

DECEMBER, 1916.

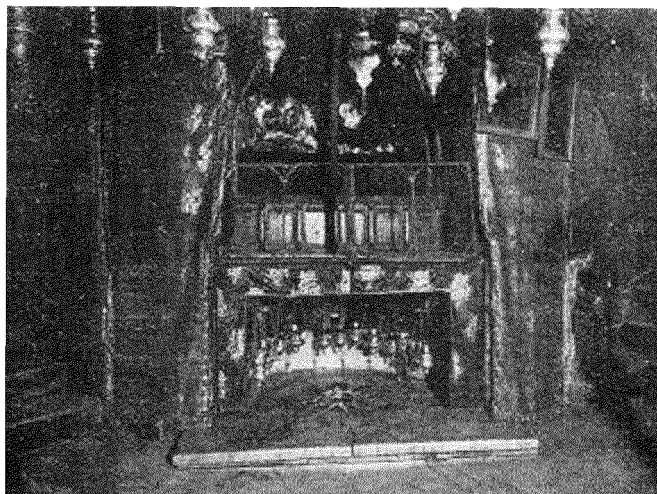
VOL. IX. No. 12.

"CONFIDENCE"

EDITED BY

ALEX. A. BODDY,

ALL SAINTS' VICARAGE SUNDERLAND, ENGLAND.



AT BETHLEHEM.

The Cave (formerly the Stable of the Inn).

Round a Silver Star are the words in Latin: "Here was born Jesus Christ, of the Virgin Mary."

"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.*

105th ISSUE.

ONE PENNY.

Sunderland: Hon. Secs., All Saints' Vicarage (Monkwearmouth).

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"CONFIDENCE."

No. 12. Vol. ix.

ALL SAINTS', SUNDERLAND.

December, 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.

The National Mission of Repentance and Hope.

How It affected a Colliery District in the County of Durham.

The following is from a letter written to a friend recently, the names of course being here omitted:—

I think you would like to hear about our recent work in the "National Mission" at a colliery village.

The clergy were most earnest and enthusiastic. Canon H. and his curate had earnest prayer with me in the vestry of the Church on my arrival. The Church is on the crest of a hill, and looks down on the railway trains which run in the cutting beneath. The main street of the village is broad, and runs westwards down a long, gentle slope. In more recent times rows of colliery houses have sprung up behind the main street near to the railway line, and the total population is about 4,000. The Vicarage is far away out of the village, in another parish. It is a good mile from the Church, and surrounded by trees. There are some pretty views from the upstairs windows over the rolling countryside. I stayed at the Vicarage the first two nights, and afterwards in another house near to the

Church. It was the house of a colliery official, who with his family was kindness itself.

A Welcome Service was held on the Friday night at seven o'clock. Two chairs stood in front of the chancel screen on either side of the aisle, facing east. The Bishop's Messenger sat on the right hand chair, and his daughter, who at the request of the vicar was the lady Messenger, on the left hand. A short, impressive service was held, and a hymn, addressed to the Holy Spirit, was sung kneeling. Canon H. referred then to the character of the National Mission, and in kind terms introduced the Messengers to the congregation. The lady Messenger then sang a touching solo, "He thought of you, He thought of me," and the Bishop's Messenger followed with an address from the words, "Ye shall be My Witnesses."

On the Saturday some of the earnest men from my parish came over to help us. These spoke with others in the Conference in the afternoon held in the Church. They spoke also at some five open-air meetings in different parts of the village, and were a splendid help. (All were baptised in the Spirit.) A tea was held in the Parish Hall at four o'clock, at which about 300 sat down in relays. This helped to make

(National Mission of Repentance and Hope—contd.)

the Mission well known, and no doubt brought many to the services.

That Saturday night witnessed a remarkably large gathering in Church; it was indeed an unusual sight for a Saturday evening. There was hymn singing for an hour before the service. My daughter also sang a solo, "Nailed to the Cross." At 6:30 the Mission Service began, followed by an after-meeting. It ended with a Solemn Confession by the congregation, and a Declaration of Pardon by God's Minister, and then the Messenger repeated three lines of a well-known hymn, waiting for the congregation to add the last line themselves—

Just as I am, without one plea,
But that Thy blood was shed for me,
And that Thou bidst me come to Thee—

then there was a pause, and those who could truly say the words were asked to add the last linethemselves, and there came from all parts of the Church the words:

"O Lamb of God, I come."

Many who wished to make it their act of decision held their right hands up. I noticed that all the choir boys did this, and asked for Resolution Cards.

THE MESSENGERS' SUNDAY.

We had beautiful weather this weekend, for which we thanked God. I found a surprisingly good congregation of communicants at eight o'clock. I spoke to them on "Feeding on Christ," showing them that the normal condition of things should be the continual feeding in the Spirit on Him who is our Life, but that it was meet and fitting that at the Holy Communion, instituted by our Lord Himself, we should realise more fully what union with Christ means.

