

OCTOBER, 1911.

VOL. IV. No. 10.

“CONFIDENCE”

A Pentecostal Paper for
Great Britain.

“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.

“The Lord shall be thy CONFIDENCE, and shall keep thy foot from being taken.”

—Prov. iii., 26.

MONKWEARMOUTH, SUNDERLAND,
ENGLAND.

THREEPENCE.

Subscription-Gifts to be sent to the Hon. Secretaries, All Saints' Vicarage, Sunderland.
(See Notice on next page.)

AN IMPORTANT CHANGE.

"Confidence" has hitherto been printed and sent out with the aid of offerings, but *less than one-sixth of its readers* have taken a share in helping the good work.

The Editor proposes from this issue, and onwards, to ask for 3/6 or 4/- per annum (one Dollar from U.S.A.) for the twelve months' issue, post free (to any part of the world.) He will cease to send to those who do not help, unless they apply to be supplied with free copies, when each case will be considered. Some may be able to pay for six months (2/-) or three months (1/-).

We print the price of "THREEPENNY" on each copy. (This may be reduced as the circulation increases.) Agents for its sale will be needed in different places at home and abroad.

Packages for Pentecostal centres will be sent at half-price (thin paper copies). Kindly let us know how many will be needed in future. (The new terms not to apply to this issue.)

VOLUNTARY OFFERINGS STILL NEEDED.

Gifts. The Editor is grateful to the friends who have helped on the good work hitherto. He will be thankful if all gifts will be continued during 1912, or until "Confidence" is established as a self-supporting paper. Any balance will be used for free copies and free Pentecostal literature.

Gifts or Subscriptions received from this time will be entered as "Subscription-Gifts," and the Paper sent, post free, for twelve months (unless any unforeseen circumstance prevents the issue). We shall not be able to return any part of these sums. "Confidence" has very many thankful friends, and we ask for their prayers that its good work may continue "till Jesus comes."

N.B.—Those who have recently sent gifts are not asked to send again until their gifts (treated as subscriptions) have run out. Some who give periodically are invited still to help for the present.

Offerings for Printing, etc., to September 30th.

	£	s.	d.		£	s.	d.
711 Hampstead (F.)	0	2	6	731 E. Wemyss Mission	1	5	0
712 Melbourne (N.)	0	5	0	732 Cowdenheath (Anon)	0	5	0
713 Fountain, U.S.A.				733 Liverpool (H.)	0	1	0
(R.)	0	4	0	734 Walton Lane (P.)	0	1	0
714 New Haven U.S.A.				735 Mulfort (E.)	0	8	2
(C.)	0	4	0	736 Holland, U.S.A.			
715 Roker (N.)	0	5	0	(M.)	0	1	0
716 Hampstead (C.)	0	3	0	737 Croydon (W.)	0	1	0
717 U.S.A. (S.)	1	0	0	738 Peckham (S.)	0	1	6
718 Springfield, U.S.A.				739 Toronto (A.)	0	1	0
(W.)	0	12	0	740 Los Angeles (T.)	0	8	0
719 Beaver (M.)	0	4	2	741 Waunlydd Assembly	0	4	6
720 Paisley (R.)	0	4	0	742 Richmond, U.S.A.			
721 Plumstead (B.)	0	10	0	(K.)	0	8	0
722 Louth (B.)	0	2	0	743 Pentre (W.)	0	2	6
723 Degamy (O.)	0	1	6	744 Fairbanks (K.)	0	16	5
724 Bristol (M.)	0	3	0	745 Akron, U.S.A. (E.)	0	4	0
725 Cottage Grove				746 Garra (H.)	0	7	6
(De la V.)	0	4	2	747 Valparaiso (L.)	0	4	0
726 Fister (S.)	0	4	2	748 Watrons (N.)	0	4	0
727 Sale of Foreign				749 Sherwood (F.)	0	1	0
Stamps	0	6	3	750 Beverley (J.)			6
728 Anon.	0	5	0	751 San Antonia (B.)	0	8	0
729 Ladybrand, S.A. (D.)	0	6	0	752 Clifton (H.)	0	5	0
730 Bury, Lancs. (H.)	0	10	0	753 Hoole (J.)	0	1	0
							£25 3 3

Printing and Expenses Account.

	£	s.	d.		£	s.	d.
Subscriptions as above...	25	3	3	Deficit (August) ...	4	8	5
Discount ..	0	9	6	Blocks ...	0	9	3
Balance due Treasurer...	9	14	9	Stationery ...	2	18	9
				Postage ...	7	14	1
				Bank Charges ...	0	17	0
				"Confidence" (September) ...	19	0	0
							£35 7 6
							£35 7 6

Specimens of Pentecostal Literature and Roker Tracts can be obtained free from the Hon. Secs., All Saints' Vicarage, Sunderland. Send for Reprint of "Tongues at Cæsarea."

"Thoughts on the New Creation" (M.B.). Post free, 4d., from M.D.N., 12 Dinsdale Road, Sunderland.

"CONFIDENCE."

No. 10. Vol. iv.

ALL SAINTS, SUNDERLAND.

October, 1911.

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."

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

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"The Precious Blood of Christ."

"YE ARE COME TO THE BLOOD OF SPRINKLING" (Heb. xii., 24).

Glory be to Jesus,
Who, in bitter pains,
Poured for me the Life-blood
From His sacred veins.

Grace and life eternal
In that Blood I find;
Blest be His compassion
Infinitely kind.

Blest through countless ages
Be the precious stream,
Which, from endless torments,
Did the world redeem.

Abel's blood for vengeance
Pleaded to the skies;
But the Blood of Jesus
For our pardon cries.

Oft as it is sprinkled
On our guilty hearts,
Satan in confusion
Terror-struck departs.

Oft as earth exulting
Wafts its praise on high,
Angel-hosts rejoicing
Make their glad reply.

Lift ye then your voices;
Swell the mighty flood;
Louder still and louder
Praise the precious Blood. Amen. (H.A.M., 107.)

TOWARDS HERMON.

(S. Mark viii., 10-33.)

From "Christ in His Holy Land."*

BY REV. A. A. BODDY.

"The suns of many centuries have shone
Since the Redeemer walked with man, and made
The fisher's boat, the cavern's floor of stone,
And mountain moss, a pillow for His head,
And He, Who wandered with the peasant Jew,
And broke with publicans the bread of shame,
And drank, with blessings in his Father's name,
The water which Samaria's outcast drew,
Hath now His temples upon every shore.

[When the Lord comes again to the Mount of Olives (Zech. xiv. 4), He comes, we may believe, to commence a personal reign with His saints (Rev. xx.) assisting Him. It is well for us to know then a good deal about this glorious land.

These descriptions of Palestine are useful also in making real to readers the scenes in the life of our Lord. When in Galilee and Judæa, a reverent traveller in that land may be deeply interested in finding himself face to face with the very surroundings which looked on the Lord's person and actions. He will not, however, be satisfied with the outward, save as a help to the higher and spiritual. So in such articles as the present the writer seeks to take the reader with him in thought to Christ's Holy Land, but only that the Lord may be to him a more real and living Saviour.]

One early morn in Galilee, the fishing vessel of Abraham of Tiberias came southwards towards Tarichæa, where the Jordan leaves the Lake on its tortuous journey to the Dead Sea. Daylight was stealing over the still waters of the Lake, lighting them gradually with a dreamy, milk-like appearance. Diving birds perched on the rocks which jutted out of the water near the shore, or they swam and dived in the quiet water. Wandering Peræans were journeying along the lake side with their camels and asses, making their way to Tiberias. The hills rose high from the water's edge, and zither and oleander fringed the shore.

"Let us pass out of the Lake into the River Jordan," I said.

Very soon we were quietly floating in the clear current of the "Descender" where it leaves the Sea of Galilee on its tortuous way to the Dead Sea.

The sky was cloudless, the blazing sun was coming up over the hills of Bashan. The fishing boat was hauled up on the shore, and the Galilæan crew, in their bright robes, were lit up by its brilliant rays. Bedouins splashed through the fords of Jordan on their horses, and others waded through with crates of live poultry

on their heads for sale in the bazaars of Tiberias. On the north side of the Jordan here are the ruins of Tarichæa, the chief port in olden days of the whole lake.

JOSEPHUS AT DALMANUTHA.

We who once read the interesting books of "Josephus," so often perused by the last generation of readers, and accessible in their English form to all readers, still remember some of the incidents he tells us as to his life in this very region of Galilee.

Joseph the priest, the son of Matthias (known better by

his Roman name, Flavius Josephus), was Governor of Galilee some thirty years after the Ascension, in the sad days preceding the fall of Jerusalem. He had a good deal of trouble with the people of Tiberias, who revolted from him.

He tells us that he quelled a disturbance at Tiberias without his soldiers, whom he had sent away. He was at Tarichæa when news came of a sudden rising against him at Tiberias, and he asked his friends in the town to run down to the ships lying in the port and in the Jordan mouth and seize them. Two hundred and thirty



BEDAWIN. FROM THE OTHER SIDE OF JORDAN.

