

AUGUST, 1914.

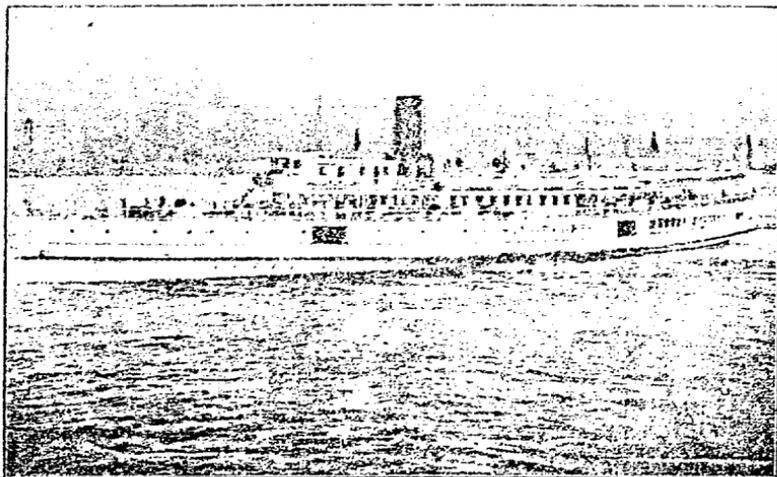
VOL. VII. No. 8.

# "CONFIDENCE"

EDITED BY

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ALL SAINTS' VICARAGE, SUNDERLAND, ENGLAND.



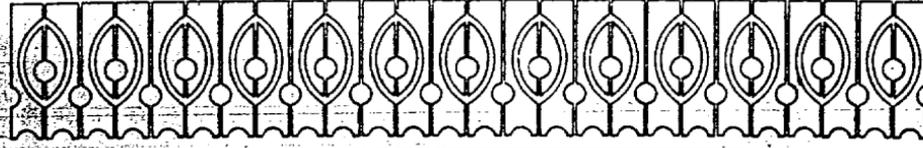
ON THE SOUND.

Steamer "Bridgeport," of the New England Navigation Co., on which the Editor travelled after speaking to Pentecostal friends in Connecticut.

(With acknowledgments to the Union News Co., New York.)

"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.

77th ISSUE.



ONE PENNY.

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# "CONFIDENCE."

No. 8. Vol. vii.

ALL SAINTS', SUNDERLAND.

August, 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.

## Westward Ho!

BY THE EDITOR.

### A NEW ENGLAND CAMP MEETING.

I think I told the readers of "Confidence" how, the S.S. "Virginian" half circled round the submerged wreck of the S.S. "Empress of Ireiland" lying below us with its burden of more than 500 precious bodies. All heads were bared, and our flag was lowered, as we passed the marking buoys. Those were very solemn moments—a great ship full of living beings passing above another great ship, a ship of

death with its hundreds of forms three weeks before full of life and hope, the ship on which I was to have sailed. How strange are the permissive providences of God.

Early next morning, having passed the Saqueyay River and the Montmorency Falls, all our emigrants left us at Quebec. Later we sailed further up the stream of the beautiful St. Lawrence River. I held my last meeting with dear children in the saloon, and that night we anchored at dusk some thirty miles below Montreal. The passengers strolled on the decks and watched little boats on the broad river, with French Canadians rowing in the evening light. A Canadian river steamer with its oscillating beam came down the stream crowded with folk. It was on its way from Montreal to Quebec, where it would arrive in the early morning.

Then by God's goodness we had a good night's rest, and about four in the morning our great vessel began to move up quietly, and later we could see we were ending our long journey.

It was Sunday. I heard some bells ringing out hymn tunes very familiar to English Church folk. These "carillons" played "We love the place, O Lord," and "Thy way, not mine, O Lord." I went in, and a clergyman was walking about talking to the people as they came in in a friendly way. So I worshipped with them, helping in the service, and having lunch with the very genial Irish Archdeacon.

From the Royal Mount that afternoon I looked down over the town and great river, and remembered the story of the vision of the Coming of the Lord to Montreal.



The Editor's "Sunday" School in Mid-Atlantic on the after-deck of the S.S. "Virginian."

(Westward Ho!—continued.)

That night I travelled some 300 miles southward into the United States to

BOSTON.

In the street a young friend held out her hand to me and said, "Pastor Boddy, I *must* speak to you. I lived for a time in your town, and came to your meetings." I did not remember her, but she knew me.