The 10:30 service was well attended, when in the sermon we thought of those "Temples of the Holy Ghost" which need to be cleansed by the Precious Blood and filled with the Holy Spirit that they may be useful in witnessing for Christ.

In the afternoon J—— spoke to a crowded Children's Service in the Church at two o'clock, and afterwards came into the Parish Hall and sang a solo at the beginning of the Men's Meeting—it was "Somebody Cares." It seemed as if all the men in the place were in that meeting, the Hall was simply packed. I spoke on experiences in Christian work among our troops in France. The singing of "When I survey the wondrous Cross" was tremendously earnest.

Before the Evening Service an Open-Air was held near the Church on the open space opposite a public-house. Church officials and choir members, who had never spoken before, very bravely witnessed on this occasion. The organist was said to have given a very earnest word. I could not manage to be present, but I heard that the crowd was great and well behaved. It was dark when we went in to the Evening Service, but the moon was up before we came out. Searchlights were playing upon the skies above us, and suitably we sang—

Search me, O God, my actions try,
And let my life appear,
As seen by Thy all-searching eye,
To me Thy ways make clear.

Chairs had to be placed all the way up the aisle; the place was crowded out. The people's faces were an index to the intense earnestness with which they received the message. A large number then and afterwards took Resolution Cards, which they signed and brought back for counter-signatures. J—— sang "Calvary," and spoke again most touchingly. It was pathetic to see the faces of the people, their attention was rivetted upon her. Her ministry throughout this Mission was most valuable. A leading man among the miners decided for Christ as this hymn was sung. A teacher felt that every word of the appeal at the close of the sermon was for her, and yielded to the Lord.

THE LAST DAY.

A good gathering assembled in the Church at 10:30, when I spoke at the Holy Communion on "Prayer." A wonderful Women's gathering took place in the afternoon in the Parish Hall. It was filled from end to end. A number decided for Christ.

In the same Hall at six o'clock, J—— had her second Young People's Service. It was attended not only by Sunday scholars of Holy Trinity Church, but the children from the Wesleyan School and the Primitive Methodists were present also in large numbers. There was perfect order, and they were very much impressed. At the first meeting she told them "What to be," and at the second meeting "What to do." Among other things they were to write to their fathers at the front and tell them that they had been at the National Mission Services, and had determined to be true to Jesus as their Saviour and their Lord.

The Monday Evening Service was our last large service. The presence and power of God was very manifest, and we believe many decided for the Lord, for a large proportion held up their right hands in token of their decision. What I felt was a wonderful and a very solemn thing happened to me after I had solemnly pronounced the Benediction, and was kneeling at the Holy Table. It seemed as if God spoke to me in my heart, almost audibly, for I was not thinking of such a thing, these words: “*I am thy Shield, and thy exceeding Great Reward,*” and I said to the Lord, “But what about my sins, Lord?” He said: “The Blood of Jesus Christ cleanseth from all sin.” The service was over, but I went down to the Chancel steps, and under deep feeling I told the people what God the Lord had just said to me, and that I believed the message was for them also.

The next morning we were up with the daylight, and had a farewell Communion Service at 7:30. After the Creed, I spoke on the subject of the awakened, quickened Saints bearing witness. (Matt. xxvii., 50, 53.)

An interesting letter came to one who lives opposite this Vicarage, in which the writer says:—

“Dear Grandma,—Last night Linda Dawson and I went to the Church at — (three miles from us) to hear Mr. — and his daughter. He is here as the Bishop’s Messenger, and oh, what good work they have done there. People say they will never forget them so long as they live. Miss — spoke, then sang a beautiful solo, ‘He put His loving arms around you.’ It moved everybody’s heart.”

The men of the Parish have asked for a Saturday Night Prayer Meeting. One of them said: “I have never prayed aloud, but,” he said, “I might begin and learn.” Of course the clergy are delighted. They have also commenced a Wednesday Night Mission Service at the Parish Hall. The first address was given by the organist. This Mission began and continued in much sincere Repentance, and it ended with joyful hope. Hope for the new-born Christians and for the quickened children of God. To Him alone be all the praise. It was His goodness, indeed, in answer to the many prayers of His children.

A London Declaration.

(NOVEMBER, 1909.)

The Baptism in the Holy Ghost.

What we teach concerning the Evidence and the Results.

THE SIGN OF TONGUES.

The “**Promise of the Father**” (Acts i., 4) was, and is, evidenced by the Speaking in “**Tongues**” AS THE SPIRIT GIVES TO UTTER (see Acts ii., 4, *Greek*; also Acts x., 46, and xix., 6).

But it also includes:—

SEVEN RESULTS.

1st.—**The Consciousness of the Deity of our Lord Jesus Christ** (John xiv., 20).

2nd.—**The Consciousness of our “Dwelling in Him”** (1 John iii., 23, 24) and **He in us** (Eph. iii., 17).

3rd.—**Divine Illumination concerning His Word and Will** (John xiv., 16, 17).

