

MAY, 1916.

VOL. IX. No. 5.

"CONFIDENCE"

EDITED BY

ALEX. A. BODDY,

ALL SAINTS' VICARAGE, SUNDERLAND, ENGLAND.



MISSIONARIES IN YUNNAN.

Back row, left to right—

Bro. D. Leigh, Mrs. McLean, Pastor McLean, Pastor A. Swift, Bro. A. Boyd.

Middle row, standing—

Bro. A. Lewer, Miss Waters, Miss Agar, Miss Tyler, Miss Cook, Miss Jenner.

Sitting—Mrs. Swift and Milton, Kai McLean, Miss Buckwalter.

"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.

98th ISSUE.

ONE PENNY.

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"CONFIDENCE."

No. 5. Vol. ix.

ALL SAINTS', SUNDERLAND.

May, 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.

A Wonderful Life Ended.

The Home-Call of Sister Lilian Garr.

The Editor of "Confidence" had the privilege of meeting for the first time Brother and Sister Garr in a train going from Toronto to the Stouville Camp Meeting. He heard from Sister Garr during that Camp the story of their great losses in China through the dreaded smallpox, and the heroism of their faithful nurse. He met them another year at Los Angeles, and again at Chicago. The earnestness and keenness of both husband and wife were always in evidence. The following account written by our beloved Brother Stanley Frodsham (formerly of Bourne-mouth) will, we are sure, be used of God to stir up our minds by way of remembrance. She being dead, still speaks to us.

* * *

It has been much laid on my heart to write to you to tell you of the home-going of Sister Lilian Garr, who went to be with her Lord and Lover on Wednesday last, April 12th. It would be difficult to find one more universally loved in Pentecostal circles, and I believe I express the sentiments of all who have ever heard her when I write that we have lost the most

spiritual teacher we had from our ranks. When an opportunity was given us to have a little rest from our work in San Jose, where God has been graciously pouring out His Spirit all through this past winter, we were glad to be able to get near Los Angeles in order to have an opportunity of hearing Sister Garr again. She always had something fresh from God. She was a woman of abundant revelations, and always gave forth her messages under a mighty anointing of the Spirit. With her husband she has preached the Pentecostal Gospel round the globe. I heard a hungry Indian missionary say at one time: "I went to hear the Garrs at Calcutta, and I only had to hear that woman say, 'Jesus,' and I knew she had what my heart had been seeking for for years, and I was never satisfied until I too received the Baptism of the Holy Ghost, and a similar revelation of Him."

I heard a missionary from Japan testify "The Lord did more in a few weeks through the Garrs in Japan than all we other Pentecostal missionaries have done in many years." In China they did a very blessed work, and for twelve months had a rest home, where frequently they had forty missionaries under their charge. Their missionary labours cost them no little, for

(The Home-Call of Sister Garr—continued.)

they laid the bodies of their four dear children to rest on foreign soil. I heard her say concerning their missionary work, "The Lord has to take some of us to the foreign fields to train us to preach to you dear ones in America."

None who heard the message she gave at the "Garage" three Sundays ago will ever forget it, for it seemed as if she took her whole audience and placed them in a place of rest in God, where she herself always lived. The Lord gave her such liberty in this final message that she remarked on Paul preaching all night, and said she felt she could preach this gospel all day and all night. "The only issue we have," she said, "is that all things work together for good to them that love God." This was the substance of her last messages, and she asked the people, if they forgot everything else, to remember this word.

There must have been quite twelve hundred of the saints at the funeral yesterday, and it was good to find the Pentecostal people of Los Angeles were really all one in heart, despite doctrinal differences. Bro. Collins conducted the service and was helped by Bro. Angue, Brother Montgomery, and Bro. Scott. The bearers were Bro. George B. Studd and Bro. Elmer Fisher (of the old Upper Room Mission), Bro. F. J. Ewart (of Seventh Street Mission), Bro. Harry Van Loon (who was right hand man to Pastor Durham), Bro. Tingle (the Pastor of the Pasadena Assembly), and Bro. Perrou (an Italian brother). I am not quite sure whether Bro. Bartleman was a bearer, but I saw him with them.

At the close of the service Bro. Garr, who has been very ill during the past two months, got up to speak. He was so weak that he had to be supported. He told how a few weeks ago Sister Garr had told him that she thought her ministry in Los Angeles was finished and that she would soon be going away, and she asked him to apply for a permit to enable her to travel half-rate on the railroads. Several times lately she remarked that she felt she would soon be leaving Los Angeles. Bro. Garr remarked, "She did not know she was going to such a beautiful place." He said that in their various travels together, the people they met had all had different opinions concerning himself, but everybody loved her.

Some sixty days ago, when reading the Word, he was convicted that he did not have that perfect love the Book spoke about, and he cried to God to put that perfect love in his heart. The first thing that happened was that he became very sick. He asked the Lord to heal him, but it seemed as if his prayers did not get through. At night he would go to his bed, but not to sleep, and whilst he prayed the night through, the Lord harrowed up his heart. "And now," he said, "these last few days He has broken up the rest of my heart, and He has given me this perfect love, but I did not know it was going to cost so much. The last few days I have been sending for all the brethren that I have not loved as much as I should have loved, and have asked them to forgive me for being so devoid of love in the past. And now I can truly say I love God, and I love all His saints with all my heart, with a love which is not a human love, but a divine love which He Himself has placed there."

Before the funeral one of the brethren visited Bro. Garr, who remarked that the verse of Scripture kept coming to him that "the dead that Samson slew at his death were more than they which he slew in his life," but he was not quite sure it was from the Lord. Another brother then came in and he said, "I have a verse from the Lord for you, Bro. Garr: 'The dead which Samson slew at his death were more than they which he slew in his life,'" and something very wonderful has been accomplished by the death of Sister Garr.

At her funeral all the Pentecostal saints of Los Angeles, who have been divided by various doctrinal dissensions, were all melted together into one. John xvii. seemed to be fulfilled in Los Angeles yesterday as we laid dear Sister Garr to her last resting place. Bro. Collins said in his final prayer that the trumpet would soon sound, and that graves will burst open, and we shall all soon be united together with the Lord, and we all said "Amen!"

Do not forget to pray for dear Brother Garr and his little five years old boy, Alfred.

Yours in the sweet fellowship of Jesus,
STANLEY H. FRODSHAM.

334½ N. 2nd Street,
San Jose, Cal.,
April 16th, 1916.

(Mrs. Garr died after an operation which she was advised to undergo.)

Convention at Belfast.

