

JANUARY, 1913.

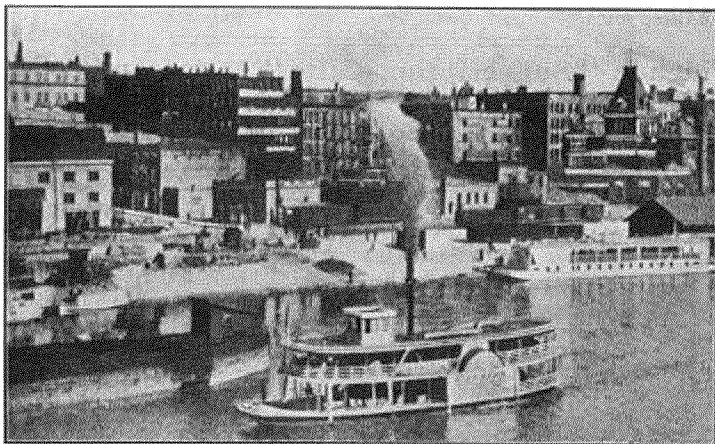
VOL. VI. No. 1.

"CONFIDENCE"

EDITED BY

ALEX. A. BODDY,

ALL SAINTS' VICARAGE, SUNDERLAND, ENGLAND.



ONE OF THE "TWIN CITIES" (ST. PAUL),

On the Mississippi River. (The other is Minneapolis, eight miles west.) About 3,000 miles from the mouth of the River. The head of navigation. (See page 11.)

"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.

58th ISSUE.

ONE PENNY.

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

Gifts or Subscriptions will be entered as "Subscription-Gifts," and the Paper sent, post free, for twelve months (unless any unforeseen circumstance prevents the issue). We shall not be able to return any part of these sums.

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	£	s.	d.		£	s.	d.		£	s.	d.
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902 Bournemouth (E.) ...	0	10	0	(G.)	0	4	1	Smethwick	0	4	0
903 Neuchatel (L'H.) ...	0	3	6	933 Los Angeles (M.) ...	0	4	1	963 Dailmouth (H.)	0	1	6
904 Stirling (M.)	0	7	0	934 Rhondra Valley (D.)	0	2	0	964 New York (per B.)	1	4	6
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909 Longsight (T.)	0	1	0	939 Sydney, Aus. (S.) ...	0	2	6	(B.)	0	4	1
910 Kirkcaldy (C.)	0	2	6	940 Capetown, S.A. (P.)	0	1	6	969 Mema, U.S.A. (G.)	0	4	2
911 Winnipeg (B.M.) ...	0	4	1	941 Northampton (G.) ...	0	2	0	970 Zion City (F.)	0	4	2
912 Eagle, U.S.A. (D.)	0	4	1	942 Genesee, Ill., U.S.A.				971 Washington (B.) ...	0	4	2
913 Ill., U.S.A. (S.)	0	2	0	(O.)	0	4	1	972 Anon.	0	2	6
914 New York (S.P.) ...	0	2	0	943 Rustenburg (D.) ...	1	0	0	973 Leeds (O.)	0	1	6
915 Ill., U.S.A. (K.) ...	0	2	0	944 Chicago (per P.) ...	0	1	8	974 Bristol (G.)	0	0	6
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921 Washington,				950 West Ealing (B.) ...	0	5	0				
England (F.)	0	1	6	951 Tonypany As'mbly	0	3	3				
									£19	14	7½

£19 14 7½

Printing and Expenses Account.

RECEIPTS.	£	s.	d.	EXPENDITURE.	£	s.	d.
Subscriptions as above... ..	19	14	7½	Adverse Balance from last month	19	11	2
Discount	0	4	4	"Confidence" (December) ...	17	5	6
Adverse Balance	23	7	4	Postage	5	9	7½
				Blocks	1	0	0
	£43	6	3½		£43	6	3½

"CONFIDENCE."

No. 1. Vol. vi.

ALL SAINTS', SUNDERLAND.

January, 1913.

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

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

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

THE LIVING SOURCE OF ALL.

(Written by Pastor Barratt as he journeyed Northwards after the International Council at Amsterdam.)

Tune—"When I survey the wondrous Cross."

O CHRIST, the Living Source of all
Who turn their steps from sin and death,
Thou hast inspired my inmost soul,
And filled me with Thy Life and Breath.

On Thee and Thy sweet will alone,
Turns every thought and joy on earth,
Thou didst for every sin atone,
And gave my soul its second birth.

I feel the burning flame within—
The Fire of Thy undying Love,
It meets triumphant every sin,
And leads my thoughts to Heaven above.

It fills with health my mortal frame,
And clears the vision of my mind;
It shows the Power of Jesus' Name,
And fills with Love to all mankind.

Then build me up and make me strong,
Advance my faith and love each day;
O Christ, for more of Thee I long,
Be Thou my everlasting Stay!

A REVIVAL NEAR TIBET.

By BRO. W. W. SIMPSON,
of the Christian Missionary Alliance.

TO ALL WHO BELIEVE IN THE LORD JESUS.

Believing the Lord wishes it, and that it will encourage many, I undertake to relate as simply as I can the story of God's blessing in the Christian and Missionary Alliance Mission Field in south-western Kansu. My sole object in doing so is to give unto God the glory due unto Him, praising no man, blaming none, vindicating no theory, establishing no creed; "That no flesh should glory in His presence."

Owing to the Revolution, directly and indirectly, the staff of foreigners has dwindled from fourteen

in September, 1911, to six in September, 1912. Of these six, three are ladies, and one has been on the field only a short time, so the work is now done chiefly by two men, Rev. William Christie and myself, assisted by seven Chinese pastors and evangelists. We have the care of seven churches in Tao-chow (Old City), Tao-chow (New City), Chone, Minchow, Titao, Hochow and Kongchang. The total membership in 1911 was 94; in 1912 it was 186.

For five years past the reports of so-called Pentecostal Revivals in various countries have reached us in this distant and very isolated field, and aroused much animated discussion both for and against. In July, 1911,

FOUR YOUNG MEN SENT OUT

by the Pentecostal Missionary Union of Great Britain, who had received the Holy Spirit accom-

(A Revival near Tibet—continued.)

panied with speaking in tongues, and who believe this sign very generally, if not invariably, accompanies the true Baptism in the Holy Spirit, arrived and located at one of our stations for the purpose of studying the Tibetan language. This also aroused discussion. Also one of our Chinese brethren had an unusual experience five years ago, during which he spoke in tongues, and even said in clear English (of which he knows nothing), "Eternity is nigh"; but on the following day said some very doubtful and even unholy things, thus leaving us in a very unsettled frame of mind. Because of these things there was very much questioning and heart-searching among both missionaries and believers. Feeling ran high at some of our Annual Conferences, and schism appeared inevitable on some of the stations.

A DREAM.

I was deeply exercised by all these things, and spent much time in prayer, asking God to search me and lead me in His way. I believed that I was a missionary failure without the Scriptural Baptism in the Holy Spirit, followed by speaking in other tongues as the Spirit gives utterance, just as on the Day of Pentecost. Off and on for five years I sought the Lord for this Baptism, sometimes with much earnestness and blessing, and sometimes with strong opposition and discouragement.

When Bro. Christie and I were left alone with so much work to do, I felt more than ever the need for the full endowment with power from on high. In April of this year while on a trip to Minchow to look after the work there, I had a remarkable dream. I thought I was in a room with Bro. Christie and others, seeking the Baptism. I was kneeling before a chair, when my strength left me and I fell backward on the floor. While lying there my heart was filled with joy, and in trying to praise God I found myself speaking in tongues. Bro. Christie came to me and I said, "This is what is meant by the preaching of the Cross." Next morning I continued my journey to Minchow, thinking very soberly about this dream and the preaching of the Cross. I read 1 Cor. i., 17 to ii., 5, and slowly I came to see that the preaching of the Cross means not only Christ crucified for me, but

I AM CRUCIFIED WITH CHRIST,

identified with him in death, burial, resurrection, and ascension, just as we have it in 2 Cor. v., 15, and that crucifixion with Christ must precede the Baptism in the Holy Spirit. To accept a crucified Christ means that I heartily agree that I richly and only deserve to be literally nailed to the Cross, suffer its shame and agony, and die its death. While the Lord does not require me to actually endure literal crucifixion (because he loves me), yet He does require just that same full and hearty consent to self-crucifixion as if I were actually to take the place of one of the thieves.

THE CROSS.

Returning from Minchow, I appointed a three days' meeting at Old City, inviting Bro. Christie to help me. In these meetings the Cross was exalted as I have never before known. The believers seemed to take it in to a large extent, and even the unconverted were touched. On the last day, Sunday, May 5th, after the meetings were over, we foreigners (six adults and four children) had an informal meeting in the evening to wait on the

Lord. I felt very weak, sinful, and helpless, and began singing,

"The mistakes of my life have been many,
The sins of my heart have been more;
And I scarce can see for weeping,
But I'll knock at the open door."

Though someone thought it inappropriate I persisted in singing the entire hymn, because it expressed the deepest feelings of my heart. I realized so deeply my failure, and began confessing how lukewarm and indifferent to the Lord I had been. I saw myself, as I had never done before, busy about my own affairs, no time for the Lord, self-confident and self-occupied, defiled by the flesh, and content to remain so. How I abhorred myself, and longed to get away from such a vile creature. Death seemed too good for me. The shame and agony of the Cross was the only fitting and suitable punishment for me. I asked the Lord to nail me there. All this time I was kneeling beside a chair. When I asked to be nailed to the Cross, my strength began to leave me. As I fell backward on the floor the Lord said to me that though I was fit only for the Cross He still loved me. The thought that He could still love such a creature filled me with unutterable joy, and I began to laugh. I tried to thank Him for His love, but I could not control the laughter. Very soon the laughter changed to articulate sounds, and I knew from experience what it is to speak with other tongues as the Spirit gives utterance. I heard the sounds, and I could have ceased speaking had I desired, but the vocal organs were, for the time, being used by Another. I did not understand the meaning of a single word uttered, but I knew I was praising God with all my heart, if not with my understanding. I knew all that was going on in the room, being perfectly and fully conscious, but so occupied with the Lord and His matchless, boundless love, that I did not care what other people said or did.

SIGN OF TONGUES.

In a short time I sat up and praised the Lord in English, and testified that I now knew what crucifixion is, and began to pray for others. In a few minutes my daughter Louise, aged 12, also began speaking in tongues, and Bro. Christie's son, Milton, aged 10, soon followed. Such praising and magnifying God, both in tongues and in English, accompanied with uproarious laughter, I had never before heard.

The next morning our Chinese Pastor, Chow, came in. We began telling him about the meeting, and, instead of rejoicing, he became more and more sad and hungry. Soon we knelt to pray, and his body trembled considerably. His head was shaking, and soon

UTTERANCE IN TONGUES

was given. In two or three days my daughter Margaret, aged 14, and my wife, had also received the same blessed experience. Then the Chinese workers, servants, and girls in the School began seeking. By Saturday, May 18th, eleven girls, ages from 8 to 17, and six or seven other believers, had received the Spirit in the same way. One girl who does not know English, aged 11, received the Baptism, and spoke in an unknown tongue for a time. Soon my daughter Louise heard her speaking in English, and called my wife to listen. She heard her speaking in the purest English, and came to me in another room. I went near and quietly knelt. She did not know I had come, as

there was much noise, crying, praying, laughing, etc., but immediately began in English, saying, "I see Jesus. I see Mary. Jesus and Mary come down; Jesus and Mary go up." Mary, my little five-year-old daughter, who was greatly loved by all the school, had gone to be with the Lord six months before. The girl who was thus speaking in English was utterly unconscious of the fact until the meeting was over, when I talked with her. She said she had seen the Lord, and

MARY

was with Him, coming down from heaven, and then returning to heaven.

