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# "CONFIDENCE"

EDITED BY

**ALEX. A. BODDY,**

ALL SAINTS' VICARAGE, SUNDERLAND, ENGLAND.



## THE FIRST "PENTECOST."

Facing us there seems to be depicted John, on his right Mary, the mother of Jesus, on his left James. In the foreground Peter on our left, and Andrew on our right. The other two women, on our left Mary, of Magdala, on our right Mary, the mother of James. (Count the number of Tongues of Fire. There were 120 who received. There were women as well as men. This will be the inner circle.)

"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.

74th ISSUE.

**ONE PENNY.**

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# "CONFIDENCE."

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ALL SAINTS', SUNDERLAND.

May, 1914.

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.

## APOSTOLIC REVIVAL.

### AS TO THE METHOD.

BY PASTOR PAUL, STEGLITZ, BERLIN.

Closing Address at the Sunderland Conference,  
May 16th, 1913.

*"The conditions of an Apostolic Revival, as to the method—that the Word of God may be preached in demonstration of the Spirit and of power."* We have heard something about the wonderful gift of the Holy Ghost, and your hearts have been moved because you have heard about the sad condition of the Church. You look round about, and you find everywhere this lack of faith, true joy, and godliness; but we know that the Gospel may be preached in demonstration of the Holy Ghost and of power. You think that the Church is in such a condition that she does not know how to reach the people—the old men, the old women, the young men, the young ladies, and the children. It is a wonderful riddle to know how to reach the people, but the riddle is the riddle of the Holy Ghost, and He gives the answer. Hallelujah! The Lord will meet us in this way, we must preach the whole Gospel as it was preached by the Apostles in the demonstration of the Spirit and of power.

More than twenty years ago, I saw

some wonderful revivals, and I saw men, young and old, and children, coming out and giving their hearts to the Saviour. We had a wonderful time. But some years passed and then I saw—and saw with sorrow—that these people didn't know how to become strong. The same men, the same women, and the same children; whereas, before they were glad to pray, now I saw there was something lacking. I saw these people needed something. I saw they needed sanctification and the baptism of the Holy Ghost and power, and I preached about these things. The people looked at me as if they would say "Yes, but what are you speaking about? We are converted, we are regenerated, we are children of God—what are you speaking about?" But the Lord in His mercy sent the Pentecostal blessing, such as you have at Sunderland, and now with great joy they meet together, and now I meet those men and women and young people—all those who have gone forward and entered into this Pentecostal blessing are changed people. They now understand what it is to have the Holy Ghost and to be sanctified. They see the gospel is preached in this movement in a wonderful way, for the gospel is now preached in the demonstration of the Spirit and of power. What does that mean? I read a word in the gospel of St. Matthew xviii., 19, 20: "Again I say

(Apostolic Revival—continued.)

unto you, That if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of My Father which is in heaven." "For," that was the reason—"where two or three are gathered together in My Name, there am I in the midst of them." That is the way,

JESUS IN THE MIDST.

And now, what is it to preach the gospel in the demonstration of the Spirit and of power? It means that we preach the gospel in this way, that each one present may see Jesus in our midst. If you see Jesus in the midst, you have a most wonderful meeting. Mrs. Crisp has been speaking about prayer meetings, telling us that very few now go to prayer meetings in places where years ago wonderful prayer meetings were held. Why is it that so few now go to prayer meetings? I will give you a word as to how to have a wonderful prayer meeting. Listen! "I say unto you, that if two of you shall agree on earth as touching anything they shall ask, it shall be done for them of My Father which is in heaven." Two, two, two; Jesus in the midst, a wonderful prayer meeting, and if people came to learn that Jesus was in the midst of the meeting, do you not think our prayer meetings would be very interesting indeed? Praise God, in our Pentecostal movement we find the prayer meeting going on, going on, going on!

When I was in America I came in contact with a man who was opposed to the Pentecostal movement. He said, "I have come to this meeting to see if it was a thing of God or not. Now I am convinced." "What is the reason you have been convinced?" I asked, and he said, "I have never in my whole life seen people worship the Lord as much as these people." Pentecostal people worship God.

I went to a meeting and saw together negroes and white men, and sometimes you will see a negro lady and a white lady with hands clasped and joined together, and both praising God. People stood by, a policeman among them, looking on at such manifestations of happiness. Their faces were so bright that we could say, "Oh, what joy and happiness!" There was a strong German amongst them on whom the power fell, and he was filled with such joy that he could not speak at all, but broke forth in holy laughter. Then another young man gained the same joy,

and it went through the meeting. Oh, Jesus was in the midst. The whole Gospel is preached—the whole Gospel. Jesus has brought a full redemption.

One who came to the meeting told me he had come to see if things were right before God, and he took a seat in the front row so that he might have a close observation of what was going on. The full Gospel was preached. The man had a very bad leg, and was suffering great pain. It was preached that Jesus was a wonderful Healer, and while the Gospel was preached the power of Jesus Christ came over him and thrilled his whole being, and this dear brother came forward and said, "I am healed! I am healed!" And he said, "Now I am able to walk," and he walked and testified how the power of the Lord Jesus came over him and he was healed.

Yes, that is the Gospel, preached, not in words, but in demonstration of the Spirit, and of the wonderful power of Jesus Christ. Oh, praise His Name! You say, "We need meetings." I do not care that they should be large and wonderful gatherings—I claim only for that one thing, that Jesus is in our midst. If Jesus is in our midst then we shall have a wonderful meeting, and we shall find that in every such meeting Jesus is walking. You see the conditions of a Pentecostal Revival. We have one here, and are expecting that Jesus Himself will manifest His wonderful power.

A lady in America came to me and said, "I will tell you what is always my case," and she told me she was like the poor sick one who was lying at the pool of Bethesda, sometimes she thought, "Now I will get a blessing," but sometimes when she thought, "Oh, to-day I shall get a blessing," suddenly it came to her, "No, it is not for me, and I am far off ever receiving the blessing." Yet she was desiring God's best.

At one meeting we were glorifying Jesus Christ, and we spoke about the gospel of St. John, where you will find that Jesus said that the Holy Ghost would glorify Christ, and he used especially these words in St. John xvi., 13; "Howbeit when He, the Spirit of truth, is come, He will guide you into all truth: for He shall not speak of Himself; but whatsoever He shall hear, that shall He speak; and He will show you things to come." It was said in this meeting, "You are

expecting perhaps that the Holy Ghost may show you the things of Christ, that He shall speak and shall declare them unto you.”

Now this is a wonderful thing. The Holy Ghost comes, and we think He will give us these things. No, it is said He will declare it. Right! Why does He not give these gifts? Listen, listen, listen! Because all the blessings are given by Jesus; all are yours, and the Holy Ghost comes in order to tell you, “Christ is for you, justification is for you, sanctification is for you,” and the work of the Holy Ghost is to declare it. The Holy Ghost declares these things; He will glorify Christ, and He will say, “All that Christ has done is for you.” I saw my lady, and suddenly a wonderful change had come over her face. She sat back, and I could realise that she was adoring the Lord. Why? Because she saw, “All is mine.” I should like to speak to such people that are longing for the baptism or sanctification.

“What are you longing for?” You should see that the Holy Ghost will declare the things that are of God. If you are longing for the baptism, the Holy Ghost declares that this marvellous blessing is for you. You may think it is for this brother or the other brother and not for you. No, brother, the Holy Ghost will come and declare it unto you. Listen, sister! If I could I would speak individually to every brother and sister who is not yet satisfied, and I would tell you that you may be satisfied at once, because what Christ has bought by His blood He has bought directly for you. Hallelujah! Jesus has brought us a full salvation. Come, brother, take this full salvation, and thou shalt see what a wonderful thing it is. Jesus has redeemed us, and thus I am able to go on now that I know that Christ is in me.

Two or three are sufficient for the presence of the Lord Jesus—for if two or three are gathered together in His name, He will be in the midst of them. You will have Jesus in your midst, and if Christ is in your midst you will have love in your assembly. You will have the love of Christ, and you will be filled with His great love. The Holy Ghost will come to you and will declare it to you. If you are looking for what He has bought for you, the Holy Ghost will declare it to you. This Holy Ghost may come to you to-night and you will say, “This is my

salvation—a full salvation for me to proclaim.”

In closing, Pastor Paul, in the name of his brethren and himself, expressed the joy they had in being present at this Sunderland Conference, and the hope that, if it be the Lord's will, they would meet again in Sunderland, Whitsuntide 1914. In the meantime may they all sit at Jesus' feet.

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## The Glossolalia in the Early Church.

BY A CHURCH OF ENGLAND CLERGYMAN.

*Historical description from the writings of the late Dean of Canterbury.*

In these days, when by reason of the long distance both of time and of spiritual power and experience, which separates the Modern from the Ancient Church, Christian people are so sceptical of the Scriptural and Divine character of supernatural manifestations and gifts of the Holy Spirit, which are accompanying the latest movement of the Spirit of God throughout the world, it is refreshing and re-assuring to come across the following descriptive scene of a gathering of a primitive Christian assembly, and the manifestations of the Spirit which attended their worship. It is from the pen of the late Dean Farrar, in his

“DARKNESS TO DAWN.”

