

No. 139.

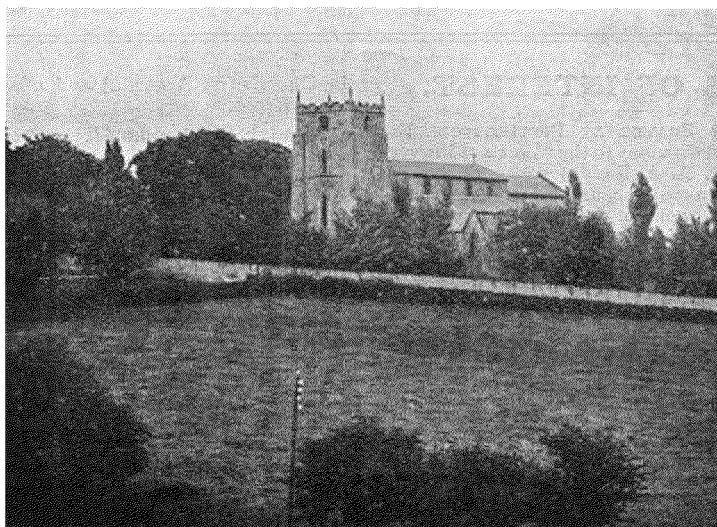
Nov.-Dec., 1924.

"CONFIDENCE"

EDITED BY

ALEX. A. BODDY,

PITTINGTON VICARAGE, DURHAM, ENGLAND.



PITTINGTON CHURCH FROM THE PASTURES.

Note the Norman Tower with Tudor addition.

("Hallgarth" is the local name for the Church.)

"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.

ONE PENNY.

"Confidence" Subscription-Gifts for last Three Months.

£ s. d.		£ s. d.		£ s. d.	
424 Newcastle-on-Tyne (Spital Tongues) (W.)	2 0	434 Dorset, Ont., Canada (P.)	4 2	443 E. Orange, New Jersey, U.S.A. (P.) ..	4 4
425 Springfield, Mass. (W.)	1 6	435 Geelong, Victoria, Aus. (H.)	5 0	444 London, N.W. (P.) ..	10 0 0
426 Geneva (C.)	10 0	436 Cleveland, Ohio (S.) ..	4 4	445 Walkley, Sheffield (W.)	1 6
427 Morecambe (C.)	5 0	437 Cheltenham (H.) ..	1 6	446 Southport (D.)	10 0
428 Plymouth (W.)	2 6	438 Los Angeles (W.-J.) ..	2 6	447 Shenandoah, U.S.A. (P.)	4 0
429 Armagh (P.)	10 0	439 Wreckenton (A.) ..	1 0 0	448 Holloway, N.E. (T.) ..	1 6
430 Fort Wayne, Ind. (P.) ..	4 2	440 Athens-on-Hudson, U.S.A. (B.)	1 1 0	449 Sydney, Australia (T.)	4 0
431 Bedford (K.)	4 0	441 Taunton (K.)	10 0		
432 Notting Hill Gate (S.) ..	1 6	442 Durban, S. Africa (H.)	10 0		
433 Resolven, S. Wales (H.)	2 0				
					£17 6 6

Printing and Expenses Account.

RECEIPTS.		£ s. d.		EXPENDITURE.		£ s. d.	
Subscriptions as above ...	...	17	6 6	"Confidence," 139th Issue ...	...	19	0 0
Discount ...	...	...	4 9	Postages (estimated) and despatching	...	3	0 0
Adverse Balance ...	...	11	11 0	Adverse Balance from 138th Issue	...	7	2 3
		£29	2 3			£29	2 3

ITEMS OF INTEREST.

A WEEK OF PRAYER AT PITTINGTON. For several Sundays previous to the "Week of Prayer" the Vicar (Rev. A. A. Boddy) spoke of it as a thing to be prepared for, and he commenced to preach on the important subjects of Prayer and Intercession. He dealt also with hindrances, and helps, and instances of answered petitions. Sunday after Sunday this was continued, until all the worshippers at "Hallgarth" had heard of the object of the coming "Week of Prayer." The Vicar approached the leaders of the other Christian bodies in his Parish, and obtained a cordial permission to use their churches. Then he visited many homes also. During the "Week of Prayer" he brought every house in the Parish before God in his prayers at noon, and in the early morning all the Communicant members were remembered.

The Week (or Octave) commenced and ended with earnest Church services with special preachers. Rev. W. Bothamley, Vicar of St. Nicholas', Durham, gave the opening address on "Prayer," with many illustrations of answered prayer. This was on Wednesday, October 1st.

The next evening the meeting was held by the Vicar in the Primitive Methodist Church, where very earnest prayers were offered by Mr. Booth, Mr. Carson, and others, and the presence of God was wonderfully present.

On Friday, October 3rd, the meeting was held at Littletown in the Wesleyan Church. Mr. Henderson (Engineer of the Colliery), Mr. Watts, and others followed the Vicar in prayer, and some Salvation Army friends helped very earnestly.

Saturday, October 4th. The meeting was in the Vicarage, when a message was given by Mrs. Boddy, and an earnest season of prayer followed.

Sunday, October 5th. The subject of the addresses by the Vicar was "Daniel's Prayers," and in the afternoon he spoke to the young people

in Church (on Acts xii.) and afterwards prayer was offered.

