthly payments). ("Confidence" is sold below cost price.)

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221 Johannesburg (T.)	0	2	6	248 Keene, U.S.A. (R.)	0	3	1	275 Framingham Mass. (P.)	0	4	2
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Printing and Expenses Account.

RECEIPTS.	£ s. d.	EXPENDITURE.	£ s. d.
Subscriptions as above... ..	15 14 3	"Confidence" (March)	17 5 0
Discount	0 4 3	Postages	4 0 0
In hand	2 7 3½		
Balance due Treasurer... ..	2 19 2½		
	£21 5 0		£21 5 0

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"CONFIDENCE."

No. 4. Vol. ix.

ALL SAINTS', SUNDERLAND.

April, 1916.

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 at Whitsuntide. Visitors from home and foreign lands came in large numbers, and returned 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.

"With Other Tongues."

A Sketch of a Revival in California, which afterwards "touched" many lands.

The Holy Spirit sometimes for a season manifests Himself more especially in one place, sometimes more in another.

But the "Comforter" comes from Heaven, and not from Los Angeles, or Sunderland. God, for Christ's sake and because of His shed Blood, will give the fulness of the Holy Spirit to them that thus seek. They may expect Him to manifest Himself with Signs following, and to speak through us with other Tongues as the Spirit gives utterance.

* * *

Bro. Bartleman writes:—I have been requested to write briefly what I know about the present Pentecostal outpouring of the Spirit that has swept around the globe in the last nine years. In doing so, I shall write from personal knowledge only. I reached California in the spring of 1903, with my little family. We located in Sacramento. Shortly before Christmas, 1904, we came to Los Angeles. Just after the first of the new year our oldest daughter died. It was a terrible blow, but it drove me to God. I had been preaching the gospel since 1895. Had been converted in Philadelphia, Pa.

In my sorrow at the loss of our oldest child, I threw myself on God and consecrated myself to His service anew. Beside the coffin of my

dear one God definitely entered into a new contract with me. He began to reveal to me a deeper, wider service than I had ever known before. The burden of "soul travail" came upon me. I felt I could only live by being used of Him for lost souls, and He showed me that He would grant my desire. He promised that it should not seem long to me until my work was over and I should meet my darling child again.

Then He began to open up to me a wonderful "forward" vision in faith and prayer. He showed me it was in His purpose again, as of old, to pour out His Spirit amongst us mightily. We had gotten quite pessimistic before this. Few people seemed to be expecting anything better for the last days.

The spirit of prophecy came upon me. I began to prophesy of mighty things from the hand of God. I seemed to receive a "gift of faith." And the travail of soul was wonderful. It consumed me. This began in January, 1905. I began meetings in a little Mission in Pasadena, Cal., at once, after the funeral of our little child. I felt I must be at work for God.

THE TRAVAIL OF SOUL.

The Lord wonderfully poured out His Spirit. A number of workers were dug out in those meetings that later received the Pentecostal baptism and are Pentecostal preachers in the field to-day. They caught the vision and the faith also. We began to cry, "Pasadena for God!" Meetings were started in a Methodist Church of which these workers were members. They got under the burden. About two

("With Other Tongues"—continued.)

hundred souls knelt at the altar in two weeks' time. The Lord began to stir up His people in different churches in the city. The results were directly traced to the prayers of these young men. They were on fire. Our cry was for a "Pentecost." The Lord was clearly directing.

About April I first heard of the wonderful revival in Wales. It stirred my soul to its very depths. I laid my life in God's hands and asked Him to use me if He could to help further the same wonderful spirit in America. A few weeks later, while reading S. B. Shaw's book on the "Great Revival in Wales," God spoke to me and asked me to contract definitely with Him that I would never go back to the plough again, but that I would spend all my remaining years in His service only. I have never turned back since that time. I dare not. We have been tempted, but God has proved faithful.

INSPIRATION FROM THE WELSH REVIVAL.

In June, 1905, Pastor Smale, of the First Baptist Church in Los Angeles, returned from England, where he had been attending the revival in Wales. He started prayer meetings in his church to wait on God for an outpouring of the Spirit similar to that they were having in Wales. God wonderfully anointed him to exhort the people. He was full of faith for mighty things. I immediately began to attend his services and found them exactly in line with my own vision and aspirations for God.

These prayer meetings ran for a number of weeks, and there was much spontaneous worship, also some very wonderful healings. But the burden that gathered volume daily, and the cry was for a "Pentecost" for Los Angeles and for the world. "Pentecost" is the very word we all had on our lips, given by the Holy Ghost. Spiritual workers began to gather to this little company from all over the city. They came from many different denominations and missions. It was a gathering together of those to whom the Lord had spoken. Faith increased rapidly for extraordinary things. God made Pastor Smale a regular Moses to lead us toward the "promised land."

But soon the church dignitaries could tolerate the new, spontaneous order no longer. They ordered it to cease, or the Pastor to resign. The consequence was the Pastor wisely resigned to go on with God, and the Lord and the people went with him. The "cloud" moved. A "New Testament Church" was formed. Here God wonderfully led and blessed, up to the spring of 1906.

All this year the travail of soul was heavily upon me. In fact, for at least fifteen months, day and night, almost without intermission, the hand of the Lord was upon me to "bring forth." I had no rest day or night from these "groanings that could not be uttered." My precious wife believed that I would die. Days and nights I rolled on my bed in an agony of prayer for a lost world. I seemed as separate from my family almost as though I had been in a distant country for a year. But God spared my life to "eat of the fruit" of my groans and tears. I wrote many tracts during this time

and a number of articles for the papers. God shut me off from preaching much. I could only prophesy of the "things to come." I was tired of my own preaching and that of others. We needed a reviving. We needed the "anointing."

ENCOURAGEMENTS TO FAITH.

I had a number of most wonderful visions during this year also, mostly while in travail of soul. One night, after a specially heavy burden in prayer that seemed to almost take my life, the Lord Jesus Himself appeared to me and strengthened me. I lost all sense of time and space. When I came to I had to pinch myself to see if I was flesh and blood. For days I walked with an invisible presence at my side. Human voices sounded harsh and grating. Human contact pained me. I had been with the Lord.

Gradually the stream was rising, ready to overflow all banks as He had promised. The clouds of blessing were gathering overhead, accumulated by the prayers of many. There was great expectation. But still the situation seemed to wait for something. It would be a great mistake to attempt to attribute the Pentecostal beginning in the Los Angeles to any one man, either in prayer or in preaching. Personally, for months the matter seemed to be accumulating within me. The tide of the Spirit was rising, but it could not yet burst forth. I was not abandoned for it. None of us understood fully what we were seeking or just what to expect. We wanted God to come forth; but just in what way we did not know. We never do. He could not come the same as in Wales, for conditions were very different in Los Angeles.

They did not break through at Pastor Smale's Assembly. There was too much reserve there. God had taken them as far as He could. We had marvellous meetings both there and in private prayer meetings, however, all through the year. More than once we saw and felt God's glory. At times the "cloud" was visible to the naked eye. "Pentecost" did not drop down suddenly out of heaven. God was with us in large measure for a long time before the final outpouring. It was not a mushroom of a night by any means.

PRAYED FOR SIGNS FOLLOWING.

Much that would be of interest in this connection must be omitted for lack of space. Finally in February, 1906, seven of us met after a prayer service at the New Testament Assembly, and, joining hands, agreed that God should be petitioned to pour out His Spirit speedily "with signs following." I don't think we, any of us, knew what we meant by that. But we felt something out of the ordinary was needed to awaken the people. God gave us that prayer.

