

DECEMBER, 1913.

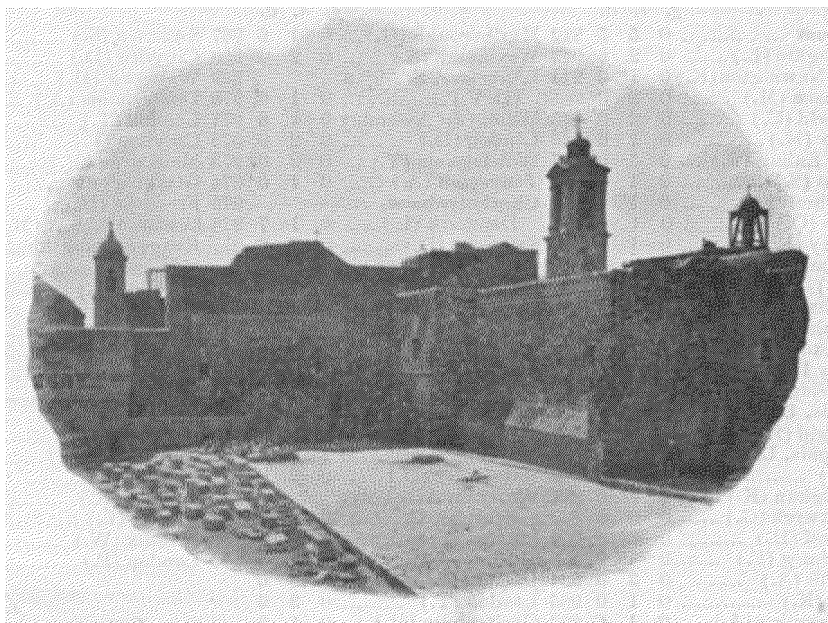
VOL. VI. No. 12.

"CONFIDENCE"

EDITED BY

ALEX. A. BODDY,

ALL SAINTS' VICARAGE, SUNDERLAND, ENGLAND.



THE CHURCH OF THE NATIVITY AT BETHLEHEM.

The low doorway of entrance is seen at the end of the market-place. Underneath the Church is the cave (formerly a stable) where we believe the Lord was born (see page 239).

"This is the **CONFIDENCE** that we have in Him, that if we ask anything according to His will, He beareth 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.*

69th ISSUE.

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

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“Thoughts on the New Creation” (M.B.). Post free, 4d., from Miss Newton, 8 Gillside Grove, Sunderland.

"CONFIDENCE."

No. 12. Vol. vi.

ALL SAINTS', SUNDERLAND.

December, 1913.

TO EDITORS AND OTHERS.—Any matter in this Paper may be re-printed on condition that full acknowledgment is made thus:—"From 'Confidence,' Sunderland. England."

The first number of "Confidence" was issued in 1908 by the present Editor. It was welcomed by very many. He has gladly continued, therefore, to edit and issue it each month since. It was the outcome of a Spiritual Revival which commenced at All Saints', Sunderland, September, 1907. Visitors journeyed from all parts of Great Britain and from the Continent to receive the Baptism of the Holy Ghost. In most cases they returned joyfully, to become centres of blessing. A yearly Conference has been held each Whitsuntide. Visitors from home and foreign lands gather in large numbers, and return to spread the blessing further. "Confidence" was the first British Pentecostal Paper which told of this Outpouring with the Sign of Tongues. This Paper travels to nearly every country on the Globe. "Confidence" advocates an unlimited Salvation for Spirit, Soul, and Body; the Honouring of the Precious Blood; Identification with Christ in Death and Resurrection, etc.; Regeneration, Sanctification; the Baptism of the Holy Ghost; the Soon-Coming of the Lord in the air (1 Thess. iv., 14); Divine Healing and Health (Acts iv., 13). The issue of "Confidence" has been greatly blessed, and the Editor is thankful to the many friends around the world (see list) whose prayers and help have been used of God to encourage him month by month. His desire, and that of his helpers, is that ever in this Paper "He (Christ Jesus) may have the pre-eminence." "Brethren, pray for us, that the Word of the Lord may have free course and be glorified"—2 Thess. iii., 1.

ADDRESS:—HON. SECS., ALL SAINTS' VICARAGE, SUNDERLAND.

Faith Healing in Scripture and Experience.

A Paper read at the South Shields Clerical Society at their meeting in St. Mary's Vicarage, Tyne Dock, on Dec. 1st.

There are those that take different attitudes towards Divine Healing. They believe with many doctors to-day that much can be done by suggestion, but they do not realize the tremendous difference between mental Healings and Healing according to the Gospel. Some lean to Clairvoyant or semi-Spiritualistic Healing. This is most dangerous, and especially for one who believes in and trusts the Christ of God. It opens a way for demons to enter that which should be the Temple of the Holy Ghost.

Some seek healing by professional mesmerists or animal magnetists with strong powers, but all apart from holiness in Christ, or from the work of Calvary.

Many in these days follow the fascinating and strange teachings of Christian Science. They often get wonderful results, but the price is the loss of the real Christ, Who redeemed us by His blood. A cheery

bus conductor in London the other day said to me, "I had a bad cold last week, and I had it Scienced," but it didn't seem to do it much good." Some, of course, are not successful in obtaining relief.

It is a wonderful system, but it does not recognise the Atonement for sin, as for its followers there is no sin and no disease.

Our title, however, is "FAITH HEALING IN SCRIPTURE AND EXPERIENCE."

Let us read the only direction given to us in Holy Scripture as to our action in case of sickness:—

James v., 14-15—"Is any among you sick? Let him call (summon) the elders of the church, and let them pray over him, having anointed him with oil in the name of the Lord, and the prayer of faith shall save the sick, and the Lord shall raise him up: and if he have committed sins, they shall be forgiven him. Confess your faults one to another, and pray one for another, that ye may be healed."

We would also look at the closing verses of St. Mark, given to us by the Holy Spirit, whether through the Evangelist or another:—

St. Mark xvi., 17—"These signs shall follow them that believe, . . . they shall lay hands upon the sick, and they shall recover."

In 1 Cor. xii. we have enumerated the

(Faith Healing in Scripture and Experience—
continued.)

nine grace-gifts of the Holy Spirit. The fourth of the charismata is referred to thus:—

"To another (is given) the gifts of healings in the same Spirit."

My special point in this paper is that there is an absence of commendation of medical skill, and instead there is an exaltation of the divine and supernatural in the Scriptural dealing with sickness among the redeemed children of God.

APPARENT CONTRADICTIONS.

But first I would attempt to deal with what seem to be contradictions of this statement.

(a.) Let us turn to Psalm cxlvii. (Prayer Book Version) and read verse 3—"He giveth medicine to heal their sicknesses." Standing alone it reads like a commendation of drugs or medicines, but let us read the whole verse, and read it as we have it in the Authorised Version:—

"He healeth the broken in heart, and bindeth up their wounds (or sorrows)."

There is no reference to medicine in the original. It is a testimony to God's goodness to the sad and heart-broken ones.

(b.) It is said, "Do we not read of Luke as being the Beloved Physician; did he not act as Doctor-in-ordinary to St. Paul" (Col. iv. 14).

I am inclined to think that though he had been a doctor in the past and was known still by his title, the absence of any one reference to his exercising medical skill points to his having practically retired from the practice of medicine. When Paul was stoned at Lystra (Acts xiv., 19-20) it was the Lord that raised him up and healed him. When the viper tried to sting him to death on the sea-shore at Malta (Acts xxviii., 4-5) Paul had no need of Luke's help, the Lord was his helper.

St. Paul's thorn or stake in the flesh was not removed by Luke the physician, as far as we know, but Paul, by the grace given him, was enabled to glory in his infirmity until the Lord saw fit to remove it. Luke is not mentioned in this case (2 Cor. xii., 7-10).

Luke the physician was present when the father of Publius was seized with dysentery at Malta (Acts xxviii., 8, 9), but he did not prescribe, nor was he used to

heal that company of sick ones on whom Paul laid hands. Luke was used as an inspired writer and recorder rather than a human physician.

On St. Luke's Day the compilers of the Lectionary have to seek in the *Apocryphal* books a chapter to commend the human physician's art. It could not be found in our Holy Scriptures.

It should be stated here how profoundly grateful the writer of this paper is to all good doctors who minister to the sick and suffering, and to the noble devotion of thousands of nurses who assist them. They will be needed until the Millennium comes, but for some we believe that even now there is a better way.

MEDICAL MISSIONS.

I wish to say nothing to disparage modern medical skill or medical missions. They have their special use, but theirs is not the method of the Apostolic Church. Some natives on the borders of Kashmir who had read a copy of St. Mark's Gospel called on the mission doctor—a native born. They said, "We have read in your book the words of your Prophet; now will you heal us in the way He said." The doctor told me that he was in a difficulty, and more so when they asked why there were the rows of bottles and quantities of drugs. They had not read of these at all in St. Mark, but only "These signs shall follow them that *believe*—they shall lay hands on the sick, and they shall recover."

