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# “CONFIDENCE”

EDITED BY

**ALEX. A. BODDY,**

ALL SAINTS' VICARAGE, SUNDERLAND, ENGLAND.



**A MISSION IN COLORADO, U.S.A.**

The steps lead up into All Saints, Loveland. Beyond is the tiny wooden Rectory (see page 283).  
From a Photo taken by the Editor during his Mission.

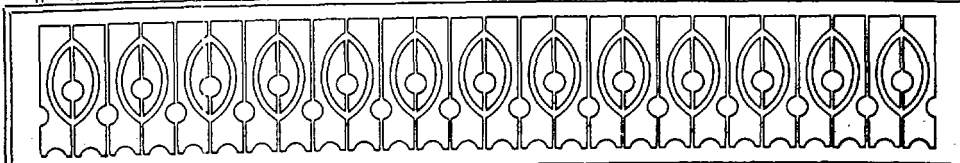
“This is the CONFIDENCE that we have in Him, that if we ask anything according to His will, He heareth us: And if we know that He hear us, whatsoever we ask, we know that we have the petitions that we desired from Him.”—1 John v., 14-15.

“The Lord shall be thy CONFIDENCE, and shall keep thy foot from being taken.”—Prov. iii., 26.

**57th ISSUE.**

**ONE PENNY.**

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# "CONFIDENCE."

No. 12. Vol. v.

ALL SAINTS', SUNDERLAND.

December, 1912.

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.

## After the Bethlehem Massacre.

Egypt and Nazareth.

*Matt. ii., 14-23; Luke ii., 39, 40.*

BY THE EDITOR.

Standing beneath the red granite obelisk at Heliopolis—the ancient On—some seven miles or more from Cairo, I looked up at one of the oldest monuments of the world—almost four thousand years old. This monolith was borne down the Nile from



AT THE BASE OF THE OBELISK.

Probably the Child Jesus lived within sight of this, erected 2,000 years before He came.



A GREAT OBELISK IN EGYPT (AT ON).

Photo taken by the Writer.

the Syene quarries of Assouan by order of Usertesen I., perhaps 2380 B.C.

This stone, as it were, looked down upon Joseph, and saw his marriage with Asenath. Here was the Temple of the Sun, at which his father-in-law, Potipherah, ministered.

It is covered with hieroglyphics, and the inscription tells us how Ra-kleper-ka erected it.

Joseph and Mary, escaping from Bethlehem, crossing the Land of Goshen to the great colony of Jews in Lower Egypt,

(After the Bethlehem Massacre—continued.)

would pass close to this obelisk. If that stone had noted the history of forty centuries, it had never been so tempted to cry out as when the King of Glory passed by, meek and lowly and riding on an ass—the true Sun of Righteousness rising on the Egyptian Temple of the Sun.

But probably the Holy Family would make their way to Leontopolis, the City of the Sacred Lions, where Onias, the priest,\* had built a temple like that of Jerusalem, on a smaller scale. It was said that a million of Jews were living in colonies in the Delta of the Nile.

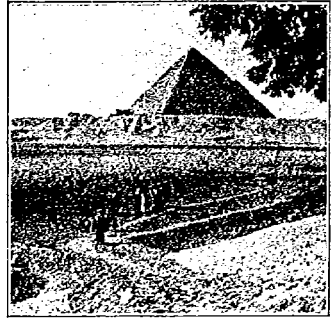
Here Joseph would find no difficulty in earning his living. It is said that the word "carpenter" included a good deal outside the modern and English limitations of that trade.

At Matariyeh I was shown an ancient sycamore, some centuries old, with decayed and riven trunk, where it is said that Mary and her Divine Child rested on their arrival in Egypt. It is possible that it is a descendant of trees dating back to that time. It is pleasant to rest there in these latter days and be sheltered from the heat of an Egyptian sun, and be lulled by the splash of water as the double *sâkiyeh*—a wheel bearing water-jars—is turned round by oxen and made to irrigate the garden with the "Waters of On." Two leaves lie on my table as I write. I plucked them from the "Tree of the Virgin" that morning when resting there, and they bring back the memories of that sojourn in Egypt, with its palm-trees and its stately river Nile.

Would tidings reach that Royal Family in Egypt of the awful tragedy which took place in Bethlehem after they escaped? Sooner or later, surely, Mary would hear of it. Perhaps the memory of Simeon's words would come back, "This Child is set for the fall and rising again of many in Israel; yea, a sword shall pierce thine own soul also." Before He was three years old His mother in simple words might speak after this manner to Him:—

"Dear Child, they sought Thy life because Thou art a King. Many mothers are weeping for their babies in Bethlehem. Shall we not weep with them too? for their little ones are not. God has taken them. He knows best. But what should I have done if Thou hadst been slain also by cruel Herod?"

In their Egyptian home, probably at



THE GREAT PYRAMID OF CHEOPS.

Dromedaries and Bedawin on the plain, waiting for the Writer's wife and himself.

Leontopolis, there would be much happiness, as Joseph and His mother watched with delight the developments of that baby-life, and the dawns of natural and supernatural intelligence.

How many a Christian mother would have loved to have hearkened to the first lisplings of that dear Child's voice, and to have held Him as He learned to walk with uncertain steps. So our children sing of His stainless childhood—

"I'm glad my blessed Saviour  
Was once a child like me,  
To show how pure and holy  
His little ones might be."

When Joseph came in out of the fierce sun, and rested from his work for awhile, he would always be cheered and refreshed by that happy Child's ways, and His little words of love.

One morning when they arose Joseph was very solemn, and his face would be lit up with excitement.

"Miriam, my wife, we are to leave this Land of the Nile. God is calling His Son out of Egypt. I saw our Angel again last night in my dreams, and he tells me that Herod is dead, and we are to return."

A well-known picture shows that Holy Family on their journey, passing some of the great Egyptian temples. Mighty processions are going by to worship the false deities, but the Child who is to receive the worship of the universe is borne quietly past, all unknown and unhonoured.

The journey back to Gaza and the confines of the Holy Land is only referred to briefly in one verse by St. Matthew, but it was a difficult journey, and would take time and money. Then was it fulfilled which was spoken of the Lord by the prophet (Hosea xi., 1):—

"Out of Egypt have I called My Son."

\* "Wars of the Jews," Book I., chap. i.-vii., 10, 4.

Perhaps they would join themselves to a Syrian caravan for safety. On camel back, perhaps, with a covering for Mary and her Royal Child, they would journey northwards for some eight or more days, sleeping at night beneath the stars, and near the surf of the Great Sea beating on the fringe of the desert. I could not but think of the Holy Wanderers when I stayed with a Coptic Christian at Kantara, and saw that yellow desert stretching from Port Said to the North-East.

As they caught sight of the white buildings of Gaza over the sands they would be anxious to hear who was now the King of the Jews. They would hear how cruel Archelaus had succeeded Herod, and how he had already slain thousands of the Jews.

Probably it was the night they arrived at Gaza that Joseph had his *fourth* heavenly dream or vision. This time the messenger instructs him to return to Galilee, and not to attempt to make his home again at Bethlehem.

So, quietly journeying up the sea coast over the plain of Sharon, and northwards towards Carmel, they cross the plain of Esdraelon. One evening they climb the limestone hills of Galilee, and look down once more upon Nazareth. Their tired beasts are at their journey's end. Old friends welcome them, and all are delighted with the little Child of three years, with His loving and unselfish ways.

What happiness Miriam would have in those early years with her dear Child.

" . . . Mother blest,  
To whom, caressing and caress'd,  
Clings the Eternal Child."

She may have taken Him down with her each morning to the "Ain"—the fountain—now known by her name. There she would of necessity go each day, and He would be borne like the little ones in the East, astride on the hip of His mother. When He was a little older He would walk holding her hand, and by-and-by He would help to carry the empty jar, as they went down together.

"Of all the dearest bonds we prove,  
Thou countest sons' and mothers' love  
Most sacred, most Thine own."

As I examined some of the scholars in the boys' school at Nazareth, I was struck by the serious and pure faces of many of them. I looked at the tiny boys who seemed to be only three or four years old, in red fez and loose robes girt in at the

waist, and wondered if He was at school when so young. Then, as I questioned the elder boys and youths of Nazareth—some in very picturesque garments—the flowing kephiyeh on their heads, I could feel that some of those faces were strangely like His. They seemed to be what we had pictured Him as a boy passing into youth.

At their games I watched the boys of Nazareth, and saw them merry and happy at see-saw among some building materials. Surely He would be bright and happy with all, and would be sought for as the One Who would make all innocent games go better because of His unselfishness.

I sat in a carpenter's shop at Nazareth, on the stock of an olive tree, with my feet in the carpet of sweet-smelling shavings. Three youths were hard at work. They had flowing dresses, loose nether garments, broad waist-bands, and red fezes on their heads.

The place was arched and white-washed, and through the open door the blue sky seemed all the bluer. Bedouins passed by, the bright sunshine lighting up their picturesque brilliant robes, and trains of nimble donkeys came along the road. Benches and strong tables for work stood against the walls, racks of tools hung above, and a bird in a cage hung in the sunshine.

The East changes very little, and one sees very much what one would have seen centuries ago in Joseph's workshop in this same Nazareth. Up the western slope above this valley would they live and work.

"The Child grew, and waxed strong in spirit, filled with wisdom; and the grace of God was upon Him" (Luke ii., 40).

"A son that never did amiss,  
That never shamed His mother's kiss,  
Nor crossed her fondest prayer."

In God's special providence the boyhood, youth, and early manhood was to be spent, as it were, in the "Courts of the Gentiles." Nazareth was on the confines of the outer world and not as Judæa, narrowly Jewish. His surroundings would have been very different if He had grown up at Bethlehem. Jesus would from His childhood be familiar with strangers from the outer world passing to and from the East and West.

I think that, perhaps above all things, He would delight to be alone with His Heavenly Father on the hill-tops above Nazareth, going out while it was yet a great while before day.

(After the Bethlehem Massacre—continued.)

Here are the words I wrote while staying at Nazareth. They describe one early morning climb, and the scene on those Nazarene hills:—

I looked out at the stars waning in the approaching daylight, and then, walking in the twilight, passed along the outskirts of Nazareth. A dead ass was being devoured by wild dogs. A camel drover was clipping the flanks of his camel with the shears.

