

DECEMBER, 1915.

VOL. VIII. No. 12.

“CONFIDENCE”

EDITED BY

ALEX. A. BODDY,

ALL SAINTS' VICARAGE, SUNDERLAND, ENGLAND.

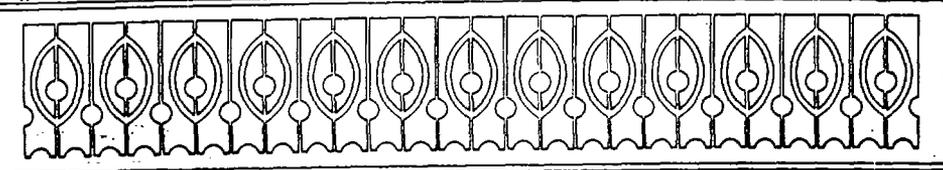


BRO. SMITH WIGGLESWORTH.

(70, Victor Road, Manningham, Bradford, Yorks.)

Readers of Confidence in U.S.A. and Canada, as well as those nearer home, will be glad to see the face of our sympathetic brother who has been, and is, such a help to many.

93rd ISSUE.



ONE PENNY.

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

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"Confidence" Subscription-Gifts to November 30th.

	£	s.	d.		£	s.	d.		£	s.	d.
782 London (M.)	0	1	6	805 Cheltenham (M.) ...	0	2	0	830 Fergus, Ontario (F) 0	2	0	0
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791 Tealferisa (K.)	0	2	0	814 Fife (W.)	0	5	0	839 Bury (B.)	0	2	0
792 Kansas City (N.) ...	0	2	0	815 Halifax (W.)	4	0	0	840 Winnipeg (M.)	1	0	0
793 Douglas, I.O.M. (H) 0	1	0	0	816 Robertson, S. Africa (S.)	0	10	0	841 Ealing (S.)	0	2	0
794 Milom (K.).....	0	2	0	817 Corona, Cal. (B.) ...	0	4	0	842 Wadesley (P.)	0	5	0
795 Chesterfield (G.) ...	0	1	7	818 Swea City, Iowa (B) 0	4	0	0	843 Dorset (G.)	0	1	6
796 Kilsyth (R.)	0	2	0	819 Downey, Cal. (C.)..	1	0	0	844 York (T.)	0	10	0
797 Sunderland (G.).....	0	3	6	820 Corment, Ohio (P.) 0	4	0	0	845 Pudsey (R.).....	0	4	0
798 Gateshead (K.)	0	2	0	821 Tallynahunion (M.) 0	10	0	0	846 Keswick (P.)	0	10	0
799 Glasgow (S.)	0	1	6	822 Port Glenorne (G.)..	0	5	0	847 Rolfe St. Mission, Smethwick	0	5	0
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802 Greenburg, U.S.A. (S.)	0	4	0	825 Airdrie (N.)	0	12	0	850 Gipsy Hill (O.)	0	10	0
803 Greenburg, U.S.A. (J.)	0	4	0	826 Los Angeles (B.) ...	0	4	1	851 New York (P.)	3	0	0
804 Fort Wayne, U.S.A. (P.)	1	0	0	827 Pasadena, Cal. (T.) ..	0	4	1				
				828 Hull (W.).....	0	1	0				£24 4 8
				829 Heanor (B.)	0	2	0				

Error.—In last month's list "Saltley Assembly £1," should read East "Wemyss Assembly £1."

Printing and Expenses Account.

	£	s.	d.		£	s.	d.
Subscriptions as above... ..	24	4	8	Balance due Treasurer... ..	19	10	6
Discount	0	3	6	"Confidence" (November)	14	0	0
Adverse Balance	13	15	1	Postages	4	7	6
				Block	0	5	3
	£38	3	3				
					£38	3	3

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

"CONFIDENCE."

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ALL SAINTS', SUNDERLAND.

December, 1915.

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

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

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

"BEHOLD! I LOOSE THEE."

Jeremiah xl., 3 (first clause).

Psalms cxlvi., 7 (last clause).

Oft in the grip of another,
A shackled soul I be;
Oft in the grip of another,
No ray of light I see.
Oft in the grip of another,
My days are loney and sad;
Oft in the grip of another,
My life is all that's bad.

Oft in the grip of another,
Passions are reigning within;
Oft in the grip of another,
Conquers—my inbred sin.
Oft in the grip of another,
No love for a Saviour who died;
Oft in the grip of another,
A wanderer—far and wide.

Oft in the grip of another
(A strong and subtle foe);
Oft in the grip of another,
The downward path I go.
Oft in the grip of another,
Sightless and maimed I be;
Oft in the grip of another,
No other way I see.

Oft in the grip of another,
Voices come ringing within;
Telling of pardon and cleansing
From all the guilt of sin.
Oft in the grip of another,
Memories of mother's prayers;
Visions of Him—her Saviour—
The One who knows—and cares.

Oft in the grip of another,
As I wallow through the mire;
My heart gets warm and tender,
And longs for something "higher."
Oft in the grip of another,
Methinks there's life at last;
And stronger grows the feeling,
That awful grip—is past.

.....
And so from that grip I'm loosened,
As well as the chains—so fast;
And o'er me breaks the vision,
I'm loosed! Yea! loosed at last!
As sound of "wind" that bloweth,
I know it—very well—
But "whence"—from where it "cometh,"
No mortal tongue—can tell.

.....

And now in the grip of ANOTHER,
There's joy and peace with Him,
For leaning on His Promise,
I've "Life more abundant" within.
Out of the grip of another,
Saved—from the "Death" of sin;
My song is a "Wonderful Saviour."
For I've been gripped by Him.

W. J. TAYLOR,
Kobe, Japan.

unday Eve,
November 7th, 1915.

With our Troops in France.

(CONTINUED.)

BY THE EDITOR.

(PASSED BY THE CENSOR.)

CHURCH SERVICES IN THE "ZONE."

In the Zone of the Armies there are several Churches whose services have not been suspended. I joined in such services at Rouen, Boulogne, and Wimereux.

The Chaplain-in-charge at Boulogne, of the "Continental and Colonial" Society's Church, Holy Trinity (Rev. R. C. Harward), has passed through strenuous times. As I sat at his supper table with Mrs. Harward and an Army Chaplain newly-appointed, he told me of the anxious times at the outbreak of war, and the rapturous delight when the first English Troops arrived. At Boulogne, as they landed, they were almost worshipped, nothing was withheld from them. Flowers and wine and food and welcomes. Later when a dark cloud hung over them all, the English had to depart, and are still not permitted to return unless by special leave of the authorities. It is most difficult to set foot in Boulogne without an authorisation from B.E.F. Headquarters. At his invitation I preached in his church to a congregation of nurses, officers, and Red Cross orderlies. His two smart boys in white sailor costumes took the offertory, and marched up with the little bags to their father at the Communion Rail. A soldier asked the chaplain if he could get me to preach again as they had been blessed through the message. He has a capital Soldiers' and Sailors' Institute, crowded every evening with "leave men" on their way from the trenches to their homes in the Old Country. It was inspiring to talk with these bronzed heroes with the mud of Flanders on their heavy boots.

There is also a good work done by the Wesleyan Methodist Church at Boulogne. One of our A.S.C. men (Sergt. Mason) who attends its services, tells me of blessing received there.

* * *

On an island in the Seine are several streets of houses, and an English Church called "All Saints'." One early Sunday morning I crossed by the broad, stone bridge from the Quay where I lived. I enjoyed the worship, and when I knelt with others at the Table of the Lord, a French officer in red and blue, with his English wife, also partook of the Bread and Wine. The Chaplain (Mr. Shallard) came and shook hands at the door, and said that the French Officer came nearly every Sunday to the English Church to the Communion Service.

* * *

"Ah, Monsieur, will you please pray for my English soldier? He is now at the Front. He has become my "Fiancé" I had gone into a watchmaker's to have a new glass put into my watch, and I gave a French Gospel to the French lady behind the counter. She seemed very sincere. But one feels that mixed marriages (if they come off) are full of danger. I hope our Boys will find their "help-meets" in

the homelands. A few are very easily swept off their feet by the charms of French girls, sometimes really good, but there is great risk. There are plenty of good British girls.

SONS OF THE EAST.

Let me tell you of a lantern show for Hindoos, etc. Their large hut was darkened. Row after row squatted on the floor and stood up at the sides as solid blocks of brown khaki-clad men of India—Pathans, Dogras, Punjabis, Sikhs, Ghurkas, etc. A big gramophone had groaned out native music and the singing of some celebrated "Bai" with quavering notes. Rank after rank sat and gazed at Lord Roberts on the screen, or Lord Kitchener, or the King-Emperor, or scenes during the war. An Indian B.A. sprang on to a counter, where cakes, etc., were generally sold and declaimed with eager voice in Hindoostanee as the various pictures appeared. Strong and warm grew the atmosphere, and grunts and choruses of approval came from the packed mass of men, their profiles outlined against the screen.

It was good to see them at other times excitedly playing hockey or football—Ghurkas tumbling over Sikhs, and turbans and scout hats ail askew or rolling off on the ground ignominiously, all in good nature, with delighted cries and gleaming teeth.

