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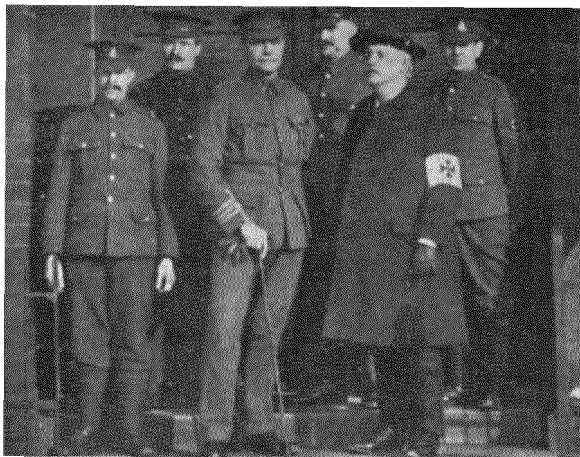
VOL. VIII. No. 6.

"CONFIDENCE"

EDITED BY

ALEX. A. BODDY,

ALL SAINTS' VICARAGE, SUNDERLAND, ENGLAND.



**Red Cross Doctor and Orderlies with Rev. A. A. Boddy,
at entrance to "Detention Hospital," Fulwell Road,
Monkwearmouth, Sunderland.**

(The Editor of "Confidence" will be thankful for the prayers of his Readers.)

"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.

87th ISSUE.

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ALL SAINTS', SUNDERLAND.

June, 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.

A Sinful Woman Saved.

A Sermon Preached by Mr. John Leech, K.C., LL.D.

Let us read from the 4th chapter according to St. John, the most interesting story of the "Woman of Samaria." I want to bring before you how our Saviour dealt with the lost sheep, and how He brought back that lost sheep to Himself (1st verse to 26th verse).

You remember she said to the people of the city that He had told her all things whatsoever she had done, and many Samaritans of the city believed on Him; (see 42nd verse) "And said unto the woman, Now we believe, not because of thy saying; for we have heard Him ourselves, and know that this is indeed the Christ, the Saviour of the world."

In this incident we have a very vivid and wonderful picture of our Saviour. If we had been picturing the Son of God coming into this world, if we had painted the Messiah appearing to His chosen people we would, like they, have pictured a king in all the splendour of his majesty coming into this world and liberating them from the power of their oppressors, and reigning in great pomp and great power.

But here we have a very different scene from what we could have imagined. We have a scene of the Son of God treading the earth; walking a long distance on one particular day in the heat of the day. He was going from Judea to Galilee. The distance from Judea—from Jerusalem to Cana of Galilee where He was going to—if we take it in a straight line as

the crow flies, it would be sixty miles, roughly speaking. The distance from Jerusalem to Sychar in Samaria would be about half that—about thirty miles. On this particular day the Lord Jesus toiled along, I suppose about thirty miles—as far as we can gauge it. He must have started early in the morning, and it was just twelve o'clock (according to our time) when He arrived at this well, and when this scene opens.

I want to draw your attention to—if I have time—seven things about our Lord in this incident, and seven things about the women. I shall take the seven about our Lord first. I want to take it very simply, and I want that we should just draw nigh and see the Saviour with the eyes of faith to-day, that you should watch Him and see, and enter into this wonderful scene when the Son of God sought one solitary lost sheep—left the ninety-and-nine in the wilderness, and went that long journey to find this one solitary sheep.

Now the first thing I want you to notice, we have it in the 4th verse—I shall call it His necessity. It says, "And He must needs go through Samaria." He must of necessity go through Samaria. There was a wonderful necessity. What, I ask, is it possible that the Almighty Son of God had necessity? That there is a "must" in His action. He must needs go. Is it possible, I ask, that the Omnipotent One was under some obligation or necessity? and there was something that He must do? Yes, we are given the words, "He must needs go through Samaria."

A big "must" applied to God Himself! That seems to me a wonderful thing. A marvellous

(A Sinful Woman Saved—continued.)

thing that the Son of God who, we are told in the beginning of this Book, was with the Father from the beginning, without whom nothing was made that was made. The All-Powerful One! The Creator of heaven and earth—the whole universe! Nothing made without Him! And yet there was a "must" applied to the Word of God under the guidance of the Holy Spirit, applied to that Omnipotent One—He must. There was a necessity of the Son of God on that day. Oh, it is difficult to speak about this and yet be as reverent as we should be, and yet I think we can speak about it with reverence. I hope in speaking about it I may use all reverence while we apply the word "must" to the Son of God. He must needs go through Samaria, because there was one lost sheep there. That was why.

There was one lost sheep in Samaria and the Son of God had planned the whole of that march that day, that toil under the blazing sun of that Eastern climb at the very climax when the sun had risen to its height. There was a "must." Who was that one that He must needs go after? Why, she was a Samaritan. She was a woman of Samaria, and she was a sinner. Yet the Son of God must needs go after that lost sinful woman in order to bring her back to Himself. I think it is a wonderful thing that we are told the Lord Jesus must needs go through Samaria to find that poor fallen sinner, that stranger, that Samaritan woman, and that He went right after that lost sheep.

Well, the first thing I want you to notice is the *necessity*. Now the next thing we find is His *weariness*. The weariness of the Son of God. We read in the 6th verse "that being wearied with His journey, sat thus on the well." He was wearied with His journey. Why was he wearied? The Son of God wearied? That all-powerful One wearied? Wearied after travelling that day somewhere about 30 miles under that blazing sun. Why? Because He was seeking a lost sheep and He was wearied in His search.

I wonder, is the Lord Jesus wearied of searching for any lost sheep here to-night? How long has He been searching for you? Why He has tended you all His life. He has given you blessings and advantages and privileges that no one else has. He has cared for you. He has yearned after you, and He has been wearied following you, in order to bring you back to Himself. Oh, I think that the Lord Jesus is very wearied to-night. I think that He is very wearied looking for the lost sheep. Is there one here to-night? The Lord Jesus has been searching for you, and He is wearied looking for you, and He has not found you yet. The Son of God leaving all the multitude and going after that one sinful being. To-night the Son of God is going after you, just one lost sheep, and He is wearied in His search, because He has been after you all your life. Perhaps He has not found you yet. "He was wearied in His search for that one."

The second thing is His weariness. Now I want you to ask yourselves to-night, how much

have I contributed to the weariness of the Lord Jesus? Oh, as He bore that cross upon His shoulders and as He went out from that judgment hall after being scourged with that dreadful whip by those cruel soldiers, after being mocked and scourged, and as He went forth bearing that cross, oh, He was wearied as He sunk under the weight of it, and as He went out to that cross and was nailed there. Oh, the weariness of our Saviour, because He was then seeking the lost sheep. He was seeking you that day, and He was weary with the search.

We read of an Italian General, one day after a battle, after a victory, he was riding home, and as he was riding along the road on that evening of the victory, he saw an old man at the side of the road, and he noticed that that old man was weeping, and he stopped and he asked him what was wrong, and he told him that he had lost his sheep. That he had been searching for it all day and he could not find it. Now he was wearied, and he could search no more, and the evening was coming on, and that General pitied that poor man as he heard his tale about the loss of his one only sheep, and he ordered his officers to scour the country and to search for that sheep. He stopped his march and he ordered everyone to search, and they scoured the country, and he himself went in search of that lost sheep, and as the evening drew on those officers returned without the sheep. They could not find it. They soon got tired of the search. They were, I suppose, above searching for a poor little sheep for an old man. They soon gave it up. They soon wearied of the search and they returned without the sheep, but that General did not return. In the morning, when someone went into his tent, they found the General there with that little lamb in his bosom, and that lamb was returned to its owner. Oh, that General did not give up the search till he found the sheep. He was determined to find that lost sheep, and he searched and he searched until he found it, and though, no doubt, after that victory, and after that march, and after that search had gone on for some time, he was wearied, yet he went on in his weariness until he found the lost sheep.

Brethren, the Lord Jesus has been searching. He has been searching for the lost sheep here, and He has never given up that search yet. Oh, He is wearied to-night searching, and yet to-night, once again, He is searching for the lost sheep. He has never given you up. His heart is set upon you. He longs to find you, and just as He took that weary march on that day to search for that poor sinful woman, so to-night he is searching for the lost sheep in this church, and may He find it.

Now the next thing I want you to notice is His *readiness*. He was there sitting ready, waiting for that poor woman. He was there before she came, waiting for her.

Brethren, He was here to-night in this church before you came, waiting for you. Oh, the love and tender compassion of our Saviour—of our Shepherd. Yes, I say He was waiting here for you, and when you came here He was sitting waiting for you. Oh, the readiness of the Lord Jesus to find and to save the lost sheep. Yes,

He is ready to-night, and He is ready to find the lost one. Well, now we must get on.

The fourth thing I want you to notice is His *thirst*. We find Him saying, "Give me to drink." It was about the sixth hour—12 o'clock in the day. When that woman came He said, as He sat thus at the well, "Give me to drink." You remember that we read as the Lord Jesus hung upon that cross He cried, "I thirst." Was it merely thirst of the tongue? No, no; He was thirsting for the lost sheep that day. He was thirsting for the soul of that woman, and as He hung upon that cross He was thirsting for every lost sinner. Oh, He was thirsting for you and He was thirsting for me, and to-night the Lord Jesus is thirsting for the sinner. Yes, He is thirsting for each one, each lost sinner here to-night. Oh, is there one straying one here to-night; one who has gone astray from the Good Shepherd; one who has gone under some sin? Then I tell you that to-night the Lord Jesus is thirsting; He is thirsting for you. He is thirsting for every unsaved sinner, and to-night that thirst is as real and that thirst is as strong as when it impelled Him up to Calvary, and as when He cried on the cross, "I thirst."

