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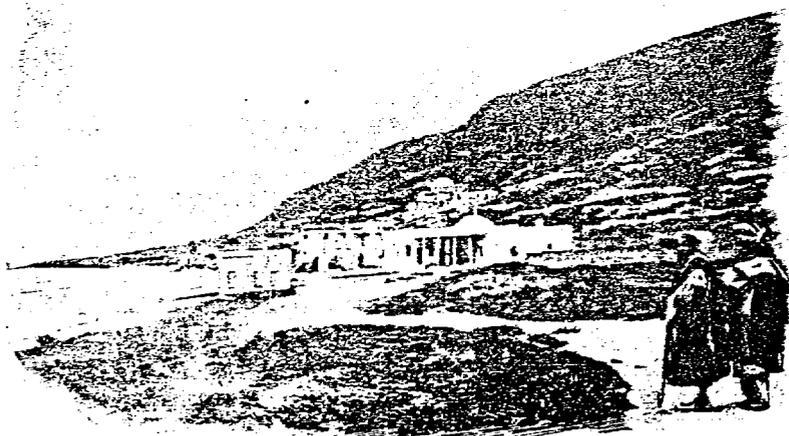
APRIL-JUNE, 1922.

"CONFIDENCE"

EDITED BY

ALEX. A. BODDY,

ALL SAINTS' VICARAGE, SUNDERLAND, ENGLAND.



THE HOT SPRINGS BESIDE THE SEA OF GALILEE.

Jewish and Syrian sufferers from Rheumatism use these natural Hot Baths. The building-need some renovating. Tiberias may yet become a health resort to which people will travel from distant lands. On the shores of this Lake our Lord healed many sick ones.

"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.

Sunderland: Hon. Secs., All Saints' Vicarage (Monkwearmouth).

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"CONFIDENCE."

No. 129.

ALL SAINTS', SUNDERLAND.

April-June, 1922.

TO EDITORS AND OTHERS.—Any matter in this Paper may be re-printed on condition that full acknowledgment is made thus:—"From 'Confidence,' Sunderland, England."

The Last Lap of the Race.*

ELIZABETH SISSON.

Some years ago, in a prayer agony for Mahomedans—I had just been reading of their great Al-Hazar College in Cairo, and the ten thousand students turned out there yearly; and that whatever line of life they took up, every one of them was a full-fledged propagandist for Mahomedanism—and my being, heart and tongue cried, "Why, Lord, You can send some one right into Al-Hazar to proclaim the gospel amid those ten thousand students." "Come, come!" said Wisdom and Prudence, "Have a little common sense; what an extravagant prayer." (You know—I have once been mobbed by them and proved it—the name of Jesus to a Mahomedan is like a red rag to a mad bull.) "What Christian could live one second in Al Hazar?" Ashamed of my impetuosity, I cut short this romantic conception of the power of God and finished my prayer in a more sane manner. A few weeks later I took up the A. B. C. F. M. missionary organ and read the report of Rev. Trowbridge—how he had entered Al Hazar and preached to hundreds, and some gave him their names to follow up Bible study elsewhere! "Ah," said God in the depth of my soul, "that is the reason I have to pray through you and others in tongues; your human reason will not let you pray My prayers." Oh! to be babes to whom is revealed what is hid from Wisdom and Prudence!

The on-going church of every land is by the Holy Ghost to take on the full likeness of Jesus, for "He shall see His seed"—in faith, in love, in power. Stalwarts are to arise. Giants of the Holy Ghost, for God is not going to give the

Holy Spirit "moderately," but POUR it upon the hungry and the willing. A great work is to be done in a brief period. Great companies of young men and maidens are to be brought forth by the Holy Ghost in the spirit of prophecy (Acts ii., 18) in all lands. We are to be astonished to see how quickly God will mature, from among the heathen, full-fledged believers, who in the power of resurrection shall do greater works than even Jesus did in His mortal life. All the gifts of the Spirit are to be working in full perfection. "All these worketh that one and the self-same Spirit." We have seen as yet so little of this working, because the flesh in us has tried to bring them forth. But there are successive outpourings of the Spirit, that will bring us to the full end of self, and cause us to "walk in the Spirit." Remember when the Spirit gets full and abiding control of us, Christ will be reproduced—and only Christ—"I, yet not I but Christ." And Christ shall see of the travail of His soul, yea, even "His seed" in us, and "be satisfied." Then the people who sit in darkness shall see a great light," and the work of their conviction and conversion shall go rapidly forward.

Oh, the time is so short! God must burst through the great glory. Jesus must have a great innings now in this end of the age. He has been so disappointed these two thousand years in the inefficiency of His people, and the non-evangelisation of the world. He has not been represented, but misrepresented through this dispensation. Now, for a brief space, He is to be "satisfied." (Have you ever noticed that BY THE CROSS the FATHER has pledged this to the SON in Isaiah liii. ? A MIGHTY oath!)

There is to be a specimen here in the end of the age of what the fulness in her

* From "The Pentecostal Evangel," Springfield, Missouri.

(The Last Lap of the Race—continued.)

can make her to be as a witnessing church to ALL nations. There is to be the purity of the witness and the prevalence of the witness. Oh, yes, I know "God hath chosen the weak things of the world, the base, the despised, the nothings," and He will keep on doing so to the end. We are to His disgrace. Only as we are submerged in the Spirit, are we His victory. He has a supply in the Holy Ghost that will keep us so "skin-full" of God and glory that the "badger-skin" of nature will not be seen—only the hangings, the curtains "of glory and of beauty." The glory of the Lord shall so possess, that the priest can not stand to minister before Him (Ex. xl., 34, 35; 1 Kings viii., 10, 11; 2 Chron. v., 13, 14; vii., 2). This "glory," which is the full possession by the Holy Ghost, shall also bring the unity (2 Chron. vii., 2) which must come before the end. For Jesus prayed "that they also may be ONE, that the world may BELIEVE"—"that the world may know" (John xvii., 21, 23) and HE prayed that it might, through "the glory"—for He knew it could come in no other way.

Will Jesus' prayer for the church of this age go unanswered? Then you and I had better give up praying; for, if His prayer can not get through, then, surely ours will not. But let us and others say, "His prayer waits to come through by the force of our believing prayer and co-operation." Let us pray and God will fulfil in us and our fellows the fulness of the love chapter (1 Cor. 13). Let us pray and God will answer in all "the diversity of the operations of the Spirit." No man knows what that means—for it has not yet been displayed! Oh, the resources of God in the vast reservoir of the Holy Ghost! Oh, the miracles, the released millions of money, the giants of God about to spring forth to His last call, to evangelize—in His might—in His beauty—in his glory—THE WORLD.

Let us pray. To prayer—God says He will "do great and mighty things which we know not of." To prayer—God will do "exceedingly abundantly above what we can ask or think. To prayer—He says, "Ask ye of Me things to come concerning My sons; and concerning the work of My hands command ye Me!!" LET US PRAY!!!