In a large tent a Christian Indian was writing letters dictated by eager Dogras, etc., sending them off to far-off Indian homes, where probably the nearest missionary would be asked to decipher them. In the lanes beside the Indian camps French folk often gathered at the other side of the barbed wire fence, and numerous efforts were made to converse. English military police looked on and kept order. Sometimes there would come marching up the road with firm steps and straight backs a company of Ghurkhas with their scout hats—they were the admiration of our soldiers. "Not a coward in the bunch," said a "regular," as they swung past just conscious that they were the delight of all the military.

A Lancashire regiment with some very brave lads in it were called by their dark-skinned neighbours at the front "the white Gurks." This was a title they clung to. It is said that they are at times a little difficult to control. They have no fear. Chinese-brown faces and all of medium build, in khaki uniform, but wearing not a turban but a broad-brimmed scout hat like our Colonial troops.

The return of all the Indian troops after their experiences in Europe will have various effects. Caste will suffer; possibly our English officers and non-commissioned officers in the Indian Army may have difficulties. The missionaries will be looked upon as friendly links with the days in Europe. Kindnesses received from Christian workers in France will do much to remove prejudices.

A Christian Indian said one day: "Shell cannot hurt me till God want me. When He want me then I am here. He can have me when He want me."

GERMAN PRISONERS.

A regiment of captured Germans was being escorted by French soldiers with fixed bayonets,

I overtook them by the simple expedient of boarding a tram-car that was going along the same road. I got off after passing them, and let them pass me. A great throng of French people stood in crowds, watching them silently. A French Caserne (Barracks) emptied itself, and the soldiers clung to the railings, watching. On they come, keeping well in step, sturdy Deutschlanders, carrying their belongings in bundles or cases. They were very placid; neither cast down nor joyous, but somewhat unconcerned, it seemed. A number of them looked me carefully in the face, and I wondered if I had met any of them in the great Mulheim Conference, or at the Berlin meetings, or Charlottenburg, or Bunde, or Kattowitz. They do not seem to have a hard time. I used to see them day by day unloading barges of oats and filling sacks and placing them in railway trucks. I hope our men, when prisoners in Germany, are treated as well as these Germans seem to be treated in France.

* * *

In the two months I had spent as a Worker with the B.E.F. how much of thrilling interest had it been my lot to witness. It has been one of the most wonderful times in my experience to see that, while Hell is let loose, the Powers of Heaven are at work in an abnormal manner. Satan over-reaches himself. God is still on high, and the mysteries will one day be cleared up. Memories come back to me when I have a little quiet time.

* * *

I was one midnight in the deserted streets of Amiens, a town for a time held by the Germans. I was at the time travelling with a Staff-Officer. We needed sustenance, and we awakened the Madame of a *Café*. When she saw the English Officer we were welcomed. May God bless that young A.D.C. Captain and preserve him in his dangerous work. I was glad to hear of his happy marriage later when home for a few days' leave.

* * *

A crowded Hospital in a French Watering-place. A ward full of dying men. Cries from all parts of the ward. Eyes watching me eagerly as I went to the bedside of the man I had come to comfort and pray with. How difficult it was to be calm among all those wounded men—to pray amid cries and groans and "wanderings." How splendid are the Chaplains who keep to this work, month after month, and comfort the poor lads as they pass home, we trust, to the Land of Peace. Often do the Chaplains write kind letters to the weeping ones at home. The Chaplain is generally unknown, by some he is just "The Chaplain"—one of 600 or so.

Chaplain Doudney (of Bristol) was killed not long ago by a shell, when accompanying a Red Cross Ambulance. He was greatly lamented. "*Bois Guillaume*" had been his first station, and I went up to see him, but he had just left. The Chaplain in charge took me round the Hospital which is in the buildings of a French Religious School, and in huts built in the grounds. The Sunday Services (Church of England) are held in the chapel attached to the Institution. It is a beautiful church, Roman

Catholic of course, but used by Protestants with their consent. I noticed a noose on a rope swinging from a tree in front of the Sergeants' Mess. Our Tommies love a joke. It looked as if someone was to be hung. But there was a luggage "Tab" tied on the nooze. It had some writing on it. I read it. It simply said: "*For the Pessimist.*"

* * *

A lovely journey on the Seine one summer evening in one of the useful steamers took me past the Cathedral of Notre Dame with its characteristic flying buttresses.

The steamer was crowded with working-class Parisians. No English or Americans to speak of in Paris in this war-time. The authorities want to know everyone's business especially if they are not in the uniform of the Allies.

* * *

Churches are filled each evening in the week with praying people—the women in black. An Episcopal Pastoral in the churches in the Pas de Calais insisted on modesty in the dress of the women—no one to be admitted to the Communion if the dress is open at the neck. This notice I saw in many churches. It is strictly observed by those who crowd these churches on week-days and Sundays. People in France are to-day outwardly responding to the call of God through the war, especially in the War Zone.

* * *

I had a "Permit" from the French authorities to make journeys to the "Environs" of a certain town towards the Front. Having climbed hill after hill, I was at last on the edge of the open country, with the white country roads leading far away to where we could hear the distant thunder of the guns. Across the road here was a most war-like "*Barrière*." Country carts and massive trunks of trees beneath, with an opening arranged in the centre by over-lapping, so that every flying motor was obliged to put up and be overhauled by the French guard with their bayonets.

* * *

When I came along the Brecquerecq Road about nine in the evening, groups of men in Khaki were generally putting on a "spurt" to get into their billets in time, and so to avoid the penalties of the Guardroom. I used to stand with the Military Policeman in the middle of the road and have a talk about the temptations in France, and hear about his own spiritual and moral difficulties.

* * *

A large group of "Tommies," of evidently a different order, lounged at the entrance to one building. I soon discovered they were all engaged in Postal Work. We have a great number of our Postmen and Postal-workers now in khaki doing good work in sorting and forwarding the letters of the B.E.F. One interesting man told me his work was to gather damaged parcels and tie them up more securely. It is wonderful to see the Postal Trains leave each night for the Front.

* * *

It was good to see the "Lads in Kilts" stand

(With our Troops in France—continued.)

at family prayer last thing at night in the Recreation Hut. The Presbyterian Leader was "No short at all" as he prayed for many things and people, but rows and rows of "Jocks" stood with their Scotch caps in their hands enjoying it down to the last Amen, and then trooping off to their tents before "Lights out" was sounded.

(TO BE CONTINUED.)

A Soldier's Conversion.

Hymns in the Trenches.

Grace and Peace be multiplied to you in the precious name of Jesus. I have read "Confidence" many times, and the testimonies have been bright and encouraging. Seeing that God has wonderfully dealt with me, both in saving my soul and keeping me since He saved me, I thought it would be a blessing to readers of "Confidence" to know of God's dealings with me out at the front. It would perhaps be interesting to you to know how I was saved. I was formerly in a battalion of King's Royal Rifles in 1908, and we sailed to India in December, 1909. I was then a stranger to Christ and His salvation, without Christ, and having no hope.

I was spoken to about my soul many times, but I could not see my way clearly at all. I had an awful temper, and at times I lost control of myself completely. I was punished severely for several acts of insubordination, and was sent to prison for 28 days, and after this to a further period of six months. I saw myself going down, down, down, and I was powerless to help myself. I cannot tell you in detail, it would take too long, but I was twice confined to a punishment cell on bread and water. There alone for ten days I was fighting for my very life—the Devil on one side and the Lord Jesus Christ on the other. I came at last to the plate where Christian came to in "Pilgrim's Progress," the "Cross of Calvary." The voice of Christ said, "Come unto me, all ye that are weary and heavy laden, and I will give you rest."

I came to Jesus as I was,
Weary and worn and sad,
I found in Him a resting place,
And He has made me glad.

I was eventually discharged from the Army with disgrace. I grew in grace and in the knowledge of Jesus Christ, and I began to tell others of this wonderful grace of God. When the war broke out I went to enlist, but was refused twice. In desperation I wrote to His Majesty King George, and obtained a pardon. I rejoined the Army, and witnessed for Christ in the barrack room. Many are the souls that have been saved thereby—all the glory be to God!

Last July we sailed for France, where amid the shot and shell I have found Jesus very precious indeed. One night in the trenches I began singing a hymn; all the lads joined in, and for two solid hours we sang beautifully all the hymns we knew. The singing would have done credit to a grand choir. There in the trenches, not far from the enemy, and shots flying overhead, and amid this carnage God shed abroad His

wonderful peace upon us. Prayer was asked for, and every man removed his cap while I lifted up my heart in prayer to God, both for the men's salvation and preservation. Another time I was out digging trenches with a good many more men when the German artillery opened fire on us. They fired a great many shells, and shrapnel was bursting all around us. I had a real taste of God's protecting power that morning. Two shells burst in front of a bank where there were five or six of us sheltering. The force of the explosion lifted our caps from our heads, shrapnel flew around us like snowflakes in a snowstorm. I looked to see if I was wounded, my putties were filled with small pieces of shell, but still I was unhurt. "Praise God!" I shouted, quite loud; and the men said, "Yes, that was marvellous." I prayed just before,

"Cover my defenceless head,
With the shadow of Thy wing."

