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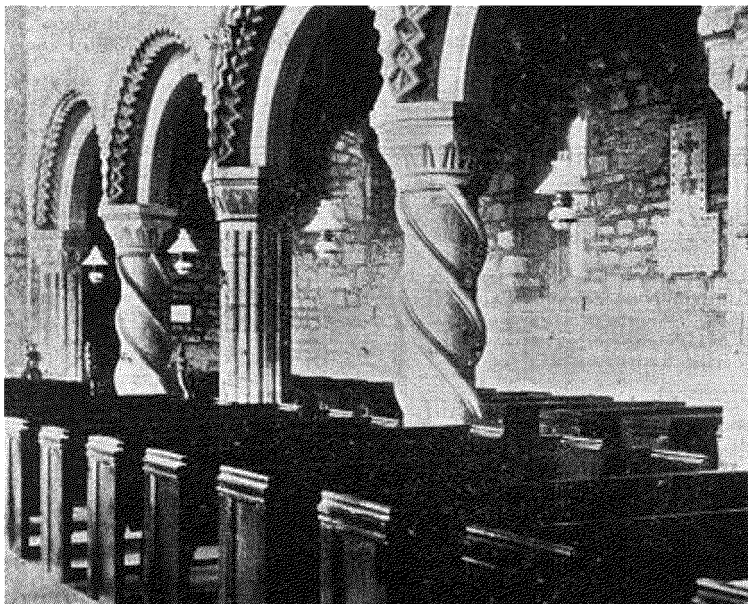
APRIL-JUNE, 1924.

"CONFIDENCE"

EDITED BY

ALEX. A. BODDY,

PITTINGTON VICARAGE, DURHAM, ENGLAND.



HALLGARTH CHURCH, PITTINGTON, CO. DURHAM.

"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.

"Confidence" Subscription-Gifts for last Three Months.

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377	Southsea (S.)		2	0	391	Ardinvohr, Dum-					
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Printing and Expenses Account.

RECEIPTS.		EXPENDITURE.	
£	s. d.	£	s. d.
Subscriptions as above ...	23 1 8	"Confidence," 137th Issue ...	19 0 0
Discount ...	4 9	Postages (estimated) and despatching	3 0 0
Adverse Balance ...	6 0 7	Adverse Balance from 136th Issue ...	7 7 0
<u>£29 7 0</u>		<u>£29 7 0</u>	

PERSONAL PARAGRAPHS.

Bro. Smith Wigglesworth reports six months of great blessing in New Zealand (both North and South Islands). He is now visiting Canada and the States. His teaching is: "Be filled with God." One of his addresses will be found on page 129.

The daughter of the Editor of "Confidence" and her husband, the Rev. Reginald Taylor, have arrived safely in China. They received an affectionate welcome from Mr. Taylor's relatives at Shanghai. Interesting letters from Malta, Colombo, Penang, and Singapore, told of very great heat on the voyage. They were kept in good health through it all. The next move is the journey westwards. China is in a troubled condition. Address letters c/o Bishop Mowll, C.M.S., Cheng Tu Sze, W. China (*via* Ichang and Chungking), *via* Siberia.

At Pittington there have been helpful times, culminating on Easter Sunday, when Easter messages were given by the Bishop (Right Rev. Dr. Hensley Henson) and the Vicar, Rev. A. A. Boddy. (See page 127.)

A LITTLE GUIDE TO PITTINGTON CHURCH, with illustrations, has been published by the S.P.C.K. The Vicar (Rev. A. A. Boddy) was requested by the old Society to write the account of this historic House of God (which is known generally as "Hallgarth Church"). Copies can be obtained at 3d. each, post free, from Pittington

Vicarage, *via* Durham. (Friends in U.S.A. can have 4 copies for 25 cents.)

At St. Anne's Church, Soho, London, W. 1, the Editor of "Confidence" is (D.V.) to preach during the five Sundays in August. The Rector (Rev. C. G. Wilton, M.A.) is an old friend of the Vicar of Pittington. He is to take as a course of sermons, at the morning and evening services, the subject of "CHRIST IN HIS HOLY LAND."

Mrs. Sexton, of Atlanta, Georgia, U.S.A., the Editress for years of "The Bridegroom's Messenger," has passed home peacefully at 71 years of age. The Rev. A. A. Boddy, on his journeys in the Southern States, was a speaker at her meetings, and has a very fragrant memory of her saintliness. Her paper (on faith lines) will be brought out by her daughter, Mrs. Haltre M. Barth.