Mr. and Mrs. John Leech left Dublin just before the troubles commenced. Our dear friends had been invited to take part in the Pentecostal Convention at Belfast. Mrs. Leech has since written as follows :

"I am sure we have had an interest in your prayers for the Convention convened here for Easter, and we desire to return praise to our Lord for hearing and answering so abundantly, so with joy I send you a little report of the blessing received and of His gracious working in our midst.

"We left Dublin on Saturday, 22nd April, just before the rebellion broke out, arriving in Belfast in time to take part in an open-air meeting at a place where *seven* roads meet ; thus we can see our Father's hand in bringing us here to a place of safety, whilst rioting, rebellion and bloodshed was going on in the city we had just left, and permitting us to be in the midst of a happy Pentecostal Convention in which souls were saved and baptised into the Holy Spirit, and His people blessed and filled with His praises and the joy of the Holy Ghost.

A GOOD WORK.

"There is a good, real, pure work for God going on in this Elim Mission, in charge of which the Lord has manifestly put Brother George Jeffreys. The earnest faces of the converts, mostly young people, convince one of the true work of the Holy Spirit, and the anxiety about the salvation of others rejoiced one's heart to see.

"Elim Hall is situated in a very poor populous district, truly a light in a dark place ! Thousands of the people around *never* enter a place of worship. Oh, how we crave the prayers of the Lord's children may be *concentrated* on *this* work which He has begun, and looks as if it is the answer to our prayers for revival.

"Owing to the trouble in Dublin many of the Christians who came to this city for the holiday could not return, so we had some of them at our gatherings, and a real spirit of unity and fellowship was manifested in our midst. One dear servant of God, Colonel— gave us a helpful message at the Tues-

day Convention meeting. Christians came from Armagh, Bangor, Ballymena, Lisburn, Lurgan, Monaghan and Portadown. Some already had received 'The Baptism.' I think we are getting ripe for a visit from Pastor Boddy !

"I am enclosing you two reports of the Convention held in the Kinghan Hall and Elim Hall, given in the "Belfast News Letter" by the reporter who was evidently at our meetings.

"It is probable we may be able to return to our home (if it still exists) to-morrow or Wednesday (D.V.)" These are the reports referred to:—

ELIM MISSION CONVENTION.

Series of Meetings in Belfast.

A Convention under the auspices of the Elim Mission was opened in the Kinghan Hall, Botanic Avenue, yesterday, and will be continued until Thursday evening. The promoters of the proceedings, it may be explained, are associated with what is known as the Pentecostal movement, and stand for Holiness, Baptism of the Holy Spirit with the Scriptural signs of speaking in tongues, and the second coming of the Lord Jesus Christ. Bro. G. Jeffreys (Belfast) presided at the morning meeting, which was largely attended. In the course of his introductory remarks he said they expected at those gatherings souls to be saved and saints baptised into the Holy Spirit. He also added that they believed in the manifestation of the love of God as well as in the gift of the Holy Spirit. Mr. J. Leech, K.C., M.A. (Dublin), a very clear and logical speaker, with any amount of power to impress, as well as ability to instruct, dealt with the mystery of God, the mystery of Christ, and the mystery of the Holy Spirit, and in conclusion referred to the baptism of the Holy Spirit which God was pouring out upon the earth in these last days. At the meeting in the afternoon Bro. Jeffreys again presided over a large and interested audience. Mr. Leech, who was the principal speaker, had as his subject the Christian's possessions. He showed that as regarded the future these were great and more than compensated for lack of earthly riches, which were often withheld for the believer's spiritual profit. The possessions of the Christian, however, were not all in the future ; he received some of them now as an earnest of seal of the heavenly contract, and the chief of them was the gift of the Holy Spirit.

* * *

This Convention was continued in the Elim Mission Hall, Hunter Street. Brother Jeffreys presided at the different meetings, which were well attended and fruitful of results. One thing that impressed throughout the whole proceedings was the spirit of seriousness. Taking part in a Pentecostal movement, all were imbued with a sense of the Divine Presence. The outpouring of the Holy Spirit was not an ancient belief to any of the speakers or worshippers, but a present-day reality. Signs following should, therefore, surely come in their natural order. In this atmosphere

(Convention at Belfast—continued.)

of faith the work of the convention proceeded, and hence the earnestness and expectancy. A brother from Holland and other speakers, including Rev. T. E. Hackett, laid particular emphasis on Christian freedom. Sin and its power had been destroyed by the victory of Christ. Man need no longer live in it or be under its domination. Holiness was the character of the new life in Jesus. The whole being was to be consecrated to God. When the man to whom the Gospel appeal came realised this, and stepped into the glorious liberty that belonged to the child of God, the heir of eternity, he found himself in a place of blessing. All the promises of God were opened up to him. He was obedient, loyal, and true, and the Christ of God sanctified him, body, soul, and spirit. When people generally realised their present privileges revival would come. Standing in the darkness they could see nothing else, but coming to the Light they were made children of the Light. The praise was consistent with the preaching; it was a chorus of victory—"The Lord hath triumphed and His people are free."—From "The Belfast News Letter," April 25th and May 1st, 1916.

The Cleansing of the Leper.

In the cleansing of the leper (Leviticus xiv., 1-20) we have, in type, the plan of God for a saved soul, from forgiveness to complete equipment for life and service. Before considering it, let us look for a moment at the condition of the leper as given in Lev. xiii., 45-46: "And the leper in whom the plague is, his clothes shall be rent, and his head bare, and he shall put a covering upon his upper lip, and shall cry, 'Unclean, unclean.' All the days wherein the plague shall be in him he shall be defiled; he is unclean; he shall dwell alone; without the camp shall his dwelling be." What a picture of hopeless misery and loneliness! Do we realise that this is a but a faint image of the state of an unsaved soul? Are we burdened for the lost around us, for our fellow-countrymen, for the heathen?

But there comes a day when the leper is to be cleansed, and the priest goes out to him "out of the camp" (Lev. xiv., 3)—type of our great High Priest Jesus, who left the glory and came down to us in our sin and misery. He takes with him a stick of cedar, a bunch of hyssop, and some scarlet thread, and with the latter he binds the cedar and the hyssop together and forms a brush. The cedar is spoken of in Scripture as the noblest of trees, and the hyssop as the lowliest of plants (1 Kings, iv., 33), and the scarlet thread binding them together shows that

all creation must come under the Blood. The use of this brush in the cleansing of the leper seems to show that, when a sinner comes to God for forgiveness and life, the whole creation participates in the blessing bestowed, and comes by so much nearer to the day when it shall be delivered from "the bondage of corruption into the glorious liberty of the children of God" (Rom. viii., 21).

