

MARCH, 1915.

VOL. VIII. No. 3.

"CONFIDENCE"

EDITED BY

ALEX. A. BODDY,

ALL SAINTS' VICARAGE, SUNDERLAND, ENGLAND.



Bro. Kok and his Workers at Likiang.

Bro. A Kok,	Mr Chao	Old Mr Ho	Mr Li	Mr Wang,	Mr Ho,	Min-dch,
Leader,	Min-Chia	Na-Hsi	Chinese	Min-Chia	Na-Hsi,	Tiöetan.

"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.

84th ISSUE.

ONE PENNY.

London Samuel E. Roberts, Publisher, Zion House, 15a, Paternoster Row, E C.

CONTENTS.

Subscription-Gifts, etc.page 42	The Death Union 54-55
"Read your Bible" 43	Sister Etter's Vision 55
Gethsemane 43-46	Home-Call of Mrs. Baker 55
What shall we preach to the Sick 47-48	Pentecostal Items 56
From "Public" to Pentecost (continued) . 48-49-52	"Billy Sunday" at Philadelphia 56-57
The Justice of God 50-51	Pentecostal Missionary Union 57
The Whitsuntide Conference 52	On the Tibetan Borderland 58-59
The Resurrection Life in Weakness 52-54	China—News from Miss Biggs 59-60
A Great Earthquake 54	List of Contributions 60

"CONFIDENCE": ONE PENNY PER MONTH.

Twelve months' issue, post free, 1/6 (50 cents—half a Dollar—U.S.A. or Canada).

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

Wholesale Agent: R. W. Williams, Newsagent, Howick Street, Monkwearmouth, Sunderland.

Terms to Trade: 8d. per doz., sale or return.

Pentecostal Assemblies taking one dozen or more can have them through the Hon. Secs. at 8d. per dozen (monthly payments). If Assemblies can afford to pay postage we shall be thankful. ("Confidence" is sold below cost price.)

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									£26	8	0

Printing and Expenses Account.

RECEIPTS.	£	s.	d.	EXPENDITURE.	£	s.	d.
Subscriptions as above	26	8	0	Balance due Treasurer		3	4 8
Discount	0	3	7	"Confidence" (February)		13	15 0
				Postages ..		4	10 11
				Blocks ..		0	10 0
				Stationery ..		0	11 2
				Balance in hand		3	19 10

£26 11 7

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Hon. Secs., All Saints' Vicarage, Sunderland.*

"CONFIDENCE."

No. 3. Vol. viii.

ALL SAINTS', SUNDERLAND.

March, 1915.

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

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

ADDRESS:—110N. SECS., ALL SAINTS' VICARAGE, SUNDERLAND.

"READ YOUR BIBLE."

HYMN BY THE HALLELUJAH TRAM DRIVER* (SUNDERLAND).

(Tune—"Count your Blessings")

Would you like to know how great God's love
has been?

Take the dear old Bible, read John 3, 16,
And the blest assurance, if you want to know,
Just turn over-leaf to John 5, 24.

Chorus—Read your Bible, read it every day,
Read your Bible, read it, come what may;
Read your Bible, read it every day,
Never mind what any of the critics say.

It tells of living water we may have within
Springing up forever, read John 4, 14;
It tells of living bread to satisfy the soul,
Look up John 6 chapter and verse 51.

It tells of joy unspeakable, for all who'll take
Now by simple faith, 1 Peter 1, and 8;
It tells of perfect victory through the blood is given,
Look up Rev. 12 and verse 11.

It tells of many mansions there's for you and me,
Read John 14 chapter verses 2 and 3;
It tells of Jesus coming for to take His own
To that land of glory, never more to roam.

* J. G. Henderson, "500" Tram Driver.

GETHSEMANE.*

Luke xxii. 24.—"And being in agony, He prayed more earnestly; and His sweat was, as it were, great drops of blood falling down to the ground."

Infidels have seized on certain verses of scripture, and have given as reasons for their unbelief that the statement therein contained did not agree with their opinion. One of these verses is the one I have just read, "And being in great agony, He prayed more earnestly,

and His sweat was, as it were, great drops of blood falling down to the ground."

For, says the infidel, it is a physical impossibility for men to sweat blood. This is a lot of nonsense. Because you have two good eyes, and have always known good sight, should you say there are no blind? They have never heard of such a thing happening they say. All right; but because you say that man has never sweat blood, don't say that God didn't.

When I was a boy, I used to hear men say that the Bible couldn't be true, for it was impossible for a man to fast forty days and live. They thought that settled it. Then along came

A sermon preached by Rev. W. Sunday, at Philadelphia, U.S.A., February 14th, 1915.

(Gethsemane—continued.)

Doctor Tanner, and he fasted for forty days. That was the first time. He fasted again for forty-six days, and he fasted a third time for sixty-two days, and after that we didn't hear any more about a fast of forty days being impossible. The infidels quit quoting Tom Paine's "Age of Reason" on that point.

When a man gets chesty and puts his old theories up against God, then God always brings a man forward to show that he is an old marplot and an old liar.

GETS WORD SON IS IN PRISON.

Doctor Witherow, pastor of a Presbyterian church in Chicago—he went there from Boston—says he knew of a man who had a wayward son. He hadn't heard from that boy for nine years. Then one day they sent him word that his son was in prison. He had committed a murder and he had been tried and convicted, and was about to be executed. He had refused to tell anything about his family until he was face to face with death, then he told them and they wrote to the father to ask him what should be done with the boy.

Doctor Witherow said that in his agony that father sweat drops of blood. *If an earthly father sweats drops of blood for one son who has gone wrong, is it strange that Jesus should sweat drops of blood for all men when they were in danger of hell?*

When Jesus sweat drops of blood there in the garden, it was a new sight for the angels. They had seen their brother angels rebel against God, and they had seen the conflict which followed, and they had seen these rebel angels hurried over the battlements of heaven. They had seen Sennacherib come up with his men, and they had seen 180,000 Assyrian laid low by the sword when the angel of God noted them in the night. They had seen Shadrach, Meshach, and Abed-nego cast into a fiery furnace for refusing to bow themselves down to idols, and had seen them come out from it unharmed. They had seen the brave Daniel hurled into the lion's den for refusing to bow the knee to anyone save Jehovah, and they had seen him come out from that den of wild beasts alive. But never before had the angels beheld such a sight as when they looked down on the garden of Gethsemane and saw the Son of God kneeling there, sweating drops of blood as He agonised over man.

In this text there are many lessons valuable to us, and especially valuable just at this stage of the campaign.

The first lesson is that the divine cup is bitter. It is bitter to fallen angels and fallen man, and it was bitter to the fallen Christ. Think of the sight. *Think of Jesus staining His garments with the bloody sweat, not because of any sin or fault of His own, for He was without sin, but because of His anguish over man.*

God hates sin, and so do I. So will every man on this earth who lays any claim to decency. If you don't hate sin, you will if you ever change your ways and try to be decent.

POURED OUT HIS GRIEF FOR MAN.

He didn't sweat those drops of blood because of any physical suffering. It wasn't because of any fear of death, for if Jesus had been afraid to die He would have been a coward, and He wasn't a coward, although he was willing to die if God said so. I don't want to die. I want to stay here as long as I can, and so did Jesus, but He wasn't afraid to die. No. It was because of His grief for man.

A great martyr said, as he stood in the midst of the flames that were devouring him, "Though you see the flesh fall from my bones, I absolutely feel no pain."

If you ever had any doubt about a literal hell, a fiery hell, where the wicked must remain forever, it would all vanish as I see Jesus Christ in Gethsemane, agonising because men would not accept Him and were going to hell.

Yet, it was a bitter cup for Jesus. God pressed it to His lips and told Him to drink. Jesus said, "Isn't there some way in which I can avoid this?" But God said, "No, there is no other way," and Jesus drank the cup.

We learn still another lesson—the power of prayer.

Oh, don't be careless professors of Christianity for another minute! Don't you dare to make a cold, formal prayer when you come to address Almighty God! Don't you dare to regard this campaign in a critical and carping way.

You're a big fool to go to hell, but it'll be your own fault if you do. God doesn't want you to go there, but He can't stop you. He has sacrificed His Son to keep you out of hell, and what more could He do? I am doing all I can to keep you out of hell. I have stood here and preached to you and I've done all that I could, and if you won't be saved, all right—go to hell.

When Jesus was being led out to be sacrificed women followed Him and wept, and He turned to them and said: "Daughters of Jerusalem, weep not for Me, but weep for yourselves and for your children." For, He said, "For if they do these things in a green tree, what shall be done in the dry?" Jesus meant that they shouldn't weep for Him, but for those who were about to crucify Him; He meant that there was more reason to weep for them than to weep for Him.

So don't weep for others' troubles; weep for your own soul. Don't worry about my vocabulary, sister; get on your knees and pray for your salvation. Don't worry over my eccentricities; you'd better look after your own faults.

Every man and every woman that God has used to halt this sin-cursed world and set it going Godward has been a Christian of prayer! Martin Luther arose from his bed and prayed at night, and when the break of day came he called his wife and said to her, "It has come." History records that on that very day King Charles granted religious toleration, a thing for which Luther had prayed.

John Knox, whom his queen feared more than any other man, was in such agony of

prayer that he ran out into the street and fell on his face and cried, "Oh, God, give me Scotland, or I'll die!" And God gave him Scotland, and not only that, He threw England in for good measure.

TIME IS RIPE TO SAVE SOULS.