BRO. SEYMOUR.

Somewhere about this time, perhaps a little earlier, Bro. Seymour came to Los Angeles from Texas. He was a quiet, coloured man, very unassuming. He had been invited by some saints in Los Angeles, who supposed he had already received his Pentecost in Texas. They began to hold quiet meetings in cottages, waiting on God for the outpouring with signs

following. Bro. Seymour felt the Lord had sent him to Los Angeles for a special purpose at that time. He was in the closest sympathy with the burden that was on all of our hearts. He himself had never spoken in "tongues," but he believed in it and had met the Apostolic Faith saints in Houston, Texas, who were already so speaking and had the teaching from them. He believed that "tongues" should accompany a real Pentecostal baptism, according to Acts ii., 4. This he asserted not at all in a dogmatic way. He himself did not speak in "tongues" until weeks after others had begun to in our midst.

Finally he began to meet with a little company of white and coloured people in an humble cottage in Bonnie Brae Street. They decided to wait on God in a ten-days' special petitioning of God and in yielding themselves to Him. The time had come. God had found the right company at last. The most spiritual of the saints were among this company. Suddenly, one night in these meetings, the Spirit of God was poured out and some began to "speak with other tongues, as the Spirit gave them utterance." The news spread like fire naturally. The expectant saints began to gather. They opened public meetings in Old Azuza Street, in an old Methodist Church that had been for a long time in disuse, except as a receptacle for old lumber, plaster, etc. It was very dirty. A space was cleared large enough to seat a score or two of persons. We sat on planks resting on old nail kegs, if I remember correctly. But God was there. The work began in earnest. The fire had fallen.

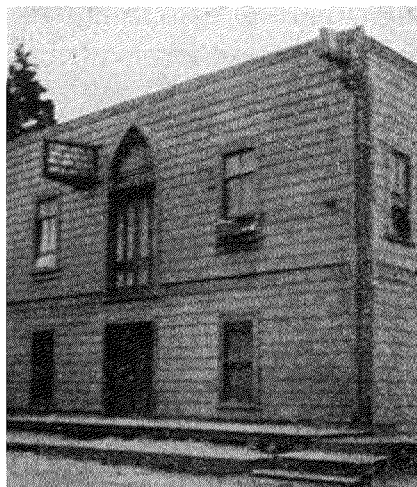
THE SAN FRANCISCO EARTHQUAKE.

It was on the 9th of April, 1906, that the Spirit was first poured out in Bonnie Brae. On April 18th we had the terrible San Francisco earthquake. It had a very close connection with the Pentecostal outpouring. God covered the fire at old "Azuza Mission" and protected it during the first few days of its existence until there was no danger of its being stamped out by the enemy. Then He let loose His judgments in California. This shook the whole state, as well as the nation. Men began to fear God. California was very wicked. Their consciences needed to be knocked at. This paved the way for the revival. Otherwise they would have mocked us. There was "no fear of God before them."

Workers began to gather from all parts of the city, from throughout the state, and in fact from all over the nation, to old "Azuza Mission." Bro. Cashwell came from North Carolina, got his "baptism," and carried the fire back and spread it all over the Southland, especially the South Atlantic States. Sister Ivy Campbell went back to her home in Ohio and spread the flame throughout that whole eastern country. Others came in from different sections and carried the news and the blessing everywhere. Missionaries returned from many parts of the heathen world, sent directly and impressively by God to tarry for their "baptism." It was a time of wonderful gathering. God alone had ordered it. "Gather My saints together unto Me." Ps. l., 5. Thousands were saved and baptised with the Spirit, all speaking in other tongues.

AZUZA MISSION.

God suddenly shut up many little Holiness Missions, Tent Meetings, etc., that had been striving with one another a long time for the pre-eminence. It would not work any more. They had to come together. God only could tame them. There was little going on anywhere else but at Azuza Street. All the people were coming. Even Pastor Smale finally came to "Azuza Mission" to hunt his people up. Then he invited them back to let God have His way. The fire broke out at his own Assembly also. When God dries a place up it is dry. This many churches who opposed the Azuza work soon found out to their sorrow. And many are yet sorrowing over it. They would not take God's way. They were "also among the prophets," but when the Lord came He did not come through them. This killed them. They would not go to "Azuza," nor let "Azuza" come to them. "Azuza" was despised in their eyes.



THE "AZUZA" MISSION, LOS ANGELES.
(Photo by the Rev. A. A. Boddy.)

TRAVELLED AROUND THE WORLD.

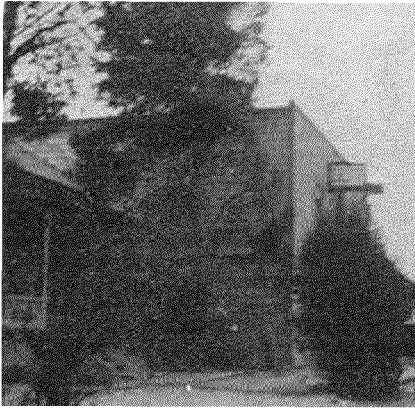
But "Joseph" has got the corn. The "seven years of plenty" have now swept round the world. Missionaries returned, by faith for bread, and for the healing of their bodies in sickness, to all parts of the world. They carried the Pentecostal message and power with them. Almost every country on the globe has been visited by them. The work is almost stronger in some other countries than it is even in America. It has been my personal privilege to "see the mighty works of God" in Pentecostal power in England, Scotland, Wales, France, Holland, Switzerland, Germany, Norway, Sweden, Finland, Russia, Egypt, Palestine, Ceylon, India, China, and in the Islands of the Sea, outside of the United States and Canada.

The Pentecostal power burst forth in the Christian and Missionary Alliance in New York State. Bro. Barratt came from far off Norway and received the "baptism" there. He carried

("With Other Tongues"—continued.)

it back and spread the fire in the whole of Scandinavia, and even into Russia. Vicar A. A. Boddy, of Sunderland, England, went to Norway and caught the inspiration. Returning home the fire fell at Sunderland and spread to different parts of the British Isles from his testimony. Even in wicked Paris the "Promise of the Father" has been given. In fact, in every part of the world, from the frozen north to the torrid south the good news and the Pentecostal missionaries have gone. In every one of the five Continents the Pentecostal message has become familiar. There is possibly not one of the Seven Seas but what has been voyaged by these missionaries. Some have circled the globe many times in the last few brief years "since the fire fell." The writer himself has been privileged to circle it once with the Pentecostal message. It is simply wonderful how the truth has spread. And who could have done it but God?

Every part of the Continent of "dark Africa" has its Pentecostal witnesses. South America



THE "AZI" MISSION, LOS ANGELES.
(Photo taken by the Editor, who visited this Mission.)

is also represented. Central America is not left out in the message. Alaska, Persia, Siberia, Japan, have all been visited graciously. China has been visited by many Pentecostal missionaries. The borders of Thibet have not been forgotten. Even old Jerusalem has heard again the sound of "speaking in other tongues as the Spirit gives utterance." Some have already laid down their lives in these foreign countries for the Pentecostal gospel. Among them Bro. Breilsford in Egypt, the land of the ancient Pharaohs and the birthplace of Moses. Oh, hallelujah!

The "seven years of famine" seem to have already set in. "Wars, and rumours of wars." The "last days" are upon us. Soon the opportunity will be gone. I am so glad I got the "Pentecostal baptism" nine years ago in the first outpouring of the Spirit in Los Angeles. It set me going for God in the "Last Call," the last great battle. "Get oil within your vessels. 'Tis the Midnight Cry!"—F. Bartleman, Los Angeles, Cal.