Then the next thing I want you to notice is His *request*. He said as He thirsted, "Give me to drink." What! The Son of God wanting something of the sinner? Yes, He thirsted for something from that poor, lost, sinful woman, and to-night the Lord Jesus makes that request of each one. He says, "I thirst, give me to drink." And to-night you and I—a worm of the dust—can satisfy the heart of the great God. You, to-night, as you sit in that pew, can give something to the Lord Jesus that He is longing for. He is thirsting for it, and to-night He is asking you for it, and you can give it to Him. You can give Him joy to-night. You can satisfy the thirst of the Son of God.

You remember the little prayer, shall I call it a prayer by God to man. A wonderful thing—we pray to God and we get everything from Him. "My son, give Me thy heart"—the request of God to each soul. He wants your heart to-night. He wants your heart in a way He has never had it before. He wants your heart full—an undivided heart. "My son, My daughter, give Me thy heart." Shall we give it to Him in a way we never have before? The Lord Jesus is making a request of you, and He says to you, "Give Me thy heart." Yes, it is true, that Holy One, that mighty One in heaven is praying for you to-night. He is making a request for you, and He says, "My son, give Me thy heart." "Give Me to drink." "Satisfy My longings for you." Brethren, I say again, you can give joy to the Son of God to-night, as well as to the angels in heaven. You can satisfy the longing of the Lord Jesus by surrendering to Him, by giving yourself to Him, and that will satisfy His thirst—yes, His request.

Well, the next thing I want you to notice is His *loneliness*—the loneliness of Jesus as He sat by that well. Yes, He was all alone by Himself. He had sent the disciples into the town to buy meat. Was that the only reason? No, no; He had sent them away that He might have this woman to Himself, and that He might

hear her confession, and that He might speak to her and draw her. Oh, the loneliness of Jesus as He sent them away. He was lonely to meet that woman. Friends, the Lord Jesus has drawn you away from the turmoil of the world. He has brought you here. It is His Spirit that directed you and drew you here, and He wants you just by Himself. He wants you in His loneliness. He wants to draw you, and He wants to speak to you. All that arrangement was planned and kept by the Son of God that He might meet that woman and that He might have her by Himself, so that there might be no difficulty and no embarrassment, and that just alone He might hear and speak to her. Oh, how little, as she came to that well, she thought that the King of Glory had planned out this whole tour, that He must needs come to Samaria in order to meet her; and how little, perhaps, you thought when you came to this church to-night that the Son of God had planned the whole thing out in order that He might meet you here this evening.

You remember we read in Isaiah: "I have trodden the winepress alone, and of the people there were none with Me." Yes, the Lord Jesus was lonely in this world. He went alone up to that Cross. There were none with Him; He went alone. He did the whole work of salvation Himself; and so on this day Jesus was lonely as He sat by that well waiting for that woman. The disciples were sent away.

Now one other thing I want you to notice is His *gift*. He says in the 13th and 14th verses: "Whosoever drinketh of this water shall thirst again." Yes, you drink of the water of pleasures of this world, but how soon you get thirsty again! No sooner have you had them than your thirst seems greater than ever. You long again for something to quench that thirst. Oh, God has put a thirst in you for Himself. Every human being, I believe, has an implanted thirst for God, and nothing but God Himself can satisfy that thirst. Nothing but the Lord Jesus can ever quench that thirst. Then He goes on to say: "But whosoever drinketh of the water that I shall give him shall never thirst." The living water that Jesus gives—have you tasted that water yet? Has your thirst been quenched by the water of life from the very hand of Jesus?

(TO BE CONTINUED.)

Pentecostal Conventions at Sunderland.

Interview with the Rev. A. A. Boddy.

Re-printed from the "North Star," Darlington (May 24th, 1915).

It is common knowledge that for several years past great Whitsuntide meetings have been held in Sunderland, under the direction of the Rev. A. A. Boddy, Vicar of All Saints', Monkwearmouth, at which there have been remarkable manifestations. The manifestations have attracted considerable attention, and have been treated, as such phenomena usually are, with varying feelings—contempt,

(Pentecostal Conventions at Sunderland—continued.)

ridicule, cynical investigation, and also thoughtfulness. Knowing that men who took a leading part in the Convention came from the Continent, I was curious to know whether the assembly would be held this year, notwithstanding the war, so I made it my business to visit Mr. Boddy to ascertain.

"No," said the Vicar, after he had given me a most cordial welcome. "Our large hall is a Detention Hospital just now; the headquarters, indeed, of the S.M.O. There will be small meetings, however, in the Vestry at the end of this week (this refers to Whit week) for those in the immediate neighbourhood, and services in the Church on Sunday and Monday next. But, on Whit-Monday and following days, I propose being at our Pentecostal Conference in London."

"There are many assemblies of Pentecostal believers in various parts of the world, are there not?"

"Oh, yes; many scattered over the globe. I myself have visited a number on the Continent, in Canada, and the United States. Of course there have been extravagances which I do not approve. We have no organisation, except our operations in the foreign field. The Missionary Society was formed in this room (in the Vicarage), and is supported by voluntary contributions. It is astonishing how the funds reach us from all parts of the world. Mr. Polhill, one of 'the Cambridge seven,' who went to China, and has since settled on his home possessions in this country, is enthusiastic in his support of the missions in Africa, Japan, China, etc. He is President of the P.M.U."

"And in these Sunderland Conventions you are quite international, I see."

"Quite international, and quite undenominational. We have had representatives from the countries I have named, and Nonconformists in this country have also attended. It is my privilege to be in the Church of England, but I have friends in all parts of the world."

"Tell me, please, where you differentiate from the ordinary Christian people?"

"Well, we simply say there should be no difference between our faith and its results, and that of the Apostles. The operation and effects should be the same to-day as in the apostolic times, if we had faith; the lack of faith is the hindrance."

"The miraculous results, do you mean?"

"Certainly, I do. The 'gift of tongues,' the healing of the sick, and other marvels which followed the baptism in the Holy Ghost on the day of Pentecost."

Mr. Boddy gave me a little booklet, in which I found this paragraph:—

"In moments of great joy, when realising the presence of God, some of His people have found themselves speaking in a strange tongue. The exact meaning of the words is often unknown to them, but sometimes an interpretation is divinely given. . . . Here in Sunderland the Lord has blessed many of us by granting to us

that which we call 'Pentecost,' or the baptism of the Holy Ghost with the sign of tongues." This is Mr. Boddy's personal testimony:—"I hope that the precious memory of the glorious Spirit-filled meeting in All Saints' vestry, on Monday, December 2nd, 1907, will never fade away. Some brothers in the praying band had had the assurance that the week-end was going to be one to be remembered. They were right, for seven actually spoke in tongues for the first time, and magnified God. On the Monday night the power of the Holy Ghost in that meeting was great. He controlled the gathering indeed. One who had just received his baptism expected to see cloven tongues as of fire on many heads. I was prostrated before the Lord, feeling that I could not get low enough. I had special reasons for believing that at last He was going to give me the 'sign.' So on that Monday night, as I lay before the Lord, He took my tongue as I yielded and obeyed; first speaking quickly but quietly and then more powerfully. . . . A brother who had travelled in East Africa said that it was 'Swaheli,' but I could not assert this myself."

FAITH HEALING.

With regard to the healing power, I had heard of wonderful things Mr. and Mrs. Boddy had done in Sunderland before the Pentecostal meetings started seven years ago. They and those who think with them have no connection with Christian Science. "The so-called Christian Science," observed Mr. Boddy, "says that all pain and disease is unreal—you are to believe you have not got it, and it will go. It ignores the existence and power of Satan and the work of the atonement. Whatever wonderful cures and changes of temper are worked among its disciples, I believe that greater works can be wrought by a similar trust in Christ's power."

Mr. Boddy gives the simple creed of himself and his friends in these words:—"Disease came into the world with sin, and both followed the yielding to Satan's temptation to unbelief. The divine nature died in our first parents with the fall, and their fallen, tainted, sin-stricken, disease-stricken nature has been handed down to us. Christ our Saviour came to undo the fall and its consequences in those who join themselves by continuous and persevering faith to Him in Whom they were crucified. We died in Him—There was the end of our old nature."

If we believe this with our whole heart, despite the desperate attempts of our great enemy to overthrow our faith—if we believe in the Lord Jesus Christ we shall be saved—we shall be made whole, and be kept whole. There is no doubt in the minds of many who have trusted the power of Christ that He can keep in health and restore to health."

"You know of people who have been restored to health in this way?" I asked Mr. Boddy, after reading the foregoing.

"There are many people alive to-day who would have been in their graves," he quietly responded, and then he drew my attention to several cases narrated in a tractate, one in particular.