(c.) Again, "Did not our Lord say (Matt. ix., 12-13; Mark ii., 17; Luke v., 31): 'They that be whole need not a physician, but they that be sick.'" We must, however, note the context. The Pharisees who thought themselves so righteous and free from sin condemned the Lord and His disciples for going amongst sinners. He was sorely needed by those who were stricken with the horrible disease of sin. He must be to them a Good Physician, and give to them divine healing, both forgiveness and life. He is speaking here of spiritual healing—of course, He was, and is, the Healer of sicknesses also. Praise Him!

(d.) "Are not means referred to on more than one occasion? For instance, did not the Lord make clay and place it on the eyes of the blind man (John ix., 6), and did not Isaiah recommend a plaster of figs for Hezekiah's boil?" (Is. xxxviii., 21).

Yes, it was so, but in each case it was the Lord that healed, and healed miraculously.

(e.) What other references are there to physicians in the Old and New Testaments, and do we gather special commendation there of the physicians of those days, or the very opposite?

We read of King Asa (2 Chron. xvi., 12):

"And Asa, in the thirty and ninth year of his reign was diseased in his feet, until his disease was exceeding great; yet in his disease he sought not to the Lord, but to the physicians. And Asa slept with his fathers, and died in the one and fortieth year of his reign."

The other reference is in the New Testament (Mark v., 25) to the woman with an issue of blood, of whom it is written that she

"had suffered many things of many physicians, and had spent all she had, and was nothing bettered, but rather grew worse."

But she found a better Physician and was healed at once by the touch of faith.

SICKNESS IS GENERALLY FROM SATAN.

Supernatural healings are to be sought because sickness is *generally* from Satan or his emissaries. Since the Fall the whole world "lieth in the Evil One" (1 John v., 19), and disease, we believe, came in, not before the Fall, but after it. Have we anything in the Scriptures to guide us as to this?

The Book of Job tells us that God's servant was smitten with boils from the sole of his foot to his crown, and that it was Satan who so smote him by the permission of the Lord (Job ii., 8), and it was the Lord, not the doctors, who restored him.

We read in Luke xiii., 16 of a woman bowed down by a spirit of infirmity for eighteen years. The Lord saw the cause of the trouble in her back—the author of disease. He said (and we believe He knew) that it was Satan.

The Lord saw Personality behind the sicknesses. He rebuked the fever (we read in Luke iv., 38) and it left at once.

We do not rebuke an inanimate thing. A rebuke must be addressed to a Personality. It surely was the demon of fever.

HEALING IN THE OLD TESTAMENT AND THE NEW TESTAMENT.

Now as to the teaching of the Old Testament in regard to sickness.

The Lord had a people under the Old Covenant of works just as He has a

special inheritance in His people of the New Covenant in Christ. We expect as great or rather *greater* blessings in these days because of the Incarnation of the Son of God, and His victorious work for us at the Cross and the Tomb.

Then let us note God's promise under the first Covenant, as given to His people when they escaped from the yoke of Pharaoh—the anti-type of Satan. It is recorded in Exodus xv., 26:—

"If Thou wilt diligently hearken to the voice of the Lord Thy God, and wilt do that which is right in His sight, and wilt give ear to His commandments, and keep all His statutes, I will put none of these diseases upon thee, which I brought upon the Egyptians: for
I AM THE LORD THAT HEALETH THEE."

In Psalm ciii., 2, 3 the Psalmist places forgiveness of our sins and the healing of our diseases side by side, and equally true. Do we believe this in our hearts:—

"Bless the Lord, O my soul, and forget not all His benefits. Who forgiveth all thine iniquities, Who healeth all thy diseases."

THE ATONEMENT CHAPTER.

In Isaiah liii. we have the Crucifixion scene graphically shewn to us—the picture of the true Lamb of God brought to the slaughter, bearing the sin of many, for the Lord laid on Him the iniquity of us all.

The fourth verse is quoted by Matthew viii., 16-17:—

"They brought unto Jesus many that were possessed by devils: and He cast out the spirits with His word, and healed all that were sick. That it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses."

The Lord was allowed in his ministry to anticipate the victory of the Cross. It was written by Isaiah of His crucifixion:—

"Surely He hath borne our sicknesses and carried our pains. With His stripes we are healed." (Isaiah liiii., 4-5.)

In His wonderful obedience to the death upon the Cross He became a curse, and bore all the curse of the Fall that we might escape. (Gal. iii., 13.)

* * *

THE WILL OF GOD.

Often we hear it said, "Perhaps it is God's will for me to be sick." Yet generally they seek to get well by human means.

The Blessed Lord in His ministry shewed that He was confident that it was the will of God that believing sick ones should be delivered. He came to do the will of

(Faith Healing in Scripture and Experience—
continued.)

God, and so He healed all believing sick ones. Only where there was unbelief could He not heal. Jesus Christ is the same yesterday, to-day, and for ever. If He bare our sicknesses on the Cross, is it not that we should not have to bear them also?

We must be sure that it is His will to heal, and then we may, as his members and ministers, expect the healing of any believing sick one. *"These signs shall follow them that believe,"* He says.

A wonderful promise is found in John xiv., 12:—

"Verily, verily, I say unto you, he that believeth on Me, the works that I do shall he do also; and greater works than these shall he do; because I go to My Father."

The condition for doing the works of healing which our Lord did is simply faith in Him. He that believeth on ME.

"If our faith were but more simple,
We should take Him at His word."

* * *

DIFFERENT TYPES OF HEALINGS.

1. By God's sovereign grace (sometimes unexpectedly), as in the case of Miss Dorothy Kerin,* of Herne Hill, Miss Annie Freeman,† of Bedford, Mrs. Simpson,† of Monkwearmouth, and several others.

2. The result of earnest believing prayer, as in John xiv., 13, 14:—

"Whatsoever ye shall ask in My name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in My name, I will do it."

The Rev. C. E. de Labilliere, now living at Bournemouth, was tobogganning on the Uetliberg, above Zurich, with his boy Cyril, when, through striking a hidden rock with his foot, his leg was badly smashed in three places.

It was set by the surgeons, but the X rays showed that it would be two inches shorter than the other, as there was a serious overlapping of the main bone, and an operation would be necessary.

* Miss Kerin's wonderful healing is recorded in the booklet, "London's Modern Miracle" (5d. post free, from Rev. J. Logan Thompson, 15 Leathwaite Road, Clapham Common, London). This booklet also contains the case of Miss Freeman. A fuller account of the latter's healing can be obtained by sending 3½d. to Mrs. Freeman, Virginia Cottage, Keysoe Row, near St. Neots.

† Mrs. Simpson's healing is recorded in the booklet (2d.) by the present writer entitled "Heath in Christ." The other healings were recorded in issues of "Confidence" which are now out of print.

But at a special Sunday night meeting at 9 p.m. as united prayer was being offered, he felt as it were a galvanic shock go down through him, and he had the assurance that his leg was right. "The Lord Himself had lengthened out the bone," he wrote to me, "along which, passing one's finger to-day, not so much as an unevenness is to be felt."

3. Healing through the laying on of hands. The Scripture authority is found both in the example set by our Lord and His apostles, and also in the statement in Mark xvi., 17:—

"These signs shall follow them that believe... they shall lay hands upon the sick, and they shall recover."

A boy of about fourteen was brought to us recently with a damaged wrist-bone. The handle in front of a motor car, when he was starting the engine, had sprung back violently. He had his wrist in a sling. He had been brought over from a town some distance away. He wrote afterwards to my wife:—

"I showed my wrist to the doctor on the following Saturday, and he said that it was quite well enough to go to work on the Monday. The swelling gradually went down, and I have had no pain in it since I left Sunderland. I do praise God for what He has done for me, and I pray that the life of Jesus may flow through my body every day."

Here is another recent case under the heading of "The Laying on of Hands":—A policeman on duty one evening crossed the street to me as I was returning from a meeting. "Have you heard about my wife," he said. "No, indeed; what is the trouble?" I replied. "She is down with Typhoid, and they are to take her to the Fever Hospital to-morrow." Though it was late, I went that night down to the house, and, asking a Christian neighbour to join me, I prayed at her bedside for deliverance. We were all in real earnest and full of faith. I seemed to see the Lord stretching both His hands over her as I laid one hand on her fevered forehead and held up the other in prayer. In the Name of the Lord I rebuked the fever and commanded it to depart, and then trusted Him to fill her with His resurrection life in the power of the Holy Ghost.

I had to leave for London early next morning, but a letter followed me from home saying that next morning the doctor said the fever had gone. In a few days she was taking her ordinary food again, and her husband is grateful and thankful.

He said, "I fully expected it would be two or three months before we had her back again, if she got better." Here was a case of real faith. She believed the Word of the Lord, and that hour the fever left her.

4. We have known healings occur through the laying on of a handkerchief upon which hands have been laid by one or more who are filled with the Holy Ghost, and over which very special prayer has been offered. We read in Acts xix., 11-12:—

"God wrought special miracles (unusual works of power) by the hands of Paul, so that from his body (literally from his 'skin') were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them."