Testimony to the Healing Power of the Lord Jesus.

A. JOHNSON, New Silksworth, near Sunderland.

It is about nineteen months ago since I first felt something troubling me in my back. It got so bad that I had to give up working, because my work depended mainly on my back.

I am a "putter" in the mine at Silksworth, near Sunderland. I went to the Colliery doctor to see what was the matter with my back, and he told me I had rheumatism. It seemed to get worse and worse, and after a few weeks it laid me into bed. The pain was so severe at times that I got run down in my body, and I had the influenza and a gathered ear. I lost nights of sleep through this gathered ear, till one day Mr. Boddy, of All Saints' Church, Sunderland, came to see me. He prayed with me, and laid his hands on me in the Name of Jesus.

From that time I have not had any pain in my ears, it all went away. Glory to God! I got a bit better and so I got up, and was up a day or two, but never out of my room. I got a relapse of influenza, and was laid into bed again. I was worse than at first; it happened three times this way. I got so weak that I was almost like a baby, and, to make things worse, I took pleurisy.

I got a little better after awhile, and was able to get up. I thought I would try a doctor in the town, so I went. He told me I had probably wrenched the muscles in my back, and that I was in a very weak condition. I went under his treatment, but did not seem to get much better. I then thought a change of air might do me good, so I went away into the country for a month. It did me a little bit of good, but after I got home I felt going back again into the old state.

THE NAME OF JESUS.

I went to the Sunderland Infirmary and was an inmate there for three weeks, but had to come home on account of the beds being needed for the wounded soldiers. I got discouraged but did not lose all hope, for I knew that Jesus would help me, because that, during my first attack, there was a severe weakness came over me; there was only my mother in the room and she saw it. She just whispered the Name of Jesus, and in a moment something came over me and I revived. Praise His Name! I got a bit stronger in my body so that I was able to get out into the fresh air, but the pain in my back did not get any better.

Up till now I had been in this state for fifteen months, but during these fifteen months the Lord had supplied all our needs wonderfully. One occasion there was a note for 20/- came to us from an unknown disciple of the Lord, and many other instances I could tell you of. Glory to Jesus, who has done all things well.

HEALED!

One morning in November, 1915, about 9-30, Mr. Bagot, a Pentecostal worker, came out (at Mrs. Boddy's request) to see me. He called at my mother's, and she brought him down to our house. We had a nice talk together, and he asked me why I was not healed. I told him

I did not know that, because I thought I was in God's will. He showed me it was God's will to heal me, because Jesus had borne all my sicknesses on Calvary, as in Matt. viii., 17. So we went to prayer, and he anointed me with oil and laid his hands on my spine and rebuked the devil in the Name of Jesus (James v., 14-15). Just as he poured the oil on me there was a peace took possession of me, and I had the confidence that I was made whole. I felt as if my back was laid open and something run right down the spine. We had a wonderful time together, and when we got up Mr. Bagot asked me to do some exercises I could not do before. I tell you, friends, I did things that morning I could not do before. Oh, what a wonderful Saviour is Jesus my Lord!

There was a passage in Isaiah xxxiv., 16, the Lord gave me a good while before this. After Mr. Bagot went away I just happened to read it, what a great blessing I got through it! The Holy Ghost gave me scores of passages, and I was filled with joy and peace through believing.

AT WORK.

I went to work the next week, and have worked ever since. All praise be unto Jesus! The devil has tried many times to knock me off the track, but as I take the sword of the Spirit and believe it, he has to go. Just about three weeks ago the devil tried to make me believe I was not whole. I picked up one of Mr. Boddy's booklets on "Satan's Devices and the Wonder-Working Blood." What a revelation I had through reading it, and again the devil had to retreat. The Holy Spirit has shown me that we have a new life in Jesus. Old things have passed away, behold all things have become new.

I pray that the Lord may bless this word of testimony for His Glory.

Yours in Jesus,

BRO. ARTHUR JOHNSON.

New Silkworth,
Co. Durham.

GLASGOW.

Our BRO. M. BAGOT writes—

At the beginning of last year Bro. Andrew Turnbull, late of Portobello, was led of the Lord to remove to Glasgow, taking up his abode at 76 Armadale Street, Dennistown.

As the outcome of open-air meetings, conversations in the streets and parks, and sick visitations, people came to the house, meetings were commenced, and the Holy Spirit witnessed to the preached word with "signs following."

The accommodation proving insufficient, a hall was taken (No. 104 Port Dundas Road) where services are held on Tuesday and Thursday at 8 p.m., and on Sabbath at 2.30, to "remember the Lord's death till He come"; 6.0, open prayer; 6.30, preaching of the full gospel.

The hall has been appropriately named the "Burning Bush," and has proved to many a place of holy ground, where God has met them, saved their souls, healed their bodies, and baptised them in the Holy Spirit with the scriptural sign following.

Visitors to Glasgow will be heartily welcomed.

Kashmir.

Good News from Sister Kirschner.

Our picture on page 72 of this issue of "Confidence" shows as its centre a remarkable Sister in the Lord, whose work beyond Northern India has borne now its first-fruits,

"PUNCH" is the strange name for the district—and for its chief town. Two brave ladies have entered, and so far have remained. God has blessed the work, as will be seen from Sister Kirschner's letter given below.

* * *

A day or two after the arrival of her letter at Sunderland came "The Weekly Evangel" from St. Louis, U.S.A. (dated March 11th, 1916). We were interested when we read a paragraph there. This we now quote:—

"SPECIAL REQUEST FOR PRAYER.

Sister Kirschner has been severely persecuted by Mohammedans who have repeatedly tried to poison her to death and kill her in other ways, also to intimidate her and drive her from the post to which God has called her to labour. So far as we can learn, none of her friends in the United States have heard from her since early in October, 1915. Registered letters to her bring no reply. Do pray for her and Sister Baker who returned to labour with her early last fall. Both are so frail in body they could not endure such severe trials as in former years and live through them.

Pray also for the young converts in that secluded field. They are in the mountains, 100 miles from the railroad. Will anyone who reads this and knows anything about them and the work there since early in October, 1915, please write to S. A. Jamieson, 3508 Grand Ave., Dallas, Texas, and to J. W. Welch, Treas., 2838 Easton Ave., St. Louis, Mo."

* * *

"Before they pray I will answer" is true for some of our readers, for the letter following gives us reason to praise God.

* * *

My Dear Brother in Our Lord,

Greetings in His precious Name. I am so glad I get "Confidence" so regularly. It is a help in this lonely place. I am sending you by post a copy of the picture taken of myself and the four students of my Bible Class who were immersed in the Name of the Father, Son, and Holy Ghost, in the River Bital, on February 13th, thus taking their stand openly as soldiers of Jesus Christ. Praise His Holy Name for giving me the unspeakable joy of seeing these four lads step out boldly from the ranks of Mohammedanism into the fulness of the liberty of Christ—the first-fruits from Punch. This has been such a difficult field, and it has seemed so impossible to break down the prejudices, but we praise our God to-day that what is impossible with men is possible with God. I know very many in England have been praying for Punch, and I do thank them in Jesus' Name, for I realise that the victory has been won only through much prevailing prayer.

(Continued on page 72.)

"CONFIDENCE."

APRIL, 1916.

Editor—

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

Assistants—

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

PUBLISHED MID-MONTHLY.

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

The National Whitsuntide Pentecostal Convention, London.

