

SEPT.-OCT., 1917.

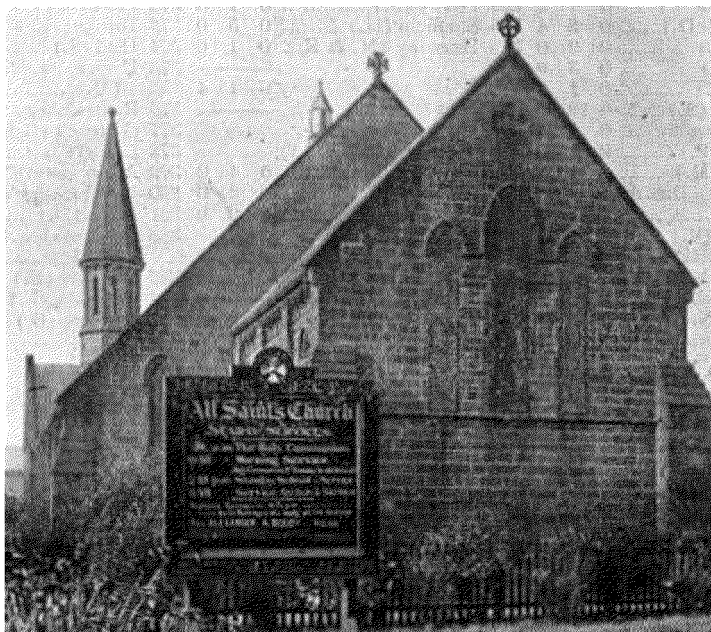
VOL. X. No. 5.

# "CONFIDENCE"

EDITED BY

**ALEX. A. BODDY,**

ALL SAINTS' VICARAGE, SUNDERLAND, ENGLAND.



**All Saints' Church, Monkwearmouth, Sunderland.**

"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.

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Sept.-Oct., 1917.

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."

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## The Church at Corinth.

A Bible Reading on the First Epistle to the Corinthians by Mrs. Crisp.

(CONTINUED.)

The first warning is in the first chapter and the tenth verse. He says he hears that there are divisions among them, and he prays that they may not have these. "I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." There were divisions among them because they were already looking and aspiring to different ones, and claimed to be blessed under certain teachers. They were saying they belonged to this section and to that section. And there are people to-day who are in Pentecostal circles who encourage separation. It seems to me that the little bit of fence between us is

### LIKE THE LITTLE FENCE

you see running through the London gardens. It does not shut you off from one another; you can all look over one another's fence and enjoy the sight of one another's gardens. There are no divisions in Pentecost. "He hath broken down the middle wall of division." There used to be divisions, and there was no union between Church of England people and Baptists; but we are on the same platform to-day. I am thankful to know that the dividing walls are broken down if we are in Pentecostal circles. That there is a little bit of fence I agree, but that is only for the profitable working of our own little spheres. In your own London garden you have a little fence to save it from the neighbour's dog and other things, but that fence does not prevent the air or the sunshine or the rain coming, it does not shut out any of the good things of God, which are all free. All God's gifts are beautifully free. The Holy Ghost when He came down did not stop to see if I was a Baptist or a Churchwoman. He came from God and baptised me, just as I was, a member of

the Baptist body; and He can baptise you in the same way. Pastor Boddy is in the Church of England; others are Baptists. Some have their own missions, but all can meet in a Pentecostal gathering. There is that

### LITTLE BIT OF FENCE,

because it is better for the working out of the whole, for we each can work in our own place, in the place which God has allotted to us. We stand in that sense by our own standard, but we all work under the Divine power of the Holy Ghost; and we have all got the glorious sunshine of the face of Jesus Christ, we have all got one God the Father, we have all got one Lamb of Calvary, and one cup of which we drink, and one bread of which we eat; so we are one body. "Let there be no divisions among you." Those who are really baptised with the Holy Ghost do not ask each other what section of the Christian Church they belong to. It is enough for them to say that they belong to Him.

### ELDERLY BABES.

May I draw your attention to another warning which is given concerning our conduct. In the three opening verses of the third chapter we read: "I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk, and not with meat; for hitherto ye were not able to bear it, neither yet now are ye able. For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal?" There was envying and strife among them, there was this kind of thing because their condition was wrong. They had never gone out from the new birth into the real victorious life of Jesus Christ. It seemed as if those who had claimed the precious cleansing blood had received the power of Pentecost, the baptism coming upon them; and yet somehow they had not gone on, they had remained as "babes" ever since.

The apostle is speaking to some in this Corinthian Church who were greatly "enriched in all utterance, and in all knowledge," and who came behind in no spiritual gift. But some of them were still remaining babes; they were carried

(The Church at Corinth—continued.)

about by every doctrine that came along. That has been part of the trouble in our Pentecostal assemblies. People have come along preaching some remarkable truth which they have got in some portion of Scripture, and they teach it as if it is the whole of the truth specially revealed, and the babes suck it all down as such. Then he says,

"I HAVE FED YOU WITH MILK."

It means they had to take in that which had passed through the digestion of another. That is just the trouble to-day with a great many. In the spiritual realm they are fed with that which has come from another, instead of coming to the Spirit of God and getting food from the truth of God Himself, that they may grow thereby. The apostle warns them not to continue as babes, for

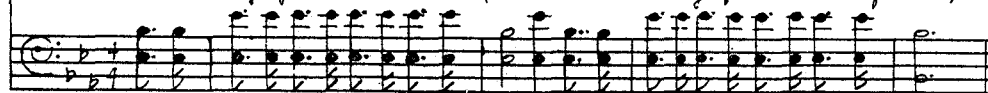
they had received, and therefore they had nothing to glory in as if it belonged to themselves.

"NOTHINGS."

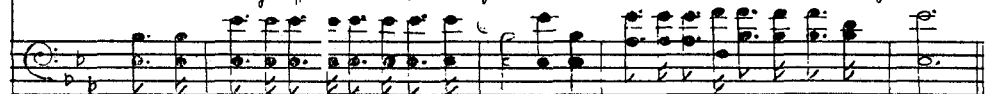
The apostle in his letter to the Galatians, puts us all down as *noughts*, and therefore, he says, as we are all *nothings* we can do nothing. I believe that is exactly the condition we have to come to in the Lord's Body. Turn to Gal. vi., 3: "If a man think himself to be something, when he is nothing, he deceiveth himself." We are everyone of us *nothings*, and the only one who can make us something is Jesus Christ. It is when he stands alongside that the nothing becomes something. It means that everyone of us is written down as a *nought*, and any amount of *noughts* come to nothing, reckon them up which way you like. But if you have got a "0," and "1" stands alongside it, that stands for "10." And if Jesus Christ



Refrain, We are marching on to victory, *Lord Jesus*, We are marching on to victory with thee;  
 'Tis the victory of Calvary, *Lord Jesus*, 'Tis the victory of Calvary for me;  
 'Tis the resurrection victory, *Lord Jesus*, 'Tis the resurrection victory for me,  
 'Tis the victory of Pentecost, *Lord Jesus*, 'Tis the victory of Pentecost for me;



We are marching on to victory, *Lord Jesus*, And Jesus is the mighty Conqueror  
 'Tis the victory of Calvary, *Lord Jesus*, And Jesus is the mighty Conqueror  
 'Tis the resurrection victory, *Lord Jesus*, And Jesus is the mighty Conqueror.  
 'Tis the victory of Pentecost, *Lord Jesus*, And Jesus is the mighty Conqueror.



in that condition, he says, they could neither help themselves nor anybody else.

