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“CONFIDENCE”

EDITED BY

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ALL SAINTS' VICARAGE, SUNDERLAND, ENGLAND.

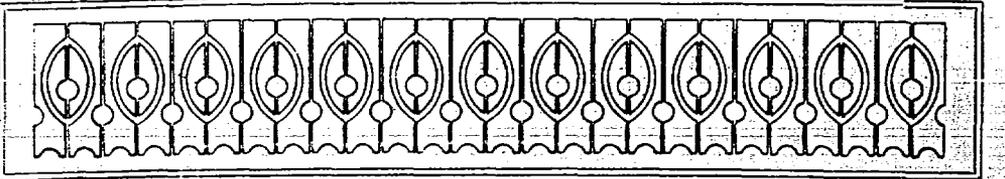
“This is the CONFIDENCE that we have in Him, that if we ask anything according to His will, He heareth us: And if we know that He hear us, whatsoever we ask, we know that we have the petitions that we desired from Him.”

—1 John v., 14-15.

“The Lord shall be thy CONFIDENCE, and shall keep thy foot from being taken.”

—Prov. iii., 26.

109th ISSUE.



ONE PENNY.

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"CONFIDENCE."

No. 4. Vol. x.

ALL SAINTS', SUNDERLAND.

July-August, 1917.

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

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The Church at Corinth.*

Lessons from St. Paul's advice to his Converts.

A very profitable time was spent in going through the first Corinthian letter. The readers of "Confidence" following this article with their Bibles will find it helpful to go through this summary of the Epistle more than once.

Shall we turn to I Cor. i.? I will read from the first verse: "Paul, called to be an apostle of Jesus Christ through the will of God, and Sosthenes our brother, Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours: Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ. I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ; That in everything ye are enriched by Him, in all utterance, and in all knowledge; Even as the testimony of Christ was confirmed in you: So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ: Who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ. God is faithful, by whom ye were called unto the fellowship of His Son Jesus Christ our Lord."

VERY POSITIVE TEACHING.

I want us for a little while this afternoon to look together at this remarkable letter of the apostle to the church at Corinth. In the First Epistle we have the most positive teaching. He strikes no uncertain note as to the high calling of God and the vocation of the Church. You remember not only the very positive teaching concerning the call of the Lord's people into

living union with Him, but the apostle speaks here in a remarkable way of the unifying power of the Holy Spirit, and of His marvellous activity among His own people utterly surrendered to Him. Paul speaks in this epistle, too, of the un failing law of love always to be made manifest among the Lord's own. He speaks here also of the ultimate triumph of our Lord Jesus Christ, and of all His own, in the glorious resurrection. In this epistle, too, he gives positive teaching concerning our Lord's Supper, in which His followers are to remember, in the memorials of which they partake, His death till He come. Also in this epistle we are given the clearest teaching concerning the gifts in the Christian Church, and with reference to the Resurrection.

In this first chapter we notice, first of all, the faithful calling of God our Father; how every one of the Lord's redeemed ones, the Lord's separated ones, is called into living union with the Lord Himself. In the ninth verse, which possibly we may regard as our keyword at this time we are told, "God is faithful, by whom ye were called unto the fellowship of His Son Jesus Christ our Lord"—

CALLED INTO LIVING UNION WITH JESUS CHRIST, called into co-operation with Him, called into fellowship with Him. May God the Holy Spirit make it real to us at this time that, as God's own people, we are called with such a high calling into that mystical union. The greatest mystery ever presented to this world is that union into which the Lord's people are called with Himself. We are to be brought into such living union with Himself that all that is ours by nature may go down to death, and all that is His by right of being the Holy and Blessed Son of God—all His power, all His wonderful wisdom, all His marvellous love, all His wondrous compassion—all is to pass into those who are in union with Himself. It is not an outside union, but a union through-and-through; we are baptised by the Holy Ghost into that oneness with Himself. God has called us into this union, into this mystical union, into this wonderful fellowship, into this co-operation with His Son Jesus Christ.

You will notice that whatever we may think of

* A Bible Reading given by Mrs. Crisp at a Conference Session held in Kingsway Hall, London, on Tuesday afternoon, May 29th, 1917.

(The Church at Corinth—continued.)

renouncing here, or whatever we may think of ourselves, it is not for us to dwell upon what we are by nature, but upon

WHAT WE HAVE IN HIM.

In the thirtieth verse of this first chapter we read: "Of Him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and

results of sin, there being a complete obliteration of what I am into what He is. Jesus Christ, therefore, now is to be made to me all that I need, at every point of my nature.

OUR HIGH AND HOLY CALLING.

In this first chapter we get very clearly a calling. I want us, first of all, to see our high and holy calling, then I would like us to see the conduct which the apostle warns against; then to be able to look at the consideration for others to which we are called; then lastly, to look at the crown and consummation in the fifteenth chapter: "As we have borne the image of the earthy, we shall also bear the image of the heavenly."

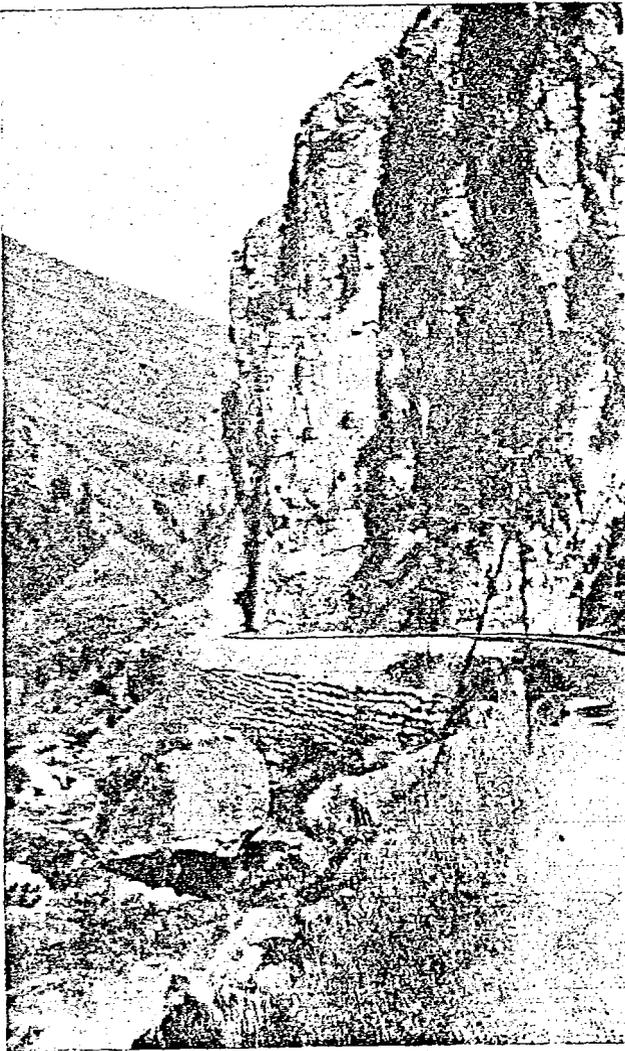
For a few moments we look, first of all, at this high and holy calling. You will notice that in the twenty-sixth verse it says: "Ye see your calling, brethren." He has just been enumerating what that calling is. He has said that this church has come behind in no gift; they have liberty in utterance, they are full of knowledge, they are waiting for the coming of the Lord Jesus Christ, and in everything they are enriched by Him. And now he says, "Ye see your calling." In the eighteenth verse he is seeking that they may know the power of the Cross. "The Cross is to them that perish foolishness; but unto us which are saved it is the power of God."

THE POWER OF THE CROSS-LIFE.

