

MARCH, 1914.

VOL. VII. No. 3.

# “CONFIDENCE”

EDITED BY

**ALEX. A. BODDY,**

ALL SAINTS' VICARAGE, SUNDERLAND, ENGLAND.

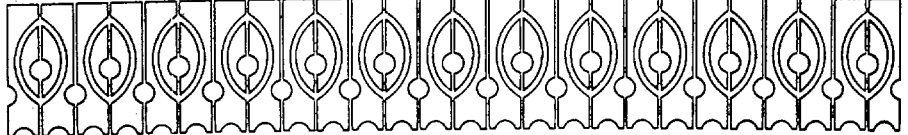


**TWO JAPANESE MAIDENS.**

Acquaintances of Mrs. Taylor, Nagasaki (see letter from Mr. W. F. Taylor on page 59). They are Mission School Girls, and the one on the left is a “keen soul-winner.”

“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.*

**72nd ISSUE.**



**ONE PENNY.**

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

# CONTENTS.

Subscription-Gifts, etc. ....page 42	The Seventh International Convention..... 50
The Coming of the Lord ..... 43	Christ in you the Hope of Glory ..... 50-53
Gifts and their Uses—Prediger Edel ..... 44-45	Pentecostal Missionary Union ..... 54-57
A Sunderland Meeting ..... 45-46	From the Tibetan Borderland—Letter from Miss Scharten ..... 57-58
The Secret of the Lord ..... 47	Japan—Letter from Bro. F. W. Taylor ..... 58-59
How are the dead raised, and with what body do they come? ..... 47-49	India—Mr. Polhill's Journey ..... 59-60
Pentecostal Items ..... 49 and 53-54	List of Contributions..... 60

## "CONFIDENCE": ONE PENNY PER MONTH.

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

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

Wholesale Agent: R. W. Williams, Newsagent, Howick Street, Monkwearmouth, Sunderland.

Terms to Trade: 8d. per doz., sale or return.

Pentecostal Assemblies taking one dozen or more can have them through the Hon. Secs. at 8d. per dozen (monthly payments). If Assemblies can afford to pay postage we shall be thankful. ("Confidence" is sold below cost price.)

Gifts. The Editor is grateful to the friends who have helped on the good work hitherto. He will be thankful if all gifts will be continued until "Confidence" is established as a self-supporting paper. The friends who have sent one Dollar or more a year will be supporting good work if they will continue to help in this way.

## "Confidence" Subscription-Gifts to February 28th.

	£	s.	d.		£	s.	d.
144 Victoria, Australia				186 Wem (D.)	0	1	0
(J.)	0	3	0	187 Pittenwern (L.)	0	1	6
145 Hermedorf (S.)	0	3	5	188 Anon.	0	10	6
146 Falcon, U.S.A. (K.)	0	14	4	189 Srydenham (C.)	0	10	0
147 Kingston Hill (T.)	0	1	0	190 Sunderland (L.)	0	2	6
148 Edgworth (G.)	0	3	0	191 Barrow-in-Furnace			
149 Saitley Assembly	0	3	0	(B.)	0	1	6
150 Onchan, I. of M.,				192 Denmark	0	1	7
(H.)	0	1	0	193 Fence Houses (F.)	0	1	6
151 Hampstead (C.)	0	2	0	194 Los Angeles (M.)	0	4	1
152 Hockley (P.)	0	2	6	195 Glasgow (N.)	0	3	0
153 Zion College	0	5	6	196 London (D.)	0	2	0
154 Bradford Assembly	0	14	6	197 Tonypany Ass'ly.	0	3	0
155 San Jose (H.)	0	1	6	198 Edmonton (C.)	0	1	6
156 Catford (B.)	0	1	6	199 Ferndale (J.)	0	3	0
157 Kilsyth (A.)	0	3	0	200 Fife (A.)	0	1	0
158 Christiania (H.)	0	1	6	201 Johannesburg (P.)	0	2	0
159 Bolton (P.)	0	3	0	202 Bournemouth (G.)	0	1	6
160 Londonville, U.S.A.				203 Masham (B.)	0	1	0
(E.)	0	4	1	204 Hencote (H.)	0	2	0
161 Jacksonville (T.)	0	2	1	205 Forest Gate (G.)	0	2	8
162 Seattle, U.S.A (M.)	0	1	0	206 London (M.)	0	12	0
163 Wemyss Assembly	1	0	0	207 Chicago (M.)	0	2	1
164 Bristol (W.)	0	1	6	208 Chicago (V.)	0	4	1
165 Wembley (G.)	0	2	6	209 Ashbury Park, N.Y.			
166 Bunde, Germany				(D.)	0	5	0
(V.)	0	6	0	210 Bath (N.)	0	10	0
167 Hawick Assembly	0	7	0	211 Ryde (S.)	0	2	6
168 Clapham Com. (T.)	0	1	6	212 Herne Hill (E.)	0	4	6
169 Derby (M.)	0	1	6	213 Faizpur, India (J.)	0	1	6
170 Fishburn (T.)	0	2	0	214 Ramsgate (A.)	0	2	0
171 Anon.	0	1	6	215 Maesteg Assembly	0	1	6
172 Cwmpark Assembly	0	2	0	216 Perth, Australia (P.)	0	5	0
173 Linion, U.S.A. (C.)	0	4	1	217 Sistowel (A.)	0	2	0
174 Bushey (B.)	0	4	0	218 Highland Park,			
175 Halstead (R.)	0	5	0	N.S.W. (M.)	0	4	1
176 Bedford (G.)	0	1	6	219 Gravesend (C.)	0	15	10
177 Southsea (M.)	0	2	0	220 Toronto (B.)	0	4	1
178 Dulwich Hill (M.)	0	11	0	221 Los Angeles (S.)	0	4	1
179 Newbold Moor (L.)	0	4	6	222 Wimbledon (L.)	0	5	0
180 Smethwick (T.)	0	4	0	223 Wimbledon (W.)	0	2	0
181 Alliston, Canada				224 Paris (P.)	0	1	6
(W.)	0	4	1	225 Bush Hill Park (L.)	0	1	3
182 Leeds (O.)	0	2	0	226 Malton (C.)	0	4	0
183 Ipswich (E.)	0	2	6	227 Wem (D.)	0	1	0
184 Bedford (P.)	0	2	6	228 Lytham (W.)	0	0	5
185 Ealing (S.)	0	1	0	229 Dover (N.)	0	5	8
							£24 4 11

## Printing and Expenses Account.

RECEIPTS.	£	s.	d.	EXPENDITURE.	£	s.	d.	
Balance from last month	...	7	3	4½	"Confidence" (February)	...	13	17
Subscriptions as above...	...	24	4	11	Postages	...	5	15
Discount ... ..	...	0	4	5	Blocks	...	1	1
				Stationery	...	0	4	1
				Balance in hand	...	10	14	8½

£31 12 8½

£31 12 8½

# "CONFIDENCE."

No. 3. Vol. vii.

ALL SAINTS', SUNDERLAND.

March, 1914.

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

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

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

## THE COMING OF THE LORD.\*

*"I will come again, and receive you unto Myself"*  
(John xix., 3).

*"Surely I come quickly. Amen. Even so, come,  
Lord Jesus"* (Rev. xxii., 20).

ONE precious promise shines above the rest;  
Of all Thy promises 'tis the most blest;  
This is the one, dear Lord, I love the best—  
"I will come again!"

It is THYSELF I long, I yearn to see,  
There's none in heaven or earth compared to Thee,  
No promise is there like this one to me—  
"I will come again!"

To see Thee take Thy mighty power and reign,  
Who, for us guilty sinners, once wast slain;  
Oh, Lord, this glorious promise is the main—  
"I will come again!"

To see Thy Face, once marred, with glory shine,  
The glory which was ever, ever Thine,  
Thy Form, once bruised, in majesty Divine,  
At Thy Return, O Lord!

On this, Thy Word, do all my hopes depend,  
That Thou, my Lord, wilt soon in clouds descend,  
(Oh, rapture!) I shall see the heavens rend  
When Thou shalt come again!

It makes my griefs, my heaviest burden, light,  
My saddest, darkest days seem clear and bright;  
Oh, joy ineffable, supreme delight;  
Thou wilt come again!

When those amongst my loved ones fall asleep,  
And I'm thus called to pass through waters deep,  
Thy precious promise bids me cease to weep—  
"I will come again!"

For those who sleep in Christ with Thee Thou'tt  
bring,  
Then, re-united, the new song we'll sing;  
Oh, we will make the courts of heaven ring  
When Thou dost come again.

"The sound of going in the mulberry trees"  
(As though they stirred with fresh'ning ev'ning  
breeze)  
I seem to hear while on my bended knees,  
Betoken Thy Return!

Thus may I, with this "Blessed Hope" imbued,  
And with Thy Holy Spirit, Lord, endued,  
Watch, work, and wait,—this is my attitude  
Till Thou shalt come again!

"Even so, come, Lord Jesus!" is my cry,  
As I look up into the azure sky;  
I know, I feel, Thy Coming draweth nigh—  
That Thou wilt soon appear!

Then "Make haste, my Beloved"—why delay?  
Thy Bride has tarried long for this glad day;  
We yearn to hear Thy Shout—Thy "Come away!"  
To meet Thee in the air.

Oh, wondrous moment, when, "caught up," we see  
Thy blessed Face; then, made like unto Thee,  
We'll sing Thy praise through all eternity—  
Come quickly, Jesus Lord!

\* By Edith B. Schofield, from the "Morning Star" (1d. fortnightly), from Mr. S. A. Roberts, Zion House, Paternoster Row, London, E.C.

