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"CONFIDENCE"

EDITED BY

ALEX. A. BODDY,

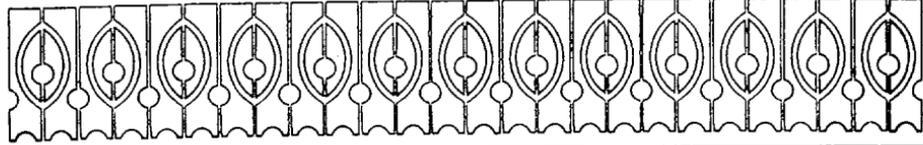
ALL SAINTS' VICARAGE, SUNDERLAND, ENGLAND.



VIEW OF LIKIANG.

"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.

104th ISSUE.



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"CONFIDENCE."

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ALL SAINTS', SUNDERLAND.

November, 1916.

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 at Whitsuntide. Visitors from home and foreign lands came in large numbers, and returned 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.

Echoes from Heathfield.

Convention Notes (T.E.H.)

(Continued from last month—page 168.)

WEDNESDAY, AUGUST 9TH, 11 A.M. Praise meeting. Mrs. Crisp spoke from Psalms cxviii., 19: "Open me the gates of righteousness: I will go in to them, and I will praise the Lord." You must enter this blessing by the gates of praise. Many of us have already done so. A message in tongues was given demanding room for Jesus in our hearts. "You cannot have Jesus on the top of self." Another beautiful message was given by a lady visitor from Tunbridge Wells, with interpretation by Mrs. Crisp: "I would have you feed at My table; the table is spread with My bounties. I give not only bread, but the where-with to enjoy it. Bread is necessary, but I give also fruits and My gifts."

WEDNESDAY, 3 o'clock, was a Missionary afternoon. Mr. C. Polhill, a welcome visitor, especially on this his first visit to Heathfield, gave a stirring address on the work of the Pentecostal Missionary Union in South-West China. Look out on the world to-day, he said, we Pentecostal people are few in number, but I see life here more fully than elsewhere. There may be some good, honest sermons in the churches, but I see little power to lift dead things. Look at Ruth ii., 10. We may gather some lessons as to reaping and gleanings. We, too, are drawn to fall on our faces (ver. 10). We, too, must be faithful to the One who called us (11, 12). There is plenty of professing—a kissing of Naomi as it were—but we want cleansing (i., 14). Ruth was a gleaner. Let the big societies stand for the reapers; we

are but gleaners. (N.B.—The Bride here is taken from the gleaners. Praise the Lord!)

We have had great encouragement in South China. In 1910 our P.M.U. was formed, and Missionary Students' Home started. In 1912 Mr. and Mrs. McLean (formerly connected with C.I.M.) began work in Yunnan-Fu; in 1913 our first Missionary party left, Mr. and Mrs. Kok (of Amsterdam), Miss Biggs and Miss Scharten; in 1914 five sisters followed, Misses Jenner, Cook, De Vries, and M. and L. Millie; in 1915 Mr. and Mrs. Swift went out and have taken charge; in October others from England. We have great encouragement. A chief writes: "Your manners are so good, and the manners and behaviour of my people so improved by your people, I wish my tribe (some 10,000) to place themselves under your instruction." For thirty years the C.I.M. prayed and worked; a few were reached in two places. We work on a new plan. We have only two fixed centres in the Province of Yunnan-fu and Tarli-fu. We push out from these, then consolidate and push further, just as our men do at the front.

The French railway from Tonquin to Yunnan-fu is a great help—the journey takes four days instead of three weeks as formerly. Recently Mr. McLean took a three months' journey West, visiting five stations. Remember in prayer these five in the West as well as two in the North. We have 20 converts in one, 30 in another, it may be 40 or 50 in another, and so on. Pray for a band of Chinese converts to be raised up with gifts of healing and other gifts of the Holy Ghost, and that we may reach into the adjoining provinces of Kwangsi and Kweichow. Pray for our missionaries. We praise God for each one. We hear much now of revival; it is a precious word.

(Echoes from Heathfield—continued.)

But how shall a revival last and be permanent, that is the question. By Bible study and prayer, no doubt; but it must lead us to be missionaries, or it will die away as has been the case in Wales, in America, and elsewhere. It need not be so. Mrs. Woodworth-Etter, of U.S.A., is over seventy years of age, and has had revivals all the time for fifty years.

WEDNESDAY, 7 P.M. Brother Tetchner gave a most powerful message from 1 Cor. xv., 25, “He must reign.” If He reigns in you, then and then only you reign now in life, according to Rom. v., 17. He reigns in heaven, but does He reign in you? If you are not prepared to suffer with Him now, it is out of the question that you should reign with Him hereafter (2 Tim. ii., 12). How often was this word “*must*” on Jesus’ lips?

(1) Luke ii., 49. At any moment, at all times we ought to be able to say, “I *must* be about my Father’s business.” Let this “*must*” of His burn into your very heart.

(2) John ix., 4, “I *must* work the works of Him that sent Me while it is day.” This is our day of opportunity from dawn to setting sun.

(3) Matt. xvi., 21, “He *must* suffer many things.” So *must* we.

(4) John iii., 14, “The Son of Man *must* be lifted up.”

It was a most noble appeal on behalf of the Kingship of Christ.

Mrs. Crisp spoke from Psalms cxxiii., 1, and opened by saying “I am asked to follow our brother; this I cannot do, but I will give a few words for those seeking this Baptism.” They were, indeed, most helpful words.

(1) Psalms cxxiii., 1, “Unto Thee lift I up mine eyes.” Let there be first the upward look of expectation to Him, the ascended Lord, for from Him alone it comes. Let it be with us as in 2 Kings ii., 10. The first thing the Spirit will show us will be the Cross.

(2) Gen. xxii., 13. You will see substitution. You will see it first “afar off” (verse 4), then you will see it near as if He died yesterday, and for you alone. You accept the precious Blood to cleanse you within and without, heart, conscience, will, and see yourself cleansed in the Blood, lost in the Blood, and yourself lost sight of.

(3) Gen. xiii., 14, “Lift up now thine eyes.” Now there is to be appropriation as well as expectation and substitution. You see all is yours. You are to step out in faith. “Arise, walk through the land.” There must be appropriation in faith before there can be appropriation in fact. Don’t you try so much yourself to search out, but let Him show you the land. I was in a place for years where I was standing still, but there is no standing still in Pentecost. This I have found by blessed experience. You must go forward saying: This is for me, and that and that.

(4) Joshua v., 13, “Joshua lifted up his eyes.” Now there must be *subordination*. He must reign. As Captain of the Lord’s host He comes. To have two kings and two thrones in your heart is an impossibility. Expectation, substitution, appropriation, subordination—these are the steps, and “until” He have mercy and trust you (ver. 2). There is the whole secret of the Baptism of the Holy Ghost, and then (Acts ii., 2) “Suddenly” there shall be the opened heavens, never to be closed again, but you must remain under them.

THURSDAY, AUGUST 10TH, 11:30 A.M. Testimony meeting. Mrs. Crisp read Joshua xviii., 1-9, and dwelt on its appropriateness for a testimony meeting, and said in her experience testimonies if in the Spirit were as valuable and instructive as addresses. You must start as these men from Shiloh (which means rest); but while forgiveness is gratuitous and quickly received, you must, like these men, press on for more. For herself she could say she had been baptised in the Spirit 20 years ago, but had lost the old time joy and freedom in testimony. But, praise God, all this was changed now, and although she was the shyest of mortals, more so than any in that room, when the Lord gave her a word to speak for Him she could be bold as a lion. Her request for testimonies was quickly responded to.

