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"CONFIDENCE"

EDITED BY

ALEX. A. BODDY,

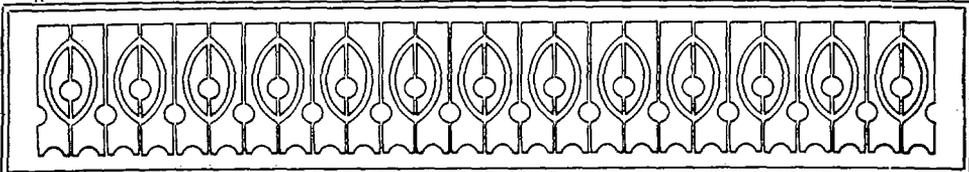
ALL SAINTS' VICARAGE, SUNDERLAND, ENGLAND.



AT OUR P.M.U. MISSION IN JAPAN.
A Christmas Party given by Bro. and Sister Taylor.

"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.

95th ISSUE.



ONE PENNY.

"CONFIDENCE."

No. 2. Vol. ix.

ALL SAINTS', SUNDERLAND.

February, 1916.

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

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

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

Blessing in Chinese Tibet.

Extracts from Testimony of
Bro. W. W. Simpson.*

It is hard to describe the way we go about it in China. It is not so much exhorting people as in America. It is just telling the story of Jesus Christ crucified for our sins, buried, raised from the dead, ascending unto the Father, sending forth the Holy Spirit, and coming again to be the judge of the quick and the dead. I gave this teaching there in the city of Lanchau, capital of the province of Kansu, told how the Early Church received the Holy Spirit on the day of Pentecost, and held this up as a standard for us to-day, and after I had finished the Spirit fell on one and another. One boy was under the power of the Spirit for four or five hours, and the Spirit through him rebuked sin and lukewarmness in many of the church members. The leader of the church there needed to get right with God before the Spirit could do His full work. We stayed up that night (Saturday night) until about two o'clock in the morning.

On Sunday morning I was very tired, having been preaching for a week, and as I stepped up on the platform, feeling weary in body and mind, it seemed as if the Lord Himself stood beside me and whispered in my ear: "I will never leave thee nor forsake thee." I took the hymn book and read two or three verses, and the Spirit fell over that audience. They broke out crying all over the house, and without my saying a word they dropped down on their knees, weeping, confessing, and crying out to God for more than an hour. Some had visions of the Lord Jesus. One brother saw the Lord Jesus come in at the door and walk up the aisle of the church; another had a vision of the Lord Jesus nailed on the cross; another had a vision of the "Lake that burneth with fire and brimstone, which is the second death." Oh, the Lord Jesus had His way there! One woman confessed everything and she was filled with joy. She burst forth, praising God in laughter. A heathen slave girl, who had never been in the meeting before, sat right behind her. That girl saw a light like the sun on the back of this woman who was filled with joy. Oh, it was a wonderful time! with almost no word from me. Nine men and women,

* The above is from an article in the January issue of "The Latter Rain Evangel," Chicago, U.S.A.

(Blessing in Chinese Tibet—continued.)

gave themselves to the Lord, and from that time I saw the Lord was working with me. It is impossible to express what it means to me. I had worked in China for twenty years, trying my best to get people to turn from idols to the living God and wait for His Son from heaven, and by dint of hard work and perseverance, and using all my powers of eloquence and learning, I had gotten a few to accept the Lord in a kind of intellectual way, but this meeting was the Lord's doings when He got this man nailed to the cross. It was the Lord's doings and it was marvellous in our eyes.

I will tell you about a meeting we had in a little upper room in one of the out-stations. We appointed a three days' meeting there, and the Spirit fell in mighty power. It was on a market day, and our hall was right in the centre of the market-place. There were fully ten thousand people right there on the four sides of the hall; the windows were open, and the Spirit fell in that upper room. Some were lying on the floor; some standing up in the power of the Spirit just as though they were nailed to the cross. I remember there was one sister just filled with the Spirit standing in the form of a cross. Once in a while she would point to the nail-prints in His hands and feet and side, without a word. There was a young Tibetan priest, 26 years old, a big, strong, healthy-looking young man, with a determined will that had never been broken—he had been reading the Tibetan Buddhist classics, was a priest in league with the devil; by demon power he could produce rain, and was making his living through the exercise of demon power. This was the first meeting he was ever in; some of his relatives were Christians, and they asked him to come. He came that day, walked in and sat down carelessly on a seat, looked around unconcerned at first. He saw this woman standing there, heard one or two praying, and someone else singing a song full of joy and rejoicing. Nobody said a word to him. He sat there very quietly for fifteen or twenty minutes, then suddenly jumped from his seat, dropped on his knees, raised his hands and face toward heaven and cried out, "Lord, save me!" and continued that for a half hour until the people in the whole market-place heard it. This was the Lord's doings. The tears were just streaming

down his face. He was a man who was not afraid of anyone; he was not afraid of God, but oh, when he got in the presence of God! He afterwards told us what was the matter. He said he saw himself in a vision standing on a little bit of solid ground, and all about him were great chasms and abysses, the ground moving and dissolving just ready to drop into the depths, and he cried out, "Lord, save me!" Oh, it takes the power of God to do that. I had never seen anything like it before in all my twenty years of missionary experience. When the Holy Ghost comes in and the church is the temple of the Holy Ghost and He has His way; then things move.

* * *

As to the meetings in another place, he says:—One evening I spoke from the thief on the cross. You know Jesus said to His disciples before He went to the cross, "Whosoever will come after Me let him take up his cross and follow Me." When they went out of Pilate's hall, Pilate gave Him over to the will of the Jews and they led Him forth. They picked up a cross, laid it on the shoulder of Jesus and He carried it. There were two men following Him, bearing crosses, but they were not His disciples; they were two thieves. They went outside the city wall to that place of a skull, and there they stripped them of their clothes and nailed them to the crosses. They raised up the crosses and set them in the holes in the ground. There were three crosses, but not one of the disciples carried a cross, not one. Why was it? Oh, we say: it is because Jesus bore the cross in our stead. He was bearing, not His own cross, but yours and mine. But those two thieves, one on the right hand and one on the left—one railed at him and said, "Save yourself and save us." But the other said, "Dost thou not fear God seeing thou art in the same condemnation, and we indeed justly, for we receive the due reward of our deeds, but this man hath done nothing wrong." Then he turned and said, "Remember me when Thou comest into Thy Kingdom." And the Lord said, "This day thou shalt be with me in Paradise." He had taken his place with Christ, and I showed them that evening how that was the place for all of us. If Jesus hadn't died on that central cross we should all have to die, because it is written in the law, "Cursed

is every one that hangeth upon a tree.” I said, “We must take our places with this thief on the cross. We indeed justly receive the due reward of our deeds.” After I had finished we got on our knees and the cross was manifested in seven or eight different persons that night. One woman jumped up and rushed out into the aisle and fell down in the shape of a cross, with her fingers turned into the palm of the hands, and her feet fixed in the shape of a cross. Another old lady over eighty years of age, jumped up and said, “Nail me to the cross.” She waited a while and burst out speaking in tongues. A young man, teacher of the Boys School, was kneeling in the back. Somebody went to him, laid their hands on him in the name of the Lord, the Spirit fell on him and he arose, walked with closed eyes up the aisle in front of the platform and began speaking in tongues. There were several chairs and other furniture there, but he walked around them with his eyes closed. After he finished he turned around and went back to his place. There was a brother on the platform and he stepped out and then the interpretation was given, “The precious blood was shed for me.” Oh, I know beyond the shadow of a doubt what it means that the blood must first be applied and then the oil. The oil is not permitted to be put on the flesh, it must be applied to the blood.

Baptism is simply consenting to the cross, consenting to be crucified with Christ. “Know ye not that as many as were baptised into Christ were baptised into His death?” It is simply this: because He loved us He took our cross, the nails pierced His hands and His feet for you and for me. Now what does he want us to do? Before He bore the cross for His disciples He told them to take up their cross; but after His crucifixion we do not find that word, “Take up thy cross.” What do we find instead of it? “Baptised into His death.” Baptism simply means there is nothing good in me. I ought to be nailed to the cross like that thief was; that ought to be the due reward for me, but Jesus bore it, and He says now to be baptised is passing into His death—buried with Him by baptism into His death; His death becomes my death, it covers me from top to toe when I come to the conclusion that there is nothing good in me. That is what we mean by saying “under the blood.” The blood

means the death of Jesus Christ.