## Gifts and their Uses.

PREDIGER EDEL, of Brieg, Silesia, Germany,  
at Sunderland.\*

I have been asked several questions which I will endeavour to answer. Several days ago I had to speak about the task of the Pentecostal Movement in arousing the Church to the question of the coming of the Lord, and I said that that was a very important task for us, for many wake, but they have no understanding as to the edification and up-building of the Body of Christ. They are not builders; they carry the stones to the building, but they don't understand that those stones must be put together, and in many places one has the impression that there are more than enough of building stones lying about. There is much material there, and good material, but we lack the hands that know how to put these stones together into the building, and these stones go to waste because they are not put into the building. And then the teachers go and get new stones, and they just let them go to waste. Again they go out evangelising, and they count these things up as so much progress. But after many years we see that very little building has been done.

The Pentecostal Movement has the task of giving some understanding for this work of building up the body of Christ. In this connection I read a passage which was not understood very well. I read out of the prayer of Jesus in John xvii., 9: "I pray for them; I pray not for the world, but for them which Thou hast given Me, for they are Thine." I see in the Word of the Lord we must always have our starting point in the Word.

When I was introduced into the work a dear old brother gave me the following word: he said, "You must keep your eyes on His Word if your work is to remain," and I tried to act upon this advice. I couldn't go along and do as many others do, because I didn't see the Lord in it, and I felt that such things would not remain. Only that can remain which God begins; therefore I can go with the Pentecostal Movement, because I see that the Lord has begun it. Very much of it may be spoiled, nevertheless it is the Lord's work, and recognising that I am enabled to co-operate, and even though some

people may do things wrongly, I am ready to take the reproach with the others, because I know whatever God begins has a future before it; and so the Pentecostal Movement has a future before it, even though we may not have any of the credit.

So I would like to do the work of God according to this word: "I pray not for the world, but for them which Thou hast given Me, for they are Thine." We know how Jesus loved the world, and yet those whom the Father has given Him are most heavily on His heart. "That they may be one." For we shall accomplish very little in the world if things are not right in the body of Christ.

In this way I spoke the other day. Then a young man came to me and said, "If things are so, then I have no more inspiration to go into the mission field." He didn't understand me rightly. The point is not as to whether we are working at home or in the foreign field, but that I fill up this programme. I could work in a wrong way and wrong manner at home, and probably perfectly satisfactorily in the foreign field, or *vice versa*; the thing is, that I have my starting point in the body of Christ, and that is very important for the missionary. I pity the missionary who is in the foreign field and has nobody of Christ to hold him up with their prayers and encouragement. If he has not a great endowment of the Spirit he will only dry up and accomplish little; but if there be a living Church at home, then the blessing will blaze out to the heathen world through the missionaries as their channels.

That is the next task in the Pentecostal Movement—to bring the Gospel to the ends of the world. But that, again, does not depend upon the number of the missionaries, but upon the personal power the missionaries have with God. The history of the Church proves that. The kingdom of God was never built up through the numbers of missionaries and preachers, but by their power and their might. There were always individuals who were filled with the Holy Ghost. Think of Wesley, of Whitfield, of Finney, of Moody, and of others: they were individuals who moved their countries.

We do not need many people, but we need whole-hearted people, people who are filled with the Spirit. They will move the world because they have their power out of the sanctuary. I think the young

\* Friday night, May 16th, 1913.

man will get new courage for the mission field if he will put himself to the test, that God wants him to go out and trust Him, not simply to follow the impulse of the heart.

A second question that has been put to me is this: Do I think that all believers will be translated? I said that first we must decide what we understand by the word believer. Faith has different stages. There is a stage of faith for conversion. There is a stage of faith for sanctification. There is a stage of faith for the Baptism in the Holy Ghost. There is still another stage of faith for translation. All are believers; but many believers can be unbelievers when it comes to certain truths.

I read a letter to-day in which the following is written: the brother writes that in answer to his prayer God had healed his wife, who had been given up by three physicians. He came into the meeting and said, "Oh, rejoice with me, for God has healed my wife." The man was told that that was unsound; it was an accident. But these are all believers. Will they all be translated? Paul when at the end of his life said he had kept the faith. That is the important point. If I have believed two or three years ago, does that prove I must be right to-day? We move onward from faith to faith.

The Apostle says we should follow after sanctification, without which no man shall see the Lord. I know believers who are very much excited when you mention sanctification. Will such be translated? Will it be possible? You see it is not so easy to answer that question—will all believers be translated? We must follow the Lord wherever He leads us, and right away to the end, and the way to life is through death. There is no other way; if we die with Him we shall live with Him. If we suffer with Him we shall inherit with Him. Whosoever will run away from suffering will run away from the inheritance.

Then another question with regard to the gifts. I was called to a place where a sister had misused the gifts and created much trouble, and I was asked to speak with her. I tried to be kind to her and said, "Dear sister, you have spiritual gifts, have you not?" She said, "No, I have no gift." I said, "I was told you had gifts." She replied, "I have no gift." Then I asked, "Who was it who spoke at the meeting last night? That was you,

wasn't it?" She said, "Yes." I said, "Then you have gifts." "No," she said, "God has them." "If you have a gift from God you have it, and it is no longer God who has it," I replied. God had given her gifts, and now she had them. That was a new light to her. But I said, "Sister, it is very important. If God has the gifts He is responsible for them, but if you have them you are responsible for any foolish thing you may do with them." She had forgotten that entirely. It is very important. I am responsible for the gift I have. The sister said, "If the Holy Spirit speaks to me certainly I must speak." I said, "That is not written in the Bible; that is an error which you have. We read in the Bible that the spirits of the prophets are subject to the prophets, and you are subject to your spirit. You are turning things about. It would not do for your prophetic spirit to run away with the prophet; that would cause a great deal of chaos. When a prophet feels, 'I cannot keep silence,' then I say you must learn to do so."

There is much error at this point. The prophet stands under the direction of the Holy Spirit, and the gift is subject to the prophet, or under his guidance. There is the difference. When a prophet speaks I have to do with prophetic gift, and only in the second place with the Holy Spirit. Now I must test as to whether this is really a message of the Holy Spirit. The Bible tells us that we should judge and only hold fast that which is good. That is very important for those people who have gifts, for we have it all in God's Word. We shall never grieve the Holy Spirit if we always keep to the Word of God. These are points which I had on my mind because I was asked concerning them.

---

## A SUNDERLAND MEETING\*

In All Saints' Vicarage.

"Packed like herring in a barrel." This is a phrase often enough heard by the frequenters of the football field, or it may be of some other place of pleasure-seeking, but rarely do we hear of it applied to a *prayer meeting*. Yet such it was on Thursday evening, February 26th, when

---

\* Only on one night in the week—Thursday—are the prayer-meetings held in the Vicarage. The other three weekly prayer-meetings are usually held in the large vestry behind All Saints' Church, viz: Sunday, 8:15 p.m., Monday, 7:30 p.m., and Saturday, 7:30 p.m.

## (A Sunderland Meeting—continued.)

the writer was present at the Pentecostal prayer meeting held in the Vicarage, All Saints', Fulwell Road. It was in the quaint room, with its old-fashioned window, which was, when the present family were small children, the nursery. It is made attractive by the pictures and texts on its walls, and some trophies of travel in far-off lands, East and West. Over the mantel hangs a copy of Holman Hunt's "Shadow of the Cross," under it the text, "Go forward." Yes! if we are to go forward in the Christian life, our way must be shadowed all the way by the "Cross" of Jesus. A little band of young colliers had come in from Silksworth, a mining village near Sunderland, to which the blessing has spread. They often come, and are at home in the All Saints' Meetings.

We had quite a refreshing time listening to the testimonies of one or two dear brothers. One whose "tongue" tells us that he hails from Yorkshire (but now residing in Sunderland) told of his deep passion for the winning of souls for Christ. In telling of his many opportunities for speaking a word in season, he made us aware of the fact that he was a driver of a cart. Mr. Boddy kindly explained (by the way) that our friend carried loaves in his cart. "Oh, no, Mr. Boddy," said our friend, "It is fishes I carry now." This remark caused quite a little ripple of merriment in the gathering (loaves, then fishes). His cart is overflowing with food for the temporal needs, his heart overflowing with the food for the spiritual needs. Well-equipped, assuredly. Continuing, he said his one desire was to get "all" that Jesus had for him. He had not as yet spoken in tongues, but he believed it was from God, and he knew God would give him this overflow of His Holy Spirit shortly, and one expected every minute to hear him burst out in the New Tongue, praising the Lord, the Giver of all good things. This dear brother very recently lost his dear wife, but God has wonderfully comforted and sustained him in his deep sorrow.

As I said before, the nursery was packed, but from my position I could only see those in the room. Presently, however, Mr. Boddy, looking out of the wide open door, said, "Would our young brother give us that text he appears to be reading?" From the hall, where evidently were many others who could not find

space inside, came a strong, deep, Welsh voice, "Yes," and as he managed to edge his way into the room that we might see him, we saw a young man with not only a strong voice, but—might I use the expression—a strong face, in fact, a typical Welshman. I feel sure he is a young man that will *dare and do* much for his Master, for *His* glory and the extension of *His* kingdom. He gave us a little account of how he was trying to serve the Master now. In the pit where he is employed he had spoken to many of his co-workers. Some were touched, others laughed and jeered at him. Nothing daunted, he went a step further, and wrote texts on the doors in the pit. The first was, "Prepare to meet thy God," another, "The wicked shall be turned into Hell," etc. After the writing of the second text mentioned, one who was a back-slider, on seeing it, was much moved. God was speaking to him, and to several others those texts have spoken. May God richly bless our young Welsh friend, and may He follow him always.

Mrs. Boddy, who had just returned from a visit to London, said she wished to praise the Lord for her safe journey to London and her safe return home again. Her quiet time while away was very enjoyable, but she was very pleased to be back once more, to be with them in the meetings.