I believe that if you will pray as you ought to pray, you will have more people at the altar in the next week than you have had in all the weeks that have passed. *You have never had the people of this community in such a frame of mind as they are in now, and you may never have things as they now are again. Now is the time to save souls.* If you can't save them now, God pity you, for you never will.

An old infidel—a blacksmith—said that he could refute any argument that a Christian could make. There was an old deacon there—he was a Baptist, and he heard of it. He told his wife, and they got down on their knees and prayed until 3 o'clock in the morning. That morning the old deacon hitched up and drove over to see the man. He went into the blacksmith shop and the infidel was standing there, and the deacon stood before him. He said: "My wife and I prayed for you until 3 o'clock this morning." Then his eyes filled with tears and he sobbed and turned away. He couldn't think of one of the arguments he had prepared. He drove back home, and when he got there he said to his wife, "I've made an old fool of myself. It was all for nothing. When I saw him I just told him that we had been praying for him, and I broke down and couldn't think of another thing, and came home."

In the meantime the infidel went into his own house and he said to his wife, "I heard a new argument this morning." She said, "What was that?" "Why," he said, "The old deacon drove in to see me this morning and told me that he and his wife had prayed for me until three o'clock in the morning. Then he sobbed and went away." And the infidel said, "Let's hitch up and go over and see him. I'd like to talk to him." They drove over and he told the deacon why he had come, and it wasn't long before the deacon had him on his knees and he was saved.

A mother had some daughters, and they were frivolous and coquettish girls. She couldn't get them to give up their pleasures and live for God. She prayed for them, and finally one day she said to them, "I'm ashamed of you. I'm almost sorry that I bore you and held you on my knees. You care more for others than you do for your God or your mother. Others ask you to go with them, and you go. I ask you to with me, and you won't go. I'm going into my closet and I'm going to pray for you. I don't know that I shall ever come out alive."

She went in and prayed. The hours went by, and still she prayed. Finally there was a knock at the door, and one of her daughters stood there. She was weeping, and she said, "Mother, I want to be saved. I've come to pray with you." So the two of them prayed, and the hours went by, and presently another daughter came and joined them there, and before night came all those girls had found

Jesus.

Then, we learn a lesson of the spirit of deep concern over soul.

The spirit of concern that we find in the Bible puts to shame many who are in Philadelphia. Some of you have been coming to this tabernacle ever since the meetings were begun, but you have simply sat here. You haven't put forth a hand to bring anyone to Christ. If you are one of those, you are absolutely worthless so far as God is concerned. You are of no use to Him, and He looks on you as an unprofitable servant. How can you sit by while souls are going to hell? What are you going to say to God about it after awhile?

Go and see an unsaved person die, and read the obituary notices, and realise that he died unsaved, and then see what you think of it?

Some one may say, "How do I know how God feels about it?" How do I know whether He is really concerned over sinners? I know it. It would be a sin of presumption if I did not. If God cared as little for the souls of men as some of you care, not a soul ever would have been saved.

GREATER CONCEPTION IMPOSSIBLE.

It is not possible for the human mind to have a greater conception of God than is revealed to us in Jesus Christ. For a man to say he loves God and then turn his back on Jesus Christ, is an insult to the Almighty. You will find in Him just what your heart has been looking for, and you'll find it nowhere else.

I can see Jesus looking down on Jerusalem and saying, "Oh, Jerusalem, Jerusalem, thou that killest the prophets, and stoned them which are sent unto thee, how often would I have gathered thy children together even as a hen gathereth her chickens under her wings, and ye would not." It is a matter of history that from that day Jesus turned away from the Jews. He never appealed to them again, but turned to the Gentiles—but God's got a plan for the Jews. So Jesus is God made manifest in the flesh.

Did you ever weep over the sins of the people? Did you ever weep over the evil of the multitude? If you never did, then there's something wrong with your religion.

Doctor Chapman, the evangelist with whom I worked, became concerned for one young man. He felt that he ought to speak to him, but he feared that he might show more zeal than knowledge. He felt the man might be offended if he went to him in that way. He had the wrong idea. If anyone is offended because you try to do right, let them go. *If any one is offended because you ask them to be a Christian, let them go to hell. You've done your duty.* He thought it over and made up his mind to speak that very night. The young man did not come that night, so on the next day Doctor Chapman drove out in a cutter to see him. He met the man and said, "I want you to be a Christian."

The man was angry. He said: "You blankety-blank little preacher, I don't want you to come to me about that." Doctor Chapman turned

(Gethsemane—continued.)

and left him and drove away. He caught cold while driving out there, and it stayed with him all that winter, and soon after he left the place and took up evangelistic work.

One night, ten years after, he was holding a meeting at Saratoga, when he saw a man coming down the aisle.

"Don't you know me?" the man asked.

Doctor Chapman didn't know him.

"Why," the man said, "I'm Benedict, from Schuylerville. I'm the man who cursed you when you drove out to my home and asked me to be a Christian. I want to be a Christian now."

"What has changed you?" Doctor Chapman asked.

"I'll tell you," the man said, "I never heard a sermon that touched me nor a song. It was your tears—the tears that were in your eyes as I cursed you and you turned away. I've never been able to forget them. I've never had a day's peace since that moment."

Oh, if you knew of the power of tears for the sinner. If you only felt enough concern to weep over those who are in danger of being lost. The sight of such tears would win many souls for Christ.

ADmits HE HAD NOT LIVED RIGHT

One morning when I was out in Iowa a woman came to my door and knocked, and said that a man wanted to see me. I found that he was a church member—a ruling elder. He told me that he had not been living right.

"How can I get right?" he asked.

I told him that his confession must be as public as his sin had been great. I told him that he would have to stand up and tell the people he hadn't been living right and promise that with God's help he would do better.

He said: "Oh, I can't do that."

"All right," I said, "but if you aren't willing to do what you must do to get right, what did you come to me for?"

He finally said he would do it, and he did. Then he asked me to pray for him, and I did. Then he asked me to pray for his son, Ernest, and I prayed for him at intervals that day. The boy was at Shenandoah—that was out in western Iowa—going to school. He didn't go with his class that day. Late that night there was a knock at the door, and when they opened it Ernest was there. He had walked sixteen or seventeen miles to get home, and he was almost frozen.

"What's wrong?" the father asked.

"Oh, father, I'm an awful sinner," the boy said.

They called his mother and they got him warm. To-day he is preaching the Gospel to the heathen.

God shot the arrow of conviction over

fifteen miles that day in answer to our prayers.

If the church people get right, the whole world will get right. The world is challenging the church, instead of the church challenging the world. If it was as easy to get the church on its knees as it is to get the unsaved world into the kingdom, we wouldn't have any more trouble about religion. And God can't save you unless you're willing. He won't coerce you to it.

I often think of what Bob Ingersoll might have been if he had only been turned into Christianity. What a power for God that man could have been!

I often think what a power Voltaire could have been for God—that brilliant man over whose writings many have stumbled to hell. Voltaire became an infidel after memorising a short poem on unbelief when he was a small boy.

Carey translated the Bible into twenty-four different languages and dialects.

Finney brought one million into the kingdom of God.

Moody brought hundreds of thousands to Christ.

I have never seen a minister who preached doctrines and creed and evolution and all such things and who had any real concern for the souls of his people. Jesus Christ is in a hurry to save this world, and there never was an age when people were so hungry for the truth as they are to-day.

PRAYER WILL OPEN PRISON DOORS.

The angels don't care anything about a railroad in Alaska. What do the angels care about political principles? What do they care about a forty-story skyscraper or reclaiming the deserts of the west? What do they care about pictures, art, or science? The only thing they're interested in is the salvation of man. If you want to make the bells of heaven ring, get down on your knees. Nothing will swing open the prison doors and bring men out of sin like prayer.

I never see a man or a woman or boy or girl but I do not think that God has a plan for them, and wonder what it is. He has a plan for each of us. He will use each of us to His glory if we will only let Him. We can defeat His plan if we want to.

Finally, we find that God honours this spirit in deep concern for the unsaved. *If you haven't got in your heart an agonised concern for the unsaved—even if you are a deacon or an elder—yes, even if you are a preacher—go right down there in front and fall in the sawdust and ask God to forgive you.*

Nothing makes such joy in heaven as the salvation of a soul. Kneel by that old drunkard there, kneel by that fallen woman, kneel by that thief, and you will set the bells of heaven a-ringing. The angels don't care a rap about your wealth, they don't care about your social position, they don't care about your culture. It's the salvation of sinners the angels care about.

What Shall we Preach to the Sick?*

"GRACE," NOT LEGALISM.

Quite a long time ago the thought came to me that we should instruct our sick rightly when it is a question of healing by faith. In this connection one thing occurred to me: Healing by faith is often preached as a *law* and not as a *gospel*. Thus many are standing in this matter upon legal rather than evangelical ground. Now it is clear that Jesus, our wonderful Physician, is not come to preach law, but He came and said:

BELIEVE THE GOSPEL.

When He went into the synagogue in Nazareth they handed Him the prophet Isaiah, and he turned up the place where we read (Luke iv., 18): "The Spirit of the Lord is upon Me, because He hath anointed Me to preach the Gospel to the poor; He hath sent Me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised."

Let us pay careful attention to these words. Jesus came with the Gospel—the glad tidings. He did not preach "It is a sin to employ a doctor, or medical remedies." If He had done so He would have been preaching law. On the contrary, He came and said that He had come to fulfil that Word, "Himself took our infirmities, and bare our sicknesses . . . and by His stripes we are healed" (Isaiah liii., 4-5). He came to be our Healer. How does the question lie now? Is there a law laid down that we must not go to a doctor? No; here we have the Gospel—the glad tidings—and it says:

JESUS WILL BE THY PHYSICIAN.

