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# “CONFIDENCE”

EDITED BY

**ALEX. A. BODDY,**

ALL SAINTS' VICARAGE, SUNDERLAND, ENGLAND.



## THE BIBLE SCHOOL AT "IMMANUEL" (Amsterdam, Holland).

From left to right. Back: (1) Miss Pietje van Wieren, Michigan State, U.S.A.; (2) Miss Anna Gniirrep, Amsterdam; (3) Miss Anna Meester, Friesland Province; (4) Bro. Eric Booth-Cliboorn, England; (5) Geertje Roos, from the Island of Terschelling, off the North of Holland; and Bro. Piet Klaver, Amsterdam. Front Row: (1) Miss Margot Krüger, from Russia; (2) Mrs. Polman; (3) Pastor Polman; (4) Miss Tryntje Bakker, Terschelling.

(See page 78.)

PRAY FOR US.

“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.

73rd ISSUE.

**ONE PENNY.**

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# "CONFIDENCE."

No. 4. Vol. vii.

ALL SAINTS', SUNDERLAND.

April, 1914.

TO EDITORS AND OTHERS.—Any matter in this Paper may be re-printed on condition that full acknowledgment is made thus:—"From 'Confidence,' Sunderland, England."

The first number of "Confidence" was issued in 1908 by the present Editor. It was welcomed by very many. He has gladly continued, therefore, to edit and issue it each month since. It was the outcome of a Spiritual Revival which commenced at All Saints', Sunderland, September, 1907. Visitors journeyed from all parts of Great Britain and from the Continent to receive the Baptism of the Holy Ghost. In most cases they returned joyfully, to become centres of blessing. A yearly Conference has been held each Whitsuntide. Visitors from home and foreign lands gather in large numbers, and return to spread the blessing further. "Confidence" was the first British Pentecostal Paper which told of this Outpouring with the Sign of Tongues. This Paper travels to nearly every country on the Globe. "Confidence" advocates an unlimited Salvation for Spirit, Soul, and Body; the Honouring of the Precious Blood; Identification with Christ in Death and Resurrection, etc.; Regeneration, Sanctification; the Baptism of the Holy Ghost; the Soon-Coming of the Lord in the air (1 Thess. iv., 14); Divine Healing and Health (Acts iv., 13). The issue of "Confidence" has been greatly blessed, and the Editor is thankful to the many friends around the world (see list) whose prayers and help have been used of God to encourage him month by month. His desire, and that of his helpers, is that ever in this Paper "He (Christ Jesus) may have the pre-eminence." "Brethren, pray for us, that the Word of the Lord may have free course and be glorified"—2 Thess. iii., 1.

ADDRESS:—HON. SECS., ALL SAINTS' VICARAGE, SUNDERLAND.

## The Seventh International Convention,

SUNDERLAND.  
("IF HE TARRY.")

*"Because of the house of the Lord our God, I will seek to do thee good." (Psalm cxxii., 9.)*

Representatives from Europe, America, Asia, Africa and Australia will, we trust, allow us to welcome them (as in the last six Conventions) at All Saints' Parish Hall, May 30th to June 5th (D.V.).

The following is our present list of speakers: Pastor Paul, of Steglitz, Berlin; Pastor Voget, Bunde, East Friesland; Prediger Humberg and Prediger Essler, of Mulheim-Rhor, Germany; Pastor and Mrs. Polman, Amsterdam, Holland; Pastor J. H. King, of Falcon, North Carolina; Miss Dorothy Kerin, London; Bro. Max Wood Moorhead, of India (if still in England); Pastor W. M. Simpson, of Tao-chow, Kansu, China; also Rev. Thos. Hackett, M.A., and John Leech, Esq., K.C. (Barrister-at-law), Dublin; Mrs. Crisp, of the Women's Training Home, South Hackney, London; Bro. Smith Wigglesworth, of Bradford, Yorkshire; Members of the P.M.U. Council and others.

Missionary Prayer Meetings will be held each evening from June 2nd in the Vestry, in charge of Mr. T. H. Mundell, Hon. Sec. of the P.M.U.

Open-Air Meetings will be frequently held between the afternoon and evening meetings.

There will be Prayer Rooms for those seeking Divine Healing or the Baptism in the Holy Ghost.

During the four Special Convention Days, June 2nd, 3rd, 4th and 5th, there will be a "Theme" at the Morning and Evening Meetings, but other addresses also may be given.

### THEME I. (Morning) THE RESURRECTION LIFE.

1. Springing forth out of Death.
2. Lived out by Weak Ones.
3. It stands upon Invisible Things.
4. It is established in Two Worlds.

### THEME II. (Evening) THE PRESENT TIME IN THE LIGHT OF THE COMING OF THE LORD.

1. It is a Night Time.
2. It is the Time of the "Midnight Cry."
3. It is a Time of Awakening.
4. It is a Time of Expectant Waiting.

QUESTIONS AND DIFFICULTIES. These will be dealt with first thing at each Morning Meeting. Short, written statements of difficulties can be sent to the

(The Seventh International Convention—continued.)  
 Convener.

The *International Advisory Council* will hold its 4th Session at All Saints' Vicarage, June 2nd (and the days following), at 9 a.m.

Application for rooms should be made soon to the Convention Secretaries, 8, Gillside Grove, Roker, Sunderland, and as to Railway Fares to Messrs. Thos. Cook & Son, Travel Agents, Fawcett Street, Sunderland.

## The Raising of Lazarus.

A Prelude to the Passion.

(BY THE EDITOR.)

One day a messenger, journeying down the steep pass and crossing the brown Jordan, arrives in Peræa from the Bethany home with an urgent appeal—

"Lord, *Lazarus whom Thou lovest is sick.*"

The Omniscient Lord knew that Lazarus was already dead, but He would raise him again, though in so doing He would bring to a climax the hatred of the priests.

There should be no possible doubt as to this miracle. He would allow Lazarus even to see corruption in the tomb, and then He would raise him to life.

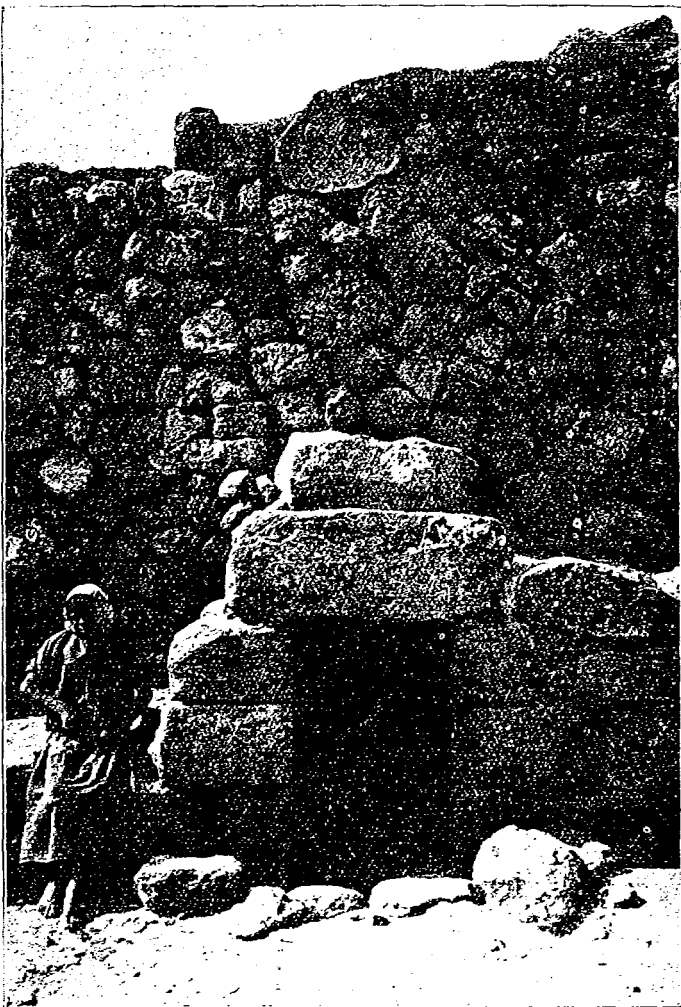
Yes! He would not shrink from going up to Jerusalem, even though he had been twice threatened with stones. Thomas, seeing that the Lord was determined, said warmly, "Let us also go that we may die with Him."

He waited two days on the Peræan side of the river, then they waded through the brown waters of Jordan, and climbed up

the Wady Kelt until they came to the spring now known as the Apostles' Fountain, but aforesaid as En-Shemesh.

Pausing to rest and drink, they would climb the last and steepest ascent up and up as if coming out of the pit, till they saw Bethany perched high above them.

\* \* \*



TRADITIONAL TOMB OF LAZARUS (BETHANY).

The Master and His disciples wait near the village until Martha comes running to meet Him.

"Lord," she cries, "*if Thou hadst been here, my brother had not died.*"

Mary follows a little after and, falling at His travel-stained feet, echoes the same words:

"Lord, if Thou hadst been here, my brother had not died."

This Man of Nazareth said to Martha,  
I AM THE RESURRECTION AND  
THE LIFE,

and He proved it. Listen as He speaks further:—"He that believeth in Me, though he die, yet shall he live: and whosoever liveth and believeth in ME shall never die. Believest thou this?" (John xi., 25-26).

