

APRIL, 1918.

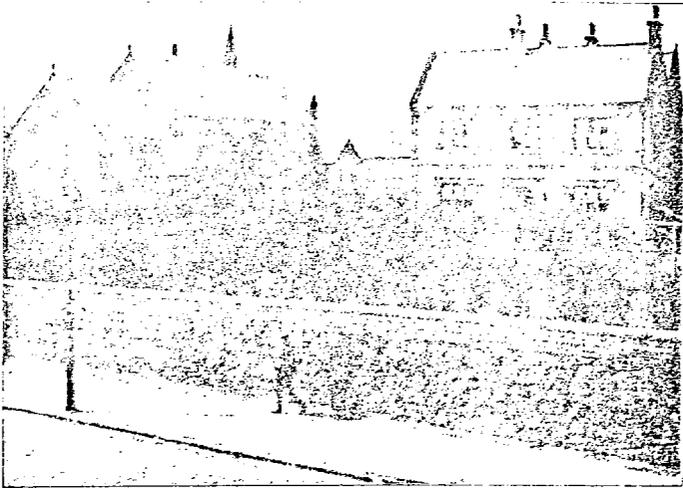
VOL. VI. No. 4.

# “CONFIDENCE”

EDITED BY

ALEX. A. BODDY,

ALL SAINTS' VICARAGE, SUNDERLAND, ENGLAND.

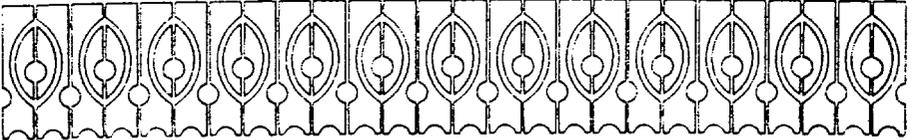


ALL SAINTS' VICARAGE AND CHURCH,  
Fulwell Road, Monkwearmouth, Sunderland.

“This is the CONFIDENCE that we have in Him, that if we ask anything according to His will, He heareth us: And if we know that He hear us, whatsoever we ask, we know that we have the petitions that we desired from Him.”—1 John v., 14-15.

“The Lord shall be thy CONFIDENCE, and shall keep thy foot from being taken.”—Prov. iii., 26.

61st ISSUE.



ONE PENNY.

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

# CONTENTS.

Subscription-Gifts, Balance Sheet, etc. .... page 66	A Pentecostal Revival in Zion City, U.S.A. .... 79
Transatlantic Experiences..... 67-70	An Old Saint made Young ..... 79
Illustration—Route of Rev. A. A. Boddy ... 68	“All Things in Common” ..... 79-80
Statue of Liberty ..... 69	Power of Faith ..... 80
London's Modern Miracle ..... 71-72	P.M.U. .... 81
Mrs. Woodworth-Etter's Meetings, and her Book..... 72-73 & 76-77	South-Western China ..... 81-83
The Sunderland International Convention... 74	North China ..... 83-84
“That we may be found of Him in Peace” 75-76	Illustrations—Chinese Children eating with Chopsticks ..... 83
Conference in London..... 76	Chinese Women with bound feet..... 84
Lytham, Lancashire ..... 77	List of Contributions ..... 84
The Bradford Convention ..... 77-78	
The Welsh Revivalists in London ..... 78	

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

## Confidence “Subscription-Gifts” to March 30th.

	£	s.	d.		£	s.	d.		£	s.	d.
261 Wainiyyō Assembly	0	4	0	297 Treleau (B.)	0	1	0	330 Bournemouth (K.)	0	0	6
262 Southsea (M.)	0	1	0	298 Aberdare (D.)	0	0	10	331 Heanor (A.)	0	10	0
263 Luton (S.)	6	5	0	299 Gateshead (K.)	0	2	0	332 per Mrs. Lydia Piper, Chicago	0	4	1
264 Munkäl, Sweden (L.)	0	5	0	300 Vancouver (S.)	0	4	1½	333 Treioar (B.)	0	1	0
265 Plumstead (G.)	0	2	8	302 Dunfermline (P.)	0	0	6	334 Manchester, U.S.A. (A.)	0	2	0
266 Mukti (T.)	0	3	6	303 Fountain, U.S.A. (B.)	0	4	1	335 Westcliff (A.)	0	10	0
267 Bombay (M.)	0	1	9	304 Los Angeles, Cal. (J.)	0	4	2	336 Shrewsbury (C.)	0	5	0
268 Kotogiri, India (O.K.)	0	1	6	305 Ponsonby, N. Zealand (B.)	0	5	0	337 Southsea (P.)	0	2	0
269 Penygraig (G.)	0	4	0	306 Exeter, (W.)	0	1	6	338 Leith (H.)	0	2	0
270 Johannesburg, S.A. (M.)	0	3	0	307 Hereford (B.)	0	5	0	339 Allahabad (C.)	0	1	6
271 Derby (M.)	0	1	8	308 Beremicydach Assembiv	0	3	0	340 Cleveland, U.S.A. (M.)	0	4	1
272 Dundee (R.)	0	2	0	309 Middelburg, Transvaal (T.)	0	3	6	341 Chicago (M.)	0	8	0
273 Woodhouse, Leeds (O.)	0	2	2	310 Pasadena, Cal. (R.)	0	4	1	342 Petosky (per Mrs. Piper) (K.)	0	2	0
274 London (L.)	0	2	0	311 Airdrie (W.)	0	0	8	343 Minneapolis, U.S.A. (L.)	0	4	2
275 Cheitenham (D.)	0	0	7½	312 Toronto, Canada (A.)	0	4	1	344 Dolan (W.)	0	1	6
276 Sespa (W.)	0	4	1	313 Hull (G.)	0	1	6	345 Doieethan (T.)	0	1	6
277 Genrode (S.)	0	5	0	314 Hull (S.)	0	1	8	346 Spreydon, N.Z. (C.)	0	10	0
278 Lytham (M.)	0	7	6	315 Kinsyth Assembly	0	5	0	347 Clapton (M.)	0	3	6
279 Mansfield (B.)	0	1	0	316 Ferryhill (T.)	0	4	0	348 Travancore (D.)	0	1	6
280 Holivwell (H.)	0	5	0	317 Nowalk, U.S.A. (C.)	0	4	1	349 Ipswich (E.)	0	2	6
281 Salisbury (W.)	0	5	0	318 Beloit, U.S.A. (G.)	0	2	0	350 Syria (A.)	0	1	6
282 Auckland, N.Z. (B.)	0	4	0	319 Denison, U.S.A. (W.)	0	1	6	351 Leith (D.)	0	1	6
283 Bellevue, Canada (H.)	0	4	0	320 Saitcoats, Canada (McN.)	0	2	0	352 Nottingham (M.)	0	1	4
284 Heathfield (W.)	0	2	6	321 Winnipeg (J.G.S.)	0	2	0	353 Bury (B.)	0	1	6
285 Leeds (W.)	0	1	0	322 Winnipeg (M.G.T.)	0	2	0	354 London (H.)	0	1	6
286 Laxey (O.)	0	2	0	323 Fredonia (K.)	0	2	1	355 Düsseldorf	0	1	6
287 Plumstead (B.)	0	5	0	324 Tunbridge Welist (P.)	0	3	0	356 Manchester, U.S.A. (W.)	0	4	1
288 Oklanama, U.S.A. (N.)	0	2	1	325 Providence, U.S.A. (R.)	0	4	2	357 Glasgow (W.)	0	2	0
289 Scarborough (H.)	0	1	6	326 Piqua, U.S.A. (S.)	0	2	1	358 Sheffield (H.)	0	2	6
290 Lee (L.)	0	2	6	327 Newbold Moor (L.)	0	2	0	359 Thisted, Denmark	0	4	4
291 Roker (M.)	0	5	0	328 Sutton (C.)	0	5	0	360 Stamps	0	1	7
292 Sunderland (G.)	0	3	6	329 Smethwick (T.)	0	3	6				
293 Bedford (B.)	0	1	0								
294 Toronto (T.)	0	4	1								
295 Garra (H.)	0	3	0								
296 Maesteg Assembly..	0	1	3								

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## Printing and Expenses Account.

	£	s.	d.		£	s.	d.
Subscriptions as above...	...	15	5	Adverse Balance from last month	...	3	17
Discounts...	...	0	3	“Confidence” (March)...	...	13	9
Adverse Balance	...	7	11	Canadian Registration...	...	0	5
				Postage	...	5	6
				Blocks	...	0	12

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£23 0 1

# "CONFIDENCE."

No. 4. Vol. vi.

ALL SAINTS', SUNDERLAND.

April, 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.

## TRANSATLANTIC EXPERIENCES.

(CONCLUDING ARTICLE.)

(BY THE EDITOR.)

Conclusion of record of the journey of the Editor. This description of his Mission journey commenced in the August number.

### AT CHICAGO (continued).

I made very good use of my spare moments in Chicago. Walking in the Jackson Park I saw the "Caravals" floating among other craft in the Lake Harbour, exact representations of the little ships which bore Christopher Columbus and others over the mighty Atlantic to discover this great continent. What brave hearts were theirs. Magnificent University buildings stretch out not far away, housing and teaching thousands of students.

You can travel on the street car for about 20 miles for 2½d (5 cents), but you pay the same if you travel six "blocks." There is a wonderful system of swift electric cars, and also the elevated railway, running noisily on iron girders along some of the broad streets, very convenient, but trying to those alongside and below.

I saw the great Union stock yards, and went through Armour's establishment, where there is cleanliness and much care. I visited Marshall Field's great stores, had an interesting time in Revell's, the well-known great publishers, and bought a quantity of little, red-backed New Testaments, which I was able to give to many needy ones. I had talks with many Chicagoans. "Do you belong to the Holy Rollers?" said one. "I am glad to say I have received the Pentecostal Baptism, by the goodness of God, with the Sign of Tongues," I answered. Then the questioner was interested, and came to the

Stone Church to hear more. It seems there are some people also whom they called "Holy Jumpers," who hold street meetings near Clark Street on Sunday nights. "Very earnest" was the description. Possibly they jump for joy, and this would be likely to arrest attention, and gather the people together.

Before leaving Chicago the great city seemed to become familiar to me. I walked out from the heart of the city to 37th Street, along Wabash Avenue, past Grace Church. It was warm weather, and a bubbling overflow of clear water overflowed a chalice in a little alcove just at the entrance to the church. It was so arranged that the thirsty one could stoop over the chalice and take a refreshing draught without touching the cup at all. The water supply in Chicago is good. It is pumped out of the lake a mile or two from shore. There is a pumping station far out in the lake, and then the waters are forced through pipes under the lake to the city. I thought of the words:—

I heard the Voice of Jesus say,  
"Behold, I freely give  
The Living Water, thirsty one.  
Stoop down and drink, and live."  
I came to Jesus and I drank  
Of that life-giving stream,  
My thirst was quenched, my soul revived,  
And now I live in Him.

