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"CONFIDENCE"

EDITED BY

ALEX. A. BODDY,

ALL SAINTS' VICARAGE, SUNDERLAND, ENGLAND.



Mrs. CARRIE JUDD MONTGOMERY.

Editress of "The Triumphs of Faith," Beulah Heights,
Oakland, California.

"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

81st ISSUE.

ONE PENNY.

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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.

"Confidence" Subscription-Gifts to November 30th.

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									£17	14	10

Printing and Expenses Account.

RECEIPTS.	£	s.	d.	EXPENDITURE.	£	s.	d.
Subscriptions as above	17	14	10	"Confidence" (November)	14	5	0
Discount ..	0	3	6	Postages	4	15	3
Adverse Balance	6	10	10	Envelopes	0	13	9
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*Specimens of Pentecostal Literature and Roker Tracts can be obtained from the
 Hon. Secs., All Saints' Vicarage, Sunderland.*

Copies of the booklet, "Some Sacred Memories" (the Editor's Life-Story), can be had free for distribution on receipt of stamps to cover postage. There are two issues—one with illustrations and the other without.

"CONFIDENCE."

No. 12. Vol. vii.

ALL SAINTS', SUNDERLAND.

December, 1914.

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

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

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

Westward Ho!

(BY THE EDITOR.)

THE CONCLUSION OF THE JOURNEY.

The story of the Writer's Seventh Journey in North America is now drawing to a close.*

He set off on this journey early in June, 1914, and returned in August, as soon as War was declared. His goal was California, but pressing invitations took him south to Georgia, and kept him on the Atlantic Coast and in Nebraska. He hoped, however, to spend his last fortnight on the Pacific Coast and then hurry home. But his visit to the Camp Meeting at Cazadero in North California was cut short by the news of the outbreak of War.

In our last issue I told of my arrival at San Francisco where I stayed at the Y.M.C.A., and leaving early next morning caught the fine steamboat from the Market Street landing place. What a wonderful land-locked sea is the Bay of San Francisco! I noticed the great white-domed buildings of the Exhibition of 1915. The War surely was not dreamt of when these were commenced.

CAZADERO.

Across the Bay for five miles, and then on to the waiting train for an eighty-mile journey to the land of giant Californian forest trees.

*"By Ocean, Prairie and Peak" is the title of an illustrated book by the Editor of "Confidence." Post-free in Great Britain for 3/6, or in U.S.A. or Canada for one dollar. It describes experiences on the Atlantic and while crossing Canada to the Pacific Coast and down the Puget Sound, U.S.A.

Changing later into a second train of narrower gauge, at last, after many little stations, we pulled up at "Cazadero Redwood," a wooden forest hostelry and station combined. In the little crowd at the railway station was Brother Smith Wigglesworth, who was the first to warmly embrace me, and was followed by dear Stanley Frodsham. Soon I saw Sister Cody and then Brother and Sister Montgomery, also Bro. Geo. B. Studd, of Los Angeles, and others. This camp ground is one of the very loveliest and most impressive scenes on earth.

From the auditorium at the Evening Service we looked out on a host of earnest faces, with a background of gigantic trees like cathedral pillars rising to the sky. By day or night very little sky could be seen. The only drawback for me was a stifling sensation. The air seemed so still, the wind high above didn't reach the foot of the giant trees. One longed for the free air of the mountain top or the sea coast. Perhaps it was unusually close last summer. No rain falls here for five months, and the city of tents with its Chinese Walk and Joyful Street, etc., was snug and safe. But there was little direct sunshine, though the light came through the foliage at times.

Exuberance of joy marked the meetings. The tide had been rising for a month, and had reached high-water mark.

Bro. Wigglesworth was like a victorious warrior, and all were thanking God for his ministry both in the Word and in healing the sick, etc. Some thought he was as much used as any in this latter line.

The Camp had fulfilled all expectations,

(Westward Ho!—continued.)

Mrs. Carrie Judd Montgomery's name* was a guarantee against fanaticism or wild fire, and the meetings were controlled by the Spirit.

Many healings and baptisms in the Spirit. A nine o'clock meeting was held in the mornings in the Montgomery's cottage by the river, and here were a number of baptisms in the Spirit.

THE HEAVENLY ANTHEM.

The scenes at the evening meetings were sometimes almost amazing. The people in this land are very responsive, and when a stirring address was ended they flung themselves on their knees round the platform. The whole meeting seemed to rush for the "altar," general prayer went up all over the gathering, there



REV. SAMUEL P. AND MRS. MEAD. (See page 225.)

was strong crying often merging into praise. Then the Heavenly Anthem till all arms went up and nearly every throat was thrilling with melodious notes, and then all were next on their feet raising higher the forest of uplifted arms, and the upturned faces radiant under the bright light of the lamps.

* * *

I love the quiet of the early dawn, and I took my walks about five in the morning, before others had turned out. Very early Prayer Meetings commenced on the hills. From one

* Our picture on the front page is from a recent photo of Mrs. Carrie Judd Montgomery. Readers of "Confidence" would do well to take in her Monthly Magazine, "The Triumphs of Faith," price 4/2, or one dollar a year. Address: Beulah Heights, Oakland, California.

not far away, like the voice of the Mueddin, the long, long cry of prayer by a strong man, almost in a monotone, could be heard sounding out over the camp.

Sometimes I went round the tents and talked with missionaries like Dr. Rae (Sister Rae), from Yunnan, and many others. Many thanked me for the messages they received through "Confidence." One sister (Mrs. Denney) sent her love to my dear wife and her thankful note for her testimony, as she had also times of testing to her body. Two friends I met whom I had last seen at Sunderland. They were on a faith journey around the world, and, I believe, have now reached India.

No mosquitoes or other flies under the trees, even when the lamps were lit. Wonderful indeed to me after my previous sufferings.

The singing was hilariously joyful at times. The chorus—

"On the Resurrection Morning
We shall rise, we shall rise,"

made the assembly rise to its feet, and made all their arms and hands rise towards the skies. And dear old ladies and younger ones began to step out in the straw, and in a dignified but joyful way there was rhythmic movement of the limbs till it was almost, if not quite, what we should call stately dancing.

Dear Sister Sisson began to rise this way on the platform, and there was unrestrained joy, even to merriment. But the Holy Spirit was so powerfully present that it did not seem out of place—the tide was high and few were dry.

Bro. Montgomery was looking wonderfully well after his miraculous restoration to health. (Write for the story of his healing.)*

The surroundings were Californian. The men of these woods would stride past with guns on their shoulders. On the last morning, I stood by the stream or little river at the ford, and an "auto" taking home some of the camp visitors came down the bank, plunged through the water and climbed up the other side, the occupants waving good-bye to Brother Boddy. A party were packing their tent and utensils on a large furnished "rig" with two good horses. A middle-aged sister with a peaceful face told me they had about 100 miles to drive, and would spend the week in getting home over these mountains.

The farewells were affecting, both in the meeting and in the dear Montgomery's cottage, as I knelt with beloved Brother and Sister Montgomery in earnest prayer, and they committed me to the Lord for this long return journey with all its possibilities of danger from warships and mines. "Good-byes" and blessings and an embrace from Bro. Wigglesworth on the platform of the station ere the train swept away from the big trees and the camp where God was blessing.

THE WAR BEGINS.

It was the end of July, and terrible news was flashed from Europe as to War being declared

* "As dying and behold we live." From office of "Triumphs of Faith."

by Germany on France and Russia. It was feared that England would have reason to declare war if Belgium was invaded. I felt that I must endeavour to reach my home quickly. My berth had been taken on the S.S. Aquitania, but now she was taken over by the British Government. I was to have remained to the end of the Camp Meeting and then to have had a week of meetings in Los Angeles, but I felt I dare not delay at all, and so I cut short my stay.

I travelled down to San Francisco with the dear young "Pipers" and their mother (now at Oakland). It was August 4th, the day that Great Britain declared War against Germany. I wired to New York to secure a berth on a neutral steamboat. I felt that I must hurry homewards.

The next morning, after a night in the train, we were sweeping along the shores of the Pacific Ocean for many a mile, passing the wonderful oil wells of this region and the far-famed health resort of Santa Barbara, where the Pacific waves for ever roll in on the lovely sands.

At Los Angeles, a kind and earnest gathering of Pastor Collins' people gathered in the South Spring Street Hall, and the Lord was graciously with us. "Lord, Thou knowest that blood is thicker than water, and we love the dear ones in Old England," prayed one brother earnestly, "Take Pastor Boddy home safely to his loved ones over yonder, and save them at Sunderland from the dangers of warfare." Earnest prayer went up as the dangers through War were realised in some measure. It was good to meet dear Pastor Salmon, and also at Los Angeles Pastor Mead and his dear wife who saw me off again in the train for Chicago.

Sister Mead broke her arm some months ago owing to an electric car starting as she was getting on. She has recovered and looks very well, though her arm is still stiff. We always remember their visit to us in 1907. Everyone loved them. (They still live at 2232 Clifford Street.)

