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“CONFIDENCE”

A Pentecostal Paper for
Great Britain.

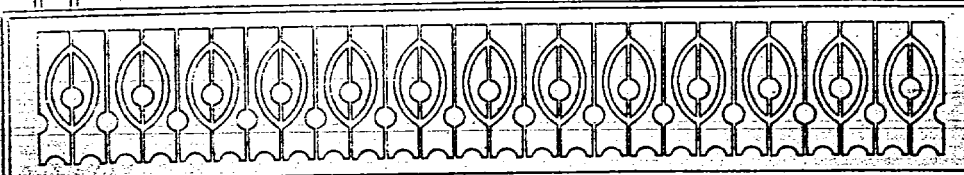
“This is the CONFIDENCE that we have in Him, that if we ask anything according to His will, He heareth us: And if we know that He hear us, whatsoever we ask, we know that we have the petitions that we desired from Him.”

—1 John v., 14-15.

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

—Prov. iii., 26.

MONKWEARMOUTH, SUNDERLAND,
ENGLAND.



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

ESSEX
L. C. G. 1135

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

£ s. d.	£ s. d.	£ s. d.
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318 Newcastle-on-Tyne (H.) 0 2 6	341 Cloughgordan (L.) 0 2 6	364 Port Angeles (G.)... 0 4 0
319 Croydon (W.)..... 0 1 0	342 Windsor, U.S.A.(H.)0 8 0	365 Magufferpore (C.)... 0 3 0
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327 Philadelphia (E.) ... 0 4 2	350 Malton (C.) 0 3 0	373 Wroughton (W.) 0 2 6
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331 Swea City (W.)..... 0 3 0	354 Ruckcroft (W.) 0 1 0	377 Hereford (B.) 0 5 0
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333 North Melbourne Pentecostal Mission 1 0 0	356 Salisbury (W.) 0 5 0	379 Bedford (M.) 1 0 0
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		£38 5 10

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

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

MONEY ORDERS should be made out to A. A. Boddy, Sunderland. Any post office in the world will send money. A Dollar is four shillings and twopence if sent by Money Order, or 4/- if sent by a paper Dollar Note.

Printing and Expenses Account.

RECEIPTS.	£ s. d.	EXPENDITURE.	£ s. d.
Subscriptions as per "Confidence" ..	38 5 10	Balance due Treasurer ..	20 11 10
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"CONFIDENCE."

No. 5. Vol. iv.

ALL SAINTS,' SUNDERLAND.

May, 1911.

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 a work of faith, 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. He is also very thankful to the willing, able helpers, past and present, who have carefully carried out the prayerful despatch of thousands of copies of "Confidence" each month through the post, and who continually keep revised, and up to date, the long list of readers in all parts of the world. His desire, and that of his helpers, is that ever in this Paper "He (Christ Jesus) may have the pre-eminence."

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

"I am the Lord that HEALETH thee" (Exodus xv., 26).

Would you be free from all sickness and pain?

There's power in the Blood;
There, Jesus our Saviour we victory gain,
There's wonderful power in the Blood.

Chorus—There is power, power, wonder-working power,
In the Blood of the Lamb;
There is power, power, wonder-working power,
In the precious Blood of the Lamb.

In th' Atonement of Jesus there's healing for me,
There's power in the Blood;
By claiming deliverance the Lord sets me free,
There's wonderful power in the Blood.

By the Spirit of God dwelling daily within,
There's power in the Blood;
Our bodies are quickened and new life flows in,
There's wonderful power in the Blood.

I've entered this life, and His praises I'll sing,
There's power in the Blood;
And hail Him as Saviour, as Healer, and King,
There's wonderful power in the Blood.

We'll triumph over death thro' our faith in His Word,
There's power in the Blood;
And soon be translated by Jesus our Lord,
There's wonderful power in the Blood.

"THERE IS POWER IN THE BLOOD."—A sister (J.C.G.) writes from India: "It was at the Naupara Convention that Brother Moorhead wished very much for a hymn that would more clearly express the Life of Jesus for the body than any he knew of. I said, 'All right, let us make a new hymn; give me verses out of the Bible on the subject.' Several were read by different friends, and God just gave me the words as they appear here. 'Now,' said Brother Moorhead, 'we must have one about resisting death.' Verses from the Book were again read, and this last verse was given me. In the third verse I hesitated a few seconds after saying 'Our bodies are quickened,' nothing seemed to come, and a soldier brother sitting near who had received his Baptism, exclaimed, 'And new life flows in!' Then we were all led with great joy and triumph in the singing of it to Tune 559 in 'Songs of Victory,' the original. I do not know that I would trouble to send it, but we discovered there was life in it, for not only did we receive great blessing through it, but later on, in another city, a sister who was suffering, if I judge and I ever was delivered right away as she was singing it, before ever she got through with it; so it may also be blessed to your readers."

The Ascension.

"Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which He hath consecrated for us, through the veil, that is to say, His Flesh; and having a High Priest over the house of God; let us draw near with a true heart, in full assurance of faith. . . ."—Heb. x., 19-22.

(Acts i., 1-12; Luke xxiv., 50-53.)

Sweet Olivet. The reader will bear with me if I picture that scene in great

detail, if we watch together the dawning of that morning upon the Mount of Olives.

DAYBREAK ON OLIVET.*

It was wondrous to fall asleep on the Mount of Olives, after leaning out of the lattice and looking down on Jerusalem lit up by the full moon. A great while before day I left my room and went out, and up on to the flat white roof, and looked toward

* By the great kindness of an earnest missionary friend I stayed one night on the Mount of Olives, and was enabled thus to give a word-picture of the scene.

(The Ascension—continued.)

the East. The moon was shining brightly and a great planet hung in the air and many stars were twinkling, but there was no sign of daybreak yet.

Turning round and looking down into the vale of the Kedron I saw the olive trees near the Garden of Gethsemane and beyond them the walls of the Holy City, highest where they enclose the Temple area, and the great Dome of the Rock standing where the white marble Temple buildings of His Father once stood.

The whole city rose behind in the moonlight with its hundreds of flat roofs, step above step, the highest part (Mount Zion) at the back. Lights twinkle here and there, and dogs barking and cocks crowing one to another break in a little on the great silence.

I now turn with my face to the East and look again for the dawn.

At last, and suddenly, a glow of pale tinted light spreads quickly along the horizon, and shoots upwards. Now it is turning orange and setting a rosy flame to long lines of feathery cloudlets lying in the Eastern sky.

As yet the moon in the West dominates and, holding her own, casts massive shadows Eastwards along the ground.

Along the crest of the hill (which rises higher than the flat roof of the Eastern house on which I stand) the olive trees are silhouetted clear and black against the brightening sky—gnarled trunk, crooked branch and foliage are cut out distinct and sharp against the delicate tints of green and blue and orange.

A few buildings are clustered together here, the Moslem village of Et Tur and the round dome of a Moslem Wely.

But high, high above all, is a tall square tower, three stories high, with large windows, so that we see right through the openings. In the middle story a huge bell can be seen.

This great tower has a high pitched roof, surmounted by a golden cross, which has glittered in the moonlight through the night. The tower is somewhat like the campanile of S. Marco at Venice; it is a feature in the Jerusalem landscape, and a modern feature. It is the church tower belonging to a Russian church built on the summit of the Mount of Olives.

But to continue. From our post on the Mount of Olives we turn once more and look down on Jerusalem, which has been bathed all night in the moonlight.

The same full moon is still shining powerfully, but the quick coming day is lighting up first the higher parts of the city, and then the lower parts down to the walls above Kedron.

Weird masses of white mist are slowly passing away to the North, and lying for a while over Bethel.

Lights which twinkled a moment ago are disappearing now. The Temple area now stands out clear and distinct, and all the countless houses seem to turn their faces this way to greet the coming day.

Great church bells in Jerusalem boom out their rhythmic sounds in varied tones, calling men to Christian worship.

Country Arabs pass down the rugged road beside me, birds are carolling, the Moslem minaret is lit up on its Eastern side—sunrise is approaching.

Now let us hasten up to the crest of this Olivet, and climb up the great tower before the sun peeps over the Eastern hills. Up and up the dizzy winding staircase, until at last I step out into the morning breeze at the very top.

What a wondrous view. Below me lies the Dead Sea, so clear in the morning light as if only four or five miles away, and the entrance of the Jordan into it distinctly seen; immediately below me is the winding road leading down to Jericho, and there is dear Bethany nestling in a hollow yonder near that road.

Now at last the sun peeps fiercely over the mountains of Moab, and soon touches all into light, and his rosy beams spread over the white houses of the Holy City, and glorify old Hermon rising high over all to the North.

I see yonder a secluded hollow towards Bethany, where the Ascension of the dear Master may well have taken place.

* * *

Let us now picture the scene. See, they are coming out of Jerusalem by that gate in the Eastern wall. Probably they were gathered that morning in the *Cœnaculum* when the Lord came to them once more and uttered the words, "Peace be unto you." Then perhaps He added, "Follow Me," and He led them through the Jeru-

salem streets. Only those who believed on Christ ever recognised Him after His Resurrection, and so He passes by unnoticed.

But see those yonder coming across the Kedron Vale, and up the steep rugged path, ascending this Mount of Olives.

Only peasant-folk from Galilee, with their *keffiyehs* hanging from their heads, and their long Eastern *abbas*, or outer cloaks, of various bright hues. They come nearer, they pass by in solemn expectation, for something is to happen. They are making for yonder dell surely, the only secluded spot near, close to the main road to Jericho, yet out of sight—on Olivet, yet as far as Bethany.

We watch these humble fishermen and peasants, in their Syrian dresses, as they gather round One Who evidently is their leader. There is Peter and James and John and Andrew and Thomas, and all the eleven. They are talking to Him, when suddenly a marvellous thing happens. The laws of gravitation have no more hold upon Him, and He begins to float away from the earth.

Up and up, with Hands stretched out in blessing over those whom He loved so dearly, who had been His companions, and who should now be His representatives—His Church, His mystical Body on earth.

"Master, Master, good Master, farewell! Remember us as Thou comest into Thy kingdom." Did they cry such words as these?

As He went up He would see as I see from this dizzy height (two hundred feet) the white houses of Bethlehem, where He came into this world more than thirty years before.

He would surely look also across to yonder knoll to the North of the wall, where the awful hours of Good Friday had been spent upon the cruel Cross, where He gained the victory for us.

Higher still, and He sees the waters of the Sea of Galilee sparkling in the sunlight, and Nazareth amid the hills, and the Great Sea spreading Westwards to distant lands; and then a cloud came between Him and the earth. The Wonderful Life in the Holy Land is ended.

* * *

The group of Apostles in yonder dell breaks up, and in little knots of two and

three they return along the road they came, some perhaps running over to Bethany to tell them the news there. There is eager, excited conversation; and they point up and they tell how two heavenly Beings in white apparel appeared to them in the dell, and said: "Ye men of Galilee, why stand ye gazing up into heaven. This same Jesus, Who is gone up into heaven, shall so come in like manner as ye have seen Him go in heaven."

They were not cast down, they did not weep; nay, we read:

"THEY RETURNED TO JERUSALEM WITH GREAT JOY."

They could not forget His promise, "I will not leave you comfortless (as orphans), I will come to you."

* * *

The Apostles saw that Human Body of their Lord and Master taken up from them as they stood on Olivet, gazing up after their departing Messiah.

He was not going to Heaven for the first time—He was *returning* thither as the Victor over all the forces of Hell. He has redeemed us to God by His Blood.

He was going back to the glory which He had with the Father before the world was. Yet there was a mighty difference in His Divine Person. Before the Incarnation the Son of God had been Spirit only. God is Spirit. Now He is also Perfect Man. Godhead and Manhood for ever united. Glorified Humanity henceforth actually one with the Deity. He is our Brother and our Head, and is inseparably one with us, and yet He is King of Kings and Lord of Lords—Jehovah Himself. He is our great High Priest.