She spoke of what God had been showing her in her quiet moments with Him. It was the meaning of love, as our Lord teaches it, not the emotional feelings we are prone to call love, that takes wings and flies at the least provocation, but that love, born of the Holy Spirit, which alone can cause us to truly love our neighbour as ourselves, our enemies, and all lost humanity.

On the Sunday afternoon following, at the Women's Bible Class, she gave a very stirring address on the same subject, reading at length from 1 John iv. "If the love that God metes out to us were to be the ruling love of our lives as Christians, there would be no envyings, no jealousies, no saying unkind things of each other, no craving after the good opinion of the world, or the things of this world, but be happy always to live in the sunshine of God's presence, and do our utmost to promote the happiness of all God's people, for the extension of His kingdom, and for His honour and glory." J.B.

## The Secret of the Lord.

BY MRS. POLMAN, AMSTERDAM.

(The Dutch Bible expressions are here used, being reproduced literally in English.)

"The hidden thing which has remained hidden through all ages and generations, but is now revealed unto His holy ones" (Col. i., 26).

David says: "The hidden things of the Lord are for them who fear Him" (Ps. xxv., 14).

God wishes and wills to make His hidden things known to His children, to them who fear Him, love Him, and follow Him. These are hidden things ("mysteries"), which they alone can understand who have entered the kingdom of God. It was given to the disciples of Christ to know the hidden things of the kingdom of God (Matt. xiii., 11). They had destroyed the covering which covered these hidden things (2 Cor. iii., 14, 15) through allowing themselves to be led out of the old covenant into the new covenant, which is Christ Himself. He who was hidden from "them" in "Moses" through the law—a type of the covering which covered the hidden glories—revealed these hidden things to them through revealing Himself, the hitherto Hidden One.

Through becoming converted to Him, through following Him, and confessing Him as the Christ, the Son of God, the covering was removed, and the Spirit of the Lord brought them forth into liberty, that freedom which consists in possessing the mystery, the hidden one who is Christ Himself. To the disciples was thus made known the great secret of the kingdom of heaven—Christ Himself. When we are in Christ then we are in the kingdom of God, in the kingdom of the Son of His love (Col. i., 25-27). The work of the Spirit of the Lord is to bring us into that wonderful kingdom.

He has given us a kingdom which is Christ Himself, and we are permitted to behold and enjoy the glory of this kingdom, and the hidden things (the "mysteries") of that kingdom have now become opened up to those who have come into it. Paul was called to preach these "hidden things," namely, the kingdom of heaven, the Word of God—Jesus Christ (Col. i., 25-27).

There is an inexhaustible wealth of glory and power in this hidden thing. In former times and preceding ages this mystery was kept hidden. God wished

to reveal it already in the time of Moses, but the people feared this glory (Exodus xxxiv., 30-35). Flesh and blood shrank and drew back from before this glory, and a covering became necessary to hide this glory, this wealth, till they should become converted to God, till they had done away with flesh and blood, letting them be crucified, and had gone in, into the freedom of the Spirit.

And still to-day flesh and blood cannot inherit the kingdom of God or enter into it (1 Cor. xv., 50). Flesh and blood cannot grasp this "hidden thing," this "mystery," this "secret"; they are terrified in the presence of this wealth, this treasure. The natural man cannot understand the things of God's Spirit (1 Cor. ii., 14). The new creation can alone receive this mystery, can assimilate it, can enter this kingdom in you and you in Christ. Wonderful depths of God; wonderful power of God to possess *Christ* within us, His glory our glory, His life our life, His power our power!

This mystery exists no more for us, this "hidden thing" is no longer *hidden* to us. He, the Mystery, reveals Himself to those who are in Him, in whom He is, and among whom He walks. The kingdom of God has been opened, and in this wonderful kingdom we are called to be kings under the mighty King, the Lord of Lords, the Lord of Hosts. We are called to reign with Him, and to reveal through Him His hidden things.

Yes, He must be revealed, the mystery, the kingdom of God. And He will do this through His people, through living His life in us in such a degree that it is no longer "*I live*," but "*Christ liveth in me*." And Christ in us is glory, that glory which must be revealed here upon earth, *in* us and *through* us, so that it shall be no longer hidden to this world; but He shall be revealed, and become visible in His beauty and power as the Son of God.

---

**"How are the dead raised, and with what body do they come?"**

(1 Cor. xv., 35.)

These two questions can only be answered by the Scriptures—the Word of Truth. Those that are in their graves (both lost and saved) will come forth when they hear the voice of the Son of God. He will speak to the saved ones at the

("How are the dead raised," etc.—continued.)

appointed time for the FIRST Resurrection; the unsaved dead will remain in their graves for a thousand years after the first Resurrection (Rev. xx., 5); but at *that* appointed time the Son of God will speak to the unsaved dead, and they shall come forth to the SECOND Resurrection (of damnation)—John v., 28, 29.

When the Lord Jesus came to the tomb of Lazarus to raise him from among the dead, He *named the one* He commanded to come forth—"Lazarus, come forth" (John xi., 43). What would have happened to the remainder of the dead if He had not limited His call? It shall be so also at the first Resurrection. He will at that time call "His own." How are the dead raised?" By the voice of the Son of God.

WITH WHAT BODY DO THEY COME?

"*With what body do they come?*" This second question is one of great importance to those who have believed to the saving of the soul. Its importance is not because of anything they have to do to secure resurrection, but rather for their knowledge and faith in the plan and purpose of God concerning them (Job xix., 25-27). Such knowledge brings faith and joy and peace, and praise to God.

The first detail to understand is, "Thou sowest (in the grave) not that body which shall be . . . but God giveth it a *body* (in the Resurrection) as it hath pleased Him" (1 Cor. xv., 37, 38). "And to each of the *seeds* his own *body*" (verse 38, Newberry).

"And Adam . . . begat a son in his own likeness, after his image" (Gen. v., 3). All men born into the world are from Adam and have his fallen nature (Rom. v., 12); it cannot be otherwise. "To each of the *seeds his own body*." Adam produces "the *body of this death*" (Rom. vii., 24). From Adam's *seed* there can come forth both Cain and Abel, types of all men who will ever live. During the Adam (earthly) life an eternal Father is chosen. Abel chose the way of God (Gen. iv., 4); Cain chose the way of that wicked one (1 John iii., 12).

So it is quite clear that souls during their Adam life on earth settle by their choice who shall be their *eternal* father. Man has no choice of his earthly parentage, but he has full choice of his eternal parentage.

CHARACTERISTICS OF THE NEW LIFE.

Concerning those regenerated of God it is written, "*Now* are we the sons of God" (1 John iii., 2), and "Whosoever believeth that Jesus is the Christ is *born of God*" (1 John v., 1). Concerning those who have "trodden underfoot the Son of God," it was spoken by our Lord Himself, "Ye are of *your father* the devil . . . he was a murderer . . . for he is a liar and *the father* of it" (John viii., 44). "Ye are not of God" (verse 47). There can be no mistaking the condition of these respective companies, even whilst in the body, as they are each, whilst on earth, *regenerate*, according to the *seed* they have received. Those who have received the incorruptible seed (1 Peter i., 23; John i., 12) will never perish (John x., 28). Those who have rejected the Saviour have become children of the wicked one (Matt. xiii., 38). Such can never be renewed to repentance (Heb. vi., 6; John iii., 18-21; xvi., 9, 10, 11).

"*The last Adam is a quickening Spirit*" (1 Cor. xv., 45). "For as the Father raiseth up the dead and quickeneth them, even so the Son *quickeneth* whom He will (John v., 21). This is the new birth, and is from Himself. This new birth is heavenly in origin. "As we have borne the image of the earthy (first Adam seed) so shall we bear the image of the heavenly" (last Adam) 1 Cor. xv., 49. "When He shall appear, we shall be like Him" (1 John iii., 2). "Who shall transform the body of our humiliation, that it may become *like unto the body of His glory*" (Phil. iii., 21, Newberry). This quickening by the last Adam (the second man) is being born of the Spirit, and is spiritual in its nature (John iii., 6-8; vi., 63; Matt. xiii., 23). "Not of man, but of God" (John i., 13). The one regenerated by Christ is not one, but two: (1) the outward man (first Adam) which perisheth, and *also* (2) "the inward man, who is renewed day by day."

The Person received by the regenerate at their salvation is Christ, "the Word." John i., 1 and 12; 1 Peter ii., 2; 2 Cor. xiii., 5; Gal. ii., 20; Rom. viii., 9 (last clause); 1 Cor. xv., 38; 1 Cor. xii., 12, 13; 2 Cor. v., 17-20; Heb. ii., 13; xii., 8; 2 Cor. iv., 16; Col. i., 27; John xiv., 20, "I in you"; 1 John iv., 17.

The Lord Jesus compared Himself to a "corn of wheat" which would fall into the ground and die, but afterwards would bring forth much fruit (John xii., 23, 24). So that the "much fruit" springs from the



seed of the woman (Gen. iii., 15) *after His resurrection*, but made fruitful at the Cross of Calvary.

Isaiah, speaking of our Lord Jesus, says, "He shall see His seed" (liii., 10). "Every seed his own body." The description and qualities of this Resurrection seed are most important. In His life our blessed Lord was (1) sin-proof, 2 Cor. v., 21; (2) He was devil-proof, Luke iv., John xiv., 30; (3) He died on the Cross of Calvary for our sins, but was raised again, Rom. iv., 25, death hath now no lordship over Him, Rom. vi., 9, so He is death-proof; (4) He was buried in a tomb, but, on the Resurrection morning, two men with shining garments said to the seekers for His body, "Why seek ye the living among the dead? He is not here but is risen," Luke xxiv., 5-6, "Whom God hath raised up, having loosed the pains of death, because it was not possible that He should be holden by it," Acts ii., 24, so our Lord is grave-proof also, 1 Cor. xv., 16-21 and 55.

