

FEBRUARY, 1915.

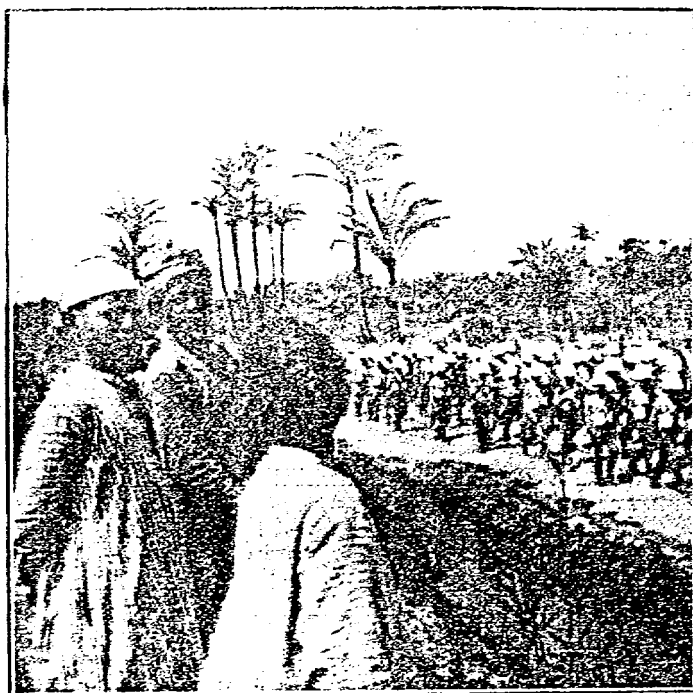
VOL. VIII. No. 2.

“CONFIDENCE”

EDITED BY

ALEX. A. BODDY,

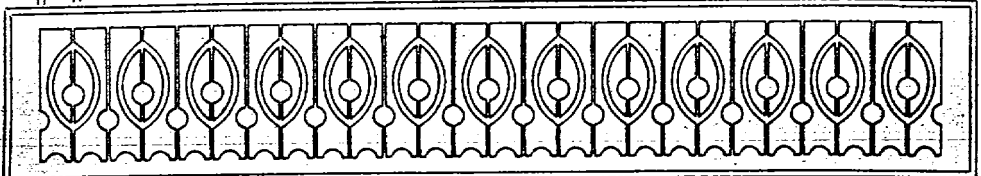
ALL SAINTS' VICARAGE, SUNDERLAND, ENGLAND.



BLESSED BE EGYPT. Isaiah xix., [25.

“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.

83rd ISSUE.



ONE PENNY.

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"CONFIDENCE."

No. 2. Vol. viii.

ALL SAINTS', SUNDERLAND.

February, 1915.

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

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

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

WHEN OUR KING COMES.

'Twill be a happy meeting
When our King comes,
And we'll get a Royal greeting
When our King comes.
His people will be thrilled,
And each heart with love be filled,
And our hope will be fulfilled,
When our King comes.

Chorus—When our King comes,
When our King comes,
'Twill be a happy meeting
When our King comes.
Like the rising of a bird,
We will obey His Word;
And to rapture we'll be stirred
When our King comes.

Sinner, would you like to stand
When our King comes,
Amid the ransomed band
When our King comes?
Then believe on Jesu's Name.
For to save the world He came,
And a palace you can claim,
When our King comes.

The morning will be bright
When our King comes,
Divine will be the Light
When our King comes.
In His power each saint will rise
Glorified into the skies,
To gain our promised prize,
When our King comes.

There will be a heavenly marriage
When our King comes,
And we'll not require a carriage
When our King comes;
But on wings of faith we'll fly
("In the twinkling of an eye")
To our happy home on high,
When our King comes.

From 'Public' to Pentecost.

Story of Conversion (T.H.K.'s).

At an early age my parents left Carlisle where I was born and settled down in Gateshead, County Durham; here I became a Sunday School scholar attending a little mission

in Charlotte Street in connection with the United Methodist Free Church, afterwards becoming a junior soldier in the Salvation Army until commencing work. I thought then I was too big for Sunday School, and at last drifted into the world.

While attending the Mission one of the hymns they used to sing was "Christ receiveth

(From 'Public' to Pentecost—continued.)

sinful soldier. This I never forgot, and while a junior soldier I learnt two others, "The Lion of Judah can break every chain, and give us the victory again and again." The other one was—

"What can wash away your sins?
Nothing but the Blood of Jesus;
What can make you whole again?
Nothing but the Blood of Jesus."

Years rolled on, and I lived a very worldly life, which I thought was a happy one. My parents often pleaded with me to give up my old life of sin, and pointed me to Jesus, until they thought I would die without hope beyond the grave.

In the November of 1909, on a Sunday afternoon, I came out of a public-house with a chum and we entered the Bensham Road Wesleyan Chapel, Gateshead, where the speaker, Rev. C. Ensor Walters, of Sheffield, gave an address on "The Man in the Street." The speaker seemed to hit right at me, and I stood it for about ten minutes, then I got up and went outside as I felt very uncomfortable, his remarks hitting me very hard. Again in the street, I began to consider what to do, and as I stood thinking to myself, these words rang in my ears: "Coward, you have run away from the truth!" I said to myself, "Never," and as I stood thinking I saw, for the first time in my life, I had run away from the truth, and thought that every person in the meeting would be saying "That man is ashamed of the Truth, and has gone outside." There I stood, and in a moment my mother's prayers and pleadings flashed upon me. I saw I was wrong, and, building up courage with tears rolling down my face, I went back into the chapel. Instead of going into the body of the hall I went into the gallery door, and stood on the staircase near the top, unseen by the speaker. As I listened, the words thundered into me; it seemed as if he knew I was there. The words wounded me, and I wept as I heard my own experience told in that address, and I must confess the speaker spoke truly of the Man in the Street, and the truth of his address gave me a good trouncing and something to think about.

After the address the collection was taken, and as the man with the plate passed the top of the stairs I nodded to him to take my offering; this man came to speak to me afterwards and told me who the speaker was, and I asked him to tell the speaker I wanted to have a talk with him. I think the man seemed afraid to tell him; anyhow he never came, and the meeting being over, I passed into the world again.

Four months after this I stepped out of a public-house in the same district at half-past two on the Sunday afternoon, when I noticed two young women who were inviting the men to a meeting at three o'clock in the same chapel, and trying to persuade them to give up drink and sign the pledge. As I listened to their conversation, one of my old friends told the girls that if he signed the pledge he would keep it, and on hearing this remark I said: "Go on—you sign up, it's the best thing you can do; I myself would sign at once if I could only keep

it, but I know it's no use me trying, I can't give it up," and, after being pressed to attend the meeting, I left the company to go home.

I had not gone far before I stopped, and thought now I'll watch my mate to see if they get him to the meeting, as he resided in the direction of the chapel. On reaching the street where my mate had to turn down, he stood and talked to the young ladies for some time, and at last I thought I'll go and persuade him to go with them because he'll take more notice of me, and if he signs up, it will be good for him. On reaching them I said: "Hullo! Now you go and sign up, give up drink altogether, it will be the best thing you have ever done." One of the girls interposed here and said to me, "What about yourself?" This hit me rather unexpectedly, and I replied: "Oh, I'm all right, I want to see my friend right." Then my friend said: "If you will go with me, I'll go to the meeting." I did not like to back out of it now, after promising to look after him, and at last we went. I led the way into the porch, up the stairs, into the gallery, the last pew, next to the roof, furthest from the preacher. We had a good time here singing, and after hearing the speaker we had another sing, and just on closing the speaker shouts out, "Come on, you two up there; come away, and sign the pledge: Come on; come on, now." I said to my friend, "He's spotted us; what has it to be?"

We were busy considering, when the speaker shouted out again, "Come on, you two; come on, sign the pledge." I said to my friend, "Look here, I've played the game for over 20 years, so here goes, I'm off to clear up and go straight. Will you come?"

We came down the stairs, and as we walked up the aisle to the front where the workers were, the men in the building gave a loud, ringing cheer, as both of us were well known. That day, thank God, I signed the pledge card for the first time in my life, and with a word of advice from the speaker, and a lot of hand-shaking, I left to go home for my dinner, promising to come to the service at night. I kept looking at the card and began to feel proud of it, and as soon as I got home I showed it to my wife, and after she read it said, "Oh, I'm glad; now I know you will keep it." I hung it on the kitchen wall, and could not keep my eyes off it, and I read it over and over again, looked at the preacher's photo, then my signature, then these words—*God's promise*, "I will help thee" (Isaiah xli., 13). *My promise*, "I will abstain from all intoxicating drinks as beverages."

