

DECEMBER, 1910.

VOL. III, No. 12.

“CONFIDENCE”

A Pentecostal Paper for
Great Britain.

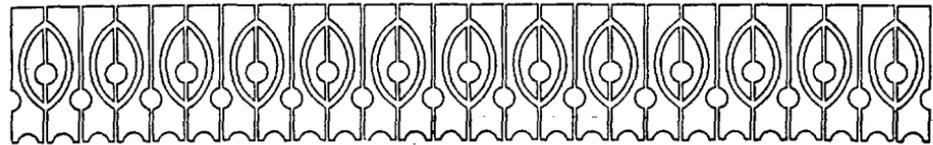
“This is the CONFIDENCE that we have in Him, that if we ask anything according to His will, He heareth us: And if we know that He hear us, whatsoever we ask, we know that we have the petitions that we desired from Him.”

—1 John v., 14-15.

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

—Prov. iii., 26.

MONKWEARMOUTH, SUNDERLAND,
ENGLAND.



SUPPORTED BY VOLUNTARY OFFERINGS.

Names and Addresses and Gifts (see next page) to be sent to the Hon. Secretaries,
All Saints' Vicarage, Sunderland.

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

	£	s.	d.		£	s.	d.		£	s.	d.
707 Gladstone, Manitoba (B.)	0	4	0	741 Dover (M.)	0	1	0	777 Harrogate (P.)	1	0	0
708 Tarwin (H.)	0	2	0	742 Sidcup (M.)	0	1	6	778 Ebenezer	0	1	0
709 Newtown (Anon.)	0	3	0	743 Glasgow (W.)	0	5	0	779 Cwmdu (D.P.T.)	0	3	0
710 East Bagnor (Y.)	0	2	0	744 Sandford (S.)	0	3	0	780 Blackheath S.E. (W.)	0	3	6
711 Southborough (G.)	0	2	6	745 Penzance (H.)	0	6	2	781 Mysore City (D.C.)	1	0	0
712 Smethwick (G.)	0	5	0	746 Birkenhead (B.)	0	2	0	782 Thawlands (M.)	0	1	6
713 Lampeter (E.)	0	3	0	747 Tagas, E. Af. (P.)	0	4	0	783 Maesteg (H.)	0	3	0
714 Plumstead (G.)	0	7	6	748 San Diego (McC.)	0	3	0	784 Cricklewood (S.)	0	2	0
715 Sheffield (Y.)	0	3	0	749 Leeds (W.)	0	5	0	785 Bournemouth (F.)	0	3	6
716 Bury (D.L.)	0	3	0	750 New Orleans (S.)	0	4	2	786 Aberkeufig (H.)	0	3	0
717 Vryheid (Le D.)	0	5	0	751 Londonville (E.)	0	3	1	787 Crouch End (H.)	0	2	6
718 Poplar (W.)	0	3	0	752 Livingstone (K.)	0	10	3	788 Croydon (W.)	0	1	0
719 Usworth (R.)	0	2	6	753 Albany, U.S.A. (H.)	0	4	1	789 Bristol (H.)	0	5	0
720 Stirling (M.)	0	10	0	754 Wiesbaden (B.)	0	15	0	790 Vito Cruz (N.)	0	9	0
721 Bournemouth (H.)	0	2	6	755 Strasburg	0	3	0	791 North Carlton (N.)	0	10	0
722 Lytham (M.)	0	5	0	756 Bedford (H.)	0	10	0	792 Dolitz (B.)	0	4	0
723 Southport (W.)	0	2	0	757 Port Talbot	0	2	6	793 Jersey (A.)	0	1	6
724 Tangore (A.)	0	3	0	758 Brugport (C.)	0	4	2	794 St. Helier's (R.)	0	2	0
725 Wibleton (W.)	0	5	0	759 London N. (H.)	0	1	6	795 Eastbourne (R.)	2	0	0
726 Dulwich Hill, Sydney (C.)	0	10	0	760 New York City (W.)	0	5	0	796 Dublin (S.)	0	2	0
727 Fort William (F.)	0	10	0	761 Wannlydd (J.)	0	7	0	797 Brighton, U.S.A. (S.)	0	8	3
728 Galashiels (H.)	0	3	0	762 Belfast (S.)	0	3	6	798 Boston (D.)	0	8	2
729 Cardiff (H.)	0	3	0	763 Monkwearmouth (M.)	0	1	0	799 Ryde (M.)	0	2	0
730 Oak Park, U.S.A. (S)	0	8	0	764 Edinburgh (B.)	0	10	0	800 Birmingham, U.S.A. (N.)	0	4	0
731 Manouet, U.S.A. (C.)	0	4	2	765 North Duxbury (S.)	0	4	0	801 Pasadena (W.)	0	4	0
732 Bombay (G.)	0	1	0	766 Lytham (M.)	2	2	0	802 " (C.)	0	3	0
733 Bedford (B.)	0	1	0	767 Lyndberg	0	5	5	803 Reigate (R.)	0	3	0
734 Los Angeles (Y.)	0	4	2	768 Sydney (Friend)	0	5	0	804 Cupertius (S.)	0	4	2
735 St. Anne's on Sea (J.)	0	3	0	769 Croydon (F.)	0	5	0	805 Greenville (P.)	0	2	1
736 Pierpont, U.S.A. (H.)	0	3	1	770 Victoria Hall Mission Bedford	0	10	6	806 St. Neots (P.)	0	3	0
737 Brixton (P.)	0	10	0	771 South Hackney (M.)	0	10	0	807 Anon.	0	2	6
738 Ashton-under-Lyne (S.)	0	1	6	772 New Orleans (S.)	0	4	2	808 Stamps	0	0	6
739 Margate (B.)	0	3	0	773 Lawrence (D.)	0	4	0	809 Atla (H.)	0	6	0
740 London (S.)	0	3	0	774 London, N. (H.)	0	2	0				
				775 New Jersey (M.)	1	0	0				
				776 Sandusky (M.)	0	4	0				
									£28	0	1

Free Literature is printed from time to time as special gifts are made for that purpose. These are now kept separate from the "Confidence" donations.

The Cost of "Confidence."—Three Shillings a year, including postage, if everyone shared the expense, is roughly speaking the cost. If the very large number who have never thought of this would send a gift each twelve months towards the cost of printing, it would relieve us from anxiety.

Any who are really quite unable to help, might like to write to the Hon. Secs. to explain this, and their copies of "Confidence" will be continued as before. Any who would wish for it to be discontinued might send a post card to that effect.

Printing and Expenses Account.

RECEIPTS.	£	s.	d.	EXPENDITURE.	£	s.	d.
Subscriptions	28	0	1	Balance due Treasurer	26	8	10
Discount	0	9	6	Postage	7	16	0
Balance due Treasurer	26	18	11	Stationery	2	3	8
				"Confidence" (November)	19	0	0
	£55	8	6		£55	8	6

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

"CONFIDENCE."

No. 12. Vol. iii.

ALL SAINTS' SUNDERLAND.

December, 1910.

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 Christmas and the First Nowell.*

BY THE EDITOR.

(Read Luke ii., 8-20.)

The Editor of "Confidence," some years ago, travelled a good deal alone in the Holy Land, where the Lord Jesus, "for us men, and for our salvation, was incarnate, and became man." The road to Bethlehem, over the plain of Rephaim, became very familiar to him. He used to ride quietly on his cycle from Jerusalem, where he was staying, out to the City of David, and the little children of Bethlehem were very friendly in their welcome to the Christian Pastor, waiting for him at the old gateway above the Shepherds' Fields. Bright in their picturesque Eastern dress, these little Bethlehemites, with their happy faces, took him back over the centuries to the days of the childhood of Jesus.

It was in this land of the Lord that the Writer wrote much of the Life of Christ ("Christ in His Holy Land") which, since then, has been read by many in many lands. Sometimes he allowed a reverent imagination to picture the incidents of those days, and to place words in the mouths of the characters he depicted. But he wrote in sight of the very places where these wonderful things happened.

* * *

"While Shepherds watched their flocks by night,
All seated on the ground,
The angel of the Lord came down,
And glory shone around."

A little to the East of Bethlehem, in the direction of the blue waters of the low-lying Dead Sea, is a plain lying far below the level of that town, dotted with grey

olives and jutting rocks. To-day they speak of it as "the Shepherds' Fields."

Some Eastern shepherds had been feeding their flocks here through the day. The sound of the shepherd's pipe had floated up from that plain, and the barking of dogs, and the calling of one to another. Some had been in the trees breaking off branches, as there would be little grass, and foliage would often be the only food for these flocks.

These quick-eyed shepherds would often through that day see bands of travellers crossing the plain, and making their way up to Bethlehem. They little knew that it was the first Christmas Eve.

Evening came on, and with the help of their dogs they gathered up their sheep and their black, long-eared goats into a sheepfold, and, kindling a fire by the gateway of the fold, they would in turn sleep or watch. They would be clad in sheepskin coats, with the wool inside. After their simple supper they would talk awhile, perhaps in this fashion—

"I carried up to the fold as many young ones as I could lay in my bosom," says one.

"Yes, there are many lambs for this time of year; we have all brought home some."

"They will be ready by the Passover season; it is well that all need a Lamb for a house" (Exod., xii., 3).

It has been thought by some that these shepherds had special charge of sacrificial sheep, being so near to Jerusalem and its Temple; that they were connected in a measure with the worship of God, and so more thoughtful about these things than other shepherds might be.

The first watch of the night was passing by. We may imagine their conversation as they sat and reclined round the fire. It was, we may be sure, very devout. God

*Nowell or *Nowelle*—news, good news, Gospel tidings.

(The First Christmas—continued.)

would only manifest Himself to those who were spiritually minded.

“We live in strange times.”

“Ay, ay. Did you see all those travellers this afternoon passing on towards Bethlehem to be registered for the new taxing?”

“Yes; Herod is the tool of that heathen man at Rome.”

“More taxes for everyone, I suppose, is the meaning. When will the Liberator of Israel come?”

“I have heard it said that the Book of Daniel bids us expect Him in these present days.”

“Yes; and in our own Bethlehem is He to be born.”

“Have we not heard that word of Micah often: *Thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall He come forth that is to be Ruler in Israel; whose goings forth have been from of old, from everlasting.*” (Micah v., 2).