4th.—**“The Testimony of Jesus”** (Rev. xix., 10; John xv., 26, 27). The Lord Jesus said that, after receiving this Promise, “Ye shall be witnesses unto Me” (Acts i., 8).

5th.—**The Three-fold Conviction of the World by the Spirit in us.** (“I will send the Comforter to *you*, and when He is come He will reprove the World of Sin, of Righteousness, and of Judgment” —John xvi., 8-11.)

- 1.—The great Sin of fallen man (his unbelief).
- 2.—The need of the Righteousness of Christ (now with His Father).
- 3.—The Judgment of the Devil (Heb. ii., 14, 15). [The Prince of the World is already condemned.]

6th.—**Our continual guidance into the deep things of God.** (John xvi., 13; 1 Cor. ii., 9, 10.)

7th.—**The continual glorification of Christ (to the exclusion of self).** (John xvi., 14; Eph. i., 17-23; Col. ii., 15; iii., 3.)

* * *

It is also clear from Holy Scripture (Heb. ii., 4) that God bears witness both with signs and wonders, and with divers miracles, and distributions of the Holy Ghost, according to His own will. (See also Mark xvi., 19, 20; John xiv., 11, 12.)

(Continued on page 196.)

"CONFIDENCE."

DECEMBER, 1916.

Editor—

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

Assistants—

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

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The Babe that was Born at Bethlehem.

BY MR. STEPHEN JEFFREYS.

I praise God for the spirit I feel in this meeting—that there is a hunger getting into the hearts of God's people to reach the lost world. I hope this Convention will be the means of putting me on fire for God to reach people that do not know Him.

There are a few verses that I would like to touch upon in the second chapter of St. Matthew's Gospel. We shall read from the second verse: "Saying, Where is He that is born King of the Jews? for we have seen His star in the east, and are come to worship Him." I hope you have all done the same thing this morning, that you have come to worship Him.

"When Herod the king had heard these things, he was troubled, and all Jerusalem with him. And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born. And they said unto him: In Bethlehem of Judea. . . . Then Herod, when he had privily called the wise men, . . . sent them to Bethlehem, and said: Go and search diligently for the young child . . . that I may come and worship Him. They departed; and, lo, the star, which they saw in the east, came and stood over where the young child was. When they saw the star, they rejoiced with exceeding

great joy. And . . . they fell down and worshipped Him. And being warned of God in a dream that they should not return unto Herod, they departed into their own country another way."

This is a wonderful little story, and we have remembered it ever since we were little children, some of us. But there is much to be learned in it. Since the Holy Ghost has baptised me I have seen more truths in this little story than ever before. The first question is: "Where is He that is born King of the Jews?" I hope there will be the great cry, before this service is over, "Where is He that is born King of the Jews? for we have seen His star in the east, and are come to worship Him."

STARS THAT LEAD.

Before my conversion I used to go sometimes to Sunday School. We asked wonderful questions then, in the old creation, when we had not the life of God, and questions came oftentimes to me concerning this star. People asked, "What has become of this star? To what order did it belong? We have not heard anything of it since." It does not matter where the star came from, or to what order the star belonged. It did its work; it led the wise men to Jesus. That is what we need in this Pentecostal Movement—more "stars," people that will lead men and women to the Lord. If I understand the Baptism of the Holy Ghost, it is for this purpose as much as for any other purpose—to have "stars" to lead people to Jesus. Oh, that this Convention may be a Convention of rising "stars" unto the Lord. It is wonderful to-day how, when some man is used of God to bring people to the Lord, people in their narrowness want to know to what order the "star" belongs, to what denomination he is attached—to the Methodists, or the Baptists, or the Church of England. If he belongs to the Pentecostal people, that will finish it. But, glory be to God, there are in the Pentecostal Movement to-day, going forth in the name of Jesus, "stars" for the Lord. I praise God for the privilege of being a little star for Him. May God keep us humble at His feet.

No sooner was the Lord born in Bethlehem than there was a storm throughout all Jerusalem. Wherever Christ is born He creates a storm. There was a terrible storm in our house the morning Christ was born in me. If there is not a storm in your surroundings by the fact that

Christ has been born in you it is not much proof that you are born. May the Lord make us people on fire for Him, and create more storms in the kingdom of Satan. Herod was disturbed when Christ was born, and he enquired of the wise men where He was, and told them he wanted to come and worship Him. But there was no worship in his heart; it was all hypocrisy. He was willing to go on his knees if he could but murder the Christ. There are hundreds to-day willing to go on their knees with no other object at heart but to murder the Christ that is born in the blood-bought children of Jesus. But, glory be to God, He is alive to-day; He is risen indeed, and hath appeared unto them. The merely religious world to-day have no worship of Him at heart. There is the religious world, and there is the spiritual Church of God, and the gates of hell cannot prevail against this Church.

BY ANOTHER WAY.