There are thousands of Christians to-day who will never know real union with Jesus Christ, because they fail to know union with Him in His Cross, in His crucifixion. There are thousands to-day who are seeking to know the power of the resurrection life of Jesus Christ, but will never know it because they fail to know Him in His crucifixion on the Cross. They shirk the Cross, and therefore they cannot have the power of Christ in their life; they shirk the Cross, and therefore they cannot know the power of Jesus Christ in His resurrection life in their mortal bodies. It is only as we are given over to Him in His death that we can know the power of His resurrection life in our mortal bodies. As long as we hold on to our reputation, or to some honour from man; as long as we are seeking the applause of man, and holding on to everything that belongs to us by nature, or by position—social or otherwise—as long as we are trying to hold on to that we are shirking the Cross.

(Spoken in an unknown tongue, and interpreted thus: "For surely it is in the rugged Cross that ye take up and voluntarily put yourselves upon and let yourselves go to death, that ye shall know the divine operation of God within you.")

Only as we know the power of His Cross, only as we know what it is to be crucified—not in some figurative way, not as some kind of beautiful little bit of theology; but in real matter of fact



THE RAILWAY TO YUNNAN-FU.
(By kind permission of the Editor of "Flames.")

sanctification, and redemption." He is made unto us *Wisdom*. I believe that is salvation from the ignorance of sin and from all that sin means. The wisdom of God is made manifest to us in that we are saved from the ignorance of what sin is, and of sin's consequences in this world. *Sanctification*, I consider, is salvation from the power of sin. Then He is made unto us *Righteousness*. That surely is salvation from the

daily experience—can we ever know the real resurrection life of Jesus Christ within us. When the people in Jerusalem saw anyone going out bearing the cross upon their shoulder, they knew at once what that cross was meant to be—that that man bearing the cross was going out to be crucified. And when you and I voluntarily take up the Cross it is that we may be crucified upon it, put to death; that we shall be put to death by others as we have voluntarily yielded ourselves to the Cross. Only as we know the power of the Cross in our daily life, only as we are saved from our self-life and from every form of sin and everything that belongs to the old life, only as we die upon that Cross can we know the reviving power of the resurrection life of Jesus Christ in our spirit, soul, and body.

You see, then, that your calling, first of all, is for the Cross—not for the Cross standing outside Jerusalem two thousand years ago, but the Cross upon which you are crucified unto the world and the world unto you. the Cross that you and I have to take up daily and die upon. that the life of Jesus may be made manifest to-day before others. The world is still seeking to see Jesus. and it will only see Him as it sees Him in you and me with ourselves out of the way. (*Spoken in an unknown tongue, and interpreted: "For verily, was it not written, He was crucified for our sins according to the Scriptures, and He was buried, and He was manifested again. As thou dost go to that Cross and go into that grave, He shall rise up in thee and He shall be seen. As thou dost hold on to thine own thou canst not have His; as thou dost hold on to thine own good reputation, thou canst not have His; as thou dost hold on to that which is thine own, thou dost lose that which is His own. Thou must choose between the one and the other."*) "Ye see your calling, brethren." Your calling, first of all, is the Cross, that you may know the power of God in your life, for the Cross is the power of God unto salvation—uttermost salvation for spirit, soul, and body, to every one that believeth.

THE DANGERS OF RESTLESSNESS.

If you will turn to the seventh chapter, verses twenty to twenty-four, you will see that there again the apostle speaks of a calling. "Let every man abide in the same calling wherein he was called. Art thou called being a servant? care not for it: but if thou mayest be made free, use it rather. For he that is called in the Lord, being a servant, is the Lord's freeman; likewise also he that is called, being free, is Christ's servant. Ye are bought with a price; be not ye the servants of men. Brethren, let every man, wherein he is called, therein abide with God." The early Christians were strangely moved to restlessness. They had passed through such wonderful changes, such marvellous experiences. Having been brought out of idolatry and heathen darkness into the glorious light and liberty of the children of God; having suddenly been called out of that awful bondage into glorious liberty and freedom, out of the oppression of the enemy into the glorious light of God's Holy Spirit; having been baptised with the Holy Ghost and set so gloriously free from all the trammels of the past, from that which they had received by tradition, and been brought into the wonderful knowledge of God the Father and God the Son, through the power of the Holy Spirit, there was a great feeling of restlessness among them, and they wanted every

one of them to "down tools," as we should say, and start out and tell others of the wonderful things God had done for them.

There has been something of that kind of experience since the Holy Ghost has come to us in Pentecostal power. Many people have been seeking to go and tell others of their experiences. Very timely, therefore, does the apostle's warning come to us: "Let every man abide in the same calling wherein he was called of God." As the apostle was looking at them in that day he would mean, "Stay where you are until God moves you out, and when God moves you, go on with Him." It is a very safe message for us at all times, because as soon as ever we have got the wonderful new experience of the Baptism of the Holy Ghost, and are made so gloriously free, and have such liberty of utterance, our minds become illuminated with Divine truth, and we see the whole Bible lit up and made plain, and as we read and re-read the messages of God it seems to us that we are set so free that we must run and tell others. But the Lord wants us to stay where we are until He moves, and when He moves on, and only then, we are to move on with Him. Some Pentecostal people will understand what I mean about this. This moving to and fro, this moving about so quickly may be an experience which is partly brought about by the power of the enemy. The enemy may keep us so occupied in running to and fro that we fail to show the light where we are, and to minister in the power of the Holy Spirit where He has placed us. He needs light exactly where we are. We have been called to the kingdom at such a time, just at this time, and we are to let our light shine now and where we are. I believe that what the apostle said in those days should be repeated to-day by the power of the Holy Spirit. Let every man and woman abide where they are, and abide there with God, until God moves on, and when He moves on, let them move on with Him. (*Spoken in an unknown tongue and interpreted: "Behold the cloud and the pillar. The cloud stayed over them, and whether for a day, or a week, or a month, they abode where the cloud stayed, they abode under the cloud; and when the cloud rose up and moved on, they followed the cloud. Sorrow and a rough pathway lie before those who choose their own way, before those who step out of the will of God."*)

Will you turn back to the first chapter for a moment: "Ye see your calling, brethren." After he has spoken about the calling to the Cross, and the calling to abide where we are, the Holy Spirit would have us look to the calling to renounce all that we have by nature, so that we may apprehend that which is for us in Christ Jesus. In the second chapter he says he spoke not in the words which man's wisdom taught him, neither with an eloquence that was his because of his culture or education. The apostle had sat at the feet of Gamaliel, he had been trained in Greek culture, he was a master of languages; he was one who had been well trained, disciplined, and educated. But he says: "These things I renounce and lay on one side, and use not the wisdom of man, nor the knowledge that I carried before as a cultured man, lest I should have the faith of those to whom I speak standing in the wisdom of men instead of in the power of God." In the second chapter there are constant negations of what he was and what he had, that he might apprehend and lay

(Continued on page 59.)