A lady worker in an important mission said an address in Dublin, some three years before, on the Promise of the Spirit had deeply impressed her. At Bradford last Easter she had been greatly blessed. A friend said she had accepted for her that she should speak in tongues, and she thought it was time she should “agree” according to Matt. xviii., 19, and accept it for herself, and did so. At the London Whitsuntide Convention a man of God said, as she knelt, “Shall I lay hands on you?” She answered, “Yes.” He quietly did so saying, “Receive the Holy Ghost,” and instantly the Spirit came and gave utterance in tongues. Many verses have had since new meanings for her, amongst them Psalm cxxvi., 2, “Then was our mouth filled with laughter”; Acts i., 5, “Ye shall be baptised with the Holy Ghost and fire not many days hence.”

A visitor from London said, “It is just eight years since the Lord healed me of terribly painful trouble resulting from stone in the kidney. I do praise Him. I was a perfect wreck in body, and spent all my money on doctors, but got no better. Here at Heathfield I was anointed with oil in the Name of the Lord, and immediately the fire of God ran through and through me, and I was perfectly healed. Again the Lord led me to trust Him with my eyes which were very bad. I had continual pain in my head, and felt I should go blind. One eye was nearly closed. I had worn glasses for twelve years. Was again led to be anointed in the Name of the Lord, and felt the healing virtue go through me. The dear Lord opened my eye which was nearly closed, and, praise God, it has been open ever since. I have not worn glasses since, and have no desire to do so. He is a wonderful Saviour; nothing is too hard for Him. A little later He gave me the Baptism of the Holy Spirit with the speaking in tongues. Praise His Holy Name.”

Other helpful testimonies were then given, including one from a well-known worker in Eastbourne.

Mrs. Crisp followed from Genesis, xlv., 15, “After that.” I get much, she said, from short sentences of God’s Word if I only stay long enough over them. How tenderly our Jesus deals with us. Verse 4: “Come near, I pray you.” They had not a word to say. Verse 7: He saves our lives by a *Great Deliverance*. Verse 8: He is Lord and Ruler of all. Verse 9: He wants now to share all He has with us. Verse 12: “See, it is My mouth.” Once we thought it was Isaiah’s or David’s mouth. No, “See, it is My mouth.” Verse 13: Ye shall tell of all My glory. When you speak of HIM you will not be shy, it becomes

easy. Verse 27: Not words only, but wagons. The gifts He gives are as wagons—the proofs of His love and truthfulness.

3:30 P.M. Waiting time. Hymn 426:

"See us waiting for the Fire,
On the altar now we lay."

Mr. Tetchner: Waiting means to have all on the altar. It means to be on the tip-toe of expectation, looking for the Blessed Spirit to come at any moment. I definitely accepted this blessing in Sunderland, September, 1907, when a Spirit-filled servant of God said, "Receive ye the Holy Ghost," but not till December did I speak in tongues. If you can truly and definitely accept Him now, He will come now.

THURSDAY, 7:30 P.M. Mrs. Crisp spoke from 1 Pet. v., 7. It is the apostle Peter writes—Peter, weak and vacillating, warm and impulsive by nature. Thou art son of the flesh (Jona), a flesh-man. Thou shalt be Cephas, a rock-man. It is our own portrait, we might step into the frame ourselves. How the Lord was teaching Peter He could undertake for all his cares for home life, money difficulties, business matters, his soul's needs, was graphically illustrated by scenes from the apostle's life, and so he was led on to Pentecost (Acts ii.). But note, he and they got tongues, but did not think of tongues, they were magnifying God.

Mr. Tetchner on Eph. vi., 10, "Be strong." In your own strength? No; only "in the Lord." The sword is neglected these days and so there is no attack, no onward movement. "Praying in the Spirit," but you must be "in the Spirit" first. At times I am in prayer and without a word, but with a perspiration from head to foot. It is as in Col. iv., 12, "labouring fervently in prayer," agonising as with labour pains. God wants prayer-vessels. A lady rose at twelve o'clock and agonised in prayer till 2 a.m., and found later two friends, lady missionaries, were at that very hour in greatest danger on a burning vessel in China, yet kept in perfect rest throughout the night, while as they found in the morning others were in fearful terror.

FRIDAY, AUGUST 11TH, 7:30 P.M. Mr. Tetchner on Ps. cxlv., 15-21: "The eyes of all wait on Thee, and Thou satisfiest." If the eyes are on the Lord, withdrawn from all else, in due season, at the right moment, He will meet you. He is willing to do it now if you are ready. Note the present tenses: "Thou givest," "openest Thy hand," "satisfiest." This baptism alone can satisfy.

SUNDAY, AUGUST 13TH, 11 A.M. Mr. Tetchner spoke from 2 Chron. v. It is the O.T. type of Pentecost. The pattern of the building had been divinely given (1 Chron. xxviii., 12-19). The work was finished, the sacrifices were offered, the dedication must be made. Dedication is your act (Rom. xii., 1). Consecration is God's act. The ark too, the type of Jesus, must be in its proper place. His proper place is, first, in heaven, at God's right hand enthroned; and second, on earth below, enthroned in your heart and whole being. Is He in His right place yet in you? We are not responsible till light is given, after that we never can be the same. There must be the white garments of holiness (verse 12), and the praise (verse 13), and then shall the house be "filled with the glory of the Lord" (verse 14). Pray this prayer: "Lord, create in me a hunger which nothing but

Thy fulness can satisfy." Such a prayer will be answered. For myself my life in secret in my closet has been revolutionised since I received this baptism. The same speaker gave a powerful evangelistic message in the evening from Isaiah lv., 1. This living water quenches the thirst of the soul. It cleanses, fertilises, renews (Ps. i., 3), till every sear leaf drops off, and the springtide of life is renewed in body and soul.

MONDAY, AUGUST 14TH, 7:30 P.M. The closing address was given by Mr. T. from Rev. iii., 7-8. In view of the near coming of the Lord we were bidden to press in at all costs through the "open door" (iii., 8) for full salvation. The Signs of the Times were dealt with; the Latter Rain restored to Palestine in 98; and Times of the Gentiles (2,520 years) starting B.C. 606-599, and running out A.D. 1915-1922. No words can describe the solemnity of this address. The hearers sat in awed stillness for over an hour, till the growing dusk reminded us how late was the hour. It was a fitting closing address to a remarkable Convention, that proved another blessed landmark in the spiritual experience of many. Our brother's addresses throughout were marked by "the demonstration of the Spirit and Power." It was near enough for him to state the truth; it was driven home, as it were, with sledge-hammer force. It was felt by many what an advantage it would be were our brother able to move up and down our land with the Pentecostal message and power God has given him.

T.E.H.

"REWARD."

*A Sermon preached by the Rev. Wm. Sunday,
known better as "Billy Sunday."**

A great many people suppose that after they have accepted Jesus Christ as their Saviour, made a public acknowledgment of Him as such and joined a church, that is all there is to a Christian life.

Well, there is something more that comes by way of experience. I am one of the kind that believes that there are consistent and increasing blessings to be had if you pay the price, but it costs something to know the fulness of God's power and to be able to have God answer your prayer.

There is something more, and it comes when at last we stand in the presence of Him who, having not seen, we love. In John, chapter two, part of the eighth verse, I read, "Look to yourselves that ye receive a full reward." The emphasis should be placed on the word "full." John seems desirous of impressing the followers of Jesus with the fact that there are rewards.

There are those who will be satisfied with just getting into heaven, as Job

* From "The North American," Philadelphia,
March 22nd, 1915.

("Reward"—continued.)

says, "By the skin of your teeth." John seems desirous of impressing the followers of Jesus with that fact, and he says, "Look to yourselves that ye receive a full reward."

Do your utmost and your best. You are not going to be rewarded on the basis of comparison.