God was aware of what was going on in the days of Herod, just as to-day He knows everything that is taking place, and there is nothing happening unless He permits it. And so He warned those wise men in a dream that they should return to their own country by another way. Do not tell me you are born of God if you are walking in the old paths. All that have come to Jesus are on another way. It is a glorious way; it is a hallelujah way; it is a wonderful way. There are thousands to-day who say they know the Lord, but they are on the same old paths. You will see them on Sunday going to their meetings with their Bible under their arm, but on a week-night they will be at the cinema or the picture palace. If you have come to God you are on another way altogether, on a new and living way.

The storm that was created when Jesus was born went on and on, until they condemned the Lord and crucified Him. He had disturbed the world. I do not see enough of His followers to-day disturbing the world. But He went from street to street. He was not particular where He could get a pulpit. Wherever He could get an audience there He preached. But the world said, "We must have this disturber out of the way," and they were pleased to take Him to Calvary. Then they said, "He has disturbed a lot of us, but there's an end of Him!" But

on that third day the Spirit of God took hold of Him in that grave, and brought Him forth another way to keep the truth going. "Another way!" I saw two little boys fighting one day. They were both of them on the ground, one on the top of the other. This latter boy was crying and screaming. "What's the matter with you?" I said. "This boy is beating me." "I don't see that you want to cry; you are on top of him." "But I'm afraid he'll get up, and if he gets up it will be the end of me." The chief priests and Pharisees set a watch on the grave of our Lord, and sealed it, but, praise God! He came forth another way. I thank God I am on that other way.

POWER FROM ON HIGH.

After His resurrection I see Him leading His disciples out to the mount, and He gave them instructions. He was about to leave them, and He was giving them His last commission. He told them: "Go and preach the Gospel to every creature." But He added, "Tarry ye in Jerusalem, until ye be endued with power from on high." I can imagine Peter, a little enthusiastic, saying to Him, "Lord, why do you want us to tarry? We have been with Thee all along, we have seen Thy hands and feet; we are ready to go now." "No; there is a terrible world up against you—a political world, a religious world, a cultured world. I want you to go up and tarry, until you be endued with power from on high." If they had need to go who had seen the Lord, seen His hands and feet, surely I want to tarry until I be endued and baptised from on high, before I go and preach the Gospel.

It took ten days to empty the Lord's disciples and fill them. It took a long time to empty me, and I thank God He has filled me. Our ministry ought to tell upon the people around us. I thank God for the little place where the Lord has put me. We started with only four or five simple people, but God has blessed us, and every Sunday night, if I had a building like this one, it would be full of people listening to the glorious Gospel. I need not blow my own trumpet, but I am baptised in the Holy Ghost. People will know it if you are baptised. You will not need to advertise your work for God. The Holy Ghost will advertise His own work.

Twelve years ago the Lord gave us a mighty visitation in Wales, and I believe

(The Babe that was Born at Bethlehem—continued.)

it should have gone on through the world more than it did. Thank God for the Welsh Revival! That is where God met me in His mercy. Many people said that work was of the devil. To-day some of them would say that the war is of God. We refused that wonderful work, and I believe this war is God's other way, God's way of bringing us down before Him, that we may bring forth fruits meet for repentance. It is God's other way.

There is still another way. We are looking for it every day. I am not looking for the grave; I am looking for the crack in the clouds, God's other way to take me home. Glory be to God! He is preparing that “Zeppelin” to take me home. May God bring us down before Him while it is the day of grace. The door is about closing. Are you all saved? If not, why not? There were two lads in the meeting last night, and they were not sure they were saved, and wanted to know. They came back into the building and knelt down before God, and they realised some power that they had never felt before. It was the power of the “new and living way.” May God bless them.

(A London Declaration—continued from page 193.)

GIFTS NOT TO CEASE.

There is no hint in Holy Scripture that signs and miracles were to cease, or that gifts were to be withdrawn from the Body of Christ. (See 1 Cor. xii., 31, and xiv., 1.)

It is more than possible that the weakness and unbelief of the Christian Church is the reason for these not being more generally manifested in these latter days.

MANIFESTATIONS MUST BE FOR PROFIT.

We recognise and emphasise that the gifts are for the building up (*edifying*) of the Body of Christ (Eph. iv., 7-16). We would not forget, nor allow others to forget, that the Manifestation of the Spirit is given to each one to *profit* withal. The True Manifestation is seen, for instance (1 Cor. xii., 8-11), in the Word of Wisdom, the Word of Knowledge, Faith, Gifts of Healings, Working of Miracles, Prophecy, Discernment of Spirits, Tongues and the Interpretation of Tongues. “But all these worketh that one and the self-same Spirit, dividing severally to every man as He will.”

GATE, NOT GOAL.

It also should be clearly understood

that the Baptism of the Holy Ghost is the “Gate” into, and not the “Goal” of a true and full Christian Life.

Then followed the signatures of the Leaders of the Pentecostal assemblies of that date, numbering thirty-one.

NOTE BY THE EDITOR.—This Declaration is printed again after seven years as being still the teaching for which this paper is responsible.