The priest next takes two clean birds—they might be only sparrows, in which case every drop of the blood of the victim would be precious—and commands to kill one of them in an earthen vessel—type of our Lord's human body (2 Cor. iv., 7)—over-running, or rather living water (R.V. margin). It might be water from a stream, a spring, or a well, but not from a cistern or tank, because it was typical of the Holy Spirit, "through Whom Christ offered Himself without spot to God" (Heb. ix., 14). The blood of the innocent little bird is drained out into the bowl—a life must be sacrificed for the cleansing; "without shedding of blood is no remission"—and the living bird and the brush are dipped in it. The priest then holds the living bird in one hand, while with the other he wields the brush and sprinkles the blood all over the leper. We can see the drops falling on head and hands and feet and garments as the priest repeats the process seven times, and then pronounces the joyful sentence: Clean! As he says it he opens his hand, and away flies the living bird, rejoicing in its freedom, but bearing on its outspread wings the blood of its companion. What a puzzle this living bird must have been to a devout Israelite! How he must have wondered at it, and pondered in vain over the mystery. Before the Incarnation no one could apprehend the glory of the resurrection and ascension of our blessed Lord, Who "by His own Blood entered in once into the holy place" (Heb. ix., 12).

The leper had been pronounced clean and brought inside the camp, but all was not finished, for in the next verse (v. 7) we read of him as "him that is to be cleansed." Hitherto all had been done for him—salvation is a free gift, and no human effort may supplement it—but now we see him required to do his part, and a somewhat costly part it is too. (v. 8-9) Not only must he wash his clothes, but he must shave off all his hair, beard and eye-brows, and then he was not allowed

to hide his disfigurement in the recesses of his tent, but had to sit out in the open for a week, where everyone could see him. We can imagine the jeers which he would hear from thoughtless passers-by at his shorn and shaven condition. But does he care? Not he. From his heart there rises up the glad cry: "I am clean! I am clean! I am *inside* the camp! I am one of the family of Israel!" That hideous past is gone, blotted out in the "blood of sprinkling," and he is glad to put off everything that savours of it, even to his hair!

This "putting off" on the part of the leper was compulsory; he had no choice. But the corresponding separation for the Christian from any pleasures, habits, or interests which are not glorifying to God, and which may have held him in the old life, is left to his own freewill, for "we are not under law but under grace," and there are comparatively few who are willing to pay the price of separation. Therefore the apostle entreats: "Let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." And again: "Let us lay aside every weight, and the sin which doth so easily beset us." This is our part in the divine plan of salvation, and is a necessity if we are to "press on unto full-growth" (Heb. vi., 1, R.V. margin). The divine order cannot be broken, and separation must precede equipment.

For the leper was not to remain permanently at the door of his tent a "spectacle to men." On the eighth day (v. 10-20) he is brought to the door of the tabernacle for a fresh application of the blood, followed by oil—type of the Holy Spirit. This time the blood is not sprinkled; it is deliberately "put" on certain specified places; the tip of the right ear, the thumb of the right hand, and the great toe of the right foot, and is immediately followed by the oil, also "put" on the same spots. This speaks to us of a second application of the Blood as a necessary preparation for receiving the Holy Ghost, and corresponds to Hebrews ix., 14: "How much more shall the Blood of Christ . . . purge your conscience from dead works (not from sins) to serve the living God?" The right ear stands for all we hear and say, and the thoughts and feelings that underlie these things, the thumb of our right hand for our actions, and the great toe for our walk in

life—our circumstances and surroundings—so that all our life, our whole personality and all that concerns us, must be definitely brought to the Cross and purged by the Blood if we are to know a victorious, Spirit-filled life and walk. "Create in me a clean heart, O God," comes first, and then, "Renew a right spirit within me." But the oil follows hard upon the blood, and so the Holy Spirit cannot fail to enter and take possession of a cleansed and yielded temple.

"The rest of the oil" (v. 18) was poured upon the head of the newly-cleansed and anointed man, and the work of cleansing was complete. For us, too, there is the baptism as promised in Acts i., 8, for service and witnessing, the Spirit coming upon us with the seal of the tongue as on the Day of Pentecost. In the case of the high priest we read (Ps. cxxxiii., 2) that the oil poured on his head was so plentiful that it ran down his beard, even to the skirts of his garments; and though he was specially a type of the Lord Jesus, yet we know that "He giveth not the Spirit by measure" (John iii., 34, R.V.), and we too, as priests (Rev. i., 6), may have a mighty baptism if we have qualified for it. The apostles received the Holy Ghost as their Sanctifier on that day when Jesus breathed upon them in the upper room and said: "Receive ye the Holy Ghost."

We see the proof of this in their behaviour when their Lord was parted from them. "They returned to Jerusalem with great joy, and were continually in the temple, praising and blessing God" (Luke xxiv., 52-53). This joy must have been supernatural, for there was much in their circumstances to call for fear or despondency. Their Master was gone, and they knew not when He would return. He had entrusted to them a stupendous task: "Go ye into all the world and preach the Gospel to every creature. The "powers that be" were all arrayed against them; they had no worldly advantages, and they but dimly apprehended "the promise of the Father" for which they were to tarry. Yet not a doubt arose, nor a fear, during those days of waiting. The Holy Spirit kept guard in their hearts and minds, and not only were they kept in joy and peace, but also in love and unity, so that when the day of Pentecost dawned "they were all with one accord." Had

(Continued on page 86.)

"CONFIDENCE."

MAY, 1916.

Editor—

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

Assistants—

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

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Whitsuntide National Pentecostal Conference in London.

Once more it is our privilege to offer a most cordial and earnest invitation to all our dear Pentecostal friends to spend a few days in Conference together in London during the Whitsuntide holidays.

It is true these are trying days, and many find it difficult to get away to London. None the less, we urge as many as can find it possible to do so to join us on that occasion, believing that the solemn days constitute a *special call*, and that we may *reckon* on the Lord to draw near and meet us in a *special way*. As we come together let us one and all pray that the "*Spirit of Truth*" (reality) may take possession and control all meetings" and "*lead us into all Truth*" (reality), that this may prove to be the most *real* meeting with God, and the most *real* experience of Revelation we have ever known.

The meetings will be (D.V.) as follows:—**MONDAY, JUNE 12TH, to FRIDAY 16TH** (inclusive), each day at 11, 3, and 7 o'clock. The meeting place:—**THE WESTMINSTER CENTRAL HALL** (Lesser Hall, on ground floor).

Our dear friend Rev. A. A. Boddy, as usual, hopes to be present throughout. There is a prospect of Pastor Polman also coming, Bro. Stephen Jeffreys (now much used in South Wales), Revs. A. Saxby and E. Bacon, Brother Smith Wigglesworth, Messrs. Mundell, Titterington, M.A., Glassby, E. W. Moser,

and Mesdames Crisp, Walshaw, Titterington, Hodges, and Students.