Wondrous truth that Christ *as raised from the dead* is *now* in the believer (2 Cor. xiii., 5; Rom. viii., 9; John i., 12, etc.). The characteristics of this new life in the believer indicate the source of the new life as from Christ—as distinguished from the old life from Adam. "Doth not commit sin"; "His seed remaineth in him"; "He cannot sin because He is born of God"; "He that is begotten of God (as distinguished from Adam) keepeth Himself, and (as when on earth) that wicked one toucheth him not." These things cannot be said of that which is born of the first Adam. There is a life in us who believe which is "sin-proof," devil-proof," death-proof," and "grave-proof." All glory be to God. To us He is "the resurrection and the life." It is this incorruptible seed in the believer which is the seed of resurrection for the saints who are in their graves, and it is the same seed in "us who are alive and remain" which is "the life" for translation (John xi., 25, 26).

#### HOW THE BODY IS FORMED.

The one Body (1 Cor. xii., 12-14; Eph. i., 22-23; Rom. xii., 4-5) of Christ is formed on earth from this resurrection seed. Its members may differ in strength and feebleness, in honour and less honour, but all are necessary for a complete Body (1 Cor. xii., 22, 27). It was formed by the Cross (Eph. ii., 16) and not by merit.

In the first Resurrection this will be

"the Body" raised, not from the nature of the first Adam, but from the second Adam. The first Adam's flesh and blood are barred out of the kingdom (1 Cor. xv., 50). The conduct or manner of life of the believer will settle the position he will hold in the Body at the Resurrection, but the Resurrection of the saints will be the act of God, and is not dependent on the strength or feebleness or less honour of the saint. "Knowing that He which raised up the Lord Jesus shall raise up us also by Jesus, and shall present us with you" (2 Cor. iv., 14). Let us rejoice that salvation is of the Lord. "Whom He did foreknow, He also did predestinate to be conformed to the *image of His Son*, that He might be the first-born among many brethren. Moreover *whom* He did predestinate He also called; and *whom* He called, *them* He also justified; and whom He justified, *them* He also glorified" (Rom. viii., 29, 30).

"I shall be like Him, when He comes to claim His own."

The Resurrection of the lost will be in a body, "vessels of wrath fitted for destruction." They, too, will be like their father for eternity, "each seed his own body." "In this are manifest the children of the devil" (1 John iii., 10). This resurrection will be at the conclusion of the millennium, 1000 years after the first resurrection. "Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power" (Rev. xx., 6).

Let us urge the lost to know that God hath already judged Satan, the prince of this world, and if they fail to repent and turn to God, there is nothing for them but to become joined to Satan for all eternity. "With what body do they come?" "God giveth it a body according as it hath pleased Him," "and to *each of the seeds* its own body."

---

## PENTECOSTAL ITEMS.

Bro. C. John Thomas (Kozhancheri, Tirwalla, Travancore, S. India) writes a long interesting letter describing the meetings in January, held in the open air under palm leaf pandals around which natives assembled. At Adur four Bible readings were given on Philippians. On the Sunday night the crowd was largest, something like five to six thousand. The party consisted of Bros. Berg, Cook, Cummins, Taylor, Mrs. Chester, Miss Peterson, and Miss Olsiasky.

\* \* \*

(Continued on page 53.)

# "CONFIDENCE."

MARCH, 1914.

Editor—

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

Assistants—

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

PUBLISHED MID-MONTHLY.

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

## The Seventh International Convention, SUNDERLAND. (*"IF HE TARRY."*)

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

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

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

PREDIGER ESSLER (a new speaker at our Convention), formerly a missionary in Africa. Through sickness he left for Switzerland and Germany, where he has been an evangelist for some years. He was at first opposed to the Pentecostal Movement, but a couple of years ago the Lord convinced him of his mistake, and now he is working with the Pentecostal brethren in Germany. He speaks English, and will come with Pastor Paul for the preliminary days, Saturday, Whit-Sunday and Monday.

PASTOR SIMPSON, from the Tibetan Borders, Kansu, China, has worked for some years now under the Christian and Missionary Alliance, of New York (Rev. A. B. Simpson, President). He has recently witnessed, in Western China, a remarkable outpouring of the Holy Spirit in Pentecostal manner, so that numbers of Chinese and some Tibetans have also spoken in tongues. We shall welcome him warmly, as he has shown brotherly kindness to our young missionaries, Williams, Trevitt, and others of the P.M.U. He will have a thrilling story to tell us, we are sure.

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

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

There will be prayer rooms for those seeking Divine Healing or the Baptism in the Holy Ghost.

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

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

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

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

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

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

We ask for much prayer from all Pentecostal friends, that the Lord, if He tarry, may manifest Himself in a new and blessed manner in this Seventh Convention.

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

## "Christ in you the Hope of Glory."

COL. i., 27.

"Faith is the assurance (or substance) of things hoped for" (Heb. xi., 1-5). "We are saved by hope, but 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" (Rom. viii., 24, 25). "Looking for that blessed hope, and the glorious appearing

of the great God and our Saviour Jesus Christ" (or as it is in the R. V.) "the glory of our great God and Saviour Jesus Christ" (Titus ii., 13).

This is the wonderful hope that is stirring the hearts of God's children to-day, His coming in glory, and so we are not surprised to hear on all sides that faith for this great event, the translation of the saints, is being given to so many. This fact betokens that He is just at hand. Every blessing we obtain from God must be by faith in Christ Jesus, for "faith is the evidence of the unseen." Before we can have the *hope* which enables us to quietly wait for the fulfilment of a promise, we must have the assurance that what we hope for is a fact, we must believe it is a real thing—a "substance."

Thus *faith* is the assurance of things hoped for, but hope is that which enables us to wait for it. How many fail to see this, and suffer much because they think their *faith* has failed, because immediate deliverance has not come. They are perfectly convinced that God's Word is true, and that the blessing they seek is theirs through faith in Jesus Christ, and yet no apparent answer has come. The secret is that their *faith* is right, but they are not exercising hope, and "hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost" (Rom. v., 5).

"And now abideth faith, hope, charity, these three, but the greatest of these is charity"—love (1 Cor. xiii., 13). Each of these graces is necessary. Faith, or the assurance that what we hope for, but do not see, is a reality; hope, which enables us to wait for that which we see not; and love, which never fails to respond to that faith and hope. Hallelujah! And now we praise God for this wonderful mystery which had been hid for so long, but now was revealed to St. Paul, so that he might tell it out to the heathen or Gentiles, as well as to his own brethren—"Christ *in* you the hope of glory."

Mrs. Polman has written on the mystery or hidden things of God, which only the Spirit of God can reveal, and her words are surely given by the Spirit for this present time; so it is in obedience to the same Spirit that I write of some of the revealings of the Holy Spirit concerning the translation of the saints. In Heb. xi., 5 we read, "By faith Enoch was translated that he should not see death; and was not found, because God had translated him:

for *before his translation* he had this testimony, that he pleased God."

The unseen was so great a reality to Enoch, that he walked and talked with God so closely that God gave him the witness that He was well pleased with him. May we not in all humility say that if we walk worthy of the vocation wherewith we *are called*, and walk in the Spirit, live in the Spirit, abide in Christ, and *He* in us, we too may have the witness of God in our hearts, that we are well pleasing to Him. In 1 John v., 9-10, we read that the witness of God is greater than the witness of men, "For this is the witness of God which He hath testified of His Son. He that believeth on the Son of God hath the witness in himself." Jesus said, "The Father Himself which hath sent Me hath borne witness of Me" (John v., 37). This witness St. Peter speaks of in his first epistle (1 Pet. i., 16, 17). "This is My beloved Son, in Whom I am well pleased," and so in Heb. xiii., 21, we read this prayer: "Now the God of peace make you perfect in every good work to do His will, working in you that which is *well-pleasing* in His sight." Praise God! "Christ in us the hope of glory." We can thankfully say that we do believe in the Lord Jesus Christ, and have received His Spirit. He is our life; we love Him.

Beloved, "Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?" (2 Cor. xiii., 5).

We feel that it is the Holy Spirit—our great Teacher—who is leading many to enquire into the truth of victory over death, and so we again thankfully look to our Saviour Jesus Christ to see if we have apprehended all that He has apprehended us for.

We see in Him our true pattern, and everything must be according to the pattern God has given to us. In the Passover feast we find that not only had the lamb to be slain, and the blood put on the door-posts, but the flesh of the lamb had to be eaten—"roast with fire" (Ex. xii., 8). In Lev. xxii., 24 it is stated:—"Ye shall not offer unto the Lord that which is bruised, or crushed, or broken, or cut, . . . neither from a stranger's hand shall ye offer the bread of your God of any of these, because their corruption is in them, and blemishes be on them, they shall not be accepted for you." The sacrifices must be "without

(*"Christ in you the Hope of Glory"*—continued.)

blemish." Verse 22—"Blind, or broken, or maimed, . . . ye shall *not* offer these unto the Lord."

Lev. xxi., 10-23 speaks equally strongly about the priests who shall offer the sacrifices. Why? Again and again is the reason stated:—"I am the Lord, the holy God;" "I the Lord am holy." And so when the appointed time came for the greatest sacrifice to be offered on Calvary, the Lamb of God, it was absolutely necessary that a body should be prepared for Him. Heb. x., 5:—"A body hast Thou prepared Me." "That holy thing which shall be born of thee shall be called the Son of God" (Luke i. 35).

