

078
"HELPLESSNESS." BRO. TETCHNER'S MESSAGE.

AUGUST, 1916.

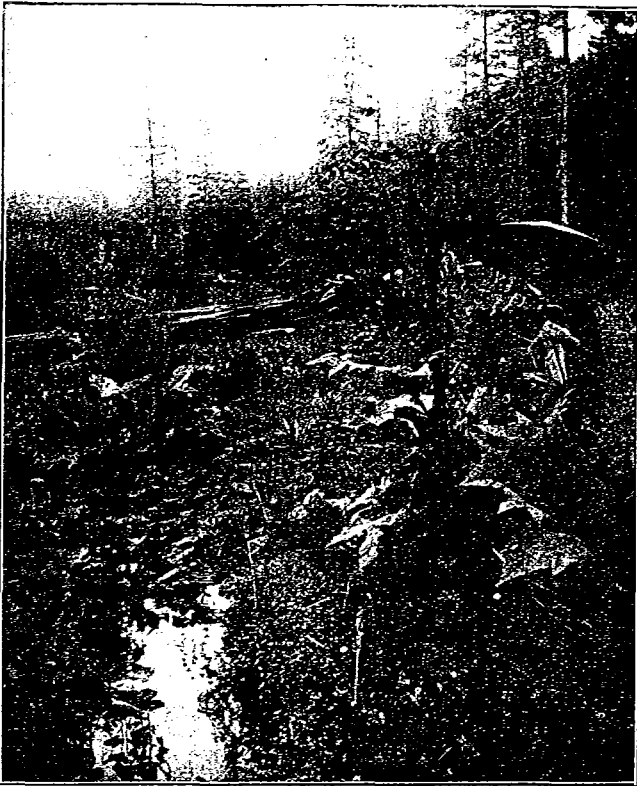
VOL. IX. No. 8.

"CONFIDENCE"

EDITED BY

ALEX. A. BODDY,

ALL SAINTS' VICARAGE, SUNDERLAND, ENGLAND.



IN YUNNAN PROVINCE (S. China). On the way to Tibet. (Page 138.)

101st ISSUE.

ONE PENNY.

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

CONTENTS.

Subscription-Gifts, etc.....page 126	Pentecostal Items..... 136-137
The Whitsuntide Convention 127-128	Pentecostal Missionary Union 137-138
Convention Testimonies..... 129-130	India—Bro. J. H. Boyce..... 138
Revival in Ireland 130-131	Near Tibet—Bro. Kok 138-139
Putting the Enemy to Flight.....131 & 135	S.W. China—Bro. D. Leigh..... 139
Why Helpless?..... 132-135	Yunnan—Miss Tyler & Miss Jenner.. 139-140
Bro. Urshan, of Persia and Chicago..... 135-136	List of Contributions 140

"CONFIDENCE": ONE PENNY PER MONTH.

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

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

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

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

Acknowledgment of Receipt of Subscription-Gifts will be made in due course in the columns below. No receipt will in future be sent except in some special cases.

"Confidence" Subscription-Gifts to July 31st.

	£	s.	d.		£	s.	d.		£	s.	d.
481 Toronto (J.)	0	2	0	503 Keighley (B.)	0	1	0	527 Winnipeg (T.)	0	4	0
482 Paris (T.)	0	1	0	504 Harringay, N. (C.)	0	1	6	528 Sunderland (C.)	0	1	6
483 Newbold Moor (G.)	0	2	0	505 Cairney Hill (A.) ...	0	2	0	529 Fitchburg, U.S.A.			
484 Rolfe St. Mission, Smethwick	0	3	0	506 Leith (B.)	0	1	0	(B.)	1	0	7
485 California (P.)	0	8	3	507 Anerley, S.E. (P.)	0	2	0	530 Bridport (W.)	0	1	6
486 Leith (D.)	0	1	6	508 Ripon (T.)	0	2	6	531 Exeter (W.)	0	1	8
487 Bournemouth (F.)	0	2	0	509 Clapham (F.)	0	1	0	532 Oaklands, Canada			
488 Cross Keys (C.)	0	1	6	510 Brighton (V.)	0	2	6	(N.)	0	12	0
489 Ferndale (J.)	0	2	3	511 Tangore (B.)	0	1	0	533 Newport (E.)	0	2	6
490 Anon.	0	1	6	512 Keswick (P.)	0	10	0	534 Maesteg Assembly..	0	5	0
491 Farnham (T.)	2	16	0	513 Liverpool (B.)	0	12	6	535 Dublin (G.)	0	3	0
492 Duddeston Assembly, Birmingham	0	1	6	514 Ch. of God Assem- bly, Kilsyth	0	4	0	536 Hull (H.)	0	4	0
493 Sale of "Confidence," London	0	13	7	515 Tonyrefail	0	2	0	537 Aberystwyth (D.)	0	1	6
494 Horden Assembly ...	0	2	0	516 Durban (S.)	0	5	0	538 Horden Assembly ...	0	10	0
495 York (T.)	0	10	0	517 Bush Hill Park (L.)	0	3	0	539 Stavanger (O.)	0	2	6
496 Phillipsburg (W.) ...	0	4	0	518 Heathfield (D.)	0	1	6	540 Blackwood (J.)	0	3	0
497 Ipswich (B.)	0	10	0	519 Los Angeles (F.)	0	4	0	541 Sale of "Confidence," London	0	11	6
498 Gateshead (K.)	0	2	6	520 Hornsey (M.)	0	1	0	542 Stirling (G.)	0	2	6
499 Dover (N.)	0	5	0	521 Leamington (A.) ...	0	3	0	543 In Memory of Mrs. Edgar, per Mr. G. F. Wood (Barnsley)	5	0	0
500 New Brighton (H.)	0	1	0	522 Salop (S.)	0	1	0				
501 Haverfordwest (J.)	0	2	0	523 Plumstead (D.)	0	4	6				
502 Bournemouth (R.) ...	0	2	8	524 Gorseinon (G.)	0	2	6				
				525 Taunton (V.)	0	0	6				
				526 Anon. (O.)	0	2	6				
											£19 13 6

Printing and Expenses Account.

	£	s.	d.		£	s.	d.
Subscriptions as above	19	13	6	Adverse Balance from last month ..	8	14	9
Discount	0	3	11	"Confidence" (July)	15	2	6
Adverse Balance	8	13	3	Block	0	6	9
				Postages	4	6	8
			£28 10 8				£28 10 8

Specimens of Pentecostal Literature and Roker Tracts can be obtained from the Hon. Secs., All Saints' Vicarage, Sunderland.

Also, "REAL ANGELS AT MONS," 1½d., Post Free. (50 sent to U.S.A. or Canada for One Dollar.)

"CONFIDENCE."

No. 8. Vol. ix.

ALL SAINTS', SUNDERLAND.

August, 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 WHITSUNTIDE CONVENTION.

Some Further Notes.

MRS. WALSHAW ON PRAYER.

On the Monday evening there was a great gathering, when Mrs. Walshaw, of Halifax, spoke with great power. Here are some notes of her address:—

God longs to bring man back into heart-fellowship with Himself.

The prayer life brings us back into communion with God.

It must be a life of prayer, we must go on until we even become a prayer.

God is waiting for our prayer, that He may give us a mighty revival.

The Holy Spirit teaches us and helps us in prayer.

In one of her Prayer Meetings recently they were having a very earnest time of prayer, when the Spirit gave a message through one sister. "I would see England on her knees." Pentecost has brought wonderful intensity in prayer.

Our Lord said, "I would that ye were either hot or cold."

The speaker often wondered what this meant. Why should He wish that we were COLD?