Let us notice then this point—the Son of God is not quite the same as He was before the Incarnation. He has added Humanity to His Deity. He is for ever one of us. (What love to our race!)

Then, next, let us lay hold of this—His stay on earth was only the commencement of His work for humanity.

The first verse of the "Acts" tells us that, until the Ascension, Jesus only *began* to do and to teach. He has continued ever since both "doing" and "teaching."

* * *

The Lord Jesus we know was *filled* at His Baptism with the Holy Spirit.

(The Ascension—continued.)

The Holy Ghost in fulness remained with Him all through His earthly ministry. Through the Eternal Spirit He offered Himself, without spot, to God, and by the same Spirit was He raised from the dead.

Does it not seem as if this same Holy Spirit, whilst dwelling in Christ, was thus being prepared for His subsequent gracious sojourn and work on earth through the members of the mystical Body of Christ?

"The Holy Ghost was not yet, because that Jesus was not glorified" (so reads the Greek, St. John vii., 39). "Not yet!" What can this mean? *

From the glorification of Jesus at His Ascension, the Holy Ghost began to exist for us, who now form the Body of Christ, in a new and special manner. St. Peter tells us (Acts ii., 33) that it was Jesus that "shed forth" this wondrous Spirit on the day of Pentecost.

* * *

We who thus believe are in Christ. He the living Head, we the Mystic Body.

The Spirit of Christ causes Him to be recognised by faith as seated on the Throne of our hearts, "Dwelling" there as a Permanent Occupant and not merely the Guest of a day (Eph. iii., 17).

The Holy Spirit of Christ, the Holy Ghost, the Comforter, does not seek His Own glory. Of Him, said the Lord, "He shall glorify Me" (John xvi., 14).

It is the delight of God the Holy Ghost to glorify Christ by reproducing Christ-lives on this earth.

This whole world is now the Holy Land. Chosen out from the millions of orbs revolving in space—mostly of vast superiority in size and attraction: this little planet is the true Holy Land—for here the Spirit of Jesus dwells.

Alas! and alas! Satan has his seat here also, and he is not yet bound. He endeavours to hinder the mighty workings of the Christ-Spirit.

Vast heathen territories are absolutely under Satan's sway, and millions in so-called Christian lands still practically call him Master, by willingly obeying his behests.

But He that is with us is mightier than

he that is against us.

He says,

"BECAUSE I LIVE, YE SHALL LIVE ALSO. At that day ye shall know that I am in My Father, and

YE IN ME AND I IN YOU."

* * *

The gates of Heaven were opened wide that Holy Thursday to admit the King of Glory.

The thronging angels would lovingly escort Him homewards, and glorious anthems rang out from the gleaming cohorts of Heaven as they sang:

"Lift up your heads, O ye gates! And be ye lift up ye everlasting doors, and the King of Glory shall come in."

1. He said before His ascension, "In My Father's House are many mansions. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto Myself; that where I am, there ye may be also" (John xiv., 2).

2. He has also gone to be our Advocate. "He ever liveth to make intercession for us, and so is able to save to the uttermost all that come unto God by Him" (Heb. vii., 25). He still bears the Stigmata. They plead His atoning work for us. He is our great High Priest. Hallelujah!

3. But above all He went up to claim the "promise of the Father" (Acts i. 4), referred to in Ezekiel xxxvi., 27; Joel ii., 28, 29; Isaiah xlii., 3.

* * *

On the Feast of the First-fruits (the Day of Pentecost) the Harvest of the World commences at the Holy City, when the Spirit of Christ descends. One-hundred and twenty Christians are waiting for Him in and around the Upper Chamber. Mary the Mother of Jesus is there, and Matthias the new Apostle. As the Birth of Jesus had been ushered in by signs and wonders, so at the Advent of the Spirit of Christ we have

1. *The sound*—like a rushing wind.
2. *The sight*—Infolded fiery tongues.
3. *The sign*—They spoke with other "Tongues."
4. *The effect*—Men and women filled with the Spirit of Power.

The Spirit has come to abide with us for ever. The Son of God occupied one Human Body, and took it to heaven.

See Milligan on "The Ascension" and also "The Spirit of Christ," by Rev. A. Murray.

The Paraclete—the Spirit of Christ—takes up His abode in countless unlimited numbers, who even now are, by faith, in the Heavenly. They are "in Christ" because they trust the ever precious poured out Blood.

One day we shall actually be like Him, and for ever with Him. This body of our humiliation shall through all eternity be like unto His glorious Body.

"Unto Him that loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father: to Him be glory and dominion for ever and ever. Amen."

[A. A. B.]

Through the Plague-Zone to China.

Experiences of Dutch Missionaries.

(Mr. and Mrs. A. Kok, of the F. M. C., until recently working in Dorpat, Russia.)

DEAR MR. BODDY,

A brief report of the way in which the Lord by His good providence brought us safely to Tse-chao-fu will surely interest you and many of the Pentecostal friends.

When I wrote you a post-card stating that we intended to leave Russia within a few days, we had already left Dorpat and stayed in Reval, one of the most prominent sea-towns of the Baltic provinces.

The little Pentecostal band there (gathered around that mother in Israel, Frau Hacke) had just gone through many difficulties. The Government had closed the new-built Hall, so that only little house-meetings could be held. Foreign brethren were not allowed to "preach," the only thing the authorities permitted them was "to

EXPLAIN THE BIBLE WHILST SITTING DOWN." In practice, of course, quite the same.

However, the Lord answered the prayers of the saints, and, just the day after we arrived there from Dorpat, they received permission to open the Hall again, so that we were privileged to join dear Pastor Schilling, of Berlin, in "explaining the Bible," and that even in the new Pentecostal Hall, with about 250 seats.

Every day a meeting, and every day more hearers who drank in the blessed tidings. After a fortnight all seats were occupied. On Sunday and some other days there were three meetings each day, and it happened more than once that the morning meeting was prolonged from ten till two o'clock.

Many souls came one after the other to be prayed with, and to trust the Lord for remission of sins, sanctification, healing, the baptism of the Holy Spirit with signs following.

Hallelujah! Certainly there was joy before the angels in heaven, and the oil of gladness flowed upon children of men on the earth.

Those meetings were a blessed last remembrance of the gatherings of the saints in Europe. At that time a wire came to "leave immediately for Tientsin," so, praising the Lord for this open door to the regions to which we are called, we made preparations for the great Siberian journey.

A RUSSIAN FAREWELL.

The Farewell Meeting was announced on Sunday evening, and we were sorry that both Pastor Schilling, who became the father in Christ of many beloved ones during his repeated visits to Russia, and our Bro. Edwin Dennis, who had come for a short visit, could not stay longer to attend this Farewell Meeting.

We never realised more God's tender care manifested through His children, in providing necessary things, as in these days. In fact, where the Lord blesses spiritually and sends His Spirit of Love into open hearts, open hands are always found to work out love practically.

A knock at the door!—"Warm clothes for the baby, sister: it will be very cold in the East." Another knock!—a widow brought her ruble (2-). Again: "Do you mind taking these warm stockings for your husband?" A brother took us to a shop: two necessary bonnets and a muff. Taken aside for a moment: three rubles. And so on. Mrs. Kok was wanting a warm coat, and was looking to the Lord for it: He put in the heart of a sister to give her own. Provisions were there for three weeks. Our hostesses cared for us as a mother does for her own children.

The farewell meeting was a very blessed one. The hall was packed: the people stood on the platform, and filled the aisles. The people were moved and hearts were broken. Many wept and made a new and full surrender to God. After the meeting some came for prayer.

The next evening, Monday, January 16th, we were ready for departure, and we could really say, "We lack nothing." The heavenly Father had provided more than we needed. More? Yes; in His good providence He had already undertaken for circumstances in which we were led a fortnight after, and which we could not foresee. Many friends were to see us off, and we started, knowing that He would guide us, and being sure of the prayers of many of God's children.

PETERSBURG AND MOSCOW.

In Petersburg some saints were gathered, and during the time we had to wait for a good connection, we had a very nice meeting in one of their homes. They were hungry for more life and the fairness of the Spirit.

Under much snow and hail we reached Moscow, where we found some Christian friends with warm hearts, and a warm fire in the room; these were blessings after a six-miles drive in a sledge.

Wednesday night the great express left Moscow and commenced its ten-days' journey. A dark and snowy night. Not long after midnight we felt a sudden shock and awoke. Some hours later the train stopped and we had to change into another carriage: the axle was broken just beneath our coupé. "To change" is

(Through the Plague Zone to China—continued.)

not a very welcome bidding on a cold early morning, when most of the things are unpacked, and the baby is sleeping nicely. But, having learned to thank in all things, knowing they work together for good, we rejoiced, and found ourselves an hour later very comfortable in a *first-class* compartment, where we could stay during four days and nights.

During the whole journey until Mukden, as far as the eye reached, snow and snow again. It covered the little houses along the way, so that they scarcely were visible. We passed many villages and some big towns, and crossed a number of broad rivers, now frozen, and used as roads for sledge traffic.

In the Ural mountains the frontier was passed. We had a time of prayer for Europe and its saints behind us, and for Asia and its millions before us: an earnest and blessed moment of new vows in a new period of life.

SIBERIA.

Siberia was lying before us with its vast steppes and enormous woods. Day after day nothing but air and snow, and here and there the black of trees and houses. The wind was very cold, and blew out of the North-East. How thankful we were for warm dress when we had to go out. Like the Russians we made our own tea in the train, and had our own breakfast and lunch in our compartment; once a day we took some food in the dining-car.

Irkutsk was reached just a week after the train left Moscow. A beautiful ride of about eight hours followed along Lake Baikal. At the right side of the train, at a distance of some yards only, the high rocks which enclose the Lake; at the left side that giant amongst the lakes of the world, now frozen and covered thick with snow. Far, far away on the other side, the high, snow-covered mountains glittering in the winter sunshine.

Already before Irkutsk rumours reached us about the plague in Manchuria. Travellers coming from the far East terrified most of the passengers sorely. "*Hundreds a day are dying in Mukden.*" "*Three times four days quarantine before reaching Tientsin.*" "*The way to the South is quite closed.*" "*All have to travel on to Vladivostock.*" etc.

How the Lord graciously granted us to rest in Jesus and to be quiet before Him in the midst of all fear, nervousness, and planning around us. We had had already many a blessed opportunity to testify of His saving power: now we could honour Him Who said: "I will put none of these diseases upon you, for I am the Lord, thy Healer."

THE AWFUL PLAGUE.

Harbin was reached in the late evening. People told us of eighty that died there that very day because of the plague. Happily no quarantine, and an open way to Mukden. Enquiries were made if trains were running to Tientsin, but no one could give any definite answer.

Next morning at Shen Shun, a plague centre, Japanese soldiers, their mouth and nostrils

covered with anti-septic wad, watched the entrances to the station. The porters and railway employees were equipped in the same way. There seemed to rest a burden on the people who had to live in this poisonous atmosphere.

The passengers were very silent, and spoke just what was necessary. A handkerchief with disinfecting liquid was constantly before nose and mouth. Fear spoke out of the eyes, and they walked up and down, anxiously waiting for the train that would bring them to better regions. At every station the same sight. Here and there soldiers came into the train to disinfect the carriages. We were thinking of the prayers of the saints, and put our trust in the wonderful promises of Ps. xci.

A DILEMMA.

Being not far from Mukden, we made things ready to change. We had through-tickets to Tientsin, and expected to reach there the day after. This was the last change, and we enjoyed already the thought of leaving the train after thirteen days' travelling; but, arrived at Mukden, the station-master informed the passengers that *all traffic to Tientsin and Peking was stopped by Imperial order for an unlimited time.*

We had to choose either to wait some weeks and longer at Mukden, or to go via Dalney, Shanghai, Hankow, which meant a prolonged journey of some weeks. There was not much time to ponder over the question. An earnest prayer for light to Him Who hath said, "I will instruct you and teach you in the way which you shall go; I shall guide thee with Mine eye," and we decided. All luggage was thrown into the same train again, and after ten minutes we were running in the direction to Dalney.