Mr. Cecil Polhill has arrived back from India in safety. He has had a remarkable mission journey through many parts of India, holding meetings and services for the preaching of a full gospel, and laying on hands for the healing of the sick. Many hundreds, if not thousands, have been helped by his faithfulness.

Bombay, Delhi, Calcutta, Madras, Ootacamud, Travancore, and other places have been the scenes of his ministering. He left Bombay on the 9th in the P. & O. Steamer "Devenha," and reached home on the 25th.

“CONFIDENCE.”

No. 137.

PITTINGTON, DURHAM.

April-June, 1924.

TO EDITORS AND OTHERS.—Any matter in this Paper may be re-printed on condition that full acknowledgment is made thus:—“From ‘Confidence,’ Pittington, Durham.”

A Glorious Hymn of the Blood.

*From an Address given by the Vicar of
Pittington, Easter, 1924.*

THE PRECIOUS BLOOD OF CHRIST.
(1 Peter i., 19.)

Some of our hymns greatly emphasise important truths. Their words remain with us, clinging to our memories, aided perhaps by some helpful, tuneful music. Depths of meaning are often there. They came out when we are uplifted in the Spirit, or made more thoughtful by our needs or sorrows.

Let us look now at a hymn concerning the “PRECIOUS BLOOD.” (It is a translation of an ancient Italian poem.*). It runs:

“Glory be to Jesus,
Who in bitter pains
Poured for me the Life Blood
From His Sacred Veins.”

The first line reminds me of the triumphant cry in some camp meeting in the Western States of America, where the word “Glory” is often heard from the happy lips of those who have been lifted up into the presence chamber of God.

“Glory be to Jesus.”

We rarely realise at all His ‘*bitter pains*.’ If we read of one of our soldiers being crucified by some savage foe, and left to die, we almost turn sick as we read, but we listen very calmly to the account of the scourging, the crowning with cruel thorns, the nails being driven through those tender Hands, and crushing through the Feet of our Master. Nor do we feel the uplifting of the Cross of shame, and the hours of *excruciating* suffering. (The word “*excruciating*” comes from the Latin for cross.)

* Translated by Edward Caswall about 1814. The well-known tune (107, A.M.; 411, C.H.) was composed by F. Filitz.

“IN BITTER PAINS”

He poured for me His Life Blood from
His Sacred Veins.

We read in Gen. ix., 4, and Deut. xii., 23, and Lev. xviii., 11, that the blood is the life. He gave His Blood for He gave His Life. Blood-shedding implies a violent death. It was a cruel death, a death most shameful. But nothing else would do. The Lord caused the iniquity of us all to light on Him (Is. liii., 6). He became sin for us, Who knew no sin, that we might be the righteousness of God in Him (2 Cor. v., 21).

“HIS SACRED VEINS.”

He was human, He had veins. His body was like ours. Though He is Son of God, He was born of the Blessed Virgin Mary. He was incarnate, and only through this fact could he offer the sacrifice of His Flesh and Blood.

“Grace and life eternal
In that Blood I find,
Blest be His compassion,
Infinitely kind.”

Not only eternal Life, but GRACE. Because of the price He paid at Calvary, wonderful grace both follows us and leads us on. The graces and gifts of the Holy Ghost are for us. Glory be to Jesus! Wonderful compassion! The unworthy ones He lifts up. He knows the circumstances and limitations of all. He had compassion in olden days in Galilee. He has it still to-day. His compassions fail not. It is most true that He is “infinitely kind.”

“Blest through endless ages
Be the precious stream,
Which from endless torment
Did the world redeem.”

Through “faith in His Blood” He becomes our propitiation (or Mercy Seat)

(A Glorious Hymn of the Blood—continued.)

Rom. iii., 24. He said Himself (Matt. xxvi., 28), "My Blood is shed for many for the remission of sins."

"THROUGH ENDLESS AGES." The same power to-day as ages long past. It saves the sinner from hell, from ENDLESS TORMENTS. We need not perish, for the Blood has been shed, the full price has been paid. We have all been REDEEMED. Glory be to Jesus!

The "Blood" means "Calvary." It witnesses to (1) the Love of Christ Jesus; (2) the terrible fate for which His sufferings were needed—to deliver us.

"Abel's blood for vengeance
Pleaded to the skies,
But the Blood of Jesus
For our pardon cries."

The murder of Abel created a profound impression never to be forgotten. In Gen. iv., 10, the Lord is heard saying: "The voice of thy brother's blood crieth unto Me from the ground." For what did it cry? For vengeance—a vengeance which followed terribly. So also with another murder. This time it is the shameful murder of the innocent Lord Jesus. "His blood be upon us and our children," the Jews cried. To-day many of the Jewish people still strangely suffer. They are under a dark cloud.