It was a case of chronic bronchial asthma. Here is the testimony of the patient:—"I tried

every remedy I could think of, the last medicine my doctor ordered, and which I took, being a preparation of strychnine. At last three different medical men told me I should never be well. . . . I was then very weak, and quite unable to do anything, and never dared go out in damp weather. I had heard of divine healing, and began to search the Scriptures as to what was God's will in this matter. He showed me clearly that health was one of the blessings in the atonement, and that Jesus was carrying out the will of the Father when He healed the sick. . . . At last one day . . . I told the Lord I would take His life for my body (as that was what I needed), and if His life were in me I was whole, for no disease can be in Him. I had no feelings, but I believed I had His life. From that day I have not had an attack of asthma. I acted at once as though I were whole, putting away my pillows, fire, and everything else I needed when I was ill. I went out in all weathers, and never suffered. . . . This is nearly twelve years ago, and since that time I have not taken any medicine or been kept indoors by weather."

"What led you to this form of ministry, Mr. Boddy?" It was more of a suggestion than a question, in so many words, as I wanted to get some facts of the Vicar's personal history.

"Well, I began life as a solicitor," he replied, and, with a twinkle in his eye, he added: "I have not been struck off the rolls yet. I was thrown into a position of great responsibility, and became a solicitor of the Supreme Court of Judicature. It was then I gave my heart to God, and afterwards became a clergyman. The world became attractive, and I undertook adventurous journeys in Africa, Russia, British Columbia, etc. I was made a Fellow of the Royal Geographical Society, also a member of the Imperial Geographical Society of Russia, and the Khedivial Geographical Society, and wrote a number of books of travel. It is thirty-one years since I came to All Saints'."

"Your methods differ from what is known as the Pentecostal League?"

"Yes, I was associated with Mr. Reader Harris for a time, and was much helped. 'Keswick' was also a help to me. But Mr. Harris did not endorse the line I took. I shall never forget September 21st, 1892, at about 8:40 in the morning, when the Lord gave me as a witness to my new birth a baptism of His Holy Spirit. It was a quiet week-day morning service on St. Matthew's Day, and I was standing within

THE COMMUNION RAILS OF ALL SAINTS' Church, when the Lord met me. He seemed to take my voice and read through me the passage (2 Cor. iv., 6), 'God, who hath commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.' I was overwhelmed. A wave of blessing followed, and I have never been again on the former plane of my experience."

"And what has been the effect of all this on your own Church?"

"When I came All Saints' was not in a very flourishing condition, though the then curate-

in-charge had been labouring hard, and the average Sunday evening congregation is now 420. The Lord has raised up a number of excellent workers and friends, and we have no debt—God supplies our needs. I may say that I have arranged to spend my vacation in June and July in France—visiting the wounded and encouraging our soldiers in their camps."

(The Rev. A. A. Boddy is now acting as an honorary worker in connection with the Y.M.C.A., and has been granted a permit from the headquarters of the British Expeditionary Force. He is now working within the war zone.)

The Endowment of the Church by the Ascended Christ.

First read (aloud?) this difficult passage very carefully:—

Ephesians iv., 7-13:—

But unto every one of us is given grace according to the measure of the gift of Christ.

Wherefore He saith: When He ascended up on high, He led captivity captive, and gave gifts unto men.

(Now that He ascended, what is it but that He also descended first into the lower parts of the earth?)

He that descended is the same also that ascended up far above all heavens, that He might fill all things.)

And He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;

For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:

Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.

This is admittedly a difficult passage.

(1.) The "Descent" of Christ, however, has been taken for His Descent at the Incarnation. He came down from Heaven, where He shared the Glory of the Father.

(2.) Again, the lower parts of the earth have been held to describe the earth itself, lower in respect of Heaven (this as well as the usual interpretation—viz., the regions lower than the earth—Hades).

(3.) Notice especially that stress is laid on the *identity* of Him who both descended and ascended—"The Same also."

These points have been dealt with by a saintly writer thus:—

The central thought is the endowment

(The Endowment of the Church by the Ascended Christ—continued.)

of the Church by the ascended Christ. To understand this we must recognise what the Ascension was in relation to the gifts.

Ascension implies a previous descent. The Lord left "the glory which He had" (John xvii., 5) to enter on a true human life on earth, and more, to share man's death and fate after death. Thus He perfectly learnt all man's needs, and by rising again overcame man's last enemy. In this work He won to Himself some who were alienated from Him.

When He ascended to reassume in His glorified humanity His place on the Father's throne, these ascended with Him (c. ii. 5), and these He gave to minister to men. His personality is throughout unchanged.

As the Son of God, still truly God, He passed through all the scenes of man's life; as the Son of God, still truly man, He ascended far above all the heavens, that He might bring all things through man, their appointed representative and head, to the end proposed for them in the counsel of creation (cf. i. 23 note).—*The late Bishop Westcott.*

Notes of the London Pentecostal Conference.

Perfect May weather prevailed during the days on which the Pentecostal friends gathered in Caxton Hall, Westminster (from the Monday to the Friday in Whit-Week), May 24th to 28th. Caxton Hall is within a few yards of St. James' Park in which the King's palace stands. The trees of London—and they are so plentiful—were fresh and green in the bright sunlight; all nature was rejoicing.

* * *

At the close of the evening meetings we came out into crisp, fresh air and bright moonlight. Several times we walked homewards past Westminster Abbey and near to the Houses of Parliament. A full moon lit up these fine, massive buildings. Then we walked up Whitehall, past the War Office and the Admiralty—centres of tremendous activity in these days—and looked up at Nelson's Monument in the moonlight, for there is not much artificial light in London streets now.

* * *

The meetings were thoroughly successful. They were well attended by an earnest throng. The Heavenly Anthem swelled in glorious fulness as we worshipped in the Spirit. There was great liberty in prayer, and we heard of many Baptisms and Healings in the after-meetings. These were in charge of Bro. Smith Wigglesworth and Pastor Polman.

* * *

On the platform we had Mr. Cecil Polhill (the Convener), Mr. John Leech, K.C., Mrs. Crisp (the Woman's Training Home), Mr. Mundell, Bro. Stephen Jeffrey and Bro. George Jeffrey, Bro. Moser (South-sea), Archdeacon Phair and Mrs. Phair, Bro. Tetchner, Pastor Polman, Bro. Smith Wigglesworth, Pastor E. W. Bacon (Plymouth), Mr. Glassby, and Rev. A. A. Boddy.

* * *

There were several messages in Tongues with interpretation. One of them ran thus—

Get your eyes above the mountains of difficulty and on the Lord. You will not have to take one step alone. He will take every step with you; nay, He will be in you. He wants to show to thee Himself—not the difficulties. He will lift thee, and lift thee, AND LIFT THEE into the Heavenlies where He is.

Lean back on His Omnipotence. Say unto Him, "Thou art my Victor and my Victory." Render unto the Lord not only that thou hast, but even THYSELF.

* * *

Bro. Smith Wigglesworth on the Tuesday afternoon for an hour and forty minutes held the people. He had just come from a joyful sojourn in Scotland. At Airdrie, whilst out on a walk, was used to help a brother to receive his Baptism in the open air—(after several interruptions owing to the vigilance of the man's faithful dog). Spoke of the "Activities of Faith." At Winnipeg a man wanted his arm healed. "I've any amount of faith, I'm simply bursting with it!" he said. Soon he was waving his arm, and the people were greatly moved, and others received blessing and healing.

* * *

There is a great difference between "difficulty" and "darkness." A man can be in difficulty all the time without being in any darkness. At Long Beach, California, a doctor had said, "I am always in pain through my leg." As Bro. Wigglesworth

prayed, the presence of God drew near. He cursed the demon of pain and cast it out. "Now," he said, "Who do you think did it?" He answered, "Jesus." This was the right answer, of course.

* * *

Bro. Smith Wigglesworth is quite unconventional. He requested his chairman to stand up, and made him an object lesson. "Now look at him!" "God sees him as His son, not outwardly, but inwardly." "God wants to stir us up this afternoon to become more than conquerors through Him that loved us." Jesus was never defeated. He knew He never could be. So we, when we know we have Him within us, cannot be destroyed by the Devil.

* * *

Very earnest prayer concerning the war went up during the last day. The Writer at the afternoon meeting appealed to the Pentecostal people to pray down on our soldiers and sailors salvation in this time of cruel conflict, and asked for prayer for himself on going abroad.

* * *

Mr. Polhill each day gave expositions of St. Matt. xxiv., with reference to the signs of the approach of the end of this age. Those attending the Conference felt that they owed much to him in convening this successful gathering, and bearing necessarily heavy burdens. The Lord owned it all and blessed through it greatly. Its success showed that the Pentecostal people are alive to-day, and still rejoicing in the Baptism of the Holy Ghost as at Pentecost.

A.A.B.

The Baptism in the Holy Spirit.

By KATE KNIGHT, 49 West Eleventh Street,
Jamestown, N. Y.

Early in the earthly ministry of our Lord Jesus He began to exalt the necessity and work of the Holy Spirit. He said to Nicodemus (John iii., 5-6), "Except a man be born of water and the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is Spirit." By this we know that, although our blessed Lord made full atonement for our sins on the cross, yet unless the Holy Spirit acts directly on the soul of the sinner he is still

outside of God's kingdom and cannot enter in, he is still only a natural being and not a spiritual being. But when the Spirit does thus act on any sinner, he has a spiritual nature and is born of God. Notice there is nothing said here of *receiving* the Spirit but simply that He gives us our spiritual birth; i.e., that we issue from Him spiritually.