This Convention will be held (D V) at the Westminster Central Hall from Monday, June 12th, to Friday, 16th (inclusive). Meetings each day at 11, 3, and 7.

The subject will be "TRUE SCRIPTURAL REVIVAL: WHAT IS IT?" (1) Revival of Prayer. (2) Revival of knowledge of God. (3) Revival of Holiness. (4) Revival of Power. (5) Revival of Soul Winning. (6) Revival extending to all Nations. **HOW CAN WE GET IT? HOW KEEP IT? HOW EXTEND IT?**

The speakers expected are:—Rev. A. A. Boddy, Revs. E. Bacon and A. E. Saxby, Mr. E. W. Moser and Mr. T. H. Mundell, Mrs. Crisp, Mrs. Walshaw and Mrs. Hodges, Messrs. Stephen and George Jeffreys, Mr. Smith Wigglesworth, Mr. E. J. G. Titterington, M.A., Mr. W. Glassby, and others.

That the subject of this year's Convention is one upon which all the hopes, desires, and thoughts of Christians of all denominations throughout the country are increasingly directed, is each day becoming more apparent. It is referred to as the essential need each recurring Day of Prayer arranged at the Queen's Hall by the Evangelical Alliance, with ever more insistence, by various speakers and prayers.

The General Secretary of the Church Missionary Society, Rev. Cyril Bardsley,

M.A., has drawn unceasing attention to this need by lip and pen. The National Church Mission of Repentance and Hope, at one of its large Committee meetings, agreed that without the restoration of men with the old apostolic and prophetic gifts, such a Mission would be worthless and a *fiasco*. They have now appointed the Rev. Cyril Bardsley to be one of the three organising secretaries of the Mission, evidently intending that the subject of revival should occupy one, if not the important, consideration for the preparation of all who are to take part in the Mission next October.

The leading article in this week's "Christian" contains the following:—"It is quite easy to detect a growing wistfulness amongst Christian people (so far as they voice their feelings in Conferences and letters to the Religious Press) in the direction of a deep and widespread Revival of Religion. The need for it is no longer even questioned. There must come speedy revival or speedy decay all round. Several of the larger Churches have appointed special committees to face the entire question of the spiritual state of the people. The Sunday School Union has embarked upon a year's campaign, having for its object the impressing of Sunday School workers with a deeper sense of their personal responsibility for bringing their scholars to Jesus Christ. And there is the National (Church) Mission, which promises to be a larger thing than was at first dreamed of. This manifestation of anxiety, if history be a true guide, is a prelude to a new manifestation of the power of God in conversion. Revivals of Religion have always commenced in this way. The immediate need, it seems to us, is for pastors to prepare their people for what is coming, so that the preparation itself shall become a prophecy."

We believe that the Lord has poured and is pouring out upon us the showers of latter rain; and in such a Convention as this it behoves us to come together in the spirit of great expectation, humility, confession, and putting away of every hindrance and barrier, that the Lord may still more mightily flood the land with refreshing revival showers. There are already indications of this from many quarters of the globe.

If in our case any of us feel, in the words of the prophet Jeremiah (Lam. iv., 1 and 2), "*How is the gold become dim?*"

How is the most pure gold changed? The precious sons of Zion, comparable to fine gold—how are they esteemed as earthen pitchers, the work of the hands of the potter?" Our object in meeting together will then be that the gold becomes polished "after the similitude of a palace," Ps. cxliv., 12. May I suggest that every leader of a Pentecostal Centre should, as suggested in "The Christian," prepare for a new manifestation of the power of God in conversion.

A most earnest and cordial invitation is extended to all leaders and elders of Centres, and Pentecostal sympathisers and friends, and, without any exception, all who are interested in the absorbing and intensely interesting and practical subject of Revival.

In the minds of some there is the difficulty of obtaining accommodation in London. Will any who have the thought or hope of coming, kindly communicate with the Secretary, 10 York Terrace, Regents Park, London, N.W., and they can rest assured that the best will be done to find suitable rooms as near the meetings as possible, and at as reasonable rates as can be managed.

In conclusion, the earnest, prevailing, continued prayers of all will be greatly valued.

CECIL POLHILL, Convener.

The Bradford Convention.

At the Bowland Street Mission, from Good Friday on to Easter Monday, Brother Smith Wigglesworth holds his Annual Convention.

Visitors should write for accommodation. His address is 70 Victor Street, Manningham, Bradford, Yorks.

The Precious Blood of Christ.

Thoughts for Passion-tide.

"Ye are come to . . . the Blood of Sprinkling."
(Heb. xii., 24.)

"And Moses took half of the Blood and put it in basins, and half of the Blood he sprinkled on the Altar . . . and Moses took the Blood and sprinkled it on the people and said, 'Behold the Blood of the Covenant which the Lord hath made with you.'"
(Exod. xxiv., 6-8.)

are so strangely crimsoned, these who surely belong to a victorious host? Why are their lips so red?"

THE ANSWER.—"These are they who often speak of the precious Blood of Jesus. These are they whose lives proclaim the Victory of the crimson Blood. They proclaim it, and devils fear and flee. They plead it, and Victory is assured."*

In these blessed Pentecostal days the merits of the precious shed Blood of the Lord Jesus are being gratefully remembered, and often sincerely, earnestly, and intelligently pleaded (and "in the Spirit").

When, alas, many in these days are minimising the Atonement, those who are seeking or enjoying "Pentecost" are realising that:—

"There is power, power, wonder-working power,
In the Blood of the Lamb;
There is power, power, wonder-working power,
In the precious Blood of the Lamb."

(1 Peter i., 19.)

Our Heavenly Father will never turn away from any who gratefully honour Calvary. It is the most powerful plea any human being can present before the Throne of God. It is the precious Blood of His dear Son. The Life-blood of His Christ, poured out for us.

* * *

Now the Blood and all it means may be pleaded by—(1) The Penitent Sinner; (2) The Born-again Child of God; (3) The Sanctified Christian; and (4) The Pentecostal Disciple.

1.—THE PENITENT SINNER MAY PLEAD THE BLOOD.

It is his only plea. When the Holy Ghost, in mercy, shews anyone his utterly lost condition, and lovingly points him to the all-sufficient Saviour, how thankful then he is to plead the precious Blood. There goes up a trembling cry like this:—

"O my Father, I see now that I have sinned sadly, grievously, again and again. Thou hast said that 'the soul that sinneth it shall die.' If it was not for the all-efficacious Blood of Jesus (His loving death for me, the just for the unjust), I should be lost for ever; but, dear Father, I do now rest on the very words of Thy Blessed Crucified Son Himself, as He said, 'My Blood is shed for you . . . for the remission of sins.'"
(Matt. xxiv., 28.)

"My Father, the precious Life-blood has been shed. One drop of the Blood of Thy Divine Son would ransom the whole universe. I praise Thee for the shed Blood. That Blood now covers my sins. As I plead the Blood and have faith in the Blood (Rom. iii., 25), I have peace through this precious Blood of Jesus (Col. i., 20).

THE QUESTION.—"Who are these whose lips

* From an old legend

(The Precious Blood of Christ—continued.)

"I praise Thee for the Blood of Sprinkling, the shed Blood which has redeemed me for ever, even me! and I gladly avail myself of the Blood of Sprinkling. O Lamb of God, I come to Thee, whose Blood doth cleanse each spot."

Just as I am, Thou wilt receive,
Wilt welcome, pardon, cleanse, relieve;
Because Thy Promise I believe;
O Lamb of God, I come. Amen.