Monday, October 6th. There was a very hearty and earnest time of prayer in the Wesleyan Church at High Pittington. It was good to see so many men taking part, led by Mr. McCutcheon, Chairman of the Parish Council. Many would be leaving soon after to go down the pits.

Tuesday, October 7th. In the Salvation Army Hall. This was packed. One of the officers gave the Vicar a very warm welcome, and the power of God was radiant in our midst.

Wednesday, October 8th. In Hallgarth Church a large number gathered at the Holy Communion and Rev. D. Birney had great liberty in giving the closing message.

The children in the Day Schools were told about the "Week of Prayer," and each day they had special prayer for the Parish.

* * *

A Christian brother said, "Well, Vicar, when I came into your meetings I could just feel the power of God before a word was said. I never in my life knew anything like it."

* * *

We were all lifted up spiritually. The prayers then offered are being answered still. At noon each day the Church bell was tolled as a call to prayer. The Vicar (and the Verger) knelt in the old Church and remembered the parishioners. "We ought to have more such times," was the verdict of one who had received blessing.

* * *

LAST ISSUE OF "CONFIDENCE." This may be the last issue of "Confidence," or the last for a long time. The subscription-gifts are not now sufficient, and we do not wish to run into any heavy debt. No money is returned, as it is all expended as it comes in, and no future issue is guaranteed.

“CONFIDENCE.”

No. 139.

PITTINGTON, DURHAM.

Nov.-Dec., 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.”

The Lamb Slain for the Wild Ass.*

By ELIZABETH SISSON

(17 Jay Street, New London, Conn, U.S.A.)

We are all familiar with Ex. xiii., 13: “And every firstling of an ass thou shalt redeem with a lamb, and if thou wilt not redeem it then thou shalt break his neck.” And we all see clearly the beautiful type of Jesus the Lamb of God, slain for the wild ass nature of humanity. Its only hope of redemption is through the death of Another. If it will not be thus redeemed, its neck must be broken. Such is God’s picture of the incorrigibility of the Adam race, and the awful eternal judgment hanging over each unredeemed one.

But I wish to speak of it from another point of view,—the life of Jesus *through* us in our relations to unredeemed ones around us, with their wild ass nature. How great our privilege, how solemn our responsibility, to redeem this wild ass nature that God in His providence has socially, domestically, and in business and other ways put us up against! *Necks must be broken*, if we do not stand in the grace of God in redeeming relations to them.

Let me explain. A revival was on in a village. The wickedest man in the town, an old man, was much prayed for, but so fierce was he that none dared to approach him. The evangelist broke through and called on him. The hoary headed sinner met him with volleys of oaths, told the preacher that when a small boy he was taken out of the County Home to a Deacon who brought him up (or brought him down). That he taught him to sand the sugar, water the cider, and other mean store tricks, and fed him and clothed him scantily while he was adding field to field, becoming the richest farmer in the community, and for a pretence made long prayers, and was the most influential member of the Country Church. The youth inwardly vowed, when he had served out his time, he would never darken a church door, or bow his knee to pray. He kept his vow and nursed his rage through a long, hard life, and declared to the evangelist he would die and go to hell before he would ever have anything to do with religion. They were all a pack of coveting, whining hypocrites. Who was to blame for this hard, sour, bitter life? the boy or the deacon? Wild ass nature made more wild through coming up against one form of professed Christianity. Its neck was broken, eternally lost, through that false example! What mutual cursings when the

deacon and the boy shall meet below! For the coveting hypocrite learns to curse in hell, however many his prayers may have been on earth! Oh, yes, in a very deep sense we are all our brother’s keeper.

Take another illustration. This was a mighty preacher whom I met in Canada many years ago. After delightful Christian fellowship, he said, “Sister, I owe everything under God to my Christian wife. Soon after our marriage she became converted. I persecuted her. The bad spirit in me delivered me to the devil. I began to drink and went into immorality. I would not give my wife any money. I cursed and swore at her, but it only deepened her life of prayer for me. She became like an angel toward me. I vowed I would make her mad, but I could not provoke her to anger. I only increased her tender, patient, forbearing love to me. She won out. I know now I was under awful conviction, but was trying to prove to myself that religion was an unreality. I could not do it, with her life by my side. One day I broke, and asked that tender, patient lamb, my much abused wife, to pray for me. Christ in her had triumphed, and I was gloriously saved.”

But there is another and far deeper purpose in God’s ordering the wild ass, fleshly nature that resists Him, to come close to us in our daily life, and in our families. THAT IS FOR OUR OWN BENEFIT. Their cruelty against us is our opportunity to let Jesus bleed in us, bleed through us, toward them, and thus our opportunity to have the Jesus-life in all its sacrificial love and agony wrought out in us. In other words, how could we get the nature of Jesus breaking forth in us, if God did not provide for us the Cross of Jesus upon which we might hang, from which we might drip His bleeding love?