One more warning. This warning is concerning those who were "puffed up" one against another. Some of them had been entrusted as stewards of God with more gifts than others; some were more mightily used than others. Some perhaps had been given the gift of healing, or perhaps the gift of faith, much more markedly than these gifts had been bestowed upon others. I believe that to-day the Holy Spirit distributes according to men's several ability to make use of. But here they were puffed up one against another. So you will notice in the sixth verse of the fourth chapter: "These things, brethren, I have in a figure transferred to myself and to Apollos for your sakes; that ye might learn in us not to think of men above that which is written, that no one of you be puffed up for one against another." He goes on to say they had nothing but what

stands alongside the weakest child that He has he becomes something at once. We are all *nothings* in ourselves. So the apostle says we have nothing but what we have received, and we have therefore nothing to glory in. 1 Cor. iv., 7: "Why dost thou glory, as if thou hadst not received it?" And in the eighteenth verse he says, "Some are puffed up." The warning is against puff or booming. We have had enough of it, have not we?—the puffing of man, the booming of man, the booming of society, the booming of human power instead of the power of God. We are not going to have any more booming; there is to be no more puff, but power. So he says in the nineteenth verse: "I will come to you shortly, if the Lord will, and will know, not the speech of them which are puffed up, but the power," Blessed be His name, it is *power, power, power*, the power of the Cross.

May I go on very briefly to notice two or three

other calls. We are

#### CALLED TO SANCTIFICATION

in all the walks of life, to be really one with Jesus Christ, so utterly yielded that He can possess us entirely and always by the power of His Holy Spirit. Pass on to the sixth chapter, and the seventeenth verse: "He that is joined to the Lord is one spirit." Here the apostle is making us to see again our living union with Him. In union with Jesus Christ there is only one spirit moving us, and that is the spirit of the Master, the spirit of Christ. Joined to Him, we are one with Him in thought, one in plan, one in love, one in life, one in the purpose of our life. Then he goes on to emphasise the fact—what? "Know ye not that your body is the temple of the Holy Ghost, which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." A great price has been paid; therefore we are to yield ourselves utterly to Him that we may be wholly possessed by the Holy Spirit.

#### "OTHERS."

I want you to notice, in the tenth chapter, the call to consider others. You will notice that the apostle here is the example. We are called to sanctification in life and worship and everything else, from here to the fourteenth chapter, for the sake of others. I suppose the world has never seen another who was so enthusiastic, and had such a passion for souls as the apostle Paul. I have been amazed, again and again, to see the tremendous passion that dominated him for the sake of others, so that he was willing to be poured out as water on the ground for their sake. He was the most enthusiastic soul-winner that the world has seen. Did he pass through a strange city and see a possessed girl? He must stop and cast the demon of the girl. Did he walk by the side of an unbelieving Jew and his wife? He will win them presently for the Lord, and they will be worshipping the same God, the same Lord Jesus Christ, as he himself worshipped, and be baptised with the same Spirit. Was he at any time put in prison? There he so travailed in spirit for souls that God gave him the gaoler and his family before the morning, and he baptised them before daylight. The most enthusiastic soul-winner the world has ever seen! He speaks of himself as a runner in a race, or as one who was trying in the games for the prize. He says: "Everything must be brought down, everything in my body and my aims and ambitions, to this one thing—that I may win others for Christ." Hence he says, in the nineteenth verse, "that I might gain the more"; in the twenty-first verse, "that I might gain them that are without law"; in the twenty-second verse, "that I might by all means save some." Then in the twenty-third verse, "This I do for the Gospel's sake." In the tenth chapter, and the twenty-fourth verse, he goes on to say, "Let no man seek his own, but every man another's." In verse twenty-three, "Even as I please all men in all things, not seeking mine own profit, but the profit of many, that they may be saved." There was consideration for others. If Jesus Christ is made one with us, and I and you are made one with Him, He will produce the same passion in us as was in His own soul. Jesus Christ "came to seek and to save that which was lost."

By some it is said that Pentecostal people meet

together to have a good time, and they do not care for the lost world outside. That is not so. Every man truly baptised with the Holy Ghost, and brought into living union with Jesus Christ, has the same ambitions and desires that animated Him—for the salvation of others and for the kingdom's sake. The consummation of this age is drawing very near, we are living in the last days, and if people are to be saved they must be saved now. If they are not saved now they will be over the precipice, or will have to go through the "great tribulation." We must be in dead earnest, and we cannot help it if we are brought into living union with Jesus Christ. He came to seek and to save that which was lost.

#### CONSIDERATION FOR OTHERS.

He was willing to forego Himself in matters of food and drink; but He never overthrew, or did anything contrary to his conscience. He was always willing to do anything that hindered His comfort for the sake of others, but He always kept His conscience clean. We need exactly the same impulse.

Pass on to the twelfth, thirteenth and fourteenth chapters, and you will see again this consideration for others in the spiritual gifts. I suppose that when the Holy Ghost first began to move among us we read these chapters in a way we had never read them before in our life. We have read, and read, and re-read them until now we know them almost by heart. You will remember that the first twelve verses of this twelfth chapter deal with the gifts of the Spirit. There are nine gifts of the Spirit, and I am positive that the Holy Ghost wants to manifest everyone of them through us. In the beginning of this chapter the apostle deals with the fact that only by the Holy Ghost can we call Jesus Lord. Jesus Christ is not only our Saviour, but the Lord and Master of the house, and has the right to dominate us in every particular. After calling Him Lord, He says: "There are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all. But the manifestation of the Spirit is given to every man to profit withal." In the first chapter, and the ninth verse, he says we are called into co-operation, into fellowship, with Jesus Christ. The thought there really is business relationship *to make profit with*. I have been brought into the kingdom at such a time as this that the Lord might get some profit out of my life. I am a part of

#### THE BUSINESS PARTNERSHIP.

He has all the resources of wealth and power that I need, but He needs my hands and voice and feet and body.

There are nine beatitudes in the fifth chapter of Matthew's Gospel; there are nine gifts spoken of in the twelfth chapter of First Corinthians; there are nine gifts of the Spirit mentioned in the fifth chapter of Galatians. I believe the Church of Christ should be equipped with each one of these remarkable manifestations of the Spirit. The beatitudes speak about the way you and I have to walk in day by day. "Blessed are the merciful, . . . blessed are they that mourn, . . . blessed are the peacemakers." It is a most blessed way I have got to walk in. I am glad that the Lord has brought me into a new way, and that He has brought me also into a happy way. Alongside

(The Church at Corinth—continued.)

with that we want nine fruits, nine gifts, and after the apostle has enumerated these nine gifts, and explained what they are for, he speaks in the remaining verses of

THE "BODY."

The word "Body" occurs eighteen times. Do you think it is only for the sake of repetition that that word appears eighteen times? Not at all. The Holy Ghost never makes a mistake in writing His Book. You see at once that the gifts of the Spirit are for the upbuilding of the Body of Christ. We are all baptised by one Spirit into one Body, and not one member of that Body can say to another, "I have no need of thee." We have need of each one. This Body is only perfected as it has these nine gifts manifested in it, and these are for the upbuilding and strengthening of that one Body. The gift of faith, the gift of miracle, the gift of healing, the gift of discernment, the gift of prophecy, the gift of wisdom, the gift of knowledge, the gift of tongues, the gift of the interpretation of tongues—these are every one of them for the upbuilding of the Body. How strong we ought to be in our Living Head if we everyone of us were yielded to Him! What manifestations of Divine power, what unction upon the Church of the Living God there would be, what glory would be brought to His name in the salvation of multitudes of souls, what crowning there would be in that day! So these gifts are for the upbuilding of the Body, and every one of them is to be made manifest therein.