So might they muse of the coming of the MESSIAH. What house in Bethlehem was sufficiently palatial for Him? Would He be like an angel, or would He be human? Would He be a great king, or the leader of armies? Such may have been the shepherds' thoughts and words.

* * *

“O Thou Great God! what is this?” we may almost hear one saying, as he awakens from slumber and finds that the country-side is lit up by a brilliant light, and all the sheep have rushed to one side of the fold in fear. It over-whelms! It over-powers!

Brighter still! Brighter than the blazing sun at noonday. The light dazzles them. They fall blinded to the ground, for surely the heavens are on fire! Nay! it was the Shekinah—the very glory of the Lord!

Their dogs, we can imagine, would cry out in abject terror. It was so sudden, so supernatural. Then they heard a Voice out of that blazing light. It seemed to speak in an unknown “tongue,” and yet they all understood it, even if in the tongue of angels (1 Cor., xiii., 1).

The Voice was not like the voice of men—

“FEAR NOT,”

it said. Its tender tones re-assured them all. They looked up, and saw a wondrously pure and beautiful Being, with face so loving and joyful, that their hearts would be lit up with a glow of joy, and their panic and awful fear melted away. It was, indeed, the Angel of the Lord. He had looked down on Palestine, and found none so fit to receive his Gospel as these devout men in the Shepherds' Fields.

“Fear not,” said he; for mighty dread
Had seized their troubled mind;
“Glad tidings of great joy I bring
To you and all mankind.

To you in David's town this day
Is born of David's line
A Saviour. Who is Christ the Lord;
And this shall be the sign:

The heavenly Babe you there shall find
To human view displayed,
All meanly wrapped in swathing bands,
And in a manger laid.”

A still more wondrous thing yet on that night of wonders. Not one glorious noble being now, but above them burst into view in an instant myriads upon myriads of the host of heaven.

Perhaps they are always there, but hidden from human eyes. That night they were visible. Perhaps always are the thrilling cadences of heaven ringing through the spheres, but the human ear is deaf to their music. That night it was unstopped.

“He spake; and straightway the celestial choir
In hymns of joy, unknown before, conspire;
The praises of redeeming love they sang,
And heaven's whole orb with Alleluias rang;
God's highest glory was their anthem still,
Peace upon earth, and unto men good will.”

Few human eyes have seen such a heavenly host. One day we shall see them also, and we shall have eyes enabled by the heavenly eye-salve to bear the terrific glory. Wonderful sight indeed! Yet it came to an end, and all the angels went up from them into heaven, and they were left alone with their dogs, and their bleating lambs, and sheep, and goats.

The fire was still alight, and the stars again were shining out clear as lamps of night.

What a clamour of tongues now breaks out from these Eastern shepherds, wound up to such a pitch of holy excitement.

“Away at once—not a moment's delay—away to Bethlehem.”

“Did you hear the angel say that the Messiah was to be found in a cattle stall, in a manger?”

“Yes, he said so, and yet that angel called Him Christ *the* Lord.”

Up the slopes they hurriedly rushed, stumbling as they eagerly climbed. In at the gate and up the long street. Where would they find a *manger* with a babe in it? Surely where most cattle were housed would be a manger; that would be in or round the well-known Caravanserai of Chimham,* who lived in King David’s days—the Bethlehem Khan, or Inn. May we reverently imagine what followed:

The little band, all excited, salute the gate-keeper—

“Did you see the glory of the Lord just now?”

“Yes, many who were awake saw a wondrous light down on the plains, and we thought we heard the music of Heaven.”

“Do you know that Messiah has come as a babe this night, and we are seeking Him? An angel has told us.”

“Why, that is strange, for a Child has been born in the cave this night; his parents are those descendants of King David who came here this evening from the North. Can it be that He is Messiah?”

“Let us see.” So taking the lantern from the gate, and passing through the crowded yard, they descend a dozen steps cut in the rock down into the little cave.

There they find the Creator of the world lying as a Babe in a rock-hewn manger. They saw the thing which had come to pass which the Lord had made known unto them.

They hurriedly tell Mary and Joseph of the angel’s message, and probably Mary tells them of Gabriel’s words to her.

They are all overjoyed, and Mary has here another proof that it is all really true. That helpless little Child sleeping in such a rude cradle is

CHRIST THE LORD.

Perhaps He opens those loving eyes and looks out on these devout Eastern countrymen kneeling in adoration before Him. Humble, lowly shepherds, yet devout and awed, for they know now it is true which the angel said half-an-hour before on the plains: “Unto you is born this day a Saviour which is Christ the Lord.”

O come, let us adore Him,
O come, let us adore Him,
O come, let us adore Him,
Christ the Lord.

These shepherds reverently went forth to be the first preachers of the Gospel.

When, thirty years later, that Babe, then a man, preached in Jerusalem, surely among those who believed on Him would be some of the shepherds, then aged men, but who could never forget the testimony of the angels.

Bethlehem would be moved by these strange things, and many would come to see Mary and her Babe in that cave.

* * *

I.—*The people* wondered at those things which were told them by the shepherds.

II.—*Mary* kept all these things, and pondered them in her heart.

III.—*The shepherds* returned to their flocks, glorifying and praising God for all the things they had heard and seen.

* * *

IV.—What can *we* do? We can *live* out the Angels’ message (in the power of Pentecost).

1. “Glory to God in the highest.” Let us seek His glory, and not our own.

2. “On Earth peace.” Put animosities and hatred on one side; seek peace, and pursue it, as Christ ever sought it.

3. “Good will toward men.” As Christ unselfishly put aside His glory for our sakes, and loves us still when we are quite unworthy, let us follow His steps, for we are members of that same Christ. The first-fruit of the Spirit is Love.

* * *

Christ Jesus, being in the form of God, counted it not a thing to be grasped to be on an equality with God, but emptied Himself, taking the form of a servant, and was made in the likeness of man (Phil. ii., 8).

“I came forth from the Father, and am come into the world” (John xvi., 28).

* * *

We have by faith looked again upon the Face of the Christmas Babe. What difference shall it make in our lives? In a quaint allegorical picture there were three divisions, one within another—

1.—The Outer Circle. Bethlehem, or the World.

* See Jer. xli., 17 (Margin R.V.) and 2 Sam. xxx., 37, 38.

(The First Christmas—continued.)

- 2.—The Second Within. The Cave, representing the Church.
- 3.—The Inmost was in the shape of a Heart. The Manger where Christ lay. The Heart of the Spirit-filled believer.

Let Him be born there to-day. "That Christ may dwell in our hearts by faith" (Eph. iii., 16). This is a prayer that may be offered by all who have received the Baptism of the Holy Ghost, and are strengthened with might by His Spirit in the inner man.

NOWELL, NOWELL, NOWELL, NOWELL,
BORN IS THE KING OF ISRAEL.

PENTECOSTAL ITEMS.

We are glad to record an increase of gifts during the last month, which not only met current expenses, but went a little way towards reducing the adverse balance. For this we are very thankful. We trust that the remainder will ere long be also removed.

* * *

LYTHAM.—Our brother, Mr. H. Mogridge, has been encouraged recently by several remarkable baptisms in the Holy Ghost. He says: "In our meetings we let the Lord do His own work. We seldom lay hands upon any unless it is the wish of the seeker. We do not urge them to work themselves into a kind of frenzy."

* * *

"We urge them to let the flesh be still before God, not to seek Tongues, not to seek in any way to help God, but simply and quietly wait in prayer, confidently expecting the real fulfilment of the promise of Jesus to send the "Promise of the Father." And He just does it, and we do not know how. God would work everywhere, always, if we were all with one accord. Pray for us."
—H. MOGRIDGE, "Northlands," Lytham.

* * *

CROYDON.—The work of Pastor and Mrs. Inchcombe has been carried on for about 29 years. At the Holiness Mission, Gloucester Road, the Pentecostal baptism has been received by a number. On Wednesday, November 16th, the speakers at the meetings afternoon and evening were Mrs. A. A. Boddy and Mr. T. H. Mundell. The latter spoke from "That in all things He might have the pre-eminence."

* * *

Pastor Inchcombe writes: "Our people here have been graciously favoured by God in these last days when He is pouring out His Spirit so abundantly. We are thankful for the visits we have received from Pastor Niblock and Pastor Barratt and others, and especially for a flying visit from Rev. A. A. Boddy a few weeks ago. Brethren, pray for us."

* * *

The address of the new Pentecostal centre at Bournemouth, opened by Mr. Stanley Frodsham and friends, is—

The Upper Room,
Athenæum Hall,
Town Hall Avenue,
Bournemouth.

Meetings every week-night at 7-30; Sundays, 11 a.m., 3 p.m. and 6-30 p.m.

* * *

A sad case of fanatical delusion some little time ago occurred in one of the Western States (U.S.A.) Three persons starved themselves to death under the impression that they could fast for forty days. It seems as if some will accept no guidance from sane members of the body. The details tell us of the course of events, viz.: (1) Separation in fanaticism from others; (2) a shutting of themselves up apart; (3) a giving of themselves to teachings not in accord with the whole WORD: (4th) disaster and death.

How He may Come.

A VISION.

FROM AN UNKNOWN PEN.

One summer evening, for a part of our family worship, I read the fourth chapter of first Thessalonians. Before retiring to rest I seated myself on my easy chair, and mused on the last few verses of the chapter, which were as follows: "For if we believe that Jesus died and rose again, even so them which sleep in Jesus will God bring with Him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord, shall not prevent them which are asleep. For the Lord Himself shall descend from Heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord." And as I mused I fell into a deep sleep, and had a most wonderful dream. My mind seemed to be clear and distinct, and my intellectual faculties stronger and brighter than in my wakeful condition.

I thought I had awakened in the morning, and was somewhat surprised to find that my wife was not beside me as usual. Supposing, however, that her absence was but temporary, I waited, expecting her speedy return to our chamber; but after the lapse of what I considered a reasonable time, as she did not make her appearance, I arose and dressed.

My wife's apparel was where she had placed it on retiring, and I felt confident she was somewhere about the house. So I went to my daughter Julia's room, thinking she might know the whereabouts of her mother; but, after knocking several times without response, I entered, and found that she was also missing.