Another girl, fifteen years old, when she received the Baptism, spoke in tongues a long time. When the meeting was dismissed I asked her a question, and she tried to reply, but the reply was in tongues. She went to her room speaking in tongues, and continued speaking after she had gone to bed. Next evening she received the gift of interpretation, speaking in Chinese. sentence by sentence, whatever was spoken in tongues. The interpretation showed that the tongues were always praising and magnifying God for the Atonement, the Cleansing Blood, the Saving Grace, the Power and Glory, and the Soon Coming Again of the LORD JESUS.

During these two weeks of

HEAVEN ON EARTH

there was only one thing to mar the perfect joy and peace of the meetings. An accusing spirit got control of a woman, and began to upbraid others. It was detected and cast out in the Name of the Lord. The results were very beneficial to the Church and the work. All know that no sin can be tolerated or hidden, and all are zealous in the work of the Lord, looking forward with great joy to His coming. True there have been some sins and other failures since, but nothing in comparison with the past, and much more easily dealt with.

On May 18th a letter came from Titao saying that my brother-in-law, David P. Ekvall, was very sick. I went at once, but found on arrival that he was called home on the day I received the letter. I assisted at his burial, and remained more than a week, helping to settle up his affairs. Returning home I found the Lord still working among the little flock. Some others had received the Spirit while I was away, and all were going on in the Lord.

"I AM NOTHING."

On June 5th I began to feel sick. I asked the elders to anoint me according to James v., 14. They did so, and I was immediately relieved, so that I thought I was entirely healed, and went next day 15 miles on horseback to help Brother Christie in some meetings. I remained two days, during which two or three believers were touched by the same mighty power of the Spirit, and one spoke in tongues. Returning on Saturday, I was unable to get up on Sunday. Typhus fever, to which I had been exposed in Titao, had me in its grip. Much prayer was offered for my healing, and, though I was not healed fully, the power of the disease was greatly broken, so that I suffered very little. The Lord needed this time to teach me many needed lessons, the chief of which is that I am nothing, and His work can be carried on without me, if need be. I was able to sit up a little on July 5th, but was not able to go about my work until the beginning of August.

On Saturday, August 17th, Mrs. Simpson and I reached Minchow. Beginning that evening we held meetings until the following Wednesday. I preached the Cross simply, and there was deep heart-searching. On Sunday evening all knelt in prayer. The evangelist, Mr. Meng, very conservative and formerly opposed to speaking in tongues and similar manifestations, had prayed along with the others in simultaneous audible prayer, and afterwards, wondering why the meeting held on so long, felt rather sleepy. I came and sat beside him gently, and, without his knowing it, laid on hands in the Name of the Lord Jesus. He at once began

SEEKING THE LORD,

increasing in fervency until he burst out crying, lamenting his coldness, and confessing he was fit only for the Cross. Then he cried out "Shame! shame! shame!" several times rapidly. Then he burst into laughter, and ended by praising the Lord in tongues. He was so happy, and testified immediately to all about the Lord's blessing. Next forenoon and afternoon were occupied in teaching, and on Monday evening about twenty men, women, and children came together expressly to seek the Baptism in the Holy Spirit. Without any preliminaries we got on our knees, earnestly seeking the Lord, each for himself, with no regard to what others were doing. In a few minutes some began weeping for their sinfulness, a man who had received the Spirit in Old City began speaking in tongues, and Mrs. Simpson and I went among the seekers, laying on hands in the Name of the Lord. Some trembled, some were shaking, some fell on the floor,

SOME WERE LAUGHING,

some crying, some had visions, some spoke in tongues, and some prophesied. One received the gift of interpretation, but, because he entertained doubt as to the correctness of the interpretation, the gift was immediately withdrawn, and given to another. The tongues when interpreted were about the Sufferings of Christ and His Soon Coming in Glory. Three different conversations were carried on in tongues at different times. From staid, dignified, old men and women to boys and girls in their teens came the same happy testimony of the incoming of the blessed Comforter. Next day some who were not present the night before, and some who were not yet fully satisfied, again sought the Lord for the Gift of the Holy Spirit, and were filled. On Wednesday I went with the men on the street, where we testified of the grace of God, while some more women came and had a meeting with Mrs. Simpson.

[TO BE CONTINUED.]

Tao-chow, Old City,

Kansu Province, China.

October 31st, 1912.

The Baptism in the Holy Ghost.

A Statement from Preston (Lancashire).

The Testimony of Harry Hall and Thomas Myerscough, of Preston, concerning the present outpouring of the Holy Spirit. Harry Hall was associated with the Brethren for over 20 years, and

(The Baptism in the Holy Ghost—continued.)

has had great experience in evangelistic work in England and Ireland. Thomas Myerscough has been an open-air preacher and associated with Brethren for many years. Converted to God 39 years ago.

Early in 1908 heard of the Holy Spirit giving manifestations of His "coming upon" as at the beginning. Read Dr. Pierson and were "dead set" against it. A brother against whom we spoke strongly asked, "Have you examined the Word of God for yourselves without prejudice?" and we had to confess we had not. Have you, reader, done the same?

We began the following evening amongst our large school of young men Bible students to go over the Scriptures on the subject of the Holy Spirit, and the experience of the Early Church as produced by the Holy Spirit. The meetings have been held every evening in the week since then (except about ten evenings), continuing until the present day.

The following (amongst others) were the findings of our meditations before the Lord. Much prayer (often for hours) characterised the meetings, and also a spirit of reverence and Godly fear.

DAY OF PENTECOST. There were above 500 *brethren* at the time, 1 Cor. xv., 6, but only 120 were *sitting* in the house when the Spirit "sat upon *each* of them." No record of the 380 having the experience of the 120. The noise in the house brought the crowd, who recognized fifteen of the languages. It is only recorded that Peter, *with the eleven*, were outside together, the preaching being done by Peter alone, who promised the multitude a like experience "which ye now see and hear" (verses 38, 39). It is not recorded that the three thousand spake in Tongues; we believe they would not have received what was preached if they had not done so. The same experience is promised "to *all* that are *afar off*, even *as many as* the Lord our God shall call." We believed we were "far off" ones, and had heard the call of God, and so were included in the promise (Acts ii., 38, 39).

Each of the 120 received the Holy Spirit for himself, and not on our behalf. It is nowhere said that their experience was to serve for the Church for the Dispensation. When Peter and John (Acts viii., 14, 17) laid hands on the Samaritans (who had been saved *some time before*, but had

not *as yet* received the Holy Ghost) we came to the conclusion that hands were laid on each believer, and that the Holy Spirit came upon them *each as hands were laid*, otherwise hands would have been laid on the lot, and the Holy Spirit would have fallen on them simultaneously as on the 120 about a year before. We concluded that there was the same experience at Ephesus (Acts xix., 1, 6). We have seen the Spirit fall on believers as hands were laid upon them in our midst, confirming the Scriptures of Truth.

The Spirit coming upon personal—"any man" "let *him* come and drink." This spake He of the Spirit. "They that believe should receive" (John vii., 37, 39; Luke xi., 11, 13). We believed for the experience as recorded in Acts ii., viii., ix., x., and xix., and the Lord has given it to us, fulfilling His word to "them that *believe*."

When is the Spirit received by the believer? In one case only is it recorded that the Spirit was received simultaneously with salvation, viz.: by Cornelius' household (Acts x.). In all the other cases given the salvation and "falling upon" of the Spirit were at separate times. Examples:—

AT PENTECOST. They were already saved, the Scripture calling them "*brethren*," before the Ascension of the Lord (Matt. xxviii., 10; 1 Cor. xv., 6. Unsaved could not be termed Brethren by the Holy Spirit. Then at least ten days after the Ascension they were Baptized in the Spirit.

SAMARIA. Philip preached Christ, "they *believed*, they were *baptized*" (Acts viii., 12), fulfilling the conditions laid down by our Lord (Mark xvi., 16). Here was a saved company *after Pentecost*, who had not received the Holy Spirit (verse 15). Some time must have elapsed for news to reach Jerusalem (35 miles away), and for Peter and John to walk there. When they arrived they laid hands upon them as *saved ones*, "and they received the Holy Ghost" (verse 17). They *saw* that the Holy Ghost was given (verse 18).

PAUL THE APOSTLE. (Acts ix.) Saved, believing Jesus was raised from the dead (verse 5), and confessing with his mouth that He was Lord (verse 6; Rom. x., 9). After *three days* waiting, Ananias (evidently a man who had himself received the Spirit, but not an Apostle) was sent, "and putting his hands upon him, said, 'BROTHER Saul, Jesus sent me that thou mightest receive

thy sight, *AND BE FILLED* with the Holy Ghost."

EPHESUS, Acts xix. The apostle *baptized* them in water because they were already saved. After they were dried and re-dressed (which would take considerable time) he laid hands upon them each, and the Holy Ghost came *on* them, and they spake with tongues.

How the Spirit is received. Without laying on of hands, Acts ii. and x. With the laying on of hands, Acts viii., ix., xix., 2 Tim. i., 6. Before being baptized in water, Acts ix., x. After being baptized in water, Acts viii., xix.

Special need of the Baptism. John said, "I have need to be baptized of Thee," meaning Spirit and fire, not water, see Matt. iii., 11, 12; John iv., 2. John was filled with the Holy Ghost from his mother's womb, Luke i., 15. How much more is our need. The Holy Spirit descended as a dove, and lighting upon our Lord, was seen by John. Wilderness experience followed. So now.

The Holy Spirit is a personal Lord. Not an influence. He takes possession in His own right. We may possess Him, but He may not possess us so as to entirely do His will in us and through us. Simon Magnus "believed" and was "baptized" (Acts viii., 13), and fulfilled (Mark xvi., 16). He did not wait for hands to be laid upon him and offered to pay, but he never received either the laying on of hands or the Holy Spirit.

Terms used for the same experience. "Divided tongues...*sat upon*...they were *all filled* with the Holy Spirit," Acts ii., 3, 4. "They received," Acts viii., 17. "Fell on all," Acts x., 44. "Poured out the gift," x., 45. "Have received the Holy Ghost," x., 47. All these descriptions are confirmed in Acts xi., 15, 17. "The Holy Ghost fell upon them as on us." "Then remembered I the WORD OF THE LORD, how that HE said, "But ye shall be *baptized* with the Holy Ghost." So we do not fear to believe and use the word "BAPTIZED" for this experience.

The Gifts of the Spirit number nine. (1) Wisdom. (2) Knowledge. (3) Faith. (4) Healings. (5) Miracles. (6) Prophecy. (7) Discerning of Spirits. (8) Tongues. (9) Interpretation. 1 Cor. xii., 3, 11.

We concluded that *each believer* receives (verse 7, 1 Cor. xii.) *the promise* of the

manifestation of the Spirit. We concluded that only those who *believe the promise* (Mark xvi., 17; Acts v., 14, 15, 16, etc.) either desired the *manifestation* of the Spirit or received it. The promises have in all ages been subject to being received by faith. Heb. iv., 2; Gal. iii., 14. We concluded that Abraham received 'the promise of a son by faith, but needed to wait until God performed the promise. God has confirmed these conclusions in the assembly at Preston. According to the measure of our faith (Comp. Matt. ix., 29. Touched by the Lord still depending on their faith), we have seen the whole of the Gifts in manifestation. But humble ourselves to confess our little faith. Lord, help our unbelief. Amen. Not by measure, but the Spirit *divides* the gifts as He will. 1 Cor. xii., 11.

The Gifts of the Spirit are for the present day. Since it is the same church being formed, it is the same testimony in the same world, concerning the same three points (John xvi., 8, 11), sin, righteousness and judgment. Witness is borne to the testimony by the same Holy Spirit, with the same manifestations (Mark xvi., 20; Heb. ii., 4). The same enemy, Satan, opposes and imitates (Eph. vi., 12). The results following the testimony are the same. Sinners get saved and added to the church others reject. Those who are *pricked* in the heart get saved; those who are *cut* to the heart *gnash* with their teeth against the testimony. Lord, we believe all things concerning Thee. Amen.