* * *

In the sixteenth chapter of Mark it says, “They shall cast out devils.” I want to tell you how the Holy Spirit is working on this line since the outpouring of the Holy Spirit. We were holding meetings three years ago last September, just a few months after I had received the baptism, in what was once a Tibetan Buddhist temple, across the border. We bought the place and made a mission station there. My wife was leading a meeting for the women, and after talking with them for a while they went to prayer. She said to a young woman there, “You also pray to Jesus.” That was the first meeting that young woman had ever been in. As soon as she mentioned the name of Jesus, that woman jumped up and ran out and down towards the river. Her husband followed her, caught her, bound her with a chain, and brought her back into our midst. He told us then she had been demon-possessed for two years. In America they would call her insane, but out there, where they know better, they call them demon-possessed. You see how in her case the mention of the name of Jesus aroused the demon. There were demon-possessed people there long before we received the baptism, but the demons did not manifest themselves until the Spirit fell. After the Spirit fell, then the demons that were in the people could not stand it; they had to cry out, had to show themselves. So I am not discouraged at all when in a Pentecostal meeting somebody who is filled with the demons cries out under the power of the demons. That is perfectly natural. It is just in the line of the Bible. When the Lord Jesus was preaching in the synagogue in Capernaum, the demons cried out, and if we were as full of God as we ought to be the very demons would cry out in our presence.

They brought this woman in and we gathered around her, and in the name of Jesus we commanded that demon to get out. He wanted to argue the case with us. He didn't want to get out, but we stood firm on the authority of the Lord Jesus Christ and commanded him to go. He first spoke in the Chinese language, but when it got so hot he got afraid, then he pretended he didn't understand Chinese and spoke Tibetan, but we could speak that also, and in the Tibetan language we commanded him to go. He got angry and

(Blessing in Chinese Tibet—continued.)

turning to the husband who was sitting there (using the wife's voice), he said: "I must go, I cannot stay here. It is getting dark and I'm afraid I'll lose my way; so send your wife along to show me the way." We told the husband not to say a word, and again we commanded him to go, and he went. My wife in the name of Jesus laid hands on her, and in the Spirit's power she spoke one sentence in tongues. The demon wrenched the body a little and was gone. She opened her eyes and looked around and saw her mother and husband, and was in her right mind. That was three and a half years ago, and she is now an earnest member of the church.

The whole power of God is obliged to stand by this Word to back it up. I went to a place outside the great wall of China on the border of Mongolia, and we had six days' meeting there. The fifth evening we went to prayer, and there was one old brother with gray hair sitting over next to the wall. I knew that the Lord wanted me to lay hands on that brother, and I made my way down and climbed over the seats to that brother. In the name of Jesus I laid my hands on him. My hand barely touched the hair of his head when he burst out speaking in tongues and fell prostrated under the power. Without being asked he got up to give his testimony and said, "My heart was as black as night, but now it is white as snow."

Through the laying on of these hands more than a hundred Chinese believers have received the baptism in the Holy Ghost as on the day of Pentecost. Don't think this man is anybody. You know what this man is. I tell you he deserved to be nailed to the cross, but this is what Christ wrought by him. When He got him safely nailed to the cross He could work. I would not exchange places with any man in the world to-day. I would not exchange places with the Archangel Gabriel. These three years and more that loving Saviour, who took my place on the cross and bore it all for me, has been working with me side by side, and that is why it was so hard to leave China.

It is the last hour. The end of all things is at hand. This world is fast plunging into destruction. The Great Tribulation is just ahead of us. The

night cometh when no man can work. As it came in Palestine, so now it is coming o'er all the earth. The night has already shut down in Europe, and we do not know when it will close in America. And we do not know what day or hour China will be closed up. "I must work the works of Him who sent me while it is day." Oh, if you want to win a crown you had better be at it! "Hold fast that which thou hast. Let no man take thy crown."

Thoughts Concerning The Kingdom.*

The expression, "The Kingdom," is used in the Word of God in seven different senses. These include the doctrines of Jesus, eternal salvation, and the visible community of God's children on earth, besides Israel and the fulfilment of the Davidic kingdom in the Millennium. Furthermore, there is the kingdom of the New Creation in Christ, which finally leads up to the renewal (Matt. xix., 28, and Col. i., 10) of the whole universe.

1. THE TYPICAL FULFILMENT OF THE CONCEPTION OF THE KINGDOM IN THE OLD TESTAMENT.

The kingdom, in its signification of a new creation in Christ, has a typical foreshadowing in the Old Testament. It began far back in the hearts of a few men of God, who must surely have had pious mothers, and some, at any rate, godly children. God finally chose one such family, which grew to be a nation, and was to be a type of the future glory of the New Covenant. The crowning point of the history of Israel shows us the kingdom of David, the warrior-king, and of Solomon, the king of peace, as types of the New Kingdom.

Israel was set apart from all other nations by strict laws and customs in order that they might stand out as a holy people, a living prophecy of a coming new creation. With this exception, we find the New Creation is seldom mentioned in the writings of the Old Testament as far as its essence—the indwelling of the divine life in us—is concerned. We read, indeed, that all flesh should acknowledge Jehovah, and that He would give His

* Written for "Confidence" by the Baroness von Brasch, of Russia.

people a new heart and a new spirit in which He would write His laws, for "I will dwell in them and walk in them." But the method by which these promises were to be fulfilled remained an insoluble mystery, for the kingdom of God "in you" and "among you" is the mystery which the wisdom of God "ordained before the world unto our glory, which none of the princes of this world knew" (1 Cor. ii.) This mystery, of which "the prophets have enquired and searched diligently, who prophesied of the grace that should come unto you" (1 Pet. i.), "which things the angels desire to look into"—this mystery was too deep for the understanding of those born under the Old Covenant. Their task was to be a holy people, and as such to point to the future people of the New Covenant, but they failed to accomplish this, as was only to be expected from a fallen race. "Therefore I say unto you, the kingdom of God shall be taken from you and given to a nation bringing forth the fruits thereof," said Christ, and "the sons of the kingdom shall be cast forth into outer darkness."

The glow of a future coming greatness rested upon the earthly imperfect type, the kingdom of David. "Lord, wilt Thou at this time restore again the kingdom to Israel?" (Acts i.). This question of the disciples was justifiable, though premature. A new kingdom of "David" shall arise for Israel, which shall bring to this earth for a thousand years "times of refreshing from the presence of the Lord" (Acts iii.). We expect the appearing of this kingdom very shortly, *after* the rapture of the "overcomers" (1 Thess. iv.), and *after* the great tribulation. The shadows of this coming tribulation can be clearly seen and traced in our day.

The divine plan demands, logically, that redemption from the curse of the Fall should be made manifest here on earth, in the daily life of a company of people—the overcomers; and it seems a necessity that this redemption from the consequences of the Fall should extend to the whole creation and to the earth itself. Deliverance must have as wide a range as the curse, and we read, "Cursed shall be the ground for thy sake." The curse rests on the whole of creation. Since we expect the redemption of a visible world, this redemption must be a visible one, just as the salvation of a man and his sanctification must be visible; a purely

theoretical salvation would never suffice or be conducive to the glory of God. Christ has not only conquered the "strong man" and delivered his prisoner (humanity), but has also taken from him his "goods" (creation). If we deny the necessity of this visible deliverance, we imply that the devil will hold creation in his grasp till the end of the world, and we make him a conqueror even in death, whom God destroys with his spoils, because Christ had not been able to snatch the latter from him and to deliver the groaning creation. Then Christ would not have finished His work as far as creation and the universe were concerned, in spite of Col. i., 20. The prophecy of the One who should bruise the serpent's head would then never have been fulfilled.

2. THE NEW CREATION.

"My kingdom is not of this world," says Christ. God would make a new creation out of the old material. The earthen vessel of the first creation was rendered unfit for the Master's use through the Fall and the cunning of Satan. But He does not reject the marred vessel, but makes a new one of lasting beauty from that lump of clay (Jer. xviii.) which is gradually taking shape.

The kingdom of God is also called "life." In Mark ix., 45 and 47, we find the two expressions side by side denoting the same thing. And in other places we can equally well read "life" for "kingdom," and *vice-versa*. Just as the ideas of death, sin, fallen human nature, darkness, perdition, sickness, etc., are closely connected, so are life, light, righteousness, the New Covenant, new creation or new creature (2 Cor. v., and Gal. vi.), and the kingdom of God; and all these are merely different aspects of the same truth. This is the new Adam and his possessions, the "Christ" whose members we are; and in contrast to Him there stands the old Adam, who with his goods has fallen into the snare of the devil, and is under the power of his kingdom.

If we read the Bible in the light of these facts, we find many fresh beauties which were hidden from us before. Only with "the eyes of our heart enlightened" (Eph. 1, r.v.) can we understand the significance of these words and things, and grasp the inner meaning of this kingdom. "The natural man receiveth not the things of the Spirit of God, for

(Thoughts concerning the Kingdom—continued.)

they are foolishness unto him; neither can he know them, because they are spiritually discerned. But God hath revealed them unto us by His Spirit" (1 Cor. ii.)