At night my wife, daughter, and self went off to the chapel to hear the preacher as promised, and as soon as we reached the gallery floor—the place being crowded—the speaker, Mr. Josiah Nix, shouted out, "SHUT THE DOOR! Don't let any more in." I thought, dear me, it must be me he is objecting to, and as everybody seemed to be looking at me, I said to my wife, "Let's get out of here," and I felt too big a sinner to be in a chapel, so out we came.

The following day, Monday, March 21st, 1910, I went through a lot of chaffing; my fellow clerks made it hot for me, but I told them I was determined to keep out of a "Pub,"

and added that if ever I wanted a glass of ale, I would get it for my supper—(this latter remark I made as I thought I had taken too big a job on hand, for they kept telling me it was impossible for me to be teetotal, one gave me three hours, and at the outside one week)—telling them that if I had a glass of ale for my supper it would act as a food, when one of them remarked, "Right, Tom, we'll have no more beer; all we need to ask for is a pint of food."

This seemed to settle me. I could not see a way out of this, and when I got home I told my wife what had transpired, and she told me I must give it up altogether. I then went to my pledge card and read *God's promise*, "I will help thee." Somehow or other I could not grasp this, although I kept saying to my wife, "I want to be a better man," yet the fear came upon me that I would fall, and then the boys would laugh at me.

With a burning within me to go straight, two of my fellow clerks went with me at night to the meeting. We had a right good sing at the hymns, for we knew the tunes, and I remarked to my friends, "If that chap (meaning the Missioner) knew that we were here, he would have us in the choir." We had a good time, and made plenty of noise; at last we sat down to listen to what the preacher had to say. I was interested in him, and watched his movements very closely, determined to weigh things up fair and square. He spoke very well, and I got hold of these words, "Jesus said: 'Gather up the fragments that remain, let none be lost.' Jesus can use them."

I thought over these words, and said, "Ah, that's me, I'm the fragment." Near the close of the meeting the young girl whom I first met when coming out of the public-house, came to me and asked me to go into the enquiry room, and I said, "No, I'm all right, speak to my friends." She did, and then she came to me. She talked to me a good while, then I said to her, "Look here, hinny, yer a canny lass, and I don't want to hurt your feelings or offend you, but go away; if you don't, I'm going out." At this remark she left me, saying "You need to be converted, you do," and I replied, "All right." She left me with a look of tenderness on her face, which I shall never forget.

After the meeting I was asked to go and have a drink, but said, "No, I'm done with it." Then another pal asked me if I was still teetotal, and when told yes, he said he would not like to try me at a glass of whiskey (he never got the chance), and after bidding them good-night, I went home. When I got home, my eldest boy of 14 years was telling his mother about the meeting, and during the supper I told my wife all that had transpired, especially of the loaves and fishes, and the words, "Gather up the fragments that remain," and as I kept pondering over these words, I plainly saw that I was but a fragment of humanity roaming the world, seeking to find something to give rest to my heart. I saw my friends could not do that for me—they had themselves to look after—and after trying almost all things in the world, I saw I was but wasting my life in idle pursuit.

Mentioning these things to my wife, as we sat over the fire, she remarked, "Well, I've always told you that the time would come when you would see that your friends did not want you, and that you were on the wrong track, and now I am glad that you have found it out."

We retired to rest, but I could not sleep; the words, "Gather up the fragments," kept repeating themselves until they found a place in my heart. I felt ill, my heart was burdened, then all at once I heard a voice which awoke me, saying, "The Lion of Judah can break every chain," and, on looking upward, I saw ONE—JESUS; it was He who had spoken to me. My heart broke, the tears rolled down my face, I cried unto God to forgive me and save me, and I pleaded with God to deliver me, for then I saw the devil had hold of me, and sought to lead me into Hell. I cried for forgiveness, and repented of my sins, then as my Saviour with His tender look of compassion gazed on me, the Light of Heaven began to shine into my heart, just like the sun's rays, and about 7 o'clock the following morning, as I felt worn and crushed, I said, "Lord, I will yield all to-night," but I soon learnt that this was not God's way, for the Lord says: "Now is the accepted time, behold, NOW is the day of Salvation;" and as the light which had entered into my heart began to grow dim and the powers of evil began to press me, I turned to God and cried for Him to deliver me and set me free, as I saw I was a lost man, and Hell stared me in the face.

I called on Jesus again and again, the enemy fought hard, and as I kept calling on the Name of the Lord, the light began to stream once more into my soul; then I cried, "Lord, I surrender all to Thee, everything, body, soul and spirit; take me as I am, and do Thy way with me." Then Jesus came to me and said, "What can wash away your sin?" And looking into His face, I said, "Nothing but the Blood of Jesus." Glory be to God! That moment my soul was flooded with heavenly joy and light, and I knew then I was born of God—dead to sin, praise God, but alive to God. I had passed from darkness into the light and liberty of the Children of God. I thanked my new-found Saviour that happy morning, March 22nd, 1910, and well can I sing—

*Oh, Happy Day, that fixed my choice,
On Thee, my Saviour, and my God;
Well may this glowing heart rejoice,
And tell its raptures all abroad.*

Broken, beaten, yet victorious, I wandered my way to the office where I was employed, the tears rolling down my face, for I saw it was I who had been all those years rejecting God's love. I asked God to help me, and when I returned home I went to my room and knelt down for the first time since I was a boy, and I remember well the words of my first prayer, "Lord, help me, and teach me how to pray, for Jesus' sake. Amen."

(TO BE CONTINUED.)

THE WAR.

(PASSED AS CENSORED AT THE PRESS BUREAU.)

And He gathered them together into a place called in the Hebrew tongue Armageddon (Rev. xvi., 16). There really is such a place to-day as the Plain of Armageddon. It is in Syria, in the Holy Land. The Editor of "Confidence" knows it well. One hot autumn day he dismounted from his horse, and resting on a sack of fodder, which his Mohammedan servant had placed for him, he wrote describing this greatest of battle-fields:—

This immense Plain of Esdraelon lies all around me, reaching to the Mount Carmel range in the West and Mount Gibbon in the East. Many incidents come to mind. Gideon's attack on the Amalekite camp; Sisera and his host destroyed by Barak; Saul and the Philistines; Josiah and Pharaoh Necho; and in more modern times the great Napoleon and the Moslems. Here on this Armageddon plain will be fought the last scene in the greatest battle of all—great Armageddon itself.

Turkish armies, urged on by Germany, are crossing the Holy Land to attack British troops in Egypt. Surely some are crossing the Armageddon plain, and the possibilities of a conflict on this spot are beginning to increase. Certainly refugees and prisoners have recently been travelling over this very place. Are not these things ominous and signs of the times?

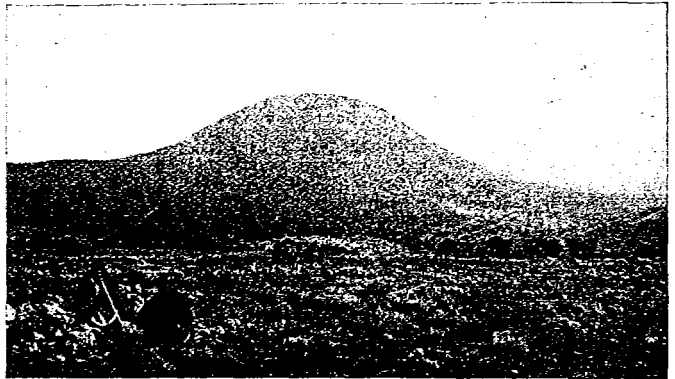
* * *

If Revelation xix., 19, be taken literally, the forces on the Armageddon Battlefield are to be anti-Christian, making war against Him that rides forth from the opened Heaven and the armies that follow Him. The end is sudden. No Zeppelin bombs are needed, but the sharp sword proceeding out of the mouth of him that is faithful and true does its work more effectively than machine-gun or rifle; so that the dead bodies are to supply flesh for all the vultures of the East. Someone has asked if we could imagine the Lord, even in a righteous cause, putting anyone

to death. Here we have a solemn answer: He is a Lord of Judgment as well as of mercy.

* * *

Now as to the Holy Land and Egypt—"Jerusalem will be trodden under foot of the Gentiles, until the times of the Gentiles be fulfilled" (Luke xxi., 24). These are the words of our Lord. Surely to-day the declaration of War by the Turks, under whose heel the Holy Land groans, is a possibly swift step in the direction of the freedom of the Holy City from Mohammedan oppression. Of course it is really Germany whose influence has been worked



AN OUTPOST OF ARMAGEDDON.

The Plain of Esdraelon, in the Northern part of the Holy Land, is the actual Battlefield of Armageddon where so many battles have taken place in the past, and which is to be the scene of the great Armageddon fight possibly in the near future. Mount Tabor is seen in the picture. It is at the North-East end of the plain.

up for years in Turkey. She has 3,000 officers in the Turkish Army. Whether they like it or not, the Turks *must* go to War. Three Turkish armies are traversing the Holy Land or its borders to attack England in Egypt.