Not only was this most precious blood shed, but the sacred body, with no seed of death or corruption in it, without blemish was offered on the altar of the Cross. Wondrous mystery! "The bread that I will give is my flesh, which I will give for the life of the world" (John vi., 51). His Body could not be overcome or affected by disease, or held by death. No! He was bruised for our iniquities. "With *His* stripes *we* are healed." Yes, Jesus "took of the seed of Abraham, that through death He might destroy him that had the power of death, that is the devil; . . . Wherefore in *all* things it behoved Him to be made like unto His brethren" (Heb. ii., 14-17).

The "old man" with his "body of sin," "conceived in sin," "corrupt," "born of corruptible seed," "formed out of dust," "flesh and blood cannot *inherit* the kingdom of God, neither doth corruption inherit incorruption" (1 Cor. xv., 50). We must be born again, not of corruptible seed but incorruptible seed—the Word of God. "To every seed his own body" (1 Cor. xv., 38).

The Jews could not understand what our Lord meant when He said, "Destroy this temple, and in three days I will raise it up." "But He spake of the temple of His body" (John ii., 19, 21). It was not a stone building that was to be built again, as the false witnesses said at the trial of Jesus, it was the wonderful truth of the new temple of His Glorified Body. This Christ-Temple is one with that Christ-Body (1 Cor. xii., 27), built of living stones on the Rock—Christ our Life.

In John vi., our Lord tried to teach this wonderful truth of the redemption of

the body to His disciples, but, alas, they found this a hard saying, and from that time many of His disciples went back and walked no more with Him (John vi., 60, 66). But it is gloriously true, and oh, Hallelujah! our old man was crucified with Him that the body of sin might be destroyed (Rom. vi., 6). "The Spirit of life in Christ Jesus hath made me free from the *law* of sin and death. For what the law could not do (that is, give life, Gal. iii., 21), in that it was weak through the flesh, God, sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh (Rom. viii., 1-3).

We see, therefore, not only must we have Christ as our life, but we must also take His body for our body; we must eat of His flesh and drink of His blood; we must believe that we are *in* Christ, in His body. We must eat of this bread of life, for "if any man eat of this bread, he shall live for ever; and the bread that I will give is My flesh." "Verily, verily, I say unto you, Except ye eat of the flesh of the Son of Man, and drink His blood, ye have no life in you. Whoso eateth My flesh, and drinketh My blood hath eternal life, and I will raise him up at the last day" (John vi., 52, 53 and 54). These words were hard to understand, but Jesus said: "What if ye shall see the Son of Man ascend up where He was before? It is the Spirit that quickeneth (John vi., 62, 63).

Yes, beloved, if we "discern the body of the Lord," and participate, not only in His life, but in His body, "the Spirit will also quicken our mortal body." As we receive the Word of God about our body, the Word will become flesh or material in us, a spiritual body, might I reverently say a pneumatic body—a temple filled with the Holy Spirit—"quickeneth together with Christ . . . raised together with Christ" (Eph. ii., 5, 6). "Know ye not that your body is the temple of the Holy Ghost" (1 Cor. vi., 10). "Yield yourselves unto God as those that are alive from the dead" (Rom. vi. 13). "I beseech you, brethren, by the mercies of God, that ye present your bodies a *living* sacrifice, holy, acceptable unto God" (Rom. xii., 1).

These are the truths we must have faith for, so that, during the period of hope, the Holy Spirit "may transform us into the same image." Whilst the outward is perishing, the inward man is renewed. "If any man is in Christ Jesus, there *is* a new creation" (2 Cor. v., 17), a new

body, mortal until it puts on immortality when that last trump of God shall sound. This is our blessed hope—"a living hope." How St. Paul longed that he might "know the power of His resurrection," and win the prize, the "out-resurrection from among the dead ones."

We, too, have this hope. Our rock foundation is Christ the Lord. We in Him, He in us. He the vine, we the branches. One body, one Spirit. The hope that is enabling us to stand fast, to hold fast, is strong because we have taken a whole Saviour for our whole being, spirit, soul, and body. The blessed Holy Spirit will baptise or immerse us into that body and spirit, and swallow up all that is of mortality, and in a moment, in the twinkling of an eye, when His glorious presence shall appear, we shall be changed, we shall be like Him. The Holy Spirit, Christ in us, will have finished His renewing, transforming work, and we shall receive the fulness of our redemption, our glorified, redeemed body. (1 Cor. i., 30.)

"Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light" (Eph. v., 14). "I am the resurrection and the life." On that great day when He appeareth, there are those who have fallen asleep in Jesus, who will hear His voice calling them from the grave, awaking them out of sleep—a great company of the dead in Christ. Their spirit and body will be reunited, and they will be ransomed from the grave. "Then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air, and so shall we ever be with the Lord" (1 Thess. iv., 17).

Shall we be amongst the overcomers who shall overcome as He overcame, following the steps of our great Captain, our file Leader. Our will, yielded to the will of our Father; our soul, or natural life, yielded up that Christ may be our life; our body quickened by the Holy Ghost, "the body of our humiliation made like unto His most glorious body." "He that hath an ear, let him hear what the Spirit saith unto the churches: To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it" (Rev. ii., 17).

In conclusion, I would ask our readers

to read and re-read this article, praying over it with their Bible in hand, not setting it aside, because at first they do not understand it, not thinking it out with the natural mind, but taking the Word of God about these things, and meditating on them till the Spirit reveals and unveils the hidden manna.

M.B.

(Pentecostal Items—continued from page 49.)

At Punthalai one of the party, Bro. Taylor, died rather suddenly. Bro. Thomas writes:—"He was a retired sub-engineer of the British Service, who had accompanied our party from Bangalore. He got out of the Schoolroom to enjoy a little sunshine, and on returning to his seat at a distance of a few yards he began to waver, and at once someone helped him, but, after a few steps, he fell down, and we carried him to the house where we were staying. His heart was in the service, and he preached his last Gospel sermon at Adur, on Sunday morning."

\* \* \*

"His last words were, 'Meet me Jesus,' and he slept in the Lord so happy and peaceful. His quiet life has given such an impression on the people, and his last days were good, for he was himself enjoying the meetings. We had a bullock cart to take him to the railway station, but at 4.45 p.m. he departed, and hence we had to take his remains to Adur in the same bandy, as we had no place of our own to bury him at Punthalai. There we have a small school compound given to us by a kind Syrian Christian friend, and the funeral took place at 5.30 p.m. All the officials, Vakels, medical men, rich and poor of the Syrians, and many Hindus were present on the occasion. Mr. Berg conducted the service by interpretation, and he had a suitable message to the hearers from 1 Cor. xv., and 1 Thess. iv. We closed the meeting, and the party left for Bangalore on Wednesday morning."

\* \* \*

In making known our desire to erect a gallery in All Saints' Parish Hall, we should have said that our Sunday School gathers there week by week, and fifty-four classes with fifty-four teachers are held in that room. A gallery would relieve the present crowding very appreciably. We thank God indeed for the loving gifts sent towards this need.

[M., £3; B., £2 2s.; S., £1; Anon., £100; D., £1; Anon., £1; T., £3; Friend, £10; Converted Navy, 2s.; E., 4s.; H., £1; Anon., 2s. 6d.; P., £50; M., 1s.; T., 10s. 6d.; Thankofferings, £3; For Blessings, £2; M., £3 3s.; B., £1 1s.; Friend, £1; H., 10s. Total to date, £183 10s. (needed still, £116 10s.).]

\* \* \*

Mr. and Mrs. Beruldsen, of "Solberg," Murrayfield Gardens, Edinburgh, are removing their residence to Laverock Bank Terrace, Trinity, Leith, N.B., so as to be nearer to their mission. Trinity is practically a suburb of Edinburgh. On Thursday, February 26th, their daughter, Mrs. Bristow, gave birth to "Elfreda Theresa," and mother and child are doing well.

\* \* \*

(Pentecostal Items—continued.)

Mr. J. Phillips (13 Lansdowne Road, Bedford) writes, as to blessing in the Bedford Assembly, that thirteen have been baptised in the Holy Spirit since the November Convention. A new hall has been opened at Kempstow (close to Bedford). The meetings are well attended, especially on Sundays. During the week meetings are held at Amphill and Lidington (villages eight and six miles away), where people have been much blessed, and are seeking the Baptism.

\* \* \*

Mrs. Martin (196 Upland Road, East Dulwich, London, S.E.) continues to hold Pentecostal meetings in her house every Thursday at 7.30 p.m., where the presence of the Lord is continually felt, and they are helped much from time to time by well-known Pentecostal teachers. Pentecostal visitors will be welcomed.

\* \* \*

Brother Smith Wigglesworth writes while on a

visit to Antwerp (International Sailors' Rest) asking us to remind our readers as to his Convention, beginning on Good Friday and continuing until the following Tuesday night. As to accommodation and details write now to Miss Wigglesworth, 70 Victor Road, Bradford, Yorkshire.

\* \* \*

A sister at Carlisle writes:—"Since 1911, when God anointed me with the Holy Ghost, He has given me a deep baptism of the Word of God. Never in all my Christian experience has the Word of God been revealed in such a way to me. Every word is full of real living truth, and the thirst for the same is becoming stronger and stronger."

\* \* \*

Mr. W. Bernard (54 Orrel Lane, Aintree, Liverpool) asks for prayer for the Jewish brother, Paul, who is in danger from the Russian police as an "unauthorised missionary." They had him in prison for two days, and the trouble has not yet passed away. Pray for him.

## THE PENTECOSTAL MISSIONARY UNION.

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

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

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

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

The gifts for last month only amounted to £80, and this should kindle the spirit of prayer in our hearts, for the necessary expenditure monthly is a good deal over £100. Pray that our missionaries may not suffer, that none may be held back, that openings for work may not be refused from lack of funds. Just now we need about £370 extra for passage money and outfits for missionaries quite ready for the

field. Please pray much. We praise God, indeed, for all He has done. Let us all be in earnest in taking our share in His work.