2nd.—And how pray? Hidden in the

name of Jesus, covered by the blood. Satan will down us if he can, for he is after us to thwart the faith of the prayer life. He will thrust in wandering thoughts, He will fill our eyes with the vision of our unworthy selves. He will because of prayerlessness, and show us the valuelessness of our wandering prayers; but pray on, in Jesus' name. Take no notice of self, do not bring yourself along. Jesus has "deaded" you, hold it by faith. You come in the name of another. Recognise His Blood washes every moment while you pray. That Blood not only purifies the weak, worthless prayers, as you pray, but adds to them all its own eternal merit! Above your praying, the Blood you get under, PLEADS. It is a "speaking blood"—a "praying blood," and cries, "Father, he must have it—I paid the price for it on that Calvary's-cross." Father, Son, and Holy Ghost answer back, "Yes, he must have it." Then the Triune God proceeds to make it.

The devil would like to direct your eye; but, never see yourself, see the blood that covers. As you go to prayer, as you pray on, and the winds are contrary to you—Satan's winds—hear heaven's melody, "Whatsoever ye shall ask in My name."

Years ago, after a period of service in Winnipeg, Canada, I was leaving for the West Coast. The dear little band of saints had given me what money they could—for them, a generous offering—yet barely enough to travel to the Coast. A sister in Christ, who knew something of my relations to my dependent family said, "That should not all go to railroad expenses; you should have something to send your mother. I am going to pray you will get half rates." Later, a Christian man of large business affairs said, "Sister Sisson, when you have your dates fixed, let me take you to the traffic manager of the Great Northern. He is an old friend of mine, and, I think will give you cheap rates." When the day arrived, I left my praying sister on her knees, and went to meet my business friend, who took me to the big railroad offices and introduced me to his official friend, who, having heard my story, said, "I am sure Miss Sisson is the very person who should have this favor, but our road has just made new and such stringent regulations that I could not give anybody commuted rates."

Thanking him we rose to go. His back was toward us, and he seemed in

deep thought. Suddenly, wheeling round in his chair, he said, "I'll tell you what I'll do, I will give her half fare, first class." More could not have been dreamed of. He tore off the blank edge of a newspaper, and in lead pencil, put on his initials, J. P. T., and said, "Take this paper, and the day you wish to go, hand it in at the ticket office and all will be right."

We returned to my prayer sister and showed her the permit. "It's the power of a name," I cried, displaying the initials. She very quickly replied, "I stayed right on my knees, holding right on for it, until some half hour ago, when God released me and said, 'You may wash your dishes now.'"

Tell not me, but some unbeliever, that the troubled thought and sudden change of mind of that traffic manager was not connected with my sister's prayers!

It was blessed and amusing, on the day of my travel, I came to the railroad station, crowded with people making for that train. Immediately that scrap of paper was presented at the ticket office, all other work was suspended, and, treated like a queen, my claims were first put through. It was the "power of a name."

But the power of JESUS' NAME, above, is *far more* than the power of any name here below. As we say "in Jesus' name," oh, let "Faith" hear the heavenly choral, "Accepted in the Beloved." It is love, not power that there responds, or rather, the Almighty Power of Love that thus responds. It is the "Victory of the Throne" that is involved when you thus come.

"Nothing in my hands I bring,
Simply to Thy cross I cling."

They that cling to the Cross touch the Throne. Hallelujah!

3rd.—The Victory. This is the *praise of faith*. Having covered your prayer with the sweet name of Jesus, it is now on the altar of sacrifice. Press you immediately to the altar of incense, and there begin to praise! and praise! and praise! Keep on blessing and praising God that your prayer *has gone through*, because of the "Name and the Blood."

"When they began to sing and praise"—then "the Lord set ambushments against the enemies" (2 Chron. xx., 22). While Moses' hands were stayed up in praise attitude, Jehovah fought Amalek, and Jesus, the Great Joshua, prevailed against

him (Ex. xvii., 11). (Amalek, a people who lick up *all*.) Amalek, the opposing forces, go down *while* we live in prayer at the altar of incense, in unceasing worship to Him who *has, does and will* prevail. "Thine is the victory and the power and the glory." In THY NAME, mine is the victory and the power and the glory. Hallelujah! Hallelujah! Hallelujah!!

"Oh, it is coming! Oh, it is coming!
The power of the Holy Ghost!
Oh, it is falling; *on this world falling!*
The fire of the Holy Ghost!"

The Anointing with Oil.

James v., 13-16.

In an Answer to a Letter.

You ask the form of procedure which I have used during the past years (since about 1892).

[It is probably a help with some to have their anointing in Church. Bishop Pakenham Walsh has written a booklet with a service at the end—which I feel is rather long. (Can be obtained for 1/6 (post free) from S.P.C.K., Northumberland Avenue, London, W.C.)]

Not in Church. No robes. Generally (if the sufferer is able) in the Vicarage. The "sick one" kneeling perhaps at the dining room table. If a "sister" her hat removed.

A tiny bottle of olive oil is ready. (Only half a dozen drops or so used.)

The patient and others kneeling. The "Elder" standing. He asks for God's guidance, for blessing on the reading of His Word, and for the promised Presence.

* * *

Then very deliberately and sincerely he reads James v., 13-16 (inclusive):—

"IS ANY AMONG YOU AFFLICTED? LET HIM PRAY. IS ANY MERRY? LET HIM SING PSALMS.

IS ANY SICK AMONG YOU? LET HIM CALL FOR THE ELDERS OF THE CHURCH; AND LET THEM PRAY OVER HIM, ANOINTING HIM WITH OIL IN THE NAME OF THE LORD:

AND THE PRAYER OF FAITH SHALL SAVE THE SICK, AND THE LORD SHALL RAISE HIM UP; AND IF HE HAVE COMMITTED SINS, THEY SHALL BE FORGIVEN HIM.

CONFESS YOUR FAULTS ONE TO ANOTHER, AND PRAY ONE FOR ANOTHER, THAT YE MAY BE HEALED. THE EFFECTUAL FERVENT PRAYER OF A RIGHTEOUS MAN AVAILETH MUCH."

Referring to the beginning of the last verse, "Confess your faults one to another," he asks if there is anything to be confessed, which would hinder the healing. In one case as the confession was made the trouble instantly disappeared. The

(The Anointing with Oil—continued.)

patient then prays earnestly and trustfully to the Lord. It is important that there is a full surrender to Christ as Saviour and Lord.

* * *

The Elder then "rebukes" the sickness, the pain, and all the evil powers behind the disease. (Luke iv., 39: "Jesus rebuked the fever; and it left her.") He does this "in the Name" which is above every name.

He places the sufferer under the Precious Blood for cleansing. (The Blood of sprinkling. 1 Pet. i., 2; Heb. xii., 22.) Also for protection from all evil powers, and for victory. (Rev. xii., 11.)

Thus the sick one is prepared to receive the Blessed Quickenings Spirit, the Lord, and Giver of Life and Health. The Holy Ghost Himself.

* * *

Pouring a few drops of olive oil into his left palm, the Elder prays that God will graciously sanctify the oil, and that He will use it as a channel of spiritual blessing to the sufferer for Christ's sake, also as a symbol of consecration to His blessed service, and a token of the coming of the Holy Ghost. (The Oil following the Blood. Lev. xiv., 17.)

* * *

Then with a finger of his right hand dipped into the oil, he touches the forehead in the "Name of the Lord," and then in the full name of the Trinity, placing his left hand with the oil in it on the head of the sufferer, with such oil as remains.