God has given us, in the Old Testament, a wonderful type of this new life in the so-called ark of the Covenant, type of the reconciliation of God with redeemed humanity, yea more, a type of the redemption of the whole universe. (Col., i., 20). The ark was hidden beneath a thick plain covering of goat's hair during the years of wandering in the wilderness, on the way to the promised land. And so we too go through the desert of this life in the guise of servants, as did our Master, for "it doth not yet appear what we shall be." "Not as though I had already attained, either were already perfect," says Paul in Phil. iii. But in 2 Cor. v. he says that we have "an house not made with hands, eternal in the heavens."

In the same way the redemption of the universe was completely wrought out by Christ on Calvary, but is not yet clearly seen. There must still be an interval before Christ shall have subdued all his enemies, and abolished all might and all power. But when the kingdom of the warrior, David, shall have given way to the kingdom of the peaceful Solomon, when Christ shall have given up the kingdom to God the Father, then the ark of the covenant of the redeemed universe will shine forth in unconcealed glory, and the type of the temple will find its predestined fulfilment, for all eternity, in the heavens. Then the purpose of God for the universe will have been accomplished.

3. A PARABLE.

In olden days men spoke of four elements: earth, air, fire and water. We might call this kingdom of God, figuratively, in a certain sense, a fifth element. We also speak of the animal, vegetable and mineral kingdoms; of a realm of art; a spiritual realm; and so is the kingdom of God a realm apart.

Allow me to illustrate it thus: A little island arises out of the sea, by volcanic or some such agency, to the light of day. Water and air play upon its surface and prepares the lifeless earth for the support of a new kingdom—the vegetable. The

wind brings a seed, it nestles into the sand, the rain drives it in and a plant springs up. Other plants follow, and soon the island sees a new kingdom arise—the vegetable. Whence come these new conditions? They have arisen through the power of a new mighty divine life, under the influence of air and warmth acting upon the damp mineral earth. The old material is still there, and yet something absolutely new has appeared, a kingdom far superior to the preceding form of creation, though built up on it.

Animals can comprehend plants to a certain degree, they can distinguish between those that are good and those that are hurtful, they can see and recognise them. Plants can recognise minerals, they know in what direction to send their roots in order to find the best soil, they wither if they are uprooted from the earth. But the mineral has no consciousness of the plant, nor the plant of the animal. Each realm is an invisible world to the one below it, and can only be apprehended by its working and results. The higher kingdom can understand the one below it, but not *vice-versa*. Even so we read (1 Cor. ii., 14) "The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned. But he that is spiritual judgeth all things, yet he himself is judged of no man." "That which is seen is temporal"—that is the fleeting old creation, "but that which is not seen is eternal," namely, the kingdom, which can only become a reality to us as we apprehend it by faith, and the dead mineral of our being becomes in some measure absorbed into the living material of the new kingdom.

4. THE GOSPEL OF THE KINGDOM.

"This gospel of the kingdom shall be preached in all the world for a witness unto all the nations; and then shall the end come" (Matt. xxiv., 14), said Christ. He preached the gospel of the kingdom and healed the sick (Matt. iv., 23, and elsewhere). This juxtaposition is very significant; preaching for soul and spirit and healing for the body go together, for the kingdom of God means something new, not only for the soul and spirit, but also for the body. Immediately following on Matthew iv. we have one of the discourses of Jesus. "He taught them as one

having authority, and not as the scribes.” The people were “astonished” because He taught something new. His words were uttered for the poor in spirit, and His discourse was addressed in the first place to them. Only those who approach the Word with hearts open to receive the message, with no wisdom of their own and no previously-formed opinions, are capable of entering the “kingdom of heaven,” for “Whosoever shall not receive the kingdom of God as a little child shall in nowise enter therein.” The Lord then introduced the demands and the results of the new righteousness, unattainable by the old creation, and closed with the words, “Be ye therefore perfect, even as your Father which is in heaven is perfect.”

“Be ye holy, for I am holy”—so runs the creative Word of God even in the Old Testament. And in the fulness of time this creative Word of God appeared in human form in order that holiness might become a definite reality to us through His life and personality. At first Jesus called attention to its broad outlines only. Seeking souls must be brought to realise that they needed a new life, a new power, if they were to live after His pattern. In the sixth chapter of John the Lord attempted to teach the whole company of His disciples about the method by which it would be possible to live a holy life. They must eat His flesh and drink His blood, namely, receive into themselves His personality and His life, so that by this means the righteousness of God through Christ Himself might be fulfilled in them. But this teaching was too hard for most of His followers, and they walked no more with Him.

5. IN CHRIST.

God “hath delivered us from the power of darkness and hath translated us into the kingdom of His dear Son” (Col. i.). Christ Himself is the kingdom, we “in Him,” and also He “in us,” for “the kingdom of God is within you” (Luke xvii., 21). This signifies a totally new element as we have seen already—a new kingdom, a new creation. When we have once presented our bodies “a living sacrifice, acceptable unto God” (Romans xii.), He can lift us up on to a higher plane of existence (2 Cor. v.; and Gal. vi.). We love an unseen Christ and become citizens and members of an invisible

world, revealed to us by faith alone—the childlike faith which believes the testimony of our Father’s Word, and gratefully acquiesces without seeing or feeling anything. And so we stand as new creatures; for “old things are passed away; behold, all things are become new.”

This renewal is not only for soul and spirit but for the body also, for our mortal (not our dead) body shall be quickened by reason of the Spirit of God who dwells in us (Rom. viii., 11). This is what Paul calls our attention to so earnestly (1 Cor. xi.) when he speaks of the Holy Communion. “For this cause many are weak and sickly among you, and many sleep,” because they do not discern “the body,” and do not recognise the gracious provision made there for the quickening of our mortal bodies.

6. GLORY!

“Repent ye, for the kingdom of heaven is at hand.” This was the text with which Jesus sent His disciples forth to preach. The kingdom, in the sense of a new creation, had already been completed in the thought of God long before. Because of this the violent could take it by force (Matt. xi., 12). But humanity as a whole first became conscious of it on that Easter morning when the First-born from the dead (Col. 1)—namely, from the death-stricken realm of the old, ruined creation—arose a conqueror from the grave, in which He had been laid as a grain of corn. He is the source and representative of a new race of men, which is as much above the first creation and the natural man as the animal kingdom is above the vegetable.

“The bodies of many that slept” followed the Risen One; they came out of their graves after His resurrection and of course never returned to them. They “appeared unto many” in Jerusalem; they were the overcomers of the Old Testament. No doubt John the Baptist was among them “a new creature,” and a true member of the “kingdom of God,” whereas before Calvary it was said of him that the least in the kingdom of God was greater than he.

This new kingdom, which began then and has been increasing ever since through the advent of the overcomers under the New Covenant, betokens an entirely new

(Continued on page 31.)

"CONFIDENCE."

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"With Patience Wait for It."

(Rom. viii., 25.)

From the preceding verses we see what St. Paul was waiting for, what he felt that the whole creation was waiting for. He looked around and saw and heard the groaning and travailing of a sin-stricken world. The iron had entered his soul; and ever since that memorable day when God had revealed Christ in him and the Holy Spirit had opened up to him the glories of salvation, he had not ceased to speak and write and beseech his brethren to turn to the living God. But now he is writing of the wonderful hope that is before us—the climax of our redemption. He has written of the absolute failure of man's righteousness, whether Jew or Gentile; he has fully explained the righteousness of God by faith, and made justification and sanctification wonderfully clear to us. He has shown to us the secret of divine healing, the quickening of our mortal body by the in-dwelling Holy Spirit; he has pointed out the secret of the spirit of adoption which causes us to cry "Abba, Father," and the simple yet powerful life that is ours if we are led by the Spirit of God. He gives us a glimpse of the place that suffering has in this life, and through the mist of pain we get a glimpse of the reigning and glory, and now he tells us of yet another stage, and that is the adoption to wit the redemption of our

body, the mortal body that has already been quickened by the Spirit, but which has to be changed and all mortality swallowed up in life, by that same Spirit transformed into the same image as the "only begotten Son," made in the likeness of God once more. St. Paul knew well the "earnest of this," for it was this Life in him that had caused him to rise and walk away when apparently he was stoned to death; it was this Life that had prevented the poison of the viper's bite affecting him; it was the power of this Life that enabled him to say as "dying and yet behold I live." The power of the Spirit was often so strong within him that he was in a strait and knew not what to choose. To be with Christ was "far better," and yet he felt that his brethren needed him. He was an ardent missionary, but he had also a glimpse of "the power of the resurrection" and the prize of the high calling of God, and so now he writes of this hope and inspires us to enter into it.