2.—THE SAVED CHILD OF GOD ALSO
PLEADS THE BLOOD FOR HIS
SANCTIFICATION.

When the sinner has turned to God, when he really trusts Jesus' Blood for complete and present forgiveness, then the Holy Spirit graciously shews him his further pressing need. He is shewn that Calvary is a glorious place of VICTORY as well as a place of forgiveness. The Blood-shedding is a means of Separation through the death of our Divine Representative and our death in Him. The redeemed sinner now feels his need of a deeper work. He gets a vision of Christ as his Sanctification (1 Cor. i., 30). The Holy Spirit shews him that "if One died for all, then all died" (2 Cor. v., 14). The shed Blood speaks of separation from the old Creation and all the powers of evil. Our sinless Jesus was sent forth by His Father in the likeness of sinful flesh. Our old man was with Him crucified (Rom. vi., 6) with the affections and lusts (Gal. v., 24). The poured-out Blood speaks to us of complete Victory over sin. "He loved us and loosed us from our sins in His own Blood." (Rev. i., 5, R.V.)

Would you be free from your passion and pride?
There's power in the Blood, power in the Blood;
Come for a cleansing to Calvary's tide,
There's wonderful power in the Blood

Yes, again we may plead the Blood, perhaps in words like these:—

"Blessed Lord, I do thank Thee with all my heart that I was chosen in Thee, the slain Lamb, before the foundation of the world. I was in Thee at Calvary, and therefore I plead the Blood, and beseech Thee to offer it for me. In Thee I died to the old life when Thy Blood was poured out. Thy Blood was the Life, and my old life was in that sacred Blood.

"Thou, through Thy precious Blood shedding, didst die unto sin once, and I therefore reckon myself dead indeed to sin (Rom. vi., 11). Lord, I plead the Victory of the outpoured Blood for my 'Sanctification.'

"I read that Thou didst sanctify Thy people with Thine own Blood (Heb. xii., 12). I shelter again under the sanctifying Blood, the Blood of Sprinkling. I shall now overcome my untiring cunning adversary because of the Blood (Rev. xii., 11)."

Often as it is sprinkled on our yearning hearts,
Satan in confusion, terror-struck, departs

"Therefore again in Faith I offer the Blood, and I praise Thee for the Blood. The Blood brings Victory. Glory to Jesus!

Precious Blood, by this I conquer,
In the fiercest fight:
Sin and Satan overcoming
By its might.

Precious, precious Blood of Jesus, ever flowing free,
I believe it, I receive it, 'tis for me.

"Blessed Lord, I not only reckon myself dead unto sin, but to-day I am alive unto God in Jesus Christ my Lord. I welcome Thee into my heart (Rev. iii., 20), and place Thee on the Throne there, because the Blood cleanses, and therefore Thou art willing to come into my heart, cleansed this moment by faith in the efficacy and cleansing power of Thy Blood."

He has entered! He has entered!
Every guest may now depart;
He has taken all the "chamber"
Of my once divided heart
He has entered! He has entered!
Vanish every doubt and sin,
He has taken full possession,
He is Lord of all within.

The Lord Jesus enters to bring the Clean Heart. He is the Clean Heart. We must not stop at forgiveness of sins or conversion, we must be sanctified (made holy) and kept holy by His presence recognised daily—"Christ liveth in me." He comes willingly to the heart, trusting the cleansing of the precious Blood.

But the power of the precious Blood is not exhausted in Conversion, Regeneration, or even in Sanctification.

3.—THE SANCTIFIED CHRISTIAN still pleads the Blood as he seeks the full Baptism of the Holy Ghost with "Scriptural Signs." He will not be frightened by mixture or counterfeits. As he carries he pleads the finished work of Jesus. He pleads the Blood-price, which was paid for this great gift of the Holy Ghost, and trusts his Great High Priest to plead it for him at the Throne of God. Perhaps he will be overwhelmed by the blessed Holy Spirit and anointed again and again, and with a full heart will praise the wonder-working Blood which makes Pentecost with the Scriptural Signs a reality. The Comforter comes and announces in other Tongues His arrival and His Presence.

What doth bring me Pentecost? nothing but the Blood of Jesus.
What has brought the Holy Ghost? nothing but the Blood of Jesus
Oh, precious is the flow that makes me white as snow,
No other fount I know—nothing but the Blood of Jesus.

In the Levitical days the Oil followed on the Blood (Lev. xiv., 17), and this was

to teach us that, in our experience, the oil of the Spirit comes where the Blood of Calvary has been trusted, honoured, and applied. At Calvary itself, when the soldier pierced the side of our Beloved Redeemer, there came out not only Blood, but Blood and Water. The living water which flows from the Baptised Members of Christ is the overflow from the Holy Ghost. So the Sanctified one seeking Pentecost may cry in words like these:—

"O my Father, I thank Thee for the willing sacrifice of the Lord Jesus, and for the shed Blood. I thank Thee for the forgiveness of all my sins, through the precious Blood of Christ.

"I praise Thee for the continuous cleansing of the Blood, that, as I walk in the Light as Thou art in the Light, I have fellowship with Thee and Thine, and the Blood of Jesus Christ, Thy Son, cleanses from all sin.

"Lord, it is my heart's desire to be useful to Thee in Thy kingdom on this earth. I cannot be an effective witness without the power from on high. I want ever to be a vessel meet for the Master's use, sanctified, cleansed, and filled to overflowing.

"Father, I plead the precious Blood of Jesus, my Redeemer. For His sake and for His glory do Thou fulfil Thy Promise. I know that the promised Gift of the Holy Ghost is for me, and I trust the Blood of Jesus which has completely purchased it for me. I praise Him who has shed forth this which in these days we see and hear.

'Look Father, look on His anointed face,
And only look on me as found in Him.'

"O Blessed Spirit, energise and increase the power of the Christ-life in my heart.

"O Lord, I thank Thee for the Blessed Comforter. I receive Him by faith, and I ask Thee, because of the Victory of the Blood, to remove all hindrances, all unbelief, to rebuke all evil powers.

"I praise Thee again for the Victory of the Blood. I praise Thee for a full Pentecostal Baptism, and trust this Holy Ghost to manifest Himself in Signs, in Fruit, and in such Gifts as He alone can bestow. I praise Thee for 'Pentecost' through the Blood. Hallelujah! Hallelujah!"

* * *

Expect the Blessed Holy Ghost, who comes and takes full possession, to speak through you, and to praise through you in a Heavenly Tongue.

4.—THE ANOINTED PENTECOSTAL DISCIPLE will still plead the precious Blood. No one can plead it with such power.

"I praise Thee with all my heart, O my Father, for the full Pentecostal Baptism (with Signs) which Thou hast so lovingly given me because of the Blood. I ask Thee ever to keep me under its shelter. I realise that now I shall be a special object of attack by the Enemy, but I thank Thee that I can ever overcome, because of the Blood of the Lamb." (Rev. xii., 11.)

We have now to plead for others as well

as ourselves. We plead the Victory of Calvary for the perishing Heathen, and for those who follow other false Religions. Jesus has shed His Blood for them. He is the Lamb of God, which beareth away the sins of the *world*. The World includes Asia (India, China, Japan, etc.) and Islands of the Sea, and the Americas, and by pleading the all-powerful Blood we may hasten their evangelisation. Let us uphold the Lord's Missionaries in frequent, prevailing prayer. Also the native Christians too.