The Gift of Tongues. This was our stumbling-block and rock of offence. Prayerful examination of Scripture convinced us that our thoughts and objections were human. *We saw* that tongues were not used for preaching at Pentecost, nor at Cornelius house, nor at Ephesus. There were no sinners to preach to at Cornelius' house or Ephesus.

We saw that the tongues (in every case recorded) were used to magnify God and prophecy. "Speaketh unto God, not unto men," 1 Cor. xiv., 2.

We saw that the man speaking in tongues "edifieth himself," 1 Cor. xiv., 4.

We saw that when interpretation of the tongue was given, prophesying could not be greater. Note the word "EXCEPT." 1 Cor. xiv., 5.

We saw that it would be foolish to speak to an assembly in tongues if no

(The Baptism in the Holy Ghost—continued.)

interpretation was given. The Corinthians seem to have spoken in tongues one after the other, and not prayed for the gift of interpretation, thus making themselves barbarians to the others.

We saw that the Holy Ghost limited the speakers in tongues in a meeting to *three* at most (verse 27), and each to be interpreted. If no gift of interpretation present, let him keep silence, and let him speak to himself (edifying himself—verse 4) *and* to God.

We saw the commandments of the Lord (verse 37): "If any man think himself to be a prophet, or spiritual, let him acknowledge that the things I write unto you are the commandments of the Lord," and so the command is, "I would that ye all spake with tongues" (verse 5), "and forbid not to speak with tongues" (verse 39). We saw we had sinned because we had forbidden to speak in tongues.

We saw that *the personal choice* of the Apostle was to speak five words with his understanding to *teach* others, rather than 10,000 words in tongues. But his experience was, "I speak with tongues more than ye all," showing how the Holy Spirit used his tongue to magnify the Lord.

We saw that tongues were a sign to (1) unbelievers (saved and unsaved); (2) to the person speaking in tongues who was edified, and proved the truth that he was a believer by the sign he received (Mark xvi., 17); (3) to the Assembly through interpretation. We saw that when the Spirit fell upon *believers* they were immediately occupied with Jesus, and *not themselves*, magnifying God and prophesying (Jesus is the Spirit of prophecy). This has proved so in our experience also.

We saw that the order of the gifts (1 Cor. 12) was not the order of their value. Compare 1 Cor. xiii., 13, "Faith, hope, love, these three, but the greatest is love." The *last* mentioned is greatest. Tongues is eighth in chapter xii., but it is the first in chapter xiii. The gift of knowledge is second in xii., but last in xiii., 8. The gift of interpretation is last in xii., but it makes the great exception of xiv., 5. Order seems to be of only minor importance.

We saw that *three* Spirits could use the tongue. Peter experienced all three.

Satan used his tongue to rebuke our Lord concerning His death. Peter's own spirit used his tongue in desiring three tabernacles on the Mount of Transfiguration. The Holy Spirit took his tongue—"all . . . began to speak with other tongues, as the Spirit gave them to utter" (Acts ii., 4—see Newberry). Much ministry is clever, but human.

What the Holy Spirit does. Converts, quickens, baptizes unto the one body, seals the believer *after* he has believed. "Falls upon" the believer fulfilling the promise of the Father. He puts to death (for the believer) the deeds of the body. He quickens the mortal (*not dead*) body. He will raise the dead. These are distinct operations. Some are experienced by all believers, but some are not.

The Supply of the Spirit is evidently the increased use of the Holy Spirit by the faith of the one who believes (Mark xvi., 17, etc.; 1 Cor. i., 30, 31, etc., etc.) for power, etc.

[We heartily commend to the readers of "Confidence" this Scriptural Statement by our beloved brothers, Thos. Myerscough and H. Hall.—Ed.]

London's Modern Miracle.

Everyone should read this Booklet (3d. post free, 2 doz. for 1 Dollar) by the Rev. J. Logan Thompson, 15 Leathwaite Road, Clapham Common, London. The picture of Miss Dorothy Kerin is very life-like. The Editor of "Confidence" has had a very interesting talk with her. We should sometimes remember this dear maiden in prayer. The Booklet contains 16 pages of large type. It would be a beautiful present to send by post to a friend. The most worldly person would be interested in it. We give a long quotation from it:

A NIGHT NEVER TO BE FORGOTTEN!

Dorothy Kerin and all within the walls of 204, Milkwood Road, Herne Hill, London, will never forget Sunday eve, the 18th of February, 1912.

MET TO SEE THE END.

Friends and neighbours were then gathered together to see the last of Dorothy. The Doctor had said she could not live until the morning. He had kept her alive for six weeks by means of brandy and opium and starch. During the last fortnight she had lain



FIRST TIME OUT OF DOORS FOR FIVE YEARS.

[By kind permission of Central News Agency.]

like a log of wood, and never moved her position in the bed, and was now *blind* and *deaf*, and for the most part unconscious.

HER CONDITION—PAST AND PRESENT.

Previous to that she had been five years confined to her bed, and had been turned out of five hospitals as incurable. She had been attended by eight-and-twenty doctors, and had been sent home from an incurable hospital in an ambulance with only a week to live!

THEY DEEM HER DEAD.

Such was her condition, and now the end had come. At half-past nine on Sunday evening, as mother and friends stood watching, she seemed to breathe her last. Anyhow, for eight minutes her lungs ceased to breathe, and her heart ceased to beat, and they deemed her dead.

HER VISION—AND THE ANGEL TOUCH.

But just at this juncture, Dorothy tells us that someone called her by name three times distinctly, and she replied, "Yes, I am listening. Who is it?" And He said, "Listen," and she felt two warm hands take hold of hers,

and lift them up to her eyes, and put them down again. Then a beautiful light—the Glory of the Lord—flashed over the screen, and came right over the bed. In the midst of it stood the Angel of the Lord, who still held her hands in His, and lifting them up on to her eyes, He said, "DOROTHY, YOUR SUFFERINGS ARE OVER! GET UP AND WALK!"

MADE WELL—SHE WANTS TO WALK.

She then opened her eyes and saw all her relations around her bed, and said to them, "I want my dressing gown, I want to walk." Giving no heed to her request, she began to get up without it, but her mother held her down, saying, "No, Dorothy, you will fall, you must not get up!" While mother was holding her, the angel said the second time, "Get up and walk!" after which mother relaxed her hold, and someone suggested that the dressing gown should be given her, just to show her that she could *not* walk.

THE LIGHT THAT LED HER.

During this time the glory of the Lord in the likeness of a sphere of light was waiting at the right side of her bed to lead the way she should *walk*. Then, with eyes and ears opened, and strength imparted to every limb, she threw off the bed-clothes from her, and stepped on the floor, putting her hand upon the Light that was to lead her.

THE BLIND SEE, THE DEAF HEAR, THE LAME WALK.

The Light then moved forward and she followed, saying to her friends, "I am following the light;" and it led her straight out of the room, through a passage into another room where she expected to find her step-father, but he was not there. The Light then led her into another room, where she found him, and in the joy of her restoration she threw her arms round his neck and kissed him.

ALL FILLED WITH FEAR.

The Light then led her back to her own room where she found the whole company, mother and all, shaking and trembling with fear. And Dorothy, seating herself on a chair to compose them, said, "I cannot understand why you are all so FRIGHTENED!

(London's Modern Miracle—continued.)

I AM QUITE, QUITE WELL!

Indeed I feel as though I should like some supper!" and presently, after some reluctance, they brought her some thing to eat, and she ate it, to their astonishment, in the presence of them all.

MESSAGE TO HER DOCTOR.

Early next morning they sent a message to the doctor, saying, "Dorothy is better." Confounded, he came in post-haste, and when he saw his patient sitting up in her dressing-gown and smiling all over, he lifted up his hands in astonishment, and said, "IT IS A MIRACLE!"

CROWDS OF VISITORS.

The news spread over London in a very short time, and visitors began to pour in from all quarters, increasing day after day until the road became literally blocked with people.

The first day she interviewed sixty people, and the day after one hundred, and *crowds of hundreds* came just to see the house, without the least hope of seeing Dorothy.

REPORTERS OF THE PRESS.

Then came the reporters of the various London papers, through whom the facts, stranger than fiction, were carried to the ends of the earth. Two of these, *The Daily Mirror* and the "Central News Agency," took a likeness of her in the garden, in the same dressing-gown which was given her to show her that she couldn't walk, entitled, "THE FIRST TIME OUT OF DOORS FOR FIVE YEARS!" (See picture.)

TESTED BY THE BEST DOCTORS.

Several local doctors came in to see and examine her, and a specialist motored from the neighbourhood of Harley Street to see and examine the case, who also persuaded her mother to allow Dorothy to go with him to his home, saying that he would like to look into the case and watch it.

X RAYS TO SEE HER LUNGS.

There she stayed with him six weeks, and, while there, they applied the X Rays to her lungs, and saw, not the old lungs which were wasted away, but quite new lungs in their stead;

OTHER TESTS, BUT NO TRACE OF DISEASE.

Not content with this, other experiments followed, and with this result, that not a trace of disease could be found anywhere. She had been made whole every whit, in an instant, and immediately she was commanded, she got up and walked, and ate at midnight a meat meal which amazed all present.

SUDDEN GROWTH OF HER FLESH.

Long illness and fasting had reduced her body to a mere shadow, and one of the most extraordinary things connected with her healing was the suddenness with which the flesh came up upon her bones. Her doctor, as well as her mother and friends, could not get over the shock of this for a long time—they being like the prophet in the vision of the dry bones—eye-witnesses of the fact.

ASTONISHED DOCTOR AND FRIENDS.

So astonished was her doctor at this, that he came again and again that first day to see and examine her, and her mother, on this account, could scarcely realize her to be her own child—she looked so plump and bonnie, and mother said to her, "Dorothy, you look now just as you were before you became ill!"

I am often asked—"How is she now, and where is she?" and to that I reply: "She is now very well, and doing well, and at present she is gone to be guest with a Christian woman of high repute—Lady Henry Somerset."

[Send to Rev. J. L. Thompson for this Booklet. It contains also a detailed account of three visions which Dorothy saw.]

TRANSATLANTIC EXPERIENCES.

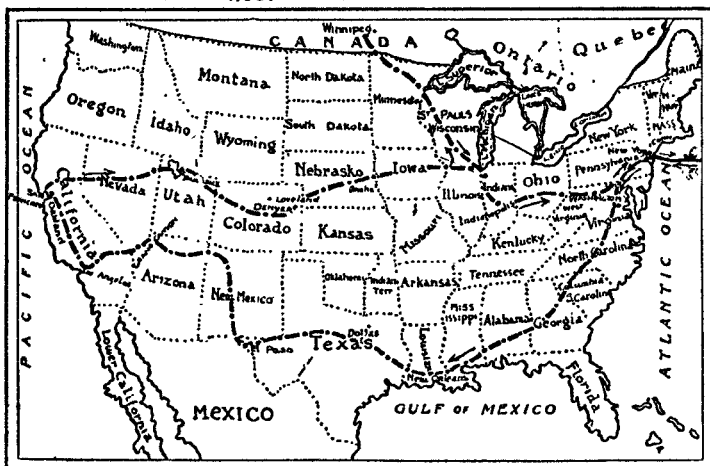
(BY THE EDITOR.)

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

TOWARDS CANADA.

Twenty-eight years' residence amid one's working-class parishioners under the smoke of iron works and ropery and colliery, makes one appreciate the beautiful things of nature when the opportunity occurs. The sylvan beauties of Loveland, Colorado, and the marvellous views of the Rocky Mountains, are memories now, for which, in smoky Monkwearmouth, one is very thankful.