The very essence of the thirteenth chapter is *love*, and nine times in that chapter the word "love" occurs. *Nine* is the most sacred number in all Scripture. It was at the ninth hour that our Lord Jesus Christ said, "It is finished," and there was darkness over all the earth. It was at the ninth hour that Peter and John went up to the temple, and were "asked an alms" by the lame man, to whom Peter said: "Silver and gold have I none; but such as I have give I thee: in the name of Jesus Christ of Nazareth, rise up and walk." It was at the ninth hour that Cornelius was in his house praying when the angel appeared to him. These are only three examples to show you that the number *nine* is the most sacred number in all Scripture. Nine times the word "love" occurs in that thirteenth chapter, and all the gifts of the Spirit come sweeping through that essence of love; they are to be manifested through the nature of love. They are always for the upbuilding of the body, and love is the very sphere in which they are to operate, and the very sap through which they are to work out to the Body. I say that advisedly, because I am perfectly sure that some gifts have not been used for this purpose. In the fourteenth chapter, where the apostle more particularly deals with the gifts of tongues and the interpretation of tongues, the word

"UPBUILDING" OR "EDIFYING"

occurs seven times. That is a complete number in Scripture, and these two gifts are also for the sake of upbuilding or edifying. It was never meant that the gifts of tongues and interpretation should be for correction, or that they should be for denunciation; there is no sign of it in the Word of God anywhere. If in any of the assemblies there is any person who needs correction, use the sword of the Word of God, or let the Holy Spirit

have His Sword. "The Word of God is quick and powerful, and sharper than any two-edged sword." You must let the Spirit have His Sword if a person is to be corrected or in any wise helped. Always deal with such in the most sisterly and brotherly way alone. Speak to that person through the Word of God and by the Spirit of God, and, when you do it, be sure you are in an attitude of real meekness and gentleness. Remember you are dealing with a dislocated limb, dealing with a limb that is more or less out of joint, and if you put that limb back harshly you will cause the person agony or pain. The skilled physician will deal gently with a case of dislocated limb. "Restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted." If you are going to restore a brother or sister, do it in the spirit of meekness; for if you hurt one of the members of the body of Christ you are hurting the Head, and you are making the other members of the body suffer too. If I were in an assembly where tongues and interpretation of tongues were being used in a denunciatory manner, or as a corrective, I would denounce it as the outcome of a false spirit, and treat it as such. The Word of God makes that clear and plain. The gifts are always for the building up, for the edifying, of the Body of Jesus Christ, in order that we may come to one perfect and complete whole.

Neither are tongues or interpretation of tongues ever meant for guidance. That is

A LAZY BIT OF BUSINESS.

The apostle wrote in the Epistle to the Ephesians, "Be ye not unwise, but understanding what the will of the Lord is." Get to your knees and find out what God's will is. He said, "If any man willeth to do His will, he shall know." Our Lord Himself said, "I call you not servants, . . . but I have called you friends; for all things that I have heard of My Father I have made known unto you." He wants to make known unto us His will. To seek to get guidance from tongues, or interpretation of tongues, is a lazy bit of business. You will never get the real guidance of God unless you seek it on your knees before Him.

What are tongues and interpretation of tongues for? For the upbuilding of the Church. In the five first verses of the fourteenth chapter it says for

THE UPBUILDING OF THE INDIVIDUAL,

and I do not know anything that so builds up in our most holy faith as going to one's room that you may be speaking with tongues when your whole being is working with God, and you are talking to God in mysteries which you do not understand, but He understands, and which the devil does not understand. Somebody said to me, "When I am talking to God in tongues the devil is there, but he does not know what I am talking about." That was a new thought to me. But, at any rate, you are talking to God in mysteries, and you are building up yourself in your most holy faith; for you are breathing in God while you are breathing out yourself to Him.

May I say, with reference again to

THAT DENUNCIATORY SPIRIT

of which I spoke, that if there is anyone in your assemblies with that denunciatory spirit, remember that that one has got a strange spirit, and it

should be dealt with exactly as in the case of the girl at Philippi—it should be cast out. Somehow or other he or she has yielded to some strange spirit, and, as a result, is filled with repugnance or hatred against somebody. For the sake of your assembly, for the sake of Jesus Christ, for the sake of our Holy Lord, and for the sake of dealing with another member in the Body of Christ, do not let such things go on.

May I just briefly refer to the fifteenth chapter, and then I have done. We have there got the crown and glory of the whole Church. The apostle is dealing with the resurrection of our Lord Jesus Christ, and he says, in the forty-ninth verse: "As we have borne the image of the earthy, we shall also bear the image of the heavenly. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold, I show you a mystery; we shall not all sleep, but we shall all be changed." We shall be clothed in glorified bodies, the result of sin for ever swept away, the final victory of Jesus Christ

## Opening of a Pentecostal Mission Hall, Near Portsmouth.

VISIT OF THE EDITOR.

Emsworth is said to be noted for its oysters. It is a quiet old-world town or village on tidal back waters, nine miles from Portsmouth.

To many Pentecostal people it is interesting as the home of our dear brother, Mr. D. Rogers, of the "County Press," and Editor of the local paper.

Mr. Rogers gave valuable help at the Sunderland Convention by taking a share in reporting addresses for publication in "Confidence." His kindly face appeared on the Convention photographs, and he was well known by face to all.

He has been stirring with others to erect a Mission Hall at Emsworth, where a full Gospel, both Calvary and Pentecost, might be



AN AMERICAN PRE-WAR MEMORY.

A remarkable gathering of our spiritual "ALLIES" in a Pennsylvania Camp Meeting, when the Editor of "Confidence" had the privilege of fellowship with Pentecostal representatives in U.S.A.

won, and we shall be there to share in His victory. Hallelujah to His Name! "He must reign till he hath put all enemies under His feet; and the last enemy that shall be destroyed is death." We are not looking for death, but for translation. Very soon we shall rise to meet Him in the air. I am making

### NO PROVISION FOR MY FUNERAL,

for my burial place, I am looking not that way, but the other way. He is coming. Keep your eyes up, for soon He shall appear whose right it is to reign, and He shall reign for ever and ever. So the consummation, the glory and the crown of this wonderful union with Jesus Christ is going to be that we shall be changed, and our body shall be made like unto His glorious body, and we shall be with Him and reign with Him for evermore. Brothers and sisters, we have been called into this wonderful union with Jesus Christ: one with Him in spirit, one with Him in interest, one with Him in His love, one with Him in His purpose, and presently we shall be one with Him for ever. Hallelujah!

proclaimed. A neat wooden building has actually been erected in this war-time and a large part of the cost has been met, though some more help would be very acceptable. At a meeting on the day of opening Brother Rogers read out a financial statement showing how wonderfully help had come in by the goodness of God.

On Wednesday, August 15th, about five o'clock, there fell on the ears of a somewhat tired traveller, as he approached, the welcome sounds of preparation for tea. The afternoon meeting, he was told, had been a time of spiritual blessing, and now it was breaking up. He had come about 70 miles. An amusing journey in a crowded train, packed in with very lively children going to the seaside. Then he had walked and walked, and walked, and at last discovered Thorney Road, and down the lane a wooden building—

THE GOSPEL MISSION HALL.

(Continued on page 73.)

# "CONFIDENCE."

SEPTEMBER-OCTOBER, 1917.

Editor—

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

Assistants—

The Hon. Secretaries, All Saints' Vicarage,  
Sunderland.

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## Army Bugle Calls.

(A CHRISTIAN'S INTERPRETATION.)

Written in France by a Soldier on Active Service  
with the B.E.F.

*Bro. J. H. Carter (formerly of Birmingham) sends us the following written by a Soldier-Brother who was converted early in January, 1917, at Revival Services held at Duddleston Hall, Birmingham, by Pastor S. Jeffreys.*

I have been looking through my Bible and have found out there is a text adapted to every Bugle Call in the British Army as follows:—

"REVELLY."

**At 6 o'clock** in the morning we have **Reveille**, or Awakening Call, to call us from our sleep. The text I found most adaptable to that was in Eph. v., 14, "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light." We then have what is called **Pioneers' Call** at 6:30, that is for men to clean camp, to keep disease away, which would naturally ravage amongst large companies of men. I find the following is the best for this call, "For the Lord thy God walketh in the midst of the camp; therefore shall thy camp be holy" (Deut. xxiii., 14). Then we have the **Ration Call** at 6:45. Every soldier needs enough food to carry on through the day the same as the Christian soldier needs the Daily Bread of Life. Bread.—"Bread shall be given him, his water shall be sure" (Isa. xxxiii., 16). "Give us this day our daily bread" (Matt. vi., 11). Meat.—"And the king appointed them a daily provision of the king's meat" (Dan. i., 5). "He giveth meat in abundance" (Job xxxvi., 31).

Then there is **Cookhouse** at 7:30. This is rather a busy time, everyone rushing for his share of tea and bacon; yet all the time there is a **Cookhouse Call** in the Bible, not only at one specified time but always, but we do not find such a rush. "Come, for all things are now ready" (Luke xiv., 17). "That thou mayest eat and be full" (Deut. xi., 15). "And they did eat and were filled" (Matt. xiv., 20).