\* \* \*

Special help is needed now towards the fares, etc., of missionaries ready to start. Concerning five who are fully trained Mrs. Crisp writes:—

There are five students in the Women's Training

Home, London, now waiting to go to Yunnan, West China. Of these it is proposed that Misses Jenner and Cook shall be supported by the friends who meet at Sion College, and be regarded as their representatives. (This, however, will not include their passage money.)

Fanny E. Jenner, a college-trained and fully-qualified teacher, has been for some years in a London County Council School. Realising a personal call from God, and the great need for Spirit-filled workers, she has yielded herself to God for China. She has gained valuable experience as a faithful assistant in Y.W.C.A. Branch work in all spare time.

Ethel M. Cook was called of God for China several years ago. She has received a good business training in her father's office as his valued assistant in clerical work and business management in the City of London. She has also been an earnest worker in connection with the Y.W.C.A. in personal and individual effort in the winning of souls.

Ieda de Vries is a member of Pastor Polman's Church, Amsterdam. She has been in the Training Home, London, for 2½ years. She is deeply taught of God, and has a loving and gentle spirit, winning the hearts of all.

Maggie Millie and Lizzie Millic, from the Assembly at Stirling, complete this party which we believe God would thrust forth at this time.

Mr. Polhill is now in China, and will be arranging for their future homes in Yunnan, and it is expected that he will shortly cable orders for them to "Go Forward." About two hundred and fifty pounds is needed for passage money, of which a part has been received. Will you help with the remainder? "Who is there among you of all His people? his God be with him, and let him go . . . Whosoever remaineth in any place where he sojourneth, let the men of his place help him with silver, and with gold, and with goods, besides the freewill offering" (Ezra i., 3, 4).

\* \* \*

Brother Johnstone, from the Training Home, is now ready to sail for the Congo (sometimes spelt Kongo). The Kongo Inland Mission (K.I.M.) will welcome our brother and give him fellowship and training and openings. The readers of "Confidence" are asked to send him out and support him through the P.M.U.. of which he might be a missionary. Can you now help? £120 at least is needed for outfit and journey up to the station of the K.I.M. Will you pray about this.

\* \* \*

Brother Kok, after consultation with Miss Biggs, has written the Editor of "Confidence" that their correct postal address should be—

A. Kok, Likiang, China.

(via Rangoon and Bhamo.)

Letters are 2½d. (five cents) per oz., and not one penny (two cents). Printed matter open at the ends, ½d. (one cent) per 2 ozs.

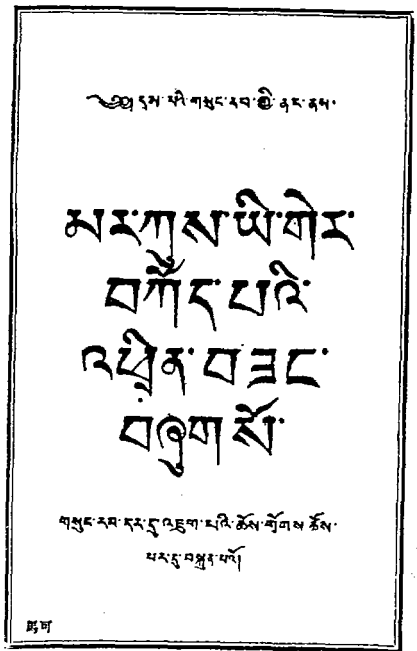
\* \* \*

The choir-boys of All Saints' Church have a Sunday Class, their teacher being

Miss Jane V. Boddy. She has interested them much in the work carried on by Bro. Kok's party at Likiang, and encouraged them to give regularly to purchase Tibetan and Chinese Gospels. The other Sunday the boys were shown specimens of the Gospels which their money was purchasing. Bro. Kok sent these, and their front pages (reduced) are shown here. He wrote:—

I will just relate to the dear boys a little instance of what a Gospel can do. It will prove to them that *their work*, in contributing towards Gospels, is not idle in the Lord. Not always do we see immediate results, but there are. God's Word shall not return void. This will be true also of the Gospels *they* send.

Well, during May last we had a little stand in



Title page (reduced) of the St. Mark's Gospel in Tibetan sent home by Bro. A. Kok.

the annual fair at Likiang. Having just arrived four days before, we did not know many people. There we sold Gospels for the price of two for a farthing. In special cases—people knowing how to value a present—we did not want any money.

Amongst the hundreds who took a Gospel home was a man named Ho. We did not know him then. Last November he came to visit me for the first time. He knew remarkably much of the Lord Jesus. I asked him where he had heard the Gospel before. He said by reading about Him. Then he told me how he had bought a Mark's and a Luke's Gospel, and got some tracts. He had read and re-read them, and, because he knew all, he came to ask me for more books.

I questioned him: "Have you also read about our Lord dying on the Cross for our sins?" "Oh, yes," he said, "But He rose again, and is now in heaven. Five hundred men have seen Him after His resurrection." He had learned the Lord's

(Pentecostal Missionary Union—continued.)

Prayer by heart. All this without being in contact with us or any other Christian.

I gave him Acts and a book about the foundations of Christian doctrine. He took them to his village (three miles off), and visited me a week later.



St. Mark's Gospel in Mandarin Chinese. Title page (reduced) of copy sent by Bro. A. Kok.

I asked if he had fear of what people said. “No,” he said, “We must fear to sin, because we may be punished like that Ananias. We must not fear men, but doctrine. Pointing to me, a foreigner, my colporteur (a Chinese), and himself (a Na-hsi), he said, “Just as Father, Son, and Holy Spirit are Three, and still One, so we are three races, but one “as brethren.”

To be short—he has got a clear knowledge of the Lord, is full of zeal in teaching others (just to-day, visiting his village, he preached for over half-an-hour in our presence), and all because of reading the Truth, made living in his heart by the blessed Holy Spirit, apart from any teaching of men. God's Word is still a powerful agent.

Yes, dear boys, it is some sacrifice for you to give your coppers for Gospels, but it means bread of life to them. Remembering that Christ's sacrifice is life to us, self-denial is sweet.

Look on this photo. You see there two rough Tibetans. They came to our home after travelling 95 days, far from the interior of Tibet. Their object was to worship on a so-called “Holy Mountain” not far from here. One has got a Gospel of Mark (Tibetan) in his hand, which he has just received. The other also. Taking these books back far into Tibet, who will say what it will mean to them and others?

Look at my dear eldest boy (Paulus) in the midst of them. How privileged is he to have believing parents who teach him about the Lord. He tells me often that he will go to preach the Gospel to the Tibetans when he is big. I do pray so that it may be true. Well, dear young friends,

I send by post a Chinese and a Tibetan Mark's Gospel which has been bought with your money.

Good-bye! The Lord bless you! Serve the Lord while young, and obey Him. Thanks for the other 10 shillings, which will arrive here by-and-bye.

\* \* \*

Mr. and Mrs. Beruldsen (Solberg, Murrayfield Gardens, Edinburgh) have from their son, our brother, John Beruldsen, of the Chili Mission (at Lungmenhsien), the following letter, telling of a revival in their midst in answer to prayer:—

We are praising God as never before here in China, because the revival has come. It started on the Chinese New Year, last Monday, at our prayer meeting. It came so unexpectedly. The first one to receive the blessing was an old man between sixty and seventy. He was shaking all over, weeping and praising God. When the meeting was over he said he had such happiness, and what had happened was not from himself. Praise God, we understood it was the Holy Spirit working in him. Tuesday night the evangelist, Kueh, S. S., was healed of a sickness he has had for years. The power of God fell on him and lifted him bodily off the ground, and would have gone right over the heads of the others praying, if we had not held him back, and at the same time the sickness left him. I think the sickness was really some demon power in him, but, praise the Lord, he was delivered. He said afterwards that He felt the power of God as a fire burning all over and inside his body, and said the sickness left him as delivered of a big stone weight. The following day he had such happiness, and felt so light and brisk, as he put it. Of course, we understand the experience.



Little Paulus Kok between two Tibetans.

Wednesday night David came through in holy laughter. My, it was glorious! He said after that he was “*Küai-loh-tih li-hai*,” which really means “awful happy.” He thought he was going to heaven. Thursday night David had holy laughter again, then Nang, S.S., the bookseller, had it, and was trying to tell us how happy he



was, but could hardly do it for the Holy Spirit wanting to laugh through him. About a quarter-of-an-hour went, then Li-fu fell down on the floor under the power of God, and commenced laughing. Oh, what joy! We couldn't help but praise God; and to see the others seeking, with the hunger on their faces, was really heaven upon earth.

On Wednesday we had an awful fight with one who is possessed. We didn't get the victory, but the time will come. Yesterday we went to two villages, the evangelist with us, and there was such a change in his preaching. An old man, who was sick with the same sickness as Kueh had, was told by Kueh of the Lord's power to heal, and that the Lord had healed him. To-day Kueh-mi-ch'i and Kueh-feng man came and asked if they could go to the villages to give out tracts and sell books, as they felt that the power of God was really being manifested in our midst. After three years' waiting the Lord has visited us. None have spoken in tongues, but surely those who came through with holy laughter must have got the Baptism. David was really drunk in the Spirit.

I had made up my mind to go to Pas-au last Wednesday, but when the power fell on Monday I wanted to stay. We are continuing the prayer meetings every night. We have them in our own sitting room. The meetings we have had have lasted about three hours, and then the people don't want to go away. It just reminds us of the time we had five years ago. The bookseller and Li-fu came through on the same date as I did, and about the same hour. When they all get baptised there will be a power for God in Lungmen.