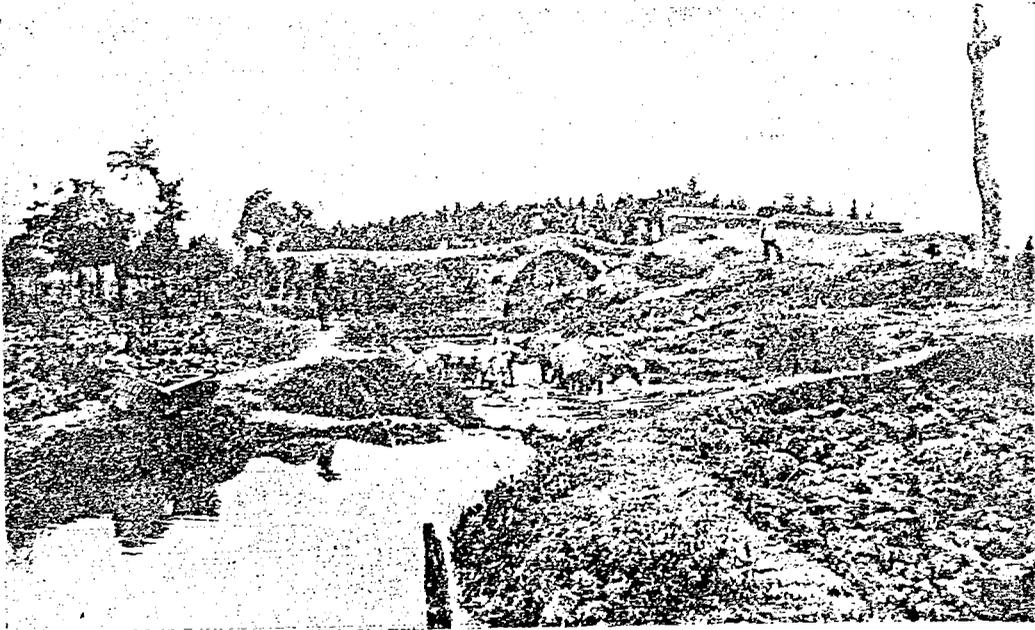
The Ungodly Feast.

An Address at Kingsway Hall by
Pastor Stephen Jeffreys.*

I will just read one verse—Dan. v., 27:
"TEKEL: Thou art weighed in the bal-
ances, and art found wanting."

This chapter altogether is the wind-up
of an ungodly feast, a sad wind-up. Now
I think it will do us all good to remember
that the life of everyone of us here is
either a godly or an ungodly feast; and it
is going to end up in a sad end, or in
glory and bliss. A multitude of us here
know that it is a godly feast.

gotten again by the power of the blood of
Jesus—if that is not true of you, brother
or sister, your life is an ungodly feast.
Jesus died to bring us to God, and there
is only one way given in Scripture that I
know of by which people can be brought
to God. John declared it when he said,
"Bring forth fruits meet for repentance."
Have you come that way? If not, you
have never come to God. "Ye must,"
says the Word of God, "be born again."
May the Lord wake us up in this service
to-night to know where we are standing
with regard to the great salvation He has
offered to us. Otherwise, our life is going
to wind up in a very ungodly feast.



IN YUNNAN PROVINCE.
(By kind permission of the Editor of "Flames.")

"Thou art weighed in the balances, and
art found wanting." Our conception of
ungodliness oftentimes is that, for in-
stance, the drink curse, and harlots, and
blasphemers are ungodly. But let every
man search himself and come to the light
of God's Word to know his position to-
night. It does not matter what our pro-
fession may be, it does not matter how
outwardly respectable we may be. If we
are not—and we should put this more
plainly before the people in these terrible
days than ever before—if we are not born
of God, if we are not "born again," be-

We may be hiding our life behind a
refuge of lies simply because our name is
on a church roll; and we are doing that
if we are not born of God. That feast
may go on for a while. In that feast of
Belshazzar they seemed to be enjoying
themselves immensely. Are we enjoying
ourselves? There was no condemnation
for a while, and they were enjoying them-
selves, it may be, in a drunken condition.
Then there happened a wonderful thing.
A hand appeared, and wrote upon the
wall, and this was part of the writing:
"TEKEL: Thou art weighed in the bal-
ances, and art found wanting." Oh, the

*Delivered at the Pentecostal Convention, Whitsuntide, 1917.

sad end of that ungodly feast! May the Lord to-night bring us into a godly one, because the time is short. Belshazzar was seized with consternation when that hand appeared upon the wall.

To-day I see the hand of God upon the wall. Why? Because we and other nations have been indulging in an ungodly feast, instead of keeping ourselves separate for God. There is urgent need for a Day of National Humiliation and Prayer, and for a casting away of idols. God's hand is upon the wall, from a national point of view. And if your life is an ungodly feast, that hand is sooner or later going to appear on the wall to you individually. May the Spirit of God arouse us who are God's children to a sense of our duty. What do we see in the land to-day? The whole nation marching to its doom, not only on the European fields, but in this great ungodly City and in every town in Wales. Especially are the young women being carried away by the pleasures of the world. The hand is to-day appearing upon the wall. God will not be mocked by a church that is mingled up with everything that is worldly and ungodly. He never meant His Church to do that, but to be separate unto Himself.

What did Belshazzar do? He called in the magicians; he called in the astrologers. It may be that he had paid them a good salary every month. He called them in as he thought they would be able to interpret the writing. But they could do nothing with it. This world has failed to understand God's handwriting; and it will fail, because we must be "born again" in order to know our Father's handwriting. The wisdom of this world failed, and it is a failure to-day. We see to-day our land getting worse and worse, and it will go on getting worse until the Lord of Life appears. He is coming very soon; Jesus is coming again. The astrologers and magicians could not interpret the writing. But they had heard of one, Daniel, and they said he could reveal these secrets. As we know, Daniel was called in, and he interpreted the message, "Thou art weighed in the balances, and art found wanting."

You may have the wisdom of this world, but you must get a Daniel to reveal God's Word, and God to-day is raising up throughout the land Daniels that know their Father's handwriting.

Belshazzar had committed an awful sin.

You know what he did. He had taken the vessels of the temple to drink wine, and the hand came upon the wall. You know what God's Word says: "Ye are the temple of the Holy Ghost." Shall I take this matchless body to anything that is worldly, and then take it to the Communion rail on Sunday morning? That is the way to bring the hand upon the wall. We are to-day facing a calamity, facing a catastrophe. It is the hand of God upon the wall. Pentecost called out a chosen people separate from the world, a peculiar people, strangers and pilgrims. God's people in this world are strangers, but they are pilgrims on their way home. I thank God that I am on my way home rejoicing, and I do not fear the hand upon the wall.

There is no wonder that the hand of God is on the wall to-day. To a great extent we have provoked God. O Spirit of God, come upon us and give us such a vision of Calvary as we never had before, and bring us down at the feet of Jesus. Oh, for another John the Baptist; oh, for another Jeremiah; oh, for another Isaiah—prophets of God. Oh, for people that speak in the name of the Lord, people who fear not the face of man, but declare the whole counsel of God and thereby seek to bring back the nation to Him. There is a terrible condition of things existing. Where are your daughters, mothers? Where are your boys, mothers? Some of them are in the pleasures of the world. There is only one hope for this sin-cursed world, and that is Holy Ghost power. Let us pray God to send us Holy Ghost power to separate us from all that is sinful and worldly. God forbid that we should take this temple of God after to-night to the pleasures of this world. Do not provoke the hand of God to write upon the wall, do not bring His hand in judgment against you. "Flee from the wrath to come." I wish I had the voice of an archangel to-night. If I were speaking in St. Paul's Cathedral I would direct the people's attention to the judgments of God, and warn them to "flee from the wrath to come."

The hand of God is upon the wall. God has a way of weighing people. He is a God of judgment, as well as a God of love, and we want to declare the judgments of God, as well as His love, in these days. The fear of God is not in the land. We are living almost as they did who lived

(Continued on page 58.)

"CONFIDENCE."

JULY-AUGUST, 1917.

Editor—

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

Assistants—

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

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The Editor has very many other duties.)

THE WHITSUNTIDE CONVENTION.

AT KINGSWAY HALL, LONDON.

SOME NOTES BY THE REV. A. A. BODDY.