* Copies of the book "Christ in His Holy Land" can be obtained by sending a 4/- Postal Order or a 1 Dollar Note to Rev. A. A. Boddy, Sunderland. A copy will be posted to any part of the world. (The illustrations, as reproduced in "Confidence," are from another book by the Editor—"Days in Galilee." This is now out of print.)

vessels, with only about four men in each, sailed out, and they lay in the Lake opposite to Tiberias, but a couple of miles away, while Josephus approached the town in a smaller boat only with seven soldiers.

The men of Tiberias, when they saw this fleet of vessels, at once capitulated, for they thought the ships were full of soldiers. (So Josephus writes, perhaps boastfully, in the book, "The War of the Jews," vol. ii., chap. xxi., sect. 8.)

This shows us that Tarichæa was the chief port, and in fact the only harbour of refuge in those days. It was off this port that the Romans attacked their fleet and slew six thousand five hundred men on board their vessels. Might not this, then, be the place to which our Lord sailed on His return from His circuit to the north and east of the lake?

...
 "And straightway He entered into a ship with His disciples and came into the parts of Dalmanutha" (Mark viii., 10).

Jesus took ship and came to the parts of "Dalmanutha."

A learned Jewish writer (Dr. Edersheim) points out that a likely derivation of this word "Dalmanutha," which has puzzled so many, is from a word in Rabbinic Hebrew which means a "port" or bay.

Tarichæa (or Kerak) is a place where the chief port and bay are found. The fishermen of Galilee knew it well, for it was in those days the depôt for salting the fish of the Lake for export.

* * *

As the boat bearing Jesus and His friends comes over from the Wady Semakh, on the eastern side, near Gadera, and approaches the Jordan's exit at this south

end of the Lake, the people again recognise the Prophet's sail, and foes as well as friends are ready to meet Him on landing.

Foes chiefly. The Passover at Jerusalem is perhaps over now, and the Hierarchs have deputed their emissaries to dog the steps of Jesus, and endeavour to gather incriminating evidence against Him. So St. Mark tells us how the Pharisees came forth (perhaps from Tiberias) and demanded of Him "a sign from Heaven."

"And the Pharisees came forth, and began to question with Him, seeking of Him a sign from heaven, tempting Him.

And He sighed deeply in His spirit, and saith, Why doth this generation seek after a sign?"



SEA OF GALILEE (LOOKING SOUTH-EAST).

Verily I say unto you, there shall no sign be given unto this generation" (Mark viii., 11-12).

He was expected, perhaps, to stand on the edge of the Lake, and to turn the sun into darkness and the moon into blood, to reproduce the plagues of Egypt, or the command of Joshua in the Vale of Ajalon.

The Incarnate Son of God, even in His humiliation, could have done all this and very much more, but He knew that no signs or wonders of the kind they desired would avail to save one soul.

He calmly refused, and ere the day was over He embarked for the northern end of the Lake once more.

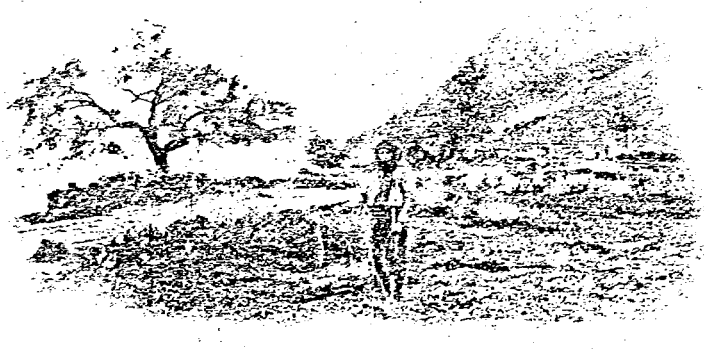
(Towards Hermon—continued.)

SAILING UP THE LAKE.

The afternoon breeze from the West springs up on the Sea of Galilee about four o'clock, and soon their boat was rushing through the clear water, its great brown sail filling out in the wind, the mast creaking and straining.

Passing up the western coast they approached Tiberias, dominated by Herod's Acropolis, and the Golden House, to be destroyed thirty years after by Josephus. Then they skirt the cliffs and come to Magdala, the home of faithful Mary.

They pass the plain of Gennesaret, a very paradise of fruit trees and green in those days.



MAGDALA.

The Western Bethsaida comes in view, the old home of the sons of Zebedee, and then farther on, the white houses of "*His own city*," Capernaum, and beyond, again, Chorazin, peeping over the undulating country.

The Lord must have gazed sadly at these towns in which so many happy days had been spent. Henceforth He was to be a fugitive—rejected by His own and hunted down by His bitter enemies. He is sad, but He is also stern in His words against those who hardened their hearts against God's love in Christ Jesus to them.

Terrible words to come from such loving lips—

"Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon which were done in you, they would have repented long ago in sackcloth and

ashes. Howbeit I say unto you, it shall be more tolerable for Tyre and Sidon in the day of judgment, than for you.

"And thou, Capernaum, shalt thou be exalted unto heaven? thou shalt go down unto Hades; for if the mighty works had been done in Sodom which were done in thee, it would have remained until this day. Howbeit I say unto you, that it shall be more tolerable for the land of Sodom in the day of judgment, than for thee" (Matt. xi, 21-24., R.V.)

What does this same tender Lord say to careless hearts to-day. To those who have had wonderful opportunities, and yet are world-loving, almost disloyal in their indifference, He cries: "*I would that ye were either cold or hot. Because ye are neither cold nor hot I will spew you out of My mouth.*"

* * *

So His ship passed on over the tossing waves, catching now the full force of the wind down the Vale of Arbela, up which could be seen the Mount of Beatitudes.

That evening, after sailing about fifteen miles, they would pass out of the tossing waters, into the Jordan mouth, where that river passes

through the plain of El Batihah and enters the Lake.

They would sail a little way up the peaceful river and run the boat ashore. All the party walk up to the town of Bethsaida-Julias, in the territory of Philip. So Mark tells us (viii., 22, R.V.)—

"They come unto Bethsaida. And they bring to Him a blind man, and beseech Him to touch him. And He took hold of the blind man by the hand, and brought him out of the village; and when He had spit on his eyes, and laid His hands upon him, He asked him, Seest thou aught? And he looked up, and said, I see men; for I behold them as

TREES, WALKING.

Then again He laid His hands upon his eyes; and he looked stedfastly, and was restored, and saw all things clearly. And He sent him away to his home, saying, Do not even enter into the village."

[Here we find a case of progressive healing.

star or sun. The Sun and Earth and Moon might be blotted out, and the whole heavens as viewed from the nearest star would scarcely be affected, save in the most minute manner.

OUR WONDERFUL EARTH.

Yet this Globe, our Earth—comparatively small and unimportant—is, we believe, more important than all planets or stars or suns.

It was created to be the home of those who should be known not only as human beings but as "Children of God," to be His companions throughout eternity.

A race of beings was to be placed upon it from out of which, by a process of testing, should be selected or "elected" a company of "called-out ones" to be known as the "Ecclesia"—(the "Church,") the Bride of Christ.

The inspired Word of God opens with the preparation of the first abode of this wonderful race, and its sacred pages close with the glory-picture of the New Heaven and the New Earth, and all they may become for us even now as well as hereafter.

Geology and Astronomy almost stun one as they shew us the position of this planet-earth on its swift journey through space. It is shooting onwards at about 18 miles a second, in a yearly elliptic journey of more than 600 million miles round the sun. The whole solar system is also travelling obliquely, we are told, at the rate of a mile a second, towards the distant constellation of "Hercules." The Lord Jesus is upholding it and all things by the word of His power (Heb. i., 3).

INTERNAL FIRES.

Geology tells us that only the outside—a comparatively thin crust—of the earth is cool enough for human beings to dwell upon. The earth is some eight thousand miles in diameter—yet only the outside mile as yet is cool enough for human life. It is said that if this mile in depth could be removed like the skin of a peach, the heat on the earth would become intolerable and the globe uninhabitable.

Ere many miles were pierced by any hole going far enough down, scientific men tell us, the heat would be terrific. There are thousands of miles of incandescent matter, rocks at white heat, and fires ready to rush out and consume.

But God has now made ready this earth

for man. He has prepared a place for us.

All the ages of geology are as nothing to God, with Whom time and space are as naught. In the beginning of *time* He made the heaven and the earth.

MILLIONS OF AGES.

Between the first and second verses of Genesis there may have been countless æons of time—the earth quite possibly inhabited again and again by beings of some kind. There is room after that opening statement for all the geological epochs and their fossilized types of life. But all these were preparatory, they were effaced and replaced, one after the other. But the last of them came and went, and the earth was "emptied and made desolate," and God prepared it for man. "The earth was without form and void" ("desolate and emptied").

As the light pierced through the slowly lifting fogs and mists it showed all the continents submerged by a universal ocean. The clouds lifted higher, then the land areas were elevated by some shrinking movement of the earth's crust. The soil as it became exposed was swiftly clothed with verdure. Water and land speedily teemed with life, and AT LAST the earth was ready for its destined occupant, man, who was to be made in *God's own image*.

