

JUNE, 1914.

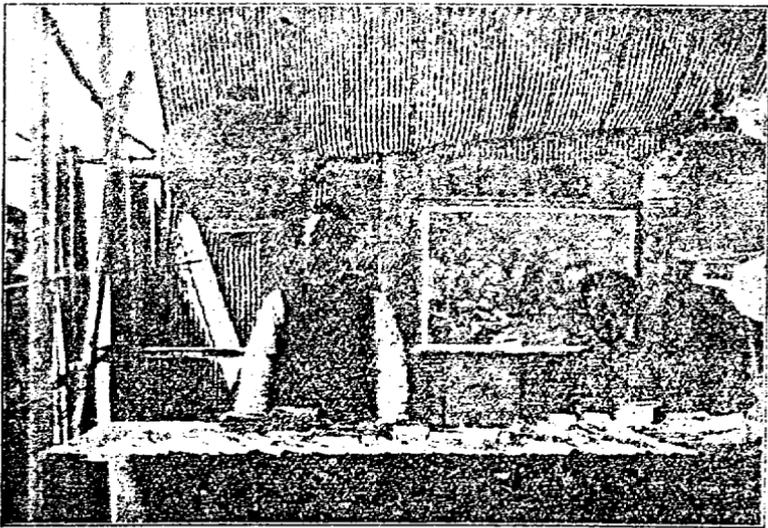
VOL. VII. No. 6.

# "CONFIDENCE"

EDITED BY

ALEX. A. BODDY,

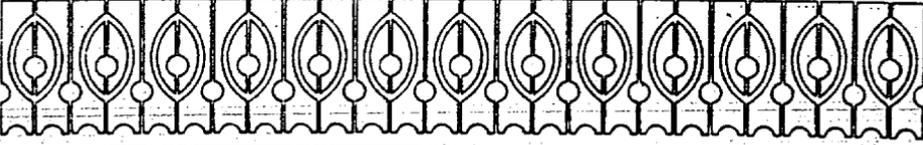
ALL SAINTS' VICARAGE, SUNDERLAND, ENGLAND.



BOOKSTALL AT THE LIKIANG FAIR.  
Bro. Kok's Colporteur and Evangelist.

"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.

75th ISSUE.



ONE PENNY.

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*Gifts.* The Editor is grateful to the friends who have helped on the good work hitherto. He will be thankful if all gifts will be continued until "Confidence" is established as a self-supporting paper. The friends who have sent one Dollar or more a year will be supporting good work if they will continue to help in this way.

## "Confidence" Subscription-Gifts to May 31st.

	£	s.	d.		£	s.	d.		£	s.	d.
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441 Toronto (M.) .....	0	4	1	469 Southsea (M) .....	0	2	0	494 Irthingborough (W.) .....	0	5	0
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444 Sion College Meeting	0	8	1	472 Carlisle (R.) .....	0	15	0	497 Lr. Cwmtwrch (G.)	0	1	0
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448 Ramsgate (F.) .....	0	1	6	476 Oakland, U.S.A. (N.)	0	8	0	501 Wilmington, U.S.A. (B.) .....	0	4	1
449 Liverpool (P.) .....	0	1	6	477 Auckland, N.Z. (S.)	0	7	0	502 Leeds (W.) .....	0	3	0
450 Dundee (R.) .....	0	3	6	478 Hockley (P.) .....	0	1	0	503 Tonyrefait (A.) .....	0	1	0
451 London (G.) .....	0	1	6	479 Chesterfield (G.) ...	0	2	0	504 Haverford (T.) .....	0	2	0
452 Saltby Assembly ...	0	1	0	480 Bordeaux (N.) .....	0	5	6	505 Rustenburg (D.) ...	0	5	0
453 Plumstead (C.) .....	0	1	6	481 Bracknell (K.) .....	0	2	6	506 Tarwin (H.) .....	0	2	0
454 Dumfermline (A.) ...	0	1	0	482 Glasgow (M.) .....	0	1	0	507 High Barnet (P.) ...	0	2	0
455 Phillipsburg (W.) ...	0	4	0	483 Anon .....	0	1	6	508 Plumstead (D.) .....	0	5	0
456 Phoenix, U.S.A. (H.)	0	2	1	484 Newark, U.S.A. (S.)	0	2	1	509 Maesteg Assembly	0	3	0
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458 Preston (M.) .....	1	0	0	486 Shrewsbury (P.) ...	0	1	6	511 Edinburgh (M.) .....	0	6	0
459 Canonbury (N.B.) ...	0	2	0	487 Liverpool (W.) .....	0	1	0	512 Sion College Meeting	0	9	9
460 Upweh (G.) .....	0	3	6	488 Bury (S.) .....	0	8	0	513 Brighton (W.) .....	0	5	0
461 Kilsyth (A.) .....	0	5	0	489 Howrah, India .....	0	1	6	514 Sipson (W.) .....	5	0	0
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463 Perth, Aus. (S.) .....	0	5	0	491 Rolfe Street-Mission, Smethwick	0	4	0				
464 Llanfairfechan (G.) ..	0	0	9								
465 Ferndale (J.) .....	0	3	0								
466 Gateshead (K.) .....	0	2	6								
									£19	2	9

## Printing and Expenses Account.

	£	s.	d.		£	s.	d.
RECEIPTS.				EXPENDITURE.			
Balance from last month ...	3	13	9½	"Confidence" (May) ...	13	15	6
Subscriptions as above ...	19	2	9	Postages ...	5	5	10
Discount ...	0	3	6	Blocks ...	2	11	0
				Balance in hand ...	1	7	8½
	£23	0	0½		£23	0	0½

# "CONFIDENCE."

No. 6. Vol. vii.

ALL SAINTS', SUNDERLAND.

June, 1914.

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

The first number of "Confidence" was issued in 1908 by the present Editor. It was welcomed by very many. He has gladly continued, therefore, to edit and issue it each month since. It was the outcome of a Spiritual Revival which commenced at All Saints', Sunderland, September, 1907. Visitors journeyed from all parts of Great Britain and from the Continent to receive the Baptism of the Holy Ghost. In most cases they returned joyfully, to become centres of blessing. A yearly Conference has been held each Whitsuntide. Visitors from home and foreign lands gather in large numbers, and return to spread the blessing further. "Confidence" was the first British Pentecostal Paper which told of this Outpouring with the Sign of Tongues. This Paper travels to nearly every country on the Globe. "Confidence" advocates an unlimited Salvation for Spirit, Soul, and Body; the Honouring of the Precious Blood; Identification with Christ in Death and Resurrection, etc.; Regeneration; Sanctification; the Baptism of the Holy Ghost; the Soon-Coming of the Lord in the air (1 Thess. iv., 14); Divine Healing and Health (Acts iv., 13). The issue of "Confidence" has been greatly blessed, and the Editor is thankful to the many friends around the world (see list) whose prayers and help have been used of God to encourage him month by month. His desire, and that of his helpers, is that ever in this Paper "He (Christ Jesus) may have the pre-eminence." "Brethren, pray for us, that the Word of the Lord may have free course and be glorified"—2 Thess. iii., 1.

ADDRESS:—HON. SECS., ALL SAINTS' VICARAGE, SUNDERLAND.

## Ripening for Rapture.

### Impressions of the Seventh Sunderland Convention.

BY ARTHUR S. BOOTH-CLIBBORN.

When at the end of the closing meeting the Editor of "Confidence" suggested that the present writer should give a few impressions and descriptive sketches of the gathering, the feeling created was one of utter incapacity to put into cold print anything adequate to convey a just idea of what these wonderful days have been. It is not easy to describe life. It has to be felt, experienced, known, as well as seen. The Higher Critic thinks he has done admirable work when he has dissected the Bible or the Christian "faith" as if it were a carcase, taking out the lungs and laying them here, the liver and placing it there, and the heart yonder. But all his methods, manner, and matter reveal that he is dealing with a body which to him is *dead*. He has never known the *person* alive, and now he is no nearer knowing or finding or knowing life than ever. "The *living*, the *living*, he shall praise thee." This is the opposite to the dissecting process. Living Christians do not dissect their Maker's work—they praise Him. The living alone can praise.

And so it is with a feeling of deep responsibility and with earnest prayer for divine guidance that the following lines shall be penned. And indeed, one of the words frequently uttered with intense solemnity during the Convention (and chiefly by our beloved Pastor Paul) was "the sense of responsibility" which rested upon the hearts of the leaders, and which they sought to convey to the gathering; responsibility in view of the incomparably grave character of the present time in the world's history, the consummation of the ages, "the last hour" before the coming of the Lord, and the imperative call now needed to *entire sanctification of spirit, soul and body*, the import of every breath we breathe, every word we say, every influence emanating from us.

"Holy, holy, holy, Lord God almighty!" These words of adoration breathe forth the intense spirit of the worship rendered to God in this Convention. One felt that the vast majority of those present had obeyed the divine command on arrival—"take thy shoes off thy feet, for the place whereon thou standest is holy ground," and if any had not, then certainly the dangers of *souliness* and of *fleshy* elements when mixing with the higher experiences of the Christian life were so faithfully dealt with, in the severity of

(Ripening for Rapture—continued.)

divine love, that the disarmed, barefooted condition was quickly produced, and the Lord Himself was seen to be present with drawn sword as the Captain of the hosts. It was indeed “this same Jesus,” as the motto card of this year claims in faith as Leader of all.

\* \* \*

Those who have attended the Convention year by year agree that the light, the life, the love, and the (true) liberty have steadily risen, and have come to highest expression in this the Seventh. The new and well-filled gallery showed how the attendance has also risen. The tone of the more serious portion of the local press showed also how deep an impression has been made in that quarter as to the fact of a mighty living REALITY in the Christian sphere being present, a Divine *something* which unmistakably speaks of *someone*, and that the undeniable *sanity* or *saneness* of the proceedings is a product of true sanctification and sanctity. Of sanctimoniousness they saw no trace.

