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“CONFIDENCE”

EDITED BY

ALEX. A. BODDY,

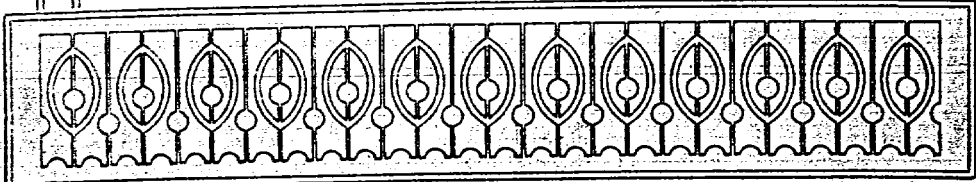
ALL SAINTS' VICARAGE, SUNDERLAND, ENGLAND.



MARIA BEULAH WOODWORTH-ETTER.

Indianapolis, Indiana. U.S.A. (See Extracts from her Autobiography, page 31.)

59th ISSUE.



ONE PENNY.

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"CONFIDENCE."

No. 2. Vol. vi.

ALL SAINTS', SUNDERLAND.

February, 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.

AN APOSTOLIC WELSH REVIVAL.

"Your young men shall see visions, and your old men shall dream dreams, and on my servants and on my handmaidens I will pour out in those days of my Spirit." (Acts ii., 18.)

Readers of "Confidence" will be thankful to have news from the latest Welsh Revival at Cwmtwrch (pronounced Coom-toorch—the "ch" like that in the word loch). It is a colliery district in the Swansea Valley, South Wales, not so very far from Lougher, the former home of Evan Roberts. The Lord in His love and His mercy has raised up a Pentecostal preacher, Stephen Jeffreys, who, with his brother George Jeffreys, hold forth the Word of life in Welsh and in English. George Jeffreys has been a student at the Pentecostal Centre and Bible School led by Bro. Myerscough, of the P.M.U., and Bro. Hall, so the Pentecostal friends round the world must feel this is a special call to hold up these dear brethren in earnest prayer. They are both connected with the coal-mining industry, for which South Wales is so famous.

Welsh coal kindles many fires and sends ships to the ends of the earth. This is one

of the "fire valleys," and again a collier and his brother are being used to kindle a better flame.

Thoughts like these are well worked out in the "Life of Faith" (Feb. 5) under the heading—

WALES IN THE DAWN OF REVIVAL.

Reporters in various papers write:—

Yesterday the colliers of the district failed to obtain "clearance," and work was stopped. Services were thus possible throughout the day at Tro'r Glien, the little corrugated iron mission hall built close to the banks of the tumultuous Twrch as it rushes through a pretty glen. Before our company of three left the secretary's sitting-room for the hall, he said, without a trace of unction—as naturally as you ask a man to close the door—that we would have a word of prayer first. That prayer is the recollection that persists from my visit to Cwmtwrch. In the quiet glen, where the only sound was the rushing of the river below, he poured out his heart.

When we reached the mission hall the service was in progress. The congregation of course sang with that wonderful knowledge of the Welsh hymn-book that is characteristic of the villages. I remember particularly the fascinating strains of "Y Delyn Aur."

I heard someone "speaking in tongues"—extraordinary it sounded above the passionate prayer of a woman—and we had a translation. And there was much reference to the Second Coming—confident assertions that we were on the eve of "His coming," and that all things combined to tell of Christ's physical re-appearance upon earth.

(An Apostolic Welsh Revival—continued.)

The mood of the meeting was, so far, quiet. Suddenly it changed. A man whose voice had in it tones of thunder, fell to his knees, and his emotional prayer altered everything. On the platform the evangelists were clapping their hands and murmuring ecstatically.

"The fire has come!" a voice said.

"Bendigedig!" exclaimed another.

Although day after day it has poured in torrents, people have walked miles over the hills to hear the preaching, and all over Wales congregations, gathered in little chapels, are praying that the revival will spread. In a week or two, possibly, Stephen Jeffreys will be considered another Evan Roberts.

CURED OF HEART TROUBLE.

I sat last night in his packed iron church and saw folk, their faces lit with ecstasy, swaying with emotion. "The Spirit has come!" shouted one woman, sinking on her knees and bursting into

"She had been ill for a long time, and she wanted healing," a friend told me. "She came to one of the meetings, and Mr. Jeffreys and his brother laid hands upon her. Then two of the others did so. Then she began to pray, and after she had prayed she got up cured, and went home to sleep."

Brother George Jeffreys writes:—

Dear Pastor Boddy,

The work here is deepening, and numerous conversions are taking place daily, and many have received the Baptism of the Holy Ghost with the Signs following. Praise the Lord! Some miraculous cases of healing have also taken place, and it is a real Apostolic Revival. . . . The dear Lord is once again drawing the multitudes after Him. We think of commencing at Llandrindod next week. Kindly receive our thanks for your earnest prayers on our behalf.

Yours in the Master's Service,

GEO. JEFFREYS.

A number of well-known Pentecostal friends have visited the Revival. One of the visitors writes:—

I have not been at one evening meeting without seeing several saved. The two favourite English hymns are "Send the Light" ("*Songs of Victory*", 128) and

"Wonderful, wonderful Jesus,
Wonderful, wonderful Jesus,
Oh! He's a wonderful Saviour,
Bless His Holy Name!"

(*Songs of Victory*, 198.)

It is sung everywhere, and spreads all around, men, women and children all singing it. It is a real treat to see the faces of the converts. Bad characters and chapel-goers alike have been saved.

The meetings are left perfectly free and open, and the Holy Spirit just seems to bear us along—prayers, singing, and speaking all interspersed. No one is asked to speak or sing. We all do as we are moved, and yet there is no confusion, no extravagance. This is a district where Welsh is largely spoken, so we cannot enter into all as we should in our own language, but

IT IS GOOD TO BE HERE.

Of course there is opposition and persecution from some. There are two girls who have been absolutely forbidden to come. They have been locked in the coal cellar for coming. Some are offered money to go to picture palaces instead of the meetings. Some are turned out of home.

ONE SECRET.

The members of this little place of wor-



GEORGE JEFFREYS. STEPHEN JEFFREYS.
(BRETHREN, PRAY FOR US, AND FOR WALES.)

prayer, and fervent ejaculations of contrition and devotion came from all around as, preaching in Welsh, Mr. Jeffreys exhorted his hearers to repent. For hours it went on, and so it will go on day after day, and night after night.

Remarkable cases of healing are reported.

I saw a Mrs. James to-day in the neighbour's cottage where she was cured. She had suffered from heart trouble for ten years.

"I can tell you that I have received Divine healing," said Mrs. James, "and I am giving the glory to God and not to men. Praise Him!"

A service was taking place in Mrs. Roberts' cottage across the way while Mrs. James was baking.

"The Spirit led her," said Mrs. Roberts, "so she left her baking and came across. It was wonderful for anyone to see it. Mrs. James was wonderfully moved. Her hands worked up and down all over her body, particularly her heart, and all at once she jumped up and proclaimed herself healed."

Then it was the turn of Mrs. James's sister-in-law, Mrs. Walter Evans.

ship were absolutely united, and they knew how to pray. One, at any rate, had the burden of prayer. She told me each time she had the burden it was for Cwmtwrch. She had a vision of the people rushing headlong downwards to destruction. Then two, perhaps more, had a prophecy about times of blessing in Cwmtwrch. Also there was one as to Stephen Jeffreys, that he was going to be used mightily in Cwmtwrch and other places. This was before the Revival came.

In the "Life of Faith" a magistrate (who is a member of the Society of Friends) writes:—

"I am much pleased to answer your questions concerning the Cwmtwrch Revival.

"I was much impressed with the earnestness and sincerity of Stephen Jeffreys. He has a most winsome way, and carries his audience with him. He speaks in Welsh, but is quite fluent in English. His brother George has joined him, and he preaches in English and Welsh. They are both excellent singers, and there is a good deal of singing in the meetings.

"The hymn of the Revival is 'Send the light, the blessed Gospel light, from shore to shore.'

"Stephen Jeffreys told me that they want this Revival to be a real one. To this end there is a good deal of Gospel preaching by George Jeffreys, who preaches the need and makes the sinner's heart bare before God. Then they are clear on the Atonement, no new theology, but the judgment to come is sounded forth with dread alarms.

