

JANUARY, 1915.

VOL. VIII. No. 1.

"CONFIDENCE"

EDITED BY

ALEX. A. BODDY,

ALL SAINTS' VICARAGE, SUNDERLAND, ENGLAND.



Pastor Allan Swift with his Wife and Babe.

Now on their way to China to take up work under the P.M.U. at the town of
Yunnan-fu (Pages 16-17)

"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.

82nd ISSUE.

ONE PENNY.

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Pentecostal Assemblies taking one dozen or more can have them through the Hon. Secs. at 8d. per dozen (monthly payments). If Assemblies can afford to pay postage we shall be thankful. ("Confidence" is sold below cost price.)

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 December 31st.

	£	s.	d.		£	s.	d.		£	s.	d.
983 Los Angeles (W.)	0	3	11	1005 Kilsyth (A.)	0	2	6	1026 Sheffield (H.)	0	2	6
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992 Bradford (J.)	0	1	6	1015 Margate (B)	0	1	6	1036 Northampton (G.)	0	2	6
993 Dundee (R.)	0	3	6	1016 Tueson U.S.A. (A.)	0	2	0	1037 Guernsey (G.)	0	5	0
994 Colne (P.)	0	1	6	1017 Birmingham, USA				1038 Toronto (B)	0	4	0
995 Leeds (W.)	0	2	0	(N.)	0	4	0	1039 Sunderland (H.)	0	3	0
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									£13	14	4

Printing and Expenses Account.

RECEIPTS.	£	s.	d.	EXPENDITURE.	£	s.	d.
Subscriptions as above..	13	14	4	"Confidence" (December)	14	0	0
Discount ..	0	3	5	Postages ..	4	13	3
Adverse Balance ..	12	2	4	Blocks ..	0	14	6
				Stationery ..	0	1	6
				Adverse Balance from last month	6	10	10
	£26	0	1		£26	0	1

We are sorry to begin the year with an adverse balance. We shall be grateful for help.

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. 1. Vol. viii.

ALL SAINTS', SUNDERLAND.

January, 1915.

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.

BEHOLD, I COME!

(May be sung to the tune for "When I survey the Wondrous Cross.")

When I survey the wondrous theme
Of Jesus coming for His own,
'Tis like the morning's rising beam,
Calling us to our heavenly home.
In these last days of darkened time,
When demons prowl with subtle power;
Our God is showing us the signs
Of coming day and nearing hour.

Awake, my soul! soar up above,
Fix on that "hope" thy steadfast eye;
Soon shall we meet the Lord of Love,
In clouds together in the sky.

There's comfort to the weary soul
In that bright hope of nearing joy;
For ceaseless ages then shall roll,
Where powers of hell no more annoy.

Come quickly, Jesus, for Thy Bride
Longs for Thee, and that wondrous time,
When seated with Thee at Thy side.
She'll reign with Thee in Heaven's own clime.*

Copies may be obtained for small freewill offering as the Lord wills, from A. E. Sidford 75, Granville Street Winnipeg, Canada.

THE WAR.

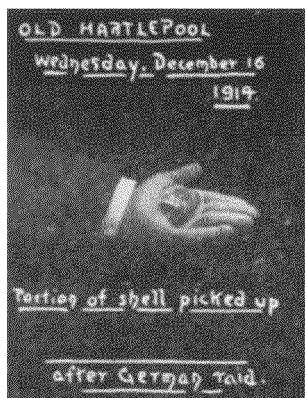
(PASSED BY OFFICIAL CENSOR)

Out of the mist on this North-East Coast of England one morning recently came three Battle Cruisers. Their behaviour led watchers to think they were friendly, and so they approached the houses of a town only a few miles south of Sunderland. Without a single warning to harmless civilians to remove their families to safety, they suddenly sent broadside after broadside of devastating

shell and shrapnel into houses and streets, killing about 100 civilians, mostly women and little children, and about ten soldiers. After 40 minutes' terrifying bombardment they suddenly fled, leaving behind awful tokens of destruction. The Editor of "Confidence" walked among the ruined houses, stood in the Parish Church with its great gaping shell-wound in the roof, and sat in the unroofed damaged rectory with its cheerful occupant. The Writer had reason indeed to thank the merciful Lord who had preserved his own son and others under the hail of shot and shell—a "baptism of fire"—when so many were

(The War—continued.)

carried man-
gled to the
hospitals and
to houses of
death. War
had come
with some
of its horrors
almost to our
very doors—
not even
sparing the
innocent
children and
women.



* * *

German newspapers would lay the blame of the War upon us. But surely our unpreparedness shows that we longed for peace. We recently reduced our small army by 90,000 (under the present Government). As one writer says: "If England is the Wolf and Germany the Lamb, the Wolf acted very strangely in allowing so many teeth to be drawn out just before withstanding the raging, merciless "Lamb" that came through Belgium.

* * *

England held back with all its might from this War, but, now forced into it, the whole nation seems uplifted, and the Colonies have eagerly rallied to the support of an Empire which brings freedom—not militarism. The people are more serious and braver than we could have expected. The Lord is bringing good out of evil! We are trusting ourselves to Him. Amen!

* * *

THE TRUTH ABOUT SUNDERLAND.

A friend in America sends me a quotation from a U.S.A. newspaper where the German telegram (wireless) states—

At Sunderland (England) the populace destroyed German shops. The police made no arrests.

The police honestly did their best, and arrests were made. One man is already in prison for six months, and another will be sentenced shortly. One of the shops was still open and doing business again. No shops were destroyed. Windows were broken by hooligans or drunken men, but in the face of the present state of affairs they will no doubt all close voluntarily.

So the German "wireless" does not give a fair idea of the actual state of things up to this date.

For note :—

1. The shops were not *destroyed*. Windows were broken by drunken men or roughs. The owner in one case ran away, and thefts were then committed. One was still carrying on business on Jan. 6th, but winding it up.
2. The police *did* make arrests, though it was difficult in a Saturday night crowd. Punishment is being carried out. As to one case we quote from the "Sunderland Echo" (Jan. 8th):—
The Recorder, in sentencing prisoner, said he had about as bad a character as it was possible for a man to have, and conduct such as his brought discredit upon the whole country. We allowed men of foreign birth to remain here and as long as we did so they were entitled to protection. It was impossible to let him off with a fine, because this sort of thing must be put a stop to, and the least sentence the court could impose was three months' imprisonment with hard labour.
3. The German and American papers should realise what self-restraint the people here as a whole have shown in the face of the cruel slaughter of defenceless women and children within a few miles of Sunderland.

It is a moving sight to be present at our Military Service in All Saints', when the soldiers with their arms with them, because they are on War Service, join heartily and listen earnestly. Our All Saints' Hall is now a Military Hospital with rows of beds.

* * *

"BOTH FOR FOE AND FRIEND."

We quote from a North Country newspaper:—

We have in this country no official "Hymn of Hate," and from the beginning of the War to the present time writers and speakers have studiously refrained from uttering words calculated to inflame public opinion against the German people, however bitterly a marauding and licentious soldiery may have been scourged. On Saturday there appeared a notable poem by Mr. Alfred Noyes, entitled "Intercession," from which we quote two stanzas:—

Thou whose wounded Hands do reach
Over every land and sea—
Thoughts too deep for human speech
Rise from all our souls to Thee;
Deeper than the wrath that burns
Round our hosts when day returns;
Deeper than the peace that fills
All these trenched and waiting hills.
Hear, O hear,
Both for foe and friend, our prayer.

Speed, O speed what every age
Writes with a prophetic hand,
Read the midnight's moving page,
Read the stars and understand;
Out of Chaos ye shall draw
Deepening harmonies of Law,
Till around the Eternal Son
All your peoples move in one.
Christ-God, hear,
Both for foe and friend, our prayer.

"The Hymn of Hate" is a terrible composition, in which hatred to England is to be the ambition of the German—on sea and on land—nothing but an undying hatred of England.

We know dear German Christians who would rather bless than curse—and yet the nation is stirred up to a hatred, which would surely back up and justify and encourage the worst actions of soldiers and sailors if they landed in Britain.

England would be treated as Belgium if Germany were successful. Germany will never suffer such treatment at the hands of the English we do trust indeed. We believe Britain would be merciful if successful. So we look to the Lord and trust Him to help us in our hour of need.

"TIPPERARY."

Mr. A. S. Booth Clibborn writes:—

The very atmosphere of the British Isles and the Colonies seems to be throbbing with the words and melody of "Tipperary." The world—one of fashions, fancies, and idolatries—soon tires of such things, as a child throws a toy aside. But God's people who have *eternity* in them may then take up a tune (since all music comes from God, and will be finally located to heaven, and be absent from hell) and convert it to carrying some hymn of holy peace or holy war, it then will sing its way on for years upon years. Some Pentecostal saints who have been willingly or unwillingly immersed into "Tipperary" in streets or elsewhere, may have perhaps felt a longing to obtain some words which—fitted to the wings of the tune—might make it "fly as a dove." May I offer such the following, for the chorus:—

It's a straight way that leads to glory,
It's *the way of the cross*;
But it shines evermore before me,
While I'm "counting all but dross!"
Farewell, sin and sorrow,
Goodbye, anxious care;
It's a long, long way that leads to glory,
But my heart's right there!