Then comes **Letter Call** at 8:15. Only those who are far from their friends and in a foreign land realise the welcomeness of a letter. There is good news, sometimes bad, but in the Bible there is always good news for everyone. "For I have written a letter unto you" (Heb. xiii., 22). "Ye see how large a letter I have written unto you with mine own hand" (Gal. vi., 11).

Then at 8:30 there comes **Dress Call**, one of the strictest calls in Army life, everything to be fastened to be of use instantly. In the Bible we have the armour of God so made as to make His disciples withstand the temptation of Satan. "Put on the whole armour of God, that ye may be able to stand" (Eph. vi., 11).

**Fall in** at 9:0. The ranks are made up in twos, one behind another, and sometimes there happens to be an odd man, thus leaving what in the Army is called a Blank File, yet in God's Army there is always a Blank File ready for anyone who will accept Christ and take it in the service of the Master. "Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness" (Eph. vi., 14).

**Sick Parade** at 9:15. Amongst the troops naturally there are some who do not feel up to the mark, and for each company there is a medical officer to deal with such cases. Just the same in His Army, Christ always was healing the sick. "And Jesus went forth, and saw a great multitude, and was moved with compassion toward them, and He healed their sick" (Matt. xiv., 14).

**Guard Call, 10 a.m.** Every camp is equipped with a proper guard to keep order and stop all persons who look suspicious from entering camp. Just the same in Christian life, we need to be on our guard against any sudden temptation that is about. "And what I say unto you I say unto you all, Watch" (Mark xiii., 37). "Watch and pray, that ye enter not into temptation" (Matt. xxvi., 41).

**Orderly Room, 10:30.** For punishment, promotion, and various other things. You invariably find around the Orderly Room a small crowd, some for promotion and some for punishment—rather a mixed lot. Punishment: "I will punish you for all your iniquities" (Amos iii., 2). Promotion: "Be thou faithful unto death, and I will give thee a crown of life" (Rev. ii., 10).

**Defaulters, 12:0.** Whilst other men are let at liberty at 12, those with punishment are found hard at work working out punishment as allotted to them. "Of how much sorer punishment, suppose ye, shall ye be thought worthy, who have trodden underfoot the Son of God" (Heb. x., 29).

**Orders at 4 p.m.** When this is sounded, the orderly sergeant of companies attends and takes down all orders and duties for next day. No one must go against any order given, and these are placed in a prominent position to be read by the men concerned. God's Word is the Christian Order Book; in it we find His Will toward us. Do we always obey it? "Ye are my friends, if ye do whatsoever I command you" (John xv., 14). "Whatsoever He saith unto you, do it" (John ii., 5).

**Retreat, 6:30 p.m.** All men at camp at time of Retreat blowing are then at liberty to go anywhere within certain bounds as said on

notice board; it also signifies finish of day's work. A Christian soldier needs His grace to help him in the toil of day; just so in time of ease and pleasure we need His grace to resist the various temptations which assail us on every hand. "Abide with us, for it is toward evening, and the day is far spent" (Luke xxiv., 29).

**First Post, 9 p.m.** This is to give warning that your pleasure-time is nearly spent, and upon hearing this call all men immediately begin to, come from all directions to camp. God calls us every hour of every day, asking us to return to Him. Some linger amidst the pleasures of this sinful world, heeding not His call. Why? Some say we had no one to tell us or show us the way. Oh! I long for the time when there can be none out of hearing of that call—the time when we shall see Jesus face to face. What a glorious day for us! "Come and let us return unto the Lord" (Hosea vi., 1). "Return unto me, and I will return unto you, saith the Lord of Hosts" (Mal. iii., 7).

**Lights Out, 10:15 p.m.** Every light must be instantly put out; no sound is heard; everything is still. How the Christian sleeps soundly, realising that he is in the Master's care, and should he awake no more in this world he will be with the saints who have gone before, those who, with their lamps burning and trimmed, gladly welcome His return. "God is Light, and in Him is no darkness at all" (1 John i., 5). "He that followeth Me shall not walk in darkness, but shall have the Light of Life" (John viii., 12).

P. BRACEGIRDLE  
(One of Christ's Soldiers in France).

### (Opening of Pentecostal Mission Hall—continued from page 71.)

Here was Bro. Smith Wigglesworth, and Bro. Ernest W. Moser, of Southsea, with Bro. Bolton, of Bournemouth, and Capt. Hodgkins (formerly in H.M. Army), now the guiding Brother of the Mission. The neat little room, standing in a field and up against the hedge of a lane, reminded one of erections on the prairies at the other side of the Atlantic.

At the Evening Session Bro. D. Rogers presided, and the Writer and Bro. Wigglesworth were the two speakers.

Bro. Wigglesworth has an earnest, fiery delivery, and unhesitatingly and freely uses the Chairman and others on the platform to illustrate his remarkable stories. This is highly entertaining to the audience and surely keeps up the interest, for no one knows what may happen next, or whose turn it may be to be embarrassed by being made use of as an object lesson. It was a night to be remembered by all, and a solemn time recalling God's many blessings.

AT "HEBRON," SOUTHSEA.

With Mr. and Mrs. Moser the Writer journeyed on late that night to "Hebron," St. David's Road, Southsea, where he was hospitably entertained. Next morning he was shown the orderly Worship Room attached to the home, and on the premises at "Hebron." Perhaps it has at one time been a large Billiard Room or Music Saloon. Here, since 1906

especially, there has been much definite Pentecostal blessing, and the Emsworth Hall is probably an off-shoot from the faithful work of Bro. Moser and his helpers at Southsea.

Southsea is a pleasant part of Portsmouth. In the Dockyard a dear Brother from the Writer's Church is employed, and he visited his home. It was like old times, for he and his wife were Sunday School Teachers at All Saints', Sunderland.

We had a word with a Pentecostal Brother who was on duty as a Policeman. He had a bright face. God bless him!

Then I returned to my duties at Richmond, Surrey, where for a month sincere souls encouraged me by their appreciation of the setting forth of a full and free salvation.

ALEX. A. BODDY.

## A Sister's Healing.

PSALM 107.

The Writer says in a letter to Mrs. Boddy: "I have been asking Him for guidance as to His Will in the publishing of the enclosed testimony of my healing, which I have written in obedience to His oft-repeated and urgent command 'for My glory.' He said He told me the time was short, it was to be done quickly. I had a great dislike to publishing details of my sufferings, but one to whom I showed it thought I might have been more explicit."

To the praise and glory of my blessed Lord and Saviour, who has bidden me glorify Him and show forth His praise, I am writing the following testimony to tell what great things He hath done for me in the healing of my body particularly, though this is only one of the wonders of His love and grace to me, and as I look at the hole of the pit from whence I am "digged," words fail to express the sense I feel of His wonderful love and mercy to me, truly "His Name is wonderful." Let me proclaim His Name in His dealings with me.

\* \* \*

When about 35 years of age, in one of the largest of London's Hospitals I underwent an operation which I was told was one of the most serious and difficult that had ever been performed there. I was in a most critical condition, and suffered intensely, having two nurses attending me—which is unusual in hospital—showing the danger I was in. At the end of fifteen weeks I was carried out, being unable to walk, with instructions from my surgeon not to attempt to leave my bed until he gave permission, as I was so weak that had I fainted it was probable I should not revive. A local doctor was attending on behalf of the surgeon to inform him as to progress, etc.

Often I lay gasping for breath, feeling as though each would be the last. I prayed to

(A Sister's Healing—continued.)

God to spare my life, though I knew little of Him in those days, being I suppose a merely nominal Christian; but, praise His holy Name, He hears and answers the faintest cry for help when we turn to Him in truth and sincerity, and really feel our need of Him. It was at this time I first felt how little I knew of God, and a great desire was awakened in me to know more of Him and the mysteries of life and death, heaven and hell. I had always delighted in reading, but from that time, I am most thankful to say, I never again, so far as I can remember, read any fiction, so impressed was I with the necessity of knowing *God*, who is *Truth*, that fiction lost every atom of interest for me. I longed to understand the Bible, and to do so I began to read books about it. I did not then understand it was Jesus Himself, Who is the Living Word, that my soul was hungering and thirsting for, but He knew, and so wonderfully led me through the sufferings of my body to cry to Him and seek Him, Who has so lovingly sought me, and given Himself for, and to me.