"They expect that the saved shall become new creatures—old things passing away. All the converts come right out and confess Christ. The pianist, who played at the theatre, and who has been converted, goes from house to house telling the people what the Lord has done for his soul. A dancing instructor has been converted, and the Magdalen of Cwmtwrch has been saved. Also a tramp from a lodging-house (who was once a candidate for the ministry) has been reclaimed. All now gave ringing testimonies, and there were about 100 conversions when I came away. S. J. says they came in batches. The evangelist has been there a month last Tuesday. He was himself converted in the last Revival, and has been doing a good work at his home at Maesteg. He has a wife and three children. The eldest boy, of 14, sings, and has been instrumental in saving drunkards.

HOW THE FLAME WAS KINDLED.

"Stephen Jeffreys told me that he was invited to this mission hall at Cwmtwrch for a Sunday, and the Lord told him on Sunday morning to go down to the village, and he read, without any audience, the 53rd chapter of Isaiah, and spoke there. People came to their doors, and the power of the Lord broke forth amongst them. There were marked evidences of blessing on Sunday all day, and so he was invited to come and hold a mission, and then the work began in earnest, and has continued over a month, conversions taking place in the houses and railway trains.

"On Sunday last the afternoon meeting was crowded, and in the evening there was a great crowd outside, and a tremendous rush for seats. Then the door was locked, and a big crowd out-

side, where there was much preaching, many taking part.

"No particular method is adopted; the meetings take their own course, just as the Holy Spirit leads. At nearly every meeting both the Jeffreys brothers preach, and also others. I saw some striking cases of conversion on Sunday night and on Friday night. The meeting is free for anyone to take part.

"Yes, the fervour in the meetings is as great as in 1904. Some of the women seem to carry all before them in prayer. Old and young are taking part and giving testimony. Sometimes several will be testifying and praying at the same time, and then one more fervent still will keep on. To me it was very instructive, although I could not understand the Welsh language.

FOLLOWING DIVINE GUIDANCE.

"There is a great joy amongst them. In the meetings it seems like heaven on earth.

"Stephen Jeffreys told me that he felt the time had come to move away, and it is possible they may come into Radnorshire, as there is quite a move at Llandrindod Wells."

Now that Stephen Jeffreys and his brother go to Llandrindod, the members of the mission are choosing a leader and elders to carry on the work and look after the new converts.

They have started "Waiting Meetings" now. At least 60 are seeking the full Baptism of Pentecost. My kind visitor-correspondent writes:—

We were at two waiting meetings, held in a kitchen of one of the cottages. The night before we left Cwmtwrch a young man was having a wonderful time with God and seeing visions. His face was a picture. He was completely "lost." When he opened his eyes his gaze was far away. Then he started to sing—

"Oh Beulah Land, sweet Beulah Land!"

Bro. Stephen Jeffreys started up a chorus, a great favourite there,

"It's very blessed to meet with God."

When the young man was "coming-to" he said, "Oh, this is a lovely place." He told us after that it was all unspeakable, the glory was so wonderful.

One night we had been having a wonderful time of praying and singing, and a little girl whispered to me, "Isn't it just like heaven?"

Let us pray that the fire may spread!

* * *

Yes, we need ask for such Apostolic Revivals as that in Wales, and at Dallas in U.S.A., where there is the healing of the sick, and the Baptism of the Holy Ghost with Pentecostal tongues and Pentecostal power. Then the world sees that there is a supernatural power in real Apostolic Christianity to-day.—A.A.B.

Thoughts as to the Grace-Gifts.

*From a Conference held in Christiania
(Norway).*

BARRATT—We observe that Paul always reminds the disciples that when the gifts of grace are used in the Church, they must be for its gain and edification. That is a main condition. The spirit in which they are to be used is also clearly indicated by Paul. In 1 Cor. xii., where the gifts are spoken of, he says, "No man can say that Jesus is the Lord, but by the Holy Ghost." This is not in conflict with Jesus' own declaration: "Many shall say, 'Lord; Lord, have we not prophesied in Thy name?'" etc., for Jesus is speaking of the superficial worship of God which often finds place; Paul, on the other hand, of the true worship which is only produced by the Holy Spirit. This is said immediately before the discourse on the gifts of grace, because these are the gifts of the Spirit, and so long as the Spirit produces them they will be employed to the glory of Jesus. No self-glorification is endured where the Spirit holds sway; all will be to the glorification of Jesus. He alone is "Lord!"

It is unnecessary to distinguish between the ordinary gifts and the special, if I may so express myself. Not all have received or do receive the special gifts which are spoken of in this chapter. That we see by the last part of the chapter. "Yet all can pray for wisdom, and it shall be given him without upbraiding," says James. But even if all receive wisdom, it does not follow that they receive the special gift which, for example, King Solomon received. Look thus through all the gifts of grace mentioned. They can be treated in much the same manner. Let us take the gift of faith. All Christians possess faith in a certain degree, but not all have faith like (for example) George Müller, who seemed to be specially equipped therewith. "All can prophesy," says Paul, and yet not all become prophets, possessing this special gift. Any whom the Spirit inspires can prophesy in a meeting, but not all seem to possess this gift abidingly, so that the Spirit at any time makes special use of them. All, when filled with the Spirit, can come to speak in Tongues, if only a few words or a sentence, but not all keep speaking in Tongues as an abiding gift which comes

into use with each fresh inspiration. But they have not therefore lost the Holy Spirit. He will work through them in other ways.

Some have told us that, since Tongues are mentioned last, they are of small value. In the next chapter love is mentioned last amongst the fruits of the Spirit; is it therefore least? Paul says it is greatest. If we had time we should point out the exalted position of Tongues amongst the other gifts. The two first, wisdom and knowledge, are in a special degree related to man's mental faculties. The gifts of faith, healing, and working of miracles are supernatural, but prophecy, tongues, and interpretation are of a more heavenly sort—especially tongues—which binds to heaven the soul that has been immersed into the Spirit.

Thus we shall remember that tongues were the last of all gifts vouchsafed to the Church of God. But the others were in the Church before the Day of Pentecost, as can easily be proved from the Word of God. Let us take, for example, faith. All the heroes of faith spoken of in Heb. xi. belonged to the old covenant. Prophecy, also, was widely extended in Old Testament times; both the foreseeing and proclamatory sides of prophecy are seen to have been in operation then. Both sides of prophecy are also seen now. But "tongues," which Jesus beforehand said should be given to believers, are first spoken of in the New Testament, and after Pentecost.

The current objection, that all these gifts of grace were ordained merely for the foundation of the Church, is very definitely controverted in the Bible. "The gifts and calling of God are without repentance," says Paul (Rom. xi., 29), and in 1 Cor., xiii., he says that they shall remain until "that which is perfect is come." I know that some imply this to mean that when Paul was a child in the life of God he spoke in tongues, but when he became a man he "put away childish things." But is this what Paul alludes to? Most certainly not! When he says, "Now we see in a glass," he means the present time, or the time of this dispensation. When he says, "then (shall we see) face to face," he means in the Resurrection, and in the perfection he expected to attain to in "the resurrection of the dead" (Phil. iii., 11). If he meant that tongues should cease in this dispensation, he was also of

opinion that knowledge and prophecy should cease also. Read verse 8, 1 Cor. xiii. Here prophecy, tongues and knowledge are mentioned together, and what follows applies to them all. Was it his meaning that knowledge should cease in the Church? Certainly not. He says in the following chapter, "Desire spiritual gifts, but rather that ye may prophesy." In the same chapter, after all he has said in the thirteenth, he says again in verse 29: "Covet to prophesy, and forbid not to speak with tongues; let all things be done decently and in order."

Consequently, so long as the present dispensation endures, tongues, as well as the other gifts of grace, are to be expected in the Church, and not least now.

Now we have seen biblical proofs that the gifts of grace should be found in the churches, and that they should be used to the glory of Jesus alone, and when they are used in the Church, to its gain and edification.

One thing more, and that not the least: there is the mind whereby the gifts are to be used—the mind of love. For this reason has Paul woven into his talk about gifts the incomparable chapter on love.

SETH (Chairman).—It is written that tongues are a "sign to them that believe not." By this the unconverted are certainly intended; but are not also the unbelieving children of God? Satan has often tempted me with the thought: "Is there anything in Christianity at all?" That was before the revival came. But then came the gifts of grace, and all unbelief vanished before this supernatural revelation.

It has been said that the gifts of grace are misused, therefore they must be rejected. The opponents show us in the Word how they are to be used, but themselves reject them. Paul says, however, "Forbid not to speak with tongues."