One was much exercised over a fellow Christian worker going through a great many complications of cruel circumstances, persecutions, indignities from friends, enemies, etc. While weeping and praying for the sufferer, in vision she saw her hanging out in empty space, cruel darts flying towards her from every direction. With a horrified exclamation she sought to throw herself between her friend and the blood-thirsty javelins and arrows of all descriptions. But a hand gently yet firmly held her back. A voice said, “Look again.” As she did, behold, every cruel dart as it struck her friend changed to an exquisite jewel, and she was being decked as no bride or queen of earth ever dreamed of. She was glittering radiantly! Then the Voice said again, “Lift up thine eyes round about, and behold, all these gather themselves together, and come to thee,

* Portions of a tract published by Gospel Publishing House, Springfield, Mo., U.S.A.

(The Lamb Slain for the Wild Ass—continued.)

As I live, saith the Lord, thou shalt surely clothe thee with them all, as with an ornament, and bind them on thee, as a bride doeth" (Is. xlix., 18).

Yes, the purpose is two-fold. When the Lord puts the wild ass nature up by the divine nature in us, it is for their salvation and for our glorification. But we must first learn the lesson. As our faith and love for their precious souls reach out to God in their behalf, He lets the furnace heat burn the dross in us before He passes on to give us the rich fruit of our prayers in their behalf. It sometimes seems to us He is slow in answering prayer and meeting our faith. Nay, He proclaims Himself swift, a ready God. "God . . . having in readiness to revenge *all disobedience when your obedience is fulfilled*" (i.e., filled full). 2 Cor. x., 6.

Bleed on, and praise Him for the cross. Burn on, and praise Him for the furnace. You have said, "anything, anything, Lord, that I may bear the eternal likeness of my Lord." "Yes," He says, "this is the 'anything.' Just the thing I find necessary for your likeness to Me."

Beloved, God is love. Walk into Him, and let the fullness of His divine heat radiate through you, upon a hungry, loveless world. As a Christian you are a radiator, and He, LOVE, is waiting to radiate through you. "Bless them that curse you . . . that ye may be the children of your Father which is in heaven, for He maketh His sun to rise on the evil and on the good, and sends His rain on the just and on the unjust." He has shown you the pathway that will bring forth His likeness, His nature in you. Will you walk in it?

DIVINE LIFE.

(The recent Church Mission of Healing.)

1 John x., 10: "*I have come that they might have LIFE, and have IT more abundantly.*"

HEALTH. We ought to be thankful for every day in which we enjoy good health. We should praise God often for the wonderful boon.

There are so many things in our frame which can go wrong. "Oh, that a harp of thousand strings should keep in tune so long," the poet said. It is good to breathe in "the Life of the Lord" in great, deep inhalings, an action of faith at the Holy Spirit's "suggestion."

Healthy people are apt to forget the sufferings that thousands are going through—who are out of sight in their homes or in hospitals, full of pain.

There are some who have a great sympathy for the sick, and who long to help them. We have known a few. Many are grateful to them indeed. Mr. James Moore Hickson is one. He has been raised up to show that the Lord works

through His servants to-day as in the Apostles' time in the healing of the sick. He has stimulated the faith of many by the goodness of God. Our Lord said: "They shall lay hands upon the sick, and they shall recover" (Mark xvi., 18). His Apostle James said: "The prayer of faith shall save the sick."

* * *

Very great prominence has been given in the newspapers recently to an unusual mission in the Parish Church of Frizinhall, Bradford, Yorkshire, of which Rev. J. H. Warner is Vicar. The reason for the interest being taken was that for three days the church was occupied in turn by 400 sick persons desiring to be healed.

This Healing Mission was held with the approval and personal co-operation of Dr. Perowne, the Bishop of Bradford. The Missioner was Mr. James Moore Hickson, born in Australia some 45 years ago, who has, however, lived long in London. He is an earnest churchman, who has never sought or received Holy Orders. He discovered years ago that he had a gift of healing the sick by the laying on of hands.

It became his life work.* From the commencement he has had surprising cures, and also many cases where *there was no change*; others where the healing was gradual, but improvement was soon manifested.

Mr. Hickson has a loyal devotion to his Saviour, whose servant and instrument he humbly wishes to be. When I talked with him at his home near Hyde Park he referred to his belief in the help which angels gave him in his work. He believes in angel ministry, but that they are under the direction of the Lord. It is the Life of the Lord which all are to receive.

Mr. Hickson is a great believer in prayer; all his world-wide healing missions have been prepared for by *months of prayer*. Other lands have appreciated his work more than our own land until now, when through the press the mission at Bradford has been so brought before the public

* Mr. J. M. Hickson's address is 58 Cambridge Terrace, Hyde Park, London, W. 2. He issues a monthly magazine called "The Healer" (post free 6½d. from the above address). He is holding weekly Healing Services now in St. Michael and All Angels Church, Star Street, Paddington, W. 2. The services commence at 11:15. No sufferer should be taken there without previously obtaining a card of admission. If under a doctor, his written consent and a diagnosis of the complaint should be forwarded, also that the doctor gives his consent to the journey being taken. There should be sent a letter from a clergyman saying that the case has been investigated, and that the person has received due preparation.

that it became a common topic of conversation.