Groaning indignantly because of the misery which death brought into the world, and all because of sin, He came to the place where Lazarus His friend lay.

He stood before the rock-hewn tomb and insisted on its being opened. Then with a cry of thanksgiving He proclaims that He acts as One whom His Divine Father hath sent, and in unison with His Father's will.

Jesus lifted up His eyes, and said, "Father, I thank Thee that Thou hast heard Me, and I know that Thou hearest Me always. But because of the people which stand by I said it, that they may believe that Thou hast sent Me." And when He had thus spoken, He cried with a loud voice

"LAZARUS, COME FORTH."

So Lazarus, a corrupting dead body, at the command of The Life came forth in perfect health and walked with Mary and Martha, his sisters, to that sweet Bethany home. The crowd saw plainly that there was no deception, but that a well-known man had really been dead four days, and now was alive again at the bidding of the Nazarene.

Some of the Jerusalem Jews ran breathless over Olivet and across to Kedron to Jerusalem. They informed the Chief Priests of it all, and a Sanhedrin meeting was instantly convened.

There was no longer any doubt. Jesus of Galilee was able to work terrific miracles. All the multitude would soon be among His followers, and what would become of *them*. Caiaphas unwittingly uttered a prophecy. He said that Jesus must die for the nation. He really meant that He must be put out of the way to prevent a national rising, which their Roman masters, he said, would cruelly suppress. But St. John takes his words as an unwilling, yet a really true prophecy, that Jesus should die not only for that nation, but for all men who should believe on Him.

"And this spake he not of himself; but being high priest that year, he prophesied that Jesus

should die for that nation; And not for that nation only, but that also He should gather together in one the children of God that were scattered abroad." (St. John xi., 51, 52).

\* \* \*

"From that day forth they took counsel together for to put Him to death" (John xi., 53). It was life for Lazarus indeed, but it brought about the death of the Lord Jesus, and the death of Jesus led to His glorious Resurrection and Ascension, and brings us the bright hope of translation at His coming. "He that liveth and believeth in Me shall never die."

## A VICTORY.

In 2 Chron. xx. there is recorded a beautiful and encouraging illustration and account of how the King of Judah and his people acted in a time of great trouble, their attitude towards their God, their attitude towards their enemies, and the glorious victory which God gave them.

These Old Testament lessons are given to us for our profit, and are a type and shadow of the good things to come. Jehoshaphat "sought to the Lord God of his father, and walked in his commandments" (xvii., 4), his people were taught the book of the law of the Lord (ver. 9), and he prospered. Then came news to him that a great multitude of his enemies were coming against him. Who were these enemies? They were the Ammonites, Moabites, and those of Mount Seir—true types of the children of the devil. Moab and Ammon were the children of the daughters of Lot, born in incest (Gen. xix., 36). An Ammonite or Moabite was forbidden to enter into the congregation of the Lord to their tenth generation (Deut. xxiii., 3). The children of Israel were forbidden to meddle or to touch their possessions, for the Lord had given them possessions (Deut. ii., 9, 19). So it was with the children of Esau. Esau had sold his birthright for a mess of pottage, and thereby incurred the displeasure of God.

Are not these true types of Satan and his hosts of darkness? God has for a time allowed him to have possession of this world. He is the "prince of this world." "The whole world lieth in the wicked one." We are as pilgrims passing through his territory to our promised land, and we are forbidden to have anything in common with the world.

(A Victory—continued.)

Jehoshaphat found these enemies coming up against him and his people. We notice he did seven things:—I. He set *himself* to seek the Lord (ver. 3). II. He proclaimed a fast, and called his people together in the house of the Lord (ver 5). III. He appealed to God as the Almighty God, as He who is ruling over all the kingdoms of the heathen, so great that none is able to withstand Him (ver 6). IV. He reminded God of the great deliverance He had given to his people Israel (ver. 7). V. He told the Lord how that these enemies were now coming to cast them out of the possession which God had given them (ver. 11). VI. He confessed the utter powerlessness of himself and his people, and their ignorance of how to act (ver. 12). VII. Finally he cast himself and his people wholly upon the Lord for help, looking only to Him (ver. 12).

We too have great enemies (Eph. vi., 12). Unceasingly they are coming against us, trying to rob us of our possession in Christ by attacking in spirit, soul, and body. We have our King, our great High Priest, standing before God, interceding for us. The people of Judah responded to the call of their King, they met with Him in the house of the Lord—the men, their wives and children—joining together as one against a common foe. They did not, so far as we are told, go apart separately, but joined together. So, especially in these days of great pressure, the Lord is calling His children to stand shoulder to shoulder in one accord, against our great adversary, letting minor points of different opinions as to organizations, gifts, etc., be set aside, each man being fully persuaded for himself in these things, but determined that we shall all obey the command of our great King to stand true to Him.

We may confidently remind our God of the great deliverance bought for us at Calvary. We plead the precious Blood of Jesus, we humble ourselves and confess our inability to meet these foes, but we look unto Him, Who hast delivered, Who does deliver, and will yet deliver. It was not long before God gave these waiting ones full assurance. The Spirit came upon one of their number, and the encouraging message came: “Be not afraid nor dismayed by this great multitude, for the battle is not yours, but God’s” (verse

15). “Go ye down against them, ye shall find them at the end of the brook (valley). . . . Set yourselves, stand still, see . . . the Lord will be with you” (verses 16, 17). Praise God, the Holy Spirit in these days of warfare comes upon us and gives the same message, “Fear not, for I am with you to deliver you.” Greater is He that is in you than he that is in the world. Stand “in the power of His might” (Eph. vi., 10-14). “Only believe, and ye shall see the glory of the Lord.”

Then the congregation worshipped the Lord (verse 18), and from that moment the shout of praise went forth. Whilst they were praising, the Lord set the ambushment (verse 22). The enemies were smitten, and everyone helped to destroy another (verse 23); all dead, none escaped.

Then came the taking of the spoil, and it took three days to gather it in, it was so much (verse 25). Truly it was a valley of blessing—Berachah (verse 26). They returned to Jerusalem with joy (verse 27). The fear of God was on all the kingdoms, for they heard that the Lord had fought against the enemies of Israel (verse 29), and so the realm of Jehoshaphat was quiet, and God gave him rest round about. Hallelujah! A wonderful picture of our deliverance.

“God hath made Christ Jesus unto us wisdom, righteousness, sanctification and redemption” (1 Cor. i., 30).

This is our birthright, our inheritance. “This is the great salvation which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard it; God also bearing them witness, both with signs and wonders, and with divers miracles and gifts of the Holy Ghost according to His own will” (Heb. ii., 3-4). Our great adversary, with his hosts of wicked spirits, is coming up against us to rob us of it. Shall we give way to doubt and fear when he attacks, for fear is the acknowledging of a stronger power than God; or shall we worship and praise our mighty God?

We shall find these foes more numerous and fierce as we are approaching the end of the brook or valley, especially in these days, when we are taking Jesus as our redemption, the redeemer of our body, the victor over death, but we will stand firm in Him, and, by faith, praise Him for the full victory, and soon we shall be in the heavenly Jerusalem with Him,

worshipping and praising with the hosts of redeemed ones who have been raised from their graves, and caught up with us. The valley of the shadow of death through which we are now passing will be to us a place of blessing. The wonderful spoil will be complete on the resurrection morning—God will give us rest in His realm.

Beloved, we must not allow Satan to rob us of one bit of our possession. Many have taken Jesus as their wisdom, their righteousness, as their sanctification, but few seem to have taken the further step of taking Him as their redemption. Our Saviour, our Sanctifier, our Redeemer! He has ransomed us from the grave! He is the life-giving spirit within us! *He is the Resurrection!*

As we lay hold of Him for this, the blessed Holy Spirit will make it a reality. He will swallow up all that is mortal in life, and we shall be satisfied when we awake after His likeness. If we do not take Him as our redemption now, and awake out of sleep, it follows as a necessity that we must go into the grave and be awakened by Him then. That will indeed be good and glorious and victory, but we believe that in these last days, the end of the valley of this age, He is calling us to the greater victory, not only life, but translation. "O death, where is thy sting? O grave, where is thy victory? The sting of death is sin, and the strength of sin is the law; but thanks be to God who *giveth* us the victory, through our Lord Jesus Christ."

M.B.

## From Shattered Life-Plans to Greater Service.

*A Message from Miss Alma E. Doering,  
of the Kongo Inland Mission (K.I.M.)*

Referring to a former article, entitled, "Frustrated calls to ministry," we feel, after referring several letters in response, that there is still need of emphatically reinforcing the thought of direct personal calls to prayer for certain specific fields. When God lays a special country upon our hearts, we need to be careful to know whether that call is to go or to pray. Taking the illustration again from Daniel, we see that in a visible way he had nothing to do with the leading forth of his people from captivity—that was Ezra's com-

mission—and yet Ezra would never have been able to accomplish his gigantic task if the battle in the heavenlies had not first been fought and won by Daniel, who poured out his prayers and supplications on his face before God. Perhaps it appeared to those of Daniel's countrymen who only judged by outward appearance that he was not ardently zealous in taking public steps towards the deliverance of his people, but all the while he was having the greater ministry, the greater part, in prayer-conflict for their release.