Then people say there is no God. I have proved Him to be true, and none who come to Him are cast out. I believe these things ought to be known to the glory of God. Another incident, one morning it was so foggy you could hardly see ten yards in front of you. This was an opportunity of scouting out in front of our trenches. In the daytime you dare not put your head above the top of the trench once without being shot at; now with the fog on it was a glorious opportunity. I went out by permission of my company officer, and a lance-corporal went with me. He was gloriously saved in a barrack room full of rowdy, cursing men on Salisbury Plain. We walked to within eighty yards of the German trenches, keeping a sharp look-out and taking things in. We stopped to reconnoitre, and the fog suddenly lifted. We saw the German trenches as plain as ever it was possible to see them. It was certain death to go back, the ground being as level as a billiard table practically. We dare not stop there until night time, because the officer commanding the company would be uneasy and send a patrol after us.

I said to my comrade, "Come on, Bert, we will have a pray." We prayed and asked God to bless us and guide us back to our own lines again. We had to crawl like worms for a hundred yards until we came to a small trench. The Germans fired several shots at us, but they spattered the ground all around us. I thought of the promise, "A thousand shall fall at thy side and ten thousand at thy right hand, but it shall not come nigh thee." Oh, praise the Lord for His wonderful protection!

We got safely back to the other side, and, as I feared, we had been reported missing. The officer was very glad to see us, and we had also gained information of a German sharp-shooters' place in a little trench in front of their barbed wire. The same night I and my chum and a few others went out to blow the place up with bombs, which was carried out quite neatly and without any casualties on our part. This and many other incidents, dear Bro. Boddy, go to make us glad that we know God. I trust these few words hurriedly written will be acceptable, and be a blessing to everyone who reads them; that God's children will put more trust in God, and that the poor sinner will come to Him for salvation. God's richest blessing rest upon you and your work is the prayer of

Yours in Christ,

B. ELLIS.

(Press Bureau—Passed for Publication.)

Jerusalem in War-Time.

DEAR FRIEND,

From an article in the "Weekly Evangel," of June, 1915, which has recently come into my hand, I see that exaggerated accounts of conditions here are circulated in the home-land, and I hasten to send you a line to relieve the anxiety which you must naturally feel for us here, and to urge you to continued prayer for us and praise with us. So far God has kept us in peace and safety, and I have confidence that the Turkish government is doing all it can for the welfare of all its citizens, both native and foreign. Prices of food are high yet; personally, God has wonderfully provided for our every need according to His promises. A few days ago, the last penny was spent, and that evening I received a notice that I was wanted at the consulate. When I went, I was told that some money had been sent to the consul for me, and when he gave it me, I found it was enough to pay my rent up to date and get us some needed provisions. God is faithful, and He has said He will supply *all* our need according to *His riches in glory* by Christ Jesus. He knows all about the prices. His word to me a few days ago was "Trust in the Lord and do good, dwell in the land and VERILY thou shalt be fed," so I have no fear nor anxiety for the future. God is caring for that, Hallelujah!

I have received a list of the names of the donors of all that has been sent me, except the last remittance, and while I cannot, under present conditions, send numbered receipts to each, as is my rule, the receipts are ready to be sent as soon as the way opens, but I wish to say that *every penny* that anyone has sent me through Mrs. Beck has reached me safely, and I take this opportunity to acknowledge with sincere thanks (Mrs. S. R. G. Beck, 5313 Baynton Street, Germantown, Philadelphia Pa.), her labour of love, in so kindly receiving the offerings from my friends and forwarding the same to me, oft-times with additions from her own store.

I asked God last fall to enable us to help some of the needy about us, and He put into our hands a small U.C.T.U. fund, from which we receive a few dollars weekly. This, with some we have been able to add to it, has enabled us to give out about 6,000 loaves of bread and over \$25 worth of wheat, and we are now giving out about 200 loaves weekly. We thank God therefore, and also that His blessing is upon our work spiritually. Several precious souls that we know have been

saved through the ministry of His Word, the Bread of Life. Please pray that there be many more from among the women and children to whom we minister, also the temporal bread.

A few letters find their way to us and bring us cheer and encouragement, but we have Jesus with us all the time and He fills our hearts with joy and gladness. He is coming soon to take us to Himself, that where He is (above all the storms and convulsions that shake the earth and rend it asunder) we may be also. "Lift up your heads, for your redemption draweth nigh."

Your sister in Jesus' glad service for His glory,
A. ELIZABETH BROWN.

P.O. Box 8,
Jerusalem, Palestine,
Sept. 7th, 1915.



RACHEL'S TOMB (near Bethlehem).

Rachel, Jacob's beloved wife, died in sorrowful pain as Benjamin was born. She was buried here. We read (Gen. xxxv. 19-20) "Rachel died, and was buried in the way to Ephrath, which is Bethlehem. And Jacob set a pillow upon her grave: that is the pillow of Rachel's grave unto this day."

When the Innocents were slain at Bethlehem, Rachel is represented as mourning for the little ones of Bethlehem, the scene of her sorrow (Matt. ii. 18). The mothers of Bethlehem were descendants of Benjamin, or Benoni (the Son of my Sorrow).

A Memorable Anniversary.

The Editor of "Confidence" has every reason to remember December 2nd when by God's goodness he first spoke in Tongues. When the Spirit came upon him and gave the utterance, he believed that he was praising God through portions of the 107th Psalm. One who had been in Africa thought the language was a Swahili dialect. There was great joy indeed as all joined in the Doxology. One dear Brother (Mr. H. Mogridge, Northlands, Lytham, Lancs.) wrote the other day about

(A Memorable Anniversary—continued.)

that glorious time. He says:—

"I do praise God that He ever led me to Sunderland. November 30th, 1907, is a night never to be forgotten by your humble servant. Oh! Hallelujah! it is my birthday this very night; it has just come to my mind. Glory to His precious name! The thought of that night thrills my soul with a mighty inrush of holy joy that bears me along in praises in tongues whilst I pen these lines to you, dear Mr. Boddy. It is joy unspeakable and full of glory.

"Two nights after was the greatest night of real Holy Ghost power I ever knew (December 2nd, 1907, in All Saints' Vestry, Sunderland) when yourself and dear Brother Tetchner received the Holy Ghost in fulness. I was only describing that night a few days ago in one of our meetings. 'We have had a hard time since that night. I am glad we did not know at the time what persecution was before us, but His Grace has been more than sufficient. He has not failed us in times of trouble. Strange times these, Mr. Boddy. The very elect are getting a shaking; weak ones are going under and will go under. None will be able to stand; only the wise who watch, pray, and keep to the Word of God. God bless you and your dear wife and family and all the saints. Very truly yours in Jesus,

H. MOGRIDGE."

* * *

May we all be loyal to Him as He puts in our hearts a deep desire to go on. He said to me one starlit early morning, on my birthday, "*Be thou faithful unto death, and I will give thee a crown of life*" (Rev. x., 10).

Then they were followed by another word (1 Tim. vi., 12): "*Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hath professed a good profession before many witnesses.*"

"Pentecost" should mean a Life of Union with the Lord Jesus, it means continual victory as we trust His precious Blood. New power to witness for Him, and to lay hold of the gifts He has for His Body. But, above all, the Holy Ghost makes real to us the Glorified Christ in a way we have never known. This it is which makes us strong to stand, because we are standing in the victory which He has won over all the principalities and powers of darkness.*

The Bride in Making.

Elizabeth Sisson.†

"All things work together for good to them that love God, . . . called according to His purpose . . . to be conformed to the image of His son." That which is just like Jesus marries Jesus. To be conformed to the image of Christ, we are here told in Rom. viii., 29, is the purpose of God in

calling each one of us to Himself. How glorious the purpose! To be just like Jesus! Conformed: shaped just like. Will His purpose come forth in every called one? Ultimately yes, as proved by Eph. i., 1-6. I cannot forget the Sabbath morning when sitting in the room with Beth Hapwood, an English missionary en route to China, both quietly studying our Bibles, she suddenly broke the silence, springing to her feet, shouting with a child's glee: "God saw me holy, before He ever saw me in sin!" and then read, "According as He hath chosen us in Him, before the foundation of the world, that we should be holy and without blame before Him in love.

Before the foundation of the world seen holy! How wonderful! And the Great God thousands of years afterwards had much trouble to, by the Holy Ghost, make some of us see ourselves unholy, that He might be permitted to lead us to the cleansing fount.

But now as "the saved of the Lord what does He use to bring forth His purpose of making us just like Jesus? Oh, it is so beautiful! He uses "all things" (Rom. viii., 28). Nothing that enters our life is too small to bear on it, this "purpose" to "conform us to the image" of God's dear Son. Nothing too black, too dreadful, too inexplicable, if we are "in Christ" to continue to bring forth this glorious, marvellous purpose." For "if any man be in Christ", to this wonderful "new creature" "All things are of God" (2 Cor. v., 17-18). God does not allow, as we see in the case of Job, even the devil to touch this new creature till he has first come to God and got permission. God looks the intended temptation or assault or calamity all over, if He sees that with his accompanying grace it will "enrich" ("in EVERYTHING ye are enriched by Him, 1 Cor. i., 5) the new creature, to Satan He says "Yes," if not He says to him, "No"—"Touch not" (Job i., 12; ii., 6). Because from the minute of their coming to God, to these singularly fortunate "new creatures" it is said "All things are for your sakes" (2 Cor. iv., 15).