To appreciate the value of his testimony, it must be emphasised that although this book is “a tale” illustrating the dawn of Christianity upon the darkness of Paganism, the Dean claims for it the title of “an historic tale.” In the preface he tells us that the whole story is “determined by the actual events of Pagan and Christian history!” and again, “the fiction is throughout controlled and dominated by historic facts.” Again, he says, “Even for the minutest allusions and particulars I have contemporary authority.” Once more he assures us that his story has been “decided” for him “by the exigencies of fact, not by the rules of art,” and that “scarcely in one incident have I touched the preachers of early Christianity with the finger of fiction.”

From all this it may be seen that the Dean, who, on the first days of Christianity is not only a voluminous writer, but a learned and recognised historical authority, makes an honest and felicitous en-

(The Glossolalia in the Early Church—continued.)

deavour, in the passage we are about to quote, to portray the actual and distinctive features of Christian worship in the days of Nero.

We will now proceed to quote the passage referred to, which occurs in Chapter xxi., entitled "Among the Christians." He is describing a secret visit paid by the young Roman Prince Britannicus, whose heart was strongly drawn towards the Christian faith and the Christian people, the majority of whom were slaves, but on whose features, in spite of toil and hardship, "there was something of the splendour and surprise of the Divine Secret."

\* \* \*

"The room in which the Christians met was a large granary in which Plautius stored the corn which came from his Sicilian estates . . . In such a community, so poor, so despised, there could be no pomp of ritual, but the lack of it was more than compensated by the reverent demeanour which made each Christian feel that, for the time being, this poor granary was the house of God, and the gate of Heaven. . . . Every look and gesture was happy as of those who felt that not only angels and archangels were among them, but the invisible presence of their Lord Himself.

"First they prayed—and Britannicus had never before heard real prayers. But here were men and women, the young and the old, to whom prayer evidently meant direct communion with the Infinite and the Unseen; to whom the solitude of private supplication, and the community of worship, were like admissions into the audience chamber of the Divine. Never had he heard such outpourings of the soul, in all the rapture of trust, to a Heavenly Father. How different seemed such intercession with the Eternal from the vague conventional aspirations of the Stoics towards an incomprehensible Soul of the Universe, which had no heart for pity, and no arm to save!

HEAVENLY SINGING.

"But a new and yet more powerful sensation was kindled in his mind, when, at the close of the prayers, they sang a hymn. Britannicus listened entranced to the mingled voices as they rose and fell in exquisite cadence. He had heard in theatres all the most famous singers of Rome; he had heard the chosen youths and the maidens chanting in the temple

processions; he had heard the wailing over the dead, and the Thalassio-chorus of the bridal song. But he had heard nothing which distantly resembled this melody and harmony of voices wedded to holy thoughts; and, although there were no instruments, the angelic soft trembling voices seemed to him like echoes from some new and purer region of existence.

"When the hymn was over they sat down, and Linus rose to speak to them a few words of exhortation. . . . Was not the day of the Lord at hand? Would He not speedily return?

"So far had he proceeded, when a mighty answering 'Maranatha'\* of the deeply awed assembly smote the air, and immediately afterwards Britannicus stood transfixed and thrilled to the very depths of his whole being.

THE TONGUES.

"For now a voice such as he had never heard—a sound unearthly and unaccountable—seemed not only to strike his ears, but to grasp his very heart. It was awful in its range, its tone, its modulations, its startling, penetrating, appalling power; and although he was unable to understand its utterance, it seemed to convey the loftiest eloquence of religious transport, thrilling with rapture and conviction. And, in a moment or two, other voices joined it. The words they spoke were exalted, intense, impassioned, full of mystic significance. They did not speak in their ordinary familiar tongue, but in what seemed to be, as it were, the essence and idea of all languages, though none could tell whether it was Hebrew, or Greek, or Latin, or Persian. It resembled now one, and now the other, as some overpowering and unconscious impulse of the moment might direct. The burden of the thoughts of the speakers seemed to be the ejaculation of ecstasy, of amazement, of thanksgiving, of supplication, of passionate dithyramb or psalm. They spoke not to each other, or to the congregation, but seemed to be addressing their inspired soliloquy to God. And among these strange sounds of many voices, all raised in sweet accord of entranced devotion, there were some which no one could rightly interpret. The other voices seemed to interpret themselves. They needed no translation into significant language, but spontaneously awoke in the hearts of the hearers the echo of the impulse from which they sprang. There were others

\* Mar-an-atha—"The Lord will come."

which rang on the air more sharply, more tumultuously, like the clang of a cymbal, or the booming of hollow brass, and they conveyed no meaning to any but the speakers, who, in producing these barbarous tones, felt carried out of themselves. But there was no disorderly tumult in the various voices. They were reverberations of one and the same supernatural ecstasy—echoes awakened in different consciousnesses by one and the same emotion.

"Britannicus had heard the Glossolalia—the gift of the tongue. He had been a witness of the Pentecostal marvel, a phenomenon which heathendom had never known.

UNDER THE "POWER."

"Nor had he only heard it, or witnessed it, for, as the voices began to grow fainter, as the whole assembly sat listening in the hush of awful expectation, the young prince himself felt as if a Spirit passed before him, and the hair of his flesh stood up; he felt as if a Power and a Presence stronger than his own dominated his being; annihilated his inmost self; dealt with him as a player does who sweeps the strings of an instrument into concord or discord at his will. He felt ashamed of the impulse; he felt terrified by it; but it breathed all over and around and through him, like the mighty wind; it filled his soul as with ethereal fire; it seemed to inspire, to uplift, to dilate his very soul; and finally it swept him onward as with numberless rushings of congregated wings. The passion within him was burning into irresistible utterance, and, in another moment, through that humble throng of Christians would have rung in impassioned music the young voice of the last of the Claudii pouring forth things unutterable, had not the struggle ended by his uttering one cry, and then sinking into a faint. Before that unwonted cry from the voice of a boy the assembly sank into silence, and after two or three moments the impulse left him. Panting, unconscious, not knowing where he was, or whether he had spoken or not, or how to explain or account for the heart-shaking inspiration which had seemed to carry him out of himself beyond all mountain barriers, and over unfathomable seas, the boy sank back into the arms of Pudens, who, alarmed and amazed, and half ashamed, had sprung forward to catch him as he fell.

"As he seemed to be in a swoon, one of the young acolytes came to him and gently bathed his face with cold water.

And meanwhile, as the hour was late, and they all had to get home in safety through the dark streets and lanes through which they had come—some of them considerable distances—Linus rose, and with uplifted hand dismissed the congregation.

"Pudens and Nereus carried back the still half-conscious boy into the house of Pomponia, where his sister awaited him. Octavia was alarmed at the wildness of his look, but the fresh air had already revived him. 'I am quite well,' he said, as the Empress bent anxiously over him, but I am tired, and should like to be silent. Let us go home, Octavia.'

"When they had started, Claudia said, 'Oh, Pomponia, while he was at the gathering the Power came upon him; he seemed scarcely able to resist it; but for his fainting I

BELIEVE HE WOULD HAVE SPOKEN with the tongue.' Pomponia clasped her hands, and bowed her head in silent prayer."

\* \* \*

Let us summarize the gist of this passage in the light it throws upon Pentecostal manifestations of the present hour. Striking beyond anything we have read is the similarity of this scene with many a one we have witnessed in many parts of England and abroad. Dean Farrar's picture of the Pentecostal worship of the first Christian age is a valuable detailing and explaining of just those very Pentecostal phenomena which are so widely misconstrued and travestied by present day ignorance and inexperience of the manifold demonstrations of the Holy Spirit's power. Almost every detail in the Dean's sketch of those early Christians are graphic features of Christian assemblies of to-day, which stand for and enjoy a Pentecostal experience.

Let us note and underline the points of similarity, for they are deeply significant.

HUMBLE SURROUNDINGS.

In the first place the despised community of slaves, the poverty of surroundings (a barn for storing corn!), with absence of all material refinement, splendour, or ritual, in just such places, and among such despised ones, for the most part "outside the camp" of the professing churches (because they scout and set at naught a Scriptural Pentecostal experience), we are witnessing in many parts of the world, the same Lord working and confirming His Word, with the same signs, and by the same operations of the same Blessed Spirit.

(The Glossolalia in the Early Church—continued.)

SINGING IN THE SPIRIT.

Next, as in the Dean's account, following the same free, unrestrained outpourings of heart in prayer by men, women, and little children—like an answer from Heaven—the seraphic harmony of voices, as the Holy Spirit, rising up from the hearts of the worshippers, pours forth a hymn or "spiritual song" in supernatural melody, constitutes in Pentecostal assemblies to-day a singing "in the Spirit," which is becoming so normal a manifestation of Pentecostal worship that "the heavenly choir" is a household phrase of God's people in Pentecostal circles, and stands for this blessed "singing and making melody to the Lord," which they enjoy in the sweet fellowship of the Holy Ghost.

THE COMING OF THE LORD.

Again, the theme of the preaching in the Dean's narrative—the near coming of the Lord—this universally to-day characterises the preaching of the Pentecostal assemblies, even as it has invariably been the burden of the Pentecostal message in the primitive or latter day Church.

As we listen, in the Dean's story, to the glad spontaneous shout of "Maranatha" in response to this message, we cannot but hear the frequent bursts of Hallelujah and praise in Pentecostal assemblies to-day, so offensive to the refined ears of the world, yet so dear to the heart of the Lord that they bring the very cloud of His realised wonder-working Presence over gatherings again and again.