For the Blood shall never lose its power
No, never! No, never!
Jesus' Blood avails to them for ever
And shall never lose its power

* * *

AS TO DIVINE HEALING—disease was also dealt with at the Cross. When He crucified the flesh, the old man, we read He bare our sicknesses (Isa. liii.). He separated us from the things of the old Creation, old things passed away (2 Cor. v., 17). But we must believe it and appropriate the separating power of the Blood; for Calvary did it, the Victory was gained for us there.

* * *

The Word of God, of course, speaks much of the Lamb of God. The last Book (Revelation) twenty-eight times speaks of the Lamb, or "the Lamb as it had been slain," referring to the Man of Calvary now in Glory, but pleading His Blood, His death for us on the Cross.

As Revelation looks back to Calvary, so the Old Testament writings look forward to this Divine Sacrifice. We read, for instance, in Leviticus iii., concerning the Lamb of the peace-offering:—

1.—"He shall offer it without blemish" (v. 6). "He shall offer it before the Lord" (v. 7). God's Lamb was to be spotless.

2.—"He shall lay his hand upon the head of the offering" (v. 8). There was to be "Identification," a deep, true union between the sinner and the Lamb slain.

3.—"He shall kill it before the Tabernacle of the Congregation, and Aaron's sons shall sprinkle the blood, thereof round about upon the Altar" (v. 8). The sinner has caused the death of the Lamb, so he now pleads the divine sacrifice before the Lord.

* * *

We lay our hands to-day on Jesus our Lamb and say:—

(The Precious Blood of Christ—continued.)

"Lord, I thank Thee that I may identify myself with Thee in Thy death. In Thy poured-out Blood I see my old life poured out. I praise Thee that a separation has been made by the Cross, and that Thou didst bare all my sins, and didst bear away my sin.

"I thank Thee, O Lamb of God, that Thou hast separated me from the Old Creation with its sin and sickness. I have healing and health in Thee, for Thou hast borne my sicknesses on the Cross of Calvary, Hallelujah! I sprinkle Thy Blood on the lintel and the doorposts of my heart, and I am safe from the destroyer. I thank Thee again for this sign of Victory and this crimson mark of ownership. I belong to Thee, my Crucified Saviour, Thou whose Blood cleanses me from all sin."

Dear, dying Lamb. Thy
precious Blood
Shall never lose its
power.

Till all the ransomed
Church of God

Be saved, to sin no
more.

I do believe, I will believe,
that Jesus died for me.

That on the Cross He shed
His Blood, from sin to
set me free.

* * *

Calvary can never be forgotten in Heaven. The Victory on the "Green hill far away" only took place *the day before yesterday* by Divine reckoning. ("A thousand years in Thy sight are but as yesterday," Psalm xc., 4. "One day is, with the Lord, as a thousand years, and a thousand years as one day, 2 Pet. iii., 8.) Right on through the Millennial Age, right on through the Ages of the Ages, right on through Eternity, Calvary will be the greatest of all events ever known.

* * *

We shall never cease to rejoice, and to delight in the sevenfold ascription:—

"Worthy is the Lamb that was slain to receive—

- (1) POWER and
- (2) RICHES and
- (3) WISDOM and
- (4) STRENGTH and
- (5) HONOUR and
- (6) GLORY and
- (7) BLESSING.

"For Thou wast slain and hast redeemed us to God

BY THY BLOOD" (Rev. v., 9-18).

The reverent, truthful mention of the Blood stirs all Heaven. It is hateful to the Hosts of Hell. Victory is ours through the ever precious Blood of our Lord Jesus Christ. Amen.

O Saviour of the World, who by Thy Cross and Precious Blood-shedding hast redeemed us Save us and help us, we humbly beseech Thee, O Lord. Amen.



KASHMIR CONVERTS.

A group of young men of Punch (near Kashmir), with Mrs Kirschner.

(Kashmir—continued from page 67.)

FOUR CONVERTS.

Now, please, ask prayer that they may speedily receive the Baptism of the Holy Ghost and Fire, for which they are eagerly tarrying, and that the two who feel called out to preach the Gospel may step out in simple faith, trusting God to meet their temporal needs. They are well educated lads in the vernacular and peculiarly fitted to reach their own people, and can be mightily used of God if fully fitted and equipped by the Holy Spirit. It has been a great pleasure to me to teach them, and I do pray they will be faithful and

true in spite of the great persecution against them.

Pray also for the girls' school. There are 41 on the roll now, and an average attendance of 35 to 38 daily. Scripture reading, memorising texts, and learning Gospel hymns are my principal subjects for the two hours I spend with them daily. Do pray for these little girls and Purdah women that they may find Christ and know the joy of belonging to His fold. The work among the women is increasing daily, and, praise Jesus, we believe there are many secret believers. God is blessing, and we are so glad to be the ambassadors of Christ in this dark place.

VILLAGE WORK.

Ere I close, I would like to put in a plea for the village work. Hundreds of villages lie hidden away in these mountains. Thousands have never heard the message of God's love to them in Christ Jesus. We want to go, and we would ask you to pray the Lord of the harvest

to send us out to take them the message of life. It's a very difficult and perilous task, entailing much physical hardship and many privations, and the want of even necessary things; withal, it requires money to penetrate into these recesses of the mountains, but we have proved, thank God, that He is able to supply all our needs, and so we ask that every necessary thing may be provided, and we may be enabled to go out this summer and stay through the autumn. Pray for us!

We again thank all who have prayed and held the ropes and prevailed before God for these dear Punch lads. God bless you, each one. With much love in our Jesus to dear Mrs. Boddy and self.

Yours in the hope of our soon coming King.

EDITH G. KIRSCHNER.

Bethel,
Punch,
Kashmir,
24th Feb., 1916.

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 and Ireland 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. Glassby, "Ladyfield," Renhold, Bedford, is Hon. Treasurer and Missionary Box Secretary, the Rev. A. A. Boddy is Editorial Secretary, and other acting members of the Council are Mr. John Leech, K.C., 11, Herbert Street, Dublin; Mr. Ernest Wm. Moser, Hebron, St. David's Road, Southsea; Mr. H. Small, East Wemyss, N.B.; Mr. Smith Wigglesworth, 70, Victor Road, Bradford; Mr. Ed. J. G. Titterington, M.A., Hon. Principal of the Men's Training Home; and Mrs. Crisp, Lady Principal of the Women's Training Home.

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 prepared at the Men's London Training Home at 60, King Edward's Road, S. Hackney, N.E., by Mr. Titterington. Missionaries in the Field:—In INDIA—Bro. J. H. Boyce, c/o Pastor A. Norton, Dhond, near Poonah; Miss Constance Skarratt, Apostolic Faith Mission, Parel Hill, Bombay; Miss Elkington and Miss Jones, Goshinganj Station, U.P.; Miss Catherine C. White and Miss Minnie Augusta Thomas, c/o Miss Herron, Saranpore. In CHINA—Mr. & Mrs. F. Trevitt and Mrs. A. Williams, c/o Rev. David Tornvall, Ping-Liang, Kansu, China; Mr. and Mrs. A. Kok, Miss Eliz. Martha Biggs, Miss Cornelia E. Scharren, Likiang, China, via Rangoon and Bhamo; Pastor Allan Swift and Mrs. Swift, Miss Fanny E. Jenner, Miss Ethel Cook, Miss Nellie Tyler & Miss Rose Waters, Brothers Alfred Lewer, James Boyd, David Leigh and P. Klaver, Pentecostal Mission, Yunnan-fu, Yunnan Province, West China. JAPAN—Mr. and Mrs. W. J. Taylor, 10 of 24 Yamamoto Dori, 4 Chome, Kobe. Also holding P.M.U. Certificates: John Beruldsen and Christina Beruldsen (now Mrs. Gulbrandsen), at Lungmen-hsen, via Peking, N. China. CENTRAL AFRICA—Brother F. D. Johnstone, care of Kongo Inland Mission, Kalamba, Mukeny, Kasai, via Kinshasa, Belgian Congo. SOUTH AFRICA—Holding P.M.U. Certificate: Mr. James A. Roughead, Stellenbosch, Cape Colony. 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 Mr. W. Glassby, "Ladyfield," Renhold, Bedford.