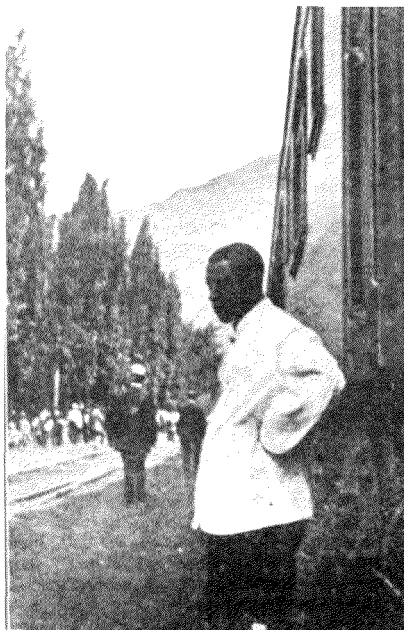
ACROSS THE CONTINENT.

Across the deserts, with the thermometer from 90 to 106 degrees!!! I was glad to pass again through the weird scenery of Arizona and through Colorado, until we rolled day after day in the "Santa Fe Limited." In the cars were some mourners accompanying a coffin which they were taking from Los Angeles to the neighbourhood of Chicago. It was the body of an aged founder of their wonderful "Santa Fe" Railroad, one of the very finest of trans-continental tracks. We had some solemn talks. Also the coloured porter of my car was a Christian, doing something to win souls to Christ, and I encouraged him. He was pleading with another coloured man to become a real follower of the Lord. After some days, into the familiar old Dearborn Depot of Chicago. Chicago lay panting in the heat beside the cool waters of Lake Michigan, then through the night to the city of Cleveland. Sunday brought me again face to face with dear Pastor Kerr's German-English congregation, who lovingly welcomed me again as I ministered

for three Services in this Cleveland congregation. It was beautiful how these Germans welcomed the English pastor and received the Word gladly. Not a word of course about the war. Fifteen hours more and at last I was again in New York, and in possession of a berth under the Stars and Stripes ("Old Glory") and ready to sail over the Atlantic.

Having a couple of days, I journeyed to Springfield, Mass., where a kind friend was waiting to carry me to the hills in a fleet automobile. By contrast it was quite cool, and I slept in a lovely Christian home, far from the hoots of locomotives, with restful panoramic views of the New England rolling hill country.*

An hour or two at Rockrimmon, Springfield (Bro. and Sister Weaver's home). Here I met again Pastor Cramer and Mrs. Cramer. They all came down to the depot to see me off and



MY COLOURED "PORTER."

Photo by writer during a halt near the Rockies.

bid me God-speed. I was shown much kindness at "Rockrimmon." (This curious name was chosen by Mrs. Weaver's father, Mr. Attwater, a wealthy supporter of good Christian works.) Now back to New York, and next day out on to the Atlantic. We could scarcely picture the fierce fight that had taken place not far away a day or two before between an English and a German man-o'-war. A letter from home told me of the anxious times there when it was written, and I cabled the news that I was now well on my way. A great German ship steamed rapidly towards us, but it respected the "Stars and Stripes," and after saluting passed on her way. We were thankful, for on board were many Englishmen returning to give their ser-

* On page 216 of our November issue is given a photo of this view from the Piazza at Broadacres, Blandford, Mass.



LEAVING NEW YORK (Passing down the Hudson River)

(Westward Ho!—continued.)

vices to their country.

On the Sunday I preached behind the Stars and Stripes over a desk on "The War of the Christian with principalities and powers." There was a great congregation in the saloon of the "New York," including friends from Sunderland, and even some Pentecostal friends, including Miss Wiloughby Jones, returning from Elm (Rochester, N.Y.)

I was standing at my "rostrum" as the passengers filed in and filled the great saloon. A gentleman came up, and, holding out his hand, he said: "Mr. Boddy, I must introduce myself to you. I am one of the members of Parliament for your town of Sunderland." I was glad to have Mr. Goldstone in my congregation. It was a remarkable service. God was with us.

A great warship came steaming up from the horizon near the end of the journey. We found



LOOKING OUT FOR CRUISERS
(On the S.S. "New York.")

she was signalling to us, and we sent her the name of our vessel, etc. Then she left us. If there were floating mines in the channel we escaped them by the goodness of the Lord.

The last evening we had a glorious sunset over the Irish hills, and the western sky was like a gate into heaven, and here and there from dark clouds were distant descending showers on the Emerald Isle. We landed in an England under martial law. Sentries with fixed bayonets keeping guard on the landing stage, etc.

* * *

I found Sunderland and Roker deeply stirred. Soldiers and guns. Lights extinguished on the coast. Lives sacrificed out on the North Sea by the hundred.

Then the following day (Sunday) I was by the goodness of the Lord again with my own beloved flock, telling them in All Saints' Church of my very varied experiences of the last two months during my ministry in U.S.A., and publicly returning thanks for His sustaining mercy under so many different conditions.

As I shook hands with my dear people, I saw in many faces a real welcome home as they said: "We're glad to see you back again, Vicar." "How well you are looking!"

* * *

Yes! I had abundant reason to thank God, Who kept me during the journey of 14,000 miles, and permitted me on it to witness to the full Gospel of the Eternal Christ. Amen.

* * *

A SUMMARY OF THE JOURNEY.

1. I found the Pentecostal people in U.S.A. Orthodox as to the Scriptures, the Atonement, the Coming of Christ, Hell and Heaven, etc. Much apostasy in Christendom, but our people (often called Apostolic Faith or Latter Rain Disciples) always true and loyal to these truths. For this we do thank God.

2. I noticed that in U.S.A. there is a love of physical "manifestations." Many find them stimulating and strengthening. That which shocks some does not seem irreverent at all to

others who wish to be very true to God. There is a great danger in judging. We know that in suppressing what we think is the "flesh" there is a danger of "quenching the Spirit."

3. At Montwait and Springfield (Mass.), at Bridgeport (Conn.), Philadelphia, Atlanta (Georgia), Belmar (N.J.), Cleveland (Ohio), Chicago, Nebraska, Cazadero, and Los Angeles (California), there was a loving spirit, there was adoration of the Lamb, and a longing desire to help all into the very highest experience. There is a beautiful desire to help others in spiritual things.

4. The friends in U.S.A. are very appreciative and generous. They recognise sincerity and are grateful to the messenger who has a live message. Keenness is a keynote in America. Thank God also for those who are keen in serving Him.

THE WAR.

Mr. Wm. Busfield (Old Dunningwell, Millom, S.O., Cumberland) writes:—

I am enclosing another letter from our soldier postman. We do praise the Lord that He is answering our prayers and keeping him safe through all these times of danger. We heard that one man who had been out with him said that on one occasion Wallace had just left his usual place to distribute some tracts when a shell exploded close to where he had been, and that the same kind of thing had happened on other occasions, so that the men said he had a charmed life, but we know it is something more than a charmed life when we are kept by the One who is mighty to save and to keep, and I am sure thousands of God's children have prayed for this dear brother when they have read his letter in "Confidence."

From Private J. Wallace,

8533 A. Company,
1st Batt., 1st King's Own,
12th Brigade, 4th Division,
British Expeditionary Force.

November 3rd, 1914.

Dear Mr. and Mrs. Busfield, Beloved in Christ Jesus,

Once more I take the pleasure of writing to you both, and telling how precious Christ is to my soul; no wonder we say to others "taste and see that the Lord is good." "His mouth is most sweet; yea, He is altogether lovely." Once we were poor wanderers "without God, and without hope," seeing no beauty in Him, as we should desire Him, but 'twas His redeeming love that melted our hearts; that love

which no suffering stayed; love which brought Him from Godhead's highest glory down to earth's deepest depths of woe; love which led Him on to Calvary, and "there they crucified Him," the One "who knew no sin," the One "who went about doing good," the One "who was God-blessed for ever"; the Creator, and the creature nailed Him to the tree, and He could cry out for mercy for His murderers. What wonderful love that is, isn't it? And death and resurrection hasn't changed that love the least bit, as He ever liveth at the Father's right hand, and soon He will come for us (for whom He bled and died). What a gathering that will be; no sect or systems; no discord whatever; but gathered around Him "who is worthy," "who hath done all things well," who liveth, who died, who lives again; then 'twill be—

To dwell with Him, to see His face,
And know the fulness of His grace.

"Now I know in part, but then shall I know, even as also I am known."

Thou hast begun to show me, Lord,
And what shall be the ending?
I've touched the fringe of what Thou art,
And that is joy transcending;
I'm only on the rippling shore,
Love's ocean depths are all before.

Well may we pray "Even so, come, Lord Jesus."

My dear wife wrote and told me that Mrs. Busfield had made baby such a nice coat, so I take the opportunity of thanking you for it. I hear from my loved ones every day, so that breaks the monotony. We are still (that is, our regiment) in the trenches yet. The Germans are continually trying to break through, but so far they have not. I don't think the war can last much longer, as I have that faith that God will answer our prayers very soon.

I have had the joy of speaking to many men (individually) about the Saviour's love. What a glorious message we have to tell out; 'tis always fresh, never gets stale, and have had the joy of hearing quite a number confess Christ with their lips as their own Saviour. To God be all the praise, as it all belongs to Him.

I will close with Christian love to you both (not forgetting the maid, and Bob Carr).

"Unto Him that loveth us and washed us from our sins in His own blood, and hath made us kings and priests unto God

(The War—continued.)