Then it was shown to her that if we are cold we must be uncomfortable, and this

would drive us to move toward the fire. He wants us to be hot; He wants us to be baptised with fire. The fire of the Holy Spirit brings zeal and love and power. The speaker concluded with the story of her father's conversion in U.S.A. She was taken over from England to America by an inward call from God, who told her that she should be used to the conversion of her beloved father, who was then an unbeliever. She was much used on the way, and at last reached her father, who was a physician and a clever man. The day came when there was an opening. He told her how one of his patients had come to him in great trouble, asking him to pray for her. "You don't mean to say you did pray?" "Yes," he replied; "I could not do anything else." She seized the opportunity to tell him of the object of her visit, and she found him quite ready to receive her help. She had the joy of seeing her father on the Lord's side.

BRO. SMITH WIGGLESWORTH.

He told us of how at some recent meetings there was great blessing, but a spiritualistic woman spoke in Tongues.

"That's the devil. Come out of her," cried Brother Wigglesworth, with great emphasis.

At another meeting there were two rows of spiritualists. The enemy often gives

(The Whitsuntide Convention—continued.)

a close imitation of the real. So the spiritualist began closely to imitate. They began to mutter and move the chairs. Then someone spoke in “Tongues,” and an interpretation was given as follows: “*God has declared that He has the power that means dethronement.*” Our brother cried out, “Come out, you devils.” He went down to the two rows and turned the people out into the street and down the street.

* * *

At this point during Brother Wigglesworth’s address, Pastor Bacon (Plymouth) had a message in “Tongues,” which was interpreted by Mrs. Crisp. This was the message: “*Not until He is enthroned and has dominion and supreme control can He have power over the demons.*”

PASTOR BACON (PLYMOUTH).

Pastor Bacon during the Convention gave out some remarkable messages in “Tongues.” Two Army Nurses in the body of the hall were quite sure it was a foreign language, for he spoke so fluently. Of course it may have been; it sounded something like an African dialect, but it was nothing our Brother had received naturally. Pastor Bacon has a Baptist Church at Plymouth, where they have had wonderful spiritual uplifts of late.

At one meeting he said: “God did not create this world as an experiment nor as an expedient. He had been working from all eternity to carry out His plans.”

“Everything is for Him; everything is in Him. I shall be with Him for Eternity.”

The devil thought he had blighted God’s noblest work. He had no idea of the mystery of Godliness—the wonderful things that God had prepared for them that love Him.

God values Redeemed ones more than the whole of the great stars or planets, or even the sun or moon.

The whole world lieth in the Wicked One. Though pressure may come, Jesus has been victorious, and will get the victory again.

He took our individual lives into His own. He died for me; each one of us can say: “I have been crucified with Christ.” Jesus has done it all; He sends His Pentecost for us.

The Heavens declare the glory of God. Jesus is far above all things; we are in Him.

The pictured Heavens shall be rolled up like a vesture; but as long as Christ remains we shall remain. We are to be above the Milky Way and the stars.

We are being moulded by circumstances, “Even by knocks, that we may be conformed to His image.”

MRS. HODGES ON THE BAPTISM.

It was in 1908, she told us, that she received her Baptism in a drawing room at Croydon, when Mrs. Boddy and Miss Price were praying for her. She was very thankful for this blessing.

At one of the meetings during the London Convention she gave some simple directions as to how to receive the full Baptism in the Holy Spirit with the Sign of Tongues. She illustrated it by describing the way she had helped four sisters some time before at Hereford.

1. The first question is: “Have you received the assurance that you are born from above?” This is most important. “Does the Spirit bear witness with your spirit as to the new birth, that you are really a child of God through faith in the atoning work of the Lord Jesus?”

2. You must seek it as a *gift* only. Not even because you are sanctified.

“*Nothing in my hands I bring,
Simply to Thy cross I cling.*”

Take Jesus only as your Saviour and the Giver of this gift. We receive the Baptism because we take Jesus for all we need.

It is the Spirit of the Son that we receive at the New Birth, but when we come to the Baptism in the Holy Spirit we receive the “Promise” of the Father.

3. To receive the sign the Spirit of Praise is most necessary. She said to the four sisters at Hereford, “Just kneel down and receive the ‘Promise’ of the Father. Get your spiritual eyes on Jesus and praise Him. You can say, ‘Glory to Jesus.’ Say it with your whole heart.” She added: “Don’t cover your eyes so much, but rather open your mouths and praise God. Now do you really receive the ‘Promise’ of the Father?” “Yes,” they replied, “they truly received Him.” Very soon one of them actually saw the Lord Jesus, and soon all were speaking in the blessed Tongue. The blessing of the Baptism is Jesus Himself coming in. Let us always keep our eyes on Jesus. Look to Him for everything.*

* In “Flames of Fire” (July issue) a much fuller report is given of Mrs. Hodges’ address. Copies can be obtained free of charge by applying to The Secretary, 10 York Terrace, Regent’s Park, London, N.W.

Convention Testimonies.

Interesting and touching were the words of brothers and sisters from Scotland, Wales, and England, at the Westminster Convention at Whitsuntide. From rough notes we give the following, but we cannot reproduce the remarkable personalities of some of the speakers.

BROTHER MATHIESON, of Airdrie. He is a very true and earnest brother. He told us that before he used to live just an ordinary Christian life, but that now he loves to witness for the Lord in open-air meetings, and in fact everywhere.

BROTHER REID, of Paisley. He took the four rivers mentioned in Gen. ii., 8, as the ground-work of his testimony. The first river reminded him of his first blessing as an unconverted man, when he heard his sister, who had been baptised in the Spirit, singing the words: "Would you be saved from your sorrow and sin,

There's power in the Blood; there's power in the Blood."

The second river (Gihon) reminded him of his conversion, leading on to his sanctification.

The third river is named Hiddekel. This was a river beside which Daniel was so much in prayer. He received now power to pray as never before.

The fourth river (Euphrates) was when the Sign of Tongues came. He received floods of blessing. He remembered the river which flowed near the tree of life. The Lord Jesus had said, "Out of Him shall flow rivers of living water." He was used in a wonderful way at this time. He was sent for to a distressing case, a girl suffering from hydrophobia. She was barking like a dog, and crying, "Take away that creature." In the name of the Lord and in the power of the Spirit he cast out the demon, and she was healed wonderfully.

MRS. BERULSDEN, of Edinburgh, read Ps. ciii., 1-4. She referred to the blessing received within ten minutes of arriving in the All Saints' Vestry eight years ago. She has found that her life has altogether been changed, and by the help of God she has been enabled to glorify Jesus. In olden days she saw a dead Saviour, but now she rejoices in a living Saviour.

The Welsh brethren then sang in Welsh and English, "I love Jesus, yes, I do." Their singing was, of course, delightfully earnest and inspiring.

BROTHER EVERY, of Llanelly (South Wales). He was formerly superintendent of a children's mission. On February 19th, 1914, he was visiting his sister's house, and found Mr. Stephen Jeffrey, the collier preacher. He was asked, "Are you born again?" He did not quite understand what it meant. Then Mr. Jeffrey asked him to kneel in prayer, and while they were on their knees he led him to say earnestly:—

"I accept Thee, Lord Jesus, as my personal Saviour."

When he got home his wife said, "George, what has happened to you? Are you going to be like one of *those* people?" He said, "Yes, I hope I am." He persuaded his wife to go with him to hear Bro. Jeffrey, who preached in the power of the Holy Ghost from the text, "I am the Light of the world." His wife now joined him, having given her heart to the Lord. Later on he received the full Baptism of the Holy Spirit and spoke in Tongues (it was during tea time). Now he could preach. He joined Bro. Jeffrey's Mission at Christmas, 1915, at Llanelly. The Mission is full every night, and men are saved from the vilest sins.