I was interested to find that before the Pilgrim Fathers came here from the neighbourhood of Boston, in Lincolnshire (England), the first settler here was a Church of England Clergyman, Rev. Wm. Biaxton, about the year 1634. He afterwards disposed of his rights for £30 to the Pilgrim Fathers. A great Baptist Convention was in possession of different buildings, and overflowed into the streets. I visited some historic scenes, and later left for the Montwait Camp Meeting, some 23 miles south, a mile or two from South Framingham Junction.

AT MONTWAIT.

No more suitable place could be found for a Camp Meeting than the sylvan surroundings at Montwait, in the state of Massachusetts. Ash



BRO. S. G. OTIS (AND WIFE),  
of Montwait, Mass.

and elm and fir trees and green sward abound. Some forty wooden houses on lovely avenues, and embowered in leafy frames. Then there are central wooden buildings of various sizes, up to a large covered auditorium open on three sides.

Montwait has been famed as a "Chautauqua" gathering place, and of late years the chief buildings have been leased to Bro. S. G. Otis, who is devoting his later years to sending out Gospel literature. His best known issue is the useful monthly Pentecostal paper, "Word and Work," full of Pentecostal news, and con-

\* Write to him for this. It is 50 cents a year (2/2 by money order from England). He will take orders for "Confidence" and "Word and Work" the two together for 75 cents in U.S.A.; and 80 cents (3/4) beyond. Address, Bro. S. G. Ous, Montwait, Mass., U.S.A.

taining good articles.

Bro. Otis is a most lovable Christian. To look into his benign, kind, reverend face does one good. He and his dear wife eat no breakfast, and others follow their example. They say that it is good to give the digestive organs a longer rest than most people give to them. (Some people make up for it at the next meal.)

When the train pulled up at Montwait Camp Station I quickly got down from the car with my effects, and away went the train. I found some boys, who trundled my things on a barrow to the "White House," where Sister Otis welcomed me. Bro. Otis soon arrived from his many duties, and I was installed in a comfortable room. My two windows were always open (well wired for the mosquitoes), and looking out on shady trees and green sward, where a Jersey cow was staked. For seven days I ministered. We generally held our meetings in airy chapels well wired for the mosquitoes, who never missed a good opportunity. Fresh blood was a real treat to them, and one sometimes thought longingly of the Millennial Age, when there would be no need for "insecticide," and the mosquito and the Englishman could live together peacefully. "Are there no

MOSQUITOES

in Sunderland, Brother Boddy?" they asked. "No," I replied. Our children wouldn't know what you were talking about if you asked them what a mosquito was."

One day we held our meetings in the great auditorium, and at night it was lit up by electric lamps. It was most interesting to see nearly everyone battling with these active, stinging, biting insects. A mother would seize a handful of straw (placed there to kneel on), and wave it all the time over her sleeping child. And they all took an interest in the mosquitoes promenading my forehead or neck, or taking a mean advantage as I turned over the pages of my Bible. Well, I just went ahead and took very little notice, though I soon had plenty of bumps. We had great blessing all the time, and the Lord owned the Word, and comforted and strengthened many.

Bro. R. B. Swann (Convener of the well-known Duxbury Convention) was Chairman at most of the meetings, and gave out some helpful thoughts. He spoke of the High Priest's robe, with a bell and a pomegranate alternating all round its skirts. They sounded when the High Priest went in, and when he came out of the sanctuary. So when our High Priest Jesus went up and entered the Holiest, His humble members on earth were moved soon by the Spirit to praise in the Tongues. As now He is moving preparatory to coming out of the Holy of Holies again, the sound of Tongues has been heard, and the "Fruit" (love) must ever be there, or the Tongues will ring false and like clanging brass. Without love, worse than nothing.

Brother and Sister N. J. Macgoon, of Worcester, Mass., were specially kind to the English brother, and he was grateful indeed.

Evangelist Earl W. Clark and his young wife (Mrs. Etter's grand-daughter) were a striking feature in leading the praise. Our brother just

handles the audience in a masterly way, getting the most out of them, and giving helpful words and stirring appeals from time to time.

Some in the gathering got out of hand in the early part of the Sunday Night Service. Some very bright hymns like "On the Hallelujah side" and "Victory" are almost like "Rag time." A dear, coloured sister, when all were beating time and waving hands energetically, went one better and began to dance. There was no sort of impropriety in the dancing, it was just childlike joy, and she was rejoicing in the Lord. But others also could not keep still, and the meeting took some sobering down. A few minutes later they were all drinking in the Word quite solemnly.