As already announced, it is proposed to have for consideration the subject:—"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?**

CECIL POLHILL, Convener.

Will all those friends who desire rooms found for them kindly write, at their earliest convenience, to the Secretary, 10 York Terrace, Regents Park, London, N.W., stating number of rooms required, and maximum terms?

The Song of Triumph.

"And they sing the song of Moses, the servant of God, and the song of the Lamb."—Rev. xv., 3.

When we compare this song of the overcomers before the throne with the song of Moses in Exodus xv. we are struck with the resemblance there is between the two, that in Exodus being the song of triumph to celebrate the victory of the Israelites over the Egyptians, the latter in Revelation being the song of triumph of the overcomers of the beast. In both songs we notice they are praising the Lord for His victory, giving Him all the glory: "Then sang Moses and the children of Israel, I will sing unto the Lord, for He hath triumphed gloriously." "The Lord is my strength and song, and He is become my salvation." Verse 6: "Thy right hand, O Lord, is become glorious in power; Thy right hand, O Lord, hath dashed in pieces the enemy." "The enemy said, *I will pursue, I will overtake, I will divide the spoil; my lust shall be satisfied upon them; I will draw my sword, my hand shall destroy them.*"

Let us notice the difference in the language and the spirit of the Israelites and the Egyptians. The former the type of the spiritual man, the latter the type of the natural man. No mention of "I" by Moses, but only of the power and glory of God. He knew and acknowledged that their deliverance was absolutely due to God's power. They had been in a desperate position; they cried unto the Lord. He

heard their cry, He bade them "Go forward;" "I will get me honour upon Pharaoh, upon all his host, upon his chariot, upon his horsemen" (Exodus xiv., 15-17). And so they sang their song of praise unto God, for He had fulfilled His Word and gloriously delivered them. They celebrated His victory. They overcame because He had overcome, and now in Revelation we hear again the song of the overcomers proclaiming the triumph and power of the Lord, and with their song is mingled another song, "the song of the Lamb." Calvary is never forgotten in heaven. The Lamb is always worshipped.

It is most interesting and instructive to follow the development and continual advance of the overcomers in this Book of the Revelation of the Lord Jesus Christ. Just as we can follow the Israelites from the day of their exodus till the day when, alas, so few inherited the city of sunshine (Horeb), so we can follow the path of the redeemed from the exodus out of the old creation to the Heavenly Jerusalem in the New Heaven and the New Earth, "and all the way long it is Jesus."

Revelation i., 5-6 (R. v.), is the starting point, "Unto Him that loveth us, and loosed us from our sins by His Blood," and He made us to be a kingdom, to be priests unto His God and Father: to Him be the glory and dominion for ever and ever. In chapters ii. and iii. there is the sifting and testing in the churches by the Lord, who walks in the midst and sees the sins of His people. Only in two cases is He satisfied—those who are faithful unto death and resist the devil, and those who keep His Word and do not deny His Name.

But let us specially take heed to His warning to the seventh church. To the overcomers in this church there is the highest reward promised—a perfect union and communion with Himself (v. 12), a place on His throne. It is to those who will overcome "as He overcame" that He promises this great reward. We get a glimpse of the *sin* of this Laodicean Church—it is pride, spiritual pride: "I am rich and have gotten riches, and have need of nothing." To these the Lord says, "I counsel thee to buy of Me gold refined by the fire, that thou mayest become rich; and white garments, that thou mayest clothe thyself, and that the shame of thy nakedness be not made

manifest; and eye-salve to anoint thine eyes that thou mayest see." Then follows the reason for loving reproof and chastisement. Here we remember how "though He were rich, He became poor;" though He were equal with God, He emptied Himself; though He were a son, He learned obedience by the things which He suffered; how He said, "Of Myself I can do nothing." This was, if I may reverently say so, how He overcame—always turning to the Father and acknowledging His presence within. It was "through the eternal Spirit" that He offered Himself, and was always the Victor, and so is now "the faithful Witness, the first-born of the dead, the Ruler of the kings of the earth" (Rev. i., 5).

We next see the overcomers in chapter xii. being "caught up to the throne." Here we also get a glimpse of the hatred of Satan, seeking to devour the man-child, but utterly unable to do so. In chapter xiv. we see a further advance, for we see the overcomers with the Lamb on Mount Zion singing the new song. In chapter xv. we see them able to stand by the glassy sea, mingled with fire, emblems we think of purity and ability to stand in the fire of the presence of God, singing the triumphant song of the power of the Lord God Almighty, of the victory of the Lamb, and having "the eyes of their understanding opened," so that they could comprehend the absolute righteousness of all the acts of God.

Again in chapter xix., 6, we hear the praises of God thundered forth in a great hallelujah, "for the marriage of the Lamb is come." In chapter xx. we see them on the throne reigning with Christ, for ever beyond the power of the second death; and finally in chapter xxi. we see them inheriting all things (v. 7), and in the Holy City living stones of that wonderful temple which is the light and glory of the city. "I saw no temple therein: for the Lord God, the Almighty and the Lamb are the temple thereof." Truly "eye hath not seen, ear hath not heard, neither hath it entered into the heart of man to conceive what God hath prepared for them that love Him."

We should like to draw attention now to the personal apprehension of these wonderful truths, "that we may apprehend that for which we have been apprehended." We too may sing the new song, for at Calvary our Saviour delivered us

(The Song of Triumph—continued.)

with a glorious deliverance: "He was delivered for our offences, He rose again for our justification, the chastisement of our peace was upon Him, and with His stripes we are healed." A full and perfect redemption has been "obtained" for us—the Lamb has been slain. It is astonishing how comparatively few of God's children really comprehend how completely the Blood of the Lord Jesus has separated from sin, and how perfectly that Blood still avails in keeping cleansed the heart that is fully yielded to God. Calvary means nothing less than the end of the old creation in Adam, "for we thus judge, that if one died for all, then were all dead" (2 Cor. v., 14; Rom. vi., 6; Col. iii., 3). Again and again this is emphasised in the Word.

"Are ye ignorant that all we who were baptised into Christ Jesus were baptised into His death? We were buried therefore with Him through baptism into death, that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life" (Rom. v., 3-4, R.V.). A new life which produces new habits, then begins a life of overcoming, a life of victory over all the powers of Satan and the wicked spirits that assail us. Thank God it is possible to overcome. "We overcome him because of the Blood." We may "be strong in the Lord and in the strength of His might" (Eph. vi., 10). This is our song of triumph: The Lord Jesus triumphed at Calvary; He triumphed gloriously. "Through death He brought to nought him that had the power of death, that is, the devil" (Heb. ii., 14). To fully realise this victory and enter into the blessedness of it, is the first step in the overcoming life.