THE GLOSSOLALIA (Speaking in Tongues).

Then, how deeply significant the description of the use and varieties of "the tongues!" The most common objection raised to-day against the gift of tongues is that the purpose of the Gift is supposed to be purely and only evangelistic, and therefore it is contended that the tongues must be addressed, and immediately intelligible to those present. True, the preaching of the Gospel may be as it sometimes has been, the great use which the Holy Spirit makes of the gift. But this is not the only use of the Divine Gift of the Glossolalia; nor indeed, either in the New Testament, or to-day, is it the most usual.

The Dean's knowledge both of St. Paul's teaching on the subject, in his first Corinthian letter, and of all contemporaneous allusions to this gift of the Spirit, in the writings of the early fathers and

historians of the Church, saves him from this common error. He is aware that the more ordinary usage of the Gift was as a supernatural channel of worship and prayer, that, as St. Paul tells us, "he that speaketh in a tongue, speaketh not unto men, but unto God; for no man understandeth" (1 Cor. xiv., 2.), and for this reason the apostle enjoins that in the *public* assemblies, where the Word of God is to be preached, the gift of tongues is not to be in the foreground, except in the way of prophecy, and by interpretation, for which interpretation definite prayer must be offered (see 1 Cor. xiv., 5 and 13.)

DIVERS KINDS OF TONGUES.

Once more the Dean rightly dwells on the mystic character of "the tongue;" also (this is worthy of special note) on the mixture of the different languages in "the tongue," being, as it were, as he says, "the essence and idea of all languages." Furthermore, how truly does he sum up the impression of the tongues upon the hearts of the hearers as being a blending of ecstatic worship, wonder, thanksgiving, and intercession, often untranslatable, but entering, and possessing with a like burden of worship, and intercession, the spirits of all who are "in the Spirit." Who that has had any considerable experience of Pentecostal gatherings but will entirely endorse the accuracy of the Dean's discernment of these diverse elements in the nature and purpose of the tongues?

DEGREES OF PURITY IN TONGUES.

The Dean too has the spiritual intuition to discriminate, as we must learn to do, between the purer and Diviner "tongues," and those that are more mixed with human elements. How marked to-day, as in the apostolic Church, is the difference between those tongues which "spontaneously awaken in the hearts of the hearers" a heavenly "echo," and those who, being more under the impulse of the flesh than of the Holy Ghost, sound more "sharply, tumultuously, like the clang of the cymbal or the booming of hollow brass." Surely we may here take to heart the danger of rejecting the true because of co-existing counterfeit, and the folly of despising the wheat because there is chaff, or of failing to watch for and discern the movements of the Spirit, even amid the sometimes more apparent noise and confusion, caused by the working of fleshly minds, or possibly even "seducing spirits," who always darken with their counterfeit the

work of the Holy Spirit, even as, in His Incarnate Ministry, they ever dogged the footsteps of the Son of God, and cast their baleful shadows upon every scene of mercy, and of Grace throughout His wonder-working career.

#### RESISTING THE SPIRIT.

Finally, the semi-psychical-physical sense of the Divine Presence in Britannic, defined by the Dean as "a Power and Presence dominating his being"—"a spirit passing before him" causing "the hair of his flesh to stand up," and further, his resistance, in his fear and ignorance, of "the Power" which "came upon him," so that when this Divine working of the Holy Spirit was not able to find an outlet through his tongue (see Claudia's statement: "At the gathering the Power came upon him . . . but for his fainting I believe he would have spoken with the tongue!"), resisting instead of yielding to the Divine Power, he was forced to shriek and then to faint away—how identical is all this with what many of us have witnessed, again and again, in the present Pentecostal revival, and how reasonably does it account for so many strange, sometimes unseemly manifestations which not unnaturally shock the understanding of those who never before have witnessed such phenomena, but which, for the most part, are to be explained—not as manifestations of the Holy Spirit, but as the reactionary manifestations of the flesh in its manifold, and possibly unconscious resistance to the Spirit of God—a phenomenon, as history abundantly proves, which has appeared in every great Spiritual Revival, in almost every age and corner of Christendom.

#### THE SAME SPIRIT.

As we read this marvellously accurate portrayal of the manifestations accompanying the Glossolalia, it is difficult to realise that Dean Farrar had never been present at one of these latter day Pentecostal gatherings (having died several years, at least, before the present Revival of the "Charismata" in the Church), and the extract we have dealt with not only shows how faithfully and successfully he has delineated, from history, the true Scriptural phenomena of the Pentecostal effusion of the Spirit, but the whole passage is, to our minds, a very convincing proof of how, whether we examine the manifestations and operations of the Holy Spirit in the Christian assemblies of the days of Nero, or of the Twentieth Century—"all these

worketh the same Spirit, dividing to each severally, even as He will."—1 Cor. xii., 11.\*  
C. E. D. de L.

## Victory over Death.

### A Testimony.

About the time of the Welsh Revival the Holy Spirit made known to me the truth about translation. I was just going about my home when a line of a hymn came to me in mighty power and with exceeding great joy—

"O glory to God, I shall go without dying.

I went into the room where members of my family were sitting and cried out the above line, and added, "Anyone can have that grave for me; I never expect to need it," and from that time to the present I have not sung about death. It was shown to me that death is the last enemy, and we do not well to sing about it, and when a line or verse should occur in a hymn during Divine Service, if I could not at once change it (like "When this poor lispingsammering tongue Lies silent in the grave," I sing "Is tuned to sing Thy praise"), then I would stop and wait for the next line or verse.

Then at prayer one day the Lord said very clearly, "He that liveth and believeth in Me shall never die—believest thou this?" I said, "Yes, Lord, I have always believed it, but I am not clear as to its present application." And He made me know; it was with respect to the translation, and so I joyfully proclaimed to my dear home ones that I never *expected* to die. "By faith Enoch was translated" became precious, and I exhorted them to ask for faith for translation.

Now what followed this revelation? Up to the time when first it was shown me I had never feared death. But after this revelation I had a breakdown—nerves very bad—and the devil tormented me about death, and scared me, not only with the thought of death, but tried to show me (when I still held to the glorious truth of translation), that my friends would *think* I was dead, and so would bury me *alive*. Only God knows what I suffered on this line. Quite a number of cases came to my notice of persons who had been buried alive.

(Continued on page 91.)

\* Copies of the above in tract form may be obtained from Mrs. Whiting, 7 Frederick Road, Winton, Bournemouth, England. The above appeared in No. 18 issue of "Victory," Mr. A. W. Frodsham's address—June and July—will be "P.O., Medford, Ontario, Canada."

# “CONFIDENCE.”

MAY, 1914.

Editor—

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Sunderland.

Assistants—

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Sunderland.

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## Death Swallowed Up Victoriously.

(1 COR. xv., 54.)

*“Awake thou that sleepest and arise from the dead, and Christ shall give thee light”*  
—Ephes. v., 14.

*“Thou fool, that which thou sowest is not quickened except it die”*—1 Cor. xv., 36.

The truth of these words is apparent to everyone who knows anything of natural laws. Before a new life can come forth out of a seed, the seed must die. In other words, death and resurrection are constantly going on all around us in nature. Equally true is it that every seed has its own body; the acorn has within it the life and material that will produce the oak-tree; the egg has within it the life and material that will produce a chicken; and each seed produces not only life, but a form or body. Strange to say, it is only when we turn to spiritual life that we find the body is not included.

Most of us believe that the body will be raised at the resurrection of the dead from the grave. Martha believed that when Jesus told her that Lazarus would rise again, but Jesus had something deeper to teach her, and that was that the Living “Word” was the resurrection and the life, and that at His Word the corrupt body of Lazarus would put on incorruption and live. Our Lord said, “He that believeth in Me, *though he were dead*, yet shall he live; and whosoever *liveth* and believeth in Me, shall never die. Believest thou this?” (John xi., 25, 26).

What is death? What part of our being does it affect? Surely we are all familiar enough with the fact that the moment the soul leaves the body it goes to be with Christ, if it has been cleansed by His precious Blood; but there is left a dead body, which is reverently put into the grave to rest till the Lord comes. If the soul is unsaved, the body remains in the grave until the Second Resurrection. From this we see that resurrection applies to the body.

Many of God's children have claimed their identification with Christ in His death, and have found how blessedly that truth has been confirmed by God, and how wonderfully the life of Jesus has operated in their mortal body; but how few seem to have claimed their identification with Him in resurrection, and yet we are plainly told that “God hath raised us up together in Christ Jesus” (Eph. ii., 6). We are buried with Him by His baptism into death (Rom. vi., 4).

Surely the *soul* was never buried; it was the old man that was crucified with Him, that the body of sin might be destroyed. When we rose with Christ, we rose into a “new creation,” and now we “present our *members* to God as alive from the dead.” We present our *bodies* a *living* sacrifice, holy and acceptable. By our union with Christ in resurrection, this corruptible has put on incorruption. Christ in us is the resurrection and the life, so that as we are not to precede or “prevent” those that are asleep in Christ. We await that moment when our Lord shall come, and those that are in the grave shall rise (see 1 Cor. xv., 42). “The dead shall be raised incorruptible, and we (who are alive and remain) shall be changed.” Then shall the mortal put on immortality. We shall not all sleep, but we shall *all* be changed, for we also who in Christ have put on the “new man” (incorruptible) shall also experience that wonderful change, the swallowing up of mortality in life, and so put on immortality. This, we believe, is the faith once delivered to the saints, which the Church in its darkness has lost, but which God is restoring, as the time appointed is drawing nigh, and our Lord is coming for His saints.