MAN IN GOD'S IMAGE.

We read (Gen. i., 26) God said, "Let us make man in *Our image (Tselem)*, after *Our LIKENESS (Demuth)*, and let them have *DOMINION. . .*"; also (Gen. ii., 7) God breathed into man's nostrils the "breath of lives," and man became a living soul.

Oh, how fair that morning broke
When in Eden man awoke!
Beast and bird and insect bright
Revelled in the gladsome light;
God looked down from heaven above,
All was life and joy and love.

Oh! the doleful change when sin
Darkly, subtly entered in!
War and pestilence and death
Mar and sadden God's fair earth;
Human sorrow fills the air.
Death is reigning everywhere.

* * *

"God saw everything that He had made that it was very good."

But with all our civilisation in this 20th century everything is not very good to-day; and history through the ages tells us of much that has not been very good, but very bad, for the right of "dominion"

(Continued on Page 229.)

"CONFIDENCE."

OCTOBER, 1911.

Editor—

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Sunderland.

Assistants—

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

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The Second Advent.

Our Blessed Hope.

MATT. xxiv., 42-46.

"Watch therefore: for ye know not what hour the Lord doth come.

But know this, that if the good man of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up.

Therefore be ye also ready: for in such an hour as ye think not the Son of Man cometh.

Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season?

Blessed is that servant whom his lord when he cometh shall find so doing."

* * *

The Bishop of Durham (Dr. Handley Moule) recently said at a gathering of his clergy (Sept., 1911): "I should have been thankful if the 'Fathers' at Nicæa had placed in the Nicene Creed a statement as to the joyful side of our dear Lord's return, and had not only referred to His coming as a Judge of both the Quick and the Dead."

A well-known lecturer on the Holy Land recently expressed to the editor of "Confidence" his astonishment at the lack of knowledge among Christian teachers and clergy concerning the Coming of the Lord. He was amazed.

* * *

We print here a Summary of the Bible Teaching concerning the Soon Coming of the Lord. A Notes for a series of Bible Readings they may be helpful, if much prayer is made concerning their use.

1. THE RETURN OF THE LORD.

(a.) It has not yet taken place, as in Acts i. 11. ("He will come in like manner.")

(b.) Did not take place at the destruction of Jerusalem. See Luke xxi., 12-24: "Before all these things is the siege of Jerusalem."

(c.) Will take place very soon, as in (a) 1 Thess. iv., 14-17; and afterwards (b) as in Dan. ii., 34, 35 and 44; and in Zech. xiv., 4; and Rev. xix., 11 to xx., 4.

2. THE TARRYING OF THE LORD.

The delay has been God's plan for us.

1. The number of His elect must be completed, that is, the Body of Christ must be first fully formed.

2. The Scripture must be fulfilled. (Dan. ii., 34. We only recently have come to the "Toes.")

3. The times of the Gentiles have to run out. (Seem to end about 1914 or later, if they began in 607 B.C., and if they are 2,520 years or 7×360 .)* The Lord comes before this.

3. THE COMING OF THE LORD (in Two Stages.)

1st. The "Parousia" (presence), 1 Thess. iv., 14-17. He comes as far as the clouds to "catch away" (to "rapture") His own. This is the Ascension of those that are Christ's at His "Parousia."

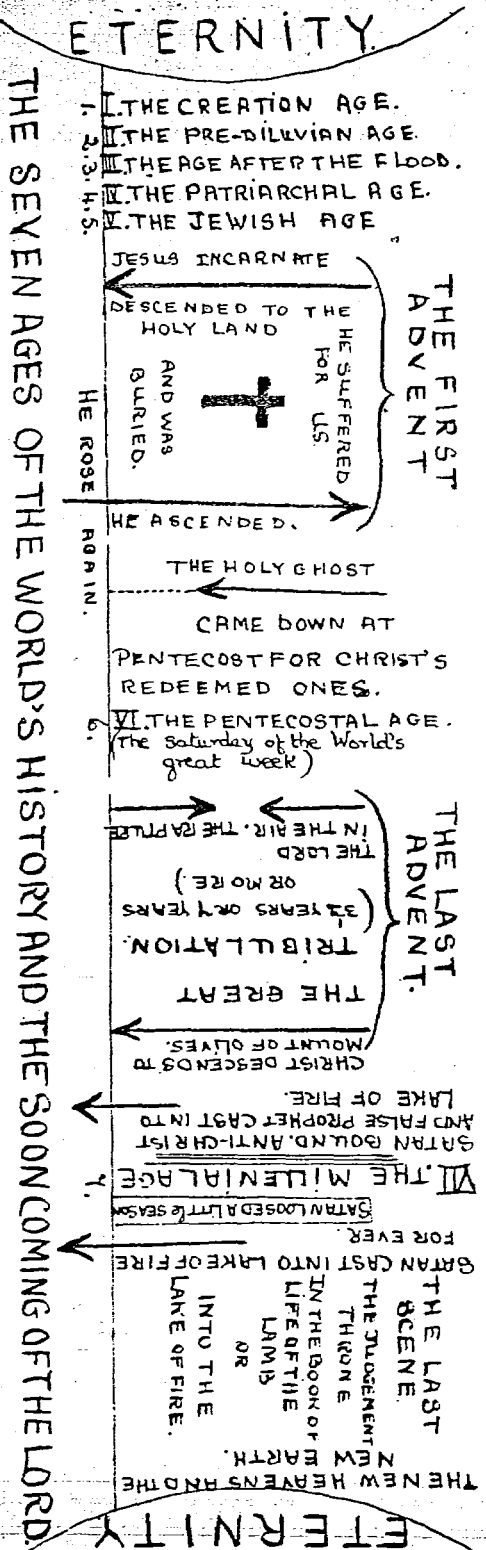
2nd. The "Epiphaneia" (manifestation) of the Lord. This is His coming down to the earth itself (at the Mount of Olives, Zech. xiv., 14). His triumphal return to destroy all foes and reign at Jerusalem. Rev. xix., 11, and xx., 4 (Satan bound for 1,000 years). Later He judges the dead, Rev. xx., 11-15.

4. BETWEEN HIS TWO "COMINGS."

ON EARTH. Years of Great Tribulation (See Rev. vi., etc.: seven seals, seven trumpets, 7 plagues, 7 vials); not less than $2\frac{1}{2}$ years, possibly seven years; some have suggested 40 years. In any case the last $2\frac{1}{2}$ years (1,260 days) are very terrible. *Development of the Anti-Christ* and the *Trinity of Evil*. Rev. xiii., etc. (Dan. viii., 8, 24, 25, 26; 2 Thess. ii., 3-10. Anti-Christ's number, 666—Man! Man!! Man!!!)

IN HEAVEN or in the "air-region" of the heavens. (a) The rewards given at Christ's "Bema" (according to works in Christ). (b) The Marriage Feast. The Bride who made herself ready. Rev. xix.

* If the years were 365 days, then the end would be 35 years later. See a Booklet supplied by Miss L. de M. Brooke, 11, Cecil Street, Margate, entitled—"Seven Signs of His Coming."



5. THE WONDERFUL MILLENNIUM

Follows His Second Coming. Rev. xx., 3, 4; Luke i., 31-33. See also unfulfilled prophecies in Isaiah xxxv., lx., lxx., and Zech. ii., 10-12, viii., xiv.

(Satan is not yet bound, so we are not in the Millennium yet.)

* * *

6. CONSIDER also carefully—

Daniel's Image. Dan. ii., 31-44. (We are at the Toes.) Democracy rules now.

7. THE PARABLE OF THE WISE AND FOOLISH VIRGINS. Matt. xxv., 1-13.

We hear the "Midnight" cry just now. The midnight of apostacy and worldliness is prevailing. The Pentecostal cry is—"Jesus is coming soon."

REMEMBER—

(a) "The Biessed Hope." See Titus ii., 13.

"Looking for that biessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ."

(b) How not to be ashamed at His Coming. 1 John ii., 28. "Abide in Him."

"And now, little children, abide in Him; that, when He shall appear, we may have confidence, and not be ashamed before Him at His coming."

(c) Our Lord's advice. Luke xxi., 36.

"Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man."

* * *

The plan we have printed in an adjoining column explains itself. It must be held horizontally and read carefully from left to right—from "Eternity" to "Eternity."

(We have come to the point in that plan to the right of the figure 6, just where there is a small gap in the line. So we are very near to the "Rapture.")

(The New Creation—continued from page 227.)

has been abdicated by man and handed over to a great spiritual enemy. Unredeemed mankind ever since the FALL has been and is absolutely in the power of Satan.

Our Adam-race was surrounded from the beginning by the powers of darkness in their invisible legions. Man seemed to be quite unaware of their existence, as so many are to-day.

He was soon tempted by the cunning and unknown foe.

(The New Creation—continued.)

The adversary—Satan—did not send an under-demon for this overwhelmingly important work of tempting that which was made in God's IMAGE. Satan undertook the task himself. He is the Prince of the Power of the Air, the Prince of this world ("Kosmos"—Universe).

SATAN'S FALL.