It is important for God's people to see this battle that is going on in the heavenlies, for that was the secret of Daniel's persistence in prayer. He knew that while he prayed God would work. The Christian's warfare has always been a spiritual one (2 Cor. x., 4, 5, and Eph. vi.), and always will be, especially in these last days when demon powers are more at work than ever before. Satan knows his time is short, and he will contest every step we take for God, hence our warfare must be in prayer, in prevailing prayer, in faithful prayer, in unceasing prayer, in persisting prayer.

Jacob realised the fight was in the heavenlies when he wrestled with the angel at Jabbok. He was only going to meet an Esau, but at the back of that Esau were unseen powers which needed to be conquered in Jacob's prayer-life. The battle of prayer won the victory. Elisha knew something of this heavenly conflict, but it was necessary that his servant should know it too, that *his* faith fail not, and so to him it was given to see God's hosts, who had come to succour His *praying* prophet.

You will remember that Peter had his angel, but it was the prayers of that little company gathered together on Peter's behalf that were effectual enough to cause the angel to open the prison doors. Are they (the angels—v., 19) not all ministering spirits sent forth to minister to them who shall be heirs of salvation? (Heb. 1., 14). We find a picture of the conflict in the heavenlies in Eph. vi., and if we have taken our place with Christ in the heavenlies, as we should have done according to Eph. i., we know what we ought to be doing up there, ever sharing with Christ in His intercessory work, and receiving from Him the consignment of a portion of the vineyard for faithful prayer conflict and ministry.

(From Shattered Life-Plans to Greater Service—  
continued.)

We have the testimony of many missionaries to the fact that wonderful deliverances from death can be directly traced to the prayers of God's people at home. When the writer and her co-worker started for the Congo in the year 1900, God graciously gave them a real prayer-warrior, in the person of an old preacher, who was always regretting the fact that he was too old to go to the heathen. In his younger days he had never heard of foreign missions, and now in advancing years he felt a definite prayer call. He would be awakened every morning at 4 o'clock, and his first thought was the Congo. He would wrestle with God for the only two workers he knew there. He had heard of the many missionaries' graves, of the deadly climate, of the demoniac powers, of the fearful spiritual attacks and darkness to which the most Spirit-filled were subject. He knew also that with bodies weakened by the strain of heat and constantly-recurring fevers, together with the pressure of over-much work, the missionaries would not be able to take up the prayer battle as those at home who have not to contend with the difficulties peculiar to those in heathen lands. It was marvellous how God met this brother. He was a simple soul, and had not the teaching we are privileged to have now on the gifts of God's Spirit, and the power of demons, but he was faithful.

Now, how should this brother know what to pray for? In the case of any danger or crisis on the field, it would take two months for the intelligence to reach the homeland, and by that time it probably would have been too late to begin to pray. But this was no impediment in the way of our brother. He would have distinct burdens for us. Then several times he would write us about them, and tell us of his prayer conflict; and, wonderful to relate, just when his letter, which had been on its journey two months, arrived, we were passing through the very trials which he had penned us two months before, and which he had already met and conquered in prayer.

Is this not an instance of spiritual wireless telegraphy, put into operation before Marconi's invention had ever sprung into fame and use; and does not God want that cases like this be multiplied in this crisis-stage of foreign missionary work?

Because he was faithful in the least, God entrusted to him the actual experiences of the missionary on the field, and he passed through them as vitally as we did. Undoubtedly he felt them more keenly, for some of the tests which we experienced in our bodies, he was made to feel in his spirit, and spirit-suffering is always keener than physical. When God called him home, at an age high up in the seventies, we felt we had lost our *most effectual* foreign missionary.

Some of our aged friends and invalids are prone to think that the avenues of usefulness have been closed for them, and that the sooner God takes them home the better it would be for those to whom they imagine they are a burden. They forget that just then, when shut in alone with God, they have at their disposal the most powerful and unlimited fields of hidden service—the kind which tells the most. If only we could get all our weak or aged "shut-ins" to grasp this thought, and become our effectual partners in the work, we should soon see many a citadel of Satan fall. Psalm xc., 12-15, with emphasis on the 14th verse, intimates that in old age there is still to be a most prolific bringing forth of fruit, "yea, they shall be fat and flourishing." And who can better pour out the sympathetic heartfelt prayer than the one who has suffered, and who can better pray with understanding than the one who has life's experience behind?

In our day God is calling aside quiet workers for prayer ministry, and no class of God's children is more misunderstood. We are living in an age of unceasing activity and rush, where feverishness is in the very air we breathe; and in the quietness of the sanctuary one realises how easily one has been caught in the currents of excessive busy-ness.

The writer has often felt too keenly the pressure of work. During the long time of illness every day seemed to her a day of grace, in which she might wait before God, and the physical weakness and suffering were far outweighed by the glorious opportunity of being shut in with God. But this time of prayer ministry, alas, seemed only too short, and one was fairly thrust again into much service; and it seems necessary that God should have a little Gideon's band, who can drink by the way as they run, praying without ceasing amid the strain and stress of a



thousand duties. God's Spirit teaches one under the pressure of meetings and correspondence, to turn one's whole being into a sanctuary by the Power of God, and know that every faculty is experimentally on the altar of prayer every moment of the day, even when unconscious of the fact. Yet how often when one has longed for a little quiet corner, and an hour or two of communion, uninterrupted by needy souls who seem to crowd in upon us, God will bring to our minds the "shut-ins," the hidden groups who were supplying our lack of the privileged hours of waiting upon God, while we were permitted to supply their lack of outward activity, and thus our ministries would blend and make one perfect whole.

Of course this by no means implies that busy Christians are hereby excused and exempt from having their definite seasons of waiting upon God, for no prayer-warrior could take the role of a sponsor for us in our personal fellowship with God. But what we are concerned about in this article is the going into real prayer conflict for the beating back of Satan, and for the spreading of the kingdom of God on the earth, and the outpouring of His Spirit; and for this work God assigns to each of us our position and part in the battle.

We see this exemplified in the progressive march and the encampments of the children of Israel; for the priests, the Levites, the singers, the warriors, had each their special burdens and positions, and God was careful to emphasise that each individual was to pitch by his own standard. Under what ensign is our appointed place?—the priestly responsibility and burden, the Levitical ministry of attendance upon the priests, the march behind the streaming banner of praise, or the rallying round the Simeon standard of prayer?

The prophets also had each their distinct appointment: Habakkuk mounted the watch-tower; Daniel made his oriental apartment a veritable battle-ground; while Ezekiel and Hosea were placed by God before the people, to be signs even in the sacredness of private life; Jeremiah had a heart made to beat with God's, and to feel His sorrows; while Isaiah was called to proclaim the messages of God with passionate appeals, and the ministry of each was a necessary provision for the perfection of the whole.

When the first Church was formed, there were those who were specifically set apart for the ministry of the Word and prayer, while others, also filled with the Holy Spirit, were given charge of the business departments (Acts vi., 2-6). The different ministrations of the Church are pictured as the different members of the body (see 1 Cor. xii.), and in God's economy there is no under-estimation of the ministry given to another brother or sister, however different it may be from our own. Thus, in our own day, the active pioneer missionary is dependent upon the rope-holders of prayer.

Peter and John would have been impotent without the prayers of the saints, and the first few chapters of Acts illustrates what a remarkable factor the prayer of the saints was in the upbuilding of the Church. The only special healing recorded after Pentecost in chapter iii., bringing with it persecution, inspired the Christians in that wonderful Pentecostal prayer-meeting to pray that God would give them *more* boldness, and that *more* signs and wonders should be done in Christ's name (Acts iv., 29-31), and immediately we have the record of answered prayer in chapter v., 12-17, where *multitudes* were healed, and *multitudes* added to the Church. Here, then, is God's method of multiplication, one display of Divine power multiplied by Holy Ghost prayers brings the answer to multitudes, of Divine signs and wonders, with thousands on the Church roll.

Cases of remarkable answers to prayer in our own days could be multiplied, and we know of missionaries whose diaries are replete with wonderful coincidences, where marvellous deliverances from death were contemporaneous with heavy prayer burdens on individuals in the homeland, who were led into prayer conflicts during the very hours when the missionary was passing through tests, which, humanly speaking, would have cost him his life.