“The law of the spirit of life in Christ Jesus has set me free from the law of sin and death.” We see that our body must be holy in order that a holy God can use it and indwell it as fully as He wishes to

do. Our not apprehending this truth may account for the failure of divine power being manifested as promised in John xiv., 12.

We might put it in other words, and say that by our union with Christ in His resurrection the seed of death has been destroyed in our body ("sin in the flesh"), and the Holy Spirit has quickened the Word or "Seed of God" in our body and made it to live or be alive with the life of Christ, which life will eventually swallow up mortality.

The same truth is expressed in 2 Cor. iv., 10, 11. First, the manifestation of Christ's life in our mortal body, as we bear about in our body the deadness of Jesus, then the "always being delivered unto death, that the life of Jesus may be manifest in our mortal flesh." Again in Rom. viii., 10, 11: "The body is dead because of sin, but the Spirit is life because of righteousness." Then notice the further truth: "The same Spirit that raised Jesus from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you."

"The last Adam was made a quickening or life-giving Spirit" (1 Cor. xv., 45).

Now notice, in 1 Cor. xv., 42, what the power of the resurrection from the dead is, and we must remember that it is the body that is being spoken of: "It is sown in corruption, it is raised in incorruption; (ver. 43) it is sown in dishonour, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body." Now compare these statements with the following verses: Col. ii., 12, 13; John xvii., 22; Acts i., 8; 1 Cor. xv., 45. Yes, indeed, Christ for us, Christ in us and we in Christ, is the oneness that our Lord prayed for in John xvii., 21, 22, 23.

If we apprehend these truths by faith the Holy Spirit, by the Word of God, will transform us into the same image—His ministration will be glorious. We shall be transformed (metamorphosed) "by the renewing of our mind," if, being risen with Christ, we "set our minds upon things above." We shall still have a mortal body till the last great change, which is immortality.

We are persuaded that there are great spiritual laws, or laws of the spirit, that we are ignorant of because our faith has been so very poor, and dealt so much with the material. God is beginning to reveal

these secrets in preparation for that wonderful moment when, by the Spirit's power, we shall be "caught up."

If we wish to know the power of His Resurrection, we must be willing to be made conformable to His death. This means such a going down into death as comparatively few can endure. Satan contests every inch of the ground. Are we willing to endure the fiery trial? Are we willing to be put to death openly, to appear to be a failure, to suffer for His sake, so that Satan may hurl his fiercest darts at us? Darkness may seem to envelop us in spirit, soul and body, yet, strong in faith, standing firm in Christ, we shall be overcomers. Then Divine love will conquer, Divine justice will be satisfied, and Divine power will triumph.

"He that overcometh shall inherit all things." M.B.

(Victory over Death—continued from page 89.)

Only God knows what I went through for over seven years resisting Satan, for, though greatly tormented and often fearful at times, I maintained my ground, never gave in, but kept to my post, taking the little meeting for women I have had for years, going out in all weathers to do so, believing that He Who has a way through the sea could take me through any kind of weather, if it was His will for me to go. And yet, having fearful nights often, I have truly been "in deaths oft."

I have been dying on several occasions, apparently, my heart slowing down, scarcely any pulse, no voice, all strength gone but silently claiming the strength of God, submitting myself to Him and resisting the devil, but it seemed as if he would wear me out.

I would scarcely be over one attack when he would make another onslaught, but during all that time I never thought it was God afflicting me—never.

One night I was so bad that next morning I said to my husband, "Satan seeks my life to destroy it, and he will get it." That is the only time I yielded, and at once the Spirit of God raised up a standard against him, and said, "Health in Christ." I said, "Have we not a little book with that title somewhere?" and my husband found it,\* and I read it on my bed, and rose up again in the strength of the Lord God. O praise His Name! I do indeed need to speak well of His Name.

\*"Health in Christ" (by Rev. A. A. Boddy) Roker Tract No. 6(2d.) from Hon. Secs., All Saints' Vicarage, Sunderland.

(Victory over Death—continued).

I do not think any part of my body escaped the malice of Satan, and it just seemed as if all my testimony for the truth of Translation and Divine Healing was untrue, and perhaps I have not spoken as freely, but the truth has never left me, and when I saw it again in the "Overcomer," what joy and what gladness! The whole of the precious revelation comes back to me. Glory to His Name!

In glad expectation of His near coming.

M. M.

7 Coningsby Road, Anfield, Liverpool.

**CALIFORNIA, U.S.A.**

**Dr. Yoakum's Proposed New Homes.**

Bro. Stanley Frodsham (6044 Echo Street, Los Angeles, California) writes:—

The Lord has just answered the prayers that have been going up to heaven for some time past for a larger place for this work, and on Saturday last Dr. Yoakum closed a deal for 3225 acres of land. The ranche he has purchased is about 45 miles from the present home, but when a new road is made it will be about six miles shorter by road. I have never seen a more beautiful bit of country anywhere than that in which the new Pisgah is about to be built. The one word Dr. Yoakum kept saying as we climbed over the hills and through deep ravines to see the property for the last time before purchasing, was Isaiah xvi., 3 and 4: "Hide the outcasts, let Mine outcasts dwell with thee." And the outcasts will certainly be hidden up in these beautiful hills.

Last night the Doctor and a number of his best workers went to spend a few days up at the property, and they will be planning out the ranche for the many homes that he hopes to build there—one for the feeble-minded, one for those who are out of their minds, one for cancer cases, one for the nameless children, one for the new Ark, for the Ark property and the gardens have gone in exchange for the new property. Dr. Yoakum is hoping to put in a thousand young trees right away—peach, apricot, orange, lemon, fig, olive, and vines.

There is a splendid little creek that runs through the ranche that will supply all the power needed and all the water. There is pasture sufficient for a thousand cows, and enough sage brush, a neighbour said, to produce 300 tons of honey every year. All the materials required for building are on the property.

It will be a blessed place to take the poor outcasts that come to the home, and I trust that thousands will be saved and healed at this new refuge. There will be plenty for everyone to do, and that has been the trouble with the small premises heretofore. Sometimes there are 250 men in the home, and there is not work enough for more than 50, and the devil is always after those who have not sufficient to do. Pray for this large work. There is much of God in Pisgah work, but our thirst is for much more.

We are seeing many saved and healed, but we want to see many more. We are seeing some baptised in the Holy Ghost as at Pentecost, but we want to see many more. The greatest need at Pisgah is a greater revelation of the GRACE of God.

The Lord is sending into Pisgah a number of Pentecostal workers of late. Two of the latest additions to the staff of workers are: Sister Gordon, the sister of S. D. Gordon, the "Quiet Talker," and Sister Phettiplace, who, I believe, was the first to receive the Pentecostal Baptism at Nyack, Dr. Simpson's School.

**SOUTH WALES.**

**Revival News from Bro. Jeffreys.**

DEARLY BELOVED PASTOR BODDY,

Greetings in Jesus' precious Name! The first Pentecostal Convention at Llanelly came to a close on Sunday evening, after a ten days' glorious victory. Large numbers have been turned away from the hall every evening, unable to gain admission. Sinners of the deepest dye received cleansing through the precious Blood, and twenty-two received the Baptism into the Holy Ghost, speaking in new tongues. Praise the dear Lord! A minister's son and daughter received Pentecost, and came through praising the Lord in other tongues. Their father is a Congregational minister in this town. A Baptist minister's daughter also received in the same way.

The conversions of many are very remarkable. Men who have been spending the greater part of their lives in the public-houses are now gloriously saved, and filled with new wine as the disciples were on the day of Pentecost. One brother, who had been a notorious prize-fighter, had the tobacco demon destroyed in him, and burnt 35/- worth of pipes and tobacco. Many who were sick are now healed. Glory to Jesus. Surely testimonies like these will convince the people that Pentecost is from God. Alleluia!

The ordinary meetings are still going on. Our brother, Dan Roberts, the revivalist (Evan Roberts' brother), spoke at some of the meetings with great blessing. Also our brother, Thomas Saunders, of the Tynshir Assembly, was greatly used of God. Please continue to pray that Wales may again witness new blessings. My Brother Stephen is at Cwmtwrch this week.

I am making arrangements for special Camp Meetings in Bangor, Ireland, during July and August. This is a splendid place for Pentecostal friends to spend their holidays.

Kindly remember me to my friends at Sunderland; also convey my greetings to dear Mrs. Boddy and family.

May the Lord abundantly bless during the coming Sunderland Convention.

I am, your little brother in Christ,  
 GEORGE JEFFREYS.

22 Bangor Terrace,  
 Nantyllyfen,  
 near Bridgend.

## PENTECOSTAL ITEMS.

With this issue of Confidence we enclose in each copy a "Convention List" of Meetings, Speakers, and Subjects. It is very possible that there may be some additions to the Speakers, or some names to be removed at the last moment. Many items of information will be found.

"Some Sacred Memories" (by the Rev. A. A. Boddy) has been re-printed as one of the Roker Tracts (No. 15, 1d.). A dear brother (Brother G. W. Cable, 411 North West Street, Indianapolis) in the Coloured Assembly in Indianapolis, wrote suggesting this. May our Lord use it as an encouragement to many. A specimen will be sent free. (Copies with illustrations from "Confidence" can also be supplied at same price.)