Later Jesus said to the woman of Samaria (John iv., 23-24), "The hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for such doth the Father seek to be His worshippers. God is a Spirit: and they that worship Him must worship in spirit and truth," showing that acceptable worship cannot be offered unto God unless it be spiritual or of the Spirit.

Afterward He taught that in order to have spiritual life people must eat His flesh and drink His blood spiritually (John vi., 53-56, 63), or by the Spirit.

Still later Jesus says, "He that believeth on Me, as the Scripture hath said, out of his belly shall flow rivers of living water. But this spake He of the Spirit, which they that believed on Him were to receive: for the Spirit was not yet given; because Jesus was not yet glorified" (John vii., 38-39). Here we learn that up to the time when He was speaking the Holy Ghost was not yet given, and therefore had not been received by His disciples. Yet He had chosen them and they were following Him, receiving His teaching and even doing miracles in His name. They were His disciples, but had not yet received the Holy Spirit.

Near the close of Christ's earthly ministry, just before His death, He gave much instruction concerning the Holy Spirit. (Read John, chapters xiv., xv., xvi.) He taught that the Holy Spirit is one of the three persons of the Godhead. He was to speak, witness, guide, teach and comfort. He was to come, having been sent, and this in fulfilment of the promise of God given long before (Joel ii., 28, 29). He was at that very time before the crucifixion *with* the disciples but not *in* them, for Jesus said, "He abideth with you and shall be in you." Our Lord emphasised a difference in His being *with* or *in*, and showed He could be the former and not the latter. In this whole discourse Jesus declared the exceeding importance of the coming of the

(Continued on page 112.)

“CONFIDENCE.”

JUNE, 1915.

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OBEDIENCE.

“Though He were a Son, yet learned He obedience by the things which He suffered” (Heb. v., 8).

In this verse there is a depth of meaning and teaching which only the Holy Spirit can reveal to us. We so seldom think of this side of our Lord's sufferings—the learning obedience. Perhaps we have never realised the fact that He needed to learn that lesson, for was He not always absolutely abandoned to His Father's will. It was His one object to do and finish the work which His Father had given Him to do. This implies the thought of obedience. Yet we see another thought than that of work, and that is suffering. It would seem, indeed, as though it were the suffering that taught Him obedience. This brings us to the enquiry of what obedience really means. Our first thought is that obedience means carrying out the commands of one who is in authority. It certainly does mean that, but there is the obedience of a child to a parent that has something more important and far-reaching than this phase of obedience, and that is, we think, the complete submission of the will of the child to the parent, in order that a good parent may effectively carry out the discipline necessary for the child's training. Then, as the child grows, the parent can trust it with more and more difficult tasks, and put on it greater responsibilities. In school life it is the same.

In Heb. xii., we are told to keep “Looking unto Jesus,” and to consider His resistance against sinners in case we should get weary and faint-hearted, and also to learn from that cloud of witnesses in the 11th chapter, whose faith was so sorely tried, and yet who overcame and obtained the promises. We are also told that there were some who did not accept deliverance, expecting a “better resurrection.” In all this we see a gradual increase and revelation—a progress from faith to faith. We see this in the whole Word of God—from Genesis, the book of beginning, to Revelation, the unveiling of the glorified Christ, and the New Creation.

So in the life of Abraham—the great example of faithfulness. From the first step of faith out of his own country to the last great test, the offering of Isaac; so may we not reverently trace the continual increase of power in our Lord's earthly life up to the supreme act of obedience even unto death—the death of the Cross.

As we meditate on His life, we see the earthly instruments the Father used to teach the obedience of submission to His will. We read of the enthusiasm in His Father's business which our Lord manifested as He left His earthly parents, and was found in the temple eagerly discussing vital truths and doctrines with the Rabbis. He had power and knowledge even then, but His Father's will was the supreme factor in His life, and therefore at the bidding of His parents He left the temple, went down with them to that humble home, and was subject unto them.

For thirty long years He was content to be in obscurity; we wonder if during that time He ever felt any eager longing to be out in the vineyard of the earth, instead of the daily, monotonous routine of a carpenter's shop. Surely He must have done so, for we are told He was tempted in *all* points like as we are, yet without sin. And we surely have felt the longing to be up and doing work for our Father, and have, alas! often gone out in our zeal when our Father was trying to hold us back, trying to teach us that His will was best for us, that “obedience is better than sacrifice,” and so success has not followed us as we expected.

Our Lord worked for thirty years, and in three-and-a-half short years, under His Father's guidance, accomplished the great work of demonstrating the power of the

will of God by His mighty works—the sacrifice on Calvary and the resurrection. It is well for us to notice the other earthly instruments that the Father used in the life of His Son. We mention only one—Pilate. Jesus recognised in that unjust judge the instrument of His Father's will, for He said, “Thou couldst have no power at all against Me, except it were given thee from above” (John xix., 11). Therefore the wrong judgment of man gave the blessed Saviour no concern. To Him it was His Father's will, and therefore He submitted to it patiently.—“He opened not His mouth,” when many of the false charges were brought against Him. “When He was reviled, He reviled not again; when He suffered, He threatened not; but committed Himself to Him that judgeth righteously” (1 Pet. ii., 23).

In all this He was “leaving us an example” that we should follow His steps. So we can learn of Him and see that obedience is not only carrying out commands, but is a very important part of faith, in fact, the faith that “subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions.” These obedient heroes of faith went through severe training schools, but they *went through*, and “out of weakness were made strong.” Our blessed Lord suffered the greatest and most terrific test of His obedience when He “became obedient unto death, even the death of the cross.” “Wherefore God also hath highly exalted Him, and given Him a name which is above every name” (Philip. ii., 8-9). “And being made perfect, He became the author of eternal salvation unto all them that obey Him” (Heb. v., 9).

Wonderful as were the mighty miracles He performed in healing the sick, in casting out the demons, in His power over the elements, yet more wonderful still we think was the power to suffer silently and patiently the treading of the wine-press alone; the brave, unflinching going through and overcoming the hardest task the Father gave Him to do. He got the victory always. He triumphed *in it*. Once, and only once, do we hear Him cry in agony to His Father, “O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as Thou wilt.”

In that dark hour in Gethsemane, He too felt that “the spirit is willing but the flesh is weak,” yet this terrible test of

obedience was submitted to, for again He prayed, “O my Father, if this cup may not pass away from me except I drink it, Thy will be done” (Matt. xxvi. 39-41-42). Reverently we enquire what was the secret of this marvellous endurance and submission. We believe it was His implicit and perfect faith in His Father, which never once wavered. He had come to do His Father's will, and so every step of the way was, for Him, His Father's will—that was enough for Him. He well knew that He had the Father's power, for again and again we hear Him boldly affirming His oneness with the Father, “I and My Father are one” (John x., 30). “The words that I speak unto you I speak not of Myself: but the Father that dwelleth in me, He doeth the works” (John xiv., 10). Ah, He knew the Father, and in the power of that knowledge He could not only do mighty works, but He could face and overcome in every bit of suffering that His Father allowed to come to Him. Infinite love, understanding between the Father and the Son—therefore perfect faith and obedience. So He says to us, “Learn of Me,” “Consider Jesus,” “Looking unto Jesus.” He is our great example. Be ye imitators of Him. Receive the Holy Spirit, so that He may “Glorify Jesus.” “If ye be willing and obedient, ye shall eat of the good of the land” (Isa. i., 19).

Yes, though we are His children, we too must learn true obedience; it is often a difficult lesson to learn, especially when it is through suffering—even unto death sometimes. We are so anxious to be out working and winning souls. We see the fields whitening unto harvest; the sick, the needy all around us. We long to be out witnessing for Christ, and lo, we are called aside to suffer—to be, as it were, helpless. The earthly instruments God uses for this are many and varied. Sometimes it is an earthly parent; sometimes it is the peculiar and trying circumstances in which we are placed; the misjudging; the repeated physical attacks, often prolonged—yes, even despairing of life.

How blessed to have such faith in our Father's guidance that we can continually say, “Not my will.” Our Father makes no mistakes. He knows the way He wishes us to go; the work He is preparing for us. He is looking for those who will go through and be overcomers, standing firmly on His Word, knowing that Christ is our

(Obedience—continued.)

life, that we are in Him, and therefore as each harder trial comes, a more difficult lesson given, we can cheerfully submit to it with perfect faith. This brings a knowledge of the power of God that nothing else can give. "To know God is eternal life," and this life is in His Son. We are being made powerful in His might, "Having done all, we can stand and remain victors in the field" (Weymouth) Eph. vi., 13. Truly the reward is great! "If we suffer with Him, we shall also reign with Him." Are you suffering, dear one? Remember you are a child of God; He is training you for more important work—that of reigning! "By faith Enoch was translated." Even so by faith shall we be "Kept for Jesus" (Jude i., 1; R. v.). Will you learn this obedience, even unto death? Then you will know something of "the power of the resurrection."

Satan said, "Doth Job serve God for naught?" He may also bring this accusation against us. We so often wish God to use us, to manifest Himself to us as a result of our faith. The highest service and worship is to obey, to see His will and supreme power in everything that concerns us, whatever and whoever the instrument may be. This is love and perfect trust which is well-pleasing unto God. St. Paul might have thought his years in prison were wasted time, but it gave him the opportunity of writing the epistles which contain such deep teaching, and show such a knowledge of God. St. John's exile in Patmos produced the rich spiritual vision of the Apocalypse and the marvellous knowledge of the Christ recorded to us in his gospel and epistles. So it will be with us. The time of loneliness, helplessness—if rightly apprehended—will be the time of our richest blessing and spiritual vision. We shall be able to speak with certainty, gained by experience, that "greater is He that is in us than he that is in the world."