Yes, and if possible God makes it even stronger by showing us, if we turn back to that Ephesians first chapter, "According as He hath chosen us in Him . . . having predestinated us" (verses 4 and 5). Now God has four words He uses concerning His choice of us: Election, Fore-

* See "Some Sacred Memories," Roker Tract, 15.
† From "Word and Work."

knowledge, Foreordination, Predestination. As election and foreordination show the purpose of His mind and His plan in choosing us, predestination shows the providences and various appointments of people and things by which He surrounds us; not only are we foreordained to be His, these are predestinated to be ours, and they are God's gift to us for our education. Satan's rage, his wife's advice, the judgments of his friends, etc., were predestinated to Job from "before the foundation of the world" that instrumentality might be given him whereby he might become holy and without blame before (God) in love."

You read the narrative and you find the predestination accomplished the purpose. "Ye have heard of the patience of Job." Let patience have her *perfect* work, that you may be perfect and entire, *wanting nothing*. !!! Now "Predestination" or the "all things" of our life are the means of our education. But two boys may pass through the same university and turn out very different sort of scholars. Some indeed may be indifferent if scholars at all. They have gone in one door, through and out the other, and nothing has stuck to them. So God tells us there are degrees in Christian education. "One star differeth from another star in glory, *so also is the resurrection*." According so we learned our lesson in each predestination, or each event of our lives, are we matured. The rule is simple as each meets us. "Giving thanks *always* for all things unto God and the Father in the name of the Lord Jesus Christ." (Eph. v., 20). Now if we do this in each thing that meets us, the full lesson of that event or trial is wrought out in us, and brings forth that result, grand beyond comprehension, our *further conformity to Jesus*. No matter how ugly a wrinkle the trial or the loss may look of itself, it has in it, for us, a fresh dimple of the beauty of Jesus. Oh the infinite condescension of our Father God, to predestinate every tiniest atom of our life to bring forth so GLORIOUS a *purpose*! And the most beautiful part of it is, He has given Jesus in us ("What! know you not that Christ *is in you*, except ye be reprobate?") to bring forth this praise on the wings of every moment. "By Him therefore let us offer the sacrifice of praise to God *continually*, that is the fruit of our lips giving thanks. Heb. xiii., 15. In everything giving thanks. Giving thanks

always for all things and that not of ourselves, but falling back moment by moment on the divine One within, to keep the music ringing. "By *Him* we offer it and He thus brings heavenly melody into our earthly life, yes, even when we are so cut, so bleeding, so smashed, that the praise is only a *sacrifice*, we do not *feel* praiseful, but we lean and He does the praising, and our "lips" become "*fruit*" to the taste of our God! Oh how precious! we delight Him; He delights us! And we are transformed *while* praising! "WHILE WE LOOK not at the things which are seen," the annoyances, petty or terrific, "but at the things which are not seen." the eternal purpose of God to bring forth the full beauty and glory of Jesus! "for the things which are seen," things insignificant, beautiful, best or excruciating, "are temporal" *i.e.*, passing away; "but the things which are not seen," the eternal loveliness of Jesus Christ coming out of it, coming into us, through it *while* we praise, are eternal." 2 Cor. iv., 18.

Shall your predestination, your education, have its highest effect upon you? Will you be a star of the first magnitude? Shall all the discipline of life be met with uninterrupted thanksgivings "by Jesus" and thus He be permitted to work out in you steadily, unbrokenly, his *highest* conformity to His image? Your destiny is in your hands. You are the maker of it.

A Christmas Anthem.

"There were in that country shepherds abiding in the field, keeping watch over their flock by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them; and they were sore afraid. And the angel said unto them, Fear not; for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day, in the city of David, a Saviour, which is Christ the Lord. And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men."—Luke ii., 8-14.

“CONFIDENCE.”

DECEMBER, 1915.

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The Christmas Gospel.

In the beginning was the Word (the Logos), and the Word was with God, and the Word was God. The same was in the beginning with God. All things were

MADE BY HIM;

and without Him was not anything made that was made. In Him was life, and the life was the light of men. And the light shineth in darkness, and the darkness comprehended it not. There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the light, that all men through Him might believe. He was not that light, but was sent to bear witness of that light. That was

THE TRUE LIGHT,

which lighteth every man that cometh into the world. He was in the world, and the world was made by Him, and the world knew Him not. He came unto His own, and His own received Him not. But as many as received Him, to them gave He power to become

THE SONS OF GOD,

even to them that believe on His Name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the

WORD (THE LOGOS) WAS MADE

flesh, and dwelt among us (and we beheld His glory, the glory as of the only-begotten of the Father) full of grace and truth.

St. John i., 1.

The Baptism of Fire.

Before seeking to explain the Scriptural Baptism of Fire it may be best to refer to some passages concerning baptisms in order that all may be assured that this writing does not conflict but agree with the sound teaching of God's Word.

In Eph. iv., 5, we have the words, "One Lord, one faith, one baptism." It is true we have one Lord, but in Him are Father, Son, and Holy Spirit. We have one faith, but it includes several articles, as salvation, sanctification, perfection, glorification, etc. We have one baptism, which is undoubtedly into Christ Himself, as shown in Rom. vi., 3-5, and Gal. iii., 27-28; but the following baptisms are taught in Scripture as being necessary to fully bring us into Christ and make us one in Him.

In Hebrews vi., 2, we find the word baptisms in the plural, showing there are more than one, and though the saints are urged to go on beyond these initial baptisms, they are by no means ignored as unessential to the early stages of Christian life.

The first New Testament baptism taught is that of repentance (Acts xiii., 24). This was an immersing in water practised by John the Baptist before our Lord Jesus was revealed. The thing it stood for is as necessary now as ever. John taught deep, heart-felt repentance of sin, so did our Lord Jesus Christ and His apostles even after the Holy Spirit came. The outward act of immersing in water connected with repentance, called John's baptism (Acts xviii., 25), was evidently succeeded by that "in the name of the Lord Jesus" (Acts viii., 16, and x., 48). This was commanded by our Lord (Matt. xxviii., 19), and by Peter on the day of Pentecost (Acts ii., 38), and has come down to the present as the outward sign of cleansing from sin, death to self, and resurrection to new life in Christ.

In Matt. iii., 11, we read of a baptism in the "Holy Spirit and fire," which transcends all water baptisms. This has been greatly ignored by the Church nearly all through the dispensation, and realised by only a few in each generation since the days of the apostles. Just now God is bringing thousands of His children into this baptism in the Holy Spirit in a fuller

measure than for many centuries. It is a two-fold baptism, for it says, "In the Holy Ghost *and fire*." The writer has previously issued a tract on the "Baptism in the Holy Spirit," this, therefore, will be confined to the second part of this wonderful baptism, viz., fire.

John the Baptist said our Lord would baptise His disciples in the Holy Spirit and fire. This did not take place during the earthly life of our Lord Jesus, for just before He ascended He Himself said, "Ye shall be baptised in the Holy Spirit *not many days hence*" (Acts i., 5). He did not, as John, add "and fire," probably because He knew they were to be baptised in the Spirit on the day of Pentecost, which was not many days hence, but not in fire till somewhat later.

Jesus says (Luke xii., 49-58) that He came to send *fire* on the earth, causing sharp division even in families, and consequently awful suffering. Of Himself (verse 50) He says, "I have a baptism to be baptised with." He had already received the baptism in water and that in the Spirit, so it could not mean either of these, for this baptism was future to Him at the time of speaking. He evidently meant suffering, and He calls it a baptism, and truly it was so, for He was later immersed in pain and anguish such as no human being can ever fathom. In Mark x., 38-39, He again speaks of the baptism of suffering or fire, asking James and John whether they are able to be baptised with the baptism He is baptised with and drink His cup. They answer that they are able, and He immediately promises to them this baptism of fire, as He does that in the Spirit in Acts i., 5. This was fulfilled to them in bitter sufferings, James being killed, and John persecuted, imprisoned, and exiled.

Paul also had this two-fold baptism, for when Ananias laid his hands on him and prayed he was filled with the Holy Ghost (Acts ix., 17) and promised the baptism in fire (Acts ix., 16) which was fully filled in the almost unparalleled sufferings of his life (see 2 Cor. iv., 7-10; 2 Cor. vi., 4-10; 2 Cor. xi., 23-33; 2 Cor. xii., 10; 1 Thes. iii., 3-5).

In 1 Peter iv., 12-19, we are told this suffering is not strange but *according to the will of God*, and in Rom., viii., 30, that it by no means separates us from the love of Christ.

Now as to the nature of these sufferings we learn from the foregoing passages that they include weaknesses, injuries, persecutions, distresses, imprisonments, stripes, deaths, beatings, stonings, shipwrecks, perils, labour, travail, watchings, evil report, poverty, hunger, thirst, fastings, cold, nakedness, anxiety, pressure on every side, perplexity, reproaches, tribulation, anguish, famine, sword, etc.

Notice the diversity of sufferings, not by any means simply persecutions, nor limited to things caused by persecutors, but sometimes caused by the elements and surrounding conditions of life, or by physical make-up. These things God could have averted but He did not, for they are part of the baptism of fire or suffering.