A young lady in South London told me, both in a short personal interview and by a long letter at the time, of her delivery from gastric ulceration, consumption of the throat, weak heart, with paroxysms of breathlessness, frequent vomiting, a generally cancerous state of body, every function disarranged, eyesight so bad, couldn't read.*

Such a handkerchief was applied for a week. She said every function of her body was put into working order, and she was made whole from head to foot. She wrote: "*I have only one desire, that my life, which has been given back to me from the very borders of the grave, may be lived to His praise and glory.*"

5. The healings under James v. are much the same, with the addition of the anointing with oil, the oil being the symbol of the blessed Holy Ghost, Who comes to make the life of Christ a quickening power.

Some unbelieving believers say that the apostles practically massaged the bodies of the sufferers, and that the curative properties of oil are well known. But they had not the time or strength to devote themselves to this work when so many came to them.

CONFESSION.

"Confess your sins one to another, and pray one for another, that ye may be healed," says St. James in v., 16. To get right with God is most important. Confession to one another, with restitution where it ought to be made, is a proper preliminary, and may lead to a swift answer to a prayer for healing. Then the life given back should be lived for God.

Not only should healing be sought, but
HEALTH IN CHRIST.



THE WALLS OF JERUSALEM.

This road leads down into the Valley of the Kedron and then up the sides of the Mount of Olives. To the left, just out of sight, is "The Green Hill . . . outside the city wall."

The prayer of faith is spoken of in verse 15. This, and not the oil, is to be the operative power which shall save the sick.

A prayer of faith believes that it is God's will to rebuke and put to flight the sickness. It should pass from supplication to thanksgiving before any eyes see, or the patient feels, any change whatever. Praise is the evidence of a true prayer of faith. It rests on such promises as—

1 John v., 14-15: "This is the confidence that we have in Him, that if we ask anything according to His will, He heareth us. And if

* This letter was printed in full in "Confidence" for March, 1910, page 57. (Now out of print.)

(Faith Healing in Scripture and Experience—
continued.)

we know that He hear us,
WE KNOW
that we have the petitions that we desired
of Him."

If we *have* the petition, though we see
or feel nothing at the moment, we should
praise at once with our whole heart, and

*"At the sound of triumph
Satan's host must flee."*

The Lord is healing the sick to-day.
Satan is also healing, or rather, taking
his hands off, or more probably calling off
his emissaries in cases quite apart from
Divine Healing. He has some deep purpose
in this, seeking, I believe, to get
men's eyes off Christ, who can not only
heal the body, but save the soul and
spirit also.

In Acts iv., 10-12, we read:—

"In the name of Jesus Christ of Nazareth
doth this man stand here before you whole (or
sound): Neither is there wholeness (or salvation)
in any other: for there is none other name under
heaven given among men whereby we must be
made whole (or saved)."

* * *

In closing I would say that there are
generally these stages in the attitude of
people towards Divine Healing:—

1. Indifference and ignorance of Scriptural teaching.
2. Interest aroused by cases of undoubted supernatural action, or by sickness baffling human skill.
3. The teaching seen clearly and accepted, but not yet ventured upon.
4. The stepping out in faith to trust the Lord fully both for oneself and one's household.

This must mean a real confidence in the
unfailing Christ, a separation to God, a
resting in the victory over sickness and
sin and all the powers of evil—the victory
which the mighty Christ of God gained
for us at Calvary.

I was led to write a booklet entitled
"Health in Christ."* Letters come from
its readers in all parts of the world, giving
praise to God, and sometimes telling how
the reader was healed whilst reading it.
I quote here its solemn Act of Trust:—

A SOLEMN ACT OF TRUST.

1. Blessed Lord, I am by nature a sin-
stained fallen being, liable to succumb to
all the attacks of the enemy.

2. Thou hast died for me, and I in
Thee. I accept Thy full salvation again.
On the Cross I was crucified in Thee with
my affections and lusts. I am therefore
dead unto sin (in Thee, O Christ) and
alive unto God (in Thee).

3. Thou *hast saved* me—body, soul and
spirit. Thou hast borne all my sicknesses.
With Thy stripes I am healed. Thou art
"the Lord that healeth" me.

4. Once more I definitely trust Thee for
Divine Health. I accept deliverance
from this present attack, and from this
moment, whatever the apparent symptoms
may seem to indicate, I hold fast to my
Union with Thee. If the Son has set
me free, then am I free indeed. Thou art
my Life. "No longer I, but Christ
liveth in me." I praise Thee that I am
"saved" to the uttermost, body, soul,
and spirit. Therefore, I can praise Him
for complete healing.

5. I recognize that these symptoms
(however trying) are entirely from the
enemy, and in the Name of Jesus I
rebuke him, and place myself under the
precious Blood of my Saviour. I take
the Holy Ghost of God to make my faith
strong. I praise Thee now for complete
victory over the enemy. Whatever I feel
or see, Jesus is Victor! Hallelujah!

MISS DOROTHY KERIN.

MISS DOROTHY KERIN.—It will be remembered
by the readers of "Confidence" that our friend
suffered much after an attack made upon her
early in September in a lonely Devonshire lane.
Deliverance came at last in answer to much
prayer. The full details as to a temporary return
of troubles cannot here be given, but she is won-
derfully well now by the goodness of God.

I am sorry to have kept you waiting so
long for my promised letter for "Con-
fidence." You know, of course, through
Miss Macaulay's kind letters, the serious
condition I have been in. Had it not
been for the Divine intervention and saving
power of our Lord Jesus Christ, I should
not have been alive now. It is with a
heart full of thankfulness to Him that I
send you these lines.

The readers of "Confidence" will all
remember the circumstances of my first
healing. Miraculous and marvellous as
it was, I feel that, of the two, the latter is

* "Health in Christ" (2d. post free) from the Hon. Secs.,
All Saints' Vicarage, Sunderland

far more so. For this latter healing of my body our blessed Lord came. Himself and raised me up, entrusting me with messages to His children. After healing me He said, "Many mighty works have I done, but they have not believed. Tell them the time is at hand when I shall come in glory and gather mine elect, and the faithful will I carry as lambs on My bosom. Rest in My will and I will lead thee."

He also gave me other messages which it is not expedient I should deliver yet. The scene was beautiful beyond description. He stood in a numberless circle of angels and held His pierced hands over a number of people, amongst whom were many friends, some unknown to me, others I recognised. I think they represented those who had been praying for me, and whose prayers He had heard and graciously answered.

On the 11th of November I was dressing to go out, when I heard my name called three times. The voice that called me was unmistakably His, and I stayed in my room. I had been kneeling but a few seconds when His glory light shone over the bed. I looked up and beheld our Blessed Lord accompanied by two angels. He looked at me with a wonderful smile which I can never forget, and said:

"Dorothy, I would have you go and tell My children what I have wrought in thee. Many there are who will not believe; but I say, bitter is the cup of tribulation which they shall drink. Speak of these things in the secret places, and, if they listen not, tell them not again.

"My Bride do I call. She will hear My voice and will not slumber, for lo! the time is at hand when I will come in glory, and the faithful will I carry on My bosom. My love for them is mighty, and embraces all things.

"Pray without ceasing, and rest in My love. Fear not, for have I not said: 'I will never leave thee.' You will see Me no more until I come to gather My lambs.

"Beware! for one there is who would deceive you; in My Name rebuke him."

I feel very strongly that, while we are rejoicing in this beautiful Advent message, we cannot fail to realise the awful solemnity and sacredness of what, perhaps, may be His last warning-call before He comes. May the prayer and wish of our hearts be—"Even so, come, Lord Jesus, Amen" (Rev. xxii., 20). DOROTHY KERIN.

IN ALL SAINTS' VICARAGE (SUNDERLAND).

BY ONE WHO WAS THERE.

On a recent Thursday evening in All Saints' Vicarage, Sunderland, at the Prayer Meeting, we had a real feast of testimonies, telling of the goodness of our blessed Lord in the healing and saving of His dear followers. It was indeed a meeting in which His presence was not only felt, but seen in the happy face of the witnesser. Each rejoiced in the knowledge that he or she had received the personal Touch from their dear Master.

One dear sister* told us of the happy and rejoicing life she now had, in the perfect assurance that she was an accepted and loved child of God. At the age of sixteen years she was converted, and although her one desire was to serve Jesus, she had no victory in her life, no happiness or joy in His service, nor even assurance that she was really saved. "One day," said the sister, "I would feel I was all right and I was a child of grace, and feel happy, but the next day downcast and miserable, feeling all was wrong and I was not near the kingdom. It was a life of ups and downs in my Christian experience, but NO victory."

This sister went on to tell how she had become acquainted with a Roman Catholic priest, and, thinking to receive help to the victorious life in Christ, was led to tell him of her doubts and fears. He assured her that she was all right. All she needed *more* was to become a Roman Catholic in fact. I think he even said she could not be saved into the victorious life unless she did. She was prevailed upon to do so, and was baptised into the Roman Catholic membership, and stayed there over two years. Alas! there was still the unsatisfied longing, and instead of getting peace in her Christian life she was getting further away, till she found herself wondering at times if there was a God to hear and comfort and say, "Peace be to thee."