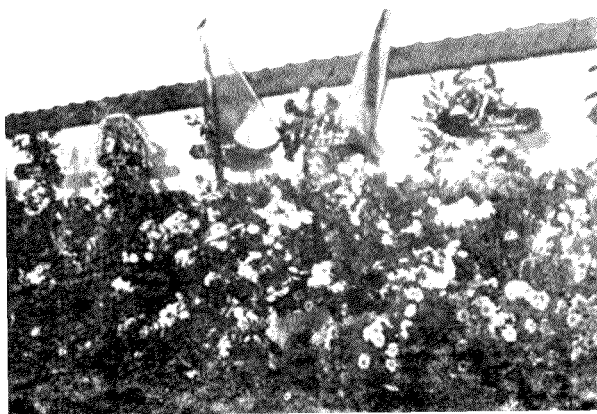
His Father, to Him be glory and dominion for ever and ever. Amen."

"The river of God is full of water."

* * *

Bro. Michael Mast (Bethel, 49^{bis}, Rue de Neuilly, Rosny-sous-Bois. (Seine) France, writes:—

I send you, enclosed, two photos taken in the country at the beginning of this month. You can easily see the British colours over the English soldier's grave. (Bro. Mast buried these two soldiers, see "Confidence," September, page 164.) As you can see, many fresh flowers were brought at All Saints' Day. There are several soldiers—British, French, German,



GRAVES OF BRITISH SOLDIERS IN FRANCE.

The two centre graves, with flags behind, are (left) G. Upton, 6399 4th Dragoon Guards, and (right) Andrew Kushworth, 7840. West Riding Regiment. The cemetery is at Rosny-sous-Bois, near Paris.

buried at Rosny-sous-Bois.

* * *

He is permitted on Thursday and Sunday afternoons to visit the soldiers in their hospital. He says: "By this awful war, many in France are awakening to the divine realities, especially the soldiers. Pray for the Revival here in France."

By several prophecies, we have the promise of the Lord on this point.

Bro. Smith Wigglesworth.

Meetings in California, etc. On Great Northern Railway at Glacier Park Station, on Tuesday, November 24th, 1914.

My most precious Bro. Boddy,

Your request to me, to send some reports for

your valuable paper from time to time, has never slipped my memory.

I now have a dear English brother accompanying me on this trip. He, owing to reading a copy of "Confidence," was led to visit Bro. Mead in Los Angeles. He had just come from Mexico, and was in need of spiritual help. I was staying at Bro. Mead's at the time, and, being fresh from England, we soon became closely associated. This led to his baptism, and now he is most anxious to please God in any way, and is now writing this letter from me to you for your paper "Confidence."

I must have seen not less than 1,500 people healed and great numbers baptised into the Holy Spirit since I came into this country. My ministry, as in England, grows very rapidly, and the great cry is, "Do not leave us!" I have heard this cry at every place, only California's cry has been louder than that in other places I have visited.

I am now going to describe one or two things which may be helpful and useful for your paper, for they prove that the baptism in the Holy Spirit is given in accordance with Mark xvi., 17-18:

"And these signs shall follow them that believe; in My name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover."

The Baptism in the Holy Ghost was also clearly revealed to our minds, the gifts being in evidence, according to the 12th, 13th and 14th chapters of the First Epistle to the Corinthians.

At all points, at all places, including Oakland and Los Angeles, the buildings were thickly packed with people eager to hear the Word of God, and one feels now, as never before, that as the Spirit rests upon us, they *press* to hear the Word of God, as is mentioned in Luke v., 1.

God help me!

It was common to see, at the end of the meetings, crowds waiting for the ministry of the health in Christ, and, as in the days of the Acts of the Apostles, as one laid hands on the needy, marvellous changes were instantly wrought.

For instance, at Victoria Hall there came a woman pressed down with cancer of the breast. She was anointed with oil, according to God's Word. I laid hands on the cancer, cast out the demon, and the cancer which had up to then been bleeding dried up. She received a deep impression through the Spirit that the work was done, and closely watched the healing process together with a lady friend. The cancer began to move from its seat, and in five days dropped out entirely into the protecting bandage. They were much interested and full of joy, and, looking into the cavity from whence the tumour had come, they saw to their amazement and surprise that not one drop of blood had been shed at the separation of the cancer. The cavity was sufficiently

large to receive a small cup and they noticed that the sides were of a beautiful reddish hue. During the next two days, and whilst they were watching closely they saw the cavity fill up with flesh and a skin formed over it, so that at last there was only a slight scar. At two meetings this lady, filled with enthusiasm, held in her hand a glass vessel containing the cancer, and declared how great things God had done unto her.

This is not the only cure I could describe on the cancer line. I will give you others in a further letter.

Here is a point well worth the notice of the readers of your valuable paper. At Oakland a fine-looking young man, a slave to alcohol and nicotine, came along with his wife to see if I could heal him. They stated his case, and I said "Yes, I can heal you in Jesus' Name." I told him to put out his tongue, and I cursed the demon power of alcohol and also cast out the demon power of nicotine. The man knew that he was free. He afterwards became an earnest seeker and within 24 hours was baptised with the Holy Spirit, thus clearly confirming Mark xvi., 17:—"In My Name they shall cast out devils."

A preacher, suffering many days from the kick of a horse, walking with great pain and in much distress, made a special call at the hotel in which I was staying, and being led by the Spirit, according to God's Word, I laid hands on the bruised ankle. A fire broke out with burning and healing power, and from that moment he could walk easily and without pain.

A boy came to a meeting on crutches, suffering from a broken ankle. Prayer was made and hands laid upon him, and I got him to walk across the platform. He declared that he had no pain, that it had all gone, and carried off his crutches under his arm.

At the Los Angeles meetings all descriptions of sickness, lameness, deafness, tumours, cancers, and brokenness of spirit, etc., were healed.

Truly one could say the vision which Jesus gave was fulfilled:—"Come unto Me, all ye that labour and are heavy laden and I will give you rest."

I notice that in your paper you say that I hoped to be home by Christmas. Beyond measure I have been pressed out for duties of preaching and for Conventions, so that I cannot be home by that time. If, however, the seas are free and danger removed, I would strike for home after visiting Rochester January Convention, in order to have my own Convention at Easter in Bradford. Thus I hope to wire you so as to allow time for making it known.

I will send a fuller report the next time I write.

God bless you and all the saints in England, especially your dear wife.

Yours in His Name and service,
SMITH WIGGLESWORTH.

RUSSIA.

Letter from Miss Patrick.

A warm greeting from a warm heart. Thank you so much for continuing to send "Confidence." It is a great comfort,

and more so now than ever, for of course since the war began all communications with Germany have ceased, no letters or papers of any kind are allowed to pass. My only brother has married a German wife and lives there, and there I lived and prayed and worked to bring souls to Jesus many years before we met. At Hamburg in December, 1908, I first met you, dear Mr. Boddy, and received the sign of the tongues. I believe it was my baptism, though good Pastor Paul declared I was filled with the Spirit at my conversion in 1874. My conversion was a very decided one. I was indeed a new creature. Old things were passed away, and all had become new. The well-known Bible was a most wonderful new book, and God Himself spoke to me from every page. Heart communion with God was an unspeakable joy by day and by night. The world was nothing, and the one desire of my heart was that others should learn to know and love the Lord Who was all in all to my soul.

In 1888, the Lord took both my dear parents to Himself and left me free to openly serve Him as He should call. I was then about 40 years of age. The Swedish missionary, Franzon, was greatly blessed to me, also some Russians then living in Wiesbaden, whom I learnt to know through dear Franzon, who was all on fire for God.

As years went on, I became hungry for the baptism of the Holy Ghost, and heard Dr. Torrey in Berlin and at the Blankenburg Conference, and also Mr. Inwood. In these meetings, the Holy Spirit bowed the hearts and swept over us in wonderful power. Hundreds prayed aloud together so that the speakers had to be silent, and God was all in all.

In 1907, I was at Keswick for the first and only time, and was greatly blessed. The hymn by the Rev. A. B. Simpson spoke to my heart, "I clasp the hand of Love divine," especially verse four. Then one of our converts wrote to me of the wonderful work in Cassil, and, on returning, the Lord baptised three of us with the sign following—two young men and a dear old sister, a true Christian of many years' experience of the life of faith. She had received wonderful answers to prayer and healings by faith. She received the baptism in bed one night, and woke up

(Continued on page 233.)

"CONFIDENCE."

DECEMBER, 1914.

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Emmanuel: "God with us."

Another Christmas-tide is at hand ; another year is drawing to its close. Last year we felt that before the end of 1914 our Lord might come, and yet He tarries. We felt as we entered the year that important events were going to happen, that changes were coming, that the conflict in the spiritual realm was increasing in intensity ; but perhaps none of us realised fully the terrific upheaval that has taken place, in which every nation is participating in some form or other, and every family and individual is touched.