— — — — — ROUTE OF REV. A. A. BODDY. — — — — —



She showed me photos of her Indian women, whom she teaches to make lace, and so support themselves. She told me stories of her uncle, and I added my personal recollections of dear Bishop Whipple also. His tall, gaunt form and long locks will not be forgotten by those who knew him. She said: "My uncle was much beloved by the Indians, and he trusted them. One day he left some piece of luggage at one Indian camp, while he went on further. I think he hung it on a tree. 'Chief, are you sure it will be safe?' he said. 'Of course it will, Bishop,' he replied, 'there's not

a white man within a hundred miles. (!!!)

ST. PAUL'S, MINNESOTA.

Early next morning I alighted at St. Paul's, Minnesota. Denis Harbottle, a school-fellow of my son's (Monkton Combe School) had arrived here a few days before, and had got a situation. I am sorry I didn't see him.

I walked a little around that interesting city, stood on the bridge looking down on the mighty Mississippi, which I had seen 3000 miles away in the South near New Orleans (see the picture on the front page). I took train again, passed Minneapolis (eight miles away), and made a 15 hours' further journey over the Canadian boundary. Toward the end of the afternoon snow began to fall, and the scene became wintery. (This was my sixth visit to Canada, and my third visit to Winnipeg.)

WINNIPEG.

At last at wonderful Winnipeg (11:30 p.m. on Tuesday, September 24th). My generous friend, S. V. Carter (who with his dear wife had visited us at Sunderland) was there to meet me with an automobile. We flew through the keen Canadian air, and after a considerable drive we arrived at 887, Dorchester Avenue, which was my home whilst in Winnipeg.

We were able to arrange for a united gathering of the Pentecostal Saints at Brother Argue's Mission, and we had a very precious season. Among the many present were of course our beloved Brother and Sister Lockhart, Brother Reid (late of Newcastle-on-Tyne, England), Brother Alder, lately in Sunderland (he presided at the piano), of course Brother and Sister Carter were there, and Professor Baker (Modern Languages and History, St. John's College, Winnipeg).

It was a unifying gathering which brought together many who been separated by doctrinal differences. I felt I had not come to Winnipeg in vain, although the journey was so long. This being my only opportunity, I did not restrict myself as to time. When the last word had

(Continued on page 15.)

Some years ago the Writer came across one of Miss Isabella Bird's books of travel. It is called "A Lady's Life in the Rocky Mountains." The incidents all occurred in this district of Colorado, where I held my short mission. Estes Park, where she stayed, is among the foothills near by.

Miss Isabella Bird (afterwards Mrs. Bishop) became a well known advocate of Foreign Missions through her experiences in China and Japan. Her books are most instructive.

Her ascent of Long's Peak with her guides and "Mountain Bill" is strange reading. She was sorry for this desperate character, and tried to do him good.

Dr. Cramer would have taken me up one of the canyons in his automobile, but I could not stay any longer; I must journey eastwards without delay.

From the Rocky Mountains I journeyed one thousand miles, from Denver, via Omaha, through Nebraska and Iowa, to Chicago. Of this great city and my ministry there I hope to write later. At this point I went North to Canada, another long journey.

* * *

I travelled through the night to St. Paul, Minnesota. Before retiring to my sleeping car that night an earnest lady in black (Miss S. E. Salisbury, of Birch Conlee Mission, Morton, Minnesota) addressed me. She said:

"Are you a clergyman of my church?"

"Which is your church, Sister?"

"Oh, of course the Episcopalian."

"Yes, I am a Church of England Clergyman."

"Did you know my uncle, Bishop Whipple?"

"Do you mean the 'Apostle to the Indians? Was he your uncle?"

"Yes; and that is the name he bore. He deserved it too. Did you ever meet him?"

"Yes, indeed," I replied.

She was a deaconess, I think, working among the Indians of North Dakota and Minnesota.

"CONFIDENCE."

JANUARY, 1913.

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THE SUNDERLAND INTERNATIONAL CONVENTION.

Whitsuntide (May 10th to 16th), 1913.

If the Lord tarries still, we shall hold, God willing, our Sixth International Pentecostal Convention in the Parish Hall of All Saints', Sunderland, in the month of May. The opening days will be Saturday (10th), Whit-Sunday (11th), and Whit-Monday (12th). The regular Convention days are Tuesday (13th), Wednesday (14th), Thursday (15th), and Friday (16th). Friends are coming across the Atlantic, also brethren from the Continent.

We feel that each Convention may be our very last, as the Lord's Coming draws so nigh. Certainly each is the last for someone. We ask your prayers that God's very best purpose may be effected through this gathering of His Pentecostal people. (Write soon for rooms.)

THE TWO RESURRECTIONS.

(Miss Elizabeth Sisson, New London, Conn.)

This doctrine is most practical, though by the mass of believers but little understood. The popular notion that at the death of the body each saint comes into the full bliss and the full powers of the eternal life, is nowhere taught in the Word. Romans viii., 19-22 represents all

creation now in sin and bondage, groaningly anticipating a release from that bondage into the liberty of the glory of God's children, and the twenty-eighth verse says that a measure of that groan is upon those who have the *first-fruits* of the Spirit (i.e., the Pentecostal Baptism and its development and maturity) and will be until there comes the *redemption of the body*. So we see the full glory of the liberty of the children of God awaits the resurrection of the body. With that resurrection is somehow involved the liberation of "all creation."

"All creation" in the mouth of God is a great word, and if it means anything, must mean His created universe. Long, long ago some one said laughingly, "Given: the earth, which is known to be inhabited, and the moon, which is known to be uninhabited, to determine whether other worlds are inhabited or not." While much cannot be ascertained on that basis, yet there are hints in the Word of God like rifts in a cloud—the cloud of His "secret things," that other worlds are in creation's fall, and that the tragedy of Calvary enacted on this tiny ball, involves a wider redemption even than the race of man; but this subject is too vast for this paper.

The two resurrections in their relation to humanity is all we wish to study now. That there are two, we have only to turn to the twentieth chapter of Revelation to see. There we find a *first* resurrection (verse 5) and a *second* (verse 12) with a thousand years or millennium reign between. There also we see in verses 1-5 that the first resurrection does not take place till near the time of the binding of Satan, an event still in the future. Thus it follows that whatever may now be the state of rapture of Abraham, Noah, David, Isaiah, Ezekiel, Wesley, Finney, Moody and the rest of the glorified dead, they have not yet entered into possession of their resurrection bodies, except the limited number who were raised with Jesus at His resurrection. Matt. xxvii., 52; Ps. xviii., 18. Some have waited nearly six thousand years for them! Surely in God's salvation plan there are wide spaces! What about the intermediate state that lies between death and the resurrection body? Scriptures are comparatively silent. We are told, "absent from the body, present with the Lord." 2 Cor. v., 8; "to depart and be with Christ is *far better*." Phil. i., 23,

and in our Lord's parable of the rich man and Lazarus (Luke xvi., 19) the conscious bliss of the blest and the conscious torment of the lost is portrayed. Other mention of that intermediate state I think we have none. That the conditions of both classes will be greatly intensified in the resurrection of the body is made clear in the Scriptures.

Let us return to a closer study of Revelation xx., and we find not all the *righteous* dead come up in the first resurrection; for at the Great White Throne Judgment where at the end of the Millennium Age the second resurrectionists assemble, the book of life is opened (Rev. xx., 12) and only those not found written therein pass on into the second death. But that not all the righteous dead come up in the first resurrection, otherwise appears. Rev. xx., 4, gives two very significant marks of these first-resurrection Christians. First, their character; second, their occupation.

THEIR CHARACTER—they are all martyr-souls, either literally or spiritually beheaded in their earth life "*for the witness of Jesus*," "*for the word of God*." Not all Christians in their earthly career go far enough in their day and generation with the Word of God and the witness of Jesus to be in consequence "*done to death*," either physically or spiritually; but each generation of God's people has held some, who, if they did not come to the martyr's death through faithfulness to His truth, yet for such loyalty they bore a martyr-life. This is the class of souls that come up in the first resurrection; souls who in their earth-life kept the garments white, singularly unworldly, for they "*had not worshipped the beast*"—the great Antichristal power—which, while it heads up in a person at the end of this age, yet as "*principalities . . . powers . . . world-rulers of this darkness*" (Eph. vi., 12, R.V.) "*that spirit of Antichrist*" John said even in his day was "*now already in the world*," 1 John iv., 3. But these souls in training for first resurrection "*had not worshipped*" this world-power; "*in their foreheads*" was not the sign of its worry, care, greed, or avarice; "*in their hands*" no unclean trickery of deed or pen had put its mark. "*Blessed and holy is he that hath part in the first resurrection*." The Apostle Paul longed to be one of these first resurrectionists (Phil. iii., 7-11), and you can put him alongside of this description, and feel sure that he had the mature developed

Christian character which fitted to it. But when you try to measure into it the forgiven, dying thief, whose eternal blessedness Jesus Himself declares, you see he left the earth no such warrior soul. His was a death-bed repentance; he drew one baby-breath of blessed Christian life and was gone, but in point of immaturity he represents a large class of Christians in each generation who have lived and died mere babes in Christ—skinny old babes, some of them, for they lived twenty, forty, sixty years after they had been washed in the blood of the Lamb, "*sinning and repenting*" to the end, unvictorious in daily walk and life. As second resurrectionists they come up to the Great White Throne, where every man is judged according to his works—Rev. xx., 12, 13—having built upon the Christ-foundation more wood, hay and stubble than "*gold, silver, or precious stones*;" much of their work burned, yet they themselves "*saved so as by fire*." 1 Cor. iii., 11-15. They have "*suffered loss*" perhaps many ways, but noticeably in that they have missed the first resurrection. What are the rewards of the first resurrection?

This brings us to the second part of the description of first resurrectionists—**THEIR OCCUPATION**. "*They shall sit on thrones*;" they are all rulers. Now we know in every government there are the ruled-over-ones and the ruling ones. So in the kingdom of God: there are the blessedly ruled-over-ones, and those whose joy it is to sit with Jesus in His throne, and bring in all the gladness of the regeneration of this earth in the Millennium Age, and the further work of after ages. If I might be so allowed to bring out the figure—Christ and His cabinet officers.

There are many hints of this in different parts of the Word. Ps. xlix., 14 speaking of the wicked says, "*Like sheep they are laid in the grave; death shall feed upon them; the upright shall have dominion over them in the morning*." 1 Cor. vi., 2, "*Do ye not know that the saints shall judge the world?*" Dan. vii., 22, "*The Ancient of Days came, and judgment was given to the saints of the Most High*." Ps. cxlix., 5-9, "*Let the saints be joyful . . . let them sing aloud . . . let the high praises of God be in their mouth . . . to execute vengeance upon the heathen . . . punishment upon the people . . . to bind their kings . . . and their nobles . . . to execute upon them the judgment written*;

(The Two Resurrections—continued.)

this honour have all His saints." In Luke xix., 17-19, we read of those who at the Coming of the Lord shall have authority, some over ten cities, and some over five. In 1 Cor. vi., 3, "Know ye not that we shall judge angels?" and Jude tells us in his sixth verse of these fallen angels "reserved in everlasting chains under darkness unto the judgment of the great day." So we see that a tremendous work of judging those who have missed the mark, both among men and angels, has been waiting, and some of it will wait another thousand years until after the millennium, for a band who have been from age to age trained, developed to rule co-ordinate with Christ their King, and to whom is given judgment punitive and remedial.

A Christian worker who, in his mortal life, is used to bring blessing to hundreds or thousands is a happy soul, but a Christian who comes up in the first resurrection to go on with Jesus in the regeneration of the earth (Matt. xix., 28) is *many fold* a happy soul! At a glance we see the fitness of committing such judgment to the warrior soul, Paul, whose whole life of death to self and aliveness to God has made a preparation; and the unfitness of relegating such authority to the saved and happy, but babe-life of the converted thief on the cross. Only they who on earth co-operated with God in the full judgment of self from their own lives, are thus prepared to enter into the responsible work of judging the world and judging angels.