### HOMEWARDS BY NEW YORK.

On my way to the Railway Depot, as I was leaving Chicago late one night, I passed some meetings of Anarchists, and was thankful to have the companionship of an earnest, tall, young American, a Scout Captain (F. Stoltz), who saw me safely into the New York train at the Dearborn Street Station.

(Transatlantic Experiences, continued.)

Thirty-six hours brought me through scenes of Autumn glory, past many interesting towns (including Akron, spread over a lovely wooded, broad valley). Night came on, and the new moon shone above the Allegheny mountains and the waters of the Lackawanna River. This was the last link in my journey-chain on this vast continent. How many engineers in their locomotive "cabs" had contributed to my safety on plain and mountain pass, round curves innumerable, and over torrents and broad rivers!

We who travel should often offer a prayer for the men in the front of the train. I came across this interesting little episode told by James H. McConkey (The "Christian," January 30th):—

"I was teaching in a town in my native state. Through the town ran a great railroad system. On that system the engineer of a passenger train was a dear personal friend of my own. I dropped him a line, and told him I would be on hand the next morning to greet him as he passed through. Early in the morning I was sitting by the side of the track, at the end of a long bridge, waiting for my friend. Soon I heard the whistle of his engine. Presently his fast train was thundering upon the bridge. Quickly I looked up and waved my morning salute. In answer there flashed out from the cab window a grimy, gloved hand.

I caught a glimpse of my friend's face as his engine rushed by. But it was only a face in profile. It never turned aside to me. It was set like a flint in its gaze upon the track. At once I saw that deep down in his heart was the purpose of every true passenger railroad-engineer, and that was to bring every man, woman, and child in that train in safety to the great city to which his train was speeding. I was proud of my engineer friend that day; proud because not even the presence of a dear friend could turn him aside from the first thing of all."

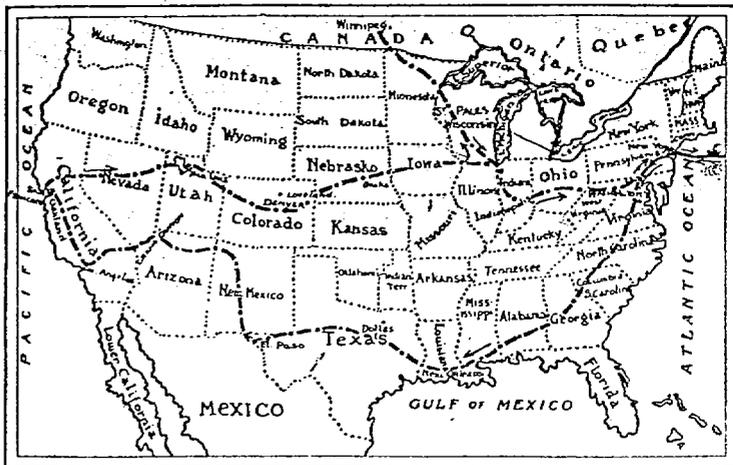
I noticed a tall man on the car dragging one leg, and I talked to him about Divine Healing, and he promised to study "Health in Christ."

Early on the second morning we ended this 1000 mile journey from Chicago to New York. I bade good-bye to friends on the cars and crossed the Hudson River to Twenty-third Street. I put up again at the "Chelsea," opposite the great Y.M.C.A.

BACK IN NEW YORK.

It was now October, and since I left New York in August I had travelled through 24 States, South, West, and North, to Canada and back, some 10,000 miles. Now I seemed to

ROUTE OF REV. A. BODDY.



be quite near home by comparison. I had completed a wonderful round by the goodness of God.

"How many murders a week do you average in this city?" I said to a fine mounted policeman near the Fifth Avenue. I had seen in that morning's "New York Herald" that an Italian had been placed against a lamp-post the night before, and riddled with revolver shots by Black Hand Assassins. Also that two Chinamen had been shot in Chinatown. Then we were all stirred by the attempted assassination of Ex-president Roosevelt, in Milwaukee, by Schrank.

"Well," replied my mounted policeman, smilingly, "They do seem a bit busy just now with their revolvers."

(About 8000 murders in U.S.A. last year. The newspapers lament that too many of the murderers escape detection or punishment.)

The first morning I was back in New York I took the elevated cars from Twenty-Third Street, near the Chelsea Hotel, down to the Battery. The U.S.A. Fleet was steaming slowly out to sea. Submarines were passing with their crews standing on the turtle-backs. Greater and greater vessels ripped out their farewell salutes. Dense crowds watched the vessels. "We may never see such a sight as this again," said an enthusiastic mother to her children.

I found my way up Broadway and along the celebrated Wall Street, the business centre of Finance. Then to the East River, and along towards Water Street, where that "dry dock for human wrecks," the Water Street Mission, under Hadley and others, has done such wonderful rescue work,

Then to "Bible House," where I had some business, and back to Broadway on foot, through foreign streets which seemed to be inhabited by Anarchists and Socialists. The women and the men seemed of the most dangerous continental type. These great cities have indeed volcanoes close at hand, ready for Satan or Anti-Christ to set a-flaming.

THE GLAD TIDINGS HALL.

Brother Brown, of the Glad Tidings Hall, and Brother MacDowell, whom I had met three years before at the Alliance Camp Meeting, came to the "Chelsea" to escort me to the meeting at 454 42nd Street West. It was a real, live, Pentecostal gathering. The joyful, triumphant spirit of Brother Brown, the leader, was contagious. God-glorifying testimonies were given, and, after my long address, "the altar" was crowded, and until late we prayed for blessing on those seeking it. A dear brother came back fully to the Lord. His earnest supplication at last merged into a triumph note of ecstatic praise in Tongues, and a lady from India seemed near to the fulness of blessing. *It would be impossible to hold such a meeting outside the sphere of the blessed Latter Rain.*

An aged saint, Sister Susie, leapt for joy and clapped her hands. She told us how one night she found herself without a cent and nowhere to lay her head. Then she remembered that in that she resembled her Lord Himself, and this had filled her with rapturous joy.

Over the Glad Tidings Mission Hall Brother and Sister Brown have a number of rooms, where missionaries passing through New York can stay. Brother Brown is an engineer, holding a responsible post in the city of New York, and, like Paul the Apostle, preaches the Gospel and works at his business also—a very healthy mode of proceeding.

PASTOR MORTON W. PLUMMER.

On my last day in America I welcomed Bro. Morton Plummer, who very kindly took a six hours' railway journey from Boston to meet me. After we had lunched together, and some very useful talk over important matters on both sides of the Ocean, we went over the Hudson River and took the Union Hill car to a point near to Mrs. Moss's Rest Home (called Beulah Heights No. 2). The Home is over a beautiful Assembly Hall, and near by are two Missionary Homes, for young men and young women. Pentecostal Assemblies have, so far, more generally been housed in humble buildings, and it was interesting to see these comely buildings at North Bergen, N.J.

Sister Moss has been guided, she believes, at each step of her work of faith directly by the Lord Himself. The plans, the excavation, the arrival of funds, she is certain, have all been directed by Him. She says, "I know my Father's voice."

She has devoted workers and supporters and the work prospers. I addressed two meetings, afternoon and evening, in the beautiful Assembly Hall on the ground floor. We had supper upstairs between the meetings. I had opportunities of meeting many hopeful and interesting Pentecostal friends. A Brother Rosenburg told me that he too had been born in Manchester, England, in Lord Street, where it crosses Red Bank, and, therefore, in my father's old parish. A brother of the Commissioner of Police for London introduced himself to me. He had lost his only daughter a few days before. She died after what seemed to be a necessary operation. Her funeral, at Paterson, N.J., had been a remarkable season

of praise and triumph. She was their treasure, but they did not wish to hold her back from the joy of the Lord.

Miss Easton, of Calcutta, was here taking a furlough from her work in the East. She told me how she received the first Pentecostal Missionaries into her Calcutta home.

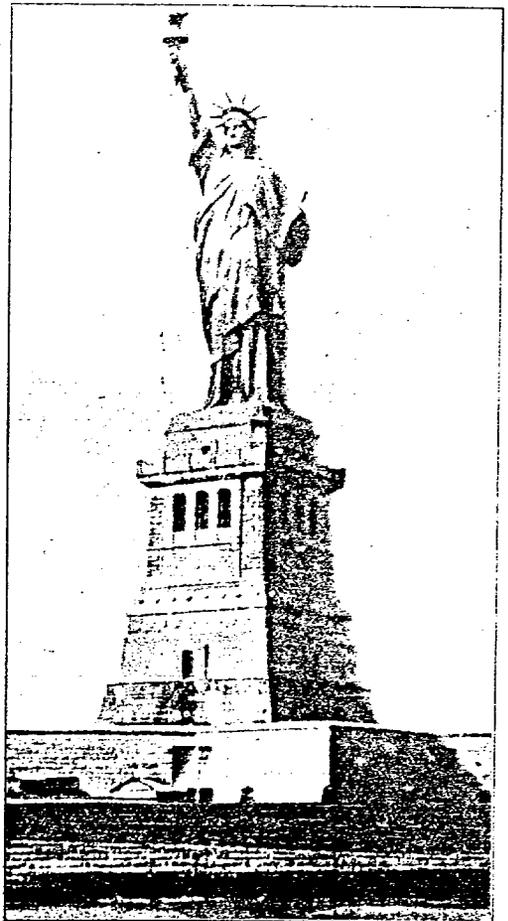
So my last addresses in U.S.A. were now given, and there was much kindly hand-shaking and many farewells when they had sung:—

"Blest be the tie that binds."

Pastor Plummer and I crossed the dark waters of the Hudson River again to New York, and had some supper in one of Child's clean restaurants in Thirty-Sixth Street. Then he bade me farewell and ran for his midnight express for Boston. (His home is 54 Poplar Street, Melrose, Mass.)

LEAVING U.S.A.

On Thursday, October 17th, a "taxi" took me to the steamer. In brilliant autumn sunlight, the great White Star liner "Adriatic" slipped out of her berth at Nineteenth Street, and, slowly passing down the Hudson River, we left



STATUE OF LIBERTY.  
(Entrance to New York Harbour.)

(Transatlantic Experiences—continued.)

the Battery behind, and later we passed the great Statue of Liberty and headed for the grey Atlantic.

I had, before leaving, received a kind note from our beloved brother, Rev. A. B. Simpson, of the Christian and Missionary Alliance, asking me to speak in the Gospel Tabernacle.

692 Eighth Avenue, New York.  
October 12th, 1912.

Dear Mr. Boddy,

I learn from Mrs. Weaver that you are in America. I shall be glad to see you and have you preach for us some time convenient to you.