Before we can exercise this hope we must have faith that this redemption of the body is a reality. We do not yet see it, but "faith is the assurance of things hoped for." We must believe in this redemption as fully as we do for any other part of salvation, then comes the exercise of hope. "Now hope that is seen is not hope, for what a man seeth why doth he yet hope for; but if we hope for that we see not, then do we with patience wait for it."

The signs of the times tell that the coming of our Lord is at hand. He commands us to look up, for our redemption draweth nigh. There are a company of God's children to-day who are looking for translation and not death.

The Spirit is teaching us the ground of our confidence, which is that we must "eat the flesh" as well as drink the blood of our Lord. The Holy Communion speaks to us of this beautiful truth. "Take, eat, this is My body." His body broken for our body. These words become spirit and life to us as we receive them into our hearts. We feed on Him in our hearts by faith. It is, indeed, a participation or Holy Communion with the body of our blessed Lord as well as a participation in His blood.

The apprehension of this truth brings

us into a fierce conflict with the adversary. He disputes every inch of the ground.

Praise God, Jesus is the Resurrection and the Life. He that believeth in Me, though He were dead, yet shall He live. He that *liveth* and believeth on Me shall never die! Believest thou this? Though the attacks on your spirit, soul and body be great, submit your will entirely to God's will.

You may wonder why your healing is delayed. You may long like Job for the days in which you were so active, and so many friends received blessing (see Job, 29 and 30). Now it all seems so different, no light comes, prayer *seems* unanswered. What is the meaning of it? Dear friend, remember that you are in the school of the Holy Ghost. "Whom the Lord loveth He chasteneth, and *scourgeth* every son whom He receiveth." It is child discipline. Do not worry and think that because of your faith in divine healing you ought to be healed quickly. This conflict is for a higher prize. Rest in full assurance of faith in your Father's love that a moment will come when the victory will be manifested. In the 15th chapter of Rev., v. 2, St. John saw "as it were, a glassy sea mingled with fire; and them that come victorious from the beast, and from His image, and from the number of His name, standing by the glassy sea having harps of God. They sing the song of Moses, the servant of God, and the song of the Lamb."

We, too, as overcomers may even now by faith sing that song, for by His blood, by His death and resurrection and ascension, and by the coming of the Holy Ghost, have the victory over the whole of the old creation, the old man. We are in the hands of the Holy Ghost, who is renewing us. Victory over death itself may be ours.

We have this hope that our Lord will keep us—spirit, soul and body—*entire* until His appearing. Therefore amidst all the conflict we are at peace, and are waiting patiently for that hope to be swallowed up in love. And now abideth faith, hope, and love; the greatest of these is love—the love that redeemed us, the love that transforms us, the love that will take us to be for ever with the Lord.

M.B.

The National Pentecostal Convention for Great Britain and Ireland

Will be held this year at the Caxton Hall, London, from June 13th to 16th inclusive. In these critical and solemn days the need for our meeting together for prayer and conference is the more urgent. Last year we were indeed grateful to God for crowning the meetings with such a measure of His blessing, and we look for yet greater manifestation and pouring out of His vials of blessing as we come to Him in true brokenness and expectancy.

All friends in any way interested in the Pentecostal Movement, or desirous of receiving a fresh touch of blessing and grace from the Lord, will be warmly welcomed.

A very special invitation is given to every Pentecostal centre in Great Britain and Ireland. It is greatly to be desired that at all events some delegates from every one should join us in London during these days. Further intimation as to subject for discussion, etc., will be issued during the next few months in "Confidence" and in "Flames of Fire."

The prayers of all are asked that the Holy Spirit may have ample room and control both with speakers and with everyone in the meetings. There is such widespread indication at the present time that the hearts of leaders and many Christians connected with all branches of the Church of Christ are earnestly longing for a fresh manifestation of God's power and blessing. May we not hope and believe that the Lord will meet with us at Whitsuntide as He did with His disciples in days of old?

CECIL POLHILL.

(Thoughts concerning the Kingdom—continued from page 29.)

departure. It is a kingdom into which we must be born through the Word and the Spirit with the consent of our faith. Christ is called "the first-begotten from the dead," and He speaks of the "regeneration" of the world (Matt. xix., 28); for His new kingdom will include not only the overcomers, but also all other sons of the first resurrection, as well as the saved sinners of the second resurrection, after the Millennium, and after the judgment of the "great white throne." Then follow

(Thoughts concerning the Kingdom—continued.)

a new heaven and a new earth in which dwelleth righteousness, and where not only redeemed men but a redeemed creation will be found.

In the kingdom of Christ—the new heaven and the new earth—there will be many different degrees of rank and glory. “There is one glory of the sun, and another glory of the moon, and another glory of the stars, for one star differeth from another star in glory.” (See also in Revelation.) For Christ must reign till “He shall have put down all rule and all authority and power.” This implies a period of time, immeasurably long to our human faculties, called “the fulness of time,” in which the whole range of the plan of God will be fully revealed.

Christ must reign till He hath put all enemies under His feet. When the last enemy is destroyed—the lake of fire (Rev. xx., 10, 14, 15, and Rev. xxi., 4)—and when all things are subject to the Lord, then will come the great moment for which we pray in the Lord’s prayer, the kingdom of peace, when the ark of the Covenant of God will no longer be hidden, the time when God will be all in all—the kingdom of the Father.

It is very important to notice that we must only approach this inconceivably great and transcendent subject with awe and a reverent reticence. Our understanding is incapable of grasping these matters. James calls it “vain boasting” if we speak much of the future of our own short circumscribed life. Let us never forget that the Fall was brought about by men occupying themselves with problems for the solution of which they were not yet ripe. Let us not jeopardise our birth-right and our great future, but let us seek with all diligence to enter into the kingdom of God, the new creation, and to be overcomers.

We commit the unsaved dead to the mercy of God. John warns the children of God (1 John v., 16) that they must not pray for the living who have sinned against the Holy Ghost, and how much less can we pray for the lost! The office of the keys was expressly given for souls who were “on earth” (Matt. xvi., 16, 19, and xviii., 18-19). These verses disclose boundaries to which we must closely adhere. Though we are told to love our

“enemies,” these never include the powers of darkness, and, least of all, the devil himself. I mention this because Satan has succeeded in leading some souls into error along these lines.

“Come Ye to the Waters.”

Professor Searle, of Cambridge, has found “For Soul and Body” very helpful. It is by Mrs. Bainbridge, of Stockport. It is published by Messrs. W. Heffer and Sons, Limited (Cambridge, 9d. net). We quote here one of its short chapters:—

We cannot give our sins and sicknesses and pains unto our Redeemer, because they are His already. God gave the evils of sin-stricken humanity to His Son, and the Lord Jesus accepted and bore the curse of Adam’s fallen race. “All we like sheep have gone astray; we have turned everyone to his own way; and the Lord hath made to light on Him the iniquity of us all.” (Isa. liii., 6, R.V. marg.)

“For Him who knew no sin, God struck with the doom of sin on our behalf; that we may be changed into the righteousness of God in Christ.” (2 Cor. v., 21, Conybeare and Howson.)

“Christ has redeemed us from the curse of the Law, having become accursed for our sakes . . . to the end that in Christ Jesus the blessing of Abraham might come unto the Gentiles; that through Faith we might receive the promise of the Spirit.” (Gal. iii., 13, 14, C. and H.)

Our Lord bore our sin and its penalties in His own body on the tree, in order that we might be set free from evil. “Have you forgotten that all of us, when we were baptised into fellowship with Christ Jesus, were baptised into fellowship with His death? . . . For if we have been grafted into the likeness of His death, so shall we also share His resurrection” (Rom. vi., 3-6, C. and H.).

Vision of spiritual verities is a part of the inheritance of faithful souls “who walk not after the flesh, but after the Spirit”; for our God is still a Revealer to those who fear Him and seek His face. For unto them the Spirit is given that He may do *in* them what Christ has accomplished *for* them on Calvary. Therefore is it that weary and suffering ones are caused to behold the finished work of Christ, and consequently to trust the Spirit to bring to pass in their souls and bodies the redemption which the blood of Christ has acquired for a lost and helpless race.

Would you likewise be set free from your maladies, dear child of God? Wait, then, in quietness of spirit upon the Lord, that He may have the opportunity He is seeking to show unto you how you also may receive the healing-life of Jesus in your poor body. For your physical evils, as truly as your sins and sorrows, were laid upon your Lord. Remember it is Jehovah who makes this affirmation unto you.

"Surely He hath borne our sicknesses and carried our sorrows . . . and with His stripes we are healed." (Isa. liii. 4, 5, R.V., marg.)