AS IN ST. MARK xvi., 18,

He "lays on" both his hands, and asks that the hands of Christ—the Pierced Hands—may also rest on the sick one to impart His Life. (He lays his hands on the head for a moment, and then, if wise and convenient, lays one hand on the seat of trouble. To some is given in measure the gift of healing by the laying on of hands; but the "touch" is from the Living Christ.) Then he asks the person to thank God and praise, and praise!

Then the Blessing follows; the patient still kneeling, the Presbyter placing again his hands upon the head of the believer.

THE LORD BLESS THEE AND KEEP THEE;
THE LORD LIFT UP THE LIGHT OF HIS COUN-
TENANCE UPON THEE AND GIVE HIS PEACE,
AND THE FULNESS OF HIS LIFE FOR EVERMORE.

* * *

It is the prayer of faith which shall save the sick. The sick one should make the first advance by applying to the Church. The Elders must be men of faith, and faith in this particular. All who are present should be full of faith and right with God. But above all, the sick one should have confident faith in Christ as the Great Healer. "Ye will not come unto Me that ye might have life," He says. He also says, "I have come that ye might have life, and have it more abundantly." We have known many cases where the full healing was not manifested at once, yet gradually but surely the healing came. Such grateful ones have returned to give thanks for ultimate recovery and victory.

* * *

Above all, the believer should seek for the touch of Christ, which brings blessing. Some at this service have received a Baptism of the Holy Ghost, when they came for healing. A.A.B.

The Very Same Jesus.

Divine Healing in Scandinavia, etc.

"That, which we have seen and heard, declare we unto you." 1 John i., 3.

* * *

The Writer (whose personal testimony was in the last issue of "Confidence") had the privilege for three months last year to be in the centre of Mr. Smith Wigglesworth's meetings in both Sweden and Denmark. It was a time of visitation from on high. I dare to say that hundreds of people received Jesus as their Saviour, thousands were healed from all kinds of diseases, also thousands of believers awoke to a new life, and many, many received the Baptism of the Holy Ghost as on the day of Pentecost. For all this we give glory to Jesus. Here are a few examples of miracles my eyes have seen.

I will begin with the first meeting I attended. It was in OREBRO (Sweden) where at that time there was held a Pentecostal Convention. I came to seek help myself, being worn out with long unbroken service in the Lord's work. I had not heard of Mr. Wigglesworth before, but I knew that Pastor Barratt, my spiritual father, was there. The next day there was a meeting for healing. After the preaching service I went forward

into the other hall and I was surprised to find in a few minutes a crowd following. The hall was soon full with a queue of hundreds of men and women patiently waiting for a touch of God through His servant, and, glory to God, we were not disappointed. As hands were laid upon me the power of God went through me in a mighty way. I was immediately well.

It was wonderful to notice, as the ministry continued, the effect upon the people as the power of the Lord came over them. Some lifted their hands, crying, "I am healed! I am healed!" Some fell on the platform overpowered by the power of the Spirit, having to be helped down. Others walked away as in a dream; others as drunk with new wine, lost to everything but God; but all had faces as transfigured with the glory of the Lord and magnifying Jesus. A young blind girl, as she was ministered to, cried out, "Oh, how many windows there are in this hall!" During the three weeks the meetings continued the great chapel was crowded daily, multitudes being healed and many saved. The testimony meetings were wonderful. One said, "I was deaf, they prayed, and Jesus healed me." Another, "I had consumption, and I am free," and so on.

AT SKOFDE.

In the smaller hall, set apart for those seeking the Baptism of the Holy Ghost, I shall never forget the sight, how the people with eyes closed and hearts uplifted to God waited. Did the Holy Spirit fall upon them? Of course He did. Here also many were healed. At another place there was a young man whose body was spoiled because of sin, but the Lord is merciful with sinners. He was anointed, and when hands were laid on, the power of God went mightily over him. He said, "I am healed," but being broken down, he cried as a little child confessing his sin; at the same moment the Lord saved him. Glory to God! He went into the large hall and testified to salvation and healing.

STOCKHOLM.

Here long queues waited for hours to get in. The hall held 1,800 people. At nearly every meeting crowds were unable to enter the building, but they waited on often hours and hours for the chance, if any left the building, to step into the place. Here a man with two crutches,

his whole body shaking with palsy, is lifted on to the platform. (Behind him five or six hundred more are waiting for help.) This man is anointed and hands laid upon him in the Name of Jesus. He is still shaking. Then he drops one crutch, and after a short time the other one. His body is still shaking, but he takes the first step out *in faith!* Will it be? He lifts one foot and then the other, walks round the platform. The onlookers rejoice with him. Now he walks around the auditorium. Hallelujah!

During this meeting a woman began to shout and shout. The preacher told her to be quiet, but instead she jumped up on a chair, flourishing her arms about, and crying, "I am healed! I am healed! I had cancer in my mouth, and I was unsaved; but during the meeting, as I listened to the word of God, the Lord has saved me and healed me of cancer in my mouth." She shouts again, "I am saved! I am saved! I am healed of cancer!" She was quite beside herself. The people laughed and cried together.

Here was another woman unable to walk, sitting on a chair as she was ministered to. Her experience was the same as hundreds of the others. She rose up, looking around, wondering if after all it was a dream. Suddenly she laughed and said, "My leg is healed." Afterwards she said, "I am not saved," and streams of tears ran down her face. They prayed for her, and later she left the meeting healed and saved and full of joy. We have a wonderful Saviour; glory to His Holy Name!

MIRACLES IN NORWAY.

Out of many, many, I quote two taken from Pastor Barratt's paper, "Korsets Seir" (the Victory of the Cross). A man and his son came in a taxi to a meeting. Both had crutches. The father had been in bed two years and was unable to put his leg to the ground. He was ministered to. He dropped both crutches, walking and praising God. When the son saw this he cried out, "Help me too," and after a little while father and son, without crutches and without taxi, walked away from the hall together. That word again is manifested; the same Jesus, the wonder-working Jesus is just the same to-day.

NOW COPENHAGEN,

my homeland! During three weeks

(Continued on page 26.)

"CONFIDENCE."

APRIL-JUNE, 1922.

Editor—

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

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.

Like Christ:*

Led by the Spirit.

"And Jesus, being full of the Holy Spirit, returned from Jordan, and was led by the Spirit into the wilderness."—LUKE iv., 1.

"Be filled with the Spirit."—EPIH. v., 18.

"For as many as are led by the Spirit of God, they are the sons of God."—ROM. viii., 14.

From His very birth the Lord Jesus had the Spirit dwelling in Him. But there were times when He needed special communications of the Spirit from the Father. Thus it was with His baptism. The descent of the Holy Spirit on Him, the baptism of the Spirit, given in the baptism with water, was a real transaction: He was filled with the Spirit. He returned from the Jordan full of the Holy Spirit, and experienced more manifestly than ever the leading of the Spirit. In the wilderness He wrestled and conquered, not in His own divine power, but as a man who was strengthened and led by the Holy Spirit. In this also "He was in all things made like unto His brethren."

The other side of the truth also holds good: the brethren are in all things made like unto Him. They are called to live like Him. This is not demanded from them without their having the same power. This power is the Holy Spirit dwelling in us, whom we have of God. Even as Jesus was filled with the Spirit, and then led by the Spirit, so must we be also filled with the Spirit and be led by the Spirit.