The church never suffered through persecution, but she has suffered through her wealth, her worldliness, her indifference, which seems to be inseparably connected with her wealth.

There are many that have to stand before God, not to be judged for their sins, for their sins were judged in Jesus Christ, and when they accepted Him as their Saviour all their guilt was put away, but they will stand to receive their reward, and will be compelled to say:

"Well, Lord, I did comparatively little, compared to what could have been done, but I had an aching head, a weak side, an irritated lung, a hacking cough. I couldn't be on the firing line. I couldn't be in the thick of the fight. I couldn't sing. I couldn't speak, I couldn't inspire by my presence. I was physically incapacitated from doing what my heart led me to do, but I could pray, and I did that. I could give of my means to help advance the cause, and I did that."

And if you do your best, the Lord says: "If you give a cupful of cold water in My name, I will see you don't lose your reward."

PASTOR NEEDS PRAYER BEHIND HIM.

I don't know what the power of the ministers who have served in Philadelphia has been. I don't know what the power of the men you have here now is; but there never was a man, there isn't any now, and there never will be a man who will serve you as pastor, but that that man's power for Jesus Christ will be multiplied if he only has a prayer behind him.

But a lot of you will go to church and sit there and grumble and growl, and go home and pick the preacher and his sermon as dry as you do the chicken on the platter for your Sunday dinner, and then wonder why your church doesn't grow. I wonder why it doesn't sink into hell, with a prayerless, beer-drinking, dancing, card-playing crowd like many of them have.

I read of a Russian soldier who was hurriedly summoned to picket duty and he didn't have time to secure his overcoat, and as he was hurrying forth on duty,

along came a peasant and said to him:

"You take my coat."

"No," said the Russian soldier, "I can keep warm on picket duty."

"No," said the peasant, "take my coat. I'm on my way home and I'll soon reach the fireside."

And he removed his coat, wrapped it around the shivering form of the sentinel and hurried home, but not sufficiently quick to prevent contracting a severe cold which developed into typhoid-pneumonia, and he died.

Before he died he dreamed that he stood in the presence of Jesus, and there, lying at the feet of the Saviour, he saw his faded coat, and in astonishment he said: "Why, Lord, how does that happen to be here?"

And Jesus said, "Inasmuch as ye did it unto one of the least of these, my brethren, ye did it unto Me."

Oh, I can tell you of church members that haven't come to this tabernacle in weeks, who haven't lifted a little finger or sweat one drop to bring old Philadelphia to her knees. Then what right have they to claim anything from God? What right have you to walk up and insult God by telling Him you are His child when you have done all you can to prevent the success of these meetings?

You can't charge me with preaching for your money. If I was working for some fellow's pocket-book, I wouldn't throw as many rocks or 13-inch shells as I do.

I always have a lot of cranks come up and tell me how to spend the money I get. That's none of your business. You didn't tell me how to make it, so you can't tell me how to spend it. And listen, folks: if anybody comes round after I've gone asking for money, he's a fraud.

Every man that striveth for the Master is temperate in all things. I think Paul received his idea for that verse by watching the Olympic games. I think Paul wrote Hebrews. He said, "Let us lay aside every weight of sin that does so easily beset us, and let us run with patience the race that is set before us, looking to Jesus, the author and finisher of our faith."

RACER DOESN'T CARRY SAND.

You never saw a man get out to run a footrace carrying a sack of sand or a millstone, did you? No sir. It would impede his progress.

A man wouldn't think of running a footrace half full of whisky. Look at

our baseball players! They used to spend thousands of dollars travelling through the south to develop our physical condition and bring us back in the pink of condition. Look at the football players in the colleges! They spend thousands and thousands of dollars every year to develop the very highest possible physical endurance.

“They that strive for the mastery are temperate in all things.”

Don't you want to be a spiritual giant? It costs something to know God's power and His truth. “They that strive for the mastery are temperate in all things.”

Paul says: “This one thing I do.” I tell you, I think that would be our state of mind if we only realised that people without Jesus Christ are lost. *I tell you, the church is all wrong, by whatever name or denomination she is known, if she simply says, “Come and hear the preacher preach and the choir sing, and if you don't, why, go to the devil.” That doctrine has paralysed the activities of the earth.*

This is what I call going to the multitudes, and I have never seen the community that was willing to go into their pockets to put up a tabernacle that failed to get a blessing. I have heard preachers say, “We have a church that holds so many.” I say, “Then get some other man; I'm not the one you are looking for.”

WON'T HOLD REVIVAL IN CHURCH.

I won't go to a town and hold a revival in a church for several reasons. There are lots of fellows who will never darken a church door, and, therefore, God has seemed to call me to be the apostle to reach the fellow outside, that the church never touches, and they moan and groan and sigh that they didn't touch him; then when God Almighty has been pleased to honour me they denounce me.

To perdition with such fools! They make me sick. I have no patience with them.

If there is one word on God's earth that is uttered in connection with religion that I hate, it is that word “conservative.” They say: “Mr. Sunday, this is a conservative community. Our pastor is conservative. Our people are conservative.” That means they have taken the devil's opiates and have gone to sleep. When I hear anybody talk of conservatism I go to spittin' guncotton. That means their church is a great big dormitory; don't stir them up. I would as soon be pastor of the graveyard as pastor of some

churches I know. At least, they're not always kicking in a graveyard.

We have two crowds, the ruts and the anti-ruts. One crowd wants things done in decency and order. There are some people afraid of innovations, afraid of introducing something, for if you did, you might get a fellow that would go to hell if you didn't.

If I were pastor of a church, I would put a brass band in front to play every night, and I'd give the devil the best run for his money that he ever had. Don't be afraid of innovations for God and God's truth.

I've been to some places, if God will forgive me, I'll never go back. And I've been to some places, and I love to recall that I was there, and I love to place them upon the roll of honour, where I love to place your community and your people. *I will be delighted to walk your streets again in my memory, and look into the faces of those I have learned to know and love.*

There isn't a pastor that hasn't been to places he likes to forget, and there are places where he has been where they treated him so kind that he loves to recall that he laboured and worked among those people. That's the reward that Luther and Wesley and Calvin and Moody and every faithful Sunday school teacher and Christian worker for God wears.

SEARCHES FOR VILEST CREATURE.

Down in New York City years ago a woman turned away from her home with the consent of her husband, from her church with the consent of her pastor, and went into a dark festering spot in New York and laboured among the fallen.

One night she walked into her conservatory and plucked a pink rose, and she said, “I am going to give this to the vilest creature I can find.”

She made her way to the famous Mulberry Street dives and saw the most iniquitous characters, and she saw a young girl with the marks of poverty, her hair was dishevelled, her face bloated from brawls and dissipation, and this lady said that the vilest profanity she ever heard was rolling out of this girl's mouth.

She elbowed her way to her and handed her this flower and said, “You take that as an evidence of my love and of my sorrow and sympathy for your condition, and if you ever need a friend I will be a friend to you.”

At first the girl was inclined to scoff

(Continued on page 183.)

"CONFIDENCE."

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Editor—

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

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Our Victory Over Demons and Disease.

By the Rev. A. A. Boddy.

"Be strong in the Lord and in the power of His might." "For we wrestle against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."—Ephesians vi., 11, 12.

CHRISTIANITY IS A SUPERNATURAL RELIGION.

We believe in the "Unseen." There are undoubtedly unseen powers round about us. Good powers and evil powers. There are the Angels—God's Angels—the good Angels whom we read "they do always behold the face of our Father which is in heaven." We read in Hebrews i., 14: "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" We believe that there are Arch-Angels and Angels in various ranks with various duties. Those whose duty it is to minister to the souls and bodies of God's people and protect them (Heb. i., Psalm xcii.), looking after the whole of the universe, told off to look after countries and districts, and we like to think even to guide animals and birds. This seems to account for the wonderful guidance of migratory birds, and the intelligence almost supernatural of some animals. They certainly seem to be guided by some unseen power.