In conclusion, however, we would add an instance from our own personal knowledge. When our co-worker and another missionary were returning at one time from the Congo, a fire broke out on board ship at midnight. Great excitement prevailed, and disaster seemed so imminent that the passengers were ordered to supply themselves with life-belts. The life-boats were lowered, and all arrangements made

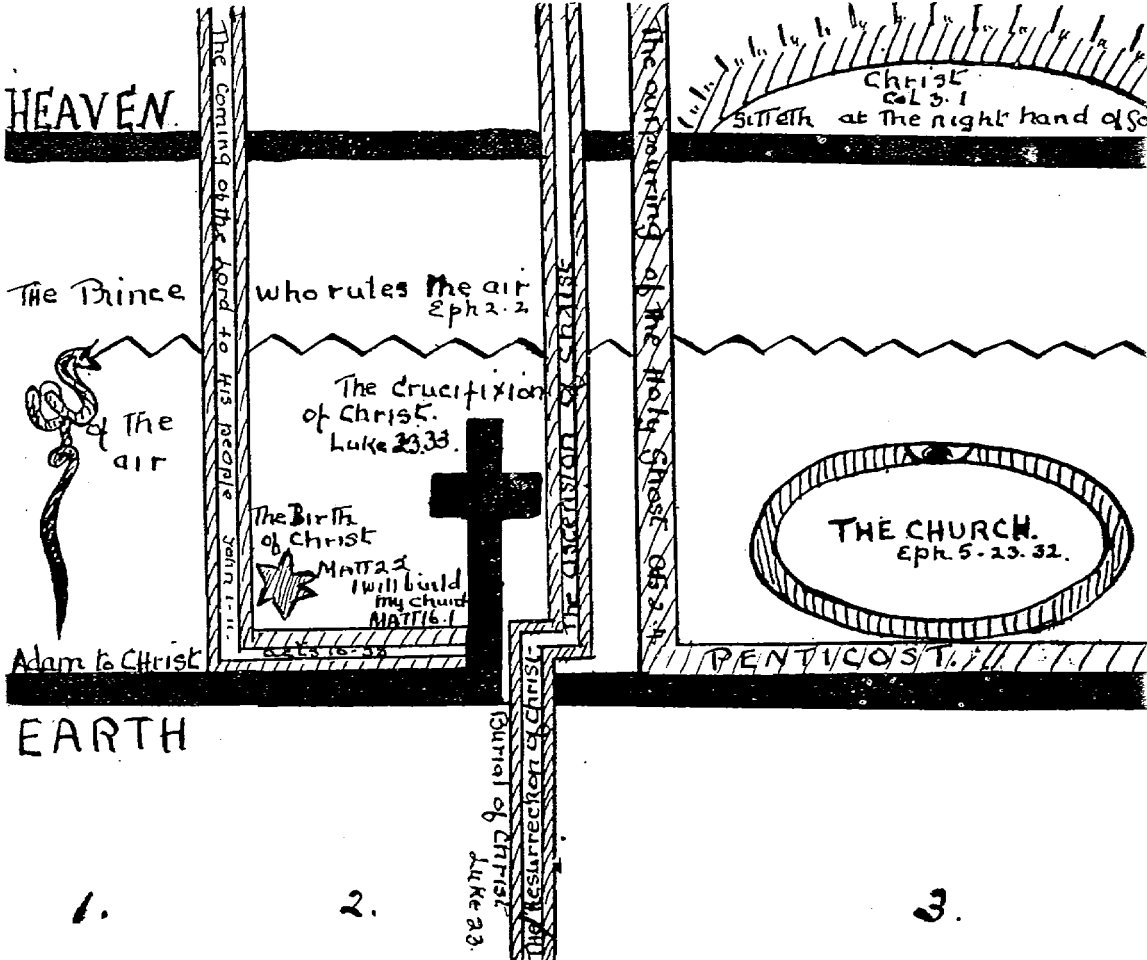
(Continued on page 76.)

# A Chart of the World's Ages

1. (Note the seven figures for reference beneath the different sections.) We have in large letters at the top the word "HEAVEN," and at the foot, "EARTH." We follow the thick black line under the word "Heaven" right across the pages till we see at the other end the words "New Heaven." The open upright lines tell us of that which descended from Heaven and ascends upwards to Heaven.

Son of God to Earth. His life of doing good (Acts x., 38), the Victory of the Cross of Calvary, His Burial (we were buried with Him), His Resurrection (and ours), His Ascension to Heaven. (We were raised with Him also into the Heavenly Sphere, far above the principalities and powers of evil.)

3. The History of this present Pentecostal Age. The Lord is on the Throne,



The word "EARTH" is under a long black line indicating the spiritual history on Earth until at the end we read the words "NEW EARTH." This section (1) reaches from Adam to Christ, and we see "The Old Serpent," "The Prince of the Air" commencing his crooked record just over the Earth. By following the zig-zag line through all the sections we have his earth-story.

2. Here we have the descent of the

at the Right Hand of the Father (Rev. iii., 21). He sent down the Blessed Comforter—the Outpouring of the Holy Ghost (Acts ii., 4). This is the Church-age (Eph. v., 22, 31). The number of the Elect is being made up. It may be completed any day. The Lord alone knows the exact number, but He does know, and when it is completed, the Church is ready for the Lord to come. The day and the

# and the Coming of the Lord.

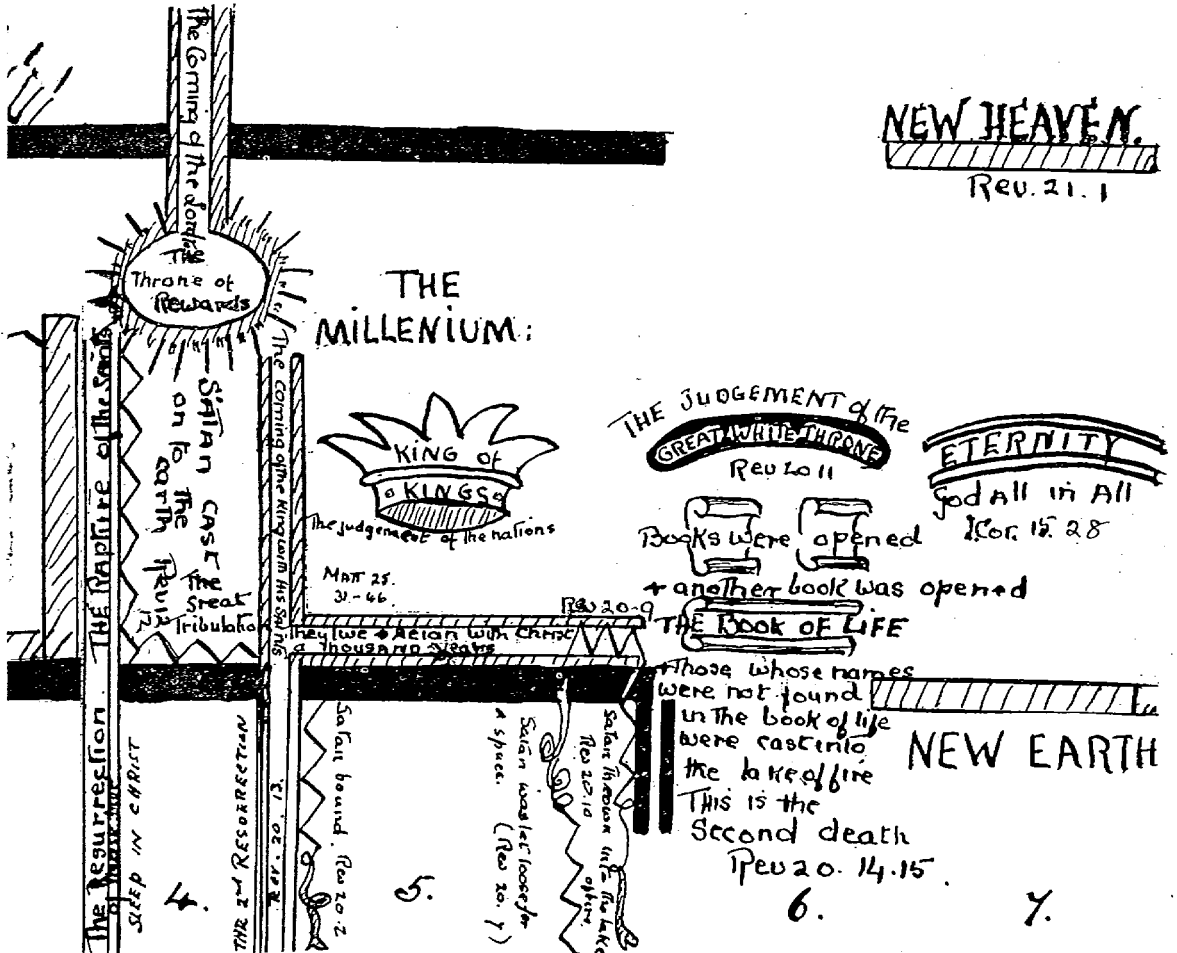
hour knoweth no man.

4. The Coming of the Lord (first part) as far as the Clouds, where He will sit on His Throne and reward His people (Rev. xxii., 12; 2 Cor. v., 10; 1 Cor. iii., 13-15). As to those who shall be caught up ("raptured") there will be two classes: (A) Those that sleep in Christ shall be raised; and (B) we who are alive and remain unto His Coming. We are to be

Resurrection as in Rev. xx., 4 (not 13).

5. The Millennial Reign of Christ (1000 years), and at some point the judgment of the nations as in Matt. xxv. Before its commencement Satan is bound by a Great Angel (Rev. xx., 2), and cast into the Abyss. Afterwards he is loosed for a short time, but finally cast down again, this time for ever, into the Lake of Fire.

6. The Great White Throne is now



for ever with the Lord (1 Thess. iv., 15-17).