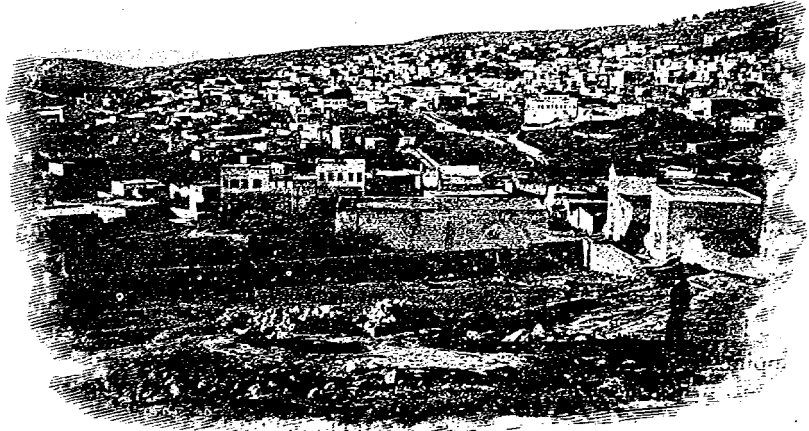
I came to the white stone “Ain Miriam,” or Mary’s Fountain, where the women were drawing water, and then, setting my feet on the mountain slopes, climbed upward in the fresh

valley, I see the village of Reineh, where, tradition says, Joachim and Anna, the virgin’s father and mother, dwelt. To the North and to the West are great plains stretching towards the sea. In the Sabel el Buttauf (the old plain of Asochis) one seems to see another Sea of Galilee; but it is only the vapour lying soft and feathery, waiting for the sun to lift it up. It soon vanishes.

Yonder, as in the Lord’s Day, lies Sepphoris on the hill top, the last city captured by the Romans.

Below me a train of solemn camels is wending its way along the track, and then comes a string of heavily-laden asses on their way from Tiberias. The sun gets up, and as I sit on the edge of the rock my shadow is cast far down the hill-side.

Before me, over the nearer hills, is Carmel; and yonder is the blue sea in the Bay of Acre.



THE CITY CALLED NAZARETH.

Taken from above the Ain Miriam, or Spring of Mary.

morning air. At each step fresh views opened out of Nazareth and the surrounding country, lit up now by the daylight. At the summit I sat down on a rock and wrote: “The sun is breaking out from behind a cloud on the horizon, and is now lighting up the white houses and flat roofs of Nazareth far away below me. There comes up through the clear air a babel of cock-crowing, hammering, camels’ bells tinkling, and noisy Arab voices.”

Some fourteen or fifteen hills (sixteen to seventeen hundred feet high, measuring from the level of the Mediterranean) enclose the basin, in the bottom of which Nazareth lies, stretching up the hills and vale towards the west.

Where there is soil the land is cultivated, and in spring-time all will be brilliant with flowers for a month or two.

Looking away from the hill-top into the next

I am glad to see how familiar our Lord would be with the sight of the Mediterranean, the great sea. To my left, beyond the basin in which Nazareth lies, is the Plain of Esdraelon, bounded by the hills of Samaria, whilst behind is Tabor’s rounded summit, and farther eastward is the Jordan valley. The black goats are now finding their way out from the town where they have lain through the night, and are spreading out over the slopes.

So I look out upon the same hills and scenes that the Holy Child Jesus would grow to love, and perhaps my readers will with me realize better the surroundings of that blessed boyhood and youth.

“And He came and dwelt in a city called Nazareth; that it might be fulfilled which was spoken by the prophets, ‘He shall be called a Nazarene.’”

We saw Thee not when Thou didst come  
 To this poor world of sin and death;  
 Nor e'er beheld Thy cottage-home  
 In that despised Nazareth;  
 But we believe Thy footsteps trod  
 Its streets and plains, Thou Son of God.

He knows all the difficulties of home life, the trials from uncongenial surroundings. He is the same yesterday, to-day, and for ever.

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## Pastor Paul's Journey in America.

TO PASTOR BODDY,  
 MY DEARLY BELOVED BROTHER,

Many thanks for your kind letter telling me that you are interested in my trip to America. I should have been very glad if we had met there, for you arrived a few days after my departure from U.S.A.

I had the privilege to visit some Pentecostal Centres. I found everywhere a spirit of love and joy in the Lord, and much longing to receive deeper and greater spiritual blessings.

At first I was nine days at a Camp Meeting in Montwait, near Boston. That place is really interesting. It seems that the whole village is dedicated for such kind of meetings. We had daily several meetings and a good attendance. The well-known Dr. F. C. Yoakum, from Los Angeles, was amongst the speakers, and also Pastor Morton Plummer, who, I suppose, is known to you. I was very happy to meet the beloved American friends. The same spirit was working amongst them as in our meetings. A special blessing was it to me to hear daily not a few testimonies of people witnessing how the Lord had blessed them by wonderful healing, helping, strengthening, or displaying of spiritual gifts. I had the deep impression that the Lord was working in our meetings there in a wonderful way. A brother who himself was greatly blessed told me that he had been aforesaid an opposer of the Pentecostal Movement, but he was convinced that this Movement must be a work of the Holy Spirit, for he found in the Pentecostal Meetings such a spirit of adoration as he did not experience before.

From Montwait I went to New York, and was allowed to preach in the tabernacle of the dear Mr. Simpson, who for many

years has been known to me by his writings. I was very glad to meet him personally, and with thankfulness I accepted his invitation to speak in his church. Mr. Simpson is the leader of a great Alliance Missionary work, and so an opportunity was given to me to express the love and fellowship we have with all the children of God. The Lord granted us to have in the morning an English service, and in the afternoon a meeting for the Germans. At night I was invited by the German Baptists to preach in their church. While walking there I found the dear Baptist brethren standing at the corner of a street and holding an open-air meeting. It was very interesting for me to attend such a meeting in the big city of New York, for in Germany we are not allowed to have such open-air meetings. I was very thankful to have this Sunday there in America, because the whole day was a proof of alliance and fellowship in the Lord, and an evidence that we who are many are all together one body in the Lord, members of Him who is our Head, Jesus Christ.

From New York I went to Rochester, where I was with Mrs. Baker in her Elim Faith House. The days I spent there were for me very refreshing. The dear sisters whom the Lord is using there have been blessed for years in carrying on the Missionary work committed to them in this city. We had a blessed fellowship and good meetings for German and English people. They have there a very nice hall, and also a training home for Bible study.

Then I travelled to Detroit, where I attended some meetings in order to dedicate a new Faith Home for an English-German work. Then on to Chicago. I read in "Confidence" that you have been also there. I was very thankful to have some meetings in the Stone Church, and to enjoy the fellowship of the dear friends in the Lord. Besides, I found also opportunity for two German services in the work of Brother Arnold. It was also a blessing for me to find here as in other places dear coloured people amongst our Pentecostal friends. Oh, how I was happy that St. Paul says, "Ye are all sons of God through faith in Christ Jesus..... There can be neither Jew nor Greek; there can be neither bond nor free; there can be no male and female; for ye all are one in Christ Jesus." And so it was indeed. We were united in the same spirit of love. We felt the happiness of

(Pastor Paul's Journey in America—continued.)

being baptized by one spirit into one body, whether Jews or Greeks, whether bond or free; and we were all made to drink of one spirit. Surely it is quite another thing to read these passages in the Bible, and to experience them in such an International meeting.

Having received an invitation from dear Mennonite pastors, I visited some places where German Mennonites are living in the country as farmers, in the States of Illinois and Indiana. These dear people were very interested to hear something about the Pentecostal Movement. Many of them are longing for a greater enduement with power from on high, and so we could have some blessed meetings also in the week-days, though it was the time of oat harvest.

From there I returned to New York, and visited the home of Mrs. Moss in Union Hill (New Jersey), where you have been too. It was a blessed time for me in the lovely home there, and we felt the wonderful presence of the Lord in our meetings. At this time the Camp Meeting in Patterson was going on, and I felt led to attend also some meetings there. We had the meetings in a tent, and many of the visitors were also staying in small tents. The attendance was not as large as in Montwait, but more unbelievers were present in the night meetings, coming every day from the city, that is not too far off.

The last day in America I spent in Union Hill, and the last meeting I attended was in the Glad Tidings Hall, in 42nd Street, New York. I found here, as everywhere, the deep interest for God's best. Many were hungering and thirsting after sanctification and empowering with the Holy Ghost and Fire. It was spiritually strengthening for me to have been in the midst of the dear American brethren, and I give them who may perhaps read these lines, in much love and thankfulness, my hearty greetings.

With hearty greetings in much love,

Yours in the Lord,

F. PAUL.

Linden Strasse 28,  
Berlin, Steglitz,  
4th November, 1912.

## The Testimony of James S. Breeze

(OF LIVERPOOL AND SOUTHPORT).

I was converted under the ministry of a Baptist minister, 28th December, 1882, when twenty-four years of age. Some fifteen months or so after I was converted, Mr. Albert Head, the present leader of the Keswick Convention, held a meeting in my father's house, and spoke on "Surrender" and "Sanctification." I accepted and received sanctification as so taught, and was much blessed in that experience.

I soon after came in contact with Exclusive Brethren, and then later on with Open Brethren.

About 1883-1884 I came into fellowship with Open Brethren, with whom I have been associated for about twenty-five years, ministering the Word among them with acceptance for almost all that time, as my health, which was very poor at times, permitted.

I sought to minister Christ among them, and particularly to put before them the responsibility of living a practical Christian life, based on the statement in Romans viii., 4 (R.V.), "That the righteous requirement of the law might be fulfilled in us who walk not after the flesh but after the Spirit." That consequently I was not free to do what I liked, but had to obey God not to obtain or retain salvation, but to please Him as only a fitting thing after what He had done for me. In the early days of my "sanctification" (if I may so call it) experience, I had most precious times of communion alone with God, on one occasion the Power of the Holy Ghost coming upon me, and so filling my body that it seemed to be going to roll me on the floor. I knew nothing of "the manifestation of the Holy Ghost being given to every man to profit withal" (1 Cor. xii., 7), so cried out, "Lord, if this goes on, or Thou dost not stay Thy hand, it will kill me." Immediately the power manifested ceased, and never returned until the commencement of my present experience last year.

While seeking to bring before saints the necessity of practical sanctification and of surrender to God, I tenaciously held all that brethren teach as to the non-ministry of women—the non-praying to the Holy Ghost based on John xvi., 13: "He shall not speak of Himself," the "Gospel of the Grace of God," "Kingdom" and "Dispensational" truth.



While I had much realization of the power and presence of God when I ministered the Word, and found that saints were edified and occasionally sinners truly saved, I had no complete satisfaction and fulness in my life; it was one of constant sinning and repenting, of confessing shortcoming and failure only to fail again, and the joy I had at conversion, and again at "sanctification," waned and did not "last." The trying to "reckon myself dead indeed unto sin" was no weapon in my own strength, which was only one of "mind," against the power of Satan's temptations, and though no so-called "big" sin marred my experience, the "little" ones stopped all communion again and again. This was to go on until death or the coming of the Lord liberated me. I found no Scripture to say so, but brethren taught it, and I accepted this doctrine, though it failed, to my mind, to agree with the experience of John's 1st Epistle, of John xiv., xv., xvi., xvii., and 1 Peter iv., 1-2, etc.; but do what I would, I could not get out of it. It was Romans vii. in real living manifestation, but Romans viii. almost a dead letter. I was and knew I was all right "in" Christ as to my "standing," but my experience and consequently my testimony was an utter failure. I could teach and preach that the "old man" was crucified, but the experience did not tally, and I felt it ought to do so to be of practical use and testimony. It was all very well to say, "I am 'so' in Christ, but I am not so down here in my experience." It was like a man with a wooden leg saying he was perfectly whole. The wooden leg was patent to everybody, in spite of what he might say.