* * *

The Editor of "Confidence" would add another version which he has been led to write. Both of these verses are sung to the tune of "Tipperary," and could be reprinted on small cards and given to our soldiers. Christian men could use these words on the march, when the others are singing a less helpful refrain:—

*It's a long, brave way that leads to Glory,
We'll keep True as we go;
Let us trust then in Calvary's story—
That "He washes white as snow."
Now our Lord shall have Possession,
"Goodbye" to sin and fear;
Through our Coming King we'll reach the
Glory,
For His Heart's right here.*

(Tune, "Tipperary.")

* * *

The Bishop of Durham writes as to

PRAYER FOR VICTORY.

As regards our intercessory attitude towards the War and its issues, it seems to me imperative that we should pray, with humble submission yet with unwavering earnestness, for the fullest success, the most decisive victory, on the Allied side. As firmly as ever I hold that the War is a Holy War, waged for the preservation of Europe and the World from an unprecedented peril, the peril that a formidably non-Christian ideal of national life, expressing itself in the tyrannous domination of a single great State, should be realised, to the misery of mankind. We need a victory which shall (not indeed crush German national life; that is not possible, and it would be a huge wrong, were it possible, but) disarm effectually the Teutonic militarism which has now so tremendously disclosed its principles and its practice. Our own outraged Hartlepoons may well add strongest emphasis to that prayer.

REPENTANCE AND HUMILIATION.

As regards the attitude of intercessions towards our own national life, I venture to express my regret that more emphasis was not laid, in the original call to observe the day, upon Repentance and Humiliation. I do not mean that we have, humbly speaking, any call to repent regarding the origin of the War or our part in the warfare. Rather, I thank God that Britain never drew the sword with hands more nobly white and clean. And assuredly she never sent out fleets and armies whose

(The War—continued.)

morale of soberness and kindness, along with a sublime and indomitable valour, was so true and high. Nor ever were the lives of her heroic sons yielded up in a purer self-sacrificial spirit, by those sons themselves and by those whose anguish of bereavement over them is so holy to our hearts.

But you know what I mean by the call to Repentance and Humiliation. I mean that we need to remember, in the dust before God, the grievous modern drift of our society, in all its classes, towards ideals unworthy of Christ. We all know the modern trend, away from duty and service, towards one form or another of that loveless "living of one's own life" which is, in fact, in essence, the base Gospel of the "super-man." Hence come a thousand evils conspicuous on the surface; neglect of Worship, contempt of the Lord's Day, oblivion of the Bible, decay of Home, a grave deterioration of the moral standard among men, and the ignoble rancours, the magnified selfishness, of party spirit and class warfare.

God be praised, our five months' discipline of peril and stress has been manifestly blest to the good of English life already. But now, now, is the time to press our penitent supplications for yet much greater things. Let us "*hear the rod, and Him that hath appointed it,*" and "give Him no rest" till He gladdens us with the sight of a great and lasting moral and religious regeneration of our dear Country.

* * *

My honoured brother in the Lord, A. S. Booth-Clibborn, would like me to recommend his book against War, entitled "Blood against Blood." Most of us hate War, but many of us could not stand by calmly and see a murderer killing children without doing all we could to prevent, to punish, and to incapacitate. Our brother has removed to 49, Highbury Hill, London, N. (Send him 1/3.)

* * *

"BRITAIN JUSTIFIED—the War from the Christian Standpoint," by Frank Ballard (1/3, from Charles H. Kelly, 26 Paternoster Row, London, E.C.). This book has been recommended, and contains some very striking statements.

* * *

The Editor of "Confidence" will be glad if friends in U.S.A. will post to him

papers with interesting articles on the War, or send him newspaper cuttings.

HOLLAND.

News from Mrs. Polman.

BELOVED PASTOR AND MRS. BODDY,

So often I had it in my heart to write and to ask you and the dear ones in Sunderland to pray very much for us. We are living in such a dark, sorrowing, but still wonderful time that we need each other's prayers, help and counsel.

God has put a new responsibility upon our shoulders through the work among the interned Belgian and English soldiers, but we are, oh, so happy under it, even if it gives us a great amount of work more. We thought it would interest you to hear a little about the work we are doing among them.

I myself have not yet visited the interned, but Mr. Polman and Mr. Voskuil went to three places and distributed thousands of Flemish, English, and French illustrated Gospels. It was touching to see how the Belgian soldiers were clinging to them for fear they would not receive one. They had many opportunities to speak to the men about their souls.

There were many French-speaking soldiers, too, and as soon as the large hall among the barracks, which is building for the purpose of entertaining the soldiers, is ready, I hope to go myself and preach to them in French. May the Lord bless this effort to bring souls to Jesus.

Since that visitation we receive every day many Flemish, English, and French letters. These poor souls have become hungry after the Word.

One Belgian writes: "Oh, sir, please send me more of those little wonderful books (meaning the Gospels). I will be very careful with them and keep them till my eyes close."

Another says: "Help us to comfort our sad hearts and send us some literature, so that we shall not think too much of our terrible condition."

Another Belgian promises Mr. Polman to think of him in his prayers if only he will send him some Gospels.

One letter was from a Belgian evangelist who was begging us for spiritual

books in French. He wrote that he could do no more without spiritual books, which were to him as his daily food.

In the barracks of the English interned Mr. Polman had put a large piece of paper on the wall with a note where everybody who wanted Christian literature had to apply to him. Some did so; but the Belgian soldiers are more hungry than the English. The English soldiers have so many entertainments. They have all kinds of sport, go to the cinema, or are doing shopping, and being jolly, happy fellows, they are everywhere received with smiles.

The Belgian soldiers are so many more in number. In the first camp, where Mr. Polman went, were 10,000; and of course they have not much to do, are very sad, and in sorrow for their country; so we do what we can to cheer them by literature, letters, etc.

So you see, dear Pastor, that we really need your prayers, and also the prayers of our English friends.

Some of them have kindly sent us English literature, and a dear sister was used by the Lord to send us two pounds. We just needed the money for our travelling expenses to the soldiers, and before we prayed the Lord had already answered us. Of course we need a good deal for the travelling expenses, stamps for the books, etc., and if dear friends like to help us in this matter we shall be very glad indeed.

We do not need at present any more English daily papers, because they receive plenty from England.

The Drummond Tract Society from Stirling sent us, through Mrs. Esselbach, beautiful English books and tracts for the soldiers, and more French, German, and Dutch tracts are coming from that society. We are truly thankful for all that we receive, because it is often with tears in our eyes that we read the letters of the poor soldiers.

Then we have here a sort of information office. Many refugees and soldiers have lost their parents, wives, husbands, and children, and while we (as they write) are so good to them as to send them books, they are begging us also to seek for their lost ones. Even from Germany I receive now and then very sad letters indeed, asking us to inquire for their lost ones. Oh, how sad this war is; who can count the bleeding hearts and the hot tears?

May the Almighty Father give peace very soon.

We are now in connection with the "Red Cross" in Geneva and also here in Holland, who are helping us to seek the missing ones. We have also written to France for an English officer who was wounded in Valenciennes.

There is only one wish and prayer in our heart—that the Lord may bring some good thing out of this terrible war. But if we think that it may be the red horse of Rev. vi., who has come forth to war on this earth, what then will the end be but the speedy return of our blessed Head and King!

May the Lord prepare us more and more for His coming. I have still so many things to write and ask you, so many thoughts coming up about this war, the signs of the times, His coming, etc., that I am afraid it will take too much of your precious time. If you allow me, I should like to write you another time about the spiritual questions coming up every day in my mind.

May the dear Lord bless you both, beloved Pastor and Mrs. Boddy. Pray for us and our country.

With much love from both of us.

Yours in His service,
(MRS.) W. POLMAN.

Amsterdam,

December 6th, 1914.

FRANCE.

DEAR REV. AND MRS. BODDY,

My heart has been moved in that the bombardment has come so near you, but I know that you will be kept safe under the Everlasting Wings.

Through your advertisement in "Confidence" I received £2 from the Emmanuel people in York, and have written to thank them. I got, moreover, a bundle of literature from Melbourne, Australia. For this last gift please return thanks in "Confidence," as there was no address of sender on the parcel. The two pounds were spent in writing material for the English wounded in the camp hospital, and in hot coffee or cocoa for the French wounded who are able to come to the Ruban Bleu. We live a life of intense

(France—continued.)

interest, and have endless opportunities of witnessing. Pray on for us.