But why did that Vicar at Bradford invite him? Because of Mr. Hickson's late mission tour in Australia and elsewhere. The Archbishops and Bishops in Australia were so deeply moved by what they saw that they wrote a long letter to their brethren in Great Britain commending the work. Mr. Hickson promised Mr. Warner that when he returned to England he would visit Frizenhall Church, Bradford, and in the meantime they were to hold constant preparatory services and meetings for intercession. Thus, when at last the Mission was held, the way was

have marvelled at the supernatural strength given to Mr. Hickson, enabling him to continue his earnest, sympathetic work hour after hour among the sufferers through many long days, and then commencing the next mission in a distant city perhaps the next day, after travelling all night; this continuing for weeks and months. The newspaper reporters say, "There is nothing ascetic in his appearance, for he is a thickly built man who might pass for a prosperous tradesman." "Too holy," writes one, "to appear holy."

A special reporter in Australia interviewed Mr. Hickson on his arrival in Adelaide.



PITTINGTON VICARAGE, known also as "PRIOR'S HALLGARTH."

prepared, and there was an atmosphere of faith, expectancy, and confidence. It enabled the blessed Holy Spirit to plant faith in many hearts.

In all his services in U.S.A., Palestine, India, South Africa, Australia, and New Zealand, the Bishop of the Diocese has commissioned him and personally supported him and given the blessing to each patient. So Dr. Perowne, the Bishop of Bradford, did the same.

Our land (Great Britain) is very slow to move. Some of us have followed closely the wonderful scenes which occurred in nearly all the cathedrals throughout the United States and in the Colonies. We

Mr. Hickson, said the interviewer, disclaims any greatness in himself and explains that healing is one of the many beneficent gifts of God for the enrichment of humanity—one of the gifts of the Spirit.

I asked, "Could you describe just how you feel when the spiritual power flows through you in the act of healing?"

In reply, the visitor said, "I am very often conscious of the power coming through, just as the people themselves affirm that they are conscious of the power flowing into them when they are healed. Let me read you a letter from a grateful parent of a child who had been suffering

(Continued on page 156.)

"CONFIDENCE."

NOVEMBER-DECEMBER, 1924.

Editor—

Alex. A. Boddy, Vicar of Pittington,
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.

Identification with Christ.

REVEALED SPECIALLY TO ST. PAUL.

To Paul the Apostle were given very special revelations. He had several remarkable interviews with his crucified but risen Lord. (2 Cor. xii., 1-4, Acts xviii., 9-10, xxiii. 11, xxvi. 16-18, 2 Tim. iv., 17, Gal. i., 12.)

One wonderful truth (shared in some small measure with St. Peter—1 Pet. ii., 24) was **our death on the Cross in the crucified Christ.**

This surely is the Gospel not revealed to Paul by man, but by the revelation of Jesus Himself (Gal. i, 12). So he tells (Rom. vi., 6), "Our old man (palaios anthōpos) was crucified with Christ that the body of sin might be done away" (destroyed A.V.). Again (Gal. v. 24), "They that are Christ's crucified" (at Calvary) "the flesh with its affections and lusts." He knew that they which are in the "flesh" cannot please God (Rom. viii., 8), that "flesh" and blood cannot inherit the Kingdom of Heaven (1 Cor. xv., 50).

So by faith (and as an example to all who should believe) Paul *identifies* himself with his crucified Saviour, who on the Cross died *to* sin once, even as He suffered *for* sin once. Paul could say (and we must learn to say also because it is true) "I have been crucified with Christ, nevertheless I live, yet no longer I."

He exhorts all believers who see this crucifixion of their "old man" at Calvary and their burial (Rom. vi., 3) in the Garden Tomb to "Reckon themselves therefore to be dead indeed unto sin, but alive unto God in Jesus Christ our Lord" (Rom. vi., 11).

When Paul glories in the Cross he does not so much emphasise the Cross as the place where his sins were forgiven and ever would be forgiven (though, thank God, it is all that for us), but Paul glories because by the Cross *he is crucified* to the world and the world to him.*

Is not this that to which he refers when he speaks of the Cross being a stumbling-block to the Jew, and foolishness to the Greek. Forgiveness of sins would not, I think, be likely to stumble a Jew accustomed to sacrifices, but the Jew would find it hard to understand his crucifixion in a crucified Messiah, hard to take his place upon an accursed gibbet, hard to identify himself with such a death at all. Yet (to those to whom the Holy Ghost reveal it) Christ Crucified (1 Cor. i., 23-24) is the power (the *Dūnamis*) of God and the wisdom of God.

Power indeed if the Cross can destroy the power of the Devil over those who see themselves there. The shed Blood both cleanses and separates from all that is of the old creation.

Death in my crucified Lord, death of the old man, crucifixion of the flesh, the daily denying of the old self, the daily taking up of Christ's Cross, the daily putting of ourselves in this place of death (the mortifying of our members on the earth)—all this makes the Cross the entrance to true Resurrection Life.

Via Crucis
Via Lucis.†

The way of the Cross is a way in which we can glory, because it is the way out of the flesh into the Spirit. It is indeed a "Way of Light."

The poured-out Blood of the Cross should mean the entire reversal of the Fall. Only an entire reversal can be truthfully called a Full Salvation.

Sin came in through man's disobedience, man's alienation from God in Eden. Our race having fallen from its union with God came only too willingly under the dominion of Satan with his sin and disease, and to-day the whole world lieth in the Evil One. (1 John v., 19.)