"STRANGE, PASSING STRANGE," said I to myself; "where can they both be?" Then I went to the room of our son Frank, and found him up and already dressed, which was something quite unusual for him at an hour so early. He said he had passed a very restless night, and thought he might better get up. I told him of the absence of his mother and sister from their rooms, and requested him to look around and see if he could find them. In the meantime I hurriedly completed my toilet, and soon Frank returned and said the missing ones were nowhere to be found, and that every door leading outwards was securely locked, as on the preceding evening. We were at our wit's end, and what to make of this strange occurrence we did not know. On again visiting Julia's room we found on a stand her well-marked open Bible. One prominent verse attracted my attention; it read, "Be ye also ready, for in such an hour as ye think not

THE SON OF MAN COMETH."

This passage, my wife had always declared, referred to the coming of Christ for His saints, the redeemed Church, according to 1 Thess. iv., 16-18; while I insisted that it meant only the preparation for death. But I am digressing. Frank and I concluded that, without waiting for breakfast, we should each take a different route, and visit some of our most intimate friends, in quest of our dear ones.

I first called on my wife's sister, Mrs. E., who, with her husband, were good, respectable people, members of a Christian Church, though rather worldly-minded. After I had rung the bell several times and waited somewhat impatiently, she appeared, and apologized for her dilatoriness by saying she was in a "peck of trouble," and had to prepare breakfast herself, for her coloured girl, whom she had always considered to be a real good Christian, had played her a mean trick. "She has gone off somewhere, without even putting the kettle on the range, or saying a word to any of us. But what puzzles us to know is how she got out of the house, for the

doors are all locked and the keys inside, just as we left them last evening on our return from Mrs. B's progressive euchre party."

"Indeed," said I, "it is exceedingly strange," and then I explained to her the object of my morning visit. When she heard of

THE MYSTERIOUS ABSENCE

of my wife and Julia she became so very nervous that I was glad to change the subject by saying that, as I had not yet breakfasted, I would join them in their morning repast. When her husband heard my story he treated it with a good deal of levity, and declared that my wife was only playing me a practical joke, to induce me to rise earlier in the morning. He was sure the missing ones had secreted themselves about the house, and when I returned home I would find them all right.

As we seated ourselves at the table, Mrs. E. said we would have to take coffee without milk, as her milkman, who had heretofore been very reliable, had failed to make his appearance.

Presently the door-bell rang, and Frank entered in a state of great nervous excitement, saying he had been all over town inquiring for his mother, and that in almost every house he found troubles similar to our own. Almost everyone was anxiously

SEARCHING FOR MISSING ONES.

He also stated that the streets were thronged with excited people, hurrying to and fro, many of them weeping bitterly. Breakfast was scarcely over before inquiries were made at the door as to missing neighbours, and among those who called was Mr. H., who greatly astonished us by stating that his two youngest children, ten and twelve years of age, had gone off with their grandmother, who had been bed-ridden for over six years. At this announcement, Mr. E. showed evident signs of alarm, and related a conversation he had held yesterday with a friend whose religious ideas he had looked upon as quite heretical.

His friend insisted that a vast majority of church members, in these days, were but nominal Christians, "Lovers of pleasure more than lovers of God," and that the love of the masses for religious things reached a very low ebb. "My friend also assured me," said Mr. E., "that the Scriptures clearly taught that, when the elect number of Christ's Church would be

("How He may Come"—continued.)

complete, Christ would come as unexpectedly as a thief in the night, and call His saints, both dead and alive, to meet Him in the air. The transformation would be effected in the twinkling of an eye; and although the call would be made with a shout and the sound of a trumpet, yet none would hear it but those for whom it was intended. Then would be realized the import of Christ's words, 'In that night there shall be two in one bed; the one shall be taken, and the other left.' I fear that time has now come, and, sad to say, we are among the left ones."

Now, as the morning was far advanced, it was suggested that we go down to our business places. Frank had already gone to his office, and I, with a heavy heart, wended my way along the avenue among an unusual throng of men and women, whose faces betokened

INTENSE SORROW.

In the business parts of the city I observed that many stores were closed, and those that were open did not appear to be doing any business. Every saloon that I passed was open, as usual, with groups of men outside, apparently engaged in serious discussion. As I passed by the city hall there was no perceptible diminution of the usual crowd of political "hangers on" around the building.

When I reached my own store I found that my bookkeeper and the faithful old porter, who had served me so many years, had not yet put in an appearance. My two other clerks were on hand, doing nothing; nor did I feel like asking them to do anything. I then went to the Chamber of Commerce, and found the largest gathering of merchants that I had seen there in many months. Instead of the lively, noisy bustle of buying and selling, and clerks and messenger boys running to and fro, there was a solemn gloom pervading the whole assembly. By unanimous consent, and in consequence of the great calamity that had overtaken the community, it was voted that "three days' grace be allowed on all contracts falling due this day." I will not attempt to set forth any of the reasons and speculations that were advanced as to the cause of our present troubles, but all agreed that the visitation was a supernatural one, and that in some way we who were left on the earth were blamable for it.

In the afternoon, by common consent, business of all kinds was suspended, except in the vicinity of the saloons, where a great deal of disorder prevailed. Here and there were groups of people in earnest conversation. At one of them was a man who seemed to be well versed in Scripture, and as I approached he was saying that "This is the day spoken of by Christ in Matt. xxiv., 36-41, but none of us believed it, and now we are beginning to realize how foolish we were."

In the evening nearly every church in the city was open, with overflowing congregations. Everybody was anxious to know the cause and

MEANING OF THE "GREAT VISITATION,"

and to learn how lost hopes might be regained. Many of the pastors had gone with the missing ones, but some were present in their churches. All order of service was dispensed with, and noisy confusion prevailed; crimination and recrimination were bandied to and fro, between the pastors and the people, the latter asserting that if the pastors had done their duty and taught their flocks the plain truths of the Bible, instead of lulling them to sleep with philosophical and moral essays, they would not now be in their present condition. In my own church the pastor was present, with scores of persons whom I had but rarely seen at meetings.

Most of the active workers and constant worshippers were absent. Audible groans and deep drawn sighs were occasionally heard from various parts of the room. Some were bemoaning the loss of children, others of husbands, of wives, of fathers and mothers. The pastor was speaking when I entered the room, and was entreating the audience to endeavour to allay their feelings. He said: "None of you realize the

KEEN DISAPPOINTMENT

I experience at this result of my labours. I am accused of having preached too much about the affairs of this life, and too little about the heavenly state, and the things to come; and of having kept you in ignorance of the imminency of the awful visitation which has manifested itself among us this day. In reply to these accusations I can only say that I have taught you the same theology that was taught to me in college, viz., to treat the Bible as a book

largely of spiritual symbols and allegories.

But I now confess that I was sadly mistaken, for, after what has occurred, I cannot help believing that God's Word means just what it says. I am glad, however, now to be able to say for your comfort that, since this morning, I have made a prayerful examination of the Scriptures as to the present condition, and find we are yet in the place of hope.”

Here a chorus of voices ejaculated, “Thank God for that!”

The pastor proceeded: “Although we have lost the glorious privilege of the raptured saints, salvation is yet ours, if we humbly and truly accept it. We may have to pass through greater trials and tribulations than the world has ever experienced ere we reach the Kingdom, but he that endureth to the end shall be saved.”

Here the electric light suddenly went out, and there arose such fearful screams that I sprang to my feet in terror—and—awoke!

My wife, who was in an adjoining room, hearing my sudden uprising, hastened in to see what was the matter. Oh, how glad I was to see her, and to realize that my terrible experience in my easy chair was only a dream. But the more I thought of it afterwards, the more solemn seemed the Scripture truths which it contained, and the more was I impressed with the importance of having our lamps trimmed and burning, ready to go out and meet the Bridegroom.

Seven Signs of His Coming.

I. THE TIMES OF THE GENTILES. ITS END.

(Matt. xxi., 24.)

The Lord at the close of His ministry spoke prophetically on the Mount of Olives. He said that for a long period Jerusalem should continue under the cruel rule of foreign powers (Gentiles). This period is called by the Lord “the times of the Gentiles.” But at *the end of that period* the Son of Man should be seen coming in a cloud with great glory. (Matt. xxi., 27.)

QUESTION.

1. What is the total length of these times?
2. When did the time begin?
3. When are they due to end?

ANSWER.

1. We are told by some 2520 years.
2. We are told 607 or 604 B.C., or thereabouts.
3. On the above basis evidently 1913 to 1916 A.D.

1. How is the period of 2,520 years arrived at? *Answer.* In Leviticus xxvi., 18, 24, Jehovah uses the expression,

SEVEN TIMES.

He is telling His Jewish people that if they will be true to Him He will bless them in every possible way, but if they turn from Him He will punish them terribly. He will bring upon them awful diseases, and cause them to be slain before their enemies. “And if ye will not yet for all this hearken unto Me, then I will punish you SEVEN TIMES more for your sins,” (verse 18), and “Then will I also walk contrary unto you, and will punish you yet SEVEN TIMES for your sins.” The remainder of the chapter describes the awful things which should come upon the favoured people if they rebelled. They should be scattered among the nations, etc.

SEVEN is a mystical number often signifying completeness, but SEVEN TIMES here has been taken by some to mean SEVEN PROPHETIC YEARS. To each year has been assigned 360 days, according to an implied rule in Revelations (xii., 6, 14). Each of these 360 days has been counted as a year. (From Ezekiel iv., 6: “I have appointed thee each day for a year.”)

Thus we have—

1st year	of 360 years.
2nd	“ 360 “
3rd	“ 360 “
4th	“ 360 “
5th	“ 360 “
6th	“ 360 “
7th	“ 360 “

Total 2520 years.

2. When did the 2,520 years (the times of the Gentiles) begin to run? *Answer.* From the days when Jerusalem first came under the power of Nebuchadnezzar.

(Seven Signs of His Coming—continued.)

See Dan. i., 1, 2. "In the third year of the reign of Jehoiakim, King of Judah, came Nebuchadnezzar, King of Babylon, unto Jerusalem and besieged it, and the Lord gave Jehoiakim, King of Judah, into his hand, with part of the vessels of the house of God, which he carried into the land of Shinar to the house of his god."

The date given for this is 607 B.C., and the date of the actual accession of Nebuchadnezzar to the throne of his father, 604 B.C.