All the soldiers who belong to our mission are marvellously kept. A sailor writes from the Adriatic: I cannot tell you what the reception of the book "Travellers' Guide from Death unto Life" (in French) has been to me. It has had a marvellous effect on board of the Amiral Courbet. All wanted to read it, and in the space of a week two of my comrades have been converted.

Another one writes from Morocco that he and another friend retire in their tent to read and pray, and he cannot say how they are benefited by it.

Another from the Argonne writes that they are up to their ankles in water in the trenches, that many are sick, but he is kept in wonderful health.

Another reads the Bible to his comrades; another is kept from the cold and wet in a miraculous way; and all of them, without exception, are preserved from the shells, and feel our prayers around them like a "wall of steel." Praise, praise our God!

An English soldier, who is in deep touch with God, came out from the battle of Mons without a scratch. He was converted on the rock of Gibraltar, and became a powerful evangelist. Called to the war, he went to it with much prayer, and was in the fearful battle of Mons from one o'clock in the morning till half-past five in the evening. From the first his gun was jammed, and he was surrounded by terrific death on all sides, and from the German aeroplanes fell deadly darts all over, but, as with the boat on the Sea of Galilee, where Jesus is, there is no danger. When the time came to retire—he was one of the five last to do so—he left his bag to pass under barbed wires, and was uninjured. Two months after, in a meeting in Danph, I brought him the news of his own death! . . . in a letter. A German Christian found his bag by a corpse, and by the tenor of his wife's letters knew that he was a Christian. He gave the corpse a Christian burial, and sent the letters through an Englishman, who sent them to the wife, saying with lovely words of divine comfort that her husband, without a doubt, had died on the 22nd of August and had been buried on the 27th. The wife received that news with tears of

joy. . . . That is the way God knows how to deliver His elect!

We have numberless English soldiers coming to and fro in the Ruban Bleu; also refugees.

May God bless you both! Mrs. Boddy's article in the last "Confidence" has been a boon last night to a French soldier's wife.

Yours in Him,
HILENE BLOLEY.

Havre,
December 23rd, 1914.

Bro. M. E. Mast's Bereavement.

DEAR PASTOR,

By this terrible War I have a hard trial. My dear son Lucien, Corporal in the 9th Infantry Regiment, was wounded on the 9th instant, and he died the following day. The will of the Lord be done! My son gave his heart to God some years ago, but he was really converted at the beginning of the War. In August he wrote to me:—

You must not be in anxiety about me. The will of God be done! If I have to come back, that will be. Be sure I go to the fight without fear, for with Him I feel full of courage and confidence. Yes, happy are those who, in the midst of the uproar and whizzing of the shells and bullets, are able to sing in their hearts—"Nearer to Thee, my God, nearer to Thee."

To-day my dear son is near Jesus. I have another son lieutenant, who safely returned to France from the Tonkin. He is waiting to go to the front. Pray for this one that he be converted to Jesus.

God bless you, dear Pastor, at Christmas, and in 1915.

Your brother sorrowing, but hoping in the Lord.

MICHEL E. MAST.

49bis, Rue de Neuilly,
Rosny-sous-Bois (Seine),
21st December, 1914.

Luke xxi., 10-11—"Then said Jesus unto them, Nation shall rise against nation, and kingdom against kingdom, and great earthquakes shall be in divers places, and fearful sights and great signs shall there be from Heaven."

We just read, as we go to print, of the terrible earthquake in Italy—12,000 killed, and Rome itself damaged!

Christ in His Holy Land.

(BY THE EDITOR.)

An Attempt to Murder Jesus.

(St. Luke iv., 14-31.)

"Preacher of eternal peace,
CHRIST anointed to release,
Setting wide the dungeon door
Unto sinners chained before;
JESU, I believe in Thee,
CHRIST the Prophet sent to me."—*Stone.*

The reader will follow me as I take him up the stony path which leads from Cana in Galilee past Reineh up to the rim of that amphitheatre of limestone hills which contains the village or town of Nazareth

(SOUTH.)

or precipice.)

The houses on this west side rise in steps one above the other. A traveller one dark night riding into this part of Nazareth found that his horse had actually taken him on to the roof of a house, for the flat white roof was level with the limestone rocky path. I noticed places where it was difficult to say where the white hill-side ended, and the white stone roof commenced.

From the hill-top on the western side of Nazareth the view that autumn afternoon was to me impressive and lovely; Nazareth lay immediately beneath one, and over the hills southward lay the Plain of Jezreel.



(EAST)

(WEST)

(NORTH)

Entering NAZARETH from Cana and Reineh, near the Virgin's Spring (Cain Miriam)

in its hollow, and then downwards towards the Virgin's Spring.

MODERN NAZARA.

The sun was going down into the great sea, as I walked round about Nazareth on the hills above, and surveyed it from its western side. (I had come up from the Sea of Galilee.) In former days the town was probably further up the western slopes. It is said by some that the Synagogue—the village church—was highest of all the buildings built on the hill top.

(St. Luke speaks of the city being built on a hill, and says that this hill had a brow

and rich colours were falling on Tabor and Little Hermon. A Nazarene maiden in pink dress and dark skin tripped by, balancing an earthenware water-pot on her head.

I descended to the edge of a limestone cliff, some thirty to forty feet high. I am sure that a sudden fall from it would end the life of most men. In the past ages, however, it was much higher, for the pieces that have fallen from its face have reduced the depth greatly. This part of Nazareth

(Continued on page 11.)

“CONFIDENCE.”

JANUARY, 1915.

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Sunderland.

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Sunderland.

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Stand Still—Go Forward!

Exodus xiv., ver. 13-15.

The beginning of this year 1915 finds us in the midst of perplexities, difficulties on every side. Beyond the troubled waters we catch the glimpse of a reign of peace—we know that beyond is the promised land, but how troubled are the waves that are in front of us. Praise God! Man's extremity is God's opportunity.

It was just in such a position that the children of Israel found themselves. A wonderful deliverance out of the land of Egypt had doubtless filled their hearts with joy. They realised a little of the freedom from the tyranny of Pharaoh, when lo! they were confronted with an apparently unsurmountable difficulty—the Red Sea in front; Pharaoh's host hard after them. Truly a difficult position. Very soon arose the severe criticisms, questionings, the looking at the sea in front, the hearkening to the tumult behind. Then came the unwavering faith of Moses in His God—“Fear not! Stand still, and see the salvation of the Lord.” “The Lord shall fight for you, and ye shall hold your peace.”

How little did the people realise that there was a higher thing to be achieved than even their deliverance. They had the limited view, and thought of personal safety and deliverance—little reckoned they that the honour of God was concerned in this matter—that the Lord God was

reckoning with the enemy even before they reached the sea. But God had told Moses all about it. In verses 2, 3 and 4 we see therefore it was for His great Name's sake that this trial of faith came to the Israelites, “that He should get honour upon Pharaoh and all his host, and that the Egyptians may know that I am the Lord.”

So in the time of trial Moses had a higher outlook. He knew that the Lord was going to deal with the Egyptians, and so he could boldly assure the Israelites that “the Egyptians whom ye have seen to-day, ye shall see them again no more for ever.” The command to “Fear not, and stand still,” was given. The Lord who had brought them out of Egypt was also going to deal with their great enemy, and in this huge conflict they were to look right away to God. Very soon came the command from God to go forward. Everything seemed just the same—no change in the situation—but the command was “Go forward!” Then came light on the path. The cloudy pillar removed from before the camp of Israel to the back of it; the Lord came between the camps, bringing darkness to one and light to His people, and so Moses took the next step and obeyed the Lord's Word, stretched his rod over the sea, and “all that night” God was preparing for their safety, until Israel could pass safely through the waters. “Into the midst of the sea” they went, but they found dry ground; walls of water on either side, but a secure pathway in the midst—the Lord God omnipotent with them. Truly a wonderful object lesson for us in these days!

The end of the age is at hand. We are about to enter into the realisation of the glorious hope of our Lord's appearing. Fierce is the conflict. The powers of hell are fighting; nations, individuals, are involved. Men's hearts are failing. Awful carnage, awful testings. Rich and poor, high and low, all united in one common conflict. All agreed that this is a Spiritual War. Surely this thought comes from the Holy Spirit. How grand it is to know that the Lord has also told us all about it in His Word. His great Name and honour must be vindicated. The mighty victory of Calvary over the hosts of evil must be shewn forth, that the universe may know that the Lord, He is God. Hallelujah! Dear ones, afflicted,

tempest tossed, "Fear not, stand still, see the salvation of God." Receive the Holy Spirit in all His fulness that He may give you the vision of a conquering, glorified Christ, that He may as of old come between the children of God and the enemies of God, the hosts of Satan. Then "Go forward." See the rod, the root, the branch, stretched forth in power over the troubled seas. The Word of God going forth, conquering and to conquer. The walls of water may be on either side, but between is the dry ground, the path prepared and ready for the redeemed to walk through. Can we not see the hand of our God; His Word being read and studied by all classes; a looking up to the Lord; a wonderful day of world-wide prayer ascending to the Throne. Truly God is preparing the way of deliverance. Let us go forward then in faith and confidence, being willing to let go all our "Shibboleths" that would hinder common united action.