As we look back we can thankfully say our God has been with us, He is with us, and He will be with us—the Lord God omnipotent, omniscient, omnipresent, reigneth ! That is our hope, our strength, our consolation. It is only as we keep our "minds *stayed* on Him that we can be kept in peace" (Isaiah xxvi., 3-4). If we would keep in love and unity with our brethren out of every nation and kindred and tongue, we must refuse to live in any other realm of thought but the spiritual. We *must* seek those things that are above, "where *Christ* sitteth on the right hand of God, and *set* our *mind* on the things that are above, *not* on the things that are upon the earth" (Col. iii., 1-2, R.V.). Otherwise we shall be distracted with the perplexing conditions of things, we shall be discouraged, cast down, and be in danger of failing to overcome or prevail over the powers of darkness. "Even as I also overcame" must still be our watchword,

our incentive, our motive power. How did He overcome ? By absolute, unfailing confidence in His Father. Even in the hour of the darkest tragedy—the hour of His greatest humiliation—His mind was fixed on His Father, and out of Calvary sprang forth life and immortality and victory. Even so will it be. The simple faith in the life-giving Word of God of a humble, lowly maiden produced that miracle of the Word becoming flesh—a miracle that human minds cannot understand—the lowly stable manger cradled a King.

The Crucifixion was the spoiling of the Principalities and Powers of darkness.

The grave was the place of resurrection, and still God reigns. The conflict will end in Victory—the Victory of the King of kings—in individuals, in nations, and over all the powers of hell. Hallelujah !

"God with us !" This is the note of Victory that we believe the *Holy Spirit* is putting into the heart of every member of the Body of Christ, whether British or foreign ; otherwise how can we explain the fact that each nation that is concerned in this terrible war is quite sure of Victory. We feel that to the true Child of God the message of Victory applies to the Victory of Christ and the fulfilment of His Word. (Rev. vi., 1 to 9)—the white horse being the Word of God in the hands of the Holy Spirit. (Compare Rev. vi. with Zech. vi., 5-6 ; Rev. xix., 11 to 17.) If this is so, then every member of the Body of Christ can and should be in perfect love and unity with each other. Nationality is not in the Body of Christ. We are looking at things unseen. The Spirit is showing us things in the heavenly realm.

On the earth the Word of God will be fulfilled. Prophecy will be verified. If the ten kingdoms are to be set up as the result of this war, it will be so. Then we shall see the true Anti-Christ arise ; our prayer should be : Lord, let Thy will be speedily fulfilled on earth.

As members of the Body of Christ we can co-operate by faith—creative faith in the Word of God—and speedily see the end of the awful carnage that is going on. This is : "God with us" in the world conflict. The judging of nations. Individually as members of the Body of Christ, and collectively as the Church or Bride, there is also much suffering and perplexity caused by the powers of darkness. The

conflict is fierce; doubts and fears attack the mind; sickness attacks the body, even unto death. Is it defeat? A thousand times no. “God with us” is the indisputable fact that we can fling at the great Adversary the fact of Calvary—the power of the resurrection. The Word of God, all powerfully and really translated into *fact*, confirmed by the blessed Holy Spirit as we continue to believe and obey. This naturally brings us to the question: How may I be sure that I am a member of the Body of Christ, and therefore in that company that is called His Bride? Praise God! The answer is very simple. No secrecy about it in God’s Word. Indeed, we have a warning from our Lord Himself on this point of secrecy. (Matt. xxiv., 25-26-27), “If they shall say unto you, Behold he is in the secret chambers, believe it not.” Just as the lightning shineth from east to west, so shall the coming or presence of the Son of Man be, individually, collectively.

In the Word of God we find that the Bride is spoken of as His Body, His Church, or called-out ones, not an individual; but we are also told that the Body is composed of many members (Rom. xii., 4-5, 1 Cor. xii., 12-20-27). This oft repeated and emphatic statement would seem to be a warning to any who would designate any one individual as a bride of Christ. It limits the Holy One of Israel in this sense. We come therefore to this point—what constitutes a member of the Body of Christ? We would reply in the words of Scripture, Col. iii., 3-4. “When He Who is our Life shall appear or be manifested, there shall *we also* appear or be manifested with Him in glory.” Is Christ your life? Have you believed in and accepted the full meaning of Calvary? His Body broken for your body; your soul washed in His most precious Blood. As St. Paul puts it in Rom. vii., 4, R.V., “Ye were made dead to the law through the body of Christ, that ye should be married or *joined* to another, even to Him Who was raised from the dead, that we should bring forth fruit unto holiness.” Whilst our old carnal life was reigning as lord in our body, we could not do the things that we would. We have this exacting, tyrannical lordship referred to in Hosea ii., 16-19, where the Lord is seeking to shew the difference between the bondage of the Jewish law and the blessed liberty and power of His Lordship

—no longer Baali, but Ishi. He will be righteousness, judgment, and will shew us loving kindness and tender mercies. Even so. His death (His broken body) on Calvary was our death, and so now, praise God, He is our life. He has come into us and lives in us. We are indeed joined to another, and the fruit of this union is the fruit of the Spirit (Gal. v., 22-23-24). In Ephes. v., 25-26-27, the Church is spoken of collectively, “He gave Himself for it that He might sanctify it and cleanse it with the washing of water with the Word, that He might present it to Himself a glorious Church holy and without blemish.” Individually, Ephes. iv., 22-23-24, Col. i., 21-22-23, “*You*—hath He reconciled in the body of His flesh, through death, to present you holy and without blemish and unreprouvable in His sight. *If* ye continue steadfast in the faith.” See also Heb. x., 10, “By the which will we are sanctified through the offering of the Body of Jesus Christ once *for all*.” Each member a “living stone,” being built up into a habitation for the King of kings—1 Peter ii., 5.

We would like again to emphasize the truth that the building material must be the Word of God. Notice the words “with or by the word” in Ephes. v., 26, also in chap. ii., 21-22, “An holy temple in the Lord,” “In whom ye also are builded together.” There is such a wonderful union with the Lord Jesus for every true believer that we can only realise and appreciate it as the Holy Spirit gives us understanding. Satan is always ready to send out a deceiving spirit to minimise or detract from this oneness. He would feign have us endeavour to seek physical manifestations, visions or ecstasies, and psychical apprehensions of this union. We venture, however, to state very emphatically that this union is always presented to us as a union in substance, and can only be apprehended by faith and in the Word of God, which is His record of His Son and all that concerns Him. The similes that are used when speaking of the redeemed shew this: a Body—Christ the Head, we the members; a Vine—Christ the Vine, we the branches; a Temple—Christ the foundation and the chief corner stone, we the living stones built upon this foundation. The one Who sanctifies; we who are sanctified—of one seed or piece.

When God formed Eve, the bride of

(Emmanuel: "God with us"—continued.)

Adam, "He took one of his ribs," and "the rib which the Lord God had taken from the man He builded into a woman. And the man said, this is now bone of my bones and flesh of my flesh, therefore they shall be one flesh," Gen. ii., 21-22-23, R.V. The body of the Lord Jesus was formed by the Word of God spoken to and received by the Virgin Mary. The Holy Spirit overshadowed her and "that holy thing" was born. The Word became flesh.

Even so, our Lord tells us in John vi. we must eat His flesh and drink His blood. "He that eateth My flesh and drinketh My blood, abideth or dwelleth *in* Me and I in Him" (John vi., 56). So we see the beautiful meaning of the "blood and water" that flowed miraculously from the dead or sleeping body of our Lord. "The blood is the life of the flesh"—new life. The Water of the Word, cleansed flesh—a real new creation.

The words that I speak unto you, said Jesus, are spirit and life. It is the Spirit that quickeneth. So it comes to pass that as we eat or receive these blessed words: "Take, eat, this is My body," we receive the Seed of God, the Holy Spirit will quicken the Word, and the Word will become substance, or reality. We are born again by the incorruptible Seed of the Word of God. We may, as St. Paul tells us in 1st Cor. x., 16, partecipate of the body of Jesus and drink of His Life, and thus become one in Christ—one body, one spirit, flesh of His flesh. The Word being made reality by the power of the Holy Ghost—this is a mystery, we cannot comprehend it. We can accept it and say as Mary said: "Be it unto me according to Thy Word." The Adversary will dispute every inch of the ground.

We thank God for the Holy Communion, which is a continual remembrance of this wonderful salvation; nay, more than a remembrance, a continual feeding upon the Heavenly Manna, the hidden manna which cometh down from Heaven—even Christ Himself. This is the Body, the members of which will soon be joined to the glorious Head. This is the faith that, if continued steadfastly in, will end in our translation. The redemption of the body which St. Paul longs for in Rom. viii., 23. The glorious completion of our redemption—the last change from all that is mortal—that is our blessed hope, but *we* must ap-

prehend it by faith. Faith is the giving substance to things hoped for (Heb. xi., 1, R.V.) The "old man" cannot be translated; that man must return to dust; whence if the Spirit has been made alive because of righteousness and is with God, the Word of God will sound forth and raise it in incorruption at the coming of Jesus; but we which are alive and remain, having put on the New Man—the Lord Jesus Christ—we which have taken His Body as well as His Life, will find that His Life in us will swallow up all that is of mortality. By faith we shall be translated. The words will be found true of us: "He was not," for God took Him. It will come from always bearing about in the *body* the deadness of Jesus that the life also of Jesus may be manifested in our body. Always delivered unto death, that the life also of Jesus may be manifested in our mortal flesh" (2 Cor. iv., 10-11). Can we wonder that the Adversary attacks us with depression, fills our mind with thoughts that weary us, attacks our body fiercely? The weapons of our warfare are not carnal but spiritual, bringing every thought to the obedience of Christ.