WILLIAM PHILLIPS, of Tonypany. This brother was on fire. His wonderful power of gesture and speech were striking, and like the note of a bell broke in from time to time the sentence:

"BLESSED BE GOD."

He had been brought up in the religious world, but at last he had been really saved. He spoke on the good work in Tonypany. He said, "Oh, He is an all-round Saviour." He rejoiced in the promise in Heb. xii., "I will never, never leave thee nor forsake thee." BLESSED BE GOD!

BROTHER CARRUTHERS, of Glasgow. He had come up from Scotland with a little company of Scottish brothers, and so far they had enjoyed their visit to London. He had been eating of the "fatted calf and had not come to a bone yet." His prayer was that the Lord would make each of them as a little match to kindle a fire in London. He spoke of his conversion, of how he was led from stage to stage as God broke one seal after another and opened up fresh truth from His Word. He was very hungry for God; this had caused him to go from one organisation to another. He "landed" among the Open Brethren, and there got a course of Scriptural training. He was taught that the old man had to die, that he was crucified. Eventually he got to Brother Miller's Mission in Water Street, Glasgow. He found that they had received the Baptism in the Holy Spirit, and he wished to have the same. He was so earnest about it that he lay in a cellar for three hours, but nothing happened. There came a time afterwards when demons went out from him and the Holy Spirit came in. Later his heart's desire was granted to him, and he spoke in "Tongues."

PASTOR INCHCOMBE, of Croydon. He gave to us Phil. iv., 4-9. He has been thirty-six years at Croydon. Forty-five years ago he was born again, and gave up smoking and began a small mission. It was attended by a number of Jews. Then he moved to a better place. He was led into the experience of heart purity, and now has round him a band of faithful ones. Just recently they have opened new and larger buildings where they are expecting much blessing.

BROTHER BLACK, of Mansfield Woodhouse. He thanks God for this MOVEMENT, for it has MOVED him. The Lord spoke to him when he was turned out of the Sheffield Infirmary incurable, and He said: "I will restore health to

(Convention Testimonies—continued.)

thee and heal thee of thy wounds," and the Lord did indeed heal him, and has kept him to this day. As to the MOVEMENT, it first moved in him, then it MOVED out. His father and mother were brought fully to the Lord. His father got sanctified, and then his brothers and sisters got converted. He began a mission and had full salvation meetings. There were healings and conversions of those deep in sin. Then he saw as if it were a vision the word "EVANGELIST." He then went to Sunderland and got baptised with the sign of Tongues. He had fresh power now in villages and towns, and blessing followed. At last he settled in Mansfield. He held united prayer meetings. Mr. Frank Penfold visited that district; 500 registered themselves as having received blessing. He helped in these meetings. Subsequently he established an assembly, where there was much blessing. He concluded by saying, "I am in the family, and I am going to stay in it. We are all one in Christ Jesus."

BROTHER CARTER, from Birmingham. He spoke in parabolic language. Like the wise men he first sought Christ among the priests at Jerusalem, but he found him at Bethlehem. When baptised in the Holy Spirit a deputation was sent to him to ask him to leave the Church. He joined with one who preached at the street corner, and afterwards started on his own account.

MRS. WHITE, of Hove, Brighton. She received great blessing at Keswick, but she received the full Baptism at Sunderland after Pastor Paul had given a wonderful message. She found herself singing "FAR ABOVE ALL," and saw the Lord enthroned above a silver cloud. He was the Slain Lamb, the blood was on the Throne. She appealed to all to seek the Baptism, and not be afraid of the Sign of Tongues, which brought much joy in the Lord.

Revival in Ireland.

The readers of "Confidence" who have prayed for the Camp Meetings in Ballymena will rejoice to hear of how God has been answering their prayers during these last few weeks.

I must commence by referring to a most remarkable testimony that was given by a lady resident of this town in one of the meetings last week, which will cause you to rejoice.

Speaking of God's faithfulness, she said: "I do praise God for answered prayer. About seven and a half years ago I paid a visit to England and stayed at a place called Whitley Bay. During that time I heard of great blessing in a Vicarage at Monkwearmouth, Sunderland, and was very anxious to meet with those who were the recipients of the blessing. Praise God, the way was opened, and I found myself in the midst of the happiest band of saints that I had ever met in my life. They had received the Baptism of the Holy Ghost, and were praising God in other languages. I recognised immediately that the Lord was doing a new thing in their midst, and oh, how a longing came into my

heart that the blessing might reach my home in the North of Ireland. I made known my desire to the vicar and his wife, and we knelt down together and asked God to send the Pentecostal blessing to Ballymena. Ever since I have kept on believing that He would answer those prayers, and although it seems a long time since then, I do praise God because I am privileged to see the answer."

For over five weeks the tent (in which we have seating accommodation for 275 persons) is packed every evening, and in some of the meetings we have seen three persons sitting upon two chairs, while others are standing around whenever there is room to be found. On Sundays the walls of the tent have to be taken down that the people outside can hear. From the country district around people come from some distances, and return filled with the power of God.

We have up to the present witnessed one hundred and twenty conversions, and still they come in. Hallelujah! This again proves that the statement some people make that Pentecostal Christians do not reach the unsaved is wrong. The desire to see souls saved is intensified in the experience of those who receive the blessing mentioned in Acts i., 8. Many have received the Baptism in the Holy Ghost with signs following in Ballymena, and they all testify to the power that they have received to witness for God. One sister was baptised on the street after leaving the meeting one evening, while another received during the dinner hour in the business place. Some who have been faithful Christians for years are now seeking and are very hungry for the fullness.

It is wonderful to hear of how God is working in some of the homes. The workers are being sent for to deal with cases under deep conviction of sin, while other convicted ones come to the place where we stay seeking deliverance from the guilt of sin. The spirit of prayer seems to be given to the young people. One young man told Mrs. Leech and myself that since coming to the camp meetings he had been compelled by the Spirit of God to rise at five o'clock in the morning to pray.

I have spoken to many of the old inhabitants who were in the revival of 1859, and it is a real treat to listen to their testimonies. They speak of seeing many at that time prostrate under the power of God, while others would lose the power of speech for many days, and also of seeing lights and visions in the heavens; and oh, how they praise God for a touch of old time power. On Wednesday evening about 150 Christians publicly testified that they were consecrating themselves afresh to God that they might receive the Pentecostal Baptism. One of the favourite hymns of the Camp meetings is:—

Ireland for Christ! the martial chorus
Echo near and far,
With His banner floating o'er us,
Bids us forth to war.
Ancient land of saints and sages,
Circled by the sea,
From the slavery of ages
Rise to liberty.

Chorus—Peal it over hill and valley,
Tell it out through street and alley,
This the song to which we rally—
Ireland for Christ!

There are hundreds of Christians in Ireland who are praying for a deeper experience in God, and they have never heard the Baptism of the Holy Ghost according to Acts ii., 4, proclaimed.

Let us pray that the good news shall spread over hill and valley by Spirit-filled labourers in this "the eleventh hour."

The work will still be carried on by workers at Ballymena, and we earnestly seek the prayers of all the readers of "Confidence" on their behalf.

I am,
Yours in the Master's service,
GEORGE JEFFREYS.

Bangor address:
C/o Bethshalom,
Ward Avenue,
Bangor, Ireland.

Putting the Enemy to Flight.

I heard a Christian worker say once, "If we really *knew* God we could never doubt Him." How can God be known? The Psalmist says, "In Judah is God *known*." Judah means praise, and when His children praise Him, they enter into glorious intimacy with their Creator, He who "inhabiteth the praises of Israel."