WEST AFRICA.

Liberia.

Since March the fire of God has been failing, and about forty-five girls and boys in the various missions have received the Baptism of the Spirit with the Scriptural sign. Many of these had been saved for several years, and others more recently. The heathen towns have also been visited by the Spirit's power, and a number of men and women saved. Much victory has also been given in the healing of the sick, and He is indeed an “all-round” Saviour, as we read in the last (August) number of “Confidence.”

Our native workers have been quite back-slidden in heart for a long time, and the Lord has raised up young boys to take the lead when necessary. The transformation in those precious young lives is very blessed to see. Some meetings have been remarkable for the display of God's mighty power; yet we feel just on the borderland of what He has promised to those who “wait for Him.” May we not have your definite prayers, dear people, at home? A party of ten or more new workers with our superintendent are expected to arrive any day from America. Pray for them also.

Yours in Christian bonds,

M. MARTHA HISEY.

Cape Palmas,
Liberia,
West Africa.

PENTECOSTAL ITEMS.

Our Bro. D. Fisher would like it to be known that his address is—Mount Tabor Mission Station, Mafeteng, Basutoland, S. Africa.

* * *

£1 15s. 6d. (extra) has just been paid for those in neutral European Countries who receive “Confidence.” They have to be forwarded by Messrs. W. H. Smith & Sons, 186 Strand, W.C.—by no one else. A new order makes this rule apply to U.S.A. and all neutral countries. We shall have to ask for more help from ail to keep “Confidence” going in this war-time.

* * *

CONVENTION AT BALLYMENA (County Antrim, Ireland). Bro. R. E. Darragh, Secretary (Temperance Hall, Castle Street) writes that accommodation for the Convention (December 31st to January 7th) can be secured by writing to him. Speakers: J. Leech, K.C.; Rev. T. Hackett, M.A. (Bray); Pastor G. Jeffreys, of Elim, Belfast. A Revival has continued since the Camp Meetings in June and July.

The Editor is sorry that he has to leave unanswered some of the letters that come to him. Even a stamped envelope for the reply does not give him the time needed, for he has many duties. The days never seem long enough for all that he is asked to do.

* * *

Scottish New Year's Conference. At Leith (Edinburgh), in Smith's Hall, Duke Street, near Central Station. Saturday, 30th. 3.30 p.m. Tea at 5.30 p.m. Sunday, 31st, Monday, Jan. 1st, Tuesday, Jan. 2nd, at 11 a.m., 3 and 6.30 p.m.

Speakers, Mr. Cecil Polhill (Chairman); Rev. A. A. Boddy, Sunderland (Editor of "Confidence"); Mr. Stephen Jeffreys (Welsh Evangelist); Mrs. Crisp, Principal of the P.M.U. Training College, London. For accommodation, apply to Mrs. Beruldsen, 8 Laverockbank Terrace, Trinity, Leith.

* * *

Bro. H. Lee, of 31 Parkfoot Street, Kilsyth, writes to ask also for an announcement of their annual Conference on Jan. 2nd and 3rd. Speakers are expected from England, Scotland, and Wales.

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. Missionaries in the Field:—IN INDIA—Bro. J. H. Boyce, Miss Constance Skarratt, Miss Elkington and Miss Jones. Miss Catherine C. White and Miss Minnie Augusta Thomas. IN CHINA—Mr. and Mrs. A. Kok, Miss Eliz. Martha Biggs, Miss Cornelia E. Scharten, Pastor Allan Swift and Mrs. Swift, Mrs. F. Trevitt and Mrs. A. Williams, Miss Fanny E. Jenner, Miss Ethel Cook, Miss Nellie Tyler & Miss Rose Waters, Brothers Alfred Lewer, James Boyd, David Leigh and P. Klaver, Also holding P.M.U. Certificates: John Beruldsen and Mrs. Gulbrandsen. CENTRAL AFRICA—Brother F. D. Johnstone. 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.

At a P.M.U. Council Meeting held in London on December 5th, there were present Mr. Cecil Polhill (in the chair), Messrs. Glassby, Wigglesworth, Mundell, and Mrs. Crisp. It was agreed that the following declaration should be substituted for that printed in "Confidence" (August, 1916):—

The members of the P.M.U. Council hold and teach that every believer should be baptised with the Holy Ghost, and that the Scriptures shew that the Apostles regarded the speaking with Tongues as evidence that the believer had been so baptised.

Each seeker for the Baptism with the Holy Ghost should therefore expect God to give him a full measure of His sanctifying grace in his heart, and also to speak with Tongues and magnify God as a sign and confirmation that he is truly baptised with the Holy Ghost.

The Editor of "Confidence" also accepts

the above. He was holding a Mission in Northumberland, which made it very difficult to attend the Council, and other circumstances made it at the last impossible. He, however, gladly endorses the decision of the Council.