What if preaching were to be dealt with thus? How often is that misused? Shall it therefore be rejected? There are not only those that misuse them, but lead people astray. Brother Wittrock said at a gathering in the town here: "There are many that misuse clothing; shall we therefore go naked? Many misuse food; shall we therefore go and starve?"

ANDREASEN.—The Holy Spirit is the Third Person in the Godhead. It is the Spirit that shall lead us, and not we the Spirit.

I feel as though I have two kinds of tongues, one for the assembly and one for my own edification. But God does not send me over to Telemarken to speak in tongues, but to preach the Gospel. You all have some gift. I speak in tongues almost constantly. The Lord bless both you and me! Yes, it is when we become powerless that God can use us.

RISE.—Some say that Paul received the dignity of an apostle. I say, No! but the service. Jesus went down under all, that He might lift up all. We must also go down. We shall not stand on a pedestal with the gifts of grace, but go down beneath our brethren, to lift them up. It is possible that you will not be popular, but you are where God will have you, and work through you for service and edification. (Translated by Bro. Titterington.)

Maria Beulah Woodworth-Etter

(WHO WAS GREATLY USED AT THE DALLAS REVIVAL).

Last month we commended her Book, "The Acts of the Holy Ghost." (One dollar, sixty-five cents, post-free; or seven shillings by money order.) From Mrs. M. B. Woodworth-Etter: General Delivery, Indianapolis, Indiana, U.S.A. This month we give an extract from this remarkable work:—

HER EARLIER LIFE.

I was born in New Lisbon, Columbiana County, Ohio, July 22, 1844, and was the fourth daughter of Samuel and Matilda Underwood. My father and mother joined the Disciple Church one year before my father's death, which occurred in July, 1855. The death of my father was the first great sorrow of my life. He had gone away to harvest in usual health, and I will never forget the night he was brought home, cold in death. Some neighbour children and I were out watching a terrible storm raging, when we saw two strangers approaching the house. They came to bring the sad intelligence of what had happened, and as we looked out we saw the conveyance approaching, bringing the remains of our dear father. It was a terrible blow to our young hearts to see our father carried into the house cold and stiff in death, and my mother fainting as fast as they could bring her to. We children were screaming and the storm was raging in all its fury. Father died of sunstroke; he was only sick a few hours, and died praying for his family. But I must pass over this sad event.

My mother was left with eight children to provide for, and almost destitute. Then began the battle of life with us all. My mother was obliged to seek work in various ways. My oldest sisters and myself had to leave home and work by the week. We had not only ourselves to provide for, but also our brothers and sisters at home. It

her friends once more. She selected her burial robe and place to be buried, and requested us to leave room for me to be buried by her side. She stayed with us until the last of the week, and was frequently heard to say :

"I am coming, Lord.
Coming now to Thee;
Wash me, cleanse me in that blood
Which flowed on Calvary."

She kept inviting everyone to come to Jesus and be saved. Her sufferings were intense toward the last. When she could not speak, and we would ask her if she was happy, and if Jesus was with her, she would smile and nod her head. She thought she was going. She put up her mouth to kiss each one and gasped good-bye between her struggles, saying: "Meet me in heaven;" but she rallied and lived two hours. In this way she talked on till the last, and her face shone with the glory of heaven. Looking up she said: "O mamma, I see Jesus and the angels; I see my little brothers; they have come for me." And they bore her away in triumph to the heavenly land. It seemed to me that I could see them as they went sweeping through the gates into the New Jerusalem.

Mrs. Woodward-Etter was 68 years old on July 22nd, 1912. A friend writes of her:—"I never knew anyone so continually under the anointing of the Holy Ghost as she is in her meetings."

She is a living proof that the "Gifts" have never been taken away from the Church of God. She says:—

"The Lord showed me I had the gift of healing, and that I should preach and teach divine healing, and lay hands on the sick in His name, that He would cast out devils, and heal all manner of diseases, and multitudes would be saved in that way, and be made to believe in the Lord Jesus Christ, by seeing His power and love in healing your afflicted bodies. I obeyed the word of the Lord, and He stood by me, and kept His promise by confirming His word with mighty miracles, signs, and wonders.

"Thousands have been made whole of every disease known at this age of the world, including one case of leprosy. Most of the cases that were healed were considered chronic by physicians. Many were brought on beds in a dying condition, given up by the best physicians; and many of them are living to-day, well and happy. Hundreds were saved and healed at the same time, otherwise they would have died in their sins, and thousands of unbelievers of all classes were brought to Christ by seeing the mighty works of God."

She appears to the writer to come nearer than anyone else to the "believer" of John xiv., 12. The Lord said there:—

"Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father."

TRANSATLANTIC EXPERIENCES.

(BY THE EDITOR.)

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

A VISIT TO ZION CITY (ILL.)

I should not have visited Zion City if Dr. Dowie had been alive and in command. There would have been no place for me. I was visiting Pentecostal Brethren. Yet "Zion" is interesting even in these days of its decadence. Its people were earnest folk, as a rule, before they joined the Zionist Movement. Thus many of them to-day are in the Pentecostal blessing.

One is impressed with the "assurance" which gave to this section near Lake Michigan the name "Zion," and with the audacity which so frequently in "Leaves of Healing" applies to it Scripture which was written concerning the Zion in Palestine. It was an attempt, a very bold attempt, to bring about a millennial age before the time. Others are still trying the same thing, and find those who will go with them. The crash always comes.

Mr. C. F. Peters, formerly coachman to Dr. Dowie, said at one of Dr. Gentry's meetings*:

"While with Dr. Dowie I saw many wonderful miracles. They can say what they want to about the man; but he lived a good, Christian life. I was with him every day for years, and was with him when he died."

"Next stop is Zion City," shouted the brakeman on the North-Western afternoon express from Chicago. It was a perfectly lovely autumn day: a blazing sun was slowly crossing the clear blue sky. The trees were richly tinged with deep tints of red, we could see the blue waters of Lake Michigan a mile or two to the East as we flew along for a couple of hours.

The locomotive whistled, slackened speed, and pulled up at the finest station on this part of the railroad. "Zion City," plainly enough, was there as the name of the station.

I had had a talk with one of the officials upon the train. "We often used to have Dr. Dowie aboard. He was a smart man, pleasant enough unless you crossed him, and then you had better look out."

"We had his son, Gladstone Dowie, on the cars the other day. We didn't let on that we knewed him. They say he's at college studying for to be an Episcopalian minister. He's not much like his father, I guess."

Many of the people have the tenderest love still for Dr. Dowie. Many stand to-day for Zion City, although almost ruined by him. Through

(Continued on page 36.)

* See "The Word," January, 1913, page 3. Published by Dr. Gentry, 20-25 Lane Place, Chicago. (Free.)

"CONFIDENCE."

FEBRUARY, 1913.

Editor—

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

Assistants—

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

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THE SUNDERLAND INTERNATIONAL CONVENTION.

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

If the Lord still tarries, we shall hold, God willing, our Sixth International Pentecostal Convention in the Parish Hall of All Saints', Sunderland, in the month of May (10th to 16th).

The opening days will be Saturday (10th), Whit-Sunday (11th), and Whit-Monday (12th). The more formal Convention days are Tuesday (13th), Wednesday (14th), Thursday (15th), and Friday (16th). Meetings—morning, afternoon, and evening.

The First Sunderland Convention in 1908 was the first "Convention" of the present Pentecostal Movement in Great Britain, or indeed in Europe. The Sunderland Convention is, in this way, "Mother" of such Assemblies in Europe. Friends from Australia, New Zealand, China, India, Ceylon, Canada, and the States as far as California, meet with German brethren, Hollanders, Scandinavians, Swiss, Russians, English, Irish, Scottish, and Welsh Pentecostal brethren.

Pastor J. H. King, of Falcon, North Carolina, writes in "The Apostolic Evangel" (January 15th):—

"The Annual Pentecostal Conventions at Sunderland are International indeed. Their influence is world-wide. The one last May was richly blessed. How glorious it was to be there! It was the privilege of a life-time."

(For rooms, etc., write to the Convention Secretaries, 12, Dinsdale Road, Roker, Sunderland.)

CHRIST IS ALL.

Address by Prediger Emil Humburg, Mülheim-Rhur, at Amsterdam, Holland, on the 4th of December, 1912.

We read Psalm xxvii., 1-6:—

"The Lord is my LIGHT and my SALVATION; whom shall I fear? the Lord is the STRENGTH OF MY LIFE; of whom shall I be afraid?"