We shall be able by the grace of God to enter into the meaning and force of those words in St. John's first epistle, chap. v., 18, 19, 20: "We *know* that the Son of God is come, and hath given us an understanding, that we may know Him that is true; we are in Him that is true, even in His Son Jesus Christ. This is the true God, and eternal life."

"Who is there among you that feareth the Lord, that obeyeth the voice of His

servant, that walketh in darkness, and hath no light? Let him trust in the name of the Lord, and stay upon his God" (Isaiah l., 10.). M.B.

(The Baptism in the Holy Spirit—continued from page 109.)

Holy Spirit to the disciples, saying that it was even expedient that He Himself should go away in order that the Spirit should come. Now having told them so much about the coming of the Spirit, it seems the Lord next seeks to show them what His coming will be like and what they are to do when He comes. He has already likened Him to the wind (John iii., 8), and now after His resurrection (John xx., 22) He breathes on them and says, "Receive ye the Holy Ghost." This prepares them for what is soon to take place. They are to look for the mighty person of the Holy Spirit to come to them as the very breath of God, to be received by them when He comes.

Forty days later, just before His ascension, Jesus completed His instructions concerning the coming of the Holy Spirit. He said (Luke xxiv., 49), "Behold, I send forth the promise of My Father upon you: but tarry ye in the city until ye be clothed with power from on high." Now if the disciples had received the Spirit when they believed or at any time during Christ's earthly ministry or when He breathed on them, He would not have said on this His very last day on earth, "Tarry until He comes," and reiterated that the receiving of the promise of the Father, which was the Holy Spirit, was still in the future for them. He told them they were not to depart from Jerusalem, but to wait for the promise of the Father which they had already heard about from Him, and He now calls it the *Baptism in the Holy Ghost* (Acts i., 4, 5). Do we remember that away back before He began His public ministry, John the Baptist said God told him that Jesus was to baptise in the Holy Spirit? (John i., 33, and Luke iii., 16). It is Jesus therefore who baptises in the Holy Spirit. He Himself never baptised in water, though He indorsed it and His disciples baptised in water. But the only baptism Jesus Himself ever gives is the baptism in the Spirit. And it is this evidently that He continually emphasised. Without this they could not offer pure spiritual worship, nor would rivers of spirit-

ual life flow from them. Now just as He is about to ascend to heaven He tells them that the baptism in the Spirit is yet future, charges them to wait for it and says (Acts i., 8) they will receive power when the Holy Spirit is come upon them, and that this power is to make them into His witnesses all over the earth. The purpose of the baptism is therefore to make powerful witnesses of all the Lord's people in all the world.

They all obeyed Him and continued steadfastly in prayer and praise in the upper room and the temple. It was a mixed multitude of men and women, apostles and others, and they tarried until the day of Pentecost. On that day God fulfilled His promise made through Joel, Christ fulfilled His promise made through John the Baptist and through His own lips, the Holy Spirit came in His personal powerful presence to the waiting company (Acts ii., 1-4).

This advent of the mighty God necessarily produced the most striking manifestations:—a sound like as of the rushing of a mighty wind, the appearance of fire, and and the divine utterance of intelligent thought in languages never spoken by their lips before. The great noise produced by all this company in their first outburst of ecstatic worship in scores of languages all together soon drew a crowd who thought they were drunk. Peter, filled with the Spirit, declared it was the fulfilment of God's promise, and certainly not one of His company could ever doubt it. He says (ver. 33) that Jesus poured out what they saw and heard, which we now know included not only the speaking in tongues but prostrations, agitations of the body, singing in the Spirit, etc., etc.

The immediate result of the baptism in the Spirit was just what Jesus had promised, great power in witnessing of Jesus. The unparalleled number (3000) that believed in a single day had a threefold advantage:—They lived in Jerusalem and undoubtedly knew much of the teaching, life and works of the Lord Jesus Himself; when accused of the crucifixion of Christ they did not deny it, and so were the very people for whom Jesus prayed while on the cross, "Father, forgive them, for they know not what they do;" they stood beneath the power and testimony of a hundred and twenty men and women who had just been filled with God's Holy Spirit. All this

brought a preparation of heart, a certainty of result, and an almost irresistible power to bear upon this multitude as on no other ever known. Not once thereafter do we find these people seeking, waiting or praying for the Spirit. They knew they had received Him, were filled, and baptised in Him.

But the fact that the Spirit had now come and been received, that the baptism had been given to 120, did not mean that any others had or would have the same experience unless God gave it to each one and he definitely received it. As well might we argue that because 3000 received Christ that day therefore all sinners whether they seek Him or not have received Christ as to reason that because the baptism in the Spirit was received by 120 that day therefore all Christians have received it. Christ is for sinners, and the baptism in the Spirit is for saints who have accepted Christ, but neither Christ nor the baptism in the Spirit is given to any soul without a distinct personal work of God and an individual acceptance.

Christ may be received by sinners anywhere who repent and believe in His precious atoning blood, but millions of sinners go down to death unsaved. The baptism in the Spirit is freely offered to all believers, but no believer has it until he definitely receives it, and millions die without it.

We find in Samaria (Acts viii., 12, 14-19) people saved and baptised in water who had not received the baptism in the Spirit. They had to be prayed for by the apostles and with the laying on of hands then received the baptism. Ananias was sent to Saul three days after his conversion that he too might receive the baptism (Acts ix., 16-18). In Cæsarea (Acts x., 44-48; Acts xi., 15-18), the baptism was given to the household of Cornelius who were evidently believers in God (for we read he was devout, they all feared God, his prayers were remembered before God, while it is repeatedly said in Scripture God does not hear the prayers of unrepentant sinners, and in speaking of Cornelius God said to Peter, "What God hath cleansed, make not thou common") and on hearing in Christ.

At Ephesus (Acts xix., 1-7) after full acceptance and belief in Jesus and water baptism, Paul laid his hands on the Christians and they too received the

(The Baptism in the Holy Spirit—continued.)

baptism in the Spirit.

On the day of Pentecost Peter told the people to repent and be baptised in water and they should receive the baptism in the Spirit which he calls "the gift," assuring them it was for all whom God calls.

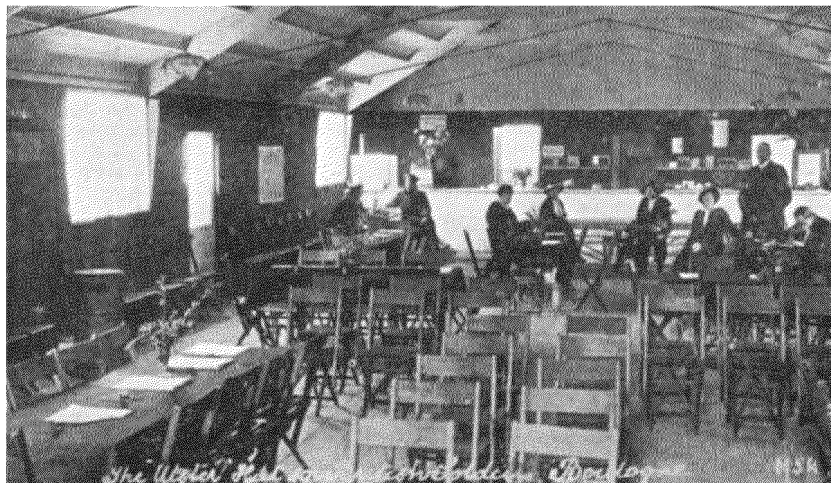
(TO BE CONTINUED.)

Notes from France.

The Editor arrived safely in France on Saturday, May 29th. The following is an extract from a letter just received:—

From France,
June 3rd, 1915.

Last night I was in a Y.M.C.A. hut.



Y.M.C.A. Hut in France (Visited by the Editor.)

The men do enjoy the hot tea and cake, and daily papers. Numbers are writing letters home, and some are playing draughts or chess.

A tall Scotchman comes up to me and says: "Sir, isn't it time for us to be having our Bible Class? I'll have to be back to my billet soon!" So the authorities asked me to conduct it in a room at the end of the hut. The cheerful gramophone had a rest while we sang my "Tipperary" verse, and "Jesu, lover of my soul," and then read out of the Red Service Gospels, which Mr. Brading of the Scripture Gift Mission had forwarded to me. (We took part of John x.) The tall Scotchman then sang a solo, "Anywhere with Jesus I can

safely go." Then we had a prayer-time to finish with. There were men who had been invalided from the front, and others going up to the danger zone very shortly.

My window is above a fairly narrow French street, and near a Cathedral. The worshippers in black come past, and the happy children from school, talking loudly in French; news-boys calling "*Le Petit Journal*" and "*Le Telegramme*"; hand-carts with big dogs (muzzled) pulling with energy; French soldiers in their picturesque uniform, and our own dear Khaki-clad lads singing "Here we are again," and marching with keen, springing step, although with much to carry.

A Highlander crossed the street. "I could not pass you, Mr. Boddy. I've often sat in your church in the old days. I was born near the ferry, and my people live at Southwick." He had been sent down for a nerve rest, and was going back soon to his regiment at the front.