Along the banks of the Suez Canal—that wonderful highway of nations—our troops are meeting these armies. From Australia, New Zealand, and India, our men have come, and capable Territorials, who have offered for Imperial Service, are side by side with the Regular Army.

The Turks, crossing great desert districts and arriving near Kantara and other points on the Canal, are attacking the British. This crossing of the Desert is a great task for them.

If these Turks are put to flight and return through the Holy Land, suffering from lack of food, the plight of the inhabitants

of Jerusalem and other places will be dreadful. As it is, food-stuffs are commandeered, and Christians and Jews are suffering in Palestine already.

Most of the Missionaries have left. They had great difficulty in escaping by steamer from Jaffa.

The arrival of the U.S.A. Cruiser *Tennessee* gave the convincing touch to the kind offices of the U.S.A. Consul, to

shells, and very likely rained it upon this immediate neighbourhood, just as a few weeks before they did upon the neighbouring town of Hartlepool, when more than 100 men, women, and children were massacred. One of the German warships which caused that slaughter of innocent civilians was the *Blücher*, or *Bluecher*. She and her guns and hundreds of men were sent to the bottom of the North Sea on Sunday, January 24th, by Admiral



BRITISH SOLDIERS IN EGYPT.

Beatty and his ships, which succeeded in heading off this threatened raid. Hundreds of German sailors were rescued by our British seamen and brought into Edinburgh, but in hundreds of German homes there would be sad mourners. We must remember with Christian sympathy the many sad homes in Germany in these days. These men obey orders, and often they think they are doing right. We had to thank God for our escape on this coast, and so there was much thanksgiving the following Sunday. In our Prayer-Book we have this beautiful prayer, which we fervently used:—

O Almighty God, the Sovereign Commander of the world, in whose hand is power and might which none is able to withstand;

whom many of our missionaries owe their lives. (The Editor of "Confidence" was for a time in charge of a church in Egypt, and while there he took the above photo and that reproduced on the front page.)

* * *

On Sunday, Jan. 24th, on our North-East coast, we had reason to thank God that while we were in All Saints' Church listening to an address on Foreign Missions there was peace within and without. Our mighty God in His goodness had "turned to flight" the armaments of the aliens. The fleet of merciless

GERMAN CRUISERS

hurrying full speed that morning across the North Sea towards this coast, would have got to work with a hellish fire of

We bless and magnify thy great and glorious Name for this happy Deliverance, the whole glory whereof we do ascribe to thee, who art the only giver of Victory. And, we beseech thee, give us grace to improve this great mercy to thy glory, the advancement of thy Gospel, the honour of our Sovereign, and, as much as in us lieth, to the good of all mankind. And, we beseech thee, give us such a sense of this great mercy, as may engage us to a true thankfulness, such as may appear in our lives by an humble, holy, and obedient walking before thee all our days, through Jesus Christ our Lord; to whom with thee and the Holy Spirit, as for all thy mercies, so in particular for this Victory and Deliverance, be all glory and honour, world without end. Amen.

* * *

War is terrible, and only can ever be justified when in defence of the helpless, and to prevent oppression.

(The War—continued.)

We English people believe that Sir Edward Grey, our Secretary of State for Foreign Affairs, did his very utmost up to the last moment to keep the peace of Europe last July and August. Germany would not join the proposed Peace Conference, and forced the position by marching into Belgium, whose neutrality we had solemnly undertaken to protect if attacked.

Sir Edward Grey has been denounced by the German press, and called many hard names, including that of "hypocrite." He has been above all other of our Statesmen held up for opprobrium at this time. Recently the Editor of "Confidence" had a friendly talk with one who knows Sir Edward as few can possibly know him—one of his fellow-parishioners, I believe. He was with him in an hour of very dark family sorrow, and is in touch with him all the time. My friend said to me to-day as we talked: "It would be utterly impossible for Sir Edward Grey to do anything dishonourable. He is

THE ONE MAN

in the Government whom everyone trusts, both those of his own party and those of the Opposition. I have the privilege of knowing him most intimately, and I can of course bear witness that he is a man of honour above all things." His duties to the State are very exacting, but he just loves to get back to his country home and be among his birds and flowers. He is sincerity itself, and everyone has hitherto believed in him as one who has taken a most important part in keeping the peace of Europe. This has always been his desire. But a guilty peace we could not accept, nor stand by and see our friends crushed without helping them to resist cruel oppression. We sing constantly—

Whom shall we trust but Thee, O Lord?
Where rest, but on Thy faithful Word?
None ever called on Thee in vain,
Give peace, O God, give peace again.

* * *

"All for a Scrap of Paper" (2/-, Hodder and Stoughton, London and New York), is the title of a new book by Joseph Hocking. All possible arguments for and against this War are given in the form of the story of a young Cornish Quaker, Bob Nancarrow, who sacrifices much for the sake of his convictions, and has even a White Feather given him. I quote one sentence (p. 79): "When our Ambassador

met the German Chancellor, what took place? The Chancellor had the audacity to make what our Prime Minister called an infamous proposal. He suggested that we should break our word to Belgium, and remain neutral so that Germany could crush France. Then when our Ambassador asked—as any gentleman would ask—'But what about the treaty we signed?' He replied, 'What is a treaty? A thing to be broken! A scrap of paper! Will you go to War for that?'"

* * *

How good it is to know that there is still love in the hearts of many true Christians on both sides. We believe that our Christian brethren in Germany are not in full possession of the facts as we hear them. So it is good to read the following, for—

Pastor Paul writes a loving letter. We are thankful to hear from him:—

MY VERY DEAR BROTHER,

It is with thankfulness that I write to you. You have written to me in such love that my heart was touched by your kindness shewn to me. Perhaps you have wondered that I did not answer till to-day, but I have had a work to do that took the whole time. You may remember that I said to you we were translating the New Testament in the modern language, and now this translation should be issued before Christmas. So it is that I have daily to do with the printer, and often I have finished not fully the one part while the other part is waiting. Since several days I am in the well-known home of Brother Humburg in order to finish the translation. The printer is a business man of this town, and so I gain to-day a little time for a letter to you.

It has been a joy for us to meet the daughter of Brother Kusch, coming from you. She brought us your greetings, and we were glad to hear about your well-doing. She was thankful to have been with you in your home.

You are asking about our brethren. Now the most of your friends are in their work as in former days. Bros. Humburg, Edel, Schilling, Gensechen and Br. v. Gordon. My son-in-law and both my sons are in the army. It was a serious time for me. I was translating the Bible and fully occupied with the words I was pondering over, and then suddenly the thought came to my heart that it was war round about

on the earth. But it is the Lord's matter. When I saw that this war should come, I prayed to God. I commended to Him my sons and my son-in-law, knowing that they were to go; and I laid them on the altar for this purpose. And then it was wonderful how He met me in a special gift of His grace. I was like a man that received an unexpected present. Now I took from God's hand all He gave me, and so I have their special grace till to-day.

I hope that you and your beloved ones are quite well. Often I send my love to you, and I feel as if I am in your midst. It is impossible for us to meet one another here on earth, therefore we meet on the stairs of the throne. Praise God.

I am praying that the dear Lord may bless you and your dear family, with all the beloved ones you have there. Please give my love to them.

With hearty greetings in much love,
Yours in the Lord,
J. PAUL.

Mr. and Mrs. Humburg and Brother Essler are sending their greetings and good wishes.

* * *

Brother Michel E. Mast (49^{his} Rue de Neuilly, Rosny-sous-Bois, Seine) writes:

I have received the money order for 14/- you sent me from an American friend. Please to thank this brother very much for me. Now there are four military hospitals at Rosny-sous-Bois, with about 350 beds. By the grace of the Lord, now I can visit the soldiers at any time, and take them gifts. In our meetings at Bethel, the Lord is working. Three conversions this month. Alleluia!

* * *

Pastor Polman writes:—

I am glad to tell you that God is blessing our work among the Belgian interned soldiers in Holland. They are so hungry for the Word of God that I have not sufficient Bibles to respond to their call. Many promised to change their lives and become Christians. A Roman Catholic writes: “Your religion is better than mine, so I leave my religion and take yours.”

Some of the English soldiers here are also eager for books. Last week eight of them asked me for the following books:—

A book on Christian Evidence. (24)
Incidents in the life of George Moody. (1)
History of the Church of England. (1)

Others asked for different Christian books.

Do you know someone who would like to give some of these books for these boys who have nothing special to do? I will be very thankful to forward them to the persons who asked for them. There is also a great need of French Bibles, and also for more Dutch Bibles. Who will help me to spread the Bible among these 32,000 Belgian soldiers? People give plenty of money at this time for killing men in this War. Is it not our duty as Christians to give for bringing life, life eternal? If this terrible War would be a medium to get the full Gospel into Belgium, that would be glorious. I am praying and working for that.