God laid me aside with illness some eleven years ago, and then again and again I had recurring illness and no permanent relief. The doctor at last suggested going to Leeds to see a specialist with a view to a serious operation. I told this to a lady who put before me the truth of Divine Healing, and God raised me up without an operation. But the days so passed, though often in much pain, were used of God in much self-examination and reading the Word of God to see if "these things" (that I had learned among the brethren) "were so." I found much "wood, hay, stubble," and at last came to the place of being willing to let all go, and for God Himself to teach me by His Holy Spirit through His Word, and asked him

to "cut my head off," that He might do so, for all was mental and argued point by point within myself.

Some five years ago I began to long for a fuller and deeper experience, and wanted the presence of the Lord and of the Holy Spirit as a constant thing, not a fluctuating, but a lasting experience. God graciously put me in the way of meeting with a brother whom I thought had this Baptism of the Holy Spirit or, as it is sometimes called, Pentecostal Blessing.

I wrote to him in India in the autumn of 1909 about this, but he did not reply to my letter. Some six months later his wife replied, and through her ministry (God again using a woman, though at one time I would not even read a theological or a religious book written by a woman) I was first led into the experience of the crucifixion of "the old man" according to Gal. ii., 20 and Rom. vi., 6, and then when this lady was in England last year, I was led into the fulness of blessing in Christ Jesus that I had so long sought.

I did not seek "signs." I wanted the living experience of the Lord Jesus "manifesting" Himself to me—I wanted Himself. This lady stayed a few days at my house. On the second evening we had been quietly talking together, and at the close of our conversation we knelt in prayer, when all at once the power fell on me. I let the Lord Jesus have His own way with me this time, and He did as He chose. This power so came on the Wednesday night, and He manifested Himself again on the Friday, Saturday, and Lord's Day. Then, on the evening of that day, while praising Him, saying, "Lord, I will praise Thee," "I do praise Thee," all at once the Holy Spirit took my tongue and spoke through me in a new tongue. Then this speaking stopped, only to begin again in a few minutes. I was listening to this. It was entirely a new experience to be talking, not gibberish, but a clear language or dialect, when again, without a thought on my part (my mind was not acting at all), He began to say "Jesus!" "Jesus!" Oh, how sweet that name was. Oh, how my whole being glorified Him. Oh, how precious He was. It was John xvi., 14—"He shall glorify me"—literally fulfilled.

Now what do I find as a result of this Baptism:—

(The Testimony of James S. Breeze—continued.)

1. The fact that God the Holy Spirit has indeed taken possession of my body, soul, and spirit.
2. That He glorifies Christ.
3. That His fruit according to Gal. v., 22-23, is a fact actually being fulfilled in me.
4. That the Lord Jesus Christ has the first, the foremost place, without effort, the pre-eminence in my life, that all things in it are in subjection to Him, that He is glorified as never before.
5. That this experience lasts; that the old life has passed away, and instead the doctrine I *taught* has become and is a living reality, an actual experience.
6. The speaking in tongues is *in my experience* sevenfold:—
  - a. To God, magnifying Him (1 Cor. xiv., 2; Acts x., 46).
  - b. It edifies me (1 Cor. xiv., 4).
  - c. It produces praise unknown before (1 Cor. xiv., 15).
  - d. It is a means of intense urgent intercession to which I was an entire stranger before (1 Cor. xiv., 15).
  - e. It edifies the Church (assembly) when it is interpreted (1 Cor. xiv.)
  - f. It is used of God as a sign to those who do not believe, either saved or unsaved persons, for there are unbelievers of both sorts, *i.e.*, those who are absolutely unsaved, and those believers in Christ who do not believe in these gifts of the Holy Spirit as applicable to the present time. “The gifts and calling of God are without repentance or withdrawal.”
  - g. It is conclusive proof that the Holy Spirit has fallen upon me as He did on the Apostles at the first (Acts x., 46); I know it (Acts xix.); others who are in the same experience know it (Acts x., 46); and unbelievers know it (Acts ii., 6).

This experience does *not* direct one to one’s own attainments. Anyone saying so can have had no experience of speaking in tongues, for the moment the speaking begins, the mind is, the thoughts are, directed to Christ, and one realizes that one is at once in His presence. It has a most solemnizing effect, not one of self-exaltation, but the reverse, for one is in

the presence of the King. Oh, to think that anyone could ever say that it directs us to our attainments, as if I had ever “*attained*” to speaking in Tongues. No, I never did. It was just when I was not thinking at all about it that He, the Holy Spirit, as “He willed,” gave the gift. It was no attainment.

Then again, it is said that the enemy ever seeks to get our eyes off Christ; so he does, but if this is his work he has made the greatest blunder he ever did, for it has rivetted my attention to Christ, and I am united to Him in an indissoluble bond never known before.

Whoever said this has had no experience of this blessing. Then again, it is said to have wrought confusion and division and heartburning in assemblies and companies of Christians. Why? Because those who reject it will not leave those alone who have it. They (*i.e.*, who have it) are not desirous of forcing it down others’ throats; they are quite content to go on their way praising God and praying that others may receive the same fulness, so that if those who put them out, excommunicate, or persecute them (and that unscripturally) would leave them alone, there would be no confusion, division and heartburning. It is not unscriptural to have people speaking in tongues in an assembly, then why not leave them alone.

It is said that this manifestation is used as an exhibition of man’s ability, as the assembly is not the sphere for man’s ability, but for the Spirit of God. Again whoever says so has had no experience of speaking in tongues in an assembly, for it just reverses what is contended for.

It is the Holy Spirit that speaks, not the man, for the latter has no idea what the next word that will be uttered is going to be. His mind is unfruitful, that is, it is producing nothing; it is barren. The Holy Spirit is doing all, and he nothing.

I have seen the assembly, again and again, used as the sphere of man’s ability, and the Spirit of God quenched.

Now to sum up all this experience, I find 1 Cor. xiii. fulfilled to the letter as an actual, not possibility, but practicability in my own life.

That is a marvellous contrast to the old state of things when love was so painfully absent, and people were prone to bite and devour one another.

John iii., 16, 1 John iii., 16, and 1 John iv., 16 are all fulfilled, and going on, as far as the latter two are concerned, being fulfilled.

That is not all by any means. No, the crown of all is that the Lord Jesus has *all*, not momentarily, spasmodically, or away in the dim past, but *always all* of what I am, and what I have. I am always, and my all is always on the altar. He can do just as He likes with me. That was never so in the past. "His praise is continually in my mouth." He Himself is loved, adored, worshipped, and praised as never before.

The love to Him I can only describe as intense—white-hot—burning towards Himself. There is none like Him.

That is wonderful, but it is not all. His love is known and lived in in a new way. He is intensely, personally precious, loved with a love born of God, and kept fervent by God. Yet all this is described as being "not of the Holy Ghost," because it is accompanied by speaking in tongues. No song is now so sweet as that which is personally addressed to, and extols the Lord Jesus. No word is so sweet as that which speaks about Him. No revelation by the Holy Spirit so fascinating as that which concerns and rivets the mind on Him.

"He is indeed the chiefest among ten thousand, the altogether lovely."

None other name under heaven given among men, whereby we may be saved and God may be glorified.

"I would that ye all spake with tongues," therefore, "Forbid not to speak in tongues." "Let *all* things be done unto edifying" (1 Corinthians xiv., 5, 39, and 26).

## AT AMSTERDAM.

### Session of the International Council.

The River Amstel passes through the heart of Amsterdam. The day we arrived was very bright. Seagulls were skimming above the water of the broad canals. Country steamers made fast at the edge of the street, and Dutch dames with golden "brainpans" under their bonnets, and "ear-irons" standing out in dangerous corkscrew fashion, landed and hobbled off to do their shopping. Electric trams rumbled over the drawbridges, and their warning bells rang out as they swiftly charged down the bridge slope into the busy streets.

Pastor Barratt's cheery voice was heard for the first time in the Amsterdam Pentecostal Assembly. Pastor Paul was there too, and he

and Bro. Humburg had their German translated into Dutch. Pastor Voget, of Bunde, in East Friesland, was both secretary and Council Interpreter. Bro. Anton Reuss represented Bro. Ruff, of Zurich. Pastor Polman made an excellent host, and Bro. Cecil Polhill and the Writer completed the number.

The Council Meetings were held at 10 a.m. and 3 p.m. each day, each sitting lasting three hours. Very serious business was prayed over and dealt with, with His help, we believe. After long sessions, we ended with praise and prayer. In seven languages we were singing:—

"Under the Blood, the precious Blood,"

Mr. Polhill in Chinese, Bro. Barker from Asia Minor in Turkish, Bro. A. Reuss in Italian, and others in German, English, Dutch, and Pastor Barratt in Norwegian. The results of the Council's prayerful deliberations will be found on page 277.

The very beautiful home of Pastor and Mrs. Polman will surely become an International Pentecostal Hostelery for God's children journeying to the Continent. It is very complete and comfortable. The good work at Amsterdam has still the blessing of the Lord of Calvary and of Pentecost.

\* \* \*

### Gleanings from the International Council

*Meeting at Amsterdam, Dec. 4th & 5th, 1912.*

#### THE OBJECT OF THE BAPTISM—THE GLORIFYING OF CHRIST. (Bro. Humburg.)

The object of the Baptism of the Holy Ghost is that we may *fully* receive and manifest Christ. It is Christ who is to be exalted. Peter, in the sermon immediately after the first outpouring (on the day of Pentecost), spoke all the time of Christ, Who He is and what He has done. It was Christ Who poured out the Holy Spirit. It is in Christ that we have the death of the Old Man. In Him is the whole of Redemption.

Again we must remember that we are baptized into one Body (1 Cor. xii., 12, 13). All belong to the Body of CHRIST. We must not neglect this truth, with its responsibilities and privileges. But it is not a body merely, it is THE Body of CHRIST.

#### AN OLD TESTAMENT TYPE OF BAPTISM POSSIBLE. (Pastor Paul.)

There seem to-day to be two types of Baptism in the Holy Ghost: (a) an Old Testament type, and (b) a New Testament type. In both cases souls may be honest and loyal, but only in the latter case do they receive the full Baptism intended. I may stand in an open doorway, and, leaning forward, place my head (and tongue) inside a room, and my body may remain outside it. So some are on the very threshold of New Testament experience. They know it with their heads, and even possess the Gift of Tongues; but practically they remain in an Old Testament experience. St. Paul speaks of "fleshen" Christians in 1 Cor. iii. They had received a "Baptism," and probably "Tongues,"

(Continued on page 283.)

# "CONFIDENCE."

DECEMBER, 1912.

Editor—

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

Assistants—

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

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## A Christmas Message.

*"For unto us a Child is born, unto us a Son is given, and the government shall be upon His shoulder; and His name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace. Of the increase of His government there shall be no end, upon the throne of David, and upon His Kingdom, to order and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of Hosts will perform this." Isaiah ix., 6 and 7.*

The season of Christmas is upon us again, and once more we wish our readers a very happy Christmas, with a greater realization than ever of the wonderful glad tidings which heralded the first Xmas Day. How marvellously the prophecy of Isaiah, uttered 740 years before the birth of our Lord, has been fulfilled, and will still be further fulfilled as our King comes first for His own, and then with them to reign on the Throne of David.