3. When will the period of 2,520 years end? *Answer.* If these theories are correct we might expect "the Times of the Gentiles" to come to an end any time from 1913 to 1917. But of course it might be later by 35 years if the seven years were made up of 365 instead of 360 days, or if the date of starting was incorrect. A learned student of this subject gave an additional reason for 1917, which would be too long to go into here. Evidently "the Times of the Gentiles" are *rapidly running out*, if the "seven times" with this explanation is the measure. Most living people may reasonably expect to be alive when the times of the Gentiles are fulfilled. (Of course the Lord comes in the air *before* this.)

II. THE JEWS.

Quite recently movements have grown strongly among the Jews to aid their return to the Holy Land: the Zionist Movement, the Alliance Israélite, and the Jewish Colonisation Society. There are now at least 100,000 Jews back in Palestine (some 60,000 of these at Jerusalem). All the time they continue to increase. Some twenty years ago there were not more than 30,000 in the Holy Land. The new Constitution of Turkey now admits them to citizenship. The Lord is causing them to return; He is going to come to them on the Mount of Olives (Zech. xiv., 4) in the moment of stress and great need. Things are moving now quickly; they are unconsciously fulfilling prophecy.

Late one afternoon, at the end of autumn, the Writer was walking down the *Via Dolorosa* at Jerusalem. The sun had set and lamps were being lit in the darkening bazaars. Then, as he walked eastward, he became conscious of some wonderful, glorified THING before and above him. Looking up, he saw that it was the upper part of the Mount of Olives showing 300 feet or so above the dark streets, and contrasting wonderfully with the gloom in the narrow Jerusalem thoroughfares. It glowed as if alight within, away across the Kedron Vale, and yet as if close to; it glowed with soft orange light as if incandescent; it seemed to be lit up with an unearthly glory. The Writer at once thought of the day soon coming when the Lord of Glory will stand there Himself, and the glory of the Lord will radiate indeed from Olivet in that hour. Then His Jewish people shall look up from those streets upon Him Whom their nation pierced at Calvary; but they will now welcome Him as their Divine Deliverer, their own Messiah.

III. DANIEL'S IMAGE.

In his wonderful "Book of Daniel," with its wealth of prophetic intimations, Daniel records the dream of his king, and how the Lord gave him the interpretation. He writes (Dan. ii., 31-35):—

"Thou, O king, sawest, and, behold, a great image. This great image, whose brightness was excellent, stood before thee, and the form thereof was terrible.

This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass.

His legs of iron, his feet part of iron and part of clay.

Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces.

Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing-floors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth."

We know from the following verses that the different metals and different parts represent successively the Babylonian Kingdom, the Persian Kingdom, the Grecian Kingdom, and the Roman Empire, the latter eventually dividing into ten kingdoms, and finally into democracy. So he says (verses 42-44):—

"And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong and partly broken.

And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men; but they shall not cleave one to another, even as iron is not mixed with clay.

And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever."

In this twentieth century we have very clearly come down to the democratic age, when the people (*demos*) are ruling. Note the revolution in Portugal, the Constitution in Turkey, and the democratic tendencies everywhere. We have come indeed to the toes of the feet; history will not take us further, therefore the stone cut out without hands is just about to fall.

IV. THE "APOSTACY" (or "Falling away")

see 2 Thess. ii., 3.

This must "first come," but in great measure it seems to be here. We read in 2 Tim. iii., 1-5:—

"This know also, that in the last days perilous times shall come.

For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy.

Without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good.

Traitors, heady, high-minded, lovers of pleasures more than lovers of God;

Having a form of godliness, but denying the power thereof."

In Christian lands the movement is everywhere away from Christ. Churches bewail their lack of power; prayer meetings empty; bazaars and theatricals, etc., taking up the thoughts of so-called followers of Christ; the Word of God

slighted and discredited, except in certain circles (thank God, in Pentecostal circles, loved and trusted more than ever.)

The Lord tells us that as it was in the days of Noah, so will it be when He comes. The people scoffed at the thought of a flood, and up to the very last gave themselves up to eating and drinking, etc. So to-day the vast majority either smile incredulously or blaspheme openly the thought of the soon coming of the Lord.

V. GREAT EARTHQUAKES, ETC.

When these things *begin* to come to pass, your redemption draweth nigh. In our time we have had great earthquakes. We read in the "Herald of Faith" (Dec., 1910):—

"It is said that before the destruction of San Francisco by an earthquake, weeks before it happened, there was a poor old coloured woman who went about the city telling the inhabitants that God was going to send an earthquake to destroy it. They, of course, thought she was only an old fool, and gave no heed to her warnings; but the earthquake came, and San Francisco was destroyed, and many lives were lost.

Before the destruction of Messina it seems there was also a warning given. F. Marion Crawford, in the *Outlook* for April, 1909, says:

"There appeared in the city one of those wandering religious fanatics whom the Italians call Nazarenes, a bare-headed, half-starved, wild-eyed man, dressed in a sort of hermit's frock. A boy of 12 or 14 by his side carried a cow-bell. The two stopped always at the busiest corners, and the boy rang the bell as the public criers still do in old Italian towns. The man lifted up his voice, shrill and clear, to utter his prophecy, and his wild eyes were suddenly still and looking upward, fixed on the high houses opposite, and this is what he cried:

'Be warned, take heed and repent, ye of Messina. This year shall not end before your city is utterly destroyed.'

But they who were about to perish laughed and jeered at the Nazarene, and went about their business. The editor of a paper called "The Future," published then in Messina, went so far in his mockery and daring blasphemy that he published the following fearful challenge to Almighty God, "The Almighty if you are not an ———, (I cannot print the blasphemous words) send an earthquake to prove you exist." The earthquake came the next day, and about 200,000 people perished in the fearful visitation.

A short time before the destruction of St. Pierre, an Evangelist passed through the city which was said to be the wickedest place on

(Continued on Page 287.)

"CONFIDENCE."

DECEMBER, 1910.

—Editor—

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

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Sunderland.

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OR FROM TIME TO TIME AS MEANS PERMIT.

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A Happy Christmas and a Blessed New Year.

We send our warmest greetings at this Season to our beloved friends, the readers of "Confidence." "A Happy Christmas" indeed be yours. Readers in the Homeland and in Europe, and in many parts of North America, will, we trust, receive "Confidence" in time to read it beside the fire on Christmas Day. And, beloved friends, we would add the prayer-wish that this coming year may be blessed indeed.

A HAPPY NEW YEAR.

"All things work together for good to them that love God." We are, through "Pentecost," learning to love Him more truly—not perhaps in our emotions, but in the deeper place of our spirit.

*On land or sea, no matter where,
Where Jesus is 'tis heaven there.*

So we send this our loving New Year's greeting on also to our many readers in Africa, Asia, and South America, who may not receive this number before Christmas Day. The Lord will indeed stablish, strengthen, settle you.

"BE YE ALSO PATIENT, STABILISH YOUR HEARTS: FOR THE COMING OF THE LORD DRAWETH NIGH" (James v., 8).

Three Shillings a Year.

"Confidence" is a free paper for those who cannot help its good work by voluntary gifts.

We know that there are at least four classes who are glad to receive "Confidence" every month:—

1. Those who are able to help the funds by sending a gift of 3/- or more.
2. Those who are quite unable to help at all.
3. Centres, etc., who receive parcels (some help generously, and some are unable to do much).
4. Individual readers who get "Confidence" regularly through some indirect source.

We wish to supply "Confidence" free to all who cannot help, and therefore we are very thankful to friends who send more than the actual cost. Many free papers and other Pentecostal papers have come into existence since "Confidence" was first issued in April, 1908. *Some say, "Why give anything to 'Confidence' when we can get so much free now?"* But we believe that as "Confidence" was the first British Pentecostal paper, and has had a very unmistakeable influence under God in the past, it still has a special and almost unique work before it, until the Lord comes.

The demand for "Confidence" steadily increases; a demand from Great Britain, Ireland, Channel Islands, U.S.A., Canada, India, China, S. Africa, Australia, New Zealand, etc.

Copies also travel to Central America—Nicaragua, Guatemala, Costa Rica, etc.; South America—Brazil, Argentine, Chili, etc.; West Africa—Liberia, Gold Coast, Northern Nigeria, Upper Congo; East Africa, North Africa, Morocco, Algeria,

Egypt, Palestine, Armenia, Russia, Finland, Ceylon, Cuba, Curacao, Alaska, Norway, Sweden, Denmark, Germany, France, Switzerland, Austria, Italy, Japan, Rhodesia, Swaziland, The Philippines, Korea, etc.

We need about £350 a year to meet the expenses of printing and posting the present issue. This can be raised without any difficulty, and without looking to kind donors of large sums, if all Pentecostal friends who *can* would feel it a privilege to send at least 3/- a year. We only receive *gifts*, not subscriptions. We will print until the Lord shews us unmistakably that we cannot go on. Then nothing could be returned, for there would be nothing left.

Any who prefer to give anonymously can do so. Or if they send in their own names, we can acknowledge in any anonymous way they prefer.

With this number we end our third volume. It has meant a real labour of love to the Editor and to those who have so willingly helped in the good work. The Lord has through this work blessed our own souls also. As to the future, we feel that there need be no difficulty in making “Confidence” a self-supporting paper, “owing no man anything,” but going on steadily doing a wholesome and blessed work, in encouraging the downcast, and welding together diverse members of the Body in the bonds of love and truth. The Lord has wonderfully blessed all the time. Perhaps He now invites more to have a share in this His work.

Pentecostal Conference in London.

January 10th to 12th (Tuesday, Wednesday, Thursday), in the Caxton Hall, (Caxton Street, Victoria Street, Westminster.)
 Speakers, Pastor C. de Labilliere (Zurich), Pastor Humburg (Mülheim-Rhor), Pastor Jeffreys (South Wales), Sir Gordon Coldwells (West Prussia), Mr. Myerscough (Preston). Pastor Niblock is the convener, and the Rev. A. A. Boddy will (D.V.) preside. Circulars giving full information as to admission, lodgings, etc., from “Peniel,” 18 Herne Hill, London, S.E.

“GOOD TIDINGS.”

A Christmas Message.