After a holy and helpful Whit-Sunday at Sunderland, the Writer journeyed up to London for Conference Week at the Kingsway Hall. The attendances were good, very good. On the whole it was, as Pastor Saxby said, one of the best (for him, he said, the very best) of the London Pentecostal Conferences. There were no signs in the meetings of the Pentecostal Movement slackening or dying down. Kingsway Hall is an ideal building for a largely-attended Conference. It is very central, and in a splendid new thoroughfare, near to the Strand and to Holborn. The large Hall is comfortable, and good for sound. The Convener (Mr. Cecil Polhill) had much to encourage him, both on the platform and in the Hall. He gave very practical and earnest introductions and short Bible Readings in opening the meetings, and extended a warm welcome at the commencement of the first meeting on Whit-Monday.

Bro. Moser (Southsea), who followed, spoke on the important subject of urgent, persistent, and clamorous Faith. Bro. Kent, of Horden Colliery (Co. Durham), told of the blessings of Pentecost at that place and the power of God in their open-air meetings. Bro. Smith Wigglesworth, of Bradford, was overflowing, and his addresses showed great loyalty to God and an unbroken communion. He was often hard at work in the prayer

meetings where many received healing or the Baptism in the Holy Spirit.

Pastor Bacon (Plymouth) is a strong representative of Pentecost. He said to the Writer that at one time he was an ardent Protestant controversialist, but the Holy Spirit had taken away the bitterness now, while his opinions were unchanged. His addresses on God's plans and work were earnest and convincing.

Mrs. Walshaw (Halifax) is an acceptable and welcome speaker always. On Isaiah xi. she dwelt on the character of the Spirit as revealed in the person of our Lord. At a meeting of Leaders she gave a convicting address on the word "MUST." It was on the need of supporting Missionary effort. She said she was in touch with 73 Missionary Societies. The Mission at Halifax gave £500 last year to Foreign Missions—mostly the gifts of working people. A poor woman had told her she could not afford to give a subscription of 5/- a year as they only had 18/- a week coming in; but instead she would gladly give 6d a week. The result of Mrs. Walshaw's address was a great humbling in prayer by leaders who acknowledged how poor had been their efforts for Foreign Missions.

Another address by Mrs. Walshaw was on Lev. vi., 8-12: The laying of the wood every morning upon the altar symbolised our offering our Human Life to God first thing every day. God's fire will reduce it at last to ashes, just in touch with the Lamb of God, and then comes beauty for ashes, etc. These ashes are very precious, they are carried carefully into a clean place (Lev. vi., 11).

Mrs. Crisp gave a remarkable exposition of the first Epistle to the Corinthians. (See page 51.)

Pastor Saxby is a very earnest brother. He has a "Home" in North London at Harringay. He has suffered willingly for his convictions, and had to leave his church. He reminds one of Brother Wigglesworth in his joyful sincerity. He spoke from Matt. x. with power. Progress in Pentecost was his subject. It should not be a Monument, but a "Movement." He gave a Bible Reading from the Book of Ruth. He noted progress in her work:

- 1st, She gleaned hands full. Then
- 2nd, She had her apron filled; and
- 3rd, She got the whole estate, for

she became the bride of Boaz. We shall only have a place in the Bride if the Lord chooses to place us there. He will probably grant it not to those who seek to be in the Bride, but to those who seek *Him*.

Brother and Sister Hollis, Missionaries from Bolivia, gave graphic accounts of the life and work, and sang in both Indian and Spanish. They have recently been baptised in the Holy Ghost with the Sign of Tongues.

Pastor Inchcombe, who with his wife (so wonderfully restored, and at the meet-

converted in consequence. He had been out in the field, and had much to thank God for in N. China. In China there was

1st, The open door.

2nd, The open mind.

He asked for prayer that there might also be

3rd, The open heart.

The Annual P.M.U. Meeting was held on Wednesday, May 30th, at 7 p.m. Our Missionaries were specially remembered in prayer, and Mr. Polhill described their work and locations. Two Students gave testimonies, and the offerings amounted to about £90.

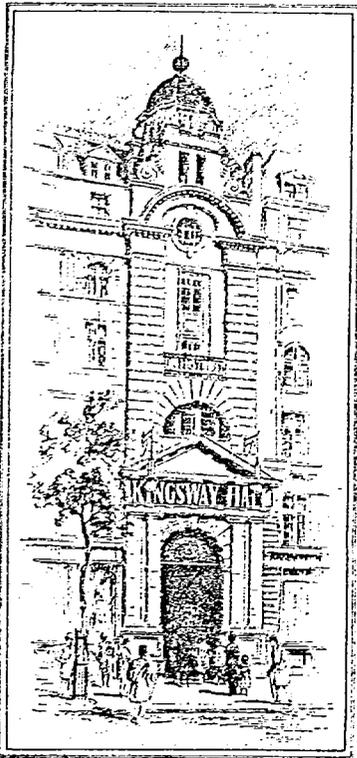
Thursday, May 31st. Addresses were given this day by **Pastor Archer** and by **Brothers Carter, Wm. Black, G. Vale**, etc. At 7 p.m. there was a well-attended Evangelistic Meeting at which there were conversions and much blessing. The addresses were given by **Brother Stephen Jeffreys**, of South Wales, and **Brother Archer**.

Friday, June 1st. At the morning meeting **Mr. Polhill** spoke from the words: "Let God"; and **Bro. Smith Wigglesworth** expounded 1 Cor. xiii., especially referring to xii., ver. 31: "Covet earnestly the best gifts." The Holy Ghost alone can cause us rightly to covet the best gifts. A man who has not been baptised in the Holy Spirit will not covet the gifts; he may even write against them.

Bro. Davis, of Llanelly, South Wales, (one of **Pastor Stephen Jeffreys'** converts and workers), told how he had been a sufferer from epileptic fits, and now for five months had been free owing to the help of **Pastor Jeffreys**.

At the last meeting, after opening words from the Convener (and the Writer), **Bro. Horner** gave an earnest testimony from the words (1 Cor. xv., 58) "Be ye steadfast, unmoveable, always abounding in the work of the Lord."

In the course of his address he described an interesting little animal in Central Africa, known as "The Honey Eater." There were lessons for the Pentecostal people if they would take the "Honey" to stand for God's best. This Honey Eater is very, very keen after honey, nothing will keep him off. There is a little bird which also is eager for honey.—He knows this, and follows it. The Honey Eater is very thick-skinned,



THE CONFERENCE HALL, KINGSWAY, LONDON.

ings) has had a Holiness Mission in Croydon for about 36 years, spoke on his special theme of Holiness; as also did **Bro. Parr**, formerly of Preston, now at the Hendon Aerodrome Works.

Miss Julia Lowe, from India, gave a telling address on the oil which filled the widow's vessels and paid her debt.

Our Missionary **Bro. John Beruldsen** (from Leith) is likely to return to North China in the autumn. He told how his faithful mother had been blessed at Sunderland, and how all her family had been

(The Whitsuntide Convention—continued.)

and doesn't mind stings at all. He meets a serpent which tries to strike him in the eye, but he turns a somersault, and the serpent only strikes his shaggy back. Horned animals thrust at him and cast him into the prickly thorns, but he soon is up again and after honey. He is very determined, and never lets go. Christians are to be equally persistent in pursuing the heavenly things.

Pastor Stephen Jeffreys gave the last message of the Conference—a message for any unsaved in that gathering.

It was from Daniel v., 27: "Thou art weighed in the balances, and found wanting."

There may be ungodly feasts in some hearts or lives, and to these come the awful warnings of the text. (For a fuller report of this message see page 54.)

There were some who came up to the front, and the preacher dealt with them.

