

JULY, 1912.

VOL. V. No. 7.

"CONFIDENCE"

A Pentecostal Paper for
Great Britain and other Lands.



THE WAILING-PLACE AT JERUSALEM.
(See "Prayer for Israel," page 158.)

"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.

52nd ISSUE.

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"CONFIDENCE."

No. 7. Vol. v.

ALL SAINTS,' SUNDERLAND.

July, 1912.

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.

"IN MY NAME."

JOHN LEECH, M.A., LL.B., K.C. (62 Upper Mount Street, Dublin).

Address given at the Sunderland Convention, 30th May, 1912.

I want to give you just three little words in which there is wonderful power. You will find them in the 16th chapter of John, and I will ask you to read these three words aloud with me, verses 23 and 24: "And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father IN MY NAME, He will give it you. (24) Hitherto have ye asked nothing IN MY NAME: ask, and ye shall receive, that your joy may be full."

"In My Name!" We are all children at the feet of our Heavenly Father, and we are just seeking to pick up His words, and are seeking to catch His thoughts of love, and I want you every time in these few verses that those three words come together, to read, them out aloud with me—from the 23rd verse to the 27th.

Up to this time the wonderful power of those three words had never been given to the disciples. If you will look back at that wondrous and blessed prayer that we call "The Lord's Prayer," you find nothing about that Name, but the Lord says in the 23rd verse: "In that day," and again

in the 26th verse: "At that day"; and that was the day when He was raised from the dead, and the day when His Holy Spirit was poured out. It means this day—to-day. "In that day" ye shall ask "in My Name."

Up to that time they had had no such power, but now He gave them a power that they never possessed before, and that power we have to-day if we will take it and use it. He says, "Hitherto ye have asked nothing in My Name; ask, and ye shall receive; ask in My Name, and the Father will give it you." What does it mean? Well, I think we often have very wrong ideas about this, and we pray and we say at the end of the prayer, "For Christ's Sake," and we lose the force of what our Saviour meant. What did He mean? I can best illustrate it by an example from the Law, and, after all, you know though we are now children of God, we cannot do without the Law. It was fulfilled in Christ—it was not wiped away.

We have in the Law what we call a Power of Attorney. For instance, when a person is going abroad, and he cannot transact his business at home, he often gives what we call a Power of Attorney to someone at home. That Power of Attorney gives power to the person to whom it is

("In My Name"—continued.)

given to put the name of the Principal (as we call him) to any document that is necessary to carry out his business. And so suppose the owner of a large estate here in England is going abroad, he gives this Power of Attorney to some friend of his, and that power authorises him to write down the name of the Principal, and the Attorney can use that name, and with that name he can do whatever his Principal could do.

Our Lord Jesus Christ was about to ascend into heaven, and He said, "I am going to leave you down here to do my business on earth, I make you my Attorney, and I give you the power in My Name to do that work." Let us remember there is no power in us, the power is in the Name of Jesus. Oh, the power of that Name! May I say with all reverence that I believe that was what He meant us to understand. "My Father who loves Me, and who loves you because you love Me, He cannot refuse My Name; no petition that comes before Him in My Name can be refused." So He gave them power to use His Name. Now let me take this case. Suppose that the Principal had gone away, and that part of his estate should be sold, and a good price was offered to the Attorney. The deed is drawn up, and the time comes for the price to be paid. The Attorney gets that deed and puts, not his own name on it, but the name of his Principal, and the whole estate and interest in that property is transferred by virtue of that name, and that power has been given by the Lord Jesus to you and me. He says, "Whatsoever ye shall ask the Father in My Name." I want you to look at it this way—It means that you can put up a petition to God, and at the end of that petition you have the right to put the name, "Jesus." It is not just "for Christ's sake," but it means that with God it is exactly the same as if the Lord Jesus had signed it Himself. You have power to put that blessed Name at the end of your prayer, and, if you do, that prayer must be answered. Suppose that the Attorney said, "I cannot do it." Did not the owner give you the power of Attorney specially to enable you to do it, and cannot you put His Name on that deed?

So to-day the Lord Jesus wants to give us this wonderful power. When you put up that prayer you have the right to put

that name at the end, and it is the prayer of Jesus, but remember that the Attorney has only the right to do that in the business of his Principal; and we have only the right to do it for the benefit of the King, and the work of our Principal, Jesus. But perhaps you say to me, "How am I to put that Name." I will tell you how—by faith. You take the pen of faith and put to that petition the Name of Jesus, and I tell you God cannot refuse that petition. How faithless we are.

Let us remember this: that "whatsoever is not of faith is sin;" and I believe until the Church learns the truth of this we will never get much further. Yes, every time you doubt your God it is sin just as much as if you were to steal or lie. I think it is more dishonouring to God, for it is doubting your Father. Let us write that Name on the petition, and then through the power of that Name our prayer will be answered.

We often hear of firms in which there are several partners, and each partner has the right to put the name of that firm upon cheques, and to draw against the firm's account in the bank, and when a partner puts that name and presents it to the bank, it is honoured and the money is paid.

We are members of a partnership with the Lord Jesus. You and I are in partnership with Jesus for a great business that He is doing on earth. What a privilege to be a partner with the King of Glory! Do you realise that privilege? But remember this: it must be the name of the firm that you put on the cheque. There are many of us here, and we are partners in that great firm of God, but what is the title of the firm? There is only one name in it, and that is the Name of "Jesus," and where we make the mistake is this: we partners come to write the cheque, and we put "Jesus and myself," or couple something else with the title of our firm. Let us not forget that our firm has only one name, and that is the Name of Jesus. Oh, the power of that Name! It is all-prevailing in heaven and it will be all-prevailing on earth, if we only learn to use it with the pen of faith in the power of the Spirit of God. God has given us a wondrous work and a marvellous power; and He calls us to use it for His glory—for His work on earth and for the salvation of souls. In the Name of Jesus. "In My Name."

A Lonely Journey to the Holy City.*

(CONTINUED FROM MAY "CONFIDENCE.")

BY THE EDITOR.

[The previous article told of leaving the orange groves around Jaffa behind, and then crossing the plain of Sharon to the entrance to the Judean Hills. The Writer had arrived at a stone Caravanserai.]

On the balcony or head of the staircase sat a bearded old man in Eastern robes, and another who seemed to be his servant. They seemed to be expecting me. Perhaps they had seen me miles away.

I looked at them smilingly, and they looked down on me benignly. I was now sure that this was the Khân al Bab-el-Wâd, and that aged personage was none other than Solomon the Jew.

So I made my "Salaam" and, putting my cycle in a safe place, I climbed up the stairs and asked for some simple food. After coffee and eggs and bread I fell asleep, and so soundly that I did not awake until afternoon.

Then, seeing how the day was going, I made up my mind to stay the night at Bab-el-Wâd, and to go up the pass to Jerusalem in the early morning.

So that afternoon I strolled on the stony hillsides with the dark-skinned Arab shepherds, and watched with interest the swarthy Fellahin ploughmen on the plains, helping them (?) to drive their strange little oxen.

As one clambered over rocks, or roamed all solitary up the mountains, one thought of the days when the Philistines from the plains here fought with the Israelites among the hills: and again of later days, when the brave Maccabæans here struggled against fearful odds to free their land from the heathen oppressors.†

In the two Books of the Maccabees we read of the struggles against Antiochus Epiphanes, a type of the Anti-Christ to come (see Dan. xi.). From these hills Judas Maccabæus, that fearless Jewish hero, went down to avenge his fellow-countrymen at Joppa. We read:

"The men of Joppe also did such an ungodly deed: they prayed the Jews that dwelt among them to go with their wives and children into the boats which they had prepared, as though they had meant them no hurt. Who accepted of it according to the common decree of the city, as being desirous

* See Map, page 104, in the May issue of "Confidence."

† Judas Maccabæus himself marched down through this pass to his victory over Gorgias. He and his army had spent the preceding night in prayer at Mizpeh (Nebv Samwil).—See "Judas Maccabæus and the Jewish War of Independence," by Condor, p. 95.

to live in peace, and suspecting nothing: but when they were gone forth into the deep, they drowned no less than two hundred of them."—2 Macc. xii., 3-4.

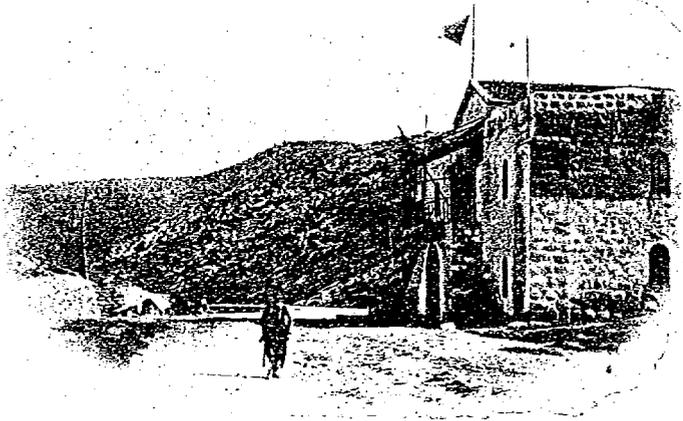
* * *

It was the eve of the Sabbath, so the Sabbath lamp was lit early, and the chicken slain and made ready by his wife for my supper betimes.

My room, with its stone floor and barred windows, was now prepared, and I soon retired. Solomon chanted his Sabbath prayers in the adjoining chamber, and quietness then fell upon Bab-el-Wâd. It was wonderful to me to be far away from one's fellow-countrymen and fellow-Christians, here among the hills of Judæa. How I wished that I could speak the languages of these people fluently, and witness to them of Jesus, the Lion of Judah, so mighty to save.

* * *

Cock-crowing roused me, the stars were dimmed a little by the greyness of approaching



THE KHAN OF SOLOMON.

At the Bab-el-Wady, or Gate of the Valley, leading from the plains into the Hill-country.

dawn when I turned out. Breakfast was taken by paraffin lamplight, and then, having paid my Jewish host, I was ready for the pass.

A young Moslem carried my luggage-laden cycle out of my bedroom and down the stone steps into the road where one of the *Bashi-Bazouk's* horses was hopped.