Yours in His service,  
A. B. SIMPSON.

I could not stay over another Sunday, so I wrote a cordial letter from the steamer to him, which went ashore with the pilot.

\* \* \*

Before I left U.S.A. I sent a message through one of the Pentecostal papers expressing my gratitude to many who had extended to me hospitality and generosity on this journey. It was these beloved friends in the Western Continent who had invited me, and who, under God's kind hand, had made the journey possible. The Lord bless them, and all with whom I came in contact. Several letters have reached me since I have returned home expressing great thankfulness for my messages advocating unity and love between the brethren.

\* \* \*

By the goodness of the Lord we were kept day by day and night by night as we safely crossed the cold Atlantic. A little baby-boy was born in mid-ocean, and much interest was taken in him and in his mother, and a substantial gift presented to them. The Lord was specially with us in the Sunday services at 7 a. m., 10:30 and 7:30. "Oh, Pastor Boddy, do pray for me that I may have the Baptism of the Holy Ghost," said a dear Swedish missionary, with tears in her eyes. "I am just one of God's little ones, and I do so long to be used of Him. So we had special prayers for the Baptism in mid-Atlantic. May our Lord bless her and her friends in Zululand.

Here is a copy of the wireless telegram sent off from the Atlantic on the afternoon of the Harvest Festival in All Saints' Church, Sunderland, and read a few hours later to the congregation by the preacher, the Rev. Canon Gouldsmith:—

*Wireless Telegram.*

*To Mr. Boddy, Sunderland.*

*Your affectionate greetings to congregation. Psalm 104, verses 30 and 31.\* He lands on Friday.*

On the last morning when I rose early and looked out of my port-hole on the starboard side of the "Adriatic," I saw the Welsh mountains once more, and Snowdon with a tinge of pure white on its summit. The Lord bless dear Wales, and let the showers of pure blessing fall on her. Amen.

As we approached Liverpool we ran into fog, and damage was done by collision among vessels around us; but the great Captain gave wisdom and guidance to the "Adriatic's" commander, and we escaped all harm. We held a joyful little Thanksgiving Service in the saloon and all joined in the Doxology:—

"Praise God from Whom all blessings flow,  
Praise Him all creatures here below,  
Praise Him above, ye heavenly host,  
Praise Father, Son, and Holy Ghost."

So I reached the old country on Friday, October 25th, after an absence of eighty-six days, in which I had traveled some sixteen thousand miles, being preserved by the goodness and love of the Lord from all evil, and privileged to meet many of His dear people, to whom one gladly ministered of the Word of Life and Victory.

Bro. Breeze and Bro. Bernard, who had so lovingly seen me off at Liverpool, again welcomed the traveller back, and we together praised the Lord, Who had brought me to the desired haven.

Journeying homewards by rail I found a railway strike just commencing, but was only delayed for some hours at York, the first delay I met with on my long journey. I received late at night the welcome I might expect at All Saints' Vicarage. It was good on the Sunday to look down from the pulpit on the crowd of faces. They welcomed their Vicar back, and he was full of thankfulness indeed to be again with his own flock. "There's no place like home."

One of the helpful promise-verses which friends had given me on leaving home was Isaiah xli., 10:—

"Fear thou not: for I am with thee: be not dismayed; for I am Thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of My righteousness."

God's Word is unfailing for us all. Hallelujah! Amen.

\* \* \*

The Editor of "Confidence" would lovingly send his expression of prayerful sympathy over the Atlantic to the great host of sufferers through the devastating cyclone of March 13th and 14th, followed by overwhelming waterfloods submerging and destroying countless homes and lives. May many come victoriously out of this awful trial, this "great tribulation," having learned to wash their robes and make them white in the Blood of the Lamb. May the God of all comfort, wipe away all tears, and strengthen in this time of great sorrow.

ALEXANDER A. BODDY.

\* Ps. cviii., 30. "Then are they glad because they be quiet (or are at rest): so He bringeth them unto their desired haven. 31. On that men would praise the Lord for His goodness, and for His wonderful works to the children of men."

"LONDON'S MODERN MIRACLE."\*

The readers of "Confidence" will well remember the wonderful way in which the Lord in His mercy raised up his child Dorothy Kerin.

We told the story a second time in our January issue (now out of print). We then quoted from the booklet (3d post-free, from Rev. J. Logan Thompson, 15 Leathwaite Road; or 18 for 1 dollar). We had absolute confidence—and have still—that the Lord Himself raised up this Christian maiden. For five years she had been bed-ridden, and had spent much of that time in prayer, intercession, and Bible study. The Lord sent one of His ministering angels (Heb. i., 14,) on Feb. 18th, 1912. She was blind and deaf and eaten up by tuberculosis. She was practically a corpse. Had been attended by eight and twenty doctors, and turned out of five hospitals incurable. Then came the angel of the Lord and said: "DOROTHY, YOUR SUFFERINGS ARE OVER, get up and walk!" There was instant recovery, and as hours passed by she put on flesh, grew new lungs, and was perfectly whole.

Dr. Ash, a specialist, wrote a valuable treatise on her case (about 3/6 or 1 dollar, from Messrs Herbert and Daniel, 95 New Bond Street, London, W.)

We do not know a more wonderful miracle since the days of the Apostles, nor one which the Lord has allowed to be so fully verified by the medical profession.

Best of all, Dorothy Kerin is a child of God, not infallible, but chosen as a witness to the love of God in Christ Jesus. We always wondered when the Enemy would attack her, when she was so determined to be the Lord's witness. Not every reader of "Confidence" has seen paragraphs in religious papers on both sides of the Atlantic recently. She believes that she has been misrepresented, and some have attributed statements to her, which she to-day emphatically denies. Let us note then these questions we put to her, together with her answers:—

1. Do you believe in the Bible as "God's Word," and different from all other books?  
Yes! with gratitude!
2. Do you believe its Writers were inspired of God to write the books of the Bible?  
Yes! I have no doubt whatever.

\* Dorothy Kerin's "Message," with the full account of her miraculous restoration, and two other recent similar cases. 4½d. post free (11 for 1 Dollar), from Rev. J. Logan Thompson, 15 Leathwaite Road, Clapham Common, London.

3. As to the question of "a Heli for the wicked," do you believe our Lord's words in Matt. xxv. 46: "Those shall go away into everlasting (age-long) punishment, but the righteous into life eternal," (or age-long)?  
I do believe this most implicitly.

DOROTHY.

Another Booklet is now being printed by Rev. J. Logan Thompson giving a remarkable re-print of a statement or message made through the press some little time back. Inside the cover is printed the following:—

MISS KERIN'S WORD OF CAUTION.

Ever since my restoration, the Enemy, by means of the Press and other ways, has been doing his utmost to bring discredit on this great and wonderful work of God, out of which man has been seeking to make CAPITAL and the devil CONFUSION, in order to discredit! I therefore counsel the Lord's people everywhere to DISCREDIT everything which would confuse the simple statement of this book.

In these days of such consummate confusion (the work of the Adversary) we need to make it very clear that there is no way to the Father but by His Son; and that there is no way to the Son but by His Spirit; and that the Holy Spirit in this dispensation has come as a consequence of the sacrifice of Christ on Calvary and His exaltation at the right hand of God!

DOROTHY KERIN.

15, Leathwaite Road,  
Clapham Common, London, S.W.  
March 21st, 1913.

She felt that she had been misrepresented in some of the interviews. Cuttings from papers containing these interviews were forwarded to one who wrote strongly. The paragraph was then copied by the "Alliance Weekly" of New York, and possibly also by others. We hope a generous paragraph will now appear giving EQUAL PROMINENCE to the above statements. Dorothy Kerin is a Christian maiden who needs our prayers and sympathy. She writes:—

"I do thank God that you still maintain that my healing was from God." (OF COURSE IT WAS. A.A.B.) I cannot understand how ——— can think otherwise, especially as my healing has been the means of bringing so many people to God. It is impossible for me to express my gratitude for your kind sympathy and prayers, but I hope you understand how very grateful I feel.

And again:

"I feel more grieved than I can say to think that this most unfortunate affair is still causing so much pain and anxiety to the people of God. What can I say to convince them of my true love towards my Saviour Jesus Christ? I pray that these anxious hearts may be speedily put to rest."

To explain all the bearings of the case is impossible, but the Editor of "Confidence" has had the details and difficulties placed before him in their various bearings.

(London's Modern Miracle—continued.)

We do not wish unnecessarily to blame the Editors of those papers who suggest that Dorothy's recovery was a deep scheme of the Enemy to back up destructive teaching. They judged from what they saw in print, and it is good that we should have attention drawn to the dangerous statements there quoted as if hers. It might have been kind, however, first to have found out whether Dorothy Kerin really made the statements, or believed what was attributed to her. Her replies above given are, we humbly think, when made public, one good way of defeating, in some measure, the Enemy's designs, and we are surely united in that desire. Only a few can understand the difficult position of this young servant of the Lord. Let us pray that the victory may ever be His.—A. A. B.

We should like the friends assembled at the Sunderland Convention to meet her. Will any of the Lord's stewards make this possible? The Editor of "Confidence" would be glad to hear from such.

### Mrs. Woodworth-Etter's Meetings, AND HER BOOK.

*"God also bearing them witness both with signs and wonders, and divers miracles, and gifts of the Holy Ghost, according to His own will."*

Heb. ii., 4.

We recently quoted at length from the opening chapter of her large book, "The Acts of the Holy Ghost." Again we advise readers of "Confidence" to obtain a copy and read it prayerfully. If half-a-dozen joined together they could read their copy in turns. Every copy should be lent to those who would be willing to read it. (Send Money Order for seven shillings, or one dollar, sixty-five cents, to Mrs. M. B. Woodworth-Etter, General Delivery, Indianapolis, Indiana, U.S.A.)

As to Mrs. Woodworth-Etter's movements, she went to San Antonio, Texas, after Dallas. A brother who was present writes:—

Notwithstanding every thing possible, it seems, came up to hinder the meeting, God set His seal on the very first service in a blessed way. From the first souls have been saved, some baptized, and bodies healed. There have been some real miracles of healing. One lady came all the way from Okla in a wagon. She had not walked for years, but after Mrs. Etter prayed for her, and rebuked the spirit of infirmity in Jesus' name, commanding her to rise up and walk, she rose up, walking and praising God. Another lady came from Chicago and was

healed of consumption, and is in the meeting every night giving glory to God for His mighty power to save and heal. Another lady about seventy years of age came to the meeting, having spent much and suffered much of many physicians. She was having hemorrhages of the lungs, was prayed for and has been shouting the victory ever since, and can breathe and talk and shout like other folks. This morning she was in the meeting, and walked up and down before the altar, praising God for having given her perfect soundness of lungs. A gentleman living in El Paso, Texas, was here, waiting for the troubling of the waters, but only stayed a few days after the meeting began, but testified that he felt in his body that he was healed. He was suffering with diabetes, also partial deafness, but declared his hearing was much better.