Can we not find our own lives here and better understand many things that have seemed to us unnecessary and perplexing? Have we ever thought the missing of the train, the crying of the baby, the burning of the bread, the unkind treatment of neighbours or friends, the disagreeable employer, or servant, or companion, the thousand annoyances and trials of life, as well as severe pain and sickness, heart anguish and bitter affliction, are all part of the baptism of fire God has planned we shall pass through? Oh, why has our loving Father purposed that we should be thus wounded and bruised? Let us see.

In Ps. xxii., 14, we read "I am poured out like water and all my bones are out of joint, my heart is like wax, it is melted in the midst of my bowels." This evidently refers to our Lord Jesus in His awful sufferings, but is also true of us and is God's intentional work. He wants our hearts melted like wax, for He wants to dwell in them, and He dwells in the "broken heart and contrite spirit." Our hearts are naturally too hard for God, and so he keeps melting us all through our lives, and by thus keeping us melted He can stamp the clear image of Jesus in the melted wax; therefore hold still in the fire while He works.

In Num. xxxi., 21-24, God says: "Everything that may abide the fire ye shall make to go through the fire and it shall be clean." Some things could be purified by water—they were only wood, cloth, etc., they could not abide fire, but the gold, silver, brass, iron, tin, lead, everything that could bear fire *must* go through to be

(The Baptism of Fire—continued).

clean in God's sight. Beloved, does He consider you gold or only wood? Are you getting your purifying by water or are you in the fire? Blessed be His holy name if He has placed enough gold in us to bear fire.

Matthew iii., 1-3, says that when Jesus comes "He will sit as a refiner and purifier of silver, He shall purify the sons of Levi, . . . and they shall offer unto the Lord offerings in righteousness."

Whatever God promises to Israel in the millennium it seems evident is for us spiritually now. He is therefore purifying us now by the fire of suffering, as gold and silver are purified by natural fire, and we shall afterwards offer unto Him acceptable offerings in righteousness. He says also that this fire refines. As the metal becomes finer in quality through the heat, so we become a finer quality of Christian through suffering, less earthly and natural, more heavenly, supernatural and Christ-like.

Zechariah xiii., 9 shows God will put Israel through the Fire of the Great Tribulation (awful suffering) to refine and try them, and that only one-third will be left not burned up, and the other two-thirds will be destroyed. If you are or have been in the fire, have you not felt that nearly all is going, and oh, so very little is able to pass through and be held of value by our great Refiner? But notice, at the end he says, "They shall call on My name and I will hear them; I will say it is My people." It is worth the fire and loss to be where He hears and owns us thus fully.

Elijah's challenge to the false prophets was this—"The God that answers by fire, let Him be God" (1 Kings xviii., 24), and when the fire of the Lord fell it completely consumed the burnt offering and the wood and the stones and the dust, and licked up the water (xviii., 38). How often we offer in consecration to God home, friends, money, time, strength, etc., etc., but do we want Him to accept it and consume it, take it from us for ever by the fire of suffering? Beloved, it is the God Who answers by fire that is God and is to be worshipped—the God Who sends fire and thus shows He wants and accepts what we offer. Ah! when we stand before our empty, fire-cleansed altar, do we cry out to have back the very sacrifice we offered,

or do we take the shoes from off our feet, realising the place on which we stand is holy ground, for our God has manifested Himself as fire to us, and we should magnify Him for it? Let us not offer to Him what we do not want Him to take. Is it not mockery so to do?

In 1 Chronicles xxi., 26, we read that David "called upon the Lord, and He answered him from heaven by fire." We call on God to utterly cleanse and separate us unto Himself, to unite us to Christ, to fill us with His Holy Spirit, to reveal His Son in us, that Christ may live in us, abide in us, work and speak in and through us, etc., etc., but when God answers by the fire of suffering we cry out against it. He answers by fire because there is much in us that will not yield to the Spirit as light, oil, cloud, or dew, but will yield to the very same Spirit as fire, and so He sends Him as fire.

Revelation iii., 18 contains part of the last message of Jesus to the last church of this dispensation, we believe. He tells us we are poor and blind and naked, and then counsels us to buy of Him gold refined by fire. Gold in Scripture seems to be a strong type of what is spiritual, divine, God. Is He then bidding us buy Himself? Not as our Saviour, for He freely gave us salvation, justification, and sanctification through the Cross. But if we would have *Him* to dwell in us and be one with us, we must pay the price. It costs to move out of ourselves and take out all our belongings, and let Jesus move in to stay with all that belongs to Him. It costs so much that few souls are willing to pay the price. Spiritual wine and milk can be bought without money and without price to us because Jesus paid the price, but spiritual gold must cost us something. There is much wine and milk in the church, but not so much gold. Oh, burn, Thou Holy Fire, and bring gold into my soul and life! Bring gold into me!

Our faith is proved by fire (1 Pet. i., 1-7), for it is not an initial first-offered childish faith that will bring praise, glory and honour at the coming of Jesus, but a faith tried and proved by manifold temptations. The hotter the fire, the purer and stronger the faith that passeth through it victoriously. Suffering will bring a strength of faith otherwise impossible.

In Mark ix., 49, we read: "Everyone

shall be salted with fire." We all want to be salt and truly show forth Jesus in our lives and works, but it is the fire that makes the salt salty—it is suffering that brings in the Christ life and brings out the Christ likeness. We are to be seasoned with suffering that we may be acceptable to God and able to help others.

Ps. lxvi., 10-12, shows us *how* God tries and proves us as silver—He brings us into *ruts* and puts *sore burdens* on us. He causes men to *ride over us*, and puts us through fire and water, but it is to bring us into a "wealthy place" in Him spiritually. Oh, bless God for the trials, troubles, and woes of life, for which we have been blaming men and devils, instead of seeing God in all we suffer.

In the midst of God's blessed fire we must beware of the devil's fire. Ezek. xxviii., 18 seems to be said of the Anti-Christ who is an incarnation of the devil, therefore the fire from within is the devil's fire, and God will make it destroy those who harbour it.

We need to be watchful and prayerful that we receive no spirit power into ourselves or our lives, except God's Spirit power. It is an awful fact that some people are enduring awful sufferings of body and soul, brought upon them by the devil because of sin. These can only find deliverance by deepest humility, complete confession, and earnest continual prayer till victory comes.

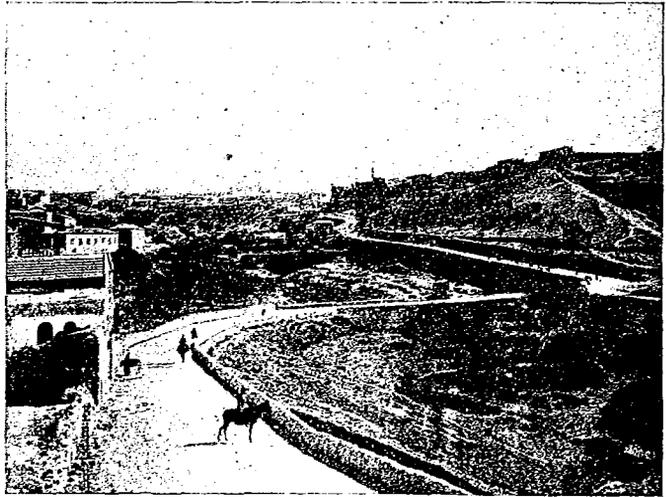
Then there is the false fire of the flesh, which we may kindle ourselves without any direct work of God or the devil (see Isaiah l., 11), God says if we do this we may walk in the flame of our fire that we have kindled, but we shall be down in sorrow. Let us keep from doing anything that will bring suffering unnecessarily on ourselves. It is only *God's* fire that can do us any good.

Sometimes the fire of persecution grows so hot we draw back like Jeremiah (Jer. xx., 9) and feel we cannot go on and

speak what brings such suffering. Then the fire burns within instead of without, and there is in our hearts, as it were, a burning fire shut up, and we are weary with forbearing and cannot contain. Oh, the faithful God, to burn without and within till He makes us faithful to Him!

If we speak His words He promises to make them fire, and the people wood who deny Him (Jer., v., 11-14). Surely it is sometimes best so, in order that others may fear and repent, as when Ananias and Saphira fell dead at Peter's feet, fear came on all the church.

All our work is to be tried by fire (1 Cor., iii., 12-15). This also is God's purifying, refining fire, and it means suffering. Those we may have led to Jesus, or instructed



THE BETHLEHEM ROAD.

In this picture we have our backs toward Bethlehem, and are looking toward Mount Zion. Along a path in this direction the Magi travelled as they set out on the last stage of the journey which brought them to Jesus, the Babe of Bethlehem.

and edified in Christ—our household, assembly, church, or mission—must all pass through the fire.

It may be persecution, poverty, or sickness, or some other sufferings: all must be tried by fire, and only that which passes through victoriously is genuine and of value to God. Oh, the sifting, winnowing, diminishing process! as all the worldly, fleshly, false elements pass away in the smoke of God's burning. Before, it looked so big and so showy, afterwards it is so small and humble, but it is *gold, silver, and costly stones*. All

(The Baptism of Fire—continued).

praise to Jesus, who alone is able to separate what is really spiritual unto Himself.