At this time on the Earth is the GREAT TRIBULATION, for Satan descends from the Air-region. He is cast right down to dwell on the earth (Rev. xii., 9.)

This period ends with the second part of the Coming of the Lord. This is the Coming with His Saints right down to the Earth (to Jerusalem). At the same time there is a second part of the First

set up (Rev. xx., 11-13), and the remainder of the dead rise and are judged.

7. Here we see set up the New Heaven and the New Earth (Rev. xxi., 1), regenerated, cleansed, purified. Better even than Paradise the Wonderful, the Portal of the Heavenly Home. Thus for the redeemed there are the glorious ages of Eternity. No Sin, no Devil, but God indeed, all in all. Hallelujah! Praise to the Lamb!

# "CONFIDENCE."

APRIL, 1914.

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Sunderland.

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## GETHSEMANE.

BY THE EDITOR.

Go to dark Gethsemane,  
Ye that feel the Tempter's power.  
Ye Redeemer's conflict see  
Watch with Him one bitter hour:  
Turn not from His grief away,  
Learn of Jesus Christ to pray.

*"Who in the days of His flesh, when He had offered up prayers and supplications, with strong crying and tears, unto Him that was able to save Him from death, and was heard in that He feared:*

*Though He were a Son, yet learned He obedience by the things which He suffered; And being made perfect, He became the author of eternal salvation unto all them that obey Him;*

*Called of God an high priest after the order of Melchisedec."* Heb. v., 7-10.

If we were asked how God has best shown His love to us, we who are well and happy might at first answer, "By creating us, and continuing to give us life, and supplying our need." But surely a thoughtful Christian would agree with the Writer that the love of God was shown most surely at—

1. GETHSEMANE,
2. GABBATHA, and
3. GOLGOTHA.

1. GETHSEMANE (the olive press, Matt. xxvi., 36). In an olive press in the East the very life of the fruit is almost pressed out as it is crushed and crushed again in great tribulation. So was it with the

humanity of our loving Lord in the Garden of Gethsemane. His was agony, even to the "bloody sweat."

2. GABBATHA (the Pavement, John xix., 13). On the Judicial tessellated Roman Pavement, before the vacillating, unjust judge (disobedient to his wife's dream), He heard that there was no fault in Him, and yet He was condemned to the fiendish scourging, and delivered up to be gibbeted between two felons, for us men and for our salvation as our sin-bearer.

3. GOLGOTHA, the place of a Skull (Mark xv., 22). The skull of Adam was by old tradition said to be buried at Golgotha, and that the drops of blood fell from His feet upon that skull, which represented the whole fallen race. Certainly the old Adam was taken by our precious Master to Mount Calvary, and there put to death for us. "Knowing this, that our old man (man of old) was crucified with Him, that the body of sin might be brought to naught" (Rom. vi., 6).

\* \* \*

Let us take part in a solemn scene. We are in a narrow street one warm night, looking up to windows which stand open. It is a two-storied white house with flat roof, like many another in that south-west quarter of Jerusalem. Unaccompanied male voices are singing together, tenor and deep bass, in cadences, and blending in unison are singing psalms. Now we hear them chanting the 118th part of the Passover *Hallel*. The door into the street opens, and, looking up and down furtively, there stealthily passes out and down the street the figure of a man, who seems afraid of being noticed. A little time has gone by—some one is speaking at length and then praying, and there is a movement heard as of a company dispersing.

Twelve earnest Eastern men, in long robes, sandals, and turbans, came quietly out. The city slopes gently downwards from the higher part (Mount Zion) to the Eastern Wall. It would now be near midnight on the Thursday, and the April full moon was almost blazing in its intensity down upon the narrow streets. There should have been thirteen men, but the one who had left them an hour before had gone upon a very awful errand.

See them as they pass down the narrow streets, sometimes under a dark tunnel like a long archway, where houses are

built over the street. Then again out into the search-light rays of the moon. Sleeping dogs in some doorways would move uneasily as they pass, but the city is sleeping. It is the eve of the greatest day in the history of the world.

They pass out of the city by the Eastern Gate, and look down into the Kedron Vale, and up at the Mount of Olives rising high on the other side in the moonlight. Four of these figures walk together in front, and eight others followed closely behind. They take the dusty steep path down to the dry water-course, and, crossing it, proceed down it a little way on the further bank. The city walls were now behind them, rising high from the crest of the ascent they had come down. The temple courts were just over there at the other side of the city wall.

A friend of the leader of this company owned a wall-enclosed olive garden entered by a gateway. They had often been there before, and so they quite naturally turned in at the gateway. Eight of the company lay wearily beneath some olive trees near the entrance, and, wrapping their long *abbas* round them, soon were sound asleep, for they were very tired.

The other four went further down the garden, and these three also settled themselves in the shadow of a great gnarled olive, and soon slept heavily. They really wanted to keep awake and pray. They wanted also to watch, for watchfulness was needed, but they all sank into a very sound sleep, from which it was difficult to arouse them. They had all been instructed by their Leader not to sleep, but to spend some time in prayer, and perhaps they tried a little, but soon they were so fast asleep that they never heard the thrilling cries of supplication that went up heavenward from that garden

near the Kedron.

Who is this—behold Him shedding  
Drops of blood upon the ground?  
Who is this—despised, rejected,  
Mocked, insulted, beaten, bowed?  
'Tis our God, Who gifts and graces  
On His Church now passeth down;



THE GARDEN OF GETHSEMANE TO-DAY.

Who shall smite in righteous judgment  
All His foes beneath His throne.

It was our Great High Priest in His manhood brought, in a very special way, face to face with the terrific awfulness of the terrible spiritual conflict which He now entered upon. Gethsemane was indeed "Calvary by anticipation," possibly worse than Calvary, and it needed all His wonderful immense love for us, and all the

(Gethsemane—continued.)

special, Heaven-sent strength from above, ere He could face it and say, "Thy will be done."

It seems to be now revealed to Him in fulness what it would all mean. "Knowing all things that were coming upon Him" (John xviii., 4).

Here are some of those details which filled up the bitterness of the "cup" of bitterness which the Father would permit Him to drink for us:—

1. He was to be willing to be at the mercy of demon-possessed men, who should work the Devil's will upon Him without restraint.
2. He was to be willing to "become sin for us"—"He Who knew no sin." To bear all our sins and sicknesses in His own body, and that tender body was to be gibbeted and tortured to death.
3. He was to be willing to experience the pangs of a lost soul. Divine dereliction, which should force from Him the cry, "My God, My God, why hast Thou forsaken Me."
4. He was to be willing to die a cruel death of shame, in which Satan should seem to have all his own way, but by suffering and apparent defeat He would inflict the greatest blow to the Kingdom of Darkness.
5. He was to be willing to be identified with every sin ever committed or to be committed. He—the purest and holiest Being who ever inhabited a human body—was to feel all the horror of being guilty of deceit, hate, uncleanness, secret loathsome sin, dishonesty, and sins too terrible to mention.

Under the olive trees he cried, "Father, if it be possible, let this cup pass from Me." As the Epistle to the Hebrews says (v., 7)—(1) He prayed, (2) made supplication (3) with strong crying and (4) with tears—an increasing intensity all the time.

St. Luke says, "Being in an agony He prayed more earnestly." The prospect now clearly realised by the lonely sufferer is so awful that "His sweat was as it were great drops of blood falling to the ground" (Luke xxii., 44).

"By Thine agony and bloody sweat," we cry in our Litany, "Good Lord, deliver us." We read of the death of Charles IX.

of France that it was attended with the same awful sign. We are told that it is called in medical language *diapedesis*, and it results from agitation of the nervous system, turning the blood out of its natural course, and forcing the red particles into the skin excretories. There have been other cases also.\*

Under the olive trees there was, no doubt, a hand-to-hand conflict with Satan and his hosts. He cried, "Now is the hour and the power of darkness" (Luke xxii., 53). When all Satan's temptations in the wilderness were ended more than three years before, he left the Lord "for a season." Now he is back, filled with unrelenting hate. If only he can prevent the sacrifice of Calvary, and all it would mean—his defeat, and the winning of countless souls out of his power! So he will make things appear as terrible as he can to the human though Divine Sufferer. He will show Him what it means to be a sin-bearer. Indeed it has been thought that Satan there and then sought to take the life of Jesus, Who however cried "Unto Him that is able to save from (or out of) death, and was heard for His piety" (Heb. v., 7, margin).

HELP IS AT HAND.

Look! look! up there in the moonlight sky! What is that light coming down swiftly and then dropping through the trees. It is an holy angel of God, a great strong angel direct from heaven, hastening to succour the Lord of glory in his humiliation and dire distress. (Luke xxii., 43.)

Might it not well be "Gabriel" (Dan. viii., 16; ix., 21; Luke i., 19, 26) sent to Daniel, to Zacharius, to the Virgin Mother, sent forth to "minister" (Heb. i., 14), bringing supernatural strength direct from the throne of heaven, bringing grace to help in time of need to the human Jesus, so overwhelmed by the realization of what was in the cup that He should drink for us, so bitterly attacked by Satan and his malignant powers.