Ours is a fallen nature. That which is flesh is flesh. Yet those who by faith truly die in Christ (the Second Adam) are *not* in the flesh.

* Gal. vi., 14

† "The Way of the Cross is the Way of Light."

They are told by the Holy Spirit Himself that they died and that they are to reckon themselves dead indeed unto sin, yes, they even die to the power of Satan and his hosts and all that he brings to a fallen race.

DISEASE CAME IN WITH THE FALL, liability to disease is now inherited by our sin-stricken, disobedient race, more loyal to Satan than to God. Unbelief in the power of God—unbelief, the chiefest of sins, too often prevents our God from delivering His people.*

We read "Ye died" (on the Cross) and your life is hid with Christ in God.

Baptised into His Death,
Buried in Jesus' grave,
The record of Thy word I trust,
And ask Thee thus to save.
—Rom. vi., 3, 4.

Of the Second Adam it is written (Rom. vi.) "In that He died, He died unto sin once, but in that He liveth, He liveth unto God."

We are accustomed so gratefully to think of Christ as dying *for* sin that we are in danger of passing by the special truth revealed by the Risen Lord to Paul, viz.: "Christ died *unto* sin."†

It is because of this that we by faith are to take our place in Him, and therefore reckon ourselves to be dead indeed unto sin, but alive unto God *in* Christ Jesus our Lord (Rom. vi., 11).

In the best of *natural* lives there are hindrances to the reception of Divine Life. Man, since the Fall, is alienated from God.

The Lord of Life cannot enter into our bodies and souls while we are in the flesh (the Adam-nature), for they that are in the flesh cannot please God. The experience of Rom. vii., 14, is not to be our ultimate experience. God forbid. If it were so the Christ-Life stands an acknowledged failure. Thank God it is not.

When our Divine Substitute hung upon the Cross as the representative of man, He crucified there our flesh with its affections and desires.

"Ye died" (Col. iii., 3). The Holy Spirit tells us "if one died for all, then all died" (2 Cor. v., 14).

To God my heart and mind,
And mortal flesh I yield,
That Jesus' perfect life in mine,
Henceforth may be revealed.
2 Cor. iv., 10, 11.

Each one who believes God's Word can triumphantly cry: "I have been crucified with Christ, nevertheless I live, yet no



longer I, but Christ liveth in me." Gal. ii. 20.

We must thank God for the place called Calvary. No wonder that a Crusader in the old days fell dead of joy when he at last reached the hill from which he could distinctly see the place where his Lord died for him. They called that hill "*Mont-Joie*" in those days.

We too die, and very joyfully also, we die, as we claim our death upon that Cross

"Without the city wall,
Where the dear Lord was crucified,
Who died to save us all."

* St. John v., 40. "Ye will not come unto Me that ye might have life."

† Tē hamártia apethánen.

(Divine Life—continued from page 153.)

from the after-effects of infantile paralysis. 'When you placed your hands on his head,' writes the mother, 'he trembled all over, though he did not feel afraid. As the child walked away from the altar, he felt as though something snapped in his legs. I was in the Town Hall at the intercessory service while he was in the cathedral, and when I saw him afterwards as he walked up to me I exclaimed, "Why, you are putting your feet flat on the ground." He had not been able to do such a thing for eight years, and, whereas before the healing they had been all drawn up, they are now straightened, and the deformity has disappeared.' The letter concludes with an expression of her gratitude, and the statement, 'To God be all honour and glory.'

The Bishop of Bathurst, in Australia (Dr. Long), described the Healing Mission held in his Cathedral by Mr. Hickson. The Bishop had been much pleased with the way the people had come together to prayer for the Mission for weeks beforehand. The Cathedral at these meetings for prayer was crowded out. There was much silent prayer.

* * *

Wonderful sympathy for the sick was shewn. Hospitality was needed during the Mission for sick folk arriving from long distances. People threw open their homes, and freely took in the sick and impotent folk.

* * *

Mr. Hickson has a great gift of quiet, simple speech, readily understood by the plain folk. People were afraid that there might be crushing disappointment to those who had not immediate manifestation of healing. The Bishop writes:—

"The fear was natural, but experience in every part of the world has proved that it is groundless. This was once again demonstrated in our experience. The sick receive an amazing spiritual uplift. One demonstration of this was given, when a large party of them spontaneously broke into the singing of the Doxology upon their departure from Bathurst. *Those who had not yet received evidence of physical healing sang it as joyfully and fervently as the others.*

"What of the healings?

"Numbers of our patients came from long distances, and the pressure of numbers was so great that they had to be

got away by the first trains in order to make room for others. We were all much too busy to attempt to gather "results," even if we had desired to do so; but even in these crowded moments scores of patients came to tell and reveal their healings.

"I cite now but a few of such cases, and I write words of truth and soberness. After one has been through such great experiences, one cites cases with much reluctance.

A BISHOP'S TESTIMONY.

"I have looked into the eyes of a lad that were badly crossed and so weak in sight that he could barely see by the aid of thick lenses. I have seen that boy two hours later with eyes perfectly straight, and discarding glasses. As someone asks him can he see now, he breaks out joyfully, 'Oh, there's mummy!' as he sees his mother coming to him across the Cathedral lawn.

"In two other cases I know of children's eyes becoming straight and normal.