At the service of "Benediction" one Sunday evening at St. Benet's Church, Monkwearmouth, as she sat near the front of the Church, the Lord dealt with her. "I knew now that I must leave them. I felt I had done wrong to join, and that if I remained longer I would become an Atheist," said the sister. She wrote and told the priest her decision, adding, "It is no use to come or write to me again, for no amount of persuasion would induce me to return." She had been on most friendly terms with the Mother Superior at the Convent at Sunderland, and was almost on the point of joining a Sisterhood—that of "The Good Shepherd," whose sisters do rescue work among fallen women. Her friend, the Mother Superior, and others besought her to reconsider her decision, but she stood firm.

For a time after this she ceased going to any place of worship. She had a dread of all denominations. In 1904 she heard of the Pentecostal Conference that was being held at All

* Our sister permits me to give her name—Miss Mennell, Matron of the Boldon Fever Hospital, near Sunderland.

(Continued on page 240.)

"CONFIDENCE."

DECEMBER, 1913.

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Sunderland.

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Even unto Bethlehem.

BY THE EDITOR.

"Light on thy hills, Jerusalem"

The Saviour now is born,
And bright on Bethlehem's joyous plains
Breaks the first Christmas morn.

'Glory to God!' the sounding skies

Loud with their anthems ring;

'Peace to the earth, goodwill to men,
From Heaven's eternal King.'

Outside the walls of El Kûds may be found in these days some fifty or sixty carriages, with leathern sunshades. Their drivers are mostly Israelites, though some of them are Moslems, and a few are "Christians."

On a Saturday morning, or even on Friday if the drive is to be long, one must seek a disciple of Islâm or a Syrian "Christian" driver, as the Jerusalem Jews most strictly keep their Sabbath.

One afternoon, when staying at Jerusalem, we stepped into a two-horse *calèche*, and told the driver to take us out to Beit Lahm—the House of Meat; better known to us as "Bethlehem."

Our Jewish driver, in his picturesque robes, brought his carriage up to Olivet House from the stand near the Jaffa Gate, and we got in and arranged the leathern sunshades.

With a cracking of the whip our two horses tear along the road, deep in white dust, and the native pedestrians quickly

get out of the way. We are passing through part of the new north-western suburb of Jerusalem, where the armies of Sennacherib and Nebuchadnezzar, of Titus and Vespasian once encamped. Here, where the great battering rams were brought up, and where, in after years, eager Crusaders made the air ring with their battle cry, there has sprung up "a second rate Italian town," as Dr. Tristram said to me one day.

The western walls of the city are now high above us on our left, Birket es Sultan (from Sultan Soliman, who restored its walls), called by some the "Lower Pool of Gihon," on our right (Isaiah xxii., 9-11).

In the bottom of this vast dry reservoir a cattle market was being held, and the little black oxen of the Syrian peasants lay there or stood about in the hot sun chewing the cud. It is also a favourite place for the potter to knead his clay with tremendous vigour, making his wares from old broken potsherds ground to powder, and mixed with fresh clay. We crossed the lower end of the reservoir, and above us, to the right, stood the windmill and ugly houses of the Montefiore colony of Jews. Then we come up out of the valley, on to the plain of Rephaim, and leave Jerusalem at our backs, the Hinnôm vale here turning eastward to join the Kedron Valley.

Now we are in the open country of Judæa, driving along the backbone of Palestine, some three thousand feet above sea level.

Soon we look down to the beautiful blue waters of the Salt Sea, and beyond them, very clear and distinct in the brilliant afternoon sun, are the mountains of Moab rising like a wall boundary beyond. Mount Nebo (Pisgah) rises just a little above the general line of Moab's hills.

Ruth, the ancestress of David, came up from yonder land to this Bethlehem, whose white houses we soon see in front of us, dazzling white in this Syrian sun.

For some time now we have seen Bethlehem before us—evidently a larger town than one anticipated.

Below it, on the slopes stretching toward the distant Dead Sea, we see the Shepherds' Fields, where a Church has been built to commemorate the wonderful visit of the angels on that first Christmas Eve to the shepherds keeping watch over their flocks by night. It was actually yonder

that the Angel of the Lord came down. He descended through this same Syrian sky, and *there*, just there, was that angel the first preacher of the Gospel.

"Calm on the listening ear of night
Come Heaven's melodious strains,
Where wild Judæa stretches far
O'er silver-mantled plains.
Celestial choirs from courts above
Shed sacred glories there;
And angels, with their sparkling lyres,
Make music in the air.
The answering hills of Palestine
Send back the glad reply;
And greet from all their holy heights
The Dayspring from on high."

Lyra Americana.

But here we are at the white dome of Rachel's tomb, a Moslem wely, a Jewish praying place, and also an object of reverent regard with the Christian.

Poor Rachel! It is many a long year now since she journeyed from Bethel, and was making her way on toward Beer-Sheba when she suddenly gave birth to little Benjamin, and died here by the way. Here, and not at Machpelah, was she buried.

Ere long our Arab carriage was passing the so-called well of David (a rain-water cistern), and rattling through the narrow stone streets of Bethlehem, so narrow that two carriages could not possibly pass. The men of Bethlehem are generally stone masons. You may tell them by their turbans—white or coloured (it is unusual for Christians to wear turbans, they generally just wear the red fez)—and the women we know by their high square head-dress. They are often cooks and domestic servants in European families. But some of the men remaining at home are workers in mother-of-pearl, and olive wood, and the black stone from the Dead Sea. We had glimpses of these as we rattled up the narrow main street. The men sat at their doorways, or near open windows, hard at work making baptismal shells, rosaries, crucifixes, etc.

At the market-place we found a Moslem minaret and mosque erected in this hitherto almost exclusively Christian town. We left our carriage and quickly entered the Church of the Nativity—perhaps the oldest Christian church in existence.

The doorway is not more than four feet high. This prevents cattle from straying in, and also, no doubt, has been useful in disturbed times, preventing any rush of armed men to seize the place. It has been pointed out that it also compels even the unbeliever to bow in homage as he enters the birthplace of Christ Jesus.

The church was built in the fourth century. Its high altar is carefully placed



RACHEL'S TOMB.

just above the rocky cave, which was once an outhouse of the well-known Bethlehem Caravanserai ("the Khân of Chimham," says Hepworth Dixon). Steps on the right and left of the altar lead down to this cave. The approach may formerly have been by a different way, yet a Palestinian ass or horse would find no difficulty in ascending or descending these steps.

"Would you mind waiting for me here?" I said to my Jerusalem friend, "I specially wish to be alone down there."

I hastened to descend to the cave. It was afternoon, and such services of the day as take place in the cave were over. The last procession had gone and left a smell of incense behind. In the adjoining

(Even unto Bethlehem—continued.)

Church of the Latins a chant rose and fell from the voices of the men and boys, but it was mellowed by distance.

I went down, through darkness, into a blaze of some fifty beautiful lamps. There were just two Turkish soldiers there; one was ending his guard, and the other beginning it.

I looked round and found myself in a small cave whose sides were covered with costly carpets, and from whose roof hung priceless lamps. There seemed to be one special shrine and other lesser ones.

I knelt on the rocky pavement and reverently touched a metal star let into the rock, round and above which blazed twelve handsome lamps. On the star are the words, in Latin, "Here Jesus Christ was born of the Virgin Mary."

Thousands and thousands of pilgrim souls, now in Paradise, came down these steps, in the days of their life on earth, and knelt at that star. The centuries have rolled on. The years will go by, and if the End does not first come, hundreds of thousands more will come from all the quarters of the globe. What touching scenes has the cave witnessed during the ages that have passed!

Hard as it is to realise fully, yet it was probably near this very place, within a few feet, at all events, of the spot where I knelt that the Maiden Mother brought into the world that Child of Judah by whose name we are named, and in whom we are saved; for Jesus Christ was in this cave born of the Virgin Mary!

At one side of the cave I saw a lower place—a recess where it is said the manger stood in which the new-born King of the Jews was cradled.

I visited an adjoining cave, where for so many years lived the great divine and translator of the Holy Scriptures, Jerome.

Back now to Jerusalem. The sun was now descending towards the Great Sea, and the mountains of Moab were lit up in an amazing manner by the sunset rays. They literally burned as if red hot, incandescent as if lit up with "transfiguration-glory" from within. This wall of glorified mountain on the far side of the Dead Sea thus silently glowed, but only for a few minutes, and then suddenly all was gone, and in the place of blazing mountains we saw dark rocks only. Night

had swiftly come, and lamps were lit ere we were back at the Holy City.

"Did you notice the mountains of Moab lit up by the sunset this afternoon?" said a friend at dinner.

"Indeed, we did," I replied, "I have never seen anything more unearthly than that wonderful glory."

It was wonderful for the Son of God to come to that Bethlehem cave. It is still more wonderful that He comes to our hearts to live there. We welcome Him this Christmastide. O come let us adore Him, and in His strength let us obey Him.

[A.A.B.]

(In All Saints' Vicarage—continued from page 237.)

Saints' Parish Hall, and thought, "I'll go there and see what these people have to say." But she heard more than what these people had to say—she heard what God had to give to the hungry heart. At each meeting she attended she was more and more convinced that the Pentecostal people had something she had not got, but would like to have, and she determined to seek till she found.

