

No. 130.

JULY-SEPTEMBER, 1922.

"CONFIDENCE"

EDITED BY

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ALL SAINTS' VICARAGE, SUNDERLAND, ENGLAND.

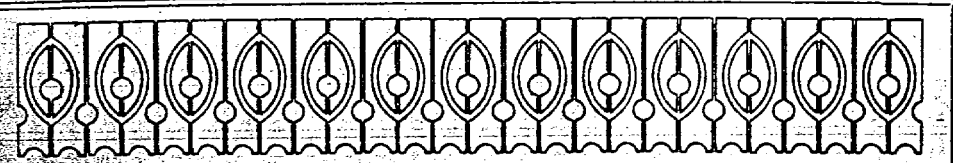


(By the courtesy of the Editor of "Fables of Fire.")

YUNNAN-FU. EAST GATE.

The P.M.U. Chapel is just inside this gate.

"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.



ONE PENNY.

Sunderland: Hon. Secs., All Saints' Vicarage (Monkwearmouth).

0199

"Confidence" is issued on faith lines. It is published when a sufficient amount has been received in Subscription-Gifts to meet (or nearly meet) the expenses.

"CONFIDENCE."

No. 130. ALL SAINTS', SUNDERLAND. July-Sept., 1922.

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."

CONTAMINATION— CONFESSION— COMPASSION— CLEANSING.

A MISSION SERMON PREACHED BY MR. J. LEECH,
K.C., M.A., LL.B., IN ALL SAINTS'
CHURCH, SUNDERLAND.

If you had been in a certain town on a particular day you would have seen a strange sight. You would have seen a group of men walking up the streets, and there was nothing peculiar or particular about those men, except one of them; that one was evidently

THE LEADER

of that group. As you look upon Him you see that there is a certain dignity about Him that you cannot well understand, and as you look into those Eyes you see that there is a depth of pity about them that you have never seen before, and as you look into those Features you see a tenderness, and still a firmness that attracts your attention at once. That group walks up that street, and as we see them walking we hear in the distance a cry,

A SAD, MONOTONOUS CRY.

We wonder what it is and we listen. Soon we see coming round the corner towards that group which is walking up the street, a man; that man is peculiar. We have not seen one like him before. What strikes us most about him is this, that he has a very sad countenance. His head is bare, he has a band on his upper lip, and his garment that he wears is rent. Now what does it all mean? That band that covers his lip is a sign of mourning, and that rent garment is the sign of sorrow and repentance, and we wonder what it all means; and as we look upon him again we hear a repetition of that doleful cry. One word and one word only repeated again and again. That word is the word "unclean." As that man walks along we notice one thing particularly as he walks in the centre of the street, that every person who is in that street seems to draw back instantly. We see them going right over to the other side of the houses as if afraid to touch, or even be near, that man who is calling out. And so he walks down that street. At last he comes near that group, and we notice the members of

that group, all but that one, they seem also to draw back and they seem frightened, but that one, their Leader, does not appear to turn at all.

He looks upon that poor doleful man as he approaches Him, and suddenly that man as he comes along sees Him, and as soon as his eyes meet the eyes of that Stranger he runs forward to Him, he falls before Him and offers up a prayer, and then we see that One who alone was not afraid of him.

HOLD OUT HIS HANDS,

put them on his head and say a few words, and then the whole scene changes. That man jumps to his feet, all the sadness has left his countenance. In it we see a beam of joy come over his face, and he shouts with joy and he praises.

Now I want to read my text, which sets out that little scene that I have intended to paint for you and about which I want to speak to you. We find it in the first chapter of the gospel according to St. Mark, 40th verse: "And there came a leper to Him beseeching Him and kneeling down to Him, and saying unto Him, If Thou wilt Thou canst make me clean. And Jesus, moved with compassion, put forth His hand and touched him, and said unto him, I will, be thou clean. And as soon as He had spoken, immediately the leprosy departed from him, and he was cleansed." The whole story is told there in three short verses. That man was a leper, and I want to give you an illustration in order that what I say might be more easily remembered. I give you an illustration this evening that you may remember the points of my sermon. There are only four points, and I will ask you, if you forget everything else what I say, that you remember these few words, all of which begin with the same letter, which will help you remember them. Now the first thing I want you to notice about this scene is that we find there

CONTAMINATION,

the root of the whole trouble. That man was contaminated with a dreadful disease. We read in that short portion that he was a leper, and in the same story in St. Luke's gospel we read that he was full of leprosy. He was a bad case. That man had that dreadful disease with which he was contaminated. In Leviticus we read about the leper, God's command, "And the leper in whom the plague is, his clothes shall be rent and his head bare, and he shall put a covering upon his upper lip and shall cry, 'Unclean, unclean.' Al

(Contamination—Confession—Compassion—
Cleansing—continued.)

the days wherein the plague shall be in him he shall be defiled; he is unclean; he shall dwell alone;" and so forth. That man was in a dreadful plight. He was reduced to the greatest ignominy. He was obliged to go about with the very signs of his disease stamped upon him that everybody would know that he was a leper. Not only that, but he was obliged as he went along to call out constantly "Unclean, unclean" as a warning to others, lest they should come near him and should be contaminated with his defiling disease. He was a leper. He was obliged to have his garment rent—that sign of sorrow, of mourning, of grief. And so he passed along the streets. He was defiled, and everybody drew away from him. They were afraid to touch him. That disease was an incurable disease, and this little incident and these commands given by God with regard to the leper were given to teach us a great lesson.

SIN.

Leprosy, as you know, is a wonderful type of sinfulness, and the leper is a type of the sinner, and God has given this description and this story to try to bring to our minds in some degree the way in which He looks upon sin, and the way in which He, the Holy, Just God, is obliged to look upon the uncleansed sinner. He is a leper, full of leprosy. Now that disease was an incurable disease. Nothing but the power of God could cure the leper once he was contaminated with a touch of that dreadful disease. That disease began inside, not outside. Just as sin is incurable, except by the omnipotent power of God through the precious blood of Jesus, so that disease was incurable, and so sin begins right inside. The leper might have that disease for years before anyone was aware of it—before he was aware of it himself. It would work its way inside, and at last, as it got worse perhaps after years, it would work out upon the person, and then he was pronounced to be a leper.

And so sin works inside. Every one of us has been contaminated with that dreadful disease. It begins not outside, but right in the heart. It is not the hand or foot that really does the sin. Sin is something inside, and the hand and foot are controlled by the heart, and only do the bidding of that heart. Sin, like that disease, begins inside, and you may have

THAT DREADFUL DISEASE OF SIN

and may just be ignorant of it yourself, and your neighbour may be unaware that you are a sinner. Yet that disease is surely working its way inside, and some day it is bound to break out, and if it never shows itself here, when the sinner stands before that great white throne, the very whiteness and purity and holiness of that throne will show up that sin, and there it will appear in the holy presence of God. Brethren, every one of us has been contaminated with the dreadful incurable disease of sin. Are you contaminated? Are you content to abide in that disease, or would you like to be cured by that One who alone can cure? He, that One, who cured that leprous man. Sin is like a contaminating acid. It touches the being—the whole man is defiled.

I remember one time meeting a friend of mine, a doctor in Dublin, and he came up to me and seemed to be considerably agitated. He said,

"I want to show you how I have been taken in," and he drew from his pocket a little papered article, and he opened it and showed me what appeared to be a sixpenny bit. Then he said, "That sixpenny bit (which was a white, dull colour) was given to me in change. I was in a tram car and I had no change, and I gave a sovereign to the

TRAM CONDUCTOR

who took it, but he had no change either, so he stopped the tram and went across to the shop and got change. He came back and gave me the change, and he gave me this as a ten shilling piece. When he gave it to me it had all the appearance of a ten shilling piece. It was gold all over and I was taken in. Now look at it." It was all white like a sixpenny bit, but he pointed out to me one little gold spot upon it. One little place where the gold had not gone, and he said, "There, you see, it was all like that, and now it is nearly all gone." I said, "What are you going to do about it? Go up and tell them how you have been taken in?" "I am on my way there." I said, "You had better be careful of that coin. Roll it up very carefully lest the remaining bit of gold will disappear before you have got there, and you will be unable to show the fraud," and he said he would. And he went to the tram office, as he told me afterwards, and showed it to the authorities, but they said, "Yes, it is very strange; it certainly appears to be a sixpenny bit," and then at last one of them said, "Let us weigh it." They weighed it and found it was the full weight of a ten shilling piece, much heavier than a sixpence would be. Then the mystery was discovered. That doctor who received in change the ten shilling piece had gone into his laboratory, and there some acid with which he was working or experimenting had touched the coin, and the whole coin was changed.