Sunrise was near when I started up the steep road at a good speed, shouting farewell to the two interested spectators. I kept up the pace until round the second bend, but it was too steep at this point, so I walked and pushed for a while.

Now and again I met an Arab camel driver, or a sun-burnt Bedawy with long gun.

Up and up I travelled, past a Moslem tomb (the Kubbah of the Imâm Ali), up and up, with the round stony hills on every side.

The road is lonely in the present day. Before the railway line took the traffic another way, there were guard houses occupied by soldiers every mile or so. Now these posts are empty and forsaken.

(A Lonely Journey to the Holy City—continued.)

Two or three times a week, during the night, a mail carriage passes up from Jaffa—down again another night.

I was told that I was the first traveller to bicycle up *alone*, and it was thought not to be quite safe. I was chased more than once by swift-running Bedawins with their guns, especially on the east side of Jerusalem.

After a long climb, I looked back and saw the blue Mediterranean in the distance, some thirty miles or more away. Now and again there was a distant peep at the hill called Neby Samwil (“The Prophet Samuel”). This was the ancient Mizpeh. In Crusading days, when the knights from Christendom journeyed to rescue Jerusalem from the hands of the Saracens, this hill was called *Mont Joie* (The Joy Mountain). From that eminence the Crusader, after his perilous journey across Europe and over the

I safely dropped down some 700 or 800 feet, and was among the olive groves of Kulonieh.

Kulonieh is a Moslem village, but there were two Jews of Wilna stationed here under the Baron Hirsch scheme, superintending the growing of grapes. It was Saturday, and these Jews were not working. Outside the house of one of them I sat and ate my food. His wife brought me some preserved melon. The baby was soothed by my bicycle bell, and the whole family looked at 'Ain Karim through my field glasses. After an hour's rest I bade my Jewish friends “adieu,” and commenced the last climb up to Jerusalem.

Along the roadside were placed for many miles heaps of “metal,” ready to put on after the next rain. All these hundreds of tons of broken stones had been carried there on the heads of Arab women.

The road runs along the side of a deep, broad valley. The hills are marked in terraces made by nature. The limestone strata crop out throughout Judæa. The village of Lifta, with numerous flat-roofed houses, lay beneath one as one climbed higher and higher. Tradition says that Lifta was the home of the two malefactors who were crucified with our Lord.

“And with Him they crucify two thieves; the one on His right hand, and the other on His left. And the Scripture was fulfilled which saith, And He was numbered with the transgressors.” (Mark xv., 27-28.)

In the present day it is said that the inhabitants are indifferently honest. Give a dog a bad name, and he seems to be encouraged to deserve it.

Looking down upon Lifta—its grey houses are stone cubes, one flat roof behind another—the many sounds of an Eastern village come up through the clear air. There are voices arguing, hens cackling, babes complaining, dogs barking, and many other sounds of trades, hammering of wood, clinking of iron, etc.

Now down the pass comes charging a three-horse *carrosse*, the first I have met since Jaffa. It is carefully closed, and contains veiled women. Then another comes with their male belongings, and in a whirl of dust they dash round the corner and disappear.

* * *

I now approach for the first time on this journey the regions made sacred by the presence of the Son of God. We are not told of His walking in the days of His flesh anywhere west of Jerusalem. But in His Resurrection Body He certainly visited these hills.

For a time now I was almost certainly on the road from Emmaus, on which Cleopas and his friend walked that first Easter evening. The



MIZPEH. (The Neby Samwil, or Mont Joie.)

Mediterranean Sea, first saw the distant grey walls of Jerusalem. We are told of one who died of joy at the sight. But it is better to die of joy as we see the Face of the Lord Himself. To die and never come to life again. “No longer I but Christ now to live in me.” Hallelujah!

Then came a rush down-hill, near Abu Ghôsh (where is buried by the roadside that bandit, the “Father of Lies”).

Fellahin natives here overwhelmed me with demands. They accompanied me up the mountains. I gave one of the men a ride for a few yards as we climbed the next hill. Then when we came to a down-hill piece I gave them all a race, and eventually left them far behind, crying to me to stop and give them money, but I did not return.

Now I bade “Good-bye” to the blue, distant sea, and descending from the next stony ridge, I descried Kulonieh far, far away below.

The descent was zig-zag and very steep, but

way was long among these rolling hills of Judæa. I set down my cycle and took a picture. (See "Confidence," April, 1912, page 78.)

* * *

I was glad when I saw signs that I was approaching Jerusalem. It was the Jewish Sabbath, and many Jews and Jewesses were walking a Sabbath day's journey after synagogue service.

Leaving the deserted guard house, I sped on past the 'Ain Karim road, and passing the poor Jewish Colony (a row of low stone houses) I now saw the great blue dome of the Abyssinian church rise before me (often mistaken for the Dome of the Holy Sepulchre). A few days later I visited this Abyssinian Cathedral, and watched the dark-skinned, refined-looking men as they beat with their fingers on their kettle-drums, singing their praises after their manner. They seem a very reverent people as represented here in Jerusalem. In the winter-time they feel the cold, and are soon laid low with pneumonia and phthisis.

I was impressed with the tremendous growth of extra-mural Jerusalem during the previous two years. For nearly three-quarters of a mile I ran through Jewish colonies—rows of single-storied cottages. Crowds of Jews in their best clothes strolled on the road, or keenly watched the bicycle as they lounged at their doors. They were keeping the Sabbath!

On and on I glide along the dusty road, down and down towards the Jaffa Gate. I pass well-known hotels and rows of shops, and then I actually cycled through the Jaffa Gate, and, passing through a crowd of astonished Orientals, I and my bicycle were within the walls of Jerusalem.

The Bishop was most interested to know how I had journeyed up to the Holy City.

* * *

I had an interesting Saturday afternoon. I set off on my cycle to Bethlehem. Leaving the Jaffa Gate behind, I quickly ran down the dusty road, past the Sultan's Pool, and up again over the plain of Rephaim, and past the Mar Elias beyond. What a glorious view of the Shepherd's Fields and distant Bethlehem!

I paused at Rachel's Tomb, and soon afterwards I entered Bethlehem. I had visited before the stable-cave where I believe our Lord was born for us men. Later on I cycled along the Hebron Road to the pools of Solomon. I found the way was lonely, and the faces of the Bedawin anything but reassuring. One fierce-looking creature raised his *nabul* or club to fell me, but I smiled and offered to give him a ride, and he became less rude. I returned to Bethlehem, and, pushing my cycle through the streets, I was followed by crowds of children. I gave them rides in turn on the bicycle, and so became overwhelmingly popular. At last we emerged by the Jerusalem Road, a crowd of some hundreds strong. How different to that

sad day when Herod's soldiers slaughtered the Bethlehem innocents. Then I mounted and swept away down the slope, leaving the children of Bethlehem amazed, but good-naturedly shouting farewells to their Christian friend, the English *Kassiss*.

* * *

On a Sunday I preached to a large company of visitors. A great tourist vessel was lying off Jaffa, and for a day or two Jerusalem was thronged with visitors from the West. I wrote down afterwards something of the message given that sunny Sunday afternoon at Jerusalem.

"O PRAY FOR THE PEACE OF JERUSALEM."
—Psalm cxxii., 6.

Many of us feel that our Blessed Lord Himself cannot fail to take a special



JEWISH HOUSES—Beyond the Jerusalem Walls.

interest in this Land of His Incarnation. He cannot but be deeply touched by all that occurs in the place where He gained the Victory of the Cross for us. We have stood by the Green Hill outside the City Wall, and our hearts have been full.

* * *

Surely that Ascension Day, when He bade His friends "good-bye," is but as yesterday with Him, and *that* parting must have made yonder Mount of Olives very dear to Him. We need to remind ourselves also that here in Jerusalem, the City of the Holy Ghost, God descended on the Day of Pentecost, never more to leave Christ's people. The Holy Ghost has



SOLOMON'S POOLS. (Between Bethlehem and Hebron.)

(A Lonely Journey to the Holy City—continued.)

made the whole world now for us a "Holy Land." He is here and longing fully to possess His Blood-bought temples.

Oh, for an outpouring of that Holy Ghost until hearts overflow to one another in love? There is no other solution of these difficulties but the yielding to the full possession of the Spirit's power. Then the spirit of condemnation and criticism among Christians will be flooded out with the spirit of love.

Then will we stretch out loving hands to all who love Christ and His Word in sincerity, and Jew and Moslem in the Holy Land and elsewhere, will have an object-lesson of Christ's teaching. "Peace be within thy walls, and plenteousness within thy palaces."

* * *

May we turn now to ourselves to-day, here in Jerusalem, and ask the question: "Is it peace?"

In Christ is my peace. He bore all my sins in His own

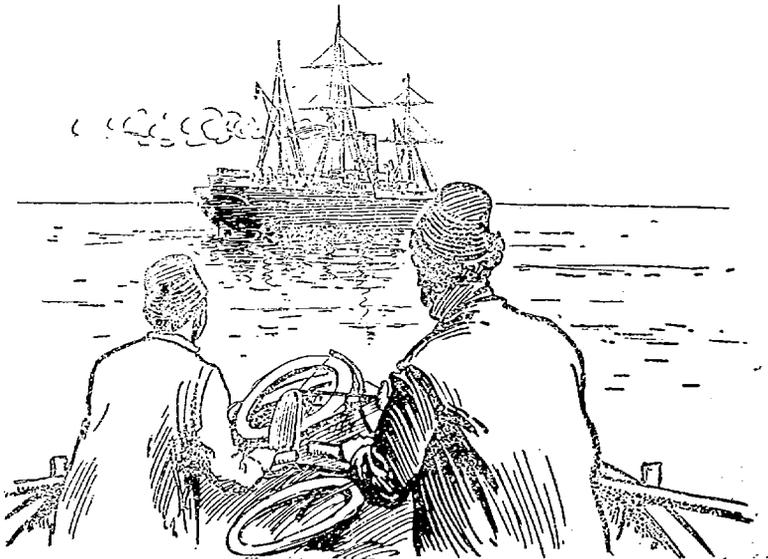
body on that tree, which was planted outside this City wall. God has not forgotten that day. The words are as true as ever, "The Lord hath laid on Him the iniquity of us all." Our old man was crucified with Him. When the "One" died for the all, we all in Him died to Satan's power for ever. Hallelujah!