Our place is (i.) to keep in the place of death always, standing on Romans vi., 6, or Colossians iii., 3; (ii.) to let the Word of God dwell in us richly, pondering over it, praising for it, meeting the Adversary with it—"Thy truth is our shield and buckler," "The truth shall set you free." So shall we be day by day built up in Christ. He will do it. The blessed Holy Spirit will permeate every bit of our being with the Life of Jesus. We shall find our minds renewed, our soul life (self) being changed, our body able to resist disease, until when we see Him we shall be like Him, for we shall see Him as He is. We shall realise the blessedness of the fact—"God with us."

We receive so many letters telling of darkness and physical attacks, dear ones almost at the point of despair. This has come about frequently after a greater surrender to God and deeper longing for Him. Be of good cheer. God's Word which you believe, your death which you accepted, is being worked out, made a fact. Death is never a pleasant experience. It is only through the eternal Spirit that we are able to offer ourselves up to it. The same Spirit who is slaying you will also quicken you, but you must leave it in His hands. Praise Him that

"God with us" is nothing less than "Christ in you the hope of glory, the resurrection and the life." As you go forth ministering to others, praying for others, you will find a new power, new words, new life, that are not your own. "Death in us—life in you" (2 Cor. iv., 12). God with us till He comes. Then when we return with Him to reign on the earth, it will still be "God with us," and "The sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us" (Rom. viii. 18). M.B.

(Russia—continued from page 229.)

singing and speaking in tongues. Amidst all kinds of opposition from all kinds of people, my soul was still waiting upon God, and He heard and satisfied the hungry soul according to His promise.

As soon as it is possible, I will send you the money for "Confidence." At present the post will not give any money orders.

Do you not think this war is the second Seal in Revelations? The first was, of course, the Pentecostal movement. The Jews will soon have their land and temple, and the fig tree will blossom. Our redemption is drawing very near. Hallelujah!

Many thousands of prisoners, mostly Austrian soldiers, have passed through Saratow. Also there are many wounded here.

CROYDON.

Mission at Coulsdon by Bro. G. Jeffreys.

PASTOR INCHCOMB'S REPORT.

You will rejoice to know that we have had Bro. Geo. Jeffreys conducting a 14 days' Mission at Coulsdon (our other Mission Station). These were days of great power and blessing. Souls were *saved, back-sliders reclaimed*, and many *baptised in the Holy Ghost with Bible signs*. Our brother's messages were mighty in God to the breaking down of the strongholds of Satan. In one of the meetings a dear man attended with his wife, and the power of God fell upon him, *knocking him clean off his seat across the floor*. The Lord blessedly saved him that night, and to-day he is a bright Christian. It is quite an inspiration to see him come into the meetings; his face is a splendid index that God is behind the shine and yet in the shine. We are still believing for the work to go forward. May God's presence ever go with our dear brother.

Tongues in the Public Assembly.

Conference of Leaders at the Sunderland Convention, 1914.

This report of the important discussion on "Tongues" was kindly taken down by Mr. Rogers, the Editor of "The Isle of Wight Gazette," etc., and has been slightly revised by the Editor of "Confidence" who occupied the chair on that occasion. Some startling statements were made on one side and then replied to with emphasis on the other side. But there was love, even if some were sad to find others did not take their view exactly. So some who read the words of the first speaker and disagree, will get comfort a little further on.

* * *

Mr. H. Mogridge, of Lytham, said they had learned many things during the last six or seven years, and he had to admit that as a Pentecostal people many foolish things had been done and were being done to-day, but if they knew what the Word of God taught concerning the use of this gift of God they would not have the interruptions that they often saw in their assemblies. They had received the spirit of love and power, and of a sound mind, with the gift of tongues and of prophecy and other blessings, and with these gifts there should also be in the assembly

THE GIFT OF DISCERNMENT.

He had been very much grieved by the way the gift of tongues had been exercised in his hearing. When they heard a message in tongues and it was in the same words over and over again and interpreted in a dozen different ways, he felt sure there was something wrong.

Again, they had heard messages in tongues that had been short compared with the interpretation. The interpretation had been three times as long as the message, or more. He thanked God that He had left them in no kind of doubt as to this matter, but had put it very clearly and definitely in the Book what was the use and office of tongues in the assembly. In 1 Cor., xiv., 1, 2, they were told to follow after charity, and desire spiritual gifts, but rather that they might prophesy.

Follow after charity, and desire spiritual gifts, but rather that ye may prophesy.

For he that speaketh in an (unknown) tongue speaketh not unto men, but unto God; for no man understandeth him; howbeit in the Spirit he speaketh mysteries.

In a public assembly what could be the use of any man speaking "mysteries" in tongues? When he was listening to a servant of God giving out a wonderful message in English that was thrilling his whole being, giving food to their souls and speaking in the power of the Holy Ghost, and there was an interruption which broke the thread of the subject, he did not think it was always of God? The Word of God said that he was speaking "mysteries" and speaking to God when he was speaking in tongues. There was a great difference between speaking in tongues and prophesying; and they could not find *any case* in Scripture where a prophecy was in tongues and interpretation. A prophecy was for the edifying of the church, and was given in a language that

(Tongues in the Public Assembly—continued.)

the people could understand. In the 4th verse it said:

"He that speaketh in an unknown tongue edifieth himself; but he that prophesieth edifieth the church."

There was no place there for speaking in tongues in the assembly. In the 15th verse, Paul summed up the whole case; he said: "What is it, then?" What must we do? What first came? Prayer. Then said he: "I will pray with the Spirit"—that was in tongues. "I will pray with the understanding"—that was in a language all could understand. "I will sing with the Spirit, and I will sing with the understanding also." There was a place for both; there was a place for speaking in tongues, and also for speaking so that all could understand. But the place for tongues is not in the public assembly, but in private, where they could speak to God. That was what the Word of God taught. In verses 18, 19 and 20, Paul said that he thanked God that he spoke with tongues more than all of them, but he spoke thus at the proper place and at the proper time; he didn't speak in the public assembly to interrupt God's servant when he was giving forth a message. So he told them they were out of the proper place when they spoke in tongues in the public assembly, and he admonished them not to be babes any longer. By speaking in tongues in the wrong place and at the wrong time they were showing forth their babyhood. They must not be children in understanding. God had given them a sound mind, and they were expected to exercise it. "I speak in tongues more than ye all," said Paul, "but if I were to let my feelings run away with me I should do as you do, but I want to speak and want you to speak in the public assembly so that everyone may be taught and helped."

In verse 23 they read, "If therefore the whole Church be come together in one place, and all speak with tongues, and there come in those that are unlearned or unbelievers, will they not say that ye are mad?" Of course they would. "But if all prophesy, and there come in one that believeth not or one unlearned, he is convinced of all, he is judged of all," so he believed there was no place in the public assembly for the speaking in tongues and interpretation; but it was a place in which to speak plainly in order that all might hear and understand. Paul did not say what was to be the order of worship, but that if they must have tongues let there be interpretation, and then let the whole be under strict control. Let the speaking in tongues be very much limited, and not at all unless there was someone to speak out in a language they all understood, so that they might know what was being said to them in tongues.

The Word did not say they were to be prohibited altogether. It must be under control. By a message given in tongues by the Spirit of God some might be convinced, but there would be a great many more convinced when the Word of God was spoken in language they all understood. So he said tongues were a sign to those who believed not; but if the Word of God were given to all there was no need to speak in tongues. "God is not the Author of confusion, but of peace, as in all the churches of the Saints" (ver. 33). As if he said, "You are doing in Corinth something the

other churches are not doing. There is no confusion but peace in the other churches, where they are not exercising the gifts in a wrong way and place, and I want to see peace and not confusion in the Corinthian church as I see in the other churches." In the 37th and 38th verses Paul showed his authority to speak on this subject.

37—If any think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord.

38—But if any man be ignorant, let him be ignorant.

In the 30th verse it showed that one had to wait for another, and it did not say all would speak with tongues. To sum up, the main purpose in a public assembly should be for prophecy or for speaking in a tongue that was understood by all, and there was little or no place for speaking in tongues and interpretation, and no one could find in Scripture where a message was given in tongues and interpretation.

HEAR THE OTHER SIDE.

The Rev. A. A. Boddy said they would all agree with the Scripture that Mr. Mogridge had quoted. In his zeal, perhaps, he had stated the case from one side only. Perhaps they might have others now on the other side. Then they all might balance the statements somewhat.

Mr. Ferguson (Portobello) desired to explain that the brother and sister referred to by Mr. Mogridge were members of their assembly at Portobello, and they had observed when the brother had spoken in tongues the sister had given an interpretation, and as she was a prophetess, the Holy Spirit sometimes took her right on in prophecy. That would probably account for the interpretation of the previous night seeming to be much longer than the message in tongues.