Only believe the words of God as He mercifully speaks to your own heart, receive His sayings, faithfully expecting to realise the fulfilment of the promises He gives you, and you too shall see and know that our Lord Jesus actually bore away your sin and sickness, and loosed your bonds; and you shall be heard testifying with the Psalmist—

"O Lord, truly I am Thy servant . . . Thou hast loosed my bonds." (Ps. cxvi., 16.)

God has done this for us; if we have faith in His declarations concerning this fact we shall be strong to resist the wiles of the enemy, "being confident of this very thing, that He which began a good work in you will perfect it" (Phil. i., 6, R.V.). Do not forget that it is whilst we are engaged in thanking and praising the God of our deliverances that the enemy retires with his temptations. Be wise enough, then, to get away from yourself, and from the consideration of your ailments; stay your mind upon God, and honour Him by beginning to give Him thanks that His Word teaches you that He has laid your iniquity and your sufferings upon His Son. Watch diligently for the guidance of the Spirit, for He will lead you every step, if you will humbly and courageously follow His lead; and ere long you will know, by a happy experience, that the blood of Christ looses even you from the cruel bondage in which you have been held.

Bear in mind that the voice of Jesus is often heard speaking to the heart which lovingly studies the Book which records His sayings and doings; the Book of God, in which is portrayed both His inner and His outer life. Be attentive and obedient to the written Word, and hold fast the promises which you obtain as you meditate thereon.

Be also aware of the wiles of Satan, and give him no opportunity to steal from you the precious seed of Divine life, which is the Word of God. He will come to you unawares, as a burglar visits a house, hoping to carry off its treasures. He will probably seek to hide his identity behind your thoughts, and to move you to think and to act upon many untrue thoughts, if you are ignorant of his devices. He may also try to persuade you that the voice of the Lord in your soul was only your own imagination, and in this subtle way induce you to forsake the promises of God. Resist the wiles of Satan by refusing to be occupied with yourself; turn over to God all mental suggestions of whose origin you are uncertain, for He has said:

"And thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left." (Isa. xxx., 21.)

Therefore you may freely say to the Lord in times of perplexity, "I submit these suggestions unto Thee; if Thou shalt show me to act upon them, I will obey Thee; but if Thou takest no account of them, neither will I."

Do not be bothered with yourself; do not be taken up with your own inability to believe, nor with your own faith or ability; but, forsaking "your vain manner of life handed down from your fathers" (1 Pet. i., 18, R.V.), as you would forsake a useless garment, leave off considering yourself and your feelings and failures, and do something which will bless and profit you. Consider the Scriptures; consider the Christ of whom they speak; consider His teaching; consider His finished work; consider the gift of the Spirit; consider the power of God; and believe with all your heart in the cleansing blood of Jesus, and trust God, by the indwelling of His Spirit, to turn you "into another man." (See 1 Sam. x., 6.) You will be enabled to do this if, through considering these things, you learn to trust Jesus with all your heart and begin to tell out what you already know of Him, whom to know is Life Eternal.

Trust the Holy Spirit to work in you to will and to do those things which shall be pleasing unto your Heavenly Father. Continually trust Him to teach you, and pay diligent attention unto His teachings; for the suggestions of your own natural mind, which you have often followed, have prevented you seeing Jesus as your

("Come Ye to the Waters"—continued.)

perfect Saviour, and have made you deaf to the voice of His Spirit.

As you are resolved humbly to follow the leadings and movements of the Spirit, you will begin to realise that you cannot guide or help yourself; and then, and not till then, you will gladly cease from self-effort, and avail yourself with thankfulness of the mighty help of the Holy Spirit; for you will have discovered with one of old, that the Lord can reveal unto you in a few minutes deep truths of God which you have been vainly trying to grasp and understand through the workings of your own natural mind.

"I counsel thee to buy of Me gold refined by fire, that thou mayest become rich, and white garments, that thou mayest clothe thyself . . . and eyesalve, to anoint thine eyes, that thou mayest see." (Rev. iii., 18, R.V.)

Death to Self: What it is.

It is to cease to expect anything of or from yourself. It is to live in the law of liberty. Jesus Christ has made us meet to be partakers of His divine nature. *Paul says*: "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death" (*Romans viii., 8*). *John says*: "It is the life more abundant" (*John x., 10*). *James says*: "A perfect law of liberty" (*James i., 25*).

Christ is our life. When we cease to expect anything from ourselves Christ will work out in you, or live out His life in you *easily* or naturally, without any self-effort. God expects nothing from a dead body. God says: "Ye are dead"; cessation is death; a dead thing has no life or has no power in it to move. Oh, may He show us that the whole man was nailed to the cross (all the old creation), and we are now in the new creation, in the last Adam, Jesus—Glory be to Jesus. Self-righteousness can have no part in Him, for He says all our righteousness is but filthy rags in His sight, therefore it behoves us to put aside the filthy garments or righteousness and be clothed upon with *His righteousness* (the righteousness of Jesus). Self-righteousness is something we can do, but God tells us that we can do nothing, for it is all in the *righteousness of Jesus*.

Nothing can touch God but what is of Him. Glory to His Name. May He waken us up to this fact that we can do nothing, and that He is going to do all that is to be done. He only wants a channel through which He can flow, and when He does get a channel, signs and wonders shall be done in the name of this Holy Child, Jesus.

"God moves in a mysterious way His wonders to perform." May He bring us speedily to that secret place of the Most High, that place of rest and peace undisturbed, where only life and

light, and power and joy can reach us. Oh, praise Jesus for this blessed life in Him, this unspeakable rest and peace, and joy in the Holy Ghost.

Be still, my soul, for *just* as thou art still can God reveal Himself to thee, until through you His Love, and Light, and Life, and Power can freely flow. Oh, praise Jesus! *Wonderful, wonderful, Jesus!* His lessons and His power in our weakness He does show; our strength is made perfect in weakness; when I am weak, then am I strong. Glory to Jesus! May we learn to be still. God cannot clear the way until we are still.

Sometimes God works in a way we do not understand to work out in us His blessed will. 'Tis best to rest at Jesu's feet, realising that He knows the best way to lead His own children. It is not always good for us to have a mountain-top experience. We are often proving God's faithfulness to us. We often say to Him, "We are standing firm upon Thy Word; we are trusting Thy blessed promises." But there is something even better than this—to trust in Him who has given us His Word and promises. We have proved His faithfulness, and when He comes to prove us (our faithfulness), oh, how we get into darkness, thinking something terrible has happened, because the accuser of the brethren comes along with his lies, and we listen to them and begin to doubt. By listening to his lies we are brought into darkness, into bondage, and we think that God has forsaken us, and He was ever faithful; for He has spoken, "I will never leave thee nor forsake thee; when thou passeth through the waters I will be with thee; when you walk through the valley of the shadow of death I will be with you."

God wants us to believe Him—*Believe God*. God has spoken; then why do we doubt, because of unbelief? May God deliver us from the Prince of Sin's unbelief. May God deliver us, I say, from this. Freedom is not bondage. Freedom is liberty, and He says to us "Stand fast in the liberty wherewith Christ hath made us free." Whom the Son hath made free he is free indeed. Praise God we are free; God says it. Free from sin, free from the law, free from the curse, free to serve Him in Spirit and in truth, free to believe Him.

Courage brother, courage sister, *He is faithful* even when He seems to withdraw His presence from us for a time, when it seems as if we had not power to think; when it seems as if we could not do anything, not even pray or read; when it seems as if all our sensibilities were being taken from us and we stand helpless; praise God! this is the time when He is proving us, this is the time when we are nearest to Him.

Let go, let go of everything we love so dear in this world and look away to Jesus. Oh, how He smiles upon us when we are faithful and stand, and we are not driven about by the lies of the accuser. Oh, how His heart bleeds over His children for their unfaithfulness. Oh, Blessed Jesus, we long for that deep rest and peace in Thee, that undisturbed rest and peace.

And we do praise Thee for what Thou hast done for us at Calvary. With unbelief I will no more Thee grieve; work out in us Thy blessed will. Thou hast redeemed by Thine own Blood at such a tremendous cost, to Thee be praise and glory in the church, world without end, Amen.

G.H.B.

PRAYER.*

The more praying there is in the world the better the world will be, the mightier the forces against evil everywhere. Prayer, in one phase of its operation, is a disinfectant and a preventive. It purifies the air; it destroys the contagion of evil. Prayer is no fitful, short-lived thing. It is no voice crying unheard and unheeded in the silence. It is a voice which goes into God's ear, and it lives as long as God's ear is open to holy pleas, as long as God's heart is alive to holy things.