* * *

As we go forth from our worship this afternoon, we shall perchance look across to yonder Mount of Olives, lit up with the radiance and glory of sunset. Some of us will think of that

time when the glory that departed shall return. Some of us believe with all our hearts that this same Jesus shall so come in like manner, and one day, with His saints about Him, His feet shall stand on yonder Mount of Olives. Some who have never been privileged as we have been to see these holy places, will yet see this Mount of Olives in that day when He returns.

Many who have misunderstood each other sorely on earth will understand each other then, and love each other then.



LEAVING THE HOLY LAND.

Many who were afraid of the Lord's Coming will have forgotten all their fears when they see their King in His beauty, Jesus of Nazareth, transfigured, glorified—the Prince of Peace.

Best of all, "we know that when He shall appear we shall be like Him, for we shall see Him as He is."

* * *

So we passed out of that Jerusalem sanctuary that Sunday afternoon, solemnized, as we realized that we had been worshipping near the scenes where our Lord worshipped and taught and suffered.

A week or two later I was steaming back to Egypt in a Khedivial steamer to take charge of my church in the Delta.

The Testimony of an Opposer.

Pastor J. H. KING (North Carolina, U.S.A.)

At the recent Fifth International Whitsuntide Convention at Sunderland, we heard some remarkable testimonies as to the Baptism in the Holy Ghost with the Apostolic Sign. Pastor King is a Bible student and teacher of much experience. We were thankful for his powerful addresses, and shall be glad to hear him again.

* * *

The Lord Jesus said, in the first chapter of Acts, 8th verse, "But ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost part of the earth," and, while asking God a moment ago would He have me give my testimony as the last message here (wanting to do only His will), silently and certainly He said, "Yes, give your testimony," and I understand that the power of Pentecost is the power to witness unto Jesus more than anything else. I am going to be as brief as possible, and I ask dear Pastor Boddy and this audience to be patient with me if I shall go a little beyond the time allotted, but I shall be obedient in this.

I entered the Christian life on my sixteenth birthday, the 11th August, 1885, in a genuine, red-hot, Methodist Camp Meeting, in the State of Georgia, and I never turned my back upon Jesus from that day to this. I sought the experience of

HEART CLEANSING

and received it in the month of January, 1898, but before that I entered the ministry in the Methodist Episcopal Church in America, and was connected with the Annual Conference in the State of Georgia for seven years, and expected to continue in this relation and Church to the end of my life. During that time I had the privilege of completing the course of study prescribed in the discipline for young ministers in the Annual Conference, and also the course

of study in the School of Theology. I make this statement because I want to say that I had the privilege of acquainting myself with all the doctrine, the theology, and all the working of Methodism from the days of John Wesley to the present, and all the history of Christianity and the Bible from the beginning, and I thank God for that privilege.

When I entered the experience of heart purity we designated it sanctification, but that work goes a long way. I obtained this experience, and the Lord put this proposition to me: "Will you give up this pastorate that you love, and enter the Evangelistic field?" I did not say yes at first, but finally I said, "I will do this," although I had a strong prejudice against the class of men that we call Evangelists, because I looked upon them as a set of ignorant clerical tramps, but I entered, and while I had never been an Evangelist, I united with a Church that stood for the fulness of Pentecost according to its theological definition, but not according to the fulness of the experience within. That is not the only Church that has that kind of a definition, and that was 14 years ago.

I maintain that the Pentecostal Baptism is subsequent to cleansing from all sin, or, as you have heard, the crucifixion of the old man, and I sought this anointing after I was cleansed, but I did not have a clear apprehension of this in all its fulness. My faith took hold of God for what I realised in the promise, and that is what God gave me.

I WAS WONDERFULLY ANOINTED

and for nine years I met tremendous opposition in America from all classes of men, from those who were illiterate to those who were cultured, and those who had salvation and those who had it not. I seemed to meet this all the way from the far North in Canada to the Gulf of Mexico, and from the Atlantic to the Pacific, and I had to pray, and study, and fight all those years to maintain my ground, and because of this I was driven to search the Word from Genesis to Revelations, all the promises, symbols, parables, and everything, to see whether I was right or not. Opposition from all classes that drives you to a constant prayerful investigation of the Word is profitable for you any time, and the result of the opposition from Editors and good men but misguided. I know many of them were as honest as I was, for I have come to see that men may be strongly opposed to me, and be as honest in their hearts as I am, and I was meeting this opposition from the schools, the colleges, the editors, the evangelists, the pastors, and from every source. I studied the Word until I was satisfied beyond a doubt that I had my feet upon the Word of God, and I said, "I will stand here until the World goes down." In the month of September, 1906, I was assisting in the Camp Meeting of the City of Clarksburg, in the province of Ontario, and while there a dear brother who lives in Winnipeg, Manitoba, asked me, "Brother King, have you heard of

THE APOSTOLIC FAITH PEOPLE?"

I said "You mean, perhaps, the Apostolic Holiness Union." He said, "No, I mean the Apostolic Faith people." He said, "I have a paper and I will give it you." I told him I would read it, and I left the Camp Meeting before its close, spent the Sabbath with Pastor Fisher,

(The Testimony of an Opposer—continued.)

and then proceeded on my way to the far South for an appointment in the State of Georgia, and after I had reached the city of Buffalo, and changed there for Philadelphia, I thought of this paper and opened my little satchel, and took it out, and began to read of the Holy Spirit falling upon the people at Los Angeles, and it said they were speaking with tongues. I said to myself, "Well, that seems to be quite all right," and I began to desire at once a great baptism.

I set out for it. I did not give any attention to tongues. I went on with my work and I was praying for more of the Pentecostal Baptism. I wanted more of it. I was strictly honest and meant to obey God, and at the Christmas Holiday Convention I asked all the members of that Convention to join with me in a ten days' prayer and fasting, if necessary, and I set apart that time for it, but in the meantime I discovered by reading this literature that they maintained that all who receive the Pentecostal Baptism should speak with other tongues as the Spirit should give utterance. I said, "It is not so," and I began to fight it, and

I FOUGHT IT

with my tongue and with my pen and with my influence as far as I could do it. I never can be half of one thing and half of another—I must be wholly for a thing, or thoroughly against it, so I took my stand against that; but I was praying those ten days, and on the tenth day I received a great and glorious anointing, so much so that my very body seemed to be wrapt in the flames of Holy Fire, and yet in my heart the Spirit said to me when I was rejoicing and praising God, "Do you really think this is the identical thing that Peter and James and John had on the day of Pentecost?" and immediately away down in my heart I said "No," and yet I said to the people I had a Pentecost beyond the possibility of a doubt.

Then the revival from California came to the city of North Carolina, and some of the members of the Church I was somewhat serving went to this revival at North Carolina. They had professed the Baptism for years, but they declared there that they had never received the Baptism of the Holy Ghost until they received it at that Convention with this remarkable evidence of speaking in the tongues. I said, "You have dishonoured the profession, and I will not believe it," and they came to their homes, and I knew something was going to take place at the first service, so I said, "I am going to prepare myself to see if I can hear God in this speaking of other tongues." Presently I heard one speaking in tongues. I said, "There is no God in that." If they are genuine I can endure it, and if they are not I will not endure it. I heard another who began to sing, and at once I said, "That is from above." I knew it. I heard that person sing for years, but there was something in the voice that I had never heard in all my life, but I could not afford to accept it.

When they were through I came up to the leader and said, "You ought to go according to the Bible." He said, "I do." I said, "You don't; because the Bible says you have no right to speak in another tongue without giving the interpretation; the Holy Spirit will never lead you to go contrary to His wish," so we had

quite a battle. We dismissed, and came back again and had another great long, hard battle, for I said, "I will do my best to save these people from

THIS AWFUL DELUSION."

I was not going to be responsible for their damnation, and I fought with all that was in me to save the people from this tremendous delusion, and I won the victory too, according to my view, and they were silenced. They took their seats and closed their mouths, but I did not. They stopped replying to me, and said, "We will pray." I said, "I will not take anything without you can prove it from the Bible," and they prayed. The Meeting began, the Evangelist came, and we had another battle for an hour or two, and I said, "You can throw at me all the points you can."

On the 14th February, as I awoke in the morning the first thought that came to me was that I had better fast, for my heart was above my head, and I meant to obey God. I fasted, and I went and stood before those people and said, "I have the Baptism of the Holy Spirit, and I never spoke in tongues, but I have it just the same." I returned to my room, saw it was 11 in the morning, and I knew it would be an hour before we should have a meal, and I knelt to pray, but

GOD WAS GONE.

For the first time in all my Christian experience I knelt to pray and God was gone, and yet I did not feel that I was lost. I said, "It may be a temptation, and I will pray for it," and for an hour I did my best to pray through, but I could not, for God was gone. I said, "Perhaps I am wrong." I began to question. I read how Peter and John when they prayed "laid hands on them, and they received the Holy Spirit," and Simon the sorcerer, as soon as he saw what happened, offered money to Peter. I began to feel my strong point going. I said, "If it is so that they spoke with tongues in Ephesus, it must be that the same phenomena attended this." That was another "fall" for me, and then I read Mr. Wesley's notes, and he practically confirmed it, and there is not an acknowledged commentator in all the Christian world to-day that gives an exposition of the 8th Acts, but will tell you that this same marvellous speaking attended this outpouring. I went over Paul's conversion at Damascus, and I began to see things I had never seen before, but the Lord literally brought it out to me. I was trying not to see it. I know that he said in I Cor. xiv., 18, "I thank my God, I speak with tongues more than ye all," and I remembered if he was doing this at the time he wrote the Epistle to the Corinthians, he must have begun to do this somewhere, and others began when they received the Baptism, and why not Paul.