More than once, in our meditations on the different traits of Christ's character, it has seemed to us almost impossible to

to be like Him. We have lived so little for it: we feel so little able to live thus. Let us take courage in the thought: Jesus Himself could only live thus through the Spirit. It was after He was filled with the Spirit that He was led forth by that Spirit to the place of conflict and of victory. And this blessing is ours as surely as it was His: we may be filled with the Spirit; we may be led by the Spirit. Jesus, who was Himself baptised with the Spirit, to set us an example how to live, has ascended into heaven to baptise us into the likeness with Himself. He who would live like Jesus must begin here: He must be baptised with the Spirit. What God demands from His children He first gives. He demands entire likeness to Christ because He will give us, as He did Jesus, the fulness of the Spirit. We must be filled with the Spirit.

We have here the reason why the teaching of the imitation and likeness to Christ has so little prominence in the Church of Christ. Men sought it in their own strength, with the help of some workings of the Holy Spirit: they did not understand that nothing less was needed than being filled with the Spirit. No wonder that they thought that real conformity to Christ could not be expected of us, because they had mistaken thoughts about being filled with the Spirit. It was thought to be the privilege of a few, and not the calling and duty of every child of God. It was not sufficiently realised that "Be ye filled with the Spirit" is a command to every Christian. Only when the Church first gives the baptism of the Spirit, and Jesus, as the Saviour who baptises with the Spirit each one who believes in Him, their right place, only then will likeness to Christ be sought after and attained. People will then understand and acknowledge: to be like Christ we must be led by the same Spirit, and to be led by the Spirit as He was, we must be filled with the Spirit. Nothing less than the fulness of the Spirit is absolutely necessary to live a truly Christian, Christlike life.

The way to arrive at it is simple. It is Jesus who baptises with the Spirit: he who comes to Him desiring it will get it. All that He requires of us is the surrender of faith to receive what He gives.

The surrender of faith. What He asks is, whether we are indeed in earnest to follow in His footsteps, and for this to be

* By the late Rev. Andrew Murray, of South Africa.

London Whitsuntide

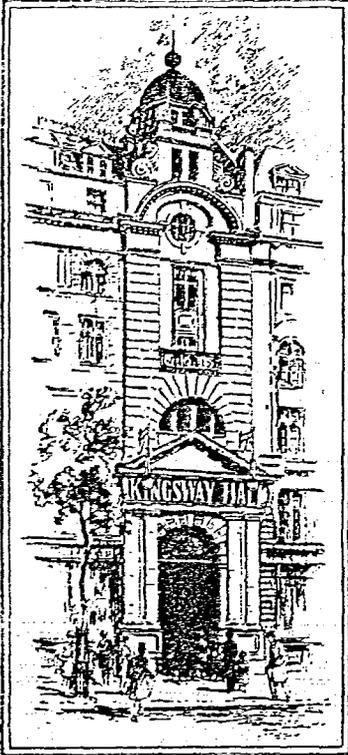
(HOLINESS, HEALING, EVANGELISTIC, MISSIONARY,
DOCTRINAL AND SECOND ADVENT)

Convention

will (D.V.) be held at the

KINGSWAY HALL

Kingsway (Tube Stations—Museum & Holborn),



Commencing MONDAY, JUNE 5TH,
Closing FRIDAY, 9TH.

Each day at 11, 3-30, and 7 o'clock.

Amongst the speakers expected are:—

Rev. A. A. Boddy, Rev. Egrin Davies
(it is hoped Pastor Stephen Jeffreys),
Rev. John Lewis, Rev. Dr. Robert Middle-
ton, Mrs. Walshaw, and Rev. E. Wern
Williams.

Missionary talks will be given during
the Conference.

Convener: MR. CECIL POLHILL.

These are solemn days. It seems almost sure
that events of stupendous moment are about to
take place. Earnestly and cordially do we invite
the presence of all friends who can possibly
gather with us at the above.

baptised of the Spirit. Do not let there
be any hesitation as to our answer. First,
look back on all the glorious promises of
His love and of His Spirit, in which the
blessed privilege is set forth: **EVEN AS I,
YE ALSO.** Remember that it was of this
likeness to Himself in everything He said
to the Father: "The glory which Thou
gavest me have I given them." Think
how the love of Christ and the true desire
to please Him, how the glory of God and
the needs of the world, plead with us not
through our sloth to despise this heavenly
birthright of being Christlike. Acknow-
ledge the sacred right of ownership Christ
has in you, His blood-bought ones: and
let nothing prevent your answering: "Yes,
dear Lord, as far as is allowed to a child
of dust, I will be like Thee. I am entirely
Thine; I must, I will, in all things bear
Thy image. It is for this I ask to be
filled with the Spirit."

The surrender of faith: only this; but
nothing less than this He demands. Let
us give what He asks. If we yield our-
selves to be like Him in all things, let it
be in the quiet trust that He accepts, and
at once begins in secret to make the Spirit
work more mightily in us. Let us believe
it although we do not at once experience
it. To be filled with the Holy Spirit, we
must wait on our Lord in faith. We can
depend upon it that His love desires to
give us more than we know. Let our
surrender be made in this assurance.

And let this surrender of faith be entire.
The fundamental law of following Christ
is this: "He who loses his life shall find
it." The Holy Spirit comes to take away
the old life, and to give in its place the
life of Christ in you. Renounce the old
life of self-working and self-watching,
and believe that, as the air you breathe
renews your life every moment, so naturally
and continually the Holy Spirit will renew
your life. In the work of the Holy Spirit
in you there are no breaks or interruptions:
you are in the Spirit as your vital air: the
Spirit is in you as your life-breath: through
the Spirit God works in you both to will
and to do according to His good pleasure.
Oh, Christian, have a deep reverence for
the work of the Spirit who dwells within
you. Believe in God's power, which
works in you through the Spirit, to con-
form you to Christ's life and image moment
by moment. Be occupied with Jesus and
His life, that life which is at the same
time your example and your strength, in

(Like Christ—continued.)

the full assurance that the Holy Spirit knows in deep quiet to fulfil His office of communicating Jesus to you. Remember that the fulness of the Spirit is yours in Jesus, a real gift which you accept and hold in faith, even when there is not such feeling as you could wish, and on which you count to work in you all you need. The feeling may be weakness and fear and much trembling, and yet the speaking, and working, and living in demonstration of the Spirit and of power (1 Cor. ii., 3, 4). Live in the faith that the fulness of the Spirit is yours, and that you will not be disappointed if, looking unto Jesus, you rejoice every day in the blessed trust that the care of your spiritual life is in the hands of the Holy Spirit the Comforter. Thus, with the loving presence of Jesus in you, the living likeness to Jesus will be seen on you; the Spirit of life in Christ Jesus dwelling within, the likeness of the life of Christ Jesus will shine around.

And if it do not appear that in thus believing and obeying your desires are fulfilled, remember that it is in the fellowship with the members of Christ's body, and in the full surrender to Christ's service in the world, that the full power of the Spirit is made manifest. It was when Jesus gave Himself to enter into full fellowship with men around Him, and like them to be baptised with water, that He was baptised with the Holy Ghost. And it was when He had given Himself in His second baptism of suffering, a sacrifice for us, that He received the Holy Spirit to give to us. Seek fellowship with God's children, who will with thee plead and believe for the baptism of the Spirit: the disciples received the Spirit not singly, but when they were with one accord in one place. Band thyself with God's children around thee to work for souls; the Spirit is the power from on high to fit for that work: the promise will be fulfilled to the believing, willing servants, who want Him not for their enjoyment, but for that work. Christ was filled with the Spirit that He might be fitted to work and live and die for us. Give thyself to such a Christlike living and dying for men, and thou mayest depend upon it, a Christlike baptism of the Spirit, a Christlike fulness of the Spirit, will be thy portion.