Let us realise that there is something infinitely higher to be achieved than personal deliverance and safety, viz., the complete overthrow of the enemy, the perfect victory and reign of the Christ in our own spirit, soul and body, in nations, in the world. His glory shall be revealed and all flesh shall see it. We too shall sing the song of Moses: "The enemy said, I will pursue, I will overtake, I will divide the spoil; my lust shall be satisfied upon them; I will draw my sword, my hand shall destroy them." Yes, but God! "Thou didst blow with Thy wind, they sank as lead in the mighty waters. Who is like unto Thee, O Lord, glorious in holiness, doing wonders. Thou hast guided them in Thy strength unto Thy holy habitation. By the greatness of Thine arm they shall be as still as a stone; till Thy people pass over, O Lord, till the people pass over which Thou hast purchased. The Lord shall reign for ever and ever."—Ex. xv., 9-18.

Surely this is the time for us to unite as *one in Christ* in praise and prayer and victory, saying: "Great and marvellous are Thy works, Lord God Almighty; just and true are Thy ways, Thou King of saints. Who shall not fear Thee, O Lord, and glorify Thy Name, for Thou only art holy; for all nations shall come and worship before Thee, for Thy judgments are made manifest."—Rev. xv. 3-4.

M.B.

(Christ in His Holy Land—continued from page 9.)

abounds in dangerous declivities.

I met the Syrian pastor in the streets of Nazareth, who said: "I should be glad if you would speak to our people to-night in the church? I shall interpret what you say." The great bell was swinging out with joyous tones over Nazareth, and pealing far away over the hills and dales where Jesus, Boy, and Youth, and Man, once walked and rested.

"We saw Thee not when Thou didst come
To this poor world of sin and death,
Nor e'er beheld Thy cottage-home
In that despised Nazareth.
But we believe Thy footsteps trod
Its streets and plains, Thou SON OF GOD."

Within the handsome stone church these Nazarenes were gathered—the women on the south side, and the men on the north, in their graceful Eastern robes.

Over the Altar table are carved in Syriac the words so appropriate to Nazareth (St. Luke iv., 22)—

"All bare Him witness, and wondered at the gracious words which proceeded out of His mouth."

Khalil-el-Jamal, their dignified minister, spoke to them in their own language, and he translated to them my words. I took for my message the words of Jesus to His own Galilæans—

"I have called you friends."

These Nazarene followers of Jesus of Nazareth all met me again the following night in Christian fellowship in the upper chamber of a Nazarene home.

* * *

There is no Synagogue in the Nazareth of to-day, because (like Bethlehem) there are no Jews there. In our LORD's day there would be a Synagogue, set probably on the hill to the west, its sanctuary end turning towards the Temple at Jerusalem. I found that the Synagogues in the Holy City itself are turned towards the site of the Holy Place.

JESUS (perhaps alone) came up the road from Cana and looked down into the amphitheatre of hills—looked down upon Nazareth "where He had been brought up."

Yonder was the old carpenter's shop, and there the village well, and there the school, and over yonder the Church (or Synagogue), where every Sabbath for so many years He had worshipped. Perhaps

(Christ In His Holy Land—continued.)

His eye turns also to a quiet spot where a stone marks the place where one day they laid to rest Joseph, who had been so faithful to Him and to His mother.

It is Friday night, the sun is going down, the Ram's Horn is sounding its double blast, and through every Jewish window is soon seen burning brightly the Sabbath lamp. *

Next day He wends His way once more to that Synagogue. It is the Sabbath Morn.

He seems to have sent away His disciples, and to have been alone. He comes back as one who has been proclaimed by the Baptist to be a great prophet. The Nazarenes hear of this their fellow-workman that He has been credited with working miracles at Cana and Jerusalem.

Galilæans who were at the Passover feast recently, had reported that He had worked strange signs and wonders.

Will He do something in the Synagogue as wonderful as that miracle of the turning of water into wine, or like the driving of the malaria out of the nobleman's son by the lake side?

They crowd the Synagogue, and press Him to take a leading part in their service. A Jewish writer (Dr. Edersheim) does not think that JESUS *offered* to read, but that He stood up in response to the request of the ruler of the Synagogue.

The Roll of the Prophet Isaiah (in Hebrew) was taken from the Ark and given to JESUS, who unrolled it at chapter lxi.

He read the first verse, and stopped in the middle of the second verse.

"The Spirit of the Lord God is upon Me, because the Lord hath anointed Me to preach good tidings unto the meek: He hath sent Me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord."

He handed the Roll back to the Sacrist, and then solemnly *sat down* as an Eastern teacher does, and the congregation stood up to receive instruction.

"You have heard of the days of the

Messiah. Those days have come, and today the prophecy finds fulfilment."

"This day is this Scripture fulfilled in your ears."

For a moment they seemed to be delighted, but soon they changed, and JESUS, seeing their inmost hearts, told them that GOD could pass by unbelieving Jews and instead bless even the Gentiles. This they would not have. The Devil came right into that Synagogue of Nazareth that Sabbath morning and tried to murder Jesus. He entered the hearts of the Nazarenes. The service abruptly terminated. They howled with wrath and rushed upon Him.

"Away with this blasphemer. The Son of Joseph says He is the Anointed of Jehovah. Cast Him over the cliff! Stone Him to death! Let Him work some miracles that we may see what He can do."

The raging mob rush with Him down the slope to the edge of the precipice. In a moment the Galilæan ministry might have been ended. But Jesus is not afraid of man. He would be willing to face death if the time was come. He turns and faces them in His majesty and purity. They stop; they are afraid to lay a finger on Him.

He passes up the northern road, and leaves them. We imagine Him taking one look at Nazareth and at these bewildered unbelievers, and then taking the road to the lake.

"He came to His Own, and His Own received Him not."

Tongues in the Public Assembly.

Conference of Leaders at the Sunderland Convention, 1914.

(Continued from last month—page 236.)

In the last issue of "Confidence" we gave the greater portion of the report of a Leaders' Discussion at the last Sunderland Convention. The subject was: "The Use of Tongues in the Assembly." Bro. Mogridge, of Lytham, opened the discussion by quoting Scripture to show that Tongues were more for private devotions than for public use. (The report as given in "Confidence" should be read

* It is quite touching at Jerusalem and everywhere where Jews live, to see the Sabbath lamp shining out of the window on Friday night.

again carefully.) Others followed with widely differing views—as Mrs. Brown (New York), Mr. Bernard (Liverpool), Bro. Tetchner (Hull), Bro. Robert Brown (Glad Tidings Hall, New York), Mr. Walshaw (Halifax), Mr. Cecil Polhill (London). Pastor Paul's opening words were given in our last number. He went on to say—

As to the choice of the office-bearers, they had had it that a sister had come the other day and said: "The Lord has shown me that Bro. So-and-so should be our Bishop, and Bro. So-and-so Elder, and Bro. So-and-so appointed to another office." Those brothers were meek perhaps, and low of heart, and they respected the character of the sister. The whole meeting were also humble, and made the appointments and the men accepted them. What their brother said was quite right,

THE GIFT OF DISCERNMENT,

what was needed was the gift of discernment in the church, to discern what was given by God Himself and what might be given by a good feeling, by a human feeling. They needed the gift of discernment in all the assemblies, and they would get it. In what way? By the Word of God. They must be men and women who were very carefully reading the Bible in prayer and praying that the Lord would give them light, and then they would find what was the line of the Spirit. He found the Holy Ghost was very tender, and He had such a fine and delicate feeling and such wonderful tact, and He would quickly see if a man was running in his own spirit or if he was led by the Holy Ghost Himself. Let them pray that the Lord would give them such a spirit of discernment. Every meeting was the meeting of the Lord Himself, and they must acknowledge that the Lord Himself was the Leader. Yet they needed in every meeting a human leader.

They had in Mulheim in Germany a great conference last year, with 2,800 attendants. Now, as they could imagine, that was a very large company. Brother Humburg was the human leader of the meeting, and he could tell them it was a very serious thing to be the leader of such a large meeting. It was not possible to go on in such a large meeting without a human leader, and that leader was given by God. It could not be allowed that everyone should speak, though it might be said, "Yes, I am standing before God, and I have the right to speak." No, they needed a man who was set in his place by God in order to discern if things were given by the Lord Himself; and they should be thankful if the Lord had given them such leaders, and they should always be willing to obey their leaders, and in that way they would get more the gift of discernment.

THE SIGN OF TONGUES.