I said I know that at Jerusalem and Cæsarea and Ephesus it is positively declared that they were all filled with the Holy Ghost, and spoke with other tongues. There was strong evidence, so the whole of the Book of Acts was

AGAINST MY POSITION,

and I left the Book of Acts. Let me say there is but one historical book of the Bible that sets forth the Pentecostal work of the Spirit, and that is the Book of Acts. That is the standard, and if you have a Biblical Pentecost you have it as it is recorded in that book. I said, "I will go to Corinthians." So I read the 12th chapter,

and after I had investigated it I began to read it in the original, and new points were coming while mine were going, and when I finished the last verse of chapter 12 I did not have a vestige of evidence to support my position, so I left the 12th, and said, "I will go to the 14th, I know I can support myself there." I went through it carefully, and the last thing I read was, "Forbid not to speak in tongues," so I had nothing to stand on. It took me about 5 hours to do this, and I closed my books.

I said "I must be honest with God, and that requires that I will accept any light that comes to me from the Bible"; and I did, and there came into my inner consciousness a revelation of the indwelling of the Trinity, and I knew I did not have that within my spirit before, and I said, "God has revealed that to me because He knows that I need it, and I am going to seek it." I went down and began to pray that I might be filled with the Father, the Son and the Holy Spirit, according to the sermon that He preached concerning the Comforter in the Gospel of John, and God sent the ploughshare of truth to the very bottom of my inner consciousness, and let me see myself as I never saw before, and I was overwhelmed with amazement at the revelation of the deformity within my spirit. I said, "I wonder if I am saved at all." The blood of Jesus Christ is as efficacious to-day as ever, and I will go under the Blood and trust Him to cleanse me from head to foot.

I prayed for some time. Some saints gathered in the adjoining room, and when I opened the door, one brother—a very dear friend of mine who was seeking the Baptism—began to pray, and the moment he began I felt in my spirit "God is going to baptize him with the Holy Spirit now, and I am going to listen to see if he is going to speak with other tongues.

I WAS LIKE A DROWNING MAN, ready to catch at a straw, and the Spirit fell on him, and he began to speak with other tongues. Then when I went into the room, he said, "I have received the Holy Ghost." I said, "I know it." I went to pray, and when I was praying it seemed as if the Spirit said, "Are you willing to go to that Church and acknowledge that you have been mistaken in your desperate opposition to this spiritual movement and phenomena." I said, "Yes, I will go and stand before that audience and tell those people that I have been mistaken." I arose, and as I turned to walk out of the door,

I WAS SMITTEN TO THE FLOOR like lightning, and then a tremendous struggle began.

You may think that all this is mere "talk," but I know from a tremendous experience that it is a reality, and I had a struggle with tears, and I could not speak. I could only think "the Blood, the Blood," and then I felt all at once as if a thousand-pound weight had been lifted from my body and I was free; and the atmosphere of that room was clear, and I had a heavenly atmosphere in which to seek the Baptism.

I continued for two hours lying on that floor, rolling as it were under the agonies and the crucifixion that was going on within me. If you did not experience crucifixion in seeking the Baptism, I did, and I suffered enough

crucifixion to kill a hundred "old men" within me. The Lord finally said to me, "Will you preach throughout this world, from this night, that people who are baptized with the Holy Spirit, as in the Book of Acts, will speak with other tongues as the Spirit gives utterance."

I was face to face with a proposition that seemed to have a tremendous importance, and I knew it would require courage, for I knew I would have to meet all classes of men—educated and illiterate, those in the various Churches, and people outside—and I said, "I do not know what will be the consequence if I stand and preach this, and I am not able to meet every argument that they bring forth;" but finally I said, "I will." I did not want to destroy my Church, but I saw that it meant going alone with Jesus, and so I came to the desperate resolution: "I will do it;" and the Church stotted off like a steamer to a foreign place, and I said, "Farewell." Then the Lord seemed to let me have a vision. I don't like to speak of this, for it is profoundly sacred to my very spirit. I never had visions, and I had very little wish for visions, as people call them, but as I was quiet before God, I

SAW THE CROSS,

and Christ upon it. I was as sober as I am now. I looked into His face; He looked into my heart, and I said, down in the depths of my heart, "Lord Jesus, what does this mean," and He seemed to say, not audibly, but right out of His eyes, "I want you to go with Me through all the Crucifixion." Satan never puts a man on the Cross—that could never come from Satan. I said, "Yes, Lord, I will go through all the Crucifixion with You by the help of Thy omnipotent strength."

Then I saw my father and mother come to me, and they looked into my face with an expression of contempt and disgust, and said to me, "You must never come to our home, or look us in the face again." It was in the vision, and they went away with an everlasting farewell to me so far as I could see. My brothers and sisters came and looked me in the face as I seemed to be right up there beside Jesus, and said, "You have disgraced us; don't you ever speak to us again." All of my relatives did the same, and all of my brothers and sisters in the Lord did the same, and, so far as I could see, all the world said good-bye. I was

NOT FEELING LIKE SHOUTING

very much. I said farewell to everybody but Jesus, and I saw every home in this world closed against me. I saw every Church closed against me, and not a place to go to, and I saw myself utterly forsaken by everybody but Jesus. When I had agreed with that the clock struck ten. I had been two hours under the power of God. I retired then, and the Devil came and said, "You are going to be the most wonderful preacher in the world." I said, "Oh, yes, I know who you are. You have got honey on your tongue, and you have the poison of the serpent in your heart." It was a struggle, but I got the victory.

I went down to the service, and told them what I had passed through, and I did not know the others were fasting and praying. At the

(Continued on page 158.)

“CONFIDENCE.”

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Editor—

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

Assistants—

The Hon. Secretaries, All Saints' Vicarage,
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Heart Purity as a Necessary Preparation for Pentecost.

Rev. T. HACKETT, M.A., Crinken House,
Shankill, Dublin.
(Sunderland Convention, May 30th, 1912.)

I would turn to the 15th Acts, where you will remember the Apostle St. Peter is rehearsing the matter as it took place in the house of Cornelius upon that memorable occasion when the Holy Ghost was given to the Gentiles. (Verse 7), Peter rose up and said: “Men and brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the Gospel and believe, (8) And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as He did unto us; (9) And put no difference between us and them, purifying their hearts by faith.” It is most emphatically necessary to say here that that last verse should rather run this way: “*having purified their hearts by faith,*” and so in the Greek. It was a preliminary and absolutely necessary antecedent condition—heart purity, and that I believe is what God would desire me to emphasise and draw attention to a little further just now. Heart purity! This is a later account, as you remember, of the transaction recorded in full in the 10th chapter of Acts. There are three different accounts. You will remember you have it in detail in the 10th.

Then St. Peter rehearses the matter somewhat before the Apostles when he reached Jerusalem, as recorded in chapter 11, but here in chapter 15 you have some very striking particulars added. There is an outline filled up here by one or two points deserving of special attention. “God which knoweth the hearts, bare them witness.” He looked in and saw the hearts were right; He looked in and saw that the faith was of the right kind—simple and sincere in the Lord Jesus—and so He gave them the Holy Ghost, but this one thing had happened just before—“He purified their hearts by faith.” Heart purity! How do we stand before our God in this respect to-day? And then this other question must also be asked: How do we stand as regards the possession, the reception of the Baptism of the Holy Ghost, we that are here?

Yesterday afternoon there was a call made from this platform that those who desired the Baptism of the Holy Ghost should hold up their hands. I don't know that there were more than two or three hands held up. Why was that? Was it because so large a number had already received this wonderful blessing (would to God that that were so) or was it rather that there were many who lacked the courage to say so? Howsoever it may be, may God deal with our hearts now, and let us see just where we stand. Have we received this wondrous blessing? To what extent? What is your answer? Is it this way: that you have not yet faced properly this pre-requisite of the purification of the heart by faith? This is absolutely necessary, and for this reason (if for no other) Calvary must be understood before Pentecost can be understood. Calvary must be adequately appropriated before Pentecost can be adequately received. What do I mean? I mean this: that the power of the death of Christ and of the Blood of Christ should have been applied to the heart sufficiently in response to the faith of that soul to clear out the obstacle that sin creates.

I might deal with the matter from either of two standpoints: that of the Apostle Paul in the 6th Romans, or that of John under the figure of the cleansing of the heart by faith. From the first point of view we should recognise that Christ has brought to death the whole of our old man, and offers that to us as His gift as it were from the Cross. Have we seen

that? and, better still, have we accepted that? Have we accepted the death of Christ as the death of the whole of the old man? I know I was very slow indeed in perceiving this truth; but for the goodness of God in leading me some five or six years ago I might have remained ignorant to this day. All that I could see was that there was provision for sinful habits, but not till that wonderful day for me in Geneva was it presented so clearly that I was able to recognize that my old man was crucified with Christ, and upon the basis of that fact I was enabled to be obedient to the command of verse 11, and "reckon myself dead" in that respect. How far have you got in that matter? Are you prepared to reckon yourselves dead as to the old man, because of what Christ has done for you?

You may take it, as I have said, from the other standpoint—that of the teaching of St. John—"The Blood of Jesus Christ cleanseth from all sin." What is brought before us here? This same heart purity. Have we seen our need of it, and have we embraced the cleansing of the Blood of Christ as cleansing us from all sin? In a word, do we possess this heart purity? Well did that Old Testament man of God, David, understand the necessity for a clean heart if the Holy Spirit was to dwell in us (Psalm li., 10). Or look at the promises contained in Ezekiel xxxvi.: "I will take," "I will cleanse," "I will put My Spirit within you." Now to what extent are we believing to-day for this heart cleansing? If we want the Baptism of the Holy Ghost we must measure up to God's standard in this matter. John puts that standard very clearly in the First Epistle of John, i., 9: "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Do we believe that as we are forgiven all, so we are cleansed from all unrighteousness here and now, to-day? Or to take it from the Saviour's own lips: "He that is washed needs not save to wash his feet, but is clean every whit." I ask you, have you yet had the courage of faith to count yourself clean every whit? If you have not come to that point, then you must reach it before you can go forward for the Baptism of the Holy Ghost. You must accept this purity of heart up to the measure of the words of your Lord and Saviour—"Every whit clean."