Going to the Vicarage some time later, she had a talk with the dear Mrs. Boddy, who was permitted and enabled by the power of the Holy Ghost (1 Cor. ii., 13: "The Holy Ghost teacheth") to cause Jesus to be revealed to her as her Risen and Glorified Saviour. She understood now that she was not her own, but Christ's, bought and redeemed by the precious Blood of Jesus shed on Calvary to set her free, once and for all time (Rom. vi., 10, 22). She believed and received, and Jesus graciously baptised her with His Holy Spirit (Eph. i., 13). "Now," said our sister, "I have no more doubts, no more fears, I *know* I am a child of God, and it is joy and peace all the time" (Gal. v., 22).

Another sister told how the Lord had both healed and baptised her at the same time. She had been a great sufferer, and had been told she would have to go through an operation for an internal complaint. She too was guided to the Vicarage to ask for help and prayer, that God would meet and heal her. The prayers of faith ascended to the throne of grace, and she was most wonderfully healed and baptised with the Holy Ghost and fire. He never disappoints His children. Praise Him!

Another sister told of how the Lord had healed her of pneumonia. After being on the way to recovery she had a serious relapse, and the doctor in attendance told the husband he had detected a softening at the base of the lung, and could hold out little or no hope. But God willed it otherwise. He put it into the heart of dear Mrs. Boddy to go and visit this lady that afternoon. On entering the sickroom Mrs. Boddy said, "The Lord has told me you are worse. Are you willing to be anointed according to James v.?" The wonderful thing was that no one had been out of the house to

tell anyone that a change for the worse had come. But Jesus knew and cared. Consent for anointing was given, and no sooner had the healing in the name of Jesus been asked for than the fire fell and filled the diseased lung (John xiv., 12-15).

When the doctor paid his next visit he was surprised to hear his patient say, "I am better, thank you." After carefully examining the lung, he said, "I don't understand, it's quite a miracle. I told your husband, when here before, that your lung was softening at the base, and now I can't find the spot. In fact, your lung is perfectly whole, and only wants the tissue covering over." Praise the Lord for His goodness. That is four and a half years since, and there has never again appeared any trace of weakness in the lung (Matt. viii., 17).

A dear brother also testified to having been healed. He had suffered for years with an ulcerated stomach, and had been medically treated many times, but it always returned. When he saw the Lord as his Healer, for body as well as soul, he stood on the promises of the written word, and God graciously healed him. Now he is no longer afflicted with ulcers. He said, "Many times Satan would like to discourage me in many different ways, but I always find 'God's peace' come in and fill me to overflowing when I call for deliverance in the name of Jesus" (James iv., 7).

Dear Mrs. Simpson, who was healed of cancer four years ago, testified to the efficacy of the precious blood of Jesus in still keeping her cleansed and every whit whole (Jude 24). Hallelujah! "He is able."

Another member was deeply affected as she told the story of the healing and restoring of the sight to a daughter's eye. This daughter was unfortunate enough to receive a blow from a slate at school, so severe that the optic nerve was injured. She was taken to several doctors in the town, but all said the same thing, "nothing can be done." Finally the parents decided to take her to the Eye Infirmary, where she was examined and the eye tested. The verdict was "Your girl is blind in that eye." The distress of the parents that night was terrible. But again God in His infinite mercy had compassion. The mother was led to tell of the trouble to her district visitor, who said, "Don't you believe the Lord could heal Mabel? Why don't you take her to the Vicarage and have prayer for her with Mr. and Mrs. Boddy?" We praise God for this sister's words to the troubled mother. By this leading those parents were to see the salvation of God in a new way, a way they had not seriously thought of before. The child was taken to the Vicarage, was anointed, and prayer offered. God sometimes heals instantly, but in this case it was gradual. A few times they came together for prayer and each time the vision was clearer, and now, Praise be to God, who alone can restore the sight, she can see well (Matt. xi., 5).

Another told of an accident to a grand daughter's eye. The girl had been using a fork to untie her grandfather's shoelace, when the fork slipped and entered the ball of the eye. We can all well understand the appearance of, and effect on, an eye after this. Is it too

wonderful to believe that the Lord has made this eye completely whole? Yes, to the human understanding it may seem impossible, but with God "nothing is impossible." He created in the first instance, and can as easily re-create. Glory be to His name! Luke xviii., 27:—"The things which are impossible with men are possible with God." Matt. xix., 26:—"With God all things are possible."

The meeting closed with prayer, and everyone felt that Jesus had been "in the midst." The writer several times during the meeting had recalled to mind that beautiful text in Jeremiah l., 5:—"Come, let us join ourselves to the Lord in a perpetual covenant, that shall not be forgotten." It is good to renew our vows to our Lord, and to oftentimes recount His blessings, that they "shall not be forgotten."

A BARONESS AND HER MESSAGE.

[THE BARONESS VON BRASCH. This Christian lady from Dorpat, in the Baltic Provinces of Russia, has recently issued two Booklets entitled, "Full Salvation in Christ." Below we print one of the short chapters from the first series. They have been translated into English by Miss Willoughby Jones, Camberley, Surrey (England). The two booklets can be obtained, post free, for 7d. or 3½d. each (14 cents and 7 cents). They contain deep spiritual teaching.]

On Monday (November 14th) we had a very stirring address on "Sanctification," and "The Death in Christ," from the Baroness Von Brasch, of Russia. I wish I could portray on this sheet that address in its fulness as delivered by the speaker; but it is almost impossible to fully do this. She has such a sweet personality all her own, she is so filled to overflowing with the love in Christ, her desire to tell others, and win everyone else to that point of abandoning themselves wholly to the influence of Jesus, so great that at times her "English" is all too insufficient to express herself. To fully appreciate the pith of her appeal one must hear her personally. The sweetness of that indefinable "something" in the life of the "wholly in service" Christian, sparkles from her eye, her gesture, and her every word, and one feels the touch of the "Divine message" from the Divine-filled messenger.

The speaker read a passage from Luke xvii., finishing with the closing word of the 14th verse: "As they went they were cleansed." "Yes," said the Baroness, "as they went and obeyed the command, 'they were cleansed,' or sanctified. Those lepers did not wait till they felt clean, they, never doubting, departed to do what Jesus had commanded, viz: 'Go, show

(A Baroness and Her Message—continued).

thyself to the priests,' and it was done. 'As they went—you see they did not stop to think or question this, that or the other, but went at once.'

Perfect obedience! "That is how we are sanctified," she continued, "by just obeying at once. I hear so many people pray this prayer so often: 'Oh, dear Lord, give me! give me! help me! help me!' but they won't take what they ask for." She said she did not know if we in England did so, but abroad she heard it very often, and she was tired of hearing it. "It makes me think," said she, "of the dear children in the home. They cry, 'Oh, I am so hungry! I am so hungry!' and the mother, she holds the bread out to them, and if they will not take it—Oh, yes, yes!"

"So it is with sanctification," said the Baroness. "The Lord says, 'Take it, take it!' but no, you still say, 'Give me! give me! help me!' How we hesitate; how slow we are to trust. Why do you not get sanctification, dear friends? Because very often it is that there is something in the life not given up, and the Holy Ghost *can not* do His work in you. I find it is pride very often. You hurt someone's feelings, you are impatient, and many other things; but pride won't let you humble yourself to ask the forgiveness of the injured one. No! I find people can make themselves so very humble before God, but to man—NO! God can't help such; they must remove every thing in the life, and become 'dead' in Him. When we are wholly abandoned to Jesus, 'dead' in Him, the sweet life of His love will steal into our hearts, and fill us to an ocean fulness. The secret of sanctification is so easy; it is just to take, take. But first consecrate your all on the Cross—your good name, business, friends, home, and affections—and cease from all self-efforts."

J.B.

* * *

From the Baroness' Booklet (1st series):

THE BRAZEN SERPENT

(John iii., 14 and 15).

A look at the Brazen Serpent healed the Israelites and saved them from death; and so also a look of faith at the crucified Lord saves sinners from their sins and gives them eternal life. But how do men behave face to face with the Cross? There is an old picture which represents the story of the Brazen Serpent, and the way the people behaved with regard to it, which is full of instruction for us.

In the middle of the picture hangs the Brazen Serpent on a wooden cross, and Moses and Aaron

stand under the cross and point to it. On one side there is an armed man fighting the fiery serpents which surround him, but his efforts bring him no deliverance; perhaps he glances now and then at the Brazen Serpent, and so is just kept alive. Another man lies on the ground, his wounds are burning. He soothes them with salve and binds them up, but he is very ill and at the point of death. He hears the call of Moses and looks at the Brazen Serpent. New life flows into the sick body, but this life cannot heal him completely, because again and again he takes his eyes off the Brazen Serpent, and turns his attention to his wounds. He cannot understand that he should not notice them, and should look only at the cross. He thinks that at least he must put some fresh salve and new bandages on the sore places, and consequently he is not healed. A third Israelite kneels before the Brazen Serpent and lifts his eyes to the cross; the wounds are painful, and he cannot understand how it is possible that he can be made whole in this fashion, but he believes the word of Moses, although again and again he feels the burning pain of his wounds. But his patience and his faith are rewarded, even though the pain does not disappear immediately. And there is a fourth man who is not only obedient but he believes from his heart that the Brazen Serpent has brought him complete health and freedom from pain. In this childlike faith he looks up, and his faith is rewarded; it has made him completely whole.