In all this great long, strong baptism of fire, God says (Isaiah xliii., 2) "When thou walkest through the fire thou shalt not be burned, neither shall the flame kindle upon thee." God does not intend to burn us, only the dross and tin that have been added to us by the devil and the world. He is with us every day in the fire, carefully tempering the heat and watching the effect on the gold.

The three Hebrews came out of the fire without harm (Dan. iii., 24-27). "The fire had no power upon their bodies, nor was the hair of their head singed, neither were their hosen changed, nor had the smell of fire passed on them." There was no sign of fire upon them, but a wonderful change had been wrought, for they fell down bound into the midst of the burning fiery furnace, and while in it with Jesus they were seen "loose," walking in the midst of the fire and having no hurt.

Oh, beloved, God only designs to set us free from all that binds and hampers us and hinders His working in our lives, so He baptises us in fire as a wonderful blessing. When God appeared as fire in the bush to Moses (Exodus iii., 2) "the bush burned, but was not consumed." We are indeed made to feel the fire as we would the surgeon's knife, for there are many abnormal growths to be detached, and much that seems and is a part of our natural selves as we have been distorted by sin and Satan that must be burned to ashes in the fire of suffering, but *we* shall not be consumed at all.

The results of this baptism of fire run through the Word of God. In 1 Pet. i., 2, we are told Christ suffered, and that we are to arm ourselves also with the same mind, "for he that hath suffered in the flesh hath ceased from sin." Does not this sound sweet to us who have sinned so much? Oh, to cease forever from sin! Then He says that it is in order that we live no longer in the flesh to the desires of people, but to the *will of God*. What a blessed and complete change to live only to do His will! This is the change God is working for, and, if spiritual, we are seeking. Far above and beyond all

spiritual ecstasies and gifts is this great transformation into God's will.

In James i., 2-4, we learn that these manifold temptations are to lead us on to perfection till we lack nothing. What we lack to-day God is planning to give us tomorrow through suffering. So let us not count it lightly (Hebrews xii., 7-13), it is God's chastening rod, and though so grievous at present it will yield the peaceable fruit of righteousness. It is our "*light affliction*" (2 Cor., iv., 17) and continues only the little "*moment*" of this earthly life, but it works out for us *exceedingly an eternal weight of glory*.

It is truly the blood of Jesus and only that which atones for our sins and cleanses us from all sin, but it is the Holy Spirit working as fire, suffering, Who wars against the flesh, and brings us into victory over it and the world. Much therefore that we suffer is "according to the will of God" (1 Pet. iv., 17-19), and we should neither seek nor try to escape it, but submit patiently and even joyfully, seeking diligently that His full will be wrought out through it. Judgment begins at the House of God, not for sin, but unto holiness and perfection. This does not forbid our seeking healing and deliverance for ourselves and others when we are completely submissive to God's will and believe His time of deliverance has come.

We do not need to seek suffering, for it will come, but we do need to seek with all our hearts that *God's will be done in us* as it is *not* at present, that *He reveal His Son in us*, that we may *know Christ*, that we may *no longer live but Christ*. Be sure the answer to these prayers means suffering to us, great suffering while our nature is being transformed to His nature.

This spiritual process is more painful than removing tumours and cancers and blood-poisoned limbs. Then there will come the advanced suffering in giving birth to spiritual children and filling up the measure of Christ's sufferings during His reproach. We are "*called to suffer*." Let us arm ourselves, if we suffer we shall reign. Many baptised in the Spirit are now in the fire. God is working on.

KATE KNIGHT.

Shiloh Home,
7, Central Avenue,
Fredonia, N. Y.

The Redeemer Pictured in the Sky.*

We clipped the following from "The Mail and Advocate," a daily paper printed in St. Johns, Newfoundland, August 9.

Some people who were driving citywards from Torbay and amongst whom was one gentleman whose position is a warrant for his veracity, witnessed a phenomenon which they will remember as long as they live with awe and reverence.

It was about 3-30 p.m., when suddenly they observed in the clouds a vivid picture of the Redeemer, of a brilliantly red colour. Every lineament of the sacred features and person were plainly outlined, and the right hand was raised and pointed up towards the heavens.

The beholders, one of whom was Mr. Jno. Dooley, cabman, who drove the party, were overcome with emotion at the spectacle and viewed it for fully twenty minutes. It appeared suddenly and faded from view suddenly.

What it portends it is impossible to say, but that it presages something of an unusual character there cannot be any doubt.

HOLLAND.

News from Pastor Polman.

"Praise the Lord, O my soul. O Lord my God, Thou are very great."—Psalm civ., 1.

This is indeed the cry, yes, the joyful cry of our heart, if we look upon what the Lord has done for us in the past year. When the war broke out, how our hearts began to be troubled and to be anxious for the future, not of our own, but for the future of so many of our friends who had to go to the war, for the work of God, for the mission work, etc. But the "Peace, be still" of our Lord brought confidence and peace in our hearts, and we put all our care, sorrow, battle, difficulties, and heart-ache in His wonderful hands, and He has done more than we asked for or believed.

Indeed, to trust the Lord our God, is more sure than high walls of defence, big guns and battleships, Zeppelins or airships, for our God is very great. Hallelujah! He has been blessing us, helping us in our work, and has glorified Himself in healing the sick, saving precious souls and baptising His children.

After the war had been raging a few months, we thought better, through different circum-

stances, to close the Bible School and to send the students home for the present. But the Lord did not give us full liberty and joy to do it, but, instead of closing it, demands of other countries came to take more students in, and so we received three more in our Bible School.

In the meantime the Lord put it into our hearts to issue a paper for the non-Christians, not instead of our Pentecostal paper, but beside it. So, trusting the Lord, we issued an illustrated paper for the world, called "Klanken des Vredes"

("SOUNDS OF PEACE").

Every month 10,000, and sometimes we have to print 2,000 more, because the demand for it is great. Now some of the sisters of our Bible School are travelling through Holland with the paper spreading thousands of them among the people. They and we have permission to go into the forts, barracks, camps, etc., to visit our soldiers, to talk to them and spread the "Klanken des Vredes" among them of course. We sell the paper for three cents., a little more than half a penny, which is very cheap. So our students have brought and are bringing into practice what they have been learning in the Bible School, and they have really blessed times and wonderful experiences in their work. Through all this we saw that it was not the Lord's will that we should close the school, and we are going on with the new ones while the older ones are evangelising the country till the door is open for them to go to the foreign field.

With hearts full of gratitude we are able to write you now that the dear Lord has opened the way for our dear Bro. Klaver to go out to Bro. Kok in Likiang.

Through this letter we want to thank our beloved English brothers and sisters for all that they have done for the sending out of our brother. Indeed, the Lord is great, and their reward will be great. When Mr. Mundell wrote that the money for Bro. Klaver's passage had come, it took only a few days to send our brother off. Through the sacrifices and love of our beloved people here in Amsterdam, our brother received a beautiful outfit, more than was really required, among which was a fine saddle, presented to him by our choir. It was really touching to see their love revealed in all kinds of useful things given to our brother. One brother has been painting texts on silk, and making book-marks, to be sold for the sake of the mission work in the foreign field. The profits amounted to such a sum that a mule for brother Klaver can be bought as soon as he needs one.

BRO. KLAVER'S FAREWELL.

Indeed we thank and praise God for our pentecostal people in Amsterdam and through our land. The farewell meeting and the sending apart for the ministry of our brother was very solemn. About 400 were present at the evening service. After the choir had sung a farewell song Brother Klaver spoke, followed by my wife and myself. Before the four eldest brothers and myself laid hands on him, our brothers of the Bible School stood up one by

* From "Word and Work," October, 1915.

(Holland—News from Pastor Polman—continued.)

one and gave their fellow-comrade, in the joys and difficulties of the training home, a parting message out of God's word. Different nationalities were represented. There was one from Russia, one from Switzerland, one from the Swiss-Italian borders, two from America, and three from Holland, and all one in Jesus!

It was a wonderful moment when we laid hands on our brother. The Holy Spirit descended upon the whole congregation, as we all were bowed by the presence of the Lord Himself, and as the words were pronounced: "For it seemed good to the Holy Ghost, and to the church, that thou, beloved brother art set apart for the Lord's work," a hush fell upon us all, and the holiness and the goodness of our God appeared to His children. We were indeed in the presence of our great King, and we worshipped.

On Tuesday, our brother left for Flushing, and from there to London. A great number of our brothers, sisters, and girls and boys of the different Bible classes were assembled on the platform of Weesperpoort station to give our brother a last farewell. We saw now how our brother was esteemed and loved by all our people. We spoke a few parting words, and after we had sung the Doxology the train moved, and amidst the hallelujahs and good-byes of the people, Brother Klaver was gone. May the Lord be with him and give him much blessing on the way.

And now we are going on, looking forward to the coming Lord. Our work is increasing, but the Lord gives power and life day by day. He is helping us in the battle, for our Lord is very great!

This letter is only a faint description of what we feel and experience in our work and life. How we long for a heart-to-heart talk with you all, to tell you all the glorious doings and leadings of our Captain of Hosts. May the time come speedily that we may be once more with each other. What a meeting, what a gathering that will be, when once more, from North and South, from East and West, we will assemble to worship the King of kings.