A civil engineer, who had not heard a word or sound out of one ear for more than four years, the drum having been destroyed by an abscess, when he was prayed for and in the name of Jesus commanded to receive his hearing, immediately received his hearing. He was prayed for last Sunday night a week ago, and last Sunday night he was in the meeting, and testified that he could hear perfectly.

One brother, a preacher, whose right ear has been closed for eighteen years through the use of strong drugs was made to hear clearly out of the dead ear to-day through faith in Jesus.

Thence her route was to Oakland to work with Mrs. Carrie Judd Montgomery, thence to San Jose, and on April 15th is to be at the Apostolic Camp Meeting at Los Angeles, and on June 1st over near the Atlantic coast at Long Hill, Connecticut. (See March issue of "Confidence," page 61.)

Sister Etter writes to me:—"Do you know of anyone who will agree to translate the Acts of the Holy Ghost into German or into Swedish? We find no better people than either of these nations when truly converted to God.

"Brother Phair and his wife are here in the meetings. Have heard them speak of you as a dear friend. My belief is the Lord will lead them to go with us from coast to coast."

Here we give a long extract from her book, dealing with a remarkable time in her career, twenty-two years ago. But her work is just the same to-day.

#### ON THE "KERRY PATCH," AT ST. LOUIS, 1890.

It was now the first of June, and we were ready to put up our large tent, which we brought from California. The only place we could get room enough was "Kerry Patch," a place noted for the hoodlum element, where they gathered from all parts of the city. People have been shot down or robbed, or stoned here, any hour of the day. There were two large Catholic churches, one on each side of the tent. One was about a block away, the other about two blocks. We lived in our small tents without a shade tree, for five months.

The Christians tried to persuade us not to pitch our tents in “Kerry Patch,” and after we had them up they tried to have us move away from that wicked and rough element, but we felt that God had led us there. We rented the ground for three months, paid seventy-five dollars for it. The Christians said there had been several show tents put up where ours stood, and the rough element cut the ropes and tore their tents down. They said if they would cut the ropes of a show tent, surely a gospel tent would have no chance at all. We said God has placed us here, and by His grace we will stay. Many of our best friends were afraid to let their wives and daughters come, and felt they were running a great risk in coming themselves, as the congregation was stoned coming and going. Sometimes the stones went flying through the tent. They did not know what a camp-meeting was, but thought it was some kind of a show. Most of these people had never been to a church. The first night the tent was crowded. The Christians who were there will never forget that night. Men stood on the seats with hats on, cigars and pipes in their mouths, coats off and sleeves rolled up. Women with old dirty aprons and dresses on, bare-headed and bare-armed. They would shoot off fire-crackers, and when we sang they sang the louder; when we prayed, they clapped their hands and cheered us. They had

PISTOLS AND CLUBS,

and were ready to kill us, and tear down the tent. It looked like we would all be killed. Several ministers tried to talk, but were stoned down, or their voice drowned out. It looked like surrender or death.

It was an awful sight to see a little band of Christians, sitting nearly frozen to their seats with fear, surrounded by a mob of wild fierce men and women, many of them half drunk, their eyes and faces red and inflamed. Every effort failed, and we could do nothing with them. I said to my co-workers: “We will never give up, and if they take us out of the tent before we are ready to go, they will take us out dead.” I told them to lead in prayer one after the other, and the God of Elijah would answer.

A sister knelt on the pulpit pale as death, her hands and face raised to heaven, and in a clear ringing voice asked God to save and bless the judgment-bound multitude. A feeling of the awful presence of God began to fall on the people. Another sister followed in prayer, then I arose, and stood before them. I raised my hand in the name of the Lord, and commanded them to listen. I said the Lord had sent me there to do them good, and that I would not leave until the Lord told me to, when our work was done. I told them the Lord would strike dead the first one that tried to harm us, or to strike us with a dagger. If any tried to kill us

THE LORD WOULD STRIKE THEM DEAD.

The power of God fell, and the fear of God came upon all the multitude. The sweat came on their faces, and they stood like as though in a trance; the men began to take their pipes out of their mouths, and their hats off. The women began to cover up their bare necks and arms with their aprons. They felt they stood naked and guilty before God. They began to get off the seats, and try to sit down, but some fell and lay like dead. Others stood with their mouths open. One Catholic said that I struck him down, and showed

him hell. Tears ran down many faces, through the dirt, leaving streaks. They stood like they were afraid to move, and they all passed out quietly. After that the hoodlum element always respected me. Many would take off their hats when they passed me; but they stoned the people coming and going to the meetings, and threw stones through and over the tent for some time, till we got them conquered in the name of the Lord, and the help of the police.

The citizens took it in hand, and went after the police for not doing their duty, for they were afraid of the mob element. The chief of the police came and told me I should be protected, if he had to send out the whole police force. The soldiers at Jefferson Barracks said we were doing a great work, and if the police would not protect me they would.

The ground near our tent had always been used by the hoodlum element from all parts of the city. They would come together on Sabbath and bring kegs of beer. Several companies of baseball players were included in these Sunday gatherings. On the first Sabbath we held a meeting, when we began to sing nearly a thousand of these roughs and toughs came rushing into the tent with their bats and balls. There were old men, middle-aged men, young men and children. Some were dressed in baseball uniforms, some in rags, some were drunk, some with pipes in their mouths, and some with cigars. They annoyed us all the day. They stoned the tent, stoned the people coming and going to the meeting.

The next Sabbath they came as usual, but

THE CHIEF OF POLICE

with several police came and drove them away. Oh, praise God for such victory! The neighbours had been tormented nearly to death. These roughs of the city were there every day, and especially on Sabbath. They said if the meetings did not do any other good, it had relieved them of an awful nuisance. With the kindness of the police and the power of God, those who came to the meeting and would not be tamed were driven away, the rest quieted down; then the civilized people came, many who had been afraid to come before. We do not blame them for being afraid. It was only by the grace of God we stood through the showers of stones. Some of the worst characters on earth came to the meeting. If God had not protected us we would not have left that camp ground alive. Glory to God, he never leaves his children. He is around about us as a wall of fire.

The women and children began to wear cleaner clothes, and came with their bonnets on, and left their dirty aprons at home. The men shaved and combed, and came with their families. They said the meeting was doing good, and that their wives and children were getting more tidy and keeping their homes cleaner. I told those who opposed the meeting that if it did no good, except to clean up some of their citizens and better their moral condition, I thought it a good work, and they ought to give us a helping hand. Many of the best citizens came to the meetings and were astonished at the great victory we had gained over the rough element, and the good order maintained.

The tent held eight thousand. There were meetings every day and night for five months.

(Continued on page 76.)

# “CONFIDENCE.”

APRIL, 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, May 10th to 16th. We ask for earnest prayer from the readers of "Confidence." (*May 1st is our special day of prayer for God's blessing and guidance.*)

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.

Requests for special prayer may be handed to the Chairman at each meeting, or posted to him (Rev. A. A. Boddy).

### SUBJECTS:

1. THE TASK OF THE PENTECOSTAL MOVEMENT,
  - a. To stir up the people of God for the edification of the Body of Christ.
  - b. To bring the restoration of the apostolic gifts.
  - c. To preach the Gospel to the world as a last call of the Lord.
  - d. To sound the midnight cry: "Behold the Bridegroom! come ye forth to meet Him."
2. THE CONDITIONS OF AN APOSTOLIC REVIVAL.
  - a. As to the Church—that she may be right with God.
  - b. As to the workers—that they may be messengers of the Lord.
  - c. As to the meetings—that they may be led by the Holy Ghost.

d. As to the method—that the Word of God may be preached in demonstration of the Spirit and of power.

"DIFFICULTIES" will be taken first at the morning meetings at 11 a.m. Questions should be written plainly and given in to the Chairman in good time.

### LIST OF SPEAKERS:

Subject to the Lord's re-arrangement, if He sees fit.

Pastor Morton Plummer and Mrs. Plummer, of Melrose, Mass., U.S.A., and Dr. Florence Marcutt, M.D., of Philadelphia University, and Los Angeles, California, are looking forward to being with us.

The Welsh Revivalists, Stephen Jeffreys and George Jeffreys, are coming to give Gospel addresses at the Convention (D.V.).

With Pastor Paul, of Berlin, and Prediger Edel, of Biele, are coming Prediger Heinrich Vietheer, of Reval, in Russia; also Prediger R. Geyer, of Basle, Switzerland, and Prediger Emil Humburg, of Mulheim Rhor. Pastor G. R. Polman comes from Holland. Mr. John Leech, K.C., Barrister-at-Law, comes from Dublin for the earlier meetings, Mr. Cecil Polhill from Bedford and London, the Baroness Von Brasch and Sister Patrick from Russia. Mrs. Crisp, of the P.M.U. Training Home, S. Hackney (and others).

(For rooms, etc., write soon to the Convention Secretaries, 8, Gillside Grove, Roker, Sunderland.)

The International Advisory Council will sit (D.V.) during the Sunderland Convention, from 8-45 to 10-30 (May 15th to 16th). Subjects on which advice is sought should now be sent in English to Rev. A. A. Boddy, All Saints' Vicarage, Sunderland, or in German to Pastor Paul, Linden Strasse, 28, Berlin, Steglitz. Communications should be brief and definite.

Messrs. Thos. Cook & Sons' Manager at their Sunderland Office (Fawcett Street) will be glad to give full information to anyone in any part of the world (or any place in Great Britain) as to the most direct and cheapest way to travel to Sunderland for the Convention. Write now to Thos. Cook & Sons, Travel Agency, Sunderland. A Representative will be in the North Porch of the Hall each afternoon at the close of the meeting to advise and to supply tickets.

The Tram-cars will stop (on request) at the door of the Hall, to set down or take up passengers.

## "That we may be found of Him in Peace."

These days so near the light of our Lord's return it is a common thing for many, even among God's deeper children, after finding a phase of God's precious truth especially illuminated, to hold it up thereafter as a hobby or "Shibboleth," thus neglecting that measuring up to the full stature of the Man, Jesus Christ, Paul so wisely advises us to consider (Eph. iv., 13, 14). In tearing down what some might consider one man-made doctrine, it is not difficult, ere they are aware, to build up another equally obnoxious in the eyes of God. Perhaps the very zeal that consumes some hearts along certain lines hinders them from seeing and recognizing the perfect law of liberty in Christ.