Mrs. Brown, of New York (Glad Tidings Hall) held that he who spoke in tongues with interpretation had an equal standing with the one who prophesied. She had spoken in many tongues which had been understood in their meetings by those who were natives of other lands. She found that in speaking to the people, what they needed was edification, but, of course, unless there was interpretation, speaking in tongues would profit no one. And therefore she had to pray for interpretation, and often she had interpreted the message herself in German, in Swedish, and in other languages. If her English were taken completely away and she felt the anointing of the Holy Spirit upon her, then she had spoken in tongues, and she knew that the Holy Ghost had given her a message that the people might be edified, and she also found that every time the

HOLY GHOST SPOKE THROUGH HER

in tongues He would give the interpretation. In that case, the one, she believed, was as important as the other. Moreover, she found *the message or prophecy in tongues with the interpretation had had a greater power over the people than prophecy in their own language.* She believed if they waited and did not speak in tongues until the proper time the Holy Ghost would always give the interpretation. But if it was known that there was amongst them one gifted with interpretation, she believed they all would want to speak in

* Prophecy is as much speaking "for" God, as speaking beforehand of events that are coming

tongues, and there was a danger here of a subtle desire for self-exaltation. When God gave a message they could generally tell it was by the inspiration of the Spirit of God, and when He spoke to the church and the soul, through whom He is speaking, was really under the control of the Holy Ghost, they would find that the message would be with power.

A Church of England clergyman from Bristol said his experience was that he received the greatest blessing through messages given in tongues. The first time he heard a message in tongues and the interpretation given, it had a very powerful effect upon him.

A sister from Sweden was understood to point out, in reference to the remarks as to an interpretation being longer than the original utterance, that the cry of our Lord on the cross, when interpreted in the Scriptures, seemed to be longer in the interpretation than in the original, and such was the case in the interpretation by Daniel of the handwriting on the wall of the palace in Babylon. In her own language she knew that in some instances it required several words to interpret an English word, sometimes a whole sentence to explain the meaning of one word. In the same way they had words which no English word could adequately explain, and which necessitated the use of a long English sentence.

Mr. Bernard (Liverpool) said he was present at a conference at Mulheim, where prophecy was given in tongues. He was absolutely assured from the effect that it was prophecy. St. Paul says if anyone came into their meeting and all prophesied he was convinced of all. That he had the great pleasure of seeing actually enacted in the assembly at Mulheim. During the course of the meeting on two occasions someone spoke in tongues, and immediately every head was bowed to listen reverently to hear what the message was, and when the message was complete the heads continued to be bowed while the interpretation was given. While the message was given in German there was an awful cry, some soul crying out in agony under the conviction of the Holy Spirit. So it was clear such messages were used by God to bring souls to Christ. Prediger Humburg told him there had as many as thirty been converted in one meeting in that way. He (the speaker) was quite in sympathy with Mr. Mogridge in trying to eliminate any unprofitable thing from the meetings, but they must be careful that they did not rule out what was really God as well as the other thing.

Brother Tetchener said in the last verse of the 16th chapter of Mark they saw that the disciples went everywhere preaching the Word, with signs following. The Word was confirmed by the Holy Ghost in the assemblies where the Word of God was preached, and the messages in tongues with interpretation were, he believed, confirmation that the message given by the servant of God was from God. He had never interpreted unless he realised in his own spirit that God was in the message, and if they were in touch with God they could feel whether He was in the message or not. He believed everyone could know if he was honestly in touch with God, and he was often thankful when anyone who was speaking in the Holy Ghost got up. Such a thing did not interrupt him in the least. He felt that it was a confirmation in his own heart that the Holy Ghost

was speaking through him; and in this way thousands of children of God were being blessed where otherwise they would not hear the Word of God. He hoped they would never get to the place where they grieved the Holy Spirit by going contrary to the Word of God and forbidding to speak in tongues. He prayed that they would always listen to God's blessed voice. He didn't care how often he was interrupted in the assembly if it only be God. If the Holy Ghost was heard, let every head be bowed, and the Holy Ghost would be honoured and Jesus would be glorified; His Word would go forth as a living power, and His name would be adored.

Bro. Robert Brown, (Glad Tidings Hall, New York) said he had seen many things on the line of speaking in tongues and interpretation that didn't witness with his spirit. He had always treated it as from God, but he thought there had been a great deal of trouble amongst God's people, and difference of opinion from the fact that people didn't seem to recognise the difference between speaking in tongues as the Spirit giveth utterance as the seal of God, and speaking in tongues as a gift. He would like to get a consensus of opinion of the brethren of Europe and he would like to feel the pulse of this meeting, it being a representative one. He would like to have the sense of this meeting as to what they considered the evidence of the baptism of the Holy Ghost. In the United States, they believed that when they were baptised they would speak in tongues as a supernatural sign and seal there and then. That he thoroughly believed. The Word said that "he that speaketh in tongues speaketh not unto men but unto God," and he believed that such speaking in tongues was not that which they could speak at will. On the day of Pentecost they all began to speak in tongues as the Spirit gave utterance. He believed when they were baptised in the Holy Ghost they were absolutely relinquished into the hands of God, and that He Himself spoke through the surrendered members of the body and the individual had nothing whatever to do with it. How, then, were they, or he, in the human, to control the action of the Holy Ghost? Suppose people were in a place and the Holy Ghost came down from heaven and a man was baptised by the Holy Spirit in his seat and God was speaking through him in tongues, would the convener be justified in ruling that man out of the meeting because he spoke forth in tongues as the Spirit gave utterance? ("Never") This did not convey the idea that there was no place in the assembly for speaking in tongues. He believed there were two such places. One was when the Holy Ghost came down and people were baptised, speaking in other tongues as the Spirit gave utterance, and the other place was where a person spoke by the gift of tongues and there was the interpretation, and then it was for all to keep still, for all flesh should be still before God. And if they recognised that Scripture and what it really meant, they would veil their faces and bow before the Holy Spirit when He spoke. He would like to get the sense of the brethren in Europe on this matter. He believed he would be willing to lay down his head upon the block and have it chopped off for this truth, but he did want to know as in the Holy Ghost just where they stood on this particular truth.

Mr. Boddy remarked that among those present they might not all see eye to eye on the various

(Tongues in the Public Assembly—continued.)

questions connected with tongues, and they did not wish to shut out some of the children of God from fellowship because they might have other views. Especially was this so with reference to tongues being the supreme "Bible Evidence" as to the Baptism in the Holy Ghost.

Mr. Walshaw (Halifax) said he did not think they need get far astray. If the Spirit of the Lord should come upon a brother or sister so that they gave utterance and could not be restrained, he was sure that the same Power would hinder the powers that be (leaders of the meeting) from interfering. The things worked together. The Spirit of God was the Spirit of order. He was sure Pastor Boddy knew sufficient of the Spirit of the Living God that he would not interfere if a brother or sister, under the power of the Spirit or under their own power, could not restrain themselves. What they were speaking about was the exercise of the gift of tongues. The spirit of the prophets was subject to the prophets. What he thought they lacked was not so much the gift of tongues as the gift of discernment. Oh, that the brethren could discern more, and that they were led to seek at the hands of the Lord that He would lead them to discern, and then they would know when to speak and when not to speak.

THE SIGN AND THE POWER.

Mr. Cecil Polhill (London) remarked that the Apostles Paul and Barnabas were sent forth by the Word of the Holy Ghost, and when they were sent forth it seemed that tongues and interpretation might have been used on that occasion, but not alone; he thought the sense of the elders of the church would be taken. It seemed to have been the rule in the early churches, after St. Paul had founded them, for him to go round, and after consulting the elders as to the most suitable men for the offices, to use his own judgment, and if tongues and interpretation were given it would be by confirmation. He did not think the appointments would be by tongues and interpretation alone. As to Brother Brown's question, they had no absolute Word in Scripture saying they should receive the baptism of the Holy Ghost in tongues. They should receive indeed the baptism of the Holy Ghost with power, but no direct statement that He should be received with tongues. Therefore they could not definitely go about the world and say, "You shall receive the Holy Ghost with tongues." But they might conclude that, as such did occur in former days when people received the Holy Spirit, and that as in these days tongues were found to accompany the gift of the Spirit, the gift was almost always accompanied by speaking in tongues as the Spirit gave utterance. But they must be careful not to go one word beyond what Scripture actually commanded, lest they should be a stumbling block to some. It was a sign of baptism, but it was not the evidence. The evidence was the life of the baptised, and the sign was different from the seal. With regard to Brother Mogridge's interesting remarks about speaking in tongues in the assembly, to his mind the drift of the chapter was that tongues were rather a restraining experience in the public meeting unless with interpretation. But even then they must be careful to limit the speaking in tongues, because it was possible for the whole meeting to be so taken up with that which was wonderful as to run to seed. It might start with a demonstration of

the Spirit, but was apt to run off into nature, and one could feel the power had leaked out. The Apostle, realising this, said: "Let it be by two, or most by three," and then go on to the explanation of the Lord and to prayer.