As to what Bro. Brown had said, they considered that three points were to be considered in regard to receiving the Holy Ghost. First there was the guidance of the spirit by the Holy Ghost by His coming upon them; the indwelling of the Holy Spirit; then the working of the Spirit by His gifts, or, in other words, the Holy Ghost through them working and speaking. So they would receive in the baptism the guidance of the Spirit, then the fruits of the Spirit, and also the gifts of the Spirit,

or manifestations of the Spirit. That was their view. Some taught that everyone must have spoken in tongues if he had received the baptism of the Holy Spirit. They did not teach that in Germany, and they had their reasons for it. But they agreed on this, that they said that the baptism was given in order to make them witnesses for Christ, and so they needed the manifestations; but they had cases where people got the interpretation, it might be, and yet had not spoken with tongues; and other people got other gifts of the Spirit without having spoken in tongues. So they came to the conclusion that it was enough to recognise that there should be a manifestation of the Spirit in some way.

Pastor Voget remarked that to each one was given some manifestation of the Spirit when he got the full baptism.

TWO VISIONS.

Prediger Humburg said he wanted to tell them about two visions they had at Mulheim by some faithful souls. A brother had to minister in a meeting, and it was a burden on his heart that he might have a true message. That brother had got his eyes open for the things of the true church of God, and saw how much damage was done by the self-life in the church. Now, when he was quietly before the Lord, this vision came to him. He saw a field just ploughed, and a dove came from heaven, and the dove just wanted to alight on the field, but suddenly she began to flutter and fly up again, and the brother said: "What is this? Why doesn't she come down on the field?" And then he saw that the field was moving, and the Lord said to him: "There is in My church yet too much of those old opinions and views and such like." On the next Saturday a sister received a vision during the meeting. She saw a very beautiful tree in full blossom, but without leaves, and again a white dove came from heaven and wanted to alight upon the tree, but just at the moment when she wanted to alight on a branch of the tree she began to flutter and fly up again, and the vision was gone. There was another part of the tree, without blossom, but with beautiful leaves. The same thing was repeated—the bird wanted to alight on that tree, but went up again, and that vision disappeared. Next came a tree which fell dead, and the dove came down again, but flew up a third time. The fourth tree came loaded with wonderful fruit. She said, "What wonderful fruit." Now the dove came and alighted upon the tree. Now he would like to give them a Bible word as to what a vision Paul had about the church. (See Philippians, i., 1-11.) They had just heard how that bird perched on the last tree filled with fruit. The fruit was the product of the life in the tree, and the life of Christ must develop and mature and bring forth fruit. Then the Holy Spirit could take them up in the power of God and unite them with Christ.

Look at what the Apostle said. They saw that they must be found richly loaded with the fruits of righteousness, which were by Jesus Christ. The point was this, that the life of Christ in them could really bring forth fruit. That fact they must have in view. His death and His life must be developed in them. If they had no other desire but that, the Holy Spirit would teach them concerning all other questions. If they were to lay down a rule that the sign of tongues was necessarily implied in the baptism of the Holy Spirit they would disturb many children of God, and he

(Tongues in the Public Assembly—continued.)

feared they would be against the Holy Spirit. These were spiritual things. If someone received gifts, they were from God; to some He gave tongues and to others other gifts. Paul said: "Do ye all speak in tongues?" He found that when people received tongues as a sign and continued right with the Lord, they, as a rule, received also the gift of tongues. He would not say all the rest were not right with the Lord. He himself had never spoken in tongues until that day; he only once sang in tongues. Some said that was the same, but there need be no quarrel about it.

THE SIGN.

In the beginning of the movement in Germany, he thought he ought to have spoken in tongues before the baptism was confirmed in him. They were in a meeting, and the Spirit of the Lord was wonderfully working in that meeting, and the Lord told him to step down from the pulpit and lay his hands on certain people that they might receive the Holy Ghost. He said: "My God, I haven't had myself the baptism of the Spirit and the gift of tongues, how can I lay hands on these people for the reception of the baptism?" But he felt he was grieving the Holy Spirit in resisting that impulse, and the Holy Spirit said: "Will you deny that you have received the baptism of the Holy Spirit?" He said "No," and he went down to those brothers and sisters—some seven or eight, and his hands had scarcely touched their hair when they began to speak in tongues for about ten minutes at least, and there was a wonderful stir and many were baptised even without laying on of hands. Now what had they to say in the face of such facts? God gave him other gifts in the Pentecostal movement, and he was conscious of the gifts He had given him and was very happy when he could exercise his gifts.

VIEWS MAY DIFFER.

But he did not want to convert people to his standpoint, he would leave it to the Holy Spirit to set things right, and he would not like to oppose any dear child of God who he was convinced lived in real touch with the Lord. One more point. He did not think it was right according to the Scriptures to say that if a man had spoken in tongues as the Spirit giveth utterance, that was a sure evidence that he had received the full Pentecostal blessing. The full Pentecostal blessing implied to him that he had received the same blessing they received at Pentecost. They were "men" in Christ when they received that blessing, but they could not say that of the Corinthians when the Holy Ghost fell upon them, and Paul did not say to the Corinthians, "You have received the full baptism of the Holy Spirit." He said to them, "You have only received milk, and you cannot take any more yet." And he said the same to the Hebrews. There they could not speak about the full baptism with the Holy Spirit. It seemed to him that the full baptism in the Holy Ghost had not been received by a single individual, but by the whole church. Such baptism implied the fulness of the fruit and the fulness of the gifts. As there was a fulness in the Head, in Christ, so there would be a fulness in the church. So they must not limit the Holy Spirit by saying that he that spoke in tongues had received the full baptism, and he that did not speak in tongues had not received the full baptism. They must be careful in these matters. God had placed them in a

time when the perfection of His church was going to be brought about, and first of all they needed to use their common sense and to have a sound mind. Let them all ask the Lord for a sound mind, and then everything would be all right.

* * *

This discussion was carried on in the most friendly and Christian spirit. It is well indeed to see the different way in which spiritual men approach this subject. The fourteenth chapter of 1st Corinthians deserves, even at this point, fresh study, and perhaps the reader of "Confidence" will read it again and then look through this report once more. Whilst the "Tongues" bring untold blessings, there are dangers running close beside the blessing for those who do not keep close to the Word of God. I have heard in some assemblies quite lengthy speaking in Tongues when there has been no interpretation, and none seemed to be expected, for the speaker went on and on without a pause or without anyone praying for the interpretation. This seems contrary to the spirit of St. Paul's advice. We thank God for the "Tongues." But let us be loyal to His Word.—A.A.B.

The Congo Inland Mission.

Miss Doering writes from Sweden:—

DEAR PASTOR BODDY,

I enclose herewith a photo of the three Scandinavian Kings who met in the interest of their respective countries' neutrality. Thus *war* has literally driven these erstwhile independent rulers into each other's arms. Oh that it were so with the Church of Christ! Instead of looking on dismayed, we need to realise that *united we stand*—united we go forward conquering and to conquer. Should not the War affect us as it affects the loyal patriots in calling for unprecedented sacrifice and unity (that cheerfully) on behalf of the continued *advance* of Christ's cause even in these troublous times?

As I happened to be in Malmo at the time the three Northern monarchs met, I joined the great crowd assembled before the residence of the Lord Mayor, eager for a glimpse of the royal guests. They were half-an-hour late, and no one knew just when they would appear. But there stood this great mass of loyal subjects, quietly, orderly, braving the wind and rain, just for a glimpse! I wondered how many of us exhibit *that* patience to get a glimpse of the altogether lovely One? How many know the power of the "If not" of Daniel iii., 16-18? If He does *not* deliver us . . . nevertheless we will be faithful—we will not serve idols. Even, *if not*, after long seasons of waiting, the blessed Holy Spirit has not yet witnessed to His incoming; "*if not*," though we have relentlessly stood on the promises, the long looked for touch of life in sick bodies is felt (Job. xiii., 15); "*if not*," there comes a reply to the anxious soul waiting for guidance at the fork of the road (Isaiah l., 10)—still we are going on with *Him*, waiting for Him—that is the fidelity which few can offer "*Him*." "If possible, let

this cup pass from Me, but, *if not*, Thy will be done." This attitude of waiting humbly is the only spirit which means victory—that victory which emanates out of the stern discipline of waiting. This is the spirit which is going to make us more than conquerors in these troublous times.

Many souls are asking: Whence shall we take

BREAD IN THE WILDERNESS

to feed the multitude? There are the poor, the claims of the Red Cross Society, the increased expense of living on the Mission fields, etc. Have we forgotten that the Jehovah of Israel, who fed several million people for 40 years in a wilderness, is the same Jehovah in 1915? Let me give you but two *modern* ways He has of sending the manna.