Legions of angels were at the disposal of our King of Glory all through His time of suffering. "Can I not pray the Father, and He will send now more than twelve legions of angels" (Matt. xxvi., 53). How eagerly the myriads of the heavenly host would watch lovingly and longingly for a chance of sweeping down to help their

\* See Canon Fausset's Critical and Expository Bible Cyclopædia. Hodder and Stoughton. London.

beloved Lord. Now is given the word from the throne, not for a legion, but for one great angel to go quickly to the help of the Lord in His weakness, and impart strength for every need. Not My will," the Lord could say now, "but Thine be done." The sweet hymn-writer sings:—

Though dark my path and sad my lot,  
Let me be still and murmur not,  
But breathe the prayer divinely taught—  
Thy will be done.

Renew my will from day to day,  
Blend it with Thine, and take away  
All that now makes it hard to say,  
Thy will be done.

It is better, far better, surely, to do or suffer God's will than to follow any other course, however attractive it may seem to be. With His grace, His strengthening perhaps by angels' ministry, the hard or impossible becomes possible and restful. One\* who reflected the Saviour's willing obedience to the Father wrote:—

Thy wonderful grand will, my God,  
With triumph now I make it mine,  
And faith shall cry a joyous "Yes!"  
To every dear command of Thine.

Better to bear God's will with the strength of His grace, however hard to understand, than to have our own will, our own way, if it is not also His way.

\* \* \*

He who prayed down strength to do God's will is to-day our great High Priest in the Heaven of Heavens. His praying is not ended. He ever liveth to make intercession for us. He still prays to Him that is able to save even out of death, and His prayers prevail. Hallelujah!

\* \* \*

The passage from Hebrews v. at the head of this article tells us that "He has become the Author of ETERNAL SALVATION to them that obey Him." So writes the Spirit-inspired writer of the Epistle to the Hebrews, after telling us of that scene in Gethsemane, and how He learned there in His sufferings to be obedient to God's will. Eternal and full salvation for body, soul, and spirit. When He had braved Gethsemane, Gabbatha, and Golgotha. He went through the tomb, the Resurrection and Ascension, unto the Glory Land, where He is to-day far above all principalities and powers.

The mystery of Redemption is revealed, and He is become the Author of eternal salvation to them that obey Him (Heb.

v., 9), and we can obey Him. His command is "Believe in Me; trust My victory; see your old man crucified at Calvary; take your place in union with Myself; I will be your Life, your Strength."

IN CHRIST.

We claim indeed our union with Him at the Cross now to be one with Him in the place of Power (Eph. ii.) Here is the secret of victory, that eternal, full and free salvation which he agonised for at Gethsemane and Gabbatha, and obtained at Calvary. To be in Christ is most wonderful and potent. Not to be content only to trust Him for pardon, full and free, but to believe Him, and also when He says, "Him that cometh to Me I will in no wise cast out;" "Him that believeth in Me hath everlasting life;" "If any man will open the door I will come in."

CHRIST IN ME.

Thus may we follow Him in some measure in His prayer life. Remember how He prayed in the days of His flesh. Thus He within us will strengthen us with heavenly strength, and gain the victory over the Tempter and his powers. The fullness of the Holy Ghost is ours because of the shed Blood. We are thus ready for Translation!

HE IS COMING AGAIN SOON,

for this Christ of Gethsemane and Gabbatha and Golgotha was once offered to bear the sins of many; for unto them that look for Him shall He appear the second time without sin unto salvation (Heb. ix., 25). "*Maranatha*" ("Our Lord will come.")

\* \* \*

O precious Saviour, we thank Thee indeed with full hearts for the wondrous love that took Thee to dark Gethsemane, and that kept Thee from turning back from the shameful Cross. Worthy art Thou, O Lamb of God, to receive power and riches and wisdom and strength and honour and glory and blessing, for Thou hast redeemed us unto our God by Thy precious Blood.

Just as I am, and waiting not  
To rid my soul of one dark blot;  
To Thee, whose Blood doth cleanse each spot,  
O Lamb of God, I come.

I thank Thee that Thou hast become my Sin-bearer, my Propitiation, and that, as I confess my sin, Thou art faithful and just to forgive me my sin, and to cleanse me from all unrighteousness. I thank Thee and praise Thee for the cleansing of the Blood, and that Thy Blood sanctifies (Heb. xiii., 12) through the blessed ministry of the Holy Ghost. I praise Thee for the Victory of the Blood, and I now step out in the strength of the Holy Ghost, and under the ever-cleansing Blood to serve Thee more joyfully and faithfully than before, and so by Thy Grace, I will be

READY FOR THY COMING!

\* Madame Guyon.

(From *Shattered Life-Plans to Greater Service—*  
continued from page 69.)

to save as many lives as possible. But God had been particularly watching over the lives of these two missionaries—His own two children among the host of ungodly passengers, and they slept sweetly on 'mid all the confusion. Wonderful to say, the battle with the flames was won, and, against all hope, the ship was saved.

The two missionaries, on going to breakfast next morning, wondered why some of the passengers looked so pale and weary, others strangely excited, and many were missing from the table. Naturally, they made enquiries, for, as the sea had been so calm, they knew that sea-sickness could not be the cause. What a storm of ejaculations these questions gave rise to, for no one on board could believe it were possible for any one to sleep through such scenes.

A few months later, in the course of her missionary travels in the United States, my friend lighted upon the secret of this wonderful deliverance, and why God had so kept His Hand over them during that terrible night on the ocean. A sister related how one night she was so troubled for these two missionary friends, that she could not sleep. She suffered so intensely that she rose up, fell on her knees, and spent the night in agonizing prayer for them and their safety, although she did not know they were on their way home. When dates were compared, they discovered that that very night of her soul anguish was the night of the fire outbreak, and its miraculous extinction. Had this dear prayer warrior not obeyed the promptings of the Spirit, what might have been the consequences? Yet she was only a simple little woman, with apparently no opportunities for service. Many, many more instances of like nature can be recorded from the writer's own experience, but they must be left for another article.

No doubt Paul felt the importance of these praying saints when he wrote in 1 Thess. iii., 8, "For now *we* live, if *ye* stand fast in the Lord"; or when he admonished the Colossians in Col. iv., 2-4. And if Paul recognised that the length of his life and the success of his labours hinged upon the prayers of those who remained in their homes, how much more does the modern missionary know it?

Was Paul in daily perils? So also are the pioneer missionaries among the degrading tribes of Africa, or the infuriated fanatics of the Orient. Did he fight with the beasts at Ephesus? So does every missionary who proclaims the full Gospel in the darkest places of the earth, even where Satan's seat is. And who is more able to enter into this prayer conflict and win the battle in the heavenlies, as did Jacob and Moses, Elisha and Daniel—that all-important, intense, invisible warfare, upon whose issues hang the visible results—than those who feel their call to the field has been frustrated? For if that call to Africa, China, India, or whatever part of the foreign field it be, were of God, then beyond a doubt the heart and its yearnings must and will always be there, in whatever local spot the actual body is compelled to remain; just as the real mother, obliged to leave home for a time, during her enforced absence lives in spirit at home with her children, and her heart and thoughts, plans and prayers, are all with them, and it would be as impossible to separate her own personal interests from those of her children as to cause a waterfall to flow upwards.

So it is with the ones who have the true missionary spirit and call, for their heart is out on the field doing heart service, and it is heart service that counts, for "out of the heart are the issues of life." Surely Caleb's heart was in Canaan during those forty years of barred entrance, and when we note how he changed the name of Kirjath Arba, the Mountain of Giants, when the latter were destroyed, into "Hebron," the city of fellowship, can we not read in between the lines, and see him entering into fellowship and partnership with God, in those years of weary wilderness wanderings, as he went into prayer conflict for the destruction of Canaan's giants.

Thus those detained servants of God, held back from what they understood was their "promised land," may find that wonderful fellow-relationship and partnership with God and the missionaries on the field, as they too enter into prayer conflict for the destruction of the giants of demon-power and sin, and the pulling down of Satan's strongholds in the land of their heart's desire; and, in thus co-operating with God, the seemingly shattered life's plans become the unfolding of the eternal purposes of God. And to such as these



every missionary to-day would say, "We live, if ye stand fast in the Lord."

Promenade 3,  
Brieg, Breslau,  
Germany.

**POLAND.**

**Bro. Paul set at liberty.**

DEAR MR. BODDY,

I am sending you further news concerning our dear young Jewish brother, Paul Bromberg. You kindly inserted a short paragraph in "Confidence" regarding his arrest. I was afraid that it would, humanly speaking, be impossible for him to continue his work after having been arrested, but I am most thankful to be able to say that this is not the case. I was delighted to receive a letter from him not long after he was liberated, in which he told me of *the good meeting he had had* in his room. I felt again that Paul was a real hero for Christ and the Gospel. It appears that some considerable time before he was arrested he had an alarming nocturnal visit from the police. They knocked him up at two o'clock one morning. When, after some hesitation, he arose and opened the door, three policemen came in. One put his revolver to Paul's breast, and the others searched his room to see if they could find any revolutionary literature, which, of course, they did not. Paul was subsequently arrested at the instigation of Jewish enemies. He tells me that while he was in custody he spoke of the Lord to the police. They were interested, and treated him better afterwards.