OPERATION AFTER OPERATION.

When I was once more able to walk about it was with the aid of crutches, as I could not bear the pain caused by using my right leg, the muscles of which had been seriously hurt by the operation. In less than a year I was again operated upon for tumour, and for a considerable time afterwards spent so much time in hospital, operations succeeding each other so frequently that one of the surgeons said he thought I had better take up my residence there altogether. Then came a time when nothing more could be done, and my body was in such a condition that even when under chloroform for the purpose it was impossible for the surgeons to properly examine and successfully ascertain the full extent of the internal disease and the ravages it had made. I knew that, humanly speaking, I was in a hopeless condition, and everything pointed to either a speedy or lingering death, with probably great suffering, of which I had already borne so much. Everything looked very dark and black before me; I saw scarcely a ray of light, and though others in kindest sympathy tried to instil hope that I should be able to keep alive, and *perhaps* be again able to undergo another operation, I felt assured I could never survive another.

SATAN PUT TO FLIGHT.

One night, while meditating by the fireside in the small ward where I usually was alone, I had what I now know was a fierce and direct temptation from Satan to end my life. Everything around me became as it were clothed in a black pall; the very walls and ceiling seemed to have changed from their ordinary whiteness into densest blackness, and this darkness fell on my spirit in such a way that I was terrified. Praise God, this very terror led me to cry to Him; and as I did so He enabled me to say, "No; if I must die, it shall be by the hand of God, and not my own; I *will* trust Him, whatever happens," and as I was enabled thus to resist the subtle attack of Satan upon my soul, I was delivered, the black cloud lifted, and I went forward once more to face what lay before me.

WHY SUCH SUFFERING?

I went to live in a very beautiful and healthy country village, where I had the purest of air to breathe, and abundance of good nourishing food, eggs, milk, vegetables, etc., and for a time I seemed to get stronger, but the disease was still there, and slowly but surely began to manifest itself increasingly, and my life at last became one of mere existence from day to day, and mostly spent either in bed or in a reclining chair in the garden, when well enough to be there. During this time I pondered many things in my heart, seeking above all, as it seems to me now, to understand the mystery of suffering—*why* did I suffer so? Why were others healthy and strong, and I so different? I tried to bear patiently and not give more trouble to others than I was compelled to.

READY FOR CHRIST'S COMING?

Two events come to my mind so often as I think of "all the way He led me these forty years in the wilderness." The first was the great surprise and anxious concern I felt when reading Matt. xxv., 1 to 13, and I prayed earnestly that if I *should* be on this earth when the Lord comes again in the air to receive His Bride who "has made herself ready," I should not be one of the "foolish virgins" who were left behind. (How I praise the Lord He ever put that desire into my heart and prayer into my mouth!) At that time the subject of the Lord's Second Advent was not being spoken about as an event that was thought to be close at hand, at least so far as I knew, and I read every week one of the leading Evangelical Church papers. What constituted the difference between a wise and foolish virgin I then had very little idea, but He who is wisdom reveals mysteries unto "babes" and says, Luke xviii., 17, "Whosoever shall not receive the kingdom as a little child shall not enter therein."

THE LORD THE HEALER.

The second event was when I took a definite step of faith in God as the Healer of my body. I had often wondered why in these days people were not healed in the same way as when Jesus was on earth and healed *all* who came to Him, and as I knew that a certain medicine I took daily was becoming less and less efficacious and would soon fail entirely—in fact it was considered quite extraordinary that it had not done so sooner—I determined not to take any more, telling the Lord that I believed He was able to do for me what He had done for others when on earth, that *He* had not changed, but was still the same "yesterday, to-day, and forever," and that I left it all with Him as to whether I died or not. I had a severe testing in this first step of faith, and in a few days was in great pain and distress, and the thought came that I was practically committing suicide (this was from Satan probably), so I resorted to the remedy again. Having done so, I felt much ashamed and said to myself, "Well, you *are* a coward; is that trusting God, to give in just because the pain was bad and you were frightened?" and then again I said, "Lord, whatever happens, if I live or die, I will take no more medicine, I cast all the responsibility upon You," and, praise His Name, who is the Faithful One, He did not fail me.

I was tempted more than once to resort to the medicine, but as I prayed and resisted the temptation, He always undertook, and except on one occasion, when against my own wish I took a few doses of medicine which were entirely useless, I have never since taken any, and this occurred a few years before I was healed of the tumours and other troubles. How tenderly and lovingly the dear Lord leads His own into steps of faith and trust in Himself, who is the Living Word!—just as a mother teaches her little one to walk, just a step at a time.

"Trust and obey,  
There is no other way,  
To be happy in Jesus,  
But to trust and obey."

I read much during this time. Any book or paper on subjects of religion interested me, and was my chief pleasure. I read of the revival in Wales and

**THE OUTPOURING OF THE HOLY SPIRIT**  
as at Pentecost. I was intensely interested, and knowing it was quite impossible for me to go there, or even anywhere nearer at that time, I just went to the dear Lord and told Him how I longed for this baptism, that I realised I had never truly received it when I was supposed to have done so, but that, as His Word says, He is "more willing than an earthly parent to give good gifts to His children" (Matt. vii., 9; Luke vi., 11, 13). I asked Him to forgive my past ignorance and unbelief, and give me His Holy Spirit to abide within me. I asked this as I knelt, or rather reclined against a table and armchair, before retiring for the night. I firmly believed God had given me my request, and told Him so and thanked Him, and that I thought was the end of the matter. I remember so distinctly that as I thus prayed and praised I felt such

**A SUDDEN INTENSE WEAKNESS**  
come over my body, and I swayed towards the floor. I said to myself, "You must hurry to bed, for you are evidently overtired," so I hastily did so. This happened again, and I still put it down to merely physical causes, not understanding that my body would be affected by the incoming of the Holy Spirit, but I had a very blessed sense of peace and rest and quiet happiness, such as I had never before experienced.

#### TRUSTING FULLY.

Then one morning as I was meditating upon the portion of His Word I had read, He said to me: "Choose ye this day whom ye will serve." I was so surprised, and hardly understood how such a question could be asked of me, as in my helpless condition I was able to do so little. Again came the question, and I replied, "Why *You*, of course, Lord; I have no desire to serve Satan," for that was all I then understood by the inquiry. Then He began to "stir up my nest," and I was led to desire to change my abode, though it seemed a most foolish thing to do, as I had many advantages and so much that was considered necessary for my general health which I might not be able to obtain again, for not everyone was willing or able to take one in my condition without extra payment, and other matters I had to consider.

But the desire for more spiritual blessing was so strong that, praise be to His Holy Name, He made me willing to sacrifice all and step out in the dark, absolutely trusting Him to undertake in every detail.

#### THE PENTECOSTAL SIGN.

It was a real testing, for I had to be willing to leave behind all the natural props and invalid habits I was accustomed to and which had become part of my life. As I look back it is all so wonderful I could write pages and pages telling of His gentle, patient love to His suffering child, how often I failed to understand *His way* and listen to and obey *His voice*. "Love never faileth," and He is *Love*. Hallelujah! A mother *may* forget her helpless child, but He says, "Yet will I not forget thee," and He is faithful (1 Thess. v., 24). He can never fail them who put their trust in Him, leaning not to their own understanding or on any arm of flesh. He undertook marvellously in every detail (though Satan made a severe and totally unexpected attack on my body which seemed likely to prevent any possible chance of leaving the place I was in), and in a short time I found myself among a company of God's own dear children, who having themselves accepted and believed His Word and work in this latter-day outpouring of His Holy Spirit (Joel ii., 28; Acts ii., 17) were baptised with the Holy Ghost and Fire, they lovingly prayed for me, and four days after my arrival, as I was praising and thanking God for all His love and mercy to me, I received the sign and witness that Father, Son, and Holy Spirit had indeed taken possession of and entered into this mortal body to accomplish in it their own wonderful work of salvation for spirit, soul and body.