What is our present life a candidate for? *All* the death of self and *all* the life of God wrought out in us? Then are we candidates for first resurrection, or better still in this latest hour before He comes, translation. There are two companies caught away to meet the Lord in the air; one from among the dead and one from among the living—1 Thess. iv., 16, 17—but one divine principle rules in both; they are prepared ones, by His life deeply wrought out in them; prepared for solemn regenerative work—Matt. xix., 28. The road is a deep one into brideship, into the first resurrection, into translation!

All shall come into resurrection, for the Revelator, speaking of the setting of the Great White Throne, said, "I saw the dead, small and great, stand before the

throne, and the books were opened," but a noble company of Christ's own were not there. For a thousand years as the cabinet-officers of Jesus, with Him they had been engaged in the glorious work of restoration in this sinful earth, while the bodies of other Christians of lower orders still slept, and their spirits and souls only were with Jesus in the ecstasy of the intermediate state. The word of divine plan is unalterable; "raised every man in *his own order*" (1 Cor. xv., 23). Can we wonder, seeing the glory of the first resurrection, that Paul so longed for it in Phil. iii.? That he might attain to this "out-resurrection" (possibly a prior, previous, first resurrection) from among the dead. Paul counted all things but loss—*suffered* the loss as of so much rubbish, panted to know Christ in deepest intimacy and the power of His resurrection—that is, the power of the Holy Ghost, the full and deepening power of Pentecost, and this to an end, not service, mighty and blessed missionary as he was, but *likeness to Jesus*; to have the power of Pentecost, the power of Christ's resurrection, the fellowship of His suffering, being made conformable to *His death*! if by any means he might attain to the "out-resurrection from among dead ones." This, Paul conceived, was the *only* pathway into the first-resurrection glory. He wanted it with no selfish desire to be to all eternity a foremost star, but to hasten all God's glorious plan for the liberations of the Millennium and other ages, for the wider knowledge of Jesus to darkened souls everywhere, for the release of a groaning creation, for the giving to Jesus in himself one of that band by whom Christ would accomplish it all; without whom Christ would never return to this earth, for He will never return till He has ready for this work a band of this character from among the living, for translation, and a band from among the dead as first resurrectionists. In Heb. xi., 35, we read of those who were "tortured not accepting deliverance that they might obtain a *better resurrection*."

*"God has His best things for the few
That dare to stand the test,
God has His second choice for those
Who will not have His best."*

Nor do I believe that of that "holy and blessed" band of first resurrectionists and translated ones, *any* have desired a deliverance of any sort which would war

against "a better resurrection" or any best thing of God. Are you a candidate for this pathway into the first resurrection or the now imminent translation?

How solemn the declaration "and the rest of the dead," all who were not of *this character*, all who were not raised for *this work*; that is beside the wicked dead, all the children of God throughout the ages who had not the character described in Rev. xx., 4; all who could not be raised as ruling ones, cabinet-officers of Jesus. "And the rest of the dead lived not again until the thousand years were finished." "Hurt of the second death." Their existence has not gone into it, they have been "saved so as by fire," but their "high calling" has sung under its power. "Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with Him a thousand years." Rev. xx., 6. — "*The Latter Rain Evangel*," 3616 *Prairie Avenue, Chicago*. *

(Transatlantic Experiences—continued from page 11.)

been said, and also Brother Argue had emphasized the desirability of unity, then a very long after-meeting was held, in which a host of seekers came forward for more blessing and for physical and spiritual needs.

One who was there that night said, "The Lord was indeed specially present with us in that meeting." How I wish that some who objected could have been there.

BUFFALO HORNS.

We paid a short visit to that wonderful place of blessing, 629, Bannatyne Road, Mr. and Mrs. Lockhart's home, where for twenty years the Lord has met and healed, and blessed so very many. While we were waiting to see Sister Lockhart, who was in charge of a sick person upstairs, I could not help being much interested in the Buffalo Horn Furniture. Easy chairs and little tables all cunningly made up with the help of buffalo horns, probably obtained from the Indians on the prairies. The horn in Scripture is a symbol of power. This room indeed has been a Power House for this part of the great Western Continent. When Sister Lockhart came in she appeared to be brighter and younger than when she was with us at Sunderland. What a welcome she gave! She almost wept when she found how short my stay in Winnipeg was to be. She said imploringly at the close of our meeting that night, "Look at these people, don't they need you here?" It might be so, but others had wired and written, and telegrams had been coming and going, and I had to make quickly another thousand mile journey, so I had to tear myself away again, even from these dear Manitoba Saints.

* The Evangel Press has now published a valuable book of Miss Sisson's writings. (Order from above address.)

Since I have returned I hear of a very good convention that has been held. Mrs. Lockhart (629, Bannatyne Avenue) writes:—

Well, dear brother, the Convention was a great success. We had the basement of Westminster Church, and lovely accommodation for the country people, and it was crowded at every meeting. About thirty were baptized in the Holy Ghost, and spoke in tongues. There was a young Hebrew, an assistant to the Rabbi. Well, he got to coming to the meetings, and on Sunday evening a man spoke in another tongue, and the Jew understood him, as he spoke the Hebrew. Well, he was prostrated about two hours on the floor, and he came out speaking in tongues and praising Jesus. Now the queer part of it was when he was on his back, he went through all of Pilate's trial that he had with Jesus, then washed his hands and said, "They have crucified my Jesus." It was very remarkable and very touching. Brother Little and wife, Brother Frodsham and wife, Brother Phair and wife, Brother Yule and wife, and Brother Vanloon and wife were present.

I had special visits to make in Winnipeg, and Mr. Carter kindly took me swiftly long distances in an automobile. We covered many miles of beautiful avenues and streets and long suburban roads, looking up friends who came from the old country. In Stile Street, Mrs. Mills and her daughter-in-law, Mrs. Elliott Mills, were delighted to see the Vicar from Sunderland, and we had prayer together for God's blessings on them in this Western land.

My host, like many others in Winnipeg, is engaged in real estate business. He tells me that in forty-two years he has lived in forty-six homes. He must have begun to move very early in life, as he seemed quite young still. His oldest boy, Stanley, is about 19. No. 46, as I called it, is a lovely villa of comfortable size, in one of the new avenues which have sprung into existence since I was here before, twenty-two years ago.

EPISCOPALIANS BLESSED.

Professor Baker, of St. John's College (Anglican), is in full sympathy with the Pentecostal blessing. One or two very earnest students have received the baptism of the Holy Ghost with the Sign of Tongues. One is now an ordained missionary in North China, and his life testifies to the blessing received.

Archdeacon Phair, of Winnipeg, had just left for England before I arrived. Readers of "Confidence" will remember that the Archdeacon received the Baptism of the Holy Ghost some time ago, and he has stood firm ever since. He wrote me a beautiful letter of welcome to Winnipeg, which I received on arrival. At last came the time to leave Winnipeg, and I had a tender and touching send-off. Brother and Sister S. V. Carter and their son Stanley, Professor Baker, and Brother Reid waved farewells as my train moved out Southward again. A coloured waiter on the cars, noticing the send-off, wanted to know if I belonged to the Y.M.C.A. at Winnipeg, and it gave me the opportunity of telling him something concerning the Pentecostal blessing.

Winnipeg is marvellously changed since I was there before. Where it was prairie land then, there are now far reaching streets and avenues, with swift electric cars flying out in all directions. The only building that I recognised was the old City Hall. There seemed to be a great number of churches and places of worship.

(Transatlantic Experiences—continued.)

BACK TO U.S.A.

Journeying Southward again through the night to Minneapolis, I passed from Canada to the United States. For many miles we were passing along beside the beautiful Mississippi river, here widening into a lovely lake with wooded hills rising near its shores. We came to Milwaukee late in the evening, and passing along the shores of Lake Michigan in the moonlight, ran at last into the Union Station at Chicago, where I parted with an elderly friend with whom I had become acquainted on the journey. He was a man of good position, had been in the New York Legislative Assembly, but he loved the convivial cup, and said he could never give it up. I gave him a copy of "Confidence" and said, "I should like to meet you again in the next world. I expect you hope to go to Heaven, don't you?" "Yes, sir," he replied, "I sincerely hope so," and it gave me an opening. May the Lord use to him the message one was able to give.



PLAINFIELD, INDIANA.

Main Street, looking East. The Writer stayed in the building next to the trees. The Convention was held near this road, but a little further West.

From Chicago I journeyed 180 miles South into the heart of the State of Indiana to Plainfield.

* * *

THE CAMP MEETING AT PLAINFIELD, INDIANA.

Plainfield is a pleasant country town of about 1500 inhabitants. It is about a half-hour's journey from Indianapolis. It is well laid out with abundance of trees along the streets, and there are a number of good stores. A lady where I was staying said she thought the chief features of Plainfield were the shady trees. She had never seen a small town with streets more beautifully shaded. The soil must be good. The Indian corn stalks grow to ten and fourteen feet. Melons grow so prolifically that they actually lie on the side-walk, ripe and large (I have seen them), and no one dreams of touching them. The farmers and their families all seem prosperous and well-dressed. No liquor here, and therefore little poverty.

A great Convention of the "Friends" (Quakers) is held here annually. They have some fine permanent buildings, and a beautiful wooded park in which to hold their meetings.

PASTOR WESLEY MYLAND.

Outside the town, over a handsome wide bridge, the main road ascends a gentle slope, and on the right, at the top of the hill, is a good-sized villa, or country house. Around this building was held the Camp Meeting, with its numerous tents. This Convention had been summoned by Brother Wesley Myland. Our brother was formerly connected with the Methodist Episcopal body, and afterwards was a prominent worker in the Christian Alliance. Now he is doing independent work, and is making this his centre. He has called his home "Gibeah," which means the "Hill of God." Our brother is well-known through his literary work, especially by his book, "The Latter Rain Covenant."

I arrived on the Saturday night, and the Camp Meeting was closing after the Sunday. I found a spirit of deep earnestness, and at the close of my address seekers crowded up to the front for blessing and help. Owing to the musical powers of our dear brother and his wife

the singing was quite a remarkable feature. Bro. W. Myland has published a hymn book recently, in which are many hymns given to him in the spirit. ("Gospel Praise," The Peace Publishing Co., Columbus, Ohio. 25 Cents.)

A dear coloured sister, who rendered invaluable help in the kitchen, sang at one meeting the song I had heard in Brother Chin's Church at New Orleans:—

DE GOSPEL TRAIN.

De Gospel Train am coming,
I hear it just at hand,
I hear de car-wheel moving
And de rumbling through de land.

Chorus—

Then get on board, children,
Get on board, children,
Get on board, children,
Dere is room for many a more.

I hear de bell and whistle,
Dey's coming round de curve,
She's plying all her steam and power,
And straining ebberry nerve...

She's nearing now de station,
Oh, sinner, don't be vain,
But get yourself a ticket
And be ready for de train.

De fare am cheap and all can go,
De rich and poor are dere,
No second class aboard that train,
No difference in de fare.

At the close of the last meeting there was a wonderful spirit of praise, culminating in the Heavenly Anthem.

ONE HUNDRED YEARS OLD.

An old man was pointed out to me as being 100 years of age. He seemed to hear and enjoy the messages, and was seeking further blessings. He said in his testimony that for 75 years he had been praising God, and he wished that he had begun sooner. (!)

Some of the High School youths serenaded me one evening. I got a shock when through the wide-opened window came the musical refrains. It was a fine moonlight night. I think they enjoyed it, and I did also, but was glad to go to sleep again. A day or two later by a special invitation I gave an address to their High School on "The Holy Land and our Lord's Life there." The masters thanked me very cordially.

I was interested in the beautiful horses and rigs and buggies constantly driving in from the country. Now and again there was the sputtering and buzz of automobiles passing along the earthen roads. There was beautiful "fall" weather, clear skies, frosty nights, and stimulating air.