Then came the last prayer and the blessing. The people were very reluctant to go, and sang again and again

"And crown Him Lord of all,"

with hands uplifted, and faces lit up with holy joy.

Certainly the Pentecostal Movement as represented at the Kingsway Hall is going on with God and deepening all the time.

A.A.B.

(The Ungodly Feast—continued from page 55.)

in the day just preceding the Lord's first coming. Then, as now, the world was in a cloud of sin. The prophet Malachi tells us that Israel in his day offered polluted bread upon the altar, that they mingled in worldliness. So it is in our land to-day. May the Spirit of God come and move us. There is only one way to move this world. The wisdom of the world is a total failure. But, praise God, the Holy Ghost is not a failure, and under His guidance I am not ashamed to declare a full Gospel, I am not ashamed to declare the truths as they are in God's Word. I go up and down the land taking missions, and wherever I go I see people hungering for the Bread of Life. The young people will not have the pleasures of the world if they can get something better, and I praise the Lord that there is something better in Jesus. Jesus is all I need.

THE POCKET TESTAMENT LEAGUE.

Military Membership.

WORK AMONG OUR SOLDIERS.

The friends who so kindly sent subscriptions to the Editor of "Confidence" will be glad to know something about the careful giving out of these Testaments.

We will take the work on one recent summer afternoon with our troops. It is a scene in a barrack-yard about 4'45 p.m. There are numbers of wooden tables and forms without backs in the open air. On the tables large bowls of strong tea, and thick slices of bread and jam. Seated there a sunburnt company of hungry and thirsty men in khaki, who have mostly just finished a day's work.

This is one of my visiting days. I just look in at the orderly room for instructions. "It's quite all right, sir. You'll find the men in the



REV. A. A. BODDY WITH TWO SOLDIER FRIENDS.

yard to-day, as it is so fine; they are at tea." I carry two heavy bags, containing Pocket League Testaments and also bright religious reading (granted by the R.T.S.). Some men clear the end of one of the tables for me, and I spread out my attractive supplies. I speak while they go on with their tea. I said, "I have given about 2,000 Gospels to the men at the front and here in England. Who would like one to-day?"

Promptly comes the answer from a score or more: "Thank you kindly, sir; I'll take one." "Then you must fill up this card for me, and promise to read it whenever you can," I reply. For half-an-hour or so I am very busy indeed, and at last depart with a sheaf of cards signed and filled in, and my bags empty instead of full. The men are most grateful. With some I have an earnest talk, and they are thankful for Roker Tracts.

I first realised the value of this League when I was in France in the first year of the war. A Christian major, who also was a censor, spent his spare time in giving to the men in

the Y.M.C.A. Huts these choice little khaki Testaments, with their bright pictures of the Holy Land. I was telling someone about a soldier who had just spoken to me, and said, "He was converted at one of our open-air meetings." The major standing by said, "I'm glad to hear that word, 'converted'; people don't use it so much as they did some years ago." Then he told me of his experiences in giving the P.L. Testaments, and how very occasionally he met with rebuffs unexpectedly.

Another recent scene in my work was inside a garrison hospital not far away. The men were in bed, or sitting up in their blue clothes. Here was a long-service cavalry man racked with rheumatism. He nearly lost his life in France on a runaway "Waler" (from India), which dashed its brains out against a wall in its blind fright, and he was thrown thirty feet. He said, "You know the place, for you were there." He was thankful for a copy of God's Word. Little tracts and booklets and illustrated Gospels are most appreciated after brotherly talks as to experiences and escapes at the Front.

I have recently forwarded to the Honorary Secretary of the Pocket Testament League a number of subscriptions:—Miss E.J.H., £1; Miss M.P.P., 10/-; Mrs. M., 10/-; Mrs. E.C.B., £6 6/-; Miss B., 12/-; G.A., 5/-; Mrs. W., £3 3/-; Eiezer Griffiths, Omaha, U.S.A., £1; Mrs. R.E. (Ocean Grove), £1; Mrs. G.A.P. (Canada), 6/3. These kind donors are readers of "Confidence" who have generously responded to my appeal. The League is continuing to supply me most helpfully as my supplies run out and drafts go out overseas.

A third scene. It was about 10 o'clock on a Sunday morning. The C.O. of the Regimental Stores kindly has a table placed for my League Testaments and Booklets in the open air beside the entrance.

Between 80 and 90 men came marching with a swing round the corner and were brought to the "halt." They had to go in for boots, caps, equipment, etc. With the permission of their officers I told them about the Pocket Testament League, and then passed down the lines. Eager hands were put out, and soon they were busy with pencils filling in the cards. Without interfering with the discipline or the work in hand I was able individually to supply them all. "When you get over to France you will prize those Testaments, and especially in the time of danger they will be a great comfort to you." Nearly every man also asked for a copy of my booklet, "Real Angels at Mons."

I shall always be glad to receive help for this work. My share is only a very small part of what is being done in many, many places. Postal Orders or Cheques may be sent to Rev. A. A. Boddy, All Saints' Vicarage, Sunderland.

NORTH CHINA.

Good News from Bro. Bristow.

We have been visited by the heavenly host, and some have been sweetly singing and speaking in other tongues in this little corner of the wilderness where it is still snowing, being the eighth month we have had snow, yet, praise God, the heavenly fire has been burning. One dear Chinese, who tramped some hundreds of miles here, received the Holy Spirit in a wonderful way, and the dear Lord gave us this message through this brother in perfect English, "Jesus is coming soon," and "Jesus is calling." This has been a blessed impetus to us, because this Chinese cannot speak English.

Secondly, we asked the Lord for a plain message, being somewhat timid of interpretation, because flesh is so subtle. Then another old Chinese, over seventy, spoke in tongues, and was full of the new wine of the Kingdom. Others were rejoicing and some weeping. Then the dear Lord sang through the two missionaries. What rapture! Just a foretaste of the heavenly joy. Then a father and three sons brought their mother some miles on a stretcher. We prayed, and, praise Jesus, a few days after they came and said she was well.

Another time we were called to a house where there was a young girl demon-possessed. Prayer was offered, and naturally she was delivered. I say naturally, because it is just like Jesus to do such kind actions. Then we went to another place where a man had been bound because he was so fierce, but he broke loose, and went to a doctor's shop where he created a disturbance. Many Chinese were there beholding his ravings. After some time we went in and bound the demon in Jesus' Name, and the lion became like a lamb, quite calm and peaceful, and on the Sabbath he was at the meeting, so you see we have much to praise Jesus for. This also means much waiting upon God. Oh! we are so helpless without the precious Holy Spirit. Thousands know this, but they won't let Him work His own wise way. Man, clay; God, the Potter. The clay rebels, the pot is marred—such is man without the Holy Spirit. I pray much for you, dear ones; do, please, pray for us.

Yours affectionately in Him,

BRO. PERCY BRISTOW.

Lungmen Hsien.

Chih Li.

(The Church at Corinth—continued from page 53.)

hold of that which Christ was now made unto him. He says in verses four and five: "My speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: That your faith should not stand in the wisdom of men, but in the power of God."

THE HOLY GHOST THE DEMONSTRATOR.