Blessed Lord! how wondrously Thou hast provided for our growing likeness to

Thyself, in giving us Thine own Holy Spirit. Thou hast told us that it is His work to reveal Thee, to give us Thy Real Presence within us. It is by Him that all Thou hast won for us, all the life and holiness and strength we see in Thee, is brought over and imparted and made our very own. He takes of Thine, and shows it to us, and makes it ours. Blessed Jesus! we do thank Thee for the gift of the Holy Spirit.

And now, we beseech Thee, fill us, oh fill us full, with Thy Holy Ghost! Lord! nothing less is sufficient. We cannot be led like Thee, we cannot fight and conquer like Thee, we cannot love and serve like Thee, we cannot live and die like Thee, unless like Thee we are full of the Holy Ghost. Blessed, blessed be Thy name! Thou hast commanded, Thou hast promised it; it may, it can, it shall be.

Holy Saviour! draw Thy disciples together to wait and plead for this. Let their eyes be opened to see the wondrous unfulfilled promises of floods of the Holy Spirit. Let their hearts be drawn to give themselves, like Thee, to live and die for men. And we know it will be Thy delight to fulfil Thine office, as He that baptiseth with the Holy Ghost and with fire. Glory be to Thy Name. Amen.

(The Very Same Jesus—continued from page 23.)

thousands daily attended the meetings. Each morning two or three hundred were ministered to for healing. Each evening the platform was surrounded. Again and again, as each throng retired another company came forward seeking salvation. Here many were baptised in the Holy Ghost. The testimony meetings were wonderful.

Now I will close with a vision a brother had who attended these meetings. He was lost in intercession for the hundreds of sick waiting to be ministered to for healing. He saw an opening from the platform, where the sick were, right into the glory. He saw wonderful beings in the form of men resting who, with interest, looked on. Again he looked at the platform and saw a heavenly Being clothed in white, who all the time was more active than any other in helping the sick, and when *He* touched them the effect was wonderful. Bent forms were made straight, their eyes shone, they began to glorify

and praise the Lord. A Voice said: "Healings are the smallest of all gifts; it is but a drop in the bucket in view of what God has in store for His children. Ye shall do greater works than these."

I pray that the Lord may be magnified by this attestation to signs, wonders, and mighty deeds, and that there may be a multiplication in every land that shall redound to the glory of God.*

HEALINGS IN AUSTRALIA.

To Rev. A. A. Boddy,
All Saints' Vicarage,
Sunderland, England.

Our dear Brother Wigglesworth arrived in Melbourne last Thursday, February 16th, and he had a meeting that night, when many came to hear his blessed message, and—Glory to God!—many dear sick ones were delivered in answer to the prayer of faith. Some of those who attended the meeting had come many hundreds of miles for the purpose, and were addressed by the evangelist from the words of the Lord Jesus Christ: "Ye are my witnesses."

"There is nothing so real as God," he said, "and God wants men to be as real as He is; sons of God with power. God has never made us to be imitations, never made any of us to be ordinary creatures. He wants specialities, and wants every one of us to be specialities, with souls fixed in God, and working the works of God. When God is upon the smallest person in the place, He can make us mighty, and when we are simple enough to believe Him, the whole of our lives are changed, and the things which we have merely heard about begin to be realities in our own experiences.

REALITIES.

"My theme to-night is that Jesus would not have us to be less than realities. My message is to Y-O-U, not to somebody else. It was hard for the disciples to believe that Jesus had risen from the dead, and there was something of remarkable order that took place to bring these men into the knowledge of this living fact. It is the power of this risen Christ that I am here to-night."

Although Mr. Wigglesworth made it quite plain and clear to his hearers that he would rather see one sinner saved than 10,000 people healed of bodily ailments, he invited any who were in pain to come forward for prayer in the Name of Jesus, Who said, "All power is given unto Me in heaven and on earth," at the same time taking much trouble to impress upon them the thought that by no power of his would any receive deliverance, but only through the power of the Lord Jesus Christ, Who healed all who came unto Him.

Amongst those who came forward for prayer were several who declared that they had received remarkable and instantaneous healings. A few of those were as follows: One little girl, six years of age, was seen, after prayer by the evangelist,

walking out of the front door of the building with her mother, who was delightedly exclaiming to all and sundry, "Look at her! She has never walked in her life before!" A man who had not walked for over four years owing to rheumatoid arthritis, was instantly healed, and after triumphantly passing his stick and crutch up to the platform, gave an impromptu exhibition of the power that had come into his legs by jumping and leaping and praising God.

Others suffering from weak spine, nerve and heart trouble, weak eyesight, asthma, kidney trouble, loss of voice, etc., claimed to have been wonderfully helped.

Since the first night there have been many other wonderful healings. Last night a dear woman who had been unable to walk for 6½ years was brought to be prayed for, and—glory be to God!—she got out of her chair and walked, and her husband pushed her chair along, with her walking behind. Praise our covenant-keeping God! Truly He is able to do exceeding abundantly above all that we can ask or think.

There have also been many conversions—at one meeting alone 40 dear ones accepted Jesus as their Lord and Saviour—and we are believing for still greater things. The revival showers are falling and God is working. Bless His holy Name!

We also have some precious times of blessing in the morning meetings conducted by our dear Brother Wigglesworth, and many go away praising God for the feast they have had. Truly "Man shall not live by bread alone, but by every word which proceedeth out of the mouth of God."

An enclosing newspaper cuttings, so you will see how the press are taking it up.

Just this morning a mother brought her little girl along, who had fallen on a pair of scissors, and cut her mouth so that she could not close it. After the evangelist had laid his hands upon it and prayed, she was able to close her mouth and was quite well. Glory to God!

I must now close, praying that God will abundantly bless you in your labours of love for Him, and asking your prayers of behalf of Australia.

With Christian greetings,

Yours in Christ's happy service,

SISTER WINNIE ANDREWS,
Secretary.

104 Queensberry Street,
North Melbourne,
Victoria, Australia
Feb. 23rd, 1922.

The following are from the Melbourne "Argus" (Feb. 22nd and 23rd):—

"HEALING BY TOUCH."

MANIFESTATIONS AT OLYMPIA.

At a series of meetings conducted during the last ten days by Mr. Smith Wigglesworth, a Yorkshire evangelist, there have been many "manifestations of healing." Mr. Wigglesworth held his earlier meetings in the Good News Hall, North Melbourne, and at first the attendance was only moderate; but this week it was necessary to transfer to Olympia, as so many persons had to be turned away from the smaller hall.

* Written by Anna Lewini, 149 Winston Road, Stoke Newington, London.

(Healings in Australia—continued.)