A dear brother just spoke to us from John 14-16, how the Holy Spirit glorifies Christ unto us in a threefold manner, viz.: Christ FOR us, Christ IN us, and Christ THROUGH us. In order to become partakers of Christ in the full sense, and to enjoy His perfect salvation, we must meet this work of the Holy Spirit with perfect faith. It may much encourage our faith to see this truth of our full redemption in Christ already beautifully expressed in the first verse of our Psalm: "The Lord is my Light and my Salvation and my Strength," David spoke these words through the Holy Spirit concerning Christ, his Saviour, as the Apostle Peter clearly confirms to us in his sermon at the first Pentecost. Acts ii., 25, 35. Christ for us or the Lord is my Light! The Word of the Lord was the Light of the Old Testament saints, as we see from Psalm cxix., 105: "Thy Word is a lamp unto my feet and a light unto my path." The Holy Spirit enlightens us through the Word, so we realize that Christ is a perfect Saviour FOR us. Do you take time quietly before the Lord, so the Holy Spirit can reveal Jesus unto you as your perfect Saviour in the Word, and do you believe with all your heart all that has been written concerning the Christ, and are you able to testify: "His Word is a lamp unto my feet!" . . . ? *Christ in the Word is Christ FOR US!*

The next thing is

CHRIST WITHIN US,

or: the Lord is my *salvation*. Our salvation, i.e., the healing for our sin-sick souls was procured for us through the shedding of the precious *Blood* of Jesus. When He voluntarily shed His blood, He died the death we should have died. According to 2 Cor. v., 14, 15, we died together with Him, and thus are freed from the cause of death, free from the guilt and power of sin. And this is not all; but after He died for us He was raised from the dead through the glory of

the Father, and thus has given unto us Righteousness and Life (Rom. iv., 25). By this His life He lives in us and we in Him. Christ in His blood, i.e., in His death and life is *Christ in us*, or as David expresses it, “The Lord is my salvation.”

Finally,

CHRIST THROUGH US,

or: “The Lord is the *strength* of my life.” Christ exalted at the right hand of the power of God received as the Son of Man from God the fulness of the Divine life and power. This power, which glorified His life, and which is now in Him as an inexhaustible fulness, He received for us, and at the first Pentecost sent it through the Holy Spirit into the hearts and lives of all of His disciples, who were waiting before Him with one accord, in order that they might be His witnesses in the strength of His life. The testimony of David, “The Lord is the strength of my life,” thus is fully realized in our experience when Christ by the spirit of glory is doing His own work through us. David, being a prophet according to Acts ii., 25, 35, knew by his gift of prophecy this full redemption in Christ, he made his boast of it, and by faith appropriated this power, this strength, that through it he might live a life for God. So when the wicked, his enemies and his foes came upon him to eat his flesh (Ps. xxvii., 2), i.e., if they attempted to attack his body, he just let them run against his Lord, who, according to His Word, had undertaken to care for him in his bodily afflictions also. Yea, though a host should encamp against him, to fill his heart and soul with fear and worry, yet he did not fear, for he was conscious of his salvation in the Lord, and the Lord being in him and with him he could be at rest, even in the face of his enemies. And even if war should rise against him, and the Evil One was going to fall upon him with overwhelming forces, the fight on hand not being against flesh and blood (Eph. vi., 12), but against principalities, against powers, against the rulers of the darkness of this world, against spiritual powers of wickedness in the heavenlies, even in the time of such awful conflicts David was confident. He counted upon the Lord in definite faith; he took *Him* to be the strength of his life, and all fear had to flee and victory was his. Thus David appropriated this wonderful salvation by faith for body, soul and spirit. Yet was he not satisfied with those bless-

ings of a more outward nature, which he enjoyed in Christ, but was longing for a deeper inward blessing. Having found rest from his outward enemies, he began to look towards the spiritual blessing, which is the true goal of this full salvation. So we see him pray in our Psalm in the 4th verse: “One thing have I desired of Jehovah, that will I seek after.”

What was this “*one thing*” which he was seeking after with all his heart? This *one thing* implied the possession of

A THREE-FOLD BLESSING—VIZ. :

(a) To dwell in the house of the Lord all the days of his life, i.e., to remain in an unbroken union with the Lord in the Spirit, and to enjoy His continued presence in his inmost soul.

(b) To behold the beauty of the Lord, i.e., that he might learn to look away from himself altogether, and to behold *Jesus only* (Heb. xii., 2) to find in Him life and abundance of life.

(c) To inquire in His temple, i.e., to investigate the deep things of God, to consider His wonderful doings and works, that he might be and think and act as God is and thinks and acts, that he might manage all his affairs, in his personal and family life as well as in his special calling, as God would have him to. Above all things he wanted to do the work the Lord had entrusted him with according to the divine plan. He wanted to build the Lord's temple only as God wanted him to make it.

If this is our aim also as it was that of David, then we shall find in this way the same blessings David found there, which are going to perfect in us His redemptive work.

(1) The Lord will hide us in His pavilion in the day of trouble; in the secret of His tabernacle will He hide us.

(2) Even if we should have to die before Jesus comes, He will keep us, spirit, soul and body so the Evil One cannot touch us.

(3) He will set us up upon a rock. In the resurrection He will let me be found standing upon the Rock, Christ Jesus, in the fulness of His life. Then our head shall be lifted up above our enemies round about us, and we will offer in His tabernacle sacrifices of shouting. We will sing, yes, we will sing praises unto the Lord in spirit and in truth forever and ever, because He has redeemed us.

(Christ Is All—continued.)

If David was praising the Lord in such a manner in His material temple, how much more should we offer up praises to our God in the temple which is His church. We also will take the cup of salvation and declare the name of Jehovah glorying in *Him alone*:

“The Lord is my light and my salvation and the strength of my life!” Then only may we profess to have received our full Pentecost, our whole life testifying to it.

A sister told me in these days that she received a visit from someone, and when the visitor was gone, her little boy, four years old, said to her: “Mother, you did not say anything about Jesus to this lady!” The little fellow had noticed that this time his mother did not testify of Jesus, and it had surprised him. Is it not a wonderful thing when a little child already knows it: “My mother is a witness for Jesus!” We do not wonder that this dear mother has the joy to see the fruit of her consecrated life in her children, who all, great and small, love the Lord, who is their mother’s light and salvation and the strength of her life!

(Transatlantic Experiences—continued from page 33.)

the healing ministry of John Alexander Dowie many were undoubtedly raised up from deadly disease or deformity, and made whole in the name of the Lord Jesus. Many are afraid that trouble might return even now if they broke away from Zion.

DR. DOWIE’S STINKPOTS. (!!!)

Dr. John Alex. Dowie never minced matters, or watered down his language. At times it was coarsely pungent, but always commanded attention. I quote from his “Leaves of Healing” (October 30th, 1895) his opinion of tobacco smokers:—“*You dirty stinkpots!* You may call yourselves Christians, but you smell like devils. It was said of one in old time, “*By this time he stinketh.*” But what shall I say of the man who has been smoking five, ten, twenty, thirty, forty, fifty years? Shall we not say indeed, ‘*Lord, by this time he stinketh.*’”

I saw two mammoth notice boards in Zion City like this:—

ZION CITY, THE HEADQUARTERS OF THE CHRISTIAN CATHOLIC APOSTOLIC CHURCH IN ZION. IT IS ESTABLISHED FOR ZION PEOPLE ONLY. VISITORS WILL BE WELCOMED. TOBACCO AND INTOXICATING LIQUORS ARE FORBIDDEN, ALSO DOCTORS AND DRUGS, SECRET LODGES, APOSTATE CHURCHES, BAD BOOKS, PICTURES, OR PAPERS. FINE FOR SMOKING ON STREETS, TWO TO TWENTY DOLLARS.

I went by invitation to the house of Bro. Fielden, in Eshcol Avenue. (He is father to Mrs. Cantell, of 73, Highbury New Park, London, N.) There was a bus waiting at the station and I rode up with it. The driver could tell me all about the large buildings which we passed. He first deposited a passenger at the villa home of Dr. Dowie. I think it is called Shiloh House; it is certainly a very handsome residence.

“Am I really at the door of the house where Dr. Dowie lived, and where he died?”

“Yes, this is his villa,” was the answer.