May the songs of the King of Peace ring once more over the ruins of poor Belgium, and over the graves of the thousands of soldiers who shed their blood in that country and are buried in Belgium soil. How heaven would rejoice, and angels sing who are now weeping because of the destruction of humanity.

Please pray that the Holy Spirit may be poured out over many a soul.

* * *

Readers who have heard of the blessing which attended the Gospel Car work of Mr. J. Welsh in the villages of Cumberland and Westmoreland last year, will be glad to know that he has been engaged in a very definite work among the Scotch and other soldiers in Bedford. His whole time has been devoted to personal dealing with individual men and the holding of meetings in houses where the men have been billeted in large numbers. Several meetings have been held each week, including Sundays, the men joining heartily in the little services, and the attendance at some services numbering between forty and fifty.

One interesting case was of a Scotsman who, on being spoken to by the missionary, stated that, as he came down the street in which they were then conversing, he had felt that he must give up his sinful life; and the Lord met him there and then as the Gospel was put before Him. One meeting at a billet was composed almost exclusively of Roman Catholics who had been billeted together, but here also the message was listened to attentively and Gospels accepted, the missionary being told

(Continued on page 32.)

"CONFIDENCE."

FEBRUARY, 1915.

Editor—

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

Assistants—

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

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Patient Endurance.

"Blessed is the man that endureth temptation, for when he is tried or hath been approved, he shall receive a crown of life, which the Lord hath promised to them that love Him" (James i., 12).

Blessed, yes, indeed blessed, is the man who stands so firm in the faith, so firm on the rock Christ Jesus, so fully believing in the Victory of Calvary and the power of the resurrection that he will not be drawn away or back by his own lust or passions, drawn back to the old "corrupt man." This firm stand on faith seems to be regarded by the Lord as a proof of our love to Him; as a reward He promises the crown of life. What a wonderful reward for those who will patiently endure, yes, even to breaking point, the trials that the Lord permits to come. First, He calls them *blessed*, then promises the crown of life—a rich reward indeed.

In Rev. ii., 10, we see the same thought. There we see who sends the temptation, the great tempter—Satan. His only ground for working is the old flesh life—the old man—and so he endeavours by every means in his power to draw us back to that position; he is even allowed to bring us into bondage or imprisonment in ten days—a complete earthly period of time. Praise God, we need not fear, for if we stand firm on the Word of God we shall be able to stand the trial, to endure it patiently, with the reward of "the victor's wreath." Blessed, indeed blessed,

is the one whose love for God is so great that no trial, however severe and prolonged, will draw him back from perfect trust in his full redemption for body, soul, and spirit. So long as we keep looking at the Saviour—at our Christ—and never doubt His victory, then all will be easy. The moment we touch the dead thing, or look at ourselves, our faith will waver, for it is not in ourselves that we find victory—the victory is in Christ. His perfect work on Calvary obtained it for us. It was accepted by God by the resurrection from the dead and the gift of the Holy Spirit, and so our faith is the victory.

The term, a victor's wreath (Weymouth) or crown of life, shows us that a battle has had to be fought, an enemy has had to be overcome, a trial of faith has had to be endured, so that we are not now writing about the first principles of divine healing, or the new creation life in Christ. Much is being written on that line; we feel that there is a large number of God's children who are discouraged because of the way—not quite understanding their position. "Now blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, the God of all comfort, who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God" (2 Cor. i., 3-4).

It is with real joy that I feel I may pass on to others some of the revelations and comfort with which our loving Lord has blessed me recently, concerning the trial of our faith. Before faith can be really severely tested, we must have shewn that we had faith by our works. Our position now is this. We have been definitely healed of disease, we have proved the life of Jesus to be ours. We have walked out in the strength and power of that life. If tests came, we were wonderfully and quickly taken through. Ah! what days of youthful joy in the Lord those were. We should like to have them back again, when all our "powers" were sweetly possessed by our Lord. So filled with His love and joy and peace were we that we longed for more and more of His presence.

We made a greater abandonment of ourselves in death. More of Thyself, Lord, was our cry. And He took us at our word. Gently, perhaps at first gradually, the sensible joy and consciousness of His presence seemed to dim down, doubts

attacked us, fears came, physical deliverance was not so quick. Ah! suggested Satan, the Lord has not answered your prayers? You cannot be in him; you would not have these thoughts, and doubts, and pain. You begin to listen to these suggestions, you begin to look within, around. The Spirit of God whispers His Word, but somehow the familiar texts don't seem to have the same power! You go to friends who are good and kind, but unless they have gone through the experience themselves, they fail to recognise the position, and tell you of their experience, the words that helped them! You try *their* way of deliverance, but alas, though the fellowship and prayer was sweet, your *need* has not been met. How is this? The Lord is allowing your *faith* to be tried. It is the Christ life that is within that must be proved, so no wonder we fail to find relief in ourselves or through others.

Now is the time to use the shield of faith and boldly declare that we refuse to doubt God's Word, which says: "*Ye are dead,*" "*Christ is your life.*" I will not fear any of these things that come upon me. I will not listen to Satan. I have put on the whole armour of God against an outside foe, and now I stand, stand in the power of *His* might.

This is in reality the offering of ourselves to God as a "living sacrifice, holy and acceptable." It is a proof of our love to Him, and He will soon prove His love to us by giving us such a sense of His presence within us that in our spirit will come a deep settled peace that no trial or testing, however severe, will move. At first transient, but as we go forward it increases, and we realise in a deep sense that this is indeed none other than God with us. His Life has been attacked, but has stood the attack. We have overcome because of the Blood. A writer expresses this thought in the following words:—

"There is within me an inward testimony to the truth, so deep that all the world could not shake it. It is the work of God upon my heart, and partakes of His immutability. If we receive the witness of men, how much greater is the witness of God."

From faith to faith, from glory to glory is the way. So as we go on greater tests are allowed, longer trials. The refiner is lovingly watching all the time.

From time to time He gives us small *tastes* of His love—begins to open the eyes

of our understanding, and we begin to see something of the awful holiness and purity that the thrice Holy One requires, and so we despair of ourselves and rejoice in Jesus as our holiness, our wisdom, our all, and are able to say to Him and to all the powers of darkness, "Though He slay me, yet will I trust Him"—trust His life *in* me; trust His blood for me; trust His victory over Satan. Surely *blessed* is the man that *endureth* temptation. The moment will come, dear ones, when God will be satisfied that our love and faith in Him is no mere intellectual assent to the Word of God, but a living faith in it. Satan will find that the Christ in us is greater than he. The divine justice will be satisfied. Wonderful mystery! The Advocate before the throne, the Advocate within us will have gained the victory. We, by simply giving our consent to be "dead"—to lose our own life, will have proved the overcoming power of the Blood, because I bear witness that as we go forward in this order of divine discipline, content to "live by faith," "to live by every Word of God," the Lord manifests not only His life in our body, but becomes our wisdom. He gives us "the anointed eyes" that see things in the spirit, that see no evil. He fills our soul with the love that "thinketh no evil," that is only concerned with His glory. "Glorify Thy Name" becomes our cry.

It once was "Deliver me, for Thy glory." This was good at the time, but an advance in spiritual life brings only one desire, "Christ in me the hope of glory." Glorify Thy Name. Let Thy power be manifested in the fires, in the darkness, in the tempest. Wonderful transformation! A new mind. The will of God proved to be an absolutely perfect will.

"Now no chastening for the present seemeth to be joyous, but grievous; nevertheless *afterward* it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby" (Heb. xii., 11).

"The work of righteousness shall be peace; and the effect of righteousness, quietness and assurance for ever" (Isaiah xxxii., 17).

"That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ" (1 Peter i., 7).

(Patient Endurance—continued.)

Yes, it will only be at this glorious appearing that we shall fully realise what the trial of our faith has meant. We shall see then why Satan attacked us in spirit, soul, and body; why he tried to get us to doubt our "completeness in Christ," for we shall then have the Christ fully manifested—this will be "the manifestation of the Sons of God." When He who *is* our life shall be manifested (revealed—appear), then shall we also be manifested with Him in glory. A victor's wreath! Yes, but it will be our greatest joy to cast it down at His feet—for He was, and is, and evermore shall be, the Victor. "On His head are many crowns."

Friends, God is love. "He that dwelleth in love, dwelleth in God." Love knows and sees, and thinks no evil. We must not think of sin, or disease, or death, or Satan; not because, as the Christian Scientists believe, there is no sin, nor sickness, nor Satan, but because we are "in Christ and He has overcome, and is set down on His Father's throne," and our minds are now set upon Him—upon things above.