### LEAVING FOR SPRINGFIELD, MASS.

The parting from the dear friends at Mont-wait was quite pathetic. The chapel was filled before breakfast with praying people, who very touchingly and earnestly remembered "Brother Boddy" in their prayers. The elders present gathered round me as I knelt, and laid their hands in blessing upon me with much individual prayer for blessing.

These tender hearts were moved, and nearly everyone on the grounds personally bade me farewell, and as they shook hands they thanked God for the days we had been together, and the teaching the Lord had given. Young men carried my belongings about half-a-mile to the electric cars, and came on to South Framingham to see me off on the Springfield express. I had spoken about fifteen times in the seven days I had been with them, and I just felt that the prayers of God's people had been the secret of the times of blessing we had had. Brother Albert Weaver took me to the beautiful mansion on the Atwater Estate, where he and his dear wife and son, with his sister-in-law, Mrs. Green, reside. The woods of maple, beech, chestnut, elm, and fir, have roads running through them, along which our auto sped swiftly.

Before speeding out to "Rockrimmer" we went to the mid-day preaching in the large square near the new City Hall, with its graceful, tall campanile.

On the bandstand Pastor Cramer was conducting a preaching service (from 12 to 1). The seats around under the trees were filled with all sorts and conditions of men. It was their dinner hour, and some were there who looked as if they were "down and out." Bro. Albert Weaver spoke of the judgments which are falling on the earth, and I followed with an earnest word, telling them of One who would help all who came to Him. Every day a Gospel service is held by permission in this central square of Springfield.

Mrs. Weaver (whom I last saw at our Sunderland Convention) was under the portico of "Rockrimmon" to welcome me. Later in the day my kind host and hostess whirled me away to see the neighbourhood. We sped over the bridge across the broad Connecticut River, and out into the country and up steep roads to higher elevations, whence we had panoramic views of this New-England district.

A number of Christian friends were invited

to meet me at the evening meal, and later in two detachments we were whirled by the automobile a good long distance across the suburbs to Shiloh Chapel, where Pastor Cramer presided. After singing hymns I taught them the chorus given in the Spirit to my dear wife as she seemed to hear the tramp of a victorious host putting the powers of evil to flight.

1. We are marching on to Victory, Lord Jesus,  
We are marching on to Victory with Thee,  
We are marching on to Victory, Lord Jesus,  
And Jesus is the mighty Conqueror.

Then the three verses arranged in a similar fashion—

2. 'Tis the Victory of Calvary, Lord Jesus,  
'Tis the Victory of Calvary for me,  
'Tis the Victory of Calvary, Lord Jesus,  
And Jesus is the mighty Conqueror.
3. 'Tis the Resurrection Victory, Lord Jesus,  
(etc.)
4. 'Tis the Victory of Pentecost, Lord Jesus,  
(etc.)

and then back to the first verse—"We are marching on to Victory, Lord Jesus."

They were very soon singing it triumphantly, having both tune and words imprinted on their memories—a present that will be useful to them in days to come.

I spoke at considerable length, and we had an after-meeting for those who were seeking blessing for spirit, soul, or body.

A remarkable scene took place at "Rockrimmon" next afternoon, when about fifty accepted Mrs. Weaver's kind hospitality. I spoke for nearly two hours, and for two hours more prayed with all who sought help, while others were being refreshed. It was half-past seven when the last rejoicing one was "through." I was glad of a walk under the beautiful stars and among the trees that night, and was full of thankfulness to our gracious God for permitting one to be of any use to His dear children.

Springfield is a town of over 100,000 inhabitants, and it is spread out over an immense district. It has beautiful suburbs, long, straight, tree-lined avenues, with picturesque and comfortable houses. It is chiefly noted for its Government fire-arms factories. Bad times are beginning to come, after much prosperity. Many are said to be without work.

We "phoned" a long-distance message to Mrs. Perkins at Blandford, about twenty miles away, up near the Berkshire Hills. I was delighted to hear her voice again, and she asked me to come up to see her. We had a wild drive, and the powerful "auto" ploughed along through many a soft place, and up and up, till we were more than a thousand feet above sea level. Our Christian friend, the succourer of many good causes, welcomed us into her new home, where weary friends are to have a beautiful time with her.