Many and gracious were the loving words of encouragement and exhortation He gave to me personally and through others. By faith I touched my blessed Lord for the healing of my body, receiving the loving, gracious response in the words, Luke viii., 48: "Daughter, be of good cheer, thy faith hath made thee whole; go in peace," and oh! Hallelujah! it was so, though for some time longer I had to resist the assaults of the enemy, and reckon things I saw and felt as though they *were not*, and, as I did so, was strengthened in soul and body, and eventually was

#### COMPLETELY DELIVERED FROM ALL SYMPTOMS OF DISEASE,

and my body returned to its normal size and condition. In this little testimony for His glory I am not able to enter into details of the terrible condition my body was in and the full extent of my sufferings. I have read that the woman healed by our blessed Lord (Luke viii., 43-48) put upon the front of her house a marble tablet upon which was represented the scene of her healing, doubtless desiring to do all in her power to commemorate and show forth His glory in this way.

I pray that He will graciously accept this little testimony to His healing power in my body, one of the many evidences He has given me that He is the same yesterday, to-day, and for ever, and cause it to encourage others who may be brought, as I was, to the end of all

(A Sister's Healing—continued.)

human aid and remedies, to draw near and by faith touch Him, so finding that the same virtue still goes forth from His blessed Person for all who come to Him for every need of spirit, soul and body; neither does He upbraid because we have first sought the empty, failing cisterns of natural means, turning to Him only when they have become useless. What divine love is this! always seeking to draw us as by "golden cords" to Himself—the God of Love, who is Love and cannot deny Himself. To Him be all praise and glory for ever and ever. Amen.

A.W.

"All Hallows."

24, Malmesbury Park Road,  
Bournemouth.

(The Writer is reprinting the above as a small tract.)



THE HOLINESS MISSION AT CROYDON

## A Holiness Mission at Croydon.

### Visit of the Editor of "Confidence."

On Wednesday, August 30th, the Writer had a day of privilege. After a Morning Service of Prayer for our men in Christ Church (nearly opposite Kew Gardens) he journeyed *via* Clapham Junction to East Croydon.

Here at Lynton Lodge, Dingwall Road, he was admitted to the presence of an aged saint and friend of long standing, who is looking for the Coming of his Lord. After prayer and fellowship, he passed on along the same road until it changed its name and became Sydenham Road North.

Here at No. 95 he found Pastor H. Inchcombe and Mrs. Inchcombe. In fact, as his cab stopped, Pastor Inchcombe was descending the broad steps of his beautiful Mission Hall which adjoins the house. The building of the Hall cost about £1,100, apart from

the furniture. The whole property including the house and land cost about £1,700, of which there is now only £500 of debt. Much prayer goes up for the speedy reduction of this sum. It was about three o'clock when we passed direct from the rear of the house into the Mission, and entered the large Vestry behind the platform. Downstairs a large Basement Hall, dry and well heated, is used for the young people. But the chief room with its handsome high pannelled roof, and good lighting arrangement, is above this. The Hall was completely filled. The Sisters (members) of this Holiness Mission all wear a distinctive bonnet, which is neat and becoming. A good number of brothers were present, though it was an afternoon meeting—one a Tram Driver whom we shook hands with later on his car in which we rode. The new hall is a little distance from the old premises, where much blessing was experienced. But the temporary structure (a large iron room) had done its work. For some 36 years Pastor Inchcombe and his gifted wife have taught in this neighbourhood the deeper truths of Sanctification, the Baptism in the Spirit, and Divine Healing

They are a people who are accustomed to advanced deeper truths. Our Brother's reverent and incisively impressive mode of conducting the opening portions of the meeting was worthy of special note. His lengthy and beautiful prayer had so much of deeply reverent but arresting thought in it. He said:

*"We thank Thee that we are safe under the cover of the Feathers of Thy Wings"* (Ps. 91,

4), *"but we know that under Thy Feathers is the beautiful Down where we can nestle in such comfort, away from the dangers and distractions around us."*

Pastor Inchcombe said: "We have long hoped for a visit from our dear Brother Pastor Boudy. He couldn't come before, but now that the door has opened he has stepped right in, and we do welcome him to-day." It was good to have such a welcome as was given.

The Writer then spoke at length on "The Earthen Vessels" (2 Cor. iv., 7, coupled with Ezra viii., 21-33), giving also considerable personal testimony. Once a Sister intervened with a message in Tongues in a very clear language. *"Who shall ascend to the hull of the Lord, and who shall dwell in His Holy Place, even he that hath clean hands and a pure heart, the Lord shall be his guide."*

Mrs. Inchcombe followed, thanking the visitor and speaking of the past history of their work in the Holiness Mission. Mrs.

Inchcombe has been raised up to a new life from being a helpless invalid. Faith in the atoning work of the Lord has done it.

At the close of the meeting tea was ready in the lower room, and the Writer accepted the hospitality of Pastor and Mrs. Inchcombe and their daughter. It was good to shake hands with many who had either been to the Sunderland Convention or met one at Sion College or the London Conventions.

One of the Brothers accompanied me on the way towards an Aerodrome out in the country where the Writer's son, a Lieut.-Flying Pilot (R.F.C.), was stationed. Aeroplanes are often above the Hall. Bro. Tompkins told me of the recent escapes in the City, and how after a raid the whole staff in one department gathered together and sang thankfully the Doxology—  
 "Praise God from whom all blessings flow,  
 Praise Him all creatures here below,  
 Praise Him above, ye heavenly host,  
 Praise Father, Son, and Holy Ghost."

ALEX. A. BODDY.

## PENTECOSTAL ITEMS.

Bro. A. E. Sidford has returned from U.S.A. He asks us to say that his address is 3, St. George's Terrace, Ealing, London, S.W.

SWANSEA. Meetings on Monday, Wednesday, and Saturday in the Evening, and Sunday Morning and Evening in the Hall opposite Carmarthen Road Post Office.

HULL. The Lancaster Room at the Metropole, West Street, has been taken by the Pentecostal Assembly. Pastor E. C. Boulton is ministering on Thursday and Sunday evenings. Visitors to Hull will be welcomed at the meetings.

THE SION COLLEGE MEETINGS. These now recommence after the August vacation. Each Friday at 7 p.m. Also on Friday afternoons at 3.30, in Newton Hall, Fleur-de-Lys Court, Fetter Lane, Fleet Street (near the Law Courts).

BOURNEMOUTH.—A HOME OF REST. Pastor E. Blackman writes (from 7, Frederica Road, Winton, Bournemouth) that his meetings are held at Cranmer Hall Mission, Cranmer Road, Winton. He asks us to note the following:—  
 "Home of Rest, for Pentecostal people, near the Pine Woods." Apply to Mrs. Blackman, 7, Frederica Road, as above.

SUNDERLAND, ALL SAINTS' VESTRY. Fulwell Road. Mondays, 7.30 p.m., presided over by Rev A. A. Boddy. Earnest testimonies have recently been given by Bro. J. Wilson, our Sister Mrs. Lucy Laws, and Bro. George Birney. A brother thanked God that the Pentecostal Baptism had been welcomed at Sunderland. "It made a man of me," he said, as he praised with a full heart for the blessings it had brought him.

Copies of "THOUGHTS ON THE NEW CREATION," by Mrs. Boddy, in white cardboard covers, 56 pages, 9 chapters, can now be had at the reduced rate of 6d. for 7 copies post-free, or 1yd. for one copy, post-free, from Hon. Secs., All Saints' Vicarage, Sunderland.

JERUSALEM. Our Sister Miss Elizabeth Brown has safely escaped from Jerusalem, receiving kindness from the officials all the way. She rested a while in Switzerland, and then was to sail to America. Her home address will be:—care of Mrs. S. R. G. Beck, 5313 Baynton Street, Germantown, Philadelphia, Pennsylvania, U.S.A. According to a trustworthy daily paper the Holy Places, so dear to Christians, are being guarded and preserved from violation. We shall probably hear details later.