Perhaps we will not meet again in Sunderland for an International Convention, but will meet each other very soon in that great meeting place, in the presence of our dear Lord Jesus Christ in the air. Satan and his host have to make place in heavenly places for that great meeting. "And I heard a loud voice saying in heaven, Now is come salvation and strength, and the Kingdom of our God, and the power of His Christ; for the accuser of our brethren is cast down, which accused them before our God day and night." Rev. xii, 10.

With much love to you and Mrs. Boddy, and the saints in Sunderland, also from my dear wife.

Yours in the experience of the Latter Rain blessing,

G. R. POLMAN.

Amsterdam,

Nov. 9th, 1915.

WEST AFRICA.

Letter from Bro. Longstreth.

Dear Bro. Boddy and "Confidence" readers,

Greetings in Jesus' precious name. Just briefly to tell you of His mercy and great love towards us in this dark land. About 9:30 o'clock on the evening of the 3rd, a very severe storm came on, and the house in which we were living was struck by lightning, and in less than twenty minutes nothing remained but the mud walls. God most marvelously preserved our lives; not one of us felt the least bit stunned. Truly the angels of the Lord were "Encamped around us." Our hearts are full of praise to Him for this wonderful deliverance from death.

The chief and his people were very kind, and did all they could in removing our household goods from the burning house, but, with all their efforts and mine, our loss totals more than £25. We ask an interest in your prayers that the dear Lord will soon undertake and restore to us our loss, as many things were what were needful in the every-day use of a home.

Before we could ask the chief for another house to live in, he came and asked me to choose the house we wanted.

Although our loss is heavy, still we are happy in Him, and His grace is quite sufficient for our every need. Praise His Holy Name!

The enemy has been very busy and would like to have us out of here. However, our hearts are more encouraged than ever to press through and win many, many precious souls for Jesus.

Pray much for us. God bless you.

Yours in His loving service for precious souls in dear, dark Africa,

C. W. LONGSTRETH AND WIFE.
Kunso, P.O.,
Sierra Leone,
West Africa.

Apostolic Faith Mission,
Mayata,

Sierra Leone, W. Africa.

Nov. 5th, 1915.

Testaments for Soldiers.

The Pocket-Testament League (Secretary, Miss MacGill, 47, Paternoster Row, London) continues to do splendid work. Donations will be gladly forwarded by the Editor of "Confidence."

* * *

Here is a typical scene. In the very early hours I awoke, about 3:30 a.m., with the distant sound of a drum, then music, then the tramping of men. Men are off on a journey from which some will not return. There is a leather bag made ready over-night full of Testaments. Quickly one is dressed and out into starlight. The streets are dark and empty. By this time the troops have passed out of sight. But riding one's cycle carefully in the dark, it is not long before the lanterns are seen swinging as the men march along. So I overtake and pass on. At the Railway Station they are formed up on the platform in the bright gaslight. There is no one to see them off this time, it is so early. "Would any man like to take a Testament and read it every day?" I sing out. As one went along the lines, how eagerly hands reached out. Then

they go into the carriages, and I went along with copies of the "War-Story" Tracts (Drummond's Depôt, Stirling), and in nearly every compartment the men had some helpful reading that early morning, and many hands were grasped and an earnest "God be with you" was said. Then the whistle sounded and the train sped off into the darkness, and one returned home through the dark, deserted streets, for it was still very early.

A.A.B.

PENTECOSTAL ITEMS.

Miss A. M. Watt (Bethel, Dunfermline, N.B.) has recently brought out a Hymn Book called "New Hymns for the Times" in staff notation, with melody in Sol-fa. It contains more than 100 hymns, and is published by Pickering and Inglis, 229, Rothwell Street, Glasgow; and in London by S. W. Partridge & Co., 21, Old Bailey. It contains some very emphatic Temperance and Prohibition Hymns, as well as others "dictated in the Spirit."

* * *

The Pentecostal Centres of Ipswich, viz:—The Immanuel Mission Hall, Mrs Everett's of Marlborough Road, and Holy Trinity Church,

have been greatly encouraged and blessed through the visit of Mr. Smith Wigglesworth.

Meetings were held in each centre on Nov. 9th, 10th, and 11th. These were well attended, and many testify to blessing received; two to definite healing by the laying on of hands and prayer.

* * *

NEUTRAL EUROPEAN COUNTRIES. Owing to Government regulations, "Confidence" must be sent through Messrs. W. H. Smith & Son, Book Dept., Post Division, 186, Strand, London, W.C. They are one of the firms duly authorised. It will mean a somewhat increased expense (one-third more on previous cost). No doubt the readers in these lands will do what they can to meet this.

* * *

Bro. David Fisher (P.O. Box 27, Ladybrand, Orange Free State, South Africa) writes that after 18 months at Capetown he has taken up work in Basutoland. The Chief Jonathan has opened the way, and they are building a suitable house as soon as the way is clear. He says: "I have never seen a more healthy fear of God in any work of this kind. Two men, who dared to eat the Lord's Supper whilst being in sin, were slain by the Lord."

THE PENTECOSTAL MISSIONARY UNION.

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

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

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

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

Pastor and Mrs. McLean are opening visit Linanfu, Amicheo, Kochin, etc. up the way for P.M.U. Workers as they Premises are being secured, and evan-

(Pentecostal Missionary Union—continued.)

gelist work arranged for.

* * *

Central buildings are being erected in Yunnan-fu close to the East Gate. Pastor and Mrs. Swift will reside there with the Brothers. There is to be a Chapel in the compound. Pastor Swift is at work with the language, and is being much helped by unpaid Chinese workers in teaching and taking services each Lord's Day.

* * *

THE HOME-CALL OF BRO. SANDWICH.—Our saintly Brother, who for so long was the Hon. Treasurer of the P.M.U., has been taken from us. He has passed from a Country at War—the most terrible of all Wars—into the Land of Peace. We sympathise with his dear ones. Sister Sandwith writes:—He was ill exactly four weeks; the first seizure during that time was not very severe, and he recovered sufficiently to walk about a little. At the end of a fortnight he had another severe attack, and indeed for some minutes we believed he had ceased to breathe, but again he rallied, but on the 20th November he was again seized with terrible pain and soon became unconscious, and at 8 p.m. passed into the presence of the King. Yes, he sang often in tongues, wonderful songs in the Spirit of which the theme was Calvary, Calvary. Looking back, I can see how the Lord sought to prepare us for what was coming by the messages which came from his lips in the Spirit, but their meaning was more or less veiled to us at the time. The Lord has wonderfully sustained us in this great sorrow, and has since baptised our youngest son in the Spirit. How good He is! I can trace in so many ways how He has softened to us that which His wisdom decreed.

* * *

OUT-GOING MISSIONARIES. Our Brother James H. Boyce, formerly of Tou-y-pandy, South Wales, and subsequently with the Students at Preston and afterwards of the London P.M.U. Men's Training Home, is to sail for Bombay on the P. and O. steamer "*Medina*" on the 24th inst. The "Farewell" is from Sion College (Friday, 17th December). He goes out to that Veteran, our honoured Brother A. Norton, Dhond, Poonah, India.

* * *

By the same steamer (changing later)

goes our dear Brother from Amsterdam, Pietre Klaver, who has also spent much time at the London Training Home, and is greatly beloved both in London and Holland. He journeys on to China, to Yunnan-fu. May our dear brothers be kept on the troubled ocean.

O Trinity of love and power,
Our Brethren shield in danger's hour;
From *Submarine*, from fire and foe,
Protect them wheresoe'er they go;
Thus evermore shall rise to Thee
Glad hymns of praise from land and sea.

* * *

Bro. Kok writes from Likiang:—We are all well, for which we praise God. Mr. Pollard died a few days ago from typhoid fever. Mr. Adar was struck by lightning, and died on the road, a few months ago. Both were the oldest and most experienced workers amongst the tribes. What a loss!

* * *

He also writes:—We are having some trouble here. The people want to get rid of the Republic and want a Monarchy, *with idolatry, etc.* We have to do with much opposition in these Bhuddistic and Lamaistic regions, and we ask your prayers for victory on the side of the Gospel.

* * *

Miss Scharten is working in a city 24 miles South; Mrs. Kok in an out-station 12 miles North. Both write of blessed times.

KANSU.

News of Brother Trevitt.

It is some months since I last wrote you, and much has taken place these months which we least expected. No doubt you have heard recently of Mr. Trevitt's serious illness, and I am really sorry to say he is still very ill, and so weak that he is unable to sit up for more than a quarter of an hour, and that is when he is being attended to morning and evening.

The Rev. D. Törnqvall, with whom we are staying, has very kindly attended to my husband during the four months we have been here. He says the sickness Mr. Trevitt had in Shanghai has developed into chronic pleurisy. There is a large abscess in his right side which is discharging daily; this has been going on now for three months and causes a good deal of pain and unrest. Sometimes he longs to put off the earthly tabernacle and be clothed upon from above, and sometimes I get very discouraged, yet I know that although the sickness has turned into a chronic state, God is able to restore my husband again to health and strength. We are very glad of the friends who continually uphold us in prayer; we want God's

will, for that is our highest joy.