In later articles we hope to write on the successive stages of this victorious life as brought before us in the Book of Revelation in personal application, for in these days of pressure we need to understand to the fullest extent the power of the Blood and the power of the resurrection. We need to know God. This is only possible to those who will listen and obey the Holy Spirit; He alone can reveal to us these glorious facts of our redemption, so that we can stand steadfast and immovable, and be found worthy to stand (or prevail) before Him at His coming.

M.B.

(The Cleansing of the Leper—continued from page 83.)

they been carnal and walking after the flesh, what discords must have arisen among the one hundred and twenty during those ten days of waiting! And so the Spirit came among them with mighty power, and with the marvellous results recorded in the book of the Acts.

Many in these days are seeking the Baptism with the seal of tongues before they know experimentally the indwelling of the Holy Ghost as their Sanctifier, and Jesus as made unto them "sanctification." This is reversing the divine order. Because God always honours faith, such seekers do receive in a measure and speak with tongues, but if they are honest they will admit that the Baptism has not brought them the power for soul-winning and witnessing that others experience. How can it be otherwise? How can the Holy Spirit come with power if the vessel is not clean? How can He do mighty works when the will is unbroken?

A sister once said that the joy of her baptism was as nothing compared with the joy with which she realised, later on, the truth of a clean heart. If any have hitherto failed to apprehend the purpose of God for them in sanctification, we can praise Him. He is ever ready to cleanse and to heal, as we confess and forsake sin. "He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Let us meditate humbly and prayerfully on the cleansing of the leper, and see to it that we too are "sanctified, and meet for the Master's use, and prepared unto every good work" (2 Tim. ii., 21).

M.W.J.

The Bradford Pentecostal Convention.

"Bowland Street Mission on Fire."

I arrived at Bowland Street on Saturday, and on entering the hall came into a beautiful heavenly atmosphere, the congregation singing a chorus—

Bring me higher up the mountain
Into fellowship with Thee,
In Thy light I see the fountain
And the Blood that cleanseth me.

Bro. Jayes gave a beautiful address on "The Bride of Christ" from the following:—Gen. ii., 21-23: How God caused a

deep sleep to fall upon the first Adam, then to open his side to bring forth a bride to him, and how a deep sleep fell upon Jesus (the last Adam) at Calvary, and His side was also opened (John xix., 34) to bring forth a new Bride; the apostle Paul illustrating the Bride in Romans vii., 4, 2 Cor. xi., 2, and Eph. v., 23 to 27.

For a pen portrait of the Bridegroom and His Bride we should turn to Psalm xlv., and in Gen. xxiv., 58 we find the Bride giving her answer, and in Rev. xix., 7 we find that the marriage of the Bride has come. Hallelujah!

There was a large gathering on Sabbath morning for the Breaking of Bread in remembrance of the Lord's death, and during the service, which was conducted by Brother Wigglesworth, several persons stood up and testified that the Lord had healed them sitting in their seats. The power of the Lord was present to heal them (Luke v., 17). Is not this the cup of blessing which we bless, is it not the communion of the Blood of Christ? The bread which we break, is it not the communion of the body of Christ? (1 Cor. x., 16).

In the evening Bro. Booth Clibborn delivered a powerful address from 2 Kings vi., 24-33, and part of the following chapter. This was followed by an address on the Cross of Calvary (1 Cor. i., 18, and ii., 1-2; Gal. iii., 1, and vi., 14) by Bro. Jayes. The crucifixion, death, burial and resurrection of our Lord was preached in demonstration of the Spirit and of power, and on the call being made to the altar a large number of persons came forward, and as the Fire fell in answer to prayer souls were saved, sanctified, healed, and baptised in the Holy Ghost, speaking in other tongues as the Spirit gave utterance. Praise God, it was a glorious sight to see the Lord confirming His Word with signs and wonders following, thus fulfilling Mark xvi., 16-20.

On Monday afternoon a large congregation gathered at the Missionary Meeting, and after several short addresses from the students an offering was taken on behalf of the Pentecostal Missionary Union, which realised a sum of £53. Praise God from whom ALL blessings flow.

The Rev. Edwin Bacon (Plymouth) who is full of hallelujahs, told how he had fallen in love with Jesus and had left his

friends, worldly riches and pleasure to gain the riches of glory to be found alone in Jesus, the fairest of the fair and altogether lovely One, and how God had wonderfully blessed the church at Plymouth since the Holy Ghost had come. Jesus said, when He the Holy Ghost is come, He shall glorify Me (John xvi., 14), and this is what has taken place at Plymouth. Praise the Lord!

Other speakers were Mrs. Walshaw (Halifax), with a message of love and submission to the will of God, not to follow the desires of our own will but live in the place of obedience to the will of God, and Bro. Myerscough (Preston) gave an address on "The Speaking in Tongues."

1st—1 Cor. xiv., 2-4: It was for divine worship and to edify the child of God.

2nd—1 Cor. xiv., 27-28: The use of the gift in the Church.

3rd—1 Cor. xiv., 21-22: A sign to unbelievers.

And how? The latter was confirmed during an open-air meeting in Preston. One of the brothers was preaching the Gospel, when suddenly the Holy Spirit began speaking through him in another tongue, and the interpretation was given by another brother. A black man happened to be standing near and said the message spoken was in his native language, and that God had spoken to him the way of salvation. This man testified that the interpretation given was quite correct, as he perfectly understood the English language.

On Tuesday morning, the last day of the Feast, while waiting upon God the Holy Ghost fell in Pentecostal power, as recorded in Acts ii., and the glory of the Lord filled the house, it having pleased the dear Lord to give His children a good drink out of the wells of salvation. Praise the Lord! He (Jesus) was in the midst of His people, being glorified. Hallelujah!

During the whole of the Convention Brother Wigglesworth was wonderfully kept by the power of God. His message right through was a message of love, and that Jesus alone be glorified and exalted among the people. His heart burned with holy fire that the children of God would live in the Holy Ghost, for He alone could glorify Jesus. He sought to build up the saints in the faith through the Word until they became full grown in Christ Jesus (Eph. iv., 8-13) so

(Bradford Pentecostal Convention—continued.)

as to be ready for His appearing, using many illustrations of how God had blessed his ministry in England and America.

Brother Booth Clibborn sang a hymn which the Lord gave to him in Amsterdam in 1899. The Bridegroom calling the Bride to get ready for His coming, and the Bride's reply. Below I give you the two choruses of the hymn:—

THE BRIDEGROOM CALLING:

Quickly, quickly, the Bridegroom shall come for thee.

Lo, He cometh! Lord of Eternity!
It will be the crowning glory
To Calvary's old, old story,
For thou shalt shine with a light like mine,
When the Cycles have reached the goal!