It was not to the sinner but to those who in some degree owned Him as Master that Jesus spoke when He warned them against saying, "My Lord delayeth His coming." This thought once in their hearts, the surfeiting and drunkenness was a rather-to-be-expected result. Not surfeiting and drunkenness in their most profane and liberal sense, but the subtle enjoyment and unlawful dwelling on those things which, though they may appear spiritual, do not work to the upbuilding, individually or collectively, of God's highest thought among His people. We must never forget one thing: God holds us deeply responsible, standing, as many are given to feel, on the very threshold of Christ's appearing. To rise from a world reeking with sin, unbelief and self-love, and meet our Lord in the air, means a holy walk and a watch upon our actions, for God is near; a hush upon our lips, for we may be called into the presence of the King in the midst of a sentence spoken. Yes, and it means a constant looking upward within our hearts, be our hands ever so busy—no straining, no assumed climax to our lives. Jesus is the climax, and as we rise to walk in newness of life with Him each day, so shall we best be prepared to rise to Him that glorious resurrection morning. Our hearts were with Him long ago, now we shall altogether be with Him, joined forever to our heavenly Ishi.

Over five years ago, when the blessed Holy Spirit came upon me in Pentecostal fulness, I well remember coupled with the

delicious joy of His loving presence was the instant hope, oh, so real, of being ready for His coming. A purifying hope, indeed, and it seemed a part of my very life as I walked in the glory of those first days. But God did not put it there for those days alone; it was to be a living hope. Thank God! a hope to live with, brightening sordid cares, glorifying hours of labour, sustaining through each long day with the word, "Yet a little while and the Coming One will come and will not tarry."

The outpoured "Latter Rain" is but a means to an end, the operations of God's Spirit in the lives of His people, but as instruments in the hands of a Master-Workman, to mould and form the workmanship like unto the Pattern, our Lord Jesus Christ. God is Sovereign, and His choosing one method to frame a structure does not necessitate our assuming all His structures are framed alike. For us to unchristianize another because they see God's light and working as revealed in their life somewhat differently from us, only shows our lack, and how far some of us may be from having on the wedding garment. Christ Himself has said, "Many that are first shall be last, and the last first." This will be fulfilled in all its truth at His coming.

Whatever doctrine they may hold there are vital things lacking in the hearts of many dear Pentecostal people. Whether or not they witnessed the phenomena and wide-spread spiritual blessing as we are seeing these days, my soul cries out for more of the humility, holy life and walk of such as Rutherford, Fenelon, and Phoebe Palmer. We take courage and thank God that He is gathering to Himself, separating the precious from the vile: but would we be ready for Him; one and all we must cease foolish striving about words (and, I might add, works) to no profit, remembering that the same Lord over all is rich. He it is who makes us perfect in every good work to do His will. He who completed the work so victoriously two thousand years ago is even now working in us to will and to do of His good pleasure. And much as some are prone to speak and feel as though the top stone had been placed on the method of God's working, and that they proclaim the whole unadulterated truth, should we not still remember that "now we see through a glass darkly, then face to face;

("That we may be found of Him in Peace"—contd.)  
 now we know in part, but then shall we know even as also we are known."

"Amen; even so, come, Lord Jesus, come quickly." And to the heart that is still, silent to all but His voice, sounds the answer of the Beloved: "Behold, I come quickly; hold that fast thou hast, that no man take thy crown."

With silent, joyous heart I wait for Thee;  
 Around me naught but deepening night,  
 Yet over all increasing light  
 Assures me that my Lord I soon shall see.  
 With holy rest and peace I wait for Thee;  
 Around me turmoil, war and strife,  
 Yet naught disturbs my inward life.  
 For soon the Prince of Peace shall come for me.  
 With deepening confidence I wait for Thee;  
 Still darker growth all without,  
 Yet faith burns clearer; without doubt  
 He comes. He comes—the Lamb of Victory.

(Mrs.) ALICE REYNOLDS FLOWER  
 (Indianapolis).

## Conference in London.

(APRIL 22ND TO 25TH.)

Mr. Cecil Polhill is arranging for a Conference to be held in the Kingsway Hall (the fine new Hall of the Methodist and London Mission), on Tuesday, Wednesday, Thursday, and Friday, April 22nd, 23rd, 24th, and 25th (a week earlier than previously announced). For full particulars write the Secretary, Howbury Hall, Bedford.

(Mrs. Woodworth-Etter's Meetings—continued from page 73.)

There were thousands outside the tent, but they could see and hear. We had six small tents besides the large one, and it looked like a little town. I slept, with my helpers like babes in our tents. Oh, praise the Lord for His care and protection!

Many were carried in, and got up, and walked out. The blind shouted for joy; the lame threw away their crutches, and leaped and rejoiced, and said: "Oh, I am healed!" The deaf and dumb clapped their hands, while tears of joy ran down their faces. Children that had never walked ran about praising the Lord. Some, both young and old people who were perfectly helpless, received

### A SHOCK FROM HEAVEN'S BATTERY.

that sent life through their limbs; they clapped their hands and jumped and cried for joy. The fear of God continued to sweep over the congregation; some ran after those that were healed; others stood pale as death, looking for them to fly away, or fall dead; but when they saw that they were really healed, the fear of God fell on them, and they said that "We have seen strange things to-day."

Hundreds of men and women and children, of all classes, were struck down by the power of God, and lay as dead, some for hours, some for days, and all came out shouting the high praises of God. Many had wonderful visions of heaven, and told of the judgments to come, and the Soon Coming of the Lord, and of the Marriage Supper of the Lamb, and of the time of the Rapture, and Manifestation of the sons of God; when we shall be changed in a moment, and caught up to meet the Lord in the air.

Many were baptized with the Holy Ghost, and received many gifts; all the gifts were manifested by the Holy Ghost. Many received the gifts of healing; the casting out of devils; some of miracles; of visions; of the gift of the Holy Ghost by the laying on of hands; some received

### THE GIFT OF NEW TONGUES.

and spake very intelligently in other languages, as the Spirit gave them utterance. He gave them to know what they were speaking.

The Lord called one man, by name, and told him he must go to many nations to give them the light, and to speak to them in their own language, and gave him the gift of writing the interpretation. He also saw many visions. The Lord revealed the deep things to him. Since then he has preached to many strange people of all nations. They would weep, and cry out and say, "We will serve the man that died for us."

A little girl was brought to me one day, she was helpless all over, and could not talk or walk, and had no use of herself. I prayed for her. The crowd was great, as there were hundreds trying to step into the pool, so we told them to take her out a little, and let her try to walk, for she might walk at once, or they might have to teach her, like any other child learning to walk. After a while they came back with her. She was walking and talking, but they could not understand a word she said! Praise the Lord, she had the use of her whole body; she was walking and talking in a strange language or tongue. She was filled with the Spirit, and as bold as a lion in the power of the Holy Ghost.

I stood her on the platform and she began to walk about and preach. With hands uplifted, pointing to heaven, and stamping her foot, she preached to the astonished multitude, showing what great things the Lord had done for her, for she spake some words in English.

Oh! Eternity alone will tell the mighty work of God, through the out-pouring of the Holy Ghost, in these great battles. They said it was the greatest battle ever fought in the Mississippi Valley of religion against science and the works of man, and the powers of darkness. The whole city was shaken. Missions started in many places. The different churches began to have street meetings and to visit the prisons and hospitals, as they had never done before we started this revival. The people were stirred; missionary work began all over the city, and revivals were started almost everywhere.

The people told us we would never stay the three months; that we would lose that money; but, praise God, we stayed the three months and then engaged the ground for two months more.

The man who owned the ground was a Catholic. He was so pleased with the change in the neighbourhood for good he said he would let us have

the ground free of charge. The interest of this five months' camp-meeting in "Kerry Patch" was wide-spread. It reached from the Atlantic to the Pacific and across the ocean. I received letters from a minister in Scotland whom I had never met, enquiring about the wonderful work of God he had heard about. He sent a letter for publication in favour of the meeting. I received letters from prominent ministers in Canada; from Pittsburg, Pennsylvania; from Indiana, and all parts of the country, enquiring about the great work God was doing in St. Louis. People came two thousand miles to be saved, or to have their bodies healed. Some of the physicians said they knew there had been six hundred persons healed. They said many of these had been given up by the best physicians of St. Louis. It was true that thousands were saved, and hundreds healed instantly and saved at the same time. They were healed of all manner of diseases. Scores were saved at the same moment. Several children who had never walked were healed. Those who had been deaf all their lives had their hearing restored perfectly. Many had their sight restored. Some who were dumb were made to speak. Many infants were healed of all kinds of afflictions. Some who were brought on beds walked away. Many were made to stretch out their withered arms. The paralytic got up and walked.

A lady who had heart disease of the worst kind, whose husband had spent hundreds of dollars in trying to have her healed—had travelled many places; to Hot Springs and different climates, and had the best physicians, but all failed. She came to the meeting to seek the Lord as her Saviour. She was saved, and healed instantly of her heart disease and other diseases. Her husband was converted the same night. They are both happy in Jesus, praising Him with all their hearts for what He has done for them.

The Lord has kept His servant in active service now for many, many years. A friend writes: "Mrs. Etter is a very sweet, simple old lady, and there is nothing about her person or spirit that would excite anything but faith and confidence in God." The Lord confirms the Word with signs following, *where there is faith!*

"LORD, INCREASE OUR FAITH!"

## LYTHAM, LANCASHIRE.

From Bro. Mogridge.

Our hall is now much too small. We are packed out on Sunday nights, and there are conversions, and some wonderful conversions too, practically every Sunday night. It is a continuous and real Spiritual revival. Many receive the Baptism in the Holy Spirit even in the Sunday evening services. Praise God for all He is doing here. Some of the very lowest and most degraded have been gloriously saved and baptised in the Holy Spirit, and are now bright and zealous workers for God. We shall now have to extend our premises or build a larger hall. This will cost something

like £300, and we shall have to bear most of the cost unless some good Samaritan comes along. However, God's work must not be hindered. We must work whilst it is called to-day. I think since we opened about a year ago more than a hundred have been baptised, and God is with us in every meeting. I praise God, He has kept us free from fleshly manifestations, prophecies and messages and interpretations of the *human mind*. He has kept us seeking Jesus, and not gifts only, and in seeking Jesus only our dear people have found Him and the precious gifts too. There is no safety for any assembly in these days unless we are much and long on our faces before God continually—I mean daily.

God bless you and all the Saints at dear old All Saints'. Hallelujah!

H. MOGRIDGE.

## The Bradford Convention.

A Churchman's Impression of the last two days.

Brother Smith Wiggiesworth held his Annual Convention at the Bowland Street Mission during the Easter holidays. It commenced on Good Friday, and continued over the following Tuesday. The meetings were well attended, particularly in the evenings. Many of the Pentecostal Centres were represented, notably: Leeds, York, Halifax, Hull, Preston, Bury, Snewsbury, Manchester, Liverpool, Bedford, Bracknell, Gateshead, and Newcastle.