You can come to Him as you would have gone to a human physician, and you can expect help from Him as from any helper whatsoever that you have previously applied to.

Let us therefore just preach healing by faith as a gospel. Enough harm has already been done by legal preaching. It is said, for example, "If anyone henceforth employs a doctor or medicinal remedies, his standpoint is not right." When you say anything like that, you are preaching law. It is exactly the same as if you were to say to anyone: "Your standpoint is not

right if you continue to go to church," or "Your standpoint is not right if you don't go to church." Settle these things once for all under the Gospel! For one it may be a gospel that he shall go to church, for another it may be a law, and *vice versa*. Oh, this wretched legal preaching, it does not make men of faith of us!

Is it not law when, for example, you say to a sick person: "Throw away your medicines, don't go any more to the doctor, don't do this and don't do that?" Well, have you helped the sick person by this? Most certainly not. Perhaps he may put his medicine bottles away, but he remains sick, just as he was before. No, you must bring the sick man the Gospel. You must show him that Jesus really is a Saviour. You must encourage him really to entrust himself to this Physician. You must give him such a desire that he really does so. Like glad tidings the Gospel produces in the heart a desire to accept this good tidings.

When Jesus was upon earth He gathered His disciples around Him and *gave them power to heal the sick*, and He sent them out to go into the cities and proclaim the Gospel and heal their sick. It was a wonderful errand. What kind of a message was it when the disciples entered in to the houses to bring them the Gospel? They proclaimed in the name of Jesus salvation (wholeness) for spirit, soul, and body; they laid hands on the sick and anointed them with oil, and many an one who had lain there for years could now rise up in health and salvation.

So also to-day. Do not trouble the sick with law. I think they are already burdened enough; if you want to be of service to a sick person bring him the gospel—shew him that Jesus really is a healer for all and everything. Don't preach law at him in his sorrowful condition, it will only depress him more than ever, and it may confuse him. Rather strive that the way to Jesus as the Great Physician may be opened up before him.

But there are, of course, hindrances that can hold a sick person back from the help of the Lord, and we must naturally be observant of these. Thus it may in some circumstances be a great hindrance to a sick person if he does not give up his earthly attempts to obtain relief. Quite certainly faith in Jesus as his Physician cannot break through if he is putting his

*Address by Pastor Paul.

(What shall we preach to the Sick?—continued.)

confidence in an earthly physician, and it may therefore be necessary to point this out to him. This should, however, never be done in such a way as to make it sin for him; rather should we much more point out to him that what is wanted is to *claim the help of the Lord*. Then it follows of itself that he is no longer putting his trust in human medicines, but in the Lord and His Word. But this must be for the sick person a *message of joy*; he must see that he is now offered a better help.

Let us take an illustration. Let us suppose that a sick person has hitherto been using a medicine which has produced some improvement. Of course he will be thankful for that. But now there is offered to him another means whereby he can become well, but the presumption is, more or less, that he lets his old medicine go. Will he not now do so with gladness in order to become well by means of the better medicine? Yes, without a doubt. In this way the sick man must see a gospel in it when the Scripture takes us to the word of the Lord and shows us what it offers us salvation and healing for spirit, soul, and body. We read in the Bible concerning the Lord:—

"HE SENT HIS WORD AND HEALED THEM."
(*Psalm cvii. 20.*)

Where we preach healing by faith in this manner the sick can waken up and get a desire to entrust themselves to the wonderful Physician—Jesus.

And now another point. Of course sin is a hindrance to the experience of the healing of the Lord. We only need to remember that Jesus said to him that was healed, "Sin no more, lest a worse thing come unto thee."—(John v., 14.) By this we see that in any case sin may be a reason of the disease we are suffering from, but we have no right to say that a man has sinned because he is sick. There are men who speak something like this—they say: "If you had not sinned, you would not have been sick now."

He that makes an assertion like this introduces a law again. You can make a sick person fearfully depressed by such talk. No, here the Gospel must come in. The disciples once asked the Lord Jesus in the case of the man born blind, "Master, who did sin, this man or his parents, that he was born blind?" And the Lord

answered them, "Neither hath this man sinned, nor his parents; but that the works of God should be made manifest in him." There we see the love of our Lord; He comes with the Gospel to the man born blind, and opens his eyes that he might see. We should learn from this.

When therefore a sick person desires to be healed by faith we must, first of all, point out to him that he must separate himself from every sin. This we see also from James v., 14-15, where we read that the sick shall get the brethren to pray over him, and thereupon is added expressly in verse 16: "Confess your faults one to another, and pray one for another, that ye may be healed." The sick person is to separate himself from his sin by means of confession of sin before men, so that there shall be no hindrance in this respect between him and the Lord. For it is the case that sin separates from God (Isaiah i., 15-18). But he who entrusts himself to the Lord and separates from sin, must now appropriate to himself the divine Gospel. He must not only accept deliverance from sin, but he must also entrust himself to Jesus as *his Physician*, that he may be set free from the disease. In this manner we attain to wonderful blessings, we can by faith receive sanctification as well as healing and how Jesus is glorified thereby, and what mighty blessing does it bring to ourselves!

(TO BE CONTINUED.)

From 'Public' to Pentecost.

Story of Conversion (T.H.K.'s).

(Continued from last month—page 25.)

The following night I attended a meeting in the hall for those who had received blessing during the Mission services, and, praise God, the fragment was able to tell them how he gave his heart to God, and, with God's help, was determined to help to win souls to Christ. After I spoke, the young girl (only 19 years of age) told us that since first seeing me on the Sunday afternoon she had continued in prayer for me; while going about her duties she would stop and ask the Lord to save me. It melted my heart to hear the girl speak. God bless her! She was a stranger to me and to Gateshead—but not to God—for her home was in the South of England.

The following day I felt stronger, and told my office friends what had taken place in my life. Some said they were pleased; others doubted, for they said I would not stand. God's promise, "I will help thee," stands to-day, and cannot fail. Heaven and earth may pass away, but

MY WORD, says Jesus, will abide for EVER.

At night I sat down to write home and tell mother of my conversion to God (my father having gone to be with the Lord some months previous). It took me a long time to consider what to say, for I had often laughed at mother when she spoke to me about my soul. After many tears, I told her that her Saviour was my Saviour too, and now I understand what it is to be born again. I mentioned I had given up all for Jesus, and determined by His help to seek to win others to the One who loved them, and gave His life for them, that they who believe in Him should repent and receive forgiveness of sins, which is the gift of God, and in the end eternal life.

The following is a reply to the letter I wrote to her, dated March 25th, 1910:—

"My dear son,—I am delighted and overjoyed to hear of the good news you have sent me. May the Lord bless your efforts in all you undertake for Him. We all know what a hard fight it is to do what is right, and you will have to fight, and fight hard. Just pray, and ask the Lord to help you. I hope some day that I will have the pleasure of both seeing and hearing you in the pulpit denouncing the devil and fighting for the Lord. It is a grand calling—far, far better than the old one. I was pleased your son has signed the pledge, and you will no doubt have a great influence over him and all the family. I hope your wife will help you all she can. I am sure she will be pleased, for it will make a great change in your home. You might come up as soon as you can; I would like to see you, as we can now have a nice talk together, and I am pleased to know you will not die an atheist after all. May the Lord bless you all.

From your loving Mother."

The following week I went to see my mother, and I shall never forget how she greeted me. With tears in eyes, she placed her arms around my neck (as she did when a boy) and, looking up into my face, she said, "My son, is it right?" And as I kissed her I said, "Yes, mother, I now belong to Jesus; He is mine for ever." Praise God, we were soon kneeling down together pouring out our hearts to God for His love towards me, and asking Him to save my brothers and sisters. We had a very blessed time together, and I thank God for her words of comfort and advice, telling me to be true to Jesus and fight hard, and He would never fail me. Glory to God, I soon found this to be true. I bought myself a marked pocket Testament to carry to and from work, and whenever I had an opportunity I would read some text, so in this way I began to grow in the Lord's Word. I also joined a class in connection with the Wesleyan Chapel, under the leadership of Mr. Allen, from whom I received much spiritual help, for I was as a child learning to walk, and it was in company with this brother, who was a very earnest Christian, that I first stepped into the pulpit as a witness for Jesus, and to see souls won into the Kingdom. This gave me encouragement, and as I continued in prayer and searching the Scriptures, the Word of God became food to my soul, and I realised that man shall not live by bread alone, but by

every word that proceedeth out of the mouth of God, and this made me stronger to fight the temptations of the Devil. About this time I received a small book from Mr. Josiah Nix, in regard to the conversion of Mr. John Slack, of Paisley, and on opening the same read these words:—

"To my friend, T. H. Knight.
With all best wishes for a bright,
happy and useful life in the service of his Master, Jesus Christ.
Josiah Nix."

These words impressed me very much, and I read over and over again the words, "Useful life in the service of his Master, Jesus Christ." Praise God! I knew I belonged to Jesus and loved Him, but the words "Useful life" seemed to sink into my heart. I failed to see how I could be of much use; my past life kept coming up before me, and it seemed as though I would fail. (I did not know at this time the Word of God says: "Your sins and iniquities will I remember no more," Heb. x., 17, and that it was Satan who tried to discourage me by bringing up my past). As the words "Useful life" kept coming before me day by day, I opened the book and read them slowly and carefully, then falling on my knees, I said: "Lord, here I am, all for Thee, if Thou wilt only make me to be useful in Thy service." Praise God, this gave me great joy in my soul.