How wonderfully the blessed Holy Spirit has concentrated our vision in the Lord Jesus Christ Himself, and enabled us to be strong in the Lord and in the power of His might, during testings and trials of many kinds that He has permitted to come to us. We have proved that true prophecy is "the testimony of Jesus." We have learned increasingly to put the government of our whole being, as well

as of our work and daily life, "on His shoulder," and have thereby proved most blessedly that He has taken the government. It has increased, and will mightily increase. We are His "bond-servants," as the writers of the various Epistles so gladly acknowledged themselves to be. The Holy Spirit has truly enabled us to call Him *Lord* in a new way, by losing or yielding up to death our old self-life, with its vacillating love, impatience and powerlessness to find Him our strength, our wisdom, our righteousness, sanctification, and in the end our redemption.

Truly His Name is "Wonderful." What a mighty Counsellor He has been in times of difficulty, as we just brought our reasonings and imaginations and thoughts into obedience to Him. He has been "mighty to save" and heal in physical weakness. We have discovered Him to be "God the Father of Eternity" indeed. He has been leading many of His dear children by "ways they knew not," so that they have learned, like St. Paul, "to glory in the things which concern my weakness" (2 Cor. xi., 30), proving as we stood "stedfast in the faith," resisting Satan, that He was indeed our Life and "The Prince of Peace," for through it all there has been "a deep settled peace in our soul."

As we look back, can we not trace His own wonderful love and power, peace and joy through it all. An increasing realization of a life within us, that has been sustaining us all the time, and quenching the fiery darts of the devil. It may be that we have not always given Him the glory; perhaps we have not always recognized His working, for it has been so natural; it has been "I, and yet not I." We may often have forgotten that we had accepted His death as our death, and had "yielded ourselves unto God as those that were alive from the dead," Rom. vi., 13; but He did not forget, and so He has been using those members.

It has all been so natural that we have attributed it to ourselves, thinking that we must needs have some special manifestation of His *presence* in order to have a manifestation of His power. Of His government and His peace there shall be no end, and happy are the souls who will cease to *live* on visions, rapturous feelings, and manifestations, and pass through into a deeper life in the Spirit. Satan can so easily deceive just here, for he does not

(Continued on page 278.)

# DECLARATION.

INTERNATIONAL PENTECOSTAL CONSULTATIVE COUNCIL,  
Amsterdam, 4th and 5th December, 1912.

I. The Council emphasizes its position as an Advisory Council only, not as a Legislative Council. The resident Brother, where the Council is being held, is *ex-officio* the Chairman of it. He may, with the consent of the Brethren, appoint a member of the Council to preside in his stead. (Accordingly Pastor Paul, invited by Pastor Polman, takes the chair for this Session.)

II. The Council feels that as an Advisory Council it must be self-elected, and not subject to the control of votes of Assemblies.

III. The following DECLARATION is agreed upon:—

Brethren representing the so-called Pentecostal Movement in different countries of Europe, gathered together in Amsterdam for an International Advisory Council, wish to state to their brethren within and outside this "Movement" their convictions concerning

GOD'S PLAN AS TO THIS REVIVAL, *viz.*:—

1. The present outpouring of the Holy Spirit as it is characterized by the manifestation of spiritual gifts (1 Cor. xii., 7-11) we consider to have been granted by the Lord in these last days before His coming for the edifying and perfecting of the Body of Christ, and its preparation for the "Rapture" (Eph. v., 12; 1 Thess. iv., 17).

Recognizing this fact, we believe that the Holy Spirit seeks to bring about true unity among all the people of God, according to the valedictory prayer of our Lord Jesus Christ (John xvii.). Not a unity in which uniformity prevails as to methods of work and doctrines that have long divided the Church; but a unity in spirit and fraternity which recognizes the vital doctrines of Christianity.

2. We further believe the Lord's object in carrying out this purpose with the Body of Christ to include and demand the presentation of the full Gospel of the Lord Jesus Christ in the power of the Holy Ghost, accompanied by signs as in the days of the Apostles, to the whole wide world in the shortest possible time.

In full sympathy, therefore, with the urgent appeal for an increase of evangelistic and missionary zeal, as given, *e.g.*, by the Edinburgh Missionary General Conference, we should train our churches and circles to a more intelligent interest and active participation in this great work.

3. The Baptism of the Holy Ghost and Fire we hold to be the coming upon and within of the Holy Spirit to indwell the believer in His fulness, and is always borne witness to by the fruit of the Spirit and the outward manifestation, so that we may receive the same gift as the disciples on the Day of Pentecost. (Matt. iii., 11; Acts i., 5-8; ii., 1-4, 38, 39; 1 Cor. xii., 7-13; Acts xi., 15-18.)

We do not teach that all who have been baptized in the Holy Ghost, even if they should speak in tongues, have already received the fulness of the blessing of Christ implied in this Baptism. There may be, and in most cases will be, a progressive entering in of the believer into this fulness, according to the measure of faith, obedience, and knowledge of the recipient.

4. The believer, so far as he is fully yielded (the Holy Ghost having come upon him in this Baptism) will attain unto a perfect man, unto the measure of the stature of the fulness of Christ. (Heb. vi., 11; vi., 1; Eph. iv., 12-14; 1 John ii., 12-14.)

This will normally result in a greater development of the fruit of the Spirit, and His gifts and His guidance in all things.

5. While we encourage all believers to seek the same full Baptism as recorded in the Acts of the Apostles, together with its manifestations, yet we would earnestly warn against merely seeking soulish experiences or fleshly demonstrations, which not a few have mistaken for the work of the Spirit.

Men and women who, not realizing that God has given us the spirit of power, and love, and of a sound mind, and who, instead of holding fast the Head, from whom all the Body being supplied and knit together through the joints and bands, increases with the increase of God, dwell in things which they have seen, and delight in feelings and mystical experiences, give opportunity for the evil one to deceive them by his wiles, and easily become subjects of false prophecies and of revelations or manifestations which are not of the Holy Spirit, but of the flesh, if not of the devil. (2 Cor. v., 16; 2 Tim. i., 7; Col. ii., 18, 19; 1 Tim. iv., 1, etc.)

6. The true deepening of the work of God in our midst is not to be brought about by any merely human or self-originated efforts, but by the Spirit of the Lord Himself (Zech. iv., 6), Who is always ready to impart all necessary guidance and power and wisdom for all the emergencies of our personal daily life, as well as in our gatherings and assemblies, if only we would recognize His presence in child-like simplicity of faith, and heed His directions, subjecting ourselves one to another in the fear of Christ (Eph. v., 21).

7. Some have failed to obtain the continued guidance, presence, and power of the Holy Spirit, even though they earnestly sought for it, because—

a. They did not obey the Scriptural rules laid down by the Apostle Paul for the exercising of the gifts of the Spirit (1 Cor. xii.-xiv.; Rom. xii.; 1 Thess. v.).

b. They did not discern the Body of Christ, in which the Lord has given all the ministrations necessary for the perfecting of the saints (Eph. iv., 11, 12).

In the light of these unmistakable directions and principles of the Holy Scriptures we feel it our duty to emphatically state that the genuine guidance of the Holy Spirit operates in perfect harmony with the different offices which God has appointed in the Body of Christ, *e.g.*, pastors, teachers, helps, governments, etc. (1 Cor. xii., 28; Eph. iv., 11, 12), and cannot accept the notions of some who claim to be taught of the Holy Ghost in such a way as not to need counsel, instructions, admonition, reproof, or correction from other members of the Body.

ENGLAND...ALEX. A. BODDY.  
                  CECIL POLHILL.  
HOLLAND...G. R. POLMAN.  
NORWAY...T. B. BARRATT.

GERMANY.....EMIL HUMBURG,  
                  J. PAUL.  
                  C. O. VOGET.  
SWITZERLAND...ANTON B. REUSS.

(A Christmas Message—continued from page 276.)

want us to know this wonderful government and peace. God needs those who have the "fruit" of "self-control," as well as love and joy, for in the wonderful kingdom that is shortly to be set up on earth (as well as to-day) He will need co-workers, overcomers, those who have been willing "to lose their soul-life" ("psuche"-life), in order to find it again in Him. All our passions, desires, emotions, under perfect control, by the Spirit of God energizing us.

We love to think of the day when this Kingdom will be established, for we long to see our Lord and Christ reigning even here on this earth. He will "order it and establish it with judgment and with justice." Surely we must allow the Christ to reign in our whole being, so that we may "do justly, love mercy, and walk humbly with our God," even in this our day of probation and preparation.

It is to be feared that very many of God's children, indeed, perhaps all of us, have been looking for greater things in a visible church in this our day. We have, indeed, an "earnest of our inheritance," but the Holy Spirit is increasing by groaning within us for "the full redemption of the body." He has the mind and will of God, and all His gifts and purposes are for "the perfecting of the saints, the building up of the body of Christ, till we all come unto a full-grown man." All in preparation for that day when He shall come for His own, in preparation for an endless life of power and service with Him in His kingdom, with Him for ever in the eternal ages. Surely the writer of the Epistle to the Hebrews had this thought burning in his soul when he wrote: "Let us leave the word of the beginning of Christ and go on unto full growth," Heb. vi., 1, Margin. Perhaps our Lord Jesus is waiting for this development of character, for "overcomers," for those who shall be accounted worthy to prevail, to escape all these things that shall come to pass (in the tribulation), and to stand before the Son of Man. Luke xxi., 36, R. V.

How watchful and prayerful we need to be, lest our great adversary, with his subtle wiles succeeds in causing us to keep our eyes on our experiences, our own life, our work even, our "shibboleth," nay, on himself and his demons, so that we get into bondage and legality worse

than that of the Jews, or more terrible still, into a self-righteous condition that will effectually blind our vision of the Lord.

We may expect Satan to counterfeit the spiritual life—and gifts. A counterfeit proves that there is a *reality*. Satan may give visions and signs and wonders to our psychic or soulish nature, but he can never produce righteousness of life, nor penetrate into our spirit, which has been given up to God, unless we yield that spirit to him and become demon-possessed. Therefore it is written: "The just shall live by faith"; that is, we shall continually live with our spirit set on things above, things unseen, where Christ lives. We shall *live* by the *Word* of God, so that the Holy Spirit may continually be "renewing our minds" and transforming us into His image.

Beloved, this life is our time of probation, our time of training. Will you submit your will to God? your daily life to Him? He reigneth; He knows exactly what circumstance, what life, what discipline you need. He has a plan and work for each one of us in the kingdom, so He knows best how to prepare us, in order that He may find us absolutely, unswervingly true to His beloved Son, to His Victory on Calvary, for the passing away of "old things," to the power of His Resurrection for the "new things," and to the utter defeat and judgment of the great-usurper, Satan.

We have said that Satan can only touch us through our sense life, therefore we can see how easily spirituality may become "spiritism" if not guarded against.