Should not a life of praise be the normal experience of every believer? Is any prayer complete without praise? Are we not told that our prayers and supplications should be "with thanksgiving." We heard a woman remark at one time that when she got to heaven she would have plenty of time to praise the Lord, so she did not intend to do that now, but to spend her time "working" for Him. She did not realise that a praiseless soul, with all their works, can never recommend the gospel of Christ to sinners. For how could one live a life of victory in plain disobedience to the command, "Offer the sacrifice of praise to God *continually* . . . giving thanks to His Name" (Hebrews xiii., 15). Praise is service in its highest form. Service *for* God is not so great as service *to* Him.

We have an example in Abraham, who was strong in faith, *giving glory to God!* He did not count on things being impossible on natural grounds. He counted on the faithful One who had given him the promise of an heir; and someone has pictured him going round his barn mouth after month shouting, "Glory to God for Isaac!" He praised the Lord, and, after a test of faith and patience, Sarah bore a son, and he had the baby in his arms.

David, the man after God's own heart,

was pre-eminently a man of praise. What could be sweeter than the 3rd, 23rd, 27th, 34th, and 103rd Psalms. The Psalms deal with experimental religion, and are models of what our utterances to God should be; they contain comparatively few prayers compared with the volumes of praise. Can we not say with the man after God's own heart, "His praise shall continually be in my mouth?" "Oh, that men would praise the Lord for His goodness and for His wonderful works to the children of men!"

Praise is comely, and praise is practical in its results. When the triumphant shout of praise went up from the hosts of Israel the walls of Jericho fell down flat, and their victory was assured. When Jehoshaphat knew not what to do against his enemies, he was shown to appoint singers to praise the Lord, and when they began to sing and to praise, the Lord set ambushments against the children of Ammon, Moab, and Mount Seir which were come against Judah, and they were smitten. When Jonah began to tell the Lord from the belly of the whale, "I will sacrifice unto Thee with the voice of thanksgiving," the Lord spoke unto the fish and it vomited Jonah upon the dry ground. When Paul and Silas commenced to praise at midnight, the Revival started in the gaol at Phillipi.

We heard of a man going into a deaf and dumb asylum at one time and writing on a blackboard for all the inmates to see, "Why has God made me to hear and speak, and none of you can do either?" A young deaf and dumb boy, who had learned to love the Lord, took up the chalk and wrote, "Even so, Father, for so it seemed good in Thy sight!" Cannot we, who are more fortunate, delight equally in all that our loving Father brings into our lives? The redeemed in Heaven are pictured by John as saying, "Amen, Alleluia!" If we learn to say Amen to all the will of God, we shall soon learn to shout "Alleluia!" There are two little words that stand out in Psalm 144; they are "No complaining!" This would be a good motto for some, but a better one is found in 1 Thess. v., "In everything give thanks."

I remember how favourably impressed I was with one of the first Pentecostal meetings I ever attended. A brother had fallen off a scaffold that day, and in spite

(Continued on page 135.)

"CONFIDENCE."

AUGUST, 1916.

Editor—

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

Assistants—

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

PUBLISHED MID-MONTHLY.

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

Why Helpless ?

A Word to Pentecostal People.

Address by Bro. J. Tetchner at the London Conference.

Hosea x., 12: "Break up your fallow ground: for it is time to seek the Lord, till He come and rain righteousness upon you." As a rule, we speak from this kind of text to the unconverted; but we are learning as we go on, even in the Pentecostal Movement, that there is much "fallow ground." There is a lot of hardness in the hearts of God's dear children, a lot of unbroken spirit—"fallow ground." You remember the Church at Ephesus, baptised with the Holy Ghost, and sealed unto the day of redemption; but we find that she was accused of losing her first-love. Hardness and indifference had entered in, and she no longer was open to the rains of the blessed Spirit in its fulness. A lot of God's dear children who were flames of fire just a few years back are to-day dried up, withered up, and they scarcely know where they are, and what they believe, and what is true, and what is false. Brother and sister, in your "fallow-ground" condition this morning—I know there are some of you here in that condition, or else God would not have given me this message for you—with your unforgiving spirit and your hardness and indifference to the claims of God, the need of the church to which you belong, and

the need of the poor, perishing world around you, is that you break up your "fallow ground." Heaven depends upon you, the Church depends upon you, the world depends upon you, and if you fail great and terrible will be the outcome, great and terrible the loss to the Church, to heaven, and to the world. Therefore, my message from God to you this morning is: "Break up your fallow ground. It is time for you to seek the Lord, till He come and rain righteousness upon you." Seek Him this morning.

What condition must a man or a woman be in to receive the power? If you turn to Ps. lxxii., 6, you will find these words: "He shall come down like rain upon the mown grass: as showers that water the earth." When the hardness that you bear in your heart has been removed, and you have taken your place as a little child at the feet of the Master, then the Third Person in the Blessed Trinity will come down as showers, like that rain that you are looking for, asking for, praying for, and needing. But the price, as we have heard, has to be paid. We have to come down; we are too high in our own estimation, and the Lord wants to humble us; and He can do it this morning if only we are willing to have, by the Holy Ghost, the "fallow ground" within us broken up by getting down on our face and yielding ourselves unreservedly to Him. That is the condition.

Then the command to us is in the first verse of the tenth chapter of the prophecy of Zechariah: "Ask ye of the Lord rain in the time of the latter rain; so the Lord shall make bright clouds, and give them showers of rain, to everyone grass in the field." We ask and receive not, because we ask amiss. We are not where God can baptise us; we are not down in the dust at His feet. That is not the condition of brokenness of spirit. "The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, Thou wilt not despise." When we are prepared to get there, the rain will come; you will not have to wait ten days to get there. I believe that the "fallow ground" broken up within us would solve many problems in the life of many a dear soul that has been seeking the Baptism of the Holy Ghost for years. Some people want to be baptised with the Holy Ghost, but they do not want to become channels of blessing to others. But it must be bap-

tism with a single eye to the glory of Jesus. It is not a question as to what you may be able to preach or testify, but what He wants you to do for His glory. If He wants to send you to the North, you must go; or to the South, you will not hold yourself back. Whatever is His command, you will obey.

“The Holy Ghost is given to those who obey Him,” and the first condition, therefore, is, “Humble yourselves beneath the mighty hand of God, that He may exalt you in due time.” It is breaking up the “fallow ground,” getting down in the dust, yielding the members of your body at the command of Him who has redeemed you by His blood. Go from this meeting with all your hardness of heart and your unforgiving spirit swallowed up in the mighty love of Christ. If you will do that I am satisfied that you will go back to your centres and towns and villages with a message from God, and He will shine through you. When you speak to others, they will hear Him through you; there will be an influence going forth from you because He is in you. It is no longer *I*, but *Christ*.

In Genesis vii., 11, 12, we read: “The same day were all the fountains of the great deep broken up, and the windows of heaven were opened. And the rain was upon the earth.” Spiritualise it this morning. How long is it since you wept your soul out in agony for God’s church and people? Weigh it up in your mind, and see if it is not necessary. Seek the Lord until He rains righteousness upon you; seek Him with a broken heart and a contrite spirit, down in the dust, at His feet. He will not compel you to get down in the dust; it must be your own choice, willingness on your part to pay the price. I believe that, if we did that, there are enough of us present here this morning to bring down the power of God in such wise that it would shake the city in which we are just now. You do not hear that “still, small voice” which says, “Who will go for us?” It does not appeal to you because your ears are open to the things of time and sense, and closed to the things that are spiritual and eternal. The Master cannot get you to hear His voice, because you will not listen to Him. If you listened you would hear His command to go and witness for Him, and you would go either with open lips or with sealed ones, but with your

life filled with the heavenly influence of the glorified Christ. You would be “living epistles, known and read of all men,” wherever you went.