We passed the Administration Buildings, which were large and official-looking. There was a notice over the main entrance that a Zion Agricultural Show was to be held a few days later. Members of the Zion community were invited to send in their exhibits. We passed the Hospice where numbers of families live, and also the immense Educational Buildings, of comparatively little use now. Much glass in the windows seems to be broken.

WHO IS HE?

I was deposited at the door of Bro. Fielden. My fellow passengers in the bus seemed to be very anxious to know who I was, and what denomination I belonged to, and whether I was going to preach on Sunday, but I did not satisfy their curiosity. Bro. Fielden’s house is just one of hundreds of such comfortable villa houses in the so-called “City” of about 4,000 inhabitants. It is certainly not at all like a city, according to English ideas. The houses stand far apart and the Indian corn and vegetables grow in between, and there are groves of trees here and there. In the main street are quite a number of handsome shops or stores of all kinds. It was Saturday afternoon, October 5th. Dozens of rigs were hitched up at the sidewalk; their owners had driven in and were doing shopping. I went into the Zion Stores to buy some coloured picture post cards of the various buildings, and was also induced to buy a recent issue of “Leaves of Healing.” All departments were very busy that Saturday afternoon. The people looked at me very curiously. What business could I have in Zion City at all? Across the road a fire-house, with smart fire engines all ready, and firemen waiting on duty. I visited Pastor Hamner Piper’s grave, Mound Cemetery, where Dr. Dowie’s body lies also buried, marked by a vase of geraniums. I walked downwards toward the lake. Beyond the station I saw the lace factories, now taken over by a business firm in Chicago. The operatives are not now necessarily Zionists, though there has been systematic preaching for their benefit as they emerged from work at dinner-hour, but it has not been altogether appreciated. Zion’s lace factories brought disaster to many. “I put in £200 and only got £28 back,” sobbed an old Christian sister to me.

SUNDAY AT ZION CITY.

On the Sunday I was up with the daylight, looking out of my window. The Indian corn was waving below, and numbers of villas were in sight. There was an early prayer-meeting at the Great Tabernacle beyond the Shiloh

Grove. As I walked through the trees that morning the sun was streaming across the scene, and many people from different quarters were wending their way towards the great white wooden tabernacle. The early morning prayer meeting was held in a room beneath the great platform. There seemed to be about 200 or more present. Probably all of them had been Christian workers before they left their homes and came to Zion. The hymn singing was hearty, and there were a number of prayers offered, though there was nothing like the freedom or the fervour with which one is accustomed in the Pentecostal Prayer Meetings. In some of the prayers reference was made to the General Overseer, whose name is Voliva. He was that day at Vancouver, speaking at a meeting (one of a series). He was journeying in a special car through Canada, and down by the Pacific Coast to the Southern States, and so making a great round with a number of his followers to commend Zion and its work in different parts of this continent.

A CHRISTLESS ADDRESS.

At the Prayer Meeting this morning there was an address given on Eph. vi. by one of the elders. I was very disappointed with it. He expounded it verse by verse. He said, "Children, obey your parents," and he told the parents they must be much more severe with their children, and they must

GIVE THEM THE STICK;

"Servants, obey your masters—and your Master in Zion is Voliva." The remainder of his address was almost exclusively on the subject of the Devil. The Lord Jesus was not referred to once from the beginning to the end in the address of this Christian Elder. The Devil was everywhere. He was especially in everyone who did not belong to Zion, and that morning he was in all those people who had not got up early enough to be at the Prayer Meeting. Smoking tobacco was a great sin, but he thought perhaps a greater sin still was snoozing on Sunday morning. He wasn't sure whether the Devil hadn't been at him that morning, for he had felt like snoozing instead of turning out for the meeting. The spiritual wickedness in high places (Eph. vi., 12) meant that the Devil was in all Bishops and Archbishops and all High Churchmen, and in all religious leaders unless they were in Zion. He did not hesitate to mention the names of those in the immediate neighbourhood, in Zion City. (He really might have been studying "War on the Saints.") Of course I went to this Prayer Meeting to see how the Zion services were conducted, not that I have any sympathy with the present conduct of the Zion movement, or indeed with its originator's methods.

"PEACE TO THEE!"

The Zion City is, since the death of Dr. Dowie, divided into two hostile camps. One consists of the ardent followers of Voliva, who has, it is said by questionable methods, obtained Dr. Dowie's post of General Overseer over Zion. The others are called the Independent party, who use strong language about

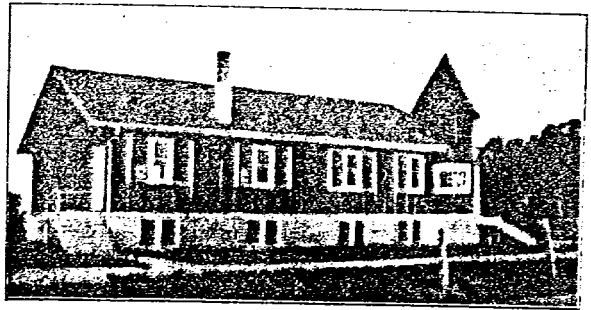
Voliva, and refuse to come under his rule. Zion is pretty equally divided between the two, and though they often say "Peace to thee" as they pass one another in the streets, there is a sad amount of bitterness in the hearts of these people.

THE PENTECOSTAL CHURCH.

I had come to Zion to visit the Pentecostal friends, and on Sunday morning at half-past ten I addressed them in their pretty new church in Eschol Avenue. In Dr. Dowie's time it would have been impossible to build any other church in Zion than that over which he presided, but things are changed now; they cannot enforce the old rules. There are three or four gatherings of worshippers in different buildings each Sunday now, quite independent of the control of Zion.

I was welcomed to this Christian assembly by Bro. Mellon and Bro. Graves, who were on the platform and in charge of the meeting. The church is new and is neatly furnished with fixed chair seats. (The Rev. F. A. Graves is gifted musically, and has issued a hymn book called "The New Gift"—25 cents—published at Zion City.)

We had a very blessed time. I spoke of the



A PENTECOSTAL CHURCH.

In Enoch Avenue, Zion City, Illinois. Shiloh Grove, on the right, hides the "Tabernacle." (From a photo taken by the Writer.)

Victory of Calvary, and all listened with eagerness to probably the first Episcopalian clergyman who ever spoke in Zion City. Afterwards, numbers came up to shake hands with me, or to be prayed with; all of them seemed very thankful and grateful.

It is truly good of the Lord to have comforted those dear ones in the midst of their disappointment by sending the Pentecostal Blessing to them. He knew their longing to be true to Him, and He knows the troubles they have gone through.

MOSQUITOS AND SNAKES.

To turn suddenly from spiritual things to material things, I noticed during my short stay that, at all events in the "fall" and in hot weather (such as we had), this is a great place for midges and mosquitoes. I had a number of bites and lumps. Also small snakes wriggle about and cross your path, and seem very lively indeed. I heard two children welcoming their father and mother back from their Sunday afternoon walk. "Oh," they cried, "Do you

(Transatlantic Experiences—continued.)

know there have been two snakes here this afternoon while you were away. Yes, real live snakes!" (We hope they were harmless.)

THE WHITE-ROBED CHOIR.

I visited the great Tabernacle again in the afternoon, and witnessed the procession of some 500 choristers—tiny children, boys, girls, young women and older women, then men—all robed exactly alike in cassocks, surplices and college caps; it was certainly well "managed." The organist was a coloured brother, and a conductor in surplice and cassock beat time with a baton, and a second conductor at the other end of the hall reproduced his movements for the sake of those whose faces in the procession were turned the other way. They sang their hymn through and through, I should think, eight or ten times, for they came out from under the platform in two bodies exactly corresponding in every detail. These two processions passed down the outside aisles, and then up the two inner aisles, and then slowly on to the platform, and manoeuvred slowly into their places.

They all seemed serious and well-disciplined, from the youngest to the oldest. Men and women alike wore college caps. The seven Deacons of Zion, in sober black gowns with white banns, came on to the platform direct at the end of the procession, and then all the men removed their college caps and all sat down after an invocation or short prayer. The chapter of Scripture was clearly read by one of the deacons, and then the choir sang a well-known anthem, "Incline Thine Ear, O Lord." After the anthem I came out, as I did not want to hear another address such as I had heard at the morning service. The great Tabernacle was not well filled; the galleries were empty, the body of the hall about one-third occupied. Possibly the absence of the "General Overseer" caused a little slackness. Ushers stood in the aisle to show people to their seats, and they were courteous and reverent.