Dear child of God, in which of these four Israelites do you recognise yourself? The fiery serpents are your sins and the devil's agents, which will slay you. If you fight against them in your own strength, or expect to heal the wounds by your own means, you will certainly succumb, for no one has ever got to heaven through their own righteousness. Perhaps you know that, and so you look away from self to your crucified Saviour, and derive new strength for the battle. But that is a poor sort of life, bringing no honour to our Saviour, and not according to the Word of God. You think everyone must sin daily, but read the first Epistle of John, read the Epistles of Paul, read the Word of God; and if your heart is upright and not blinded, you will find quite another teaching.

Yes, the Lamb of God has borne away all your sins, they are fully and completely on Him, and if they lie on Him, then they can be no more on you, for the same thing cannot be at the same moment in two places. You cannot explain why, but you know that the grace of Jesus can keep you from sin, and you obey, even though it seems impossible. If you feel a temptation to sin is drawing near, lift your soul up to the Lord. Faith may be very weak and timid, but the Lord strengthens it more and more, because He sees your obedience and rewards it, so that you can be continually kept from sin, and go on your way towards heaven. But would you not rather be like the fourth Israelite? Would you not like to look into the complete law of liberty and remain therein? Think no more about the wounds or serpents, but only of your great and strong Saviour, and the wonderful power of His death and resurrection, which has taken away all your sins and brought you new life. If the Holy Spirit is able to reveal this to you, happy are you, for the Word says: "Be it unto thee according to thy faith," and "he was made whole that very hour."

VICTORY OVER DRINK.

We had a beautiful illustration of God's power to completely deliver and save the drunkard, in a story sweetly told at Sunderland by Mrs. Beruldsen, of Edinburgh, in whose Mission at Leith the incident took place. It was of a wife and mother, whose terrible craving for drink caused her to fall so low that she resorted to pawning anything in order to get money to supply her with drink. Things got so desperate for the poor husband that he decided to put her into a home for inebriates in Edinburgh. Evidently she did not like the idea, for the night before the day on which she was to have gone to this home, she said to her husband, "John, go down to the lady of the Mission, and ask her advice about this." Of course the dear man did go, found the lady of the Mission, and told her his story.

Instead of the advice he expected, however, she said, "I know what you want. You want to get your soul saved. Come in here."

"Oh, but I'm no' feelin' that way," he replied.

"Never mind how you feel," said the missionary, "just come away."

Again an excuse came. "But I canna come in wi' thae claes."

"We don't mind about the clothes," was the reply.

"What, will ye no ask me to pray?" said he.

"That," said his friend, "I won't promise."

At last he was prevailed upon to enter the Hall. The people were on their knees engaged in prayer, and, perhaps not to appear out of place, as it were, he also knelt at one of the seats, and beside him the lady missionary also knelt and silently prayed for him.

Ere long, and without a word having been spoken, he was heard gently pleading with God to save him. "I think," said Mrs. Beruldsen, "he must have suffered in his knee, for I heard him say, 'Never mind the knee; it's my soul I'm mindin', praise the Lord!'" And God in His goodness *did* hear and *did* save him, for very soon he was praying aloud and rejoicing in the knowledge of knowing that he was redeemed by the precious blood of Jesus.

When he reached home his wife said, "Why John, you've got something you hadn't when you went out. What is it?"

"Oh, Mary! I forgie ye everything. I've got converted," answered he.

When retiring for the night he said to his wife, "Mary, will ye ca' me at four in the mornin'" (he slept in a little room alone).

"Yes," said Mary, "I will."

Before she went to bed she knelt and asked God to waken her at the right time to call John, and God answered her prayer, for she woke at 3:30 a.m. At 4 a.m. she called, "John!" She waited, but got no answer. "John!" she called again, but still no answer. Next she went to his door and, looking in, she called again. "Whist!" came from the bedside, "I'm praying, Mary," said the dear man.

"Why did ye no tell me, and I would have come to pray wi' you," said Mary. (What a wonder-working Jesus.)

He prayed so long that morning that he had not time to take his customary cup of tea. At 9 a.m. he returned for breakfast, and on entering the home he said, "Mary, I've had an awfu' fa'" (awful fall).

"Have you?" said Mary. "Where are you hurt?"

"Oh, Mary! I'm no' hurt. I forgot and swore, and I shouted so loud to the Lord to forgie me that I frightened the gaffer."

When leaving after breakfast he said, "Mary, pray."

"Yes, John, I'll pray, and I'll dae what's richt" (I'll do what is right).

By God's grace Mary has been enabled to do "what's richt" ever since. The dear Lord took all desire for drink from her, and now she and her husband and children are witnesses and workers for Jesus in that mission.

Mary's testimony is: "Oh, we are so happy in our home now, for Jesus lives and reigns there." Hallelujah!

LONDON. Meetings each Friday at 7 p.m. in Sion College, near Blackfriars' Bridge (except Christmas and New Year). No further meetings at Tudor Street.

SUNDERLAND. Every Saturday and Monday at 7:30 p.m. in All Saints' Vestry; on Thursdays at 7:30 p.m. in the Vicarage (also Sundays at 8:15, after the Service).

SOUTH AFRICA.

A Letter from Bro. David Fisher.*

BELOVED BROTHER AND SISTER BODDY,

As the mail (our first since we arrived) is just leaving for England, I feel you must have a line. Your kind P.C. came to hand just as we were leaving for London, and I am sorry to tell you that we missed the parcel of booklets. They had not arrived when we left the house. We will, however, receive them later, as Mr. Hodges will see that the parcel is sent forward. The Lord has been so good to us since the beginning of our journey, yes, and long before. The sale of our effects was so much better than anyone could have expected, and men of the world had to acknowledge that the Lord was working for us in every way. Then the Lord arranged a lovely little conference just before we left, when many were blessed and several baptised in the Holy Ghost, so that the little assembly will not feel the loss at all. It was so good of the Lord to increase the band when so many were leaving. When we arrived at Mrs. Cantel's, in London, we found a number of friends there, and it was so encouraging to see so many at the evening gathering to say good-bye. Two other married couples, who, like ourselves, had been workers in the Angola Mission, were present. They are all hoping to return to Africa under different auspices.

We sailed from London on October 9th, and right through have had a perfect voyage. Many of the passengers were sick passing through the Bay of Biscay, but the Lord fulfilled His good word of promise to us, so that not one of the party was at all sea-sick during the entire voyage. Praise be to His Holy Name! We had four clergymen and ministers on board, and the public services were taken by them in turn, but we had very many blessed opportunities of witnessing to the passengers.

CABIN MEETINGS.

We found one young brother on board who received his baptism at Preston four years ago, and also several others who were hungry enough to receive our testimony, and made thereby to desire earnestly to be filled. We were given the use of an empty cabin during the voyage, where the brothers had many happy seasons of fellowship together, and where each Lord's Day we met around the Lord's Table. A party of fifty women and girls were going to Australia, assisted by the Government of South Australia, and the matron in charge of the party asked the ladies of our party to have prayers with them each morning in the saloon. For several mornings the meeting was confined to this specially conducted party, but soon, in response to an appeal from others of the passengers, the service was thrown open, and we had some very precious seasons of fellowship and prayer together, and every morning one of us gave a short, straight-to-the-point message, which, we are confident, will not be forgotten in the days to come.

* Bro. David Fisher was, before he received his "Pentecost" with Tongues, the secretary for the Angola Mission. He goes to South Africa for Mission work among the natives as he may be guided

As I told you in a previous letter, we were led to choose a one-class steamer, which, though it did not give us the comfort and attention of a first-class boat, gave us the opportunity while only paying third-class fare to have the whole run of the ship and witness to 1100 souls. I know you will pray that the testimony given during the past weeks, and also the witness of our dear brothers and sisters still on the steamer, will bear abundant fruit.

And now we are in Capetown, awaiting orders from the Master just where and when to fulfil our ministry. South Africa has so far had a very mixed witness to the truths of Pentecost. Do pray that the Lord will overturn the work of the enemy, and give wisdom and encouragement to His true children to adorn the doctrine of Jesus Christ in this colony.

Africa has many problems, but Jesus Christ as Lord of All is the only true solution. Pray for us and for all who are seeking only His glory in this vast continent. We all send love. The Lord is good and doeth good.

Yours in His own Life,

DAVID FISHER.

5, Florence Villas,
Orange Street, Capetown,
Oct. 31st, 1913.

PENTECOSTAL ITEMS.

Brother F. Bartleman is devoting some time to Scandinavia and Finland. His central address is Jacobsatan 10, Orebro, Sweden.

* * *

GLAD TIDINGS HALL, New York (454 West 42nd Street). Brother and Sister Brown report the most blessed Convention they have ever had, many souls being saved and healed and baptised in the Holy Ghost.

* * *

An All-night of prayer was held last month at "Maranatha" (Mrs. Cantel's Home, 73, Highbury New Park, London, N.) About 45 were present, including Mr. Cecil Polhill, Rev. and Mrs. Wallis, Bro. Bailey, of Venezuela (S. Africa), etc.

* * *

On November 17th, at Kerkstraat 342 (Immanuel), there was born to Pastor G. R. Polman and Mrs. Polman a little daughter, "Naomi Dorothy." Many Pentecostal friends will rejoice with the happy father and mother, and offer, as we do, sincere congratulations in the name of the Lord.