My Master, in a great measure, is disappointed with the Pentecostal Movement. It has not yet reached His expectation. I hope it will. I do not know the number of the baptised, but there are perhaps five hundred thousand in this and other lands. It has girded the earth since 1906. I believe that, to a more or less extent, it has entered every land to-day. But it has not come up to the Lord’s expectation. Joel ii., 23 tells us that when God gave “the former rain moderately,” then at that period the Church went forth as an army with banners, conquering and to conquer; she overcame sin and the devil, and went on triumphantly with her Lord all the way, never wavering; she left behind the things of sense and time, and lived above the din and bustle of the world. Does she go forth to-day as an army with banners, conquering and to conquer? Ask your own hearts the question this morning; with your “fallow ground” unbroken up, with your hardness of heart, with your unforgiving, unlovable, unrepentant spirit, ask yourselves that question. Ask yourselves: “Am I an example of what the Church ought to be?”—that Church which the Lord Jesus Christ purchased at such tremendous price, and cleansed by His precious blood. And, when you do so, yield to Him and ask Him to let the Holy Ghost come upon you and break up your hardness, and your indifference to His claims and to the claims of the world, asleep in the arms of the wicked one, with the cry going up from many hearts—“No man cares for my soul!”

I will tell you a little incident. One Sunday night I remember leaving the platform where I had been speaking—which I have done hundreds of times, to ask men and women if they would come to Jesus—and going to a lady. When I went up to her she burst into tears, and when she had somewhat recovered her normal, she said these words to me: “Have you really come to me at last? I have seen you leave the platform Sunday after Sunday, and you have spoken to somebody on my right, and somebody on my left, and somebody in front of me, and somebody behind me, but you never spoke

(Why Helpless?—continued.)

to me. I thought no man cared for my soul." I want to say that in the town where you live, in the village that you have come from, in the city that you reside in, the cry, in the silent hours of the night and in the early morning, goes up: "No man cares for my soul!" If Christ cannot find in you a people who will care for the souls for whom He died, whither will He turn, whither will He go for them? He has not raised you up to speak in "tongues," He has not raised you up to meet together in little bands and have a good time. He has raised you up that His Bride might be formed and made ready when He comes.

There are some bright gems lying in the bosom of the devil, in the kingdom of darkness, whose ears are closed to the voice of God, and their eyes closed to the condition in which they are; and no man, apparently, cares for their souls. My brother, my sister, the Lord wants that "fallow ground" in your heart broken up. We cannot receive the compassion of Christ in a hard heart, in an unforgiving spirit; we cannot be channels of Divine love when in such a condition as that. "Break up the fallow ground." It is time to seek the Lord with a true, repentant spirit, a broken heart. Let the cry go up this morning, "God, smash me to pieces, and put me in a mould, and make me what You want me to be. Help me to intercede with Thee for the ungodly, give me such a heart of compassion that I shall weep over them, and earnestly seek to bring souls from darkness to light."

If Christ is to get glory out of you and me, it is because we are in the place where He can put His blessed hand on us. You remember that when the hand of the Lord was upon His disciples (Acts xi., 21) "a great number believed and turned unto the Lord." There was no bitterness in their hearts; but Christ sparkled in every muscle of their body, and flashed with glory through their eyes, and spoke with demonstration of power within their lives. Christ first, Christ in the centre, Christ at the finish. "Ye shall receive power after that the Holy Ghost is come upon you . . . and ye shall be witnesses"—not simply with eloquence of speech, but with a life of holiness, and righteousness, and purity, and power.

That is the life which makes us true witnesses for the Lord, the life in which

there is no more hardness, no more unforgiving spirit. If thou forgivest not thy brother, remember, Christ cannot forgive thee; and if thou hast sinned against thy brother, thou hast sinned against Christ. A full and glad response to the claims of the Master, hearkening to His voice, obeying His will: that is where power is obtained.

You may speak in "tongues" and be as powerless as you were before you ever spoke in them. It is so in thousands of instances, I am sorry to say. Mark you, the gift of tongues is marvellous. I thank God for it this morning. I speak to Him in a language that He only knows every day of my life, and my spirit is enwrapped in glory while He talks to me and while I talk to Him. It links the natural to the supernatural, it links the poor "worm" of the earth to his Creator, it is a blending of spirits. I believe that everyone who received the Baptism of the Holy Ghost will speak in other tongues. You may have many anointings, and I had many a fresh Baptism of the Holy Ghost for years and years before ever I was brought to where I am this morning. But since December 2nd, 1907, I have lived in another realm, in a light that was unapproachable by me before. The Bible has become a new Book, and to-day I love the Lord, and enjoy fellowship with Him as never before.

But many who speak in "tongues" are stumbling-blocks to others. I must speak straight to you people. I have had people come to me and say, "If you could only see, as I have seen, how some of those folks live who profess to be baptised with the Holy Ghost! My life is better than theirs. I wouldn't for anything do what some of them do." Friends, this is a clog, so to speak, in the chariot wheel, and it wants removing. It can be removed if the "fallow ground" is broken up, and then the chariot which is taking you and me to glory will go forth once more with power, and we shall know our place in "the heavenlies," with the world and the flesh and the devil beneath us, and live a life that shall glorify the Christ of God, a life bearing testimony in the power of His death, His burial, His resurrection, His ascension, and His coming glory.

If you would have part and lot in this matter, let your "fallow ground" be broken up this morning, and then will

the windows of heaven be opened, and the Lord will pour you out such a blessing that there shall not be room to contain it. This is the blessing: "From your inner man shall flow rivers of living water. This spake He of the Spirit, which they that believe on Him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified." He is glorified yonder. Is He glorified here? Have you glorified Him in your life by letting Him be not only your Saviour, but your Lord?

Or have you got within you a chained Christ that can go into three rooms out of the four, and you keep Him out of the fourth one, keeping this fourth one for yourself? Is this all the price that you are prepared to pay? This morning, break up, I beseech of you, your "fallow ground." It is time to seek the Lord. You have been defeated again and again, and He wants you to know victory, victory, victory, morning, noon and night, and you do not know it. If you do not know victory you are not walking in the path that your Master marked out for you. He was victorious, and He wants you to be victorious. He overcame, and is set down with His Father upon His throne, and He has a place prepared for you, and He wants you to be overcomers, to be victorious. Victory is sweet. It is beautiful when we come to the closing hours of the day, and are able to look back over the twelve or fifteen hours that we have spent, and realise that we cannot see a thing wherein the Spirit has been grieved with us. We praise Him for His overcoming power, that has lifted us above the things of sense and time. This is the way; walk ye in it, I beseech you in the name of Jesus.

(Putting the Enemy to Flight—continued from page 131.)

of stiffness and pain he crept along to the meeting to give forth a regular Niagara of praise to God for keeping all his bones, not one of them being broken. There was no thought of complaining for bruises received; only praises for preservation. God will work all things together for good to them that love Him. This week, a little Spanish girl of five was playing at the rear of the house above our Mission and fell through a skylight some ten or twelve feet to the floor below. As her

loved ones picked her up all covered with blood, she said she did not want a doctor but she would like them to pray to Jesus. They gathered round, and the power of God fell. Not only was the little one healed, her mother received the baptism, her sister was saved, and her brother who had backslidden was restored to the Lord. The whole family came to the meeting the next night, and they did indeed have joy for mourning, and a garment of praise for the spirit of heaviness.