* * *

Sisters Biggs and Waldon having completed their training, arrangements are being made for them to leave for China in January. Friends who will help towards their outfits and passage should therefore send their donations to Mr. Glassby, Hon. Treas. P.M.U., Ladyfield, Renhold, Bedford. Prayer is also asked that the way may be opened up for other students, who are now in readiness, to proceed to the foreign field

((P.M.U.—continued.))

A Student's Send-off from Wales.

DEAR PASTOR BODDY,

Greetings in Jesus' Name! One of our little flock has entered the P.M.U. Training Home. Possibly you would like to know a little of her farewell meeting and its effects. The Wesleyan Church kindly lent us their place to hold our farewell service, and also joined with us in the meeting. Many came from different parts such as Glanaman, Llanelly, Morriston, Swansea, and Llwynhendy. It was, without a doubt, a sane, powerful, Pentecostal gathering, and has told its tale on the audience. First of all, the little assembly presented our dear Sister Gladys with a Schofield Bible, wide-margin Bible, wallet (and a fountain-pen, which was a present from her Sunday School Class).

Afterwards the dear friends of the mill where our sister worked gave her a dressing-case, hand-bag, and letter-case. It made one's heart glad to see the mill girls gathering to her farewell meeting. We cried to God to fill up the gap before our dear sister would leave us, so on Sunday morning our Sister Gladys' other sister stepped right into her sister's place, and since her two sisters have come.

Tuesday morning was the day for our sister to leave for London, so we wended our way down to the station. All the young girls of the mill went up the road a little way to meet her and flocked around her, and, as it were, escorted the hero (spiritual) to the train, and there on the platform our dear sister told them once again of the wonderful Gospel. As the train steamed out there was a dead silence, which spoke more than words; so she left for her future. "*God bless her abundantly.*" Since then we have had to hold meetings nightly. Over a dozen of her friends (the mill girls) have given their hearts to God; also two or three brothers; and four or five of our sisters have since received their Baptism with the following sign. The work is still going on, very many thirsty hearts seeking God's best.

Yours in Jesus,
GEORGE VALE.

Cartref,
Dyffryn Place,
Gorseinon.
Nov. 18th, 1916.

CHINA.

From Miss Waters.

One can hardly realise it is now twelve months since leaving England, but on looking back one praises God for all His goodness during these months and for what we have seen of His salvation among the Chinese. Truly "He is able to do exceeding abundantly above all that we ask or think." Praise the Lord!

The work at Yunnan is still progressing, although at times it varies, yet we see God is working. We have had a continual downfall of rain for about a fortnight, so that our meetings have not been so well attended, as it is difficult for the people, especially the women, to go out, having only cloth shoes. Yesterday, the first

fine day, we had a splendid meeting, and we praise God for again sending the people along.

We are hoping to hold a Baptismal Service shortly at our new chapel, and are at present holding special meetings during the week for enquirers and those intending to be baptised. To make a public confession by baptism is an important step for the Chinese, and they certainly need sound teaching and instruction beforehand, so that they fully understand what baptism means. We praise God for these first-fruits of the new chapel, and pray that they may bring much glory to God. We also desire that they may receive the Baptism of the Holy Ghost, so that their witness and service for Jesus Christ may have greater power.

Our thoughts were with the Christians in the Homeland on Sunday, when an Intercessional Service was held in connection with the Church Missionary Society in Yunnan. The Bishop of Hong-Kong presided, and most of the missionaries were present. It was very impressive, and we were closely united in spirit to those at home who are enduring much affliction owing to the war.

The Lord is helping us very much with the language. We have found it very difficult, but, praise God, He has enabled us to progress in the study of it.

In closing, may I send greetings to all our Pentecostal friends in the Homeland. Thanking all for their prayers and loving gifts.

With Christian regards.

I remain,
Yours truly in Christ Jesus,
ROSE WATERS.

From Bro. Boyd.

As one goes out and in amongst the people one can see more and more the great need of these people. The works of the powers of darkness are very manifest among the Chinese. There is great need for the Gospel to be preached in the power of the Spirit, and, thank God, there is every opportunity given for making it known. We praise our God that He is helping us with the language. We are finding it to be difficult, but yet we must say that it is opening out more every day. We are having more opportunities of putting into practice that which we acquire, especially among the children. We are longing for the time when we shall have a real command of the language, and that we shall be able to preach the Gospel before all.

The new chapel still continues to attract interest. The people crowd into the chapel night after night. The men's side is nearly filled during every meeting. The Gospel of our Lord and Saviour is being faithfully proclaimed, and we believe it is that which attracts and draws the people. We are glad to know that the preaching of the Word is not in vain, for when the invitation is given for sinners to stand up and to declare their desire to be followers of Jesus, nearly always a few respond to the invitation. The setting forth of the claims of the Gospel is made so clear to them that they must understand. We certainly know that the blessed Holy Spirit is doing a work in their hearts. We trust that the friends at home

will continue to pray in the Holy Ghost and in the name of the Lord Jesus that the native Christians shall be established in the faith and grounded in the Word of God.