How we thanked the Master that evening for His kindness and providence. How did we bless Him for moving the hearts of His children in Reval, to offer during the farewell meeting and before a sum of over £15. Had the Lord not provided so wonderfully, what probably would have been our position? We had tickets to Tientsin, yes, but there were no trains. Money to travel via Dalney was quite insufficient, so we should have been obliged to stay in Mukden, one of the worst plague centres. The simple hotels were infected. The only good hotel was very expensive, and even there it happened three days before that a man sitting at the dining-table suddenly fell from his chair and commenced to spit blood: after a few minutes he was in eternity.

ON THE YELLOW SEA.

The direct steamer from Dailey to Shanghai was quite full; many passengers of the express of the week before were delayed for six days, and took now also the way via Shanghai.

We found a place on the German steamer, and experienced the same day something of the troubles connected with a stormy twenty-four hours on the Yellow Sea. The next days the weather was much better, and we and little baby Paul enjoyed being on deck far more than staying in the little cabin.

In every port a doctor came to examine both passengers and crew. No one was allowed to go ashore, neither were others permitted to come on board.

Arrived in the mouth of the Yang-tse-kiang, near Shanghai, the doctor came and ordered three days' quarantine. For many a time of grumbling and weariness—for us a blessed time of prayer and quietness before the Lord, and reading of the Word. We made some friends, and the Master granted a beautiful opportunity to testify to the passengers, and to speak from heart to heart with one of the German officers.

The quarantine time being passed, we were allowed to steam up, and reached Shanghai in the late evening. We tried to find a place in the C.I.M. Home. Because of the plague the Chefoo School was placed temporarily there, so that there was no place for us. We were advised to go to another missionary home; no room there.

REALLY IN CHINA.

Rickshaws drawn by Chinamen brought us quickly to the Lincoln House, where we were taken in.

We praised the Heavenly Father who had brought us safely to our new country, and prayed earnestly that our lives here might be a blessing to the Chinese. How thankful can one be for a steadfast bed ashore after three weeks of moving in train and on boat.

During the next days we paid several visits to the C.I.M. Mr. Stevenson received us very kindly and hospitably, and helped us in all things in which we wanted advice and aid.

We were also brought into fellowship with the Apostolic Faith people in Haining Road, which was a real joy for us. In the prayer-meetings we realised the Lord's presence, and we received much blessing with one another, for it was a happy thing to hear for the first time a Chinese praising the Lord in a new tongue.

The journey on the Yangtse River to Hankow took about four days, a remarkable time for a missionary just coming out. Another missionary family and we were the only Europeans amongst five hundred Chinese passengers. Suddenly brought in contact with the life and customs of the Chinese on this journey, we had to smile, and to wonder, and to get rid of European ideas of decency.

CHOPSTICKS.

Our meals were "a taking by faith" that was set before us, and a "thanking God for all things." We had to eat with six Chinese, of whom two were opium smokers, out of the same dishes. The chop-sticks were very awkward, but we did our best, and as the dear Chinese had a good laugh about us, we could not help laughing with them.

Realizing their spiritual darkness, and seeing several of them before our eyes bound by national sins, as opium-smoking and hazard-game, we felt very sad, and longed to do something for those people. The Holy Spirit reminded us that prayer was the best thing to do in these our circumstances, so we gave our-

selves gladly up to intercession in the Holy Spirit.

At Hankow we had to wait for further leadings, the door to Ichang being closed. We enjoyed very much the fellowship with the German Pastor there. He knew something about the Pentecostal Movement and showed himself to be very friendly in giving his pulpit to a Pentecostal Missionary during the Sunday evening service. From Hankow we proceeded to Tsch-chow-fu, at Mr. Stanley Smith's station.

With joy in our hearts and praise on our lips we commenced the last part of the journey. Travelling in China is not easy, especially for women and children, but God's presence, good health, and nice weather were indeed travelling-mercies in which we might share. The way over mountains on mules was a strange thing for Dutchmen, who are so accustomed to flat land so many feet under water-mark. And the special tendency of those mules to walk just at the edge of the steep was not very much appreciated by us, especially during the evening. An inn, however simple and inconvenient, was always a welcome spot to stop at during the night.

BABY PAUL AND THE CHINESE.

The Chinese surroundings and their life were very remarkable for us, and we, in turn, were very remarkable to them. When the donkeys needed an hour's rest, we always were surrounded by a crowd of astonished Chinese. All was so strange for them; they so seldom see a foreigner in their villages. They touched our garments and shoes, and wondered what they were made of. They inquired for our age, how many sons I had, and where we came from. Especially little baby Paul (who just had his second birthday at Hankow) used to draw general attraction. He enjoyed their company very much, and amused them all. The little Chinese children, however, were afraid of him. One time we had over a hundred around us whilst we had our meal in the open air.

A thousand Chinese tracts, taken with us from Hankow, found their homes in the several villages. We trust eternity will manifest the fruit of this sown seed.

Monday morning, February 27th, exactly six weeks after we left Russia, we arrived safely at our destination. In normal circumstances it takes about three weeks to get there. Mr. and Mrs. Smith gave us a very hearty welcome in the name of the Lord. A band of healthy-looking young men in Chinese dress came to meet us—the four brethren, Bristow, Trevitt, McGillivray, and Williams, whom we had not seen for fourteen months. We all were glad to see one another again, rejoicing in the Lord and the Holy Spirit's fire, burning in the soul. We found them giving their time especially to—(1) Intercessory prayer; (2) Serving in waiting-meetings; (3) Studying the Chinese language.

It is a blessed privilege to be at this station, where God's glory is aimed at above all things; where the Holy Spirit has perfect freedom to work; and where He is blessing both natives and missionaries in a special way, even in the

(Through the Plague Zone to China—continued.)

old, Biblical, Pentecostal way. Hallelujah!
Brethren, pray for us all.

Yours in the Master's service,
A. and E. Kok.

Tse-chao-fu,
via Peking and Hwaiking,
China (via Siberia).

March, 1911.

[NOTE BY EDITOR OF "CONFIDENCE."—Our beloved Brother A. Kok and his dear wife and little baby will surely be remembered in prayer by readers of this Paper. Many Pentecostal folk in England are glad we know him well. He has been with us both at Sunderland and London. For some months he has done splendid work in the Baltic Provinces of Russia. Now he has reached the land the Lord told him he was to work in. May he be blessed in
"BRINGING IN CHINESE."]

Faith is more than Hope.

"By faith we understand that the worlds (ages) were framed by the *Word of God*, so that what is seen hath not been made of things which do appear." Heb. xi., 3.

For some little time the Holy Spirit has been teaching what *faith* is, and so illuminating the whole question that we feel that much of what has been termed faith has been "hope." As in everything else, we must go on from "faith to faith," or, as Weymouth puts it in Rom. i., 16, "a righteousness which comes from God is being revealed, depending on faith, and tending to produce faith." In Heb. xi., 1 (Weymouth), "*Faith* is a well-grounded assurance of that for which we hope, and a conviction of the *reality* of things which we do not see." The words of the Authorised Version have become so familiar to us, that, as with many other vital truths in God's Word, they have become more of "the letter which killeth" than of the Spirit which giveth life. Praise God, however, the testimony of many since receiving the Baptism of the Holy Ghost, is—"my Bible has become a new book." So we believe God is stirring us up to a *living* faith, a faith that will again repeat the splendid list of victories recounted in Heb. xi.

Hope is something which we do not see, but for which we wait patiently (Rom. viii., 24-25). As soon as we give substance to that unseen thing, or are persuaded that it is a *reality*, then we have *faith*; and "FAITH IS THE VICTORY." It is the evidence of unseen realities or powers. When the Word of God (or God in His Word) declares any fact concerning us—it is so. We may and at first do not see any appearance of it, for what is *seen* is

not made of things which do appear. So soon as we truly believe God's Word, praise God, whatever we believe for—is so, for it is a *fact* in the unseen or spiritual realm, before it becomes apparent to us, therefore "the *trial* of our faith" is very precious to God, more precious than fine gold, and "will be found unto praise, honour and glory at the appearing of the Lord." What a wonderful thing this is, that by our holding fast to the Word of God, we are and have what He says we are and have. By this mighty Sword of the Spirit, by the power of the Name of Jesus, and because of the precious Blood, we shall find ourselves "overcomers," having overcome, not sin, nor disease, but the devil, the great deceiver, who tries to make us live by earthly bread or our sense life, instead of by the Word of God and by faith.

This proves to God that we absolutely rejoice and believe and rest in the actual possession of some blessing, or fact of redemption, that we do not see (or feel), because we are assured of the *reality* of the unseen. This, and this only, is *faith*, and is a creative power, because God's Word is a living Word, and creates, or brings into being, what He says. God said, "Let there be," and "there was." God revealed Himself to Moses as "I am that I am." Our Lord Jesus Christ—the Logos—repeatedly asserts, "I am the Life, the Light, the Way, the Truth."

So in the minds of these heroes of faith in Heb. xi., God's Word, as to a fact, was such a reality that they proceeded to act on it at once.

The flood was an unseen reality to Noah, but because God said it should be he prepared the Ark. The blood was an unseen reality to Abel, because God had in some way borne witness to him that he was righteous, and accepted his gifts which he offered. God was such a reality to Enoch, that the unseen became more real to him than things around. He walked with God, and was translated, and did not see death. The promises of God were so real to Abraham, making the unseen seed such a fact, that he did not hesitate to offer up Isaac, "his only begotten son"; and so we might go on multiplying these wonderful object-lessons of faith.

Our Lord gave us two illustrations, at least, of what He termed "little faith"

and "great faith." In Matt. xiv., we have the account of our Lord walking on the water. He had spoken the words of comfort and strength to the fearful disciples, "It is I, be not afraid," and soon impetuous Peter responded to His invitation to "Come." We can see Peter bravely going out of the boat (the *seen* and material), walking on the water, till, coming into contact with the power of the wind, he proved by his fear, his beginning to sink and his cry to Jesus to save, how little was his faith, how little did he know or believe, in the power of Jesus over all the power of the wind and water. The unseen power of God in Jesus was not a *reality* to Peter; it was not a perfect trust that *He* had complete control of the forces of the wind and waves. Many would admire the courage and boldness of Peter, his quick response to Jesus. The Lord soon discovered to him how little was his faith, his assurance.

Is it not so to-day? Many of God's children start off so quickly, so boldly, to do some thing that seems great in the eyes of the beholder, only to find how little faith God sees they have, in the fear and in the crying out later to God to save or help when he allows the faith to be tried. How calmly and firmly Jesus walked on the water. He was so sure of His Father's power.

The other example of "little or no faith" we take from St. Mark iv. Here, Jesus was *in* the ship, sleeping, apparently, so far as the anxious disciples knew, oblivious to all the storm raging, and the waters *filling* the ship. "Master, carest Thou not that we perish?" After rising, and speaking the peace-giving word, "'Be still,' when the wind ceased, and there was a great calm," He rebuked their fear, and accused them of having "no faith." So it is to-day. With the Christ in us, how often do we fear and doubt that He cares for us, when He allows trials of faith, temptation, nay, even when He is, as it were, asleep, quietly reposing in the depths of our being; we are anxious to wake our beloved, so that we may feel His presence, and have the sensible joy of knowing He is there. The unseen spiritual presence is not a *reality* to us because we have "no faith." *Faith* is the evidence of the unseen.

Now, let us see what our Lord called "great faith," Matthew viii. There, in the centurion, we see no boldness of action,

no attempt to *do* anything great, but an absolute belief in the power of God in Jesus, so much so, that (1) he took the place of humbly beseeching Him to help; (2) appealed to His loving sympathy; and (3) was so certain of what the word of a master to a servant meant and should be, that he confessed his utter unworthiness to have so great a guest in his house as our Lord. He *knew* and *felt* the word of Jesus was sufficient—and so it was. His servant was healed "that self same hour," and Jesus rejoiced to find such "great faith."