* * *

I want to pass on a secret of continual victory. It is to make a practice every morning, immediately on rising, to walk up and down your bedroom with arms upraised praising the Lord. To the soul that commences the day with praise the windows of Heaven are opened, and the heart of Jesus is unlocked. Praises will bubble up spontaneously from the soul all day if the will is exerted in a sacrifice of praise early in the morning. Feelings may not suggest praise, but faith always has lots to praise for. I know from personal experience it works wonders in one's life.

The Psalmist said: "Why art thou cast down, oh, my soul? I will YET praise Him!" We may have been a failure in the matter of giving God the praises due to Him in the past, but we too can say, "I will YET praise Him," and we can start to do so now.

S. H. FRODSHAM.*

Brother Urshan, of Persia and Chicago.

During the Convention in London Brother Urshan told us something of the Pentecostal Revival among the Persian people in Chicago. He himself at one time kept a restaurant. He had an American man as cook, who afterwards came into blessing. Our brother got a band of young Persians saved through and through. He told us that there about 500 Persians in Chicago, and they were Nestorian Christians. There was great danger for them when they came to America of falling away to dissolute living, but he gathered a few of them together, and they used to pray for hours for their brethren.

They would go out by night by Lake Michigan, on the lake side. Suddenly the spirit of prayer would come upon them, and though it was winter time they would kneel in the snow and pray for hours. Sometimes when they were praying people would come and join them and get converted.

Then the Pentecostal movement came. It

* 334½ North 2nd St., San Jose, Cal.

(Brother Urshan—continued.)

was then explained to him by an earnest sister whom he happened to meet. He was going to ask her about her soul, and he told her how wonderfully the Lord had saved him and was using him. Then he noticed

HER LIPS MOVING

in a strange way once in a while, and afterwards he knew what it meant. When she had heard his story she said to him, "What the Lord has done for you is wonderful; you are really just ready to receive Him." She explained to him that the Holy Spirit had been with him and was operating on him, but he had to receive the Comforter definitely as an indwelling Person.

After he had received his baptism in the Holy Spirit, he began to lead his Persians into the same blessing. The first one amongst them who spoke in "Tongues" was his cousin. He spoke in pure Syro-Chaldaic. This language was known to at least one of the brethren, but not known at all by the speaker. The interpretation showed that it was a most solemn message from the Lord. Tongues are for a "Sign" (1 Cor. xiv., 22). Now, a sign is a sign of something signified. What do the Tongues signify, and why should they be a sign to the unbelievers? (There are many to-day.)

BRETHREN, "GET BUSY."

The Lord would do a quick work, but He wants you to stir up the gift that is in you.

Brother Urshan in a subsequent address told of some experiences in Petrograd as he was passing through Russia on his way to England. He found there a body of so-called Pentecostal Christians, who had sadly fallen into error. He preached the Gospel with such effect that it drove away the false teachers and restored the assembly to unity, and they worshipped Jesus the Lord. These are days when we must be faithful in warning against false leaders. Mixed up with much truth and some power are deadly errors, against these we must watch and pray. We must hold up

THE ETERNAL VERITIES

which are in Christ Jesus. Each one personally must hold on, and *hold fast* to the truth. He that thinketh he standeth, let him take heed lest he fall. Those who were once hot and have become cold, must get back to their first love. It is he that endureth to the end that shall be saved. St. Paul had to give warnings to the Christians of his day not to yield to drunkenness, surfeiting, sloth, sins of the flesh. Many fall from the faith through yielding to seducing spirits.

These are days in which to be honest and sincere. God gives conviction. We have to reject what is wrong, or God will judge. Our Lord must be on the throne in the heart. If He is allowed to stay there He will keep us hot; if He goes we shall be lukewarm or cold. We can give place to the devil; we can receive the devil and his thoughts, but instead of opening the door to Satan, let us open the door to the Lord Jesus. He stands and knocks at the door of our hearts. Let us give our thoughts to

God. Let Him fill us with holy thoughts, for our thoughts rule our hearts. If we welcome evil thoughts, then they will lead us to sin.

He told us that in Persia they were mostly Mohammedans of various kinds. There were also 300,000 Nestorian or Assyrian Christians. Moslems are more earnest than any can possibly think. Colporteurs are selling more Bibles to them than ever they have done. In Palestine God is going to have a great number of Jews saved.

In Russia there are nearly 170,000,000 people, and there are 25 different nations represented. There are 111,000,000 people of the Eastern Church, and about 1,000,000 Protestants.

God is working in Russia through the war. There has been no religious liberty. "Let us pray for the deliverance of our brethren that they may have freedom to preach Jesus in the street and everywhere."

Our Brother Urshan was intensely earnest; his face and gestures are very Eastern; he speaks with great rapidity. He cried at one meeting: "There are perhaps 300 here who have been baptised in the Holy Spirit, that is there ought to be 300 rivers of living water (not dead water). The Lord said to such as you: 'Out of you shall flow rivers of living water; this spake He of the Spirit, which they that believe on Him shall receive.' What are the 300 Rivers doing in this land? Everything should live where the Rivers come.

"If ever Satan was busy, he is busy now. Yet God never sleeps or slumbers. The END is not far off—possibly within a few months the Lord will make a short work upon the earth. He will finish the work and cut it short in righteousness (Rom. ix., 28). It is not only to be ready to go up at the Rapture, like the Virgins with their good supply of oil, but to GET BUSY here and now. The Word should be like a surgeon's knife—cutting, cutting. Every meeting should be accompanied not only by supernatural signs, but also by results then and there."

Our Brother left the Convention to cross over to America again, for he is an American citizen, and was going to get his passport renewed that he might return to help in Persia.

PENTECOSTAL ITEMS.

SYEMAO.—A letter has been received from Mrs. Fullerton (née Ronager). She and her husband are having much encouragement at their station at Syemao, in the southern part of Yunnan Province, China. Great numbers have heard the message during their recent trip.

* * *

BOURNEMOUTH.—Bro. W. J. Bolton conducts Pentecostal Meetings at 108, Holdenhurst Road, Bournemouth. Thursday evening at 8 p.m., and on the Lord's Day evening at 7 p.m., followed by "The Breaking of Bread." Visitors to Bournemouth will be welcomed.

* * *

THE ARCTIC CIRCLE.—Mr. Ed. J. G. Titterington writes from a place near to Northern Russia. He and his wife are living under the Midnight Sun, and are very well and happy. Flowers are blooming, but spiritual life in that region is not strong.

* * *

THE LONDON MEETINGS.—The Meetings presided over by Mr. Cecil Polhill at Sion College, Thames Embankment, and Newton Hall, 17, Fleur-de-Lys Court, Fetter Lane, Fleet Street, E.C., are suspended for August, and will recommence with an All Day of Prayer on Friday, September 8th.

* * *

MANSFIELD WOODHOUSE. Bro. W. Black, the Evangelist, writes of the Annual Convention recently held. The speakers were Bro. Smith Wigglesworth and Bro. Hollis (Brighton). There were also present: Sister Lydia (Kenilworth), Sister Elvin, Bro. Sanderson (Chesterfield), etc. At the Missionary Meeting, offerings were given to P.M.U.

* * *

HIGHBURY (London, N.). Mrs. Cantel's home is at 79 Highbury New Park. It is in a delightful London suburb, not far from Clissold Park and Finsbury Park. At Bernard Lodge, 10a Drayton Park, Highbury, Miss Rivolta has a quiet, restful home on faith lines.