How glad we are to hear good tidings of any kind; how our hearts give a throb of responsive joy, when we hear good tidings of whatever concerns us individually or collectively. So these shepherds must have marvelled and rejoiced when they heard the angelic messenger announce the most wonderful “good tidings” that the world ever heard. After the first fear had passed, because of “the glory of the Lord, they would listen eagerly. It was at night, all was silent when this angel appeared with “the tidings of GREAT JOY.”

The birth of a Saviour, Christ the Lord! What a stupendous event this was in heaven, the heavenly host praising the Mighty God, who had deigned to become incarnate; who had so loved a lost world that He must, by His incarnation and birth, begin the great plan of redemption. So the heavenly host sang the first heavenly anthem of adoring worship—“Glory to God in the highest, and on earth *peace, goodwill* toward men.”

How did these first humble hearers of the good tidings (the Gospel) receive this message of peace? (1) They quickly responded and said: “Let us go and see.” (2) They found the Babe, the Christ. (3) They went and told others all about it. Then they returned glorifying and praising God, for they had heard and seen just what had been told unto them—the word or message of God proved and found true.

We sometimes think that in the all-absorbing vision of Calvary, we are apt to forget or to minimize the wonderful fact of the incarnation and nativity of our Lord. With our finite minds we can form but a faint idea of the intense love of God

(Good Tidings—continued.)

for fallen man, which brought Him from the infinite glory to the finite limitations of a human body. The heavenly host realized it fully, and *multitudes* of angelic beings praised God on that first Christmas Eve. They saw it all from heaven's point of vision. God, sending forth His Son, born of a woman, to take up humanity from its source, so that we might be *created* anew in Christ Jesus.

Listen! *Unto you*, dear friend, a Child is born; unto you a Son is given. The government of your life shall be upon *His* shoulders. Will you accept this Life? Will you let Him increase into full stature within you, till *a Son* is given?

Then you will find as those shepherds did that *all* that has been written of this wonderful Saviour is true. You will join the heavenly host in their anthem of praise, saying, “Glory to God in the highest, and on earth peace, goodwill towards men.”

The devil will try and kill the young child in you; the outward world will clang and clash around you, and no earthly honour be given to that ‘new life,’ but in the dim silence of a humble heart the little child will be found; in joy you will tell others about Him; you too will be able to glorify and praise God for His good tidings. Let us just see what it all meant, as we now look back on the earthly life, the death, and return to glory of that Saviour.

He took our life from its very source. For thirty years He lived a beautiful home life, submissive to earthly parents, all the time increasing in stature and wisdom, and favour with God and man.

He saved that humanity with which He had clothed Himself from childhood to manhood. He did it *alone*, for his brethren did not understand Him. We may rever-

ently meditate a little on that young life, full of zeal, eager to be “about His Father's business,” oft-times maybe longing to be free from the trivialities and limitations of a humble carpenter's life, yet so content to do His Father's will that He sweetly and patiently endured it all, and was subject to His earthly parents, a wonderful subjugation of His own life and will, just in the place in which His Heavenly Father had placed Him. Truly a “hidden life,” and a thorough preparation of thirty long years for the three short and full years of public life and ministry in His Father's business. Alone! So separated in thought and purpose from all His earthly friends and surroundings. So calm and patient with the *littleness* of earthly, human views, His mind and spirit always in union with the Father. Always looking unto the heavenly vision of the time when all these things should pass away, and the New Man, the New Creation, the New Heaven and Earth should be manifested, and groaning Creation itself set free. How these groans must have pained His heart—groans from the sick, groans from the poor, the oppressed, the hungry. All found a ready response and help, but, oh, how He must have longed for His Day to come. Possibly this gave Him divine courage as He continued to steadfastly set His face towards Jerusalem, and “by Himself,” to take humanity to the Cross, and through the Grave to Victory. Truly it was “good tidings.”

How Satan and his hosts must have *hated* to hear those angelic voices. How they have tried in vain to overthrow and upset this plan of the Most High, and how they still try to blind our eyes through unbelief, lest these glorious good tidings should sink into our hearts and lives. Praise God for His Word to us. We will go and see in haste, we shall find, we

shall worship, we shall tell others, and we shall return praising God, finding that all God's Word has been true.

Let us take fresh courage in these days, as the Xmas greetings once again fall on our ears.

Let us stand fast in our Christ. He finished His work—our redemption. He now liveth that we may be "saved—made whole—in His life."

The Lord Christ, the Anointed One, is now baptizing and anointing us with the same Holy Ghost Who empowered and enabled Him to live a victorious and selfless life. As our spirits respond to His Spirit, and our vision enlarges, we feel at times a great fellowship with His sufferings as He trod His lowly path, and all that is of this earth appears so trivial; the petty differences of opinion all seem *so little* in view of the heavenly vision of freedom and beauty and glory. How we long for Jesus to come. Recently whilst meditating on these things, there came such a loathing of one's self, such a vision of the littleness of man, and such an overwhelming longing of the spirit to be set free from the limitations of the body, that it seemed as though the spirit must burst forth out of its earthly shell. Surely this is the drawing of the Head, who is even now at our doors, and is raising us out of earth and its surroundings into His eternal and everlasting presence, to go out no more. Hallelujah!

And so ere long we shall join in person with multitudes of the redeemed out of every nation, as well as with the thousands and tens of thousands of the angelic host, whilst all creation shall also join in the song of freedom and victory and worship. Worthy is the Lamb that was slain, to receive honour and riches and glory.

"Glory to God in the highest."

M. B.

281-283,

(Seven Signs of His Coming—continued from page 283.)

earth. He was willing to preach the Gospel to them, but they did not want it. There was also a faithful Roman priest who warned them often that judgment would fall upon them unless they repented; but to all this they turned a deaf ear. It is said that a short time before the city was destroyed, the citizens took a pig into an open square, and crucified it in derision of the Lord Jesus Christ. There was one street in that city which was a perfect hell upon earth for immorality, blasphemy and corruption of the lowest kind. One day the end of it all came. In less than thirty seconds of time, 40,000 people were launched without mercy into eternity, and their city was completely wiped off the face of the earth—all except a few smoking ruins which now lie desolate, filled with ashes and the charred bones of those who lie buried beneath.

As one looks out upon the scene, the Lord's words come home with increasing force, "As it was in the days of Noah, so shall also the coming of the Son of Man be." This world is literally steeped in sin and wickedness from one end to the other. It is now just as it was in Noah's day, corruption and violence covers the earth."

VI. THE GOSPEL, preached to every nation.

The Lord said: "The Gospel of the Kingdom* shall be preached in all the world for a witness unto all nations, and then shall the end come."

We have lived in the greatest missionary age since Pentecost. The Bible societies have printed the gospel in 400 languages. Into every country some one has penetrated to preach the gospel for a *witness*, even into Tibet and forbidden Nepal.

According to our Lord's words (above) we cannot see that there is anything now between us and the Coming of the End. The Lord is not in this dispensation going to convert the whole world, but He is calling out His church, His elect ones, His ecclesia.

VII. THE LATTER RAIN OUTPOURED.

In Palestine as of old so now is once more falling the Latter Rain as well as the FORMER RAIN each year. It has only recently returned to that land. (The average for the ten years, 1861 to 1870, was

* Some, of course, hold that this is a different gospel to the gospel of grace, and that it concerns the Jews, and that Rev. xiv., 6, "an Everlasting Gospel," also refers to this.

(Seven Signs of His Coming—continued.)

21 inches; the next ten years, 24 inches; the next ten years, 28 inches; and the next ten years, 29 inches.) We believe the return of the Latter Rain is a type also of an outpouring before the last Harvest. In the last few years the Lord has been pouring out His Spirit phenomenally in many lands right round the world. He has baptized with such an intense baptism that the Holy Ghost has actually spoken through the human instruments controlling the vocal organs. We have heard again and again those who were thus overwhelmed by the “coming upon” of the Spirit cry with the intensity of an inward forcing power, “JESUS IS COMING SOON.”

* * *

Yes, He may any moment now appear in the clouds to catch away His own, and then seven years later (or 3½ years or some other period) He will come down to the Mount of Olives with His saints. Then His people will look on Him whom they have pierced, and the Millennial age will commence to run, and they will beat their swords into ploughshares.

Our “Lamb” is worthy to break the seals and open the Book, to set in motion the mighty timepiece, the machinery of the clock of the last day, running on without stopping right into the eternal ages. Best of all, one day soon His blood-bought faithful ones will see His Face. Hallelujah!

The Day of the Lord.

(2 PETER iii., 10.)

“I was in the Spirit on the Day of the Lord” (Rev. i., 10).

“Earnestly desiring the coming of the Day of God” (2 Peter iii., 12., R.V.)

THE NIGHT (Before the Dawn). “Watchman, what of the night? The morning cometh, and also the night” (Is. xxi., 11-12).

“Watch ye, therefore, for ye know not when the Master of the house cometh.”

At Even, or at Midnight, or at the Cock-crowing, or in the Morning (Mark xiii., 14).

‘Behold, I come quickly’ (Rev. xxii., 7, 12, 20).
‘Suddenly, as a thief’ (Rev. iii., 3).
‘As lightning’ (Matt. xxiv., 27).

When the Lord comes it will be at every possible hour at some part of the World. If it is midnight at Sunderland, it will be eight in the morning in Mid-China, or four in the afternoon in British Columbia. Some will be working in the field, some asleep in bed (Luke xvii., 34, 35).

“THE LAST DAY.”

MORNING. The Sun of Righteousness arises (Mal. iv., 2). The First Resurrection takes place (1 Cor. xv., 23, Rev. xx., 6; Phil. iii., 11.) Christ comes for His Saints (living and dead). 1 Thess. iv., 14-17:—

“For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him.

For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep.

For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:

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.”

AFTERWARDS.

IN HEAVEN.

a. The rewards at the Bema (Throne-Seat) of Christ (2 Cor., v., 10; Rom. viii., 1; 1 Cor. iii., 11-15).

b. The Marriage Supper of the Lamb (Rev. xix., 4-9):—

“And the four and twenty elders, and the four beasts, fell down and worshipped God that sat on the throne, saying, Amen. Alleluia!

And a voice came out of the throne, saying, Praise our God, all ye His servants, and ye that fear Him, both small and great.

And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of

ON EARTH.

The Tribulation (? 7 years, certainly intense for 3½ years). Possibly successive translations of ‘Tribulation-Saints’ as in Rev. vii., 14; xi., 12; xii., 5.