"But the Blood of Jesus
For our pardon cries."

His Father will never forget the Six Hours on that Good Friday, when He watched His beloved Son suffering upon the Cross. To-day in heaven Jesus is our Great High Priest. This "Man" had something to offer. He has entered into the Holiest with His Blood. We too are (Heb. x., 19) to enter into the Holiest by the Blood of Jesus, pleading His finished work.

"Oft as it is sprinkled
On our guilty hearts,
Satan in confusion
Terror-struck departs."

"SPRINKLED." The Blood had not only to be shed; it needs to be "sprinkled" on our hearts. The Blood of Jesus was thought worthy of many Old Testament types and prophecies.

In Egypt (Exod. xii.) the destroying angel was kept off by the sight of the blood applied to the door posts and lintel

by a bunch of hyssop, dipped in the basin in which was caught the blood of the Passover Lamb. (The hyssop typified our faith—we apply the truth to our hearts—Jesus has died for me.) He loosens us from our sins in His own Blood (Rev. v., 9). We have peace through the Blood of the Cross.

"Satan in confusion
Terror-struck departs."

There are times when the powers of darkness seem very near, when hope seems crushed out. Then is the time to trust the Blood anew, to cry, "The Blood of Jesus cleanses me from all sin."

SATAN BAFFLED.

Satan tempted a well-known servant of God by reminding him of his deadly sins, some of them very dreadful when brought to his remembrance. He had to admit that the charges were true, that he deserved condemnation. The Devil seemed to unroll a long scroll, with sin after sin of childhood, youth, and manhood in dark succession all there. "Unroll it to the end, Satan," he cried. "I admit I am guilty indeed." But when he came to the end of the list, last of all were the words in crimson: "The Blood of Jesus Christ cleanseth me from all sin." Then we are told Satan departed in a rage. He had lost another victim.

"Oft as earth exulting
Wafts its praise on high,
Angel hosts rejoicing
Make their glad reply."

Every time we praise the Blood, the angels, we are sure, are keen to note our praise and echo it in heaven. We read in Rev. v., 11, 12, of the voice of many angels: "Worthy is the Lamb that was slain to receive

Power and	Strength and
Riches and	Honour and
Wisdom and	Glory
and Blessing."	

So "in all quires and places where they sing" let the praise of the Blood of the Lamb be very real and joyous.

"Lift ye, then, your voices,
Swell the mighty flood;
Louder still, and louder,
Praise the precious Blood."

Yet, after all, we are saved by HIM, not by any THING, but by *Him*. Blest be His compassion, infinitely kind. GLORY BE TO JESUS!

He showed them His Hands and His side (from which the Blood had flowed). Then were the disciples glad when they saw the Lord. He is ever present to give us—

- A. Forgiveness and cleansing; and
- B. His Resurrection Life (physical and spiritual).

Let us thankfully accept His loving gifts.

"Oh, dearly, dearly has He loved,
And we must love Him too,
And trust in His redeeming Blood,
And try His works to do."

A. A. BODDY.

Divine Life and Divine Health.

BY BRO. SMITH WIGGLESWORTH.

The Lord Jesus came to bring back to us what was forfeited in the Garden. Adam and Eve were there—free from sin and disease—and first sin came, then disease, and then death came after, and people want to say it is not so! But I tell you, "Get the Devil out of you, and you will have a different body. Get disease out, and you will get the Devil out."

Jesus rebuked sickness, and it went, and so I want to bring you to a place where you will see that you are healed. You must give God your life; you must see that sickness has to go and God has to come in; that your lives have to be clean, and God will keep you holy; that you have to walk before God, and He will make you perfect, for God says, "Without holiness no man shall see Him," and as we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ, God's Son, cleanseth us from all sin.

I want to say to you believers that there is a very blessed place for you to attain to, and the place where God wants you is a place of victory. When the Spirit of the Lord comes into your life it must be victory. The disciples, before they received the Holy Ghost, were always in bondage. Jesus said to them one day, just before the Crucifixion, "One of you shall betray Me," and they were so conscious of their inability and their human depravity and helplessness that they said one to another, "Is it I?" And then Peter was ashamed that he had taken

that stand, and he rose up and said, "Though all men deny Thee, yet will not I." And likewise the others rose and declared that neither would they; but they—every one—did leave Him. But, beloved, after they received the power of the enduement of the Holy Ghost upon them, if you remember, they were made like lions to meet any difficulty. They were made to stand any test, and these men that failed before the Crucifixion, when the power of God fell upon them in the upper room, they came out in front of all those people who were gathered together and accused them of crucifying the Lord of Glory. They were bold. What had made them so? I will tell you. Purity is bold. Take, for instance, a little child. It will gaze straight into your eyes for as long as you like, without winking once. The more pure, the more bold; and I tell you God wants to bring us into that Divine purity of heart and life—that holy boldness. Not officiousness; not swelled-headedness; not self-righteousness; but a pure, holy, Divine appointment by One Who will come in and live with you, defying the powers of Satan, and standing you in a place of victory—overcoming the world.