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 Beruidsen 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 recent Council Meeting of the P.M.U. a short statement was drawn up as to the "Tongues" as a sign of the Pentecostal Baptism in the Holy Spirit. Those who were present unanimously agreed to the declaration given below. (Mr. Cecil Polhill, President; Mr. T. H. Mundell, Hon. Sec.; Mr. W. Glassby, Hon. Treas.; Rev. A. A. Boddy, Messrs. H. Small and Smith Wigglesworth, and Mrs. Crisp, Principal of the Women's Training Home.)

Readers of "Confidence" will understand that some have not noted that there is a difference between speaking in a "tongue" (A) under the power of the Spirit at the Spirit-Baptism or other great crisis in the Spiritual Life, and (B) the permanent "Gift" of Tongues (1 Cor. xii., 10) which is not for everyone. This latter is one of the Nine Gifts (1 Cor. xii., 8-10), and is not given to everyone, any more than the Gift of Healing (verse 30).

All who are baptised in the Holy Spirit may speak in "Tongues" as the Spirit giveth utterance (Acts ii., 4; x., 46; xix., 6), but the recipients should give clear proof by their life, and "magnify God."

To show the position of the Council as to the "Sign" (not the "Gift"), the above very brief declaration was agreed upon unanimously. The paragraph in small

(Pentecostal Missionary Union—continued.)

type only is the declaration of the Council. The Editor of "Confidence" has added the explanation.

INDIA.

Bro. J. H. Boyce.

Greetings in Jesus' Name from India. At the time of writing I am supposing that the London Conference is in full swing according to dates given in "Confidence," which I am glad to say, I receive every month through Mr. Norton. Truly it is a welcome messenger month by month. To-day is the missionary day at the Conference, and my prayer is that the Lord shall create in the hearts of His people fresh and *lasting* missionary interest for these dark, benighted fields.

The monsoon has now started to break over India, and it has already changed the aspect of the earth. Where before parched grass met the eye, now we see green, which gives us pleasure to behold, whereas the parched condition was a weariness to the eye. This is what India needs in a spiritual sense—the rain from heaven to change these hard, stony hearts, and that God may behold the pleasant change. Surely He is wearied of their parched, barren condition. Every time I go to the villages with the young men to tell of His gospel, this need of heaven's rain to come upon the people forces itself upon me, because with all their religion they love their sin, and they have no power for heart cleansing, and yet they still reject the story of the Cross, and some even defend the gods; little they know that they are standing up for demons and the devil.

We praise God that in Mr. Norton's Mission at the City of Bahraich, U. P., Heaven's rain is falling upon the orphan girls, and many are being baptised in the Holy Spirit as at Pentecost; surely heaven rejoices also for these green patches in a spiritually barren land.

I have been privileged this last month to see many more Indian Christians. They rejoice one's heart to see them, and encourages one to endure hard things that others might be won for the Master. The hard thing I am at present occupied with is this language study—it still remains hard to me. A missionary of twenty-two years' standing in India for Christ and His gospel, lately told me that he would not bother to learn a language had it not been for the purpose of preaching the gospel. He calls it

REAL HARD WORK.

One day at prayer over the difficulties I was greatly encouraged, being led to turn to 1 Peter 5th chapter, especially the 9th verse, where I found that the same difficulties were being met with by my brethren in the world, and of course my thoughts at once turned to China and Africa, where dear fellow-students were battling with similar difficulties. I miss them very much because they are not with me to talk over and pray our difficulties through together like we did in the training home—if I only had one of them it would not be so bad—nevertheless, verse 10 of the above chapter is very comforting, because this is only for a little time, and then the glory. The fruit of

suffering and of long-suffering is not matured in the sunshine, but in its opposite—dark, cloudy days, and storm and tempest.

Last week I had fellowship in meetings where I saw the altar full of souls seeking the Lord; they were from the Anglo-Indian community. The week's meetings were very refreshing, and especially the above-mentioned sight. I wish I could write and tell of the natives thus seeking the Lord, but up till now I have not yet had that privilege. I trust it will not be long though before I am able to write of them also.

Yours in Christ,
J. H. BOYCE.

NEAR TIBET.*

Bro. Kok's Helpers.

I was just going to write a letter for "Confidence" when some letters from native workers who are out itinerating reached me, and I thought it might be a nice change for the readers to have some extracts from their letters, and in this way to get some items from the native brethren themselves. These letters were not at all written for publication, but just because of this they may be the more interesting.

Brother Ho writes from La-bao, a district 75 miles north of Likiang:—

"In Christ, beloved people, members of the same body, sharers in the same love, may peace be unto you. May the Lord always be manifestly amongst us in order that we may give thanks in everything. On my journey to La-bao I was kept in peace and safety all the way long. Those who are trusting the Saviour here are not a few. They love to be taught in the way of the Lord. I have very good opportunities here.

"Do not be anxious about me. I cannot return now owing to the chapel not being ready yet and the rains coming on, but I hope to return anyhow some day in the fourth month.

"Write me a letter, please, when you have an opportunity, and give my greetings at home.

"How important is the duty of intercession day and night to pray with a perfect heart, wholly trusting in our Saviour Jesus! My hope is that we may all obtain the sanctification of the Holy Spirit. Greetings to all in the church, both old and young. Please read Rom. viii., 26-30. Yes, those who have faith and love will obtain happiness!"

Mr. Hsüan writes from Kien-ch'üan, a city 45 miles south-west of Likiang:—

"Through God's grace we arrived some days ago safely at Hokin (24 miles south of Likiang), where we spent a few days with Miss Scharfen and Mr. Ch'en. The money was not lost after all, but came safely into Miss Scharfen's hands. We had fine opportunities at Hokin, the hall being packed every evening. We also had a trip to the surrounding villages. My relatives, having heard of my arrival, invited me to pay them a visit. On going there they took me to the upper story where

THE ANCESTRAL TABLE
is put up. They wanted me to worship before

* See picture on front page sent by Bro. Kok.

it. I said of course I could not do such a thing. Is it not something to laugh at, that they time after time still insist on me doing this?

"We stayed over the Lord's Day at Hokin, and left Miss Scharten on Monday morning early, arriving in the evening at Kien-ch'üan (a walk of 24 miles). We were not half an hour in the city when we went over to Mr. Wang's, but—he had just passed away! Before his death he said to his wife and daughter, 'Now the shop will be empty,' and I am giving the shop over to you. When the teacher (Miss Biggs) comes, she can live in it and teach you the true doctrine. Some time ago I had written to Mr. Li, telling him not to write me, but to come himself to teach me the truth.' Now this family is in great grief and sorrow.

"As for the two sisters Chang and the Tibetan woman, they are going on with great zeal. On the Lord's Day they have meetings among themselves. They said to us, 'Within a few days we are going to the villages to witness. We are not afraid of people laughing at us.' The husband of the Tibetan woman came also to pray with us, and wants to repent. Mrs. Yang is not going on. She still is doing some things of the world, and we hear she is drawing back."

Later: "We are still at Kien-ch'üan doing the work of the Kingdom of God with one heart and with one soul. The Triune God is undoubtedly with us. On the 9th of the fourth month we had a meeting on the upper story of the Tibetan's woman's house. Suddenly that story began to shake and the Holy Spirit came on Mrs. Chang. She spoke in Tongues and sang hymns in the Spirit, but there was no one to interpret the meaning.

"On the 12th, however, the other sister Chang, of the East Gate, invited us. The Tibetan woman, her husband, and Mrs. Chang were there too as guests. After the meal we had a prayer meeting. The Holy Spirit used the mouth of Mrs. Chang and said: 'The people of Chien-ch'üan are sinners; they all worship idols; they despise My Word; they consider My Word as a thing to be ashamed of, but at that time I will also be ashamed of them. They are looking down upon Lü-di-ya. (We do not know who this Lü-di-ya is; whether it means Mrs. Chang or another, we do not know.) At the judgment day they will have to go to many sufferings. This is what the Holy Spirit says.'