Brethren, you and I, man originally was made in the image of God, but that dreadful, contaminating acid of sin touched him, and when it touched him the whole scene was changed. Man had

LOST THE IMAGE OF GOD.

No longer was he fair and holy like his Maker; no longer could he walk with God, that Holy One; he was contaminated, the dreadful disease of sin had touched him and his whole being was changed. Sin had laid hold of him, and that dreadful, deadly, and incurable disease had seized him, and so to-day we find men and women are contaminated with the dreadful disease of leprosy. My brethren, you have been contaminated with that disease, and surely you know it. Surely you are not so ignorant of your own heart that you are not aware that that disease has seized you. It is working within, and whether it has broken yet or not I know not. It will surely some day, unless it is cleansed by the Son of God. Oh, that dreadful disease, how lightly we look upon it, oftentimes the disease of sin! But how does the Holy God look upon it, and how did He look upon that disease of leprosy, in order to teach something of the meaning of sin?

Oh, that man who had the leprosy, he was obliged to isolate himself because he was contaminated. He was obliged to announce to the whole world that he was unclean because he had that dreadful incurable disease. I read the other day an expression of opinion by a man of great experience in Gospel Revival Work, and he said

this: "I tell you that if we could see sin in the light in which God sees it, the very sight of it would kill us everyone—it is so dreadful." Oh, the duty of Satan is to seal it up and make it look nice. We are contaminated by sin, and what are we going to do with that dreadful disease? And so we find this man was a leper. Now the next thing I want you to notice is that we find

CONFESSION

in this little scene. We read that he fell before the Saviour beseeching Him and kneeling down to Him, or as we read in Luke's Gospel, "Fell on his face and besought Him, saying, 'Lord, if Thou wilt, Thou canst make me clean.'" Ah, he took the position of a sinner. He confessed his disease. He admitted he was a leper. If he had come to the Lord and said, "I am all right; I am not so bad as people make out. I have to cover my lip and go with a bare head. I have to cry out 'unclean,' and the people shrink away from me lest they be contaminated, but I am not so bad after all. This disease might be worse." Ah, if he had said that, he would have been a leper to the end, but he came before the Lord confessing that he was a leper and fell down before Him with this confession. Brethren, have you ever come to the Lord Jesus confessing your sin before Him? Have you? I want to speak straight this evening to each one, because when we hold a Mission it is a time of responsibility and of advantage. It may be that you will never attend another Mission. It may be that you will never have as good an opportunity as this, and I ask you—have you ever confessed your sin to God? The Lord Jesus sent forth His disciples, and He told them to call upon the people to repent, that the time was at hand, to repent of their sin and turn away from it and believe in Him. To turn to Him. Brethren, we find this man confessing, and I want to ask you—have you ever taken before the Saviour a position of the sinner? I care not how upright you may be, I care not how good you may be, what your neighbour may think of you. That contaminating acid has touched you, and you have the disease of leprosy, the disease of sin. And so he fell down before the Saviour confessing, and he said, "Lord, if Thou wilt, Thou canst make me clean." Have you done that? Will you do it to-night? Will you bend your proud neck? It is because we are all born of that pride of men that we will not. Will you admit that you are a sinner, and will you ask Him to cleanse you and forgive you? This man believed in the power of the Lord Jesus, because as he fell before Him he said, "If Thou wilt, Thou canst make me clean." The only thing he seems to doubt about is His willingness. He never doubted His power. Ah, if he had known Him a little better he would never have doubted His willingness. And so we find that dreadful contamination of that disease, and then we find confession.

Now the next thing I want you to notice is that we find

"COMPASSION."

We read, "And Jesus, moved with compassion"—I like that—moved with compassion. Yes, as He looked upon that man confessing his disease before Him, he was moved with compassion towards him. Brethren, if there is one here to-night who feels that he or she is a sinner, and if you fall to-night before the Saviour, I tell you that He will be moved with compassion towards you. Yes, He was moved right down from the

throne of glory to this world, and He was moved with compassion right up to Calvary, and there He was, by reason of that compassion, nailed upon that Cross, and there He hung and there He bled and there He died. What was it that held Him to that Cross?

WAS IT THOSE NAILS

that held the King of Glory there? Nay, nay, it was the compassion that was in His heart for you and for me. He was moved with compassion.

We read a wonderful scene of compassion of our Saviour when on one occasion He looked upon Jerusalem, and we read as follows (St. Luke xix., 42): "And when He was come near He beheld the city, and wept over it, saying, 'If thou hadst known, even thou at least in this thy day, the things which belong unto thy peace, but now they are hid from thine eyes';" and there we perceive the Saviour wept over that doomed city, and we think we can, I can almost imagine I can see the Saviour on the throne looking down upon us to-night in this church and weeping with compassion over the sinner. Ah, friends, what a heart of love and compassion our Saviour must have when He wept over that doomed and perishing city because they knew not the day of their visitation. And He says, "If thou hadst known, even thou at least in this thy day, the things which belong unto thy peace, but now they are hid from thine eyes."

And so to-day may the Saviour not say to each unsaved one here, each one who has never had their sin pardoned, each one who has never come to the Saviour for forgiveness, may He not be looking down and saying, "If thou hadst known in this thy day." Yes, this is your day and mine. It is the day of opportunity. It is the day that you can turn to the Saviour. It is the day of grace; but it may not last long. I know not when that day will come to a close. For some of us it may be the tenth, it may be the eleventh hour, and that day may be drawing near, and the opportunities may soon have gone. Oh, brethren, do not let us trifle with the compassion of our loving Saviour. Do not let us trifle with eternity. And so we find in this picture compassion. He was moved with compassion.

Now I want to come to the fourth and the last point I would like you to remember. The next thing we find in this scene is

CLEANSING.

We read that when this man fell before Him and said, "Lord, if Thou wilt Thou canst make me whole," we read that He put forth His hand—"And Jesus, moved with compassion, put forth His hand and touched him and said unto him, 'I will, be thou clean, and as soon as He had spoken, immediately the leprosy departed from him and he was clean.'" Brethren, as you look upon that scene I want you to see that part of it which touches us, and which is of importance to us, and it is this: that again to-night the Lord Jesus is enacting that scene in our midst with outstretched arm, and He wants to put it upon the head of the sinner, and He wants to say, "I will, be thou clean." Do you want to be clean? Is there one here to-night who knows that he or she is unclean and unfit for the holy presence of the Holy God, afraid of Him; afraid to come before that great white throne; afraid to come into the presence of God because you have never been cleansed. Then I say that the Lord Jesus, just as He was moved

(Contamination—Confession—Compassion—
Cleansing—continued.)

JERUSALEM.

with compassion, and just as He used those wonderful,

BEAUTIFUL WORDS OF COMPASSION

and love, so to-night He wants to use those same words to you, and as He lays His hands upon you in all that wondrous love and compassion that brought Him even up to Calvary for you and for me, He wants to speak those wondrous words to-night, and He wants to say in response to your cry, "I will, be thou clean." Would you like to hear those words to-night? The Saviour is ready to speak them to your heart, and if you will but come with all your sin and with all that contamination, if you will fall before Him confessing your sin, if you will turn away, if you are willing to turn right around to God and from this day to go forth with Him, then to-night you can hear those wonderful words of love, of tenderness, and of pity, "I will, be thou clean." Oh, the power of those words! Not only the love and the sympathy of them, but the power of them. No sooner had those words come from those blessed lips but we read, "As soon as He had spoken, immediately he was cleansed."