\* \* \*

The fact that perhaps two or three hundred Christian workers had been suddenly called up to heaven in the night-time from the dark Gulf of the St. Lawrence, in such a solemn and striking manner, when some were on their way to a great congress, added a further solemnising element. Several of them were known to the writer, and it was wonderful to think of them being now so wholly one with this Sunderland gathering as to the near coming of the Lord, and the significance of that mighty event in presence of the world unrest and agitation, as well as the increasing association of Church and world. We had sweet fellowship with several of them in years gone by, and now gladly think of them as among the hosts marshalling up yonder in peace and praise for the return of earth's Landlord and rightful King.

\* \* \*

The exquisite love, courtesy, reciprocal deference, the “bearing one another,” the sweetness which comes with selflessness, and the sincere desire for the triumph of truth, of God's will as against all personal prejudice or preconceived ideas—these evidences of sanctification were manifested most blessedly. In the “leaders' meetings,” which a few of us were permitted to attend, there was not one discordant

note, notwithstanding a healthy variety of points of view. This feature drew forth, in private conversation, expressions of deep admiration and thankfulness to God from an American brother and sister, leaders in the New York work.

\* \* \*

As it is intended that the principal addresses will be reproduced in “Confidence,” a bare allusion to them will here suffice. One was conscious of the paramount importance of *teaching*, right teaching, deep teaching, in a movement like this. Its importance is in direct proportion to the spiritual power manifested. The equilibrium must be carefully maintained. Our Lord put teaching *first*. We read that He went about (1) teaching, (2) preaching, (3) healing. The higher the building, the more solid must be the foundation.

Throughout all the gatherings the predominant note was: “The Word of God above all, before all; the Word of God alone. We will have, we will know, we will recognise nothing which not only does not fully *agree with* the Word but which does not manifestly *come from* the Word being made *life*.” All was tested by the Word. Feed on the Word. Reserve to it its supreme position. Let no literature, not even “Pentecostal,” usurp its place. Let not “messages” become the source of “leading”; let it be the Word, illuminated by the Spirit. *Life in the Word* was insisted upon in every meeting—the Word as the *seed*, which, placed in the heart and mind, is *quicken*ed by the Spirit, and produces all true experience; yes, even right on to, and up to, and inclusive of the triumph over death in the rapture; this was almost the key-note of the Convention. The representatives of all countries voiced the same thought. The messages from Germany and Holland came with great precision and power on this point, confirming those of the British leaders.

There was a distinct *ripening* visible in the Convention and its attenders. The writer, not having been present at the last two, had perhaps on that account a better perspective. There was a deeper colour, so to speak, such as one sees on the cheek of an apple just before it falls.

It reminded him of a sort of inward unveiling received many years ago as to the coming of the Lord, in which he seemed to see a tree whose seed, having *come*

down from heaven, its fruit must “fall” up to heaven (reversing and yet confirming nature’s laws) just as the seed which comes from the earth produces a fruit which falls back to and down to the earth.

The red, shining, appetising ripeness of this Convention seemed to be another evidence of the approach of the rapture, when the fruits produced by the sowing of the Heavenly Husbandman’s own body will fall upwards, and the harvest be garnered from above before the awful vintage will be gathered from the “below” which has produced it.

Very significant in this respect was the presence in the gathering and the more recent experiences of Miss D. K. At and after the last Convention, God had set a fresh seal upon her wonderful raising and healing by direct divine intervention, by baptising her in the Vicarage (and with visible flames and tongues of fire). The three renewed raisings and healings by the Lord Himself since then, and related in this year’s gatherings (confirmed by medical evidence), recall the miracles performed by Christ and through His apostles so vividly as to afford a most solemn call to all true Christians to cast away from them with horror the terribly erroneous and even ghastly suggestions of Satan, that this wonderful God-sent revival is from below, and that some two hundred thousand sincere Christians, who love their Bibles as few, and love their Lord to a degree unsurpassed in any age, sane, sincere, loving, joyful, peaceful men and women from all ages, ranks, professions, are demon-possessed or devil-driven.

The true inwardness of the movement was also underlined in this Convention by striking facts from another sphere far distant in nature and location. An earnest young converted Jew was present who had just been for some time in prison for Christ in his native Poland, and on the verge of being banished to the mines of Siberia. Why? For having preached Christ regardless of danger, and all alone among “pharisees” who sought his life and all but killed him on one occasion. Converted in Liverpool through a Pentecostal brother, he is now, after a year’s terrible experience of what John Bright called “apostolic treatment” for his Pentecostal faith and open Bible, going straight back to the post of danger! He steps from

the bright light of that Sunderland platform into the outer darkness and awful loneliness of his work in that benighted land. It was as if the voice of some persecuted Christian came from the middle ages into our midst, but embodied.

Pray for this little star out in the awful deep alone.

\* \* \*

Sweet as a bell, soft as heavenly chimes of love came another voice—this time from Scotland—the voice of a mother, marvelously and instantaneously healed of consumption and other diseases by one touch of the Hand of Christ in All Saints’ Vicarage, Sunderland, six years ago, baptised in the Spirit with the sign of tongues, and now re-appearing to tell a story of the saving work among the drunkards and degraded beings of the slums of Portobello, such as would make angels rejoice. Love for the lost, full-powered, white-heated, evangelistic work was from all sides emphasised as a chief fruit of this baptism, in fact as a necessary evidence of its reality.

\* \* \*

Sometimes twenty or thirty conversions will occur in a meeting in Mülheim. Converting work is going on all the time in Holland. Our beloved and esteemed visitors, Brother and Sister Brown, of U.S.A., bring the same story of salvation from across the Atlantic, and the writer on a recent Sunday evening saw nine people come out as volunteers to seek Christ in the Gravesend Hall, where God has been doing such a blessed Pentecostal work, and where thirty strong men and many sisters preach in the streets, and march and sing for Christ amid often bitter opposition.

\* \* \*

But space calls “halt!” The half, the one-hundredth part could not be told. The “heavenly choir,” for instance, was heard several times, fifty to one hundred voices taking part. Speaking in tongues, interpretation, and prophecy were given by God in a clearness, power, and precision unmistakeably Scriptural.

\* \* \*

One word *must* be said in closing. The kind thankful words of Pastor Paul in the last meeting as to the wisdom granted by God to the providentially appointed leader of the Convention in his task—one of great labour as well as great love, and the

(Ripening for Rapture—continued.)

sweet holy spirit thus maintained throughout certainly found an echo in all hearts. God was glorified.

P.S.—In the tram, going off, passing the Monkwearmouth station, one sees a long procession of Sunday School children waiting, and suddenly one recognises at the head the well-known figure of the Rev. A. A. Boddy. At the Sunderland station a train comes in full of singing, cheering children. It is the same party. It is the "All Saints" Annual Sunday School Treat, some 600 strong, including parents and friends. It is interesting and typical of the practical character of this movement to see the Vicar of the Parish actively engaged in his parochial duties a moment after the closure of the Conference. The sound of the cheering of those children lingers in one's ears as the train moves away.

## Sunderland Convention, 1914.\*

(Outline by E.J.G.T.)

### Friday, 29th May, 7-30 p.m.

Mrs. Boddy spoke from Deut. ix. 1-5. It is not for our righteousness that the Lord does wondrously, but for His glory, and that His enemies may be driven out.

A short time was afterwards devoted to testimony.

### Saturday, 30th May, 10 a.m.

Pastor Paul (Berlin) spoke from John xvi., 13, on the guidance of the Spirit.

- (1) If the Holy Ghost leads us, He will lead us according to a conscience illuminated by the light of the Holy Ghost.
- (2) The Holy Ghost will always guide us along the line of the Word of God.
- (3) The Holy Ghost will guide us by special revelations, always in accord with the Word. (This must come last, and not first.)  
The path of the Spirit's guidance is the path of the Bleeding Lamb.

### 2-30 p.m.

Bro. J. Teichner (Hull) spoke on the subject—"Lord, teach us to pray" (Luke xi., 1)—a message which was enforced by a testimony of Mrs. Mason (Liverpool).

Prediger Essler (Mülheim), speaking from Rom. iv., gave a testimony to his experience of the grace of God in honouring the faith of His children that honour Him. He concluded with a few words on the subject of Pastor Paul's message in the morning.

\* The attendance was much larger than in past years, and the teaching deeply scriptural. The Press reports were much more favourable and serious.

### 6-30 p.m.

On this, the eve of Pentecost, the Chairman (Rev. A. A. Boddy) read, with some brief comments, a few verses from Acts ii.

Mr. JOHN LEECH, K.C. (Dublin) read Exod. xxx., 17-21; Eph. v., 25-28, speaking of the "washing of the water by the Word," and of the removal of the blemish, and spot, and wrinkle from the life of the believer.

Mrs. Crisp (S. Hackney, London) spoke on the "Uplifted Eye" (Acts vii., 55; Ps. cxxiii., 1; Gen. xxii., 13 (substitution); Gen. xiii., 14-16; Joshua v., 13-15; John iv., 35).

### Sunday, 31st May, 10-30 a.m. (Communion Service).

The Rev. A. A. Boddy preached from John ii., 21: "But He (Jesus) spake of the temple of His Body."

### 2-30 p.m.

Prediger Essler spoke from Luke vi., 40: "Every one that is perfect shall be as his Master."

Mrs. Boddy (who stood up to speak for the first time for three years) gave a message from Heb. v., 8.