A child of God once said, "It is a heart

purity which I do not understand, but which I accept." That is what we too must do, and you observe that that was the critical point in the house of Cornelius that day. We ask, "How may we receive the Baptism of the Holy Ghost? What are the previous conditions to fulfil? What is the state of heart and mind needful before the Holy Ghost can enter?" Well, already I have said something of it, but now let us turn to St. Peter's own direct answer (Acts ii.). You will remember there are two questions of a very different character asked in that chapter. First, "what meaneth this?" a purely speculative one. Many Christians of to-day have not got beyond this point. In the 37th verse we read of another question, "Men and brethren, what shall we do?" When we get to that point God can deal with us. Peter said, "Repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost." You do not necessarily receive this gift of the Holy Ghost after remission of sins, but it is for you once you reach this point, for remission of sins contains within it a loosing from sin. The very term means much more than merely the pardon of sin; it means the loosing of us from sin.

Now I turn to the 10th of Acts. The question of importance is this: At what point in the sermon of St. Peter on that day was it that the Holy Ghost fell on the people? It is indeed most remarkable, and is clearly indicated in verse 43. In that wonderfully full verse he had begun to make the personal application. He directed the eye of faith to Christ, and showed three times in that one verse that all was through Jesus alone. He grounded all on God's sure Word, "To Him give all the prophets witness." He declared the greatness of the gift—full remission, full deliverance from sin, and, lastly, showed in the one verse it was for all by simple faith. "Whosoever believeth"—by that one word "whosoever" he had put the key in the lock, and opened the door of faith to the Gentiles. They entered in, and immediately the Holy Ghost fell.

Surely God is teaching us that once that point of heart purity is reached through simple faith in the Name of Jesus, then, and not till then, we are ready for the reception of the Holy Ghost. So, lastly, I turn once more to the 15th of

(Heart Purity—continued.)

Acts: "God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as He did unto us, having first purified their hearts by faith." God was present there, and was looking down into their hearts to see if everything was right, and He saw they accepted with open hand and open heart that great gift of full remission of sins and heart purity, and in that moment they were ready for their "Pentecost," and I dare to say it may be the same with many here to-day. May God just show us where we are, and enable us to enter in in all simplicity of faith.

(The Testimony of an Opposer—continued from Page 155.)

same time God had told them to fast, and they were beseeching the throne in prayer and fasting that God might stop me in my opposition. While they prayed God was at work, and they praised God aloud sure enough.

I returned to my room. I only wanted to be filled with the Holy Ghost, and so I was praying and agreeing to everything that God said, until I prayed through. I had no more to do. I said, "Now, Lord, all is in your hands; the responsibility is with You." The Lord took the responsibility, and when the hour came for the afternoon service I prepared myself, and, as I was walking quietly across the street, it seemed as if something within me said, "You are ready for the Baptism of the Holy Spirit," and I was as calm in my spirit as the sea when Jesus said, "Peace, be still." There was no ruffle on the surface. I heard the brief message, and the enemy came and said, "Are you going to fast when you are filled with the Spirit." Well then I will prepare. I seemed to be like an inanimate object being moved by a power beyond me. I had not been to that place more than two minutes until I heard that blessed Scripture in John viii., 37:—"In the last day, that great day of the feast, Jesus stood and cried, saying, 'If any man thirst, let him come unto Me and drink. He that believeth on me, as the Scripture hath said, out of his innermost being shall flow rivers of living water.'" I felt my whole being taken up into that Scripture, and I

LAY DOWN UPON IT,

as I lay my body on the bed to rest, and when I did I felt from the depths of my spirit the Hallelujahs come up without any effort on my part. I threw my head back, and opened my mouth, and said, "Hallelujah," and when I had said this a few times the Spirit entered into my inner consciousness as quietly as the sunlight into the window, but as certain as if He had come with thunder, and a something was being done with my tongue that had never been done in my life before.

I did not seek tongues; I never thought of tongues; I did not care for tongues. I was seeking the Baptism of the Holy Spirit, but He came in and advertised that fact through my tongue.

That was at four in the afternoon, February 15th, 1907, five years ago last February, and I have it to-day, and have had the privilege of preaching and testifying round the world, and even at Jerusalem. * * *

Our beloved brother, Pastor J. H. King, is on a prolonged journey round the world. He journeyed from his home in the Southern States over to the Pacific Coast, and then on to Japan and China, preaching by interpretation at many places. Thence to India and Ceylon, and on to the Holy Land, and by Switzerland to Norway, and thence to us in England. He has gone now to Finland with Pastor Barratt, and next month is due back at his work at "Falcon," North Carolina, U.S.A.

Pastor King tells me he would have been glad if he had had another fifteen minutes in which to shew the difference between the SIGN (OR SEAL) of Tongues, which was given to *all* in the earliest Apostolic days, and the permanent GIFT of Tongues given to some. Many to-day who receive the SIGN do not receive the Gift of Tongues, but the Lord is giving the SIGN to-day, and it brings great confidence, even if we do not "all speak in Tongues" as a continuing experience. It is of the GIFT that St. Paul says, "Do all speak (continue to speak) in tongues?" Paul had the Gift as well as the Sign. "I THANK GOD that I speak with tongues more than you all," and concludes his exhortation on this subject to the Christians at Corinth by saying, "Forbid not to speak with tongues."—A. A. BODDY, Editor of "Confidence."

(This Testimony is now printed as a free Tract. Apply to Hon. Secs., All Saints' Vicarage, Sunderland.)

Prayer for Israel.

An appeal from our Pentecostal brother, Otto Kaper, of Kattowitz, in Silesia, on the borders of Russian Poland (where three Empires meet). He lives on the edge of the Pale of Settlement, where millions of suffering Jews are just existing.

Israel, God's beloved people, is crying for its redemption.

Take care of them in love.

We, as children of God, ought to pay a great debt back to Israel. The blessing we have received through them is immense. Remember Abraham and Moses. Remember the Prophets. Remember our Jewish Messiah the Lord Jesus, and the Apostles, and amongst them especially Paul, the Apostle to us Gentiles. It is true, we ought to pay a great debt. May the love for Israel be burning in all our

"CONFIDENCE."

hearts, just as Paul was burning in love for Israel. (Rom. ix., 1-5; 1 Cor. ix., 19, 20; 1 Cor. x., 32, 33.) The Lord may give us that, once we become his followers (1 Cor. xi., 1). Do you not like to show your love to the brethren of Paul in the same way that Paul loved the Gentiles?

All our thanks and our thankfulness certainly we owe to God. Truly God is waiting in these days that the children of God at length begin to remember their debt to Israel, God's beloved nation, and that we take care, in great love, of this people, which is crying for its redemption, as soon as God will show it to those who are standing true to their first love. Certainly Israel is crying for its redemption as never before, and the time to help it has come. The spirit of prophecy has given witness of it in this season. What are we willing to do?

We must pray like Daniel, and supply like Paul, and believe as our father Abraham did (Rom. iv., 17-22), who believed Him, who quickeneth the dead and calleth those things which be not as though they were, who against hope believed in hope, that he might become the father of many nations.

Through prayer of faith you too can become a father or a mother in spirit for Israel, and help, by this means, this people to its spiritual regeneration. Israel is calling for it, and the whole earth is waiting for it (Ezek. xxxvii. ; Isa. ii., 1-5).

Do pray for Israel as earnestly as you are able, and take care of them in love as much as possible, you who are the faithful people. The blessing of the Lord will be a mighty one.

In the frontispiece we see the Jews—men and women—at Jerusalem, as the Editor of "Confidence" used to see them. Every Friday night and Saturday morning they gather round the great blocks of stone forming the temple platform, and they there cry to God to bring them back as a nation to the Holy Land, and to restore His favour to them. Let us also pray that they may now open their hearts to receive their own Jewish Messiah, our blessed Lord Jesus. Amen.

JEWISH NOTES.

The Wailing-Place at Jerusalem.

(See Frontispiece.)

The earnest visitor to the Holy City should make a point of finding the Wailing-Place behind the "platform" of stone on which the Temple formerly stood. Here every Friday afternoon (the beginning of the Sabbath) and each Saturday morning there is a gathering of praying Jews, the men (often in rich robes) at the North end, and

THE FAITH OF GOD.*

Address by Brother J. Matthews.

Heb. xi. : "Now faith is the substance of things hoped for, the evidence of things not seen." By faith we understand that the world was framed. It is God's intention to frame everything by faith. That is the reason we are called children of faith. We are the children of faithful Abraham. We are all to live by faith. God tells us to have faith. There is no reason why you should not have it, because it is the gift of God. The word that we preach to you is a word of faith. This word of the Gospel of Faith is given to you. You are told to live by it. You are brought forth by faith, out of darkness into light. When Jesus spoke the word of faith He brought light out of darkness, and the Word does bring light out of darkness.

We are told that God's Word is a word of light, a word of life. We are told to walk in the light, which is God's way. We are told to be doers of the Word. You and I are born in the Word of God, not of corruptible seed, but of incorruptible seed. You all have faith, every one of you. You must not pray for faith. You must *have* it. God has given it to you.

It is the word of faith that moves mountains, that heals the sick, that raises the dead. We are kept by the word of faith. Get it. You can get it. If you have not got it, have it. God's Word is true, and He works only with the word of faith. Whatever God says always comes to pass. Take it unto you, and it will give you peace.

In this word of faith we not only say prayers, but we see answers. Everyone is praying, but they do not take the answer. What you want to do to-day is to take the answer with the prayer. "Whatsoever ye desire, when ye pray, believe ye have received, and it shall be done unto you." Everyone that asketh receiveth. The word that you receive is for everyone that asketh, and everyone that asketh is going to receive. Everyone that seeketh findeth. The old heroes in times past had the faith of God. The promise of God to Joshua and Moses and the old patriarchs was, "I have given you

* Delivered at the Holborn Hall Conference, February, 1912.

the land," and the land of God is His Word. Why do not you possess it? The Word is the land. Hallelujah!

Six hundred years before the coming of Christ the prophet said, "Unto us a child is born," and he believed it. We have a right to believe in it. It is the word of faith, the word of Jesus Christ. "Heaven and earth shall pass away, but My Word shall never pass away." The rain comes down from heaven and sprinkles the earth—and "My Word shall not return unto Me void."

You are healed. You may defy the powers of hell and darkness to say anything against it. But the truth shall make you free. God's Word is the "Word of Faith," and you are to live on it. When I was saved I believed the Word of God. I saw it, and I believed it, and the sin rolled away. Then I saw Jesus on the Cross, and He said that there He put away my sin, and sanctified me, once for all. My sins were blotted out for ever, and I have no more trouble about sins. They are blotted out for ever.