"We had planned to leave on Thursday for Hsia-ch'i (20 miles further on), but as there is perhaps an opportunity to rent a little hall we will be delayed for a few days. Yesterday we had another meeting in a different home, and the Holy Spirit was in our midst again. The son of Mrs. Chang, the one who so much likes his wine, has repented to-day. Praise the Lord! Hallelujah!"

* * *

These dear brethren want our prayers on their journeys, especially in these days of revolution, when robbers abound. On two previous trips they met with robbers, but escaped through God's grace. May the Lord abundantly bless their labours. Amen.

Yours in His blessed service,

A. Kok.

S.W. CHINA.

Bro. D. Leigh.

Just a few lines to inform you of our doings in this part of the globe. We have had a very busy week moving to our new chapel. Mr. and Mrs. Swift, Miss Jenner, and we four boys are now resident there. It is in a very busy part of the city, and we are confident that large crowds will hear the Gospel daily. The chapel is a very nice building, most attractive, and yet not lavish, and we are looking forward to showers of blessing in this place. The ladies are still at their former residence, about half-an-hour's walk from us, but we are seeking a house near by. We open (the Lord permitting) the chapel on Friday evening, May 19th.

The work in all the out-stations goes along steadily; in each place souls are being brought to the Lord. At Ami-chou—a station just opened up—a very blessed work has commenced, over fifty souls have been registered in the Lamb's Book of Life, and others are being brought in almost daily. At Ih-liang also God has been working. A fortnight ago fifteen were baptised in the name of the Father, Son, and Holy Ghost. We hope shortly to go to Fuhming, where there are others waiting to obey the Lord's command. Kaihua, Lingan, Go-chou, and Mentze are being worked by natives alone, we foreigners being

FORBIDDEN BY THE BRITISH CONSUL

from going until all the trouble is over, which, it would appear, will be very soon now. No matter which way we look we have cause for praise. God is with us, and, of course, that makes all the difference.

Miss Cook has just relieved Mrs. McLean at Ami-chou; Miss Jenner is staying at the capital for a little while, having just returned from Ih-liang; Miss Agar has just arrived from Loatze, but hopes to return in a few days, and the rest of us are plodding away at the city here, doing our little part in prison work, village work, and whatever we are able to do in our spare time.

The rainy season will soon be upon us, when the village work will to some extent be hindered, but there is plenty of work to put our hands to in the city, so that there is no fear of rusting. We all well and happy, and trust you and your dear ones are the same.

Yours in His service,

D. LEIGH (Li Hsien Sen).

YUNNAN.

Work in the Capital and Provinces.

MISS TYLER writes:—

How it would rejoice the hearts of our dear, praying friends at home, how they would rejoice in the many sacrifices they make for these people if they could see with their own eyes the crowded congregation, the arrested attention, the amazement on many faces at the declaration of Divine truth.

What love and patience is needed to win these precious souls for Jesus! I give one instance,

(Yunnan—continued.)

from many, of how greatly the patience of the missionary whilst preaching is tried. Last evening we had a fairly crowded congregation, and to all appearances the majority seemed to be listening attentively, when, alas, in the distance a band began to play, and then the congregation rose as one body to go out and meet the band. True, after awhile they faithfully returned, but, in the meanwhile, what the preacher's thoughts and feelings were is best known to himself. Praise Jesus, in Him is all we need.

* * *

MISS JENNER writes:—

We praise God for bringing us to such a populous part of this needy city. Our chapel is on the main street, and within a stone's throw of the big East Gate—a very busy thoroughfare. The chapel will comfortably seat about 300. It is built of stone, lofty, well lighted, has a platform about two feet high, and a wooden partition through the centre of the building to separate the men and women. In addition, there is a smaller hall, where we nightly hold children's meetings, about 150 children being able to find seating accommodation, although I would not dare to say comfortably! The friends who are at the early stages of language study take part in the children's work, and are finding it of great blessing and help in the language.

We are still practically in the opening services, and trust to so continue; for the people, men, women and children, still come in crowds. It is quite safe to say that at least 500 come every evening. Of course, some stay a while and go, and others then take their places. There is much interest, the people listen well, and several have taken their stand. We would ask the friends to pray that interest may deepen and widen, and many souls be born again of the Spirit and upon the Word of God. We certainly are in a ripened harvest field. Oh, for wisdom and power to reap for the Master, and with Him.

On Thursday, as heretofore, we also hold a women's service, and the Lord has given us blessed times in His presence.

I must also mention the book-room, where a real work for the Lord is in progress. At the front of the compound there is also a guest-room, where callers may be entertained in Chinese style and at the same time hear the Gospel.

Our dwelling house lies mostly at the back, a two-storied building with front verandahs. Though not so roomy as our former Chinese quarters, it is yet very comfortable and compact. Only part of our family are living here, the others remaining near the North Gate. Negotiations are now going on for a piece of land near by, where we hope to erect a dwelling house to act, or rather serve, as receiving home for out-coming missionaries.

Mr. and Mrs. McLean are this week at Fuming, where several believers are to be baptised on the morrow. At the beginning of May, fifteen people were baptised at Ni-liang; they have suffered persecution since, but the Lord is able to cause them to stand. Ere long we trust some will also be baptised at Amitseon, where Miss Cook is now working and the Lord is distinctly blessing. It seems the Lord is just pouring out His Holy Spirit on the people and teaching them. Many

have destroyed their idols, and the Lord is teaching them to pray. Glory to His Name!

We are now just at the beginning of the rainy season, and it is our prayer that the downpour of the natural rain shall also be accompanied by a spiritual downpour. In spite of a heavy thunder-storm one evening, the people, especially men, came in good numbers.

List of Contributions received during July, 1916.

	£	s.	d.
Receipt No. 1702	0	10	0
" 1703	0	4	0
Harringay Assembly (Special gift for Bro. Lewer)	8	10	0
Receipt No. 1705	2	10	0
" 1706	1	15	0
" 1707	50	0	0
" 1708	0	10	0
" 1709 (towards the support of Bro. Taylor)	30	0	0
" 1711	1	0	0
Hermon Assembly, Farnham	2	10	4
Southsea Assembly	20	0	0
Dundee Pentecostal Mission	2	0	0
Receipt No. 1715	0	5	0
" 1716	0	6	0
" 1717	3	0	0
" 1718	6	15	0
" " Hackney (towards support of Misses Tyler and Waters)... ..	1	0	0
" " Birmingham (do.)	3	7	0
" " Devon (do.)	2	10	0
Lexden Assembly	4	14	5
Receipt No. 1720 (for Miss Biggs)	0	5	0
Sion College Own Missionary Fund	16	0	8
" 1722 (for Women's Training Home)	1	10	0
" " Sattley Assembly—P.M.U. Boxes	5	14	9
Smethwick Assembly—P.M.U. Boxes... ..	1	11	5
Hull Assembly	3	5	3
Receipt No. 1725	1	0	0
" 1727	5	0	0
Coatbridge Assembly	2	12	0
Receipt No. 1729	0	2	6
" 1730	0	3	0
York Assembly (for the work in India)	2	0	0
Full Gospel Assembly, Belfast	2	10	0
Receipt No. 1733	0	8	0
" 1734	0	2	6
" 1735	4	4	0
Sion College Own Missionary Fund	3	8	9
	£191	4	7
Upton Manor Assembly (towards Miss Johnson's Outfit)	£30	0	0

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

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