J. Leech, Esq., K.C. spoke from Ps. xvii., 13-14: "Deliver my soul . . . from men of the world," or, as the marginal reading has it, "from men whose portion is of the world." The difference between the Christian and the unbeliever is one of possession. He referred also to Ps. xvi., 5-6; lxxiii., 26; 2 Cor. i., 21, 22, which latter verse he coupled with Eph. i., 13, 14. Two things are here spoken of—(1) the seal, (2) the earnest. These points were enforced by an illustration from the English law of contracts.

### 6-30 p.m. (All Saints' Church).

J. Leech, Esq., K.C. preached on "Knowing God" (Is. xi., 9) and, showing the distinction between "knowledge" (*gnōsis*) and "full knowledge" (*epignōsis*), expounded the passages in 2 Peter where the latter word is employed (i., 2, 3; ii., 20; i., 8).

### 8-45 p.m.

Pastor Paul spoke on 1 Thess. v., 23-24, expounding the difference between spirit, soul, and body, and between the natural man, the carnal (or "soulish") Christian, and the spiritual man.

Mrs. Crisp gave a message on the word *Watch* (1 Thess. v., 23):

Willing Saviour.	Will.
Atoning Saviour.	Attention.
Triumphant Saviour.	Trust.
Coming Saviour.	Clean.
Holy Saviour.	Heart fixed.

### Monday, 1st June, 10 a.m.

Prediger Essler spoke on Luke vi., 40: "How to grow like the Master—by beholding Him; by 'eating' Him."

Mrs. Polman (Amsterdam) spoke on the subject of Pastor Paul's address of Sunday evening—"Spirit, soul and body."

Mrs. Boddy spoke of the Creative Word of God, which is to become materialised in us.

**2-30 p.m.**

Miss Dorothy Kerin (London) testified to the Lord's healing power as experienced by her the second time last summer, and gave the message which the Lord had entrusted to her for His people at this time.

Mrs. Walshaw (Halifax) spoke on 1 John ii., 28: "Ashamed before Him at His coming."

Mrs. Brown (New York) spoke of "The garments of the redeemed" (Eccles. ix., 8; Ps. xlv., etc.)

Mr. Brown (New York) gave an address on Lev. xiv.—"The Law of Leprosy."

**6-30 p.m.**

Paul Bromberg (Poland) gave a ringing testimony to the hand of the Lord upon Him, protecting him in missionary work amongst the Jews of Russian Poland, where he had suffered imprisonment for His Name's sake.

Pastor Paul spoke on the subject of "Knowing Christ after the flesh," and "after the Spirit" (2 Cor. v., 14-17).

Mrs. Crisp gave a word of help and counsel to those who are seeking the Baptism of the Holy Ghost, drawing her message from Ps. cxxxii., the psalm of God in the midst of His people.

**Tuesday, 2nd June, 11 a.m.**

"The Resurrection Life—(1) Springing out of Death."

Pastor Paul spoke from Rev. iii., 14-18: "The Message to the Church in Laodicea," and Col. iii., 3, 8: "Ye died . . . mortify therefore."

**2-30 p.m.**

Reception. Groups ascended the platform in turn, sang, and (through one or two) gave testimonies. (1) Lancashire and Yorkshire, (2) Wales and Scotland, (3) Ireland and America, (4) From the Continent and Foreign Missionaries, (5) From London and neighbourhood. Tea was served, and there was much conversation and fellowship.

**6-30 p.m.**

"The Present Time in the Light of the Coming of the Lord—(1) It is a Night Time."

Pastor Voget (Bunde, East Friesland) spoke of "Night" as found in the Scriptures (Gen. i.), pointing out that with God night and darkness have no existence. Rev. i., 20 shows that this is a night time, for it is then the stars are visible. Coming back to Gen. i. we find the sun and moon typifying spiritual knowledge and natural knowledge, or common sense (see Is. lx., 19, 20).

Prediger Humburg (Mülheim-Ruhr) spoke from John i., 1-5.

Pastor Polman (Amsterdam) continued on the same line, speaking from Is. xxi., 11-12, and 2 Peter i., 19.

Pastor Paul gave a closing word on the guidance of the Light step by step on our way.

**Wednesday, 3rd June, 11 a.m.**

There was a preliminary discussion on the exercise and control of the "gifts" in a Convention, in which Pastor Paul and Pastor Polman took part.

Prediger Humburg (Mülheim Ruhr) linked this discussion up with the subject for the morning:—

"The Resurrection Life—(2) Lived out by Weak Ones."

Mrs. Boddy spoke of the power of the Word of God quickened by the Holy Spirit in our mortal bodies.

The Heavenly Anthem broke out at the close of her address, and passed in waves over the Hall, ending at last in the hymn, "Holy, Holy, Holy."

**2-30 p.m. (P.M.U. Annual Meeting).**

Mr. Cecil Polhill (Bedford), President of the P.M.U., occupied the chair at this gathering.

Mr. Thos. Myerscough (Preston) read Mark xvi., 9-20.

Mr. Sandwith (Bracknell), Treasurer, gave his report on the finance of the past year.

Mr. Polhill gave an outline of his recent experiences in India and China, and of the work he had witnessed.

Mr. Myerscough introduced Mr. F. Johnstone, of Preston, who is to sail for the Congo on 25th June.

Mrs. Walshaw gave an account of her missionary prayer band at Halifax.

Mrs. Crisp gave an address on the word "Consider," as found in the Epistle to the Hebrews, and in Haggai—the prophet whose mission it was to stir up the people to build the House of the Lord.

**6-30 p.m.**

Mr. Lehman (Johannesburg) gave a testimony.

Mrs. Polman gave a Gospel message, consisting mainly of her own testimony. At the close several rose to their feet in token that they accepted the Lord as their Saviour.

Mr. Myerscough spoke on the subject for the evening:—

"The Present Time in the Light of the Coming of the Lord—(2) It is the Time of the Midnight Cry," expounding the first four parables of Matt. xiii.

Prediger Humburg followed with a word from Matt. xxv., 4-7.

**Thursday, 4th June, 7 a.m. (Holy Communion).**

The Rev. A. A. Boddy preached from John xxi., 4-13; John vi., 35; 47-58.

There was a preliminary conference at 9 o'clock on the subject of Women's Ministry in the Church.

**11 a.m.**

The subject for discussion was—

"The Resurrection Life—(3) It stands upon Invisible Things."

Mrs. Boddy spoke from John xi., 25-26—"I am the Resurrection and the Life," and gave an exposition of 1 Cor. xv.

Prediger Essler spoke of the meaning of being dead in Jesus Christ, and living in Him, and enforced it by a testimony of his own experience.

**2-30 p.m. Divine Healing.**

Rev. A. A. Boddy spoke on the place of Divine Healing in the Life of the Church.

Pastor Paul spoke of the power of His Name (Mark xvi., 17).

(Sunderland Convention—Outline—continued.)

Prediger Essler explained further a point he had touched upon in the morning.

Mrs. Polman also spoke and testified.

Prediger Essler then pointed out that sin was a hindrance to healing. Mr. Boddy said, however, that we must not use this fact so as to place sufferers in bondage.

Mrs. Walshaw told how the Lord had healed her right arm when it was badly smashed by a fall last August.

6-30 p.m.

Testimonies were given by Mr. D. Rogers\* (Emsworth) and by Miss Kathleen Polhill (Bedford).

Prediger Humburg gave an account of his experience of Divine Healing in his gathering at Mülheim, connecting this with the subject for the evening's discussion:—

"The Present Time in the Light of the Coming of the Lord—(3) It is a Time of Awakening."

Mr. J. Tetcher followed, speaking upon the theme, and

Pastor Paul closed with an exhortation to "wait for His Son from heaven."

Friday, 5th June, 11 a.m.

There was a preliminary discussion at 9 o'clock on the subject of the right use of gifts in the assembly, which was opened by Mr. Mogridge (Lytham) and closed by Prediger Humburg.

The subject for the morning meetings was "The Resurrection Life—(4) It is established in two worlds."

Pastor Voget spoke upon Matt. ix., 17—"Putting new wine into old bottles."

Pastor Paul followed, illustrating the subject from Galatians.

2-30 p.m. The Baptism in the Holy Ghost.

The Rev. A. A. Boddy opened the subject, after which

\* Mr. D. Rogers is Editor of the "Isle of Wight Guardian." He most kindly took down a large proportion of the Convention addresses, and we are grateful to him, and to Miss Maccoy and Mr. E. J. G. Titterton, for much help in furnishing reports for "Confidence." These will appear next month and the following issues.

Mrs. Boddy spoke about the Baptism into Christ, illustrating the subject by the figure of a waterspout, or of a cup of water replaced in the reservoir from which the water was taken.

Prediger Essler, after saying a few words about the growth of the Movement from its first youth to a fuller experience, spoke on the spiritual warfare (Eph. vi., 12).

The rest of the meeting was given up to testimonies.

6-30 p.m.

This—the closing meeting of the Convention—was the most solemn of all. The emotional element kept under, and a holy stillness pervaded the meeting from first to last.

Miss Dorothy Kerin repeated her testimony of Monday afternoon, telling also how she received the Baptism in the Holy Ghost at All Saints' Vicarage twelve months ago.

Paul Bromberg repeated his story of mission work among the Jews of Russian Poland, with a few additional details.

Mrs. Mason (Liverpool), Mrs. Beruldsen (Leith), and Miss Newton (Sunderland) gave their testimony.

Mrs. Crisp spoke of the Baptism of Fire. In Lev. vi., 13 we read: "The fire shall ever be burning upon the altar; it shall never go out." The mistakes many make when God desires to use them are typified by the excuses of Moses (Exod. iii. and iv.). There are three things which will make the fire burn low—(1) The dead ashes of a past experience; (2) the rubbish of that which is not the Word of God; (3) neglect to feed the fire with the Word.