You never inherited that from the flesh. That is a gift of God, by the Spirit, to all who obey. And so, none can say they wish they were overcomers, but that they have failed and failed until they have no hope. Brother, God can make YOU an overcomer. When the Spirit of God comes into your body He will transform you, He will quicken you. Oh, there is a life in the Spirit which makes you free from the law of sin and death, and there is an audacity about it—also there is a personality about it. It is the personality of the Deity. **It is God in you.**

I tell you that God is able to so transform and change and bring you into order by the Spirit that you can become a new creation after God's order. There is no such thing as defeat for the believer. Without the Cross, without Christ's righteousness, without the new birth, without the indwelling Christ, without this Divine incoming of God, I see myself a failure. But God, the Holy Ghost, can come in and take our place till we are renewed in righteousness—made the children of God. Nay, verily, the Sons of God.

(Continued on page 131.)

"CONFIDENCE."

APRIL-JUNE, 1924.

Editor—

Alex. A. Boddy, Vicar of Pitlington,
Durham.

NOTE.—Gifts are acknowledged upon the inside of the front cover. British letters requesting a reply should contain a stamped directed envelope. The Editor is not able always to answer letters as he has other duties.

Death Swallowed Up Victoriously.

(1 COR. xv., 54.)

"Awake thou that sleepest and arise from the dead, and Christ shall give thee light"
—Ephes. v., 14.

"Thou fool, that which thou sowest is not quickened except it die"—1 Cor. xv., 36.

The truth of these words is apparent to everyone who knows anything of natural laws. Before a new life can come forth out of a seed, the seed must die. In other words, death and resurrection are constantly going on all around us in nature. Equally true is it that every seed has its own body; the acorn has within it the life and material that will produce the oak tree; the egg has within it the life and material that will produce a chicken; and each seed produces not only life, but a form or body. Strange to say, it is only when we turn to spiritual life that we find the body is not included.

Most of us believe that the body will be raised at the resurrection of the dead from the grave. Martha believed that when Jesus told her that Lazarus would rise again, but Jesus had something deeper to teach her, and that was that the Living "Word" was the resurrection and the life, and that at His Word the corrupt body of Lazarus would put on incorruption and live. Our Lord said, "He that believeth in Me, *though he were dead*, yet shall he live; and whosoever *liveth* and believeth in Me, shall never die. Believest thou this?" (John xi., 25, 26.)

What is death? What part of our being does it affect? Surely we are all familiar enough with the fact that the

moment the soul leaves the body it goes to be with Christ, if it has been cleansed by His precious Blood; but there is left a dead body, which is reverently put into the grave to rest till the Lord comes. If the soul is unsaved, the body remains in the grave until the Second Resurrection. From this we see that resurrection applies to the body.

Many of God's children have claimed their identification with Christ in His death, and have found how blessedly that truth has been confirmed by God, and how wonderfully the life of Jesus has operated in their mortal body; but how few seem to have claimed their identification with Him in resurrection, and yet we are plainly told that "God hath raised us up together in Christ Jesus" (Eph. ii., 6). We are buried with Him by His baptism into death (Rom. vi., 4).

Surely the *soul* was never buried; it was the old man that was crucified with Him, that the body of sin might be destroyed. When we rose with Christ, we rose into a "new creation," and now we "present our *members* to God as alive from the dead." We present our *bodies* a *living* sacrifice, holy and acceptable. By our union with Christ in resurrection, this corruptible has put on incorruption. Christ in us is the resurrection and the life, so that as we are not to precede or "prevent" those that are asleep in Christ. We await that moment when our Lord shall come, and those that are in the grave shall rise (see 1 Cor. xv., 42). "The dead shall be raised incorruptible, and we (who are alive and remain) shall be changed." Then shall the mortal put on immortality. We shall not all sleep, but we shall *all* be changed, for we also who in Christ have put on the "new man" (incorruptible) shall also experience that wonderful change, the swallowing up of mortality in life, and so put on immortality. This, we believe, is the faith once delivered to the saints, which the Church in its darkness has lost, but which God is restoring, as the time appointed is drawing nigh, and our Lord is coming for His saints.