There is also a great need for the outpouring of the Holy Spirit that here, in all our meetings in the capital, sinners shall be deeply convicted of their sins and willing to forsake them. The Chinese do not realise anything of the awfulness of sin. They think little or nothing of lying and stealing, and we know it is only the Holy Spirit that can convince them. The dear friends at the out-stations need your prayers very much, as the same difficulties are to be contended against. Kindly remember especially Ni-liang, Amichoe, Mentzi, and here some of our workers are placed, besides native helpers. Other stations are manned by native helpers; these, too, need to be prayed for that they might have a real experience of God's grace in their lives and able to instruct others.

Mrs. McLean just now is at "Linan," and has opened up new work. A new hall has been secured, and there are good prospects for future meetings. The next place where work will be established is at "Ko-chu." There needs to be much prayer for all these places.

Yours in our blessed Lord and Saviour,
WILLIAM J. BOYD.

WEST AFRICA.

The Congo.

NEWS FROM BRO. JOHNSTONE.

Since last writing, many things have come across our pathway which have caused us to lean more upon our Heavenly Father's mercy, but we bless Him that we have proved Him to be God El Shaddai—God all-sufficient, praise His Name! The God of Abraham is our God to-day, and liveth for ever. Hallelujah!

Last May Mr. and Mrs. Haigh returned from their furlough along with three new workers from America, in the persons of Mr. and Mrs. Barkman and Miss Sprunger. On their arrival Mr. and Mrs. Janzen departed from us for their furlough, taking along with them their baby boy. We trust by now they have arrived safely home again to their dear ones.

Just previous to Janzens leaving, we held our annual mission meeting at Djoko Punda. For this occasion I went down also, but not by the regular route. Instead I made a thirteen days' trip of it, making another itineration into the Bampende tribe. I was alone—but not alone—and had a very blessed time, as I visited all the villages on this side of the Kasai river until within two days' march of Djoko Punda. The majority of these villages were entirely untouched with the Gospel, or the sight of a white man, and were very isolated, some of them being so far as eight hours' journey from one village to the other. The paths of course were in a fearful condition, and often almost impenetrable for the undergrowth and long, prickly grass and swamps. It was a great joy, however, to fight through all the obstacles to proclaim the glorious tidings of salvation, and God's spirit was mightily present to back home the message of life.

On arriving near my destination I called at a Sykhar Rubber Company's post and had a glorious opportunity of preaching Christ to a Frenchman in charge, who was brought up a Roman Catholic. He was greatly interested and apparently convicted as I brought before him the Word of God. May God water the precious seed sown for His glory. I finally arrived at Djoko Punda on Monday evening, the 29th of May, and was there for one week. The following Monday I left to return to Kalamba Mukenge, and arrived here again quite safely on June 13th. There had been some fighting in the path between the Belgian state troops and some native villagers. Several people were killed of the latter, including a chief. The confederate villages around were greatly excited, and word came to me that they purposed to kill the first white man that came along. For some days I hardly knew how to get through, but after committing myself and my carriers to God, He wonderfully undertook and gave me the opportunity of preaching to these very people the old, old story, thus turning to naught the purpose of the devil and putting him to flight. Hallelujah! He is our shield and buckler. We will trust and not be afraid.

Since returning I have had an accident by falling while in the hammock, causing me to be bedfast for three or four days. I fell backwards on to a stump of a tree and sprained my back, which caused me agonising pain. I have also had one day in bed with a slight malaria fever. The Lord, however, has graciously restored me, for which I praise Him. Truly He is good.

HORRIBLE DEVILRY.

Last Thursday morning there was a terrible noise in the village of hundreds of women and children howling and running after someone with thick sticks in their hands. I went after them to see what was the matter, and found out that there was a man who was supposed to be throwing curses upon the people by his witchcraft. They said that he was poisoning all their food by his devilry, and they dared not eat their *Ciombe* (or Cassava). On my arrival at the far end of the village, there he was in the centre of this great mass of angry and frightened people. On the floor at his feet was a native cooking-pot filled with "Buanga" (medicine). This consisted of red earth mixed with a little cassava flour, and sticking out of this was a horn of some small animal filled likewise with earth, etc., and a few little red decorations outside. There was also a root of this cassava in the centre. By his incantations and much speaking thus he had great power to kill with his medicine and throw his "mulau" (curse) upon them. The poor women around were greatly excited and bewildered, for their faith in his concoctions is *unwavering*. How I wished their faith in the Lord Jesus was likewise, but alas, so few have such.