"The whole world lieth in the evil one." Our "God is of purer eyes than to see evil or behold iniquity." He could not have accepted the Lamb on Calvary if He had not been the Holy One—without spot or blemish. He cannot look upon us now unless we are "in Christ," and "Christ in us." He can only accept our sacrifice as in Christ, and so He allows us—even as He allowed Abraham—to be put to the severest trials of faith, to prove what is in our hearts, so that in spite of everything and every feeling to the contrary, we still believe God when He says: "If any man is in Christ Jesus, there *is* a new creation. Old things *have* passed away; *all* things have become new."

This is the great fight that is going on in individuals—yea, in nations. We have reason to praise God that just as certainly as we know our Christ is Victor in us and for us, so by His Spirit we know that the Word of God is conquering in the nations. We know that a victory took place in the spiritual realm recently; therefore we expect to see a great change very soon in this War. "Not by might nor by power, but by My Spirit, saith the Lord." All this is preparatory for the glorious

appearing of our Lord and Saviour Jesus Christ.

"Endure hardness as a good soldier." "He that endureth to the end shall be saved." "Fear not, little flock, it is your Father's good pleasure to give you the Kingdom." "This is the Victory that overcometh the world, even our faith" (1 John v., 4; read also Rev. iii., 21; Hebrews v., 8).

M.B.

The Whitsuntide Convention

As it seems impossible to hold the Sunderland Convention this year, it has been arranged instead to hold a Whitsuntide Convention at the Caxton Hall, Westminster, London, from Whit-Monday, May 24th, to Friday, 28th, the meetings to be at 11 a.m., 3 p.m., and 6-30. Mr. Cecil Polhill will be the Convener. We ask for the prayers of the readers of "Confidence" that God's best blessing may rest upon it.

(The War—continued from page 29.)

at the close that they were nearly all Catholics, but that he was to go again to speak to them. Mr. Welsh is about to continue the Gospel Car work among the soldiers stationed at Lytham and Blackpool.

* * *

DECLARATION BY ENGLISH BISHOPS.

The following solemn and inspiring words of these devout men of God are encouraging in these days of suffering and strife:—

"We, the Bishops of the province of York, assembled in convocation for the first time since the outbreak of war, deem it our solemn duty to declare and record our profound conviction that the cause for which, most reluctantly, our country has been compelled to take up arms is a just cause, upon the maintenance of which issues of supreme gravity depend, involving the very life of Christian civilisation and the hope of laying trustworthy foundations for the lasting peace and liberties of the world.

"We have also to express

OUR DEVOUT THANKFULNESS

for the wisdom vouchsafed to our statesmen, not the least in the first moment of anxiety, for the substantial measure of success which has been already granted to the forces of ourselves and our Allies by sea and land, and for the ardent spirit of loyalty, unity, self-sacrifice, and calm determin-

ation with which the nation and Empire have been moved to meet the unlooked-for and tremendous ordeal. We trust that the same spirit of power and love and self-control—including within the aim and effort of our love those who are at present our enemies—may, under the blessing of God, brace and nerve our country to meet those further demands which must be made upon its endurance.

"We would affectionately urge all those whom our voice may reach to bring into this soul-subduing yet soul-uplifting crisis such a humble, penitent and yet hopeful spirit as may contribute to the growth of a truer conception of the mutual relations of international life, that thus the peoples of the world may be inspired and welded together, to make a solid and wholesome advance in things both spiritual and temporal.

"Finally, we would renew that call

TO PRAY WITHOUT CEASING

which has been already heard in our own and other lands and, we know, has met with a deep response from a multitude of hearts who believe on, in spite of their unbelief, who hope on, sometimes against hope, that even through the clouds and darkness, the appalling horrors, the bitter and mysterious discipline of this war, God is working out His eternal purpose of righteousness and love, of peace and goodwill."

* * *

Prayer must not slacken that speedily the Lord will bring this War to an end.

1. Let us pray for the German people; that the spirit of militarism and "*Germany over all*" may be replaced by a desire for brotherly co-operation with all nations.
2. Let us pray for Britain and the Empire that we may learn the lessons God would teach us through this time of conflict and suffering, and be obedient to Him as a nation. That all tendency to boastfulness may be removed from us.
3. That if it be His will, very decisive victories may hasten the close of this awful strife, and prevent further suffering. That the War may not be prolonged.

The Resurrection Life.*

Let us turn to Revelation iii., 14-18:—

"And unto the angel of the church of the Laodiceans write: These things saith the Amen, the faithful and true Witness, the beginning of the creation of God;

"I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot.

"So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth.

"Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked:

"I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and *that* the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve, that thou mayest see."

Beloved, we are to speak this morning about the resurrection life, springing forth out of death. I have my eyes opened, I have my ears opened to see and to hear, and the first thing I want to see and to hear in a meeting is if there is power, if there is hunger, if there is sincerity.

I thank God for this Convention, and I will first read this resurrection message, this earnest message: "Because thou sayest I am rich, I am rich, and have much riches and increased with goods, and have need of nothing." There is a state of things in which baptised people will say, "I am rich, I have got riches, I need nothing." You say, "I have heard the sound of it, and have heard and have seen something of what we are to speak about, the resurrection life." All right, I have thought, then we may stop our speaking about it. You may say, "I don't know that I am rich." But if you say you are rich and need nothing, hear what the Lord Jesus says to you: "I counsel you to buy of me gold tried in the fire, that thou mayest become rich."

I think, dear friends, that it is necessary for us to look at our Lord Jesus Christ, that He may open up His wonderful Word in such a way that we may get a deeper understanding of the resurrection life. I am grieved in my heart because of many believers who don't understand the Holy Ghost, and you won't understand the Holy Ghost if you do not understand the real resurrection life, and you cannot understand the real resurrection life if you do not see the depth of the death we need.

Our theme this morning is: "The Resurrection Life, springing forth out of Death." Pardon me if I speak again on the same thought I have spoken about before, but I see it is necessary, as some people do not see what the death has to

* Address by Pastor Paul at Sunderland, June 2nd, 1914.

(The Resurrection Life—continued.)

do with the soul of man. It has, I tell you. You will not gain other people over to the Pentecostal outpouring and to yield to this wonderful God if you be not ready to subdue the soul under the spirit, and to understand there is a spiritual kind of prayer, and there is a soulish prayer. There is a spiritual kind of listening to the Word of God, and there is a soulish kind of listening to the Word of God; and there is a spiritual understanding of the things of God, and a soulish understanding of the things of God.

My message this morning is this: do you feel the necessity that the Word of Calvary must go through your whole being? When I got the tongues I was sitting on the platform as it was my custom to do, very still. Another brother was speaking, and this way I got the tongues to praise my God. The Lord came with His power upon me, and He moved my vocal organs, and I let Him do it because I was in the Spirit. The time for sounding came when I was afterwards in a prayer meeting with a little band of friends. Then it was time to sound out what the Lord had given me in the morning when I was listening to the Word of God. We have to understand that there are spirit, soul, and body. When I got the tongues I got them in a meeting larger than this, but there was no noise. Friends, we must learn to distinguish between spiritual powers and powers you may have in your soul. Oh, my heart is longing, my heart is longing for a people that will understand the Lord Himself. Our Lord Jesus is a wonderfully tender Lord, and the Holy Ghost is a tender Spirit, and the Holy Ghost will temper everyone, and what is the degree of this wonderful tempering, how deeply must we be tempered? Unto death. Unto death. Then will come the wonderful resurrection life, transforming you into the image of Christ Himself.

This wonderful resurrection life will not be experienced until the death of Calvary meets my spirit as well as my soul, and is my death, embracing my whole being. Oh, I pray God that He Himself would reveal to you this wonderful death. I think the Pentecostal baptism means much more than Pentecostal people have seen. It is, so to speak, a door, and a door opens; and now if the door is open, then you will look through, and perhaps you will step through the door and see the

people within. Yes, it is but the beginning. But I tell you some people stop there. Where do they stop? When they have spoken with tongues they have stopped, and they think that is all. For them it is all, and they are satisfied. And then they have become rich, and they say, “We have got riches,” and they say, “Now we are able to go on.” Oh, I am sorry to say that such have begun in the Spirit and would end in the flesh. They do not understand the wonderful death of the Pentecostal Baptism. I will ask you to see what it means to be dead. Please turn to Colossians iii., 3, and you will find in this wonderful chapter that the Apostle is speaking about the death in a double sense. Read the third verse: “For ye are dead, and your life is hid with Christ in God.” “For ye are dead, ye are dead.” And now come to the fifth verse: “Mortify therefore your members which are upon the earth.” Please take these two words together: “Ye are dead,” “Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry.” And in the eighth verse he says: “Put off all these things: anger, wrath, malice, blasphemy, filthy communication out of your mouth,” “Lie not one to another,” and so on.