Possibly he, Satan, was originally the guardian angel of this planet, appointed when it was first sent out on its circling journey—"When the morning stars sang together, and the sons of God shouted for joy" (Job xxxviii., 7). Such words seem to suggest that each bright planet was given its attendant Spirit-guardian.

But pride was his temptation. He sought even the Throne of God, and with his angel followers he rebelled against the Most High.

So after Satan's rebellion, and his deposition from God's favour, he would be likely to seek revenge, and to seek to dethrone one to whom he had heard God say that he (Adam) should "have dominion."

OUR DEATH IN ADAM.

"By one man sin entered into the world, and death by sin" (Rom. v., 12).

Adam died to God that sad day of the Fall, and we died in him, our father. Thus was the human source of the spring of life poisoned from its fount. The whole race is now *dead* in God's sight. Physical life is there, intellectual life, benevolent life, natural life is there, but in God's sight it is all dead until it lays hold of true life in Christ, the second Adam. He that hath the Son hath life, and he that hath not the Son of God hath not life (1 John v., 13). "We are born dead."

Yet rejoice, for God on high
Hath not left this world to die!
God's dear Son, with dying breath,
Broke the power of sin and death;
Christ the tempter overthrew,
Christ is making all things new.

For Jehovah Elohim—the Lord God—being Omniscient, knew all, and prepared for all. Even before the Fall the plan of the New Creation was fore-ordained, and the members of the new race were all known by name. "God hath chosen us in Christ before the foundation of the world" (Ephes. i., 4).

DEATH, THE REMEDY FOR DEATH.

A very drastic remedy was needed to foil Satan's power. Man lay helpless in the hands of the "Prince of this world." Only God could remove the utter corruption which had come into our race. The "Natural Man," the "Old Man," the "Body of Sin," the "Flesh," God could not, and cannot, look upon. "They that are in the Flesh cannot please God" (Rom. viii., 8). A New Creation was absolutely necessary. The old race having been ruined, having fallen, must come to an end in a Divine way. That Divine way is its destruction, its abolition, in the person of a Representative, Who should be human yet Divine, *the Son of Man* (not *a son of man*), and yet the Son of God.

O loving wisdom of our God!
When all was sin and shame;
A second Adam to the fight,
And to the rescue came.

"God, sending His Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh" (Rom. viii., 3).

JESUS, OUR REPRESENTATIVE.

God Himself would bear our humanity to the place of sacrifice (as trespass-offering and sin-offering). His was the representative human Body, in which all *believing* humanity was crucified through the death upon the Cross. "A body hast Thou prepared for Me."* He said, "Destroy this Temple, and in three days I will raise it up again," and "He spake of the Temple of His body" (John ii., 21).

O wisest love! that flesh and blood
That did in Adam fail,
Should strive afresh against their foe,
Should strive and should prevail.

His death meant the "crucifixion of our Old Man," the "destruction of the body of sin" (Rom. vi., 6). For this reason Heaven never wearies of praising "the Lamb of God, which beareth away the sin of the world" (John i., 29). It is because of His sacrificial Death, "the Lamb slain from the foundations of the world" (Rev. xiii., 8). The "Lamb" is His ever-recurring name in the Apocalypse. It is the "*Lamb*" that is the Light of the Heavenly Jerusalem.

OUR LAMB SLAIN.

We, by faith, lay our hands upon the head of this Lamb (Lev. i., 4), and we identify ourselves with Him, saying, "I have been crucified with Christ" (Gal. ii.,

* * *

* Hebrews x., 5.

20). "As Christ's, I crucified then the flesh" (see Gal. v., 24).

"As Moses lifted up the serpent in the wilderness, so was the Son of Man lifted up" (John iii., 14). The first serpent in Eden contained the Tempter who brought in sin, and the brazen serpent of Numbers (Num. xxi., 9) was a representative both of sin and its consequences. In like manner God sent forth His Son in the *likeness* of *sinful* flesh.* We accused ones were in Him, as He became "a curse." He became sin for us—He Who knew no sin (2 Cor. v., 21, and Gal. iii., 13).

WE DIED IN HIM.

In that one died for all, therefore all died.† On that Cross we see the end of the first Adam, the old Creation, our Old Man was crucified with Him.

This is true for all believers, but it must ever be made practical by our faith, or rather by the Holy Ghost enabling us to believe.

"Forasmuch then as Christ suffered in the flesh, arm yourselves with the same mind, for he that hath suffered in the flesh hath ceased from sin" (1 Pet. iv., 1).

"He died UNTO sin once. . . . Reckon therefore yourselves to be dead indeed unto sin" (Rom. vi., 11).

He came to deliver the captives (Luke iv., 18), but it must be through death, through their death in Him. He thus ransoms, looses, sets free. "For this cause was the Son of God manifested that He might loose (destroy) the works of the devil" (1 John iii., 8)

OUR OLD MAN ON CHRIST'S CROSS.

By the crucifixion of the Old Man He overcame him that had the power of death, the Devil (Heb. ii.). Satan had no power to hurt or tempt Jesus of Nazareth when He had once died. He had died to sin. It was "finished." The great fixed gulf of death has now been placed (for us who are in Christ) between us and Satan.

The first Adam was disobedient and fell. The last Adam conquered temptation all through. He led a perfect life. No man ever spake as He did. He did His Father's will, and finished His father's work. He willingly and voluntarily took our humanity in His own Person to the Cross, and left it in the Tomb. He was *the* Son of Man.

We who died with Him (and in Him), were all born again with Him on that first Easter morning. "Born from above." We rose with Christ, and in Him. This was the "New Creation."

Risen with Christ, our glorious Head,
Holiness now the pathway I tread;
Beautiful thought whilst walking therein,
He that is "dead" is freed from sin.

Glory be to God!

Father, Son, and Holy Ghost first created man. Now they re-create through Christ's Resurrection. Christ's Resurrection is the re-creation of the last Adam. He is the first-born (*Prototokos*) among many brethren (Rom. viii., 29). The "file-leader" (*Archegos*) of our Salvation (Heb. xii., 2).

The three Divine Persons were there. The Father's glory raised Christ from the dead (Rom. vi., 4). The Son takes up His Life again (John x., 17). The Holy Ghost raised Him (Rom. viii., 11). All three Divine Persons created us, all three take part in, and rejoice in our re-creation. The Father loves, the Son dies, and the Holy Spirit quickens. But we appropriate by faith—by God-given faith.

UNION WITH CHRIST BY FAITH.

We claim our union with Christ. We are the Body of Christ, and members in particular (1 Cor. xii., 17), members of His Body (Ephes. v., 30).

This is the New Creation. No longer in Adam, but in Christ. The first man, Adam, was made a living soul (*psyche*), the last Adam was made a quickening or life-giving Spirit (*pneuma*). Our Life (which is Christ's Life) is no longer "psychical" but "pneumatical" (no longer "soulish" but truly "spiritual"). We have put off the Old Man, and put on the New (Eph. iv., 22-23).

* * *

Though in Him we have died, yet we must ever mortify (put to death and keep in the place of death) our members which are upon the earth (Col. iii., 5).

We are to be conformed to

THE IMAGE OF GOD'S SON.

"For whom He did fore-know, them He also did predestinate to be conformed to the IMAGE of His Son, that He might be the first-born among many brethren" (Rom. vii., 29).

"We all, with uncovered face reflecting as in a mirror the glory of the Lord, are

* Rom. viii., 3. † 2 Cor. v., 14.

(The New Creation—continued.)

being transformed into the same IMAGE, from glory to glory, even as by the Lord, the Spirit" (*Greek*, 2 Cor. iii., 18).

"Our New Man is ever being renewed unto perfect knowledge after the IMAGE of Him that created him" (Col. iii., 10).

We must daily see to it that we take the place which God now gives to us.

It must be taken by faith, and constantly maintained by faith.

* * *

BETTER OFF THAN ADAM.

God, in Christ, has created a new race, much farther above the fallen race than intellectual man is above the animals.

We are linked to God in a way which was not vouchsafed to Adam in Eden. Adam was not, as we are, "in Christ." Now, if any one is in Christ, there is a New Creation (2 Cor. v., 17).

Surely, if we are in Christ it must be God's will for us to be not only as good, but much better than Adam before the Fall; making all allowances for the practical unbelief around us (even in those who profess to be Christians), and also for the effect of the ages of sin and unbelief upon our earth.

As there was a Tempter and temptation in the Garden of Eden, so temptation and the Tempter exist still. But we recognise our Tempter, and we assert our claim to be dead (in Christ) to sin, and to its author also, and to his power. Just so far as we maintain by faith this attitude we shall have the victory—for "he that abideth in Him (in Christ) sinneth not." "He that is begotten of God keepeth him, and that Evil One toucheth him not" (1 John v., 18).

The body of sin (for us who thus believe) has been destroyed (or "brought to nought"), but we must by faith keep it in that place of destruction.

* * *

ONE WITH CHRIST.

Let us ever remember with thanksgiving that we are "accepted in the Beloved" (Eph. i., 6).

So near, so very near to God,
I cannot nearer be;
For in the person of His Son,
I am as near as He.