DR. DOWIE AND THE EDITOR OF
"CONFIDENCE."

In 1903 I wrote to him asking why he dressed in the robes of an Anglican Bishop, etc., and he sent me the following letter:—

OFFICE OF GENERAL OVERSEER,
Zion City,
Illinois, U.S.A.,
June 12th, 1903.

Rev. Alexander A. Boddy,
All Saints' Vicarage, Monkwearmouth,
Sunderland, England.

Dear Brother in Christ,
Your letter of May 7th reached me in due course of mail. In answer to your question, I desire to state that I feel that since God gave specific direction as to the attire of the Priests in the former Dispensation, commanding them to be attired in garments of gold and beauty, so it is His will that His ministering servants in this Dispensation should be attired in suitable garments. I feel that those who minister in divine things should have a distinctive garb or robe. In regard to Deaconesses, and Women Elders, and Evangelists adopting the same costume, I wish to state that I believe God has not only called men but women to the ministry, and what would apply to the robing of a man would also apply to that of the woman. The Scripture says there is neither male nor female, but that all are one in Christ Jesus. In the former Dispensation women were Prophetesses, and in the Christian Dispensation women are also called to this office. God is no respecter of persons, and I, therefore, feel that women whom God has called should be ordained.

In regard to robing the choir, I wish to state that it gives uniformity and power to the service. I am confident that if you should see our choir of 600 to 700, without the regular choir robes, and then set them with the robes, you would quickly decide that the latter was in perfect accordance with the will of God.

I trust that you will make yourself thoroughly acquainted with our literature, and I thank you for the tract which you enclosed.

Praying God to bless you in so far as you do His will,
I am,
Faithfully yours in Jesus,
JOHN ALEX. DOWIE.

I was glad to get out into the woods and into the fresh air. It was a tremendously hot Sunday. That afternoon I visited some English friends who had found out their great mistake in coming to Zion. They found it out the first day that they arrived here, and they have regretted it ever since.

Undoubtedly thousands were really healed under Dr. Dowie's ministry. One estimate by a prominent worker was, I think, 40,000. Dr. Dowie began well, but was a target for the enemy, and did things which, when all was known after his death, shocked and saddened his best friends, many of whom, in consequence, suffered financially. Many remain on at Zion City because the little property they have stands there.

THE SUNDAY NIGHT MEETING.

At half-past seven I crossed over the road to the pretty Pentecostal Church, now lit up brightly with electric light. There had been a friendly little paragraph in the newspaper called the "Zion Independent" as to the preacher, and this, no doubt, attracted many who did not generally worship there. Every seat seemed to be occupied, and by God's great goodness we had a time of very special blessing. It was late that night when I ended my long message, and even then many remained for special prayer for their sicknesses, or for spiritual blessing. One by one these were all dealt with. A dear old Dutch lady, who prayed with such power that the piece was almost shaken, shook hands with me very warmly, and sent her love to Brother and Sister Poiman at Amsterdam, as did also a Brother from Holland. It was after ten o'clock when we came out into the starlight. A breeze was rising, shaking the leaves of the trees, and rustling among the dry Indian corn stalks all around.

THE ZION UNDERTAKER.

On Monday, October 7th, I bid my kind host and hostess (Brother and Sister Fienden) goodbye. They had just received their weekly English letter from their daughter at Highbury (London, N.)—Mrs. Cantell. My kind host and hostess entertain the Saints when they come to minister to the Pentecostal Assembly. They told me that their home is there for God's people. A brother drove me to the Station. He did not drive me in a hearse, but this brother is the undertaker for Zion, and he embalmed and buried Dr. Dowie and others. He gave me some interesting information along these lines, which, if not cheerful, was certainly thrilling!

There have been many burials at Zion, and some things are buried that needed burial. But Resurrection comes—the true Resurrection.

Raised from the dead by the Glory of the Father.

A Sister deeply taught of God had visited Zion City before me, and she wrote to a friend:

Here are choice souls who bled under Dowie—were plucked of nearly all. They had come more fully on to the Cross and have deepened more in Pentecost than many who had not been robbed and humiliated. The Divine Compensations! How good He is!

I returned to Chicago *via* the Electric Line, which runs for about forty miles and meets the "Elevated" at Evanston, a suburb of Chicago, so I saw a good deal of the country. Stepping off at Evanston, I took a walk down through the lovely park-like estates to that fresh-water ocean, Lake Michigan. The waves were breaking on the shore, and the apparently limitless water stretched away toward the horizon. I was glad that I had seen Zion City and met these earnest Pentecostal brethren. The Lord ever comfort and sustain them, and keep them sweet when spoken against. The love of Christ can alone constrain us.

(TO BE CONTINUED.)

SCOTLAND.

KILSYTH.

DEATH OF A PENTECOSTAL MISSIONARY.

News has come to hand from West Africa of the death of Miss Maria Tee, daughter of Mrs. Tee, Parkfoot Street, Kilsyth. In October last Miss Tee was selected by the congregation of "The Church of God," Westport Hall, Kilsyth, for service in the foreign mission field, and sailed from Liverpool to West Africa. She reached Liberia in December, and took up duty in Gropaka, a new station in the Barobo Bush Mission. She had only been a little over a fortnight at work when she was stricken with a slight attack of fever, but heart failure was the immediate cause of death, which occurred on Sunday, 29th December.

Writing from Barobo, Mr. J. M. Perkins, missionary, says:—

"Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours, and their works do follow them." Still another precious life laid down for dark Africa. About 9:30 a.m. on Sunday, December 29th, 1912, our dear Miss Tee passed on to her reward. We are all very very sorry to lose her from the work, but feel sure that the Master has called her to higher services, and will not fail to reward her for the One Hour's most effective and faithful service she has put in in Liberia. The immediate cause of death seems to have been that of heart failure. I think I never knew a missionary whom everybody loved (natives and all) so spontaneously as they did Miss Tee. Her rich sweet voice, as she sang the blessed Gospel with so much heart and feeling, simply charmed and captivated everybody who heard her. The children especially loved her very much. Our prayers go out for her dear mother and family, and for dear Miss Mendenhall, who is now standing bravely alone at this new station, among a cannibal people. Pray for her and for us all, that we may redeem the time.

We received the news of her serious illness on Christmas evening, and at 2:30 a.m. Mrs. Perkins, with her usual courage and strength at such

times, started out on the bush trail for Dorobo, reaching there some time after daylight. We were much in prayer for her, and had hopes of her recovery, but God ordered otherwise. "So we say with Job—'The Lord gave, and the Lord hath taken away: blessed be the name of the Lord.' The news reached us on Sunday morning, while we were in service. So I left Brother King in charge and started. We buried her on an adjoining hill just as the last rays of daylight were fading away, having waited as long as possible for Bro. Harrow and Bro. Johnson, who both arrived inside of three hours. The native people were afraid the missionaries would all move from their country when Miss Tee died, and so came over next morning to talk, and were very glad when assured that Miss Mendenhall would still remain with them. 'Though a thousand fall, let not Africa be given up.'—(From the Kilsyth local newspaper.)

* * *

I was reading in the "Earlier Days of Hudson Taylor" of another Kilsyth missionary hero, the Rev. W. C. Burns, M. A., who laid down his life in China. We trust others from the Westport Hall and elsewhere will be moved by God to step into the vacant places and carry forward the banner in the heathen lands. (A. A. B.)