Spiritualism is simply endeavouring to touch and know the unseen by the senses or consciousness, either in visions of persons or whatever is pleasing to the senses. This is easily supplied by the demons. Therefore, a person has only to consent to lose his self-control, and keep his mind vacant and passive to obtain these. This is not *faith*. The very essence of *faith* is giving substance or reality to things *hoped* for, the proving of things *not* seen or felt; "but hope that is *seen* is not hope, for what a man seeth why doth He yet hope for." Rom. viii., 24.

"The just shall *live* by faith" does not mean only those things necessary for our bodily needs, such as food, raiment, etc., for repeatedly in the Epistles we are exhorted to "work with your own hands,"

"that ye may have lack of nothing," 1 Thess. iv., 11, 12. Eph. iv., 28: "That he may have to give to him that needeth." Read also Acts xx., 34, 35; 2 Thess. iii., 8, 10; and the Holy Spirit never contradicts Himself. We may find the explanation in the words of our Lord to Satan: "Man doth not *live* by bread *alone*, but by every word that proceedeth out of the mouth of God," Matt. iv., 4. Comparing this with John vi. and other Scriptures, we find that "to *live* by faith" means that we must depend on Christ as our life, a simple reliance on Him who *liveth* in us—feeding on Him through His Word. As we do this, we shall find to our joy that He is within us, in our "*inner man*." We shall be conscious of His presence, sometimes wonderful stillness will reign in our souls, our mind will not be vacant, but "set" upon Him. A new power to resist Satan, a calm spirit that is kept unruffled in the midst of temptations, a sweet spirit of love, even towards those who differ from us, or who even hate us.

Ah, this is our Beloved. This is union with Him. This is a *reality*; and as we recognise Him and rest in Him, perhaps at first by an effort of our will, we shall soon find the *habit* is formed, and our mind is kept in perfect peace, because it is stayed on Him. Then, too, we shall find the "gifts" manifested through us, as *He* will. Such sweet "tongues," praising and magnifying God, speaking "secrets" to the Father; such joy in ministering the Word and witnessing to others of this, our Lord. Truly, it is well to put the "government on His shoulder."

We cannot speak too strongly on the danger of waiting for outward signs and wonders, or revelations which appeal to our soul and sense life, which pass away only to leave an unhealthy longing for their repetition, often, alas, to doubt our God and His love, because we do not constantly experience them. Especially would we warn our readers against *looking* for a further vision of Jesus, or a conscious touch of Him as the Bridegroom, till we receive a manifestation. This is an old and awful delusion of Satan, as is spiritual affinity and kindred errors. The Word says, "Christ *is* in you, except ye be reprobate." The Galatians had so quickly gone into the flesh and bondage, away from the "hearing of faith." ("Faith cometh by hearing, and hearing by the

Word of God.") "My little children," the Apostle cries, "of whom I am again in travail until Christ be formed in you."

Praise God, our Lord and Christ is on the Throne to-day—our glorious Head. *He* is our Life, and as we receive the Blessed Holy Spirit, and keep looking unto Jesus, we shall be built up a "spiritual temple" or body, every member welded together by love, till we join Him, our Head and Lord, in the air, to be for ever with Him.

"Christ in us, the Hope of Glory." This inward revelation alone will enable us to stand against death, disease and sin, and so hasten His Coming. The battle must be fought and won in our spirit, deeper than any consciousness or emotion. There must we recognise and trust our Lord. If He gives us visions or revelations, let us praise Him, but not *live* by them. Possibly, like St. Paul, He may have to allow a "thorn in the flesh," "lest we should be exalted above measure." Nay, rather let love reign, our whole being permeated by His love and light and liberty, welling up from the depths of our being. He *is* there, beloved. Rejoice, Rejoice! not in ecstatic feelings, but in Him—our Saviour, our Christ, our King.

M. B.

### Further Experiences in California.

Continuation of record of the journey of the Editor (see Map on page 264—November issue). This description of his recent Mission journey commenced in the August number, and will be continued (D.V.) in future numbers.

(BY THE EDITOR.)

Los Angeles is said to be the fountain-head of spiritual life for North America. Though unable, from lack of full knowledge, to confirm this statement, I know that it is a great centre for religiously-minded people, that many "choice souls" have made it, and the towns in its vicinity, their home. Possibly it is even too attractive to such. I heard some earnest

#### STREET-PREACHING

one Sunday night on First Street, and later I went into one of the chief Methodist Churches, where General Grant was being eulogised. There was much more power for God, and much more glory given to the Lord in the street than in the up-to-date Methodist Church with its fashionable choir and its eminent preacher.

The Grand Army of the Republic—the veterans of the Civil War—numbering some 3000, filled the streets of Los Angeles for days. They came from many States, and were gladly enter-

(Further Experiences in California—continued.)

tained by the Angel City. One of them showed me the kettle-drum he had played in many battles about 1861. I had a few heart-to-heart talks with those grizzled veterans. They came from every State for their Annual Re-union and Commemoration. Each year it is in a different city.

Near the close of my stay, the Pentecostal Assembly on Seventh Street sent me an invitation, but it reached me too late. I had got as far as Chicago when I received it.

So, after twelve very full days, I boarded the cars one evening for San Francisco, thankful for the privilege of having met so many of the Lord's dear Pentecostal people in this city, known in the old Spanish days as "*La Puebla de Nuestra Senora la Reina de Los Angeles*."

\* \* \*

Brother and Sister Mead saw me off from Los Angeles that evening, and the "Owl"

"Take me back to California,  
Take me to the Golden Gate,  
Take me to my dear old mother,  
Take me ere it be too late."

They were serenading me I was informed. I do not wonder that hearts turn back at times to lovely California, "where every prospect pleases, but sometimes man is vile!" An American boy was asked where he would like to go to when he died. He replied, "Los Angeles."

OVER TO OAKLAND.

Oakland, on the other side of the bay, is a town of over 300,000 inhabitants. It has undoubtedly benefited by the earthquake and fire which devastated San Francisco. Many people removed to Oakland, where the troubles were not so great. They thought that they were coming temporarily, but now they do not care to return.

CARRIE JUDD MONTGOMERY.

Mrs. Carrie Judd Montgomery (actually for 30 years the able Editress of the "Triumphs of



LOS ANGELES (CENTRE OF CITY. 1).\*

On the left, part of the Central Park. We look up Hill Street (running towards the mountains)—on the right are two of the largest "Cafeterias," or upper-class dining rooms arranged on a special principle. Numbers of private automobiles stand in the street. Electric trains travel quickly along on their way to the coast or the interior. A massive pile towards the right is the San Fernando Building. We see the roof of the Methodist Church in right hand corner.

brought me 475 miles in 14 hours, from Los Angeles to San Francisco. The last miles were alongside the waters of a tidal inlet, and we came at last to the Pier Station at Oakland.

SAN FRANCISCO.

I crossed over from the mainland to see the town of San Francisco. Soon I was sailing over the broad blue waters of the great bay and harbour which almost surround San Francisco. I spent some hours seeing the city and its suburbs. Memories come back to me of great areas of burnt-out buildings, not yet restored, also busy streets with enormous "earthquake-proof" many-storied buildings, glorious trees in the Golden Gate Park, the Pacific surf rolling in continually, rocky islands close to the shore where sea-lions and seals are happy all the time.

One night, some weeks later, in Indiana, a number of friendly boys sang under my window one hot night:

Faith"), with her beloved husband, Mr. Montgomery, are living at their "Home of Peace," four or five miles out in the country. I was to be their guest. At the time of the awful earthquake and fire in San Francisco, when probably 10,000 perished (425 officially), they were in Oakland. Mr. Montgomery had offices in San Francisco, and many of his valuable papers were there. They were rescued for him by a courageous friend. Mrs. Montgomery, early that morning (April 18th, 1906), was awakened in her Oakland home with a spirit of prayer travail, and a sense of impending calamity, and arising, she spent a long time in prayer for souls in danger. When the catastrophe came, San Francisco was straitly shut up, no one could possibly get in.

A WARNING.

I heard of a religious old widow in San Francisco to whom God spoke unmistakably a few days before the earthquake, and told her to

\* Reduced from an excellent large Panoramic View, published by Messrs. Fenstermaker and Lane, Los Angeles.



remove to Oakland. As she went along in the electric car, God showed her the very cottage she was to go to, and she at once removed with her family, although it was inconvenient. She did not know the reason, but she was sure she knew God's voice. She understood later when the earthquake and fire came and destroyed all the district where she lived. Mr. Montgomery told me this incident, and I am sure would gladly satisfy anyone who would wish for verification.

A Sister Golmond, a coloured married woman of Pasadena, had, eighteen months to the day before the earthquake, a vision in broad daylight, in panoramic form, of all that happened, down to thirsty people holding their hats to catch water dripping from the burning buildings, and even drinking from the sewers. She put it in a leaflet, and, after the catastrophe, the newspapers printed it side by side with the details which did actually happen.

San Francisco, alas, has not learned its

many doctors had done their best and failed. She looks very well and strong to-day. She is Mrs. Montgomery's willing secretary and helper. I also met Sister Bridget. She is full of faith and good humour. She told us how she had lived a life of sin in all the towns of the Pacific coast, but was wonderfully saved and healed. Her arms are covered with marks of hypodermic injections. She was a morphine fiend, and delivered by God's goodness. "I was a dancer and danced for the Devil, now the Lord keeps me in the experience of Romans viii., 11. My mortal body is quickened by His Spirit, and I can witness that I am never tired."

THE OAKLAND MEETINGS.

Our first meeting was to be at the town of Oakland at the Maple Rooms, so we all journeyed in on the electric car. As we waited at the Beulah Station I took the picture shown on next page of Mr. and Mrs. Montgomery. The meeting was a representative gathering from Oakland and San Francisco. There were members and



(LOS ANGELES (CENTRE OF CITY. 2).

Sixth Street runs from us Eastward (in the direction of Azusa Street). Mountains are faintly outlined in the distance. On the right we see one of the "sky-scraping" steel buildings in course of erection. Later it will be faced with stone, etc.

lesson. To-day licensed vice of an abominable kind is known to lift its head again here.

I was glad when, after some miles in the swift electric cars which run out from Oakland, I reached the little station called Beulah, and Mr. Montgomery's white house and chapel were pointed out to me, a little way up the slope called Beulah Heights. It was a region where rolling hills meet the plain. The hills were very brown. After the rainfall a few weeks later they become very green. Mr. Montgomery is an owner of mines. He lives, I am very sure, quite close to God. There are thirty rooms in the "Home of Peace." Missionaries and others sailing to Japan or China are glad to make this their home while they are waiting for their vessel. Some visitors pay for their board, some give free-will offerings, some are practically free. I met here

SISTER SADIE CODY,

who was so wonderfully healed some years ago, when her spine was terribly damaged. Her healing was almost instantaneous, after

leaders from various Christian bodies. I was duly introduced, and spoke at some length to those dear Californian saints. An offering was made at the close of the meeting. It was given at my request to Armenian Orphans in Caesarea, Turkey-in-Asia. I shook hands with numbers of earnest friends as they came up to make their offerings. It was good to meet them.

BEULAH HEIGHTS.