How brave the wounded are in the Red Cross cars or at the hospitals,

noble fellows, and ministered to by nurses who are often worthy of a D.S.O. (Distinguished Service Order).

George Thos. Dodds is now a R.A.M.C. private. He came to me in a Y.M.C.A. hut and said, "I was sure it was you, sir, though I haven't seen you for many years. I said to my mate, 'I know that gentleman, he's my old Vicar, shouldn't I go and speak to him?'" My mate said, "He looks a cheery kind of a man, I don't think you need be afraid." He said, "I shall never forget the days when I was a choir boy at your church, and afterwards when you had the open-air meetings in Bright Street. Mrs. Boddy sang, 'Tell Mother I'll be there.' I've kept on the right road since

I gave my heart to God then, and I do what I can to help my mates. The first night in the billets I knelt down and prayed my prayers. Next morning three of the lads asked me what I said when I prayed, so I told them, and they joined too and prayed every night. We are going up to the firing line, but I know it's all right with me. My work is looking after the wounded, and I sometimes put up a little prayer in my rough way, and God answers prayer."

It's very touching to come across these cases here in France. In the early morning I go along to the quiet cemetery near to and act as a mourner when our soldiers are buried. The chaplains—Church of England, Roman Catholic, Presbyterian, Wesleyan—each say their short service over their own. The firing party present arms, and the bugler sounds the "Last Post." The service is very reverent, and the graves are kept beautifully neat with little white crosses over each.

SOUTH AFRICA.

Johannesburg.

A UNITED CONVENTION.

God is indeed working in Africa. A glorious unity in the Spirit has been brought between some of the saints. The Convention was held in the Masonic Temple, Johannesburg, from April 6th to 11th inclusive. This hall seats something like 1,000 persons, but considerably more were present, especially at the evening meetings. Overflow meetings also had to be held. Pastors and brethren came from all parts of South Africa, and real Holy Ghost power was in the meetings. The gifts of the Holy Spirit were in the midst, and the interpretation and prophecies given were in great power and under the anointing of the Holy Spirit. Many were saved and reclaimed, and nearly one hundred received the baptism of the Holy Spirit with the evidence of speaking in tongues.

Before the United Convention, four days' meetings (part of the usual Easter Convention) were held in the Pentecostal Mission Hall, in Market Street, Johannesburg. The scenes one witnessed during these four days took one back to the times

of the disciples. The power of God at times swept through and through that it was almost impossible to minister the word. God blessed mightily in the gathering in of souls, healings and baptisms in the Holy Spirit. Our dear brother, Pastor George Bowie, opened the Convention, but was taken ill with Black Water Fever and the doctor said that if he got over it it would be a miracle. We praise God for the miracle. At the time of writing our dear brother is out and at work again Hallelujah.

PENTECOSTAL ITEMS.

Pastor S. B. Swift wishes to thank all those who sent him literature, which has been distributed. A Convention is being held at Beksburg North, from July 31st to August 8th, and our brother would be glad of any parcels of good, sound tracts, etc., for then. Address:—P.O. Box 18, Beksburg North, Transvaal, South Africa.

* * *



English Soldiers in France (convalescent after wounds) returning for a visit to England Have alighted from train and are about to go on board steamer. An Army Nurse in the foreground.

Miss Alma Doering writes from "Skodsborg, Denmark," on May 11th. She has suffered much of late from attacks upon her body, and latest from a needle in her knee. She would remind her friends of the needs of the Kongo Mission. Mr. Tollefson, of Norway, is to sail in July, but £60 is needed. Miss Salisbury's outfit and passage money must be prayed in also. The work on the Kongo is being greatly blessed in its results already.

* * *

BANGOR (CO. DOWN).—Pentecostal Tent Meetings will (D.V.) be held during July and August, 1915, in the Tent, Hamilton Road, commencing Lord's Day, July 4th, at 11:30 a.m. and 6:30 p.m., and each week night (Saturdays excepted) at 8 o'clock. Friends desiring to secure lodgings will

(Pentecostal Items—continued.)

please write early to Alexander Ferguson, Beth-Shalom, Ward Avenue, Bangor, Ireland.

We would recommend a useful little tract :

"Concerning Spiritual Gifts," by Mr. E. J. G. Titterington—price 3d. Copies may be obtained from the Secretary, Howbury Hall, Bedford; or from the author, 60 King Edward Road, South Hackney, London, N.E.

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 and Ireland 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. Glassby, "Ladyfield," Renold, Bedford, is Hon. Treasurer and Missionary Box Secretary, the Rev. A. A. Boddy is Editorial Secretary, and other acting members of the Council are Mr. John Leech, K.C., 62, Up Mount Street, Dublin; Mr. Ernest Wm. Moser, Hebron, St. David's Road, Southsea; Mr. H. Small, East Wemyss, N.B.; Mr. Smith Wigglesworth, 70, Victor Road, Bradford; Mr. Ed. J. G. Titterington, M.A., Hon. Principal of the Men's Training Home; and Mrs. Crisp, Lady Principal of the Women's Training Home.

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 prepared at the Men's London Training Home at 60, King Edward's Road, S. Hackney, N.E. Missionaries in the Field:—In INDIA—Miss Margaret Clark and Miss Constance Skarratt, Apostolic Faith Mission, Parel Hill, Bombay; Miss Elkington and Miss Jones, Goshanganj Station, U.P.; Miss Catherine C. White 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, with their wives journeying toward Kwei-teh, Kansu Province; Mr. and Mrs. A. Kok, Miss Eliz. Martha Biggs, Miss Cornelia E. Scharten, Likiang, China, via Rangoon and Bhamo; Pastor Allan Swift and Mrs. Swift, Miss Fanny E. Jenner, Miss Ethel Cook, Miss Ieda de Vries, 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 Peking, N. China. CENTRAL AFRICA—Brother F. D. Johnstone, care of Kongo Inland Mission, Kalamba, Mukenyé, Kasai, via Kinshasa, Belgian Congo. SOUTH AFRICA.—Holding P.M.U. Certificate: Mr. James A. Roughead, Stellenbosch, Cape Colony. 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 Mr. W. Glassby, "Ladyfield," Renold, Bedford.

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.

Messrs. John Leech, K.C., of 62 Up Mount Street, Dublin; Ernest Wm. Moser, Hebron, St. David's Road, Southsea; and Smith Wigglesworth, 70 Victor Road, Bradford; have been appointed additional members of the P.M.U. Council, on the resignation of Messrs. J. S. Breeze, T. Myerscough, and W. H. Sandwith.

* * *

At the Whitsuntide Conference held this year in London, the Missionary students gave their testimonies. (About £360 is needed for passage money and outfit.)

These are rough notes taken by the Editor on the Missionary afternoon:—

3.20 p.m.—BRO. BOYD (Belfast) read from Rom. xi. and xii. He offered himself a living sacrifice twelve years ago, but seven years back, when he was baptised in the Holy Spirit, the Lord seemed to set him apart for Missionary work in China. He is thankful for the P.M.U.

training in Preston and London. "The path of obedience is the path of blessing."

3.32 p.m.—MISS SALISBURY is to go out to the Congo. Years ago she saw pictures of the atrocities on the Congo, and said she must go out as a Missionary. She delayed, but now has been accepted by the P.M.U. She feels she is indeed a vessel broken and small.

3.42 p.m.—BRO. KLAVER, of Amsterdam, had a call to India under the S.A. six years ago, but could not then go. Since his Baptism in the Holy Spirit he knows that he goes as a "Witness unto Him." Very thankful for his training of nearly three years. The Lord has been saying, "Pray for Tibet."

3.55 p.m.—MISS TAYLOR. Jesus was (and is) a Missionary from the crown of His head to the soles of His feet. A Missionary for all—not a Foreign Missionary. (See Micah iv., 10, and Heb. ii., 9.) Was led to the Y.M.C.A., where Mrs. Crisp presided, and found there a red-hot Missionary spirit. Was born again, and had subsequently a mighty Baptism in the Spirit. The call came to her, "Will you be a Missionary?"

She replied, "I've only five shillings, but I will be a missionary on 5/-." The Lord can, and does remove all difficulties when we are in His Will.

47 p.m.—BRO. LEWER used the story of the colt as related in Mark xi. For him the colt was China. The owner has been Satan; but the Master hath need of China in the coming triumphal procession. The disciples provide the garments and palms. They lead the colt to Jesus. He had been led to read the booklet "Pleading the Blood," and later was baptised in the Holy Spirit. His medical equipment he found in the last of St. Mark, and his banker in the last of Philippians.

An incident. Recently in a train, talked with a Sikh (Indian). He said: "I never heard of this Jesus in my country. He is the God of the English, but we do not know about Him." (We ought to let every nation know.)

4:22 p.m.—MISS WALDON. She heard of the Y.W.C.A. where Mrs. Crisp was president, and attended the "Christian's Own Meeting." The call came to her through Jer. i., 7: "The Lord said unto me, 'Say not, I am a child; for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak.'" The Lord met her with an "Immersion of love." She feels the hopelessness of the heathen, and longs to go to inspire them with a new hope.

4:35 p.m.—BRO. LEIGH (of Bury, Lancashire). Gen. xlviii., 23 (the words of Joseph), "*I have bought you and your land*" (We are saved to serve). Bro. Leigh, when converted, found Mr. Taylor's Mission at Bury. He was thus cradled in the Gospel of Healing. He was baptised in water, and three years later (on Dec. 2nd, 1907) he was baptised in the Holy Ghost. He had a vision of a Chinaman. His heart was melted. A prophetic message came for him. The call was: "Come over and help us."