Brother Wiggiesworth presided, and gave many helpful addresses. He endeared himself to all by his brotherly affection. Brother Techner was very much used. He gave a powerful address from 2 Peter iii. 14: "*Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of Him in peace, without spot and blameless.*" It was indeed a message of the Spirit, the people being held spellbound. He spoke also with much power from Hebrews xii. 29: "For our God is a consuming fire."

The oldest speaker was a dear sister from Hull, 83 years of age. Her vigour was remarkable. With an excellent voice she told of her love towards the Lord for seventy years. She then confessed to having, at one time, opposed the Pentecostal Movement. We quote her own words as our memory permits: "I have said things about you, but confession is good. I consented to go to one of your meetings, and I had not been many minutes inside until I said, 'These people have God.' I then looked at His Word for myself, and saw that there was a gift of tongues to speak to Him—think what that means, you can talk to God." Hereabouts the sister was eloquent, and carried her hearers beautifully into a sphere of exhilaration. If there was any doubt lurking in the Assembly, this godly old pilgrim swept the lines magnificently. One may gauge her physical strength when it is observed that she left the hall about 10 p.m. to join her train at Bradford for Hull,

(The Bradford Convention—continued.)

Miss Stephens—the Pentecostal flame of Shrewsbury, was also present. This sister possesses that rare gift of being able to kindle the Spirit. Her humility was exquisite. It is impossible to mention here all those who so ably contributed to the Convention, but it may be observed that some spoke when it was not their hour, and others continued after their real message had ended, but the trespasses were made unwittingly, so there is no reproach. One pleasing feature of the Convention was that the Gift of Tongues was not vainly paraded. Keen Bible students may have taken exception to the methods adopted by the helpers when dear ones knelt at the front for healing. It is unscriptural to treat any patient as if he had a demon. James v. does not advocate it. When the sufferer is saved, and is kneeling before the Lord in faith, what saith the Scriptures of that faithful child:—1 John v., 18—"He that is begotten of God keepeth himself, and that wicked one toucheth him not."

It is gratifying to see a brother act as if the wicked one had touched, when the Bible distinctly says "n-o-t." Deut. xxviii., 15, onward, tells us that sickness is not an operation of the enemy. Heb. xii., 6, 7, 8, also tells us how God deals with His children. Many works of grace have begun on a sick-bed—works which no demons could accomplish. These remarks are not directed against any particular visitor to Bradford, but in general to those who ascribe righteous chastisement to the enemy. May the Lord remind us each daily that the life of the redeemed is hid with Christ in God—hid from the enemy of souls. Taking the Convention on the whole, there were many seasons of prayer, praise and song. The Lord Jesus Christ was exalted as the supreme gift of God. Bro. Wigglesworth was beautifully in the Spirit, souls received blessing, and hands and hearts were drawn together with strong cords of good fellowship and brotherly love. (A Baptismal Service was held also.)

COMMENT BY EDITOR.

The Lord Jesus "rebuked" the fever in the case of Peter's wife's mother (Luke iv., 38), and Acts x., 38 tells us how Jesus healed all that were oppressed of the devil. In 1 John v., 18 the touch is more of a "laying hold of" (so Westcott). The enemy cannot "get" us when born of God, but may attack. It is surely not "possession" by demons, but rather obsession. The evil is from outside. Then sometimes it is by God's permission (remember Job), and sometimes he is "teaching by chastisement." Heb. xii., 6-8.

**The Welsh Revivalists  
in London.**

"Grace and peace be unto you through Jesus Christ our Lord, Who hath redeemed us from our sins, and made us kings and priests unto God." I was delighted to receive your kind letter, which was most inspiring. We have

again witnessed the power of God in Christ Jesus. The first week we held the meetings in the Welsh Wesleyan Church, City Road, where several received Christ as their personal Saviour, and openly confessed their newly found Saviour in the meetings.

We left Penybont on the previous Saturday. The last meetings were packed, and several were turned away, unable to gain admission. This is most wonderful in a countrified place like Radnorshire. People walked miles to the meetings, and I would like if you could have witnessed the last meeting. The people were sobbing and crying aloud, and seven came out for Christ. It was very much like the last meeting we had in the Swansea Valley. Strong men were broken down under the convicting power of the Holy Ghost. The conversions numbered fifty-one, and about sixty are seeking the fulness of the Holy Ghost. The testimony of Mrs. Jenkins, Llwynmelyn, was most striking. She testified that she had received the Baptism of the Holy Ghost in the house, while busy at her household duties. The meeting was absolutely filled with praise and testimony. Ministers are now earnestly seeking the Baptism of the Holy Ghost. For these dear brethren we would ask for prayer that God may fully equip them with the Pentecostal power for service.

We have received encouraging news from Cwmtyrch. Several are being saved and baptised into the blessed Holy Ghost, and the power of God is wonderfully manifested all the time. Glory to Jesus!

Well, we are now in the great metropolis, and again the Gospel is proving itself to be the power of God unto salvation. If there is any hope for the teeming multitudes of London it is to be found only in Jesus Christ. Our meetings terminated in the Arundel Square Congregational Church last evening, when five again openly received Christ as their Saviour, and are now seeking the fulness of God. This is the church where D. L. Moody commenced his great work in London. Conversions have taken place almost every evening, and I believe that if we went on we should witness a great work for God. I think it would be better if we could only remain in the same place. It would be much better if the meetings were held right away through in one hall.

To-night we are commencing in the Hoiborn Hall, and will continue for ten days. Kindly ask for special prayer for these services. I understand by your kind letter that you have booked our rooms for the Sunderland Convention. We are looking forward to a good time. It will be delightful to meet with the different children of God. May God abundantly bless you and your dear family, and use you again in the future, as He has done in the past, in extending this glorious work from shore to shore.

Our prayer is that God may call out a people to lead in all wisdom, and to avoid extravagances in this wonderful outpouring of God.

"Maranatha."

73, Highoury New Park,  
London, N.

## A Pentecostal Revival in Zion City, U.S.A.

MY BELOVED BROTHER BODDY.

I am glad to report to you that God is mightily working in our midst. A few months ago God baptised our mayor, Mr. E. N. Richie, in the Holy Ghost at Dallas, Texas, and later raised him almost, if not quite, from the dead. Afterwards he returned to Zion City, expecting to remain only a few days. But he found here Miss Margaret Gordon, a former Zion teacher, holding cottage meetings principally for the young. God united them in the work, and it grew to such proportions that they sent for a coloured sister named Nickens, whose home is in Cleveland, Ohio, she having been much used of God in helping seekers through to a full baptism with the sign of speaking in other tongues. Bros. Graves and Millan, our leaders, heartily co-operated with the others, and seekers began coming through almost wholesale.

It is very interesting to observe how God has naturally and yet supernaturally brought the whole thing about in such a way as clearly to be manifest that it is not human endeavour but the working of His mighty power.

In a little over a week fifty or more have been baptised in the Holy Ghost, and during one afternoon and evening fifteen entered fully into this blessed experience.

The best of all is many of the recipients after getting through immediately proceed to help other seekers, and some of them have at once become among the best workers we have. Isn't that sufficient proof of the reality of the power that has been imparted to them? Many times our prayer-room has been so crowded with seekers and workers that it was difficult for the workers to move about.

We have meetings every afternoon and evening, and they continue sometimes until nearly three o'clock in the morning.

We are now venerating our building with brick, and hope before we get through to put the whole structure in a permanently finished condition. It is God's building, supernaturally erected by Him through human instrumentalities; and we are praying and believing that God will not only greatly add to the scores of workers who have already entered the harvest field from Zion City, but that this city shall become a power plant in Pentecostal measure, from which streams of blessing shall radiate all over the world.

This may sound big, but we have a big God, and our faith needs to more nearly measure up to His willingness. I may say eagerness, to bless.

Zion City, Ill.

March 17th, 1913.

## AN OLD SAINT MADE YOUNG.

DEAR MR. AND MRS. BODDY AND DAUGHTERS,

For some time the Lord has laid it on my heart to write to you referring to God's healing power in my case.

Since I saw you last my life nearly came to a close. My people thought I was not here for

long. I lost between two or three stones in weight. So weak was I that I could not get up without help. My complaint was pains in the joints which caused me to shout with pain. My sleep left me when I was at the worst, and I cried mightily unto the Lord and asked Him to give me something to comfort me, and I opened my Bible to Job xxxiii., and my eyes fixed on verses 18 to 26. I found these Scriptures to be my case exactly, and I claimed verse 25, and in my case it is literal; my flesh has become fresher than that of a child's, and I am in my 76th year, and to God be the glory. That took place last May. God's word is true; but if the Spirit of Him that raised up Jesus from the dead dwell in you. He that raised up Christ from the dead shall also quicken your mortal bodies by His spirit that dwells in you. Elihu was sent by God to comfort Job and myself.

Mr. Shields, from Hull, and Mr. Hawkes, from Newcastle, are witnesses of the great change that my Lord has wrought in my case and many others. I am often told that I am growing young again. This may seem strange to you. My dear wife was told it she did not get a doctor and anything happened to me, she would get into trouble, so she got a doctor; but I was not led to take medicine. Then two specialists were got, and one said to me, "You have got a strange body and your flesh is like that of a child." The dear Lord had told me it would be so, but the specialist did not. Now that I have been healed to serve and to wait for my Lord from Heaven, I tell you this to the glory of my blessed Lord. On March 9th, this month, I walked 7 miles, took two services, and sang four solos.

Love to all Saints. Hoping to see you soon.  
Yours in our coming Lord,

W. WOOD.

24 Percy Avenue.

Whitley Bay,

March 28th, 1913.

## "All Things in Common."

*Acts iv., 32.*

F. BARTLEMAN.

The blessed principle of "all things in common," which recognizes all things as belonging not to ourselves, but God, at His disposition, for His glory, may be degraded into meaning that nothing is yours, but all that is yours is mine. This places the other fellow completely at my mercy, in far more ways than one.

Such, largely, was the general principle of Dowie, Sanford, and other spiritual charlatans, who have so severely abused and fleeced the flock of God, and come to a most disreputable and execrable end. Because it is innocent people that are generally deceived by such, we feel it our duty to cry out against all similar leaders and movements. It has often been said that formalists seldom, if ever, become fanatics. They lack the very principle of

(**"All Things in Common"**—continued.)

sacrifice and consecration essential. So selfish people are in no danger of falling into the error mentioned in this article, but unselfish people, willing to give all for God, very frequently do.

We may call attention to two very important facts in this connection, in passing. First: the selling out of all possessions and giving into one common fund was not a compulsory order in the time of the early church mentioned in our text. And there were genuine apostles of God in those days, qualified to supervise the common distribution. Peter had the power and authority of a real apostle of God. It requires but little apostolic qualification to simply distribute some other person's goods, and abuse him should he remonstrate.