"I have seen a child that has not walked for eight years walk quite steadily along the cathedral path to its father and mother.

"The last person upon whom we laid hands on Wednesday morning was blind in the left eye, and as she passed through the Vestry the sight returned in full.

"On Tuesday morning the first man upon whom we laid hands looked to be at the door of death. He was so weak the night before that it was impossible to take him to the private house to which he had been assigned. *For years* he had been *bedridden*. Two hours later he was dressed and walking about, and doing physical exercises to show his recovered powers. He walked to the Cathedral in the afternoon to return thanks.

"Here is a woman of thirty years who has never walked in her life, walking from the car to the railway platform, and stepping up strongly into the carriage.

"Here is another woman of some thirty years who, on the evidence of Rector and relatives, has never spoken in her life. To her has come the full gift of language. It is incredible, perhaps, but it is true. A doubting friend rushes up and says, 'Can you really speak?' and is transfixed with wonder upon receiving the amazing answer, 'No, not much.'

"Two, who were almost blind, were quietly reading the newspapers on the following day."

* * *

God's servant has invariably given all the glory to God, and everywhere has encouraged the earnest Christians to continue the work he has begun. The prayers by the companies of intercessors in each church before and at and after the Mission have had a large share in the healing of those sick and in the sustaining of God's servant as His channel. God can work through instruments, and He can work without them also. Where there has been a faithful band of intercessors, there have been results even before the arrival of the Healer and also after he has gone.

I quote from a report as to the Healing Mission in New Zealand in 1923:—

"In every centre there have been, before the Mission, remarkable healings, physical as well as spiritual, in answer to the faith of the sufferer, and in answer to the prayers of the intercessory groups.

"In each place where a Mission has been held here in New Zealand, there have been given large numbers of physical healings, great and small, after the laying on of hands, sometimes immediate, more usually at some interval after the Blessing.

"But whether outward visible improvement has been observed or not, the spiritual blessing has been in almost every case amazingly, gloriously apparent. More clearly than any other feature, this has been the characteristic of every Mission, that it is a Mission of the Spirit, that all have been blest."

Mr. Hickson should be remembered in the prayers of those who read this article. His words at every centre have been Christ-honouring. He says:—

"If you are looking to me to do anything for you, you will go empty away. Only Christ is the Giver of Life, Health, and Salvation. I have never cured anyone by myself, and I don't believe any other man has. Even if one has the gift of healing he cannot work by himself. He can only be a channel. Our prayer is that I may be a channel for Jesus to work through.

"Pray, and pray with faith. Every real prayer is answered, but only the prayer of faith is prayer. So pray earnestly that the outward laying-on of hands may just be the visible sign of the inward receiving of Jesus. As each person is receiving the laying-on of hands let our united prayer

be, "O blessed Lord Jesus, help this person."

Let us think earnestly and plead earnestly for others—not thinking of ourselves—and each will receive a greater blessing.

Bodily healing is only a part of the ministry of Christ, and the church is trying to revive its lost faith in that fact. But bodily healing was not our Lord's whole work. His whole work was to redeem the soul of man, to forgive us our sins, and to cleanse us from all unrighteousness.*

Bodily and mental healing by themselves are incomplete; man needs health in spirit as well as in mind and body. And so each day we heard the call to penitence, and we were reminded that this appalling sight of physical evil was the outward and visible sign of a deeper moral evil which must be removed before perfect health could be restored. Mr. Hickson emphasised the distinction between the methods of spiritual and mental healing. Spiritual healing is not a modern development of psychic research. It does not operate simply through suggestion. In spiritual healing, the sick are brought into the presence of Christ by faith and prayer, and by the redeeming Blood of Christ they are cleansed from all defilement of soul and body and made perfectly whole. It is a spiritual power, external to the patient, upon which the spiritual healer relies. It is a power beyond the range of psychic research, but none the less real on that account. As Mr. Hickson told us, the best book on spiritual healing is the Gospel of Jesus Christ.

* * *

Our Lord said, "I have come that they might have life, and have it *more* abundantly." The looking by faith to Christ in life and health brings blessing to spirit and soul, as well as body. But it is well that our spirits and souls should *first* be offered to Him for divine Health and Life. Divine Healing is for those who seek to get right with God in their souls as well as their bodies.

Hundreds of the Lord's sick ones who read this paper will probably never be able to attend a healing service. But

* See "Heal the Sick," published by Methuen & Co., Essex Street, W.C. 2 (price 7/6). This book has been written by Mr. Hickson describing his world-wide Missions. It contains the testimony of Archbishops, Bishops, Clergy, and the press of different lands in which he has held the Missions. It is a thrilling book!

(Divine Life—continued.)

they all may give their hearts afresh to the Lord, and receive an inflow of His precious Life by faith. They may pray thus:—

1. Lord, I ask Thee to forgive all the unworthy past.

2. Lord, I breathe in Thy Resurrection-Life. Let Thy Holy Spirit quicken me day by day.

THE PENTECOSTAL MISSIONARY UNION.

(FOR GREAT BRITAIN AND IRELAND.)

President: Mr. Cecil Polhill.

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, Mr. and Mrs. R. Capper, Mr. and Mrs. Wood.