\* \* \*

On Friday night David and the bookseller came through speaking in tongues, and also interpretation, calling them to repent and to seek for the Baptism, and they would receive. There was so much that I can't remember all, but it was blessed. Praise His Name! The others are so hungry now, you would think some of them would die if they didn't get it. The cook came in this morning utterly broken down, asking Pailey and Chrissy to forgive him, and also brought in some pieces of the broken glass mirror of the wardrobe, which got broken some time ago. He confessed about stealing them. Well, we are looking forward for another meeting to-night, but don't know what will happen. It is blessed when the Holy Spirit leads in all.

\* \* \*

Then they also had a letter from their daughter, formerly Miss Christina Beruldsen, now Mrs. Gulbrandsen. She has not been very well, but has been wonderfully blessed and quickened since the revival has come in their midst.

Oh, it is glorious. I just long for the meetings. The first evening it was in the Chapel and I was in bed. Then I asked if we couldn't have the meetings in here, as I wanted to join too. And do you know, I got such strength in the meetings that I could sit all the time.

John has told you all. I do not know how to express myself, but it is just glorious. God has heard your prayers, and come to us in power. It is blessed to see one after the other touched by God, and we wonder who will be next.

The blessedness of the work is that it is all God. We sit by and look on. He does it all. Some-

times we have hard battles in prayer, then the victory comes. Hallelujah! Praise His Holy Name! My soul is just rejoicing. God has come to us too. We are so weak and helpless. David's face was so sweet. It is blessed to hear the Spirit laugh through them. The women also are touched. The homes are different. Li-ing's wife is so happy, and there is no quarrelling now. Chincheng looks almost desperate to get her baptism. I believe God will meet her soon. The bookseller's wife has begun to see her sin, and prays much. She has not been to the meetings, she has been ill. Old "dada" is also touched. They still hold back, but enjoy the meetings.

Please pray that God may keep the work pure.

## From the Tibetan Borderland.

—A Letter from Miss Scharten.

DEAR PASTOR BODDY,

My intention was to write to you last month, but something came in the way. At that time it was not very safe to send away a mail. Perhaps the newspapers have published the

### RIISING OF THE REBELLION

amongst the soldiers of Tali-fu. This city is five days travelling from here, and there it was that the C.I.M. so kindly received us when coming up to Likiang. We heard about it a few days after the outbreak. We were anxious to know the truth, for, as in every country, there are so many rumours in the streets which are not trustworthy. Sending off a wire was impossible, for the line was broken, and the mail failed to come in.

The words of God's servant, David (Psalm xviii., first three verses), have become very real to my soul:—"I will love Thee, O Lord, my strength. The Lord is my rock, and my fortress, and my deliverer; my God, my strength, in whom I will trust; my buckler, and the horn of my salvation, and my high tower. I will call upon the Lord, who is worthy to be praised: so shall I be saved from mine enemies."

Very soon a letter from the missionary at Tali reached us. The rebellion was rather serious; the officers of the army were killed, except a few who escaped. The rebels intended to murder also the *fu-kuan* (the magistrate), but he escaped in due time. The high school was also affected by their cruel hands, the teacher, with several students, were killed. About a thousand soldiers were rebelling. Their aim was to extend an independent West Yunnan Province. The motive was not pure, and a longing for money was soon revealed. They looted the silver shops and the banks. Three hundred of the rebels left the city, and put their faces toward Likiang, for this way would be the most profitable and safest. Should they go eastward, certainly they would meet the soldiers coming from Yunnan-fu, and going south-west those from Tengyueh.

Each day we heard that they were coming nearer this direction. The city was full of anxiety. At that time no soldiers were in the town, so an army of the citizens was gathered together. They divided themselves in two parties, taking the two main roads from here to Tali. The rebels had already reached Chien-chuan and Hoching, both cities only one day distant, carrying all the silver, and sparing nothing.

The Likiang soldiers came upon them in the two mentioned cities, and took them as prisoners.

(From the Tibetan Borderland—continued.)

They were executed in a fearful way, beheaded, the heart cut open, and

HEARTS TAKEN OUT.

The dead bodies were carried on a pole outside the city wall, only a short distance, thrown down by the wayside, and given over to the dogs and the eagles.

How cruel is the heart of man who is living without God, and in whose heart Satan reigns. He is a destroyer, and his wages are death. Praise God, Jesus is the Deliverer and eternal life is the gift of God. Our hearts were not troubled during these days. The Lord had spoken words of comfort to our souls by the Holy Spirit in tongues and interpretation, when we were seeking His face. When God speaks the soul receives peace and gladness, for we know His words are true.

All this happened just a few days before

CHRISTMAS,

the day that we should hear once again the angel-chorus, "Glory to God in the highest, and on earth peace, good will toward men." Mr. Kok did not feel at liberty to hold any public meeting under these circumstances, so the Xmas-day passed by very quietly.

In our hearts there was Christmas joy, and in those of our dear young Christians. With them we had a very blessed meeting, around a nice

ILLUMINATED TREE.

Members of six different nations and tribes were gathered together in the Spirit around the cradle of Bethlehem, praising and thanking God for His love and mercy showed to a sinful world, showed to them. It made on me a great impression. How glorious will be the sight of the vast host, which it was impossible for anyone to count, gathered out of every nation, and from all tribes, and peoples, and languages, standing before the throne and before the Lamb, clothed in long white robes, and carrying palm-branches in their hands. In loud voices they were exclaiming, "It is to our God, who is seated on the throne, and to the Lamb that we owe our salvation!" Rev. vii., 9, 10 (Weymouth translation).

Our intention was to have a meeting with the Sunday school children on the Christmas-day, but this was to be put off also. I thank God that the work amongst the little ones is found back in the mission-field, for I loved to gather them together on the Lord's day. In the beginning it was rather difficult to have a regular class. The people here do not know very much about time. To go regularly to school, to have their meals at a fixed time, this is all strange to them. Only a few can afford to have a watch. The sun is

THE PEOPLE'S TIMEKEEPER.

The first weeks the children were just taken at the time that they would come, sometimes at two, sometimes at four o'clock. Even when there were a few the meeting was started, and the singing with the organ was a great attraction. Especially is the organ a wonderful thing in their eyes. After a few months twenty boys came regularly. The one brought the other. Little girls don't dare to come. They are rather afraid. These boys were all nearly the same age, between ten and thirteen years. They learned to sing so nicely, and their answers were sometimes so correct.

It was some weeks before Christmas, and I thought it would be nice to have their names, so that I could follow who had come in regularly.

One Sunday I took note of them, but I must tell you I shall not so quickly do it again, for the result was sad. They got sore afraid, and only one came back, the little brother of Hsüen-min-deh. I could not understand why they stayed away so at once, and afterwards I got to know it was because of writing down their names. They thought that there was something to be suspicious of. Sometimes I meet some of them in the street, and ask them to come back, but only one has responded to my call. They are still afraid. I pray the Lord to take away this fear out of their hearts that all may come again. I write this in the hope that it may prevent some young worker, who may come out to the field, from having the same sad experience.

The little brother of Hsüen-men-deh, Hsüen-men-san, is the faithful one. He brought others in from his school, so that at present about twelve boys are coming rather regularly. Most of them are able to read. It is a real blessing to my own soul, seeing them so eagerly learning the hymns, and taking in the stories which are told. The large Bible lesson-pictures, published by Harris Jones, are used, and are a great help for me and for them. It is much easier to explain the lesson, and the children do understand it better.

The Sunday school room is very small,

BESIDE THE STABLE,

not at all grand, but in the mission field we learn how to make the best of what we have. There is something attractive in it. For the winter we gather together in our sunny garden, for the sun never shines in that little room.

Now I close, dear Pastor Boddy. My loving greetings to your dear wife and daughters, and all the dear readers of "Confidence" who are holding us up so faithfully in prayer, by which we receive many blessings from our high.

The dear ones here send their warm love.

Yours in our blessed Master,

ELIZE SCHARTEN.

Likiang (China),

via Rangoon and Bhamo,

January 15th, 1914.

JAPAN.

Letter from Bro. W. F. Taylor.

BELOVED FRIENDS,

To one and all who have been following us with their prayers in "Sunrise Land," we send greetings and hearty thanks for all your "Labour of Love."

The "Whole Wide World for Jesus" we know is your motto, but in order that you all may be able to intelligently co-operate with us in the Spirit, it would be well, would it not, to look at the HEIGHTS before attempt to scale them. And when you do begin to scale, you will need to KEEP RANK, and be like the left-handed men in Judges xx., 16: "Every one could sling stones at a hair-breadth, and NOT MISS." Can you? And, moreover, they are

"KNIT TOGETHER AS ONE MAN."

Now for the outlook. A friend of mine, a man of long residence here and with keen vision, says: "Never was there greater need for faith and prayer in Japan than to-day. In spite of the supposed patronage of authorities, and the so-called appreciation of Christianity by the powers, that be, there are many strong currents running

fiercely against the Gospel throughout the country." I remember well what a very dear Japanese friend of mine said once: "The Christ in me loves the foreigner, but the Japanese in me *hates* him." And to-day this is general. The result of the Korean trial, brought about by the criticism of the foreign powers, is due of course to the exposure on the part of the missionaries. This has produced, in the army at any rate, the most bitter contempt and hatred of the Gospel. The least contact with the soldier proves this only too evidently. Then, following on the heels of this, came the Californian land question, which brought the nation to fever heat, so that practically every foreigner, be he American or British, is regarded as an enemy. In bygone days, to advertise a foreigner to preach or speak meant A CROWD. Not so now, for he has lost his drawing power.

Praise God, HE has not, has HE?  
Schools, Colleges, Theological Seminaries, Institutions, Organizations, Committees, Leagues, Literature Bureaus—there are in abundance; but POWER: NONE. Why? NO FIRE! Pray it down, friends, for HE IS A GOD THAT ANSWERS BY FIRE. We MUST have the Fire in Japan.