The subject for discussion was—

"The Present Time in the Light of the Coming of the Lord—(4) It is a Time of Expectant Waiting."

Pastor Paul took as his text 1 Thess. v., 22. The soul *cannot* wait, but the spirit is never impatient. We need, therefore, a full sanctification of the soul.

In the two Prayer Rooms and in the Vicarage, a number of seekers received the Full Baptism, and were healed of sicknesses during the Convention.

## A Warning from the Advisory Council.

### "BOOKS OF MESSAGES," ETC.

The International Advisory Council, assembled during the Seventh International Pentecostal Convention at Sunderland, Whitsuntide, 1914, feels led to send forth the following warnings of love to all who are with us in this precious faith.

#### Concerning Spurious Literature.

Attempts are being made to spread a kind of literature among Pentecostal circles, which claims to be given by direct inspiration, equal to the Infallible Word. We refer to the "Leaves of Healing from Jesus," "Fragrance from Heaven," "In School with the Holy Ghost," "Honey out of the Rock," "Letters from Jesus," and all books of like character. Jesus Himself is being introduced as sending forth these messages to His loved ones.

Since we have many simple-hearted people among us who might be deceived by the imitation of the language of the Bible in these booklets, we feel it our duty to earnestly and lovingly point out the danger of this kind of literature. It has really nothing to do with our true Scriptural Pentecost. Long before the Pentecostal blessing was given, books of a similar character had

been abroad in America, England, Germany, and other countries. If they are not directly Spiritualistic, they are at least strangely and dangerously tinged with Spiritualism, and of a squalid character. They are now appearing in the disguise of "Pentecost," to find, if possible, admission among our beloved Pentecostal people. But they do not afford wholesome spiritual food. They will draw away from the Bible. Those who are regular students of the Word of God will readily discern that the Spirit of the Holy Scriptures is altogether different from the spirit in these pamphlets. The strange and touching effect such writings often produce upon the mind, heart, and soul is not a sufficient evidence of their divine origin. People who are being affected by them in this way have not yet learned to discern between the spirit and the soul. They need a more thorough application of the Word of God in the power of the Holy Ghost to the dividing of soul and spirit according to Heb. iv., 12, 13.

England—A. A. BODDY. Holland—G. R. POLMAN. Germany—E. HUMBURG.  
C. POLHILL. J. PAUL.  
C. O. VOGET.

## A MAN BORN BLIND NOW BEGINS TO SEE.

Walter M. Martin was born totally blind in Dayton, Wash., in the year 1883. His parents moved to Lewiston, Idaho, when he was six weeks old. During his life he was examined by many oculists, who all agreed that the optic nerve in both eyes was dead and his case incurable. He could turn his face to the sun at any time during his life and never see a particle of light. He went to Grand Prairie, Texas, February 13th, 1914. He was taken to the Pentecostal Mission for the first time on February 15th, and was saved and baptised in the Holy Spirit, speaking in tongues as the Spirit gave the utterance. Praise the Lord! On February 19th the Rev. S. A. Jamieson, from the Pentecostal or Apostolic Faith Mission at Dallas, went to Grand Prairie, attended the Mission and met Brother Martin, who came in with a cane and was led to a chair. Rev. Jamieson says: "I saw his eyelids were sunken and closed, showing that his eyeballs were greatly shriveled. He was filled with praises to God for having saved his soul the Sunday night previous. I saw him thus blind, and will now let him tell the story five weeks later, of the healing which followed."

Brother Martin: "On February 19th, 1914, I was greatly burdened in prayer to ask God for something. I did not know what the burden was for, but, praise God, He did! He spoke to me, saying: 'If ye abide in me, and My words abide in you, ye shall ask what ye will and it shall be done unto you.' I dropped on my knees before God, and prayed to God for many things—God's work in many places. After prayer I found that my burden was not removed. I did not yet know what the longing in my soul meant, but oh, praise God, He did! And then He spoke to me again in the most gentle tones, saying, 'Son, don't you want to see?' I praised God from the depths of my soul, and said, 'Yes, Lord, if it be for Thy glory.' Oh, praise the Lord! I then fell under His power, and the room was flooded with light brighter than the noonday sun (which I never saw until during the last five weeks). This light of His Presence was to my spiritual eyes, and was the witness to my soul that I was going to see. Praise the Lord!

"I arose the next morning praising and glori-

fyng God, and told the people what God had done for me, and that I was going to see. Then the Lord let me walk by faith for the next five days, or until the following Tuesday morning, February 24th, during which time I never doubted, but knew that I was going to see. When I woke up on Tuesday morning, February 24th, the thought came to me from God: 'Look around.' I did, and oh, praise His holy name, I could see the sunlight as it came in the window and transom over the door.

"Although I could as yet see very poorly, I threw away my cane and walked  $2\frac{1}{2}$  miles to town. I came to a stream of water on the way to town, across which were two poles. I could see the water in front of me, but could not see well enough yet to trust myself to cross on these poles. The devil was there, and said, 'Now I guess you will not get to meeting. You will stop here, for you have no cane to help you across the stream.' While I was being tempted I looked straight towards heaven, and praised the Lord with all my might, until I was literally lost in praises to Jesus. When I came to myself again I looked down, but could not see the stream. I was on the opposite bank of the stream, but did not know it until I looked behind me and saw the water. I did not know how I got across, and examined my feet to see if they were wet, but I found them dry. Praise the Lord!

"My sight is not perfect yet, but is improving every day. After 31 years of total darkness, praise God, I now see! Praise the Lord!

"The prophet Isaiah, 700 years before Christ, foreseeing the works of Christ during this dispensation, said, 'The eyes of the blind shall be opened, the ears of the deaf shall be unstopped: then shall the lame man leap as an hart, and the tongue of the dumb sing.'

"As thankful as I am to God for giving me my sight, I am much more thankful for the greater miracle which Jesus did when He saved my soul. Praise His Holy name for evermore!

"About Nov. 20th, 1912, I was at Mayo Brothers' Hospital, in Rochester, Minn. (great specialists of Continental fame). After looking at my eyes through a machine for that purpose, Chas. Mayo said, 'Boy, you will never see.' But, praise the Lord, when I came to the great Physician, I found him as compassionate as he was to the man that was cast out of the synagogue after Jesus had opened his eyes, and that

(A Man Born Blind now Begins to See—continued.)  
He is 'the same yesterday, to-day, and forever.'"

Brother Martin has been with us in the Pentecostal or Apostolic Faith revival here in Dellas about three weeks, and gives his testimony with great rejoicing before the crowds who attend the meetings.

He bought a primer, has learned his letters, and can now read his Bible. He could already spell and read with the raised letters, and had only to learn the letters by sight.

This miracle of Jesus is as great as the one recorded in the 9th chapter of John, where, like Brother Martin, the man "was blind from his birth," and *the very same Jesus*, then and now, opened their eyes, and they "came seeing." And hundreds of saints in Dellas and Grand Prairie are witnesses to this twentieth century miracle.

the earth God is on the move! It is amusing to see the new discoveries Brother Martin is making. For the first time in a house he saw running a little woolly dog. Said "What is that?" When told, said, "Oh, yes, I know them by feel. Could have told had my hands been on it." Again, in a yard saw a hen moving. "What's that?" A hen. "Oh, yes. I could have told if my hands had been on it. I've often handled them."

Glory to God!

Your everlasting Sister,  
ELIZABETH SISSON.

Dallas, Texas,  
April 28th, 1914.

## Healing by Faith.

A representative committee of clergy



### AT THE SUNDERLAND INT

It has been our joy to have been on the spot and see the shrunken eyeballs fill out from day to day as God carries forward the work, and mark the change from a dull, expressionless countenance to one radiant with life. The whole physical form also, which at first, when the healing began, was anæmic, has taken on vigour and strength. "To God be the glory, great things He has done."

Signed as witnesses,

PASTOR F. F. BOSWORTH.  
REV. S. A. JAMIESON.  
EVANGELIST E. G. BIRDSELL.  
EVANGELIST ELIZABETH SISSON.

...

Miss Sisson writes:—I send you this for "Confidence," which God bless more and more. You will yet record greater triumphs of grace than any of us have ever seen. In all

and doctors have recently in London considered the question of Faith Healing. Signatures of men of high standing and sincerity appear at the foot of their report. They believe in prayer, but they believe very strongly that medical skill should be sought, and then prayer will be helpful. Some of us would think it strange if James v., 14, 15 read, "Is any sick among you? let him send for the doctors, and also for the elders of the Church; and the medical treatment aided by prayer shall save the sick," etc.

Below is given an extract from a Newcastle paper:—

A representative of the "Weekly Leader" waited on the Rev. A. A. Boddy, vicar of All

Saints', Fulwell Road, Monkwearmouth, Sunderland, to hear that gentleman's views on the matter, it being well known that he is a great advocate and a firm believer in the doctrine, and at whose Whitsuntide Convention a speciality is made of the subject.

"You have seen the findings of the Medical and Clerical Committee, Mr. Boddy?" suggested the interviewer. "Have you anything to say on the subject?"

"The subject of faith-healing from the point of view of myself and others like minded," replied Mr. Boddy, "is so very sacred that it is difficult to deal with it in the columns of the secular Press. Even the ordinary Sunday congregation is scarcely ready for this. It needs an inner circle of those who are earnestly seeking a return to apostolic usages and faith, and this means that there is a heavy price to pay for loyalty to the standard given to us in the New Testament."

(b) Others will seriously pray that the doctor and means may be under God's blessing.

(c) A much smaller class will seek Divine healing without any human intervention.

The reasons which this latter class will give are:—

(1) That they have found that the Sacrifice of the Cross deals with sickness as well as with sin. (Isa. 53.)