I continued to press forward, seeking diligently to know more and more the will of God, until Whit-Monday, 1911, the Lord spoke to me in a small, still voice, saying "Earnestly contend for the faith which was once delivered unto the saints" (Jude 3). I made my requests known unto the Lord, and on the following day I was led to a Pentecostal Convention at Sunderland, held in All Saints' Parish Hall, Monkwearmouth. There I met some dear children of the Lord, and as it was Visitors' Day I had the opportunity of speaking to several sisters and brothers, whom I found quite happy in Jesus. I talked rather a long time to a sister who was in charge of the Literature Stall, in regard to the Baptism of the Holy Ghost, and the Scriptures opened out more and more to me as we talked. I was very thankful for this, for I knew the Lord was with me. (I placed myself in His care before I left home, as I was not sure about these Pentecostal People.) All doubt vanished after this talk, for I knew Jesus was with them. After this I sat alone in a seat with my eyes closed, thinking over the Scriptures and communing with the Lord, when God in His love gave me a vision. This I kept in my heart, and after the service I returned home with much to think about, promising to return on the Friday.

The following evening (Wednesday, June 27th, 1911) my wife and I knelt down together to close the day in prayer, and while praying the Holy Ghost fell upon me, and I began to speak in an unknown tongue, as the Spirit gave me utterance. Thank God, I realised that Jesus had baptised me according to Acts ii., 4. My wife looked at me, and I said to her, "Hallelujah!

(Continued on page 52.)

"CONFIDENCE."

MARCH, 1915.

Editor—

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Sunderland.

PUBLISHED MID-MONTHLY.

Terms :—This paper is supported by Subscription-Gifts, payable yearly, half-yearly, or quarterly, and is sent to any who order it. Address the Secretaries, All Saints' Vicarage, Sunderland. (All correspondence should be addressed to the Secretaries. The Editor has very many other duties.)

The Justice of God.

"For the time is come that judgment must begin at the house of God, and if it first begin at us, what shall the end be of them that obey not the Gospel of God."—1 Peter, iv. 17. "For we must all appear (or be made manifest) before the judgment seat of Christ."—2 Cor. v., 10.

In connection with the fiery trial of faith that is being experienced by so many at this time, it will doubtless encourage many to know that the great underlying cause or reason for it is the justice of God. We read very much about the love, pity, mercy and faithfulness of God, but rarely see any mention of another equally important attribute of our Holy God, and that is His justice. God is the judge of all the earth. "Shall not the God of all the earth do right." To judge means "to separate the evil from the good," "to declare what is just or law," "*to compare facts to determine the truth.*" True it is that on Calvary the death of our blessed Saviour was the judgment of the sin of the world. His precious blood was shed to separate or cleanse the evil of sin, with all that sin brings in its train. His death declared the justice of the law, for the law had said "the soul that sinneth it must die." So we thus judge "that if one died for all, then were all dead."—2 Cor. v., 14. The facts were that man had sinned. God had "concluded *all* under sin, that He might have mercy on all." In the supreme sacrifice of Calvary we see the awfulness of sin—the power of the law. We can but

faintly realise what it cost the Saviour to satisfy and for ever end the demands of the law. But He did it, and so the law became our schoolmaster, to bring us to Christ. Henceforth, God could be just, and at the same time the justifier of those who believe. But it is equally true that the Divine justice must be satisfied in nations and individuals.

A clear revelation has been given to us that the "Word of God" has gone forth conquering and to conquer. This Word of judgment on all that is evil will bring the righteousness of God into full view. The Light of the Word will reveal the hidden works of darkness. We are in the day of the manifestation or unveiling and separating of the evil from the good. What is evil must be shown to be evil, to be powerless before the good, the righteousness, the holiness of the Almighty Judge. His truth must be openly manifested and evil exposed, so that the universal verdict will be "Even so, Lord God Almighty, true and righteous are Thy judgments" (Rev. xi., 17).

Every individual must be put into the balances. A just weight and a just balance will be required by Him who declares that a false weight is His abomination. The Accuser stands before the throne. He asks permission to have us that he may sift us as wheat. Permission is granted. Thanks be to our blessed Advocate! He is pleading our cause. He is praying that our faith fail not. He will be, to those who trust Him, their wisdom, righteousness, sanctification, and redemption. Now is the time to show our love and faith, to patiently endure the trial, to stand fast on the Word of God, to rest on Jesus and His atoning work, and to be made powerful in His might so that we may stand against all the wiles and methods of the devil.

We little realise how deeply the fall has permeated the whole being, and how needful it is that we should pass through the refiner's fire. That fire or judging process will soon discover to us whether our faith and love are pure products of the Spirit within, or whether there is still the old natural faith and love which is quite satisfied and can rejoice so long as all goes well and no judgment is pronounced on it. It is when the Accuser hurls his fiery darts at us that our actions will come under judgment. If by the grace of God our faith remains unshaken,

our inward peace unbroken (even though the flesh may be weak), our confidence in our Lord is unmoved, we remain steadfast, unmoveable, then divine justice will be satisfied. Our mighty Victor—the Christ in us—will have been manifested, the Truth will have prevailed, Satan will have discovered that "greater is He that is in us than he that is in the world."

In Rom. xvi., 20, we have the promise that "The God of Peace will bruise Satan under our feet shortly." Let us appropriate that promise in all its significance and fulness; it will surely be fulfilled. God's covenant with us is life and peace—the mind of the Spirit is life and peace. There is a Sabbath rest for the children of God, a place of victory, when, having been found faithful even unto death, we shall receive the crown of life. The Judge will avenge us of our adversary, but His justice must be satisfied that the law has been fulfilled, for the law is holy and good. He must find us "dead indeed unto sin," and hidden in Christ. Christ will judge righteous judgment. "The Father hath delivered all judgment into His hands" (John v., 22). He can make no mistakes, for He alone knows whether we have been faithful to Him, whether He has been allowed to be our faith, our righteousness, our sanctification

How greatly we need that godly fear that realises not only the love and mercy of God, but also His holiness and justice. It must and does mean that we keep always in the deepest humility and abandonment to the will of God, knowing that His judgment will certainly be passed on all that is not of Christ.

But how blessed it is to know that the Name of the Lord is a strong tower; the righteous runneth into it and is safe. "Touch not the wine and the oil" is the command given by the voice in Rev. i vi. Is not this because the wine is typical of the New Life—the life of Christ, the oil typical of the Holy Spirit? Where these are found in the believer there is no judgment needed, for the Divine justice is satisfied. And who can express the sweet consciousness of the presence of Christ within, as we begin to realise even faintly that this time of trial has been a very Bethel. God was in this place and we knew it not! As He graciously opens the eyes of our understanding we begin to see with anointed eyes, and so can rejoice in

tribulation.

A vision was given recently to a sister which much encouraged her faith and determination to press on. She seemed to be standing on a high hill, looking towards another high hill in front of her. Between these hills was a valley, and in this valley was a long procession of people going towards the hill in the distance. On the crest of this hill was a great crowd of wonderfully glorious beings, and in the midst of this crowd was an exceedingly great cloud of glory which covered the hill with light. On either side of the procession in the valley was a great number of strong and powerful but dark beings, seemingly under the control of a very powerful leader. Those in the forefront of the procession seemed to be marching forward, intent only on reaching the hill; their eyes were fixed on the glory. Every now and again one of them would slacken his pace or give a little tired movement as if the way was too long or too heavy, and immediately this happened the leader of the hosts of darkness would point to such an one, and a special attack would at once be made to try to overpower him, but as the tired one looked up again to the light, immediately one of the radiant host was sent to help and strengthen, and so the weary one braced himself up and went forward with renewed vigour.

But there seemed to be a large number in the procession that were much occupied with themselves and the things around; these were not much noticed by the powers of darkness, and they seemed in appearance to be brighter and better looking outwardly than those in the front ranks. It was seen that these people were those who were taken up so much with the self-life, works, and other things, that their eyes were not fixed only on the King who was in the midst of the glory. The inspiring message of the vision was that the glory was now at hand. The warriors in "the front" or "firing line" must press on. Victory was certain! The glory was close at hand.

M.B.

"Though I walk through the Valley of the Shadow of Death, I will fear no Evil, for Thou art with me; Thy Rod and Thy STAFF they comfort me."—Psalm xxiii., 4.

The Whitsuntide Conference

CAXTON HALL, WESTMINSTER, LONDON,
MAY 24TH TO 28TH, 1915.

Mr. Polhill desires to offer a very warm and cordial invitation to all the Pentecostal friends throughout the country to the London Whitsuntide Conference. We shall be sorry not to assemble this year at Sunderland. We ask your prayers and trust the Lord may extend the blessing that He has graciously granted in times past in those familiar surroundings, to us next Whitsuntide in London.

On the whole, it is thought best to ask the Friends to kindly make their own arrangements with regard to their stay in London during that week. Information, if desired, may be had from Mr. W. Glassby, "Ladyfield," Renhold, Beds. Below will be found particulars.

* * *

THE WHITSUNTIDE PENTECOSTAL CONFERENCE will (D.V.) be held at Caxton Hall, Westminster, London, S.W., commencing Monday, May 24th, until Friday, May 28th, inclusive, each day at 11 a.m., 3 p.m., and

Proposed subjects of study:—

THE SIGNS OF THE TIMES, AND THE SPECIAL SIGNIFICANCE AND AIM OF THE PENTECOSTAL BAPTISM, ACCOMPANIED BY THE GIFT OF TONGUES.