Pastor Paul thought they needed to acknowledge the great responsibility they had in all these things. He was glad Brother Mogridge had introduced this subject, because Pentecostal people were accustomed to run and to run and not to think of all these things and carefully stand on the Word. He spoke about the message given the previous night and about the interpretation given, and he agreed with all he had said, but he learned one point, and that was very important. If the dear sister who gave the interpretation also gave a prophecy, she should have done another thing. She should have done as Mrs. Polman did the other day. When a brother was speaking in tongues she stopped him so doing by going on prophesying. If they gave an interpretation for a brother speaking in tongues they would lead him to run on in that way. The interpretation was given and the brother was encouraged to go on further. If there was no interpretation the brother would see that he was not in the line of the Spirit. What Bro. Brown said as to a man in the meeting receiving the Holy Spirit was another thing. If he spoke under the power of the Holy Ghost nobody would stop him. They would say: "He is now speaking in tongues because the Holy Ghost makes him speak in order to confirm his baptism." That would be quite a different thing, but they were now speaking about the right use of tongues in the church. He felt that they needed much more guidance in all these things. If a tongue was given they should not run too fast with the interpretation. There should be a little room to keep silence and see if it pleased God that the interpretation should be given. He agreed with what Sister Brown said, that if the Holy Ghost led anyone to speak in tongues an interpreter would be there, and there would be given a clear interpretation. If the Spirit was speaking, the Spirit-filled people present would be moved because they had the same Spirit. It was one thing to be moved by the Spirit and another to receive a special message for the present moment, in which case they needed to keep silent in order to see what was the way of the Spirit.

(TO BE CONTINUED.)

PENTECOSTAL ITEMS.

A present of a "dime" (10 cents) for "Confidence" came by post from a reader in U.S.A. We had to pay 4d. (8 cents) to the postal authorities as a fine. Coin may not be transmitted by letter unless registered. Dollar bills have, however, never been charged for—only coins.

* * *

Mrs. Cantel's Home at 73, Highbury, New Park, London, N., continues to be a haven of rest for Pentecostal travellers and others, and we hear of much blessing in the meetings held there. A friend writes asking us to remind readers of "Confidence" who may not remember the address.

* * *

At Kilsyth (N.B.), in the Westport Hall, a Pentecostal Conference is to be held (D.V.) on January 2nd and 3rd. Meetings at 11:30 a.m., 3 p.m., and 6:30 p.m. Any desirous of staying over the week-end can write to H. Tee, Parkfoot Street, Kilsyth. A good work is going on at the Westport Hall. The friends would like it known that they are not now connected with a work in a South-coast town.

* * *

Evangelist Wm. Black (13 Thoresby Road, Mansfield, Woodhouse, Notts.) writes: "We have just held our second Annual Convention, which was a real foretaste of heaven. Souls were saved and baptised by immersion and filled with the Holy Ghost. Speaking in tongues. God has been sifting us, and now is laying upon us the burden of souls. We are assured of revival."

* * *

Pastor Edwin M. Bacon (22, Woodland Terrace, Plymouth) asks us to say that the services at Emmanuel Baptist Chapel, North Road, each Lord's Day are at 11 a.m. and 6:30 p.m.; on Monday, at

7:30 p.m.; Thursday, 7:30 p.m.; and Wednesday, special Pentecostal Meeting, 7:30 p.m. He has been 23 years pastor of this church. "The Holy Ghost has come, and an increasing number are filled with the Spirit, with signs following."

* * *

The London meetings are held each Friday afternoon at 3:30 in Newton Hall, 17, Fleur-de-lis Court, Fetter Lane, Fleet Street (near the Law Courts), and at 7 p.m. at Sion College (near Blackfriars Bridge), on the "Embankment." Mr Cecil Polhill presides at these meetings.

* * *

The "Church" is the Bride of Christ, not the individual (Eph. v., 23-33). Dangerous *secret* teaching is abroad, encouraging individual physical marital sensations. There is no Scripture for the "Reception of Christ as the Bridegroom" (by the laying on of hands) as a necessary preparation for translation. Let our readers beware of any teaching which is secret, and reject with horror anything which exalts strange sexual emotions on this line.

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 Mr. Cecil Polhill, at 60, King Edward's Road, S. Hackney, N.E., though not yet under the P.M.U. Council, is under Mr. Polhill and a small Committee, and is open to any candidates who wish to be trained there. Missionaries in the Field:—IN INDIA—Miss Margaret Clark and Miss Constance Skarratt, Apostolic Faith Mission, Parel Hill, Bombay; Miss Catherine C. White, Poona (7, Phayre Road); Miss Elkington and Miss Jones, Goshainganj Station, U.P.; Miss Lucy James and Miss Minnie Augusta Thomas, P.M.U. Mission, Faizpur, E. Khandesh; Messrs. P. Corry and A. Clelland, 128, Shèikh-ul-Bundi Road, Abbottabad, India, N.W.F.P. IN CHINA—Messrs. Trevitt and Williams, Kuei-teh, via Lanchow, Kansu, Pekin; Mr. and Mrs. A. Kok, Miss Eliz. Martha Biggs, Miss Cornelia E. Scharren, care of A. Kok, Likiang, China via Rangoon and Bhamo; Miss Monica S. Röniger, Miss Fanny E. Jenner, Miss Ethel Cook, Miss Ieda de Vries, Miss Maggie Millie, Miss Lizzie Millic, c/o Pastor McLean, Yunnan-fu, Yunnan Province, West China. JAPAN—Mr. and Mrs. W. J. Taylor, 4 of 72 Yamamoto Dori, 5 Chome Kobe Also holding P.M.U. Certificates: John Beruidsen and Christina Beruidsen (now Mrs. Gulbrandsen), at Lungmen-hsein, via Pekin, N. China. CENTRAL AFRICA—Brother F. D. Johnstone, care of Kongo Inland Mission, Djoko Punda, Kasai, via Kinshasa, Belgian Congo. 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.

Bro. Trevitt and Bro. Williams are not just now at Kwei-Teh owing to disturbances among the Tibetans and Chinese. They intend to remain through the winter

at the Norwegian Mission at Yung-ning-chow, Province of Shansi, North China, but to return as soon as possible to the Tibetan borderland,

(P.M.U.—continued.)

They send us a photo of the members of the Conference recently held at Chengting-fu, at which there was much blessing both among natives and "foreigners." They had had interesting experiences at Peking, and also with the Beruldrens at Lungmen-hsein.

INDIA.

An interesting letter from Miss Elkington.

DEAR PASTOR BODDY,

I have been wanting to write you a letter again for some little time, but, as I knew you had gone on a visit to America, I decided to wait until I had heard of your return, but now I see in "Confidence" that you are once more back in England, so I am beginning my letter, and hope to be able to have it posted in time for this week's mail. We were both very interested in your experiences in America; it is good to hear of Pentecostal centres in so many different parts of the country; how one's heart would rejoice if it were the same in India, but oh, what a dark, sad land this seems to be, and the longer one lives in it, the more one feels the darkness all around. This summer the Lord led us to spend a time in Simla, where we once more came into touch with Europeans; usually, living in villages as we do, we never see a European for months, except occasionally one or two when we are travelling, and then we seldom get into conversation; but Simla has a large European population, many are resident there, and many more visit it during the hot season so as to be away from the great heat of the plains. We stayed part of the time in the Y.W.C.A., a large building beautifully situated on the top of a mountain with a fine view on every side, and yet right in the centre of the town. A number of girls were living there who are employed in the Government offices and shops. Many missionaries also came there for their holidays, some from long distances, even as far as from Arabia.

AT SIMLA.

One cannot but see that the falling away, which is so manifested in the churches of Christian countries, also has its influence on the missionaries. "What has Hinduism contributed to Christianity?" was the subject under discussion one evening. Two of them were reading a book by a well-known missionary of many years standing in this country. I have never even glanced at the book, and therefore could not fairly judge of its contents, but from the conversation I gathered that the writer has pointed out the advantages that have come to the Christian community as a whole, through receiving among its members those who were formerly Hindus, and who have, by a distinctive line of thought and characteristics, been a means of enriching the Church. They came to me to ask what my experience had been, yet did not quite agree with my answer.

But it was a pity to see young missionaries occupying their time and thoughts with such things,

instead of studying and pondering over the Word of God, and accepting simply what that Word says of our Lord Jesus, that "In Him are hid all the treasures of wisdom and knowledge"; "In Him dwelleth all the fulness of the Godhead bodily"; "Of His fulness have all we received"; "the fulness of Him that filleth all in all." What an altogether perfect Saviour, "and ye are complete in Him." Why, the best thing any Hindu can do is to die to all his Hinduism and all its distinct lines of thought, and to be baptised into Jesus Christ; baptised into His death; "buried with Him by baptism into death, that, like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life"—"In Christ" and "complete in Him."

We had a talk with one of these missionaries another day on the sixth chapter of Romans. She had not the vaguest idea of its meaning, but could only say "I do not know what you mean." "I do not understand you," in much the same way as the heathen do when we tell them the way of salvation. We did not have many opportunities of a quiet talk with her, she was so busy with other things; but the Lord knows. Perhaps she was not ready to receive the truth, and needs prayer that God would open her heart. She was a nice, bright girl. How one would rejoice to know of her really coming to know the Lord in this wonderful way that He reveals Himself after the Holy Spirit has come.

ENGLISH GIRLS.

We had many opportunities of speaking to the girls who are resident in the Home, praise God. Simla is, indeed, a dark place; many Europeans there, but all so dead and indifferent to spiritual things. I thought many times while I was up there: "I wonder if the Lord will ever send Pastor Boddy to India, should He tarry?" and I would think of you going among these English people getting opportunities of preaching such as we never can get. But the Lord knows whom and when to send, and His thoughts are not as our thoughts.