THE BRIDE ANSWERS:

Come, Lord Jesus, the Spirit and the Bride say come!

Oh! come quickly, back to Thine earthly home.
Oh, come as the King of Glory,
Thou Lamb of Calvary's story,
And the Life shall then, as the Light of men.
Spread Thy Kingdom from pole to pole.

(Tune—"A Bicycle Made for Two.")

Surely the Lord did lead his dear children higher up the mountain. To Him be all glory, praise and power for ever and ever. Amen.

By His grace and strength going through the victory of Calvary with Jesus.

TOM H. KNIGHT.

13a Havelock Terrace,

Gateshead,

April 26th, 1916.

The Career of the Antichrist.

(Continued from March issue—page 47.)

The Antichrist that goes down into hell after being killed on the field of battle is a man; the Antichrist who is spued back from hell to earth again is a devil. He is no longer the crafty, smooth-faced schemer, no longer does he cajole and flatter. There is no need for such methods. He can declare before all the world exactly who he is. He knows that none on earth can harm him, for he has received power from the Prince of Evil himself. And he knows, moreover, that he has but a short time in which to make use of his power. He knows that Christ will come and destroy him utterly in the fulness of time, and he is determined to indulge in one last mad orgy of writhing evil before his Destroyer visits vengeance upon him.

His treaty with the Jews is broken, torn up as a meaningless scrap of paper. By that treaty the Antichrist not only recognised the Jews as a nation, but also doubtless, gave special protection

to their religion. Possibly he made them a present of a magnificent rebuilt temple, perhaps an even more splendid affair than that of Solomon. But the devil is now come into his own, and all semblance of religion is stopped and the "abomination of desolation" is set up.

Many of the Jews will doubtless realise who the Antichrist is; they will see that his number is six hundred, three score, and six. They will rise up in revolt against the monster; but he is all-powerful, and their efforts come to naught. This is indicated by the eleventh chapter of Daniel; "And they that understand among the people shall instruct many; yet they shall fall by the sword, and by flame, by captivity, and by spoil, many days. And some of them of understanding shall fall, to try them, and to purge, and to make them white, even to the time of the end, for it is yet for a time appointed." These will be blessed words in those dark days. They will tell the world that, although Antichrist shall rage and destroy and ravage and carry freemen into captivity, yet God is watching all the time, and that those who fall because they prefer Christ to Antichrist shall receive their due recompense after a little while.

"And the king shall do according to his will; and he will exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper until the indignation be accomplished." Antichrist will go on from triumph to triumph. He enthrones himself in the splendid temple he built for the Jews in Jerusalem as the supreme God. He insolently orders the world to fall down and worship him. Cowed by his might, many terror-stricken souls will bow before him. But they shall not avoid his rage against every living thing. They will be treated as slaves, harried and oppressed. Those who refuse to worship the Antichrist will draw down upon themselves the full fury of his military might. At the head of his gigantic army, an army such as the world has never seen before, and equipped with all the hellish inspirations of the Devil himself, Antichrist will carry carnage from one end of the earth to the other. The whole world will lie crushed, bleeding and shrieking in agony beneath his iron heel. God will seem to have turned His face away from man.

Ezekiel gives us a picture of the shambles into which Antichrist will transform the world. "Wail for the multitude of Egypt, and cast them down, even her and the daughters of the famous nations, unto the nether parts of the earth with them that go down into the pit. They shall fall in the midst of them that are slain by the sword: she is delivered to the sword: draw her and all her multitudes. The strong among the mighty shall speak to him out of the midst of hell with them that help him; they are gone down, they lie uncircumcised, slain by the sword. Asshur is there and all her company: his graves are about him; all of them slain, fallen by the sword: whose graves are set in the sides of the pit, and her company is round about her grave: all of them slain, fallen by the sword, which caused terror in the land of the living. There is Elam and all her multitudes round about her grave, all of them slain, fallen by the sword, which are gone down uncircumcised into the nether parts of the earth, which caused their terror in the land of the living; yet have they borne their shame with

them that go down to the pit. They have set her a bed in the midst of the slain with all her multitudes; all of them uncircumcised, slain by the sword. There is Meshech, Tubal and all her multitude: her graves are round about him: all of them slain, fallen by the sword, though they caused their terror in the land of the living. There is Edom, her kings, and all her princes, which with their might are laid low by them that were slain with the sword: they shall lie with the uncircumcised, and with them that go down to the pit. There be the princes of the north, all of them, and all the Zidonians, which are gone down with the slain; with their terror they are ashamed of their might; and they lie uncircumcised with them that be slain with the sword, and bear their shame with them that go down to the pit. Pharaoh shall see them, and shall be comforted over all his multitude, even Pharaoh and all his army slain by the sword.”

Thus will all the great Powers, once the terrors of the earth, be humbled to the dust before the Antichrist. Their armies will be routed and millions slain. The earth will be covered with corpses. Hell will become so full that even Pharaoh, who dared obstruct the will of God, will be comforted.

Antichrist will not pause for an instant in his course of carnage. Without warning he will swoop down first on this nation and then on that. He will make war for the sole purpose of shedding blood and adding to the toll of human misery. “And thou shalt say, I will go up to the land of unwallled villages; I will go to them that are at rest, that dwell safely, all of them dwelling without walls, and having neither bars nor gates, to take a spoil, and to take a prey; to turn thine hand upon the desolate places that are now inhabited, and upon the people that are gathered out of the nations, which have gotten cattle and goods, that dwell in the midst of the land. Sheba, and Dedan, and the merchants of Tarshish, with all the young lions thereof, shall say unto thee, Art thou come to take a spoil? Hast thou gathered thy company to take a prey? to carry away silver and gold, to take away cattle and goods, to take a great spoil?”

Scattered and desolated, the peoples of the earth will seek to form a confederacy against the Antichrist. But they will be unable to marshal their forces, and he will come down against them like a whirlwind, and they will be scattered worse than before. Nevertheless he will never crush all opposition out of existence; there will always be some forlorn hope for the world.

But the end is near. After achieving a further great victory over the King of the South the Antichrist receives some bad news from the east and north. What these tidings are we are not told, but he evidently realises their import and he hurries back with his host to Palestine.

With his tremendous army drawn from every nation of the earth he lays siege to Jerusalem and soon captures it. “I will gather all the nations against Jerusalem to battle: and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go into captivity, and the residue of the people shall not be cut off from the city.”

Thus will Jerusalem be sacked again, and the horrors attending the fall of the city shall be even worse than those of the year A.D. 70. But it is the

last triumph of the Antichrist. His hour is at hand. His host is suddenly afflicted with a noisome plague which carries off his soldiers by the hundred thousand. In a frenzy of rage Antichrist challenges God to do His worst.