As my stay at Plainfield had been so brief as the Convention was closing, it was arranged that I should continue my ministry at Indianapolis, about ten miles away, where many of the friends could take advantage of the meetings.

* * *

INDIANAPOLIS.

Indianapolis is a town of some 100,000 inhabitants, with Automobile Factories and Meat Canning Industries, etc. It is a centre of a great system of electric tram lines running out for forty or more miles, like the spoke of a wheel from the hub. It has a magnificent Capitol or City Hall costing nearly £300,000 sterling. Also a very tall monument to the soldiers of Indiana who fought in the various wars. This rises in the centre of a great circle or double crescent. There are three Pentecostal assemblies in Indianapolis, and it was felt that it might be an opportunity for bringing together the Saints, who of late had been somewhat separated.

So we met in the largest Mission Hall—a coloured people's Mission shepherded by a very devout young coloured brother—Brother Haywood, who is a capable speaker.

At this Mission they do know God, and often have Baptisms in the Holy Spirit with the Signs following. The singing was just touching. Unaccompanied and full of zest, harmony, and intense earnestness. The white teeth of these coloured people, their flashing eyes set in those dark, happy faces, made a striking feature for the visitor from a distant land where we have no coloured people, or scarcely any.

The people of this mission are very superior to most of the coloured people one sees in this land, and they know how to abandon themselves to the Lord.

RAISED FROM DEATH.

When I asked for testimonies a middle-aged coloured brother and eccentric character, I think, sprang out from his seat and almost waltzed in ecstasy, snapped his fingers, and gave a war cry or a shout. "I have been in Heaven, I have. I've seen the jasper walls and the gates of pearl; I have seen the angels flying right across from one side to the other. Oh, John tried to describe them, but it is far better than anything he could write. I am Rob Thompson, and I was killed by lightning in

July, and my bunch of keys melted together in my pocket. From 4 o'clock in the afternoon until half-past eight that night my body lay in the City Hospital in Indianapolis. They picked me up when the lightning struck me, and took me there, but my spirit was in Heaven all the time, then the Lord He just sent me back, and I came to life again in the Hospital. Hallelujah!"

This dear negro's eyes flashed as he tried to express himself, but it was almost too much for him. They tell me that he has sometimes tried in the meetings to describe what he believes he saw in heaven, but he cannot find words, and he just stretches out his arms, snaps his fingers and gives a great shout, and has to sit down.

They were wonderful meetings which I addressed those three nights that I was at Indianapolis. I do not remember in all my journeyings to have been among a more lovely people in the Pentecostal work.

SISTER SADIE JONES.

A great trouble had fallen upon these dear people five days before. One of the deepest taught of God's children—a white sister, Mrs. Sadie Jones, who spent her life in helping others and comforting the sick, had been run over by an electric car. She was now lying in the City Hospital. I visited her there, and found her wonderfully in love with God and His will. One leg had been amputated near the knee. The doctor had said, "Here is a woman who has got some grit in her"; but she said, "It is God's grace rather than grit that has carried me through." At first she prayed that she might die, but now God had brought her beautifully to be at one with whatever He permitted. It seemed so mysterious that this should have happened to her. It may have been that the great enemy saw how she was used to help others, and made an onslaught upon her, and the Lord may have permitted her to have been attacked to test her faith. There are not many whom God could trust to stand in such a trial. He knew her and He loves her. She was so very grateful for my visit. We had a blessed time of conversation concerning the deep things of God, and we had prayer together. Probably God will now use her in the ministry of intercession.

THE LAST MEETING.

The last evening meeting at the Coloured People's Mission (at the corner of Senate and Eleventh Streets) was a very blessed time. "A good crowd," said Bro. Roswell Flowers. It reminded one of the best days of the Welsh Revival. When they went to prayer, it seemed as if everyone prayed; some were loudly crying out to God, with all the power they possessed, and there was a running background and loud under-current of prayer and supplication and praise. It was like a tide, that rose higher and higher, like the distant roar of Niagara, while there stood out above it all the sound of this voice and that as it rose higher—higher—with earnest cries to God. I spoke that night at great length, both on Divine Healing and also the Coming of the Lord.

This Assembly at Indianapolis then sent to their brethren in England a message of love,

(Transatlantic Experiences—continued.)

and asked me to deliver it. We are indeed one great family in Christ Jesus. They also sent some texts and passages of Scripture, and Bro. Wesley Myland sent a verse from the Epistle of Jude (verse 21):—

"Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life."

Another friend also sent the fifth chapter of Revelations, and others sent the sixth of Romans, and another sent the third of Romans, and a sister rose up and gave this message from 1 Peter v., 6, 7:—

"Humble yourselves, therefore, under the mighty hand of God, that He may exalt you in due time: casting all your care upon Him; for He careth for you."

Then followed a long time of individual dealing and prayer for the sick and for seekers as they crowded up to the "altar."

Lastly came a time of hand-shaking, as this was my last night, and crowds of smiling, happy coloured folks and white folks came up to shake hands energetically and affectionately, and to thank me, or to give me their good wishes, while many earnestly said, with tears in their eyes, "Do pray for me." (This I do, beloved.)

It was quite late that night when we travelled back to the western suburb down Washington Avenue, and reached our home, 278, N. Addison Avenue. We were all very happy and thankful for God's goodness. It would be midnight when I retired to my room, where I slept with the windows very wide open, and the distant booming and whistling of locomotives shunting or hurrying across the country sounded very clear in the still and resonant air. It was a beautiful star-light night, and the waning moon was high in the sky.

PRESIDENT WOODROW WILSON.

It had been a great day for Indianapolis. The popular Candidate for the Presidency was visiting the town. I had been at the Union Railway Station that morning when Governor Woodrow Wilson, the Democratic Candidate, had arrived. He walked with his friends past me and got into the Auto, and I was pushed close up to him. He seems a true man. He was smiling most happily, just enjoying the situation immensely. The town was very excited all day, and in the evening there were lantern processions and great demonstrations, but it did not affect the attendance at our meeting at all.

I noticed a café actually called "The Devil's Café." The proprietor, by his notices outside, boastfully called attention to his increasing business. One wonders what sort of spirits would wish to visit it.

Before leaving Indianapolis I took some snapshots of the home where I had been staying, and of Mr. and Mrs. J. Roswell Flower and Mrs. Martin, my very kind friends. Pastor Flower saw me off by the 11:30 express to Chicago.

May all the dear friends at Indianapolis ever be under the blessing of our Triune God.

SOUTH WALES.

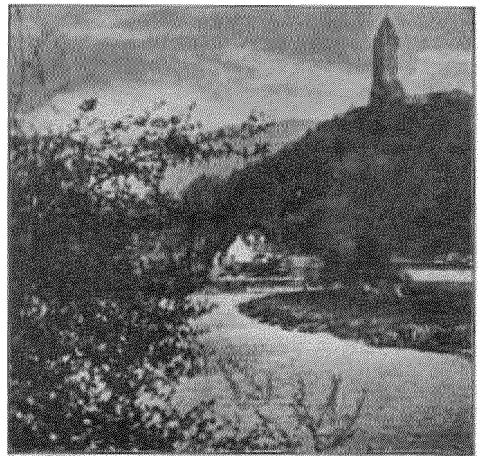
Convention at Dowlais.

A WELSH REVIVAL BEGINNING.

This Convention was held for five days, beginning with Christmas Day. The meetings were very well attended, and the people were hungry for the Word of Truth. Some of the meetings were devoted to questions, and we believe were very helpful. The people are mostly miners and ironworkers. Their love and fellowship and order in the Spirit were beautiful to behold. Many were built up in their most holy faith. One dear brother was healed of nervous depression, four baptized in the Holy Spirit as Acts x., 46, and one woman saved. Bro. George Vale, of Tonypany, ministered, also the Writer, who had great joy in the Lord during this first visit to the saints in Wales. If the little assemblies in Wales become built up in the Word of Truth, they will be a mighty barrier to extravagances which bear no fruit for God. They are truly a great-hearted people.

* * *

I hear this morning that Revival has broken out at Maesteg, S. Wales, over 120 having been saved since Christmas Day. The people are *not working*, and it is just like the former Revivals. It has begun in a Pentecostal Assembly. Lord, spread the fire! Amen. [T.M.]



OUTSIDE STIRLING.

Wallace's Monument above the windings of the Forth, the "Ochills" showing a little behind.

SCOTTISH CONVENTIONS.

STIRLING.

The Editor of "Confidence" journeyed on New Year's Day from Sunderland to Stirling, in Scotland, to take part in a very happy and useful Pentecostal and Missionary gathering from various Scottish centres.

The memories of a solemn Watch Night Service in All Saints' Church were still fresh. "Looking unto Jesus" had been our message to the hushed congregation as the last moments of the old year passed away. We looked back with thanksgiving, we looked forward with hope, and then we determined to "Look away unto Jesus" for needed grace for the coming days. We gathered thankfully round the Holy Table of the Lord, and at last passed out into the starlight, and to our homes in the early morning of the New Year, 1913. I left Sunderland at 10:30, and later, at Newcastle, joined the Scottish Express. We passed up the Northumbrian Coast. The North Sea lay blue and tranquil after the recent gales. Edinburgh was reached in three hours. The Waverley Station was filled with crowds of holiday-makers, the rowdy, drunken element being shockingly in evidence at this New Year season.

As the daylight went we crossed the mammoth Forth Bridge. Far away below us a dozen Torpedo Destroyers lay in lines at anchor. Their electric lights shone out picturesquely, and from the foremast twinkling Morse dot and dash signals were being despatched and received by a larger man-o'-war upstream.

Stirling at last (5:30 p.m.). The streets were crowded with holiday-makers. Drunkenness was again sadly in evidence. The Pentecostal friends were bravely holding an open-air meeting as the people thronged along the main street.

In the Craig's Church, a humble stone building, was found a warm-hearted gathering of Pentecostal friends from Glasgow, Kilsyth, East Wemyss, Edinburgh, Dunfermline, Hawick, Falkirk, Portobello, etc. These had come together at the invitation of the Stirling Centre.

Brothers Millie and Mair are the two leaders of the Stirling work, working together in love and unity. Their cosy Mission Hall is an "upper room" at 11 King Street. This is a bright, cheerful room with many texts on its boarded walls. They call it "Immanuel Hall." Waiting meetings were held in this Hall, but it was not large enough for the Convention, for which the Craig's Church had been obtained.

The Speakers were Bro. F. Bartleman, Mrs. Polman, Bro. Myerscough, Bro. Sandwith, Rev. A. A. Boddy, and Mr. Cecil Polhill (who presided).

Among those present at some of the meetings we noticed Mrs. Beruldsen (Edinburgh), Mr. H. Small (East Wemyss), Mr. Reid (Carlisle), Mr. and Mrs. Arnold (Belfast), Mrs. Bell (Dunfermline), Mr. John Marton (Glasgow), Mr. A. Murdoch (Kilsyth), Miss Dresser, the Misses Millie, etc.

We praised the Lord in the Heavenly Anthem, and solemn messages were given by the interpretation of Tongues.

"Learn to lay hold of God for His individual messengers. God can pour through you and then through that messenger the messages He would give. So you can be on the Foreign Field whilst at home, enabling your missionary to be a channel of blessing . . . 'All things common' means a heart of unselfishness . . . love to others, which will ensure great grace upon all." [F.B.]

* * *

In the morning I walked out towards the massive Wallace Monument, from which one looks out over the snake-like windings of the Forth. (See Picture.) We often have heard the words,

"Scots wha hae wi' Wallace bled."

There is a tenacity in many of the Scots to-day which is admirable. When they find a blessing like the Pentecostal blessing they stand fast in the Lord. We often sang:—

Jesus overcame, blessed be His Name,
Jesus overcame through His Blood;
Jesus overcame, glory to His Name,
Jesus overcame through His Blood.