God shapes the world by prayer. Prayers are deathless. The lips that uttered them may be closed in death, the heart that felt them may have ceased to beat, but the prayers live before God, and God's heart is set on them, and prayers outlive the lives of those who uttered them; outlive a generation, outlive an age, outlive a world.

That man is the most immortal who has done the most and the best praying. They are God's heroes, God's saints, God's servants, God's vicegerents. A man can pray better because of the prayers of the past; a man can live holier because of the prayers of the past, the man of many and acceptable prayers has done the truest and greatest service to the incoming generation.

Earth is changed, revolutionised, angels move on more powerful, more rapid wing, and God's policy is shaped as the prayers are more numerous, more efficient.

It is true that the mightiest successes that come to God's cause are created and carried on by prayer. God's day of power; the angelic days of activity and power are when God's Church comes into its mightiest inheritance of mightiest faith and mightiest prayer. God's conquering days are when the saints have given themselves to mightiest prayer. When

God's house on earth is a house of prayer, then God's house in heaven is busy and all potent in its plans and movements, then His earthly armies are clothed with the triumphs and spoils of victory and His enemies defeated on every hand.

God conditions the very life and prosperity of His cause on prayer. The condition was put in the very existence of God's cause in this world. *Ask of Me* is the one condition God puts in the very advance and triumph of His cause.

Men are to pray—to pray for the advance of God's cause. Prayer puts God in full force in the world. To be a prayer-



BROTHER AND SISTER POLMAN
AND THEIR CHILDREN.

(Immanuel, Kerkstraat 342, Amsterdam).

By this War-time we are separated sadly from friends we love. But here we can look upon their happy faces and note how their family is growing. We hear from them that their work is being greatly blessed.

ful man God is present in realised force; to be a prayerful Church God is present in glorious power, and the 2nd Psalm is the Divine description of the establishment of God's cause through Jesus Christ. All inferior dispensations have merged in the enthronement of Jesus Christ. God declares the enthronement of His Son. The nations are incensed with bitter hatred against His cause. God is described as laughing at their enfeebled hate. The Lord will laugh; The Lord will have them in derision. "Yet have I

* Extracts from "Purpose in Prayer," by the late E. M. Bounds (Marshall Bros., London and New York).

(Prayer—continued.)

set My King upon My holy hill of Zion." The decree has passed immutable and eternal :

I will tell of the decree :
 The Lord said unto Me, Thou art My Son ;
 This day have I begotten Thee.
Ask of Me, and I will give Thee the nations for
 Thine inheritance,
 And the uttermost parts of the earth for Thy
 possession.
 Thou shalt break them with a rod of iron ;
 Thou shalt dash them in pieces like a potter's
 vessel.

Ask of Me is the condition—a praying people willing and obedient. "And men shall pray to Him continually." Under this universal and simple promise men and women of old laid themselves out for God. They prayed and God answered their prayers, and the cause of God was kept alive in the world by the flame of their praying.

Prayer became a settled and only condition to move His Son's Kingdom. "Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened." The strongest one in Christ's kingdom is he who is the best knocker. The secret of success in Christ's kingdom is the ability to pray. The one who can wield the power of prayer is the strong one, the holy one in Christ's kingdom. The most important lesson we can learn is how to pray.

Prayer is the keynote of the most sanctified life, of the holiest ministry. He does the most for God who is the highest skilled in prayer. Jesus Christ exercised His ministry after this order.

The Poisonous Gas.

In a coal mine near the North-East Coast there is a peculiar gas in some parts of the mine which is very deadly to the eyes. A Pentecostal brother was working in a part of the mine where this gas "came away," and was very near to losing his eyesight. He suffered sadly and got no relief, so he came to Sunderland, and in All Saints' Vicarage an "Elder of the Church" prayed over him, anointing his eyes with oil in the Name of the Lord. He had faith to be healed, and the healing came swiftly. As he went out of the Vicarage gate into the

street a Pentecostal sister, who lives opposite, saw him full of rejoicing—praising the Lord for his restored eyes.

What was he to do now? Was he to go back amongst the deadly gas which was so specially strong in the part where he worked; or should he ask to be removed to some other place? If he did, then someone else would have to suffer from the gas.

He decided to go back, and he committed all to the Lord. Here comes the beautiful part. In his absence the good Lord sent some workmen into that region of the pit, and by an accident, as it were, they opened up connection with a ventilating passage not known to them. This caused a steady drawing of air which carried off continually all such noxious gas away from our brother altogether. When he next came to the meeting in All Saints' Vestry he related what kind and loving things the Lord had done in (a) healing his eyes, in (b) taking off the bad gas, and (c) in strengthening his faith. His name is Bro. Noah Farmer, of Fence Houses, County Durham.

A. A. B.

PENTECOSTAL ITEMS.

Mrs. M. A. Price's Pentecostal Home in Hereford is at 12 White Horse Street. The address given in our January issue must be corrected as above. Mrs. Price is a widow, and has the control of this Home.

* * *
 Readers of "Confidence" who live in Neutral European countries will oblige the Editor of "Confidence" if they will tell him whether they receive this number. He has been despatching each issue according to the new regulations, through Messrs. W. H. Smith & Sons, London.

* * *
 BELFAST (IRELAND). Pentecostal Conference at Easter in the Full Gospel Assembly Hall, Hopetoun Street, Shankhill Road, Belfast. On Easter Sunday, meetings at 11 a.m. and 7 p.m.; on Easter Monday and Tuesday at 3:30 p.m. and 7 p.m. Visitors may communicate with Bro. Robert J. Kerr, 1 Wyndham Street, Belfast.

* * *
 Bro. Smith Wigglesworth asks us again to mention the Easter Conference at the Boland Street Mission, at Bradford. Visitors should write to him at 70 Victor Street, Manningham, Bradford, Yorks., for accommodation. He has been recently ministering at Emsworth, and writes from the home of our dear Rogers of joy and blessing attending his ministry.

Miss Kathleen Polhill, whilst staying for a while at Shanghai, visited the Rescue Mission at the "Door of Hope." This good work among the fallen girls deserves support. The two sisters, Miss Watney and Miss Burlinson (to whom we referred last month) are travelling out to Shanghai direct by Japanese steamer, instead of *via* U.S.A. We trust they will have a safe voyage and much blessing.

* * *

Our Brother P. Bristow (Lungmen, Hsien, Chil-Li, China) has arrived safely back in the Mission Field and will be glad of our prayers. "We have choruses on white cloth; one of the favourites is—

Kin chu Ie-Su ai O
In sheng shu Kai Su O."

Jesus loves me, this I know,
For the Bible tells me so.

Mrs. Bristow and their little Elfrida are well. He reports a work going on among the outcasts, the harlots and beggars coming into the kingdom.

At Ballymena, N. Ireland (Y.M.C.A. Hall), Bro. Jeffries is to hold a Mission from Feb. 21st. He asks for prayer. At Elim Hall, Belfast, Bro. Darragh reports: "Souls are being saved, healed, and baptised into the Holy Ghost, with signs following, in answer to the prayers of God's people."

* * *

"REAL ANGELS AT MONS." A remarkable picture has been re-produced, by "permission," as the front-piece to the booklet (1d., Postage ½d.) now issued by Rev. A. A. Boddy. He has had recently a very interesting time with a soldier of whose honesty he has no doubt. He described the occurrence very graphically. There is a photo of this soldier seated with the Writer. It is a little Tract suitable for these times. Can be given to soldiers and sailors and others. No one can doubt after reading it and looking at the Diagram given. Friends in U.S.A. or Canada should not order less than one dollar's worth. (Send a Dollar Note, and we will forward full value.)

THE PENTECOSTAL MISSIONARY UNION.

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

The Pentecostal Missionary Union (or "P.M.U.") for Great Britain and Ireland dates its commencement from a meeting held in All Saints' Vicarage, Sunderland, on January 9th, 1909, when a Council was formed. Mr. Cecil Polhill, of Howbury Hall, Bedford, was chosen as President, Mr. T. H. Mundell, 30, Avondale Road, Croydon, is Hon. Sec., Mr. W. Glassby, "Ladyfield," Renhold, Bedford, is Hon. Treasurer and Missionary Box Secretary, the Rev. A. A. Boddy is Editorial Secretary, and other acting members of the Council are Mr. John Leech, K.C., 11, Herbert Street, Dublin; Mr. Ernest Wm. Moser, Hebron, St. David's Road, Southsea; Mr. H. Small, East Wemyss, N.B.; Mr. Smith Wigglesworth, 70, Victor Road, Bradford; Mr. Ed. J. G. Titterington, M.A., Hon. Principal of the Men's Training Home; and Mrs. Crisp, Lady Principal of the Women's Training Home.