But above all, the angels are sent to watch over God's people, as we read the 91st Psalm, 11, 12: "He gives His angels charge over us that we dash not our foot against a stone." I do not know whether they can lead us to good thoughts, or drive away the thoughts which demons would bring to us, but I think this may be a part of their "ministry" (Heb. i.).

EVIL ANGELS (DEMONS).

While there are good angels, there are also evil angels. We have the very expression in Revelation xii., "The devil and his angels." Also in Matthew xxv., 41, "A place prepared for the devil and his angels" (angel simply means messenger). In the text we have taken (Eph. vi., 12) we read of these evil personalities described as principalities, powers, rulers of the darkness of this world and wicked spirits in the air round about us. In the New Testament we read of the great Prince of this World (Satan). He is called the Devil or the Adversary. There is only one Devil. When we have the word in the plural ("devils") in the New Testament, in the original it is always "demons," not "devils," though in our "authorised version" we translate it "devils."

Let us all the time remember that we have a mighty Saviour before whom demons and Devil must quail and shake and tremble and depart, if only as God's people we are loyal to Him and true to Him. If we want to be devil-proof we must give no place to the Devil or to the demons. We must be loyal to the Lord Jesus, and if we are attacked by the enemy we can always come back to the shelter of the precious blood through which the enemy cannot pass. We are safe in Christ and in Him alone. He never turns away from His own, though some of His dearest Saints pass through strange trials and depressing seasons of darkness. He is all the time with them. The Lord is in the thick darkness.

I would mention one terrible thing in these last days: the growth of SPIRITUALISM. So-called Spiritualists should be called, of course, Spiritists and not Spiritualists. They are (possibly unconsciously) yielding to the power of demons who personate departed ones. The cunning demons personate departed Saints and departed Sinners. Certainly the Saints would never come back to a Spiritualistic seance or say the foolish, unsatisfying things that they are often credited with saying. The atmosphere of a Spiritualistic meeting is utterly alien to true Christianity and to all which belongs to the Lord Jesus Christ. Spiritualism depends largely on the work of "Mediums." These are they who yield themselves to be possessed by a familiar spirit, really a demon, and the demon speaks through them, and then in turn introduces other demons who give messages from those who are said to be dead. Those present in the meeting are often awe-struck because of the things which are said by these demons which they thought no one but themselves knew. Secrets of the life are opened up.

But these demons are "eavesdroppers," listeners; they can hear and they can remember. They can tell one another many things, and they can be present in the secret places, and so they can reveal things that happened in the past life, and speak of things which seem to be from those who have departed. But they are really only impersonating them. These mediums, men and women, but especially women, are in very great danger, and many of them end their lives in lunatic asylums through yielding their bodies to Satan's messengers.

We would say: beware of Spiritualism; beware of seances, Spiritualistic seances;

BWARE OF CLAIRVOYANTS;

beware of the Planchette; beware of Fortune Telling, Palmistry, etc. All these things lead on and are a yielding to the power of Satan through his spirits and through the mediums. The Lord Jesus can deliver from Spiritualism, but the bands and the bonds are often very awful, and those who have come under its power find it hard to turn away. We have known those who have dabbled in Spiritualism, and when they have come to us for spiritual help something seems to cling to them. The demons need to be rebuked, to be cast out in the mighty name of Jesus.

AN INCIDENT IN CHINA.

Dr. Nevius, 40 years a missionary in China, which was then known as "The land of the Dragon," wrote a book called "Demon Possession and Allied Themes." On page 236 he gives an incident of a woman priestess of a temple in the interior of China. She was a Spiritualistic medium and she was looked upon as an oracle, because when she went into a trance she spoke out wonderful things, but of course it was the demon that had possession of her. One day she was in the house of a villager and seemed to go under the strange power that often beset her, and she said, "Oh, I feel that something is going to happen. I am going to lose all my power. There is someone approaching this village just now who is a servant of a Great One whom I fear, and if they come here, this spirit will have to leave me and go away for ever. Oh, they are now coming over the bridge over the stream and coming up the village. Oh, I get more and more afraid. They are approaching this house even now; they are very nearly at the door." Then came a knock at the door and two humble men came in, and she fell upon the floor with a cry and

THE DEMON WENT OUT OF HER

and she became just as other women. The secret was, these two men were Christians from a neighbouring village, not Christians of very great eminence, but just sincere followers of the Lord, and the very presence of those who feared the name of Jesus was sufficient to drive away the demons from this temple priestess. So we should remember that there is great power in the name of the Lord Jesus. So much for Spiritualism.

Now as to the work of demons in

DISEASE.

There was, of course, no disease in the Garden of Eden before the fall. It was only after our first parents yielded to Satan that he got power over the human form. The human family was contaminated by the poison of his nature, which made it very susceptible to horrible diseases, such as cancer, smallpox, typhus fever and thousands of others. We learn much in these days about microbes. Doctors have discovered myriads of these minute beings attacking the human frame. It seems as if they were really part of the kingdom of Satan. Tiny demons, as it were, troubling the human race. Skilful doctors have found

that microbes of different types will combat each other, even to death. So they inject an army of microbes which shall feed upon or destroy the alien enteric microbes,-etc. It reminds one of 2 Chron. xx., 23, where "the children of Ammon and Moab stood up against the inhabitants of Mount Seir, utterly to destroy them, and when they had made an end of the inhabitants of Seir, everyone helped to destroy another."

There is a time coming when there will be no disease. Evil microbes will then all lose their power. It will be in

THE MILLENNIAL AGE,

"The thousand years' reign." We read in Rev. xx., 2, that Satan is to be bound and cast into the bottomless pit, or the abyss. When he is bound all those that are under him will be paralysed and helpless, for they receive their directions and, we believe, their strength from their leader. The microbes will fall like the leaves from the trees in autumn. The life has gone and they will be powerless. We believe that in that wonderful Millennial Age when the Lord Jesus shall be reigning on earth, disease will be unknown because Satan will be bound.

PERSONALITY REBUKED.

When the Lord Jesus saw disease, He saw beyond the disease the power that brought it on. When He found Peter's wife's mother suffering from fever He rebuked the fever. We do not rebuke a thing that has no life. We do not rebuke a table or a chair, or a house, but we can rebuke a dog or a horse, and especially an intelligent being like a child or a man, so the Lord Jesus when He rebuked the fever was rebuking the demon which brought the fever. This also shows us that disease is from Satan. Probably it is these malignant demons directed by their Satanic leader who endeavour to bring about railway accidents, terrible catastrophes, and cyclones and tornadoes and war.

We have an illustration of this in the Book of Job. The Devil asked God's permission to tempt Job and his dear ones, and so having received permission to test Job, we believe he sent his emissaries to take possession of a cruel people, and to work through them against His servant. These were the Sabeans, of whom we read in Job i., 15, that they fell upon Job's oxen and asses and servants, and killed them and put them all to death. Then Satan would send other demons who would bring down the lightning from the clouds. In chapter i., 16, we read how a servant brought the news (using the Eastern term for lightning or not knowing its source on this occasion): "The fire of God is fallen from heaven and hath burned up the sheep and the servants and consumed them"; and then in another verse we read "The Chaldeans fell upon the camels and slew both the camels and took them away, and slew the servants at the edge of the sword."

Then again the Devil caused a terrible whirlwind to come which smote the house where his sons and daughters were, and they were all killed (ver. 18 and 19). "And lastly Satan went forth and smote Job with sore boils from the

(Our Victory over Demons and Disease—continued.)

sole of his foot unto his crown, and he took him a potsherd to scrape himself withal, and he sat down among the ashes" (chap. ii., ver. 7).