Last night a large number of persons came "for aid," to use the evangelist's expression; and though he was not successful in all cases, there were many in which there appeared to be startling and immediate improvement after he had laid his hands on the afflicted and prayed over them. In one instance a woman who was said to have been very deaf was able to answer him when he spoke to her in an ordinary tone. In another an elderly man, who declared that he had suffered from noises in the head for ten years, said that he was free from them at last. An elderly woman who was described as almost crippled with rheumatism, was directed to stoop down and touch the ground with her hands. "I don't suppose you have bent your back for some time," Mr. Wigglesworth said. The patient stooped down without effort apparently, and was so delighted that she laughed heartily. "No pain and no stiffness now?" asked the evangelist, and she replied that she had none. A girl who had an affliction of the hip and knee, which it was said had prevented her walking without a stick for some years, walked up and down in front of the audience at a rapid pace, whereas she had only been able before to limp slowly with the aid of her stick. "Throw your stick away; burn it," said Mr. Wigglesworth. "You will not want it again." Many other cases gave interesting results.

FURTHER DEMONSTRATIONS.

Further demonstrations of "healing by touch" were given by Mr. Smith Wigglesworth, a Yorkshire evangelist, before a very large assemblage at the Olympia last night. After the evangelist had given an address on the subject of "Faith," he called upon those who had come "for aid" on Tuesday night to testify as to the results; and several persons who had been suffering from deafness, rheumatics, and lameness declared that their ailments had completely gone. Mr. Wigglesworth then gave further manifestations of "healing by touch." An elderly man, who said that he had been deaf for years, cried "Hallelujah! Hallelujah!" when asked by Mr. Wigglesworth if he could hear, after hands had been placed on him and he had been prayed over. A woman, who, it was declared, had had stiff legs for over 20 years, and who limped to Olympia on the arm of a relative, ran about the hall in joy after she had been "touched." Another woman, who was said to have been an invalid in a chair for 23 years, declared that her limbs were "beginning to move." She was advised by the evangelist to retain her faith in Jesus Christ and her cure would be complete. A young woman with pains of long standing in her back was able to stoop and touch the ground with her hands, and she laughed heartily as she told the audience that her trouble had gone. A woman, who asserted that she had been unable to walk owing to pain in her feet, ran up and down in front of the audience, crying, "Praise the name of the Lord." She declared that her pain vanished when the evangelist touched her.

There were a few failures, some deaf persons and some almost blind stating that they could not admit any improvement. "Strengthen your faith in the Lord," was the advice given them by Mr. Wigglesworth.

Woman, Helpless for Eleven Years,
Walks About Cured.

GRIMSBY TESTIMONY.

A remarkable story reminiscent of the Biblical parable was related at a crowded revival meeting conducted by Pastor Jeffreys at the Welcome Hall, Tunnard Street, last night, by Mrs. Altoft, a Little Coates woman, who claimed that after being wheeled about in a spinal carriage for nearly eleven years, suffering from what was thought to be an incurable disease, she "suddenly felt the power of God" at a recent Revival Meeting, and rising from her carriage walked up the Hall to the platform. The big following that the Revivalist has gathered around him since he opened his meetings in Grimsby in January listened with breathless interest to Mrs. Altoft's narrative last night.

It was a strange scene. Standing on the platform alongside Pastor Jeffreys, this frail, little woman, looking supremely happy, told her story with a calm deliberation. Her testimony was supported by the spectacle of the spinal carriage which was suspended from the wall near by, and bore upon it in chalk the words: "She is not here, but is risen." The narrative was punctuated here and there with deep-throated "Hallelujahs" and "Glories" from the members of the audience. Here is Mrs. Altoft's own story as related to the *Telegraph*:—

"For many years I have suffered from an internal trouble and have been treated by numerous doctors, all of whom declared that nothing could be done to cure me. In April, 1911, I took to my bed, but I craved for the open air, and as I could not even sit up, a bath chair was of no use. So my husband hired a spinal carriage during the fourth year of my illness, but this was sold by its owner. With the help of a few kind friends, my husband was able to get one made for me, according to our own measurements, so that it could be wheeled alongside my bed. The only change I got was when I was lifted from my bed into the spinal carriage, and wheeled out into the open air. I was never dressed, in fact I parted with all my clothes in the belief that I should never need them again. Many times I thought my end had come.

"On more than one occasion women have been fetched to my bedside to prepare my body for burial. But, thank God, Pastor Jeffreys came to Grimsby. I was taken to his services and anointed. On Sunday, nearly eleven years from the time I was first taken ill, and during which time I had been completely prostrated, the power of God came upon me whilst I was attending a service at the Co-operative Hall. I asked my husband to unfasten the apron on my carriage, and—oh, the joy—I was able to rise from my spinal carriage and walk almost without a tremor up one aisle and down another. On Monday night I journeyed from my home in Little Coates to the Welcome Hall, in Tunnard Street, to attend another service, travelling by tram as far as possible, and walking the rest of the distance: this after being nearly eleven years without being on my feet!

"Not only can I walk now, but after fifteen years I can see without wearing dark glasses. I can look at the electric light without blinking,

whereas before, the smallest particle of light caused dreadful pain. I am a new being from top to toe, free from morphia taking, although I was told I never would be able to give this up. I am full of joy that where human skill failed, the Great Physician has brought life, new resurrecting life, and gladness even to me."

There were others who gave their testimony last night: a man who claimed to have been cured by a double rupture after 13½ years; a woman who said a tumour had disappeared after being "anointed" by the Pastor; a youth who asserted that he had been cured of consumption; while a mother testified that her eight-years-old child, whose hand had been paralysed from birth, could now use it perfectly.

"I have been on crutches for years," declared another convert, "but got anointed, and am walking about now without crutches at all." And this man stepped upon the platform and walked unaided along the aisle, while the crowd sang and cheered.—(*Grimsby Daily Telegraph*, March 10th, 1922.) Quoted from *The Elim Evangel*.

PASTOR BARRATT.

A Danish sister (A.L.) who is in touch with Christiania writes: "Pastor Barratt sends his love to the dear friends in England. He said: 'Tell them that in the midst of all difficulties we have a glorious time. Hallelujah!'" She tells us that he has been and is very weak in body, and is not able to do his work as the Lord's servant.

Later our correspondent, writing from 149, Winston Road, Stoke Newington, London, says: "Pastor Barratt sends his love to all dear friends in Engiand who have prayed for him, and is very glad to say that he is rejoicing and praising the Lord that prayer has been wonderfully answered for him. Lately he has been able to lead most of his meetings, and do a lot of writing. He will value continual prayer."

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

President: Mr. Cecil Pophill.

Members of Council: Rev. A. A. Boddy, Mrs. Crisp, Mr. W. Giassby, Pastor Blackman, Mr. John Leech, K.C., Mr. E. J. G. Titterington, M.A., Rev. Dr. Middleton. *Hon. Treas.:* Mr. E. W. Moser. *Hon. Sec.:* Mr. T. H. Mundell.

MISSIONARY TRAINING HOMES.—Applications for entrance to either of the Training Homes may be made to Mr. T. H. Mundell, 30, Avondale Road, South Croydon.

MISSIONARIES. CHINA.—*Yunnan-fu:* Mr. and Mrs. J. W. Boyd; Mr. and Mrs. D. Leigh; Rev. A. A. and Mrs. Swift (*Associates*); Misses J. Biggs, Waldon, S. Hodgetts and E. Knell; Mr. D. F. Williams, Mr. J. Andrews, Misses Gladys Eaton and Hannah Rees. *Likiang-fu:* Mr. and Mrs. P. Klaver, Miss E. Scharfen. Mr. Capper, Miss Ives, Miss Williams and Miss M. Manton are to sail shortly. *Tibet Border, Weihsi:* Mr. and Mrs. A. Lewer, Miss G. Agar (*Associate*). *On Furlough:* Mrs. Trevitt, Miss Williams, Miss Cook.