Now listen. Where is your capacity to take the third verse, “Ye are dead?” Where is your capacity to take that? That is not your spirit. Your spirit will get a vision of Calvary. You will see Jesus Christ Himself hanging on the cross of Calvary. You will see that by the eyes of your heart. You will see it by the Holy Spirit. The Holy Spirit coming to you will reveal to you the wonderful truth of Calvary, and you will say, “Yes, that is the truth—He died and I died,” and now the Holy Spirit makes real the death of Christ in your spirit. You know, in your own spirit you know, and your spirit has received just now a wonderful illumination.

Oh, the death of Calvary shown to you and made real to you, in your spirit, not yet in your soul. Do you see that? Paul said: “Ye died, mortify therefore your members which are upon the earth.” There is the place. I don’t know how to express it in good English. There is the house where these members are staying on this earth. My spirit has a capacity for God, and my soul has a capacity for

all the things on the earth. My soul and my body are of the earth, and so my members on earth are the members of my soul.

Then if you see that, you will find out why it is possible that sometimes baptised people have gone wrong. These dear people got a vision of Calvary. Of course they did, but they didn't understand "Mortify therefore." They didn't understand that there is a soul, and that this soul had its members, and its longings, and its laws. They did not understand to mortify their souls, and so the soul life came out. The soul life was there, and now the baptised one thinks, "Yes, it is all right," because you have become one spirit with the soul and your spirit, but not yet in your soul, and you forget that, and now you think that because you are right in your spirit with your Lord, you imagine it is all right with you. You see, don't you, that your soul is going the soulish way? Please notice the things Paul is writing about as to the members: "fornication, uncleanness, passion, foul desires, covetousness, anger, wrath, malice, blasphemy, filthy communication," and so on. All these things are things of our soul—our soul, dear friends—for the soul is the life of the body. Pardon me if I refer to these things, but it is necessary, because we need full instruction by the Word of God.

Please turn to Hebrews iv., 12: "The Word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." So you see we need the Word of God and we need the Word of God quickened by the Holy Ghost, illuminated by the Holy Ghost, so that we may get the real meaning of the Word by His Spirit. And then we shall be able to discern. Then we shall get a look at the things of our spirit and at the things of our soul, and so it will be possible to understand ourselves. A Greek proverb says: "Know thyself." That is an important thing, and we need to know ourselves. I have been in danger of my life. I was in a position where I might have been crushed down because of my testimony of Jesus. I had no fear, not at all, no fear; but I tell you my soul was sometime in another condition to my spirit. My soul is the life of the

body, and my soul knows quite well what it is to be wounded, and to be knocked down, and to feel pain, and so on. My soul knows it correctly, and there is the difference. My spirit does not cry over pain, over wounds, over death; my spirit is one with Christ, and so my spirit does not cry over anything. You see the soul is the life of the body, and the soul is very sensitive and may be touched by all the circumstances surrounding it, and will answer to all things in life. And now, dear friends, the lesson we have to learn is to mortify the members living in our soul. Oh, the sanctification of the soul is a very important point, and I find in this truth the explanation of so many things that are neglected in the Pentecostal movement.

Why have these things come in? It is not that these people are wrong people. No, not at all, but many people don't understand their souls, and then they are drawn away by their souls. I should like to touch very cautiously a special point, and, friends, it is necessary to touch such a point. Dear people who had got their baptism have found that they were tempted in a harmful degree with such temptations as they had never had before. Paul speaks about the first, "fornication."

Why is it possible, dear friends, that such a temptation should come? Some people cannot understand that such a temptation should come. "I am baptised," you say. "I got a real vision of Calvary. I died; and now"—yes, friend, now the time has come when you may understand. "Ye died. Mortify therefore, mortify therefore." And so your wonderful God gives you this opportunity to find out what is in your soul. The soul is soulish by nature; the soul is the life of the body by nature; and now you see that you have received the Holy Spirit in your spirit, and the Holy Ghost will illuminate you and show you the things of the soul in order that you may mortify them and that you may understand that your soul must be brought under your spirit and also under the control of the Holy Spirit, your whole being under the control of the Holy Spirit, in order that you may get the real resurrection life. Friends, the real resurrection life is the life for the spirit, soul, and body, but you will not get this real resurrection life until you have understood that this death on Calvary means the death of your soul and your body.

(The Resurrection Life—continued.)

A little further, and I hope that these thoughts are a little helpful to some who are present. Paul says in the eighth verse of the third chapter of Colossians: "Now put off all these—anger, wrath, malice, blasphemy, filthy communication out of your mouth, shameful speaking," etc. I should like to refer to shameful speaking. Who is the shameful speaker? In the nature of man you will find, if you understand your own being, that the speaker is always the soul. Until we realise that we have to obey the spirit, the soul is the speaker. Yet you have two speakers in you—the Lord Himself speaking by the conscience in you, but He cannot speak as He would. Why? Because the soul becomes the speaker. We must understand that. You see there is a member in your soul. Your soul, so to speak, has its tongue. The member of your soul is the soulish tongue, and it is speaking, speaking, speaking; and you will experience, what you often may have experienced, that you have spoken things as a child of God which you ought not to have spoken, and you have afterwards been ashamed. Why? Because the Holy Spirit in your spirit has said you have sinned by so speaking. It was sin. Do you see that? Your soul has its tempter, but the death of Calvary must be understood for our soul also, and then we shall understand that Jesus has come to deliver us the government of those members we have in our soul, otherwise we shall have such a tongue always ruling, always speaking—such a tongue as James speaks of, kindled by the fires of hell.

But you must understand the soul is to be kept mortified, and then you will learn to speak by the Spirit in your spirit, so that then you will have another kind of speaking. What kind? You see in your spirit there is a conscience, and that is the controller of your spirit if your spirit is right. Then no word can pass on. Listen, no word can pass on that is not approved by the conscience, and thus you will learn to be quiet and still, and shameful speaking will be done away with. But that is not possible without knowing and without understanding the real meaning of the cross. Jesus when He was nailed to the cross took all the curse of our sins, also the shameful speaking, and when He was nailed there the shameful speaking was

nailed there also. And that is the old man. Do you know the old man—the old man? Oh, he has his real home in the soul. Why? Because nobody else is there when he is there. Oh, you may say the devil. All right. But the old man is one, so to speak, with the devil. You see it is not so with the spirit. In the spirit of the natural man you have two speaking. The one is God speaking by the conscience, and the other one is the man himself. But you are converted, and you have given your spirit to God, and the Holy Ghost has come to dwell in your spirit. Oh, then, He is in your spirit, but your old man is yet staying in your soul. He is brought down, but he is not yet—what shall I say?—he is not yet out of it because he is in the members of your soul. There he has a fortress, and there he is lying, and Paul says: "Mortify, mortify, mortify."

I am to close. I pray God that He will give us eyes to see the wonderful depths of the death of Calvary, that He may reveal all that it means, and that also our souls may be free from all soulish things, that the members of the old man may be killed in us, and that so our souls may be subdued; and that we may understand the voice of the Holy Spirit. When the soul is kept under it will not be able to draw you away; but you will wait under the control of the Holy Spirit and you will listen for His tender voice, and you will understand Him; and if you are gifted, if you have tongues, if you have prophecy, or interpretation, or any of such gifts, you will be able to listen, and when the proper time comes to speak in tongues, or to give interpretation, or to prophesy, the power of God will be with you because you understand what is meant by living the resurrection life.

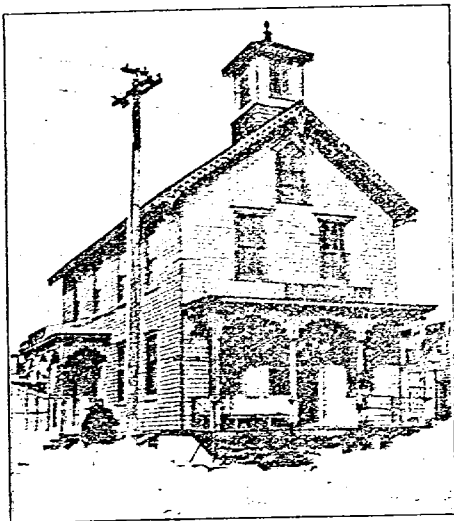
NEW JERSEY, U.S.A.

DEAR BROTHER BODDY,

I often think of you, and thought I would write and tell you of the Lord's doings in our midst—following the Camp. I want to send you a picture of Park Hall in Asbury, where Asbury Assembly meets. I thought you would be interested in learning of the Lord's working at Belmar. I have been holding meetings every Wednesday night, *especially for seekers*, and many have been baptised in the Holy Ghost and some saved. There were two especially that I am

sure you will be glad to hear about their baptism, that is Mrs. White and her daughter, who entertained you.

Mrs. White had a wonderful baptism. She spoke in tongues for two hours. Such a flow of language I never witnessed. She received her baptism at a cottage meeting in her own home. Her daughter also received her baptism, and Mr. White was saved in one of the meetings too.



A NEW JERSEY MEETING ROOM.