The War scare in Sweden had quickly reacted upon Missionary treasures, and the great Swedish Missionary Society, with its 150 foreign missionaries, suddenly was plunged into debt. Prayer was made unto God persistently. About 20,000 kroners were needed at once. Whence should this sum come, with so many contributors mobilised and their families without a bread-earner? Just at the darkest hour the Court announced the opening of two wills. One bequeathed 11,000 kroners and the other about as much to the foreign missionary department of the Society. Mark God's hand! The 11,000 kroners legacy came as a great surprise. The brother who bequeathed this sum was a working man, living so poorly that all thought he was extremely pressed financially. He had been living the self-denial life in order to lay up treasures in Heaven, and his accumulated, hard-earned gift came just in the darkest hour.

The writer has felt the burden of finances for several workers. There is no time left for personal financial cares, even though one does not know where the next penny is coming from. The best way to have no personal cares is to bear the burdens of others, and God does the rest.

A report has reached our ears that there is an idea current that we are people of "means," because of the humble role of simply being a channel we have played. We are only passing on to missionaries what God in His mercy sends us, and behind the scenes it requires holding on to Him. There is no personal private fund to draw from. We must confess a tiny care crept in for our Swedish Pentecostal workers, two of whom, now *en route* to Congo, had no assured income, though a body of prayer champions are faithfully holding the ropes.

One day one of the "unprovided ones," with beaming face, related how God interposed. We had issued a Congo Inland Mission booklet in Swedish, which contains a Congo Missionary poem written by a prospective Congo candidate. This poem gripped an unsaved man who wanted to know the young poet. He, however, was absent from the city, and his "unprovided for" friend called upon the man. God dealt with him—to what extent we know not—but the interview ended with an offer to provide for the missionary, whose maintenance had been one

of our "cares."

God *cares* about our cares, as we make them His cares. Cases might be multiplied. He giveth bread in the barren wilderness as literally as in patriarchal days. We do *not* expect to retrench even in hard times. *God is able.*

Yours in triumphant faith,

ALMA E. DOERING.

c/o Pastor Ongman,
Orebro, Sweden,
December 22nd, 1914.

PENTECOSTAL ITEMS.

The names of the officers in the October issue of "Confidence" in connection with the "Tabernacle Pentecostal Assembly" at Boksburg North, Transvaal, South Africa, should be as follows:—Bros. Charles McCallum, Van den Heever, Carl Van Heerden, Jun., and Jacobus Van Heerden. The meetings are being held—until they can get into the permanent Assembly Hall—at 55, Tenth Avenue, corner of Third Street.

* * *

A great need in South Africa is for good whole-some literature, and they will be glad of parcels of tracts for distribution should any feel inclined to send such. God will indeed bless them.

All communications should be addressed as follows:—Pastor S. Bernhard Swift, P.O. Box 18, Boksburg North, Transvaal, South Africa.

* * *

Bro. Smith Wigglesworth is still in U.S.A., but we have not any central address to which friends may always write. If he sees "Confidence" and reads this paragraph, perhaps he will kindly send us a permanent address. We would like to tell him that Mlle. Biolley, of the Ruban Bleu, Havre, France, would like him to return *via* Havre and hold meetings. Also Miss Watt, of Dunfermline, N.B., makes the same request.

* * *

FARTOWN (Pudsey, near Leeds).—Mrs. A. Wilson, who received her Pentecostal Baptism in All Saints' Parish Hall, Sunderland, writes that she and her husband have held meetings at 118 Green Cottage—Wednesdays, 7:30 p.m.; Sundays, 10 a.m., 2:30 and 6 p.m.

LIVERPOOL.—Mr. and Mrs. H. McClenahan ask us to say that they hold meetings at 114 Wood Street. Sundays, 10:45 and 6:30; Tuesdays, 7:30; Thursdays, 7:30.

IPSWICH.—We are informed that Miss A. E. Hunt, 53 Burrell Street, is the leader of the meetings held at that address. The members are hoping to build a Mission Hall shortly.

INDIA, TRICHINOPOLY.—The Rev. C. W. Dickson, at one time at Ferryhill, County Durham, England, who received such remarkable manifestations at his Pentecostal Baptism, is now Superintendent Missionary at this place. He would be glad to hear from his friends in the home-land.

FRANCE.—Capt. Salwey, R.N., has been at work with his text carriers. The first of Kitchener's Army was passing through, and five trains were "held up." He preached to them, and has visited the wounded in the hospitals. Bro. J. E. Bowran is the hon. secretary to the Text Carriers, 7 Roxburgh Street, Sunderland. An interesting quarterly report has just been issued.

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, Goshinganj 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, Sheikh-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. Scharten, 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 Millie, 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 Beruldsen and Christina Beruldsen (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.

Readers of "Confidence" will be sincerely grieved to hear of the very serious illness of our beloved Brother, Mr. W. H. Sandwith. Mrs. Sandwith writes that his life has been spared in response to the faith of those around, when they had obeyed James v., 14. The P.M.U. owes, under God, much to the help of our very dear brother in his capacity as Hon. Treasurer, an office exercised in the spirit of extreme prayerfulness. He has gone down before the Lord in earnest supplication in the face of deficiencies, and the prayer of himself and those with him has again and again been marvellously answered.

* * *

We have therefore been asked to state that the Council of the P.M.U. very much regrets that, owing to the very serious illness of their esteemed treasurer, Mr. W. H. Sandwith, he has felt compelled to resign. The duties of the treasurership have *pro tem.* been taken over by Mr. W. Glassby, of "Ladyfield," Renold, Bedford,

to whom all remittances and communications should kindly be forwarded.

* * *

Bro Amos Williams sends good accounts of Bro. Trevitt and himself. They have been holding many Pentecostal meetings with Bro. W. W. Simpson and Mrs. Simpson. He writes from Tai-Yuan-fu, Shansi, China.

Pastor A. Swift's Meetings.

A further word concerning God's blessing on my trip through England and Scotland might be in place at this time. After leaving Swansea I returned to London for one day, and then went on to Liverpool.

On Wednesday evening, November 4th, the Pentecostal friends came together, and we experienced a nice, helpful time. From there I went on to Shrewsbury, where Mr. and Mrs. Currie have a small Pentecostal Centre. The work in this place is rather an uphill task, but one is always glad to remember that the Word says:

"In due season we shall reap, if we faint not." Having one day to spare, I enjoyed a delightful rest in Mr. Currie's home. Leaving Shrewsbury, I travelled on to Lytham for the week-end. My stay with Bro. Mogridge was a very pleasant one. The Lord blessed our gathering together at the different meetings, and it was a busy time, but one not to be regretted. The Assembly is composed of earnest praying people, and the missionary question is by no means a neglected subject.

Leaving Lytham on the Monday afternoon, I proceeded on to Preston. The P.M.U. Training School under Bro. Myer-cough is no doubt well known to many readers of "Confidence." A large company assembled after the regular evening class, and the Lord met with us in a blessed way.

From Preston I journeyed on to Bury on Tuesday afternoon, where I stayed for two days. An excellent work is carried on in this place under Bro. Taylor, and God has especially blessed the people with a lively missionary interest. Proceeding on to Halifax, I had the privilege of visiting the work under Mrs. Walshaw. It is a well-known centre for missionary enterprise. We had a good afternoon meeting, followed by a cup of tea and bread and butter. I then hurried on to Bradford for an evening meeting.

While visiting in Canada in June last I met Bro. Smith Wigglesworth at a Camp meeting near Berlin, Ontario. It was with pleasure that I stayed in his home in Bradford and ministered among the friends of our brother's Assembly. A good company came together, and one found it very easy to speak on the missionary question.

Next morning I had to travel to Chesterfield. The weather was bad, but a meeting was arranged for, and together we looked into the Word. Hull was my next stopping place, and there I stayed for the week-end. Bro. Tetchner met the train, and conducted me first to my billet and then on to the Saturday evening meeting. The Lord's presence was very manifest, and my soul received special refreshing while we were in prayer. Although the next day was stormy we had a good attendance, and the people showed a lively interest in the Lord's work in other lands.

While travelling from Hull to Leeds an Advent brother tried to impress upon me the importance of observing the Sabbath (Seventh) Day, but I praised God anew for freeing me from the demands of Sinai. However, we exchanged views freely and charitably. He promised to look into the question of Pentecost, and asked me to consider carefully the claims of the Fourth Commandment. Upon arriving in Leeds I proceeded to Bro. Jewitt's home, and received a warm welcome. A Bro. Simpson entertained me for two days, and the Assembly under Bros. Jewitt and Anderson received me very cordially. A continual interest in missions is maintained. Each member is delegated to glean information from the different fields, and to present same publicly at certain intervals.

After leaving Leeds I went right through to Edinburgh, and spent Wednesday and Friday in Mrs. Bernuldsen's home. The Lord is working in the Leith Mission, and soundly converting men and women who were once bound by the drink habit. Missionaries have their pictures in a prominent place over the fireplace, and one occasionally hears someone pray for the mantelpiece, meaning the friends in the regions beyond.