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. Let us also pray that enough money may always be given to supply our Missionaries' necessities.

Our P.M.U. Missionaries appreciate "Confidence" when they get it. Unfortunately we have no fund for supplying them regularly. Will some of our readers

post a copy to one or more of the P.M.U. Missionaries? Their names and addresses will be found at the head of this section of the paper. They might write across the

(The Pentecostal Movement—continued.)

lower corner: "From ——" (giving their name and address).

* * *

In reading a Candidate's "Application Form" we were struck with the way in which a sister responded to the direction: *Give, briefly, in your own words, what you understand by, and Scriptural quotations for your faith respecting the following* (we print her answers here in full):—

(a) Salvation.

(1) Atonement.

"The provision made by God, whereby the claims of Divine justice have been met through the sacrifice of Jesus Christ, the Lamb of God, making a full atonement for sin. Romans v., 11; Romans iii., 24; Heb. ix., 28."

(2) Justification.

"Justification is the act of God's free grace in pardoning the sinner who trusts in Jesus, and gives him the power or authority to become a child of God. Romans iv., 25; Romans v., 1."

(3) Regeneration.

"Regeneration is that moral change in man wrought by the Holy Spirit by which he is saved from the love, practice, and dominion of sin, and enabled to love God. The Life of God inbreathed is the soul through the Holy Spirit. 1 John i., 9; 1 Peter i., 23."

(b) Sanctification.

"Sanctification is the work of grace in freeing the soul from indwelling sin. It is subsequent to regeneration and is received instantaneously by faith in the cleansing Blood of Christ. Romans vi., 6; Heb. xiii., 12; 1 Thess. v., 23."

(c) The Baptism of the Holy Spirit.

"The Baptism of the Holy Spirit is the promise of the Father (Joel ii., 28-29) which was shed forth on the disciples at Pentecost, giving them power to witness, and accompanied by speaking in tongues. It is received through waiting on God by faith. Acts i., 8; Acts ii., 4."

(d) Our Lord's second coming.

"The Lord's coming is the glorious hope of the Church. Even as Christ was received up into glory, so shall He return in the air for His waiting children, and the dead in Christ will be caught up together with those that are alive. Acts i., 11; 1 Thess. iv., 16."

(e) The Divinity of Christ.

"The Lord Jesus Christ is the eternal Son of God, born of the Holy Ghost, and One with the Father. Luke i., 32; John i., 14; Phil. ii., 6."

(f) The Inspiration of the Word.

"The Holy Scriptures were given by inspiration of God through the Holy Ghost. Holy men of old were used as channels to transmit God's will to man. Acts i., 16; 2 Timothy iii., 16."

(g) Divine Healing.

"Divine Healing for the body is a part of the redemption purchased for us by Jesus Christ. It can be received through faith, by the laying on of hands, or anointing with oil in the Name of the Lord. Isaiah liii., 5; Mark xvi., 18; James v., 14."

(h) Baptism and the Lord's Supper.

"Baptism is the outward sign of the believer's identification with Christ in His death and resurrection (Romans vi., 3-4; Gal. iii., 27; Col. ii., 12). The Lord's Supper was instituted by Christ, and is a memorial of His death and Passion. By partaking of it we have communion with Christ till He comes. Luke xxii., 19; 1 Cor. xi., 26."

(i) Eternal judgment on the un-penitent.

"All who reject or neglect the great salvation offered through Christ will be lost, and go into everlasting punishment. Matt. xxv., 46; John v., 29; Heb. ii., 3; Psalm ix., 17."

INDIA.

Bro. Boyce at Dhond.

I think in my last letter I wrote of my visiting on Sunday evenings with the young men of the mission different villages in the surrounding district. Well, the fourth Sunday it was arranged for me not to go with them in the Tonga or bullock cart, and it, unfortunately for them, that night upset and threw all out violently to the ground, going down a sharp hill, and all received some hurt and shock, but Mr. Norton's son, "John," was rather badly injured, receiving hurt to his left leg so much that he could not lift himself up to walk, and thus they had to return and bring him home, and he has been in bed since, hardly able to move because of his injured leg: to-morrow, the 27th, it will be a fortnight since it happened. Whilst I praise the Lord for His mercy towards me, yet I must help to bear his burden. He, the Lord, worketh all things after the counsel of His own will, and His will for us worketh together for our good if we love God and are called according to His purpose.

I am glad to be able to say that I am making a little progress in the study of the language, as I keep at it week by week, and I might say it needs a lot of keeping at day after day with little result when at the week-end one takes a review of his labours to see how much further on he is this week than he was last week, and so on, but with prayer, patience, and perseverance, I trust to soon overcome all the difficulties, and by His grace be able to be usable for Him in this needy land of India. Many times have I spoken by interpretation to the Indians in the Mission, but I do not care for that style of speaking. I don't understand what the interpreter is saying and I don't know if he is giving the right thought or not, so I am not going to stay upon that method, although I felt the Lord's presence even in my efforts that way, but I prefer the more excellent way of speaking to them in their own language, and with my understanding that I have endeavoured to be simple and talk and shoot straight for the heart and not the head.

INTERPRETATION.

We had a grand testimony meeting to-night, and one felt the glory of God's presence upon the people, so much so that I got up to give my testimony and kept on in English until I remembered that I was not in an English meeting, and of course had to retrace my steps and begin again in shorter sentences. We, by giving our testimony, are a help to the Indian Christians, and then they are much more bold to follow us in testimony. I counted 21 who stood up to testify, and also the hearty singing of choruses enabled one to think of similar meetings in the homeland.

The spiritual teaching received in the training homes is a great help to one out here, as portions of the Word come up and remembrances of what one has been taught upon it becomes food for the strengthening of faith and encouragement, remembering that the future is as bright as the promises of God.

This is a hard field of labour for missionaries here at Dhond. There is no mass movement here, neither do I see any individual movement towards the acceptance of the Christ of God—they are ready to argue but not accept. "Show us your Jesus," said some, "and then we will believe what you say, we cannot see Him"; but they ended up by saying, "Come again and tell us your story," as if we had nothing else to do but come at their convenience; but truly, "Their servants we are for Jesus' sake," and go again we will, and glad of the opportunity.

One realises that preaching alone is not going to deliver these people; it must be prayer and the ministry of the Word. "Two are better than one," says the Scripture, and the Lord at the back of them makes the three-fold cord which is not quickly broken.

We shall soon be in the hot season; it is hot enough to please me now, the glass registering 95 in the shade. I will now close with kind regards.

Yours in Christ,

J. H. BOYCE.

c/o Mr. Albert Norton,
B.C.H. Mission, Dhond,
Poona District, India,
Feb. 26th, 1916.

WEST AFRICA (THE CONGO).

A WONDERFUL ITINERATION.

(BRO. JOHNSTONE.)

BELOVED PASTOR BODDY,

Greetings of peace to you and *all* the saints in our Lord and Saviour, Jesus Christ.