Surely the lad is a wonderful soul. The obstacles in his path have been *enormous*, but his letters written in the midst of his trials repeat again and again the expression, "Praise His Name for ever." In one letter in which he tells me of an attack made on him by men armed with knives, he four times uses this or a similar expression of praise to the Lord. Recently a notice was put up in the synagogue against Paul, but some of Paul's Jewish friends pulled it down. His work is telling, and he writes most hopefully of his cousin, of whom I wrote previously, speaking of him as Nicodemus. I am very hopeful that the Lord will use Paul to win some of these young men very soon. He is looking forward to being present at the Whitsuntide Conference at Sunderland. I trust these items of news will stimulate the continuous prayers of readers of "Confidence" for this dear young soldier of the Cross, especially remembering that he is still so young in years and in the faith.

With every good wish,  
Yours in Christ Jesus,  
W. BERNARD.

54 Orrell Lane,  
Aintree, Liverpool,  
March 26th, 1914.

\* \* \*

From Bro. Paul.

MR. BODDY,  
DEAR BROTHER IN CHRIST,

I would just like to ask you that you shall be so kind and put these few lines in "Confidence," how

my mission to the Lord in Poland is getting on, and I expect every brother in Christ will be interested. I shall start with my testimony, how I found the Messiah. I came from an orthodox Jewish family in Russian Poland. I was brought up to become a Rabbi, but I came to see the darkness of the Talmud, and started to read the Bible for myself. In the course of my studies in the Old Testament I discovered that the time has arrived for the fulfilment of certain things contained in God's Word, and so I started to seek the true religion of God. I went into a Roman Catholic chapel, and I saw there many images which the people appeared to be worshipping; but I could not find rest in these, for it is written: "Thou shalt have no other gods before Me" (Ex. xx., 3). On hearing that I attended a Christian place of worship my parents were very wroth with me, and I was obliged to leave home, so I came to England.

I had many discussions with the Christian missionaries among Jews about Jesus Christ and the Christian religion. At times I said that no missionary would be able to convince me of the truths of Christianity, so prejudiced was I against the Christian faith, and especially the Christ of Christianity. I could stand against the pleading words of the Hebrew Christian missionary, but I was not able to stand against the truth as found in God's Holy Word: "**But He was wounded for our transgressions, He was bruised for our iniquities, the chastisement of our peace was upon Him, and with His stripes we are healed**" (Isaiah liiii., 5). Now I can say: "Thanks be to the Lord, that He has saved me to serve, and I am happy in Him." Praise His name!

Now as the Lord has given me a desire to work in Poland amongst the millions of Jews, and opened me the way, and as I am doing His work, I would just like to describe a little of the work in Poland.

THE POLISH JEWS

are many of them of a kind which call themselves Chassedim. These are the same that in the olden time used to be called Pharisees. They don't shave; they wear long coats down to the ground, and a big velvet cap, and some of them have on Saturday a coat of fur, and a girdle of linen, and big boots. This is no different, summer or winter. Three times in the day they pray from the book of prayer, and they wear two pairs of phylacteries. They are the rabbis, and are all day studying the Talmud. They are very religious, and are in great darkness. They want to keep the law of Moses, but they keep the law of the Talmud.

THE TALMUD IS MORE OF THE DEVIL.

The young Jews, when they come to see the darkness of the Talmud, have not anyone to shew them the truth, and they are becoming atheists because they have no missions to shew them the Christian faith. Now as I start to do Christian work, some of the Jews have said, why, if I have found out that the Talmud is not right, did I take on Christ? But as I have started to shew them the true religion of God, they said, "I wish that I had heard this before," and three of the Jewish young men that used to come to my mission have seen the truth, and they wanted to come to the Lord. I spoke with some of the Christian friends, and they told the Jews about the matter, and as their families got to know they have persecuted them awfully. They put their money together

(Poland—From Bro. Paul.)

and sent them to America. One of these three was from a town called G——, a half-hour by tram from the town where I am, and two of them were from the same town, Z——, and I expect that the Lord will bring them to Himself. Praise His Name for ever!

The Jewish Rabbis, when they heard that these young men did want to come to the Lord, gave out that no Jew is allowed to speak to me, neither to come to my mission. They went to the police that they should arrest me, but the police said that as they had not found any illegal books in my possession they couldn't arrest me. [This was after their nocturnal visit of which I have written, and before his arrest later—W. B.]

They have attacked me with knives, but they could not touch me, because the Lord gave them great fear in their hearts. Some of the Jews are keeping with me. As the Rabbis have given out that no Jew is allowed to speak to me, some of them who are

FRIGHTENED OF THE RABBIS

are coming to me in the evening, that no Jew shall be able to see that they are coming to me. Many of them are already inclined to the Lord. Some of them are coming regularly, and so I am visiting some of their houses, and as usual I am going to some of the near towns, and doing some work for the Lord—to G——, S——, W—— and B——, and some others which are near. I am trusting the Lord to provide for my needs.

So I am many times in great difficulties, and I get many times attacked, so I would like to ask all my Christian brethren that they shall keep on praying for me, that the Lord shall save me from all difficulties, and shall provide my needs for His work. I want all the Christian brethren to hold me up in prayer, and I do thank those who have been helping me in this work up to now. I thank the Lord that He has saved me and kept me and opened me the way to be able to do His work, and I trust Him farther. Praise His holy name for ever and ever! Amen.

W. PAUL BROMBERG.

The Pentecostal Bible School in Holland.

(See Illustration on front page.)

Pastor and Mrs. Polman have a blessed work for God in their beautiful home in Kerk Straat (Church Street), Amsterdam. The work has always been pure and Spirit-controlled, and has had the confidence of his friends in other lands. Recently little "Naomi Dorotheë" has appeared to rejoice her parents' hearts, and we give a tiny reproduction of an interesting photograph of father, mother, and baby daughter.



As to the Bible School, it is not large in numbers, but excellent work is done. Probably Bro. Klaver will eventually be found with Bro. Kok on the borders of far-off Tibet. Pastor Polman writes me:—

The work of the students is as follows:— Instruction or teaching is given at present in the following branches:—(1) Bible study; (2) A study of the various religions of heathendom; (3) Geography; (4) The English language; (5) The French language; (6) German is also spoken frequently and studied by some.

There is instruction in the practical every-day matters a missionary should know—how to conduct meetings, to pay spiritual visits, tract distribution, personal dealing, etc. The Amsterdam community and congregation (or church) being always in full working order with meetings of some kind each evening, whether Bible study, young people's gathering, holiness or healing or baptism, and being by God's grace full of life as well as holy liberty, a people who have great love for the missionary field, this church is in itself a school of practical instruction, a field of work in which abundant exercise may be had, and where experience may be obtained.

The students also share in those practical forms of house work, or hall preparation, which suit them best as men or women, also in office work, the sending out of our paper, "Spade Regen," money, or parcels, to the missionary field.

May God's richest blessing ever continue in the Pentecostal work at Amsterdam, and upon the little group of Bible-students with their devoted leaders.

PENTECOSTAL ITEMS.

A CAMP MEETING AT PHILADELPHIA, U.S.A., under the auspices of the Philadelphia Apostolic Assembly, is to be held at Foxchase, a suburb of that city, on June 23th to July 12th. For information apply to R. Greer, 336 N. Marshall Street, Philadelphia. (The Rev. A. A. Boddy has accepted an invitation to speak at these meetings for part of the time on his way to California.)

\* \* \*

CROYDON. Pastor Inchcombe asks us to announce an eight days' Pentecostal Convention at the Holiness Hall, Gloucester Road, Croydon, commencing Easter Sunday (April 12th to 20th). Chief speakers:—Mr. Max Reich, Mr. H. Sharvill, Pastor Jardine, and Pastor N. Burley. There have been some wonderful healings in connection with this Mission of late; some of the workers being especially used in the ministry of healing.

\* \* \*

SUNDERLAND. The meetings are now assuming somewhat of the character of preparation meetings for the coming International Convention on May 30th. Very earnest prayer goes up for those who are already travelling towards Sunderland, or who will be starting before long. There is an impression that it will be blessed of God even beyond its predecessors. The visitors may possibly receive a great surprise.

\* \* \*

THE NEW GALLERY. All Saints' Parish Hall has been handed over to the builders to commence the work of placing the gallery in position. The amount needed is more than was expected by about £50 (200 dollars). We still need about

£140 (560 dollars), and we ask readers of "Confidence" to pray (once) with us that it may all be in hand very soon.

CAMP MEETING IN CALIFORNIA. Will our American readers remember Mrs. Judd Montgomery's Camp Meeting, to commence about July 8th? Full particulars from Mr. S. R. Break,

Cazadero, Sonoma Co., California. It is reached by Electric line from San Francisco. The Editor of "Confidence" (Rev. A. A. Boddy) fully expects to have the privilege of being present for a time after the opening. It is to continue about a month. The Rev. A. A. Boddy hopes to cross in the S.S. "Merion," sailing from Liverpool on June 10th, and going direct to Philadelphia.