The centurion had faith, perfect assurance in the unseen power of the Word of God. It was a reality to him, therefore he needed not the physical presence of Jesus. He went his way, and, from another account, did not even go straight home. What word did Jesus say? Simply, "As *Thou* HAST believed, so be it done UNTO *THEE*."

In Matt. xv. we have the "great faith" of the Syrophenician woman. The chief points of this narrative seem to be: she believed this Jesus was "Lord," and able to deliver. Though repulsed by the disciples, and even by our Lord, she would take no denial, but "worshipped Him," crying for help. She acknowledged her helpless and undeserving position and the truth of what our Lord said to her concerning it, but the power and love and mercy of the Lord were a *reality* to her, and she was content to have even the "crumbs." Ever so little of God's power was sufficient for her need. How the heart of Jesus rejoiced as He said: "O woman, great is thy faith, be it *unto thee* even as *thou* wilt," and her daughter was made whole from that very hour.

What is to be the practical issue of these lessons for us in daily life? Surely that we too shall so trust that what *God* says is true, that the unseen eternal powers are a *reality* and substance to us, before we realise them in us. That we shall have such true faith in God that, as in Mark xi., 24, we shall prove our faith is the real thing by seeing great things happen.

What is your need, friend? Is it to be set free from the sin that overcomes and vexes you? Believe what God says—"Ye are dead." "He that is dead is free from sin." "Your old man *was* crucified with Christ." Is it that Christ may live in you,

(Continued on Page 109.)

"CONFIDENCE."

MAY, 1911.

Editor—

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Sunderland.

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Sunderland.

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The London Conference.

HOLBORN HALL, GRAY'S INN ROAD,
(May 30th—June 2nd.)

Pentecostal CONFERENCE on the SECOND ADVENT, and the Outpouring of the Holy Spirit. The BOOK OF DANIEL and other Scriptures will be examined.

1ST DAY—May 30th. The Prophet Daniel and his times, his visions. The times of the Gentiles.

2ND DAY—May 31st. The Church of Christ—its origin, character, commission and destiny.

3RD DAY—June 1st. Anti-Christ and the Apostasy. The spirit of Apostasy now in evidence. Its final doom.

4TH DAY—June 2nd. The Kingdom of our Lord, of His Christ.

Manifested
Suddenly,
Its Growth,
Glorious,
Eternal.

The saints shall judge the world.

* * *

The Conference will be held at the Holborn Town Hall, Gray's Inn Road, and is easily reached from all parts of London. Meetings each day at 10.30, 3, and 7.

In the Light of the present Outpouring

of the Holy Spirit, and the accompanying reiterated voice of reminder as to the near return of the Lord, it seems particularly timely to seek the face of the Lord, that He will graciously grant fresh light on this most important subject, as the Day-dawn draws near, and as we "seek by books," like Daniel, to better understand the mind of the Lord. All are cordially invited, no tickets being required, and friends are asked, if possible, to prayerfully study the subject in the meantime.

While it is earnestly desired that the meetings be in the freedom of the Holy Spirit, all who attend are expected to yield to the ruling of the chair, should it at any time be deemed necessary. Earnest prayer is asked for a special outpouring of the Holy Spirit at the meetings. Speakers are asked to be brief, not as a rule beyond twenty minutes.

CECIL POLHILL, Convener.

The Fourth Whitsuntide Convention at Sunderland.

(June 6th, 7th, 8th and 9th, 1911).

"IF THE LORD TARRY."

For the fourth year (if the Lord will) we shall hold our International Convention in All Saints' Parish Hall, Fulwell Road, Sunderland, at Whitsuntide. The Introductory Week-end Meetings commence with a Prayer Meeting on arrival, Friday night, June 2nd. On Saturday, June 3rd, at 11 a.m., 3 p.m., and 7 p.m. Whit-Sunday at 3 p.m. and 8.15 p.m. in the Parish Hall. Services in All Saints' Church at 7 a.m., 8 a.m., 10.30 a.m., and 6.30 p.m. On Whit-Monday, in the Parish Hall, at 11 a.m., 3 p.m., and 7 p.m.

Theme for the Evening Sessions (June 6th to 9th):—

THE EFFICACY OF THE BAPTISM IN THE HOLY GHOST.

Tuesday, June 6th, 7 p.m.—For the INDIVIDUAL: (a) for the *inner* man (Eph. iii., 16). *Spiritual* blessing for the spirit of man.

Wednesday, June 7th, 7 p.m.—For the INDIVIDUAL: (b) for the *outward* man (2 Cor. iv., 7-11). *Physical* blessing; blessing for the *body*.

Thursday, June 8th, 7 p.m.—For the WHOLE of HUMANITY (mankind): (a) for the Church (Eph. iv., 7-16). Edifying of the Body of Christ.

Friday, June 9th, 7 p.m.—For the WHOLE of HUMANITY: (b) for the unbelieving world (Mark xvii., 15-20). Winning of souls at home and among the heathen.

The Morning Meetings (9:30 to 12) will be exclusively "Leaders' Meetings." (In the Parish Hall (private entrance at the back). Among the subjects to be dealt with at these "Friendly Conferences" will be "The Precious Blood: its Meaning and its Power"; "Prophetic Utterances and Interpretations: their Value and Place"; "The Place of 'Tongues' in the Pentecostal Movement"; etc.

On Tuesday Afternoon (2:30), June 6th, there will be a "Reception of the Visitors" (not a public meeting). On Wednesday morning from 9 a.m., in the Vestry behind All Saints' Church, a meeting of all interested in Missionary Work, together with members of the P.M.U. Council, and Missionary representatives from various centres. On the Wednesday Afternoon, June 7th, the Annual Missionary Meeting (P.M.U.), when we hope to hear from Mr. Polhill and Mr. Small some account of their recent experiences in China.

* * *

Applications for rooms may now be made to the Convention Secretaries, Mr. and Mrs. Wm. Busfeld, 1, Sea View Gardens, Roker, Sunderland.

NOTICE.—To prevent disappointment, the Convener (Rev. A. A. Boddy) asks that it be remembered that the subject of the Convention is "The Baptism in the Holy Ghost." He requests that points of difference will be avoided as far as possible. Those who are not one with him are invited to remember his attitude to questions like "The Seeking for Messages," "The rapid repetition of the word 'Blood,'" or other methods of "getting through." "The Ministry of Women who have received Gifts." "The Methods of Water Baptism," etc.

We can all agree in honouring the Lord Jesus Christ, and in seeking the Pentecostal Baptism in its fulness, without raising questions which divide many. There can be loving unity in Him, without uniformity in all things.

IMPORTANT TO VISITORS.

REDUCED FARES. The Convention Secretaries can now supply "certificates" by which return tickets to Sunderland for the Convention may be obtained from any Station in Great Britain at one fare and a quarter. Such return tickets are available by the best trains, and on any day up to June 10th (from June 2nd).

Send stamped addressed envelope to

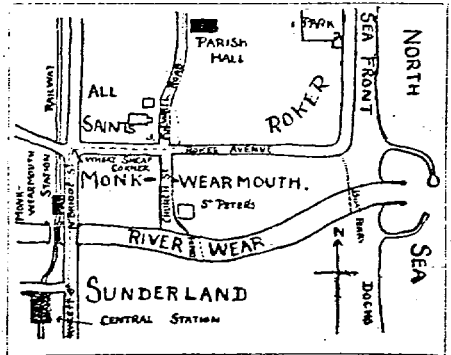
The Convention Secretaries, 1 Sea View Gardens, Roker, Sunderland.

One feature of the Sunderland Convention is the fellowship enjoyed between the meetings, and in the different lodgings, etc. Sunderland has received spiritual blessing from our visitors in these past three Conventions. Not perhaps so much from their words as by their kindness and love which emphasized their witness. Some felt that they had had angels living with them. We hope it may be so again this coming Whitsuntide.

HYMNS. "Songs of Praises" will again be our Hymn Book. It is not for sale, but privately issued and supplied to us by Mr. Cecil Polhill.

SPECIAL HYMNS. Any friend who desires any particular Hymns to be sung at the Convention, may send a postcard to the Convener with the title of the Hymn or Hymns, and if possible he will have them sung.

Sketch Map to show the way from Station to Hall.



3 Craven's Ropery at the corner of Roker Avenue and Fulwell Road. 1 House of the Convention Secretaries, 1, Sea View Gardens, at the West side of Roker Park. 2 Gillside Pentecostal Home.

(Faith is more than Hope—continued from page 107.)

and be your righteousness, sanctification, health, and *all* you need? Believe what God says—"Christ is your Life." Listen! "I am the Resurrection and the Life." Is it the Baptism of the Holy Ghost you are longing for? Then "purify your hearts by faith." "Believe in the Lord Jesus Christ for the remission of sin, and ye shall receive the Holy Ghost." We believe, and have seen it over and over again, that the moment there is *real faith* in Jesus as the One who has obtained remission or putting away of sin by the shedding of His most precious blood,

THE HOLY GHOST IS GIVEN,

(Faith is more than Hope—continued.)

and when real faith is exercised that the Holy Ghost has come, He manifests His presence, sooner or later. God declares to us in His Word that the Blood of Jesus has met every demand of the law and of the Judge, for the death of Jesus was our death (2 Cor. v., 14), His life is now our life. The Lord Jesus has defeated the devil and all his principalities; "He put them to an open shame," triumphing over them. Hallelujah! So also for health and healing. The Word tells us we *are* a "member of the Body of Christ," therefore we are saved and made whole. These are eternal *facts* in the spiritual world, and God acknowledges them as such, and has sent us His written Word to tell us so.

Let us stand fast then on God's Word, and "set our minds on things *above*, and *not* on things on the earth." The unseen things above are the Truth, they are realities, therefore, as soon as we live in this mind and faith, they *are* realities in us.

The Adversary disputes every inch of the ground, "but thanks be to God Who always causeth us to triumph in Christ." It is not a "trial of *faith*," however, until we really and truly believe that we *have*, here and now, what God declares we have in Christ. So long as we *look for* the blessing it is hope and not faith, but when we boldly declare that according to God's Word we *have* whatever blessing we seek, then it *is* ours, it is a reality, though possibly unfelt and unseen, yet in God's mind it is ours. This is a great secret in Divine Healing. God sees us "in Christ," who is now "our great High Priest," standing at the right hand of God, ever making intercession for us, ever pleading the precious Blood, and from or through that great High Priest flows unceasingly the rivers of Life through the blessed Holy Ghost, Who reveals on earth and in us the preciousness and efficacy of the Blood, the Resurrection Life of our Lord, and ever illumines the glories of redemption. The only thing that limits or prevents this marvellous rest and freedom becoming ours is, as of old, unbelief. May we allow the Holy Spirit to convict us of unbelief, that we may renew our minds by receiving into our hearts the Word of God. Let us, like the woman of old, acknowledge our unworthiness, yet, in true humility, worship, and come boldly to the throne of grace, till we obtain help in time of need.

These eternal realities are all ours here and now—ours only by the wonderful grace, mercy, and love of our God. They are our inheritance, bought by the precious Blood. We are His inheritance, also bought by the precious Blood. Let us possess this wonderful inheritance by faith, so that He may fully possess His inheritance, fighting the good fight of faith till Jesus comes, when faith will be lost in sight and the unending glories of the new heaven and earth will be ours; the eternal presence of our God will be enjoyed, and there will be no adversary to dispute our possessions, for *all* His enemies will be under His feet, and God will be all in all.

"When I come shall I find faith?"

M.B.

A Pentecostal Journey in Canada, British Columbia, and the Western States.

BY BRO. W. FRODSHAM
(of Fort William, Ontario).

The following is a very brief account of a trip of some 7,000 miles, taken with the object of seeing Pentecostal work in various centres, starting from Winnipeg, Canada, right through to the Pacific Ocean, and then down the coast as far as S. California.