To-night the words of the Saviour are just as powerful as they were then. To-night His compassion, His love and His sympathy for the sinner are just as strong, and to-night His words will have the same power and the same effect. Yes, every sinner here may to-night go forth forgiven. You may go forth

A FOLLOWER OF THE LAMB.

Then go forth with the power and the strength of Jesus, the Son of God, to keep you from sin and to enable you to follow Him. Oh, there are some foolish people, and they say, "I am afraid to become a Christian lest I should fall again." They are denying the power of the Almighty. The whole power of God is behind the back of the Christian if he will let Him put it forth. As well might that leper have said, "I will not be cleansed; this disease might come again and I become a leper." As well might he have said, "I will not be a Christian because I might fall again into my sin." No, that man came for cleansing, and as Jesus touched him, immediately he was healed. Never again did the leprosy touch that cleansed man. The power of Jesus was in him, and the power of Jesus by His Holy Spirit may be in every soul here to-night. And so we find that there was cleansing. There was CONTAMINATION. There was CONFESION. There was COMPASSION. There was CLEANSING.

An old woman once came to a minister with her two hands full of wet sand, and as she stood before him she said, as the tears rolled down her cheeks, "My sins, my sins, they are more in number than the grains of sand there." Oh, she said, "My sins, my sins, what shall I do?" And the minister said to her, "Where did you get that sand?" "Oh," she said, "I got it from the beacon." "Go then," said the minister, "to the place where you got it, and put it back there, and get a spade and dig up a great lot of sand as high as you can make it, and watch the tide come in and see what happens." "Oh, I see what you mean. Yes, of course," she said, "it will be all washed away. I see what you mean. The blood of Jesus can wash away every sin. I see it. The blood of Jesus can wash away all my sins."

Healing of the Sick by Prayer and
Laying on of Hands.

The Editor of "Confidence" once had the privilege of preaching in the Holy City, in St. George's Cathedral, a beautiful stone church to the north of the Damascus Gate. He well remembers the scene, for the church was crowded with visitors who had just arrived from the Home-Land. How solemnised they were as they found themselves at the Holy City! In this same House of God strange scenes of blessing were witnessed some months ago. "The Record" (an Evangelical paper) gave a very long account at the time, written by a C.M.S. missionary, who was deeply impressed, and we were moved as we read it. To-day we have just read another paper in which the following account appears. We feel that we must not withhold it from our readers. It is written by the Chaplain to the English Bishop in Jerusalem, describing "The Christian Healing Mission."*

* * *

We were all conscious of the sacredness of such a Mission in the Holy City, and for that reason were the more sorry that up to the day that the Mission began we were all so entirely taken up with our regular work in the missionary institutions. It was the greatest possible encouragement to us to know that many who had had the privilege of joining in the work in other lands† were uniting with us in prayer for the work here.

When first the Healing Mission was proposed it raised many a lively discussion. Everyone had their question to ask or their objection to raise. What about St. Paul's thorn in the flesh, and of the friend whom he left sick at Miletus? Was the gift of healing intended to be a permanent gift in the Church? What effect will it have on those who are not healed? All seemed agreed that it is right to pray for the sick, and admitted that a mission of prayers for the healing of the sick was as scriptural as a mission of prayers for the conversion of souls, and that the Spirit of God might call and equip some to lead in the one as in the other; in fact, I Cor. xiii. seemed clearly to show this.

One striking effect was the obvious interest that was aroused in some who otherwise had not showed much interest in religion. It seemed to them

A BIT OF THE REAL THING

to go out in faith to pray for the sick and suffering, regardless of the religious distinctions and denominations. It was found necessary to explain from the pulpit and in other ways what a Christian Healing Mission really is, and what it is not, the latter, perhaps, being the most important. The Bishop also issued a letter, in which he urged that none should approach the Mission with minds already prejudiced against it. "Do not let us hold back because the thing is new—and we are afraid it may not be sound—or because it is old, and we think it has failed."

* From "The Healer," June, 1922.

† Similar healing services had been held previously in Egypt, India, Ceylon, China and Japan, with very blessed results, and the year before in many cities in U.S.A. and Canada. He is now on a mission to South Africa, and would be thankful for prayer.

The children in our Mission schools showed a very lively interest, asking quite naturally why, if Jesus is the same yesterday, to-day, and for ever, He does not do now as of old; certainly they would bring their sick friends. The Jews explained that Jesus did many mighty works by the power of Beelzebub, and they would not be at all surprised if His followers in His Name could do the same to-day. Many Moslems believed in the power of the Holy Name of the Healer to cure diseases and to ward off ills. The heads of other Christian communities were very sympathetic, and gratefully accepted the Bishop's invitation to send representatives to the services to take part.

The first service in Jerusalem was on the Tuesday after Christmas. It was by way of introduction, and many friends assembled at the Cathedral to hear the message of the missionary, and to pray for the work which was to begin on the following morning. The next three days services for healing were held at 10 a.m. and 3 p.m. Although we had been warned to be prepared for big crowds, we had not arranged for enough people to help as secretaries, and the first service began three-quarters of an hour late in consequence. Whatever hesitation may have been felt by any before the Mission began, it was not felt among the sufferers themselves. With eager faces and

HEARTFELT THANKFULNESS

they came from their homes of pain and weariness to cast their burdens upon the Lord. How thankful we were then that we had been led to make this corporate act of faith. The vision of suffering humanity, the blind, the dumb, the lame, the cripple, the mentally deficient, the troubled, sad, and those with fears and temptations, transported one back to the days of the Galilean ministry. Truly half the world does not know how the other half of the world suffers. It is wonderful that the poor people have not lost faith, so long have they cried out "Lord, have mercy upon us," and no one has come with the message, "Arise, He calleth for thee." So often they have brought their troubles, like the poor father in the story, to the disciples of Christ, and they could not help because of their unbelief. As we faced that earnest crowd of wearied and heavy laden, all our questionings seemed to leave us, and as our sympathy went out to them, our hearts went up to God. "Lord, we believe; help Thou our unbelief." The old hymn had a new meaning:

Thy touch has still its ancient power,
No word from Thee can fruitless fall.
Hear in this solemn evening hour,
And in Thy mercy heal us all.

One thing was already certain, whatever physical benefit might be received by those in trouble, we had all been brought through contact with each other into vital touch with the sympathy and the love of God. No one surely could go away without a very real spiritual blessing. We, who had been praying for the Mission, and are binding ourselves in prayer circles to continue the work, were kneeling in the chancel as each sufferer was brought up to the Communion rail, and as the missionary laid his hands upon them, we silently joined in his prayer. Then the Bishop gave them the Church's blessing.

Was anyone cured? Of course! Some would like me to classify and tabulate the results and to give the percentages of instantaneous and

gradual cures, and of those who seemed to receive no physical benefit at all. Someone else asks me to produce the doctors' certificates to show the medical diagnosis of the case before and after. We can do neither, and made no attempt to. No one who disbelieved in the spiritual would be convinced by any statistics or certificates. Statistics cannot be trusted, and a medical diagnosis may be mistaken. (What use is there in trying to convince one who starts off with this defence, that if there is a cure it is a sign that the diagnosis was at fault?)

They will not believe though one rose from the dead. Some may quibble over by what means, but one thing we know, that whereas they were suffering, now they are rejoicing over their new-found life, knowing that the healing is in them.

OVER 100 CAME BACK FIVE DAYS LATER to give thanks for physical and spiritual blessing.

Here, as in other parts of Palestine, doctors and nurses were amongst our keenest supporters. They were as sure as any that all healing is from God, whether it comes to us through the physical, mental, or spiritual part of our nature. They came to pray for their patients, and to reconsecrate their knowledge to the service of Him who gave it. Patients were visited and services held in the hospitals at Jerusalem, Jaffa, Nablous, Nazareth and Tiberias.