"The law of the spirit of life in Christ Jesus has set me free from the law of sin and death." We see that our body must be holy in order that a holy God can use it and indwell it as fully as He wishes to do. Our not apprehending this truth may

account for the failure of divine power being manifested as promised in John xiv., 12.

We might put it in other words, and say that by our union with Christ in His resurrection the seed of death has been destroyed in our body ("sin in the flesh"), and the Holy Spirit has quickened the Word or "Seed of God" in our body and made it to live or be alive with the life of Christ, which life will eventually swallow up mortality.

The same truth is expressed in 2 Cor. iv., 10, 11. First, the manifestation of Christ's life in our mortal body, as we bear about in our body the deadness of Jesus, then the "always being delivered unto death, that the life of Jesus may be manifest in our mortal flesh." Again in Rom. viii., 10, 11: "The body is dead because of sin, but the Spirit is life because of righteousness." Then notice the further truth: "The same Spirit that raised Jesus from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you."

"The last Adam was made a quickening or life-giving Spirit" (1 Cor. xv., 45).

Now notice, in 1 Cor. xv., 42, what the power of the resurrection from the dead is, and we must remember that it is the body that is being spoken of: "It is sown in corruption, it is raised in incorruption; (ver. 43) it is sown in dishonour, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body." Now compare these statements with the following verses: Col. ii., 12, 13; John xvii., 22; Acts i., 8; 1 Cor. xv., 45. Yes, indeed, Christ for us, Christ in us and we in Christ, is the oneness that our Lord prayed for in John xvii., 21, 22, 23.

If we apprehend these truths by faith the Holy Spirit, by the Word of God, will transform us into the same image—His ministration will be glorious. We shall be transformed (metamorphosed) "by the renewing of our mind," if, being risen with Christ, we "set our minds upon things above." We shall still have a mortal body till the last great change, which is immortality.

We are persuaded that there are great spiritual laws, or laws of the spirit, that we are ignorant of because our faith has been so very poor, and dealt so much with

the material. God is beginning to reveal these secrets in preparation for that wonderful moment when, by the Spirit's power, we shall be "caught up."

If we wish to know the power of His Resurrection, we must be willing to be made conformable to His death. This means such a going down into death as comparatively few can endure. Satan contests every inch of the ground. Are we willing to endure the fiery trial? Are we willing to be put to death openly, to appear to be a failure, to suffer for His sake, so that Satan may hurl his fiercest darts at us? Darkness may seem to envelop us in spirit, soul and body, yet, strong in faith, standing firm in Christ, we shall be overcomers. Then Divine love will conquer, Divine justice will be satisfied, and Divine power will triumph.

"He that overcometh shall inherit all things."

M. B.

(Divine Life and Divine Health—
continued from page 129.)

Do you think that God would make you to be a failure? God has never made man to be a failure. He made man to be a "Son"; to walk about the earth in power; and so when I look at you I know that there is a capability that can be put into you which has the capacity of controlling and bringing everything into subjection. Yes, there is the capacity of the power of Christ to dwell in you, to bring every evil thing under you till you can put your feet upon it, and be master over the flesh and the devil; till within you there is nothing rises except that which will magnify and glorify the Lord; and God wants me to show you these disciples, who were so frail, like you and me, that we, too, may now be filled with God, and become pioneers of this wonderful truth I am preaching. Here we see Peter, frail, helpless, and, at every turn of the tide, a failure. And God filled that man with the Spirit of His righteousness, till he went up and down, bold as a lion, and when he came to death—even crucifixion—he counted himself unworthy of being crucified like his Lord, and asked that his murderers would put him head downwards on the tree. There was a deep submissiveness, and a power that was greater than all flesh. Peter had changed into the power of God.

(Divine Life and Divine Health—continued.)

The Scriptures do not tell two stories. They tell the truth. I want you to know the truth, and the truth will set you free. What is truth? Jesus said, "I am the Way, the Truth, and the Life." "He that believeth on Me, as the Scriptures have said, out of his innermost being shall flow forth rivers of living water." This He spake of the Spirit that should be given them after Jesus was glorified. I do not find anything in the Bible but holiness, and nothing in the world but worldliness. Therefore if I live in the world I shall become worldly; but, on the other hand, if I live in the Bible, I shall become holy. This is the truth, and the truth will set you free. The power of God can remodel you. He can make you hate sin and love righteousness. He can take away bitterness and hatred and covetousness and malice, and can so consecrate you by His power, through His blood, that you are made pure—every bit holy. Pure in mind, heart and actions—pure right through. God has given me the way of life, and I want to give it to you, as though this were the last day I had to live. Jesus is the best there is for you, and you can each take Him away with you. God gave His Son to be the propitiation for your sins, and not only so, but also for the sins of the whole world.