4:47 p.m.—MISS WATERS' testimony was the last on this remarkable afternoon of the Missionary Day in the London Conference. For two hours the audience sat listening eagerly and then dispersed to come back to the evening meeting with their gifts. Miss Waters was called about four years ago to live a separated life. She was baptised in the Spirit, and later offered to the P.M.U. She quoted Gen. xii., "Get thee out of thy country," etc.; also Acts xvi., 9, "Come over and help us"; also Rev. vii., 9, "A great multitude, which no man can number."

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At the Evening Meeting the offerings amounted to £155.

MR. GLASSBY, the Hon. Treasurer of the P.M.U., spoke very earnestly of the necessarily increasing expenditure; that about £250 a month may be needed when our students get out on to the Foreign Field.

MR. CECIL POLHILL, who presided, read a letter from Bro. Taylor in Japan, who said that he should be in prayer for the meeting as it was being held, but would allow for eight hours difference in time. A letter was read from Rev. W. W. Simpson as to recent revivals in his meetings in China. Also a letter from Bro. Macdonald, some miles within the borders of Tibet. He had twenty-five Tibetan Christians, members of his Mission, and proposes now to advance further into the country.

MISS GISSING, of Liberia (now returning), spoke of her longings to be present at the previous Whitsuntide Conferences. Liberia should be marked on the map with skull and cross-bones, as the White Man's Grave. Heathenism out there is like Hell. Nothing but the "Gospel" avails (not mixed with "Law"). Has seen scores saved. Has seen the leper healed, the dead raised. Has also seen those who were not healed, etc. She sails early in June. Asks for prayer.

MISS MORELL (of the London Training Home) gave a word of testimony quoting 2 Cor. v., 14, "For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead. And that He died for all, that they which live should not henceforth live unto themselves, but unto Him which died for them, and rose again." Her motto, "Live to purpose." Live to Him.

BRO. BOYCE (S. Wales) in his testimony quoted 2 Cor. v., 13, "For whether we be beside ourselves, it is to God." He was converted in the Welsh Revival, down in a coal mine. At Tony-pandy he heard of meetings where the Revival people spoke in "Tongues." He was told that it was of the devil. Though he was warned he went, and he felt "like an empty barrel." He had an inward hunger which would not let him keep away. Soon he found a "POWER" come within him, and before long he was speaking in "Tongues." Had a strange vision in which he felt that he was in India, with a punkah in the room, and a rushing wind. He accepts the call and will obey the command, "Go, ye!"

MRS. WALSHAW (of Halifax). Her note was—"Be prepared." The greatest Missionary opportunity the world has known is at hand. Told a very graphic story. She was preparing the mid-day meal. Her daughter was in the bedroom, and their "Treasure" was in the wash-house.

Then a keen old Mission friend rushed in for Gospels, and in a frantic hurry carried off a basket load of Scriptures for some soldiers on the Moor, who were quickly leaving. She besought them to pray for her as she gave them out.

"Missis, what's that you've got there?" they had said. "Gospels," she cried. "We are off in ten minutes." She gave them out. The officers didn't like them breaking the ranks in their eagerness. She got 400 or 500 into the hands of the men.

That was why she had cried, "Pray!" Pray that each Gospel shall convert one soul. So Mrs. Walshaw and her daughter had cried to God, while the worker distributed.

God was ready; the soldiers were ready; the Gospels had been got ready. If they had not been ordered they would not have been ready. The lesson is—"Be ready."

"When we go up the Golden Stairs," she cried, "we expect to meet the men with their Gospels. Do not be too late with your prayers and your offerings. We got our 'Pentecost' that we might do this."

* * *

Miss Ethel M. Cook (c/o Rev. H. McLean, Yunnan-fu, S.W. China) writes of the arrival of Pastor and Mrs. Swift and Milton and their friend Miss Buckwater. She describes also the departure of the Misses Millie for Shanghai.

* * *

(Pentecostal Missionary Union—continued.)

Bro. Trevitt writes of a Conference at which thirty received their Baptism in the Spirit. He was taken ill later, and his marriage was postponed, but his recovery was satisfactory.

CHINA.

News from Yunnan-fu.

DEAR PASTOR BODDY,

It is now almost a year since our arrival at Yunnan-fu. With grateful hearts we give glory to God for all His goodness to us during that period.

We started the month of April by attending a large idolatrous festival, where we had splendid opportunities of selling Gospels and telling the story of our blessed Master. That was the anniversary of our leaving England, and what a happy day it was, for what joy it was to be privileged to tell these people of the Saviour who died for them, and is risen again. Hallelujah!

Then followed a week of prayer. In the mornings we foreigners gathered; in the afternoons and evenings the Chinese met with us. It was a time of heart-searching and deep hunger, and we believe the Lord met hearts, revealing themselves to themselves, and also revealing what He would become as there was full surrender to Himself. While we were thus before the Lord, the heathen spent one whole day in worshipping the graves of relatives—burning incense and weeping and wailing. Oh, the mockery of it all. How Satan blinds their eyes!

This week I visited an inquirer. She still has one idol in her house, and despite the fact that it has lost its face, and one hand is tied on with a piece of string, she is very loth to part with it. Mrs. McLean's little girl saw this idol, and the next time the woman came to the meeting, little Kai asked her, "Wouldn't you be willing to give up your idol to please Jesus?"

One of our church members was recently married, and we had a quiet little wedding ceremony in the house. This attracted many, who thus had an opportunity of hearing the Gospel.

Last Saturday a wedding took place near our other house, and while the guests were awaiting the bride's arrival, they paid a visit to the foreigners. For about an hour Miss Cook was preaching to them (about 38 in number); they were also given tracts, and invited to the Sunday services. On Sunday morning they arrived and listened well to the Gospel story. When the usual meeting closed they still sat on, so we had an after meeting for them. These people all seemed quite of a superior class.

Mr. Fullerton has just returned from a two months' trip south, and tells of how readily the people buy Gospels and tracts, he having sold eighty dollars worth—representing about 17,000 copies. May God cause much fruit to abound from this sowing. We are praying that God will make 2 Cor. iv., 6, "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ," true to these poor Chinese. Some of them seem so

ignorant and so blinded, that it indeed needs the revelation of the Holy Spirit to enable them to grasp the Word and its meaning. One old woman came last evening and asked that we would pray she might understand the Gospel.

Messrs. McLean, Amundsen, and Swift are very busy now with plans and arrangements for the new building at the *East Gate*. It is a very busy thoroughfare, and we trust that God will own the work from the very beginning. Will you please pray that all wisdom may be given.

May I take this opportunity of thanking the readers of "Confidence" for their faithful ministry toward the needs of us who are on the field.

I enclose a circular letter from Miss Agar.

With greetings from all.

I remain,
Yours in our coming Lord,
FANNY E. JENNER

c/o Rev. H. McLean.

Yunnan-fu,
Yunnan Province,
South-West China,
May 1st, 1915.

* * *

(CIRCULAR LETTER FROM MISS AGAR.)

Greetings to all the dear ones! We are grateful for your love, prayers, and gifts. It is a year to-day since dear Sister McLean and I arrived at Yunnan-fu—a happy, blessed year, full of the Lord's loving guidance. Every need has been supplied.

A week of prayer has just closed at Yunnan-fu. There was hunger on the people, and deepening of the Spirit's work in many hearts, and a demon cast out. A leader from another Mission attended nearly all the meetings, bringing some of her Christians with her.

Sister McLean will leave in a few days for a few months' journey to T'ong-Hai (newly-opened), and to many other places. Two young Christian Chinese helpers go with her. We know you will follow them with your prayers. The day the Lord made it plain that Sister McLean was to go, a letter containing \$30.00 to open new work came, and was such a blessing and confirmation that she was in the Lord's will. We hope to open chapels at different places for the preaching of the Gospel as God may lead.

Eight were baptised in water recently at Yunnan-fu. Those who are studying the language are doing well.

Three of us are just back from a trip of thirteen days. We strongly felt the prayers of friends, and saw the dear Lord's guiding hand at every step. Many Gospels were sold. There were big crowds to preach to at the theatrics and markets. We never found the people so attentive and responsive before. Many seemed convinced that they should leave idolatry for the true God. We saw "fruit" remaining from Sister McLean's trip in this region a year ago. Mrs. T., greatly touched at that time, came to the Inn where we were and broke her Buddhist vegetarian vows, and ate meat with us. She looked happy and relieved afterwards. She is learning to read, and escorted us to a village where she witnessed for Christ. I was delighted at the openness of the people to the Truth. We found at several places those

whom Sister McLean's words had touched. One old woman had broken her vegetarian vows, given up idolatry, and she listened so humbly to the preaching. Mrs. T.'s brother, fearing she would burn her idols, took away the principal one. She has left idolatry and wishes to be baptised. Another woman in the same home believes. She is one of a man's three wives and unhappy, and begged us to let her work for us at Fuh-min. Mrs. T. would like us to rent her home at Lo-si (two days from Yunnan-fu) as a preaching place, and let her live with us.