J. E. WRIGHT.

Another correspondent writes:—

It is impossible to live and work in the Holy City without being constantly inspired by reminders of the earthly life of our Lord amid the very scenes in which we move, but never has one been able to realise the conditions of His ministry so vividly as when one saw the crowd of suffering humanity—lame, blind, deaf and dumb, sick and troubled—who flocked to St. George's Cathedral during the Mission of Healing held there from December 27th to 30th, 1921. Surely St. George's had never seen such strange congregations as crowded the church twice each day; Christian, Moslem and Jew, of many different nationalities, rich and poor, educated and illiterate, some in European, some in native dress, all sat side by side listening intently as

CHRIST WAS PREACHED,

the Healer of body and soul. Many were the distressing sights of disease, dirt and misery witnessed there; and yet even more striking was the patience of so many of the sufferers and the quick courtesy and gratitude shown by many of the poorest to anyone who tried to help them. There were poor, ragged mothers, looking too tired to understand what was being done, and yet pathetically eager to obtain help for their little suffering babies. The simple faith and devotion of some of the children was very noticeable. Many noticed the little girl who staggered under the weight of a large, restless and ailing baby—there was another younger at home, so the mother could not come, she said, but she asked our prayers for them all. One well-dressed lad led in an old and afflicted servant of his family. Others—beggars, blind or infirm—came with no friend to guide them, or sometimes the blind literally leading the blind.

The simplicity and naturalness of the Mission was its most amazing feature. Most of us had been full of doubts and questionings, and had

(Continued on page 42.)

"CONFIDENCE."

JULY-SEPTEMBER, 1922.

Editor—

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

NOTE.—Gifts are acknowledged upon the inside of the front cover. British letters requesting a reply should contain a stamped directed envelope. The Editor is not able always to answer letters as he has other duties.

How to Live the Victorious Life.

BY AN "UNKNOWN CHRISTIAN."*

Have we grasped the fact that the Victorious Life is not secured *gradually*, nor by effort and striving on our part? We know that a partial self-control can be obtained for a time by men who give no thought to pleasing God. An athlete will "flee youthful lusts" and to a great degree "keep himself unspotted from the world" simply to gain victory in the world of sport. A business man or store clerk will "control" his temper merely to secure orders, or keep a situation. A society lady will remain "sweet" even if you ruin her smartest dress by upsetting your tea over it. A Christian man may "school" himself in the same manner—but this is not necessarily the Victorious Life.

Do not misunderstand me. There is a fight—and a strenuous fight—against a world of sin. But a fight against sin *in the heart* is to mistrust Christ and is sure of failure in the long run. What then *can* we do to get this Victorious Life? Many of us have tried the *imitation of Christ*.

We may call this

THE PROMISING WAY,

because it looks so attractive and right, and so likely to succeed. Surely it is a splendid thing to imitate Christ? But can you do it? "Oh, well," you reply, "I can try." As a matter of fact, no one ever lived who imitated Christ. It can not be done. Nor are we told to attempt it.

* From "The Life of Faith."

CHRIST OUR LIFE.

One of the world's masterpieces of religious literature is called "The Imitation of Christ."* Most of us know it well. It is, indeed, a delightful book, and has helped countless thousands—but not to imitate Christ! John Newton, the blaspheming slave raider, was led to Christ by reading this book. Read it again, for your soul's good, and you will notice that from beginning to end there is nothing about imitating Christ. It is full of helpful counsel and advice, of meditations, and prayers and exhortations. The title well might be "The Absorption of Christ."

Christ is to be more than an example—He is *our life*. Some one has gone so far as to have declared that the "idea of imitating Christ is a hoax of the *devil!*" And he is really right in his strong assertion. For although no harm, but only good, can come from attempting to imitate the Lord Jesus, failure is certain to be the result. Good is always the enemy of "best." We know how hopeless it is to try to imitate the holy men and women whose friendship we value. How much more difficult it would be to imitate Christ!

THE BIBLE ON IMITATORS.

But we must not rely upon human opinions. What does the Bible say about this question? Has it ever struck you that nowhere in the New Testament are we told to be like Jesus Christ—or to strive to be like Him—or to pray that we may be like Him? Is it not so? This is very startling. The nearest approach you get to such an idea is found in Romans viii., 29, "Whom He foreknew He also fore-ordained to be conformed to the image of His Son." In his wonderful commentary on the Epistle to the Romans, Dr. Moule, the late Bishop of Durham, says, "The Greek here is literally 'conformed ones of the image'—as if their similitude made them *part* of what they resembled."

Paul also says, "Ye become imitators of us, and of the Lord." (1 Thess. i., 6.) But in what way? In the matter of being afflicted for the Gospel's sake. The servant is not above his Lord. If the world persecuted Christ, it will persecute us.

The same idea is brought out in 1 Pet. ii., 21. "For even hereunto were ye called: because Christ also suffered for you, leaving you an example that ye should follow in His steps"—*i.e.*, in suffer-

ing patiently (even though He was sinless) the contradiction of sinners against Himself. "But," you ask, "does not Paul tell us to be 'imitators' of God?" Yes, but always and only in this matter of showing a forgiving spirit (see Ephesians iv., 32, and v., 1). We may and can and should imitate some acts of Jesus Christ—but to imitate HIM is impossible. And moreover, when we think we are "imitating" Him, it is in reality Christ working IN us. One day we *shall be* like Him—but not by any attempt at imitation on our part. "When He shall appear we shall be *like* Him, for we shall see Him as He is" (1 John iii., 2).

CHRIST IN OUR HEARTS.

There would be little harm in trying to imitate Christ if such an endeavour did not hide from us what our Lord really desires, and so keep us back from "life more abundant." He wants to come Himself into our lives, to dwell in our hearts and live in us. What a wonderful thing this is! We should despair if Christ simply left us an example to "follow" or "imitate."

But He says He will come and dwell in our hearts by faith. Surely this is much better than having Christ as my helper, or than getting "power" from Christ. Paul sums up this great privilege in a sentence. "For," says he, "it is God which worketh IN YOU both to will and to work, for His good pleasure" (Phil. ii., 13). The word means "work mightily, effectively." Remember it is not an "influence" or a "spiritual force"—it is God Himself dwelling in the heart of the believer.

We are sometimes urged to "possess our possessions," but we would rather invite all true believers to possess their POSSESSOR—Jesus Christ Himself, "Who is all and in you all." In fact, the word "imitate" really means "a going into." In this sense there is imitation indeed: for we enter into Christ, and Christ enters into us. So that we can say with Paul, "For to me to live is Christ" (Phil. i., 21); "Christ who is our life" (Col., iii., 4).

We must remember that Christ is already in the heart of every believer. But unless He has FULL possession and full control we can not have Victory.

Forgive a homely illustration which the writer used in speaking to lads. He asked the question, "Would you like to

play football as well as B—?" (a celebrated professional). "Yes, sir." "Well, it's quite simple—imitate him." "We can't do it, sir." "But if I could endow you with all the strength of B—, would you not play as well?" "No, sir, for we should lack his skill." "But suppose that with his strength I could also impart his mind—the mind which controls and guides his play, and which gives his skill?" "Then we'd play as well as he," they broke in. Now, that is just what our Lord wishes to do for every one of His children. He does not say, "Imitate Me." But He does say, "Let me come into your very being and think IN you good thoughts; and work IN you, and enable you to put those thoughts into deeds."

"Ye shall be endued with power from on high." Yes, but that very Power is the Holy Spirit of God Himself, "Who shall be IN you," says Christ. So that Paul boldly says, "We have the mind of Christ" (1 Cor. ii., 16). But if we have the mind of Christ in us, and "Power from on high" to fulfil the purpose of that mind, "Holiness" becomes, not second nature, but our very life.

KNOWING AND DOING.

You may be saying to yourself, "There is nothing new in this." No, indeed; but have you acted upon it? For years the writer read all these things in the Bible and believed them—yes, and spoke about them in addresses. Then came a day when he resolutely faced his failure to conquer so many "little" sins—these sad betrayers of his Lord and Saviour. Was there no "better thing" than this in store? Again he knelt and surrendered himself fully to Christ, and in simple faith claimed Jesus Christ as

HIS INDWELLING SAVIOUR.

Then he rose from his knees and took it for granted that the Lord Jesus Christ was filling his entire life. That is, he simply BELIEVED God's Word.