There is a dear Danish sister has come to help me as I was in need of a rest. She is baptised in the Holy Spirit and is a real help. We take it in turns to go to the services here, and Mrs. Törnvall has kindly offered to take us to the villages near the city here, and as the Lord opens the way I will be glad of the opportunity.

There are so many of the women, including the officials' wives, so bound by opium that they cannot come to the Fuh-in-T'ang (or gospel hall) because of being unable to do without the opium for that length of time. So the best way to reach them is by prayer and house visitation.

On Sunday, there was a man in the chapel who had walked from Chih-li Province, that is North-East China, and he was on his way to Liang-chow City, which is North-West China. Truly he is Reh-Hsin, or hot-hearted; having heard the good news of the Gospel, received Christ as his Saviour, and because he has a relative in Liang-chow he was anxious that he too should be saved and go on his way to heaven.

There was another incident worthy of notice: on Sunday, a collection was taken for the purpose of sending to the British and Foreign Bible Society for gospels and tracts, etc. One poor woman in the chapel had no money to give, so she took out her ear-rings and put them in the collection plate. Although not very expensive, yet it showed the heart's desire, and she certainly gave what she could. For a Chinese woman this is a real sacrifice, as ear-rings and other ornaments are quite a part of their dress, but, praise the Lord, she gladly took them off that she might help towards getting some literature for the benefit of her fellow country people.

My husband joins me in sending loving greetings to all the saints, and in thanking you for continued prayer on our behalf.

Yours in His great love,

F. AND M. B. TREVITT.

c/o. Rev. D. Törnvall,

Ping-liang,

Kansu, China.

3rd Nov., 1915.

SAD NEWS. As we are printing "Confidence" there comes a wire with the sad news that Bro. A. Williams has died of blood-poisoning. Let us remember Mrs. Millie (10, Ronald Place, Stirling) and her dear ones at this time. Mrs. Williams has returned to Ping-Liang. A.A.B.

PROVINCE OF YUNNAN.

Ancestor Worship near Likiang.

LETTER FROM SISTER SCHARTEN.

The rainy season is behind us and the winter before us. Mr. Kok thought it good to divide the district in smaller districts, where we know interest in the gospel is. Every one of our workers, foreigner and native, gets a part for which he or she feels his or her responsibility. We pray God earnestly, that this winter may be a real soul-winning campaign. "*Herein is my Father glorified, that ye bear much fruit.*"

The city Ho-Chin with its many villages around it, is appointed to me. Among these hundreds of people the Lord has His chosen ones who must be

brought in the Kingdom. It is important that one should know where to go, what to speak, and how to act. Please pray that we may be the channel for the Master's use.

The work in the city goes slowly forward. All are very kind, some very interested, but not yet taken the step, but the Lord will show Himself strong on behalf of them whose heart is perfect towards Him. It is difficult to get them accustomed to come regularly to the Sunday morning service. Our woman from Ho-Chin is growing in grace. She makes progress in reading, a result of her determined spirit. She has fully broken with all idol-worship and also with

WORSHIPPING HER ANCESTORS.

Every year has three appointed days for ancestor worship. The 15th of the seventh Chinese month (this year our calendar, 25th of August) is the greatest day. Some keep a fortnight, day by day burning their incense and making their obeisance to the ancestor tablet. Much money is spent. The 15th is *the day*. The house is extraordinarily well swept and made clean. In the principal room there is made a kind of altar (it is not there constantly), a lighted oil lamp stands in the midst, and around this many dishes of food, for during this day a little is set apart from every meal for their ancestors. At the side,

SMALL PAPER SACKS

are nicely arranged, and these are filled with paper-money, silver and gold, and paper clothing of different colours. On the outside of the sack is printed an ancestor tablet, on which the names of their forefathers are written. Every one, men and women, of three or four generations, has his or her own sack. Before dark, the head of the village, with those who can read, go on the top of a hill and kindle a fire. From different sides the men are coming, carrying a round basket on their heads, which is filled with these paper sacks and food, to be burnt. In front of the father walks his little child holding some burning sticks.

Before they put the sacks on the fire, the name is read aloud, also the place where he or she was born and has died. When all is finished, the witnesses fall on the ground with a loud cry and make a bow before the fire.

Seeing all these performances makes one's heart sad. Some have real faith in it, and believe it goes to heaven and their ancestors surely have the benefit of it.

They suppose that if they abandon this practice the spirit will get angry and will torment them. The women on that day do not dare to come out much and even many days after,

FEARING TO GRIEVE THE SPIRITS.

One was very much touched by that which he heard of the Gospel. May the Lord show Himself strong on his behalf, giving him grace to break with this deceiving custom. The people look so much upon one another and fear one another, so it is sometimes very hard for them to take the step when they have not a strong will and a determined mind.

I observed that also amongst the boys of the Sunday School last Sunday one of the faithful comers missed. His comrades were asked the reason. They said,

"HE HAS BOWED

for the tables of Confucius" in the school, and now he don't dare to come, for he thinks you will

(P.M.U.—Yunnan—continued.)

not be pleased." First he refused, but the teacher scolded him and he gave in. Two other boys kept firm. Indeed, these dear young fellows have not an easy time. Real liberty of religion is not more in China. The President of the Republic has put down the rule a year ago that every official, teacher, scholar of the Government's school, etc., have to make their homage before the Confusius tablet on certain days of the year. The pupils believe, doing this, the spirit of Confusius helps them in their study.

Very grateful we are for the prayers offered unto God, and for the gifts given to our support in these days of distress. The eye of the Lord is upon them that fear Him, and upon them that hope in His mercy (Psalm xxxiii., 18).

With Christian greetings.

Yours in our coming King,
ELIZE SCHARTEN.

Letter from Miss Cook.

Last month I spent nine or ten days at Fuhming, being out alone with native helpers for the first time. With slight and imperfect knowledge of the Chinese language and natural hesitancy, etc., it meant one had to cast one's self upon God, and He graciously spoke several words of promise into one's heart, such as: "The Lord worketh with them." "As an eagle stirreth up her nest, . . . beareth them (her young) on her wings; so the Lord alone did lead him" (Deut. xxxii., 11 and 12). I record with praise to God that it was a week of blessing. Every evening a good number of men and a few women attended meetings in the chapel, and on market days we preached to crowds of attentive listeners in the main streets. When the weather permitted, we were able to visit villages near by, as well as calling at some of the church members' houses. There were heavy rains some days that hindered us—if you had had experience of Chinese country roads in wet weather you would understand this big hindrance.

Some members are suffering much persecution. I hear from Miss Agar, at Lo-tsi, that persecution there too is very keen. May I crave the prayers of readers of "Confidence" for these young suffering Christians?

Miss Jenner is now at Iliang, at the chapel and home recently opened. She is also, for the first time, alone with native workers. About three hundred people come to each service—interest is great and God is working. On the last market day, the chapel was fairly full all day—mostly with men, who listened well. During her absence I am attending to house-keeping, conducting the weekly women's meeting, children's service, and morning prayers with the servants, and a few others. At the last-named we are now studying the Epistle to the Romans; it is not easy to expound in Chinese, but the Lord gives grace and help, and one is blessed in the attempt.

With greetings in Jesus Christ's Name,
I beg to remain,
Yours in His service,
ETHEL M. COOK.

Yunnan-fu,
S.W. China,

List of Contributions received during
November, 1915.

	£	s.	d.
Receipt No. 1431	0	19	6
" 1432	0	5	0
All Saints' Women's Bible Class, Sun- derland	8	6	7
Receipt No. 1434	0	6	0
" 1435	0	2	6
" 1436	0	10	0
Westport Hall Assem., Kilsyth (Boxes)	3	0	0
" " Sunday School (towards support of Mr. Kok)	1	0	0
" " (Towards support of Mr. Taylor)...	1	0	0
Full Gospel Assembly, Belfast	2	5	0
Receipt No. 1439	1	0	0
Sion College Own Missionary Fund ...	3	16	5
Receipt No. 1441	4	2	6
" 1442 (proceeds of sale of Picture Postcards)...	1	0	0
" 1443	0	5	0
" 1444	50	0	0
" 1445	10	0	0
" 1446	0	5	0
Sion College Own Missionary Fund ...	4	1	7
Receipt No. 1448 ("Kilsyth")	0	4	0
Crown Mission, Saltley, Birmingham...	3	3	0
Receipt No. 1450	0	13	0
" 1451	0	7	0
" 1453	0	10	0
" 1454 (towards support of Miss Jenner)	0	8	0
" 1456 "Stirling" (towards support of Mr. & Mrs. Trevitt and Mr. and Mrs. Williams)	3	0	0
" 1457	0	7	6
" 1458	0	4	0
" 1459 (towards the work at Likiang-fu)	0	10	0
" 1460	0	10	0
Sion College Own Missionary Fund ...	1	5	1
Receipt No. 1462	0	12	0
	£	103	18 8

SPECIAL FUND FOR OUT-GOING MISSION-
ARIES' OUTFITS AND PASSAGES.

Receipt No. 1452 (towards A. Richard- son's outfit)	4	5	0
Zion Baptist Chapel, Ravensden (to- wards A. Richard- son's outfit)	1	2	0
Receipt No. 1455 (towards P. Klaver's passage)	3	0	0
	£	8	7 0

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

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