Speakers are expected from various parts of Great Britain and abroad, including (it is hoped) Pastors G. R. Polman (Amsterdam) and T. B. Barratt (Christiania).

Div. 1. Matt. xxiv., verses 6, 7 and 28. The Baptism of the Holy Ghost, in times of wars and rumours of wars, helps the Nation and individual to act courageously, brings rest, begets unceasing prayer, prepares the people to seize the opportunity after the war.

Div. 2. Verse 11. In full view of the Apostasy: (a) it gives a clear witness to the value of the *Blood of Christ*, and the need and power of the *Atonement*. (b) Against the innumerable modern heresies and tendencies, such as higher criticism, denial of the deity of Christ, unbelief in the inspired Word of God, and general lawlessness, this movement upholds Jesus Christ as *Lord*, only begotten *Son of God*, *Saviour* of the world and *Judge* of all men, and eternal punishment.

Div. 3. Verse 12. In the midst of abounding iniquity and Laodicean lukewarmness, it inspires and develops a red-hot holiness, the union of Christ with the believer.

Div. 4. Verse 14. Aids in the fulfilment of the promise, namely, *the preaching of the Gospel in all lands* in the power of the Holy Ghost.

Div. 5. Verse 30 is a strong testimony towards the preparation for, and the *soon-coming* of our Lord Jesus Christ.

Meetings for Divine Healing and the Baptism of the Holy Ghost will (D.V.) be arranged, and a missionary meeting will be held on Wednesday evening.

CONVENER, CECIL POLHILL.

(From "Public" to Pentecost—continued from page 49.)

It's Jesus. Praise His Name for ever and ever, the Holy Ghost has come."

I visited the Convention as promised on the Friday, and how delighted the sisters and brothers were when told of the blessing received. My heart was filled with praise, and I am thankful to the Lord for having led me into a deeper life in Christ and into fellowship with His dear children, and the more I am permitted to come into contact with them, the more I realise that God is leading me on. I thank my blessed Lord for the Baptism of the Holy Ghost and power, which has enabled me to be a true witness unto Jesus, and to tell out to the world God's wonderful plan of Salvation for body, soul, and spirit, that has been wrought out on CALVARY through the shedding of the precious Blood of Jesus. ("Behold the Lamb of God, which taketh away the sin of the world," John i., 29.) My heart yearns for the Man in the Street to come into contact with the Living Christ, the Saviour of the World, for it is He (JESUS) alone who hath brought salvation, and there is none other name under heaven given among men whereby we must be saved.

Now unto Him who is able to keep us from falling, and to present us faultless before the presence of His glory with exceeding joy, the only wise God, our Saviour, be glory and majesty, dominion and power, both now and for ever.

Yours in his Master's service.

T.H.K.

The Resurrection Life in Weakness.*

When Mr. Boddy asked me to say a few words, I asked myself what I should say—whether I should say something on the negative side of redemption, or on the positive side. You see we must perform certain negative transactions before the positive side can come right. Mrs. Boddy was teaching this in saying before life can come, death must take place. I thought I would say a few words about life. Of course we cannot realise the life of Christ unless we have undergone what it means in being dead with Christ. His own life was a continual dying—a continual denunciation of all. He was emptied as no one had ever been before, an empty vessel; and He who said: "Blessed are they that are poor in spirit," was the first

*Address by Prediger Essler at Sunderland, June 4th.

to have carried out that principle. He had nothing; He couldn't say a word of Himself; He couldn't do a work by himself; He lived in the fullest sense possible a dependent life—that means a poor life—and unless we accept this life of losing all, we cannot enter into the life of receiving all. "Whosoever does not lose all he has, he cannot be my disciple." Then we can speak about the resurrection life, and I think it will be right if, instead of giving a Gospel address, I tell you how God has led me in this resurrection life, as well for the spirit, the soul, and the body.

By the grace of God I have learned something of this resurrection life. It was not always so. I had been many years a missionary, and hadn't known the resurrection life, neither for my spirit nor my body. We are privileged in these days, but in my young days this subject was not much preached about. I went to the Gold Coast of West Africa as a missionary. I did what I could as far as I knew the truth, but I didn't know what it was to have the life and the power of the Spirit, and my life was really a miserable one.

It was in 1875 I had the first experience of the higher life for the inward man. It was in the time of the Oxford movement. A dear brother, who lived in India, wrote me about the movement in Oxford, and said it was possible to abide in Jesus and to have victory over sin. This was good news to me. I said: "Oh, I wish to abide in Jesus," and he told me in that letter it was to be God simply by faith; and I said, "If it is so simple, I must have it." And I had the experience for the first time, so that for three or four weeks I really realised the life in Jesus, that I could abide in Jesus. Oh, it was so wonderful! This life is to be seen, and they saw it; and one day one of my negro teachers came to me and said: "What is there about you? You are no more the same man. I do not know you." Of course I was no more the same man; I had power over sin. I had a school, and much to try my temper. I did not now need the stick. I was astounded with myself. I had made the experience of victory over sin. Oh, it was so beautiful; but it didn't last, and after a few weeks I went back again to the old level. But God had His eyes on me, and I was obliged to leave the Gold Coast on account of dysentery, and I came home a dying man.

After some months, during which I was near death, God helped me again, and I had so far recovered that I was sent to Switzerland as a missionary. After two years' work I broke down again owing to the same kind of sickness, and this time so badly that I was obliged to remain in bed three years. I couldn't turn either to the left or right without great pain. But God came again and spoke to me more deeply than on the first occasion. In the first instance I had a vision, but now the Lord could speak to me and show me my former life, my missionary life, and what it was to live the Christ life. What was the result? I saw there lying at my feet a heap of filthy rags. That was my former life. Nothing was left; everything was gone. I was only filthiness in all my past days and working, and energy—filthy rags. So I saw my inward man breaking down. He was obliged first to drag me into the pit and through the pit to find my soul.

It was a wonderful time. After God showed me what I really was, that I was only a broken vessel, I abhorred myself. And then came a wonderful baptism of the Holy Ghost. The Holy Spirit came upon me in a marvellous way, and so great was the effect upon me and upon my body that I couldn't help speaking of Jesus because my heart was so full. I had experienced the resurrected life of my soul from the baptism of the Holy Ghost, and from that time I became quite a different man. That was a blessing that has remained until now, but I am still to-day an hungry man, because I feel deeply that what I got then was only the beginning. I am not satisfied; I am hungry for more. I am seeking that He may show me that His life is for my body as well as my soul.

When I was so sick I knew that the Lord was the Healer, and I came across a little book containing accounts of cases of Divine healing, and these I had been reading. But the Spirit said, "Let that book alone, and look to Me and believe My Word." Then I felt myself creeping out of bed and kneeling down. I hadn't done this for three years. I had this little book before me as I knelt down, and there I saw a number of promises, and I took one promise after another, placed it before God, and told Him what He had said. But that didn't go on very well, for I stopped at the first promise in Isaiah, where the Lord said: "I give power to them that believe, and I renew strength."

(The Resurrection Life in Weakness—continued.)

I said, "I am such a man and have no strength, and Thou hast promised to give power to the needy ones." And suddenly the heaven was opened, and the Spirit came into my sick parts, and I felt it as we might feel the wind blowing outside. I felt the healing touch of God. I realised His presence. I was healed. Some time afterwards I then broke down, and I became so weak that it was impossible for me to continue work. I went to bed; but was very happy.

One night in January, 1885, I had a very bad time, but in the morning suddenly God poured over me such a quantity of promises that it seemed impossible for me to remain longer in bed; so I arose, and walked six miles that day, taking victory by faith. The result was a strong hemorrhage. I lost much blood, and the devil came to me and said: "See what you have done? How foolish you were to go six miles." I said I had been out because God had called me out by bringing that promise to my notice. The next day I went again six miles, and God completed the healing, and now I have not the least trace of that sickness. This time I had no feeling amounting to a vision. I had to go on simply trusting the promises. I had become strong now to again work in my business. I was very full of Christ, and preached Him. My service was a new one. I had conversions of souls. My communion with Jesus was sweeter than of old. I worked about ten years, and then broke down from overwork. I was confined to bed four years and four months, and since 1892 I have been waiting on God. The Lord has shown me that I could follow Him walking, as it were, on water. The water is not hard, but it can become as hard as stone to the feet of faith. I am a witness of the resurrection life lived by a weak one.

A Great Earthquake.

Nation shall rise against nation, and kingdom against kingdom; and great earthquakes in divers places.—Luke xxi., 10-11.

Overshadowing for the moment the great conflict of nations in northern Europe came the news on Wednesday of January 20th, of the greatest earthquake Italy has known. The loss of life is variously estimated at from 25,000 to

50,000, and the property loss will probably reach over £10,000,000. The devastated district embraces the central portion of Italy, and extends almost across the peninsular from sea to sea. Sixteen towns were almost wiped out, and thousands are homeless and without means. The cold weather added much to the suffering of the survivors, and many died from being entombed in the ruins where they could not be reached in time to save their lives. Though the loss of life was not so great as resulted from the Messina earthquake, because of the fact that no large cities were among those destroyed, this upheaval covers more territory and is said to be the most severe ever recorded in Rome. Other subsequent shocks have served to keep the inhabitants in a state of fear. Relief work under the direction of King Victor Emmanuel has done much to relieve the distress, but there is bound to be much suffering among the inhabitants of the ruined towns for some time to come. Surely the old earth is "groaning for its latter day."—"Herald of Life."

The Death Union.

Extracts from a Letter.