At the time of my arrival in Winnipeg they were in the midst of a series of special meetings, in order to reach the unsaved, and God was blessing them abundantly. The meetings of the Apostolic Faith Mission are held at 501 Alexander Avenue, just off Logan Avenue, on which the cars run. The work has grown so that they have to enlarge their hall. On Sunday morning it was nearly full, and a wonderful spirit was manifest. The writer was asked to speak, and afterwards the "Altar Call" was given by a sister. This is usually a rousing time, and the Spirit of God works on the hearts of the people. Some 30 to 35 came forward, some for salvation, sanctification, or the Baptism of the Holy Spirit, and some were workers. During the singing of a hymn a long message was given in Tongues, and the interpretation was given, which was a portion of Ephes. vi., on the Christian's armour. The evening meeting

was crowded. In the afternoon I visited the Home and Foreign Mission, off Main Street, near the Canadian Pacific Railway Station. This Mission is a little differently conducted, but they are in perfect harmony and sympathy with the other centre. Though smaller, yet a sound, solid work is being done, and in the summer aggressive open work is conducted. Bro. A. Argue is the leader at 501 Alexander Avenue, and is a loving, warm-hearted man.

CALGARY.

After spending two nights in the train I arrived at Calgary, in Alberta, and was warmly greeted by Bro. A. Walter Smith. In this city there is a small, yet earnest band, who hold meetings in a small house that has been converted into a hall, on Ninth Avenue, and is called the Gospel Hall. An open Bible is in the window, and was recently the indirect means of a man who had just come out of prison being converted. Bro. A. Walter Smith, whose business address is 1224 Ninth Avenue, is leader, and he is ably assisted by Sister Lillian Yeoman. We had some very helpful meetings here, and the writer was asked to assist in several. Only a few up to the present have received the Baptism, but a number are seeking. They have had several remarkable cases of healing.

VANCOUVER.

From Calgary we went through the "Rockies" to Vancouver, and the scenery cannot be described in words. One verse of scripture would frequently come into mind as one looked at the mountains, some over 10,000 and 12,000 feet high: "The strength of the hills is His also." I wished I had with me Ruskin's description of mountains.

In Vancouver I had difficulty in finding the Pentecostal Mission. In "Confidence" the various addresses of Pentecostal centres are given, and the address of the leaders, and this is very helpful, especially as people travel so freely now; and also some might feel led to write to some of the people mentioned. I found a great difficulty in some cities of locating the missions, and if you do, you find the door shut, and no one can give you any information where the leaders live. We have had to wait about for hours for a hall to be opened. It would be a good plan to put outside the address of the leader or an elder. The address of

the Vancouver A.F.M. is No. 152 Tenth Avenue West, and the Pastor, G. S. Paul, No. 36 Tenth Avenue West. Bro. Paul gave me a hearty welcome. He is an earnest Christian worker. The saints have a fine new hall of their own with rooms over, and these, being let, about pay the cost of the upkeep of the hall. At the evening meeting there was not a very large attendance, but a good tone, and the testimonies were good and above the average. On Sunday evenings the hall is full, and, crowded, it can accommodate about 300. They believe in soul-saving work, and have opened up a work in a poorer district, 133 Water Street, and souls are being saved there.

There is another branch in Vancouver under Brother and Sister Powell, but we had not time to visit them.

VICTORIA.

A trip of five hours on a finely-equipped steamer through an archipelago, brought us to Victoria. This beautiful city is the capital of British Columbia. Its climate and fine residences reminded one of Bournemouth. In Victoria I visited Archdeacon and Mrs. Phair, who have retired to this city for rest, and the study of the Word. To my surprise the Archdeacon said, "I have arranged for you to speak on Sunday afternoon at a meeting of Pentecostal people in a private house." As I did not know of a single Pentecostal person belonging to Victoria, it was nice to see how God was arranging things. We had a very hearty meeting on the Sunday, some twenty present. Miss Rowlands, who was staying with Mrs. Phair, gave a very helpful talk on the Second Coming of Christ. It was interesting to see how keenly they followed one, as the Baptism of the Holy Spirit, or Latter Rain, was being expounded from the Word of God. Only one lady had received the Baptism. They had a good leader, but he has been led to another field. One felt for these people as being sheep without a shepherd. Bro. T. Pritchard, 634 John Street, is one of the elders. On my return to Victoria I found that Archdeacon and Mrs. Phair were holding meetings with these dear people every evening, expounding the Book of Revelation. Archdeacon Phair, who has received the Baptism of the Holy Spirit with the Sign of Tongues, is a firm believer in Divine Healing. He said to the writer, "I have read my Greek Testament

(A Pentecostal Journey in Canada, etc.—continued.)

for forty years, and have only recently seen Divine Healing in it." He praises God for the Latter Rain, and all the blessings that come with it.

SEATTLE.

A pleasant trip by boat to Seattle, in the United States, which took us about five hours. The Pentecostal brethren have the basement of 207 First Avenue, off Washington Street, for their meetings—a very difficult place to discover, and they are hoping to secure more suitable premises. The night I was present there were some fifty in the meeting, and a series of special meetings were being held, and souls saved. I had an interesting chat with a New Zealander, who had been a backslider.

PORTLAND, OREGON.

Pentecostal people the world over have heard of the work in this centre, and it has not been exaggerated.

The Mission Hall is situated at the corner of Front and Burnside Streets, and there is a large sign in front—"Apostolic Faith Mission." The Hall will hold about 800 people, and is filled on Sunday evenings. The following is the order of a week-night service as witnessed by the writer. Contrary to the general rule in Pentecostal meetings, the first part was not preceded by singing, but here and there souls were on their knees praying, and then one man got up from the audience and said, "Let us get to prayer, and pray the power down." A large number knelt down, and there was a general murmur of prayer heard. Later hymns were started. The organist, who was acting as leader, requested prayer for a man who seemed to be dying, that he might be healed. The audience of 250 to 300 went to pray. It was a united strong prayer, like the voice of many waters, as the many engaged in audible prayer. Then came a number of testimonies, and nearly all were from men who had been deep into sin, drunkards, and every one had been healed in a remarkable manner. Then followed an exhortation by Bro. Crawford, a young man not twenty, who has had a signal Baptism, and is being used of God. Three girls sang a trio with feeling. The message and the testimonies were mainly to urge the sinner to seek salvation, and some nine put up their hands for prayer,

and some came forward to seek salvation. One man was saved and shouted aloud, and seemed to reel under the power of God. I listened to a soldier in the U.S.A. Army dealing with a seeker. He said to him, "I too have been

BEHIND THE BARS (PRISON)

for seven years." There was a little pouch of tobacco lying at the soldier's feet, that he had secured from the seeker. They seemed to hunt for drink and tobacco from a penitent as keenly as Custom officers do, but for a very different purpose. This man also came into the light, and others.

The meeting closed after several were anointed with oil for healing. The two most outstanding features of the work are the salvation of souls and divine healing. The cases of the latter are numerous, and truly remarkable. One recent case of a girl who had her short leg lengthened three inches, and her body full of diseases, and her ear drum was restored. At one meeting twenty were saved. Some doctors in the city have agreed for cases they have given up to be taken to the Hall, and they have been healed.

The writer was talking to a Swiss, who had a fearful disease, and whose eyes were affected as a result. He felt if he could only get to Portland he would be healed. He spent all his money to get there, and was healed, and not only so, but was saved.

Their paper is published in nine languages, and has been wonderfully blest. Souls have received the Baptism while reading it, and have also been healed. Before being sent out they are prayed over, and hands laid on them.

Manifestations are conspicuous by their absence. They are very suspicious of Tongues or messages, but stand firm for Tongues being the evidence of the Baptism of the Holy Spirit.

They also are strong on Sanctification being a separate work of grace and necessary. One must thank God for the strong, healthy work going on there, and also praise Him who is pouring out His Spirit so abundantly in this work.

OAKLAND.

A train journey of about forty-four hours brought me to Oakland from Portland. Oakland is a prosperous city opposite San Francisco, and is connected by large ferries which cross the extensive harbour. In

Oakland there is a strong centre under the charge of Bro. Sweede. Meetings are held in a large upper room, 510 Seventh Street, between Washington and Clay Streets. In the meeting there was a missionary and his wife from Alaska, who had come all the way from there to California to seek the Baptism of the Holy Spirit. Several wonderful testimonies were given, and the speakers were under a mighty anointing of the Spirit as they spoke. The testimony given by a very big coloured woman was forcible. She appealed to the unsaved present, and said that the whole night previous she had not been able to sleep, being so concerned about the unsaved. The talk was given in a kind of song, very musical, and seemed a remarkable manifestation of the Spirit. One feature was the presence of a large number of young men from off the streets. Some came to make fun, and some were saved later on.

(TO BE CONTINUED.)

"The Clean Heart."

By PASTOR PAUL, of Steglitz, Linden Strasse 28, Berlin, Germany.

Translated by Edwin Dennis (Dorpat, Russia).

PART II.

Let us consider a few thoughts which will confirm that which we have said on pages 76-83. We will next look at that which our blessed Lord Himself has said. He said in Matt. xv., 18-19: "The things which proceed out of the mouth, come forth out of the heart; and they defile the man. For out of the heart come forth evil thoughts, murders, adulteries, fornications, thefts, false witness, railings; these are the things which defile the man." The Lord has given us a picture of an unclean heart. The Scribes and Pharisees had no eyes for this uncleanness of the heart. Possibly they thought that when they were outwardly cleansed, for instance, when they had washed their hands before eating, they were inwardly cleansed through these things. They only had an outward cleansing before their eyes. Concerning this Jesus said in His great Mountain Sermon: "Blessed are the pure in heart, for they shall see God" (Matt. v., 8). When we put these expressions of Jesus together, then it must be clear to us that He only calls that heart clean which has been cleansed from the things mentioned above (in Matt. xv., 19.) He would not have called a heart clean in which anger, murder, adultery, etc., are to be found. He says with great meaning in Matthew v., 27-28, "Ye have heard that it was said, 'Thou shalt not commit adultery,' but I say unto you that every one that looketh on a woman to lust after her hath committed adultery with her already in his heart." We find the same in Matt. xii., 33-35—"Either make the tree good, and its fruit good; or make

the tree corrupt, and its fruit corrupt: for the tree is known by its fruit. Ye offspring of vipers, how can ye, being evil, speak good things? The good man, out of his good treasure, bringeth forth good things; and the evil man, out of his evil treasure, bringeth forth evil things." According to this, what is a clean heart? It is certainly a heart in which is found good treasure. It is a good tree which brings forth good fruit. To express it otherwise, it is a heart in which the Holy Spirit dwells, which now brings forth the fruit of the Spirit—"Love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, and temperance (Gal. v., 22). If sin remained in the clean heart; if the flesh and the Spirit dwelt by the side of each other, then this illustration of the Lord's would not be suitable. He desires that the heart should correspond to a good tree, which brings forth good fruit.

What the Apostles after Pentecost have said agrees with this also. In Eph. i., 4, we read that "God has chosen us in Christ before the foundation of the world, that we should be *holy and without blemish before Him* in love." Let us allow these words to speak to our hearts. God's thoughts with the children of men were, from the foundation of the world, that they should be holy and blameless before Him. It is not that we ought to be so, although we can scarcely attain to it, neither is it that we shall be so, but only at the end of this life. No, the thought of God is that we are holy and blameless through Christ. That is our place, and we can have it here in this life. Who can really be blameless before God now? Certainly only he who has a clean heart, in that sense which we have already spoken of. Yes, these glorious thoughts of God correspond wholly and completely with what the Atonement brings us.

Jesus has so freed us from sin that we, being dead to sin, might live unto righteousness. We have here a clear finger-post to a clean heart. *A clean heart is a heart dead indeed to sin, but alive to God in Christ Jesus.* (Rom. vi., 11; 1 Peter ii., 25.) When we think upon Eph. iv., 22-24 and Col. iii., 6-10, we find something just as important: *a clean heart is a heart cleansed from the old man.* It has put him off, and instead of him it has put on the "new man."