The Rev. A. A. Boddy has accepted the post of Chaplain on the R.M.S. "Empress of Ireland," leaving Liverpool for Quebec, June 10th, and due about 16th or 17th. Letters from friends in the States or Canada should be addressed to him thus:—Rev. A. A. Boddy, Chaplain on "Empress of Ireland" (due about 16th or 17th June), care of C.P.Ry. Offices, 30 John Street, Quebec. ("To be delivered on board on arrival.")

As Chaplain he will be glad of wholesome illustrated papers and magazines if posted to him at Liverpool about June 8th or 9th (not sent to Sunderland). These should be addressed to:—Rev. A. A. Boddy, Chaplain on "Empress of Ireland" (sailing June 10th), care of C.P. Ry., Royal Liver Building, Pier Head, Liverpool. ("To be delivered

on board.") The hundreds of emigrants find the time hang very heavily on their hands, and are so thankful for interesting, bright, elevating periodicals and magazines.

"Pastor" Boddy proposes to be at the Philadelphia Camp Meeting (Foxchase) about June 28th, and later to proceed towards California for the Cazadero Camp Meeting, July 12th and onwards. As a place from which letters will be forwarded to him whilst travelling, address:—c/o Pastor D. W. Kerr, 6403 Linwood Avenue, Cleveland, O., U.S.A.

Bro. F. Bartleman writes from Finland that he and his family will make a stay at Abo (care of Mr. Gauffin, Fabrik Gatan 1) until July 1st. He hopes to pay a visit again over the borders into Russia, and asks for prayer.

Our Bro. Smith Wigglesworth reports that his Easter Convention was well attended, and that there was much blessing. This is also corroborated by others. He is sailing for Canada and U.S.A. on April 29th, and will, we are sure, bring with him to all assemblies he visits, the atmosphere of exultant faith, and loyalty to God's Word. The story of his experiences in Divine Healing is the most stimulating and moving recital of triumphs of grace one has listened to. We commend him to the friends across the Atlantic. It does one good to hear the messages from his dear Yorkshire tongue. He hails from Bradford, and his Mission at Boland Street will surely miss him greatly. (Address, care of Pastor Fisher, Lippincott Street, Toronto.)

## 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 Mr. H. Small, East-Wemyss, 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. The Men's London Training Home under Rev. H. E. Wallis, M.A., at 60, King Edward's Road, S. Hackney, N.E., though not yet under the P.M.U. Council, is under Mr. Polhill and a small Committee, and is open to any candidates who wish to be trained there. Missionaries in the Field:—IN INDIA—Miss Margaret Clark and Miss Constance Skarratt, Apostolic Faith Mission, Parel Hill, Bombay; Miss Catherine C. White and Miss Minnie Augusta Thomas, Poona (7, Phyre Road); Miss Elkington and Miss Jones, Goshainganj Station, U.P.; Miss Lucy Wakeford and Miss Lucy James, P.M.U. Mission, Faizpur; Messrs. P. Corry and A. Clelland, 128, Sheikh-ul-Bundi Road, Abbottabad, India, N.W.F.P. IN CHINA—Messrs. Trevitt and Williams, c/o Brother Christie, Taochow ("Old City"), Kansu Province, via Hsian, China (via Siberia and Pekin); Mr. and Mrs. A. Kok, Miss Eliz. Martha Biggs, Miss Cornelia E. Scharfen, care of A. Kok, Likiang, China, via Rangoon and Bhamo; Miss Monica S. Röniger, Miss Fanny E. Jenner, Miss Ethel Cook, Miss Ieda de Vries, Miss Maggie Millie, Miss Lizzie Millie, c/o Pastor McLean, Yunnan Fu, West China. JAPAN—Mr. and Mrs. W. J. Taylor, 18 Minami Yamate, Nagasaki. Also holding P.M.U. Certificates: John Beruldsen, and Christina Beruldsen (now Mrs. Gulbrandsen); at Lungmen-hsein, via Pekin, 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.

(Pentecostal Missionary Union—continued.)

Mr. Cecil Polhill writes from the city of Yunnan-fu, where he is preparing the way for the arrival of the missionary sisters, who are due at Hong Kong on May 7th, and about a week later should arrive at their destination. Mr. Polhill had been welcomed by Mr. McLean and Miss Roniger.

\* \* \*

He writes:—

Mrs. McLean is expected back in ten days' time. The women adore her, and she is a wonderful worker. But many women workers are needed now. This is Yunnan's opportunity. The Province is open to us now, and everyone is friendly. *Where are our women?* These Yunnan women need drilling in the Scriptures in small numbers. Here is virgin soil, and all ready. The tribes around abound, and are clamouring for the Gospel. They are often in the city, and live all around and far away. They sing like the Welsh in the Revival, but *enthusiasm* will not last, they must have *teaching, drilling* in the Scriptures.

**VALEDICTORY MEETING,**

HELD AT

**Sion College, Friday Evening, March 27.**

A large and enthusiastic gathering assembled at Sion College on Friday, March 27th, for the Valedictory Service held for the sending forth of five students from the Women's Missionary Training Home, who sailed for China on April 3rd. Mr. Mundell, the P.M.U. Hon. Sec., presided, and from the beginning the presence of God's Spirit was wonderfully realised, sanctioning, sealing, and separating. The inspiring opening hymn, "Let the song go round the earth, Jesus Christ is Lord," struck the key-note of the gathering. Psalm lxxii. was read, and audible prayers from all parts of the Hall ascended for the Divine acceptance of the living sacrifices now laid upon the altar. The five students were then called upon in turn for their parting message.

**Miss Cook.**

I feel something like the "odd sparrow." When the five sparrows were sold for two farthings, the odd one seemed of such little value; but, praise the Lord, He can use the little things.

God has lately been lighting up Rev. iv. and v. to me. John had a vision. It was a vision of the Church translated—going out in circles. In the centre was the throne, then the living creatures, then the twenty-four elders, and beyond that the "ten thousand times ten thousand, and thousands of thousands"—the larger circle still. Next—and this is wonderful to me—"every created thing" (v., 13, R.V.) including even created things that cannot speak, the trees and flowers and the like. I believe our ears will be sensitised, so that we shall hear the wonderful vibrations of praise.

Shall we now turn to Matt. xxi. You do not see much connection perhaps, but the Lord has knit the two together to me. The Lord Jesus needs our co-operation, as the head needs the body.

1. The Head is dependent on the members of the body. The Lord Jesus Christ is dependent on us. He has no feet to walk with here on earth; He has no eyes to look through, no voice to speak with, no hands to touch others with on earth now. He needs ours. Now look at Matt. xxi.—it is a tiny, tiny little type.

2. Read verse 2:—"Go . . . ye shall find . . . loose them . . . bring them unto Me . . . All this was done, that it might be fulfilled which was spoken by the prophet."

GOD HOLDS THE PLAN. All He expects is unquestioning obedience. He will do the rest. I have written in my Bible these words:—"Unquestioning obedience expected. Christ will take full responsibility then for the success of the errand."

Verse 9:—"Don't let your past experience or anything prevent your being at His disposal. The Lord Jesus Christ depends on us—all who are here. He depends on us to express to the world what He is like. If we are "bad sovereigns," what do they think of Him?"

He is the Head. Sometimes I have allowed myself to go ahead without committing it to the Lord. The Lord has to strip us and bring us lower and lower. Oh, praise Him for His patience when we are so obstinate. We have to recognise whilst we are speaking, "I cannot do anything," and then it is so easy.

3. We are dependent on one another. If a tendon is cut, what happens to the member? I had a lesson on this when I was about 17. We had a missionary prayer meeting every Friday night. The leader was rather peculiar in some ways, or at any rate we thought so. We used to criticise her, and make fun of her. Just then I had some trouble with my face. I asked a friend to pray for me. Then the Lord shewed me that if there is anything wrong I don't like to exhibit it. We like to hide a deformity. Instead of hiding a defect in a Christian, and covering it by prayer, I was uncovering it, like the beggars in the East. There was something wrong in her, seen by others, because I was not doing my work faithfully. If we see a deformity, we should cover it up, and pray for such a one that they may be helped.

This hasn't much to do with going out as a missionary? I think it has. I praise Him for His condensation in calling me, and for the life in the Training Home, for Mrs. Crisp (who has been a real spiritual mother), I might even add, for an increased sense of humour. I think this comes from a quickening throughout.

**Miss Jenner.**

I praise Him for His goodness to-night, and for the liberty in Christ Jesus. I can understand Him bringing in other people; but it seems wonderful that He should choose me.

Eph. ii., 10: "We are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."

Life is very much simpler than it used to be. As the planets revolve around the sun, Jesus Christ has brought us into the plan of God, that we may revolve round Him.

Num. ix., 15: "The cloud covered the tabernacle." The cloud of His presence is still right over us. He is our Lord and our King. The children of Israel had the cloud over them. They journeyed whenever the cloud moved. Twelve

months ago the cloud seemed to lift, and we prepared to move. We went just five minutes' walk, and the cloud settled down again. Verse 23: "At the commandment of the Lord they rested in their tents, and at the commandment of the Lord they journeyed." For the first five months I asked, "How much longer?" Then He brought me to rest. He did this by a vision of Calvary. I had always wanted to go to Calvary; but this was not in the deep inner will at all. I saw it was not a place for other people to go to, but for Fanny Jenner to go to; and I learnt to go with joy. It is a place of most wonderful light. It has been a wonderful ten years, since I was brought into wonderful contact with Mrs. Crisp. She never wanted me to lean on her; and when she found I was doing it she threw me off on to the Lord. Sometimes this seemed hard.