Jesus came to make us free from sin—free from disease and pain. When I see any who are diseased and in pain, I have great compassion for them, and when I lay my hands upon them, I know God means men to be so filled with Him that the power of sin shall have no effect upon them, and they shall go forth, as I am doing, to help the needy, sick, and afflicted. But what is the main thing? To preach the Kingdom of God and His righteousness, Jesus came to do this. John came preaching repentance. The disciples began by preaching repentance towards God, and faith in the Lord Jesus Christ, and I tell you, beloved, if you have really been changed by God, there is a repentance in your heart never to be repented of.

Through the revelation of the Word of God we find that Divine healing is solely for the glory of God, and salvation is to make you to know that now you have to be inhabited by another, even God, and you have to walk with God in newness of life.

A Convention at Halifax (Yorkshire).

EASTER, 1924.

Notes by Mrs. Walshaw.

Several of our people had expressed a desire to have a Convention since Mr. Wigglesworth's has been given up at Bradford, but it is almost impossible to get a Hall, and just as difficult to get accommodation for visitors, so we gave up all thought of it, till most unexpectedly an offer was made to us of the use of a pretty and comfortable Wesleyan Chapel.

All the meetings were well attended; there was no regrettable occurrence; all the helpers were in their places and did their work like well-oiled machinery, without a squeak, and the radiant joy of the Lord shining out of their faces as they *quietly* pursued their several duties was good to see. There was perfect unity behind the scene. The speakers were very different from each other, but beautiful in the Spirit. We proved that there were indeed diversities of operations, but the same *Spirit*.

Mr. Carter's talk on gold—

"PURE GOLD AND BEATEN GOLD"—

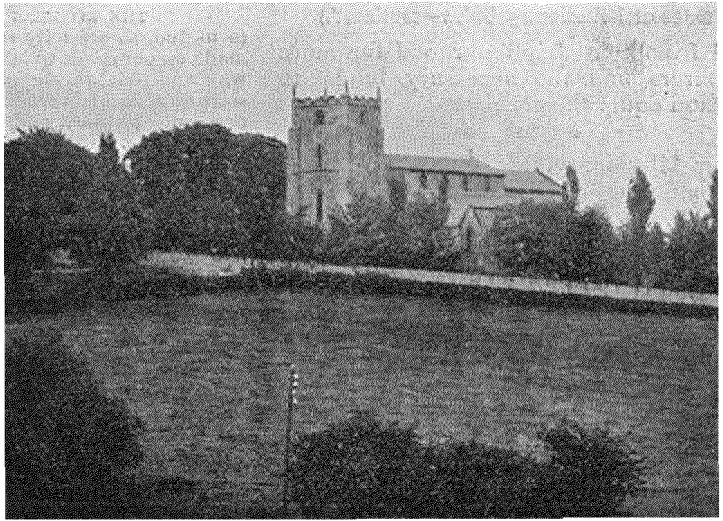
helped many. The step from "pure" to "beaten" answered many hearts and shewed them the "why" in their lives. Mr. Charlton is more on the prophetic line—the Coming Kingdom and the preparation *now* of those who shall live and reign with Him. Mr. Moser's talks rang with "I believe." He "believed" until we all fell into line, and found we, too, were believing God in a deeper and fuller way.

The morning prayer meetings gave great results. About twenty were baptised with the Holy Spirit; others were healed, and many comforted. *All* the "speakers" were also "workers" at these gatherings for special prayer. Mr. Crowe (India) and Mrs. Fisher (Africa), with our own outgoing (Africa) Mr. Womersley, gave us a

ROYAL MISSIONARY MEETING.

"Unity" was the keynote of the whole Convention, not unity of *views* and *ideas*, but unity in Christ and each other by the Holy Spirit. One speaker said: "Satan is working hard at two things—(1st) to destroy faith in the Scriptures as the

Word of God; (2nd) to destroy the unity of believers." Another speaker made gloriously clear the power over Satan of the Cross, and the empowering of the Holy Spirit to so appropriate that Power as to live actually the overcoming life.



HAILGARTH CHURCH (PITTINGTON).

Looking across the Pastures

THE PENTECOSTAL MISSIONARY UNION. (FOR GREAT BRITAIN AND IRELAND.)

President: Mr. Cecil Poihill.