This wonderful outpouring of the Holy Spirit has reached so many lands that one cannot but wonder why it is that the European and Eurasian population of India has remained practically untouched. There are now many Pentecostal missionaries in India, but our work is mainly among the Indian people. That is what the Lord has called us to, and many of us live in places where we do not come into touch with Europeans for months together. But, with the exception of the missionaries, there are very, very few English-speaking people in this country who are baptised or who know anything about it, and so few who seem to know anything of the way of salvation. Why should it continue so? Why should there not be Pentecostal centres in some of the large towns where there are a considerable number of Europeans and Eurasians living, instead of the deadness and apathy that prevails everywhere now? A few have received, but so few, and scattered far apart. Conditions in India are very different from England, the English-speaking people move about so much, and this makes things a little more difficult. But yet I have never felt so much before how that we should definitely

pray for the Holy Spirit to be poured out upon them, for has He not said: "Ask ye of the Lord rain in the time of the latter rain; so the Lord shall make bright clouds, and give them showers of rain."

There was one lady in Simla who visited the homes and tried to get a hold of the married women and of the girls who were not living at the Y.W.C.A. She was a true child of God, and felt much the deadness all around, and, we fully believe, longed to see a change, yet whenever we talked together over her work and she would tell us of some of her difficulties, she would end by saying something like this: "This is India, and you must not expect the same as at home. The awful influences of heathenism are felt all over this dark land, why, even the missionaries themselves feel the downward tendency of everything in this country, and so we cannot expect people to be the same as they are at home." Sometimes we spoke of the Y.W.C.A. and the sad state of the girls living there. No time to hear a word about Jesus, but much time for pleasure, dances, pic-nics, tennis, socials, and the theatre, etc. These things seemed to engross much of their thoughts. Miss Jones would tell her about the Y.W.C.A. at Hackney that Mrs. Crisp had charge of, and she would always reply, "But, Miss Jones, this is India," and so she would seem to settle down into a sad acceptance of things as they are, as though she must needs reconcile herself to them because they could not be otherwise. She was not Pentecostal, or she would have realised the darkness even more than she did, but she was about the only one whom we met whilst up there whose soul was stirred in her by the indifference abounding everywhere. She had not been in India many years, and was hoping to leave for home in the spring. Yes, this is India, and these things are so, but it is all the more a call for prayer that the Lord would speedily move to bring about a change.

VISIT TO MISS HERRON.

On our way back from Simla we spent eight days with Miss Herron at Saharanpur. The Lord has led her to begin work among the European and Eurasian employees of the railway, of whom there are a good number in Saharanpur. One woman gave herself to the Lord whilst we were there, and another was seeking the baptism, so God is already working; praise Him! Miss Herron has also work among the Indian people of Saharanpur.

We both felt that we had much to praise the Lord for, because of His love and goodness in letting us go to Simla this year. It was good to get away from some of the heat, for in this part of India we have six months of steady, hot weather, but it is not only that, in a village like Goshainganj we find it difficult to get provisions during the hot months, and the Lord knew that we needed good nourishing food, so He took us away to a place where we could get it. It is just wonderful all the things He does for us; praise Him! We are now in the beginning of the cold season, and are looking forward, should Jesus tarry, to five more months of nice weather, which we hope to spend in evangelistic tours through the villages, and we are trusting that there will be no hindrances, but that the Lord may have His way and open up our path before us. There are so many, many villages in every direction and so many hundreds of people.

You will perhaps have noticed that I have written this letter from "Partabgarh," so I think I had better explain our address is just the same, "Goshainganj," etc., but the Lord seemed to lay Partabgarh on our hearts, and so a week ago today we brought our tent and came here to stay for a short while, as long as He leads us. We are encamped under two beautiful shady trees just a little off the road, and quite near to the railway station. There are no European missionaries resident in Partabgarh, but there are two Indian evangelists employed by the C.M.S. One of these came to see us a day or two ago, and has promised to come again this afternoon, when we hope to have a longer talk with him. We hope also to see some of their work during our stay here, should the Lord will. We have been among the people round about our immediate neighbourhood so far, and have found them much the same as around Goshainganj. There seems to be, broadly speaking, three kinds of people whom one meets everywhere when out preaching—the ignorant crowds, who listen in an indifferent kind of way to the message; the foolish and fanatical devotees, and the educated opposers who do not like to hear of Jesus themselves and do not want others to listen either, so they came forward with their stock questions, which they probably ask over and over again. They do not love the truth and do not want to hear the truth, and their true motive in asking questions is to try and upset you and prevent other people from hearing the Gospel. "Knowledge puffeth up" saith the Scripture, and verily it is true, and, if you want to see this well exemplified, come to India and get among some of these men who have had a little education, but who at heart are as heathen as heathen can be.

BACK AT GOSHAINGANJ.

Our very first time of preaching here we met with such an one, indeed we noted the hardness of the people. They have heard of Jesus in Partabgarh. "Jesus Christ, oh, yes, I have heard of Jesus Christ, people have come and preached all round here," said an old man to me—one of the first I spoke to in this place. We had one happy morning when we succeeded in getting among quite a number of women in a quiet spot. They were very friendly and attentive, and we rejoiced at the opportunity of being able to explain the truth to them in quietness and peace. May the Lord water the seed, that it may spring up and bear fruit.

Yesterday afternoon, a man came to our tent to see us. We sat with him under the tree, close by the tent, for a long time. He too listened well to the message, but he is in a web, poor man. This subtle Hindu philosophy, so deceptive and plausible, has deluded him; but we can pray that the Lord would break the power of Satan and let him see the light.

I am so glad God keeps the record. We tell you a bit here, and a bit there; but He knows all the souls whom He has brought us into touch with, with every individual need; and although we go on year after year with apparently little result, yet He has sent us forth, and it will not be in vain, praise Him! We need much prayer that, should the Lord tarry, we might be able to continue our evangelistic tours throughout this cold season; the time is so short. Truly we know not what a day may bring forth. The whole world



A CONVENTION IN CHINA.

Top Row:—Sister Lantives (Shensi), Sister Larsen (Chi-li), Sister Olsen (Chi-li), Sister Kroust (Chi-li), Bro. Bjestmas (Shansi), Sister Schult (Chi-li), Bro. Hole (Shansi), Bro. Trevitt (Kansu, Tibet), Bro. Anderson (Chi-li), Bro. Williams (Kansu, Tibet).
 Second Row:—Sister England (Shensi), Sister Holmsten (Shansi), Sister L. Larsen (Shansi), Sister Odden (Chi-li), Sister Soyland (Shansi), Sister Bjorkman (Chi-li), Sister Pedersen (Chi-li), Sister Gustavson (Chi-li), Sister Lenander (Chi-li).
 Third Row:—Bro. Lundgren (Chi-li), Bro. Johnson (Chi-li), Bro. Christiansen (Shensi), Bro. Ramsey (Shansi), Bro. Simpson (no fixed abode, China), Henry Bernsten (Chi-li), Orla Rasmussen (Chi-li), Bro. Rasmussen (Chi-li).
 Front Row:—Sister Lundgren & daughter (Chi-li), Sister Johnson (Chi-li), Sister Christiansen (Shensi), Sister Ramsey (Shansi), Sister Simpson (no fixed abode, China), Sister Rasmussen and her two children (Chi-li).

(P.M.U.—India—continued.)

seems so upset now with this terrible war, and surely it all points to the fact that Jesus is coming soon.

We are glad of the privilege of being called to publish the glad tidings of His love, and pray that we may not miss one place to which He would have us go, and that we may meet some souls in His kingdom, even if not on earth, as the outcome of this cold season's work.

With our united greetings to you and all His people at Sunderland, and all the readers of "Confidence," I remain,

Yours in His glad service,
 GRACE ELKINGTON.

Partabgarh,
 U.P., India,
 28th October, 1914.

List of Contributions received during November, 1914.

		£	s.	d.
Receipt No. 1017 ..	...	3	0	0
Own Missionary Fund ...	...	1	14	0
Towards support of Bro. Trevitt	...	0	2	0
Receipt No. 1019 ..	...	2	0	0
" 1020 ..	...	0	4	0
" 1021 ..	...	0	15	0
Kirkintilloch Mission ...	...	0	10	0
Receipt No. 1023 ..	...	1	1	0
" 1024 ..	...	0	10	0
Wem Assembly ...	...	0	10	0
Douglas Assembly, I.O.M. ...	...	0	5	0

Women's Bible Class, All Saints', Sunderland (towards support of Miss Biggs) ..	9	12	6
Receipt No. 1023 ...	2	0	6
" 1029 (towards support of Mr. Taylor) ..	20	0	0
Own Missionary Fund ..	3	0	0
Receipt No. 1031 ..	5	0	0
Swansea Conference Collections ..	6	0	0
Stirling Assembly ...	7	19	9
Coatbridge Assembly ..	2	0	0
Own Missionary Fund ...	1	10	0
Receipt No. 1036 ...	0	10	0
Anon., Bracknell ...	0	15	0
Receipt No. 1038 (towards support of Missionaries in Likiang-fu) ..	0	10	0
Preston Assembly ..	12	0	0
Receipt No. 1040, Stirling (towards support of the Misses Millie) ..	3	0	0
Receipt No. 1041 (towards Tent for Bro. Clelland) ..	1	0	0
Receipt No. 1042 ..	0	5	0
	£85	13	9

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.

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