## THE PENTECOSTAL MISSIONARY UNION.

*"Other sheep I have which are not of this fold; them also I MUST bring." (John x., 16.)*

The Pentecostal Missionary Union (or "P.M.U.") for Great Britain dates its commencement from a meeting held in All Saints' Vicarage, Sunderland, on January 9th, 1909, when a Council was formed. Mr. Cecil Polhill, of Howbury Hall, Bedford, was chosen as President, Mr. T. H. Mundell, 30, Avondale Road, Croydon, is Hon. Sec., Mr. W. H. Sandwith, Bracknell, Berks., is Hon. Treasurer (Mrs. Sandwith is Missionary Box Secretary), the Rev. A. A. Boddy is Editorial Secretary, and other acting members of the Council are Mr. H. Small, East Wemyss, N.B.; Mr. Thos. Myerscough; Mr. Jas. S. Breeze, 34, Trafalgar Road, Birkdale, Southport, and 11, Rumford Street, Liverpool; and Mrs. Crisp.

There is a P.M.U. Home for Women Candidates at 116, King Edward Road, S. Hackney, and the Candidates are prepared by Mrs. Crisp (of 19, Gascoyne Road, S. Hackney, London, N.E.). The Male Candidates are at Preston (Lancs.), and are being prepared by Mr. Thos. Myerscough, 134, St. Thomas Road. The Men's London Training Home under Rev. H. E. Wallis, M.A., at 60, King Edward's Road, S. Hackney, N.E., though not yet under the P.M.U. Council, is under Mr. Polhill and a small Committee, and is open to any candidates who wish to be trained there. Missionaries in the Field:—In INDIA—Miss Margaret Clark and Miss Constance Skarratt, Apostolic Faith Mission, Club Cross Road, Byculla, Bombay; Miss Catherine C. White and Miss Minnie Augusta Thomas, Poona (7, Phyre Road); Miss Elkington and Miss Jones, Goshainganj Station, U.P.; Miss Lucy Wakeford and Miss Lucy James, P.M.U. Mission, Faizpur; Messrs. P. Corry and A. Clelland, 128, Sheikh-ul-Bundi Road, Abbottabad, India, N.W.F.P. In CHINA—Messrs. Trevitt and Williams, c/o Brother Christie, Taochow ("Old City"), Kansu Province, via Hsian, China (via Siberia and Pekin); Mr. and Mrs. A. Kok, Miss Eliz. Martha Biggs, Miss Cornelia E. Scharten, care of A. Kok, Likiang, China, via Rangoon and Bhamo; Miss Monica S. Röniger, Miss Fanny E. Jenner, Miss Ethel Cook, Miss Ieda de Vries, Miss Maggie Millie, Miss Lizzie Millie, c/o Pastor McLean, Yunnan Fu, West China. JAPAN—Mr. and Mrs. W. J. Taylor, 18 Minami Yamate, Nagasaki. Also holding P.M.U. Certificates: John Beruldsen, and Christina Beruldsen (now Mrs. Gulbrandsen), at Lungmen-hsein, via Pekin, N. China. Applications for Candidates' forms to be made to Mr. T. H. Mundell, Hon. Secretary, 30, Avondale Road, Croydon. Send a post-card for a P.M.U. Missionary Box to Mrs. Sandwith, Bracknell, Berks. Donations thankfully received by Mr. W. H. Sandwith, Hon. Treas., Bracknell, Berks.

Continued prayer is asked for the Home Base, viz.:—(1) P.M.U. Council Meetings, (2) P.M.U. Missionary Meetings, (3) Box Holders and Donors, (4) Students—the Brothers, (5) Students—the Sisters, (6) Those helping in their Training. Then let us also constantly uphold our Missionaries on the Field, at work, or learning their new language. Wednesday in each week has been suggested as a special day of prayer for P.M.U.

Mr. Polhill has now arrived in China (address until April 20th, "C.I.M., Yunnan-fu"). He travelled *via* Singapore from India. He was impressed with the wickedness in evidence when landing at Singapore, and asks for prayer for that place. He says, "It has grown amazingly, both the town and the trade, owing to the rubber plantations all over the peninsula."

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After a pleasant six days, Mr. Polhill arrived at Hong-kong, and then proceeded by steamer and train to Yunnan-fu, where he was welcomed by Mr. Allen, of the C.I.M. He wired urgently later from Yunnan-fu for the five lady missionaries to proceed at once. They sail by P. and O. S.S. "Maloja," from Tilbury, Friday,

April 3rd, their "farewell" having taken place at Sion College, Friday, March 27th.

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The members of this little band have been trained by Miss Crisp at the South Hackney Training Home (London, N). We gave their names in the March issue of "Confidence." They are:—Miss M. B. Millie, Miss E. A. Millie (Stirling, Scotland), Miss E. M. Cook (Upper Clapton, London), Miss F. E. Jenner (South Hackney, London), and Miss Ieda de Vries (Amsterdam, Holland). Let us constantly remember them in prayer. Their address will be—"care of Pastor McLean, Yunnan-fu, South China (*via* Siberia)."

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(Pentecostal Missionary Union—continued.)

Brother Frank Trevitt (Kuei-teh, *via* Lanchow, Kansu Province, China (*via* Siberia), has settled down in his new station. “Dear Brother Williams and I are indeed busy all day long, and the crowd that comes and goes are both Tibetans and Chinese (a few Mongols also)—a continual stream asking for gospels and tracts, and listening to the precious news of eternal life.”

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News had come to Brothers Trevitt and Williams before they left Taochow for their new station (Kuei-teh) which had been held by Mr. Snyder, of the Christian and Missionary Alliance, that four had come boldly out for the Lord, and one Chinese woman had been divinely healed of a bad disease of many years standing. He writes:—“We found this to be perfectly true, and our meetings are just Pentecostal. We have been visited by the leading officials, and everyone seems friendly.” We praise the Lord! He is answering our prayers for our dear brothers. They are constantly laid upon our hearts, and daily prayer goes up for them both.

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Mr. W. H. Sandwith, our Hon. Treas., has received an interesting letter from Miss Wakeford. She and her companion, Miss James, have been working in the villages in East Khandesh. She describes the experiences of a typical day:—

We rose at five, and, after drinking a cup of tea, we had prayer, and then started off to the village. After a walk of about two miles we came to the village. The two catechists went into the market place, and a great crowd collected and listened eagerly. We (Miss James, the Bible-woman and I) went to a place where we saw a few women standing. They were very frightened, but when I spoke to them in their own language, they came to hear what we had come for. Now please remember these people had *never* seen a white face before, or *heard about Jesus*; then you will understand how the Spirit is working here in answer to your prayers. Pray on! Pray on!

Well, we began to sing, and in a few minutes some sixty women had gathered. Then the Bible-woman spoke, and they listened. Oh, it was truly wonderful; it was indeed as though they were thirsty souls drinking in the Water of Life. The Spirit gave them understanding hearts, for they seemed to really take in the beautiful message at once. Then the Lord spoke in great power through me. I want you, and all your people in your meeting, to praise the Lord with me for the wonderful way He takes me (only an earthen vessel), and speaks in such power, and the

language (Marathi) comes so easily. Glory to Jesus! To Him I do indeed give *all* the glory. By the time the Lord began to speak through me a huge crowd (some 100 or 150) had gathered, women and men and boys, and they listened for nearly two hours, as we sang and spoke, and sang and spoke again. Then we went to where the catechists were and spoke again. This is what happens every time we go to a village; the people seem to forget everything, their houses, their work—everything. We say we get tired of speaking (that is, our voices give out) before they are tired of listening.

Now, when you hear this, can you wonder that we are crying out for *more workers*, can you wonder that we do not feel we CAN leave this needy field. Oh, pray with us! I am *sure* the Lord wants us to stay here, and some of us to go on with the work in Faizpur, and He *must* answer prayer and send the money soon.

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

	£	s.	d.
Receipt No. 756 ... ..	1	0	0
” 757 ... ..	0	5	0
” 758 ... ..	20	0	0
Kilsyth Assembly:—			
Towards support of Mr. Clelland, £1; Mr. Kok, £1; Mr. Taylor, £1; General Fund, £3 ... ..	6	0	0
Sion College Collection ... ..	2	5	2½
Own Missionary Fund ... ..	1	7	9½
Receipt No. 762 ... ..	1	1	0
Sunderland Boxes ... ..	9	10	4
Pudsey Assembly, (towards Mr. Kok's Special Tribes Work) ... ..			
Wemyss Christian Assembly:— Towards support of Messrs. Tre- vitt and Williams ... ..	2	0	0
Towards support of Misses Wake- ford and James ... ..	2	0	0
Receipt No. 766 ... ..	17	10	0
Kilsyth Assembly ... ..	0	10	0
Receipt No. 768 ... ..	1	5	0
” 769 (for rent of Mr. Kok's room for Natives) ... ..	0	16	0
Stirling Assembly ... ..	4	13	11
Receipt No. 771 ... ..	0	15	0
” 772 ... ..	1	13	4
Dover Assembly ... ..	2	5	0
Receipt No. 774 ... ..	30	0	0
Colchester Assembly ... ..	1	2	6
Receipt No. 776 ... ..	7	10	0
” 777 ... ..	0	10	0
” 778 ... ..	1	13	0
” 779 ... ..	0	8	0
	£118	1	1

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

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

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