Messrs. Millie and Mair accepted the post of Joint P.M.U. Secretaries for Scotland. They will supply boxes and receive the contents to forward to the Treasurer. (Mr. Millie, 10 Ronald Place; Mr. Mair, 41 King Street.) Will Scottish readers send a post card to them for a P.M.U. Box?

* * *

KILSYTH.

Kilsyth Convention was held on the 1st and 2nd January, and was well attended. The ministering brethren present were Andrew Bell, John Martin, F. Bartleman, and the writer. The tone and spirit of the meetings was gloriously free, and the Word of the Lord ran like oil. It was an unspeakable pleasure to us to find the Assembly in such a state of grace and love. These dear ones are going on with God, and I believe are deserving to receive the true gifts of the Spirit for the glory of Jesus. Like all assemblies that follow on to know the Lord, they are growing in grace and in the knowledge of our Lord and Saviour Jesus Christ. The writer's ministry was with such blessing as there was hardly room to contain. Hurrying back to the funeral of dear Sister Wigglesworth prevented me staying longer or enjoying the ministry of my greatly-beloved brethren.

T.M.

Proposed Conference at Boston, U.S.A.

March 5th to 18th.

Pastor Morton Plummer, of Melrose, Mass., invites Pentecostal workers to communicate with him as to this gathering and its proposed objects. It is to further unity of action in the Pentecostal work.

Brother Smith Wigglesworth asks us to convey his grateful thanks to all who have written to him in this time of his sad bereavement. He has been deeply touched.

A Book about Demons.

A writer, in collaboration with a friend, has felt it to be her duty to write a book on the subject of "Demons." She has spent three or four years writing down what she believes she has learned. Her book has been published, and is called, "War on the Saints." It is being sent to Pentecostal Leaders and others.

There are only a few whom we think should study such a work, for the writer will perplex many. Some may get help, but surely more will get into darkness.

She seems to think that almost everything which God does demons can imitate closely, so that very few can tell which power is working. (For instance, the writer of this book thinks that it was God's will for her to write this book, while really it may be a deep design of the devil, who would like to put fear into the hearts of many of God's children.)

The writer of this book believes that it is a sure sign of being in danger from these demons if any do not want to think about them, or to read such a book as this about them. We could wish the writer of the book had spent her years in thinking and writing more about the glory of the Lord Jesus, our mighty Deliverer and Victor. If God be for us, who can be against us.

We are told by the Holy Ghost to set our minds on things that are above, where Christ sitteth at the right hand of God. We may indeed seem to surround ourselves in fear by swarms of demons, when really "we have come to an innumerable company of angels . . . and to Jesus, the mediator of the New Covenant" (Heb. xii., 23).

But it is specially a book of warning against the Pentecostal Movement. No doubt there are fanatical people who attach themselves to all movements, and they may be found in many places. Such, alas, seem impervious to advice and warnings. Possibly if such read portions of this book they might be made to think. But it seems to be written with so much bias, that we imagine its possible usefulness will be hindered.

We are thankful that all authority is given to our mighty Christ, and He is reigning to-day. Hallelujah!

The Apostle Paul does not tell us to think much about devils or demons. Hours spent in studying such a volume as this will surely depress the thoughts and lower the spiritual tone. Paul says (Phil. iv., 8):—

"Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, and if there be any praise, think on these things."

CEYLON and TRAVANCORE.

Rev. A. A. Boddy,
Sunderland, England.

MY PRECIOUS PASTOR AND BROTHER IN CHRIST,

The grace of our Lord Jesus be with you! It was a delight to me to follow you in my prayer upon your trip to America during the past summer months, and with pleasure I have read about it in "Confidence." Praise the Lord for all He did through you, His servant. I always look out for "Confidence" and read it with delight. May God enlarge its circulation a hundredfold, and make it a mighty blessing to many more thousands of souls around the globe. Amen.

We have had a most blessed waiting meeting last month at Kottarakara, Travancore, on the south-west coast of India. Altogether, nine of our dear native workers received the Baptism into the Holy Spirit during last month, thus making now in all eleven of them having received the Baptism with speaking in other tongues. Praise be unto our dear Lord! We trust that the rest (nine) of our native workers also will soon receive.

I tell you, God has given me a noble band of workers in South India, second to none other in any foreign field. Thank God! I will tell you a little incident for His glory, to show you what kind of workers God has given me.

A DEAD COW RAISED UP.

There was a poor widow in a village in Travancore, in which one of our workers, by name of Ooman, was staying. This poor widow had a cow, which gave a half living to the widow. One afternoon the cow died, and great was the loss and grief of the widow. Many people sympathized with the poor widow, so also did our brother Ooman most keenly feel sorry for the widow. In the evening of the day when the cow had died, Bro. Ooman went out into the field (after dark) where the dead cow was lying. Unseen by any human eyes, he stayed alone all night there with God and the dead cow, in prayer. At day-dawn the next morning the cow got up and walked home to her widowed owner. Praise our God for ever!

I tell you, dear brother, God is kindling a fire on the south-west coast of India, which can not easily be put out by men nor devils. We are arranging some large meetings in Travancore. One will be from the 17th to the 22nd of this month, and then two meetings in January, and two or three meetings in February next, each one lasting from five to seven days. We expect to reach thousands of souls with the full Gospel

message (D.V.) I wished you could be over here with us for January and February in those large meetings. I shall ask the dear Lord to turn your steps this way next time you take a trip from home again. There are twenty-six of us now in all, both European and native, and we are pushing on in victory in Jesus' name. Amen.

Now I will close, with much love to you and yours and all the saints in Christ Jesus, ever faithful.

GEO. E. BERG.

Peradennja Post, Ceylon,
December 11th, 1912.

IN CENTRAL ASIA.

From the Black Watch to the Missionary Ranks.

A TESTIMONY.

At the age of twenty I enlisted in the army, and in August, 1900, joined my regiment, the 73rd Highlanders (Black Watch), in Africa, and went through that war, regardless of death or its consequences, and without a thought of God. But God had a thought for me, Hallelujah! and between the hours of two and five in the morning of the day when peace was declared between Britain and the Boers, as I stood alone in the trench, the blessed Holy Spirit came upon me, and convicted me mightily of sin and hell. Soon afterwards He dispersed that conviction and fear, and in His wonderful way, which, of course, is beyond human explanation, He ushered me into the Kingdom of Light, and the peace and joy of God filled my heart, never to go again.

I did not, however, realise quite what had happened then, and could give no explanation, only that somehow I had been filled with a great love for Jesus and God, and my Bible and prayer. I could no more smoke, drink, gamble, swear, or take part in any evil as before, and my comrades said, "He has turned goody-goody all at once." For six months this went on, during which time I tried many of the old things and many new, but none did satisfy, only my Bible and prayer, and my regiment left for India.

There the Lord led me into the full consciousness of what had happened, and I took my stand as a Christian, and for five years the Lord led me on and used me. Then in 1907 He called me into the mission field amongst a people known as Pathans, in the Mardan district, on the borders of Afghanistan and Chitral. He also enabled me to acquire their language, known as Pushtu, and to preach in it, which I did for five years before coming home. This was indeed of God, I being ignorant of my own language. The Urdu I also acquired, which is spoken in this place, Abbottabad, and God in a most wonderful way, while I was practically unknown to God's people, supported and kept me there, so that, if necessary, I could tell some wonderful stories of His faithfulness. "Those who trust Him wholly find Him wholly true."

In 1910, in my own little room, He baptized me in the Holy Ghost, and spoke through me in other tongues. Before that and afterwards I was used to the healing of the sick on different occasions, but cannot say I have the gift of healing.

Since coming home I have been greatly blessed and helped by fellowship with others of the Lord's dear baptized ones, and was used by the Lord at different places for conversion of souls, leading of others into their baptism, and healings, all of which I praise Him for. He it is who has done it, and I have the blessed privilege of being His channel. Praise His name! "Channels only," etc.

Since I returned from England things have changed greatly. Mr. Norwood, whom I work with, his wife, and Miss Ingram, have been led to leave the Mardan district, and settle down here at Abbottabad, in the Hazara district, which is practically new to me, and, as nothing is used of the Pushtu language, I have to refresh my knowledge of Urdu again, which was very little used in Mardan. However, I am able to preach and converse, so I am not at a disadvantage.

We have morning prayers with the servants at 7.30 a.m. (two of whom are Christians, converted men), visit the villages around, and have two meetings on Thursday evening between 7 and 10, and another on Sunday at mid-day. These are well attended. The Lord has also been working, and several have professed conversion. We have also a children's day school, but very few attend that yet.

We work entirely on faith lines, taking no collections, and making no solicitations for money, but we do solicit the prayer and sympathy of the Lord's children for this the Lord's work He has entrusted to us. The past year was one of trial, yet also full of great blessing, for the Lord heard and answered the prayers of His children on our behalf. You will also be interested to hear that two of the P.M.U. candidates, Clelland and Corry, are joining us. Probably they are on the way now. We publish a magazine quarterly, and are expecting to be able soon to put in the printer's hands (if it has not already been done) a booklet by Mr. Norwood, telling the story of the work. These, and any other information concerning the work, I am sure our Hon. Sec. will be pleased to let you have at any time, if you write him at the following address:—H. F. Moppett, Esq., Hon. Sec., C.A.P.M., 2 and 4, Tudor Street, London, E.C.

Yours sincerely,
In the Soon Coming Lord Jesus,
A. D. PATERSON.

128, Sheikh-ul-Bundi Road,
Abbottabad,
India, N.W.F.P.

PENTECOSTAL ITEMS.

Another Welsh Revival seems to be breaking out in S. Wales. We hear of an outbreak at Cwmtwich, near Swansea, with a great ingathering of souls.

* * *

Mr. Cecil Polhill (Howbury Hall, Bedford) hopes to arrange for a London Conference to be held from Tuesday, April 29th, to Friday, May 2nd, at a place to be arranged for later.

* * *

Brother James Welsh (2 Priory Avenue, Hoe Street, Walthamstow, London, N.E.) is about to take his Gospel Car again into the villages. He

(Pentecostal Items—continued.)

will be glad if a "Baptized" Brother will join him. He asks for prayer for blessing on his work.

* * *

Our Brother, Smith Wigglesworth, intends to hold his Easter Pentecostal Convention in the Bowland Street Mission, Bradford, on Good Friday, Saturday and Easter Sunday, Monday, and Tuesday, as before. For details write to him at 70 Victor Road, Bradford, Yorkshire.

* * *

In Montreal, Canada, there is a little Pentecostal band. A letter from Brother Ph. C. Le Brocq (72 Miller Street) says, "We ask your prayers, and the prayers of God's people, and if you should hear of anyone coming to Canada who has this blessed fulness, will you kindly ask them to call at Bro. Dick's 'Home for Boys,' 119 Mountain Street, where we meet."

* * *

Successful Conventions have been held recently both at Belfast (Ireland) and in S. Wales. Mr. Bernard Swift (32 Belle Vue Street, Swansea) tells us that the meetings at the Monico Hall, Swansea, and at the Forward Movement Hall, Morriston, were well attended. The speakers were Pastor Jeffries, Bro. Smith Wigglesworth, Bro. Griff Hughes, Mrs. Crisp, and Mr. C. Polhill.

* * *

Bro. K. E. England, of the Sydenham Mission, Christ Church, New Zealand, writes of eleven having received the full Pentecostal Baptism, and others being blessed. This is the beginning of the Latter Rain for that part of the world. Sister Anna Dale, of Southsea, whose duties take her to New Zealand, has been the channel of blessing to these earnest seekers. Miss Clare also, from Mukti, had been visiting them.

* * *

We have to record the home-call of three well-known Pentecostal workers. Mrs. Smith Wigglesworth died suddenly at Bradford (Yorkshire), on January 1st, much lamented by her dear ones. Miss Minnie F. Abrams passed away in India (at Uska Bazar, Basti State) on December 2nd, and now we have news of the departure also of Mrs. Murray, our blind sister who has done such good work at Bombay. "Blessed are the dead which die in the Lord; they rest from their labours, and their works do follow them."