We see then that these catastrophes came through Satan, and we believe it may be so to-day, and we need every day of our lives to put ourselves consciously under the protection of the Lord Jesus, to place ourselves in His dear hands, under His precious Blood that we may be kept safe. It is well every day at the beginning to ask the Lord to take our *bodies*, as well as our souls and spirits, into His keeping, and keep us from accidents in the street and in the railway train, and from the microbes that are bringing disease, and from all the evil powers which may bring accidents and trouble round about us, so we shall be safe and happy all day long, as we read in the 91st Psalm: "He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty"; and verse 7, "A thousand shall fall at thy side and ten thousand at thy right hand, but it shall not come nigh thee." But we must "abide in Him," then no one can pluck us out of His hand.

He will hold me fast;
He will hold me fast;
For my Saviour loves me so,
He will hold me fast.

When we are attacked by painful things and realise that the demons are attacking us, it is well for us to rebuke the enemy and command him in the Name of the Lord to desist. It is even helpful to speak out, to speak aloud and say, "I command thee in the mighty, all victorious Name of the Lord Jesus to cease from troubling me and to depart into the abyss," for demons seem to hear.

One of my dear daughters was suffering from a severe pain, and she rebuked the demon who she believed was giving her this pain. She only rebuked him mentally, but the demon took no notice and went on the same, but when she did this aloud and very much in earnest, then he left off quickly and the pain ceased. It seems as if demons can hear our voices, but cannot always understand our thoughts.

DEMONS OF DRINK.

There are many of the poor men and women around us who are under the power of strong drink. They have allowed these demons of alcoholism to get possession of their bodies. Some of them hate the drink, and would fain turn from it if they could. They need to be helped by those who are filled with the Holy Ghost, and the evil spirits rebuked and cast out in the Name of Jesus, for we read in St. Mark xvi., "These signs shall follow them that believe: In My Name they shall cast out demons," and surely demons of drink are as terrible as any demons we have to deal with. No doubt there are many in the Lunatic Asylums to-day who are simply demon-possessed, and if the asylums were truly Spirit-filled, and if the warders and wardresses and the medical staff were all mightily filled with the Holy Ghost, if the whole atmosphere was the atmosphere of Christianity in its fullest spiritual power, many of the inmates would be wonderfully delivered. Asylums

to-day are often very comfortable, beautifully arranged, everything that the medical science can provide, music and theatricals and dancing—but, alas, there is not that fulness of the power of the Holy Ghost which is needed to deal with the demons who possess so many of those who are held there by their power.

In 1 John iii., 8, we read "The Son of God was manifested that He might loose the works of the Devil." The Lord Jesus has come for this very purpose. He got victory over Satan through the Cross. We read in Colossians ii., 15, "That He spoiled principalities and powers, and made a show of them openly, triumphing over them in the Cross." Hebrews ii., 14, "Through death Christ hath brought to nought him that had power of death, that is, the Devil." We read in Luke iv., 18, "That the Lord Jesus came to preach deliverance to the captives," and there are many captives to-day who are held by Satan, who should be delivered, if the Christian Church believed this. God's children themselves may be attacked but not possessed. One who is filled with the Holy Ghost will not be possessed by Satan. He will be attacked as never before. For instance, the devils will attack his thoughts, bring up vivid memories of sins which have definitely been placed under the precious blood. They will try to put darkness upon those who are really free from sin; yet they suffer for a while, and this is sometimes very mysterious.

Satan is a liar, and so are all his servants and followers liars. The Lord said the Devil was a liar from the beginning, and the father of lies and he speaketh a lie, he speaketh of his own. You remember when the Lord Jesus was tempted, the Devil showed him all the kingdoms of the world and the glory of them. He could not, except by a vision, show him all the kingdoms of the world from the top of a mountain in the Holy Land, but he brought up as it were a wonderful cinematographic display showing him wonderful scenes of the whole world, and the Devil can bring up visions and pictures and plant them up upon our minds at times until we think the things are very real.

When we have forsaken the old life and stepped out of the old creation into the new creation in Christ Jesus, sometimes he brings up the old life and old thoughts and old scenes so vividly, and we think we are back again and we have never stepped out of the old creation. He is a deceiver, and we need to remember this. Jesus is the truth and the Lord Jesus said to His disciples, "If any man is in Christ Jesus he is a new creation, old things have passed away and all things are become new and all things are of God."

Let us have nothing to do with little sins or great sins. Thank God there is a glorious remedy for anyone who has fallen a little way or even in a terribly great way. "If we confess our sins, God is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." If we have been tempted and if we have fallen, then we must look to Satan's Conqueror. Satan's Conqueror is the Lord Jesus, before whom Satan and all the demons have to fly. Let us ever remember His "Wondrous" Cross. He gained for us victory

over all the principalities and powers, over all demons, horrible or alluring (Col. xi., 15).

Remember that His Blood both cleanses and separates us. Remember that we have a great High Priest who has entered into heaven to plead for us, and He is able to save to the uttermost, from all demon power, from all sin and everything that is not like Himself. "He is able to save to the uttermost all that come unto God by Him." When we are in Him we are in One who is far above all principalities and powers. God hath put *all* things under His feet. Eph. i., 21, 22.

Dear suffering one, sorely attacked, rest in the Lord. He loves you still. He has paid a tremendous price to win you and to bring you at last to the fulness of victory. You are very precious to Him.

(*Reward*—continued from page 179.)

and she began to tear the leaves and drop them on the floor. Then the tears trickled down, for there was something in the act that touched her heart.

She said to the woman, "Do you mean that?"

"Yes, I do; if you ever need a friend, come to the Door of Hope."

Three days later the bell rang, and in stepped a vile-looking creature, and the woman said she reached out to touch the button. The girl seemed to detect the purport and raised her face and said, "Please don't turn me away; I'm sick and tired of sin."

She leaped to her feet and rushed to her side and kissed her, first on one cheek and then on the other. She summoned aid, and they put her to bed and nursed her back to health. She gave her heart to Christ and went to Sing Sing, to the Ludlow Street gaols and into the dark, festering spots in New York city, telling the story of Jesus Christ.

She went one night into the old Water Street Mission and my friend, Sam Hadley, said, "Do you know this girl Blue Bell?" (They nicknamed her that because the blue in her eyes was the colour of the blue bell.)

"Yes, I knew her well."

"Did you ever hear her speak?"

"Yes."

"What was the secret of her power? It wasn't her symmetry of form. You would not call her handsome if you saw her face in repose, but if you could have seen it when I saw it when she stood up and told the boys about a life of sin and shame! She talked about five minutes

and stopped. She clasped her hands and raised her face and said His name over and over—"Jesus! Jesus! Jesus! Jesus!"

TOUCHED EYES AND THEY CLOSED.

"He said: 'I thought an angel had come down and pushed her to one side and stood there. She was beautiful. The secret of her power? *She was thoroughly saved. God touched her eyes some years ago and they closed. He touched her heart and it stopped, but before the Lord called her into His presence she had won 125 fallen creatures like herself to Jesus Christ, and I said, 'God, You are no respecter of persons. If You can do it for her, You can do it for me, or anybody.'*"

Whoever you may be, God Almighty will do it for you. "Look to yourself that ye receive a full reward." Never mind what the past has been, turn from it and yield to Jesus Christ.

I believe it is possible for the weakest child of God to labour for the Lord, and you will receive a crown which will surpass in brilliancy and beauty that which was ever on the head of any potentate of this earth, and it is for that reason that I bring you this message on the last Sabbath that I will preach to you.

There is no promise in the Bible that you will not be tempted. "Blessed is the man that endureth temptation."