I love to see how, again and again, the apostle fell back upon this wonderful Paraclete that God had sent to stand alongside of him. You remember that Jesus Christ, speaking of the coming of the Holy Ghost, said: "It is expedient for you that I go away, for if I go not away the Com-

(The Church at Corinth—continued.)

forter will not come unto you; but if I depart I will send Him unto you. And when He is come He will reprove the world of sin, and of righteousness, and of judgment.” That word “Comforter” does not express all that the Holy Spirit is meant to be to you or to me; and neither does the word “Paraclete.” It seems as though we could get no word that could express all that the Holy Spirit can be to every individual who receives Him. For He was to be not only an Advocate, but much more than that; He was to be not only a Comforter, but much more than that. He was to be One who stood alongside, or stood by the side of another, who stood side by side as the most complete Guide, Counsellor, Friend, Helper. Here the apostle says that He stood alongside of him as the Demonstrator. He seems to have got the thought that he was in the laboratory, and as he was lecturing to the people the Science Master Himself was standing alongside demonstrating. I love to see the Holy Spirit working like that alongside a speaker. The speaker is speaking while the Holy Ghost is demonstrating. It is the demonstration of the Spirit that we are wanting to-day as a power in our midst. The apostle speaks of Christ’s wonderful salvation, the Holy Spirit demonstrating. (*Spoken in an unknown tongue, and interpreted: “Did He not say, ‘He shall glorify Me, for He shall take of mine and show it unto you?’”*) (*Spoken in an unknown tongue, and interpreted: “O ye sons of men, stand still and see the demonstration of the Holy Ghost.”*) He stands alongside, He is the Demonstrator, and He wants to demonstrate every time. He wants to demonstrate in the healing of the sick when full salvation is being taught; He wants to demonstrate before the world in the opening of the eyes of the blind, that Christ is a Saviour from the past guilt of sin—He wants to do that every time salvation is spoken of. He is the Demonstrator. So Paul says, “I was willing to renounce the wisdom of my own words, much as I valued them, and my own education, much as I thought of it and much as was the trouble which I took to acquire it, for the sake of the demonstration of the Holy Ghost and of power that would work alongside of me. I ceased to be, as Christ had risen up in me.” The Holy Ghost stands alongside as the Demonstrator, and He demonstrates.

THE GREAT REVEALER.

Not only is He the Demonstrator; He is also the Revealer. Look at verses nine and ten of the second chapter: “Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him. But God hath revealed them unto us by His Spirit.” The eye hath not perceived it, the ear hath not received it, the heart hath not conceived it, but God hath revealed it. To-day we are constantly getting that which men’s eyes are seeing, and which men’s ears are hearing, and which men’s hearts are conceiving; but God the Holy Ghost is the Revealer of things that eye can never look into, nor ear ever receive, nor heart ever conceive. It is only done when you know the power of His Cross, and when you let go that which is yours, that which you are seeking to hold on to, that which you are seeking to magnify yourself by the reception of. You can never have the power of His resurrection with you unless you know the power of that Cross in

your life. (*Spoken in an unknown tongue, and interpreted thus: “These are the heights, the Alpine heights upon which the light of God always shines; these are the heights from which He can see that which thou canst never see with thy natural eye, or hear with thy natural ear, or conceive with thy natural heart; but those who are ready for the revelation of God the Spirit of God shall lift to these heights, as He did to Ezekiel. Then as ye read and mark and learn and understand, ye shall find that ye do let go thine own and gird on Another who shall carry you whither you would.”*)

Speaking still of the revelation of the Spirit, the apostle says in the last verse of the second chapter, “But we have the mind of Christ.” The mind of Christ can only be given to those who are willing to let their mind go for the sake of receiving Him.

Having called attention to the high calling of God, we will pass on to look at

THE CONDUCT.

Let me emphasise again that this call is a call into living union with Jesus Christ. I believe there is a great deal of fantastic notion to-day regarding what is meant by union with Christ. But this is the union, the living, mystical union with Him, brought about by God the Holy Spirit, who brings us into oneness with Christ as we let go all that is ours, and that we seek to hold to for our own natural gratification, so as to have union with Christ through His Cross. In the third chapter the apostle had been giving them some warnings. Then if you look at the fourth chapter, and the fourteenth verse, you find that he says, “I write not these things to shame you, but, as my beloved sons, I warn you.” He sounds now three of these warnings, and I believe they need to be emphasised to-day amongst us.

(TO BE CONTINUED.)

PENTECOSTAL ITEMS.

The meetings in All Saints’ Vicarage, Fuiwell Road, Sunderland, are on Mondays at 7:30. We have had visitors from Silksworth from time to time who have given stirring testimonies to God’s goodness. Bro. J. Tetchner (9, Roker Baths Road, Sunderland) has also visited us between his other engagements. He told us of his stirring times in Wales, especially at Ton-y-pandy at Whitsuntide.

Lance-Corporal C. H. Thorley, (P. 7041, M.F.P., c/o A.P.O., S. 44, B.E.F., France) who wrote an earnest letter as to the Coming of the Lord, is now in a quiet little French village. He misses his Christian companions, but writes: “Nevertheless I rejoice, because I realise the presence of Him Who hath said: Lo, I am with you always.” We are sure he would be glad to receive an encouraging letter.

Bro. G. Allen (writing from Sanders Soldiers’ Home, Quetta, Baluchistan, via India) writes to tell us how he received the Baptism in the Holy Ghost. He was prejudiced against the Pentecostal people, but at last journeyed 200 miles, and since then he tells of eight baptised and speaking in “Tongues.” He asks if there are any Pentecostal people at North Shields or near. Perhaps such friends would write to him.

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 and Ireland 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. Glassby, "Ladyfield," Renhold, Bedford, is Hon. Treasurer and Missionary Box Secretary), the Rev. A. A. Boddy is Editorial Secretary, and other acting members of the Council are Mr. John Leech, K.C., 11, Herbert Street, Dublin; Mr. Ernest Wm. Moser, Hebron, St. David's Road, Southsea; Mr. H. Small, 47, Belvedere Road, Upper Norwood, London, S.E.; Mr. Smith Wigglesworth, 70, Victor Road, Bradford; Mr. Ed. J. G. Titterington, M.A., Hon. Principal of the Men's Training Home; and Mrs. Crisp, Lady Principal of the Women's Training Home.

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 Men's London Training Home is suspended for this war-time. Missionaries in the Field:—In INDIA—Bro. J. H. Boyce, Miss Constance Skarratt, Miss Elkington and Miss Jones. Miss Catherine C. White and Miss Minnie Augusta Thomas. In CHINA—Mr. and Mrs. A. Kok, Miss Eliz. Martha Biggs, Miss Cornelia E. Scharfen, Pastor Allan Swift and Mrs. Swift, Mrs. F. Trevitt and Mrs. A. Williams, Miss Fanny E. Jenner, Miss Ethel Cook, Miss Nellie Tyler and Miss Rose Waters, Miss Jessie Biggs and Miss A. S. Waldon, Brothers Alfred Lewer, James Boyd, David Leigh and P. Klaver. Also holding P.M.U. Certificates: John Beruidsen and Mrs. Gulbrandsen. CENTRAL AFRICA—Brother F. D. Johnstone. 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 Mr. W. Glassby, "Ladyfield," Renhold, Bedford.

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) the Reports from the Field. (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. Let us also pray that enough money may always be given to supply our Missionaries' necessities.

Bro. F. D. Johnstone has arrived home safely from the Congo for his furlough. His address is 47, Connaught Road, Preston, Lancs. He will have a thrilling story to tell to the various centres. We hope he will have many invitations. The P.M.U. Council welcomed him at their last meeting. They rejoiced to meet him. He gave a splendid story of his experiences and how God had blessed and used him.

* * *

Bro. Pietre Klaver (from Amsterdam) wrote recently from Yunnan-fu, where he is very happy in his work. Referring to a visit to a great festival gathering, he writes:—

How one's heart goes out to the big crowds which are still in darkness. I went into one of the temples, and it was simply full of worshippers, women in the majority. Inside the temple there were four big oxen, with idols on them. In the midst of them was a great idol of brass. Before all this incense was burning. It was very hot inside, and one was glad to get outside into the fresh air again.