So dear, so very dear to God,
I cannot dearer be;
The love wherewith He loves His Son,
That is His love to me.

His righteousness ours, His life ours, His health ours. But all and each to be taken and held by a God-given faith. Often it will be a real fight of faith.

We have not yet received our glorified bodies, but surely in Christ we may have a most wonderful position and higher privileges than had Adam before the Fall. Trusting in the Holy Ghost's power, we must be among the "Overcomers" (the Conquerors) in this fight of faith. We must believe we are "free" indeed, because the Son hath set us free. Let each of us act then as one who is "free" from the law of sin and death,* and rejoice that in Him we have "perfect freedom"—free, not, indeed, to yield to sin or disease, but free from sin's power, and from all sin's consequences.

"What Jesus is," and that alone,
is Faith's delightful plea;
It never deals with sinful self,
Nor righteous self in me.

In Christ I find I'm counted "dead"
By God in His own Word;
It tells me I am "BORN" again
In Christ, my Risen Lord.

If He is free, then I am free
From all unrighteousness;
If He is just, then I am just,
He is my righteousness.

The blessed Baptism of the Holy Ghost in its true form is given to those who are in Christ. These God will "immerse" fully in Himself. To these the Comforter comes as a Divine person. As He sees us under the Blood, and trusting its cleansing and liberating power, He manifests Himself in Pentecostal power and with the blessed Pentecostal sign. We are thankful indeed.

* * *

THE END IS COMING.

The world is getting very old now, and possibly its history has nearly run out. The crust of the earth seems to be shrinking as the internal heat cools down. This shrinking of the crust causes the frightful earthquakes which take place in different parts of the world—terrifying experiences for those who are in their vicinity. Volcanic eruptions are taking place. It is not long since Krakatoa blew off its summit into the sea, and sent a terrific wave of water to destroy lives all around. St. Pierre, in the island of Martinique, that wicked city of 30,000 inhabitants, was destroyed in twenty

* Romans viii., 2.

minutes by the volcanic conflagration from Mount Pelee. Messina, with 200,000 Sicilians, was destroyed swiftly by earthquake.

St. Peter tells us (2 Pet. iii., 10-13) that "the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. . . . Nevertheless we, according to His promise, look for New Heavens and a New Earth, wherein dwelleth righteousness.

We know that great troubles are yet in store for this earth, and especially for all those who reject the Lord Jesus. The Great Tribulation recorded in Revelation may be very nigh at hand.

That the Lord is actually in His own person visibly coming from heaven very soon is the confident hope of many.

Among the signs of the approaching end are—

1. The movements of the Jews to the Holy Land.

Unconsciously they are getting ready to meet their Messiah when He comes to the Mount of Olives (Zech. xiv., 4). First He comes in the air (1 Thess. iv., 15-17). Later to Jerusalem for the Millennial Reign (Rev. xix., 11—xx., 4).

2. The "Apostacy" or falling away of many in the Christian lands (2 Thess. ii., 3; 2 Tim. iii., 1-5).

3. The Gospel preached for a witness in over 400 languages. (Matt. xxiv., 14.)

4. The "Times of the Gentiles" now, we believe, running out (Matt. xxi., 24).

5. The image in Daniel ii., 31-35. We have come to the toes (democracy). The mountain-stone is ready to fall.

6. Great earthquakes, etc., taking place. (Luke xxi., 11.)

7. Recent outpourings of the Spirit. The "Latter Rain" revivals in the days of the return of the Latter Rain to Palestine. The constant message, "Jesus is coming soon."

Our safety is to be "in Christ," and so in the New Creation.

OUR CRY TO GOD.

1. O my Saviour, I come to Thee as I am. I gladly trust Thy redeeming Blood to wash away my guilty past. I am lost for ever apart from Thee, but Thou hast said "Whosoever cometh to me I will in no wise cast out." I come just now—

Just as I am, without one plea,
But that Thy Blood was shed for me,
And that Thou bidst me come to Thee:
O Lamb of God, I come.

2. I forsake (by Thy grace and in Thy strength) every known sin, and take the place of death to every temptation.

3. By faith I claim my Union with Thee in Thy Death and Resurrection. I have died to the Old Creation, and I step into the New Creation by faith. I in Christ, and Christ in me. Hallelujah! Amen.

4. I look to Thee, O Blessed Holy Ghost, to make this real, and to take possession of my heart and life and to immerse me into God, and to keep me ever under the cleansing Blood.

5. Baptise me continually with a Pentecostal Baptism of power and love, that I may witness for Thee by my life and with my lips. Lord, do it now!

6. Help me to watch and pray, and ever to be looking for that "Blessed Hope," the soon

COMING OF MY LORD

in the air for His Overcomers in this New Creation. Amen.

"Him that cometh to Me I will in no wise cast out."

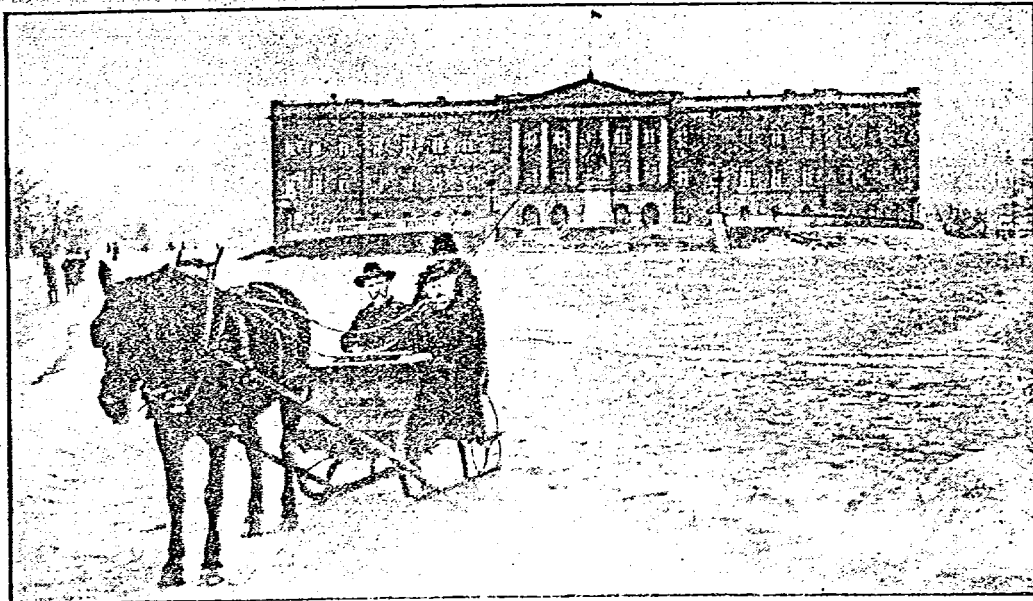
PENTECOSTAL ITEMS.

THE SUNDERLAND MEETINGS. In All Saints' Vestry—Saturday, 7:30 p.m.; Sunday, 8:15 p.m.; Monday, 7:30 p.m. Thursday, 7:30, in the Vicarage. Church Services on Sunday, in All Saints', 8 a.m., 10:30 a.m., 6:30 p.m. Adult Bible Classes open to all, 3 p.m., in Church and Vestry. Requests for prayer may be sent to Rev. A. A. Boddy or to Mrs. Boddy, and will be presented at the meetings.

The meetings at Newcastle-on-Tyne are on Friday nights at 7:30. They are led by Mr. and Mrs. Hawks (24, Kingswood Avenue, Jesmond, Newcastle). They are held at the Y.M.C.A. in Blackett Street, near the Grey Monument. On Friday, September 22nd, the anniversary of the first meeting was held.

The Rev. A. A. Boddy presided, and spoke from Eph. i., 15-23. The Rev. T. G. Hackett, of Dublin, also gave a powerful address from St. John i., 12: "As many as received Him, to them gave He power to become the sons of God." Miss Haggie gave her testimony to the blessing in her life through the Pentecostal experience. Mr. Hawks told the story of the Holy Spirit falling upon him and his dear wife at Sunderland after the Convention of 1910. There was a large attendance and the presence of the Lord was very real.

(Pentecostal Items continued on Pages 234 & 235.)



NEAR THE ROYAL PALACE AT CHRISTIANIA.
PASTOR BARRATT AND THE EDITOR.

Christiania (Norway) is Pastor Barratt's home. Here he lives with his family at "Sofies-Plads." The Editor of "Confidence" visited his work at the commencement of the Pentecostal Outpouring in March, 1907. He preached by interpretation in various halls and churches. He also received a great blessing through the laying-on of hands of Spirit-filled Norwegians. Then Pastor Barratt came to Sunderland for two months, and was much used of God. Now he is holding Pentecostal Meetings in Finland and St. Petersburg, and other Towns.

PASTOR BARRATT IN FINLAND.

ST. PETERSBURG,
6th Oct., 1911.

Pastor Barratt writes:

I touched Finland this forenoon, and proceeded on to Helsingfors. Thought perhaps you might wish to know where I was.