I slept that night in a quiet room at Beulah Heights. After my many nights in Pullman sleepers, tearing across numerous states, I appreciated my peaceful surroundings. In the morning, as I sat near my window, I looked down on villas and cottages scattered over the hillside. The sweet sound of Westminster Chimes came from the belfry of Mills College. A swift electric train flew across the country. I was permitted to write and read all the morning in my room. I could hear the dear friends below as they gathered for worship, singing sweetly:—

"More, more about Jesus."

(Further Experiences in California—continued.)



MR. MONTGOMERY, of Beulah Heights, Oakland, California, and MRS. CARRY JUDD MONTGOMERY, Editor of "Triumphs of Faith." (At Beulah Station.)

Mrs. Montgomery leads an intensely busy life. The telephone is often going, and her secretary is often helping her.

Sister Cody wrote later to Mrs. Boddy:—

"A few months ago Mrs. Montgomery asked you in a letter to pray for me to receive my Baptism, and while Mr. Boddy was here he laid hands on me to receive, and, praise God! a few days after I did receive the Baptism, and spoke in Hindustani. A missionary was here who understood the language, and said I was saying, 'The King is coming, The High and Holy One is coming very soon,' etc. I could not speak English for more than an hour. Praise God for this blessing. I want it to mean something for His glory, and not just for myself."

The second meeting was in the afternoon of Wednesday. It seemed all that we prayed for. Many sections and schools of thought were represented. They were a people very hungry after God, and the solemn truths affecting Divine Healing and the Coming of the Lord were given out. One felt the presence of a responsive, receptive spirit. For an hour or more after the address was ended we dealt with the sick and those seeking God's best blessings. It was a time to be remembered by all. The meeting began about 2:30 p.m. and ended about 6:30. Mrs. Montgomery has the confidence of Christian people in this place.

#### TOWARDS THE ROCKIES.

At last I left for my train. Dear Brother Montgomery saw me into my car, which was to take me such a great distance, and bid me farewell. We pulled out, and proceeded some miles. I was having supper when we came to a stand. It was dark, and, looking out, I saw water everywhere. The whole train was crossing an arm of the sea on an enormous barge. Through the night we climbed over the Sierra Nevada; next day across the wearisome Nevada Desert. Then over the Wahsach

section of the Rocky Mountains,

#### FIVE LOCOMOTIVES

hauling us up, one behind and four coupled together in front. On the second day we were crossing early in the morning Great Salt Lake on a thirty-mile trestle bridge to Ogden, now an important town. A little later we ran into Salt Lake City, and could see the Mormon Temple in the distance, but did not stay. A fellow passenger who stayed there a few hours told me later how he had been shown over the great tabernacle, and had had the Mormon religion presented to him by the lady guide in a very favourable light.

#### THE MORMONS.

They are certainly very industrious. They pay, as all Christians ought to pay, one-tenth of their income to what they consider the work of God. Their funds largely control this neighbourhood in many ways. They are believed to practise polygamy secretly. It is part of their faith. The Mormon Book of Doctrine and Covenants, chapter 132, commends polygamy. Eternal damnation is the fate of those who do not receive the covenant.\*

\* \* \*

Again we climbed a mighty range of terribly grand mountains, then we ran down into the strange Utah desert. The most amazingly weird of all the five deserts I have crossed. Pink and yellow sand, strange arroyos or dry water-courses, stratified cliff, pinnacles and columns; miles and miles and miles of far-stretching sand, bounded by lonely distant mountains; our train winding like a dark serpent by far-stretching tracks through it all. Five great deserts I have crossed on this long journey—

1. The Desert of Western Texas (Llano Estacado.)
2. The Arizona Desert.
3. The California Desert (El Mohaje).
4. The Nevada Desert.
5. The Great Utah Desert.

These deserts are gradually being reclaimed here and there by irrigation and artesian wells. Deserts, physical and spiritual, can be made to blossom as the rose.

As I was standing on the platform of the last car, as we were climbing through the mountains one night, I had a talk with the brakesman, in the course of which he said:

"I don't believe in the Bible, but I can't help believing in God when I see these stars above us, and these Rocky Mountains around."

"I think I can explain that," I said. "If you had the same Holy Spirit inside of you Who dictated the whole Bible, then the Spirit within you would respond to the Spirit in the Word. You could not be kept from reading it then."

"Well, sir, I believe you are right. I had'nt thought of it like that."

As we crossed one of the deserts I was speaking to a coloured porter in charge of one of the Pullman cars. He brightened up when I spoke of the goodness of God.

\* See article on "Mormonism" in "The Fundamentals," Vol. VIII., from 808 La Salle Avenue, Chicago, 15 cents or 8d.

He said: "The last five years has been de best time of my life. It has, sah. I gave my heart to the blessed Lord Jesus. I can't think what I done before without Him."

COLORADO.

Next morning, after passing in the night through wonderful canyon scenery, at daybreak we were up at Leadville, 11,000 feet above the sea. The snow was falling on the mountain tops. At Salida dear Rector Lyons came to the station to meet me. One of the coloured waiters, leaning out of the Dining Car, said to Brother Lyons, "Are you looking for an elder? guess he is back there in the second sleeper." So I alighted to visit him and his dear wife, and stayed there for a few hours. As we approached his church door, he said, "Here is an Englishman I want to introduce you to." An elderly man was approaching. He said, "Mr. Preston, I want to introduce to you this gentleman from England."

"What town?" said he to me.

I replied, "Sunderland."

"Why," he replied, "I came from Sunderland myself."

I learned afterwards that he was Alderman Preston, sometime Mayor of Sunderland, who came over to this West country some years ago. We went into the Rectory, and had an especially earnest time of prayer beside the Rector's beloved wife, who was an invalid. We obeyed the command in the fifth chapter of St. James' Epistle. I shall not forget these dear ones. So I bade them all good-bye at the Rectory, and journeyed down the wonderful Royal Gorge, where the foaming Arkansas River passes between cliffs 2000 feet high. The track in one place is suspended over the rushing waters.

A FOUR DAYS' MISSION AT LOVELAND, COLO.

Seven hours or more brought me to Denver City, that great, up-to-date town, a mile above sea level. On Sunday I preached, morning and afternoon, in All Saints' Church, Loveland, where the Rev. C. E. Preston is in charge.

Loveland, Colo., is quite an interesting country town at a great altitude. At first breathing is somewhat difficult, especially when walking fast. It is said to be an especially religious town, with some seventeen places of worship, with no intoxicating drinks sold here, and outwardly it seems very moral.

At the Afternoon Service two of the ministers from the other churches read the lesson. Among those present were a dear medical doctor and his devoted wife, and an attorney at law, who takes part in church life, a very affectionate, appreciative photographer friend and his family, an ex-mayor of the town and his helpful partner, the able Methodist minister and several other prominent Christian workers of the town, together with older saints, the Episcopal and Methodist.

We had solemn prayer meetings in the little wooden Rectory, when the Lord was indeed gracious to us,

"Say, Sir, are you a healer?" one old lady addressed me thus near the church door in the dark after service.

"No," I replied. "I could never say I was a healer, the Lord heals and I will pray for you, if you will trust Him. Come into the Rectory to the prayer meeting."

It was a very blessed time at Loveland. People and preacher alike were in the presence of the Lord, and we believe work for eternity was done.

There are three fine large public schools in Loveland called Washington, Lincoln, and Garfield. Washington is up a gentle hill to the north of the town. The head mistress, Miss Harrison, is a communicant of our church. She requested me to speak to the higher classes. I gave them a little talk on Freedom, of which they had sung in the national song, "God bless our Native Land," and also on the danger of being too free. Then in thought and by description I took them through the Holy Land, from Nazareth to Calvary and Olivet, and spoke to them of our Victorious Lord.

The view of the Rockies from the school was magnificent—snow-covered ranges rising behind the foot hills. The snow-clad mountain, Long's Pike, rose above all the range.

"O all ye mountains and hills, bless ye the Lord: praise Him and magnify Him for ever."

(Session of the International Council at Amsterdam—continued from page 275.)

but they had not left the Old Testament experience. Yet these very persons may and should go on and develop a full and ripe New Testament experience. But they need to exalt Christ in their lives, and manifest His love. He must be first and last.

THE NEED OF BROKENNESS OF SPIRIT.  
(Pastor Paul.)

Many who say confidently that they are led by the Spirit are not broken in spirit. The Baptism in the Holy Ghost means first of all that we should be broken in spirit. A man may think he is broken in spirit when he merely is feeling hurt, or when he thinks he is being oppressed by someone. We must teach that unless there is the brokenness of spirit there is not the real Baptism. IT IS THE CROSS OF CHRIST WHICH IS TO BREAK DOWN. Not to seek so much for manifestations as for a teachable, humble, contrite, broken spirit. "A broken and a contrite heart, O God, Thou wilt not despise" (Psalm li., 17). So in Hosea vi., 1, 2: "Come, and let us return unto the Lord: for He hath torn, and He will heal us; He hath smitten, and He will bind us up. After two days will He revive us: in the third day he will raise us up, and we shall live in His sight." We should teach much as to the blessings which flow from true brokenness of spirit.

OTHER SUBJECTS.

Bro. Cecil Polhill pleaded earnestly for a greater zeal in all Pentecostal Assemblies for a missionary spirit. Systematic teaching and prayer and almsgiving for Foreign Missions.

(Session of the International Council at Amsterdam  
—continued.)

Paster Barratt introduced the thought of alliance, and even of formation of Churches. Pastor Paul preferred the thought of an "Organism" to that of an Organization. The so-called "Movement" is really not a movement, but the Gift of the Holy Ghost, enabling many to be blessed in Churches or outside of them. An "Organism" is a living thing; an organization may be living, but we have many organizations which have not much life..

The importance of suitable leaders was spoken of—leaders to be careful not to get into a rut. The Holy Ghost must have His own way in the Assembly. The leaders should keep very close to God in their lives. Each leader should be a spiritual man; "a star in the right hand of the Lord" (Rev. i., 16, 20). "Governments" (perhaps something like "Councils") as in 1 Cor. xiii., 28, should be recognized.

Letters of Commendation—Travelling speakers should always be asked for these when they are not well known.

Pastor Paul spoke much of the "deepening" of the Baptism, and the obtaining of greater gifts, or the developing by each individual of his existing gifts (the stirring up), until they may be considered "greater gifts."

\* \* \*

Pastor Barratt had come from the Polar Circle, where he had been preaching in North Finland. He and Pastor Paul went from us to a Conference in Schleswig-Holstein; Mr. Polhill to a Convention in S. Wales, and others to their various spheres. Pastor Paul wrote in the "Traveller's Book," belonging to Mr. and Mrs. Polman, a little rhyme in English (slightly revised):—

"So much of love,  
So much of light,  
So much of blessing,  
'Twas indeed 'all right.'"

The absolute unity and the brotherly love were, we felt, entirely from the Lord, Who stood unseen, we believed,

IN THE MIDST.

The next Session of the Council will be (D.V.) at Sunderland, May 13th, 14th, 15th, 16th, 1912. (If the Lord tarry.)

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## PENTECOSTAL ITEMS.

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The Sunderland Meetings in All Saints' Vestry, Saturday and Monday, at 7.30. Sunday, 8.10 (after Church Service), and Thursdays, 7.30 in the Vicarage.