I think you understand that the Christian life is a warfare—not a picnic. It is a fight, a battle for God, and don't think that the devil will let you alone either. Don't think you will have no trial. You never looked into the face of the man that had an easier time to be a Christian than I, and yet if I don't watch myself the devil might lead me away. *I expect to fight the devil until the undertaker pumps me full of embalming fluid and I win my way to glory.*

Every Sunday School teacher and every officer must feel the responsibility to do all in their power now that these meetings are about to close.

I know what some people in Philadelphia think about revivals and about revivalists, and especially about me. I know all about that, but I want to tell you that I'll not carry with me one bit of hatred in my heart against anybody.

HASN'T DIPPED HIS COLOURS.

I have fought furiously and haven't dipped my colours to anybody; haven't bowed to anybody from Philadelphia, rich or poor, white or black.

("Reward"—continued.)

I preach God's truth. I know what some of you think about revivals. You might as well bring a baby into the world, tie it hand and foot and fasten it to a cake of ice and expect it to live and grow physically, as to expect that the new converts will make any progress in religious matters if they have to go into a godless, worldly, great big refrigerator of a church.

Now, then, get down into the old Mother Book. Go to the old Bible and read it for yourself. *One of the prolific sources of unbelief and backsliding to-day is a bottled church, where the whole membership lets the preacher do the studying of the Bible for them.* He will go to the pulpit with his mind full of his sermon, and they will come to the church with their minds filled with society and last night's card playing, beer and wine drinking and novel-reading party, and will sit there half asleep.

Great God, it would take forty thousand Gabriels with trumpets to arouse a crowd like that! It's a hard thing for a man to be eloquent to a lot of corn shocks. If you want your preacher to be eloquent, you have to be in sympathy with what he is trying to teach you.

A friend of mine said he stood on Pike's Peak, and it was bathed in the perfect sunlight of a perfect day. Down below a storm raged, and he said it looked as though one could walk from peak to peak on the clouds.

He saw a black object fighting its way through the clouds and pretty soon an eagle burst through the storm, and with a shriek and scream of triumph it lodged on a rock. Every feather was wet with the rain and every rain-drop glistened. Pretty soon it circled around and hid itself in the chambers near the sun.

That's a picture of a Christian. There was a time when that eagle was an eaglet and couldn't fly. It grew stronger and stronger until it was able to battle with the storm.

STRONG SHOULD HELP THE WEAK.

You that are strong ought to bear the infirmities of the weak. "Brethren, if a man be overtaken with a fault, ye that are spiritual restore such an one in the spirit of meekness, considering yourself lest ye also be tempted."

Then, again, I have this: "I have fought a good fight; I have finished the

course; I have kept faith. There is laid up for me a crown of righteousness which the Lord has provided, not only for me, but for all those that love His appearing." *I want that as an epitaph on my tombstone.*

You will agree with me, in closing, that I'm not a crank; at least, I try not to be. I have not preached about my first, second, third or hundredth blessing. I have not talked about baptism or immersion. I told you that while I was here my creed would be, "With Christ you are saved; without Him you are lost."

Are you saved? Are you lost? Going to heaven? Going to hell?

I have tried to build every sermon right around and answer those questions and steer clear of everything else; but I want to say to you, in closing, that it is the inspiration of my life, the secret of my earnestness. *I never preach a sermon but I think it may be the last one some fellow will hear or the last I shall ever be privileged to preach.* It is an inspiration to me that some day He will come, but I say unto you all, "For ye know not the day or hour."

It may be at morn, when the day is awaking,
When darkness through sunlight and shadow is
breaking,

That Jesus will come, in the fulness of glory,
To receive from the world His own.
O joy, O delight, to go without dying,
No sickness, no sadness, no sorrow, no crying!
Caught up with the Lord in the clouds of glory,
When He comes to receive from the world His
own.

In Revelation I read: "Around about the throne were four and twenty seats, and I saw there four and twenty elders sitting clothed in white raiment, crowns of gold on their heads, (I know some elders that won't wear crowns unless they get converted. They don't live in Philadelphia, these fellows I'm talking about.) I saw four-and-twenty elders, clothed in white raiment, on their heads crowns of gold, and they cast their crowns at His feet."

That's a picture of the glorified church. Here it is the church militant; there it is the church triumphant. I sometimes think here it is the church somnambulant. Here we call it the church militant, there the church triumphant, where all things have passed away and we stand before God to receive the record of our labours and our toils for Him there. What a grand thing!

That was a wonderful time, in 1857, when the soldiers returned to England from the Crimean war and assembled on

a given day in the Crystal Palace, and the queen gave out, through her assistant, medals. Upon them were the names of the principal battles and sieges in the Crimean war.

A man named Trowbridge, when a ball shattered one of his limbs, threw his arm around a tree and supported himself, and another cannon ball came and shattered his other limb, and he fell. They carried him, as they supposed, dying, to the rear, but, strange as it seems, he survived the ordeal.

When the day of awarding came, the limbs hadn't healed to enable him to wear wooden legs, and four of his comrades bore him on a stretcher. When her majesty saw them coming she turned to her chief chamberlain and said, "What is his name?" and "What was the battle?"

He replied, "His name is Trowbridge, and Inkerman the battle."

She said, "Give me the medal."

She arose, walked down the steps, went down the aisle and met the soldiers bearing the wounded comrade on the stretcher. They stopped, she leaned over and brushed the hair back from his forehead. The tears trickled down her cheeks and fell on his upturned face and she said, "Poor fellow, how you must have suffered! How I grieve for you! How terrible are the ravages of war that they leave men like this! God speed the day when they shall be no more."

PINS MEDAL ON HIS BREAST.

And with her own hand she pinned the medal on his breast, and the royal musicians tried to play, but they broke down. The royal singers in the gallery tried to sing, and their song ended with a sob, and then all, seemingly simultaneously, cried out, "God save the Queen!"

I saw an old Crimean veteran out in Iowa who showed me his medal, and he said it was a marvellous sight. I met him ten years ago, and he was then 80 years old. He said, "I wish you could have witnessed it."

I wish I could myself, but I thought it would have been more wonderful if every soldier had pulled the medal from his breast, walked past the throne and had thrown them at the queen's feet and said: "Your majesty, it is reward enough for us to look into your face and stand in your presence and feel the power of your personality. We are glad we endured all

we did, just for the blessing and honour of standing in your presence."

I think when my eyes to earth's glories grow dim, and I have gone to the last city and preached my last sermon and offered my last prayer, and have given the last invitation to the unsaved, and the death dew gathers on my brow and the death rattle is heard in my throat, and my wife and little ones stand around my bedside and I look into their faces, I want to tell you in a time and an hour like that, when the world recedes and heaven opens, and I burst through the gates into the city and look into the face of Him who, having not seen, I love, whatever reward Jesus feels I have earned, I will feel like taking the crown off my head and throwing it at His feet and stand and gaze on His face and say: "*Jesus, it is reward enough for me to look into Your face. It is reward enough for me to know that the pearly gates have swung behind my back on their jewelled hinges, and I will go in and out no more for ever. I just want to stand and look at You, Jesus.*"

"LOOK TO YOURSELVES THAT YE RECEIVE A FULL REWARD."

EDINBURGH.

A small Pentecostal Conference was held recently at Mr. and Mrs. Beruldsen's Mission Hall, Bridge Street, Leith.

Mr. A. Penman (Dundee) gave a message based on Matt. xvii, 1-8, emphasising the need of God's people climbing the mount of transfiguration in holy reverie and prayer. The difficulty of climbing was illustrative of the hindrances we find in getting away and apart to pray, but this will be overcome by those who really love the Lord Jesus. In a word of application of the vision to present-day conditions, it was pointed out that there was danger of our being so occupied with the manifestations of the Glory as to lose sight of the Person of the Lord Jesus. Peter would have fain stayed beholding the manifestation of His Power and Glory, so the cloud came that hid the vision, that attention might be given to the word, "This is My beloved Son, hear ye Him." The manifestation passed, but Jesus remained, and they saw Him only.