What a wonderful consciousness of His Presence was secured. Christ is no longer simply One Who inhabiteth eternity—Someone to Whom to turn in times of difficulty; no longer Someone who comes to one's aid and helps from without. He has come to make His abode in the whole heart—taking full possession of my very being, body, soul and spirit. So that the first thought in the morning and the frequent recollection during the day is just this: "To me to live is Christ."

(How to Live the Victorious Life—continued.)

A little girl once heard such teaching from God's Holy Word, and hurried home with joyful heart. Her mother, on entering the house, heard the child's voice in the dining room. "Lord Jesus," said she, "they tell me You are willing to come and dwell in my heart. Forgive me all my sins. Make my heart clean. And now, Lord Jesus, come into the whole of my heart." Then the child stood up, and looking up to heaven said simply, "He's IN." Cleansing; Surrender; Faith.

It is as simple as that. Yet the very "Power which raised Jesus Christ from the dead" is involved in it (Eph. i., 19, 20). "Power from on high."

* * *

We wish to offer our acknowledgments to the "Life of Faith" and to the "Unknown Christian." Our readers will be glad to know that Messrs. Marshall & Co., Paternoster Row, have issued in book form his helpful writings, which we are glad to recommend. (Post free from Messrs. Marshall for 2/10, or in cloth boards 3/6 net.) By the same author also, "He shall come again," at similar prices.

(Jerusalem—continued from page 39.)

feared sensational excitement and emotionalism. One realised the limitations of one's own faith, when on the first morning one saw the crowd of sick people thronging the church, for the greatness of the venture was almost staggering, and one turned to prayer in a desperation which belied one's faith. But once the service had begun all was changed.

THE CONSCIOUSNESS OF THE PRESENCE OF CHRIST

and His willingness and power to bless, was so real that all seemed normal and natural. There was no strain. It seemed but reasonable that the sick and troubled should be gathered together in the House of God for healing. The orderliness of the crowds was a surprise to many who were well acquainted with the East. We had expected that many would come out of curiosity, and perhaps some did. If so, they were few in comparison with the many who came in a simple faith, which was expressed in their attitude of quiet expectancy and devotion.

A hymn was sung, and prayers were offered in Arabic and English. Then Mr. Hickson's explanatory address followed, being interpreted into Arabic sentence by sentence. The people listened with eager attention as he spoke of the willingness of Christ to heal both soul and body, and to give power to overcome sin. He explained that he had no power of himself, that all was done in the name of Jesus Christ, and he urged us to give up all that was hindering us that we might accept the spiritual healing that Christ offered to those who were willing to receive it. Another prayer followed and then the laying-on of hands was

begun. All who were able to walk went up into the chancel and knelt at the rails, and Mr. Hickson laid his hands on each in prayer. The Bishop followed and gave his blessing to each. With hardly an exception, even the poorest and most ignorant were devout and reverent in their behaviour, and

THE HAPPY LOOKS

of these poor afflicted people as they returned from the chancel will not readily be forgotten. One had feared that those not immediately cured would be disappointed, but they certainly did not seem so as they left the church. All had received something. They had met with Christ, and the joy and surprise of that meeting was shown in their countenances as they turned away.

As to results, some were cured and many returned to give thanks. One will not forget the happiness and gratitude of the man who covered up his good eye and told us that he could see us quite well with the one which had been blind. Many who did not feel immediate physical benefit received fresh strength to endure. Noteworthy, too, was the number of those who came to the Mission seeking only spiritual healing. It is difficult to speak of cures so soon after the Mission, but its spiritual results are already apparent. Probably the chief result to most of us has been a fresh and lasting realisation of the

PRESENCE AND POWER OF A LIVING CHRIST at work in the world. Christianity has been shown to be a religion of love and sympathy, not indifferent to the sufferings of the world.

While we record with deep thankfulness the many blessings received through this Mission which made it abundantly worth while, we feel humbled as we look forward to the task of attempting to continue the work, and would pray for increase of faith that we may never by our doubt and hesitation hinder the work of the Spirit of Christ in our midst.

W. A. COATE.

Jerusalem, Jan. 22nd, 1922.

REVIVAL AND HEALING MEETINGS AT SHEFFIELD.

Bro. John E. Elvin (9 Railway Terrace, Woodhouse Mill, Sheffield) has written telling of the many cases of healing following the Gospel addresses given by Pastor Jeays, of Cheltenham, and himself. He has sent us the following extracts. The first is from "The Sheffield Mail," etc. (May 27th):—

TESTIMONY TO FAITH CURES AT SHEFFIELD.

ANONING WITH OIL.

Personal testimony to the efficacy of faith-healing was given at the Montgomery Hall, Sheffield, last night, when a series of revival meetings there by revivalists concluded. The gatherings are to be continued in other buildings in the city.

Towards the close of the meeting, Mr. J. E. Elvin, presiding, asked those who had "experienced healing" to stand up and give their testimony.

A woman stood up and said:

"I have been deaf for 25 years, the drum of my ear was burst. I have been healed at these meetings, and to-day I can hear a clock ticking."

A man then rose, and said that his wife, who did not feel brave enough to get up herself, had suffered greatly through her nerves, and had been partially healed. A youth told the same story. He had been, he said, "a nerve wreck," but he was healed.

A relative of the old lady in the bath chair, who has attended the meetings throughout the week, then testified that every day throughout the week the old lady had felt better, and that yesterday morning she had walked from one room to another, although it was 20 years since she had walked previously.

The old lady was again anointed with oil and prayer offered for her complete recovery.

COLD COMPLETELY CURED.

The final testimony came from a lady dressed as a nurse, who said she had believed in faith-healing for 40 years. On the Tuesday she went to the meeting with a cold so severe that she could not hear her own voice, but she was completely cured in the meeting.

Two of those who testified used the expression, "I felt a fire pass through me," when describing their sensations at the moment they declare they were healed.

Mr. Elvin, speaking to a representative of "The Sheffield Mail," said that he was well content with the week's mission.

"Between 30 and 40 converts have been made," he said, "and the testimonies you heard to-night were all voluntary. Not one of them knew that I was going to ask them to get up and speak."

From "The Sheffield Independent" (June 11th) we quote the following:—

FAITH HEALING.

MORE TESTIMONY AT SHEFFIELD MEETINGS.

The revival campaign, under the presidency of Mr. J. E. Elvin, continues to attract widespread interest. There was a large attendance in the Comrades' Hall, Sheffield, last night, when an address was delivered by Pastor J. C. Jeays, of Cheltenham.

The president announced that two cases of healing had been recorded during the week, each of which had occurred while the people were in their places in the hall and without any laying on of hands.

Mr. Elvin added: "Truly this was a demonstration of the power of God. We had nothing to do with them."

Towards the close of the meeting, last night, several people publicly declared that they had been healed. One man said he had been cured of liver trouble which had not been relieved by two operations.

A lady said she had been healed of eye trouble after being anointed and prayed for last Friday night, and a third gave testimony of being cured of spinal trouble.

REVIVAL "CURES."

FURTHER TESTIMONY AT MEETING IN SHEFFIELD.

The Sheffield revival meetings were continued last night at the Comrades' Hall, Townhead Street.

Three women testified that they had been cured as the result of the operation of laying on of hands and anointing with oil. One said she had been cured of rheumatism, another of a running issue from the ear, and the third of deafness.

Mr. J. E. Elvin, presiding, said he had received a letter from a lady at Dore, who said that her mother attributed her recovery from an old-standing illness to the influence at a meeting she had attended.

Mr. Elvin mentioned another lady who, he said, attended the meeting on Friday, and during the laying on of hands and the anointing with oil "felt the power of God going through her like electricity."

She claimed to be cured of rheumatism and to have become a new woman.

Mr. Wigglesworth at the Antipodes.

He writes: "God is doing wonders. We have the meetings in a picture house, and crowds are being saved night by night. This morning a girl 16 years old, who had been stone deaf eight years was instantly healed, and similar mercies are going on all the time. I spent Easter in Melbourne, and enclose a few testimonies from those helped there.

"I began in Sydney on April 30th. I am well, but need a rest, and (D.V.) I shall have one week on the sea (to New Zealand), and three weeks to America."