Now will you please pray for our meetings in Finland? It is the first time Pentecostal meetings on this line are to be held in this country, and we need much grace and wisdom.

Friends from Christiania have attended our meetings in Finland, and have read my paper, "Korsets Seir" (The Victory of the Cross). Much interest is awakened, and a hall with 1,400 seats has been rented for the services at Helsingfors. May God throw coals of fire on the city, and kindle a flame throughout Finland that will not be extinguished.

The Revival has now struck Finland. We have great numbers at the evening meetings in "Folkets Hus." The hall will seat 1,400, and is almost full. At the mid-day meetings many attend, and the meetings have lasted from 11 to 3 o'clock. God is in our midst. Souls are being saved, and the Fire is falling on the saints with the signs following. Sick are being healed. I am (D.V.) to visit various places in this order: Knopio, St. Petersburg, Viborg, Helsingfors (on return trips), Gamarfors, Abö, and Stockholm. Hope to be home by the 17th of November.

The doors we thought opened here the devil managed to shut, but we have nevertheless been able to give a testimony of the Blood of Jesus, and the Power of the Holy Ghost.

Among the Estonians. Strangely enough I received an invitation to visit them four years ago, that is the *people* in Estonia. Now I find them here.

God has been leading me wonderfully these days. The devil's plan was upset in St. Petersburg. I have spoken to the Russians, the Swedes, and Finnish people there, and the Estonians. We had three glorious meetings yesterday. Such weeping and earnest prayers!

Yours,
BARRATT.

PENTECOSTAL ITEMS.

The Editor of "Confidence" has forwarded to Sister Nellie Clark Betlex (c/o British Post Office, Canton, South China) the following gifts:—T., 11/-; B., £1; N.F., 2/-.

The London Central Meetings have now recommenced. Each Friday at the Journalists' Institute, Tudor Street, E.C., 4 p.m.; also at Sion College, 7 p.m. (Thames Embankment, near Blackfriars Bridge). A day of prayer for unity was kept on Wednesday, 20th September.

Our Brother, Emil Meyer, of Hamburg, has opened a "Missions-Hotel" at 16, Brauer Strasse (not far from the great Central Railway Station). It is a "Christian house," and the terms are very reasonable. A daughter of the Editor of "Confidence," with a lady friend, stayed a couple of nights there on their way through to Hermsdorf, and report it clean, cheap, and very nice. It is a Christian Temperance Hotel under Pentecostal ownership.

Brother F. Bartleman, now of Altadena, California (P.O. Box 238) has written a 28-page Booklet on the Coming of the Lord (10 cents.) It is entitled "A Prophetic Chart." It contains deep "eschatological" teaching.

He says in it, "Evil will eventually head up in one man; the Anti-Christ (against Christ), the spirit of which has always been at work in the world since sin entered; even as all goodness or righteousness is headed up in the one man, Christ Jesus. These two spirits, principles, or personalities have worked through the ages against one another for the final supremacy."

Brother Michel E. Mast, of Paris (49bis Rue de Neuilly, Rosny-sous-Bois, Seine), tells of prophecies in the meetings: "Fear not, I come quickly. I will come soon to take you away. Watch and pray. Let your lamps be trimmed. I shall only take those who are ready. Soon you will see my Father." Brother Mast writes also: "I beg of you, dear brother in Jesus, to pray for us and for France. Ask the Pentecostal brethren to join in prayer for France. A brother in Australia had had a vision that the Lord was going to bless France. He saw a map of France in his vision, and his hand seemed to be waved in blessing over about one-third of France in the map."

Brother V. Dessers, 7, Rue d'Isly, Le Havre, a colporteur who has received the Pentecostal Baptism, is in much trouble, as his Society will not any longer supply him with books. He has held a Pentecostal gathering, but is persecuted and considered to be insane, because he speaks of the Holy Ghost. Monsieur Mast asks that his case be mentioned in the "Confidence" notes, and that prayer be made for him.

Brother Berg, of Bangalore (S. India), has passed eastwards through Great Britain and Germany again, after speaking in twelve different states in U.S.A., and also in Canada. He has three workers with him from the States, and one from England, and one from Germany. He hopes to reach Bangalore again on October 24th. He writes: "I trust that you remember me sometimes in your prayers, as I also do not forget you all. We expect great things among the three millions of souls, who want the Gospel so much and are crying for it." Our brother's ministry when with us was much blessed.

Brother David Millie (10 Ronald Place, Stirling, N.B.) has been much used of God on a tour in Ireland, at Dublin, Belfast, and Bangor (co. Down). "Souls saved in each place, and some wonderful cases of healing." At Dublin the

Pentecostal work has been greatly quickened, and several baptised in the Spirit.

Rev. H. Braddock, Church of England clergyman in New Zealand (The Manse, Kumara, Westland, N.Z.) writes of his wild, wet, west coast (12 feet rainfall), a gold-slucing, timber-milling district, where he has seen souls saved. Returns thanks for prayer and requests praise for royal replies and royal bounty. "Praise the Master, who marvellously helps here and at my home at Petone, Wellington, N.Z."

He continues: "Please make it world-wide known that 'prohibition' is the new issue at the November elections. Pray that the drink curse may go, and thus save us 2,000 lives yearly sacrificed, and remove our biggest block to the Gospel in New Zealand."

Brother and Sister Garr were still at work at Hong Kong when the Editor recently heard from them. They write of their Home: "As long as God permits us to remain in Hong Kong we pray that this Home may be an 'open door' to His dear saints of all lands who come forth with a pure Gospel. Ezekiel xliiii. 10-12 is made very precious as the Spirit is showing the pattern to us."

The Rev. T. G. Hackett, of Dublin, has left Sunderland, and, after addressing a meeting at Harrogate, passed on to Bradford. Our beloved brother is deeply taught in the Word. His scholarly knowledge of the original is lit up by the blessed Spirit, and made useful to God's people. We were thankful for his ministries in Sunderland in the open air, in the Bible Class, and in the pulpit of both our Churches in All Saints' Parish.

Brother Lewis, of Valparaiso, writes to us of remarkable experiences in connection with the Pentecostal revival in that part of South America, in the Methodist Pentecostal Church, where he is also associated with the Rev. W. C. Hoover.

From Venezuela and Porto Rico Brother Gerard A. Bailey writes of God's blessing in his two Missions, and asks for prayer. "In this mountain home (Caracas) the Lord was pleased to reveal Himself recently in Pentecostal power to a little group of waiting and needy natives."

(See also foot of page 233.)

WALES.

Conference at Plymouth Hall, Swansea.

On the 5th, 6th, 7th, and 8th of August, a Full Gospel Pentecostal Conference was held in the above Hall. Many brothers and sisters from different parts of Wales and England were present. A very deep work was done, and many were saved and sanctified. Brother Swift, Swansea Community, presided, and, among others, Brother Jones, an Evangelist from Grovesend, addressed the meetings. The whole of the meetings were kept in the power of the Holy Spirit, and the messages given were with power. We are glad to state that there was no extravagance whatever in any of the meetings, and the Conference did that for which it was convened—"To

* Eschatology is teaching concerning the last things; from the Greek, *eschatos*, last; *logia*, a discourse.

(Swansea Conference—continued.)

exalt Jesus."

On the Monday all partook of tea together in St. Mary's Hall, kindly lent by the Hon. Talbot Rice, Vicar of Swansea, to whom we owe a deep debt of gratitude. The Lord Jesus Himself provided everything. Hallelujah!

A steady but, we believe, lasting work is being done by the members of the Assembly in the house-to-house work, and to Him be all the glory. Pray much for Swansea!

A PASTOR'S DREAM.

[The Editor of "Confidence" some years ago read the following story in an American publication. The scene is at Montreal in Canada. The Editor has visited the beautiful public park high up above the city with its spires and beautiful buildings. The broad St. Lawrence River beyond flows on towards the ocean.]

I dreamed I was up on Mount Royal with a crowd of pleasure-seekers, many of whom were from the Church over which I am Pastor. The people were scattered all over the mountain. Some were gathering flowers, others were playing games, all were amusing themselves in different ways. It was about three o'clock in the afternoon, and the sun was shining brightly.

A Christian worker and I were standing under a tree engaged in conversation. Suddenly the Christian friend, who was looking up into the sky, called my attention to a strange phenomenon in the heavens just above Montreal, and, as I looked, I saw streaks of fiery hue darting hither and thither, somewhat resembling the action of Northern Lights. We both looked steadfastly at this strange sight for a few minutes. We noticed that the bright streaks were getting deeper, and of a more fiery colour, and began to flash across the sky with greater rapidity. The sun began to grow pale, and darkness to settle down. By this time the pleasure-seekers had left their games, and a look of consternation rested on every face. My Christian friend, who was standing beside me, cried out at last, "Praise the Lord, I do believe He is coming."

As we gazed at the agitated heavens we saw gradually coming into view, like the scenes of the lantern, a great brazen arch, whose base was upon the earth, and whose curved summit reached up into the clouds. As we looked closer, upon the top of the arch we saw the faint outlines

of the form of a man, which became more and more distinct, till we could see his every movement. He had a great trumpet in his hand, and, raising it to his mouth, blew a great blast that seemed to shake the whole earth. Just here I looked around to see the people. Terror and consternation were depicted on many faces. Some women were screaming, and others had fallen to the ground. Others had a look of peace and confidence, and they cried, "Praise the Lord, He is coming at last."