(2) That the Resurrection Life of their Saviour can be unlimited in its quickening power in the bodies of His redeemed ones. (Rom. 8, 11.)

(3) That it brings glory to Him, when they recover, and is rest and satisfaction to their own souls."

"You surely give credit to the skill of the medical profession?"

"We recognise that there is a wonderful



NATIONAL CONVENTION, 1914.

"How do you differ from the attitude of the committee; do you work with the doctors?" was the next question asked, and the reverend gentleman replied:

"The Apostles did not attempt co-operation with the medical profession when they worked the miracles recorded. They possessed an infectious confidence in the unbounded supernatural power of the Founder of their faith, and there was such a response as staggered their opposers."

"Do you not recognise success with other methods than those you advocate?"

MODE OF ACTION.

"There will be probably three different modes of action on the part of sick ones in our midst to-day:—

(a) Some will sooner or later place themselves in the hands of their doctor.

advance in medical skill, since the days of the Apostles. We are grateful for this, and never wish to undervalue the splendid work of doctors and nurses. We gladly join in prayer with those who have committed themselves into the doctor's hands. It is in such cases healing under the doctor with the help of prayer. The doctor receives quite naturally a large share of the credit. Divine healing, as we teach it, is the miraculous intervention of the supernatural in response to simple trust, that trust resting on distinct promises in the Christian Scriptures. For instance, we read in James 5, 14-16:

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

(Continued on page 113.)

# "CONFIDENCE."

JUNE, 1914.

Editor—

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

Assistants—

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Sunderland.

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## The Word of God.

Address at the Sunderland Convention by  
Mrs. Boddy, 29th May, 1914.

Deut. ix., 1-5. God is a covenant-keeping God. His covenant with you and me is life and peace. God is speaking to the children of Israel in this chapter as to why He wanted the wickedness driven out of the land. They were enemies of God, and that is why He wanted them driven out, and why He wanted His people to get their eyes off their own good to be fixed on God. He is a holy God, and did not wish the enemy to possess land belonging to Him. The Anakims, I suppose we all know, represent children of the flesh.

We must always learn spiritual truths from God's Word. I want now to pass on some revelations of the Word of God He has given me lately. Unless you have the Word of God in you, and the Word has become life in you, it is very difficult to stand in these perilous days. The Word is a seed—the very life of God Himself. We can take these verses to inspire us with a new hope, with a new view, let us say, of going in to possess the land. We are hungry for God. But why are we hungry for God? Is it that we may be filled with power, or is it that everything contrary to God may be driven out? If it is for that you want God, you will find Him. To get power in your hands is a dangerous thing—the most dangerous thing. The power must be in the hands of the New Creation, the new

man in Christ Jesus.

The past year has not been a year of tremendous power, but a year of tremendous weakness—a year of helplessness. Praise God for every failure of our own! We are more helpless than ever before. We should know why this is. Many do not understand that the Baptism of the Holy Ghost is a baptism of *fire*, the utter demolishing of everything contrary to God in us—a baptism into death, a baptism in which we shall disappear and Christ shall take our place.

We have come over Jordan into the life of Jesus. It is the life of *Jesus* that has to be proved. That is what God is longing for us to see: to go in and possess the land and turn out the giants great and tall, not because of our own righteousness, or because we are great people, but because God wants them out. O that we might get the eyes of our understanding opened, to see the exceeding greatness of the power of God to us—the same power which raised Jesus from the dead. God is going before us as a consuming fire, bringing us into the power of the resurrection. I am so glad that in this Convention we are going to talk of resurrection. We have understood something of the power of Calvary—a little of it. As we remain under the power of Calvary we shall understand the power of the Resurrection. God is a consuming fire. He it is that must destroy, first of all of the carnal in spirit, soul, and body. He must do it. The Word of God is being tried, to see if it is true or not. It *is* true, and has proved true. He must destroy, so that we shall simply be a channel and nothing more, so that power can be passing through us to others. There must be nothing but the glory of Jesus Christ. It is not a pleasant process, it is a humbling process. We have had the idea that if we were filled with the Holy Ghost we should become powerful. Power is good; we have realised power in a measure; but God wants us to be vessels, willing to let our thoughts be consumed, that we may receive His thoughts. Let every desire you have go through death, even your desire for good things. He will give you His desire, not only that you should be holy, but that Jesus should be glorified. He will glorify Jesus, and the days are coming when Jesus shall be glorified, and nothing can prevent it. God's children must represent to the world the glory of Jesus Christ.

He is going to prepare a vessel. The whole creation groaneth and travaileth in pain together until now, waiting for the manifestation of the sons of God. The devil is counterfeiting everything—counterfeiting power, counterfeiting gifts—but he cannot counterfeit the life of Jesus Christ. "Out of you shall flow rivers of living water, and whatever the water shall touch shall live."

We must get our views of Divine healing changed. Praise God for every relief from pain, but it is *Life* we need. Spiritualism, Science, and Theosophy cannot give that. The Word of God will be life in us, and as we speak the Word boldly He will stretch forth His hands and heal, in the Name of Jesus only. Not one word Jesus has ever said to me has failed. God has allowed it to be proved that He has defeated the Devil, and that He has life abundant—life that will produce new desires, new habits. We try to get new desires before we have new life. But we need *Life, Life, Life*. Look at the trees, the flowers, the sunshine—that is the glory of God. Let the Holy Ghost purify you through the Word. Let the Word sink into your heart, whether you understand it or not. It is a living thing. The Holy Ghost will quicken it, and it will become life and substance within you. Take the Word of God, and don't let the Devil take it away. Hold it in your heart. It is a living thing, it is a living thing, it is a living thing—it is life, and you will find what you are longing for.

Everything in the universe that lives is held together by love. God is love, and, whether on the just or unjust, God is sending forth from the throne His own love, His own light, His own life, His own glory; and all is held together by the same love. Every atom of the universe is held together by the love of God—pure, disinterested, mighty *Love*. He cannot help loving the world; the love of God brought it into existence. "Because I have done this for you, go and possess it—turn out those enemies. Not because you want to be good, because you want to go to heaven, but because they are enemies of God." You hate them because you love God. Jesus never cared what became of Himself so long as God was glorified. He did not shrink from humiliation, despising, judgment, the shameful death on the Cross. Cost what it would, cost what it did, cost what

it might, He was true to His God, and God was true to Him.

He went to the sin-stricken, and said, "An enemy hath done this," and the enemy had to go, for he was an enemy of His Father. The enemies of God had to be overcome, to be robbed of their prey. He allowed His sacred Body to become *dead*, and His enemies could do no more with it.

You must let your thoughts about God go, and let God put His own thoughts of Himself in you, and you will wonder at the greatness of them. God Himself will work so mightily in and through us that people will be compelled to say: *this is Jesus, this is Christ, this is God*. The magicians, up to a point, could do all that Moses did; but they came to a point, and that was the point of life, they could do no more. They could not give *life* to even a little thing like an insect. They had to retire, and confess it was the finger of God.

God will do great things if you listen to Him—listen to His Word, His written Word. Take that, think upon it, hold it, let the Holy Ghost make it real to you. A change will come over your whole being. He will give light, life, and a wonderful view of God. Some are apt to get up and say, "I am filled with the Holy Ghost." God forbid we should use language like that. We are *NOTHING*. The life in Christ is so simple—just to be like a little child, who goes where it is carried, and just knows that it is carried, cared for, kept. It is such a happy life. The devil is always trying to draw us back to the old self life.

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(Healing by Faith—continued from page 111.)

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 prayer of a righteous man availeth much."

"Have you not had failures in your experience?"

"We have known remarkable healings in response to obedience to the only Scriptural direction as to dealing with sickness. We have known some severe trials of faith, and some apparent failures, though we believed that behind such, unknown to us, there was a good reason for the delay, or what seemed to be failure."

"Can you tell me of any recent case you have dealt with?" asked the Pressman.

"A policeman on duty one evening crossed the street to me as I was returning from a

(Healing by Faith—continued.)

meeting. 'Have you heard about my wife?' he said. 'No, indeed, what is the trouble?' I replied. 'She is down with typhoid, and they are to take her to the fever hospital to-morrow.'

"Though it was late, I went that night down to the house, and, asking a Christian neighbour to join me, I prayed at her bedside for deliverance. We were all in real earnest, and full of faith. I seemed to see the Lord stretching both His hands over her, as I laid one hand on her fevered forehead, and held up the other in prayer. In the name of the Lord I rebuked the fever and commanded it to depart, and then trusted Him to fill her with His resurrection life in the power of the Holy Spirit.

"I had to leave for London early next morning, but a letter followed me from home saying that next morning the doctor said the fever had gone. In a few days she was taking her ordinary food again, and her husband is grateful and thankful. He said, 'I fully expected it would be two or three months before we had her back again, if she got better.' Here was a case of real faith. She 'believed the Word of the Lord,' and that hour the fever left her."

"Her husband," concluded Mr. Boddy, "is often on point duty at the Wheat Sheaf corner, Monkwearmouth, and will verify these statements."

## The Joy of the Lord.

BY MRS. POLMAN (Amsterdam, Holland).

Every true child of the Lord is filled with the joy of the Lord. This joy is the strength of his life, the light on his way, his support in trials and cares.

It is not a joy which rises in us from nature; it is not a joy which we can produce; it is the joy of the Lord, our birthright which comes with our new birth. When the new creation is born, then the first thing which God does is to gird it with joy. David describes in these words the condition of the man before and after his new birth: "You have changed my mourning into dancing. You have removed my sackcloth, and girded me with joy" (Ps. xxx., 11). What wonderful truth we have in these three things. The unregenerated (not reborn) man mourns and complains at finding himself in darkness, in the hands of the wicked one, tossing upon life's wild ocean. He is bound, and his bonds are likened unto sackcloth, something that covers him, holds and encloses him. But the Lord of Lords comes in His power, and through

the redemption in the Cross the mourning is changed into a dance of joy, the garment of repentance is laid aside, and the girdle of gladness is put on.