Later at Sydney. "This has been a great week of soul saving. Crowds are being stirred up. Ministers and preachers, many have begun a new life. The presence of God has been mighty."

May 24th. "God is keeping me on fire. Hundreds are catching the flame. Several young men have left all, and have struck out on new lines. There has been much opposition and controversy, but I have left hundreds saved and healed in Sydney. Australia has been moved. A man and his wife and another brother who have caught the fire are travelling with me to New Zealand. My first mission is at Wellington, then Christchurch, then three weeks on the sea to Beulah Heights, near Oakland (Mr. Montgomery). Then to San Francisco, and on, as the Lord leads"

* * *

SOME TESTIMONIES FROM AUSTRALIANS.

107 Rowe Street,

North Fitzroy.

I feel I must express my deep gratitude for blessing received. Only those who have been in the furnace of affliction can realise the joy of deliverance. It seems too wonderful. After fourteen years of anguish, sleeplessness, and spiritual depression, caused by the bondage of the adversary, these are things of the past. As

(Mr. Wigglesworth at the Antipodes—continued.)

Bro. Wigglesworth says, consumption is of the devil, and only the Lion of Judah could have delivered me from this dread scourge, which had made my body a mass of corruption. Hallelujah!

KATHLEEN GAY.

Baille Street,
Horsham, Victoria.

I was prayed for in Melbourne, and the evil spirit was commanded to come out. I had a polypus growth in my nose. It had been there eighteen years. When I came home from Melbourne the growth all broke up and came away, for which I praise God. I had also a pain under my left breast which had troubled me twelve years. I think it was leakage of the heart, as sorrow had caused it in the first place. At times

Bro. Wigglesworth concludes his letter with an earnest appeal for our prayers.
"Pray! pray! pray! that God may be glorified in all."

I used to vomit blood. I have deliverance from that also. All praise to our wonder-working Jesus!

MRS. T. SIMCOCK.

32, Emerald Street,
Collingwood.

I have had liver complaint all my life. When quite a girl I was treated by the best doctors, but it always returned, and at times I was unable to turn in bed without help. The last twelve months my kidneys were bad, and my legs swollen much with cramp. I had also varicose veins, with lumps larger than an egg. Now, glory to God, all has gone—disappeared—as soon as hands were laid upon me in the name of Jesus. I am hungering and thirsting after the Baptism. Please pray for me!

CATHERINE RUTHERFORD.

THE PENTECOSTAL MISSIONARY UNION. (FOR GREAT BRITAIN AND IRELAND.)

President: Mr. Cecil Polhill.

Members of Council: Rev. A. A. Boddé, Mrs. Crisp, Mr. W. Glassby, Pastor Blackman, Mr. John Leech, K.C., Mr. E. J. G. Titterton, M.A., Rev. Dr. Middleton (acting as Vice-President during Mr. Polhill's absence in China). *Hon. Treas.:* Mr. E. W. Moser. *Hon. Sec.:* Mr. T. H. Mundell.

MISSIONARIES. CHINA.—*Yunnan-fu:* Mr. J. W. Boyd; Mr. and Mrs. D. Leigh; Rev. A. A. and Mrs. Swift (*Associates*); Misses J. Biggs, Waldon, S. Hodgetts and E. Knell; Mr. D. F. Williams, Mr. J. Andrews, Misses Gladys Eaton, Hannah Rees, F. Ives, and Jane Williams. *Likiang-fu:* Mr. and Mrs. P. Klaver, Miss E. Scharten, Mr. Ralph Capper. *Tibet Border, Weihsí:* Mr. and Mrs. A. Lewer, Miss G. Agar (*Associate*). *On Furlough:* Mrs. Trevitt, Miss Williams, Miss Cook.

AFRICA.—*Belgian Congo:* Mr. and Mrs. A. Richardson, Miss M. Noad, Miss M. A. Anderson. To sail shortly—Mr. F. Adams, Mr. G. Vale, Miss A. Crisp, and Mr. J. Barclay.

SOUTH AMERICA.—*Central Brazil:* Mr. and Mrs. Jameson. *Pernambuco:* Miss L. Johnson.

The Rev. Dr. Robert Middleton, Vicar of St. Matthew's, Rugby, has been appointed to act as Vice-President of the P.M.U. during Mr. Polhill's journey in China. Our honoured leader, Mr. Polhill, has sailed with his daughter for Canada, and thence across the Pacific Ocean to Japan and China. Here he hopes to meet his married daughter (Mrs. Funnell—née Miss Kathleen Polhill). Subsequently he journeys to Yunnan Province to visit our P.M.U. stations. We must remember him constantly in earnest prayer, that he may, as he desires indeed to be, a blessing to many.

Mr. Boyd and the friends of the deceased in this great loss, as well as with the workers in Yunnan, where Mrs. Boyd's fruitful and valuable work and service for her Master has been so much appreciated.

The Council of the P.M.U. much regret that, owing to a serious deficit in their income, they are compelled to close their Women's Training Home (which has been carried on in London together with the Men's Training Home since 1909), and for the same cause they are unable to continue the maintenance of the Men's Training Home.

We are sorry indeed to have to state that a "Cable" from Hong Kong, dated June 15th, announced the death of Mrs. Boyd (née Fanny E. Jenner). For over eight years in China she has faithfully laboured as one of the most highly valued missionaries of the P.M.U. The Council at their subsequent meeting expressed their sincere sorrow and sympathy with

The Council are pleased, however, to record that they have arranged with Pastor A. H. Carter (whose valued services as Superintendent at the Home since February, 1922, have been much appreciated) to be responsible for the Men's Home on and after the 29th September next.

Pastor Carter will carry on the Home as an "Undenominational Bible Training School." Full particulars of the terms, etc., can be obtained on application, and by sending a stamped envelope to Pastor Carter, addressed to him at "Pentecost," 12 Southill Park Gardens, Hampstead, London, N.W. 3.

* * *

Missionary Box Secretaries:—For the United Kingdom (excluding London and District): Miss F. Vipan, "The Green," Renhold, Bedford. For London and District: Mr. E. J. G. Titterington, Court Lodge House, Chelsfield, Kent.

Friends desirous of helping the P.M.U. Missionaries are invited to kindly write to one of the secretaries for a box to use for their weekly offerings. The boxes are small and ornamental, and are a source of blessing to many homes where placed. There was never a time when help was more urgently needed. The Missionaries will have to suffer great reductions otherwise and delay in sending even such remittances.

AT COLOMBO (CEYLON).

Miss Ives writes of an incident in their short stay at Colombo. They were visiting the shops:—

Miss Williams was wearing a brooch with "Saved to Serve" on it. This drew the attention of a native assistant who could read English. He repeated the words several times, and then said: "Saved from what?" We told him from what we were saved, and how. The Christian doctrine was not new to him, but he was puzzled why Christian nations should fight against each other as they had done during the war. The Lord graciously gave us words to answer him, we also asked where and what he worshipped. He said he went to the Temple, he worshipped the Creator God, and was taught to shun the evil one; he also believed in the re-birth. We told him about the new birth through faith in Jesus Christ. He listened eagerly and took us to another young man. To him he explained the words, "Saved to Serve." This quite pleased him, and he said, "On Good Friday too." Then he told us he was a Christian and attended the Wesleyan Church. It was a treat to see the joy in his face. We are praying for these two, especially for the first man who was so anxious to hear the Truth. I am sure you will join in prayer for them too.

A STRANGE WELCOME TO CHINA.

Miss Gladys Eaton (with Miss Rees) writes:—

Mr. Leigh met us at Loukay at the end of our first day's journey, and soon after leaving Loukay

we had a most exciting time. It so happened that some robbers had attacked one of the small stations, and three of them had been killed by the soldiers just a little while before our train came in. Then as we were nearing Amicheo, there were hundreds of soldiers waiting to get inside, and on top of the train and down the mountain side came hundreds of robbers following them with fire-arms. We could see the bullets flying from our carriage window; but, praise be to God, we were kept and borne safely on our journey.

NEAR MENGTSI.