Now *at last* I understand what the "death to self-life" means, I cannot explain. I thought I knew, but not a bit of it. Mrs. Boddy explained so clearly, and in the Spirit. Now I see—oh! Hallelujah! I, *filthy* I, am *dead*—oh, the rest. No fighting self, because I am dead; no pumping up power, because I am dead. Oh! I see now what "Reckon yourselves dead" is. Was I not stupid? No wonder I have been a failure. No wonder I was not baptised when I said with my lips I am dead, and went on as if alive. Now I see perfection, it is *His*—I am gone! The warfare puzzled me always. Now I see it is not against my dead *buried* self, but against Satan, that accounts for the fight of the soul which is dead—of course a battle always, but with Satan, not self. Oh, the rest of it! I need do nothing, only reckon myself dead, and go on in a new creation. . . . It's so *grand* to tell Satan when he comes—as he does still of course—that it is *he* who speaks, not the dead body. Oh, to be more than conqueror through Him, to take all He wants to give. . . .

Mrs. Boddy gave me much help by saying "Now remember Satan will attack your mind and thoughts." Well, she told me—for oh, the things he says—but then the delight of knowing it cannot be the dead woman talking, then he stops when he is recognised! Sometimes I feel like a blind woman just going along doing nothing, saying nothing, being of no use, yet conscious it is His plan. He is teaching nothingness. It is so lovely to let Him begin and end and finish, and then Satan says, "You won't keep up being empty, that is lazy." Hallelujah! That is not my business. He knows best, death before life. Why did I not see it before?

Sister Etter's Vision.

Greetings to all the Saints, in Jesus' Name, at home and abroad.

For the last three years my burdens and cares have been heavy. I travelled over 11,000 miles, carrying and caring for my invalid husband. I carried him from the Atlantic to the Pacific, holding meetings three times a day in all the large cities, and stayed at each city for a month or longer. With all the burdens that are connected with the work of the Lord, standing alone at times, caring for my husband day and night, then adding to all this the sorrow and bereavement of laying my husband to rest last August, while I was in the midst of a large campaign in Philadelphia, Pa., he urging me to go forward with the work to the very last. Passing through this heavy strain, and labouring continually, I finally got very weak in my body. I only kept going through Divine life and strength.

When I left home for our meeting in Chicago they had to take me to the depot in an auto. I went, believing that God called me, and that He would hold me up through the meeting, which was to continue for one month or longer, D.V. The Lord wonderfully sustained me through the time that I had promised. In my weakened condition I contracted a severe cold one day, which soon developed into pneumonia. My co-labourers and friends at once decided to take me away from the meeting, home to Indianapolis, where I could rest. Following you will find the testimony of a skilled medical brother, Dr. Green, of the Martinsville sanatorium, Martinsville, Pa., about my condition at this time.

Martinsville, Ind., Dec. 24, 1914.

Mrs. M. B. W. Etter, Indianapolis, Ind.

My Dear Mrs. Etter,—I wish to testify that on the 20th of November, on 63rd Street in Chicago, at 10 o'clock in the morning I saw you in your room at a temperature of 102, pulse rate 100 and irregular, with prune juice expectoration, making a germ cell pneumonia, and an engorged entire lobe of left lung. Upon my advice you were removed to a drawing room in

Indianapolis on Wednesday evening, Nov. 11. On the following evening, Friday, at 5:30, I visited you in your home, found a temperature of 100 1-2, pulse rate 84, respiration 28, complete consolidation of whole lower lobe of left lung with tubular building. I again visited you on Tuesday morning, found temperature 100, pulse rate 84, expectorating with great difficulty great quantities of prune juice loaded with pneumonococci. I again visited you on a Friday afternoon, found temperature normal, pulse rate 84 and regular, lower lobe of lung clearing nicely, tongue clean, taking a sufficient quantity of milk and eggs, and having slept soundly during the night before. I again visited you on Monday following, and found a complete crisis had passed; lower lobe clearing up nicely, respiration 24, excessive sweating for two days, appetite good, sleeping well.

This result came to you through implicit faith in God's power to heal you. You took nothing but air, milk and eggs, and passed through what is ordinarily fatal in 60 per cent. of persons seventy-two years of age.

Sincerely yours,

E. V. GREEN.

When I was told of my condition, I began to praise the Lord. Soon the Lord appeared to me in a vision in a cloud of glory, sitting on a great white horse, with a sword in His hand, showing me that He had conquered death and disease, and that I should go forth again in great power. That He would be with me. I praise God, through the prayers of the saints that have gone up in my behalf, my life has been spared. Now He is calling me out in the work again. The Lord willing, I now commence my next meeting in Tampa, Florida.

Home-Call of Mrs. Baker, of Elim, Rochester.

"Word and Work" tells us:—Elizabeth V. Baker, Supt. and founder of Elim Faith Work, died at the Home, Rochester, N.Y., Jan. 19th, 1915, aged 66 years. The burial was at Dansville. She is survived by three sisters, S. A. Duncan, Mrs. Mary E. Work, and Hattie M. Duncan; two nieces, Mrs. D. W. Bruce and Mrs. O. R. Hubbell.

The Elim Work, which was established in 1895, consists of the Elim Faith Home, 161 East Ave., Elim Pub. House and Training School, 34 Lawn Street, and Elim Tabernacle, William Street, near East Ave.

Sister Baker had been in failing health for several months, but was able to attend to all her duties as teacher in the Training School and minister at the church services. She became seriously ill in the morning and a physician was called. She died at noon.

The funeral was an unusual one. The glory of God was there, and the blessed hope of a glorious reunion filled the hearts of the brethren and sisters. The Spirit was manifestly present.

We trust the saints everywhere will remember in prayer the little company of Pentecostal people now deprived of such a noble leader. The work will go on according to a plan which will be made later.

PENTECOSTAL ITEMS.

Pastor Barrall (Bakkers, Nordstrand, Kristiania, Norway) delivered some little time back an address on "The Gift of Tongues." It has been translated into English by Mr. E. J. G. Titterington, and now published with a preface by Mr. Cecil Polhill. It can be had, 1½d. post free, from Mr. Titterington, 61 King Edward Road, South Hackney, London, N.E. It is a pamphlet of 40 pages. The original lecture was a reply to a well-known Evangelist who had spoken adversely on this subject. (Proceeds to P.M.U., Sion College Own Missionary Fund.)

* * *

FERNDAL, South Wales.—Mrs. Crisp and others are to be the speakers at Special Meetings in the Church of God Assembly, Zion Chapel, New Street, Ferndale, April 4th to 7th (Easter). Meetings 10:30 a.m., 2 p.m. and 6 p.m. each day. Write for information to W. H. Jones, 22 Oakland Terrace, Ferndale, South Wales.

* * *

Bro. Smith Wigglesworth has arrived back from U.S.A., and will (D.V.) preside at his Easter Convention—Good Friday to Easter Tuesday—at the Boland Street Mission, Bradford. He has a wonderful story to tell of his experiences across the Atlantic.

"Billy Sunday" at Philadelphia.

Many readers of "Confidence" may not know how very famous the Rev. William Sunday, the *ex*-Base-Ball professional player, has become. It is stated that during his recent mission in Philadelphia one million persons heard him and some 50,000 were "converted." His "Mission" is the greatest on earth. He expects two years of preparation. When the time approaches, his Tabernacle builder (Joe Spiece) runs up a building to accommodate 16,000 to 17,000 persons seated. A Philadelphia newspaper describes the line of "autos" standing at the door of Billy Sunday's temporary home. The party emerges and makes its way into the cars.

Here they come now—the Rev. Billy and "Ma" Sunday, as she is affectionately known to the saved; and son, George, following in dad's footsteps; and the Rev. John W. Welsh, first assistant and general go-between between his boss and the crowds who clamour to see him; and Homer Rodeheaver, the great chorister, who trombones 20,000 to the topmost pitches of enthusiasm and handles some 3,600 sweet singers as if they were a village quartette; and B. D. Ackley, the master musician, who wrests thunderous chords from the great grand piano, and is Billy Sunday's private secretary in between; and Fred Seibert, the taber-

nacle man, who runs that edifice after Joe Spiece turns it over to him, sleeping and eating there; and Miss Frances Miller, who interests the business women, and, among other things, sees that 25,000 working girls get lunch for a nickel before storming the tabernacle; and Jack Cardiff, the regenerate prize-fighter, who keeps the Rev. Billy Sunday in first-class trim, massaging him, thumping him, and sometimes having a "go" with him to brace up that over-worked brain of his; and Miss Grace Saxe, who takes up the work where Billy Sunday leaves it off right after the meeting—"the finest Bible teacher in the United States," was "Ma" Sunday's tribute to her for my benefit; and Mrs. William Asher, who has full charge of all the factory work, and even has the coralling of the domestics on Thursdays, their day off; and Miss Alice Miriam Gamlin, whose job is among the children.

Champion soul-savers, every one! I take my hat off to them all.

The trombone blares. The piano crashes. Straight for the little pulpit, high above the heads of all, strides the keen-visaged man whom all have come to see.

He throws up his hands like Hughey Jennings does on the coaching line, and shoots them out at the assemblage. He raises one leg and kicks it out straight in front of him—a Sunday gesture of great force. He opens his lips. The crowd hangs on every word—it comes in clarion call—the Sunday slogan:

"Get right with God!"

Billy Sunday shocks by his appalling language and his antics at the rostrum. A snap-shot of him was to appear in this "Confidence," but at the last we thought it would hurt some readers with reverent minds. It is his amazing language and actions, however, that do much to bring up the scores of thousands who flock to hear him. We give one of his more serious sermons on page 43, but here we call from his address on "Amusements" some

BILLY SUNDAY-GRAMS.