I again turned my eyes toward the sky. A violent wind was now blowing from the east, out of which rose a great black cloud, which was borne towards us with great rapidity. In the cloud I saw a Man standing. There He stood until the clouds came over Mount Royal, when, with a shout, He descended upon the edge of the mountain, and for a few moments He was hidden. But soon we saw Him coming over the hill, and, as He came, He said with wondrous voice: "Who among you is ready?" My friend said, "Here Lord, we are ready." As He walked past us on His way to the cemetery, I prayed Him to show me His hands. He reached out His hands to me, and, as I saw the marks of the nails, I turned to my friend and said, "Doubtless it is the Lord." As the Man heard this He said, "I am He that liveth. I have come to deliver My own." And I awoke, and lo, it was a dream.

A Pentecost in Tembuland.

SCENES LAST WHITSUNTIDE.

The Rev. W. Searle writes:—

"Whit-Sunday morning, long before dawn, I was reading as my portion the whole of the prophet Micah. When I came to iii. 8—'But truly I am full of power by the Spirit of the Lord, and of judgment, and of might, to declare unto Jacob his transgression, and to Israel his sins.'—God seemed to say: 'Will you lay aside your prepared sermon, and preach from this new text?'

"I continued my morning watch without much further thought, and went after breakfast to the first meeting, which was unusually hushed and broken. In the interval between the two meetings, I gave myself mostly to prayer, and went down to the second meeting with a strange peace and absence of usual anxiety to be fully prepared. I used the teacher to interpret, as I explained Pentecost in the Old Testament, and in the Acts.

"Then I announced my text: 'But truly I am full of power by the Spirit of the Lord,' and told them God had taken away my sermon, and given me this new text. Then, for about fifty minutes, without interpretation, I was empowered (this I

say to the glory of God) to speak with a fluency, ease, correctness, and confidence that surprised myself and my hearers, who have been accustomed to my Kaffir speaking, without an interpreter, for two or three years past.

"I found the eyes of all fastened upon me, even the teacher whom I had just used to explain Pentecost starting in amazement, as God was now demonstrating what Pentecost really means. At the time, however, I was not aware of the wonderfulness of God's working in myself nor in my people. Afterwards I found that they, too, had had a Pentecostal experience. The heavens seemed to be opened, and they realised that Christ was truly alive, reigning on the throne. Like the Jews they were cut to their heart. Jacob saw his transgression, and Israel his sin, and the sin was that of rejecting the One who for their sins had borne God's wrath.

A NEW VIEW OF SIN.

"In the beginning of Revival they had seen their sins, and Christ's death for them, but never that it was their sins that nailed Him to the tree, and that the one capital offence and master-sin was unbelief. When He is come, He will remove the world of sin . . . of sin, because they believe not on Me."

"I dismissed the meeting, after some hours, with an invitation to come up to my house for an

after-meeting. This continued for about three hours, till ten o'clock at night, and the glory that filled the room can never fade away, for the risen Christ appeared and said, to some at least: 'Receive ye the Holy Ghost.'

"Whit-Monday was marked, as indeed all the meetings have been, by this peculiar mark of Pentecost—the suddenness of the descent of the Holy Ghost. I had arranged in my mind one short morning meeting only, but God gave us three, each one lasting three hours:

"Shall we ever forget the first morning meeting, when immediately we got to our knees the 'spirit of grace and supplication' was poured out, and each soul, completely overwhelmed, was spontaneously mourning apart, and in bitterness of spirit, as they saw the Glorified One wounded for their transgressions.

"On the Tuesday morning, as I was briefly expounding Romans, ch. viii., a sudden light flashed simultaneously on different minds, illuminating alike the ignorant and the more intelligent. But on the Wednesday, at the large meeting, the sudden descent of the Holy Ghost was general, wonderful, awful! The power of God suddenly seized body and mind, and the scene was indescribable."

From a S.A.G.M. Tract, to be obtained from Rev. Arthur Mercer, 17, Hornfield Road, Wimbledon, S.W.

THE PENTECOSTAL MISSIONARY UNION.

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 Pophill, 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 Pastor Jeffreys, Mr. H. Small, Mr. Andrew Murdoch, and Mr. Thos. Myerscough. A P.M.U. Home for Women Candidates at 116, King Edward Road, N. Hackney, has been opened, and the Candidates are prepared by Mrs. Crisp (of 19, Gascoyne Road, S. Hackney, London, N.E.1). The Male Candidates are at Preston (Lancs.), and are being prepared by Mr. Thos. Myerscough, 134, St. Thomas Road. "Baptized" Missionaries working for Societies who do not endorse the Pentecostal Movement are also received when compelled to resign, if the Council, from personal knowledge and after interviews, etc., are satisfied. Missionaries in the Field:—In INDIA—Miss Lucy James, Y.W.C.A., Poonah; Miss Margaret Clark and Miss Constance Skarratt, The Camp, Jalna; Miss Elkington and Miss Jones, Fyzabad. In CHINA—Messrs. Trevitt, Bristow, McGillivray, Williams, c/o Rev. W. W. Simpson, Taochow, Kansuh Province, via Hsian, China (via Siberia and Peking); Mr. and Mrs. Kok, Tse-chau-fu, Shansi Province. (Also holding P.M.U. Certificates—John Beruldsen, Christina Beruldsen, Thyra Beruldsen, at Suan-hwa-fu, Tsili Province, 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., or 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 at work, or learning their new language. Wednesday in each week has been suggested as a special day of prayer for P.M.U.

About £300 is needed now in addition to the gifts for ordinary expenses, in order to send out three young men and four sisters who are ready to go to South Africa, India, and China. This is for passage-money, etc. Special prayer is asked that this may be very soon forthcoming.

Our Missionaries in India are progressing with the languages, and working at the same time for the Lord. Miss Clark and Miss Skarratt have great opportunities before them, in a splendid district, offered to them by one of the older Societies. Miss Elkington and Miss Jones are at Fyzabad with our brother, Pastor Norton.

(Pentecostal Missionary Union—continued.)

The four young men are studying the Tibetan language in a Temple placed at their disposal, near the frontiers of Tibet, at Tao-chow (old city), Kansuh Province.

* * *

We hope now to send out two other brothers to South Africa, to work among natives in the neighbourhood of Johannesburg. We ask prayer for all the P.M.U. Council as they carefully consider the various openings, and deal with the correspondence relating to the many needs.

* * *

The Pentecostal meetings re-commenced at Sion College on September 22nd (7 p.m.), when addresses were given by Mr. Cecil Polhill from Eph. v., 1-2, and iv., 14, 15; by Mr. Lake from 1 Thess., ii., 13; and Mr. Mundell from John xiv., 20. Miss Scharten, from Holland, and soon to leave for China, gave a message from 1 Sam. xiv. Miss White, another student (leaving soon for India) gave her testimony, and said in closing: "It is possible for us all to reach the goal. God has given us in Christ all provision for the working out of the perfect pattern" (Eph. iv., 15-16).

* * *

The Training Home (116, King Edward Road, Hackney, N.) is doing an excellent work under Miss Crisp's guidance. Miss Shepherd, the late House-Mother, has left for Japan with Miss Ridley. A Home for Missionaries is to be opened with the aid of Rev. Barclay Buxton, in the neighbourhood of one of the large cities.

* * *

Miss Howard, of Bedford, one of the students who is proceeding to India (to be married to Mr. Berry), was granted one of our P.M.U. Certificates for her work in India, at the last Council Meeting.

* * *

The Council of the P.M.U. would like it to be known that entrance to the Training Home does not imply final acceptance for the Foreign Mission Field. The time spent there is to be a time of probation and of training. The former is very needful as well as the latter.

* * *

Earnest prayer should go up from all at this time that our own Missionaries in China, and all other workers there may be preserved from the violence of both the New Republicans and the Manchu

supporters. So far they have respected the strangers in their land. May they be moved to be always merciful.

INDIA.

DEAR MR. BODDY.

We are praising God that He has provided support for two evangelists, and we are now waiting on Him for a third and a colporteur to be supported. There are so many heathen who need the Gospel taken to them, and so few to go, that everyone the Lord calls out and baptizes with His Spirit should be sent.

WE HAVE A THIRD MAN

beginning to go out preaching who has had special Bible training like the others, and one who has had many years already of experience as a Catechist in another mission. £10 a year is wanted for his support, and we are longing to send out a colporteur with Gospels, etc., before the other evangelists, to prepare the way. If only the people can be persuaded to read the Word of God for themselves, there will be much more ground open to the preachers. This was proved at Korea. Praise God. He can and will provide for all our needs.

LACK OF RAIN.