The Seven Seals (Rev. vi.).

The Seven Trumpets (Rev. viii.-xi.).

The Seven Vials containing Seven Plagues (Rev. xvi.).

“There shall be signs in the sun, and in the moon, and in the stars; and upon the

mighty thunderings, saying, Alleluia! for the Lord God omnipotent reigneth.

Let us be glad and rejoice, and give honour to Him: for the marriage of the Lamb is come, and His wife hath made herself ready.

And to her was granted that she should be arrayed in fine linen, clean and white; for the fine linen is the righteousness of saints.

And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God."

earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken" (St. Luke xxi., 25-26).

God may be all in all (1 Cor. xv., 24, 28). The Lord will give a crown of Righteousness unto all them that love His appearing (2 Tim. iv., 8).

"Buy oil for your lamps—the Bridegroom cometh" (Matt. xxv., 1-13).

The Spirit of Pentecost and His Gifts.

By E. BEYERHAUS,

(Königsbaurath or Royal Architect,) Charlottenburg, Berlin.

"The Holy Ghost was not yet (*given*); because that Jesus was not yet glorified."—St. JOHN vii., 39.

During this period a Trinity of evil opposes the Trinity of God. Father, Son, and Holy Ghost are opposed on Earth by Satan, Anti-Christ ("666"), and the False Prophet. The Harlot contrasted with the Bride, Babylon with the Holy City (Rev. xiii.-xviii.).

NOON. The Lord descends to the Mount of Olives with His saints (Zech. xiv., 3-4; Rev. xiv., 11-16). The Battle of Armageddon (Rev. xvi., 13-16; Rev. xix., 11-20; Zech. xiv., 1-3, 12-13, etc.; Exek. xxxix.). Jesus is Victor.

AFTERNOON. The Millennial Reign of Christ (with His Vicegerents), from Jerusalem over the whole world (Rev. xx., 4-6; Rev. iii., 26-27; Acts iii., 21; Isa. ii., 2-4; Isa. lxxv., 17-25; Zech. viii. and xiv.). (Those who are not worthy of the First Resurrection are still in the grave, Rev. xx., 5).

EVENING. Satan's short revival. His utter destruction with all His supporters (Rev. xx., 7-10).

THE CLOSING SCENES in the Last Day.

The Second Resurrection (the impenitent dead and all who are still in their graves). The Great White Throne. Judgment of all who did not attain to the First Resurrection (Rev. xx., 11-15). The Book of Life, or the Lake of Fire (Rom. viii., 1).

* * *

THE ETERNAL AGES COMMENCE. A new Heaven and a new Earth (Rev. xxi.-xxii.).

In the Gospel of St. John vii., 39, the Holy Spirit is spoken of as not yet being, * "because Jesus was not yet glorified." From this passage we learn that the Bible speaks of the Holy Spirit in two different senses: first, in the common sense as He was working and manifesting Himself before Pentecost; and secondly, as the Spirit of the glorified Christ who was sent to mankind for the first time at Pentecost.

THE SPIRIT OF PENTECOST.

Therefore we are allowed, if we will make it clear that we speak of the "*latter one*," to say "the Spirit of Pentecost." Now somebody might ask: how can there be two different Spirits of God? In the same way somebody might ask: why are there two suns on heaven? because you speak of a tropical sun and a polar sun. The tropical sun proves a quite different character, and its effect and manifestation is quite different from the polar sun, and still we have only one sun. And so the sun at noon is different to the sun of the early morning, and still there is only one sun. Now just as we speak of the mid-day sun, or of the tropical sun, we can speak of the Pentecostal Spirit. The task of the Holy Spirit in the *common* sense is to

(The Spirit of Pentecost—continued.)

lead man's spirit more and more in the direction towards God, and to reveal to him as much of God's qualities as he may be able to grasp. And all wonders and signs before Christ served this aim. Under the working of this Spirit man can be brought to love and admire more and more the Great God, and is moved to praise Him and serve Him as far as he can. Meanwhile there still remains this the natural spirit of man, though pious and in peace and harmony with God as far as is possible under the Old Dispensation.

A DEEPER WORK.

But there are deeper and specially heavenly qualities of God which can not be shown and manifested to man's understanding in this way. Prophets of old spoke Spirit-given words about Christ, but they did not understand themselves the real deeper meaning of those words. In reality this deeper and heavenly part of God's being, especially His self-sacrificing love, was for the first time manifested to mankind in the person of Jesus. We may know a man by his behaviour in his profession and his dealings with all sorts of men, and even with his friends, and still we do not know yet those deepest and most tender parts of his character which he shows only in his own family towards wife and children.

KNOWLEDGE OF GOD.

Before Christ's coming there was nobody on earth to whom God could have shown his special paternal love (in the deeper sense of the word.) Nobody would have been able to understand it, though many other sides of God's characteristics could be understood in a certain degree. But Christ brought in his person this deeper part of God's being down on earth, and and tried to make it understood by His

disciples. Job xvii., 6: "I have revealed Thy name" (viz., the essence of Thy being) "to those men which Thou hast given me from the world." But though by the teaching and life of Jesus the disciples understood God better than before, they could not understand the essence of His being, because of their human (though fully devoted) mind. But what the Spirit of Christ did not succeed while being *with* His disciples, He could do much easier and better after being *in* those same disciples. This is the Pentecostal Spirit and He is in the same way different from the Holy Spirit in the common sense as a man in his family life is different from his outside life. So being baptized in the Holy Ghost means to be called to the special family of God.

DIVINE LOVE.

Now the chief characteristic property of this Spirit is that wondrous divine love which Christ has brought from heaven down to earth. There are also gifts by which this Spirit manifested Himself; but it is very important to understand that there may be anywhere, for instance, faith-healing, or other miracles worked by faith in God without being wrought by the Pentecostal Spirit. Anybody might say: "We have faith-healing; therefore we have already one of the gifts of the Spirit." In this way there is much erroneous speaking and thinking even amongst Pentecostal people. Elias proved his faith in God by raising the dead son of the widow to life, but this faith was a gift of the old dispensation and not wrought by that deeper Spirit* which was in Christ when on earth, and though Christ did the same. For the same Elias prayed that fire should fall from heaven to destroy his enemies. When the disciples would do the same Christ rebuked them, saying, "Know ye

* In Rev. v., 6, we read of the seven Spirits of God, all of which were in Christ; but I believe not all of those seven ones could be sent to earth before Christ's coming.

not what Spirit's children ye are” (He meant different to that who was in Elias).

LOVE, RATHER THAN GIFTS, THE RESULT
OF PENTECOST.

Therefore, the gift of healing or any other one is only in that case a gift of Pentecost, if that person is open for the Pentecostal truths and has taken by faith the “promise of the Father,” and is baptized with the Spirit and Love of the risen Christ. Therefore, the proof lies not in one single gift, but in being united by one Pentecostal baptism with *one* body in which all the different gifts and fruits of the Spirit are manifested. The gifts in the old dispensation were generally given to a single person here and there, and at different times, without close connection, and proved the special religious standard of that person or his relation to God. The Pentecostal Spirit deals as a rule with a number of persons (120 at Pentecost) simultaneously, and His chief aim is to get a family of different members bound together in one love, by which He can manifest Himself in the *variety* of His gifts.

THE NEW TESTAMENT TO BE READ IN THE
LIGHT OF THE SPIRIT.

In order to understand our present time we must bear in mind that we know the New Testament from early youth, and are accustomed by the teaching of people who do not know the Spirit of Pentecost, to look at the words of the New Testament in a way as if they could be understood with that Spirit which we have before Pentecost. So most of the words lost for us their real deeper meaning. We lived in reality under a refined law, and a dispensation which belonged in reality more to the old one than to the new, but the real old character of which was hidden under words and sentences of the new dispensation. I believe that most, even of the better Christians, live with the

whole gospel in their head, in reality under the law in a kind of faith which in reality belongs to the old dispensation.

OLD DISPENSATION CHRISTIANS.

If we had Cornelius amongst us in his state before Peter came to him, we would think him a very good Christian. He was only a heathen according to the flesh—according to his birth from a Jewish standpoint—but served in reality the only living God, and was no doubt converted, for he knew all about Jesus (Acts x., 32-38) except the real meaning of His Death and Resurrection, and had given himself up to all godly truths as far as he knew them, but he was not yet born of God by the Resurrection of Christ; the Spirit of Pentecost had not yet taken possession of him to reveal to him the essence of the Spirit of Christ, and so bring heaven down into his heart and make him more and more like Christ Himself.

The reason why most of the Christians do not understand the necessity of the Pentecostal movement, neither the real meaning of it, is that they are accustomed to a too shallow meaning of the principal sentences of the New Testament, because only the Pentecostal Spirit as the Spirit of truth (in the deepest sense of the word) can reveal us the deeper essence of the gospel. From this reason we will never be able by arguing about scripture texts to convince the opponents as to the Pentecostal truths. Only the Holy Ghost can open the heart's eyes for them, and He will do it with all those who are really “poor in Spirit.” St. Matt. v., 3.

But also with the Pentecostal people it is important to avoid the danger of coming to a standstill by being satisfied with a beginner's experience. Therefore let us press on towards the mark, and get revealed to us by the Holy Spirit more and the deeper-lying treasures of the gospel of Christ.

Pentecostal News, etc.

SCOTLAND.

EDINBURGH.

Pentecostal Conference, January 22nd to 30th, 1911.

A Conference is being arranged in the Protestant Institute, George IV. Bridge, Edinburgh, from January 27th (Friday) to January 30th (Monday) inclusive. Pastor Jeffreys, Pastor Niblock and Mrs. Boddy are among the invited speakers. Friends requiring lodgings are requested to write early to Mrs. Beruldsen, Murrayfield Gardens, Edinburgh.

Kilsyth Pentecostal Conference.

On Tuesday and Wednesday, January 3rd and 4th, 1911 (D.V.), a Conference will be held in the Westport Hall Evangelistic Mission, Kilsyth. (Kilsyth is about twelve miles by train from Glasgow.) Mr. Andrew Murdoch (Edengrove, Kilsyth) will make arrangements for accommodation, etc., for visitors to the Conference. Speakers will be duly announced.

GERMANY.

THE VAUDSBURG DECLARATION.

A Message from Pastor Voget.