What a wonderful change! But if we go farther and read in Rom. vi., 17-22, we see that Paul shows that the true Christian is freed from sin. *According to that, a clean heart is a heart freed from sin, and which has now become a slave to righteousness.* When we look closer into this passage in Romans vi., then we can see clearly that the heart is freed from that which is called inherited sin. According to the explanation of the old church teachers, this inherited sin is "the inborn lust to wickedness, and the incapability to do good." We must see if this inherited sin must remain in our hearts or not after what Paul has said. The natural man is a slave to sin, that is, according to this explanation. The inherited sin, the lust to wickedness, dwells in him, rules and governs him, and he is incapable of doing good, because he is a slave of sin, and he must serve sin, for he cannot do otherwise, he cannot practice that which is good.

But how does it stand when one is cleansed from all sin through the Atonement? Yes, there comes a *slave of righteousness* out of the slave of sin. What does that mean? It means that as before one was subject to sin, so one is now

("The Clean Heart"—continued.)

subject to righteousness. One no longer serves sin, but righteousness. Where is the inborn lust to wickedness, and the incapability to do good? God be thanked! one has been freed from it. *A clean heart is a heart free from inherited sin.* Instead of wicked lusts there are good desires. (Ps. xl., 8.) "I delight to do Thy will, O my God, yea, Thy law is within my heart;" and instead of the incapability there is the ability to do good, through the grace and power of the indwelling Holy Spirit; for thus said Paul, "I am able to do all things through Christ which strengtheneth me."

What a glory lies in such a redemption! But many will not allow this freedom from inherited sin to take place. They think that the sin may remain in them, but not rule over them. They distinguish between the *indwelling* and the *dominion* of sin, and maintain that we are not cleansed from the indwelling sin, but only delivered from the dominion of sin. They think that this comes from Romans vi., 14—"Sin shall not have dominion over you." What does Paul mean when he said that sin shall not have dominion over us? When we read in Romans vii., 14-25, we find a man described over which sin has dominion, and one sees this very easily. He says, "I am sold under sin" (ver. 14), he finds a law which brings sin to be always present (ver. 21). Yes, sin has such dominion over him that he must do that which he does not want to. He is a slave of sin (vers. 19, 23). Let us see from whence it comes that sin has dominion over him. This is clearly shown in two verses (17, 20). It says, "It is no more I that do it, but sin, which dwelleth in me." The Apostle declares expressively here that *the dominion of sin comes through conditions because the heart is indwelt by sin.* This is quite clear. The indwelling sin can practise powerfully, it is in the man himself, it has its home there, it maintains its right, and so takes the man prisoner in its law, it compels him to sin; and what the Apostle says here confirms the experience of people innumerable. A believing man once deplored the fact that he could not become free from anger which overcame him from time to time. He was very much grieved over this, and did not wish that this sin should remain. There came incidents, however, which upset him, and drew him again into anger against his will. In these moments he could not contain himself, and, in his anger, he used words which afterwards caused him bitter suffering. He often asked himself the question, "Why can I not be free from my anger?"

But it was exactly as Rom. vii. showed him. In the depths of his heart was this rising irritability, which, upon the opportunity being presented, brought him into anger, and afterwards to wrath. It was indwelling sin, which compelled him to commit a sin which he hated. He was deeply in earnest to be freed from this sin, but did not become free, because he did not allow himself to be freed from the indwelling sin. He was not yet cleansed from his wrath; otherwise expressed, he had not laid off anger (Col. iii., 8). People told him that he should not let sin rule over him; but that did not help him, for as the opportunity came again, the old master was again ruler.

Thousands and thousands can confirm this man's story from their own experience, therefore we must see thoroughly that *the dominion of sin ceases only when the indwelling sin is removed.* Beloved, we should read Rom. vii. and viii. deeply, to see that this is the teaching of Paul in reality.

We cannot now go fully into these two chapters (Rom. vii., viii.), but we can at least give a few thoughts. In Rom. vii., 23, we read of the law of sin, and we must see that this law of sin is connected with indwelling sin. Many have thought that according to Rom. viii., 2, we have been freed from the law of sin, but not from indwelling sin. Those who think thus separate two things from one another which in reality belong to each other. Pastor Jellinghaus emphasizes the word "law" by changing it into "driving," in Rom. vii., 23. According to that, the law of sin is a "driving to sin," or a compelling force. Now look at the man described in Rom. vii., in whom is this driving of sin, this compelling power, and how does this driving deal with him? He says himself (v. 20), "Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me." *This indwelling sin practices this compulsion, this driving, against which the person cannot stand.* Therefore it is clear that this driving of sin is there as indwelling sin, so long as it is allowed to sway in the heart. Therefore one cannot separate this law or "driving" of sin from the indwelling sin. The "driving" of sin is there through the indwelling sin, and if one would be delivered from the law of sin, then he must also be delivered from indwelling sin. Who can be certain of the bite of a snake as long as it is allowed to remain in the house? *Nobody!* Who can be delivered from the driving of sin as long as sin dwells in the heart? *Nobody!* Therefore the indwelling sin must be removed out of the heart just as a poisonous snake.

Many consider Rom. vii. and xiv. to be the description of the position of a man who is awakened to sin but not yet delivered by Christ. I consider that this interpretation is correct, and if this man here described is still undelivered, then we must see in what a misery he is in, in that instead of the Spirit of God indwelling him, sin is there. The person not born again is carnal, sold under sin, and in his flesh dwelleth no good thing, for sin dwelleth in him, and it takes him as a prisoner and compels him to commit all kinds of sin. He is flesh, born of the flesh (John iii., 6), and can in no way deliver himself from the captivity and power of sin, and therefore he cries (v. 24), "O wretched man that I am! who shall deliver me from the body of this death?" He is, so to say, a prisoner in a body of death; and so it is with a man without the Spirit of Jesus. Now comes deliverance. How is it to become new in him? From what is he to be delivered? *Shall the sin which has compelled him to commit all kinds of sin be allowed still to remain in him? God forbid!* The apostle John declares expressively (1 John i., 7), "The blood of Jesus Christ, God's Son, cleanseth us from all sin."

Through the Atonement there comes a wonderful deliverance; he comes into Christ, and the law of the Spirit of life in Christ Jesus hath made him free from the law of sin and death" (Rom. viii., 2). This wonderful law of the Spirit, or, otherwise expressed, *this wonderful "driving" of the Spirit, makes us free from the "driving" of sin.* Instead of the driving of sin, which the indwelling sin has brought, there is the driving of the Spirit. Previously sin and the driving of sin dwelt there, but now the Spirit of God, and the driving of the Spirit to righteousness dwells there. Therefore it says in Rom. viii., 14, "Those who are driven by the Spirit are children of God" (Luther's trans-

lation). So the Atonement brings a full deliverance from the dominion of sin, that is, the indwelling sin with its driving has been driven out of the heart, and, instead of this, the indwelling Spirit with His driving is there. From this standpoint we can understand what Paul means when he says, "Sin shall not have dominion over you" (Rom. vi., 14), and that does not mean, "Sin can still dwell in you, but it shall not have dominion," but that means that the whole dominion and power of sin has been broken. It has no more right or power over us, neither to dwell in us or to conquer. The only thing which it can do is this: it can attack us, it can tempt us. Therefore in the German hymn:

"Where can the soul find the home of rest,
one has made an alteration and now sings:

"O, the world offers us no city of refuge,
Where sin cannot come or attack us,"

previously was sung in the last line:—

"Where sin cannot rule, or attack us."

but this was unscriptural, so now we sing it right:

"Where sin cannot come or attack us."

Certainly sin can come, it can come against us with all kinds of temptations, it can attack us; but when we are delivered it cannot rule over us. It has no right or power in us then. One must have this truth close before the eyes.

Let us illustrate this through a word of the Lord. Jesus said, "Whosoever committeth sin is the servant of sin" (John viii., 34), so here we see that everyone who sins is in a bondage. The bondage of sin makes a man a sinner. The Saviour says further, "If the Son therefore shall make you free, ye shall be free indeed" (John viii., 36). Here it is declared that the bondage ceases, and instead comes a blessed freedom, a freedom from sin. It is without question that the most important and needed freedom which we need is the deliverance from indwelling sin, for from Rom. vii., 17-20, it is clear that indwelling sin has a compelling dominion. The clean heart is, according to that, a freed heart (Gal. v., 1). Then comes the word of Jesus (Matt. v., 8), "Blessed are the pure in heart." Yes, such people are indeed blessed; but it is impossible that anyone can feel happy who must ever notice that sin dwells in him. Many true children of God have said that this fact has given them the most pain, when they are compelled to say that in the depths of their hearts they found themselves again in sin. They had come so far in their lives that they prevented sin from breaking out openly. Hate, envy, jealousy, anger, wrath, dissension, etc., were not to be seen in them, but they were not satisfied. Even if other people did not see them in sin, yet deep in their hearts they felt condemned before God. Many hymns which speak of a hunger for a clean heart are written for this purpose, that we may be blameless before God.

Thank God, this hunger will be satisfied and stilled when we allow our hearts to be cleansed according to Acts xv., 8, 9, through faith; when we accept all that the death and resurrection of Jesus has purchased for us. "He was delivered for our offences, and was raised again for our justification" (Rom. iv., 25). Hallelujah! This says what we need. We need only to give ourselves wholly over to Him, the Living One, then will He fulfil His word in us. "I live and ye shall live also." Then He will live in us to will and to do of His good pleasure.

A Conference in Norway.

June 24th—28th.

Pastor Barratt writes:—

MY VERY DEAR BROTHER BODDY,

Our Conference here in Christiania is to be held from

JUNE 24TH—28TH.

Opens as you see on a Saturday. A great open-air service will be held in the evening on Saturday, close by Christiania. The opening session takes place Saturday forenoon in our Hall (Molhargal, 38), which is being painted and fitted up in bright, cheery colours. There will, no doubt, be crowds of people, as our halls are crowded now, so we will have to arrange for evening services in various halls. You will be heartily welcome to our Conference.

Will you kindly announce the Conference in "Confidence," and state that any of our English friends, or others who desire to attend, had better write to me in good time beforehand, and state what kind of lodgings they desire, and at what prices, and we will try to arrange for them as well as possible.

We have had crowded meetings all through the Easter session, and have prayed with many seekers after salvation. Numbers are seeking "Pentecost," and sick are being healed.

Shortly before Easter my wife and I took a mission tour to one of the great valleys: *Gudbrandsdalen*. I wish you could have been with us. It was a glorious tour. We took train as far as Otta, stopping here and there for meetings. Then we drove in sleigh the rest of the way, right up to Tourseggan (62 kilometer). Such crowds of people—such blessing. Hallelujah! One day we drove over 50 kilometer (between six and seven hours' drive) in a sleigh, and held three meetings. I had often to speak one-and-a-half hours and almost two hours at a time, the people were so eager to hear. Opposition (there had been much of it) disappeared as the truth was revealed. Praise God!

Kindest love to you all,

BARRATT.

Nania, April 20th, 1911.

PENTECOSTAL ITEMS.

We have been asked to insert the following notice:—

The Pentecostal Assemblies of New York and vicinity have arranged to hold (D.V.) a Pentecostal Camp Meeting at Paterson, New Jersey, from July 21st to August 6th, inclusive. The camp ground is situated on Laurel Island, in the beautiful Passaic River, just outside the city circuits, reached by two trolley lines, and is one of the most beautiful and healthy spots in the suburbs of New York City. Good water. Pentecostal speakers and workers are expected from various parts of the United States and Canada. All are welcome. Information regarding tents and entertainment will be cheerfully furnished by J. P. Blackledge, Pastor, 102 No. 8 Street, Paterson, New Jersey, U.S.A.

(Pentecostal Items—continued.)