Bro. and Sister Leigh write of their open-air work:—

In one place in particular our souls received real refreshment since last writing you. A small town called

HSIN AN SO,

about 15 Chinese miles (five English miles) from Mengtsi. A fairly large market is held there weekly. Well, a week since, along with two of my workers, the Mengtsi evangelist and a village worker, I went, and what a precious time we had. Leaving home about 6:30, we arrived in the centre of the market after one hour and a half's steady walk; not having eaten, we made short work of a few bowls of rice and a little vegetable, and then unfolded the banner; having

AN OLD ACCORDION

(by the way, these are a useful contribution to street and market work, so if any reader of this letter would care to forward one to any of us missionaries, I can assure you of our appreciation on the one hand and its usefulness on the other), and so we hung up the hymn sheets, "Two Roads," and other pictures, then I made as big a noise as possible on my old accordion. (By the way, generally speaking, the Chinese are not musical, and the louder the noise, the bigger the crowd, hence my remark re noise). A real good crowd gathered, and for a couple of hours we held forth the Word of Life, then in true Salvation Army fashion we marched the streets

SINGING ZION'S SONGS,

and wherever good opportunity was afforded we stopped and preached. In one street we came across a group of women, about fourteen of them, some making shoes, others doing more delicate work; as soon as we stopped, my heart went up to the throne, "Lord, grant there may be a Lydia among them," and sure enough there was, nay, not one, but half a dozen; to look upon their earnest faces, to hear their eager questions, well repaid separation from home and kindred, and sacrifice (if there be any on our part), or anything we may have endured for His sake.

WHO IS YOUR GOD?

Where is He? How should we worship Him? were among the many questions asked, and for an hour we instructed them in the Way of Life. Before leaving them we taught them a prayer—please don't be shocked, you Pentecostals, and think we are backsliding—but as some of them could not remember it they asked us to write it down, which we gladly did. It certainly was a precious time, and with hearty invitations to return soon ringing in our ears, we tripped lightly home again.

FROM FAR-OFF LIKIANG.

(TOWARDS THE BORDERS OF TIBET.)

A Letter from Bro. Klaver.

Greetings in the precious name of our Lord Jesus Christ! It is a long time ago since you all heard something from Likiang, so I will now write you a little and tell you how we are going on in this far away corner of God's vineyard.

We were glad to welcome Miss Scharten back on January 24th, and also the two Dutch sisters who came with her. We are glad that our numbers are increased, and we believe that it will be for the benefit of many souls. Now we are more in numbers and thus able to travel more, we pray that many souls who have not heard the Gospel yet shall now have the opportunity. Since Miss Scharten came we have been able to visit some of our needy out-stations that have not had a turn for a long while because of

clear pond, with very clear water, out of which four small waterfalls continually run, with a great noise. This place is only a mile from our home, so we are able to go to and fro each day.

To this fair the people from different districts come in hundreds to buy things on the big market, such as cloth, china-ware, etc., and also to see the Chinese theatre, which is a great attraction. It is a gay sight to see such a crowd, the people dressed in their best clothes,

BLUE, RED, AND GREEN

being the most common colours. This is a great opportunity to preach to so many people. We have a big canvas tent which holds about 150 to 200 people, and for about six days we have preaching there, and throughout the whole day we have great crowds, also we sell many gospels. We thank the Lord for this opportunity. Often when we have been travelling we have asked the people if they have ever heard the Gospel, and they have told us for the first time they heard it on the fair in our tent. Who can say what this work has done already?

Hundreds of gospels have gone to far-away places where we have never yet been. People have taken these home, and we know God's Word alone has power to do the work.

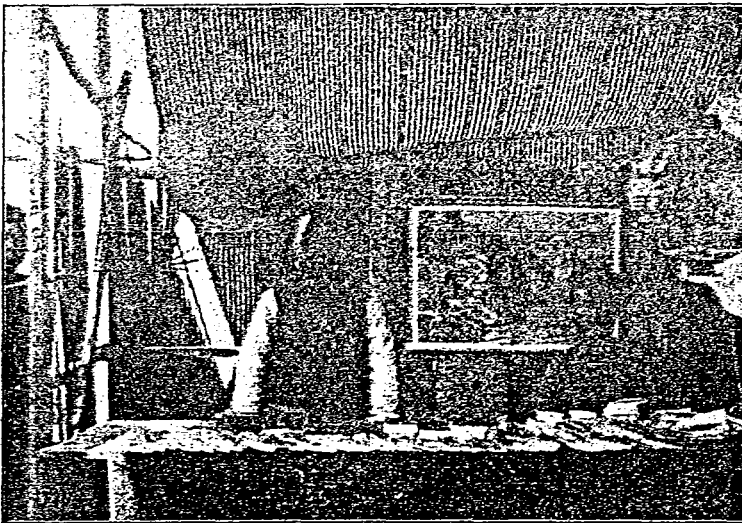
We thank the Lord that He is helping us to sow the seed, and we shall see the harvest. Praise His name!

There is yet much that I could write about, but then this letter will get too big.

Thanking you for all your prayer and support on our behalf.

With Christian greetings,
Yours in Him,
PIETRE KLAVER.

Likiang, Yunnan.
15th May, 1922.



BOOKSTALL AT LIKIANG FAIR.
Chinese Colporteur and Evangelist.

so few workers. Miss Kok has gone to Peking for a visit to her brother. Please pray for her, for while in Yunnan-fu she was ill with appendicitis and was in a very serious condition, and is still very weak in Peking. She needs our prayer. How we need the prayers of God's people at home to keep us continually before the throne of God's grace!

From April 17th to April 22nd we had a week of Bible study and prayer with our native evangelists. It was a blessed time as we together studied the Lord's third year's parables. We found many precious jewels among them. It was a good preparation for

OUR LIKIANG YEARLY FAIR.

This fair is held in beautiful surroundings in lovely woods, with a splendid view of the Likiang snow mountain. This fair is held by the Black Dragon Temple, which is situated in a very beautiful spot on an island in the midst of a very

NI-LIANG.

Letter from Bro. James H. Andrews.

Ni-Liang, the city where Mr. Williams and I have been stationed, is a very religious place. There are no less than five large temples inside the city wall, which can be compassed in less than half an hour. Thousands of gods can be seen on all hands. A priest in one temple was very pleased to be able to tell us their virtues.

The Ni-Liang plain with its 365 villages is very fertile. The farmers are busy gathering in the large harvest of beans and preparing the land for sowing the rice. A great deal of opium is being grown in this part. The people are no longer afraid of the government's restrictions, which is truly a sign of the times.

There is plenty of scope for work here, and a real need for a native evangelist to go around the

villages. If he visited one every day it would take him a year to take the Gospel once to every place. You can see from the above that the need is very pressing, and we are helpless to thoroughly evangelise the district without a good native worker. The official has forbidden us to go to any distant villages without informing him, in order to give us an escort of soldiers, which not only incurs expense (as we have to pay the soldiers), but it hinders us from giving a true impression to the people of the mission of peace we have come upon. These precautions are being taken owing to

THE RECENT OUTRAGE BY BRIGANDS, who took off two Frenchmen, one of whom they killed, and they also looted the French railway station.

Last Sunday week I went to five of the villages near to the city and gave out gospel tracts. One longs to know more of the language, as many of the villagers cannot read. It did one's heart good to hear one of the villagers who knows the characters read aloud to the other villagers. In this way many hear the way of salvation. Sometimes I meet an interested hearer who can read, and give him some verses bearing upon salvation, as John iii., 16; John v., 25; Rom. x., 9; and trust that the printed word will speak to the heart. It makes us long to learn the language quickly, so that we can preach unhindered.

Last Sunday it was a very interesting time to see one man bring his idols and ancestral tablets to be burnt in the meeting as an open testimony of God's saving and delivering power, and that God is true.

You would be very sorry to hear that Dr. Shelton, who was taken captive two years ago by robbers and escaped, was afterwards killed by another band near Batang.

At present China is in an awful trouble with war, and the soldiers have retreated back here to Ni-Liang, where it appears that they are going to make their stand. We will have to go back to Yunnan-fu in a few days. We can say that none of these things move us, for we are happy and glad to be in the service of the Master.

IN TIBET.

A STRANGE INCIDENT.*

They Heard in their Own Tongue.