\* \* \*

F. B. Phillips, 13 Lansdowne Road, Bedford, will supply Text Boxes, containing 200 verses ("Commands"), at 6½d. and 1/- each. Profits for P.M.U. This is a new feature, to supplement the Promise Boxes. Suitable for Christmas presents.

\* \* \*

The Sion College Meetings, London, Thames Embankment (near to Blackfriars' Bridge), each Friday at 7, and the same afternoon at 3.30 in the Institute of Journalists, Tudor Street (between Ludgate Circus and the Embankment).

\* \* \*

Pastor Polman (Kerkstraat, Amsterdam) has recently visited Ulm, in the Kingdom of Wurtemberg, Germany. He writes: "God is blessing this people. I have just come from a meeting, and some received the Baptism." Ulm Minster has the tallest spire in the world, 161 metres high.

\* \* \*

Miss Frances Taylor (2 Hillier Street, Troyville, Johannesburg, P.O. Box 4155) writes that a successful Convention had been held at Middleburg. Pastor Cooper and Brother Smit were assisted by Pastor Bowie and Pastor Hooper, of Johannesburg, and Brother Chawner, of Natal. Sister Weideman, of Cape Colony, was also blessed to the Dutch brethren.

\* \* \*

A Missionary (P.M.U.) Conference will be held (D.V.) in Stirling, N.B., on Wednesday and Thursday, January 1st and 2nd, to explain the object and present position of the Missionary work of the P.M.U., and the great Missionary world need. Several members of the P.M.U. Council and others are expected to take part. For particulars apply to Mr. David Millie, Stirling. Meetings morning, afternoon, and evening. Mr. Cecil Polhill will welcome all Scottish Pentecostal friends.

\* \* \*

The friends at Stanley Hall, Stanley Grove, Longsight, Manchester, will hold (D.V.) their Annual Christmas Conference from Wednesday, December 25th, to Sunday, December 29th, inclusive. The meetings will be at 10.30 a.m., 3 p.m., and 6 p.m. Friends requiring appointments should write to Bro. W. Tomlinson, 11 Swayfield Avenue, Dickinson Road, Longsight, from whom also can be obtained programme-cards of the Conference. Lunch and Tea provided in the Hall.

\* \* \*

"*Qu'est ce que le Mouvement de Pentecôte?*" is the title of a booklet or tract in French, which is a translation from the German tract by Bro. Edel. This French issue can be obtained from Evangelist. Seifer, Prangins, Vaud, Switzerland. It is about 2d. a copy, or 25 for 3/., post free.

The Pentecostal friends in Germany have quite a literature now. Their catalogue of books, tracts, etc., can be obtained from Bro. Emil Humburg, Steinstrasse 6, Mülheim-Rhur. Readers of "Confidence" who can read German should send a post-card asking for this remarkable list of Pentecostal productions.

\* \* \*

The author of "In the Twinkling of an Eye," and "The Mark of the Beast," Mr. Sidney Watson, of "The Firs," Vernham Dean, Hungerford, Berks, has issued a work of a similar character to expose Spiritualism. It is called "The Lure of a Soul." It is a book that an unconverted person would read eagerly, and so might be lent to spiritualists. It contains much strong meat combined with very striking situations. We are not sure that we like some of these, but undoubtedly they will be the bait which may induce some to accept the more solid matter. Write a post-card to him as to cost.

Bro. A. H. Post writes from Assiout. There are now five Pentecostal Assemblies in Egypt, viz., at Alexandria (Bro. H. E. Randall), Cairo, Minieh, Assiout, and Nikalah (25 miles further up the hill). He asks for earnest prayer, and refers pathetically to the Home-Call of Bro. Brelsford (September 28th).

\* \* \*

Readers of "Confidence" would do well to take part (publicly or privately, or in their assemblies) in the Universal Week of Prayer, from Monday, January 6th to Saturday, January 11th. The

subjects proposed are:—Monday, January 6th—Thanksgiving and Humiliation; Tuesday, January 7th—The Church Universal, the "One Body" of which Christ is the Head; on Wednesday, January 8th—Nations and their Rulers; on Thursday, January 9th—Foreign Missions; on Friday, Jan. 10th—Families, Educational Establishments, and the Young; on Saturday, January 11th—Home Missions and the Jews. Fuller details of these subjects can be obtained by writing to the Secretary of the World's Evangelical Alliance (British Organisation), 7 Adam Street, Strand, London.

## THE PENTECOSTAL MISSIONARY UNION.

The Pentecostal Missionary Union (or "P.M.U.") for Great Britain dates its commencement from a meeting held in All Saints' Vicarage, Sunderland, on January 9th, 1909, when a Council was formed. Mr. Cecil 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 Pastor Jeffreys, Mr. H. Small, Mr. Andrew Murdoch, and Mr. Thos. Myerscough. 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. Missionaries in the Field:—In INDIA—Miss Margaret Clark, Miss Constance Skarratt, Miss Catherine C. White, and Miss Minnie Augusta Thomas, Pentecostal Mission, Faizpur, E. Khandesh; Miss Elkington and Miss Jones, Goshainganj Station, U.P. In CHINA—Messrs. Trevitt, Williams, and McGillivray, c/o Rev. W. W. Simpson, Taochow ("Old City"), Kansu Province, via Hsian, China (via Siberia and Peking); Mr. and Mrs. A. Kok, Miss Eliz. Martha Biggs, Miss Cornelia E. Scharten, Miss Monica S. Röniger, care of Mr. McLean, Yunnan-fu, Yunnan Province, W. China (via Siberia). Also holding P.M.U. Certificates—John Beruldsen, Christina Beruldsen (now Mrs. Gulbrandsen), Thyra Beruldsen (now Mrs. Bristow) and Bro. Bristow, at Suan-hwa-fu, Tsiil Province, N. China.) Applications for Candidates' forms to be made to Mr. T. H. Mundell, Hon. Secretary, 30, Avondale Road, Croydon. Send a post-card for a P.M.U. Missionary Box to Mrs. Sandwith, Bracknell, Berks. 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.

Our two brothers, Percy Corry and A. Clelland, will (D.V.) sail from Liverpool in the S.S. "City of Birmingham" on the 24th inst. for Abbottabad, Afghanistan, as stated in our last issue. We believe our brothers are going forth constrained by the love of Christ, and with the declaration, "We preach not ourselves, but Christ Jesus as Lord, and ourselves as your servants for Jesus' sake." (2 Cor. iv., 5.)

A farewell meeting will be held in Sion College, London, on Friday the 20th inst., at 7 p.m., to commend them to God and to the word of His grace.

\* \* \*

Our dear brother, Mr. Albert Norton, of Dhond, Poona, India, writes by letter dated the 22nd ult.:—"We were glad to have Miss Thomas and Miss White with us for some three weeks after Mrs. Murray went back to Bombay. God gave a good time at the Conference at Bahraict. The attendance was not large, but the blessed Holy

Spirit was there all through. Two received the Baptism of the Holy Spirit, one a missionary, and the other a precious Indian sister, the adopted daughter of a leading North Indian barrister. All were blessed in the meetings. Miss Elkington and Miss Jones were especially used by the Lord."

## TIBET.

News from Bro. Trevitt.

"The Word's a living fount;	Ps. xxxiv., 2.
'Tis pure and clear;	Ps. xii., 6.
It makes the soul to mount	Isaiah xl., 31.
To Christ most dear.	1 Peter ii., 4-6.

(Copied.)

DEARLY BELOVED PASTOR BODDY,  
Hallelujah! to the truth of above; and soon as on wings we'll mount to Him Who reigns above, Who sits at our Father's own right hand—a God of love.

Dear Bro. Williams and I are still living amongst the Tibetans and are very, very happy and well in Jesus. Hallelujah! Not because everything goes smoothly, for it is quite the contrary in the Devil's country, such as this is truly. We get

(P.M.U.—Tibet—News from Bro. Trevitt—continued.)

opposition from all sides. Robbers we live with, and meet them on the road, but we smile at this kind of opposition. Our servants arrived here last Wednesday with bruises, and one with blood running down his cheek from a wound two inches square, and their story was that they had been robbed and our goods were stolen. Well, we prayed and laid hands on the one who was so badly hurt for healing, and told them not to fear, it would be all right, and, Glory to Jesus, our faith and prayer were rewarded next day, for a man of our village knew the three robbers and went and got back all our goods, and we gave him 1,000 cash, which is equal to 1/8 in English money. Well, glory to Jesus for all the storms as well as the sunshine.

The Lama priests give us the most trouble, for Satan through them hates Christ in us, and it is most manifest, especially the more we proclaim the good news, and the blessed work of Jesus on Calvary for all mankind. We know you pray for us, for we realize the power of your prayers being answered in our lives, and persecution makes us all the more bold for Jesus. Hallelujah!

There is much fighting still going on here in Tibet, especially where we are. Please pray that we may have the chance of getting further inland with the Gospel. We cannot do as we like, we find, for while this fighting is going on we are forbidden to travel in Tibet at all. And then we meet with closed doors and opposition from all sides, but we certainly are not discouraged. Hallelujah!

But there is another side to our story. Hallelujah! Our teacher and servant are going on with Jesus, and the teacher desires to be immersed in water, and is also seeking the fulness of the Holy Spirit as at Pentecost. Hallelujah! By the way, you will rejoice to hear that when we were all together at the Temple, the Holy Ghost fell upon dear Mrs. Christie, and she spoke in Tongues for the first time. Hallelujah! Also dear Mrs. David Ehvall got such a filling that she could not sleep for joy, for, as she tells the story, she could not sleep for laughing nearly all the night. Also on Sunday afternoon they brought a poor woman to us handcuffed and chained. She had been mad for two years, but after we united in prayer for her, glory to Jesus, the demon was driven out, and she returned to her sane mind, and gave all the glory to Jesus. To-day, she and her mother are believers in the Precious Blood of Jesus for body, soul, and spirit, and she is the talk of the village. Also a Tibetan asked for prayer for healing, as he was lying down very ill with stomach trouble, and had been suffering for several years with it. So, after getting his consent, we enjoyed ourselves to the glory of Jesus in smashing all his idols, and burning them in a bonfire outside, and singing praises to Jesus. Hallelujah!

Well, after this we went into the Tibetan home and laid hands and prayed for his healing according to Scripture, and Jesus met him at once. Glory to His Holy Name! And upon this his wife and son saw what Jesus had done, and gave their hearts to Jesus there and then. The son's wife was bought on condition that he kept true to the demon-worship “Buddhism,” so called. So it was truly a sacrifice all round, and it truly was a touching sight as father and son knelt side by side, and the father, who was full of joy, was praying

for his son, and then teaching his son to pray, what he himself had only just learned. On the other side of the room was the wife and dear Mrs. Simpson praying together. Well, now they are desiring to be baptized in water, and after a while dear Brother Kauffman will hold his first Baptismal Service to the glory of Jesus, and to the joy of us all, in which these dear ones will be baptized, as they live close to the Temple which is his station.