Just think of a Christian (?) Society out here, where billiards is allowed to be played by its young men members after church hours, and which takes in Mrs. Eddy's papers, and has her books in their library. Truly a fire is needed—the first one a BONFIRE.

In a very *special* way, the Hand of our God has been upon us for good of late, and the Pentecostal Movement, hitherto despised and cast out as a thing of naught in Japan for the last seven years, is being magnified in the sight of the people—that is, among the missionaries. God has been, so to speak, stirring up to jealousy, catching them with guile, putting His hook in their jaw, in spite of all resistance.

With the famine still raging in the North, and earthquakes and volcanic eruptions (with islands appearing that were not, and islands disappearing that were) in the South—remember "Beautiful Japan."

Here, in your stead,  
WM. F. TAYLOR.

Pentecostal Missionary Union Home,  
18, Minami Yamate,  
Nagasaki, Japan.

February 5th, 1914.

[Postage is 2½d. or 5 cents per oz. Postcards 1d. or 2 cents.]

## INDIA.

### Miss Wakeford's Village Work.

Miss Lucy Wakeford, who has been itinerating with a tent in the villages, writes from Raver, E. Khandesh, Feb 26th:—"The work is wonderful; we go to a village and everybody turns out to see us, then we begin to preach. The people seem to forget everything, and just sit and drink in the Gospel message like truly thirsty souls; they will sit for hours and never seem to tire. Pray much for them, that much fruit may be gathered to the glory of God."

### Mr. Polhill's Journey.

DEAR MR. BODDY,

I reached Calcutta yesterday, 10th February, and have now visited, including the two capitals, Bombay and Calcutta, and the new capital, Delhi,

Allahabad, capital of the United Provinces, Goshainanj, near Fyzabad and Lucknow, besides the native State of Rajputana, in almost all of which I shall or have had opportunity of holding meetings. I find everywhere readiness to listen to the Gospel, and in many cases willingness to hear the truth about the Latter Rain Outpouring. I have already told you of the Three Days' Meetings in Bombay, followed by several days Bible study by Archdeacon and Mrs. Phair, whose ministry in India will, I am sure, be a means of blessing and deepening interest in the work of Bible study. Our friends hope, later on in the year, to again pay us a visit in the Home country.

LAHORE.

During a few days' visit to my brother-in-law, Mr. Challis, at Bhurtpore, Rajputana State, I learned that the State is very little worked, especially in the North. I was very glad also to have the opportunity of a visit to Lahore, the capital of the Punjab, where a little crowd of people were made hungry to obtain a fuller life in God. Brothers Corry and Clelland joined me there in a few days' meeting. The Lord graciously heard prayer for a little child of eight years of age, who was very sick in hospital with Enteric Fever, and in answer to the prayer of a few of us, with the laying on of hands, the temperature dropped to normal, and I believe the child was on the way to recovery.

DELHI, THE NEW CAPITAL.

We spent a day most usefully in looking all around the fine new capital, Delhi. I was struck by the immense distances of the city. We drove along the King's Way to the scene of the Durbar, viewed the large circular mound around the great raised dais, upon which sat our King Emperor and Empress beneath a canopy, while before him passed a procession of Rajahs and rulers of the land offering obeisance, and in front of which were massed thousands of our troops.

Returning, we saw the Viceroy's new temporary residence on a slight eminence—a large white building and beautiful grounds—and near by was staked out the new Capital that is to be. The new Government Buildings, also temporary; and finally the celebrated Ridge so heroically held for four months against tremendous odds by a few troops, with the Flag Tower in which some of our countrymen took refuge for a time; the Hospital, then gallantly held as a fort, and the Monument, erected in memory of the various fights and sieges, and a Memorial of those who fell. We also later saw the house from which the bomb was thrown at Lord Hardinge in the native city last year.

LUCKNOW.

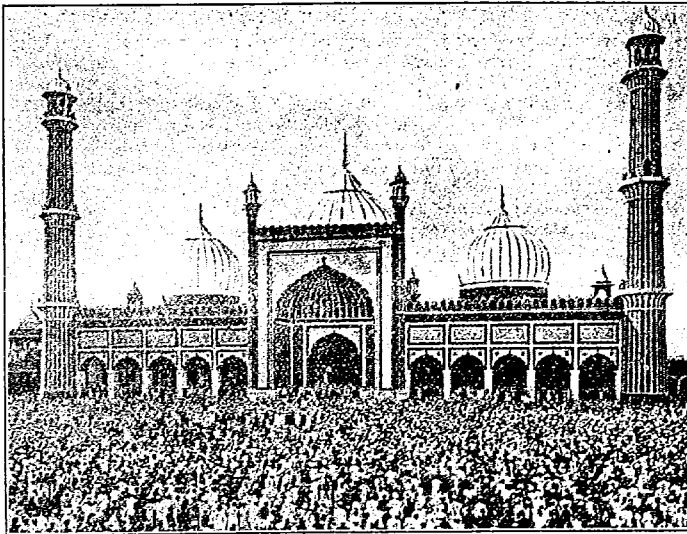
At Lucknow I had no meeting, but spent a few hours with my sister-in-law, Miss Marston, who for many years has worked in the Z. B. M., and written not a few books in the Indian languages. A little while was spent with greatest interest in the Residency. It is beautifully kept, and again one is reminded of those days of suffering and heroic defence. A train journey of a few hours took one to Goshainanj, three stations beyond Fyzabad, where our sisters, Miss Elkington and Miss Jones, have been able to rent a very tidy, well-built little railway bungalow, within a stone's throw of the station. Right at hand lie innumerable villages. The population here the "Government Gazetteer" gives at 700 to the square mile.

IN THE VILLAGES.

Our sisters have a great opportunity; everywhere the people will listen, though occasionally

**(Mr. Polhill's Journey—continued.)**

some fanatical opposer, violently or otherwise, does his utmost to oppose the Gospel. A quiet little work of healing the sick is also being done. It was my privilege each day of my threedays stay there to accompany them to the villages preaching, and sometimes have an opportunity myself through Miss Elkington's interpretation. Each of these sisters has her gift. Miss Elkington is a most finished and accomplished speaker.



AT DELHI.  
Mohammedan Worshippers at the Great Mosque.  
(Pray for these sheep without a shepherd.)

Kong, Hai-fong, and Yunnan. I am grateful for the prayers of the Lord's people, and for His great help hitherto. Asking you still to continue on my behalf,

With warm greetings,  
Yours in His service,  
CECIL POLHILL.

Permanent address until 1st May:—  
C.I.M.,  
Yunnan-fu,  
Yunnan Prov. China,  
via Siberia.

ALLAHABAD.

At Allahabad, to which the line takes one direct from Fyzabad in a few hours, I was the guest over the week end of Miss Chuckerbutty, one of the few lady M.A.'s, and her friend, Miss Chandra, whose father has held an honourable Government position in Calcutta. Miss Chandra's sister was lying in their home very ill. On the Sunday, at a very blessed little meeting, the Lord drew near, and this lady was given great joy and fresh life, and we were told next day was better—just a touch from the Lord.

Dr. Lucas, of the American Presbyterian Mission, though not quite in sympathy with the Pentecostal teaching, was most kind, and on the Monday morning shewed me round the Presbyterian Girls' School and Boys' School, and other Mission premises, and drove me out a mile or two to the great plain between the Rivers Ganges and Jumna, where the great Hindu mela was being held, and I saw many bathing in the waters of the Ganges, which is supposed to wash away their sins, also a devotee sitting on spikes all day. He said Christ was difficult to reach. Other terrible sights show the terrible needs of Hinduism.

CALCUTTA.

Fifteen hours' railway travelling brought me to Calcutta, and, though very early in the morning, Miss De La Place and other kind friends were on the platform to meet me. To-day we are to have a meeting at St. Thomas' School-house, over which Miss De La Place is the principal. I went out yesterday to the beautiful little bungalow some few miles out of Howrah, which is the centre of the work of Miss Costelle and the Misses Brown. By using the Light Railway, they are able expeditiously to visit many of the populous villages of Bengal.

I expect to leave Calcutta early Friday morning by the S.S. "Nam Sang" for Hong

**List of Contributions received during February, 1914.**

	£	s.	d.
Receipt No. 732 ... ..	1	0	0
" 733 (towards Tibetan Mission) ...	3	0	0
" 734 ... ..	1	6	6
" 735 ... ..	1	0	0
" 736 ... ..	0	5	0
Carlisle Centre (towards Mr. & Mrs. Taylor's work) ...	4	10	0
Sion College Collection ...	2	10	11
(own missionary fund) ...	2	11	3
Receipt No. 739 ... ..	0	13	0
" 740 ... ..	1	5	0
" 741 (own missionary fund) ...	10	0	0
" 742 (per Pastor Polman) ...	4	10	0
" 743 ... ..	10	0	0
" 744 (for Mr. McGillivray) ...	1	10	0
" 745 ... ..	0	5	0
" 746 ... ..	0	4	4
" 747 ... ..	0	2	8
" 748 ... ..	0	14	0
" 749 ... ..	1	0	5
Preston Assembly ... ..	12	0	0
Receipt No. 751 ... ..	10	0	0
" 752 ... ..	5	0	0
" 753 ... ..	1	0	0
" 754 (towards support of Mr. & Mrs. Taylor) ...	0	10	0
" 755 (Sion College Own Missionary Fund) ...	5	2	6
	<b>£80</b>	<b>5</b>	<b>7</b>

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

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

Printed by R. W. Williams, Sunderland.  
Published by Samuel E. Roberts, Zion House, 5a Paternoster Row, London, E.C.