Members of Council: Mr. W. Glassby, Mr. E. J. G. Titterington, M.A., Pastor Blackman, Mr. J. H. Duncan. *Hon. Treas.:* Mr. E. W. Moser. *Hon. Sec.:* Mr. T. H. Mundell.

MISSIONARIES.

CHINA.—*Yunnan-fu:* Mr. J. W. Boyd, Rev. A. A. and Mrs. A. Swift (*Associates*); Miss Cook, Mrs. Trevitt, Miss A. Waldon, Miss E. Knell, Miss S. Hodgetts, Miss G. Eaton, Miss H. Rees, Mr. D. F. Williams, Mr. R. Capper, Miss Williams, Mr. and Mrs. Wood.
Likiang-fu: Mr. and Mrs. J. Andrews, Miss E. Scharten, Miss F. Ives.
Tibet Border, Weihsi: Mr. and Mrs. A. Lewer.
On Furlough: Mr. and Mrs. D. Leigh, Mr. and Mrs. P. Klaver, Mrs. Williams, Miss Agar.

AFRICA.—*Belgian Congo:* Miss M. Noad, Miss M. A. Anderson, Mr. F. Adams, Mr. G. Vale, Mr. E. O. Ellis. *On Furlough:* Mr. and Mrs. A. Richardson.

SOUTH AMERICA.—*Central Brazil:* Mr. and Mrs. Jameson. *Pernambuco:* Miss L. Johnson.

A perusal of the financial record for last year (page 136) will shew a considerable reduction in the amount received from subscriptions and donations, but a good increase from the Collecting Boxes. It is gratifying to know that the allowances to our Missionaries have exceeded the amount paid for the previous year, and it will be readily conceded that the distribution of the money as shewn under the different heads presents no evidence of any stagnation or going back in this precious work.

* * *

Five additional Missionaries have been sent out during the past year, namely:

Messrs. Adams, Ellis and Vale to the Belgian Congo, and Mr. and Mrs. Wood to China, all of whom are well and already making good proof of their calling.

* * *

During the year we have had home for their furloughs Mr. Boyd and Miss Biggs, who returned with Mr. and Mrs. Wood to China in November last. Mr. and Mrs. Leigh and child from China arrived in January last, and Mr. and Mrs. Richardson and child from Kalembe Lembe in September last, and are still in England.

* * *

Brazil has a special open door at the present time, and strong appeals are to

(Pentecostal Missionary Union—continued.)

hand from that neighbourhood for more Labourers and the necessary funds to feed and equip them.

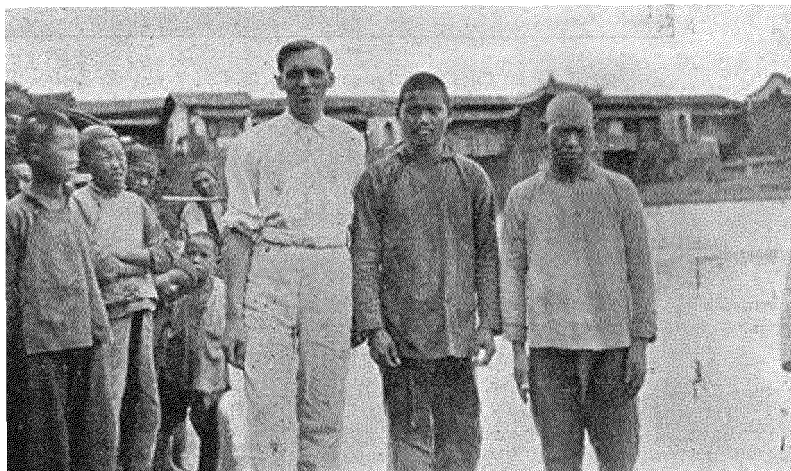
* * *

Our Missionary, Mr. Klaver, who has for some years been working at Likang-fu, with Mrs. Klaver and child left Hong Kong on the P. & O. S.S. "Khyber" for their much-needed furlough and rest, and are (D.V.) due in London on the 15th May.

* * *

By a letter received lately from Mr. Boyd at Yunnan-fu he states: "Mr. and Mrs. Wood are busy each day studying and are making progress in the language."

THE ROBBERS WERE COMING to us too, so we fully expected them. We had made up our minds to leave the house by the back way and hide among the vegetable gardens as soon as we heard them coming. We waited until our usual bedtime, and they did not come, so we went to rest. We were simply too weary to stay awake, having had a bad opium case the night before which had kept us up until 2:30 a.m. Before going to rest we committed ourselves and all we had into the Father's hands, then lay down and slept soundly and safely until morning. The neighbours told us that the robbers passed our door three times during the night and did not come in. For three days and nights we were thus kept quiet from fear of evil. On the second day's road journey on the way to Yunnan-fu we saw robbers, but they allowed us to pass, even though we had no escort. The day before two Japanese gentlemen had been robbed of \$6000 worth of goods.