Our Brother, Smith Wigglesworth, 70 Victor Road, Manningham, Bradford, writes of the Pentecostal Convention Meetings at Easter time at the Bowland Street Mission: "It was just glorious. The Lord was kind to us, gently leading us all the time. The power was so mighty that there was no need to plead, or praise, or do anything but wait. God blessed and filled with the Holy Spirit visitors from York, Manchester, Preston, and other places. We have a joyful note of praise, too, for the wonderful healing power manifested.

From Preston, Bro. T. Myerscough, 134 St. Thomas Road, writes, "A Vicar's son was baptized in the Holy Ghost at our Sunday morning meeting, and in the afternoon a Sunday School teacher in her class at her own Sunday School. They brought her water, but she said, 'It's Jesus. The Lord has baptized me with the Holy Ghost and Fire.'"

A sister wrote to Brother Myerscough. "I had just finished washing. I was just thanking and praising the Lord for all the way He had been leading and blessing me lately. I just said, 'I do thank Thee, Lord Jesus, for what Thou hast done, and Thou wilt complete Thy work, Lord Jesus. Then at once He spoke through me in Tongues. I really don't know how to praise Him enough. I received it so quietly. I don't know how to praise Him enough. I seem to be full of power. Glory to His Name.'" This sister is a servant at Ashton, and is a decided Christian.)

The Third Annual Pentecostal Camp Meeting for Eastern Canada is to be held again at Stouville, Ontario, June 15th to 25th. Full information from Pastor A. G. Ward, Mount Joy, Ontario, Secretary, or Pastor G. E. Fisher, 51 Lippincott Street, Toronto, Canada.

Pastor Polman writes from the Zuyder Zee, whilst steaming towards the Island of Terschelling: "We praise God for blessings, and also for the way in which He is leading us in Amsterdam. I think you will be glad to hear that we have bought a piece of ground in the centre of Amsterdam on which to build a Hall with about 500 seats, and a smaller Hall behind with about 140 seats. About £1,000 has been given toward the £3,000 needed for the Halls and a two-storied house above them. We need still £2,000, and we believe it will come from God's children. We shall then be better able to train some of the young men and women for the Mission Field." The above is an extract from a very beautiful letter, full of thanksgiving for blessings through Pentecost. (Raamstraat 12, Amsterdam, Holland.)

Many readers of "Confidence" will rejoice (as does the Editor) at the good news that Brother G. B. Studd, of the Upper Room Mission, Los Angeles, has at last received the full Baptism of the Holy Ghost, with the sign of Tongues as at the beginning. Two years and ten months this dear brother held on to God, and now he has received his heart's desire. May this good news also encourage some who have waited long, but perhaps not so long as this. *God, Who cannot lie . . . promised.*

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, and Mr. Andrew Murdoch. A P.M.U. Home for Women Candidates at 116, King Edward Road, N. Hackney, has been opened, 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. "Baptized" Missionaries working for Societies who do not endorse the Pentecostal Movement are also received when compelled to resign, if the Council, from personal knowledge and after interviews, etc., are satisfied. Missionaries in the Field:—IN INDIA—Miss Lucy James, Islampur, Satara District; Miss Margaret Clark and Miss Constance Skarratt, Arrangabad; Miss Elkington and Miss Jones, Fyzabad. IN CHINA—Messrs. Trevitt, Bristow, McGilivray, Williams, Mr. and Mrs. Kok, Tse-chau-fu, Shansi Province. (Also holding P.M.U. Certificates—John Beruldsen, Christina Beruldsen, Thyra Beruldsen, at Suan-hwa-fu, Tsili 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., or 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 at work, or learning their new language. Wednesday in each week has been suggested as a special day of prayer for P.M.U.

A remarkable Monthly Missionary Meeting was held in Sion College on Friday, May 5th. Very little speaking was possible, but the daughter of our president gave a little testimony to the love of the

Lord in recently baptising her in the Holy Ghost. She also sang:

He is not a disappointment! Jesus is far more
to me
Than in all my glowing day-dreams I had fancied
He could be;

And the more I get to know Him, so the more I find Him true,
And the more I long that others shall be led to know Him too.

Mr. T. H. Mundell also spoke with power on "Vessels meet for the Master's use." While the meeting proceeded, one or two, we believe, received the Baptism.

* * *

The list of subscriptions to the P. M. U. shows a remarkable increase this month. An average of £72 at least is needed. Many have responded to the appeal for Miss Clarke's needs at Jalna. Probably more have been praying definitely this last month for our dear workers in India and China.

* * *

Miss Wilder, of Islampur (Satara District, India), has passed to her eternal home rather suddenly. Miss Lucy James has been staying here learning the Maharratta language. Possibly she may now join Miss M. Clark and Miss Skarratt at Jalna. We will give her address later.

* * *

At the Sunderland Convention Mrs. Crisp, of the Training Home, will (D.V.) interview Sisters who are candidates for the Missionary Union. The Brothers can also see the members of the Council on Wednesday, Thursday, or Friday, from 10 to 12, at the Vestry behind All Saints' Church.

INDIA.

FYZABAD.

From our latest Indian Missionaries,
(MISS ELKINGTON AND MISS JONES.)

DEAR MR. BODDY,

Here we are, with the two dear Norwegian sisters at Fyzabad. We have much to praise the Lord for. He has been good to us on our journey, and we have realised His presence with us all the way. Quite a number of friends came to see us off at Liverpool Street. I am glad there are so many who are interested in us, for we need their prayers, and we know that they will remember us, and pray too for the people among whom we hope to live and work. It was nice to get the postcard at Marseilles from the dear friends at Sunderland, and the texts were a real message to us. We had a very mixed company on board.

There were army officers and a few business men returning to India, but the number of Indian passengers was comparatively few. Then there were some bound for the Straits Settlements and China, and others going out to Australia and New Zealand; among the latter was a party of comedians, who came on board at Marseilles;— what an ungodly set of people they were. We were not long in finding out those who knew and loved the Lord, but we felt very sad to see how very few there were who had any place for Him in their lives.

There was one dear old Scotchman going out to New Zealand: it did one good to see him reading his Bible up in the music saloon. Then there were two girls; that was all we could find. The rest seemed to be just led captive by the devil at his will. The continual gambling was dreadful; I have never seen so much gambling on any previous voyage. One poor man went overboard soon after we left Marseilles. I had not noticed him, but was told he had been drinking heavily; then one night he was missed. A search was made, but no trace of him was ever found again. It is terrible to think how British people are rejecting the Lord Jesus Christ.

One of the two Christian girls who were on board was a French governess going out with a lady to Australia. She came to our cabin two or three times for prayer, and we spoke to her about the Baptism in the Holy Spirit. She had never heard before of what the Lord is doing on the earth in these days, but she was interested, and believed so simply that this is God's work. She is hungry for more of the Lord, and though she does not yet understand to definitely seek, yet we know that that hunger is from the Lord, and He will lead her on, He knows best how to. She is living with worldly people, so it is not all easy for her. We praise the Lord for bringing us into touch with her, and for giving us the opportunity of testifying, and we are praying that He may bring her right in, that she may receive the Baptism. We were both glad when

THE VOYAGE WAS OVER,

and we were able to get away from those ungodly people, and yet we know that the Lord permitted us to be among them that we might pray for them. His presence was wonderfully with us all the way, and we had some happy times praising Him.

I was surprised when we reached Bombay to find how cool it was. One of the ladies from Beulah met us on landing, and we spent a week with Mrs. Murray. I had been planning to come up country sooner, but the Lord kept us in Bombay, and we had a very happy time there. The day after landing we went to our first meeting, when a band of Indian friends gathered at Beulah. It was my first meeting with Indian Christians for nearly three years, and I did so enjoy it, it was very different from any meeting I had ever been in in India before, and it made one realise afresh the reality of the change in the hearts and lives of those in whom the Holy Ghost has come to dwell. Yes, I saw how different these dear Indian people were. The singing was so spontaneous, and altogether the whole atmosphere of the meeting was different. Yes, hallelujah! one sees that the Lord is working, and as we pray for them to be led deeper yet into God, one cannot but praise the dear Lord for what He has done.

We are now staying with the Norwegian sisters until the next step is made plain. The Lord is

(P.M.U.—India—continued.)

leading us on slowly. How changed it all is from the old days and the old ways; then, I would have been in such a hurry to get to my destination, and would have thought that the delay meant waste of time; but now one is beginning to learn that God's ways are not our ways, and that God is not in a hurry. He has spoken to us both about resting in Him and waiting for Him, and we know that He will make the way all plain in His own time, and shew us just where we are to live and work; He has the place ready for us.

I can scarcely yet realise that I am back in India. It is three years, all but a fortnight, since I left my station near

BENARES,

on my way to England. I was a long time away, but I praise the Lord more than ever that I did not come back here earlier, and without the Baptism. Oh, if only all the missionaries would put aside their prejudices and ideas, and go in for all God has for them, how soon India would be on fire. I do feel so sorry for those who are toiling on in the old way, I am glad for the experience of those six-and-a-half years that I spent here, but I am, oh, so, so glad that I am not coming back to it again; He has come in and made all things new. Praise His Holy Name!

I will write you again when we get up to the hills. It is not here now, and will continue getting steadily hotter each month, until the rains come about the beginning of July. I am glad we are going to the hills for a time. We are both ever so well; praise the Lord! I am glad Miss Jones is keeping so strong and well; considering the great change this is to her, she has so far stood it well; may the Lord just keep her as He has kept her so far. We praise Him for the precious Blood of Jesus; we realise again and again its value. Yes, Jesus Christ is made to us all we need, and in this heat He is our shade; praise Him!

With greetings to all the Sunderland friends,

Yours in the Lord,

GRACE ELKINGTON.

P.S.—Mr. Engstrom sends his love, so I am just adding it.—G.E.

c/o Mrs. Engstrom,
Mizpa Mission, The Palms,
Fyzabad, U.P., India.
27th March, 1911.

CHINA.

Good News from Bro. Amos Williams.

DEARLY BELOVED PASTOR BODDY,

"Grace unto you, and peace and love be multiplied," and to all the saints. I am sure you will rejoice with us in Christ, at the wonderful way in which God has been demonstrating His mighty power here in our midst, and Who is still continuing to do so in a very real way. Great things are being done in the hearts of God's children. We are having some wonderful times of real fellowship and blessing. The presence of God is very manifest in every meeting, and we believe conviction is carried into the hearts of many who come to hear the Gospel. Many natives come to break off opium, and have not only been delivered from its terrible power, but also from the power

of sin, and have gone away new creatures in Christ, rejoicing in a free and full salvation, no longer a slave to Satan and sin, but now a bond-servant of the Lord Jesus Christ—hallelujah!—and have now thrown down their false gods to serve the God of Daniel, and Father of our Lord Jesus Christ.

There was a Conference held here, March 3rd, for three days, which resulted in great blessing to many, who came from different parts of the district, all hungry for the bread of life. One very dear brother, who came from Kao Ping, a city about thirty English miles away, on the first night received a great blessing, being fully baptized and speaking in another tongue. All glory to Jesus. The second day also was one of great blessing to all who sat and listened to the *words of life and Spirit*, as they issued forth from God's chosen vessels; and on the third and last day of the Conference four were baptised in water. Surely the latter rain is falling on Tse-chao-fu and the surrounding district. God is working in many ways to bring about the salvation of His people here. Hallelujah! Keep praying that His gracious will might be done, and not only here, but also pray that it may spread to other parts of this great empire, which is so deeply in need of it. May God grant it.

The prayer of all is that God will bestow upon His children the gifts of the Spirit, and to the whole church. The natives have become so hungry and earnest in seeking these so much-needed gifts, that ere long we believe they will surely be granted. Mr. Smith left us two days after the Conference, to fulfil a missionary tour, and whose labour of love has been rewarded with much success in the deepening of spiritual life in some of these stations. Hallelujah!