CARDS.

Sow cards, you'll reap gamblers; sow the dance and, you'll reap prostitutes.

If you keep the cards, throw the Bible in the furnace. Keep one or the other. They don't mix.

THEATRE.

Four-fifths of the modern plays are immoral and lascivious, and I can prove it by the billboards.

The obscene play has been supplemented in many places by the immoral picture show.

DANCING.

If you kill the dance you'll close the house of ill-fame, for girls won't offer themselves for the business.

The tango is the rottenest, most licentious, stinking thing that ever wriggled out of perdition.

* * *

People differ widely in their opinion of Billy Sunday. He is one of the most discussed men of his time. People see him under different conditions, no doubt. A sober writer in the "Alliance Weekly" says:—

The writer had the privilege on Sunday, Feb. 14th, of spending the day in Philadelphia, and attending two of the great meetings held by Mr. Sunday in the Nineteenth Street Tabernacle. Through the personal kindness of Mr. Sunday he had the opportunity of sitting with the workers, sharing in the services, and spending the interval in the home of Mr. Sunday and his party.

His first impression, of course, was one of profound interest in the vast assembly, so orderly, attentive, and responsive. It reminded one of the multitudes that gathered around the Saviour beside the sea. There were at least 16,000 persons present at each of the services. The afternoon meeting, which was for men only, presented a magnificent sight. One's next impression was produced by the remarkable response of these multitudes to the evangelist's appeal. In the most quiet and undemonstrative manner they came forward by hundreds and took their places before

the platform, grasping the evangelist's hand, and then sitting down for a few words of counsel and prayer. There were at least 800 who professed conversion at these two services, and they seemed as quiet and deliberate as if they had come to the meeting with the one purpose of making that public decision. Then as to Mr. Sunday himself, we can only say that all that we had heard of his extreme eccentricities and excesses of manner and speech wholly failed to appear in either of his services on Sunday, and on the other hand we have never heard a more simple, sane, intelligent, Scriptural, spiritual, and effective presentation of the gospel of Jesus Christ and the most essential truths of the Word of God. There was absolutely nothing to which any reasonable criticism could take the slightest exception. Any sincere minister of the Gospel of Christ might well be thankful to be able to present such a message. Indeed, the human element of intense passion and overwhelming appeal, while not lacking, was not so strongly in evidence but that one was compelled to feel that the marvellous results were due not to the eloquence of man, but to the power of the Holy Ghost. It is a great pleasure to bear this unqualified testimony to our honoured brother, and we can most sincerely ask the earnest prayers and co-operation of all our people in this glorious ministry for the salvation of lost men.

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. Glassby, "Ladyfield," Renold, Bedford, is Hon. Treasurer and Missionary Box Secretary, the Rev. A. A. Boddy is Editorial Secretary, and other acting members of the Council are Mr. W. H. Sandwith, Bracknell, Berks.; Mr. H. Small, East Wemyss, N.B.; Mr. Thos. Myerscough, 134, St. Thomas Road, Preston, Lancs.; Mr. Jas. S. Breeze, 34, Trafalgar Road, Birkdale, Southport, and 11, Rumford Street, Liverpool; Mr. Ed. J. G. Titterington, M.A., Hon. Principal of the Men's Training Home; and Mrs. Crisp, Lady Principal of the Women's Training Home.

There is a P.M.U. Home for Women Candidates at 116, King Edward Road, S. Hackney, and the Candidates are prepared by Mrs. Crisp (of 19, Gascovne Road, S. Hackney, London, N.E.). The Male Candidates are prepared at the Men's London Training Home at 60, King Edward's Road, S. Hackney, N.E. Missionaries in the Field:—In INDIA—Miss Margaret Clark and Miss Constance Skarratt, Apostolic Faith Mission, Parel Hill, Bombay; Miss Catherine C. White, Poona (7, Phayre Road); Miss Elkington and Miss Jones, Goshainganj Station, U.P.; Miss Lucy James and Miss Minnie Augusta Thomas, P.M.U. Mission, Faizpur, E. Khandesh; Messrs. P. Corry and A. Clelland, 128, Sheikh-ul-Bundi Road, Abbottabad, India. N.W.F.P. In CHINA—Messrs. Trevitt and Williams; Mr. and Mrs. A. Kok, Miss Eliz. Martha Biggs, Miss Cornelia E. Scharthen, care of A. Kok, Likiang, China, via Rangoon and Bhamo; Miss Monica S. Röninger, Miss Fanny E. Jenner, Miss Ethel Cook, Miss Ieda de Vries, Miss Maggie Millie, Miss Lizzie Millie, c/o Pastor McLean, Yunnan-fu, Yunnan Province, West China. JAPAN—Mr. and Mrs. W. J. Taylor, 4 of 72 Yamamoto Dori, 5 Chome, Kobe. Also holding P.M.U. Certificates: John Beruldsen and Christina Beruldsen (now Mrs. Gulbrandsen), at Lungmen-hsein, via Peking, N. China. CENTRAL AFRICA—Brother F. D. Johnstone, care of Kongo Inland Mission, Djoko Punda, Kasai, via Kinshasa, Belgian Congo. SOUTH AFRICA.—Holding P.M.U. Certificate: Mr. James A. Roughead, Stellenbosch, Cape Colony. Applications for Candidates forms to be made to Mr. T. H. Mundell, Hon. Secretary, 30, Avondale Road, Croydon. Send a post-card for a P.M.U. Missionary Box to Mr. W. Glassby, "Ladyfield," Renold, Bedford.

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

On the Tibetan Borderland.

Bro. A. Kok's Work.

(Continued from last month—page 39.)

It is very doubtful if there are foreign workers enough to supply the need. Moreover, the fields are wide. There is need for missionaries all over the world, and as they have been in the past too much concentrated in one city or one special district, leaving big spots of the earth quite unoccupied, we must be careful not to fall into the same error.

Seeing this, we earnestly believe that there ought to be more prayer for *native* workers to be sent forth into the harvest fields. The more we begin to realise the importance of this matter, the stronger we feel that the Lord is strengthening our faith; and, praise God, He is unmistakably answering prayers also in this respect.

There are at least five reasons why the question of native workers is of vital importance:—

1. Native workers are heralds to their own people, whose customs they know better than any one of us, to whose superstitions they once were subjected, and in whose particular sins they have lived for many years.

2. They speak their own tongue perfectly, and, respecting our district, they know as a rule one or two more languages. I have met some simple mountaineers who, after a careful test, proved to be able to speak five languages, an almost impossible task ever to be performed, by a foreign missionary, who starts language study at a certain age.

3. Born and grown up in the district, they can stand the climate as no stranger can do. In travelling they most remarkably adapt themselves to any unfavourable circumstance, tramping, if necessary, forty miles a day, sleeping on the roadside, and eating the most simple food.

4. Training native workers is a great step in that direction, at which we are bound to aim in the near future—a native church with self-supported native workers.

5. It is economical. Training, outfit, and travelling expenses included, one may safely say that the average cost of sending out and keeping one missionary will amount to £60 per annum. Granted that one year is used for training at home, and the two first years on the field are mainly given up to the study of one language, it is evident that about two or three years have passed before much evangelistic work could have been performed. A native worker, on the contrary, knowing one or more native languages and being trained on the field, is starting at once practical work alongside with his training. An outfit and an expensive journey, etc., are out of the question, and I feel sure that about £9 per annum would cover the cost of training and keeping a native worker. This means that, *financially*, six native workers can be kept in the field against one foreign worker.

As for the missionary, one feels this to be a good and ideal principle. First make yourself indispensable, then make yourself dispensable, and finally draw back altogether and start in a new field. This can only be put in practice when divinely appointed, well qualified, and faithful natives are able to take his place.

It is good to observe God's good hand and guidance in things of the past—this produces faith in things not yet seen.

Starting for the Likiang district "to spy" the country, I prayed much for a native fellow-worker. At the end of the first year God had raised up four faithful brethren, who are doing a good work. I am trusting for four others at the end of the second year. Is there anything too hard for Him?

Then we were badly in need of £6 to cover the expenses for a course of a month's Bible-study. There came in not less than £14. Our faith was strengthened, and consequently we have opened a Bible School with a study-course of one or two years, and we do trust the Lord will honour our faith and help us through.

We started our lessons without a suitable place for quiet study. Since, we are glad to say that, through God's goodness and the generosity of the English, German and Dutch brethren, there is prospect of having our own class-room in due time.

Finally, we were not promised any support for native workers. The Lord, however, knew. Quite unexpectedly I got a letter from a Pentecostal sister, whose name even was unknown to me, telling me "that the Assembly in her place had been praying to the Lord to raise up a native worker whom they could support financially and by prayer. So, after prayer and correspondence, it has been decided that Mr. Ho is now in training to become the evangelist of the Pudsey Assembly. Should the Lord not care for the others?"

The Bible School was opened on June 22nd, and the Lord has been blessing from the beginning. As we are too much occupied during the daytime, we have our lessons from 5:30 to 7:30 in the morning, and further during the evenings. Half of the day is spent by the brethren in studying, the other half in doing practical work. In the early morning we commence with a season of prayer, and we have set apart one special evening for waiting on the manifestation of the Holy Spirit amongst us in Pentecostal power. These little gatherings are very uplifting.

Four students, who believe to have a call of God for His service, have thus far been accepted. We have proof that the Lord is using their testimony, and we all are convinced of their faithfulness and ability. Some others have asked, but we feel inclined at present to limit the number to four.