MR. CAPPER, P.M.U. MISSIONARY IN CHINA,
with two of the men that he baptised in Fumin.

CHINA.

From Miss Waldon, at Niliang.

Preserved from Robbers.

You will see by the above that Miss Rees and I have left Kaihua. After the robber raid in November we left Kaihua for a short rest, hoping to get back again at least by the beginning of January. However, the robbers have been busy there ever since we left, and there is still fighting on the road. Kaihua City itself does not seem to be suffering so much as the villages round about. Mr. Tseng, our village teacher, has written and told us that many of our Christians have had their oxen, clothing, and money stolen, and in one place the granaries were burnt down and the people's winter provisions all destroyed. While we were at Kaihua and the robbers came, it was wonderful how the Lord protected us. The Official said that our house would be robbed and the people told us

It was decided that Mr. Capper should go on to Kaihua for a while, but he has been quite unable to get through.

Miss Rees and I are now working here at Niliang, a small city, but surrounded by over three hundred villages on a large plain, so there is plenty to do here. I do trust there will be a way through to Kaihua very soon.

The work here is encouraging, we have well-attended meetings every evening (except Monday) and three midday meetings per week. House to house visiting too is enjoyable, the people seem glad to see us.

I am getting on well with the language. The Lord has helped me greatly along this line. I have gone right through the Bible in Chinese, and have read several other books as well. I can read and speak fairly easily now and take my regular turns at chapel preaching, besides morning prayers. I have had very little time for private study, having had now six whole years of out-station work this next June. For nearly five

years of this time I have been in charge of a work, and quiet study is impossible. There are so many little things that need attention, and so many people come for help and prayer during the day.

My health is much better since the few weeks' rest in Yunnan-fu, and I am glad to be in the work again. Still, it will be good to have a furlough as soon as the way is opened.

CENTRAL AFRICA.

From Bro. E. O. Ellis.

In my last letter I told you that since arriving here there had been over sixteen souls saved. Well, I am pleased to say that the Lord is not tired of saving, nor is His arm shortened that He cannot save. The Lord has been saving the “ones,” but he surprises us at times with a number. We do not want to see any “splashes in the pan,” as some cases of professed conversion prove to be, but we are ready to see a mighty move when it is the Lord's doing, and then we are sure it will be on the lines of 1 Thess. i., 9 and 10.

We have been praying that the Lord would move here in a mighty manner and He has answered prayer. On Thursday, the 3rd of this month, we had a Testimony Meeting, and some of our native Christians gave their testimony; read a portion of Scripture, and spoke a few words on what they had read. The Lord is doing a great work in these young lives. They are getting to know what it is to be a Christian. They have much to give up when they come to the Lord. One young chief here has a young girl. His father (Kiloso) a chief near Baraka, came here some short time ago and told his son that another wife had been purchased for him. He told his father that he did not want two and asked him to give the one he had bought to his elder brother.

This morning a very impressive service was held at the graveside of an old woman at Kaundu, a village close by. She faithfully attended our services before being taken ill. We are pleased to know that she had a “Safari kwa mbingu” (journey to Heaven). Her husband told us that her last words were: “Lord Jesus, come and take me. I love God. Look! the angels are coming for me.”

BRAZIL.

Letter from Bro. and Sister Jameson, at Cuyaha.

We are now selling up what little home we had to get together here, believing that God will honour our faith as He provided for us two years ago. Glory to His Name! The Lord has

answered prayer in the fact that two men have offered to travel with me. This was one of my difficulties, as most men are not willing to travel north of here. We praise God that our health is good, and thus physically we are fit for the journey that lies before us.

Three weeks ago we made a trip to Guia, and had a very blessed time. We found the leader there ill and very discouraged, but when we left he was well and rejoicing in the Lord. The Christians are going on fine, although the devil



RUANDA CATTLEMEN (CENTRAL EAST AFRICA).

tried to get in and cause discord and misunderstanding, they are all working together, seeking the glory of the Lord.

Last Sunday we had a good meeting in the prison, one young fellow already having expressed his desire to follow the Lord.

Next Sunday afternoon we are to have an open-air meeting at a place four miles south called Coxipo. There is no one interested in the Gospel at this place, but we know that the Word will break hard hearts and soon we shall have souls saved. The work at the Port goes on slow