* * *

The Brothers Stephen and George Jeffreys, the Welsh Revivalists, have held a very successful Mission at Silksworth, near Sunderland, in the Wesleyan Church. Bro. Stephen Jeffreys could only be present part of the time, but his brother, George Jeffreys, was much used at each of the other services.

* * *

Bro. J. Tetchner, of Hull, has been holding a Mission at Horden, near Seaham Harbour, in the

County of Durham. "Twenty precious souls, and the Holy Spirit healing and baptising." He devoted one night to the subject of the Baptism of the Holy Ghost. Our brother certainly has sterling gifts as a Pentecostal evangelist.

* * *

A Farewell Meeting took place at Sion College, London, on the 18th November, under the auspices of the Central Asian Pioneer Mission, for the purpose of bidding God-speed to the Rev. and Mrs. Norwood. Mrs. Norwood gave a message concerning the Lord as the Good Shepherd, and our identification with Him in the capacity of under-shepherds. Mr. Norwood gave a brief outline of the work at Abbottabad, and of the situation on the Indian North West Frontier, and followed this up with a bold testimony to the Baptism in the Holy Ghost, and to the work the

Lord is doing in these our days through the Pentecostal Revival.

* * *

HOLLAND. Pastor Polman writes:—"God has been wonderfully with us during the last few months, and still the work is going on with much power. The power of the Holy Spirit is manifested in the salvation of souls, also backsliders are coming back. The sick get healed, and others receive the Baptism of the Holy Spirit with the Sign of Tongues. Also in other places the work is spreading. In Haarlem the work is going on. We rent there a beautiful little church, and now more people are coming into the blessing of Pentecost. In Utrecht we have meetings once a week, and in Zaandam the call comes for help. Only to Christ be the glory! Please remember us continually in prayer."

THE PENTECOSTAL MISSIONARY UNION.

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

The Pentecostal Missionary Union (or "P.M.U.") for Great Britain dates its commencement from a meeting held in All Saints' Vicarage, Sunderland, on January 9th, 1909, when a Council was formed. Mr. Cecil Polhill, of Howbury Hall, Bedford, was chosen as President, Mr. T. H. Mundell, 30, Avondale Road, Croydon, is Hon. Sec., Mr. W. H. Sandwith, Bracknell, Berks., is Hon. Treasurer (Mrs. Sandwith is Missionary Box Secretary), the Rev. A. A. Boddy is Editorial Secretary, and other acting members of the Council are Mr. H. Small, East Wemyss, N.B.; Mr. Thos. Myerscough; Mr. Jas. S. Breeze, 34, Trafalgar Road, Birkdale, Southport, and 11, Rumford Street, Liverpool; and Mrs. Crisp.

There is a P.M.U. Home for Women Candidates at 116, King Edward Road, S. Hackney, and the Candidates are prepared by Mrs. Crisp (of 19, Gascoyne Road, S. Hackney, London, N.E.). The Male Candidates are at Preston (Lancs.), and are being prepared by Mr. Thos. Myerscough, 134, St. Thomas Road. The Men's London Training Home under Rev. H. E. Wallis, M.A., at 60, King Edward's Road, S. Hackney, N.E., though not yet under the P.M.U. Council, is under Mr. Polhill and a small Committee, and is open to any candidates who wish to be trained there. Missionaries in the Field:—In INDIA—Miss Margaret Clark and Miss Constance Skarratt, Apostolic Faith Mission, Club Cross Road, Byculla, Bombay; Miss Catherine C. White and Miss Minnie Augusta Thomas, Pooná (7, Phyre Road); Miss Elkington and Miss Jones, Goshainanj Station, U.P.; Miss Lucy Wakeford and Miss Lucy James, P.M.U. Mission, Faizpur; Messrs. P. Corry and A. Clelland, 128, Sheikh-ul-Bundi Road, Abbottabad, India. N.W.F.P. In CHINA—Messrs. Trevitt and Williams, c/o Pastor Christie, Taichow ("Old City"), Kansu Province, via Hsian, China (via Siberia and Pekin); Mr. and Mrs. A. Kok, Miss Eliz. Martha Biggs, Miss Cornelia E. Scharten, care of A. Kok, Likiang-fu, via Bhamo and Tengyueh, Upper Burmah (not China); Miss Monica S. Röniger, c/o Pastor McLean, Yunnan Fu, West China. JAPAN—Mr. and Mrs. W. J. Taylor, 18 Minami Yamate, Nagasaki. Also holding P.M.U. Certificates: John Beruldsen, and Christina Beruldsen (now Mrs. Gulbrandsen), at Lungmen-hsein, via Pekin, N. China. Applications for Candidates' forms to be made to Mr. T. H. Mundell, Hon. Secretary, 30, Avondale Road, Croydon. Send a post-card for a P.M.U. Missionary Box to Mrs. Sandwith, Bracknell, Berks. Donations thankfully received by Mr. W. H. Sandwith, Hon. Treas., Bracknell, Berks.

Continued prayer is asked for the Home Base, viz.:—(1) P.M.U. Council Meetings, (2) P.M.U. Missionary Meetings, (3) Box Holders and Donors, (4) Students—the Brothers, (5) Students—the Sisters, (6) Those helping in their Training. Then let us also constantly uphold our Missionaries on the Field, at work, or learning their new language. Wednesday in each week has been suggested as a special day of prayer for P.M.U.

Our Missionaries to Japan, Mr. and Mrs. W. J. Taylor, are now at Nagasaki. Their address is—18, Minami Yamate, Nagasaki, Kijushu, Japan, via Siberia.

* * *

They write: "At Yokohama, Tokio, and Koke, we were lovingly welcomed both

by native and home friends and fellow-missionaries, howbeit one could both see and feel that 'middle wall of partition' between us immediately 'Pentecostal' is mentioned. It is nearly seven years since the first party of Pentecostal workers arrived, but the prejudice raised then,

(Pentecostal Missionary Union—continued.)

through a ‘zeal which was not in accordance with knowledge,’ and a mistaken view of ‘Spiritual Gifts,’ has not in the least abated, so that ‘*Slow but sure walking* (not running) *in the Holy Ghost*, relying *moment by moment* on the wisdom which cometh down from above,’ *must* be *our attitude*.”

* * *

“It was good to hear the Rev. —, a man much used of God here, say to me: ‘I thank God for this talk with you to-night. I am in full sympathy with your view, and I intend to have all that God has for me’; and then later to my wife, ‘All my prejudice has gone.’ As a result of that face-to-face talk, I am *convinced* he left me to ‘wait for it,’ even though it tarried long.”

* * *

Our dear Brothers Trevitt and Williams are moving in January to a station formerly held by the Christian and Missionary Alliance. It is said to be about fifteen days’ travel from Tao-chow, and is called Kwey-eh. These two earnest brothers are well and full of zeal for the Lord. Let us hold them up in prayer, that they may have Divine guidance in their far-off station.

* * *

Mr. Cecil Polhill is leaving for India, China, and Japan, on January 2nd (D.V.), expecting to visit or meet missionaries of the P.M.U. in these lands. May he have a safe journey and be brought back to us in health and strength. His great experience will be of untold value in his conferences with our brethren and sisters in these distant lands. We hope to have news from him from time to time in the pages of “Confidence.”

(A Farewell Meeting will be held at Sion College on Friday, December 19th.)

* * *

Our dear brother, John C. Beruldsen, with his sister and brother-in-law (Mrs. and Mr. Gulbrandsen), is now working at Lungmen-hsein (address *via* Peking and *via* Siberia). He writes:—

“Some few months ago was held one of the many annual fairs that are so common in China, lasting six days. Knowing the crowds that would visit this fair, one of the largest of the season, we made special arrangements to meet the crowds by raising a large awning in our yard, which would hold from four to five hundred people, our hall being quite inadequate for the occasion.

We did not make our arrangements in vain, as, on the very first day of the fair, crowds of people came streaming into our yard, more I suppose for curiosity, and to see how the foreigners lived, etc., than to listen to the preaching of the Gospel. Nevertheless we got large crowds to speak to, who listened very attentively, and were very orderly. We had three meetings a day, striking our gong before the commencement of each to remind the people and so the meetings went on for six days crowded all the time. We praise the Lord for having had such a blessed opportunity of telling so many souls of the power of Jesus Christ to save.”

* * *

Our brother tells of encouragement in work among the children in a neighbouring village. He writes:—

“In a small village some three miles from here, where we have a little out-station, the Lord has a company of saints who worship Him in sincerity and truth. We have also a school there of boys—twenty in all. A month or so ago we had only seven or eight boys, but in some mysterious way it has grown to twenty. We can only say it is the Lord’s doing, that He is working in the hearts of the people. About half of the boys read during the day, the other half reading in the evenings. Those who read in the evenings work through the day. They go to the surrounding hills to cut *ts’ai-ho* (fuel), which is bushes, etc., that grow on the hillside. This fuel is for heating their *kangs*, or brick beds, which they sleep on. Although the winters are very severe here, the people do not use much more bedding in the winter than in the summer, as it is not necessary, owing to the *kangs* being heated. The teacher, who also does the work of an evangelist, is an earnest Christian, and quite delighted with his boys’ school (especially since the increase of numbers), and is also quite willing to teach, both during the day and in the evenings. Then with the bigger folk who gather in the evening to hear the Word expounded, he feels that his lot has fallen in pleasant places.”