Likiang-fu: Mr. and Mrs. J. Andrews, Miss E. Scharten, Miss F. Ives.

Tibet Border, Weihsí: Mrs. A. Lewer.

On Furlough: Mr. and Mrs. D. Leigh.

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

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

Notes from the Secretary (P.M.U.)

It is with much sorrow that we record the death of our beloved brother and missionary, Alfred George Lewer, by drowning. The only word yet to hand is by a cable which Mr. Polhill received from Yunnan-fu on the 16th October, stating that Mr. Lewer had been accidentally drowned. From a letter he wrote, dated the 28th July, it would appear he was about to make a special preaching tour among the Lisu Tribes before leaving to meet Mr. and Mrs. Bolton (from Bournemouth) at Rangoon, Burmese India, on their way to join Mr. and Mrs. Lewer in their work.

Mr. Lewer entered the P.M.U. Training Home in December, 1913, and on the 20th October, 1915 (whilst the war was in progress), he, with Messrs. Boyd and Leigh, sailed for China, where he has been working with most self-denial and blessed success for the Master ever since, and the last few years he has been led to devote his life to working among the Lisu Tribes, and has been graciously used to win many precious souls for his Lord and Master.

The prayers and sympathy of all who knew our dear brother will surely be given on behalf of the widow and surviving two children, as well as the parents and near

relatives of the deceased.

* * *

We believe Mr. and Mrs. Jameson ere now have reached their desired work among the Indians in Brazil, and not without considerable privations and difficulties. From the last letter received they had then travelled about 340 miles of their journey from Cuyaba. Owing to the negligence of the trooper who had charge of the oxen, their backs had become terribly sore, which delayed considerably their progress. Mr. Jameson had an attack of fever, from which he was recovering. One happy feature was their bright child. Mr. Jameson speaks of him as follows: "Whilst everybody else is worried to death with flies and insects, he is as happy as a bird. Nothing seems to trouble him, only when it is time to eat. His bright little face seems quite a tonic amidst all the difficulties of the way."

* * *

From a letter dated the 16th September last Mr. and Mrs. Richardson and Miss Taylor had arrived safely at Kalembe Lembe, and had received a warm welcome from their fellow missionaries, as well as the natives, who came along and gave them a hearty greeting, which was manifested by their bringing a supply of fowls and eggs. The Sunday following their arrival the church was filled with many

precious souls who were realising the blessedness of the wonderful Gospel of Christ.

* * *

Mr. David Leigh has been fully engaged the last three months in visiting many of the Assemblies. He has a most acceptable, forceful, and life-giving message, and is still open to receive invitations for any further meetings, and which the Hon. Secretary will be glad to arrange.

* * *

Mr. R. C. Bell informs us that he has now completed his outfit, and that any further gifts will be gratefully received toward his passage out to China.

CHINA.

A Home for Chinese Slave Girls.

Jesus said: "Other sheep I have, them also I must bring."

Your letter sent to Mrs. Trevitt has been given to me. I really have good news. The little girl (Little Peach) from the slave-girl's prison is in our hands at last. She was taken ill a few weeks ago, and the authorities allowed me to get her into the C.M.S. Hospital again. While there a Chinese doctor and a pastor had an interview with the Mayor, and after about four weeks delay we have now received permission to keep her, on condition that we promise to be absolutely responsible for her. The papers will be in our hands in a day or two. We are going to buy new clothes for the child, and a bed and all that she will need, from the money that has been sent for this purpose from the various friends. Next week also we are going to get soap and towels for the slave-girls still in the prison home.

Last Friday I dug up from our garden some roots of carnations, geraniums, chrysanthemums, and other flowers to plant in the piece of ground attached to the slave-girls' Home. The dear girls were so delighted, and had the piece of ground all ready, as I had promised them the flowers the week before; so they planted and watered them before I left. They do appreciate the interest taken in them. There is one girl there now who is mad. She is quite a nice-looking girl, and I feel so sorry for her.

Since we have been telling them the value of cleanliness some of them do try to keep themselves clean and tidy, but it is hard in such awful surroundings.

"LITTLE PEACH"

is very happy to be out of the Slave Home, and is already looking plump and well as a result of the good treatment at the hospital; but she is still suffering from the skin disease caught from the other girls in the prison-home. I trust, however, that she will soon be well.

We might purchase some of these girls, but it would be looked upon by the Chinese as doing that which we ourselves condemn in others. I think, however, we can get more of the girls free the same as "Little Peach" if we can promise

their support. It is not really the big officials, such as the Governor or Mayor, who make the fuss, but those who have charge of the Home, as they can make money by selling them, so, of course, are not pleased if we get them for nothing.

It would be splendid to have a real home for these poor girls, where they would be taught to love the Lord; and those who have the ability could be trained for Bible women and teachers.

The head man at the Slave Home gave us permission to visit the Lepers' Home and the Home for old people, so about ten days ago we went, taking with us a Bible woman. The Old People's Home is a place where all who are old and destitute can go. There are 1200 inmates—blind, crippled, lunatic, and all kinds of aged sufferers. The C.I.M. workers preach there, and now we have permission to go too. The Leper Home has been established only four years, and is quite a nice place out in the country. Mr. Boyd is going to see that the lepers are provided with gospels and tracts. They will be glad to have something to read, as they never go out and have nothing to do. Please pray for these efforts, that we may have souls saved among the needy ones.