## THE PENTECOSTAL MISSIONARY UNION.

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

Mr. Glassby wrote that owing to pressure of work he was resigning the Hon. Treasurership of the P.M.U. at the Council Meeting held on September 12th. He will be glad if all gifts towards the work

of the P.M.U. are sent to Mr. E. W. Moser, "Hebron," St. David's Road, Southsea, who has now kindly accepted the post of Hon. Treasurer at the request of the Council.

## WEST AFRICA.

### FROM THE CONGO TO ENGLAND (Past the Submarines).

BRO. F. D. JOHNSTONE: FURLOUGH AND MARRIAGE.

We invited our brother, now on furlough, to describe his homeward journey. He writes as follows:—

It is indeed a great joy after being so long away in a strange land to be in England again,

and to have fellowship with the Lord's people. The Lord has truly been good. He hath done great things for us, whereof we are glad. Hallelujah!

I left my station at Kalamba Mukenge on March the 5th, along with Bros. Haigh and Karlsson, and had a pleasant and interesting trip again into the Bampende tribe.

After itinerating with various experiences for nearly three weeks, I went on to Djoko Punda in order to await a boat to take me down country to Kinshasa. It was my purpose from there to make a long trip into German East Africa

TOWARDS LAKE KIVU,

(P.M.U.—West Africa—continued.)

to seek out a site for our P.M.U. work in Central Africa. I stayed at Djoko Punda for five weeks, and on April 30th bade farewell to the dear natives whom I dearly loved, and also to my missionary brethren at that station. By noon I found myself once more on the small river boat called the "Belgie," which you will no doubt remember was the one I went up on in 1914. I was the only passenger on board and the captain was a Belgian, but spoke good English—in fact he could talk it by the yard. However, the Lord gave me an opportunity of bringing the Gospel story as revealed in Christ Jesus and His finished Cross work on Calvary. He listened very attentively as I brought it home to him as a personal matter between himself and God. He said that he was

SICK OF RELIGION,

to which I replied, "Yes, captain, we are both alike in this respect, for I am also, and have been for years." Of course he was greatly astonished, and said that he could not understand a mission-



*Bro. Johnstone crossing a stream.*

BRO. JOHNSTONE CROSSING A STREAM

ary so speaking. I then tried to show unto him that it was now no longer "Religion," but

A PERSON,

in none other than the Lord Jesus. Praise God, we have got something far better than mere "Religion," haven't we? He had been a captain of a vessel on the Atlantic, but had been torpedoed. May the Lord bring him to Himself is my prayer. Our steamer was quite a small one, yet we struck several sandbanks on account of their continual shifting, and the low water in the river at that time. Each night we had to put up on one of these latter or at a wood post, as voyaging on the Congo and Kasai rivers in the night is impossible. On Wednesday, May 2nd, we arrived at the junction of the Sankuru and Kasai rivers and called at a Roman Catholic Mission post called Bango. The following morning we had only been sailing for about two hours when we got

STUCK ON A SANDBANK.

We had very great difficulty to get off, and only managed to do so after eight hours' hard work. Our native crew had to get out and push and

pull on the anchors. It was very amusing, but exceedingly dangerous for us, as many boats have been similarly swamped and lost on account of the strong current. However, the Lord very graciously set us free, and at 5.30 p.m. we were once more moving. As we wended our way around the numerous wooded islands we sighted many crocodiles on the banks, and beautiful birds in the trees. There were also many hippopotami in the water.

On Saturday, May 5th, we arrived at Dima, a large state post and calling place of the Company Kasai boats. This post was at a good elevation, but the native village, being much lower, we found to be under water. The sight reminded one of Venice, to see the men and women going from hut to hut in their canoes. The following day, at a place called Mushie, I was greatly amused to see what one might designate

"AN AFRICAN FAIR,"

for the river bank was covered with groups of natives selling and buying hippo. meat, and other articles of food and clothing; the latter article was rather unique in such a place. Our crew boys

greatly indulged in the hippo. meat, but the smell we had from it for days was terrible. By 11.30, the 6th of May, we arrived at Kwamouth, which is at the junction of the Congo and Kasai rivers, and the following day we steamed into Kinshasa. After disembarking and putting up at an hotel, I found on enquiry that my intended trip to Lake Kivu was impossible. I was informed that the country was under martial law, and I would neither be able to get food nor carriers. I therefore decided to return to England as soon as possible. After four weary days of torment from the mosquitoes I was glad to get a train to take me to Matadi,

which is at the mouth of the Congo river. This journey took me two days, winding in and out of the rocks and round the Congo rapids. On Saturday evening, the 12th of May, we safely arrived at Matadi, and I was soon enjoying the fellowship of our Swedish brethren at "Londe." The ocean steamer

"ELIZABETHVILLE"

was in port, and in four days I was aboard her, bound for Europe. It was truly a great joy, and yet with a feeling of sadness, as I heard the massive engines at work steaming us out on the 17th. In a few hours we were at Boma, the capital of Belgian Congo, and here we had to stay for two and a half days. Soon after arrival I had a splitting headache, and was very sick for several days. Just previous to setting sail from Boma on the 17th, a Mr. and Mrs. Crist, of the

CHRISTIAN AND MISSIONARY ALLIANCE,

came on board to see us, and an opportunity was given to tell them of the great blessings of the Baptism in the Holy Spirit according to the Scriptures. After some few days voyaging I

also got a nice talk to a young man about the salvation of God through Christ Jesus. He was from the Forniniere Diamond Company's post at a place called Tshikapa, in the Kasai. On Thursday, May 24th, our vessel was having a good toss and I had a dose of sea sickness, and continued to have for several days until our arrival at Grand Bassam. Here we took on board about twenty passengers, who came to us from the shore in

#### SURF-BOATS.

It was rather interesting to see them being hauled on board by the large cranes through means of a large basket. There were on board quite a large number of influential Belgian officers, from whom I got much information regarding the Kivu district in East Central Africa. We arrived at Freetown (Sierra Leone) on Monday, the 28th, and were able to go ashore. This town has a very picturesque appearance from the steamer, and has a population of about 33,000 negroes and about 100 white people of all classes. As I walked up and down these streets and saw the natives dressed up, it began to dawn upon me that at last I had come back to civilisation. Truly it was like a dream. Well, after leaving here, and later on calling at Konakry for more passengers, we arrived at Dakar on the 31st. From this place we began to enter

#### THE DANGER ZONE

of the submarines, so went right out into mid-ocean to avoid them. As we entered the Bay of Biscay on the 9th of June one of these latter was sighted, but soon disappeared. The following day another one got within three hundred yards of us and four more were chasing us. How we got away, only the Lord knows; but, Hallelujah, He brought us safely through into our desired haven. We arrived at Falmouth on June 13th with hearts full of praise to God for His wonderful love and protection. The Lord is good to them that fear Him. He will hear their cry and will save them. I must now conclude, with much love to all the saints,

I remain,

Yours in His love and service,

F. D. JOHNSTONE.

49, Connaught Road,  
Preston,

Lancs.

Our Brother was married to Miss Salisbury on July 30th at Emmanuel Church, Preston. The address printed upon their pretty wedding card is: Clifton Woodhead, Clifton, Brighouse. May they have many years of happiness and work in union with their Lord.—A.A.B.

## CHINA.

### FROM THE YUNNAN CAPITAL.

Readers will remember that in our last issue we were told of the conversion of a Chinese woman in prison. Miss Nellie Tyler in a recent letter tells us of her progress:—

During the past month our hearts have been greatly encouraged in a work that usually is most discouraging—I refer to the prison work done here in the city. Those of us who live and work in the city take turns each Sunday morning to visit the women in prison. We usually give

them an hour's service, from 7:30 to 8:30 a.m.; our congregation varies from six to twenty, but whilst many show indifference, yet for a long time we have always had three attentive listeners, and we have fully believed the Lord had done a real work in their lives, and, praise His Name, ours was no vain belief. About six weeks ago one of these three women was released from prison; her home is in a fairly large village, about five English miles from this city, yet the first Sunday she was free she came to morning service at the chapel, and a walk of five miles in a burning sun is no easy matter for a Chinese woman with her little bound feet, but her heart is real hungry for a deeper knowledge of the "Truth." She has been several times since, and begged that someone would go and preach in her village, so about a fortnight ago Miss Jenner and I went, and it was very evident to us that she was witnessing "a goodly profession" among her people. Her husband is a victim to opium smoking, but her faith and trust in God has influenced him to give it up, and we are trusting the Lord for his salvation, and long that together they may be used of God in bringing many precious souls out of death and darkness into the glorious light and liberty of the Gospel.