Portobello being very near Edinburgh, I was able to visit Bro. Ferguson on the Thursday evening. The Lord blessed our gathering together, and confirmed His Word through gift of prophecy. A few friends met in Bro. Ferguson's home next morning, and while we prayed the Lord gave me a touch of healing in my body.

On the Saturday afternoon I journeyed on to East Wemyss, and stayed there for the week-end. Bro. H. Small is the pastor of the Assembly, but is staying in London at the present time. The work is well cared for by the elders, and the Lord met with us in a most blessed way. After leaving East Wemyss I arrived in Dundee at noon on the Monday. A meeting was arranged for in the evening, and the Lord was present and gave us a helpful time together. The friends are bravely plodding uphill, but God is with them, and He has promised to meet with the twos and threes who gather in His name.

From Dundee I went to Stirling, and was met at the station by Bro. Gunn, the railroad policeman. He introduced me to Bro. Mair, at whose home I stayed overnight. The Lord was with us in marked power at the evening meeting, and quickened us all as to the need in foreign lands.

Leaving Stirling at noon next day I journeyed on to Kilsyth. The work in this place has suffered somewhat through division, but God is giving renewed blessing, and the unsaved are being reached in the open air. The Word of God as a final test brings about separation from that which is false, but if we are true to His revealed will in the Scriptures, blessing must be the final outcome.

The next place to visit was Paisley. Bro. Belch met me in Glasgow, and after tea we proceeded on to the meeting by electric car. A good company assembled under the leadership of Bro. Andrew Reid, and we spent a helpful time together. I had the great pleasure of staying with a Mr. and Mrs. Kirk, whom I met in America a few times. Having one day free, the friends in Paisley arranged for another meeting in the home of Bro. Hume, of Anniesland. The Lord was very present with us, and we had a time of blessed fellowship.

On the Saturday afternoon I proceeded on to Airdrie for the week-end. This was the last stopping place in Scotland. Although the weather was very bad, the meetings were well attended. Friends came from Coatbridge and Glasgow, and on the Sunday evening the little iron church at Glen Mavis was nearly full.

After a journey of four or five hours from Scotland on the Monday, Pastor Boddy met me at Sunderland Station. In the evening we had a meeting in All Saints' Vestry, and the Lord spoke to our hearts afresh of the needs in heathen lands. On Tuesday evening a few of the friends gathered together for a time of fellowship, and again on Wednesday afternoon. At night a time was set apart for special prayer for the war and the country during the present crisis. In spite of bad weather this meeting was well attended. One or two spoke of Divine help in that rain was caused to cease so that they might reach the service without a wetting. I retired at 1 a.m. on account of catching an early train for London, but the prayer meeting continued. The Lord brought me safely home to my loved ones again. We are now awaiting His time for proceeding on to China,

Our Congo Missionary.

Arrival of Bro. Johnstone at Djoko Punda.

BELOVED PASTOR BODDY,

Greetings to you and all the saints who love our Lord Jesus Christ in sincerity and truth.

I expect by this time you have all heard the news that Bro. Anderson, of the Swedish Mission, and myself arrived at our destination on August 15th, after a voyage and journey up country of nearly two months. As I stated in my last letter written to you at Matadi of the pleasant and peaceful voyage we had on the ocean steamer, I may say that the latter part of

THE JOURNEY OF ONE THOUSAND

miles inland was equally as pleasant, and of course more interesting.

After a few days' stay with the Swedish Missionaries at Matadi, we took a two days' railway journey to Leopoldville, and stayed the first night at a village called Thyssville. Our host, Mr. Stephens, of the Baptist Missionary Society, made us very welcome, and gave us an opportunity of witnessing to him of the blessing of Pentecost in the latter rain outpouring.

By four o'clock next morning we were up, and, after a hasty meal, were soon once more on our "Scotch Express" train to Leopoldville. Although we travelled second class, the inside was more like a goods train than anything else, being exceedingly dirty and not very comfortable, and the speed limit was about 15 miles per hour in and out, and up and down of the mountainous country. With the terrific heat of the sun, and the carriage continually filled with smoke and drink of our other Belgian passengers, our arrival at Leopoldville was a great joy to us. Here we were met by Mr. Wilkinson, of the Congo Balolo Mission, and were soon enjoying a refreshing cup of tea. Here we had to remain for eight days, because of no boat in to take us the remainder of our journey.

SOAP.

We had, however, a very blessed time with Mr. and Mrs. Wilkinson and Mr. Guyton, and felt the presence of the Lord very near to us. While here we went over to Kinshasa, four miles away, and had a good look round at Lever Bros., the soap manufacturers. A year or two ago there was not above an odd European house, but to-day there are about thirty, and all laid out with a beautiful little garden in front, which makes the place look very pretty.

The Baptist Missionary Society have a good work going on here, and we visited our brethren, Mr. and Mrs. Cowell, who have been in Congo upwards of 25 years. They gave us a hearty reception and entertained us several times.

While at Leopoldville I was able to relieve a poor native woman by extracting an aching tooth, which she was very pleased to get rid of. We left here for Kinshasa once more on the 30th of July and set sail for Djoko Punda by the small steamer "Belgie." As we voyaged up the great river Congo we sighted daily many

HIPPOPOTAMI

in the water and several large crocodiles and wild fowl on the banks. The scenery was very picturesque, and reminded one of Windermere and the Lake District, but with the great forests stretching for hundreds of miles on either side of the river. We had to stay each night to renew our wood fuel for our engines at one of the village

posts, or anchor on some sandbank where our boys would go and chop firewood, which took several hours to do. The natives were greatly excited at our appearance, most of them being practically nude and very wild-looking. How my heart just longed to tell them of Jesus and His love for them, but could not. We passed hundreds of such villages where the Gospel has never reached, but where sin, superstition and witchcraft abounds with all its terrible cruelties. Surely there is a great need out here for many of our saints to obey the Lord in bringing the Gospel to these darkened hearts. The fields are already white unto harvest—"Pray ye therefore the Lord of the harvest that He will send forth more labourers into His harvest."

After a few days' voyage we left the Congo River and entered the Kasai, a large tributary of the Congo. The water was very low, but with the strong undercurrents we ran into the bank and several times got stuck and could scarcely make headway. However, after fifteen days of such, with many varied experiences in the way of diet, etc., we arrived at our destination. Our joy knew no bounds as we sighted the mission site on the hill top, and with thankful hearts, lifted up our voices in praise to God for all His loving care and keeping. Mr. Haigh, of the Congo Inland Mission, met us, and after conducting us and all our luggage up the hill, introduced us to Mrs. Haigh, who both gave us a hearty welcome in the name of the Lord. They were both pretty well run down and needing a rest, and Mr. Haigh remarked that our arrival—which they had been looking forward to for several months—was better than a good bottle of medicine. Since then we have been kept very busy with many duties such as

BRICKMAKING,

building, roofing, joinery, gardening, etc., and study of the language each afternoon. Our houses at present are made of mud or grass and also our meeting house, but we are trusting that soon the State will give us permission to erect permanent buildings.

Our meetings are held on Sunday at 10:30, and 3 p.m. for school, and at 6 a.m. on Tuesday and Friday mornings, also on Wednesday evenings at 7 p.m. There are only one or two professing Christians as yet, but we are praying and believing for the Lord to pour out His Spirit in our midst.

You will regret to hear that Bro. Anderson has had a bad attack of malaria this last three weeks on and off, but we praise God for answered prayer, as he is now up again and slowly gaining fresh strength. We battle here not so much with flesh and blood as against principalities and powers and spiritual wickedness in high places; but, Hallelujah! Christ is the head of all principality and power, and we are *complete* in Him.

We thank you and all the dear saints for your continued prayer on our behalf.

With loving fellowship I conclude.

I remain,

Yours in His love and service,

FREDK. D. JOHNSTONE

Congo Inland Mission,

Djoko Punda,

Kasai, via Kinshasa,

Congo Belge,

Central Africa,

Nov. 6th, 1914.

CHINA.

News from Yunnan-Fu.

DEAR PASTOR BODDY,

It is difficult for some of us to realise that only six months ago to-day we were saying "Good-bye" to England and all the dear friends there. Our hearts overflow with gratitude to our great God "who only doeth wonders," as we see how He has guided and helped us in the study of the language, in the knowledge of the people, and how wonderfully He has enabled us to settle down in our home here. Mr. and Mrs. McLean have been so helpful to us regarding the language, as well as in numerous other ways, and the Lord has given us a most pains-taking native teacher, who is much interested in our acquiring the language.

During the past month a course of Bible study has been in progress—with the men for one week, and with the women for two weeks. It has been a time of real blessing, as the dear people have read and pondered the written Word. It was delightful to see their interest and earnestness, not only in study hours, but in spare moments. We are praying that as the work increases, at least some of the men may become evangelists, while the women may become effective witnesses in their own homes and to their neighbours.