Is it not, therefore, a wonderful thing—this joy of the Lord? It is not a state of excitement. It is not a transitory thing, no, it is a girdle—a girdle that one cannot put off. God has put it on, and it supports us. When the loins are weak, and the knees exhausted, then life and power come forth from this girdle of joy, and they enable us with gladness to draw water from the well of salvation. It makes us to go forth in gladness, bearing the *joyful news*, the gospel of joy. (Isaiah xii., 3; lv., 12; lii., 7-8.)

The joy of the Lord, *this* is our strength. (Neh. viii., 10.) In a war we need *strength*. The true Christian is a warrior, and as such he must know wherein his strength should be. God's Word says: "The joy of the Lord is your strength." The little words *the* and *of the* lay the proper emphasis on the word *joy* in showing its true, its only normal origin in the Divine mind, no peace with the world, no riches, no honour or high appreciation, no gifts, talents, or power gives us strength in the fight. The joy of the Lord—*this* is your strength.

Paul says that "we wrestle not against flesh and blood, but against the principalities, against the powers, against the wicked spirits in heavenly places." (See Margin, a. v.) Eph. vi., 12. It is they who seek to bring darkness into our lives, send us temptations, whisper doubt and despair, and bring luke-warmness and coldness. But the joy of the Lord—*it* is your strength. This joy of divine origin overcomes darkness, temptation, doubt, coldness, and death. It is light, power, trustfulness, and life, and through it we conquer and are made ready for the return of our Lord. We must have this girdle if we are to be ready for the coming of the Master. "Let your loins be girt about, and be ye like those who watch for their Lord, that when He shall return from the marriage and knock you may open to Him at once; blessed are those servants whom the Lord, when He comes, shall find watching. Truly, I say unto you that He shall *gird Himself*, and shall make them be seated, and shall come forth and wait upon them."—Luke xii., 35-37.

At that time He shall gird *Himself*. He

\* This incident was recorded a little time ago in "Confidence."

shall put on joy as a girdle, and he shall serve and wait upon His servants with joy; yes, He shall pour out upon them His joy and gladness as fresh oil, and His joy and their joy shall glorify the Father, Who Himself thus girds them with both.

How do we receive this joy? Who puts this girdle upon us? In Romans xiv., 17, we read, "For the Kingdom of God is not meat and drink, but righteousness, peace, and joy in the Holy Ghost." It is the Holy Ghost who, sent forth by the Father, puts this girdle of joy upon us. He who comes into us as the Third Person of the God-head announces His coming by joy—by the oil of gladness. The Father knows that the soul who is born again (the newly-born infant) needs power and strengthening, and He sends the promise (the Holy Ghost). Acts i., 4, 5, and 6. And when He comes He fills us with gladness. Acts xiii., 52. He girds us with joy.

Beloved, do we all possess this girdle through the indwelling of the Holy Ghost? In these solemn times, when we are expecting Him who is about to return, we must have this indwelling of the Holy Ghost, who shall also gird us with gladness, that we may be able to obey the order of the Lord to go forward, in spite of all discouragements, solitariness, sadness, and cares, in order to be able to stand in the evil day, and having done all to stand, counting all but dung and dross for the excellency of the knowledge of Jesus Christ. Wake up, beloved! Economise the time, redeem the moments, withstand the Evil One, conquer through the Blood of the Cross, follow the Lamb whithersoever He goeth, for the joy of the Lord is your strength.

## Visit to the United States of the Rev. A. A. Boddy.

The Rev. A. A. Boddy's central address during his stay in the United States will be: "Care of Pastor D. W. Kerr, 6403 Linwood Avenue, Cleveland, Ohio, U.S.A." Letters will be forwarded to him. The "S.S. Virginian" takes the place of the "Empress of Ireland." He sails in her (D.V.) on June 12th for Quebec and Montreal as Chaplain. He will be thankful for the prayers of the readers of "Confidence," that his ministry in U.S.A. may be blessed, and that as he travels across ocean and Continent he may be "in the 91st Psalm." This will be his seventh visit to the great Western Continent.

He hopes to visit Montwait Camp Meeting some time after June 20th ("c/o Bro. Oris, Montwait Camp Ground, South Framingham, Mass.") He has promised to speak at the Foxchase Camp, Philadelphia, some time after June 28th ("c/o Bro. R. Greer, 326 North Marshall Street, Philadelphia.")

The Atlanta Camp Meeting commences July 9th, and he hopes to devote some time to ministering to the brethren at Atlanta ("c/o Mrs. Sexton, 78 North Broad Street, Atlanta, Georgia, U.S.A.") He may, of course, have to revise his itinerary, but he hopes to speak also for Pastor Kerr at Cleveland, Ohio, and to visit Bro. S. J. Miller and the brethren at Milford, Nebraska, on his way to or from the Cazadero Camp in California.

The Cazadero Camp (July 8th to August 8th) is in Sonoma Co., about 80 miles from San Francisco, and about 9 miles from Guernville. The North Western Pacific R.R. runs right into the Camp Grounds. A good number of speakers is announced, and the Rev. A. A. Boddy hopes in due time to join them. For particulars write to Mrs. Carrie Juod Montgomery, Beulah Heights, Oakland, California. He returns to Sunderland in August (D.V.)

## FROM THE INDIAN FRONTIER OF TIBET.

### Letter from a Worker in the Darjeeling Tibetan Mission.

I am in constant communication with the British Trade Agent in Tibet, and he has kept me informed of the non-march of events as regards the opening of that country. His latest is that he takes back all that he ever said about the probable near opening of the land to the Gospel. This was in answer to a request for the itinerary of the journey to Gyantse, which he would not give me. I got it, however, from the pages of the "Statesman," and now know the route and its difficulties well.

Easter Sunday was marked by the baptism (water) of Yeshe Nyima, a Tibetan young man of twenty-five years old. He is clearly converted, and when asked if he renounced Lamaism and all its works, replied in the affirmative in a very hearty manner. Please pray for him. This man's history is interesting. We last saw him seven years ago. The occasion was a waiting meeting in our sitting room. Miss Jeanie Gammon was present, and under the power of the Spirit she spoke in a language which this man understood. He ran away, and when I found him a day or two afterwards, he said the lady had spoken in Chinese, and that he was commanded in that tongue (he is partly of Chinese origin) to repent of his sins. He did not obey, and disappeared from Darjeeling. After nearly seven years he came back, came to the meetings, and has at last been happily converted. This incident has encouraged us very much.

We have had some trouble amongst the converts lately, and ask you to pray that they may receive such a baptism of the Holy Ghost as shall

(From the Indian Frontier of Tibet—continued.)

effectually sweep away all unsteadiness, fear of man, covetousness, debt, smoking, and any other hindrance to the Gospel.

On Sunday last two men who had been attending all the Tibetan meetings came to the altar and seemed to receive real blessing from God. We were full of joy and thankfulness. Judge of our surprise and sorrow when, after the meeting, they informed us that they were going home to their own place on the Chinese border, seven months (?) march away, on the morrow. But as they really seemed converted, we made closer enquiries, and found that they had heard the Gospel in their own place before setting out on their travels. They described a sahib who must be one of the P. M. U. brethren on the Chinese border. We gave them a good supply of literature, and let them go. I know they are saved.

At the soldiers' meeting (Mr. Mann) at Lebong, last night, three men professed conversion. We trust they are truly saved. Pray for us, please.

Yours in Jesus.

J. KELLY.

## The Coming of the Lord.

*Address at the Sunderland Convention by the Rev. A. A. Boddy, Tuesday Night, June 2nd.*

Introducing the Speakers, the Rev. A. A. Boddy remarked that, since the news of the outpouring of the Holy Spirit some time about the year 1906, when they heard of the wonderful way in which the Lord was baptising people with the Holy Ghost with the sign following, there had been a marvellous quickening of interest in the soon coming of the Lord Jesus. Those of us in Pentecostal circles who had been privileged to see what was going on in different parts of the world—in America, in France, in Germany, and other parts—had been impressed with the fact that there is a general impression that the Lord was soon coming, and everything seemed to point to the idea that something was going to happen. Look at the unrest in the different departments of life, see what unrest exists in the industrial world, think of the uprising of the democracy in many parts of the world—in China, in Turkey, and in other parts—such a state of things extending all over the world. Think of the wonderful discoveries and the terrible disasters, the earthquakes, shipwrecks, everything showing that we are living in a time when everything is hurrying on and heading up to a great climax. We believe the meaning of it is that the end of this age, the Pentecostal age, is drawing near. ~~The devil is trying us as never before~~ with awful temptations and possessions, and this Pentecostal outpouring of the

Holy Ghost is also pointing to a close of the dispensation, while the messages given by the Holy Spirit in all parts of the world have been: "Maranatha, Maranatha, Jesus is coming soon." This was not because people wanted to hear such a message, but because God prophesied it through them.