How we praise God that we have an opportunity to testify for Him in the dark places. May I ask the saints at home to continue to pray for us, that we may be faithful in proclaiming the Gospel, and that God will pour out the spirit of conviction upon the people.

* * *



BRO. PIETRE KLAVER.

Miss Fanny E. Jenner also writes from Yunnan-fu:—

Just recently one temple in this city has been burnt down by the police because of immorality practised there. This has made some impression on the people.

One praises God for His continued presence with us in the prison work. One woman, who has just been released after three years' imprison-

(Pentecostal Missionary Union—continued.)

ment, seems to be remaining true to the stand she took some year-and-a-half ago. In spite of the fact that her home is about seven English miles away from here, yet she often comes to the services, and seems to be witnessing for the Lord in her own village. On the other hand, how one longs to see a more rapid growth in those who confess the Lord—more earnestness and zeal. Yet this is, we know, the work of the Holy Spirit, and so we ask you to continue with us in prayer that the preaching may be in demonstration and power of the Holy Spirit. Hallelujah!

* * *

Bro. Wm. J. Boyd writes from one of the out-stations (Kaihua, about 350 miles from Yunnan-fu). He and Bro. Lewer are working together. He says:—

Perhaps you would like to know what our chapel is like inside, and something about the people who come to the meetings. It is situated in a back street outside the city walls. The floor is an earth one, and not the best at that. There are no windows in it, but only the door which opens out into the street, and also at either side of the door there are two openings, which serve as windows. We have no chairs inside. The people that come sit on stools. The men sit together on one side and the women on the other. There is a screen which passes down the centre of the chapel, but this is not used much now, as the chapel is so narrow that if it is used the women cannot see the hymn-sheets. We use large white cloth sheets with large printed characters. The people that come to the meeting are the poorest class, but we think if we had a better place we might get some of the business people interested in the Gospel, and now we are looking out for a place.

Since we came here we have sold about 1,000 gospels and scripture portions; besides we go out to villages and into the city preaching the Gospel. There are many small villages close to the city, and already we have carried the Gospel into most of these. In the villages very few of the people are able to read. We realise that we need the mighty power of God to work among these poor people. We know that God is able to do wonders. We are just longing for a real outpouring of the Blessed Holy Spirit upon the people. We do ask all the dear friends to kindly continually remember us and Kaihua at the Throne of Grace. We realise that we have real opposition and powers of darkness to contend against.

* * *

Bro. Alfred G. Lewer adds at a later date a further record of work in the villages near Kaihua. He earnestly craves our prayers that God will work wonderfully. He feels it so vital.

Since being here we have visited all the villages (as far as we know) on the Kaihua plain. In many of them we have had the joy of being the first to carry the Gospel message. We find at first the people are very much afraid of us. On approaching a village we are generally met by a lot of wild dogs; the people seeing us approach

rush into their houses and bar the doors, and very often bar the village gates (these villages being surrounded by walls with gates), but this does not hinder us. We take up a stand near the closed gate and start singing "Jesus loves me," or some other hymn. One by one they peep out and creep nearer as the singing proceeds. By the time we have finished two hymns we have the whole village before us, then we just tell them of Jesus and His love. After selling a few Gospels we go on to the next village where the same thing is repeated. In one village we visited we met a man who was 116 years old, and he had never heard of Jesus before; this, and like cases, is the impelling force which drives us forward. Sometimes these visits to the far away villages mean that we have to leave about 9 a.m. and tramp through the terrific heat the whole day, returning home at about 5:30 p.m., during which time we have covered about 50 li (16 to 17 miles) and have not been able to obtain even a drink of water (for we must not drink unboiled water here), but we are always ready for the next visit, as it is worth any effort to tell these people that Jesus is coming soon, so that they may prepare to meet Him.

* * *

Bro. D. Leigh has had good times at Si-tan and Fuhming, and describes the burning in the street of spirit-tablets surrendered by a new convert. He wrote from Loatsi.

Loatsi is two days' journey from the Capital; the place is overrun with idolatry, pleasure, gambling, and the like, and nothing but the power of God will avail to move them. I went into one of the temples a few days ago, and there must have been at least 200 idols of all descriptions in the place—I never saw so many before. However, the Lord is with us, and five have given in their names for membership. We watch them for some time after taking their names, to see if their repentance is unfeigned, and, when convinced in our hearts of their sincerity, obey the injunction of our Lord concerning baptism.

Loatsi is a fine place for markets, there being six market days each week, one in the city itself, one at lang, ten li away; Mao Kai, 15 li; Chu Kai, 25 li; Ma Kai, 30 li; and Chi Kai, 35 li distant. These are the places for the crowds, and we have had some fine times at the places we visited. We have not as yet been to the distant ones. There are also a number of villages all around, and these have also been well visited. Please pray that the Lord may pour out His Spirit in Pentecostal showers and get glory to His matchless Name.

* * *

Miss Ethel Cook returned to the capital for a rest (from Amicheo). She tells of some interesting incidents:—

One Christian woman keeps pigs, and for a day or two some of the smaller piggies would not take their food, so she came and asked me if one might pray to God about pigs. I answered "Yes," so without telling me the difficulty, she and her little girl knelt in their home and asked the Lord to heal them. Soon after the pigs were as full of life as ever, and did good justice to the next meal. I praise God that the little girl (aged 10 or 11

years) asked to go to the girls' school in the daytime and to come to chapel every evening to learn about the Lord Jesus, and although the child used to sell things on market days to help the family purse, her parents have consented. Nothing rejoices my heart more than to know that the Christians are thus praying and depending on God *for themselves*, and are not depending only upon the missionary's prayers.