One of her neighbours was healed of chronic rheumatism, threw away her cane, and is walking and leaping and praising God. She also received her baptism at the same time. The Spirit is being poured out on His hungry children. There are many seeking and getting through. We are marching on to victory. Praise the Lord! Sorry we did not have time to take you to our Assembly in Asbury.

Yours and His,

N. A. DOUGHTY.

640, Mattison Avenue,
Asbury Park, N.J.
Nov. 17th, 1914.

PENTECOSTAL ITEMS.

Bro. A. Blackburn (the Converted Navy, 30 Breary Banks, Masham, Yorks.), is glad to send post-free copies of the new words set to the tune "Tipperary," which appeared in the last issue of "Confidence." He has quite a number of little leaflets he sends free, including the characteristic hymns by Bro. Henderson (29 Eastfield Street, Sunderland), such as—

Justified by faith alone,
Look up Romans 3 and 1;

Kept from falling evermore,
Read it in Jude 24.

Chorus—Yes, Jesus saves me (repeat)
See Titus 3 and 5.

Bro. George Jeffries has held meetings recently at Gloucester, which were much appreciated. Bro. H. W. Sceats (52 Jersey Road) writes that the meetings were well attended, and there was much blessing. Our brother was subsequently to hold meetings at Heathfield.

Bro. S. J. Miller, of Milford, Nebraska, U.S.A., writes:—"We still look back with thankfulness to the time when you were with us. We have learned many things since then, and can see and feel more than ever that the dear Lord is preparing us for precious things from His glorious presence. We expect to have Pentecostal Evangelistic Meetings during the month of February. Will you please join us in believing prayer during that time that the Lord may work mightily, with signs following. We were permitted to harvest a good crop of corn, from the rain that we received the last night you were here. Praise the Lord for His faithfulness."

On their way back to Liberia, Bro. and Sister Perkins send a word of greeting. They say—"There are six in our party for Cape Palmas. Brother Harry Bowley and his wife, Miss Cora E. Fisher, also Sister W. Johnson. They had had a pleasant voyage, and ask to be remembered in prayers according to Rom. xv., 30, and Eph. vi., 18-20."

"When Will Our Lord Return?" by Pastor Harold Norris (published by Chas. J. Thynne, Great Queen Street, Kingsway, W.C.; 1/-, postage 3d.), is a handbook of Escatological Chronology, following and continuing the teaching of the late Dr. H. Grattan Guinness. If one does not feel able to build on every date or period given, there is certainly much both old and new, which is provocative of solemn thought.

Mr. W. Bernard (173 Brownlow Hill, Liverpool) has been thankful for all help sent in the past for his work among the Jews. He will be thankful if any further help for this work will be also sent to him personally. He asks for prayer for guidance in all difficulties.

Our Brother Smith Wigglesworth's address (for forwarding) is care of Mr. Robt. Pearce, 332 South 5th Street, Darby, Pa., U.S.A. He has recently been at Conventions at Rochester, N.Y., and Newark, N.J., where there was much blessing. It will be some time yet before he returns to England.

The Bradford Easter Convention will be held (D.V.) in the Bowland Street Mission from April 2nd to the 5th. Accommodation can be obtained by writing to Miss Wigglesworth, 70 Victor Road, Bradford, Yorks. She will be grateful for earnest prayer for times of refreshing.

THE PENTECOSTAL MISSIONARY UNION.

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

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

There is a P.M.U. Home for Women Candidates at 116, King Edward Road, S. Hackney, and the Candidates are prepared by Mrs. Crisp (of 19, Gascovne Road, S. Hackney, London, N.E.). The Male Candidates are at Preston (Lancs.), and are being prepared by Mr. Thos. Myerscough, 134, St. Thomas Road. The Men's London Training Home under Mr. Cecil Polhill, at 60, King Edward's Road, S. Hackney, N.E.; though not yet under the P.M.U. Council, is under Mr. Polhill and a small Committee, and is open to any candidates who wish to be trained there. Missionaries in the Field:—In INDIA—Miss Margaret Clark and Miss Constance Skarratt, Apostolic Faith Mission, Parel Hill, Bombay; Miss Catherine C. White, Poona (7, Phayre Road); Miss Elkington and Miss Jones, Goshinganj Station, U.P.; Miss Lucy James and Miss Minnie Augusta Thomas, P.M.U. Mission, Faizpur, E. Khandesh; Messrs. P. Corry and A. Clelland, 128, Sheikh-ul-Bundi Road, Abbottabad, India, N.W.F.P. In CHINA—Messrs. Trevitt and Williams; Mr. and Mrs. A. Kok, Miss Eliz. Martha Biggs, Miss Cornelia E. Scharten, care of A. Kok, Likiang, China, via Rangoon and Bhamo; Miss Monica S. Röniger, Miss Fanny E. Jenner, Miss Ethel Cook, Miss Ieda de Vries, Miss Maggie Millie, Miss Lizzie Millie, c/o Pastor McLean, Yunnan-fu, Yunnan Province, West China. JAPAN—Mr. and Mrs. W. J. Taylor, 4 of 72 Yamamoto Dori, 5 Chome, Kobe. Also holding P.M.U. Certificates: John Beruldsen and Christina Beruldsen (now Mrs. Gulbrandsen), at Lungmen-hsein, via Peking, N. China. CENTRAL AFRICA—Brother F. D. Johnstone, care of Kongo Inland Mission, Djoko Punda, Kasai, via Kinshasa, Belgian Congo. SOUTH AFRICA.—Holding P.M.U. Certificate: Mr. Roughead. 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," Renold, 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.

An important meeting of the P.M.U. Council was held on Thursday afternoon, January 28th, at 10, York Terrace, London, N.W. Mr. Cecil Polhill presided, and there were also present Mr. Mundell, Hon. Sec., Mrs. Crisp, Mr. H. Small, Mr. W. Glassby, and Rev. A. A. Boddy. Earnest prayer went up from each member, and then several hours of careful deliberation followed, and much important business was gone into. Mr. W. Glassby (of Ladyfield, Renold, near Bedford) was unanimously appointed Hon. Treasurer and Missionary Box Secretary. (This on account of Mr. Sandwith's resignation after his recent severe illness.) Mr. Sandwith's name was retained on the Council in the hope that he might yet be able to return to the meetings.

Pastor and Mrs. Allan Swift and their boy baby sailed on Saturday, January 9th from Tilbury Dock in the P. & O. S.S. *Namur*, en route for Yunnan-fu, China. Their steamer on this voyage makes the unusual detour to Bombay, and they hope to meet Misses Clark and Skarratt. Our readers' earnest prayers are asked on their behalf.

Miss Elkington writes:—

"We have pitched our tent under some trees near a broad road. On the other side of us is the river, the same one which flows through Ajodya, where the people go on pilgrimage to bathe in it, thus acquiring merit, as they think. It is a very pretty broad river, but much spoiled by the people. The bodies of all Hindus from the villages around, even from quite long distances, are burnt on its banks, that is, they are supposed to be burnt. I watched one this morning from a little distance off and saw the process. A pile of wood, not sufficient to burn a corpse, is brought and placed as close to the water as is possible and there set fire to. As soon as the smoke begins to rise numerous turtles swim towards the spot, and close to the bank where the body is being burnt they gather in a little crowd. From the distance I was standing I could just see their heads above the water. Now and again one would make a spring, showing more of itself for a moment. Meanwhile the wood blazed for a while, then died down again. As soon as the wood was all burnt, the men standing round pushed the corpse with long sticks into the river, and there it is eaten by these turtles. Isn't it horrible?"

* * *

Miss Elkington also writes:—

"We have been out as much as we can, sometimes twice in the day, walking to the villages, sometimes speaking to crowds who gather round our tent. In the villages we have generally had big audiences, women as well as men, praise God. We feel it more than ever imperative for us to tell them, for the Lord is verily coming soon.

Bro. Fred Johnstone writes from Djoko Punda, Kongo Inland Mission:—

"We are simply pestered to death with cock-roaches, crickets, bugs and ants, the two former get into our clothes and books and eat great holes in them and the latter into our food, no matter how we try to keep them out. The two latter you can imagine make dainty dishes in our soups, etc., and I am not exaggerating when I say that I have eaten plenty of them. Hallelujah! His grace is sufficient. Our church numbers about one hundred, but only one or two of these are professing Christians as yet."

On the Tibetan Borderland.

Bro. A. Kok's Work.