MUCH BELOVED BROTHER BODDY,

You will remember from your last visit in Germany, that just before our Conference in Berlin, an important Conference between different brethren of the Gemeinschaftsbewegung and our Pentecostal leaders was held at Patmos. You know that, among the believing Christian circles in our country, minds were much divided in regard to this Revival. Our strongest opponents denounced the whole movement as being FROM BELOW, and those of us who have received spiritual gifts as being possessed by demons. Others took a milder view of the subject, considering the Revival as the product of a mere human, soulish excitement, a kind of a fanatic, contagious epidemic. But all were of one mind in fully denying the divine character of our blessed latter rain experience, and refusing to us the right hand of fellowship in regard to the work of the Lord. Between these Pentecostal and Anti-Pentecostal camps there was a *neutral party*, who, though they did not feel free to heartily endorse our teachings and experiences, yet could not agree with those above-stated con-

clusions of absolutely denying the divine origin of this work. Evangelist Vetter, from the German Tent Mission, is perhaps the most well-known representative of this wing. Our opponents urged the necessity of giving up all neutrality and taking a decided stand either for or against us.

The Conference in Patmos resulted in a better understanding between the Neutrals and the Pentecostal folk, while the opposers could not yet be convinced. Now in these last days a very important Conference between our leading brethren and our neutral friends has been held at *Vaudsburg*. *The result was a mutual recognition as brethren in the Lord, children of one Spirit*. This is a great step ahead. A common declaration is about to be published, signed by many leading men from all over Germany. The spirit of humility and love expressed in this declaration is very beautiful. Mistakes on both sides are freely acknowledged. I shall send you a translation for "Confidence" as soon as these important documents are published.

Truly yours,

C. O. VOGET.

Bunde, Ostfriesland,
Nov. 30th, 1910.

SOUTH AFRICA.

PRETORIA.

DEAR MR. BODDY,

In the name of Jesus greeting. It may perhaps be interesting to some of your readers to hear a little of my work in Pretoria. I left England about eighteen months ago, travelling with Mr. and Mrs. Turney, with whom I am still living. It is a very hard corner of the vineyard to which we have been called. The white people do not seem to want Jesus, when we preach that they must quit sin in order to be saved. There is also a very strong prejudice among the Boers and Afrianders against any teaching which does not come through the channel of the Dutch Reformed Church. But, praise God, in many instances this has been overcome, and precious souls have been saved and sanctified by the blood of Jesus Christ. One of our best workers was saved out of the depths of sin, and so filled with the Holy Ghost, that he is able to testify everywhere to the mighty power of God. Only last week a terrible trial came to our brother; his youngest son was killed at school in an accident, but, oh, the wonderful grace God gave him. Even the first night he was able to rejoice in the will of God. As he stood in our little Hall, glorifying God, and pleading with sinners to take warning and prepare to meet God, scarcely anyone could refrain from tears, yet in

our hearts was a deep joy and thanksgiving as we remembered from what this man had been saved. This brother's wife and family need your prayers; they are good Church members, but utter strangers to the Lord. We trust God will give us the whole family. Among the natives the Lord has given us many conversions too. A gift which has been wonderfully appreciated has been several hundred leaflets from the C.S.S.M., in Dutch, English, and Kaffir. These are eagerly read by men, women, and children. I could use a hundred every week easily, even though I restrict the giving to those who can personally read.

I want you to pray to the Lord to give us suitable premises to open a small Bible School so that the natives could, after conversion, be thoroughly taught the Word, and those who appear able may be sent out to preach to their fellows.

I also want to praise God for His faithfulness in providing for every personal need of mine since I left home two years and four months ago. I had never been so situated before that I needed to look to God for everything, but when He baptized me with the Holy Ghost, He called me to leave my home and go out to be His witness in Africa and to the uttermost parts of the earth, and He Himself provided money for the journey. He has supplied my needs in every way through His own marvellous loving-kindness. It is to me a constant source of wonder and thanksgiving. "Bless the Lord, O my soul, and all that is within me bless His holy Name." "Bless the Lord, O my soul, and forget not all His benefits."

Your Sister in Christ Jesus,

HANNAH A. JAMES.

P.S.—I also desire to praise God for the health He has given me. The enemy has attacked me very fiercely in my body several times, but in answer to prayer he has been rebuked, and I have been delivered. Glory be to His holy Name for ever!

118, Vermeulen Street, Pretoria,
Transvaal, South Africa.

CHINA.

HONG KONG.

FROM MOK-LAI-CHI.

Rev. A. A. Boddy,
Editor, "Confidence."

DEAR BROTHER IN CHRIST JESUS,

I am glad to inform you that the S.S. "Prinzess Alice," arriving here on the 19th October, brought to us Brother John and Sisters Christina and Thyra Beruldsen, Brothers P. Bristowe, F. Trevitt, A. Williams, J. McGilivray and Gerrard, out-going missionaries for North China and Tibet. The steamer arrived here in the forenoon, and some of the missionaries found their way to our little mission in the afternoon. I praise God for giving me the privilege of meeting them and inviting them to our evening meeting at 7-30.

On the previous day the S.S. "China" brought

Brother J. H. King* and his band of eight missionaries from U.S.A.

We had a blessed meeting that evening. The testimonies given by the English and the American and the Chinese were really edifying to all of us. All of us felt the presence of God. It is indeed providential that all these out-going missionaries both from England and America should meet in this centre for spiritual refreshment. Glory to our Saviour! Our meeting that evening lasted till after ten o'clock, when we bade Brother Bristow and his band good-bye. Their steamer left the harbour the next morning at six for Shanghai. They were very happy and rejoiced in the Lord. Hallelujah!

With love and greetings in Jesus' name.

Your brother in the Master's sweet service,

MOK-LAI-CHI.

Hong Kong Pentecostal Mission,
69 Caine Road, Hong Kong.
26th October 1910.

A Bible School at Herne Hill.

Pastor Niblock proposes to open a Bible School for young men in April next in connection with his present Home at Herne Hill. He would be glad if those who may be desirous of attending this Bible School will send for a form of application to "Peniel," Herne Hill, London, S.E.

FURTHER ITEMS.

Mr. Greenstreet asks us to correct the address given in this paper from 1,028 to 102B Raglan Road, Plumstead S.E.

* * *

The Ton-y-pandy brethren have had very difficult times during the sad strike in South Wales. Pentecostal people cannot "fight" for their rights, and sometimes have in consequence to suffer persecution. Our brethren in South Wales need still our prayers, and they have our sympathy.

* * *

In a talk with the Editor of "Confidence" the other day, Pastor Niblock spoke of an excellent work now going on at the Peniel Mission Hall (near the Railway Station) Eastbourne. Miss Edith Scott has the guidance of the work, which is now on Pentecostal lines. There had been a very good opening meeting on Wednesday, November 23rd.

* NOTE BY THE EDITOR OF "CONFIDENCE."—Readers of "Confidence" will remember in the November issue "Abraham rejoiced to see My day." The name of Rev. J. H. King at its head is that of our brother mentioned above. He is travelling round the world, and will eventually visit us at Sunderland, we believe.

THE PENTECOSTAL MISSIONARY UNION.

£100 is just now specially needed for the balance of passage money, etc. Four accepted lady missionaries for India are ready to sail as soon as this is made up. Miss Clark (late of the Zenana Missionary Society), was unable to return to India on the date she expected. There were no berths free at the time. She now takes with her (D.V.) Miss Skarrat as fellow missionary. This sister has had both educational and linguistic advantages. She also was in charge of a Y.W.C.A. Home in Paris. Miss Skarratt has been deeply impressed, since her Baptism in the Holy Ghost, that she is called to work in India. The P.M.U. Council, after prayerful consideration, accepted her, and commended them both into the Lord's keeping for their journey and their evangelistic work in Western India.

[Since writing the above paragraph £40 has been received towards the £100 from "M.T." We thank the Lord for quick answer to prayer.]

* * *

An important P.M.U. Council Meeting was held on December 2nd. We sat for nearly four hours, dealing with many important matters. It was begun, continued, and ended in prayer. It was decided to reduce the terms at the Sisters' Home (116, King Edward Road, S. Hackney) for accepted candidates from Foreign Centres. These have been asked to contribute ten shillings a week towards the expenses of the Home. Only half this amount will now be asked (viz., five shillings a week).

This applies to those who are accepted provisionally by the Council. One sister for instance comes shortly from Denmark to learn English, and another from Holland. Mrs. Crisp thought that it should be clearly known that this is the only P.M.U. Training Home for Sisters.

* * *

The address of Messrs Trevitt, Bristow, Williams, and McGillivray will now be:

care of *China Inland Mission Station*,
TSE CHAO FU,
SHANSI PROVINCE,
N. CHINA,
(via Siberia).

Letters and postcards only can be sent by Siberia. (They should be sufficiently stamped—nothing less than 2½d. on a letter). "*China Inland Mission*" should

be written in full.

* * *

Mr. Polhill gives as his address:
care of *China Inland Mission*,
PAONING,
SZECHWAN PROVINCE,
W. CHINA.

* * *

The Beruldsens as before at:
TSLI MISSION STATION,
SUAN-HWA FU,
TSLI PROVINCE,
N. CHINA.

* * *

Our Brother and Sister, Mr. and Mrs. A. Kok, should be addressed now as follows:

care of *China Inland Mission Station*,
ITCHANG,
HUPEH PROVINCE,
CHINA.

* * *

The three young missionary students at Preston will (with the cordial approval of the P.M.U. Council) be glad to visit Pentecostal Assemblies at the 'week-ends,' or at other times. Leaders willing to receive their help should now communicate with Mr. Myerscough.

* * *

The monthly Pentecostal Meeting at Sion College, on December 2nd, was well attended. The Rev. A. A. Boddy presided, and on the platform were Mr. T. H. Mundell, Mr. W. H. Sandwith, Pastor Niblock, Mr. Charles Polhill, and Mr. W. Andrews. The Chairman referred to its being the third anniversary of a memorable date for him, when he first spake in "Tongues." He spoke of the progress of the Movement, as illustrated by their Missionary position that night. Mr. Sandwith appealed for £100 at once for the extra expense of sending out the missionaries to India. Their ordinary expenditure was over £50 per month.

Mr. C. Polhill spoke of difficulties and great encouragements in his experiences as a Cambridge Undergraduate.