Secondly: this order was never established as a general order for the church of the present dispensation. In fact it failed very soon. Partiality was soon manifest in the distribution to the widows. Paul did not exhort the church to this order. In fact there are many scriptures that go to prove that the contrary was the order. If this order, as a rule, had been God's decree, and calculated to convert the world, or to consummate the work of the church in the present dispensation, Paul would certainly have pressed the subject most strenuously. Instead, we find him labouring with his own hands for a living, that in the seed time of the church, his motives, as the great exponent of Christianity, might be found above the suspicion of men entirely, though he declared he had a right to require a living from the Gospel. 1 Cor. ix. "If any will not work, neither let him eat," is his declaration in another place, referring to lazy busybodies. 2 Thess. iii., 10. Some are to "abide in the calling wherein he was called" (1 Cor. vii., 20). Some are entrusted with riches, as stewards for God. "Trade ye herewith till I come" (Luke xix., 13). "Upon the first day of the week let each one of you lay by him in store, as he may prosper" (1 Cor., xvi., 2).

We notice in closing that Ananias and Sapphira were not "struck dead" because they did not at once turn in all they had by compulsion, but rather because they pretended to have done so when they had not. They lied to God in their profession. This can be done in many ways. Possibly they should have given in all, under those

circumstances, aside from the matter of their profession. It was their privilege at least if the need required it. And God may have desired it on that particular, peculiar occasion. It was an unusual, strenuous, strategical, epochal situation. Just as Paul's labouring with his hands was, in contrast with his particular calling. But to hold up Ananias as a warning for all time, as a threatening, for the giving up of all indiscriminatively into some one else's hands for distribution, is clearly forcing an unjust rule upon the people, and tempting the judgment of God upon such abuse of position and authority.

May God grant us His own wisdom in these last days, as well as the spirit of whole-hearted consecration, in Jesus name. Amen.

Address:—3, Cotterill Street,  
Hereford, England.

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## POWER OF FAITH.

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### Remarkable Statement by the Bishop of London.

The Bishop of London (Dr. Winnington-Ingram) has made the following statement:—

In the course of his mission in St. Paul's Church, Knightsbridge, he received a letter from a mother about her daughter of fifteen, who was lying seriously ill with a nervous breakdown. The girl had heard the Bishop preach before she became ill, and begged her mother to send him a petition for prayer. "We are told by St. James," wrote the mother, "to send for the elders of the Church, who will anoint the sick with oil, and the prayer of faith will save the sick."

The Bishop's narrative of what followed is thus reported in the "Guardian":—

Within twenty minutes I was in the room. The poor little child had been raving and shrieking during the afternoon, and at first it seemed, until I went up, almost unlikely, that it was possible, without frightening her, to pray for her and carry out the directions of St. James. But this extraordinary thing happened. As I went into the room I said, "Do you know me, dear?" "Yes," she said, and slipped her hand into mine. She had no sleep for a long time. With the mother and the nurses I knelt at the bed. We had two prayers; then I anointed her on the forehead with oil, prayed for a blessing on it, placed my hand upon her head, and gave her the blessing, and at that moment she sank back into a deep sleep and slept for hours during the night, and, thank God, if it is His good pleasure, she is now on the highway to recovery. I knew that evening that Jesus was personally with us, and I could not help thinking of the raising of Jairus's daughter. It seemed almost the same thing over again. This little girl believed in prayer. Her petition had not been sent in, but it was offered by her bedside, and will be again offered to-night.—From the "Newcastle Evening Chronicle." 17/3/1913.

# THE PENTECOSTAL MISSIONARY UNION.

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

The Pentecostal Missionary Union (or "P.M.U.") for Great Britain dates its commencement from a meeting held in All Saints' Vicarage, Sunderland, on January 9th, 1909, when a Council was formed. Mr. Cecil Polhill, of Howbury Hall, Bedford, was chosen as President, Mr. T. H. Mundell, 30, Avondale Road, Croydon, is Hon. Sec., Mr. W. H. Sandwith, Bracknell, Berks., is Hon. Treasurer (Mrs. Sandwith is Missionary Box Secretary), the Rev. A. A. Boddy is Editorial Secretary, and other acting members of the Council are Pastor Jeffreys, Waunlywydd, Mon., S. Wales; Mr. H. Small, East Wemyss, N.B.; Mr. Andrew Murdoch, Eden Grove, Kilsyth, N.B.; Mr. Thos. Myerscough; Mr. Jas. S. Breeze, 34, Trafalgar Road, Birkdale, Southport, and 11, Rumford Street, Liverpool; and Mrs. Crisp. There is a P.M.U. Home for Women Candidates at 116, King Edward Road, S. Hackney, and the Candidates are prepared by Mrs. Crisp (of 19, Gascoyne Road, S. Hackney, London, N.E.). The Male Candidates are at Preston (Lancs.), and are being prepared by Mr. Thos. Myerscough, 134, St. Thomas Road. Missionaries in the Field:—In INDIA—Miss Margaret Clark and Miss Constance Skarratt, Mugassetti House, Suleman Street, Byculla, Bombay; Miss Catherine C. White and Miss Minnie Augusta Thomas, Poona (7, Phvare Road); Miss Elkington and Miss Jones, Goshingranj 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, Taohow ("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. Röninger, care of A. Kok, Likiang-fu, via Bhamo and Tengyueh, Upper Burmah (not China). 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, Tsii 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.

Our Hon. Treasurer, Mr. W. H. Sandwith, writes:—"Now that we are supporting worthy Pentecostal Missionaries who are not yet P.M.U. Missionaries, our needs are increasing. Our expenditure for the quarter ending March 31st has exceeded our receipts by £20. We brought over a balance from last year which meets this deficiency. We are just now supporting five Missionaries, Mr. and Mrs. Taylor, Miss Ching, Miss Boes, and Dr. Rea, in addition to our own Missionaries."

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We are thankful that from some of our little companies of brothers and sisters in the field a monthly letter is written for "Confidence." By this definite prayer and interest in aroused among our readers. We believe a flagging all round comes when this privilege which we offer is neglected. Descriptive letters place us right beside the missionary brother or sister in their strange surroundings, To some such letter writing is difficult, but it is worth while. We commend the monthly letter from our party in Yunnan in this issue, and that from dear Brother J. Beruldsen.

## SOUTH WESTERN CHINA.

From Sister Biggs.

DEAR PASTOR BODDY,

At the New Year time dear Miss Scharfen and I took a short holiday from our study, and went with Mr. McLean to spend a few days at Sapushan. Although we have none of our own workers there, I know you will be pleased to hear something of what we saw. Is not the world our field, and our prayers and good wishes are with all who are seeking to work for our one Master, and extend His kingdom.

We left here on the first morning of the year, and arrived at Sapushan on the third of January. We enjoyed our journey very much, and were rejoiced to see so much of the Lord's handiwork. The China Inland Mission friends at Sapushan gave us a very warm welcome. Amongst the first who met us was a Miao sister, who could speak a little Chinese. One asked her if she loved Jesus, and she said, with her face shining, "I love Him very, very much."

Sapushan, as you may know, is a tribe centre north from here. It is 1500 feet above the valley, and probably 8500 feet above sea level. This mission station is situated on the top of a hill right in the midst of the mountains. Close by there is a village of about thirty huts (thatched). On the opposite side, about one-and-a-half or two miles distant, is another village of fifteen or twenty huts. These people live on the mountains, just a few huts gathered together here and there, where they can get sufficient to support life out of light, sandy soil. They are extremely poor people, but God has looked down upon them in their misery, and has found amongst them a people who gladly welcomed His love and grace, and to-day there are thousands of these people who are rejoicing in our Lord Jesus Christ. "The poor amongst men shall rejoice in the Holy One of Israel." Isaiah xxix., 19.

## (P.M.U.—South Western China—continued.)

much harder to work amongst, as they are under the power of the Lama priests; but "our God is able." Praise His Name!

The Hwa-Miao is the name of the tribe at Sapushan and that district. On Saturday evening we were at a prayer meeting in the Chapel. Between two and three hundred came for prayer, and the sight was inspiring. Before the services a gong is struck, so that all the people may know that it is time to gather. It is very fine to see the young and old coming from different directions, with lighted torches in their hands, some of them coming along singing the songs of Zion. At the end of the meeting each one gets his or her torchlight as they pass out.

On Sabbath morning at 8 a.m. about the same number gathered together again for prayer. Then at eleven o'clock they met for worship and breaking of bread. About four hundred and fifty attended this service, which lasted for three and a half hours. The reverence at this service was marked. On Sabbath evening again we had a large praise meeting.

These people are very fond of singing, and are beautiful singers. The ministry of song, I believe, has played a large part in the evangelization of these people. When we remembered that about six years ago these people were poor, ignorant idolaters, and knew nothing about the Gospel of the grace of God, now to see them all coming to the house of God, each carrying their hymn books and Gospels, the sight was wonderful; it filled our hearts with praise to God, who worketh and triumphs gloriously. Praise His Holy Name!

The whole Miao tribe in this district has been Christianized, and the transformation in their lives is glorifying to God. This Miao tribe was the most despised of all the tribes, in fact the name "Miao" means sprout, and to the Chinese is a word of contempt and reproach. Wonderful that God should so bless these despised people, who now are ahead of the other tribes in many ways, and even in some ways of the Chinese. The proud Chinese in time past have heard and rejected the Gospel, and now God has taken up the despised and simple folk, and those who had the first opportunity are being provoked to jealousy by them that are no people, or a people void of understanding. (Romans x., 19.)

The other tribes, seeing what a change the Gospel has made in the lives of the Miao, are coming and asking to be taught also. The Lord of the harvest is using these Miao to carry the Gospel to the other tribes, and the most remarkable thing about it is that they are willing to be taught by those who formerly were considered to be the least amongst them. "God has chosen the foolish things of the world . . . and the weak, and base, and despised, yea, and things that are not, to bring to nought things that are: that no flesh should glory in His presence." (1 Cor. i., 27-29.) In 110 villages scattered throughout this district there are services held every evening, and we have local preachers in these places.

Before they had chapels in their own villages many of them came from long distances for the week-end services, often sleeping on the mountains at night, and risking their lives to the danger of being attacked by wild beasts that are about. Now they have chapels in their own villages, and only come to Sapushan on special occasions. These chapels are very rough buildings made of

mud, but are very much prized and sacred to these dear natives.

In this district there are about seven thousand Miao, and there are only three missionaries who are able to go out amongst them, they also help the other tribes. So we see what a great need there is for workers. The villages are very scattered throughout the mountains, which makes the work more difficult. Sometimes they go out amongst the people for three or four months at a time, and when at home they are busy also with translation work. These workers need our prayers. The work is great, and very responsible. I may say that we were blessed to see the self-sacrificing lives that they live for God and the people. God will bless them.