You will note from the date below that we have just got Christmas over, so are once again settling down to manual work again in the way of joiner-ing and making bricks, etc., for our permanent houses, which we hope to be able to soon commence. This kind of work out here is very slow compared with the way it is done at home, as at present we have no saw mills, etc., for cutting our timber and planing the boards. All this we have to do by hand, and although most of it is done by the natives yet a great amount of it has to be done by our own hands, with a scorching sun above us which taxes our strength more than I can describe on paper. Then again, this timber

out here is exceedingly hard sometimes, almost unworkable.

A BRICK HOUSE.

With the help of Mr. Karlsson, who is a builder, our brethren at Djoko Puunda have now completed their first brick house. We value this Swedish brother very much at this time, and now that he and Miss Lundberg have come to Kalamba, you can be sure we rejoice greatly. Since their arrival, two weeks ago, we have had some very blessed times of fellowship together. They are both getting on well with the language and are a great help to us.

Mr. Anderson, who came to Congo with me, was married to Miss Kroeker last September. Mr. Herr left for his furlough two weeks ago, and Mr. and Mrs. Janzen hope (D.V.) to leave when Mr. Haigh returns in March.

As this will naturally make a big shortage in our staff, may I therefore appeal to our Pentecostal people to see to it that this shortage shall not impoverish the blessed work begun, but that you will all pray more vigorously than ever, and send us more Spirit-filled workers to fill in this great gap in our ranks. I know the cry just now through the war is "We *must* curtail expenses," but to quote the words of Sister Doering, "Shall God's work give way to Satan's ravages? No, never!" Let us then, beloved, rise to the occasion without delay and re-echo the cry, "No—it shall not give way!"

Well, to continue the account of our itineration into the Bampende tribe, which I spoke of in my last letter, we arrived at our first Bampende village of Kasange's on September 11th. As this tribe have quite a different language to the Lulua the people were very eager to instruct us in many words. The chief was greatly delighted with his new visitors and gave us a *present* of a goat and five eggs. Of course we knew that a *present* had to be given in return, so we gave him salt to the same value. He was not, however, satisfied with this, but wanted cloth besides, as he said he was a big chief. He certainly was, for he had many wives, and had about twenty heavy brass rings on both his arms.

AN UGLY IDOL.

After a blessed time of ministry to him and his people, next day we struck camp and arrived at a very large village called Mukala's, about noon. We were told the following day that quite a number of people had fled with fear as we approached the village, and had been caught and tied up by another hostile one. This Chief Mukala had a very large idol on one of his houses which looked very ugly. The Lulua people generally only have small ones, and these are inside the house or at the door.

Next day we arrived at a small State post at Ntumba's, after several hours' march and crossing the River Lowa. We had great difficulty to get our box-carriers to cross, as they were all filled with fear, and said we should all get killed as the people on the other side were very savage. They simply refused all our persuasions, and left their loads. Mr. Janzen and I, however, feeling sure that God had sent us into this tribe and would certainly protect us, simply left our carriers and descended the hill to the river. This evidently put courage into our men, for soon after they appeared with their loads.

(P.M.U.—West Africa—continued.)

Not far from this State post was a village called Cisankankas. This chief had just been taken captive by the State for having many human skulls on his fence. When Mr. Janzen and I went down to the river to bathe, the natives were greatly afraid we should not return alive unless we took our guns along with us. Needless to say we did not take them, for our faith was not in weapons of war, but in the living God. Next morning we struck camp early, and, after crossing another river, arrived at Makomba's about 9 a.m. This was a very large village, and we had a blessed time with the people in telling the old, old story of Jesus' love. During the night another heavy storm arose, tearing the verandah of our tent and almost taking it away.

RUNAWAY CARRIERS.

The following day was a very trying one, for all our carriers again refused to go any further inland; most of them ran away with their poles for their loads, and left us with only about eight men. As we could not get carriers from this village, we just sat there and committed ourselves unto the Lord. In about an hour our runaways returned, but only to take us to surrounding villages. Our desire was to go to a post across the River Loange, but, as nothing could persuade them to go, we turned around and visited many villages near the river Lowa. Not content with refusing to go further, they lied to us at nearly every village, and persuaded the people to say that such and such a village was very far. We finally came to a place called Citangaas, and had a wonderful time of ministry to the people. At bedtime we could not send them away as they wanted to hear more. They desired us to stay several days, but we felt it best to push on, and next day made for Ciboduas, where we again pitched camp. We had a fearful swamp to go through for over half-an-hour, and the smell was terrible.

After many days of such, we came to a river called the Luisasa. Here we had great difficulty to cross, as there was no boat nor long enough trees to reach to the other side. The river was running very swiftly and almost carried off one or two of the smaller fellows with their loads as they had to just wade through it, although it was up to their necks. Mr. Janzen and I were carried across shoulder-high but got our feet wet. From here we made for a village where they were pounding rubber, and after several other experiences, including being nearly caught by a crocodile while bathing, finally arrived home again, after visiting the Cikapa Forminiere Diamond Co. on our way.

We blessed God for His tender mercy to us, and felt that our visit was not in vain but that a hunger for the white man's God had been created. May God water the seed.

Must now conclude, trusting this finds you quite well. With loving fellowship.

I remain,

Yours in His love and service for Congo,
F. D. JOHNSTONE.

Kongo Inland Mission,
Kalamba Mukenye,
Kasaï,
Congo-Belge,
Dec. 28th, 1915.

List of Contributions received during
March, 1916.

(At least £200 is required each month in order to provide an allowance for each P.M.U. Missionary in the Foreign Field.)

	£	s.	d.
Coatbridge Assembly	1	14	0
Receipt No. 1578 (Proceeds of sale of odd Post Cards)...	1	1	0
Receipt No. 1579	0	5	0
" 1580	0	2	6
" 1581	1	14	7
" 1582	50	0	0
" 1583	1	7	0
" 1584	0	2	7
" 1585	1	0	0
" 1586	20	0	0
" 1587	0	5	6
George St. Pentecostal Mission, Derby	1	0	0
Sion College Own Missionary Fund	4	10	0
Receipt No. 1590	0	10	0
Holiness Mission, Croydon	0	10	0
Birmingham (towards support of Miss N. Tyler)	3	7	0
Hackney (towards support of Miss N. Tyler and Miss R. Waters)...	2	10	0
Receipt No. 1592	5	10	0
All Saints' Church, Sunderland (P.M.U. Boxes)	13	19	5
Emsworth Assembly	0	10	0
Receipt No. 1595 (for a substitute in India)	15	0	0
" " (for an Evangelist in India)	2	10	0
" 1596	0	10	0
" 1597	10	0	0
Birmingham and Smethwick Assemblies, Special Missionary Collection	9	7	0
Receipt No. 1599 (for Mr. Kok & Misses Biggs, Jones, and Scharten)	4	0	0
" 1600	10	0	0
" 1601	1	0	0
" 1602	2	0	0
Sion College Own Missionary Fund	1	18	0
Receipt No. 1604	0	5	0
" 1605	0	2	6
" 1606	1	12	0
" 1607	1	0	0
" 1608	0	2	6
Wemyss Christian Assembly (for Mr. Kok's work)	2	0	0
Receipt No. 1610	1	4	0
" 1611 (towards support of Mr. Leigh)	2	0	0
" 1612	1	0	0
Leeds Assembly—Special Missionary Offering	1	17	6
Bowland Street Mission, Bradford—Special Missionary Offering	1	0	0
	£178	7	1

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

WILLIAM GLASSBY,
Hon. Treasurer (P.M.U.),
"Ladyfield,"
Renhold, Beds.