* * *

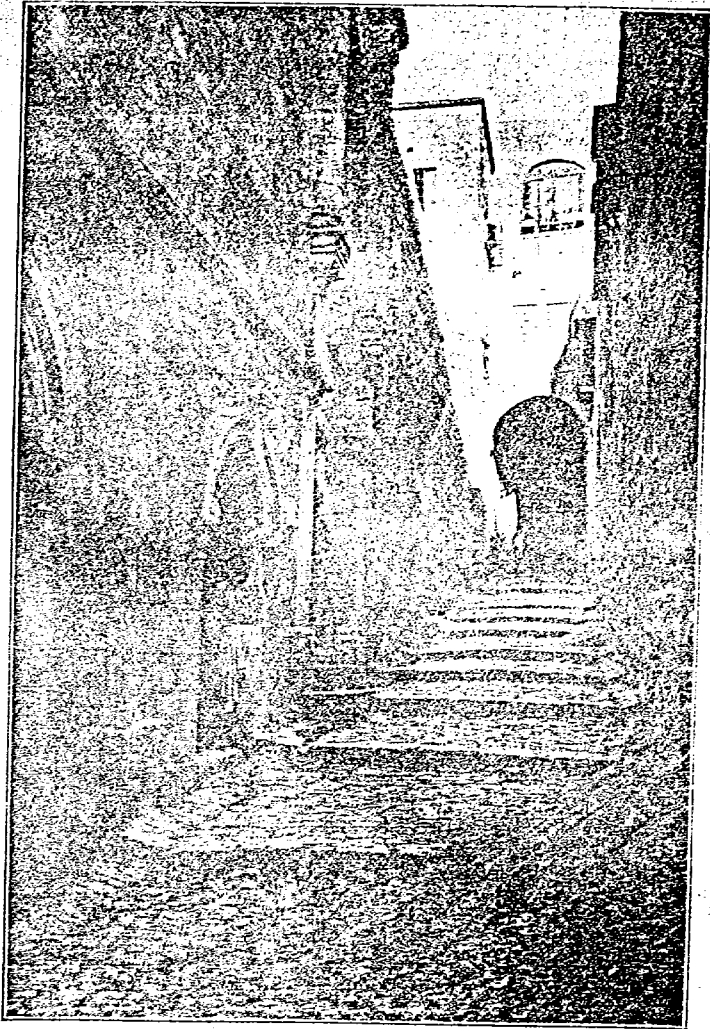
Brother Murdoch tells of good work going forward at Kilsyth. He writes:—

"We expect to be at Sunderland (the Lord willing). We are having times of blessing. Three received a real fiery Baptism in our home last week, something like what took place at the beginning, and the Lord is saving souls every week. I was kneeling last night amongst the snow with a young man who called me as I passed. He pitched a bottle of whisky over the bridge, and gave himself to Jesus, then we were on the public road on our knees. I was just telling the members of Jesus' opinion of John—'He was a burning and a shining light,'—and that we also must be prepared to burn, so the Lord just gave me that little bit of testing. We have now a very large congregation—300 on Sabbath night; 80 at prayer meeting on Wednesday; Sabbath School, 300, 220 in attendance. The Lord is leading the way, and we are asking for great things. Pray for us."

JERUSALEM.

DISTRIBUTING THE GOSPELS.

We have recently received two letters from Jerusalem. Miss A. E. Brown (Box 104, French Post Office, Jerusalem), who with Miss Mary Smithson lives close to the Holy City. They hold Pentecostal tarrying meetings on Tuesday afternoons and Sunday evenings, in Arabic or English, according to the needs of those present. She refers to the visit of (Miss) Dr. Murtcutt, from Los Angeles. This lady is a fully qualified doctor, having taken her course at Philadelphia University, U.S.A.



INSIDE THE CITY WALLS.

(Jerusalem—continued.)

The Editor of "Confidence" had the privilege of meeting her at Los Angeles, at the house of (Mrs.) Dr. Trout. Dr. Murcutt is a striking and capable personality, on fire for the Lord. She is a Christian Jewish lady, converted through the instrumentality and prayers of Dr. Trout.

Miss Brown writes:—

We have been greatly helped and cheered by the visit of Dr. F. J. Murcutt, of Los Angeles, who came a few weeks ago, hoping to distribute about 5,000 Gospels among the Jews, she herself being a converted Jewess. We had the privilege of going out with her a few times on her mission of love, and when she saw their intense bigotry and hatred—they sometimes gathered around her in angry crowds, and but for God's protection would have mobbed us,

refusing even to touch the books—she realized more fully how tremendous was the work laid upon her heart. We gathered together and prayed to Him in Whose hand is even the heart of the king. . . . "Who turneth it whithersoever He will," and God wrought with her wondrously. She has been able to give out more than she expected in spite of strong opposition from others besides the Jews, the Holy Spirit constraining them, not only to receive but to read these Scriptures. Let us stand in faith and prayer for a harvest of souls from this sowing of the seed—the living Word of God. "The entrance of Thy Word giveth light." Hallelujah!

Dr. Murcutt has left with us a small sum, with which we may continue for a little this same kind of sowing. Would it not be a good thing if we could literally sow Jerusalem and the surrounding villages with the Word of God: Moslems, Jews, and Christians (Catholics) alike are in the darkness of sin, and can be saved only by knowledge and believing in Jesus (Rom. x. 13-15).

Please stand with us in faith that more girls or women may come to us, notwithstanding the opposition of many here, especially among the missionaries because we stand uncompromisingly for the Baptism of the Holy Spirit with the speaking in other tongues as the Spirit gives utterance.

Oh, how we would that you could realize the *mighty* power of the combined forces of Judaism, Islamism, and apostate

Christianity (worse than heathen idolatry), against King Jesus here, and against His ambassadors! Nothing but mighty, persistent, prevailing prayer and faith can enable us to stand and to win souls to Jesus from their darkness and death. The numbers of the Pentecostal band here have been increased by the coming of Mrs. Bush and her daughter, who expect to work among the Jews. Pray for them as they study the difficult languages.

Dr. Murcutt writes:—

It is really wonderful to see the people sitting around the coffee shops, men and women in carriages, on horseback, and all over the place, reading the Word. They say such a sight was never seen in Jerusalem before. Mr. Manasseh is bubbling over with joy. All the time he is saying, "How wonderful it is!" He

Miss Constance Skarratt, Miss Catherine C. White, and Miss Minnie Augusta Thomas, Pentecostal Mission, Faizpur, E. Khandesh; Miss Elkington and Miss Jones, Goshainganj Station, U.P. Messrs. P. Corry and A. Clelland, 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. Scharfen, 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.

The Council have decided to accept Mr. and Mrs. W. J. Taylor (formerly working in Japan on behalf of the Japan Evangelistic Band) as missionaries for service in Japan, so soon as arrangements can be made for their return, and the necessary funds are forthcoming. They have worked in Kobe, Tokyo, and Yohshama, but to avoid any conflict with former work or interests it is intended that our brother and sister should commence their labours in some other district.

The estimated total cost of outfit, passages, the customary payment of rent in advance, together with three months' allowance, is £200.

* * *

Robert Waugh, of 37, Lauriston Gardens, Edinburgh, has been accepted for admission to the Training Home at Preston.

* * *

The Box Treasurer, Mrs. Sandwith, of Oswaldkirk, Bracknell, will be glad if all box-holders will kindly send the contents of their Missionary Boxes direct to her, and not to the Hon. Treasurer of the P.M.U., and so avoid confusion in keeping the accounts.

* * *

Brother Percy Bristow is at work at Suan-hua-fu, together with his wife (formerly Miss Thyra Beruldsen). One great difficulty is the strength and influence of the Roman Catholics. These possess a large and handsome church, holding a thousand, the most beautiful building in the city, and called by them "The Heavenly Lord's Hall." The Mission Hall of the Chili Mission is by comparison humble indeed, and is called "The Jesus Hall." Bro. and Sister Bristow have a difficult post, and soon will be almost alone in their work, as the other workers are going on

to fresh fields. They will be thankful for the prayers and sympathy of the readers of "Confidence."

* * *

Our two brothers, A. Clelland and Percy Corry, reached Abbottabad safely on the 22nd January last. They experienced very rough weather in the Bay of Biscay, but were safely taken through it all.

* * *

The Rev. W. S. Norwood writes from Abbottabad, N.W. Frontier Province, India, to ask for prayer for Brothers Corry and Clelland. He says: "I trust many of the saints will be led to uphold these brethren in prayer. They will need the mighty power of God to see with the eye of faith, through seemingly unsurmountable difficulties, certain victory. We are sure the prayers of God's dear children are effective, and in answer we are "strengthened with might in the inner man."

* * *

Mr. Norwood says that the Mission premises are not in Afghanistan, but in India. Abbottabad is in British territory, but on the fringe of the closed lands of Tibet, Independent Tribal Territory, and Afghanistan.

TIBET.

Letter from Bro. Williams.

BELOVED PASTOR BODDY,

Faith is a living power from heaven
Which grasps the promise God has given;
Securely fixed on Christ alone,
A trust that cannot be o'erthrown;
Faith finds in Christ whate'er we need
To save and strengthen, guide and feed;
Strong in His Grace, its joy to share
His cross in hope, His crown to wear.

Bro. Trevitt and I are now at the Temple spending a few days during Christmas, after which we intend returning to our station in Tibet.

We praise God for the mighty way He is working here in this part of His vineyard.