The Lord said He would baptize me with the Holy Ghost. I said, "Yes, Lord." Everyone that asketh receiveth. Do you believe it? Some of you have been praying for months, and have not yet received it. It is because you are not born of the Word. We are born of incorruptible seed. The word that Jesus spoke was faith. The word that went out of His mouth was faith. He said, "Peace, be still," and there was peace.

Do you think you can change God's Word? Do you think your feelings can change God's Word? No. Listen to what God says, "My words are medicine to all their flesh." And then if you want to be filled, you can come and be filled. We have heard to-day of rivers of water. I tell you when we believe on Jesus we shall get the rivers of water. If you are not a believer there is no promise for you, the Word is nothing to you. That word of faith will bring anything you or I want. The Word of God casts out devils to-day as much as ever it did. It is the Word of God that casts out devils to-day. You only take the Word of God in, and the devils will go out.

It takes faith to make us one. The reason that people to-day are not what they ought to be is because they have not the faith. Praise God it is for you! I have seen dozens of cases where people have been praying for four or five years

and do not get anything. The reason is because they do not understand God's Word. God says, "My people are destroyed for lack of knowledge." Jesus Christ came to this earth to finish the work God gave Him to do, and He finished it. Directly you believe you are saved (Rom. viii., 32). God spared not His only Son, and with that Son He freely gave us all things, and you do not believe it. Jesus said, "Everyone that asketh receiveth." You do not believe it. Act upon God's Word. People are not healed through their feelings, but through the Word of God. That is what does the work. Not your work; but it is necessary for you to have the Word of God in you. With the Word of God you can overcome the wicked one. We are kept by the power of God through faith. We are the children of faith. "My people shall live by every word that proceedeth out of My mouth." Praise God!

You must be tempted before you yield; but you must not yield. The Spirit of the Lord is there to prevent you yielding. The Holy Ghost is in us. Praise God! The good land is the Gospel, the table that God has set before us in the presence of our enemies. But we must be doers of the Word, and not hearers only. Be founded on the rock. If you have God's Word the devil cannot harm you. Listen! It is written, "Himself took our infirmities and bore our sicknesses."

I sprained my ankle once, and I asked the Lord to heal it, and I believed it was done. I went to church. I had a quarter of a mile to walk, and I walked on one leg and dragged the other. I got a little congregation of about thirty people, and the Lord was there. I said, "I thank God that He has given me a good, strong ankle; He has healed me." Some of the people smiled; but I went on speaking, and presently the Holy Spirit said, "How is your ankle?" and I looked down at my foot and I said, "Praise the Lord, it's all right." And so it was.

If you want anything to come to pass, you must keep the Word in you. You are looking for signs: you have to believe, and then these signs follow them that believe. It is the hardest thing in the world to simply believe and do nothing else. Have you ever tried it? If not, try it. Keep in the Word, and the Word will bring forth fruit, and you will be made strong in the Lord and the power of His might. I never ask anybody to

(The Faith of God—continued.)

give me anything; I ask God. You need not think you are going to starve if you trust the Lord. Your Father feedeth the sparrows; are you not much better than they? God is abundantly blessing us. Take the Word into yourself. When people listen to Jesus they take the Word into themselves. It is the word of life, the word of salvation, the word of glory, the word of power. You do not need to pray for anything else.

It is faith that tells. "As you believe, so be it done unto you." Believe what? Why, God's Word. It is as plain as can be. The people make the Bible, the Holy Word of God, a stumbling-block. "Be doers of My Word," said Christ. If you want anything of God, take Jesus at His Word, and that Word will become Life to you. "God quickeneth the dead, and calleth those things which be not as though they were."

Through the Spirit I have mortified the deeds of the body. It is not will power. People have got out of bed by will power, and they have died, but no one ever died by getting out of bed through faith. What the Lord wants us to do is to believe His Word. It is the Word that we are to live on. It is the Word that is our life, our salvation, everything to us.

In Los Angeles, a lady of seventy years had Dropsy and Kidney Disease, and they brought her to me in an ambulance. I prayed to God to heal her, and I thanked Him for doing it. But in the morning all the old symptoms had returned. I said, "You are healed." She said, "What about this? All the old symptoms have returned." But I said, "What about this? God's Word says you are healed, and you are healed," and she believed and was delivered.

Dear ones, you are all children of faith. Let the Word keep in you, and do you keep in the Word, and every demon will go out, and may the Word of God bring forth glory to His Name.

PENTECOSTAL ITEMS.

The Editor of "Confidence" (Rev. A. A. Boddy) hopes to visit the Pacific Coast in the latter part of August, and to speak (D.V.) at the Pentecostal Camp Meeting referred to in the next paragraph. He hopes to cross in the "Celtic" (White Star), arriving at New York about August 6th. He expects to be at Chicago (The Stone Church), September 21st to 23rd. He has promised to conduct a Mission in Winnipeg (Manitoba), September 28th to October 6th, at St. Luke's Church. He will be grateful for an occasional remembrance in prayer by the readers of "Confidence." Address letters care of Mrs. Hamner Piper, 3616, Prairie Avenue, Chicago.

* * *

Los Angeles Pentecostal Camp Meeting (June to September) is in a cool grove at the City Limits (5 cent fare from any part of the City). Post Office address—Colegrove Station, Los Angeles, Cal., U.S.A. Take Melrose Car, Radium Springs end of line.

* * *

Pastor J. H. King, who has been with Pastor Barratt in Finland, is arranging to give a course of addresses in Edinburgh in the Protestant Institute (George the Fourth Bridge), from July 21st to 28th. Particulars from Mrs. Beruldsen, Solberg, Murrayfield Gardens, Edinburgh.

* * *

We are authorized by Bro. Greenstreet, 273, High Street, Plumstead, to warn against an impostor asking for money, and professing to be a brother in Pentecost from Germany. He is using freely the names of honoured Pentecostal brethren there. He has obtained money dishonourably from different friends.

* * *

Warnings come from the Liverpool district against a fanatical teaching of the "Eunuch-life." It is stated that married women are removing their wedding rings, etc. We hear also of secret and awful teaching as to certain physical sensations which are to be taken as indicative of the true "Bride-life." This is certain to end in the iniquities of Free Love. Such teaching is shocking and revolting. May the good Lord deliver these deluded ones.

THE PENTECOSTAL MISSIONARY UNION.

CHINA.

A Further Message from Bro. A. Kok.

DEAR PASTOR BODDY,

Enclosed I am sending you the last part of my letter for "Confidence." A little article for children will (D.V.) be sent later on.

OPIUM.

Some years ago (1907) the annual production of opium in China came up to 40,000,000 lbs. From British India was annually shipped in 6,000,000

lbs., which has been reduced since to nine-tenths. Considering the fact that only a little ball the size of the top of a match is sufficient to cause the desired effect, one can understand that the consumption of 50,000,000 lbs of this drug indeed means the

RUIN OF THE NATION.

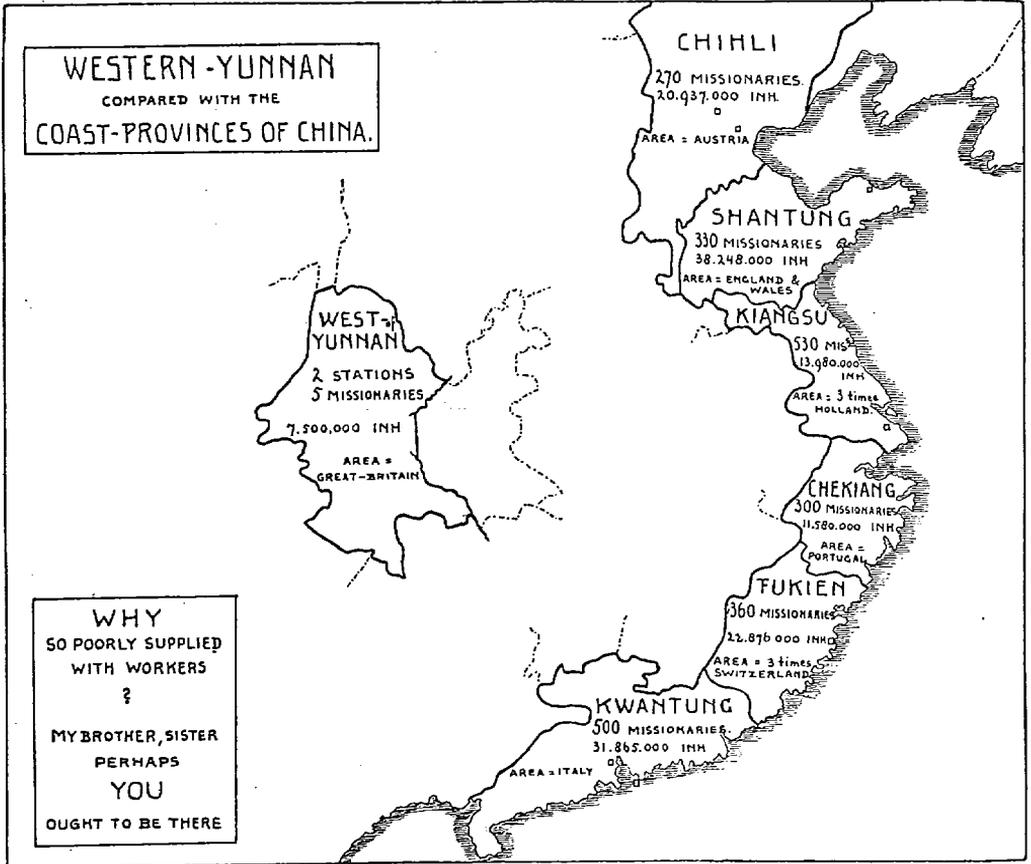
How thankful have we to be for the Lord's blessing upon the prayers and efforts of His people, which caused lately such a reduction in production as well as in importation from India. Opium being now more expensive, the consumption of it is much less than a few years ago.

But who will describe the misery still brought about by smoking this foreign imported drug?