While some are listening to this word, there are a good many who will not pay any attention to it; the world is deaf to it. But there is a certain class of people, and they are generally called Pentecostal people, throughout England, Scotland, in Germany, in Canada, in America, and other parts of the world, who are always ready to listen to any message about the coming of the Lord, because they believe it is a fact. Pentecostal people right round the world are looking as a body for the soon coming of our blessed Lord. Therefore, it is right that among the subjects to be considered by such a gathering should be—"The Present Time in the Light of the Coming of the Lord." We want not only to know about it in our heads; it is very important we should know all the reasons and circumstances which point to the Lord's coming. We want you all to be convinced of the truth. We want that all fear should be taken away, and that men and women should so love the Lord that they should love His appearing also, that they should be so filled with the Holy Ghost that the coming of the Lord should be a joy and not a terror, and that we should all feel, if He should come while we are holding this Convention, we should all say: "Even so, come, Lord Jesus." Some people said, "Lord, don't come in my time; come a little after, if You will." He is waiting for a people who are ready to say: "Come, Lord Jesus, come quickly." He is waiting for people who are living near Him and have faith that He will come according to His promise, waiting on God day by day and walking with Him as Enoch, who represents the old dispensation, a sample of people who will be multiplied at the close of the Pentecostal dispensation, and who, because they are walking with God, will not be found. Enoch had this testimony that he pleased God, and by faith he was translated and taken from this earth just as he was, his body being glorified, as was our Lord's.

That is what will take place in many cases. There is no occasion to put on

our best clothes to wait for the Lord; He wants us to be working and watching. In the meantime, we thank God for the glorious news that the Lord is coming soon.

vention in July and August, with well-known speakers. Visitors requiring accommodation should write to Mr. Alex. Ferguson, Beth Shalom, Ward Avenue, Bangor, North Ireland.

## PENTECOSTAL ITEMS.

Pastor Barratt writes from Norway of the recent Convention held in Christiania in large halls, when they had great blessing. It is proposed to hold another Conference in September, as a large number of Norwegians and Americans will be visiting their home-land. This year is the centenary of the nation's birth as a free State, after its connection with Denmark.

Miss Schroder, The Olives, Lyndhurst Road, Ramsgate, has a comfortable Home of Rest for Christians and Workers, and would welcome Pentecostal friends. Will readers of "Confidence" write to her for terms.

At Bangor, near Belfast, in Ireland, Bro. George Jeffreys is to conduct a Full Gospel Con-

Visitors to the Isle of Man this summer will find a Pentecostal Assembly at Douglas, at 12 Prospect Row. Sundays, 11 a.m., 6-30 p.m. Tuesdays and Thursdays, 8 p.m. In charge of Bro. A. T. Hollis.

Bro. Wigglesworth writes of great blessing in his meetings at Montreal, Ottawa, and Rochester. He has been warmly welcomed at these places.

## THE PENTECOSTAL MISSIONARY UNION.

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

The Pentecostal Missionary Union (or "P.M.U.") for Great Britain dates its commencement from a meeting held in All Saints' Vicarage, Sunderland, on January 9th, 1909, when a Council was formed. Mr. Cecil Polhill, of Howbury Hall, Bedford, was chosen as President. Mr. T. H. Mundell, 30, Avondale Road, Croydon, is Hon. Sec., Mr. W. H. Sandwith, Bracknell, Berks., is Hon. Treasurer (Mrs. Sandwith is Missionary Box Secretary), the Rev. A. A. Boddv is Editorial Secretary, and other acting members of the Council are Mr. H. Small, East Wemyss, N.B.; Mr. Thos. Myerscough; Mr. Jas. S. Breeze, 34, Trafalgar Road, Birkdale, Southport, and 11, Rumpfod Street, Liverpool; and Mrs. Crisp.

There is a P.M.U. Home for Women Candidates at 116, King Edward Road, S. Hackney, and the Candidates are prepared by Mrs. Crisp (of 19, Gascoyne Road, S. Hackney, London, N.E.). The Male Candidates are at Preston (Lancs.), and are being prepared by Mr. Thos. Myerscough, 134, St. Thomas Road. The Men's London Training Home under Rev. H. E. Wallis, M.A., at 60, King Edward's Road, S. Hackney, N.E., though not yet under the P.M.U. Council, is under Mr. Polhill and a small Committee, and is open to any candidates who wish to be trained there. Missionaries in the Field:—In INDIA—Miss Margaret Clark and Miss Constance Skarratt, Apostolic Faith Mission, Parel Hill, Bombay; Miss Catherine C. White and Miss Minnie Augusta Thomas, Poona (7, Phayre Road); Miss Elkington and Miss Jones, Goshanganj Station, U.P.; Miss Lucy Wakeford and Miss Lucy James, P.M.U. Mission, Faizpur; Messrs. P. Corry and A. Clelland, 128, Sheikh-ul-Bundi Road, Abbottabad, India, N.W.F.P. In CHINA—Messrs. Trevitt and Williams, c/o Brother Christie, Taohow ("Old City"), Kansu Province, via Hsian, China (via Siberia and Peking); Mr. and Mrs. A. Kok, Miss Eliz. Martha Biggs, Miss Cornelia E. Scharten, care of A. Kok, Likiang, China, via Rangoon and Bhamo; Miss Monica S. Röniger, Miss Fanny E. Jenner, Miss Ethel Cook, Miss Ieda de Vries, Miss Maggie Millie, Miss Lizzie Millie, c/o Pastor McLean, Yunnan Fu, West China. JAPAN—Mr. and Mrs. W. J. Taylor, 18 Minami Yamate, Nagasaki. Also holding P.M.U. Certificates: John Beruldsen, and Christina Beruldsen (now Mrs. Gulbrandsen), at Lungmen-hsein, via Peking, N. China. Applications for Candidates' forms to be made to Mr. T. H. Mundell, Hon. Secretary, 30, Avondale Road, Croydon. Send a post-card for a P.M.U. Missionary Box to Mrs. Sandwith, Bracknell, Berks. Donations thankfully received by Mr. W. H. Sandwith, Hon. Treas., Bracknell, Berks.

Continued prayer is asked for the Home Base, viz.:—(1) P.M.U. Council Meetings, (2) P.M.U. Missionary Meetings, (3) Box Holders and Donors, (4) Students—the Brothers, (5) Students—the Sisters, (6) Those helping in their Training. Then let us also constantly uphold our Missionaries on the Field, at work, or learning their new language. Wednesday in each week has been suggested as a special day of prayer for P.M.U.

From North India (Abbottabad) our Brother Percy Corry tells of encouraging work among the low caste people, carried on by Mr. Norwood's native workers. He writes:—

On a recent Sunday we had a splendid meeting, and know of one Mihtar (*Sweeper*) at least who was touched by the message, but after two or three had spoken, a voice was heard from one of the houses, and a command given to go away, and the crowd melted in less than a minute.

On Sunday last the crowd was larger, and it

was easy to see some Mohammedans among them, and to understand what they had come for. The meeting went on nicely, hymns being sung, and then the native pastor spoke. He got on with his address until he quoted John iii., 16. "For God so loved the world that He gave His only begotten son." The rest of the verse was drowned, for with one accord they howled like dogs and crushed in upon us, shouting: "God has not got a Son." "Who is God's wife?" For a moment or so confusion reigned. Their faces were flushed with excitement, their voices harsh and cruel. It just seemed that for a time the Spirit of Antichrist, which is so deeply at the root

(Pentecostal Missionary Union—continued.)

of the Mohammedan faith, had got the upper hand. The veil of politeness and civility was for a moment withdrawn, and you saw the power which controls these people and this religion manifest in all its hatred against the Son of God. (1 John ii., 22, 23.) Order was soon restored and opportunity given for more to be said, but they soon knew that they would get the worst of it, and with shouting and clapping of hands (this in these parts means to hoot or ridicule), they melted away into the night.

Already our company number about 60 or 70, and in many ways they are taking over the management of the affairs of the Church, and giving toward the support of their own native pastor and other things.

We were thankful when the President of our P.M.U., Mr. Cecil Polhill, arrived at the Sunderland Convention, after his long tour in India and China. He was in time to take the Chair at the Annual Missionary Meeting on the Wednesday afternoon. The speakers were our Hon. Treasurer (Mr. Sandwith), Mr. C. Polhill, Mrs. Crisp, and Mrs. Walshaw. Mrs. Walshaw, of Halifax, told us of the wonderful work of the Emmaus Missionary Band. The offertory amounted to £130. There was a larger attendance than at any previous Annual Missionary Meeting. The new gallery was even crowded, and this at an afternoon and not an evening meeting.

The four Missionary Prayer Meetings during the Sunderland Convention were times of power and blessing. Also the presence of the students from Preston and London was a helpful feature. It was good to see that long row of consecrated young men on the platform at the Missionary Meeting. Bro. Johnstone, soon leaving for the Congo, will write descriptive letters from time to time as he journeys to his distant station. Let us remember all our Missionaries in prayer.



A MOHAMMEDAN MOULVIE  
In the Abbottabad District (India).

One thing more, and that is the wonderful change the Gospel makes among these people. When they become Christians, they at once begin to keep themselves and their houses clean. The difference is very marked when you see the Christian and the unconverted Mihtar together—such as in the open-air, described above. Often, indeed more often than not, the Christian Sweeper is better dressed, cleaner, and has a happier and brighter face than even the proud Mohammedans who come to cause mischief. We thank God for this—for that in itself in the open-air is a wonderful testimony to the power of God. But that is not all. While we thank God for that, we praise Him even more for the inward work in their hearts, the cleansing from sin and from the evil habits of the past, their hunger for His Word and earnestness in prayer, and in some the desire for the Baptism of the Spirit. Hallelujah!

And this has been brought about as a result of two years' work in this place. Is not this a sufficient cause to praise Him, and a deep call to prayer that they may be led on and more added?

## TOWARDS TIBET.

### Work Among the Tribal Women.

DEAR PASTOR BODDY AND READERS OF  
"CONFIDENCE,"

"The Lord giveth the word; the women that publisheth the tidings are a great host." (Psalm lxxviii., 11, R.V.) By faith we claim the above to be true of this place in coming days.

Amongst those who call for our interest and affection here the women have no small part, especially from us who are their sisters. All the twenty-five different tribes in the district have their own type of women, but one will not speak of them all at present, only about those of the city and surrounding villages. In person we have not been amongst the other tribes, but have met some of them as they came to Likiang.