AFRICA.—*Belgian Congo:* Mr. and Mrs. A. Richardson, Miss M. Noad, Miss M. A. Anderson. To sail shortly.—Mr. F. Adams, Mr. G. Vale, Miss A. Crisp, and Mr. J. Barclay.

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

THE ANNUAL STATEMENT and REPORT is now ready. (It is most inspiring.) Every friend should obtain a copy. Free from Mr. E. W. Moser, "Hebron," St. David's Road, Southsea.

Sister Lily Johnson is at Pernambuco (Brazil) learning the Portuguese language and helping in the mission work of the Swedish missionaries with whom she stays. She writes: "God has helped me much with the language. I am glad to tell you that when I visit the people now I can sing and pray in Portuguese, also read my Portuguese Bible to them." Through the very trying climate she has had a trouble with her eye, but it was rather better. Let us remember her in prayer.

* * *

Bro. and Sister Jameson are looking forward to pioneer missionary work among

THE NHAMBIQUARAS.

These are South American Indians who live between the headwaters of the Rio Madeira (a feeder of the great River

Amazon) and of the Rio Guapore, in the large province of Matto Grosse. They hope eventually to learn the language, commit it to writing, translate the Scriptures, and teach the Indians to read the Bible.

* * *

At present they are at Cuyaba, a town in the very heart of South America, hundreds of miles into the interior. To reach it they took 21 days first to Santos (Brazil), then five days on a rough railway. Then on the Paraguay River a long further journey from Porto Esperança to Corumba, and so to their present location at the town of Cuyaba. Here they are learning the necessary Portuguese language, and preparing for the great move of a month's rough journeying on mules to their future work.

(Pentecostal Missionary Union—continued.)

The romantic story of their journeyings is found in "Flames of Fire" (December and February issues). Sister Jameson wrote at the end of the year (the mid-summer of the Southern Hemisphere). The heat was very great. A good Christian work was being done by Mr. and Mrs. Martin, of the American Presbyterians, who have been most kind to our representatives. Prayer is asked that they may soon be able to push forward.

* * *

So we have Sister Johnson near the coast of Brazil, and Bro. and Sister Jameson in the very heart of that great, great

prayers for divine help in the study of Portuguese, in order that we may have sufficient knowledge of it to be able to leave Cuyaba about next June and settle amongst the Nhambiquaras. These Indians live in the forest about a month's journey on mule back from here. No missionary work has ever been done there, so we are indeed privileged to have before us an open door into a place whose people have never heard the name of Jesus, no, not even from the R.C. priests.

* * *

Bro. Jameson writes :—

Now, as regards the place of our future work, we feel the Lord would have us go forward to a place called Vilhenna, about half way between Cuyaba and San Antonio on the Rio Madeira. Between these two latter places there is a telegraph line, and this passes through Vilhenna, so that we should be in communication with the



ROAD TO TIBET. BRO. LEWER TRAVELLING (OLD STYLE)*

On the road. Note four animals, one little dog, his companion. He is at the head and his loose Chinese boy behind.

continent, of which most people are so utterly ignorant. Hosts of folk confuse the Southern States of U.S.A. with great South America. Good maps of that land should be studied.

* * *

Sister Jameson writes :—

Here in Cuyaba we live in a nice little house of tropical style, that is, large rooms, no glass windows but wood shutters, no ceilings, so that when it rains everything gets sprinkled, and often baby frogs drop through the roof, on to and into anything that happens to be beneath them. Insects of every size and description have the same idea, but very few see daylight again after taking this liberty. Nevertheless we like the house very much, also the city and its people. All with whom we have had to do have treated us with great respect and kindness. We long for the time when we can speak freely to them. We therefore desire your earnest

outside world, both by the Amazon and via Cuyaba. Vilhenna is situated on a high plateau at the headwaters of the Rio Roosevelt and Rio Guapore. The altitude gives it a good climate superior to Cuyaba, and by means of the many water courses it is comparatively easy to reach the Indians who live on the banks of the rivers. At this place also the soil is rich, so that our own maize, rice, sugar, beans, mandioca and fruit could be cultivated with little trouble. Money is, of course, no use, as all our trading would be by barter. Knives, fancy cloth, clothing and fish hooks are eagerly sought by the natives. Some are cannibalistic in their view, but when treated properly have been found to be trustworthy.

* * *

The uncle of our teacher is a captain in the Brazilian army, and has spent a long time in this region on exploration work. It is wonderful how the Lord has moved his heart to help

* With acknowledgments to the Editor of "Flames of Fire."

us. He quite readily lends me maps and data on these people, so the Lord in many ways is preparing the way for us. Our teacher's father is the chief of the telegraph line, and the other day invited us to his house. He had many things made by the Nhambiqwaras, such as wooden knives, necklaces of monkeys' teeth, and adornments that the men put in their noses. This tribe, as I have mentioned before, numbers twenty thousand, and as yet have not had a missionary. The way is open for us to step in and begin work. Land can be had simply for the trouble of dividing it off. Wood for building is to be had for the cutting. The natives are paid in barter, and this constitutes the building expenses. Thus an opportunity of exceptional proportion is here. We need men and women to occupy it.

There is ample scope here for women as on any other field, perhaps in some respects more so. Men and women who know God and who have implicit confidence in His faithfulness. The joy of hard toil for the Master compensates for every little sacrifice made. The Nhambiqwaras have no written language, but before our first furlough is thought of I am ambitious to see many of these precious souls saved and filled with the Spirit, and also able to read the Word of God for themselves. Will friends interested in this work be asked to take the whole matter seriously and definitely day by day to God in prayer.

An urgent increase in the financial support of the P. M. U. is clamantly imperative. Fields West and East are being wonderfully opened. They are ripe for the harvest. The labourers are going forth, but let each reader remember that all the work is of faith. The donors at home must not come short of God's purpose. The faith of the workers abroad must not fail. The P. M. U. Council only pass on as they receive, for it is a Faith Mission. Let us all unite in earnest believing prayer that though the expenditure of necessity increases, the income shall always increase also. Then let each one do all they can to enlist help and helpers.

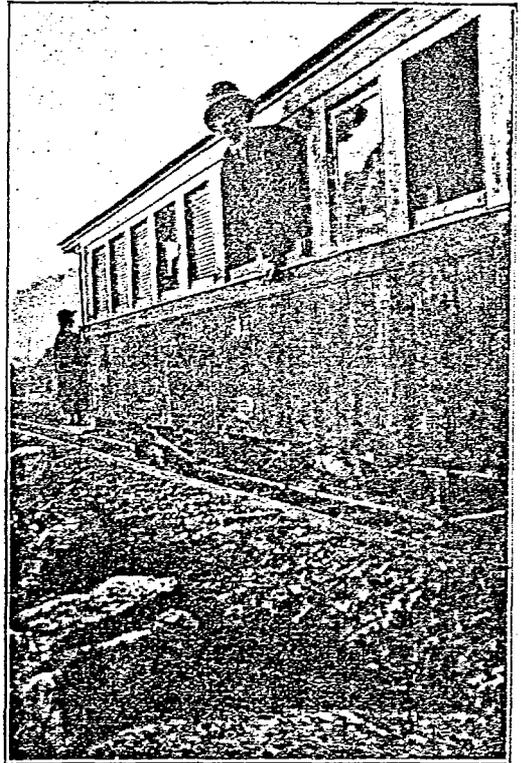
The P. M. U. Balance Sheet, which appears on the next page, shows an income for 1921 of about £5,000, and an expenditure (roughly) of the same amount. (See details.) Our list of missionaries shows us that about 30 are now accepted and mostly at work in the different fields.