Rich people and officials can still afford to buy it; those among the poorer classes who are in this sense bound by Satan, are spending their last string of cash, or even do not hesitate to sell their property and children, if they can only satisfy this irresistible desire for smoking. One can see everywhere men and women, and even children, whose faces and movements plainly shew the results of this devilish stuff. Whole families are ruined, and prosperous districts have become poor since opium made its entrance in the homes of the rich and the poor.

ber we had an open-air meeting in a village. Many men and women were gathered around us. They knew him from his very youth. Whilst speaking he drew a big circle in the sand, and jumped into the centre of it. He began to tell the hearers about the difference between his life of before "without Christ," and his present position "in Christ." How he pleaded with his fellow-countrymen to come over the line into the circle, and to enjoy all the privileges which are in Christ. How earnest and powerful was his appeal! He was standing there as a real

LIVING WITNESS
of Christ's saving power.



SET FREE BY CHRIST.

We had the pleasure of meeting together for many months with a Chinese brother, an elder of the Tzeh-chow Church—a man surely filled with the Spirit of Christ. His shining face and hearty "Hallelujah" will not be forgotten very soon. His prayers were always a blessing, and his way of expressing spiritual truths vivid and unique. He was certainly an example for others. I should hesitate to write in such a way about a brother if there was any chance that he should ever read it himself. Now I do it for the glory of God's grace.

Last year I had a little Gospel tour into the country with him. How I did enjoy Christian fellowship and fellow-labour with him! I remem-

ber Some six years ago he was a miserable and poor man. His hearers knew that very well. The foreign drug had gripped him, and who could deliver him? Not any thought of it; he had gone already too far. He began to neglect his duties and family; wife and children were poorly fed and badly dressed. What could he do? These cravings were so very strong, and came back so regularly. He had to smoke. No money?—The pawn-shop keeper was always willing to take some piece of clothing. What should be the end of this all? Better not to think of it.

So he had lived for years and was pitied by many. Then there came a sudden remarkable change.

(P.M.U.—Further Message from Bro. Kok—continued.)

Among many others he also had been with the foreign teachers in the "Jesus-Church." What might have happened there? The people were telling many strange stories about it, widely differing from his own explanation. But whatever might have been the case, they know that his life is quite changed since. He never smokes opium any more, not even tobacco. He is perfectly delivered. His face—sad, thin, and pale before—is fresh and always smiling now. He seems to be very happy. His wife and children also believe in this Jesus, about whom he is continually speaking. They, too, seem to be happy. One of his daughters even is a teacher in the school.

The people are wondering, looking at the outcome. He, in witnessing, is pointing to the cause and source of this all—Jesus, the Son of God, mighty to deliver, and strong to keep.

TO THE COAST.

Five months have passed since we had to go to the coast because of the Revolution. In order to give to the readers my *fresh* impressions about that time, I am copying part of a letter which I wrote in those days to some friends. It was written just before Christmas, and reads about the following:—

"At this time my thoughts are wandering towards the home-lands. All kinds of preparations have been made there for this greatest of all Christian feasts of remembrance. Happy faces, joyful hearts, and great expectations everywhere. Amongst the Lord's people a continual "Peace on earth" and "Glory to God" is heard, because His peace which passeth all understanding has filled their hearts.

"Christmas trees, mistletoes, presents, and happy children-faces; joyful hymns in halls and churches; a happy spirit in Christian families and circles; even the unbelieving world cannot escape altogether the influence of this divine message, 'Peace on earth, goodwill unto men.'

"But here in China. You can fancy it. The papers have related the happenings in all details. Poor China! She must go through deep waters. Unrest, fear, disturbance, and general uncertainty; thieving, looting, burning and killing everywhere. What a difference! One feels sad to think about it. I will not write you much general news, as the daily telegrams announce to you in Europe the news long before we on a lonely mission-station have heard about it, but it will certainly interest you to know how the Lord has led us personally.

"Let me say first of all that neither we nor Miss Seagrave had any word of

THE FOUR BRETHREN

in Kansuh for about nine weeks now. Trials have been made to come into contact with them, but in vain. The most probable thing is that because their mail has to pass Sian-fu, all letters have been delayed somewhere there, or are possibly burnt at the terrible fight and looting on October 22nd.

"We hear about Mohammedan risings and Anarchistic disturbances in Kansuh; also that the missionaries have no money to travel to the coast, and even if they had, it would not be safe because of the many robbers. Mr. Lutley of the C.I.M. is trying to reach the Kansuh workers.

"Of course, we hope for the best and cannot do more but commit all the workers there to our Almighty Lord. As soon as I have news about them I will inform you.

"In our place it has been rather quiet throughout the first storms. All kinds of rumours reached us in our little mountain corner. During some days there was much fear among the people. Many left the city and fled into the country; the country people, however, were seeking safety inside the city walls, and crowded in with hundreds. The ladies of our prefect, being Manchus, had put down their hair, and had made it up as the Chinese ladies used to do. They were ready to flee at any moment. These Manchus were certainly living during those days

IN FEAR OF DEATH.

"Mr. Smith, who had just started on his bi-annual tour around the whole district, was called back. How sorry he was. Another out-station was about to be opened. But these anxious days passed away, and hearts came to rest again. The situation of our city, being far from the big road in a forlorn corner of the mountain range, was in itself a kind of protection.

"All things were so quietening down that I felt free to make a Gospel-trip to the out-station, about twenty-five miles off. I did enjoy my stay there—every day witnessing or distributing tracts in the streets, visiting the Christians in their homes, or in their village, and at evening gathering with them around the Word. I was so thankful to hear that they could understand me pretty well; it was a real encouragement to me. There were dear Christians among them. The lady missionary who is working there has certainly a fruitful soil.

"Well, we were just arranging to stay another week, and to have special meetings, when a letter came that led me to go back the following day. The news had reached us about the

SAD DEATH

of Mrs. Beckman, together with five missionary children; the narrow escape of her husband with a little baby; the molesting and injuring of others, and the robbing of travelling missionaries not far from our place.

"The overthrow of Sian-fu, accompanied by the massacre of ten thousand Manchus, seemed to influence many other districts. On the advice of the Consuls, the ladies and children of our nearest stations, and several male missionaries also, had already left for a place of safety.

"The case was carefully and prayerfully considered. The District Official thought it wise for ladies and children to go, so, after a few days of waiting for guidance, it was decided for them to leave within a few days.

"You understand we felt sad to separate from the two brothers that stayed behind, and one of the sisters that intended to follow within a few days. The dear natives gave us a hearty adieu.

"For two days we had to travel

OVER MOUNTAIN RANGES.

The weather was nice, but very cold. I could easily keep warm as I was walking, but for the sisters and children who had to sit the whole day in an open chair, it was a real trial. The first day we put in about eight hours. Very late we came to a stopping-place, and found a pretty good inn. We were all very tired. Some of the carriers fell down before we reached the village; they could

not carry longer. Poor men, if we feel tired of walking for eight hours on a mountain road, how must they feel after having carried more than eighty cattles each during the same period!

"The Lord gave us all a good sleep. Next day, early in the morning, we reached the highest tops, and passed some very dangerous points. I used to sit down there, until all chairs had safely passed, and had some words of prayer for the dear ones.

"Well," I asked a sister, after passing a very steep and narrow part of the road, "How did you feel?"

"Brother," she answered, "In these moments I dare not look at the feet of these men, that may slip any moment; nor at the deep which seems to have no bottom. I just shut my eyes and feel the only thing I can do is to trust my Lord."

"Is it not just the same on the road of life?"

"Gradually we descended into the plain, which was a beautiful sight. It was about dark when we reached the inn, where we slept for that night.

"How thankful we felt for the Lord's keeping and protection. Not an accident had happened, and everywhere we had been treated very kindly, and, although the lonely mountain roads seemed to be just the very

PLACE FOR ROBBERS

to do their work, we could not have travelled more safely in times of peace. Praise the Lord!

"At Chinghwa another sister joined the party. Here we took the railway to Wei-hwei-fu, where we arrived in the afternoon. We heard that the coast places were just filled, and that there was no room more for refugees in Tientsin, nor in Chefoo. We decided to stop a few days at Wei-hwei-fu to consider matters. The Canadian Presbyterian Mission took us all in very kindly. They were quite full up. More than fifty missionaries had found there a place for that night. The next day another party of nine adults and three children arrived. They had travelled partly the same road as we had done. In the mountains they were rather frightened by robbers. We heard sad stories of looting, burning down of stations, and of some missionaries being murdered. A child of some missionaries died when travelling. The parents had to bury it along the road.

"An instance to illustrate the Lord's guidance and

FAITHFUL PROTECTION

on our behalf:—You certainly will remember the correspondence with the Tao-chow friends, and the arrangements we had made to commence the long journey on the 9th of October; on the 7th also, two days before, we received the message which kept us from starting, quite apart from any rumour about the Revolution, as you know. If we had not been stopped just in time, we should have been able to reach the city of Sianfu (Shensi) a fortnight later, viz., October 23rd.

"At this time many details are known concerning the overthrow of Sianfu. The attack began on October 22nd. As you see, we should have had to reach that city just at this awful time, when more than

10,000 MANCHUS WERE KILLED,

and eight lives of foreigners were lost. It must have been day after day looting and burning. The loss of money in the banks is estimated at 4,000,000 dollars. Since a long time nothing is known about a Baptist missionary, who was travelling near Sianfu about that time. There is

much cause to fear that he also lost his life.*

"About fifty missionaries are shut in now for more than a month. We just escaped, as you see. Praise be to our Heavenly Father!

"May He keep our fellow-brethren for His Name's sake. Amen."

So far the letter.

FURTHER MOVEMENTS.

After a short stay at Wei-hwei-fu, we felt led to travel on to the province of Shantung, in order to join Brother and Sister Maclean there, who had decided to travel with us to the province of Yunnan. Miss Seagrave had already left for England. We said good-bye to Mrs. Smith, who had been so very kind to us all at that time, and to the other friends, and went on towards the North.

Stopping a few days at Cheng-ting-fu, we met the families Berntsen and Johnson, with their fellow-labourers. We had blessed times of prayer together, and some good meetings with the orphan boys.