Please remember this dear woman in prayer; she will need our prayers, for Satan does not easily part with his prey, and there will be a fierce battle, but, Hallelujah! Jesus is Conqueror.

We praise the Lord for answered prayer concerning Mr. Klaver in opening up the way for him to go to Likang. Not that we are in any way anxious to part with him, for we have all become very fond of our Dutch brother, and have had ample opportunity to recognise his worth as a missionary of the Gospel, and know he will prove a real help and blessing to the work upon which his heart is set, and undoubtedly to which the Lord has called him.

## YUNNAN-FU PROVINCE.

### NEWS FROM AN OUT-STATION (FUHMING).

Yesterday was Ta Li-pai (Sunday), literally, "big worship day." We had a very precious time, morning, afternoon and evening. We have no bell to ring here, nor even clock or watch, and so no appointed time for gathering. It may be ten o'clock, 10:30, 11 o'clock, or 11:30 when the people come, and so we just wait until they arrive, and then commence our service. In the evening they come as soon as it is dark, so you see we have early evening meetings in winter, and late meetings in summer. The morning service was a very precious time, and our hearts were revived and strengthened. One young man, who a few months ago was

A DULL, SLEEPY FELLOW, gave a clear, ringing testimony of the love and power of God. If ever I saw the truth of those words, "If any man be in Christ, he is a new creation," it was in him, just wonderful, the change wrought. Truly the power of the Blood upon repentant hearts is beyond comprehension. In the afternoon, along with the two natives, cook and evangelist, we went for a short walk. On our way home we were invited by a man, who sat

OUTSIDE A TEA-SHOP, to drink with him. We accepted the invitation.

## AUGUST.

|                                                         |     |     |     |    |    |   |
|---------------------------------------------------------|-----|-----|-----|----|----|---|
| Receipt No. 2098                                        | ... | ... | ... | 15 | 0  | 0 |
| All Saints' (Sunderland) Women's Bible Class            | ... | ... | ... | 7  | 19 | 6 |
| Receipt No. 2100                                        | ... | ... | ... | 0  | 10 | 0 |
| " 2101 (for the work in Yunnan)                         | ... | ... | ... | 0  | 10 | 0 |
| Portland Street Mission Convention, Mansfield Woodhouse | ... | ... | ... | 3  | 14 | 6 |
| Receipt No. 2104                                        | ... | ... | ... | 10 | 0  | 0 |
| " 2105 (for out-station rent, Yunnan)                   | ... | ... | ... | 17 | 0  | 0 |
| " 2106                                                  | ... | ... | ... | 10 | 0  | 0 |
| " 2107, Anonymous (for Miss Thomas)                     | ... | ... | ... | 1  | 0  | 0 |
| " 2108                                                  | ... | ... | ... | 0  | 12 | 6 |
| " 2109                                                  | ... | ... | ... | 0  | 10 | 0 |
| " 2110 (towards support of native evangelist in China)  | ... | ... | ... | 1  | 10 | 0 |
| " 2111                                                  | ... | ... | ... | 0  | 10 | 0 |
| Highbury Assembly (for Mr. Lewer's evangelist)          | ... | ... | ... | 1  | 0  | 0 |
| Llantwit Assembly (for Mr. Boyce)                       | ... | ... | ... | 2  | 5  | 0 |
| Receipt No. 2114 (for Mr. Lewer)                        | ... | ... | ... | 1  | 10 | 0 |
| Maesteg Assembly, Boxes                                 | ... | ... | ... | 4  | 1  | 3 |
| Receipt No. 2118                                        | ... | ... | ... | 0  | 10 | 0 |
| Llanelli Assembly, Boxes                                | ... | ... | ... | 3  | 10 | 0 |
| Receipt No. 2120                                        | ... | ... | ... | 0  | 3  | 0 |
| " 2121                                                  | ... | ... | ... | 0  | 12 | 6 |

£208 1 0

## SPECIAL GIFTS.

|                              |                                                           |        |
|------------------------------|-----------------------------------------------------------|--------|
| Receipt No. 2078             | (towards passage money of Misses Biggs and Walden)        | 0 10 0 |
| " 2082                       | (towards Miss Gladys Eaton's outfit) ...                  | 2 10 0 |
| " 2090                       | (towards Miss Humphrey's outfit) ...                      | 1 0 0  |
| Cranmer Hall Mission, Winton | (towards Miss Johnson's outfit, etc.) ... ..              | 0 16 0 |
| Receipt No. 2115,            | Anonymous (outfits of Misses H. Rees and M. Humphrey) ... | 0 10 0 |
| Corseinson Assembly          | (towards the outfit of Miss H. Rees) ...                  | 3 10 0 |
| " "                          | (towards the outfit of Miss G. Eaton) ...                 | 3 10 0 |
| " "                          | (towards the outfit of Miss M. Humphrey)                  | 1 0 0  |

£13 6 0

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

WILLIAM GLASSBY,  
(Retiring) Hon. Treasurer (P.M.U.),  
"Ladyfield,"  
Renhold, Beds.

Contributions now to be sent (see page 77) to  
MR. E. W. MOSER,  
Hon. Treasurer (P.M.U.)  
"Hebron," St. David's Road,  
Southsea.

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Sunderland.

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|-------|---|----|----|
| JULY. | £ | s. | d. |
|-------|---|----|----|

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|--------------------------------------------------------------------------------------------------------|----|----|----|
| Morley Assembly, Leeds, Boxes (for<br>the work in China) ...                                           | 4  | 12 | 0  |
| Crosskeys Assembly (for Mr. Boyce) ...                                                                 | 4  | 0  | 0  |
| Duddeston (Birmingham) Assembly ...                                                                    | 3  | 7  | 3  |
| Saltley " .. "                                                                                         | 2  | 14 | 0  |
| Christian Assembly, Leeds.....                                                                         | 1  | 0  | 0  |
| Receipt No. 2079 ... ..                                                                                | 0  | 2  | 6  |
| "        2080 ... ..                                                                                   | 0  | 16 | 0  |
| "        2081 (See also special gift<br>below) ... ..                                                  | 2  | 0  | 0  |
| "        2082 "Stirling" (towards<br>the support of Mrs.<br>Trevitt and Mrs.<br>Williams) ... ..       | 4  | 0  | 0  |
| "        2083 (to be added to London<br>Convention offering,<br>making a total of<br>£149 12s.) ... .. | 50 | 0  | 0  |
| Southsea Assembly, Box... ..                                                                           | 5  | 0  | 0  |
| Receipt No. 2085 ... ..                                                                                | 2  | 0  | 0  |
| "        2086 ... ..                                                                                   | 0  | 8  | 0  |
| "        2087 ... ..                                                                                   | 1  | 0  | 0  |
| "        2088 ... ..                                                                                   | 0  | 5  | 0  |
| "        2089 ... ..                                                                                   | 0  | 13 | 9  |
| "        2091 ... ..                                                                                   | 10 | 0  | 0  |
| Cherry Tree Sunday School, Dover<br>Assembly (for Miss<br>Biggs for Chinese<br>children) ... ..        | 0  | 10 | 0  |
| Receipt No. 2093 ... ..                                                                                | 10 | 0  | 0  |
| Sion College Own Missionary Fund ...                                                                   | 11 | 18 | 0  |
| Elim Evangelistic Band, Belfast ...                                                                    | 3  | 0  | 0  |
| Hermion Assembly, Farnham, Boxes ...                                                                   | 3  | 15 | 5  |
| Elim Gospel Hall, Lytham ... ..                                                                        | 4  | 16 | 10 |