Last week while two Chinese boys were singing praises to God, the Holy Spirit came upon them, and they began to speak and sing in tongues in a wonderful way. Our teacher one night while in bed was thrilled through and through by the Spirit, and he began to speak in tongues, and shaking at the same time. Not knowing the Word fully he was a little frightened, and in the morning he came to enquire what it all meant, and so we explained to him from the Word; after which he was very happy, and began to tell us how he had seen the glory of God fill his house. One night, he said, he saw fire wherever he looked in the house. There was no fire in the grate, but Jesus, the Light of the World, was there. “Hallelujah!”

We are expecting great things to take place. We must attempt great things for God, and expect great things from God. Mr. Simpson has just returned from a tour of the different stations, and much blessing followed the preaching of the Word. “Hallelujah!” Many visions of the Cross were given, and many were saved; others prophesied. There is a great hunger in many other stations for this latter rain blessing, some hitherto were very much against it; but, praise God, hearts are being opened, and a deep hunger created in them. It is our intention (God willing) to do a great deal of itinerating this winter. We have been invited to several of the Llama monasteries for the New Year. Please pray much for these visits, that great blessing may attend them, for the glory of God. The Tibetan New Year (like the Chinese) is 36 days after our New Year, and is thought a great deal of. We want to take long itinerating journeys up the Tao River, and other districts around us towards Central Tibet. It means much, and we need your fervent prayers, as travelling in Tibet is very hard and dangerous; but we fear no foe, and, trusting in Jesus, we shall surely prevail. “Hallelujah!” We feel more and more that the time is short, for soon our Jesus will be here. His people are being quickly prepared for His coming. The garment of Love must be donned; as it says, *over all these things put on Love*. This, then, must be the wedding garment. The gifts alone are not sufficient, as all must be clothed with Love.

It is very cold here just now; the mountains are covered with snow.

Much Christian love to all the Saints.

Yours in His boundless love.

F. TREVITT & A. WILLIAMS.

c/o Rev. W. W. Simpson,

Old Tao-chow,

Kansu Province, China.

December 21st, 1912.

CHINA.

Yunnan Province.

DEAR PASTOR BODDY,

As we step out into a New Year our hearts are full of expectation and praise for what God is going to do this year here in Yunnan province.

He is faithful who said: “Behold, I will do a new thing; now shall it spring forth, and ye shall know it. I will even make a way in the wilderness, and rivers in the desert.” (Is. 43, 19.)

We trust to see a mighty flood-tide of the Spirit so that many precious souls shall be brought into

Christ’s salvation, and native Christians baptized in the Holy Ghost and Fire.

I will tell you a little of our first Christmas in China. On Christmas Eve we had our own family gathering for an hour before going to Y. M. C. A., where we were invited to spend the evening with the Chinese. Never have I seen so many Chinese gathered together. I believe there were about seven or eight hundred present; even the windows were filled. The evening’s programme was suitable to the occasion, and the message given was “God’s great Love-gift to man.”

Christmas morning, early before breakfast, we as a family met to commemorate the Lord’s death “Till He come.” God was indeed in our midst, and wonderfully met our hungry souls, and by His Spirit led us deeper into the meaning of Calvary.

On Christmas Day we had precious meetings with the Chinese. In the afternoon we had a plain Chinese meal with them; we are beginning to get used to handling the chop-sticks and to eat the (for us) peculiar Chinese food.

On Christmas evening we had the joy of giving the little Chinese children a treat.

During the past months two of the sisters have been teaching them Bible stories and hymns; the little ones did very well, and in the presence of their parents repeated what they had learned, and received a New Testament and a little Christmas packet of nuts and fruit. Our meeting hall was crowded beyond standing room, and the courtyard held the overflow. I believe that my first Christmas in China was the best I ever have had, because it was spent among the precious Chinese.

The following week we spent in prayer and waiting on God. We commenced in the morning at four or five o’clock and had meetings all day long—what a time of refreshing from the presence of God. God gave us many messages through His Word—prophecies and tongues with interpretations. In some meetings we felt the Spirit of prayer in a mighty way; and in other meetings just the still small Voice of the Spirit, and a great hush of God was upon us, so one was afraid to interrupt the stillness by praying aloud. What different ways God meets His expectant children. We felt the same unity of the Spirit which possessed the disciples at Pentecost in the upper room. In one meeting a sister had a vision from God, which was very helpful to us, and at the same time spoke in tongues under the Holy Ghost’s power.

Another of the sisters gave the interpretation, and it was exactly the same as the sister saw in her vision.

We have now left the place of prayer, but not the attitude and spirit of prayer and expectation, and God continually will teach us deeper lessons of the “prayer conflict,” that how to pray through to victory, not because there is unwillingness to give on the part of the One to whom we pray; but because we need to be trained in the holy ministry of “subduing kingdoms” and “obtaining promises” by the faith in Jesus’ name.

During the winter months we have had a beautiful clear blue sky and bright sunshine, except for a few days lately. The mornings and evenings are cold, but in the middle of the day the sun is quite hot.

When we walk out to the villages it is wonderful to see the many gardens filled with fresh green vegetables; it does not look like Christmas time, but reminds one of the springtime at home.

(China—continued.)

After the rice harvest we have again begun to go to the villages with the gospel. It is an exceedingly interesting work. This province is filled with villages where the Gospel of Jesus is never heard. We usually take our lunch with us and go for the whole day visiting several villages.

Some days ago we were preaching in a village. A woman in the crowd, who had listened very attentively, suddenly said: "Teach me how to pray to God!" The Chinese evangelist, who was with us, asked her to repeat several times after him, "Lord, have mercy upon me, and save me." Mr. Maclean interrupted and said, pray like this: "Lord, I thank Thee that Thou hast had mercy on me, and saved me." Glory to Jesus that He has finished the work, and we His messengers are chosen to proclaim a salvation which has been purchased on Calvary for China's millions.

In the same village the people invited us to come and preach in their heathen temple any time we could. God grant that the idols may be thrown out and the place turned into a Gospel hall.

Yesterday we went to three other villages. Crowds of people gathered round us everywhere to hear the Gospel. In one of the villages we have a Chinese friend, a helper woman, whose only living is the rice granted her yearly by the people who come to worship in the temple. She invited us to come out to preach the Gospel there. She herself has decided to follow the Lord, and we heard her preach to the village people about Jesus Christ and advise them not to worship the idols.

She had put hymns on the temple wall, and before any missionary had come out there she had taught the little heathen children hymns and Bible stories. She lives in the temple, and that is her only home.

We cannot help praying that God will Himself work in her heart that she will no longer be able to receive her living by the idolatrous worship of others, but in faith step out, trusting God for her rice money. This would certainly be a severe test to her. If she was baptized with the Holy Ghost, she could become a splendid help as a Bible woman.

Yours for souls in China,

MARTHA RÖNAGER.

The Pentecostal Mission Station,
Yunnanfu, Yunnan Province,
West China.

New Year's Day, 1913.

List of Contributions to P.M.U. received during January, 1913.

Receipt No.	£	s.	d.
471	1	0	0
472	5	0	0
473	3	4	0
474	4	10	7
475	1	3	0
476	0	11	5
477 [Women's Training Home]	2	0	0
478	1	0	0
479	0	2	0



ALEX. CLELLAND. PERCY CORY.
"BRETHREN, PRAY FOR US."

Receipt No. 480	0	6	5
" 481	3	17	6
" 482 [£1 for Pandita Ramabai]	2	0	0
" 483	0	10	0
" 484	10	0	0
" 485	0	12	0
" 486	0	15	0
" 487	0	10	0
" 488	0	4	0
" 489	0	10	0
" 490 [£1 for Mr. G. Berg]	2	0	0
" 491	0	10	0
Collection, Sion College	11	11	4
Boxes	6	14	7
Receipt No. 493	4	0	0
" 494	0	11	3
" 495	0	2	6
" 496	1	0	0
" 497	0	12	4
" 498	0	6	0
" 499	2	15	0
" 500	0	7	6
" 501	1	3	6
" 502	3	0	0
Glenmavis Assembly	1	11	0
Receipt No. 504 [£2 for Miss Gerber]	5	0	0
" 505	0	2	6
" 506 [for Training Home]	4	5	0
" 507	25	0	0
New Zealand, per E. M. Moser	1	0	0
Receipt No. 509	1	5	0
Boland Street Mission, Bradford	1	0	0
Receipt No. 511	0	6	0
" 512	0	10	0
" 513	2	0	0

£114 9 3

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

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

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