There is a P.M.U. Home for Women Candidates at 116, King Edward Road, S. Hackney, and the Candidates are prepared by Mrs. Crisp (of 19, Gascoyne Road, S. Hackney, London, N.E.). The Male Candidates are prepared at the Men's London Training Home at 60, King Edward's Road, S. Hackney, N.E., by Mr. Titterington. Missionaries in the Field:—IN INDIA—Bro. J. H. Boyce, c/o Pastor A. Norton, Dhond, near Poona; Miss Constance Skarratt, Apostolic Faith Mission, Parel Hill, Bombay; Miss Elkington and Miss Jones, Goshaganj Station, U.P.; Miss Catherine C. White and Miss Minnie Augusta Thomas, c/o Miss Herron, Saranpore. IN CHINA—Mr. & Mrs. F. Trevitt and Mrs. A. Williams, c/o Rev. David Tornvall, Ping-Liang, Kansu, China; Mr. and Mrs. A. Kok, Miss Eliz. Martha Biggs, Miss Corneia E. Scharten, Likang, China, via Rangoon and Bhamo; Pastor Allan Swift and Mrs. Swift, Miss Fanny E. Jenner, Miss Ethel Cook, Miss Nellie Tyler & Miss Rose Waters, Brothers Alfred Lewer, James Boyd, David Leigh and P. Klaver, Pentecostal Mission, Yunnan-fu, Yunnan Province, West China. JAPAN—Mr. and Mrs. W. J. Taylor, 10 of 24 Yamamoto Dori, 4 Chome. Kobe. Also holding P.M.U. Certificates: John Beruidsen and Christina Beruidsen (now Mrs. Gulbrandsen), at Lungmen-hsein, *via* Peking, N. China. CENTRAL AFRICA—Brother F. D. Johnstone, care of Kongo Inland Mission, Kalamba, Mukenyé, Kasai, *via* Kinshasa, Belgian Congo. SOUTH AFRICA.—Holding P.M.U. Certificate: Mr. James A. Roughhead, Stellenbosch, Cape Colony. Applications for Candidates' forms to be made to Mr. T. H. Mundell, Hon. Secretary, 30, Avondale Road, Croydon. Send a post-card for a P.M.U. Missionary Box to Mr. W. Glassby, "Ladyfield," Renhold, Bedford.

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

AFRICA (CONGO).

News from Bro. Johnstone.

Last week-end I had another short itineration to the surrounding villages where the gospel had never been previously preached. These villages out here are often very difficult to get at as they

are so far apart and often no path leading to them, but then the command is to "preach to every creature." So we bless God for such a privilege and go forth in His Name, and with His message.

I set off on the Saturday with my hammock men and box carriers and returned the following Tuesday, after a blessed time of ministry with the people who drank in the truth proclaimed,

(P.M.U.—News from Bro. Johnstone—continued.)

There were several bad cases of sickness brought before me as I preached unto them "Jesus," as the One not only able to deliver from sin and shame, but able and willing also to destroy the works of the devil in their bodies. In His Name, therefore, I cast out the demons and prayed with them for healing, and trusted God for the results. At first I had great difficulty to get them to understand that prayer and faith were enough, as they are so used to applying their own evil medicines, which generally cause more harm than good, although in some cases they pull through, which naturally strengthens their faith in their concoctions.

While at one of these villages I built another "citanda," or kind of chapel, or shed shall I call it, as they desired us to send them a teacher in preference to the Romanists, who are very strong around us and trying to outrun us.

Just previous to me going on the road, a man brought to us his little girl who had marks on her body which made us suspect leprosy. We, of course, could do nothing but rebuke it in the Name of Jesus and lay on hands for healing. We have not seen him since.

Since we closed our dispensary we have had many cases of apparent failure and we have had to exercise faith and impurity, but our hearts still hold on for victory, and we rejoice in the many cases He has graciously answered.

I want to here tell you of our itineration into the "Bampende tribe," which lies between the rivers Lowa and Djuma Kuila, tributaries of the Kasai. This tribe is as yet untouched by the gospel previous to our entering in, except for one station occupied by the R.C.s (which of course have not the gospel).

After a busy day of preparing, Mr. Janzen and I set off with about fifty carriers for a month's trip on Friday, September 3rd. To get into this tribe we had to first enter another tribe called the "Bacokwe," who, like the Bampende, are a wild and savage people, and as yet are unconquered by the State. We therefore crossed the river Lubemba in the native canoes after about five hours' march from the mission station and arrived N'seya's towards dusk, where we pitched camp.

Here we were pestered to death nearly with the bites from flies and could scarcely eat for them. The following day we had a glorious time with the great crowd of people, who listened very attentively to the gospel message. The devil, however, was evidently stirred up and wanted to frustrate our plans, for soon after this Mr. Janzen had to go to bed as he had Malaria fever. I therefore anointed him with oil according to Jas. v., 14, and his fever began to amend immediately. The enemy did not seem to be satisfied with this, for an hour or two afterwards I had a slight attack also, but was not sufficiently bad enough to go to bed. By this time night was falling upon us, and Mr. Janzen's fever rose again, causing him to be very sick. To make matters worse, a fearful storm arose which nearly turned over our tent and us inside it. As best I could under the adverse circumstances, I nursed Mr. Janzen, and we held on to God for victory for each other. The dear Lord heard and graciously answered our prayers, and

by next morning every trace of our fever had disappeared. Hallelujah! to Him be all the glory. We were thus enabled to strike camp after breakfast, and after several hours' march arrived at one of the posts of the Forminiere Diamond Co. To our surprise, two more white men came along just after our arrival. After eating we had an opportunity for saying a few words for the Master, and spent a very blessed evening with them. While here, we were interested to see how they concentrate the diamonds, etc., with their great staff of negroes.

While journeying to this village our carriers had scarcely any food to eat that day. You can imagine the fight that ensued when I shot a large hawk. There were many of these flying overhead for some days, and I was thus enabled to appease their hunger a *little*, to their great delight. Well, early next morning found us once more on the march in our winding corkscrew path of one foot wide and often the same deep. After a long tramp, first over the plains and then through the forests, we arrived in "Mixidi's" village towards dusk, after a short stay at Xakalonda's for lunch. We were by this time very tired and hungry, but after fixing up our tent and table, etc., were soon enjoying our supper with a great crowd of spectators around us. Next morning, hearing that another white man was in the vicinity, we made for Cisunda's village, and by 5:30 p.m. met Mr. Hoffman, of the Forminiere Company, and Mr. Gall, of the State Post. After our meal we had a nice talk and sing together, which latter they greatly enjoyed, as it was something almost new to them.

During the night another fearful storm arose, tearing a great hole in our tent and bringing it on top of us. The rain came down in torrents, so we had to take shelter in a small room of our honoured host. Next morning, after striking camp and crossing the river Longocimo, we were soon on our way to Kaxitu's village, and arrived about 2 p.m. Here the natives had erected a mud-house for the State officials, so instead of fixing up our tent we made our beds in here. We were, however, glad to get out as quickly as possible, for we were pestered with fleas and could not get rid of them until we had gone to the stream to bathe.

After dark the whole village began howling and dancing, and making a terrible noise by the beating of drums, etc., because one of their villagers had that day been killed through a large iron plate (which he was helping to carry for the white man) falling upon him. Fearing that the natives would be superstitious and angry at us with being white men, I immediately went amongst them at the other end of the village and began to play my harp. I must confess that as I approached this angry, howling crowd, my heart was filled with fear, but in His name I put a bold front on and sat in their midst. In a moment or two there was perfect silence as I began to sing a hymn, viz., "Jesus has come to give life, life eternal." The words and music seemed to grip hold of them and change the atmosphere, and in a few minutes Mr. Jazen came up and told them of *One* who had come to give Life. Oh, the power of God upon us all those few moments and the black crowd of gaping faces, I think I shall never forget. Hallelujah! The Lord put the enemy to rout and defeated his purpose.

Next day, after crossing seven streams and much climbing, we arrived at "Cikapa," the head post of the Forminiere Company, and had a glorious talk with one of the Belgians about his soul's salvation. The following day we crossed the Cikapa river, and, after several hours' good marching, arrived at our first Bampande village of Kasange's at 4 p.m. Space does not permit me to write here any more of this long itinerary, so will (D.V.) continue it in my next letter.

I am, pleased to say, quite well and happy in Jesus. Trusting this finds you and the saints likewise. With loving greetings I conclude,

Yours in His service for Congo,
F. D. JOHNSTONE.

Kongo Inland Mission,
Kalamba Mukenyé,
Kasai,
Congo Beige,
Nov. 1st, 1915.

CHINA.

After a happy five weeks spent at Ni-liang, I am now again in the capital. One feels somewhat like a battle-horse detained in the paddock. Having tasted the joys of being out among the Chinese, it is a little difficult to drop back into foreign ways and the ordinary routine of station work.