Pastor Niblock gave a stirring address on "Being lost in God" (Heb. xi., 1-6) and Mr. Mundell gave the closing word on "Reconciliation" (Root-meaning—"a complete change").

The night was cold and wet, after a long day of pouring cold rain. London streets were “swimming.” Electric lights were reflected on the wet pavements. Outside all was depressing. Inside Sion College were happy lovers of the Lord, with kind hearts and bright faces. How they sang :

When the trumpet of the Lord shall sound, and
time shall be no more,
And the morning breaks eternal bright and
fair ;
When the saved of earth are gathered over on
the other shore,
And the Roll is called up yonder, I'll be there.

All our absent Missionary friends were specially remembered in earnest prayer.

Letters from our Missionaries.

1.—Days on the Indian Ocean.

(This interesting letter had to be left over last month through lack of space.)

DEAR PASTOR BODDY,

We praise God for His wonderful love towards us. Our hearts are full of praise and adoration for His keeping power. Hallelujah ! It is blessed to be hidden in the cleft of the Rock. We have indeed found Jesus our Saviour to be a safe hiding place at all times and in all places. We also praise God for answered prayer. We realize how even the winds and waves obey Him, and when His children call, He answers. I do not think we could have had a better voyage. Even through the Red Sea, where the heat was extreme, we felt the protecting care of our loving heavenly Father.

It was both interesting and inspiring to pass through the very places where one has so often read of in the holy scriptures, first in connection with Paul's journeys, then the children of Israel.

Owing to cholera at Naples, we were held in quarantine at Port Said and Suez, therefore we were kept prisoners on board. There has been sickness on board, but none of the cases were infectious. One lady died of heart disease.

There are many missionaries on board. We all meet each morning at 10 a.m. for fellowship. These meetings are taken in turn by the brothers, who represent different denominations, and have different teachings, and give a different interpretation on the scriptures, but we have all one Saviour in Christ Jesus. Our band has stood faithful to the truth, and preach a full salvation, which has caused not a little controversy and opposition. With some we have found fellowship, and can enjoy a little conversation on spiritual things.

One realizes the great necessity of abiding in Christ, and the daily walk being the outcome of that abiding, 1 John ii. 6. The first day on this boat this passage came before one with great force : “Be thou an example to them that believe, in word, in manner of life, in love, in faith, in purity,” 1 Tim. iv. 12 ; and one felt one's inability to fulfil this, but, hallelujah ! we can say with Paul : “No longer I, but Christ,” Gal. ii. 20.

At Genoa, Mr. Hettiarachy joined the “Princess Alice.” It does one good to meet with God's

children who are of one mind and one spirit. He arranged for a meeting on deck for the third class passengers on Sunday evening. We had a blessed time. The gospel was preached and sung to them. Most of the third class passengers are foreigners, but I believe many understood English, and we believe the Word went home to some hearts, for we read : “My word shall not return unto Me void.” Hallelujah ! The whole truth has been spoken to many passengers on board, but is not readily accepted. God says we are to be His witnesses, but, hallelujah ! the battle is the Lord's, the work is His, we are merely His instruments. Pray that we may be kept faithful, humble, and obedient children.

We are due to arrive at Colombo on Sunday, 9th October, where Mr. Hettiarachy leaves us. If it is possible, he would like us to visit the mission station there, but as there has been so much trouble in landing at other ports, we will not build up our hopes. It is sweet to trust in Jesus. His ways are best, and He is teaching us to say : “My will is the will of my God.”

On the 24th October, we arrive in Shanghai, where we hope to meet known faces, Mr. Small and Mr. Polhill. There we part from the four brothers who are going to Thibet, and we continue our journey northwards. Several on this boat will travel with us as far as Tientsin.

We were happy to find one young lady on board who is in sympathy with this work of God. She and her fellow worker in North China have followed this outpouring of God's spirit from the beginning. We trust that God may bring us together in China. Pray for these dear ones, that they may receive the full baptism in the Holy Ghost. This lady has been in China six years. She gives us a lesson in Chinese one hour each day. It is a very interesting language to study. At first it looked impossible, but with God all things are possible, and we are conscious of His guidance and help in studying this difficult language. Praise God ! all things are possible to him that believeth.

Finally, brethren, pray for us, that the word of the Lord may run, and be glorified, 2 Thess. iii. 1. Peace be to the brethren, and love with faith from God the Father and the Lord Jesus Christ. Grace be with all them that love our Lord Jesus Christ with a love incorruptible. Eph. vi. 23, 24. Jesus is coming soon.

Yours in the Master's service,
C. BERULSDEN.

2.—Arrival at Suan-Hwa-Fu.

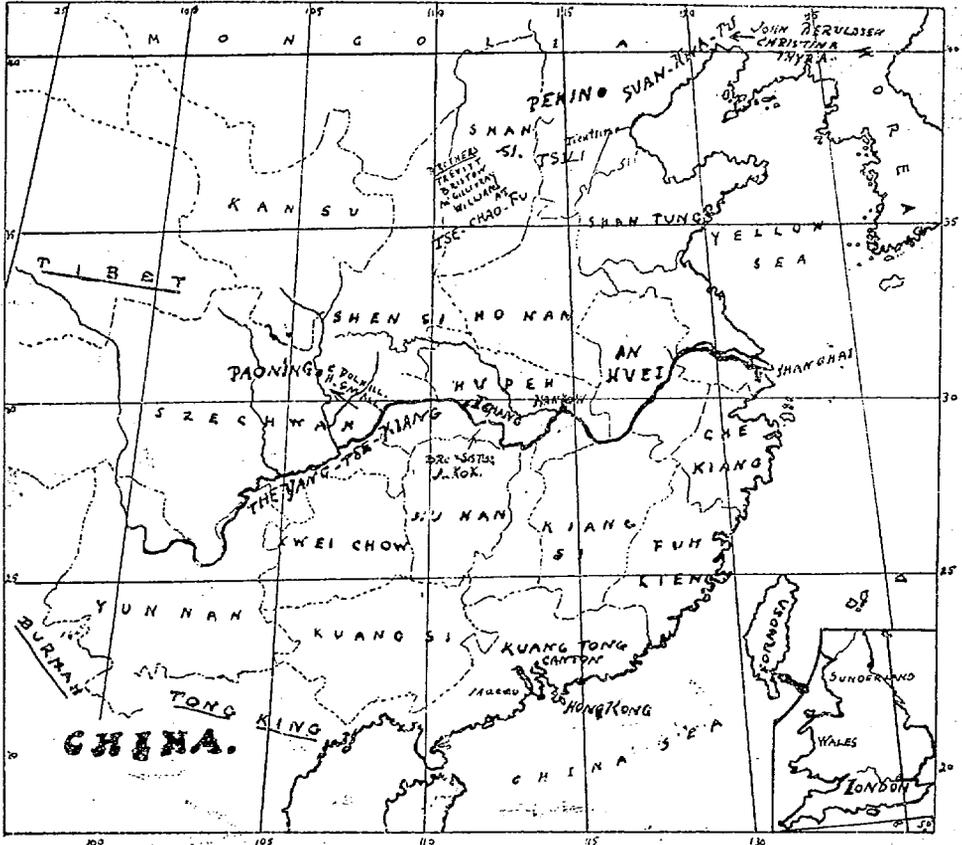
DEAR PASTOR BODDY,

We praise and thank the Lord that He has brought us safely to our destination. Before saying anything of our arrival here, I should like to say a little of our stay in Shanghai.

We arrived in Shanghai on the 22nd October, two days earlier than expected, after a splendid voyage. Pastor Rydberg, a Swedish brother, superintendent of the Scandinavian Sailors' Home, met us on our arrival at the pier and escorted us to his home, where we spent two days. On the Sunday we were present at the services in the Sailors' Home. Mr. Gerrard gave a short message. We had the address of the Pentecostal people, Miss Phillips, Miss Mooman and others, but were told it was too far away to attend the meetings, but later on found it was quite close. We were

F. M. U. MAP OF CHINA.

While looking at this Map let a prayer go up for the Missionaries, viz.: Brothers Trevitt, Bristow, McGillivray and Williams at Tse-chao-fu, Shansi Province; Brother and Sister A. Kok at Ichang, Hupeh Province; Brother J. Beruldsen and Sisters Christina and Thyra Beruldsen at Suan-hwa-fu, Tsili Province. Also for Mr. C. Polhill and Mr. H. Small, whose address is Paoning, Szechwan Province. The distance from London to Sunderland is 263 miles, so we can judge from the small map of England on the same scale how great the distances in great China.



(Continued from previous page.)

heartily welcomed. From Shanghai we went on to Tientsin.

Breaking our journey at Feng-tai junction, where we spent the night in a Chinese inn, our first experience of the many hardships we shall have to go through. In the morning at 8 o'clock we left again for Suan-hwa-fu, a distance of about 126 miles, arriving about 4 p.m. We drove to our mission station in Chinese carts, which were very uncomfortable, our heads being bumped from one side to the other. We got to our home, and which will be for a few years, then had a time of prayer, in which the Lord gave us such a filling of praise and joy, after which we retired for the night.

We commence studying the language either at the end of this week or the beginning of next week.

We need all your prayers in the homeland, the power of the enemy is so great here. We realize more and more the need of the baptism in the Holy Ghost, also the gift of healing, which, I'm sure, the Lord will give to some of us. We realize also our great need to be kept humble. Oh, that we might be empty channels that His life could flow through us.

Love from all God's children here to all at home.

Yours in the Master's service,

Suan-hwa-fu, JOHN C. BERULDSEN.
31st October, 1910.

Amounts received during November, 1910.

	£	s.	d.
Kilsyth, T.	0	7	0
Sale of Jewellery	4	8	0
Anon. for outgoing Missionaries	20	0	0
London, C.	0	10	0
E. F. G., Donation	10	0	0
Sion College Collection	2	11	4
London, Donation, M.	0	10	0
Dewsbury, " S.	1	0	0
Newcastle, Box C.	0	10	0
Bristol, Box K.	1	0	0
Raynes Park, Box H.	0	4	3
Dorchester, Donation, N.	1	0	0
St. Neots, " P.	0	3	0
London, " G.	0	5	0

£42 8 7

W. H. SANDWITH,
Hon. Treasurer,
Oswaldkirk, Bracknell.