I have been in glorious meetings, and had glorious times in my own room; but there is not the light there is at Calvary.

does not mean that we shall feel nice and comfortable; we shall feel how weak we are, and how great and strong *He* is. There may be prosperity and adversity, but in the midst is our Counsellor, El Shaddai—our All-Sufficiency—He Who has been sufficient for us in the past will be sufficient also in the future.

I have had a wonderful time in the training home. He has been in the midst, so wonderful. I want to be worthy of all I have gained there; but, most of all, worthy of Jesus Christ.

#### Miss De Vries.

My heart is just full of praise to God. I wish I could tell how precious He has been to me. He has brought me deeper into Himself. Mrs. Crisp has been a great blessing to me. I want to give a few verses from Is. xliii.—

Verses 1-2:—"I have redeemed thee," bought thee back. Each of us, like Jacob, has his own name. We shall be given a new name. My



FIVE MISSIONARIES AND THEIR TEACHER.

Front—Left to right: Miss Ethel Cook, Mrs. Crisp, Miss Fanny Jenner, Miss Ida de Vries.  
Back: Miss Lizzie Millie, Miss Maggie Millie.

The Lord has now been showing me the meaning of the lessons He has taught me. "That is why I wanted you to guide these, that is why this or the other happened."

There is always suffering, but it is not for very long. The suffering is changed, and we know our fellowship with Him.

Deut. xxxi., 3: "The Lord thy God, He will go over before thee." The five of us could not satisfy each other. We must have God. He goes with us (v. 6).

Looking over the past, I see wonderful difficulties; but I have had a wonderful Saviour all the time. He who guided Joseph and found out a place for him, is guiding us. If, like Joseph, He takes us to prison, we will praise Him. I don't believe we are going to do great things; but that He will make us a blessing.

There will be dangers; but He will deliver us in them and out of them. There will be disappointments; but in the midst of them we shall find the comfort of the Holy Ghost. This

name is now in heaven. He has given me a new name. I can fall before the feet of Jesus. I can't understand, but I know that I am to represent Jesus. There will be many difficulties, but they will never flow over us (Heb. xii., 2), "Looking unto Jesus," we shall never come under, but it will be victory all the time. We shall pass through the fire and not be burned, but shall come through. We have known a little of this in the Home. I am the oldest there. I have been there 2½ years. Pray for every one of us!

#### Miss Maggie Millie.

I was glad when we sang that chorus, "All power is given unto Me." He who said "Go," also said, "I will go with you." We all feel we are very unfit, but He doesn't want us to feel our fitness.

The other night I asked Him for a definite message. It was Numbers xiii., 30:—"Let us go up at once and possess it; for we are well able to overcome it." It was after supper, very late, and

(Valedictory Meeting—continued).

I was tired, so I thanked God and went to bed. But my thoughts still went out to the verse. The Lord showed me its connection with Revelation. Then next day I read it again, with verse 31. The first point was a courageous report, and the second point a cowardly report. Faith "laughs at impossibilities." Unbelief shows independence of God, pride of heart, and presumption. The Lord Jesus Christ is the great Overcomer. I have admitted Him, and where I have failed in the past, I praise Him because He shall overcome in the future.

God didn't send the spies, but He did not hinder them. They took their own choice, and God gave them His second best. I have often made *my* choice, and sometimes had the second best. He is the God of all grace, the God of all mercy—yes, and the God Who is God El Shaddai. When we turn to meet Him, He turns to meet with us.

The ten spies gave their report because of unbelief in the heart. The ten saw difficulties—giant, walled cities, everything but God. Caleb and Joshua saw the difficulties as well, but they saw God.

Then there is the highest point of all—Heb. xii., 2. I have no might in myself, but my eyes are upon Him, the Mighty One, the subject of love within, the object of love upon the throne. The Lord has given me a definite promise (Is. xlii., 6).

I was reading the other day D. L. Moody's Notes on the Bible, and found this:

"To be miserable, look within.  
To be distracted, look around.  
To be happy, look above."

There may be giants in the way, and walled cities; perhaps we may be hemmed in on every side, but there is clear sky between God and ourselves, and it is all right. Then we shall overcome, not because of ourselves, but because of Him Who dwells within. I read the other day of a godly ship's captain, who was in a storm. The waves seemed to say, "You shan't come on! you shan't come on! you shan't come on!" Then he went down into the engine room, and the wheels seemed to say, "Yes, we will! yes, we will! yes, we will!" We need power for continuance—the blessed Holy Spirit Who dwells within.

2 Sam. xxii., 30:—"By Thee I have run through a troop; by my God have I leaped over a wall." That is the meaning of "to overcome." "They overcame Him by the blood of the Lamb, and by the word of their testimony,"—people quote that, but leave out the last part: "they loved not their lives unto the death." *That* is the secret; it is as the old self-life is crucified with Jesus. Job. xii., 25:—"Let the self-life go to the Cross. A little girl was once asked, "Do you love mamma or dadda best?" She replied, "I love myself best."

I praise God for all Mrs. Crisp has been led to do for the discipline of my character. I want not only to have the second best, but to have the best.

Miss Lizzie Millie.

Deut. xx., 1:—"When thou goest out to battle against thine enemies . . . be not afraid of them: for the Lord thy God is with thee, which brought thee up out of the land of Egypt." See Jehoshaphat in 2 Chron. xx. Seeking counsel of God and acknowledging his weakness, he won the battle.

The Lord did it for them; it was not their battle, but His.

In Deut. xx., in the first verse, God reminds them of Egypt: of the pit whence they were digged, as an encouragement to go on and trust Him. Their eyes were to be unto Him, their eyes turned upon Himself. He not only sends us forth, but promises to go with us (verses 1 and 4). We have a *sure* promise of His presence: "My presence *shall* go with you."

Many times I have turned and rebelled against the discipline, but I praise Him that He has broken me.

Verse 3:—"Don't be faint-hearted. He is *my* Saviour, and will keep me, a broken and empty vessel, meet for the Master's use.

MR. MUNDELL remarked that the keynote of each address seemed to be "Apart from Me ye can do nothing." We want to look to Him—we want to be "a garden enclosed."

MRS. CRISP (The Hon. Superintendent of the Women's Training Home) then said: Mr. Polman has telegraphed a message—Is. lii., 7.

The five messages we have listened to turned my thoughts to 1 Cor. i., where we have the "five": 1. The foolish things. 2. The weak things. 3. The base things. 4. Things which are despised. 5. Things which are not. These five sisters are like the five fingers of a hand. If they yield absolutely to God, He has a hand, and what can He not do? The hand is one of the most important members of the body. But by itself it can do nothing. There must be a mind behind it. The *mind* of God shall control it. The hand of a painter, with a mind of a (?) Raphael behind it, produced those wonderful pictures. Or the hand of Mozart; the fingers played upon the keys, but of what use would it have been unless there were a *mind* behind it.

God will have a *hand* in China to heal, to deliver, a hand that clutches and pulls out from the very fires those the devil has thrust down. A hand can *grip*. The power of God will enable it to grip—even the weakest finger can grip with a mind at the back.

This puts no premium on ignorance, or foolishness, or the other things; but we must realise that we can do nothing of ourselves. It is the power of God.

Then we have four negatives in Chapter ii. :—

- Not excellency of speech.
- Not enticing words.
- Not words of wisdom.
- Not man's words.

But we *did* come in the demonstration of the Spirit and of power.

But we speak the wisdom of God (v. 7).  
But with words which the Holy Ghost teaches.

If a man could be saved by excellence of speech we should get conversions in London, where we have some of the most eloquent. We need a hand to touch the throne of God in heaven—a connection with the earth.

"Not—not—not—not—but—but—but—but."

The leaders then committed the five sisters to the Lord by the laying on of hands.

**On the Way to China.**

NEWS FROM THE "FIVE."

**1.—From Miss Maggie B. Millie.**

DEAR MR. BODDY,

We received your telegram and post card, along with the copies of "Confidence" and Roker Tracts, for which we send our grateful thanks. Our boat had just left Dover, when the Steward brought them into our cabin, and I was sorry I could not send a reply, but I'm returning the form.

We do praise God for Exodus xxiii., 20, which you sent us. I feel God is making it good to us every day; also for Psalm cxxi. We have lifted our eyes to the hills, first to the Mount of Calvary where our Redeemer died and gave Himself for us; and to Mount Moriah where we give up all for our Lord Jesus Christ. He is our Keeper, and will preserve our going out and coming in, glory to His Name!

Our hearts are just full of praise and gratitude to God; He maketh our cup to run over. As we look out on the broad expanse of water, which is so blue to-day, it reminds me of the old woman who lived most of her days in the highlands of Scotland; when she went to the coast for the first time she was amazed at the vastness of the sea. She exclaimed, "Eh my! this is the first thing I've seen thit ther wis sae muckle o'" (that there was so much of). The blue sea always speaks to me of the wonderful love of God.