Mr. Li (see photo) is a Chinese, who has been daily with me for about two years. All that time he has been a great help in everything and a very faithful brother.

Mr. Ho is a Na-hsi, speaking also Chinese and Minchia. A year ago he got converted just by reading Scripture. Now he has given his shop in charge of his son and is most zealous in preaching the Gospel to his own people.

Mr. Wang is a Minchia, speaking also Chinese and Na-hsi. Having much land, he can afford to get his farm-work done by his family. He is the John of the company, and well-beloved because of his humble spirit. His conversion a year ago was a striking witness to others.

Min-deh is a young Tibetan, and as such well educated. He reads and writes Chinese very well, and, apart from Tibetan and Chinese, he speaks Na-hsi perfectly and some Hsi-fa. We have known him for nearly two years. I consider him to be my son—and I certainly could not wish for a

better one. He has his share in the preaching just like the others, and promises to become a most valuable worker. He is my companion on all my itinerating journeys.

Mr. Chas (a Minchia) is a business manager in the city. He is attending the lessons as far as his time permits, and keeps up with the others fairly well.

Old Mr. Ho is not studying. "I am too old," (76 years) he said, "to be a student, but I read the Bible daily." He badly wanted to be on the photo. Sometimes he goes with me on short itinerating trips and is *doing then the work of an evangelist*.

As most of the books which we are using are translations from the English, it may be of interest to some to see the scheme of the study-course which we are following:

1. BIBLE TEACHING.
 - a. Main outlines in the Bible. Rev. Fred. Goodman. (Including memorising of a hundred selected Scripture portions.)
 - b. What the Bible teaches. Dr. R. A. Torrey (adapted for the Chinese).
 - c. The Oxford Helps. Dr. Williams.
 - d. Inductive study of (a) New Testament—1 Thess., 1 Cor., Romans and Revelation. (b) Old Testament—The Pentateuch and Isaiah.
2. BIBLE HISTORY.
 - a. Old Testament. Barth's Bible Stories.
 - b. New Testament. Barth's Bible Stories.
3. CHURCH HISTORY.
 - Early Church History. Rev. J. Wallace Wilson.
4. SINGING.
 - Tonic sol-fa system. Blodget and Goodrick.
5. SCRIPTURE GEOGRAPHY.
 - Rev. MacIvaine's maps.
6. ROMAN CHARACTERS.
 - Reading and writing the Na-hsi language in Roman script.
7. READING (to fill up time).
 - Bunyan's "Pilgrim's Progress," "Life of Wesley," "Life of Moody," "Life of Pastor Hsi," Murray's "Abide in Christ," Blackstone's "Jesus is coming"; and other books.

A primer for the Na-hsi language is practically ready; within a few months we hope to complete a little booklet, "Outlines of Christian Teaching," in the Na-hsi tongue (Roman script) which will pave the way for the translation of Mark's Gospel.

It is plain that these new branches of labour add much, not only to our responsibility, but ask more of our strength. This we know: the Lord will supply our every need.

We again earnestly solicit to be remembered in your prayers from time to time.

With much love in Christ,
Yours in His service,
A. and E. Kok.

Likiang, China,
(via Rangoon and Bhamo),
September 16th, 1914.

CHINA.

A Tribesman Speaks in "Tongues."

NEWS FROM MISS BIGGS.

I want to tell you how gracious God has been to us this Christmas time. We certainly must praise Him as we think of the contrast with last year when the district was in turmoil and news reached us that our station was planned to be looted, and, naturally speaking, our lives were in danger.

I can well remember that evening when we thought the Lord might give us the opportunity to take joyfully the spoiling of our goods, and we buried in the ground a little money which might help us to buy necessities should the worst happen. Job v., 12, was fulfilled—"He frustrateth the devices of the crafty, so that their hands cannot perform their enterprise." "The name of Jehovah is a strong tower; the righteous runneth into it, and is safe." Well, we do praise God for the peace which abounds at present in these parts, and for the opportunities to speak to hundreds at this time about God's great gift to men—"Jesus."



MISS BIGGS ITINERATING.

The station was made attractive with decorations, which was composed of long lengths of red cloth, with texts of large white characters inscribed, etc. The news that it was the birthday of Jesus was spread abroad, and much interest was created. We were kept very busy these days preaching to the almost incessant stream of visitors. About 80 people ate with us a Christmas meal; they represented 18 different villages and the city here.

On Christmas evening the first three believers confessed the Lord Jesus Christ by baptism. Mingdeh, the Tibetan young man, was the first. It was two years ago, when Mr. Kok was here in search of a house, that he first heard the Gospel, and from the beginning he believed, although when Mr. Kok returned his knowledge of the things of God was still very limited. Thinking that he ought to worship God in the same way as his ancestors, he wrote the Lord's name on a piece of paper, pasted it on the wall, and bowed before this several times each day until he knew the more acceptable way. This young man is now a fine Christian, and loves the Lord with all his heart.

(P.M.U.—China—continued.)

Mr. Ho was next. This is an elderly man of 70 odd years, and is so glad to have found salvation in his old age. He gives a very clear testimony of his new-found joy.

Then there was Mr. Ho, a younger man from the country. This brother is a very faithful and enthusiastic evangelist. The last two mentioned are members of the Na-hsi tribe.

True, these tribes-people do not claim renown in the annals of this world's history, but are almost not known to be in existence; still, God, when He planned redemption, had them in His heart. Hallelujah! "They with us are no longer strangers and foreigners, but fellow-citizens with the saints, and of the household of God." Pray for the rest of "His own" amongst them who yet must hear the call and obey. We praise God for the harvest which these first fruits would lead us to anticipate.

The fact that the tribes-folk have so often the same name has given the necessity for the believer to receive a new Christian name. (It sometimes happens that people of one village have all the same name.) Their new name they will obtain at their baptism. The Tibetan young man was called "Timothy," Mr. Ho, "Simeon," and the younger Mr. Ho, "Peter."

At the close of this very fine baptismal service it was impressive to see and hear so many sing with uplifted hands, "I will follow Thee, my Saviour." The following week was set aside for prayer and Bible study, and God has been meeting us in a special way.

On Tuesday evening, "Timothy" and Mrs. Li received a blessed baptism of the Spirit. They spoke in tongues as the Spirit gave utterance, as in Acts ii. 4. At one time the Spirit spoke in tongues through "Timothy," exhorting us to greater faith. (I need not add that this young man has never learned any English.) It was wonderful! God Himself came down; we were awed in His holy presence. Worthy is He to be adored! The faith of the Christians has been strengthened, and others are seeking God earnestly. How gracious God is to let us see the blessed Spirit work in this far-away region where Satan has reigned so long. Those who not long ago bowed before wood and stone now love to worship Jesus "in spirit and in truth."

Next week again our band will be scattered as they go out amongst the heathen to witness. Surely these mountain-top experiences equip us to go down to the poor and needy.

I feel sure all will go forth to the coming evangelistic trips with more love and zeal than before, and will be able to speak with the authority of those who can say, "We have seen and do testify."

This glorious blessing does not only give power to witness, but imparts that might which we so much need to stand as victors in the midst of this terrible darkness.

Now I will close with my New Year text, Psalm cxviii., 19: "Open to me the gates of righteousness: I will go into them, and I will praise the Lord."

Likiang, Yunnan,
China,
via Rangoon and Bhamo,

P.S.—I am enclosing a photo which was taken of us just before starting on a recent trip. Mr. Pang, the old man standing at the side, has been helping me to interpret when necessary. Just fancy, he can speak six languages, and is not able to read or write any.

The young man in the midst helps to cook our food, etc. Pray for him. He understands quite a lot of the Gospel, but it is hard for him to repeat and leave off drinking wine. They both belong to the Na-hsi tribe.

List of Contributions received during February, 1915.*

	£	s.	d.
Wemyss Christian Assembly (towards support of Bros. Trevitt and Williams)	2	0	0
Receipt No. 1121	2	0	0
Kirkintilloch Mission	1	0	0
Railway Mission, Stirling (for work in Tibet)	3	15	6
The Scroll Mission Fund	2	0	0
Receipt No. 1125	0	12	0
Women's Bible Class, All Saints', Sunderland (towards support of Miss Biggs)	8	4	1
Receipt No. 1127	3	0	0
" 1128	5	0	0
" 1129	0	18	0
" 1130	10	0	0
Sion College Own Missionary Fund	9	2	11
Receipt No. 1132	0	1	0
" 1133	0	10	0
Saltley Assembly	4	16	6
Receipt No. 1135, "Bassenthwaite"	1	0	0
"Church of God" Assembly, Kilsyth	1	0	0
Receipt No. 1137	0	14	11
" 1138	1	7	0
" 1139	0	2	0
Hawick Assembly	0	10	0
Receipt No. 1141	0	10	0
" 1142 (towards support of Mr. Taylor, Japan)	5	0	0
Lr. Cwmtwrch Assembly	1	13	2
Receipt No. 1144	4	0	0
" 1145	0	10	0
"Hermon" Assembly, Farnham	2	10	0
Receipt No. 1147	0	14	0
" 1148	0	10	0
" 1149	0	10	0
Emmanuel Baptist Chapel, Plymouth	0	11	0
Receipt No. 1151	2	10	0
Sale of Jewellery	0	14	0
Sion College Own Missionary Fund	2	5	0
Receipt No. 1153	0	5	0
" 1154	7	0	0
	£86	16	1

* In last issue for "January, 1914," read "January, 1915."

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

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

Printed by R. W. Williams, Sunderland.
Published by Samuel E. Roberts, Zion House, 5a Paternoster Row, London, E.C.