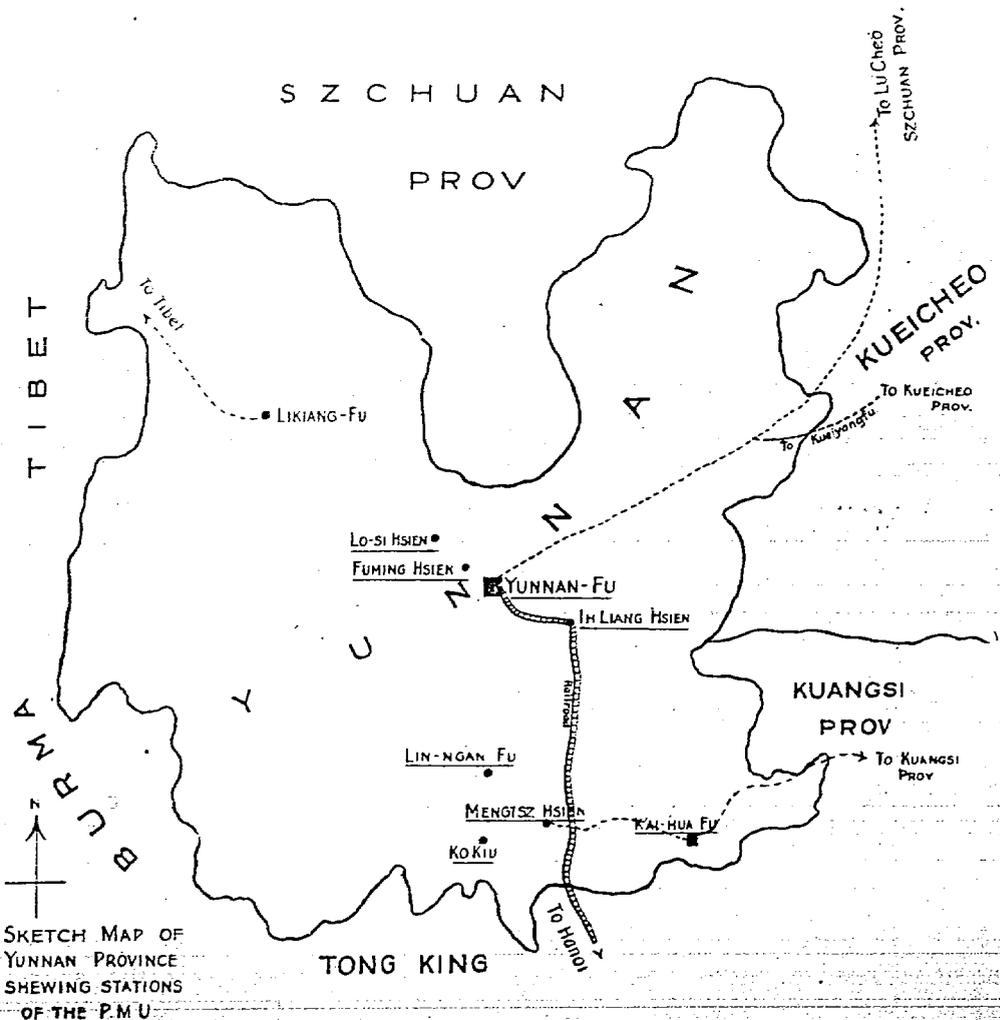
* * *

She further tells how she went to meet the latest missionary reinforcements, Miss Walden and Miss J. Biggs:—

I went to Hok'eo, one day's journey by rail, to receive the Misses Biggs and Walden. I had to spend three days there, staying on the Annamese side in a French hotel, but going across the bridge over the river (the natural boundary between Annam and Yunnan) to the Chinese side. With the aid of tracts I was able to do some work for the Master there, and quite a

number of women listened interestedly to the Gospel, some few inviting me into their homes to tell them more. But there is no missionary (Protestant) living there, and a Romanist chapel is on the French side, so prayer and more work are needed. I may remark in passing that the climate of Hok'eo is most enervating; foreigners find it very weakening. The native houses are made of split bamboo plaited, the supports being of stronger bamboo poles, and roofs of leaf thatch.

It was a very happy time we spent together, the two sisters from England and myself, as we travelled back to Amicheo, Mr. and Mrs. Swift awaiting us there. They spoke at their first meeting there in English, with interpretations. Mr. and Mrs. Swift went with them to the Capital the next day, Mrs. Trevitt and Mrs. Williams joining the party at Iliang, and Miss Biggs, Senr., at Shui-t'ang, so they had a good welcome. Now our two friends have settled down to the life of plodding study of the language. I know the friends at home are upholding them in prayer, praise the Lord!



(By kind permission of the Editor of "Flames.")

ANNUAL STATEMENT.

Receipts and Payments Account for the Year ending
December 31st, 1916.

RECEIPTS.		£	s.	d.	£	s.	d.
To Balance in hand (Jan. 1st)					173	12	8
" Subscriptions and Donations		1,168	1	8			
" Collections at Meetings		460	4	0			
" Proceeds of Collecting Boxes		385	7	7			
" Sale of Jewellery and Literature		2	19	5			
Total Contributions					2,016	12	8
" Interest on Deposit Account					3	18	9
					<u>£2,196</u>	<u>4</u>	<u>1</u>
PAYMENTS.		£	s.	d.	£	s.	d.
By Allowances to Missionaries and Native Workers			1,344	10	0		
" Travelling Expenses & Incidentals			79	16	9		
" Mission Outfits and Passages			38	14	0		
" Mission House Rent			75	2	6		
" Men's Training Home— Maintenance, etc.		148	10	3			
" Women's Training Home— Maintenance, etc.		325	10	9			
			474	1	0		
Less Contributions for Board			68	4	4		
					405	16	8
Total Missionary Expenses			1,944	19	11		
By Printing and Postage			16	12	6		
" Incidentals			16	17	9		
Total Payments			1,978	10	2		
By Balance at Bank (Dec. 31st)— On Current Account		35	9	4			
On Deposit Account		122	17	8			
Cash in hand		59	6	11			
			217	13	11		
			<u>£2,196</u>	<u>4</u>	<u>1</u>		

WM. GLASSBY, 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).

28, Basinghall Street, E.C.

May 29th, 1917.

**List of Contributions received during
May and June, 1917.**

	MAY.	£	s.	d.
Receipt No. 1992		1	0	0
Leith Assembly		2	0	0
Receipt No. 1994		0	4	6
" 1995		0	10	0
Hornsey Assembly		5	0	0
" (for Mr. Lewer)		0	12	6
Brockshaw Street Mission, Bury		1	10	0
" (for Mr. D. Leigh)		5	0	0
Coatbridge Pentecostal Assembly		1	15	0
Receipt No. 1999		0	6	0
" 2000		0	7	0
All Saints' (Sunderland) Women's Bible Class		7	14	7
Receipt No. 2002		3	10	0
" 2003		2	12	0
" (for the Women's Training Home)		2	10	0
Hackney (for Misses Tyler and Walden)		4	0	7
Receipt No. 2004		1	0	0
Crosskeys Assembly (for work in China)		10	0	0
Receipt No. 2006		0	4	0
" 2007		0	5	6

Elim Gospel Hall, Lytham	4	10	0
Mariboro' Road Assembly, Ipswich	0	14	0
Receipt No. 2010	1	0	4
" 2011	0	5	6
" 2012	0	10	0
" 2013	5	0	0
" 2014	0	10	0
" 2015	1	0	0
George Street Assembly, Derby	1	16	0
Receipt No. 2017	2	0	0
Cherry Tree Hall Sunday School, Buckland, Dover (for Miss E. Biggs)	0	10	0
Receipt No. 2018	0	10	0
" 2019	0	10	0
" 2020, Anonymous	0	10	0
" 2021	30	0	0
" 2022 (for S.C.O.M. Fund)	1	0	0
" 2023	2	2	0
Holy Trinity Church, Ipswich, Box	0	16	0
Receipt No. 2025	0	14	0
Duddeston Hall Assembly, Birmingham (and Box)	4	8	1
Receipt No. 2027	0	2	0
Sion College Own Missionary Fund	5	12	9
Church of God, Kilsyth, Boxes	3	10	0
London Whitsuntide Convention Offering	99	12	0

JUNE.

Ferndale Assembly	2	1	9
Receipt No. 2032	1	10	6
" 2033, Anonymous	1	1	0
" 2034	0	10	0
Hackney (for Misses Waters and Tyler)	2	10	0
Carlisle Assembly	2	5	0
All Saints' Church, Sunderland, P.M.U. Boxes	14	4	10
Full Gospel Assembly, Belfast	4	0	0
Receipt No. 2038	10	0	0
" 2039	0	10	0
" 2040	2	2	0
" 2041 (for a substitute in India)	15	0	0
" 2042 (for an evangelist in India)	2	10	0
New Assembly, Dundee	2	0	0
Receipt No. 2043	3	0	0
Paisley Pentecostal Assembly, Boxes	2	8	0
" " " for Misses L. and J. Biggs	2	0	0
Brockshaw Street Mission, Bury, for Mr. D. Leigh	0	10	0
Receipt No. 2046	1	0	0
Emanuel Baptist Church, Plymouth, Boxes	5	5	0
Receipt No. 2048	0	10	0
Hull Assembly, Boxes	3	16	4
Receipt No. 2050	1	0	0
" 2051	0	5	7
		<u>£297</u>	<u>4</u>

The item in March Statement, "Stirling Assembly (for work among the Tibetans), £1 17s. 0d." should have read, "Receipt No. 1933, £1 17s. 0d."

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

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

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