Truly the angel of the Lord hath gone before and prepared for us on this boat. We have the cabins to ourselves, which allows us to have times of prayer without disturbance in any way. We have breakfast at 8:30, then Bible reading together, and if possible a hymn or two in the music room, Miss Jenner playing the piano and Miss Cook her violin. Last night we had two hymns, and some of the passengers stood around listening.

Greetings in the precious name of Jesus from us all, and we praise God for the prayers of all dear friends in Sunderland and in every other place.

Yours in Christ Jesus our Lord,  
MAGGIE B. MILLIE.

**2.—From Miss Ethel M. Cook.**

REV. A. A. BODDY,—DEAR SIR,

We five travellers are seated on the lower deck together; passing through the beautiful blue waters of the Mediterranean, the Balearic Isles quickly fading from our view, the sunshine glorious, sky of exquisite pale blue—these are the outward conditions. Physically the Lord is blessing us also, and though we were not so well the first two days, that taught us sympathy and compassion. Spiritually, too, we experience His goodness and mercy. We have a short Bible reading on deck daily, and prayer in one of the cabins; when possible we have a hymn together in the music room, Miss Jenner accompanying on piano and I with my violin. Personally, I can say the Lord is teaching me more of the having always an answer of death in myself, that I should not expect anything good or spiritual from experience, feelings; or anything else, but all from

*Himself.*

We have had very helpful conversations with fellow passengers, particularly with Mr. Glenny of the North Africa Mission. He is such a saintly man of God, and he gave us some valuable hints on Missionary Work in general, as well as telling us of their difficult work amongst the 20 million Mohammedans in the North Africa States. Personally, the helpful thoughts he gave I shall treasure up for days to come: it is such a privilege to us younger Christians to have communion with experienced and mature Christian warriors. There are some other missionaries on board. Mr. Glenny left us on Tuesday morning at Tangier, another is bound for Palestine, one or two more for India. A Christian gentleman returning to his business in Burma, with his wife, have also been very friendly with us, especially perhaps with the Misses Millie, as they all hail from Bonnie Scotland. This gentleman very kindly escorted us into Gibraltar, and we had an amusing and instructive time in the town watching the Spanish women carrying their purchases home from market—fish, cloth, etc., minus any paper and string. But I will not go into further details—all being doubtless so well known to you, though quite novel to us (except from our book-knowledge).

We especially enjoyed the last view of Dover and the first of Spain, and spent a long time gazing at the mountains (Sierra Nevada) yesterday, and rich crimson of the sunset. Oh, I long to know better and to worship more really Him the Great Jehovah Whose handiwork so moves me to reverential love and adoration.

We thank you for the papers and booklets, and will make use of them as the Lord leads. For your prayers we are deeply grateful, and for the assurance of your continually upholding us, we do thank you and thank God. On our part we seek to be true and faithful, and by God's grace will be loyal witnesses to His full salvation, so that the P.M.U. may never regret having sent us out.

Believe me,  
Yours respectfully,  
ETHEL M. COOK.

P. & O. S. N. Co.  
S.S. "Maloja,"  
April 8th, 1914.

**NEAR TIBET.**

**Unrest among Hill Tribes.**

NEWS FROM BRO. A. KOK.

IN CHRIST, BELOVED FRIENDS,

I remember very well having, over four years ago, a talk with Bro. Polman about the blessed fact of the indwelling of the Holy Spirit. My dear wife and I were then preparing for the foreign field. The remark was passed that—especially on the field, being separated from Christian fellowship and daily surrounded by heathen influences, having further to face many dangers and to deal with altogether new problems as a stranger in a strange land with strange customs and a strange language—this indwelling of the Great Comforter and Counsellor should certainly prove to be a great blessing, if not the greatest of all.

How true do we find this thought now, and how

(Near Tibet—continued.)

do we learn to value better this wonderful Gift! Whatever and whoever may change, *He is the same*, always desirous and always ready to guide, to help and to comfort in matters of personal life, as well as in Christian service.

\* \* \*

Since I wrote last time we had once again to rejoice in trials, and to thank God for disappointments. We find there is much blessing in doing so.

The day was already fixed for the commencement of the Bible study course. The Lord had so abundantly sent in the means, which were needy,\* and we were looking forward to a great time of blessing. Then Christmas was approaching. Preparations had been made for special meetings, and this being our first Christmas at Likiang, there was much chance of getting even more people than the courtyard could contain.

Quite unexpectedly, however, the adversary of God and His work hindered both to have Bible study and a busy Christmas this time. But we received grace to praise our God, who in His infinite wisdom permits things in order to bring forth final good; and we believe for a still better opportunity in His own time.

\* \* \*

It happened, then, that during the week of the opening, an official proclamation was issued, announcing a change in the government of tribal districts by native headmen. The aborigines were not at all pleased, the more because it meant heavier taxes and less liberty. The hatred against the Chinese had just come to light again in a recent attack of the tribes-people on three Chinese families living in their village, with the result that one of the Chinese was killed. (Only a few weeks before, passing that village, we had worship in his home.)

The search for the murderers and this fresh change in Government caused much unrest in the districts; those tribesmen who were in the city left all in one day; they did not come down for a long time.

\* \* \*

Then, a few days later, the mutiny of the Tali garrison took place, about which Miss Scharfen has given you a detailed account. The whole West of Yunnan became a scene of trouble; tidings of looting and murder caused the people to live in constant fear for life and property.

Mrs. Kok and I, when travelling, were, in spite of ourselves, witnesses of most horrible scenes, which we never hope to see again. Since the loyal troops from the capital arrived, all the soldiers from the mutinous garrison who were guilty in the least degree have been killed out. Executions are still taking place at Tali and here. The number of victims is reported to have reached now over 1,500 men. Last week sixty men were bound together, and, by means of a machine-gun, simply nihilised. Although we had some trying days, when the looting and burning soldiers approached the city, and later, when we became aware of a device to rob the station, we were kept in perfect safety.

A number of rebel soldiers have fled, and turned into well-trained highway robbers. Their repeating

rifles do good service. Others have thrown away their uniforms, and hide with the looted silver. Being found, they are beheaded on the market.

The Li-su tribe, which is much feared because of their poisoned arrows, also take their opportunity and come down from the mountains to rob along the roads. A company of soldiers has just gone out to search for a band of forty robbers, who are attacking villages, carrying away a lot of spoil.

Coming back last week from a five-days' trip in the Eastern mountains, I heard the news that during my absence three robberies had taken place along the roads, North, West, and South-West of the city. How easily could they have robbed our little party, we not believing in carrying arms or escort of soldiers for protection. The Lord, however, knows how to keep the feet of His saints.

One can easily imagine that there is still much uneasiness amongst the people. There is all reason to believe that soon the country will be as quiet as before. For the work's sake we will be very thankful indeed.

\* \* \*

In the meanwhile we are kept busy in sowing the seed. On Sundays there come, as a rule, between 100 and 150 people on the station to hear the Gospel. A hall being a too costly thing for poor Pentecostal workers, we have gathered all through the winter in our courtyard. When the sun shines it is just enjoyable, but during cold and snowy days we feel it keenly.

A good number of students at the College attend the meetings regularly, some of them making an open confession of Christ amongst their fellow-students. I have bought a supply of good spiritual books on Bible and other subjects. These we lend out to scholars, and it is with thankfulness that we notice not only how the circulation is becoming wider, but also that the interest amongst the students' class is growing steadily.

\* \* \*

Apart from the regular meetings, there is daily preaching going on for some hours of the day. Groups of Na-hsi, rough and dirty as they are, are coming regularly from the mountains, and—being already at home—fill my study with their number and unrefresh air. They tell me the news about their villages, which I have visited, how some particular friends are going on, etc., and, after receiving some teaching, go off again. Some stay on a while to study Scripture. Some others know how to pray: it is just a pleasure to hear these simple prayers, finishing up sometimes with "and more I don't know to say," instead of an "Amen."

Then travelling companies of Tibetans, men and women—slip in. They receive a kind word, and are preached to in their own tongue. A Tibetan Gospel-picture is always welcome, or a Gospel in case they can read. They leave again for their cold regions, in some cases even eighty-five days to the North-West.

Lately we had the first visits of Hsi-fan and of No-su. These tribes are living from two to twenty days off on an altitude of 12,000 to 14,000 feet. Their districts are difficult for access. If it had not been for other tribes introducing them to us, they would have kept at a safe distance. Now we find that they are already sending in others—a good sign for the future.

A big company of women and girls may enter the door suddenly, filling the courtyard with their

\* We feel very grateful for the financial help, sent in so liberally by many friends. Mr. Sandwith will keep the money separately to serve the purpose later on. God bless all the givers.

loud talk. They are taken hold of by the sisters and my wife, listen to a hymn and a little Gospel-talk, and leave as noisily as they have come.

We do praise God for all the busy days, when opportunities abound for personal work, but we know also how to thank Him for exceptional days, when no one turns up. How we do enjoy the quiet hours then!

\* \* \*

The work in the mountain-districts is still very encouraging. I have recently made some short trips to two new districts, accompanied by two young believers as voluntary workers. Excepting one village, we had everywhere a good reception.

One's heart was gladly touched by the zeal of my companions—only recently converted—to preach salvation and healing for the body in Jesus to their native people, Na-hsi and Min-chia; and not less by the willingness and quickness of the villagers to take in the message. Blessed indeed are the poor in spirit!