Turning to the P. M. U. Balance Sheet for 1912, we find the income £1,532, and the number of paid missionaries to be 16. As the work has grown and the workers have gone out the needed funds have increased. But at times like the present there is great need for increased prayer

and faith that again that which is now lacking may be speedily made up.

It is proposed that large P. M. U. maps shall be made for the Whitsuntide Meetings, and shall be explained from time to time.

Also that a Monthly Missionary Prayer Meeting be held on behalf of P. M. U. missionaries and the work on the last Friday in each month in the afternoon at Fetter Lane.



THE NEW STYLE IN CHINA.*
Mr. Cowle, fully six feet tall, standing in the carriage of the small Kotchiu Railway. He can see over the top of the car by just turning his head. Milton Swift is on the end platform.

It is suggested that a Prayer Union be formed in connection with the P. M. U.

Also that during the Whitsuntide Convention a P. M. U. Prayer Meeting be held each morning, 10 to 10.45, and in the afternoon, 2.15 to 3.15, to be in charge of different persons, as shall be arranged.

* Photo by the Rev. A. A. Swift. With acknowledgments to the Editor of "Flames of Fire."

THE PENTECOSTAL MISSIONARY UNION.

ANNUAL STATEMENT.

Receipts and Payments Account for the year ending December 31st, 1921.

RECEIPTS.		£ s. d.	£ s. d.
To Balance in hand (Jan. 1st)—			
On Current Account	499	4	0
On Deposit Account	262	4	6
		761	8
.. Subscriptions and Donations	2105	1	11
.. Collections at Meetings	1658	4	0
.. Proceeds of Collecting Boxes	549	18	7
.. Sale of Literature	15	4	0
		4328	8
.. Interest on Deposit Account		8	8
		£5098	2
PAYMENTS.		£ s. d.	£ s. d.
By Allowances to Missionaries and Native Workers	2140	15	0
.. Cost of Remittances	24	17	10
.. Mission Outfits and Passages	758	1	9
.. Mission Furloughs	91	17	11
.. Mission House Rents	90	2	6
.. Buildings, Repairing and Furnishing Abroad	443	19	2
.. Men's Training Home—			
Maintenance, etc.	597	3	11
Furnishing	4	44	0
	601	17	11
Less Contributions for Board	12	0	0
		589	17
.. Women's Training Home—			
Maintenance, etc.	540	4	2
Furnishing	20	15	0
	560	19	2
Less Contributions for Board	37	10	0
		523	9
Total Missionary Expenses	4663	1	3
.. Printing, Postage and Incidentals	87	9	1
.. Balance at Bank (Dec. 31st)—			
On Current Account	98	11	11
On Deposit Account	248	19	9
	347	11	8
		£5098	2

* NOTE.—Cash kept on Deposit at the Bank represents Special Donations towards the outfits and passages of outgoing missionaries.

The total of amounts owing by the Union at December 31st, 1921, was £89 19s. 4d, and the allowances to missionaries due for remittance at that date amounted to £128.

ERNEST WM. MOSER, Hon. Treasurer.

I have audited the above Account, and certify that it is in accordance with the Books and Vouchers.

HERBERT A. COX, F.C.A.
(Woodman, Cox & Co., Chartered Accountants).

February 15th, 1922.
28, Basinghall Street, E.C.

List of Contributions received during January, February, and March, 1922.

Receipt No.	£ s. d.	Receipt No.	£ s. d.
3921	2 0 0	3938	5 0 0
3923	10 0 0	3939	10 10 0
3924	5 9 0	3940	10 0 0
3925	1 10 0	3941	1 0 0
3927	2 0 0	3942	1 5 0
3928	0 10 0	3943	1 5 0
3930	0 2 6	3944	22 0 0
3931	0 10 0	3945	3 15 0
3932	0 1 6	3946	2 0 0
3933	0 1 0	3948	10 0 0
3934	5 10 0	3949	2 0 0
3936	10 0 0	3950	7 0 0
3937	2 10 0	3951	3 42 10

Receipt		Receipt	
No.	£ s. d.	No.	£ s. d.
3952	2 0 0	3998	2 13 11
3953	0 10 0	4000	7 4 0
3954	0 5 0	4002	5 10 0
3955	0 10 0	4003	4 0 0
3956	10 0 0	4004	1 0 0
3957	1 0 0	4005	10 0 0
3958	2 0 0	4006	6 0 0
3959	200 0 0	4007	3 0 0
3960	1 0 0	4008	0 6 6
3961	0 6 2	4009	1 0 0
3962	16 13 4	4010	0 7 6
3963	12 0 0	Per Miss Vipan—	
3964	1 12 0	201	1 5 0
3965	0 10 0	202	3 16 3
3966	7 12 6	203	2 7 6
3967	10 0 0	204	0 2 6
3968	194 2 5	205	1 0 3
3969	0 10 0	206	6 0 0
3970	1 0 0	207	1 5 6
3971	0 10 0	208	0 10 0
3972	2 0 0	209	0 15 0
3975	2 10 10	212	3 10 0
3978	1 0 0	213	0 6 8
3980	5 0 0	214	0 3 0
3982	2 0 0	215	2 0 0
3983	0 10 6	216	2 0 0
3984	1 10 0	217	1 14 0
3985	1 0 0	218	10 0 0
3986	5 9 10	219	5 11 6
3989	5 10 0	220	3 15 0
3990	0 10 0	221	0 13 6
3991	5 0 0	222	1 7 0
3992	20 0 0	223	1 14 6
3993	22 1 6	224	6 12 0
3994	4 10 0	225	1 11 9
3995	1 0 0		
3996	0 10 0		
3997	1 0 0		
			£780 5 9

Receipt SPECIAL GIFTS.

No.	Description	£ s. d.
3922	For passages of outgoing Missionaries	5 4 0
3926	For Mr. F. Adams' outfit	0 5 0
3929	" " " "	10 0 0
3935	For passages of outgoing Missionaries	46 9 11
3947	" " " " " "	215 0 0
3973	For Mr. S. E. May's outfit	3 0 0
3974	For Mr. A. Cole's outfit	10 0 0
3976	For Mrs Trevitt's passage	27 14 0
3977	For Mr. R. Capper's passage	50 0 0
3979	For Mr. R. C. Bell's outfit	1 0 0
3981	For Mr. O. E. Ellis' outfit	5 0 0
3987	For Mr. R. C. Bell's outfit	5 0 0
3988	For Mr. Jameson's expedition	1 0 0
3999	For Mr. Adams' outfit	3 0 0
4001	For Miss Williams' passage	2 0 0
Per Miss Vipan—		
200	For Miss Ives' outfit	2 0 0
210	For Miss A. Crisp's outfit	3 6 6
211	For Miss Manton's outfit	3 6 3
		£393 5 8

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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