A fortnight ago Miss De Vries and I were privileged to visit the out station of Fu-ming. It was a most delightful journey of thirty miles across the mountains, amidst the grandest scenery—precipitous mountains clad with luxuriant foliage, firs, ferns, creeping plants and wild flowers, deep, narrow valleys, well cultivated as rice fields, etc. One part of our journey lay through a narrow mountain pass; in the depths of the valley a beautiful waterfall came tumbling in noisy grandeur over the massive rocks. It was most interesting at times to watch the natives harvesting the rice, using a small hand-sickle, and afterwards beating out the grain by hand over a large box. Often the whole family seemed employed—even baby, tied on its mother's back, joined in the glee of the merry party. This journey, too, gave us our first insight into Chinese inns and the curiosity of the country people. To escape observation at midday we sought a secluded nook beneath some bamboos, but had barely commenced our repast when about thirty men, women and children arrived. One old man, with a pipe three feet long, sat on the ground to watch us. They all seemed to enjoy the sight, and we certainly enjoyed the meal.

The people at Fu-ming are very friendly towards us, especially the officials, and the little chapel is well attended. In fact we saw it crowded one night, and as many more were standing in the court-yard listening. There are about twelve believers and several enquirers, while very many more come to hear. During Mrs. McLean's last visit there, many tribes' people came, who thus heard the Gospel for the first time.

The day after our arrival we visited two official homes. One lady in these is a believer. Please pray for the husband. In this house we saw a wall and sideboard filled with idols and ancestral tablets. In the other home the lady was quite offended when told that all men—even Confucius—were sinners. However, the Lord kept her listening while Mrs. McLean and the native

preacher told the Gospel story. Her son—a fine young fellow of about 20 years—came to the evening meeting.

On our return journey Mrs. McLean held open-air meetings at the villages *en route*, and we were glad to be able to join in the singing. The people listened most attentively.

Recently some of the workers had a busy and blessed time at a five days' gathering of thousands of people for a heathen festival. The Gospel was preached, and many books sold.

Last week we attended the launching of the new boat "Kenneth," or "Hai-lin-pin" ("Peace govern the Lake"), the kind gift of Mr. Polhill to the Missionary community here, and for the purpose of assisting in evangelising the "lake villages." The first trip was taken this week.

The Chinese have a very strange custom of presenting gifts. Last Monday, *during* the meeting, four of us suddenly had the huge seed-case of a sunflower placed before us by a dear woman, whose heart was overflowing with gratitude. On the previous Sunday morning, while we were at family prayers, there was a slight disturbance, and a man from the country appeared with a hen!

Last week one of the women who attended the meetings was to be married. According to the custom she had not spoken to her future husband—all the necessary arrangements being performed by a "middle-man." She begged to be allowed to go from here, so the previous night slept in our "upper room." About 3 a.m. we were disturbed, and found the chairmen ordered for daybreak (5:30 a.m.) had arrived! The bride's attendants prepared her for the ceremony, when lo! her shoes were missing, and she had to go to her former home—some distance away—for them. They had a Christian wedding; but the man is not saved. Please pray for them.

We praise God for His goodness, love and mercy, to those of our number who have been ill. He has fully restored them to health, and day by day is renewing and increasing their strength. More fully than ever before do they realise it is the health and strength of our God.

All the friends here send Christian greetings, and we unite in thanking you and all the friends in the homeland for prayer on our behalf.

Your in our Coming Lord,
FANNY E. JENNER.

c/o Rev. H. McLean,
Yunnan-fu,
Yunnan Province,
South-West China,
October 3rd, 1914.

DEAR PASTOR BODDY,

The time has come round once more for me to write you, and I feel I must first give a note of praise to our gracious Lord and Redeemer. Truly He hath done "great things" for us whereof we are glad.

Last week Miss Jenner, my sister and I passed our first examination successfully, glory be to Jesus. Miss Cook and Miss De Vries hope to take theirs soon.

This week we three are having a holiday, at least from study, but having plenty of work to do in other things, as Mr. and Mrs. McLean are

(P.M.U.—China—continued.)

out on a trip this week. On Monday morning we five, also Miss Rönager, escorted Mr. and Mrs. McLean to a place called Shao Ban Chao, 20 li from here. These horse rides are most enjoyable to each one of us. There were many travellers on the road, both going and coming, as there was a large market being held at this place, Shao Ban Chao. We arrived there about mid-day. We have never seen such a crowd of people in China before. It was a splendid opportunity for preaching the Gospel. There was a native helper with Mrs. McLean, also a colporteur from the Bible Society, who had a fine picture of the Broad and Narrow Way, which he hung up and preached to the people about. We sang a few of the hymns which are most familiar to us. Mr. and Mrs. McLean also spoke for a time, and we three had the opportunity of witnessing for our Lord and Master for the first time in a Chinese open-air meeting. Praise the Lord. Some of the people listened most attentively, and many were very anxious to purchase Gospels.

After this we went to a Chinese inn and had some lunch, and there was such a crowd gathered to see the foreigners eat. It was time then for us to return home again, as it gets dark so quickly now. Mr. and Mrs. McLean and the others were going 20 li further on; they are on their way to Tong-hai to open work there.

On our way back we saw a Chinese woman sitting outside her house. She rose and came forward smiling, and we greeted her with "Peace be unto thee" (in Chinese) and she returned the greeting in a term of praise and thanksgiving to God. No doubt she was one of His little ones.

We just arrived home in time. As we came near the station it began to rain. The Lord answered prayer in this too, as it looked a bit overcast in the forenoon, so we lifted our hearts to the Lord that it might not rain while we were out. We praise the Lord for His continued goodness to us.

A few days ago we were all invited to a wedding breakfast, and the following evening to supper. The breakfast was in the home of the young man, and the supper in the home of the young woman. We are beginning to get accustomed to the use of the chop-sticks, although sometimes we make rather slow progress; some of the "dishes" look rather "uncanny," but I find I can always do justice to the rice.

Mr. and Mrs. McLean were over at Fu-ming, but Mr. Amundsen kindly said he would perform the marriage ceremony in place of Mr. McLean, as they were both enquirers and were anxious to have a Christian wedding. The chapel was just packed full of people—many who never come to hear the Gospel—but we are glad that that day they did hear.

We do praise the Lord, and would just ask the dear friends to join us as in Psalm xxxiv., 3, because in the meetings which we three had to speak in last week for our examination, precious souls were saved, at least in each meeting several stood up and said they wanted to believe in Jesus. Hallelujah! In one meeting one old woman, 80 years of age, said she wanted to believe in Jesus. We know this is the Lord's doings; it is marvelous in our eyes.

I am enclosing a circular-letter of dear Mrs. McLean's, giving a full account of the work at

Fu-ming.

All the sisters are well and happy, and send greetings to all, with love in the Lord.

Yours sincerely,

In His glad service,

MAGGIE B. MILLIE.

c/o Rev. H. McLean,

Yunnan-fu,

Yunnan, South-West China.

via Lao-kai and Tonkin,

November 11th, 1914.

List of Contributions received during December, 1914.

	£	s.	d.
Receipt No. 1044	20	0	0
Kilsyth Assembly (towards support of Bro. Kok)	1	0	0
" " (towards support of Bro. Taylor)	1	0	0
" " (towards support of Bro. Clelland)	1	0	0
Full Gospel Assembly, Belfast.	3	5	0
Receipt No. 1047	12	0	0
" 1048	5	0	0
Sion College Own Missionary Fund	2	10	0
Receipt No. 1050	0	5	0
" 1051	1	0	0
Sion College Own Missionary Fund	4	10	0
Carlisle Centre	1	10	0
Receipt No. 1054	5	0	0
" 1055	0	17	3½
" 1056	60	0	0
" 1057	5	0	0
Sunderland Boxes	9	13	8½
Brookshaw Street Mission	3	0	0
Receipt No. 1061	0	2	6
" 1062 (towards support of Likiang Missionaries)	0	10	0
" 1063 (towards support of Miss Clark and Evangelist)	17	0	0
Kirkintilloch Mission	0	10	1
Receipt No. 1065	3	0	0
" 1066	0	6	0
" 1067	10	0	0
" 1068	0	1	6
" 1069	0	6	8
" 1070	1	3	0
" 1071	0	5	0
Ystalyfera Assembly	0	17	0
Receipt No. 1073	0	5	0
" 1074	5	0	0
Frankwell Mission Room, Shrewsbury, and Boxes	4	1	2
Immanuel Mission, Stoke, Ipswich	2	4	0
Receipt No. 1077	0	2	0
" 1078	1	10	0
Dunblane Assembly	2	0	0
Receipt No. 1080	0	2	0
" 1081	0	10	6
	£186	17	5

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

W. GLASSBY, Treasurer *pro tem.*,

"Ladyfield,"

Renhold, Bedford.

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