Dear Pastor Boddy and Readers of "Confidence,"

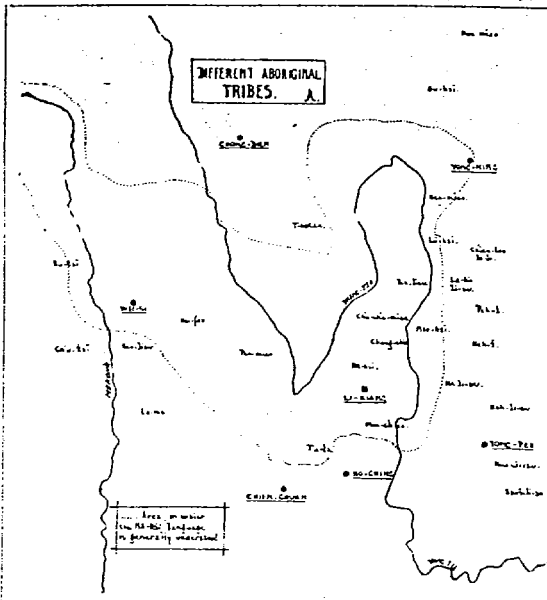
I am writing down this time some thoughts touching the question of a *speedy* evangelisation of the tribes in our district, which the Spirit has time after time impressed upon me, and which in a general sense are also applicable to other fields of labour. I do sincerely hope that much prayer and practical interest may be aroused amongst the home saints.

One of the most striking features of the days, previous to our Lord's return, is undoubtedly the speedy evangelisation of the nations. There is on the one side an urgent call to the Church for inward preparation along all lines, but on the other side there is not less need for whole-hearted service and sacrifice in view of the still unreached masses abroad. The Holy Spirit has been teaching this afresh all over the world, where drops of the Latter Rain have come down; in fact, the truths of a full redemption for the whole man, a full equipment for service, and a speedy ingathering of God's chosen ones in view of the Lord's imminent coming, have become of such vital importance amongst us that they have been, and still are, the hall-marks of the Pentecostal movement.

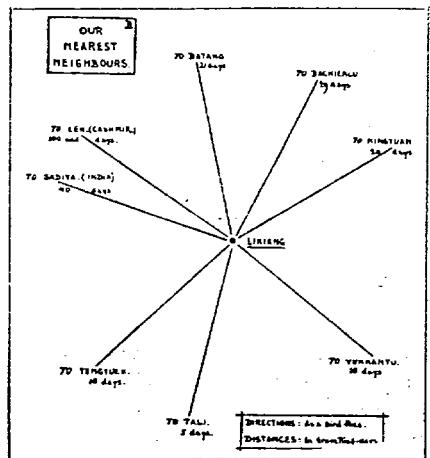
Three facts are constantly facing us who are labouring for the Master in these out-of-the-way districts:—

1. THE DIVERSITY OF TONGUES (see sketch A). I have carefully written down every new tribe which I have met with or heard of thus far. The list contains already twenty-six different tribes, and it is far from complete. They all profess to speak their own tongue, but there is enough reason to believe that a good number of these have the same root. The enormous gorges and high mountains have kept the inhabitants of the different parts in constant isolation, with the unavoidable result that in course of years their languages have changed, and, through lack of intercourse along such altogether different lines, that even members of the same tribe find difficulty in understanding one another. Some tongues have, like the English and the French, a good number of words common, though differently pronounced. Others are as easily recognised to be derived from the same root as, for instance, Dutch and low German; while others again have nothing common at all. A very small part of the male population possesses a smattering of Chinese, which is very helpful to the missionary,

but this knowledge even is quite insufficient for them to grasp spiritual ideas; consequently the missionary ought to learn a number of the tribal languages, as long as the Holy Spirit does not use the gift of tongues for evangelistic purposes.



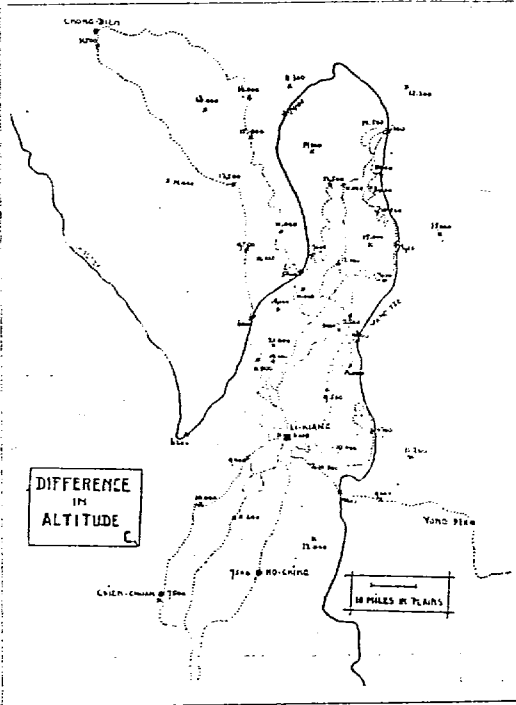
2. THE VASTNESS OF THE FIELDS (see sketch B). To show the enormous distances which separate our field from other fields of labour, I have selected the nearest Protestant stations in eight directions from Likiang. As the Batang Station has not been occupied for a number of years, one could now travel towards the North for even a hundred days without meeting any worker. Millions of people, hidden in the valleys or scattered over the high plateaus, are passing their days in spiritual darkness. The greater part worships the idols of Buddhism, the rest



worships nature, but all die away without a God and without a Saviour. Realising this, and witnessing daily their follies and miseries, must not the needs of these millions finally become a burden?

(On the Tibetan Borderland—continued.)

3. THE ARDUOUSNESS OF TRAVELLING (see sketch C). No trains, no carts, no boats; even the typical sedan chair is only of some use along the main pack-roads. —As a rule, no inns; one has the choice between sleeping on the floor of a farmhouse or on the grass under God's grand heaven; often there is no alternative at all. The spotted lines on the sketch show the roads along which I have been itinerating in 1913—partly by horse, partly by foot. It has happened that we had our mid-day meal at an altitude of 11,500 feet, where we melted snow for tea water, and stayed over-night 6,000 feet lower on the same day, practically not wanting any cover because of the



heat; or, crossing a certain meadow at noon, we had a burning sun of 90 deg. (in the shade) at an altitude of 11,200 feet. At nightfall we were still higher, and the snow fell two feet high, covering our bedding and everything. The next morning we found the numberless mountain streams covered with an ice floor of seven inches thick. Being out for a few weeks of itinerating, one has to dwell in villages at any altitude from 4,600 feet upwards to 12,000 feet; one day in the hot valley of the Yangtse, where rice is in abundance and even oranges grow; another day on the mountain plateau, where the poor people live on dsamba mixed with hot water.

These sudden changes of altitude and climate, united with the constant strain of ascending and descending of enormous slopes, is indeed trying on the body of a foreigner who is not accustomed to it.

Realising these facts day by day in the light of the urgency of the need, one often asks: "Lord, what has to be done?"

Prayers ought certainly to be multiplied for a mightier manifestation of the Holy Spirit's super-

natural power. He has already done a great work in preparing many hearts to receive the message. But in this dispensation the Holy Spirit does not regenerate men apart from the spoken or written Word. Faith cometh by hearing; and how shall they believe if they have not heard? And how shall they hear without a preacher?

So prayers ought also to be multiplied for preachers. Pray the Lord of the harvest, says Jesus:

(TO BE CONTINUED.)

List of Contributions received during January, 1914.

	£	s.	d.
Receipt No. 1082	2	0	0
" " 1083	0	10	0
Sale of "Command Boxes"—Final instalment	4	12	0
Receipt No. 1085	4	0	0
" " 1086	0	5	0
" " 1087	2	0	0
" " 1088	1	0	0
" " 1089	5	0	0
" " 1090	2	0	0
Salisbury Assembly	1	0	0
Receipt No. 1092 (towards support of Mr. Taylor)	30	0	0
" " 1093	1	16	6
Bracknell Assembly	10	10	6
Receipt No. 1095	2	10	0
Sion College Own Missionary Fund	10	15	0
Leeds Assembly	1	13	7
Receipt No. 1098	0	2	6
" " 1099	4	10	0
" " 1100	0	5	0
" " 1101	1	0	0
" " 1102	1	3	6
" " 1103	0	7	6
" " 1104	3	18	4
Coatbridge Assembly	1	0	0
Sion College Own Missionary Fund	4	0	0
Receipt No. 1107 (towards support of Missionaries in Likiang-fu)	0	10	0
Receipt No. 1108 (towards support of Miss Biggs)	0	5	0
Morley (Leeds) Assembly	1	8	3
Carlisle Centre	4	10	0
Receipt No. 1111	0	5	0
" " 1112	0	10	0
Kilsyth Assembly (towards support of Mr. Johnstone)	1	0	0
Receipt No. 1114	2	0	0
Sion College Own Missionary Fund	3	0	0
Receipt No. 1015. Stirling (towards support of the Sisters Millie)	3	0	0
Lytham Centre	8	19	0
Emmas Missionary Bureau, Halifax (towards Mr. Taylor's work in Japan and Korea)	7	10	0
Burnley Centre	8	10	0
	£129	5	6

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, Bedford.

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