We pray that the knowledge of God's gracious working amongst these tribes may cause much praise and thanksgiving to God to rise from the hearts of those who read. We believe that the whole work from the beginning is an answer to prayer.

About six years ago one in this village had heard about a man some miles away who could heal the sick. There was a leper in the village, and the villagers were very anxious for him to go, so that he might be healed. At first he was very reluctant to go, but the people pleaded with him, so he went, and, I believe, other two friends with him. They stayed with the missionaries for a few days, and during that time they heard something of the Gospel. They returned to the village and told the people there what they had heard. The leper was disappointed at not being healed, but their visit was not in vain; God was behind it all. They learnt to sing "Jesus loves me," and they taught the other villagers.

They tell the story now, and say that they used to go into each other's huts and say, "Let us sing 'Jesus loves me.'" Then they would sing around the fires. The missionaries did not come to them until some time later. The people came and asked them to come and teach them. The missionaries told them that if they would put away their idolatry and wickedness they would come and teach them. The people said, "Yes, we are willing to put away all these things"; so all their idols were burned, and they stopped worshipping nature as they used to do. We see that the people were prepared for the message. One of the missionaries was asked if they could account for the blessing amongst them, and he replied, "We cannot say anything, only 'Behold, He prayeth.'"

It is sad for us to think that there are still many tribes in this province who have never heard the Gospel. There is no one to tell them. Please pray for these native helpers, that they may be baptized with the Holy Ghost, and that these people may enjoy the full salvation that Jesus purchased for them on Calvary.

Mr. and Mrs. Kok and family, and Miss Scharten and I expect to leave here on the 11th February for Likiang Fu (D.V.) We expect to arrive there on the second week in March.

We praise God for the privilege we have had to have been in Yunnan-Fu these few months, and we cannot but feel sorry to have to say good-bye to the friends here, but on the other hand we are glad to go, for Jesus' sake, to a place where they

One may say in passing that the northern part of this province is for the most part occupied by these aboriginal tribes, and in the North-West, where we expect to be shortly, there the Tibetan tribes are. The latter, naturally speaking, are

have never heard His name, and we know that He will be with us. Praise Him!

Will the friends kindly take note of our new address:—c/o Mr. Kok, Likiang Fu, *via* Bhamo and Tengjueh, Upper Burma (China not needed). All here join me in sending loving greetings to you, dear Pastor Boddy, and to all the readers of "Confidence."

Yours in Christ Jesus,  
LIZZIE BIGGS.

Yunnan-fu,  
Yunnan Province,  
West China, *via* Siberia.  
28th January, 1913.

**NORTH CHINA.**

From Bro. J. Beruldsen.

DEAR MR. BODDY.

It is now quite a year since I wrote last to "Confidence," so I feel I must write a few words again. During the past year the work here has been going on steadily, although we have not seen any special workings of the Lord's power in our midst, but we have every cause to be thankful and praise the Lord for what He has done, and how He has blessed us. We have no baptisms to report of, but that is not to say we have had no conversions. We have taken on no fewer than 23 inquirers during the past year, and we know a few of them have really accepted Jesus Christ as their own personal Saviour.

One of these converts is quite on fire for the Lord, and is quite anxious to have his whole house turn to the Lord. Previously he was a bitter opposer to the truth, and persecuted his son, who has been a Christian for some time. Now there is a marked change in this home. He and others we hope to baptize in the river, as soon as the warm weather sets in. One member of the church who is an active worker, and helps much in preaching the Gospel, is quite on fire for souls, doing a great individual work, and doing his best to get people to attend the meetings.

The work in the street chapel has gone on practically unceasingly, with the exception of a few months in the summer. We have meetings there four days a week. People come and go, sometimes small audiences, sometimes large, so in this way quite a number hear the Gospel during the year. We have lately pasted up some 250 posters in conspicuous parts of the town, at market places, and at the city gates. These posters, printed with large characters, are words of exhortation to passers-by to turn to Christ, then in smaller characters at the side stating that if anyone wants to inquire more fully into these matters, they can get the needed information at the Mission Station. I have noticed while out that many have been attracted by these posters, and seemed quite interested in reading them. We have to thank the "Free Distribution Society" for these helpful posters, and also for the beautiful illustrated tracts they put into our hands free of charge. We have also our school work, with some twenty pupils, boys and girls, most of whom are children of the members. They are instructed in the Bible and other religious books, also other

subjects such as History, Geography, Arithmetic, etc., which are all very useful. Besides our Mission Station work we have visited homes, in most cases finding open doors, also preaching and selling of Gospels in villages and market places. On the whole we find the people very friendly, and willing to listen to the Gospel.

We are in need of more workers, especially in urgent need of a Bible-woman, or women, at present having none, which handicaps the work for the ladies very much. Please join in prayer with us that the Lord may raise up true Christian women to help us in our work for the Lord. The work here, which has hitherto been carried on by the "Scandinavian Alliance Mission," is shortly to be taken over entirely by our Mission. The missionaries now in charge (two of whom are at present on furlough, but shall return soon from the homeland) shall remove to North Shansi, where the other members of their mission are working, so that they all may be occupied in the one field.

Mr. Bristow and I recently returned from a visit to Peking, where we had been attending a Conference and Public Meetings, conducted by Dr. Mott, in connection with the Continuation Meetings, resulting from the Edinburgh Conference of



CHINESE CHILDREN EATING WITH CHOPSTICKS.

1910. Each mission on the field was asked to appoint one or more delegates as representatives of their mission at the Conference. We, being also asked to appoint one, decided that Mr. Bristow should act as delegate for our Mission. The business meetings were solely for the delegates, when questions on the occupation of the field, evangelization, education, etc., were discussed; and how things on the field could be worked to the best advantage, also bringing up new suggestions for consideration. I attended some of the public meetings, when Dr. Mott spoke to some thousands of students, pointing out very straight to them the deadliness of sin. At the end of each meeting he got those to sign cards who were willing to read portions of the Bible each day, and to pray until they got light on the things pertaining to God, and then to follow the light. Others signed cards stating that they would accept Jesus Christ as their own personal Saviour. Some 800 in all signed cards. Special meetings have been arranged in different parts of the city to try and keep in touch with these young men.

As I had never been in Peking before (although I have passed many a time by train), I took the opportunity of seeing some of the sights, especially some of the historical temples, as the Temple of



CHINESE WOMEN WITH BOUND FEET.

(P.M.U.—North China—continued.)

Heaven, Temple of Agriculture, Confucian Temple, and the Lama Temple, which was the most interesting of them all. This Temple has 800 priests, most of whom are Mongolians, only a few of them being Chinese. There are five or six buildings one is allowed to enter, by paying 5 coppers, or about one penny in English money, to the doorkeepers at each door. I was fortunate to get there when the priests were reading their "Chings," or sacred books, also worshipping, and paying high respect to a living person, who, they told me, was the "Dalai Lama"—I suppose one of the living Buddhas. At any rate it was heartrending to see people being carried away with such delusions. In one of the buildings there was a large idol from 90 to 100 English feet high, made entirely of one piece of wood, studded here and there with precious stones. While I was in there one of the head priests happened to come in to worship this idol. He first placed some money on an altar in front of the idol, lit three small lamps, burned some incense, then prostrated himself three times on the floor in front of the idol, and as he was an old and frail man, he had a servant with him to help him to rise each time he prostrated himself. After the prostrations he went and kissed the large toe of the idol.

The doorkeeper of this building was an old man of seventy-five. I asked him how long he had served in the temple. He said forty-five years. I said to him, "You haven't long to live. What about your soul?" He said he wasn't afraid to die, and that his soul would go to heaven. Then I preached the Gospel to him, and told him if he did not believe in the Lord Jesus Christ, that he would not go to heaven. He was quite indifferent, and seemed quite hardened to any appeals along these lines. One could almost smell and feel the atmosphere of hell in these places. Poor benighted people! The power of God could save them from it all, if they only knew it. Young boys are there, entering on the life of priesthood, and will probably spend the remainder of their life there. Oh! such people, wrapped and bound up in superstition and heathen darkness, need the earnest prayers

of all God's saints, in order that they might be delivered out of the hands of the Evil One.

Yours in the Master's Service,  
JOHN C. BERLUDSEN.

Suan-hwa-fu,  
8th March, 1913.

P.S.—A lady missionary, member of a Swedish Mission in North Shansi, having occasion to pass Suan-hwa-fu on her way to Shansi, stayed a few weeks here with us, the Lord showing her she was to come here, but did not know why. The result was that she was baptized into the Holy Spirit, and spoke in other tongues, as the Spirit gave utterance. She then continued her journey to Shansi, testifying to receiving the Baptism of the Holy Ghost at the Mission's Annual Conference.

Mr. Bristow and I intend doing some itinerating work in the interior, during the summer months, distributing tracts, selling books, and preaching the Gospel, in view of locating suitable places to open new stations. We kindly solicit the prayers of all the dear saints.—J. C. B.

List of Contributions received during  
March, 1913, for P.M.U.

	£	s.	d.
Receipt No. 542 ... ..	1	0	0
" 543 ... ..	1	5	0
Sion College Collection ... ..	10	0	0
Receipt No. 545 (for Mr. & Mrs. Taylor) ... ..	5	0	0
" 546 ... ..	5	10	0
" 547, Box ... ..	0	10	0
" 548 ... ..	0	10	0
Kilsyth Assembly Boxes ... ..	6	0	0
Receipt No. 550 (for Missionaries in India) ... ..	0	10	0
Receipt No. 551 ... ..	10	0	0
Preston Assembly Box ... ..	8	0	0
Receipt No. 553 ... ..	1	0	0
" 554 (for Mr. & Mrs. Taylor) ... ..	75	0	0
Receipt No. 555 (for Tibetan Mission) ... ..	0	4	6
York Pentecostal Meeting ... ..	2	0	0
Receipt No. 557 ... ..	17	10	0
" 558 ... ..	0	10	0
" 559 ... ..	1	5	0
" 560 ... ..	3	0	0
" 561 ... ..	0	2	6
" 562 ... ..	0	10	0
Sunderland Boxes ... ..	9	7	5 $\frac{1}{2}$
Receipt No. 564 (for Mr. & Mrs. Taylor) ... ..	5	0	0
" 565 ... ..	2	0	0
" 566 ... ..	5	0	0
" 567 ... ..	1	0	0
Full Gospel Assembly, Belfast ... ..	2	0	0
Receipt No. 569 ... ..	1	0	0
" 570 ... ..	3	1	0
Bradford Conference Collection ... ..	10	0	0
"Kyrkeklokken," Copenhagen ... ..	10	0	0
	£197	15	5 $\frac{1}{2}$

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

W. H. SANDWITH,  
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