The rainy season has been a strange one this year. Instead of nearly 30 inches of rain we have had about 15. This, I think, has had a severe effect on the country. Sickness, too, has been very prevalent. Cholera was very bad in the town, and many died. Colds and fever entered our little community, and there has been much prayer about it. Praise God! He has healed all, and kept us and our people in a most wonderful way. The other night our Biblewoman was lifting a cup from the shelf in her room, when she felt something crawl over her foot (they go about bare-footed in the house). She threw it off, and called to a man who was near to kill it. He found it was a most poisonous snake, one bite of which would have been sufficient to kill her.

God is true to all His promises, and will keep all those who trust in Him—body, soul, and spirit.

Oh, praise His name, He's just the same.
The very same Jesus.

"Finally, brethren, pray for us, that the word of the Lord may have free course, and be glorified, even as it is with you." 2 Thess. iii., 1.

Yours in the service of our glorious Lord
and Coming King.

MARGARET CLARK.
CONSTANCE SKARRATT.

Pentecostal Missionary Union,
Bethel, Camp. Jaina,
Nizam's Territory, India.

NORTH-EASTERN CHINA.

News from Miss Christina Beruldsen.

DEAR PASTOR BODDY,

It is with great joy we read the accounts of the Conference in "Confidence." We longed to be with you, but God has placed us here, and,

although we cannot have the fellowship we could have in the Homeland, God remains. He is ever with us, and when we three sisters meet for prayer, Jesus draws so near. Hallelujah!

Oh, spread the tidings round,
Wherever man is found,
Wherever human hearts
And human woes abound.
Let every Christian tongue
Proclaim the joyful sound,
The Comforter has come.

"The Comforter has come." We have just been singing that hymn this evening. The news we receive from the Homeland, telling of God's workings, is also a great blessing to us. If only the Christians at home knew what a joy it is for us to receive letters, telling of what the Lord is doing, and giving us words of counsel and encouragement, they might oftener remember the missionaries in this way. Sometimes, when we receive letters, our hearts are filled with joy and praise to God, and He indeed blesses us through them. We do praise God for everyone who prays for us; we realize you are praying for us, we feel it at times, and we know God hears prayer. Hallelujah! We have asked friends in the Homeland to pray for special cases, and God has answered. Praise Him! Dear friends, please keep on praying for us. 1 John v., 14-15.

We have now commenced our Girls' School. At present we have nine girls, but we are expecting more shortly. We asked God to send the girls, and He is doing it. Praise Him! We will take in all who come. The teacher we have had these last eight months is now teaching them. He came in February absolutely ignorant of the truth as it is in Jesus. Some time ago he

BROUGHT HIS IDOLS

to be burnt. Now he is saved and is baptised, but we are praying that God may deepen the work in his soul still more, and that he may be baptised in the Holy Ghost. He has brought his little girl to school.

We have morning prayers with the girls at 7-30. They commence school at 9 a.m. and go on till 3 p.m., with an interval of half-an-hour at noon. They read the Gospels in school along with other books. We have to teach them arithmetic ourselves, and hear them their Bible lessons. Our main object in getting the girls here is not to educate them; we want them for Jesus. Will our dear friends please pray that each of these little ones may give themselves to Jesus? A few of them have Christian homes; the others are heathen. We prefer to have them all live here, as then we can have more control over them. Here they do not see idols, and are taught to love Jesus. It needs great wisdom from God to deal with all those young lives. God alone can do it. May we never stand in His way. Often little quarrels arise between the girls, and, because of our insufficient knowledge of the language, it is difficult for us to understand which is in the wrong. But God helps us, praise Him! even in the smallest details. Hallelujah! What a wonderful Saviour we have got. These last few evenings we have heard our girls praying aloud before retiring; it did make our hearts rejoice. We do believe God is working in their hearts.

About a week ago Miss Odden and I went out

visiting with an old Christian woman. We visited nine or ten homes, most of which were Mohammedan. The people were pleased to receive us. Had we come alone, they might have been afraid of the foreigners, but because we had an honourable woman with us they were reassured we would not harm them. It did not seem as if much was accomplished through these visits, but we leave all with God, and we know the people are friendly, and they may come here to us, then we shall tell them of Jesus. With our lack of words it is difficult to make the women, especially, understand who Jesus is. Their conception of God, to begin with, is so vague. The truth has to be brought slowly before them, beginning from the very commencement.

We found the Mohammedan homes much cleaner than the heathen homes. The heathen are more easily reached than the Mohammedans. But God's power is not limited. Hallelujah! Nothing is too hard for Him.

To-day we have had a visit from a missionary from Mongolia. How little the people at home hear of Mongolia. There are but a handful of missionaries in that land. This missionary told us, as far as he knows, there are only

FOUR MONGOL

men Christians, and one Mongol woman. There may be others, but he has not heard of them, and he knows all the Mongol missionaries. The Mongols are very scattered and live in tents, therefore it is difficult to assemble a number together. The missionaries have tried to form schools, but that has failed. This missionary is now going to a small town across the Gobi desert, near the borders of Siberia, and not far from the town of Urga, where one of the "living Buddahs" lives. Through a certain circumstance he will be able to speak to this man. Such an opportunity! Will you, dear friends, also pray for this man? Every wish he has has to be satisfied. His last whim is to have a motor-car, which is on its way to him now. And these whims are gratified by wringing money out of the poor Mongols.

We praise God for His wonderful keeping power. He gives the needed strength for the many duties of each day, and we are conscious of His presence. Hallelujah!

The last "Confidence" was a great comfort to us, because in it most of the messages were of the Coming of Jesus, and our hearts were gladdened. Hallelujah! Jesus is coming. May we watch and pray. We tell the Chinese that Jesus is coming soon for those who are watching and waiting for His coming, but oh, it is so hard for them to understand, they don't seem to be able to grasp it. Only God, by His Holy Spirit, can reveal it to them. What we must do is to pray, pray through to victory. May God teach me how to pray, and keep me from ever being a stumbling-block to the Chinese. They need Jesus. They have nothing to satisfy. Their lives are void of aim. They live a useless life. I speak specially of the women, their minds being untrained to think beyond their household duties.

May God bless you and dear Mrs. Boddy abundantly. Just last evening I was reading some of Mrs. Boddy's notes, which I took in London. They were a blessing to me.

Sincerest Christian greetings to you both, and



THE SOURCE OF THE RIVER JORDAN.

It is from this rocky cave that the Banias-Source of the Jordan springs forth to run for about 100 miles through Lake Merom and the Sea of Galilee down to the Dead Sea. Near these rocks the Lord Jesus spoke the words concerning the great Rock—Foundation Truth ("Thou art the Christ the Son of the Living Truth")—
 "UPON THIS ROCK WILL I BUILD MY CHURCH."

(Letter from Miss Christina Beruldsen—continued.)

all our dear praying friends.

Yours in Jesus Christ,

CHRISTINA BERULDSEN.

Suan-hwa-fu,

17th Sept., 1911.

[NOTE BY THE EDITOR OF "CONFIDENCE."—
 We are always so glad to hear from the Beruldsens. Any gift towards their work will be forwarded gladly.]

List of Contributions received during
 September, 1911.

	£	s.	d.
Nuncator, S.	0 10 0
Clapton, M.	1 0 0
Red Hill, H.	0 10 0
Sunderland, Boxes, June quarter:—			
P., Harrogate	..	4 0 0	
F., Sunderland	..	0 1 8½	
F., Newbold Moor	..	0 7 6	
September Boxes:—			
F.	..	0 1 11½	
S.	..	0 7 2½	
H.	..	0 2 2	
L.	..	0 1 11½	
F.	..	0 0 6	
B.	..	0 1 5	
B.	..	0 5 0	
H.	..	5 0 0	
H.	..	0 2 2	
B.	..	0 3 1	
B.	..	0 8 0	
J.	..	0 1 0	
K.	..	0 2 4	
N.	..	0 5 0	
T.	..	0 11 6	

N.	..	0 6 0
N.	..	1 0 0
V.	..	0 2 7
B.	..	0 15 7
B.	..	0 1 8½
H.	..	0 3 4½
H.	..	0 0 6
H.	..	0 1 7
L.	..	0 0 10
P.	..	0 0 3
S.	..	0 1 9
S.	..	0 0 9
T.	..	0 3 1
W.	..	0 4 5
L., Newbold Moor	..	0 11 0
B.	..	0 10 0
W.	..	0 6 0
F.	..	0 0 7½
F.	..	0 3 0
P., Harrogate	..	4 0 6

Aberkenfig, H.	..	20 15 8½
Russia, per Mr. Dennis, for Mr. Kok	..	0 0 5
Bracknell, Box	..	2 11 10
S.	..	2 11 8
S.	..	1 0 0
Anon., per A.A.B.	..	0 5 0
" For His sake "	..	4 0 0
Luton, S.	..	0 4 0
Bedford Mission Hall	..	1 17 4
" A Brother "	..	0 10 0
Birmingham, E.	..	1 0 0
Colwyn Bay, G.	..	1 0 0
Harrogate, P.	..	25 6 0
Snefield, B.	..	0 15 0
S.W.Y.	..	6 5 0
Airesford	..	4 7 6
Gipsey Hill, O.	..	2 0 0

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