The first night in Lo-si we were so tired after the day's rough ride on horseback that we decided to retire quickly on reaching the Chinese Inn. But the dear Lord had other plans. As it happened, a theatre began operation in the next room to us and we knew sleep was impossible. We therefore prepared to hold a meeting. A number of believers came in and it was a blessed opportunity for "feeding the sheep." Some little boys sang, "Jesus loves me," taught them by Bro. and Sister McLean when they were there a year ago. The people left, and as our heads touched the pillow the noisy theatre abruptly stopped. The dear Lord does take care of His little children well, doesn't He?

At the big theatre grounds we had a *fine* opportunity for witnessing. The theatre drew villagers from far and near, and people from the cities of Fuh-min and Lo-si, and the aborigines from various tribes came. Five Christian tribesmen joined us and sang. Tribes-women, with their hair in the shape of a horn above the forehead, came also to listen. A goodly number of old women seemed touched. Many heard the Gospel for the first time. A few asked prayer for healing. Over thirty soldiers marched solemnly on the grounds to guard the people from robbers.

The Lord prepared us a quiet home where we spent five nights, going by day to preach at the theatre grounds. The people of the village came out in good numbers as we preached outside the house. One evening three men and three women decided for Christ. Then we went indoors and had a second blessed time with the people.

Four sisters, home from various places, took stand for the Lord. An old man, who looked as if the Lord was dealing with him, came and argued, and seemed so miserable. An old woman raised her hands reverently as we sang about Jesus. A young man said, "I will come and help you at Fuh-min. Do you want me?" When we left, the country people said: "We like you; come next year and stay at our village."

On the way to the big market at Mao-Kai, the Lord caused us to meet a native who put us on the right road, and urged us to stop at a village and preach. We had liberty in preaching, and some decided for Christ and bought Gospels. About 2,000 people gathered at the Mao-Kai Market, and we had attentive listeners as we stood on the hillside to proclaim the Good News.

At Lo-si Market the dear Lord prepared us a fine preaching place on the steps in the Official's large court-yard. For some hours the people listened—a crowd of 100 at a time. Some of their faces showed they were affected. It was touching to see Chinese scholars in their feeble old age having a chance to hear of the True God. We turned to passage after passage in the Bible and let them look on as we preached. The first

evening's preaching on the street we strongly felt the accumulated prayers of God's people for us, and the Lord fired us to preach on the "Second Coming." A man from the Officials "Yamen" looked scared and took his stand for Christ. He came later to our Inn and said he wished to hand in his name as an inquirer. We knelt and asked the dear Lord to forgive and receive him, and write his name in the Book of Life. His face was bright as he arose from prayer. We sent this man a copy of the New Testament with good verses marked in it. Pray for this "babe" in Christ just starting out. Another believer took us to a Buddhist Temple where people were offering food to the idols for their sick ones. We felt the demon power was strong there, but in the mighty name of Jesus we bound the demons and proclaimed the truth from God's Word until we felt the Lord win the victory. The tortures of the Buddhist Purgatory were vividly represented, and I was anew impressed with the strong resemblance between Roman Catholicism and Buddhism.

On this trip we step by step sought the Lord's guidance, and He gave us joyful surprises in the shape of blessed opportunities.

JAPAN.

News from Mrs. Taylor.

Dearly beloved in our risen, glorified Lord,—

Who is still "expecting," and has put this expectation in our hearts, "which shall not be cut off." Glory to His Holy Name!

The world is looking on at this great war and wondering what is to be the issue? Why, Jesus is coming to reign, and this old earth is getting ready for its rightful King. Hallelujah! "He must reign till all His enemies be made His foot-stool."

Many are depressed and have caught the "war fever," but they who are seated together with Christ in heavenly places, "far above all," "are kept in perfect peace, as their mind is stayed on Him," saying Amen to all His righteous judgments; never taken by surprise at anything that may come. The sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.

"Waiting for the manifestation of the sons of God," "Look up," beholding Him like Gideon's band, we hear the cry, "Arise, for the Lord hath delivered into your hand the host But there must be order, everyone in his right place, doing the will of God. "And Gideon divided the three hundred into three companies, and he put a trumpet in every man's hand with an empty pitcher, and a lamp within the pitcher, and he said, 'Look on me and do likewise,' and when the trumpet sounded the pitchers were to be broken."

Beloved, get your eyes on Jesus. The trumpet is soon to sound; the earthen vessels will be broken; there will be such a blaze of light in the manifestation of the sons of God that will bring such glory to the Son of God that He has waited long for, and at last shall see and be satisfied; but it will be consternation in the midst of principalities and powers and wicked spirits in the heavenlies, that the devil and all his host will

(P.M.U.—Japan—continued.)

have to flee from their high place to the earth, and from the earth to the place prepared for them. “Hallelujah! For the Lord God omnipotent reigneth.” Till then we have still the good news to tell of a Saviour’s love and forgiveness to the poor, lost erring ones.

Many are bound fast by the chains of sin, but we are seeing some of the chains fall off. All glory to His Name.

A girl of fifteen, accused of stealing, and then seduced by her accuser—now in prison for eight months. But Jesus has come to her and saved this lamb. “And prisons would palaces prove if Jesus would dwell with me there.”

A school teacher, who forged a cheque to get a ¥100 from a friend, being pressed for money, has found repentance and sins forgiven in the dear Saviour.

Another young woman (25 years) received 15 years sentence for setting her divorced husband’s house on fire. She still pleads that she did not do it, but went to save her clothes when she saw the fire. We pointed her to Jesus. I don’t know how much she has received, for her constant cry is—“I did not burn the house.”

Then our little *Tchi San, 15 years, who has received three years in Osaka Prison, is not allowed to have her Bible, but is committing verses to memory and praying in her heart. We went to see her lately, and had the privilege of passing out tracts and Gospels to the Priestesses and wardresses who are strong Buddhists. Pray for this prison, and all upon whom the name of the Lord shall be called behind the prison bars, The cry and groans of bound souls has entered into His ears, and our God says, “I know their sorrows, and am come down to deliver them.”

One old lady who comes to our meetings has received a touch from the Lord in her body. She was paralysed on one side, but can now draw the water from the well with both hands, and washes the rice, etc.—many things she could not do before. Her idols she burned in the stove, and the dear old face is shining so happy in her home. Her daughter says, “Mother is quite a rebuke to us,” and when meeting time comes she says, “Let us go to Pentecost.” The son-in-law is blind, and when told to leave our meetings and go to another church, he said, “I must believe this truth; see what God has done for mother” (words to this effect). So they still come.

A young married woman, suffering great pain, was prayed for and delivered; is now praying to our wonder-working Jesus.

Oh, may the Word go forth in the power and demonstration of the Holy Ghost, with signs following. Many are the needy ones waiting for His touch. “May we not sin against the Lord in ceasing to pray for such.” Oh, for “the floods on the dry ground.”

Then I want to give a note of praise for the precious little band God has gathered together in this town, and ask your prayers that they may soon receive the baptism in the Holy Ghost and fire. For these men we prayed, and they must be fitted for service: *Yamashita* San, who is seeking earnestly; *Aoki* San, the man with the crippled arm, now healed up from the running sore; *Aoki*

San, with the left limb crippled, trusting for healing; *Kawasaki* San, who is very hungry, still in business in Osaka, but comes at week-ends for meetings; *Sae* San, the runaway slave boy; *Momata* San, brother to one of the Bible women who comes from Nagasaki—he used to go with us in the village work in spare time from school.

May the vessels all be filled, and many souls won for God.

Trusting all the dear saints be kept in “the secret place of the Most High” during these last days.

Much love in our precious Lord.

MARY TAYLOR.

Via 10 of 24 Yamamoto Dori,

4 Chome,

Kobe, Japan,

May 17th, 1915.

List of Contributions received during
May, 1915.

	£	s.	d.
Receipt No. 1221	0	13	6
” 1222 “Bournemouth” ...	0	10	0
” 1223 (towards support of Mr. Kok)	1	10	0
” 1224	2	10	0
Women’s Bible Class, All Saints’ Church, Sunderland ..	9	2	6
Receipt No. 1226	0	8	0
Sion College Own Missionary Fund ..	5	16	1
Receipt No. 1228	1	0	0
Bracknell Assembly (towards support of A. Clelland)	5	0	0
Receipt No. 1230	1	0	0
” 1231	2	5	0
” 1232	0	5	0
Burnley Assembly	0	14	0
Receipt No. 1234 (towards support of Messrs. Trevitt & Williams)	2	0	0
Stirling Assembly	3	0	0
Falkirk Assembly	2	10	0
Edinburgh Assembly ..	3	13	0
Receipt No. 1238	2	0	0
” 1239	0	10	0
” 1240	0	2	0
” 1241	1	1	0
” 1242	0	3	0
” 1243	3	7	1
Rose Cottage Mission, Hull ..	2	2	0
London Conference Collection ..	173	1	9
Receipt No. 1245 (for Miss Morrell’s Outfit) ..	10	0	0
” 1246 (towards support of Messrs. Trevitt & Williams)	3	0	0
Brookshaw Street Mission (towards Bro. D. Leigh’s Outfit)	4	0	0
Do. General Fund	1	0	0
Receipt No. 1248	0	2	6
	£242	6	5

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

WILLIAM GLASSBY,

Hon. Treasurer (P.M.U.),

“Ladyfield,”

Renhold, Beds.

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*Tchi San was a Geisha, one of the poor slave girls.