Ni-liang, being situated in the midst of a populous plain, is a very convenient centre for visiting the large markets where thousands of people congregate. At these markets which we visited daily, sometimes at a distance of four or five miles, the people readily listen to the Gospel, and as a rule are eager to buy small Gospel and Scripture portions.

Market day in the city itself was always busy for us. Opening the chapel about 11 a.m., the strains from our little organ attracted the people, and for four or five hours we had a steady crowd. We also had services every evening but one in the week, when good numbers gathered—not always as quiet, attentive and decorous as your English congregations—but the Lord was and is working.

It was beautiful to see some of the same faces night after night listening attentively. Invariably some few would remain after the evening service to inquire more fully. Quite a number of Mohammedans have been in attendance, some opposing, but others with a real spirit of inquiry. The people, too, began to believe in prayer, and would ask prayer for themselves and for others. On the other hand it was often appalling the tardiness with which they received spiritual things; it was so difficult for them to distinguish between material and spiritual. One began to realise the truth of I Cor. ii., 12. Indeed, we need to pray continually for the "spirit of revelation" that "CHRIST" in His power and glory and love may be revealed to those who have so long been encased in darkness.

Perhaps twenty men and women took their stand for the Lord during that month. Several women, to whom we spoke about deciding to follow Jesus, replied, "We already have; we stand when you pray." They evidently regarded this as recognising the Lord, and it certainly was no easy task to stand quietly and reverently with

closed eyes and bowed heads in the presence of their fellow-citizens. The Lord will lead them on.

One afternoon we had a beautiful time at a village. Entering the homes of two "t'ai-t'ais" (ladies), they and their families listened attentively. One old grandmother of 86 years, crippled with rheumatism, was carried by her granddaughter into the guest hall. They all seemed to grasp the story of salvation quite quickly. One or two had heard a little years ago at Chaot'ong. The next day and the following Sabbath some six or eight of them came to the city chapel to hear more, and brought the news that the old grandmother was much better, being able to move, feed herself, and use her hands. All glory to our Lord Jesus!

The day following Miss Cook's arrival we went to visit a certain farmstead where the whole family are interested. Upon our return we found quite a company gathered in the chapel and our evangelist earnestly preaching. This was not a market day, but a "lucky day" for funerals, and thus many who had come to the burial of relatives entered the chapel to hear the way of life; hence the remainder of that day was spent in preaching in the chapel, for here we have no set time for closing a service, the only signal being when the people disperse. The following day I returned to the capital; the station at Ni-liang, where we had to wait one hour for the train, being our last preaching place in that district. Now Miss Cook is continuing duties there, and the Lord is blessing her.

Last week this city was the scene of idolatrous festivals, and we spent one good day "sowing the good seed" and giving those who were ignorantly worshipping idols an opportunity of hearing about the true God.

Mr. and Mrs. McLean are still itinerating, and have been enabled to rent preaching halls at Langan-fu, Ko-chin, and Meng-tsi. They have also visited Amiteon and Kai-hua-fu, and are now on their way to Meng-tsi. We hope, as the Lord opens the way, to be able to visit these centres.

We praise God for thrusting forth two new labourers. Mr. Swift starts for Haiphong on Monday to receive our two sisters.

Mr. Swift and Miss Buckwalter have also been enabled to take the "first section" examination this week. The former has received a "good" pass, but the latter has not yet received result. Praise God for His goodness to us. He certainly is faithful to us. May we be faithful to Him.

I would like to add a note of praise to the dear Lord for the way in which He blessed me, both spiritually and physically, while at Ni-liang. His presence was so real, and I am better and stronger in body than I was for some time before leaving England. Glory to His Holy Name!

With kind regards to all "the Lord's remembrancers" and all who so faithfully remember the temporal needs of

Yours in our conquering Lord,
FANNY E. JENNER.

P.M.U. Mission Station,
Yunnan-fu,
Yunnan Province,
South-West China.
Nov. 13th, 1915.

YUNNAN-FU.

Safe Arrival of our Missionaries.

Greetings in the precious name of Jesus. I am glad to be able to inform you that our party arrived safely at Yunnan on Tuesday evening, the 14th inst., all well. Mr. Hammond, and the two sisters who went before, met us at the Pier as our ship sailed into Hong-Kong on Sunday, the 5th inst. These two sisters waited almost three weeks for us at this port. Our ship was detained ten days in waiting for the S.S. Maloja. At Colombo we waited three days, and a further seven at Singapore. This delay accounts for the sisters having to wait so long.

After waiting a few days at Hong-Kong (this stay being necessary for several reasons), Mr. Hammond kindly assisted us not only in accommodating us with lodgings at his own home, but also made provision for our luggage, so that we had no difficulty whatever when leaving.

We sailed for Haiphong, and as soon as we arrived, Mr. Swift and his friend Mr. Hostler met us, having come from the shore in a steam launch. We immediately got our luggage off the ship into a san-pan, and as we made for the shore the Customs Officer arrived on the boat. We were then called back again, but it was only to receive a clearance line, and we thanked God that we were then able to proceed on our way. Mr. Hostler received us into his house and prepared two good meals for us before we went on our way. He also looked after our luggage.

We started about 6 p.m. for the train and closed our journey at 10.30, arriving at a little town. We then made for the Railway Hotel, and started next morning at 6.30. The train journey was repeated in this manner for three days before landing at our destination.

As we were obliged to wait at Singapore for a week, the ship's company gave the passengers the option of staying in a French Hotel, or remaining in the ship. We chose to stay at the hotel, as it gave us an opportunity to attend some of the meetings which were going on.

SINGAPORE.

Singapore was the most interesting place of all our calls, owing to so many kinds of people which we met. It is said that now there are about 67 languages and dialects spoken in that city. The heat was intense, and it is so all the year because it lies only one and half degrees from the equator; about two-thirds of the population are Chinese. They still retain their pig-tails and many of their old customs.

We called at Penang, which belongs to the Straits Settlement. We came in contact with some of the brethren, who ministered to us of their hospitality. They took us to a large Buddha Temple, where they had four huge idols erected about ten feet high, and their appearance was not pleasant to look upon. They had also two large images of Buddha with a real diamond placed in each of their foreheads, and many costly ornaments round about them.

The priest of the Temple took us into the students' department, and there we saw one man who had not tasted food for a fortnight; he was meditating in one of their books. May the Lord reveal the light unto him as it is in Jesus.

Now that we have arrived at Yunnan, we are about to study the language after a week of prayer,

W. J. BOYD.

INDIA.

Bro. Boyce has safely arrived at Dhond. He is very happy, and has settled down to the study of the language. Bro. Klaver was well when they parted.

List of Contributions received during January, 1916.

(The amount required each month in order to provide an allowance for each P.M.U. Missionary in the Foreign Field is £200.)

	£	s.	d.
Receipt No. 1502 (towards Women's Training Home Fund) ...	0	16	6
Receipt No. 1503 ...	2	0	0
" 1504 ...	0	15	0
" 1505 ...	2	0	0
" 1506 ...	0	2	0
Southsea Assembly ...	15	0	0
Lexden Assembly ...	4	15	6
Sion College Own Missionary Fund ...	0	10	0
Receipt No. 1511 ...	0	10	0
" 1512 ...	2	3	0
" 1513 (towards support of Mr. Taylor) ...	30	0	0
Ystalyfera Assembly ...	0	10	0
Receipt No. 1515 (for work in Likiang-fu) ...	0	10	0
Morrison Assembly—P.M.U. Boxes ...	3	2	4
Receipt No. 1517 ...	0	3	6
" 1518 (for Misses Biggs, Scharten and Jones, and Mr. Kok) ...	4	0	0
" 1519 ...	0	7	0
" Anonymous" (Edmonton) ...	0	10	0
Elim Mission, Lytham—P.M.U. Boxes..	5	6	0
Receipt No. 1522 ...	0	10	0
Capel Hill Assembly, Llandilo ...	3	5	0
Receipt No. 1524 ...	3	10	0
Receipt No. 1525 ...	3	0	0
" Anonymous" (London) ...	0	10	0
Carlisle Assembly ...	4	10	0
Receipt No. 1528 ...	5	0	0
" 1529 ...	1	0	0
" 1530 ...	10	0	0
" 1532 ...	0	2	6
Stirling Assembly (for the work in Tibet) ...	2	17	6
	£107	5	10

SPECIAL FUND FOR OUT-GOING MISSIONARIES' OUTFITS AND PASSAGES.

Bedford Assembly (towards A. Richardson's outfit and passage) ...	10	0	0
Preston Assembly (towards Miss Salisbury's outfit) ...	2	0	0
	£12	0	0

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

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

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