I begin to realise the great importance of taking some trustworthy young believers with me on my trips. Coming home, I find that in a few weeks time they have learned more Christian teaching, and have a better insight in practical Christian life than by having attended meetings for months. And they understand how to take away the fear of the simple mountain-folk.

\* \* \*

The reception in these outlying districts, where Chinese seldom and foreigners never come, is not always alike. Visiting a village of the T'a-la tribe this month, I found on my arrival the village deserted. Only one family, who knew me, dared to stay in the village for the night. On the next morning not one had returned. Inquiring into the matter, one was told that the simple people, having heard of the mutiny of the soldiers, thought that their last hour had come. Seeing the first foreigner in their lives, they thought he had come to kill them, and subsequently cleared out.

In another village we were requested to travel on, because foreigners were said to have an apparatus to take pictures of men; but, the picture being taken, the person in question was bound to disappear from this world into the spirit-world at once; above that, I had eyes to see where the money was hidden, and means enough to get it unnoticed. But the worst of all was that a woman had become suddenly ill when we entered the village—a bad omen.

Twice, however, we received the news of a little son born on the very evening on which we approached a village. On such an occasion the villagers are just delighted to see the unexpected stranger from a far country, and make gladly presents. One happy father even came to thank me for his newly-born son, and prostrated for me as for an idol. Poor, deluded people!

\* \* \*

The Sun of Righteousness is shining in these poor, benighted regions. Praise God! The glorious message is welcomed in many hearts. The name of the Master and Saviour is getting more and more known. We are living in a blessed season of sowing, and are not mistaken in seeing the seed springing up in many a simple heart. A glorious harvest will it be!

The enemy is trying much to hinder God's work; he is hard on the young believers, and not less on the bodies and spirits of God's messengers; but God *shall* have the victory, and the power of Jesus' blood shall be revealed in these lands. We

have seen enough now to know that these tribes are bound by Eastern magic and demon-worship. God's own Holy Spirit, however, is striving to seek a way to their hearts. Hallelujah!

Brethren, keep on praying.

With much love,  
Yours in the Master's blessed service,  
A. and E. KOK.

Likiang (China),  
via Rangoon and Bhama.

**JAPAN.**

From Bro. W. T. Taylor.

DEAR "CONFIDENCE," READERS,

Grace, mercy and peace be unto you and yours multiplied. My "monthly letter" reaches a good many, but still there are *many many* who NEVER see it, hence this extra edition from "Beautiful Japan."

I wonder if you have ever heard or read of how the Bible found its way to Japan? If not, let me tell you, for the story is well known and well substantiated, and concerns Nagasaki:—

In 1855 a British fleet lay at anchor in Nagasaki Bay, where a force of Japanese troops had gathered to guard against any possible landing. Murata Wakasa, who commanded these soldiers, was sailing round the harbour when he picked up a Dutch Testament, which lay floating on the water, and had been dropped from one of the Dutch merchant-men that were then allowed to trade at Nagasaki. The officer's interpreter, who chanced to be a Dutchman, explained to him that this was the Christian's Holy Book.

Wakasa's curiosity was aroused, and he learned on enquiry that the book could also be had translated into Chinese. He sent to Shanghai, and procured a New Testament in the classical Chinese of the Delegates' Version, which can be read by most educated men in Japan. This Testament Wakasa studied carefully in company with his brother and two family friends, but without a Christian teacher. Eight years later they applied to Dr. Verbeck, the distinguished American missionary, who was a pioneer of the Reformed Dutch Church in Japan, in order that they might obtain more light on the meaning of the wonderful book, and eventually Wakasa, with his brother and other members of the family, became baptised Christians.

"God moves in a mysterious way,  
His wonders to perform,"

and He still moves, doesn't He? May we ever then with anointed eyes be eye-witnesses of His majesty.

On Friday last we had a heavy shock of earthquake, accompanied with a deep rumbling sound as of distant thunder. On the following day there was another eruption a little south of the previous one. On Sunday, in the north of Japan, another disastrous earthquake occurred, in which 97 were killed, 73 injured, 500 houses destroyed, and 1000 damaged. Then the next day we had two more shocks here, but very slight. Truly "He is here."

The shooting forth of leaves so green,  
Witness of the sun's warm beam;  
So likewise ye, when the signs appear,  
Know that the Son of Man is near.

(Pentecostal Missionary Union—Japan—continued.)

For many in His Name have risen,  
Deceiving many who have been bidden;  
And prophets false there are a score,  
So therefore know He's at the door.  
And amid the nations' strife,  
We hear of wars and famine rife;  
And 'mid the earthquake's rumbling sound,  
Iniquity doth more abound.  
But these to us are warnings given,  
That when we to the feast are bidden,  
Shall appear in garments clean and white,  
To sup with Him who is the Light.  
Oh, days of vengeance nigh at hand,  
Who before His wrath shall stand?  
When heaven and earth in fervent heat  
Doth melt away before His feet.  
Haste ye, haste ye, why delay  
The glorious Gospel to obey?  
To be by holy angels spurned,  
And from His glorious presence turned.

It is some time now since the Lord gave me these words one night while reading Matthew xxiv., but as the days go by their meaning deepens more and more.

W. J. TAYLOR.

INDIA.

News of Miss Clark and Miss Skarratt.

DEAR BROTHER IN THE LORD,

Miss Clark has asked me to write and correct a mistake in Mr. Polhill's letter concerning one of our halls at Jacob's Circle. I am sure Mr. Polhill would not wish us to leave any statement of his which is not quite clear, and it was so difficult, when he only had a few days and very much work to do, to get always a clear idea of things. He says, "On Sundays they have the use of a nice little hall . . . during week-days this is used for public meetings by all kinds of sects and peoples." The hall referred to is one we rent for our own use and it has never been used by anyone else. One of our evangelists lives at the back, and we have services every night there from 7 to 10 o'clock. On Sunday mornings the Christians have a service there, and it was to that service Mr. Polhill referred.

We have another hall in Parel district. These two halls cost us nearly £5 a month to rent. They are crowded night after night with heathen, and last month 200 Gospels were sold to them, besides the tracts which are given away. A few weeks ago (since Mr. Polhill left us) six more men were baptised in the sea. Such a crowd of Hindus gathered round to witness the baptism. They listened most intently to the whole service, and we had an opportunity of giving them the Gospel afterwards. Praise the Lord! we do not know what fruit all these meetings will bring forth, but God is blessing us. Hallelujah!

Mr. Polhill will have told you of the persecution we endured over our house. The lease ended with the 1st of this month, and then the landlady raised the rent, as she objected to our meetings and also to the natives (many of them outcasts) being in her house. Praise God, He heard and answered our prayers, and has provided us with a nice house towards the North, and near our new work at Parel. It is on a hill, and so we are not in the heart of the slums, though a few minutes

walk brings us to them. We are able to have meetings here quite undisturbed. How gracious the Lord is to those who trust Him fully! Four of our people have been baptised in the Holy Ghost since the beginning of the year. All glory to His precious Name!

So, dear friends, pray and praise with and for us.

Yours in His glorious service,  
CONSTANCE SKARRATT.

Apostolic Faith Mission,  
Parel Hill, Bombay.

List of Contributions received during April, 1914.

	£	s.	d.
Receipt No. 780 ... ..	10	0	0
" 781 ... ..	5	0	0
" 782 ... ..	0	7	8
" 783 ... ..	0	4	2
" 784 ... ..	0	4	6
" 785 ... ..	1	0	0
" 786 ... ..	2	7	0
" 787 ... ..	0	7	6
Bolton Assembly:—			
Preston Training Home... ..	0	2	6
Women's " " " " " "	0	2	6
Salisbury Assembly " " " "	1	6	0
Receipt No. 790 ... ..	5	0	0
" 791 ... ..	5	0	0
" 792 (towards support of Mr. Taylor) ... ..	25	0	0
Coatbridge Assembly ... ..	1	0	0
Receipt No. 794 (for Mr. Taylor) ... ..	3	0	0
Banton Baptist Church (towards work in China) ... ..	1	0	0
Receipt No. 796 ... ..	0	3	6
" 797 ... ..	0	12	0
"Australia" (for Tibet) ... ..	3	0	0
Receipt No. 799 ... ..	1	0	0
" 800 ... ..	3	0	0
" 801 ... ..	1	0	0
" 802 ... ..	0	10	0
" 803 ... ..	0	6	3
Anon, Ramsbotham ... ..	0	7	6
Kirkintilloch Mission ... ..	1	5	0
Sion College Collection and Boxes ... ..	7	17	6
Receipt No. 807 ... ..	0	10	0
" 808 ... ..	5	0	0
" 809 (towards support of Miss Jones and Miss Elkington) ... ..	1	0	0
Sion College Own Missionary Fund ... ..	2	0	0
Receipt No. 811 ... ..	0	4	3
Bedford Bible Class, towards support of Miss Wakeford's Bible Women ... ..	0	10	0
Receipt No. 813 ... ..	30	0	0
" 814 ... ..	0	14	3½
Leeds Assembly ... ..	2	3	3
Receipt No. 817 ... ..	2	3	0
Bracknell Assembly ... ..	15	0	0
Receipt No. 819 ... ..	1	0	0
" 820 ... ..	0	4	6
" 821 ... ..	4	2	0
	£144	14	10½

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

W. H. SANDWITH,  
Hon. Treasurer (P.M.U.),  
Oswaldkirk, Bracknell, Berks.

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