Nearly all the women had painted their bodies with this white flour of the cassava. By so doing and lifting up their sticks in the air, amidst great yellings which almost deafened one, thus they helped to weaken his medicine. At first I really thought they were going to kill him, but I afterwards saw they were afraid of his power of witchcraft. I then stepped forward and tried to show them their foolish superstition by picking up the pot of medicine and smashing it on the ground. This however did not convince them, although they saw the contents, but all began to shout, and said to me, "Yes, but Malu Mimpe,

(P.M.U.—West Africa—continued.)

he has a lot more in his house and in the forest," and pleaded with me to take it away from him. They said there were also several other medicine men with much medicine. I then set about to do away with it, and for about two hours had a lively time going from house to house seeking for all their "Buanga." After gathering a great deal we took it to the "Ciota," or place of settling affairs, and then I had a talk to them on Elijah on Mount Carmel. May God open their eyes is our prayer. The same night we had a fearful thunderstorm and hail such as we have never had before, nor have the natives themselves seen the like. The thunder-cracks were terrifying, and hailstones fully *two inches* in diameter were falling and coming right through our grass roofs. About an hour or so afterwards Miss Meester picked up a piece which was then about *one inch* in length, and the air was quite sultry.

DEADLY LIGHTNING.

We missionaries had gathered together for a little sing and prayer, when suddenly there were heard cries and shrieks. We felt something terrible had happened, and truly had, for soon news came to us that the lightning had killed our cook-boy "Lukuta," and set his house on fire. We quickly went to the scene and found him badly burnt on his face, hands, and body, and quite dead. The lightning also struck our old Capite's wife, causing her to be dumb, and the hailstones made a big wound on another woman's head. (It generally needs a hard knock to hurt a native on his hard skull, so you can imagine the force with which they fell.) We were deeply sorry at the loss we had sustained, but rejoice in the fact that he fell asleep in Jesus, whom he had fully learned to trust. Next day we buried him and gave him a Christian burial, myself taking the service, and speaking on 1 Cor. xv.

The previous day, *i.e.*, the day of the hailstones, three men came from Luebo with a little mail about noon. It appears that a relative of our cook-boy had some time ago killed another person of the same tribe as these Luebo men, and that the latter had therefore come to make our boy pay for the dead person. The boy of course refused, as he had had nothing to do with the affair, but the self-made law of the Congolese is that someone *must* pay for *every* death, no matter what the cause is. It is believed that by their evil medicine they therefore caused the lightning to kill the boy, thus satisfying their revenge.

The following morning it was the one cry of the whole village that truly these men had caused his death, and therefore they must be punished, especially as they were from another tribe. Of course I scolded our men for their foolish belief, and sent off the three men as quickly as possible. They, however, soon returned filled with fear, saying that the villagers would not let them pass. I therefore got into my hammock and escorted them through the village, but only with great difficulty, for the people were wild and wanted to tie them up and burn them alive. They followed us with angry cries, and only by getting out of my hammock three times and chasing them back with a stick did I succeed in getting the men through safely. Truly our hearts cry out to God that He will speedily break this fearful power of witchcraft, for it grips them like a vice.

THE LOST SHEEP.

This last week we have been holding each afternoon for special prayer, and have had some very blessed times in His presence. Hallelujah! He has truly heard, for yesterday as I was speaking to my Sunday School class on "The Lost Sheep," from Luke xv., one dear fellow named Mai-a-Udi was deeply touched, and openly cried out, "Yes, Mai-a-Udi wants Jesus to carry him on His shoulders home." Oh, beloved, is not this a work of God in his heart?

Again, seven or eight women who were under the trees in Miss Lundberg's class asked to be prayed with, as they really wanted God. They therefore came specially to-day and asked when they could come again, after they had prayed to God. Truly our hearts rejoice amidst the many difficulties that confront us, for God has not forsaken us, and is working in our midst. I could write you much more news, but must now close this long letter. Trusting this finds you all continuing instantly in prayer and praise for dear Congoland.

Thanking you and *all* the saints for your love and fellowship in the Gospel, especially during this time of war. With loving greetings.

Yours in His blessed service,
F. D. JOHNSTONE.

List of Contributions received during
November, 1916.

	£	s.	d.
The Church of God, Porth	2	0	0
Bury Assembly	1	10	0
" (for Bro. D. Leigh)	5	0	0
Receipt No. 1817	0	10	0
" 1818	3	5	9
Women's Bible Class, All Saints' Church, Sunderland	7	11	4
Receipt No. 1820	0	5	0
Coatbridge Assembly	2	0	0
Receipt No. 1822	2	0	0
" 1823	0	4	0
" 1824	3	17	0
" "Birmingham"	3	7	0
" 1826	2	0	0
Sion College Own Missionary Fund	9	3	6
Receipt No. 1827 (for the work in China)	2	0	0
Church of God, Kilsyth, Boxes	2	13	0
Receipt No. 1829	2	0	0
" 1830	2	16	0
" 1831	5	1	3
" 1832	0	5	0
" 1833	0	10	0
" 1834	50	0	0
" 1835	0	6	0
Dundee Assembly (for Mrs. Trevitt and Mrs. Williams)	0	10	0
Receipt No. 1837	0	5	0
" 1838	0	8	0
Elim Mission, Lytham	4	12	0
	£113	19	10

WILLIAM GLASSBY,
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