Mrs. Crisp followed with a message from Acts i, 8:

THE POWER OF PENTECOST.

It was pointed out that the power of Pentecost should produce four things:

- (a) One accord—the secret of power.
- (b) One object—the salvation of souls.
- (c) One instrument—the tongue of fire.
- (d) One aim—the glory of God.

It was said that there were four manifestations

(Edinburgh—continued.)

of the power, which should be the experience of every believer:

- (a) The power to see Jesus (John xvi., 16; Heb. ii., 8).
- (b) The power of an indwelling Christ (John xvii., 23). Until the day of Pentecost Christ was only an outside Christ to the twelve disciples, but from henceforth they were to know His indwelling—"Christ in you"—made a reality by the power of His Spirit.

The secret of the Lord's working was the Father dwelling in Him. So the work now must be done by the Lord dwelling in us in Pentecostal fullness.

- (c) Power to ask in His Name (His Nature). John xvi., 23, 24, 26. In the purpose of God all that belongs to Him is due to us. To ask in His Name means "For His sake" and more.
- (d) The power of the Cross (1 Cor. i., 18). Some never know resurrection power because they are afraid and shirk the Cross. The Holy Spirit shows and makes real to us the power of the Cross, as by surrender and faith we take our place; having died with Christ, the Holy Spirit makes that death a reality in personal experiences, and the Cross becomes a gateway to an experimental union with Christ in His life.

The results will be—irresistible testimony of life and lip, a walk in holiness, love and power.

Mrs. Walshaw spoke on "This is the thing which the Lord hath commanded: Gather ye every man according to his eating" (Exodus xvi., 16).

It was impressed on the hearers the necessity of gathering some portion for themselves, individually, out of every address. There are many things said which are not for you, but be sure you get "*your bit*" when it comes; just take it out at once, it is your bit—the portion that was meant for you. Be sure you get your bit.

At another time, speaking on holiness, she said, God wants more than holiness, He wants the *beauty* of holiness. Some people's holiness is not attractive. God loves beauty. He made the beautiful butterfly and the lovely flowers with their perfect form and colour. He loves the beautiful. He would have us adorned in the *beauty* of holiness.

Mr. Jack spoke from Col. iii., 12: "Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering."

Some came with doubts and prejudices, and went away to tell others what great things God is doing for His people.

to strap back same. I had days of sickness, keeping nothing down. These bad turns I was having so often brought on bad attacks of the heart, which made me very prostrate. It was suggested by the doctor to have an operation, but, praise God, I was on a visit to Plymouth, and went into Immanuel's Church, where the pastor there on Friday evening asked if anyone in the prayer meeting wished to be prayed for for any infirmity of the body. One dear man went out for healing. I felt the Lord also wanted me to go, but being a stranger to the people I did not go. I realised after that it was the enemy keeping me back, so after this I spoke to the pastor, and next day I went to the afternoon meeting. The invitation was again given out, and, praise God, I went to the front. The pastor anointed me in the name of our all-conquering Saviour, and there came thrilling through my whole being the life-healing stream of Jesus, with the words, "It is done." Oh, praise God for the victory of Calvary! I left off kidney-belt, etc., in His Name, and am going on from victory to victory in body, soul and spirit.

All glory to Jesus; through His Precious Blood we are more than conquerors.

PENTECOSTAL ITEMS.

BIRMINGHAM. Bro. Stephen Jeffreys is to conduct Evangelistic Meetings in the Duddeston Hall, Great Frances Street, December 31st to January 13th. He writes: "Any who wish to come to Birmingham please write to Bro. J. H. Carter, 130 Walford Road, Sparkbrook, Birmingham."

* * *

NORWAY. "Utsigten," Nordstrand, near Christiania, is the name of Pastor Barratt's new Home of Rest. "A beautiful situation, overlooking the Christiania Fiord, with Christiania in the background." "Perhaps," he writes, "some of our English friends may visit us some day." Prices and other information may be obtained by writing to him. He asks for prayer, and that all needful help may come for some needed alterations. The sick will be prayed with. A number have been healed in his Mission Hall in Christiania. He has been organising the work in Norway.

* * *

ST. LOUIS, U.S.A. Our Brother Stanley Frodsham (c/o Gospel Publishing House, 2838 Easton Avenue) is taking a part in the bringing out of the "Weekly Evangel," issued at the above address. It is a most interesting Pentecostal paper. It has been running now for some time. He would like it to be known that English subscribers can have it at the following rates:—2/- for three months, 3/6 for six months, or 6/3 per annum. He will be glad to send sample copies.

* * *

He writes: "It is just eight years ago this month that I received the Baptism of the Holy Ghost in that room in the Vicarage at All Saints' (Sunderland). They have been eight wonderful years, and these past twelve months have been the best of all, and I believe it will be better further on. Hallelujah!"

* * *

TESTIMONY TO HEALING.

"Jesus said unto him, If thou canst believe, all things are possible to him that believeth."

* * *

A few years back I had an accident which caused a misplaced kidney. More or less I have suffered greatly from it, the doctor often calling

Among others he had met in the meetings at St. Louis were Bro. Andrew Urshan, Bro. A. G. Garr, Bro. R. A. Brown (New York), Bro. D. W. Kerr (of Cleveland), Pastor Andrew Fraser (Chicago), Bro. Fred. Bosworth (Dallas), Bro. A. P. Collins (Fort Worth, Texas), Miss Evelyn Ince and Dr. Florence Murcutt (on their way to open up Missionary work in Mexico).

He writes as to the Council Meetings at St. Louis: "There was a beautiful desire for 'co-operative fellowship.'" Bro. J. W. Welch was re-elected Chairman of their Council. "He is one of the noblest men I have met in the Movement." Our Brother S. Frodsham was elected Secretary of the Council.

KEITHLEY, YORKS. We have been requested to make it known that meetings are held at the Pentecostal Mission Room, Cavendish Street, Keithley. Brother E. Brown (1 Ada Street) will be glad to find accommodation at reasonable terms, on a few days' notice.

* * *

Nearly all the members of the P.M.U. Council when assembled on November 7th in London, felt that one word in their Declaration, as recorded in our issue of September, had, by inadvertence, not been recorded quite accurately. They therefore decided to issue a further statement on the subject referred to as soon as they have carefully considered the subject together.

THE PENTECOSTAL MISSIONARY UNION.

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

CHINA.

News from Yunnan-Fu.

(1) BRO. P. KLAVER.

God is still working in our midst. I wish that it was possible for the readers of "Confidence" to have just a look in at our meeting on Sunday night, when we often have a testimony meeting. Of course you must not expect to see them all nicely dressed in their Sunday clothes. As a rule the Chinese do not know what Sunday is for them; every day is nearly the same. You find the middle class and poor together listening to the wonderful story of Calvary. It is really inspiring to see the big crowd coming together. One after another stands up and gives a testimony, and we as foreigners have to be quick, otherwise our opportunity is taken away for a testimony. We are getting a nice number of converts who are going through, and some will soon be ready for baptism. Of course this means much to them. The new converts have had a big test recently, because big worship was made in all the homes. It was the inviting of the ancestral spirits to their homes for a few days.