When we left the Old City to return here to our station, dear Mr. and Mrs. Simpson and family turned out to sing us off. Hallelujah! “Take the name of Jesus with you,” etc.

We owe a great deal to dear Mr. Christie for the great pains he took in teaching us the Tibetan grammar, without which it is impossible to get this difficult language thoroughly. Dear Bro. Williams and I are nearly through Mark's Gospel, and know a fair amount of the spoken, and also a good share of the written language.

Thanking you and dear Mrs. Boddy and all dear saints for your loving and sympathetic prayers, that our precious Lord Jesus may be glorified through us to these dear Tibetans,

We are,  
Yours lovingly and prayerfully through mercy,  
FRANK TREVITT.

“Only a little while longer  
To toil on by sorrow oppress;  
Soon shall we cease from our labours,  
And enter the heavenly rest.”

Hallelujah and Hallelujah!

c/o Old Tao-chow,  
Kansu, China,  
December 15th, 1912.

TIBET (Continued).

DEARLY BELOVED PASTOR BODDY,

I have been somewhat delayed in writing to you this time, not being able to get our mail through to China, owing to so much fighting going on in this part of Tibet. A battle has just taken place in which a man was killed and a woman wounded very badly. We ask the dear saints to join us in prayer that this fighting may soon be ended, so that we may have more freedom to work among these people. At present we have to stay in our own house, not being able to visit other places without running a great risk. We realise the Lord's presence with us in a mighty way. Hallelujah! Jesus is working in the hearts of these people in a very marked way, and we trust that soon other places will be opened up.

We get many invitations to different parts of Tibet, but at present we are not able to take advantage of them, owing to the unsettled state of the country. A man going down the river from here on a raft is taking our mail with him, as he will be able to get through in safety. These are truly perilous times in which we are now living, but, praise God, He is with us, and will lead us safely all the way. We have been having a little opposition from some of the people, who were very unwilling for us to stay here, and wanted to turn us away, but we waited upon God in faith, and soon we got the victory. The people were by God made willing for us to remain; not only

INDIA.

In the Midst of Cholera.

so, but gave us the heart of the chief lama here in this district, who invited us to his lamasery, where we were entertained in a very luxurious way. We took with us a present according to Tibetan custom. We had a splendid opportunity to tell him about Jesus, of whom he had heard before, and he listened very eagerly to what we had to say. Finally he took a pen and wrote on paper, in his own language, "Jesus is good." We spent a very nice and profitable time with him. We took him a Bible picture, and explained it as much as we were able.

Please join us in prayer for this man, that the Spirit of God may work in his heart, showing him how Satan has deluded him, and how he is bound by the chains of superstition. As we were about to take our leave he sent his servant away, who soon returned, bringing in his arms the hind part of a sheep, and presented it unto us. It is one of the highest presents given by a lama. When leaving he urged us to again visit him very soon. Hallelujah! When some distance away from the lamasery, we looked back, and they were still watching us. We praise God for this, and trust that soon greater things will take place to the glory of God.

Bro. Trevitt and I are having some very blessed times together with Jesus, and we also have many battles to fight together against the powers of Satan; but as we stand on redemption ground as one, with one heart and ambition, we are more than conquerors, and get the victory at all times, and under all circumstances. Hallelujah! Victory is of the Lord. Jesus fights our battles. Glory to His name!

We are now having our rooms repaired and made fit to live in. We are looking to the Lord to touch someone's heart to send us the funds necessary to pay for it. We need warm rooms to stay in, as the winter in Tibet is extremely cold; the people all have to dress in long sheep-skin clothing.

The dear Lord is working mightily in many places in the west of Kansu, China. Mr. Simpson went to a city three days' journey from here, called Di Dao. His visit to these different stations was accompanied with great blessing. He has been away six weeks preaching a full Gospel to the people in different places. In the city above-mentioned, five were baptized into the Holy Spirit, and eleven others were saved; not children of darkness any longer, but children of the true and living God; no more to worship false gods made of clay, but Jesus. Hallelujah! Jesus reigns. The Latter Rain is still falling. Jesus is very near, and we are watching and expecting daily for our Lord's return, to take His own to be for ever with Himself.

Bro. Trevitt and I intend, God willing, to pay a visit to a village called Shen Tick, of which you have heard before, and where we were formerly situated, also other places on our return.

Please join us in prayer for these places. Hallelujah!

I remain,  
Yours in our Coming Lord,  
A. WILLIAMS.

Old Tao Chow,  
Kansu, China,  
Via Siberia,  
Oct. 18th, 1912.

Since we came home from our short holiday we have had a fearful epidemic of cholera here at Faizpur, and in the surrounding villages. Hundreds have died—in one month over three hundred in Faizpur alone. It was a dreadful time. There was hardly a house without someone missing. Five people died in a house near us, but, praise the dear Lord! He kept us safe in His care, though we were out amongst the people all day. It was so awful to feel that they were dying without hope, and without the love of Jesus, that we felt every moment was precious. Once as we were preaching to a little crowd a man suddenly fell down and was carried home, and an hour afterwards he was dead.

In one village we heard that out of a population of five hundred people over half died. We went over there and found many of the houses shut and locked—all in the house being dead. Whole families were swept away within two or three days. I have never seen anything so awful. It made us feel that our work must be done quickly, and that we need more workers to spread through the district. There are so few that we can touch compared with the thousands who have never heard of the love of Jesus. There are over one million souls in this district, and we are the only two missionaries here.

Our men are doing splendid work. Throughout that trying time they went in and out, fearlessly preaching and praying, and we trust that many who died believed on Jesus, for we have many secret converts in this district. We try to induce them to follow Jesus openly, but few have the courage yet, though we are praying that God will give them boldness. In this part it means loss of everything they hold dear—home, wife, and children, as well as work, have to be given up. The priests and Brahmins are very powerful here, as there are no Europeans, and the people are dreadfully afraid of them.

A short time ago we were just going to bed at night when Jaiwanth came to say that a man from one of the villages had come and wanted to be baptized. He was afraid to come before dark, for he knew what persecution he would endure, and he was very disappointed that we would not baptize him secretly, but he cannot be a true Christian and yet live outwardly as a heathen. Pray that he may stand firm, and be willing for the Cross and all that it means. We need prayer from the Homeland. Oh, if God would lay the burden of this work on some hearts at home. We need those who will fight through in prayer for these poor souls. I think each mission station should have a praying band in the Homeland, don't you?

Since the two days of prayer for the coming of Jesus, all our men have been preaching the soon coming of Christ for His own people, and it has roused the people here in opposition. But, praise Jesus, we know it is just Satan trying to oppose this glorious truth, and our prayer is, "Come, Lord Jesus; come quickly, and end this fearful wickedness." Praise Him! the signs of His near approach are many now, and seem to be increasing

(P.M.U.—India—continued.)

almost every month....What glory it will be to meet our dear Jesus face to face.

Yours in His blessed service,

CONSTANCE SKARRATT.

Pentecostal Mission, Faizpur,  
E. Khandesh, India.

**CHINA.**

**News from Yunnan.**

DEAR PASTOR BODDY,

"From the rising of the sun unto the going down of the same, the Lord's name is to be praised. The Lord is high above all nations, and His glory above the heavens. Who is like unto our God, who dwelleth on high." (Psalm cxiii., 3, 4, 5.)

Now it is time that you should hear from us again; in these days of busy language study the months pass so quickly. We are glad to report that the Lord is still leading on to victory. As yet we are unable to give much of our own experiences in the battle, but our hearts rejoice to observe the doings of the Lord, Who only "doeth wondrous things," and always giveth victory to those who trust in His wonderful Name.

Last Lord's day four women confessed their faith in our Lord Jesus Christ by baptism, and the two weeks before five Chinese brothers did the same. One of them was a Buddhist priest, but who now is converted to God. Shortly after our coming here, this young man came to our home and asked for prayer. He was a victim to opium, but, praise God, now he is delivered, and is a new creature in Christ Jesus. Oh, the power of this wonderful gospel of the grace of God, how it transforms lives. What a joy it is to see those who once worshipped wood and stone, now worship the living God!

We praise God there are other enquirers who desire baptism. "He that hath begun the good work in them, shall perfect it unto the day of Jesus Christ." (Phil. i., 6.)

It is true that many idols have been destroyed in this city, and the temples converted into other use, but still there are many left, and the majority of people still worship idols, both in the temple, and in their homes.

A few weeks ago there was a moon feast held in the city, and it was very sad to see the people worshipping and burning incense to the moon. They make cakes called "moon cakes," and these they present to the moon, along with other kinds of food. We trust and believe that these customs will soon be something of the past, and that they shall worship our heavenly Father. We praise the Lord for the opportunity of every Lord's day morning, to carry the Gospel to the prisons, both for men and women.

Keep praying for China. Satan's strongholds in this land are being pulled down, and Jesus, the Mighty One, is going on conquering and to conquer. Glory to His Name! "He shall see of the travail of His soul, and shall be satisfied." (Isaiah liii., 11.)

This week Mr. Kok left us for Likiang, where he shall seek for a house in a suitable centre for

work. Likiang is about three weeks' journey from here on horseback. It is north-west of the province. In this large city of Likiang there are no missionaries, and the people have not had an opportunity to hear the Gospel. We praise the Lord for the privilege of going as God's messengers and with His message to the people who sit in darkness, and in the shadow of death. His angels would covet the privilege which is ours. May God keep us true to our commission.

We believe that God will lead our brother aright, and take him to the place that He hath prepared. God willing, he hopes to be back about Christmas-time. If the Lord permits, we also expect to go forward in His Name, early in the Spring of the coming year.

All here join me in sending you, and all the readers of "Confidence," our Christian love and greetings.

Yours in Christ Jesus,  
ELIZABETH BIGGS.

c/o Mr. McLean,  
Yunnan-fu, Yunnan Province,  
West China, via Siberia,  
19th October, 1912.

**List of Contributions to P.M.U. received during November, 1912.**

	£	s.	d.
Amsterdam, per Pastor Polman, for Mr. Kok	...	4	2 2
A Friend, per A.A.B.	...	1	0 0
Receipt No. 425	...	0	10 0
East Wemyss Assembly	...	11	0 0
Receipt No. 428	...	0	8 0
Training Home, per Mrs. Crisp	...	4	5 0
Receipt No. 430	...	0	10 0
" 431	...	0	14 3
" 432	...	0	2 0
" 433	...	1	0 0
" 434	...	0	2 0
" 435	...	0	10 0
" 436 (for Native Workers)	10	0	0
" 437 (for outgoing Missionaries)	...	10	0 0
" 438	...	0	10 9
Training Home, per Mrs. Crisp	...	5	18 0
Receipt No. 440	...	1	6 0
" 441	...	2	8 6
Preston Assembly	...	8	0 0
Receipt No. 443	...	0	10 9
" 444	...	0	5 0
" 445	...	3	0 0
" 446	...	1	1 0
" 447	...	0	10 6
" 448	...	1	0 0
" 449	...	0	10 0
		£69	3 2

N.B.—As many friends desire their gifts to be anonymous, the number of receipt sent is alone given.

W. H. SANDWITH, Hon. Treasurer  
(Pentecostal Missionary Union),  
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