We long to reach them all with the glad tidings, and feel that the Good Shepherd has His "other sheep" amongst them. As we hear Him say, "Them also I must bring," we fain would help Him search them out.

"How many sheep are straying  
Lost from the Saviour's fold?  
Upon the lonely mountains  
They shiver with the cold;  
Within the tangled thickets  
Where poisoned vines do creep,  
And over rocky ledges,  
Wander the poor lost sheep."

In the tribe and surroundings there is the Tibetan city called Maso, or Na-hsi, as they call themselves. Then there is the Min-chia (bright family), also some Chinese and Tibetans. The majority belong to the first-mentioned, and these one will try and speak about. As they are of Tibetan origin, they follow closely Tibetan customs, especially the villagers and mountain dwellers.

Tribes-women have no bound feet like their sisters the Chinese, and they are strong, hardy women, fit for the hard work which falls to their lot. These dear Na-hsi women do not know much about their place in keeping the home, but are more familiar with work in the fields, or carrying some heavy burden on their backs, or selling their wares in the market.

When visiting a Chinese home we do not have to consider if the female members of the family shall be at home. They seldom are out, and always seem to have much time to spare. But it is quite a problem for us to know the right time to visit these Na-hsi houses so as to find the women folks at home with leisure to listen to our message.

These Nlolo, or Na-hsi, women have had no education, but in all their ignorance and simplicity there is something very attractive in them. They are very natural, and of a bright disposition. We find them very responsive when telling them the story of Jesus, but it is so hard to convince them that the good news is for women too.

We hear such expressions as these: "We are only women, so we cannot worship the Heavenly Father." When you ask them if they have got sin, they reply with astonishment at such a question, "As we are women our sins are very great."

They have got the idea that the other sex are more virtuous, and hope; if they gain enough merit, to be re-born as a man in the next world.

Women are most devoted to the idols, as you will see by the following.

For some weeks back there has been a dearth of water in the city, which has filled the natives with fear for the harvest. The many little streams that flow through the city have been almost dry. Twenty minutes' walk from our house there is a large temple called the

LONG-UANG MIAO,

or Dragon King Temple. This king is supposed to supply all the water, so, owing to the scarcity, the women have been flocking there in groups to worship the Dragon and beseech him to give the much needed water. Leaving their homes early in the morning, they took with them a basket with lunch, and some incense to burn to the idols. So they remained there until evening.

As they passed our home many of them came in to see us, and we have had many opportunities to tell them of the Redeemer. Between thirty and forty of them have been here at once, and our little room has been filled time and again.

The Lord gives us much joy to tell of Himself, and the dear old story becomes more precious as

we see how it suits the most simple as well as the learned.

"'Tis joy, not duty,  
To speak His beauty."

Yesterday, when my friend Miss Scharfen and I were out visiting, we found the women very distressed because of no water. The attempt to gain their interest in anything else was useless. They always came back to the same subject of

NO WATER.

Feeling that their efforts in beseeching the Dragon was in vain, also the processions that were made around the city for the idols, they asked us if we did not know of a way to obtain it. We tried to point out to them the foolishness of expecting anything from dumb idols made of wood and stone, and told them about the Living God, who is worthy of our trust and who is able to answer our prayers. They said, "We do not know how to beseech the Heavenly Father; will you please help us?"

There under the blue heavens in the courtyard these dear women stood with us, clasping their hands reverently, and for the first time in their lives lifted their hearts in prayer to God. The sight was grand! It must have rejoiced the heart of the Saviour, as it did His messengers.

WATER IN ABUNDANCE.

This morning, on awakening, the noise of the pouring rain sounded like music in our ears. It still continues to come in abundance. Elijah's God still lives. Praise Him! The water that is needed now ought to be supplied from springs in the mountains, but by some reason which is not known the supply is stopped. As the rainy season does not come until about June, it is quite unusual for rain to come at this time, but our God is able to do the unusual and impossible. Glory to His Name!

The women promised that when the rain came they would thank the Heavenly Father, and I believe their thoughts are going out to Him to-day.

May this encouragement of faith be a stimulant for us to trust for the spiritual showers. No past supply or spiritual experience, no matter how blessed they have been, will suffice for the present. Praise God, we can always have fresh supplies from the Fountain Head. It is blessed to know this truth in a land of thick and felt darkness.

"I will pour water on him that is thirsty, and floods upon the dry ground."

Coming back to our Na-hsi sisters again, one will say a little more about them. Two of them came to our home the other day, and said that they had come purposely to hear the doctrine. After listening to the story of the Cross for some time, one said very solemnly, "Yes, it is a very good story, but we always forget it; have you no medicine which we could have that would help us to remember?" You can imagine that we felt like smiling at the thought, but at the same time our hearts were deeply touched and moved to prayer. It gave us a revelation of their willingness to be taught. Who will help these dear women by interceding for them?

Just one more incident, and then one must conclude. Passing a home one day we were attracted by some noises which came from the inside. Stepping into the courtyard we saw fourteen old women marching around in a circle. In the

(Towards Tibet—continued.)

centre was an altar to Buddha, and some incense burning. The women were repeating their formal prayer and had their hands clasped; some were using the Tibetan beads, passing them one at a time between the first finger and the thumb, as they repeated the prayers. Not even the appearance of the foreigners would distract them from their worship.

They continually went round in this fashion for 34 times. Although most of them were of the age of 70, or a little more, they did not seem to mind the weariness of the walking round. When this proceeding was over, all prostrated themselves on the ground before the altar, some many times and some less.

The priests were playing their doleful music on the "low" upper story, and there also incense and food was being offered to the idols. The sight was pathetic. It stirred our hearts, and our cry

to God was, "Hasten the day when all men shall know Thee, from the least unto the greatest."

Now, dear friends, will you praise the Lord with us for open doors, and open hearts to hear the Gospel, and ask Him for a rich and full fulfilment of Eph. vi., 19.

Mr. and Mrs. Kok and Miss Scharren join with me in sending you all our hearty greetings.

Yours in His life and service,

ELIZABETH M. BIGGS.

P.S.—We have just received a telegram telling us of Mr. Polhill's arrival in Yunnan-fu. We are sorry that he will not be able to visit us here, so far in the interior. Although Mr. Polhill seems so near it would take eighteen days' journey to reach us.—E.M.B.

c/o Mr. A. Kok,  
Likiang-fu, West China,  
via Rangoon and Bhamo.

ANNUAL BALANCE SHEET.

Receipts and Payments Account for the Year ending December 31st, 1913.

RECEIPTS.		£	s.	d.	£	s.	d.
To Balance in hand (Jan. 1st)					274	15	2
" Subscriptions and Donations	907	10	2				
" Collections at Meetings	266	19	4				
" Proceeds of Collecting Boxes	400	1	1				
" Sale of Jewellery	1	7	6				
" Interest on Deposit					1,575	18	1
					5	10	1
					<u>£1,886</u>	<u>3</u>	<u>4</u>
PAYMENTS.		£	s.	d.	£	s.	d.
By Allowances to Missionaries and Native Workers					961	15	4
" Mission Outfits and Passages					280	13	9
" Mission House Rent					42	0	0
" Men's Training Home—Maintenance and Travelling					135	10	10
" Women's Training Home—Management and Provisions	107	13	0				
" Rent (5 qrs.), Rates, and Repairs	77	3	3				
" Gas and Coals	14	9	5				
" Students' Travelling & Conference Expenses	5	8	3				
					204	13	11
Less Contributions for Board					42	19	0
					<u>161</u>	<u>14</u>	<u>11</u>
Total Missionary Expenses					£1,581	14	10
By Printing and Postage					12	5	5
" Incidentals					28	15	0
Total Payments					£1,622	15	3
Balance in hand (Dec. 31st)—							
Cash on Current Account	178	3	5				
Cash on Deposit Account	68	10	0				
Cash in hand	2	0	1				
	248	13	6				
Less Due to Housekeeper					15	5	5
					233	8	1
					<u>£1,856</u>	<u>3</u>	<u>4</u>

W. H. SANDWITH, Hon. Treasurer.

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

HERBERT A. COX

(Woodman, Cox & Co., Chartered Accountants),

28 Basinghall Street, E.C.

May 18th, 1914.

List of Contributions received during May, 1914.

	£	s.	d.
Receipt No. 822	10	0	0
" 823	0	1	11½
Frankwell Mission Room	0	5	0½
Sion College Own Missionary Fund	1	14	1
" Collection	2	0	1
Lytham Assembly	8	12	3
Receipt No. 828	30	0	0
Cwmtwrch Assembly	3	5	1½
Receipt No. 830 (towards support of Mr. Kok) 1360 marks =	65	18	1
All Saints', Sunderland, Women's Bible Class	8	10	0
" Choir Boys	0	10	0
Anon. (towards support of Mr. Corry)	1	0	0
Brookshaw Street Mission	2	0	0
Full Gospel Assembly, Belfast	2	10	0
Wemyss Assembly (towards support of Mr. Taylor)	1	10	0
" Girls' Bible Class (towards support of Mr. Taylor)	0	15	0
Receipt No. 838	5	10	0
" 839	2	0	0
Airdrie (J.M.)	2	0	0
Hull Assembly	2	0	0
Bradford Conference Collection	10	0	0
Preston Assembly	12	0	0
Frankwell Mission Room, Shrewsbury	1	0	4
Receipt No. 845	2	0	0
" 846	1	10	0
" 847	0	2	6
Tonypandy Assembly (towards support of Bros. Williams and Trevitt)	1	0	0
Receipt No. 849	0	10	0
	<u>£178</u>	<u>4</u>	<u>5½</u>

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

W. H. SANDWITH.

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

Oswaldkirk, Bracknell, Berks.

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