We are receiving much encouragement in the work generally, and about a dozen women have started to come to the meetings, and one has given her heart to the Lord. Another, a little bride of sixteen years of age, took opium just over a fortnight ago. She was almost past help when we heard of it, but after about four hours' hard work and prayer she began to revive. Praise the Lord for sparing her life. She was very sad for a few days; her mother-in-law is so hard on her. However, we got her to promise to come to the meetings, and now she is coming every day and seems so bright. Pray for this little one and her husband and the other members of the family. They were very relieved when the girl's life was spared, as it might have meant imprisonment for some of them if she had died, and her own family had taken the matter up. They always seem pleased to see us now on this account.

Food of all kinds has been up to famine prices for some months, and there has been an awful lot of distress. Many people have had to give up their homes and live on the streets. One third of the rice crop has been spoiled by floods, and much of what was left has been taken for the soldiers. However, there is a drop in prices the last day or two. The people are hoping that the harvest this month, although not so plentiful as usual, will somewhat relieve things. Do pray for the people that in their need they will cry unto the true God, and find in and through Him the blessing He is longing to give.

Yours in His service,
ALICE S. WALDON.

Yunnan-fu,
September 13th, 1924.

[The above are extracts from a letter received by Mr. Glassby. Those who are specially interested in the work among the slave-girls should write to Mr. W. Glassby, "Ladyfield," Renhold, Bedford, for copy of a pamphlet which is about to be published, telling of the terrible sufferings of these poor girls, and of the efforts that are being made to bring about their deliverance from the prison-home.]

Arrival Back of Brother and Sister Richardson.

How very glad I was to receive your letter by the last mail. I wish to convey our best thanks for the same. You will be glad to know we arrived at our destination quite safe, after travelling for more than six weeks. We had pleasant journey most of the way, and only a little sea-sickness. We found a very hearty welcome at Lereba, Mr. Deppe's farm near Baraka, where Mr. Vale and a number of our Mission people waited to greet us. Then on arrival at Kalembe Lembe the people around the Mission came, bringing with them fowls and eggs as they received us back to the Mission. The children of the Mission came along the road to meet us, and sang hymns by the way. Their happy faces and a good, hearty greeting of "Jambo Bwana" and "Jambo Madam," together with a smart salute, was sufficient to show their appreciation of our return amongst them. During the first evening after our arrival the Mission children came to the door and sang hymns to us. What joy was ours to listen to those who, but a short time ago, were bound by Satan and led captive by him at his will, now freed by the victory of Calvary—Hallelujah!—and singing songs of redeeming love!

Miss Taylor was unwell two or three days just after we arrived, but soon recovered, and is making good headway with the language. Mrs. Richardson has had an attack of dysentery, but the dear Lord gave her complete deliverance. Yesterday, however, she was attacked with fever, but again the dear Lord has rebuked the fever, and we are trusting for her usual strength again.

The changing of the seasons has brought with it much sickness among the natives, and so we all are affected more or less. We have great cause to praise Him, from Whom and in Whom we live, move, and have our being.

P.M.U. Station, Kalembe Lembe,
Kivu District,
Congo Belge,
via Dar-es-Salaam and Usumbura.

**List of Contributions received during
July, August, and September, 1924.**

Receipt	No.	£	s.	d.	Receipt	No.	£	s.	d.
4716 ...	...	50	0	0	4733 ...	...	8	0	0
4717 ...	...	5	0	10	4734 ...	...	5	0	0
4718 ...	...	5	0	0	4735 ...	...	2	11	8
4721 ...	...	1	0	0	4736 ...	...	1	0	0
4722 ...	...	1	10	0	4737 ...	...	4	0	0
4724 ...	...		5	0	4738 ...	...	1	10	0
4725 ...	...	10	0	0	4739 ...	...	2	0	0
4726 ...	...	1	0	0	4740 ...	...		10	0
4727 ...	...	2	0	0	4741 ...	...	15	0	0
4728 ...	...	6	8	11	4742 ...	...	3	0	0
4729 ...	...	10	0	0	4743 ...	...	3	10	0
4730 ...	...	10	5	0	4744 ...	...	1	0	0
4731 ...	...	20	0	0	4745 ...	...		10	0

[illegible]

Receipt SPECIAL GIFTS.

No.					
4719	For Mr. and Mrs. Richardson's passages	4	0	0	
4720	" " " " " "	1	5	0	
4723	" " " " " "	50	0	0	
4732	" Miss Walden's furlough ...	1	15	0	
4748	" Mr. and Mrs. Leigh's passages	13	6	8	
4757	" " " " " "	5	0	0	
4763	" " " " " "	25	0	0	
4767	" Mr. R. C. Bell's passage ...	15	0	0	
4770	" " " " " "	6	18	0	
4771	" Mr. and Mrs. Leigh's passages	1	5	0	
Per Miss Vipan—					
516	For Miss Taylor's passage ...	2	10	0	
		<u>£</u>	<u>125</u>	<u>19</u>	<u>8</u>

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

E. W. MOSER, Hon. Treasurer (P.M.U.)
"Hebron," St. David's Rd.,
Southsea

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