Rich are the moments of blessing

Jesus my Saviour bestows;

Pure is the well of salvation,

Fresh from His mercy that flows.

Ever He waiteth beside me;

Brightly His sunshine appears,

Spreading a beautiful rainbow

Over a valley of tears.

Glory to Jesus! These are wonderful days through which we are now passing. Great things have been done this week. Many a hungry and precious soul has been brought into a fuller experience. After tea one day, whilst sitting in prayer and waiting before God, the Power fell in a most marvellous way, and during the following day the Power of God seemed to pervade the whole mission; and while at morning prayers the Holy Spirit descended upon Mrs. Smith in a wonderful way, and spake through her in other tongues. During a time of prayer in the afternoon again the Power fell as before, and thus we spent a most glorious time drinking in the living waters which came down in showers. Afterwards, Mrs. Smith, on going to the school found it locked, not wanting to be disturbed, and all the scholars and teachers upon their faces before God, crying for the Spirit, all hungry for the fulness of Pentecost, and willing to receive all that God had to give them. Afterwards, a sister who came to stay for a little while received her Baptism while waiting in her room: she came through singing in the Spirit in a remarkable way. Hallelujah! And in the evening meeting the "worship hall," as the Chinese call it, was filled with the Glory of

God, and those who had received great blessing stood up and testified to what God had done for them, and of the joy they now experience since the Comforter had come. There is a whole family this week who have thrown down their idols and decided to serve the true and living God. There now twelve in all who have received their Baptism, with signs following, in this station. Hallelujah!

All unite with me in sending their warm love to all the saints in the homeland.

I remain,
Yours lovingly and prayerfully in Him,
our Risen, Glorified Lord,
AMOS WILLIAMS.

c/o Rev. Stanley Smith,
Tse-chao-fu,
via Peking and Hwaiking-fu,
China, via Siberia.
March 27th, 1911.

Miss Christina Beruldsen.

DEAR PASTOR BODDY.

This week-end special meetings have been held especially for Christians. Several came from villages a little distance from here. God was with us, and blessed. The Story of the Cross, told on Good Friday evening, touched many hearts. On Easter Sunday afternoon, eight were baptized in water, and received into the Church, among whom were two boys of about fourteen years of age. They have given their hearts to Jesus, and one of them especially is whole-hearted for God, and the expectations for him are great. It is blessed when the young are won for Christ. His elder brother and father we believe are seeking God. Those who were baptized have been on trial for some time. Their lives are watched, and Mr. Söderbom deals with them, instructs them in the Scriptures, and prays with them privately. The Church is growing here, praise God.

A few Sundays ago a backslider returned to God. He made confession before all the congregation. He had been an earnest Christian before, but had fallen into sin. One dare not think hardly of such an one. He is not surrounded by the Christian influence, as we are, and the power of the Evil One is tremendous. What the Chinese Christian needs as well as all Christians is the Baptism in the Holy Ghost, a power within them to overcome. This man is sick and out of work, but I believe the Lord will restore him to health, now he has come back to God. Will you please pray for him, that he may be fully restored to health, and that the Lord may have right-of-way in his heart, so he may be a blessing to other weak ones?

Let me tell you of an old woman, one of the sweetest old Christians I have met. She trusts God as a little child. Once she was an earnest worshipper of idols. One finds such people who are sincere in their worship. Now she is an earnest worshipper of the Lord Jesus Christ. She is the only Christian in her family, all are against her except her husband, who is lying at death's door. He wavers, sometimes he thinks he is saved, but is also influenced by his heathen relations. His brother decided to send for a man who cures people; he is also in league with the Devil. Not far from their home it is said a man was cured by him. This sweet Christian woman allowed them to do it, but firmly assured them she

did not believe in him, but in her acquiescing, it proved his falseness. This man came, and he brought with him

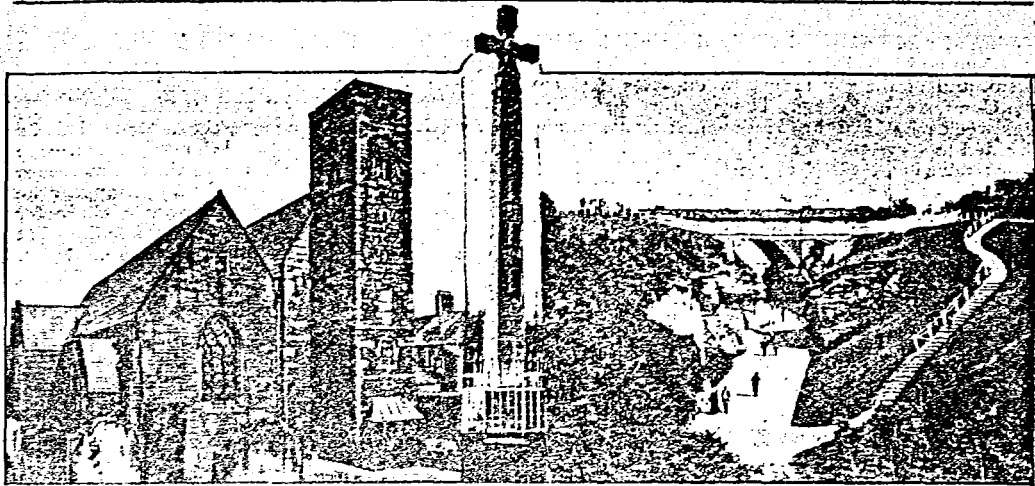
A PIECE OF RED PAPER, on which were written some characters. This he pinned on the door of the sick man's room. He said, "If the characters remain till the morning, he will not get better, but if they disappear he will recover." In the morning not a character was seen on the paper. The sick man's wife went to God, and prayed and asked Him to show her how this was done, so that the falseness of it might be shown to her relations. She told us that, while sitting half praying and thinking, the Lord showed her to take some soda and put it in water till it dissolved, then wrote some characters on a piece of red paper with this water. After some time they disappeared, and she praised and thanked God, and went to show her relations. They thought it wonderful that she, a poor, ignorant woman, could find out what this wise man knew. Praise God! He will not let his little ones be put to shame. Will you also pray for this family, that they may all be won for God? Had you been here on Sunday morning, you would have heard this dear old saint praying and weeping for her family.

Please pray for us, that God may keep us true and faithful. As soon as we are able to speak a little we shall be thrust into the midst of this heathenism. We need your prayers. God bless you all. We praise God for everyone who prays for us, and best of all, Jesus is at the right hand of the Father interceding for us.

Christian greetings,
Yours in Christ,
CHRISTINA BERULDSEN.
Suan-hwa-fu, Chih-li,
17th April, 1911.

List of Contributions received during April, 1911.

	£	s.	d.
London, Box S.	0	3	7
Glasgow, Donation	0	10	0
Pengroes, Donation R.	0	10	6
Sevenoaks, Box J.	0	10	0
Stirling Emmanuel Mission Boxes	4	8	1
German and Russian Brethren, per Pastor Regehy	2	0	0
Leeds, Box W.	0	12	0
Ferryhill, Box T.	0	2	6
London, Sion College:— Boxes: H., 16; P., 5; D., 4; K., 7; W.T.H., 9; P., 10; E.S., 8; C., £1; 13 11; H., 4; W., 13 7; S., £1 4 3; J., 17 10; W., 6; M., 5 11; G.P., 12; W., 3 8; C., 4 5; W., 13 4; P., 5 6; S., 4 3; D., 5 10; C., 15; J.C.P., 5; J.S.R., 9 9; F., 2; A.T., 17 6	13	2	2
London, Sion College, Donation, C.	0	5	0
..... Collection	4	4	2
London, Contribution, S.	3	0	0
..... B.	3	0	0
Donation, Hackney Friends	1	16	0
Bracknell, Box K.	0	6	8
Lytham, Boxes	4	2	0
..... Donation, M., Miss Clarke Furnishing	1	10	0
Preston, Assembly Boxes	5	0	0



ST. PETER'S, MONKWEARMOUTH

BELIE'S CROSS

THE GILL, ROKER-BY-THE-SEA.

[Photos by Wilkinson, Borough Road, Sunderland.]

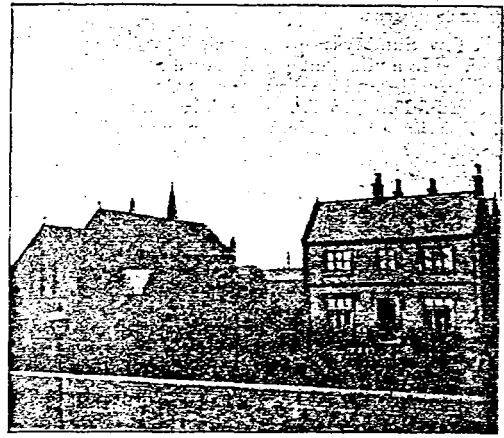
IEWS AT MONKWEARMOUTH AND ROKER.

Monkwearmouth and Roker are parts of Sunderland (the "Land" "Sundered" by the River). Monkwearmouth was originally the House and Church of the *Monks at the mouth of the Wear*. The Church Tower still stands, though most of the Church is more modern. It dates from the 7th Century. The Monumental Cross erected recently to the memory of the Venerable Bede stands above the cliff at Roker. Bede was the historian of those early times, and he worshipped at St. Peter's (and at Jarrow, seven miles away). He translated the Gospel of St. John, and died on Ascension Day, 735 A.D., as he finished its last verses. The Lord has had his witnesses in Monkwearmouth throughout the ages. (John Wesley preached also in Monkwearmouth Church.) The "Gill" in Roker Park is about ten minutes from the Parish Hall. Gillside Pentecostal Home is to the right of the picture, and looks on to the sea also, which we see through the two bridges crossing the "Gill." "The sea is His also."

WALKS, ETC. To those who are at liberty during any of the mornings, the following walks are suggested:—(1) To Whitburn, along the coast—a pretty old Church (open) and Churchyard under the trees. (2) Two miles further along the coast, "Marsden Rock," a most picturesque square mass standing in the sea, and undermined with caves. (3) The oldest Church in the North of England—St. Peter's, the old Parish Church of Monkwearmouth, at the foot of Church Street. The West Tower is about 1,200 years old. (4) Continue to the Riverside, cross the 2nd Ferry, visit Old Sunderland and the Docks and South Pier, return by tram from St. John's Church. Very many consecutive meetings are often too much for most temperaments. God's fresh air and a change of scene, and some healthy exercise will best fit some for blessing. Also on the walks it is well to remember others.

(P.M.U. Subscriptions—continued.) £ s. d.

Carlisle, Box S.	0	7	6
Sunderland:—			
Boxes: The Vicarage, 7/-; N.F., 1/-;			
V.N., 5/-; N.N., 6/-; A Friend, 5/-;			
M.F., £5; J.H., £1; J.B., 5/-; J.			
1/0; S.B., 6/1; W.L., 5/-; B., 4/0;			
G.B., 6/5; H., 1/6; K., 2/9; P., 7d.			
S., 1/3; B., 1/3; L., 1/7; P., 7d.; F.,			
1/6; W., 1/3; S.T., 1/9; B., 1/-; H.,			
2/2; L., 4d.; S., 2/5; H., 1/3; M.N.,			
10/-	10	2	9
London, Box M.	1	1	6
Plumstead, Box B.	0	14	0
Manchester, Box T.	0	8	0
" " C.	0	4	6
" " D.C.	0	1	6
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Clarke's Work ...	10	0	0
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John iii., 6. for Miss Clarke's Work ...	5	0	0
	£84	5	7



[Photo by Taylor, Hutchinson's Buildings, Sunderland.]

ALL SAINTS VICARAGE AND CHURCH, FULWELL ROAD, MONKWEARMOUTH, SUNDERLAND.

The window at the right-hand side of the door is the window of the room which has witnessed scenes of very great blessing. The Vestry at the West end of the church can just be seen, where many helpful meetings have been held, which will never be forgotten by those who took part. The Lord has been true to His promises, and continues to bless to-day.

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

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