* * *

Christ appears. Nature is convulsed. The Mount of Olives is split in two, the hills are levelled, the Dead Sea is raised, and a mighty river gushes through the streets of Jerusalem and washes away the awful results of the sack of the town. The hosts of the Antichrist are slain before the brightness of the Lord. “And the winepress was trodden without the city, and blood came out of the winepress even unto the horses’ bridles, by the space of a thousand and six hundred furlongs.”

The immensity of the Antichrist’s army and the completeness of his fall may be judged from the words of Ezekiel. “And they that dwell in the cities of Israel shall go forth, and shall set on fire and burn the weapons, both the shields and the bucklers, the bows and the arrows, and the handstaves, and the spears, and they shall burn them with fire seven years; so that they shall take no wood out of the field, neither cut down any out of the forests; for they shall burn the weapons with fire; and they shall spoil those that spoiled them, and rob those that robbed them, saith the Lord. And it shall come to pass in that day, that I will give unto Gog a place there of graves in Israel, the valley of the passengers on the east of the sea: and it shall stop the noses of the passengers: and there shall they bury Gog and all his multitude: and they shall call it the valley of Hamon Gog. And seven months shall the house of Israel be burying them, that they may cleanse the land.”

As for the Antichrist, he will be taken alive, judged, and cast into the lake of fire, “which is the second death.”

“Before they Call.”

On the morning of June 27th, 1915, the congregation of the Baptist Chapel, Cork, Ireland, had expounded to them the verse which commences “Before they call I will answer, and while they are yet speaking I will hear.”

The morning service was followed by the Communion, and at the Table the congregation, as is their wont, offered prayer on behalf of those members of the church who are directly or indirectly engaged in serving their country. This was about 1.15 p.m. At about the same time the “Kenmare,” steaming round the south coast of Ireland, was attacked by a German submarine. The chief engineer of the vessel, a member of the church, was one of those for whom prayer was thus offered. Fourteen shots were fired at the vessel, all without effect, one merely cutting through a rope. The escape was a very narrow one, and one heard on all sides expressions of wonder that the ship escaped at all. But to those who know, it is only another manifestation of the God who doeth all things well, who answers before we call, and who hears while we are yet speaking.—From “The Christian.”

PENTECOSTAL ITEMS.

Bro. J. Leach, of 11 Hope Street, Portobello (Scotland), in writing for a supply of "Confidences" to be sent to him, reports that they are holding a Sunday morning service at this address.

At Porth (Rhondda, S. Wales) successful meetings have recently been presided over by Mr. C. Polhill. The other speakers have been Bros. Stephen Jeffreys, Jas. Tetchner, and Mrs. Crisp.

At Heathfield the Easter Meetings were thoroughly enjoyed by one who writes to us. We should have been glad of a report. August Bank Holiday time is to be the date of special gatherings again.

The interesting article on the "Tongues at Azusa Mission" in our last issue was from "The Weekly Evangel," St. Louis, Missouri, U.S.A. (2838 Easton Avenue). The subscription is one dollar (4/2) a year. Our Brother F. Bartleman wrote it for that paper. It is one of a series which have appeared in that interesting weekly since Jan. 1st. We tender our courteous thanks to its Editors, and to our Brother J. R. Flower, whom we met in Indianapolis.

"Greeting in the Precious Name of Jesus," writes one. "I enclose 8/- towards the expenses of the issue of 'Confidence,' which paper has been a great blessing to me and to those to whom I have lent it or given it. I ask you in His Name to use this money, and may it bring blessings to many. Yours sincerely, 'London.'" We are much encouraged by such help and appreciation.

Bro. Kent, of Horden, County Durham, has taken the "Palace" for a week's meetings with Brother Smith Wigglesworth (from May 20th). Horden is a colliery village, on the coast between Hartlepool and Sunderland. Bro. Kent is a very earnest brother on fire for souls.

Bro. Rees J. Griffiths, 110 Tylacelyn Road, Penygraig, Rhondda Valley, South Wales, asks us to note that on June 11th and the three following days, Bro. A. S. Booth Clibborn and Bro. James Tetchner will be (D.V.) speakers at a Pentecostal Convention to be held in the Tony-

pandy Assembly Room at 10 a.m., 2 p.m. and 6 p.m.

We are asked to make it known amongst our readers in U.S.A. that Mrs. Woodsworth Etter is to conduct the Camp Meeting at Petosky, Michigan, from July 1st onwards. Particulars can be obtained from Pastor N. W. Jewell, 901 Waukazoo Avenue, Petosky.

Bro. Geo. Vale (now of Cartref, Dyffryn place, Gorseinon, South Wales) reports: "The dear Lord is still blessing us with souls and also baptising them into the Holy Ghost."

Pastor and Mrs. Inchcombe, of the Holiness Mission, Croydon, are having great blessing, and are expecting to open their large new hall after Whitsuntide.

Miss A. M. Nalder and Miss Combe (Feetham Children's Homes, Low Row, near Richmond, Yorks.) tell us that they have now two cottages in which they receive the motherless children of soldiers at the front. "The Soldiers and Sailors Families' Association," and the "Children's Aid Committee" send them the children. They will be thankful for prayer for their work.

Bro. C. H. Chawner, of Eshowe, Zululand, S. Africa (new address), is visiting kraals in that region, and tells of sick being healed. He has moved to this new address that his children may get to school.

Sister Draper, at the March convention, gave helpful addresses at Bethel, Newark, U.S.A., on (1) "The Mind Stayed," (2) "The Gaze Rivetted," and (3) "The Prayer Directed."

Sister Ruth Busfield (32 Wilford Street, Otley Road, Bradford, Yorks.) writes "We have started cottage meetings in our street. Five of our members were baptised at Bowland Street, at Easter. One was a soldier, and the Lord baptised him in the train going back. He had got leave to come to be baptised, but had never been in a Pentecostal meeting before. It has made his wife and the others who were baptised in water very hungry for God. We live nearly three miles from Bowland Street."

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, Goshainganj Station, U.P.; Miss Catherine C. White and Miss Minnie Augusta Thomas, c/o Miss Herron, Saranpore. In CHINA—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. Scharfen, 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-hsein, via Peking, N. China. CENTRAL AFRICA—Brother F. D. Johnstone, care of Kongo Inland Mission, Kalamba, Mukonye, 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.

BRO. FRANK TREVITT.