* * *

Miss Grace Elkington wrote recently of their visit to the *mela* at Ajodhya. She adds:—

“Our English mail, which was forwarded on from here, arrived on the Tuesday evening. We had spent all the afternoon preaching to the crowds, and giving Gospels to all who desired them, and then we went into the tent and sat down to read our letters, and I learnt that my dear mother had passed away to be with Jesus. I thought, ‘What would mother say now were it possible for her to speak to me from that glorious place where she has gone to?’ and I believed it would be this, ‘Tell them, tell them of Jesus and His love.’ Praise God, I know that I would not be otherwise occupied. Yes, the more we experience of His love, the more we long that others should know Him too. The time is short, for He is coming soon.”

A MESSAGE FROM INDIA.

Miss B. Jones.

DEAR PASTOR BODDY,

"Hallelujah! for the Lord God Omnipotent reigneth." If I were to look at my surroundings daily I would not believe that, but, glory to His precious Name, it is written in the Psalms more than once. See Psalm xciii., 1, and xcvi., 1, and xcix., 1. Yes, praise Him! they are wonderful words in Psalm xciii., 1: "The Lord reigneth, He is clothed with majesty; the Lord is clothed with strength wherewith He hath girded Himself." Then in Psalm xcvi., 1: "The Lord reigneth; let the earth rejoice; let the multitude of isles be glad thereof." Then we notice a change in Psalm xcix., 1: "The Lord reigneth; let the people tremble; He sitteth between the cherubims; let the earth be moved."

"Tremblings seize the whole creation
When it feels that Thou art nigh,"

are two lines of a Welsh hymn, and oh, how true when one realises His mighty, holy presence! Yes, His wonderful presence is great enough to give us also the other side: "Therefore the earth can rejoice, for righteousness and judgment are the habitation of His throne."

Well, it is a very long time since you had a letter from either Miss Elkington or me. Miss Elkington wrote her last some time in February of this year, and I wrote last on the 15th July of last year, and so many months have passed and many things have happened. Not least amongst the things that have passed is the great Sunderland Conference, known now amongst all the Pentecostal people all over the world, and it, as well as the Conferences in America (the one in Chicago, for instance), and those held on the continent of Europe, are sure to tell in one way or another upon the inhabitants of the whole world, for surely there would go up many, many Holy Spirit-given prayers which will include all mankind. Praise Him! That is His way, is it not? Seeking for the members of the Bride of Jesus in different parts of the earth.

How is the Bride to be got ready? I have just said that the Holy Spirit prays at the large gatherings that the Bride may be got ready; yes, I may also add that in some companies, even in private houses, etc., all over the world probably, there are such prayers going up daily. Well, then, does the Holy Spirit not do His work in the hearts of the people? A thousand times, yes. Glory,

glory to His Name, He does.

Then what else is to be expected in answer to these prayers? I see it this way: that there is one thing left now, that is the yielding on the people's part. What is yielding? The letting go *all* things; the counting *all* things as dung, that I may win Christ, as Paul said (Phil. iii., 8). Yes, Paul suffered the loss of *all* things, and counted them as dung. What is dung? A thing to be liked one day and disliked another? No; a thing which is always offensive at all times; a thing that we only want to get rid of and never to see again, and it seems to me that the result of these conferences ought to be the getting the people to yield and to count *all* things but dung, so that we



MISS BETTY JONES AND MISS GRACE ELKINGTON.
(WILL YOU PRAY FOR THEM?)

may know Him and the power of His resurrection and the fellowship of His sufferings, being made conformable unto His death; and so here comes the death to self.

Is any of the self life to be the Bride? Paul tells us to count the old life to be dead, and to yield to the new life of God (see Romans vi., 11, 13). Miss Elkington and I saw it in this way one day: a boy flying his kite, the kite soaring up higher, higher, and higher, the boy standing on the earth holding the thin string. That little string keeps the kite down to earth; such a thin string, but such a small thing will also keep any down who are not utterly yielded on *all* points. Yes, that is

(A Message from India—continued.)

what it will be when He comes, unless the yielding has been done, that we count *all* things but dung, even our own lives, for Jesus Himself said that those who lose their own life for His sake will find it (Matt. xvi., 25).

Then again, He tells us through Luke in chapter xiv., 26, 27, that we cannot be His disciples unless we hate our own life and take up the Cross. Well, all Pentecostal people that I have ever met have always wanted to be something even more than a disciple, that is, they have wanted to be part of the Bride; and so, praise and glory be to His Holy Name, He will get *all* ready as they yield, even to be His Bride, to sit with Him in His throne, and now, as we are continually being reminded, either through prophecies being fulfilled, or the Holy Spirit telling us that Jesus is soon coming. Then, of course, it ought to make us fear lest there be any unyielded part in us, praise Him! He is indeed calling in so many ways in these days to "Watch and pray." May He hasten the day when the last bit of string which may be holding back any part of His Bride in any part of the world will be broken, so that there will be a loud chorus of "Even so, come, Lord Jesus."

The Holy Spirit has been teaching us in these days, has He not, that Jesus is now waiting for His Bride to get herself ready. It will not be that when He has come one will say to Him, "Wait a minute, I am not quite ready." Oh no, the getting ready has to be complete before He comes, and I can only see the one way of being complete in Him, and that way is seen in Col. ii., 9-13; so, praise Him! it is all wonderful.

I had no idea whatever that I was going to write anything at all of the above, but the Lord seemed to open it up as I wrote it, and so I believe that He would have me send it. I got on to the above subject through saying that another Conference is past and gone. Yes, also another hot season in India. Yesterday was the first sign of cooling in this part, and it does feel beautiful to have it a little cooler, it has been so very, very hot. We stayed down on the plains, because we believed it to be the Lord's will for us, and to-day we praise Him that we are in splendid health, all glory to His Name! He has been our Keeper and Shade, Hallelujah!

In the beginning of this letter I said that I would not believe that the Lord reigneth if I looked at my surroundings. No, I don't see how I could, because it is sin, sin, sin all around. Last Sunday night we had to get up and go to stop a quarrel. They all seem to come here to get their quarrels settled, and so, praise the Lord, the power of Satan often gets broken through the Name of Jesus. We are not discouraged in any way, for we know in whom we believe, and He has indeed several times lately revealed His wonderful power in healings. All glory to His Name! We are taking the same promises as God gave to Joshua in the first chapter: "Go over this Jordan (death) thou and *all* the people," "Every place," "I have given you *all* the land," "Not any man able to stand before Thee *all* the days of thy life," "I will be with thee, I will not fail nor forsake thee," "Do according to *all* the law, turn not to left or right," "Prosper wherever thou goest," "This book of the law shall not depart out of thy mouth," "Have not I commanded thee?"

Then we see how the two tribes and a half have found rest; then they are commanded to help their brethren to find rest, and that is what we two little ones out here are doing—helping our brethren to find rest. Then, before the chapter closes, we see how *all* the people promise to obey their leader. "All that thou commandest us we will do," "Will hearken in *all* things." What a number of times we find the "*all*" in this chapter, and that is still His way if we obey.

Now I must close just with asking you to pray, as the Holy Spirit leads, for the great yearly Festival to be held in Ajodhya next month. We believe the Lord wants us to go. Miss Elkington joins me in sending Christian greetings and love to all in Sunderland and London, etc.

Yours in His abundant love and mercy
till He comes,
B. JONES.

Goshainganj, O. & R. Railway,
Fyzabad District, U.P.,
India, Oct. 16th. 1913.

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

	£.	s.	d.
Bedford Assembly	1	0	8
Receipt No. 617	9	16	0
" " (for Mr. Kok's Bible School)	1	10	0
" " 618 (for work in Tibet) ...	1	0	0
All Saints' Choir Boys, Monkwearmouth (for Chinese Testaments for Mr. Kok) ...	0	10	0
Receipt No. 620	1	13	0
Sion College Missionary Collection ...	5	7	5½
Receipt No. 622	1	10	0
" " 623	0	3	7
" " 624 (for Miss Biggs) ...	1	0	0
" " 625 (for Miss Clark) ...	6	0	0
" " 626 (for Miss Clark's work) ...	4	0	0
Wemyss Assembly (for Mr. Kok) ...	6	6	0
Receipt No. 628	1	0	0
Belfast Assembly	2	5	0
Receipt No. 630 (for Messrs. Kok and Trevitt)	2	0	0
Emmaus Missionary Bureau, Halifax (for China)	1	0	0
" " (for Japan)	4	10	0
Receipt No. 632	0	10	0
Bedford Convention	3	3	0
Receipt No. 634	0	10	1
Hull Assembly	1	0	0
	£55	14	9½

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

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

Note by Editor of "Confidence."—The above receipts for the month of £55 should send supporters of the P.M.U. to prayer. The amount is less than half of the sum needed monthly. Let us not be slack in prayer, lest our missionaries suffer.—A.A.B.

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