* * *

"Acts of the Holy Ghost" (581 pages, 1 Dollar 65 Cents, post free (about 7/- by money order) from Mrs. M. B. Woodworth-Etter, General Delivery, Indianapolis, Indiana, U.S.A. This is a complete story of this "gifted" Sister's work, including details of the recent Dallas revival (and a number of her addresses). It is certainly one of the most wonderful records we ever read. An ideal present for a preacher of the Gospel. All readers of "Confidence," if they can afford it, should send for it at once. It may bring about a great Revival. God grant it!

* * *

Brother F. Bartleman's postal address is "Belle Grove, Rothwell Road, Halifax, England." He will, we are sure, be glad to hear from any Pentecostal Centres or Conference Leaders in Great Britain. He may be said to belong to Los Angeles, having been there and in the neighbourhood much during the Latter Rain Revival. Sister Bartleman is a Bulgarian Christian lady, educated in U.S.A. She is a capable worker for the Lord. She and the three children will remain (not very far from the postal address), whilst Brother Bartleman goes out from them from time to time as the way opens.

THE PENTECOSTAL MISSIONARY UNION.

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

The Pentecostal Missionary Union (or "P.M.U.") for Great Britain dates its commencement from a meeting held in All Saints' Vicarage, Sunderland, on January 9th, 1909, when a Council was formed. Mr. Cecil Polhill, of Howbury Hall, Bedford, was chosen as President, Mr. T. H. Mundell, 30, Avondale Road, Croydon, is Hon. Sec., Mr. W. H. Sandwith, Bracknell, Berks., is Hon. Treasurer (Mrs. Sandwith is Missionary Box Secretary), the Rev. A. A. Boddy is Editorial Secretary, and other acting members of the Council are Pastor Jeffries, Mr. H. Small, Mr. Andrew Murdoch, Mr. Thos. Myerscough, and Mr. Jas. S. Breeze, 34, Trafalgar Road, Birkdale, Southport, and 11, Rumford Street, Liverpool. There is a P.M.U. Home for Women Candidates at 116, King Edward Road, S. Hackney, and the Candidates are prepared by Mrs. Crisp (of 19, Gascoyne Road, S. Hackney, London, N.E.). The Male Candidates are at Preston (Lancs.), and are being prepared by Mr. Thos. Myerscough, 134, St. Thomas Road. Missionaries in the Field:—In INDIA—Miss Margaret Clark, Miss Constance Skarratt, Miss Catherine C. White, and Miss Minnie Augusta Thomas, Pentecostal Mission, Faizpur, E. Khandesh; Miss Elkington and Miss Jones, Goshanganj Station, U.P. Messrs. P. Corry and A. Cieland, 128, Sheikh-ul-Bundi Road, Abbottabad, India, N.W.F.P. In CHINA—Messrs. Trevitt, Williams, and McGillivray, c/o Rev. W. W. Simpson, Taichow ("Old City"), Kansu Province, via Hsian, China (via Siberia and Peking); Mr. and Mrs. A. Kok, Miss Eliz. Martha Biggs, Miss Cornelia E. Scharten, Miss Monica S. Röniger, care of Mr. McLean, Yunnan-fu, Yunnan Province, W. China (via Siberia). Also holding P.M.U. Certificates—John Beruldsen, Christina Beruldsen (now Mrs. Gulbrandsen), Thyra Beruldsen (now Mrs. Bristow) and Bro. Bristow, at Suan-hwa-fu, 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. Donations thankfully received by Mr. W. H. Sandwith, Hon. Treas., Bracknell, Berks.

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

Miss Elize Scharten writes from Yunnan-fu of their visits to neighbouring villages:—

After an hour's walk we are there. Arriving, we seek a shady place, for it would be unwise in China to stand and preach in the sunshine. When the natives see foreigners they wonder for what purpose they have come, and they are not left long in doubt. A hymn-sheet, written with large Chinese characters, we take and pin it on the wall. As soon as we start the hymn, many come to listen. We ask if they ever have heard the Gospel. Their answer is in the negative. You can imagine how glad we are to have the privilege of bringing them the glad tidings. It is noteworthy to see the different impressions on their faces. Some are laughing, some are indifferent and turn away, but, praise God, not a few eagerly listen.

We notice specially one woman; her eyes are not turned from the speaker. She has a sad expression on her face, and when the meeting is over, we have a personal talk with her. Alas, she is a wife of an opium smoker. Once her husband came home, which he only does when he is in need of money for buying opium. At this time she had no money to give. He became enraged and wounded her with a knife in the throat.

Speaking and eating was very difficult for her. We had such a longing in our heart to have some prayer with this woman, for she was so eager to listen to the blessed words of Jesus Christ. We asked where her home was. She had none for herself, but she was living with some friends. We asked if we might come in. They were a little afraid, and hesitated in answering. In stillness we prayed God to give her the victory, and after a while she allowed us to come in. God blessed us the time we spent in that home. We felt the presence of God when we prayed for her healing. We didn't return, so I can't tell you with certainty if she is healed, but we believe God that He has answered prayer, as He does so many times. Glory unto God! Hallelujah! He is the mighty God, Jehovah!

She asks prayer for:—

1. That the Lord will raise up a great band of Spirit-filled native evangelists in connection with the P.M.U. work. A sufficient number to enable them to go two by two to every part of the great province of Yunnan. (Already five or six have offered.)

Some are free to give their time, without any support, to this work; others are in need of a little. In the chapel a collection box for free-will offering is put, the contents of which shall be used on behalf of the poor and of the evangelistic work. May God reveal to the dear native Christians and to all the Christians over the world, how blessed it is to give for the work of God. I believe surely God's blessings are richly upon those who are willing to bring with gladness their tithes into the storehouses.

2. That the Lord will pour out His Spirit upon the present workers as they meet twice a week. That He may make them to be very earnest in seeking, very hungry for Himself.

May God grant that not only native Christians shall go over the province, but many of the homeland may be called out of God. My dear brothers and sisters, I tell you, it is a privilege to be sent

by God, to be His Name-bearers among the heathen. In earnestness I pray you, when God calls you, be obedient to His voice. We have to forsake much, but you know what Jesus says: "In solemn truth I tell you, that there is no one, who has forsaken house, or brothers, or sisters, or mother, or father, or children, or lands, for My sake and for the sake of the Good News, but will receive a hundred times as much, now in this present life—houses, brothers, sisters, mothers, children, lands—and persecution with them, and in the coming age the Life of the Ages." Mark x., 29, 30 (Weymouth translation).

* * *

A very inspiring gathering was held in Sion College, London, on Friday evening, the 20th ult., when our dear brothers, A. Clelland and Percy Corry, farewelled for India. Percy Corry spoke from Romans i., 14-16: "I am debtor"; "I am ready"; "I am not ashamed"; and A. Clelland spoke upon "Fear," from 2 Tim. i., 7: "God hath not given us the spirit of fear; but of power, and of love, and of a sound mind." Mr. Moppett, the honorary secretary of the Central Asian Pioneer Mission (in connection with which our two brothers, D.V., will commence their services, and where they will have an opportunity of acquiring the native languages), afterwards gave an encouraging account of the call of Mr. Norwood, the Director of the Mission, and how God has, in answer to prayer, supplied all the needs of the Mission.

Our two brothers sailed from Liverpool in the S.S. "City of Birmingham," on the 24th ult., to Bombay, from whence they will proceed by railway to their destination. They will be supported entirely from the funds of the P.M.U.

* * *

Five additional applications are to hand from Ireland and Wales for Candidates' Schedules. "The harvest truly is plentiful, but the labourers are few; pray ye therefore." Matt. ix., 37, 38.

* * *

A vast field is open for the service of our missionaries in Central Africa, where Christ has not been already named (Rom. xv., 20). Arrangements have been made for the African Inland Mission to receive approved missionaries of the P.M.U. as associates with the workers of the A.I.M.

Mr. Hurlburt, the Director of this Mission, believes there are 400 different tribes in Africa whose language has not yet been reduced to writing, or translated into another language.

* * *

(Pentecostal Missionary Union—continued.)

Mr. and Mrs. Taylor, formerly of the Japan Evangelistic Band, are free and willing to return to Japan as missionaries in connection with the P.M.U., and, with the Council, are specially looking to God to shew that, if this is His will, He will make the way very clear and provide the necessary funds. Mr. and Mrs. Taylor have two young children, and have been much used of God, especially among the policemen in Japan. Mr. Taylor is at present taking evangelistic services in the Liverpool district.

"When He putteth forth His own sheep, He goeth before them." John x., 4.

* * *

Our much beloved sister and "mother in Israel," Mrs. Annie Murray, of Bombay, was called home and entered into the presence of her Lord on the 14th ult.

The writer received a letter from her dated the 26th October last, in which she wrote: "We will be glad to have you stand with us in prayer. We are having a great battle over some souls who were snatched as brands from the burning, and the devil is trying to drag them down again, but, Hallelujah! our Jesus is the Almighty God, and we claim the victory through His name. May the Lord keep you in the very centre of His will, pressing on into all His fulness. We dare not stand still in these awful days."

Our dear missionary, Miss Clark, is temporarily taking charge of the work at Bombay, vacated by Mrs. Murray, and asks for our special prayers that God will keep them all in His strong hand, and guide their footsteps in His way.

TIBET.

Two Tibetans Baptized in the Holy Ghost.

Dear Brother Williams and I are still in the Tibetan country, and enjoying our open-air meetings more than any, although our daily indoor meetings are accompanied by much blessing, and the Blessed Holy Comforter often comes upon us. All glory to Jesus! About two weeks ago the Holy Ghost fell upon us when we were all on our knees, and both our teacher and servant (both raw Tibetans) burst out both together in Holy Ghost Tongues, as the Spirit gave them utterance. Hallelujah! You can be sure our hearts were filled with praise and adoration to Jesus to hear them praising and thanking Jesus in their own mother tongue, and then in Holy Ghost Tongues. Hallelujah! We feel that you dear saints who have been praying faithfully for these poor benighted people will, together with us, rejoice and

give praise and glory to Jesus, for it is written, "He shall baptize you in the Holy Ghost and Fire," and truly Jesus is the very same yesterday, to-day, and for ever. Hallelujah!

On Sunday we had a grand time in the open air, singing hymns in their own language, in which one who knew how to read joined us, and then we would take turns in expounding the Scriptures to them. In this way we spent all Sunday afternoon, and even when the sun began to go down, there were still thirty-six to preach to. Hallelujah!

COLD WEATHER.

We get it very cold now, and Winter has made its appearance once more. The people here are very poor, and we long to be able to help them more than we do, for the many without clothes and food in such bitterly cold weather is truly heartrending. If any of the dear saints desire to help the poor Christians here, and believers in Jesus, and also, if desired, the poor outside the fold, we would be real glad to give to them, in the shape of food and clothes, any money you may send.

Very prayerfully and lovingly through mercy,

FRANK TREVITT.

c/o Old Tao-Chow,
Kansu, China,
Nov. 11th, 1912.

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

	£	s.	d.
Copenhagen, Denmark	8	0	0
Capel Hir Assembly	1	10	0
Receipt No. 452	1	0	0
" 453	5	0	0
" 454	1	0	0
" 455	1	5	0
" 456	17	10	0
" 457	0	2	6
Carlisle Meeting	0	17	0
Sunderland Boxes	7	1	1½
(Mrs.) Dr. Trout, California, for Central Africa (per Rev. A. A. Boddy)	20	10	0
Farnham Meeting	3	10	0
Receipt No. 462	5	0	0
" 463	10	0	0
" 464	0	14	0
" 465	0	5	0
" 466	1	0	0
" 467	1	0	0
" 468	0	10	0
" 469	1	0	0
Bedford Assembly	1	5	0
Bracknell Assembly	15	18	3
	£103	17	10½

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

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

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