Reaching Tientsin, we were kindly taken in by Brother and Sister Ramsey, who, being, with Miss Steglitz, refugees themselves, did not spare any trouble to make us feel at home. We met several other Pentecostal friends. It was especially such a pleasure to us to see the dear Beruldsens and Gulbrandsens again. Who would have thought to see them back so very soon? We were very glad indeed, and praised the Lord for His kindness.

The Lord gave us many opportunities for witnessing in the native city. Going together with Brother Beruldsen and Brother Gulbrandsen, and being well supplied with gospels and tracts, we had good times of testimony amongst the Chinese who crowded to listen. I was often reminded of the "open-airs" in the streets of London, where we used to be together.

At Tientsin we were kept longer than we expected. The sea route was closed for a time: the railroad to the South constantly threatened by the Revolutionary troops; and trouble after trouble was reported from Shantung. Finally we saw the way open, and crossed the provinces of Chihli and Shantung safely.

At Tsingtao we met our Brother and Sister Maclean, who had just left their district. Severe fighting in several places, and unrest everywhere.

Brother Maclean had rented a little place in Tapatao, the Chinese part of Tsingtao. We could not find a cheap place there, but succeeded very well in Tai-tung-tschew, where we have rented a little Chinese house.

We are very thankful that the Lord brought us together with such faithful and experienced workers. We have also found real friends in them.

The sweet times of prayer, fellowship, and service will not soon be forgotten. Nor the remarkable provision for our needs we experienced in that little place as a direct answer to prayer.

LEADINGS FOR THE FUTURE.

Brother and Sister Maclean feel led to go back to their old province, where they have been working for six years in order to open work on Pentecostal

* Some months after writing this, it became known that he was found with both his arms broken, badly cut, and being left for dead. He was recovering at that time.

TIBET.

Brothers Williams and Trevitt.

DEAR PASTOR BODDY,

No doubt you dear ones in the homeland will be interested to hear how the dear Lord is working here on the borders of dark Tibet. We praise God that He has not allowed us to remain on the borders, but has opened up the way for us to go inland among the people. The country is in an awful state, and only the Gospel, which is the power of God unto salvation, will be able to change it.

On March 25th Mr. Simpson and I went for a tour of five days among the Tibetans. We were received in a very friendly manner by many. We called at several places, and stayed the night at some of them. It is very hard travelling in Tibet, especially if obliged to eat Tibetan food, which has to be done when travelling. The food consists of Ts'am ba, which is burnt barley crushed, and fat pork, which is considered a luxury with the Tibetans. It needs much grace to partake of it, especially when one sees the way in which it is handled. They have no forks like we English people have, neither do they use chop-sticks, but use their hands, which are never washed, but often smear them with butter, also the face, which gives them a greasy but shiny appearance. When drinking tea they always put a large lump of butter in with it, then when the bowl is nearly empty, this Ts'am ba is put in and stirred up with the fingers, until it is like dough, then eaten, and only those who know anything about

TIBETAN LIFE

will fully understand how unpleasant it really is. Hallelujah! it is all for Jesus, who knows all about it and gives the necessary grace. It was my first journey so far inland, but I really believe it was inspired of God.

We started away early on Monday morning, leaving behind us a devoted and prayerful band of God's children, whose prayers we realised were continually ascending on our behalf. It is a blessing and an inspiration to know this. We were asked to pray for three while we were staying at the villages. One was out of her mind, and was not allowed to go out, someone had to hold the door. In two weeks' time I again called at the same place, and found she was much better and allowed to go out. Hallelujah! The other two the Lord met and healed them. The one was demon-possessed, and the other one had a very bad cold. Glory to Jesus!

While on our way I was led to pray for a certain village, which I had not seen, that it might be opened for the Gospel, and for me to go and live there among them to study and work for Jesus. On our arrival there we found it was open. "Hallelujah!" The people were willing for me to stay. The dear Lord had also provided a room for me to stay in. After hearing this Mr. Simpson at once made definite arrangements for my return. There are six head men to the village, who had to be consulted. These gathered together and prepared a special feast for us before our return.

After our stay there we started on our journey home, which proved to be a very painful one, and not to be forgotten, and through which we were

taught a lesson which we shall not forget when travelling in the winter over the high mountains of Tibet. While on our journey, crossing the high mountains, we were

CAUGHT IN A SNOWSTORM.

The wind was very strong, so we had a very bad time of it. The small tracks across the mountains were completely hidden from our view; our eyes were also filled from time to time with the driving snow, as we had no snow glasses. We were most of our time on the top of high mountains. We arrived home quite safe, Thanks be unto God! late in the evening, our horses and ourselves very tired. At night we could not sleep because of the extreme pain in our eyes, and in the day time we could not see, but had to stay in a dark room for two days. But soon we were well again, and I was on my way back to the same place to stay, which God had so wonderfully opened.

I have been here now for five weeks, and am getting along fine with the language, Praise God! I have a meeting here every evening, when many of the natives gather together to hear the Word, which they drink in quite eagerly. My teacher, who has given himself to the Lord, often explains the Word to them. One evening one of the men became so impressed by what he heard that he began to ask many questions about the Lord Jesus, and wanted to know how long we had heard about Him, and, after telling him, he turned to us with a solemn look, and said he hadn't heard anything, and did not know this Jesus. Now he often comes, and we have a good talk about this Jesus. Glory to Jesus! He is working. Please pray for this man, and for me, as I need it very much.

The enemy is also working very hard, now that he is losing ground, but, Hallelujah!

JESUS IS VICTOR.

These are days of taking, the fight is on redemption. Our motto should be "Forward!" as we are *more than conquerors* through Him that loved us. It is not our intention to stay here, but trust soon to advance further inland (God willing). There is a large place three days' journey inland called Ghags Tsan Lha Mo (the G and S in the first word are not sounded). Will all the dear saints in the homeland join in prayer for this place. He is faithful that promised. Hallelujah!

On May 4th Bro. Kauffman, of the Alliance Mission, paid me a visit. Bro. Trevitt and I went to Tao-Chow, where special meetings had been arranged for waiting on God for the Baptism into the Holy Spirit. On our arrival we found the Lord was already pouring out of His Spirit in a wonderful way, so we joined the hungry, waiting ones at Jesus' feet, eager and longing for more of His risen life. In four days six were baptized into the Holy Spirit and Fire. Glory to Jesus! These were Mr. and Mrs. Simpson with their two daughters, Miss Margaret and Louise, also Mr. Christie's son, and a native Christian.

These were wonderful times of much blessing. In one of the meetings a wonderful prophecy was given by a native brother, which sent us on our faces before God in adoration. Some were weeping and others were rejoicing in the same meeting. Wonderful visions were seen by the school-girls. God is pouring out of His Spirit here in a wonderful way, and saving souls. Being much refreshed and inspired to go forward, Bro. Trevitt and I returned to our separate Stations.

(Tibet—Bros. Williams and Trevitt—continued.)

While on my way, at the foot of a mountain, I was passing a village when

A STONE WAS HURLED

at me from behind a wall, but, praise God, it missed its mark, and went between my horse and me. Later on I was confronted by two robbers, but by the help of God I escaped them, and got safely to my destination, which is the centre of a robber district. Please remember this place much in prayer. Much Christian love to yourself and to all the saints.

I remain, yours ever in our soon coming Lord,
A. WILLIAMS.

P.S.—I am sorry I cannot send you some views of the country, as I have no camera.

c/o Rev. W. W. Simpson,
Tao-Chow, Old City,
Kay-Su, China,
via Siberia.

IN FAR-OFF TIBET.

1. Far in Tibet there dwell
Souls whom He died to save.
To them the Gospel tell;
His life for them He gave.
2. Jesus the price has paid,
His blood doth set them free;
On Him the curse was laid
For those across the sea.
3. Amid the mountain heights
We hear the Teppe's cry
For power to save, and light
To help us ere we die.
4. Jesus has heard their cry.
His message we must send;
He will not pass them by—
He promised to the end.
5. Ye stewards of the Lord,
If ye would hear "Well done,"
The widow's mite afford,
For thus His smile is won.
6. Then "Sons of God" arise
In Pentecostal power;
If you would win the prize
Ye must not shirk this hour.
7. Soon ends the day of grace,
And our dear Lord's return,
Then we shall see His face—
For this our hearts all yearn.

F. T. & A. W.

List of Contributions received during
June, 1912.

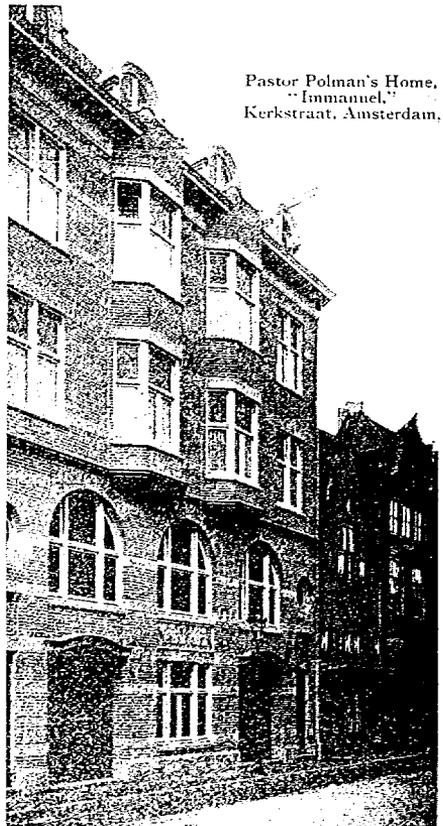
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" 278, Donation	5	0	0
" 279, "	10	0	0
" 280, "	0	15	0
" 281, Boxes	0	5	0
" 282, "	0	19	0
" 283, "	1	5	7
" 285, Collection, Zion College	22	12	10
" 286, Donation	50	0	0
" 287, Contributions to Training Home	2	0	0

Receipt No. 288, Boxes	0	10	0
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" 293, Donation	5	0	0
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" 295, Boxes (Sunderland) ...	11	8	3½
" 296, Donation	0	7	0
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" 299, Donations	17	10	0
" 300, Boxes	3	2	10
" 301, "	0	3	0
" 302, "	3	2	2
" 303, Donation	10	0	0
" 304, "	4	0	0

£166 3 5½

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

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



Pastor Polman's Home,
"Immanuel,"
Kerkstraat, Amsterdam.

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