After five o'clock this was starting. Outside the door incense was burning, and a few plates with different kinds of food, paper clothes, paper chairs, etc., were placed, because they say the spirits need that, and for the few days of their abode in the home they give them a real feast. Then also they prepare a kind of fancy paper balloon, where the spirit takes first his abode in. Before all this they worship. Walking one day along the street I saw a man bowing and worshipping before it. Before the ancestral tablet during those days big worship is made, and all kinds of fruit and food is placed before it. This time is very difficult for the young Christians, because honouring their fathers and ancestrals is a big part of the life of every Chinese. After a few days the spirits go back to their places where they came from. Of course they are not sent away empty.

About the same time in the evening incense is burned and candles put outside the door. Then

they have a kind of iron pot where they burn paper money. Eggs, oil, food, etc., is more waved to the spirits, and later on is eaten by the family. Different kinds of paper things are placed before the tables so as to serve the spirits; after this they rest for a whole year. You will understand it is a trying time for our Christians, but, praise the Lord, they go through.

We praise the Lord also for giving us a good number of native helpers, but still the need is great. I praise the Lord for helping me in the study of the Chinese language.

May I again thank you and all the dear saints in England for their prayers and support on my behalf. We all need your prayers very much. We often feel the darkness in this land, but Jesus Christ is all that we need. Pray also that God may pour out the Latter Rain on the dear native helpers, so that they may be a flame of fire for Jesus Christ.

Greeting you and the saints in England.

Yours in our coming King,
P. KLAVER.

(2) FROM BRO. D. LEIGH.

The rainy season is still on, but it has been—the older missionaries say—a most remarkable one, nearly all the rain having fallen in the night, thus the work, so far as the out-stations are concerned, has not suffered in the least, our workers having been able to go backward and forward as occasion arose. We last-comers are plodding along day by day with the language, and those of us who are now in the second course are finding delight in the study of the characters. It is of course most difficult, but, praise the Lord, we are making steady progress and looking forward to a share in the harvesting of the precious souls around. The work in the capital gives us much cause for thankfulness, the chapel being filled every night. When the chapel was first opened and the crowds gathered, we were told that the crowds would soon fall off, but four months have now gone and they gather as eagerly as at the first. Many have been brought to decision, and we are kept in a state of expectation for even greater things.

(P.M.U.—China—continued.)

The chapel is in one of the busiest thoroughfares of the city, and really we have two congregations each meeting; often after one speaker has finished, many leave the chapel, but it is filled again before the hymn is finished. Most encouraging reports reach us from each of the outstations that we are able to work. Miss Cook, at Ami-chou, is having refreshing times among the hungry hearts there; Miss Jenner is at Mentze, Miss Agar has just arrived from Niliang for a brief rest, and the others are doing their share in the work they love so well.

With Christian greetings to all who love our Lord Jesus Christ in sincerity.

Yours in the Cleft Rock,
D. LEIGH.

Mentzi, Province of Yunnan.

I have been at Mentzi five weeks, and praise God for the open doors one is finding here. Our street preaching is generally followed by calls to homes, and thus we are able to reach the women. How one praises God for the children, for, as a rule, it is they who lead us to the homes. We see, too, how our faithful God is opening homes and hearts in answer to our prayer. Morning by morning crowds of tribeswomen (T'u lao) gather outside our chapel waiting to be hired by the day to work in the fields. Many incidents in China certainly remind one of the Bible days. We take the opportunity of preaching to these people, and although all do not understand "Kuan-hua," yet many do, and these tell the others. They are very shy of the foreigner, but gradually are becoming used to us. Last Sunday morning, as it rained heavily, we opened the chapel and invited them, and for the first time they entered, filling our little preaching hall. It made one's heart rejoice, especially as they listened interestedly.

On Sundays not only the schools, but also the soldiers have a holiday, so our morning service is generally attended by a number of the military class, of whom several have decided for Jesus Christ.

One day recently we visited a temple just as a number of women were going through their form of worship. How one's heart pitied them. To them it was indeed a mere form by which they hoped to store up merit, for upon questioning we found they did not even know the name of one of the idols. We sang and talked with them, and most of them listened gladly, although the enemy seemed to stir up one old woman and she retired to sit on the floor in indignation.

I would have liked some of the English friends to have been with us two days ago. We were invited to a courtyard, the ground of which was very suggestive of pigs, but we were invited to sit under a beautiful tree laden with "si-hua"—a delicious Chinese fruit. There for fully an hour a group of perhaps twenty women and many more children listened to the Gospel message for the first time. It is for such I would ask your prayers.

One indeed realises that idolatry still thrives in China, as the following incident will show. We are now in the "Rainy Season," but so far have had few heavy rains, and the crops are necessarily suffering. One day we were desirous of passing through the South Gate, but found it closed. In reply to our query, a man replied in amazement, "It is dry; we want rain." Then we

remembered that as heat is supposed to come from the South, in time of drought the South Gate is closed to keep out the evil spirits. Please pray for our work.

With greetings to all who faithfully minister to us by prayer and financially. Please pray that we may be kept faithful.

Yours in Jesus' mighty Name,
FANNY E. JENNER.

List of Contributions received during October, 1916.

| | £ | s. | d. |
|--|------|----|----|
| Receipt No. 1778 | 0 | 3 | 0 |
| " 1779 | 1 | 13 | 0 |
| Gateshead Assembly | 1 | 0 | 0 |
| All Saints' Church, Sunderland, Boxes | 12 | 8 | 1 |
| Southsea Assembly | 10 | 0 | 0 |
| Heathfield Assembly | 0 | 5 | 0 |
| Receipt No. 1784 (for the work in Tibet) | 1 | 0 | 6 |
| " 1785 | 3 | 14 | 0 |
| " " (for Miss Thomas) | 0 | 10 | 0 |
| " " Birmingham (for Miss Tyler) | 3 | 7 | 0 |
| " " Hackney (for Misses Tyler and Waters) | 2 | 6 | 0 |
| Holy Trinity Church, Ipswich, P.M.U. Box | 1 | 7 | 6 |
| Receipt No. 1787 | 4 | 2 | 0 |
| " 1788 | 0 | 2 | 6 |
| Paisley Assembly | 1 | 10 | 0 |
| " " Boxes | 2 | 10 | 0 |
| Marlborough Road Assembly, Ipswich, Boxes | 1 | 5 | 4 |
| Receipt No. 1791 | 1 | 8 | 0 |
| " 1792 | 50 | 0 | 0 |
| Sion College Own Missionary Fund | 14 | 17 | 4 |
| Receipt No. 1794 | 0 | 10 | 0 |
| George Street Mission, Derby | 1 | 3 | 6 |
| Receipt No. 1796 | 0 | 16 | 0 |
| " 1797 | 0 | 2 | 6 |
| " 1798 | 0 | 18 | 8 |
| " 1799 (for Mr. Kok) | 0 | 10 | 0 |
| " 1800 " " | 0 | 4 | 0 |
| " 1801 " " Students' Room | 1 | 0 | 0 |
| Springfield Mission, Gravesend (for Miss Elkington and Mr. Lewer) | 7 | 10 | 0 |
| Receipt No. 1803 | 10 | 0 | 0 |
| " 1804 | 0 | 10 | 0 |
| Leeds Assembly | 1 | 0 | 0 |
| Receipt No. 1806 | 0 | 5 | 0 |
| Morley Assembly, Leeds (for the work in China) | 1 | 0 | 0 |
| Gorseinon Assembly (for Mr. Boyce and Miss Humphreys) | 1 | 0 | 0 |
| Receipt No. 1809 | 10 | 0 | 0 |
| Birmingham Assemblies, P.M.U. Boxes | 2 | 3 | 8 |
| Receipt No. 1812 | 0 | 6 | 0 |
| " 1813 | 0 | 2 | 6 |
| " 1814 | 5 | 0 | 0 |
| | £157 | 11 | 1 |

Crown Mission, Birmingham (towards outfits of outgoing Missionaries) £1 12 6

WILLIAM GLASSBY,
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