When the news came that our brother fell asleep on April 18th and was at rest with the Lord, we thought at once of one who could write an appreciation of him and his work. The Writer (Mr. Polhill) knew him both at home and abroad, and his testimony is valuable:—

"Well do I recollect my first meeting with dear Frank Trevitt, about six years ago; it was at Bournemouth. He was on a visit to the town for the sake of his health; far gone in consumption he was given six months to live. Seeing an advertisement, he strolled in to a Pentecostal meeting; the Lord met him in a wonderful way, and he was in an instant rendered practically *free from the dreadful malady*, and he knew it, and at the same time filled with the Holy Ghost, speaking in tongues and magnifying God. He entered the P.M.U. Training Home under Mr. Niblock, and after two years sailed with our first party for China. Six strenuous, fruitful years of labour were granted our brother, with some failings, somehow or other the Lord signally used Brother Trevitt, more so, in some respects, than any other of our workers. To him was given "fire" in a special degree. His work was to be especially amongst Tibetans.

"We mourn his loss, and deeply sympathise with the young widow, who probably bore the long strain of hardship, nursing and helping throughout under deep trial, and pray that our gentle Lord may minister to her, as well as to all the

dear relations, the balm of His sure comfort. It is only a little while, and we shall all meet once more in our Eternal Home yonder."—C.P.

The Special Missionary day at the London Conference is to be Thursday (15th June). At the Evening Meeting (7 p.m.) there will be special speakers, and an offering for the P.M.U.

* * *

Mr. Polhill's paper "Flames of Fire" will be sent (free) to any who forward their addresses to the Secretary, 10 York Terrace, Regents Park, London, N.W. Each issue contains a number of letters from our P.M.U. Missionaries, as well as other matter.

CHINA.

News from the Province of Yunnan.

Deut. xxxi., 6—"Faithful is He that promised."

A LETTER FROM MISS JENNER.

Since last writing you the Lord has been leading our little band out in various directions. Miss Cook has spent a month at Fuming and Lo-tsi, Miss Agar at Ni-liang, and for a short time I went down to Kaihua, but have now returned to Mentzi for about three weeks, and am continuing here as long as the Lord shall lead. Kaihua is four days' journey from here, through a most beautiful wooded and mountainous district. We have a little house there, and the Lord is adding to the Church continually. One praises God for the response among the people there. When I was obliged to return, our native evangelist remained on and the Lord is blessing and using him. There are many tribespeople in

(P.M.U.—Yunnan—continued.)

the Kaihua district and we are looking for the day when the way may be open for us to return.

Upon my return to Mentzi, Mrs. McLean, who was then here, left for Amitseon, where we hope to open up work soon. In these railway centres house rent, food supplies, etc., are very expensive, and yet there are splendid opportunities for meeting the tribespeople of adjacent villages. This week I have been surprised to find how many large villages, of from 100 to 400 families in each, are within a walking distance.

A LITTLE CHAPEL.

Here at night we have a little chapel on market square (market is held every six days, when we hold open-air services), other days we spend in street preaching, house visitation, and village and market work. The people here are very responsive in number, over seventy having given in their names as enquirers. Personally, one longs to see a real desire to forsake sin. The word "repent" is very hard for the people to accept, but we know the "Goodness of God leadeth to repentance," and our hearts can and do say "God is good," "Yea, only good is our God." Our chapel, being very small, is generally crowded with men, only a few women daring to approach, so the work among the women is mostly in the homes. But here in each home we are able to reach quite a number, as the Chinese are very free in entering one another's homes. Yesterday we went by request to a village about three-and-a-half miles from here. How readily and attentively the people listened, although we could only reach a few people, yet we believe they themselves will spread the little they heard. It is village of about 400 families of tribespeople—"Lo-lo." Some of them were very disappointed that we would not stay with them three or four days, and one old woman positively refused to let us leave without eating, and so brought us a bowl of pea preparation with plenty of cayenne, the former was very nice and most of the latter we were able to drop on the ground.

A fortnight ago, in company with Mrs. McLean, we visited the large market of "Tatsuen" (ten miles out), and hope to go there again on Monday. Thousands of people throng this place on market days. When we first appeared some were afraid, and one girl, of perhaps twelve years, ran in and shut the door and answered our questions through the crack. However, as we came and offered our books, they became reassured and gathered around, soon buying up all the books we had.

SIMPLE DISCIPLE.

One praises God for the little woman I have with me; she is one belonging to Mentzi, and has taken her stand for the Lord. She is very simple, but one believes honest and faithful, and so ready to learn. Each evening before retiring she comes to have a little private prayer, and, although her words are limited, she is getting to know the Lord, and to be willing to pass on what she knows to others.

The work among the men is most encouraging. Often as the invitation is given they boldly say, "I want to believe"; also they come and ask for prayer for the body. But oh! as one looks upon the multitude without God, and so dead in sin that it seems impossible to touch their conscience,

how one yearns over them—but God! Yea, our eyes are upon our faithful Lord, and He will draw out His own people. May we be kept faithful and usable.

With greetings to all readers of "Confidence."

Yours in our soon coming Lord,
FANNY E. JENNER.

Mentzi,
March 4th, 1916.

List of Contributions received during
April, 1916.

	£	s.	d.
Southsea Assembly	20	0	0
Hawick Assembly	2	0	0
Gateshead-on-Tyne Assembly	0	15	0
Receipt No. 1618	10	0	0
" 1619	0	10	0
" 1620 (towards the support of Mr. W. Taylor, in Japan)	30	0	0
" 1621	3	0	0
" 1622	2	0	0
Lexden Assembly	5	2	10
Receipt No. 1624	0	5	0
" 1625	5	0	0
" 1626	80	0	0
" 1627	10	0	0
Sion College Own Missionary Fund ...	11	15	8
Receipt No. 1629	3	0	0
"Birmingham" (towards support of Miss N. Tyler)	3	7	0
"Hackney" (towards support of Miss N. Tyler and Miss Waters)	5	0	0
Receipt No. 1630 (for rent of Mr. Kok's students' room)	1	0	0
" 1631	0	11	0
" 1632	0	13	0
" 1633	2	0	0
Wemyss Christian Assembly (for Mr. Swift, £2; for Miss Biggs, £1)	3	0	0
Receipt No. 1635	0	4	0
Wem Assembly	0	8	0
Receipt No. 1637	1	0	0
Holy Trinity Church, Ipswich, P.M.U. Box	1	1	0
Sion College Own Missionary Fund ...	1	18	0
Receipt No. 1640	0	3	0
" 1641 (for the work in Yunnan)	1	10	0
" 1642	10	0	0
" 1643	5	7	6
" 1644	1	2	0
Elim Mission, Lytham, P.M.U. Boxes ...	5	9	0
" 1646	0	2	6
" 1647	2	10	0
	£229	14	6

SPECIAL OFFERING.

Receipt No. 1639 (for Miss Morrell's
Gospel Work in S. Africa) 10 0 0

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.

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