Many instances have been recorded of the speaking in tongues which has been understood by the natives of many countries, but occasionally we hear of preaching in one's own tongue, and yet the foreigner hears as though it were spoken in his tongue; the miracle being in that of hearing rather than of speaking. Such is the miracle recorded by Sister Ada R. Buchwalter, working among the wild Chinese tribes in Yunnan Province on the borders of Tibet in South West China. Sister Buchwalter writes:—

"I travelled down with

MR. AND MRS. LEWER

six days' journey and here they left me at Lan Ping with the evangelist and Bible woman to go

on their way to the capital. It was a hard parting from my sister, but the Lord's grace is sufficient and I am leaning hard upon Him.

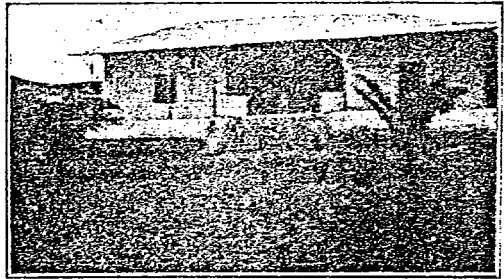
"We have been experiencing much blessing in this place. There is a big market here every six days, and we have had good meetings on the street, also selling lots of Scripture portions. We have also gone to about a dozen villages and had meetings and the people seemed eager to listen."

OUR GIRL HAS DEVELOPED

beautifully, and inasmuch as she was such an earnest idol-worshipper before, she knows far better than we do how to reach their hearts, and the people cannot help but listen to her. Many times she really preaches under the anointing of the Spirit. The Lord has blessed her many times, but she has not yet received the mighty Baptism.

"We went to a town a few days ago where they have three salt wells. It was such a poor place as I had never been in—the houses were mostly built of bamboo against the mountain, and the narrow street was muddy and filthy. We had good meetings on the street and people listened well to the evangelist, and afterwards our girl preached to the women. The majority of the women in this district are of

THE MING CHIA TRIBE,



P.M.U. MISSION HOUSE, KALEMBE LEMBE, BELGIAN CONGO.

(By courtesy of Editor of "Flames of Fire.")

and they do not understand much Chinese, but after the girl preached they said she spoke Ming Chia language fine; they understood so well, and many wept as she spoke. But she told them she could not speak a word of their language. Even the next-day others said to her, 'You speak Ming Chia language.' Then she said to me, 'Could it be that the Holy Spirit changed my words from Chinese to Ming Chia so that they could hear?' I said, 'Yes, Jesus loves these people so much He will use any means to lead them into the fold.' I had followed her very closely and I know

SHE PREACHED IN CHINESE,

and the two languages are quite different. All glory to the mighty name of Jesus!"

Miss Buchwalter is labouring near the field where Dr. A. L. Shelton was killed recently by the robbers. Miss Buchwalter writes further: "We want to go to the villages around about, but the head official requested that we are not to go more than half a day's journey on account of robbers. Surely these are perilous days—fighting, famines and pestilences on every side, but it all speaks to us that Jesus is coming soon; but, oh, we do want to have many sheaves to lay at His feet."

* From "The Pentecostal Evangel," Springfield, Mo., U.S.A.

THE MISSION HOUSE AT KALEMBE LEMBE. (See picture.)

Sister Richardson writes:—

We are at last in our Mission House. It is finished, but for a little painting that my husband has to do. It is quite good to settle down at last, I mean with regard to household affairs, for we have been so long having to open and fasten up boxes continually. The Mission House is built on a hill by the roadside on the way to Kasongo. We are told by the Administrator and natives that it is seen fully twenty miles away. We have a few mosquitoes occasionally, but not many, whereas at the Government Post we used to have a number during the rainy season.

Our first Christian at Kalembe Lembe died yesterday week, and we gave him a Christian burial. He had been suffering a long time with one leg and foot. We prayed for his deliverance for some time, but felt later a conviction that God desired to take him. He was most anxious for his children to stay and be trained at the Mission.

IN A SOUTH AMERICAN PRISON.

Brother Jameson writes:—

One Sunday we went with a few of the members of the American Mission to the prison to distribute tracts and speak to the prisoners. The prison also serves as a lunatic asylum. However, when we went there was only one insane man under detention, and words fail to describe the awful conditions under which the poor soul lived. He was in a "room" about ten feet square without any furniture, and the door just made of heavy iron bars. The man was sitting behind the door on his heels just like a huge ape, and muttering to himself, spitting on the floor, and every few minutes would look up and grim. The smell was terrific, much worse than the monkey house at the Zoo, for I question if ever the place was cleaned out. We found in the prison also a man who had murdered another in Corumba and had been in gaol eleven years, but since being in had

FOUND CHRIST AS HIS SAVIOUR.

There were about six other men in the same cell as this one, but it was good to see him turn out his Testaments and little hymn books, and under these adverse circumstances he was very bright indeed. It is a sad plight to be in a Brazilian prison. No work is served out to these men, and the time just drags wearily on. Some of them are able to obtain rice straw, and from this make little baskets which they sell and earn a little to buy clothes, etc. Some of the men who have served ten and twelve years are absolutely ruined physically. With no exercise, and scarcely enough food to keep body and soul together, their condition is very miserable. Two others are very interested in the Gospel. Pray for them.

Receipt			Receipt		
No.	£	s. d.	No.	£	s. d.
4020	1	8 0	4068		10 0
4021	4	13 1	4071		1 2 6
4022	1	0 0	4072		2 16 8
4023	13	10 0	4073		18 18 2
4024		15 0	4074		5 10 0
4025	3	0 0	4075	170	0 0
4026	3	3 0	4076		3 3 1
4027	2	0 0	4077		4 15 0
4029		10 0	4078		85 17 4
4030	7	10 8	4079		2 5 0
4031	10	10 2	4081		5 0 0
4032	11	0 0	4082		1 0 0
4033	3	0 0	4083		10 0 0
4035	1	0 0	4084		10 0 0
4036		15 9	4085		9 11 0
4038	7	5 0	4086		2 0 0
4039	17	0 0	4087		8 0 0
4040	1	8 0	4088		1 0 0
4041	1	4 0	4089		1 10 0
4042		7 9	4090		16 0 0
4043	1	11 6	4091		1 10 0
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4053	11	0 6	226		2 6 0
4054	6	2 0	227		1 11 7
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4056	1	0 7	229		1 10 0
4057		10 0	230		8
4058	5	0 0	231		10 0
4059	4	9 6	232		9 11 1
4062	1	0 0	233		10 0
4063	1	0 0	234		5 18 0
4064	4	15 0	235		3 15 0
4065	2	10 6	236		10 0 0
4066	8	2 0			
4067	1	0 0			

£1129 8 4

Receipt SPECIAL GIFTS.

No.	Description	£	s.	d.
4016	For passages of outgoing Missionaries		8	0 0
4026	For Mr. E. O. Ellis' outfit		10	0 0
4028	For Mr. Jameson's expedition		2	0 0
4034	For Miss Manton's passage		2	11 9
4037	For Mr. Jameson's expedition		2	0 0
4039	"		3	0 0
4047	For Mr. N. V. Effemy's outfit		10	0 0
4060	For passages of outgoing Missionaries		1	0 0
4061	For Mr. G. Vale's passage		30	0 0
4069	For Mr. F. Adams' passage		5	0 0
4070	"		2	0 0
4080	"		1	5 0
4097	For Mr. E. O. Ellis' outfit		7	10 0
4098	For Mr. Jameson's expedition		2	0 0

£86 6 9

List of Contributions received during April, May, and June, 1922.

Receipt		Receipt	
No.	£ s. d.	No.	£ s. d.
4011	5 0 0	4015	10 0
4012	7 7 0	4017	5 0 0
4013	1 0 0	4018	2 0 0
4014	500 0 0	4019	1 15 0

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

E. W. MOSER, Hon. Treasurer (P.M.U.)
"Hebron," St. David's Rd., Southsea.

Printed by R. W. Williams, Sunderland.
Published by Rev. A. A. Boddy, All Saints' Vicarage, Sunderland.