### KILLING A SNAKE.

We had a snake-battle on the way up. A rattlesnake, young, but big, and just developing the rattle-rings at the tip of the tail, lay asleep on the road. Bro. Weaver stopped the automobile, and got a big stake, but the snake woke up and then the trouble began. I and Mrs.

(Westward Ho!—continued.)

Weaver watched from the car. The chauffeur danced around, crying, "It's deadly." The son looked on appreciatingly, and Mr. Weaver, for the good of the nation, did battle with the snake. He (Bro. Weaver) was quite fearless, and did the work effectually. It was still twitching a little, and I left the "auto," and putting my heel on its bruised head realised the symbolism. Beautifully marked underneath, fairly heavy, and over a yard long. I threw it into the wood for fear anyone should get a fright. I thought much of that scripture (Gen. iii., 15) where we read that the seed of the woman (the Lord Jesus and the members of His Body) shall bruise the serpent's head.

So we sped on our way, along narrow lanes with masses of verdure almost arching over us. That evening we had our last meeting in Springfield. Two Jewish brothers, among others, gave testimony. Bro. Mark Levi said

After two hours we alighted at Bridgeport on the Sound, a busy manufacturing town. In Bro. Edgar Personius' Pentecostal Assembly I spoke to a crowded audience, and prayed afterwards with many. Some seemed to go under the power, and were prostrated. The house (and Assembly) are on busy State Street, but a little back from the broad road with its clanging cars and hurrying throngs. I slept that night in a sweet room with helpful texts on the walls. At tea I heard the difference between the sweet spirit of the Pilgrim Fathers, and the austerity of the Puritans of Salem and elsewhere.

A four hours beautiful sail down the Sound in the "Bridgeport" over the expanse of water between the mainland and the wooded shores of Long Island, brought me again to New York, at 22nd street.

Later I sped for ninety miles to the "City of Brotherly Love"—Philadelphia, and "roomed" at its Y.M.C.A.



PENTECOSTAL CAMP MEETING IN U.S.A.

(At Foxchase, 8 miles from Philadelphia, July, 1914.)

To the right of "Pastor" Boddy is Bro. R. Greer, the Convener, and Bro. R. E. Erdman, of Buffalo, N.Y.; to his left Bro. A. L. Fraser, Harrisburg, Pa. (formerly Missionary in China).

that the Bishop of Durham had written to him when in England that he was glad Bro. Levi knew Mr. Boddy. This Jewish brother also alluded to what he had seen at Sunderland. "Adonai Elohim" was the theme of the other in connection with Divine Healing. An Episcopalian lady said she had been unable to accept the "Pentecost" of to-day till she heard from the lips of an Episcopalian minister whom she could trust (myself) the testimony given the previous afternoon. I had reason to thank God for His workings at Springfield.

BRIDGEPORT, CONN.

I boarded the New York express one afternoon, and we sped along the banks of the broad Connecticut River. Arthur Goodenough wrote:—

"Lovely Connecticut,  
Flowing so free  
Out of the wilderness  
Down to the sea;  
Soothing the ear with  
Your musical flow,  
Singing of God  
And His peace as you go."

PHILADELPHIA.

The next morning many explosive fireworks were being let off, for it was "Independence Day," July 4th, and the whole of U.S.A. was again rejoicing in its freedom and its flag. President Wilson came from Washington to Philadelphia, where in 1776 the Declaration of Independence was here read. His words seemed wise, and his motives of the highest order.

As I rode out to the camp I saw processions of children and grown-ups in the costumes of bye-gone days. They were celebrating the Birth of the United States.

A run of about eight miles out brought me to Foxchase Camp Meeting. The electric car brought me alongside a number of tents like a little village. As the car stopped I could hear the emphatic voice of a Pentecostal preacher in the centre tent with its sides looped up.

Brother Robert Greer (536 N. Marshall St.), who had arranged the camp, hurried forward to embrace me and give me a warm welcome, and very soon I was on the platform listening to Pastor Andrew L. Fraser, of Harrisburg

(recently a missionary in China). Then I was at once pressed to say "a few words," as some friends were leaving by train, after living here for a week.

In Philadelphia there are several Pentecostal gatherings, including the Highway Mission, a Scandinavian Pentecostal Mission, and the Apostolic Faith Mission of Bro. Robert Greer and his wife. This brother had written to England inviting me to give some days to this Camp Meeting, and so I spoke twice a day during my stay.

There were some difficulties, but more blessings. One brother from another city had turned somersaults, I was told, the night before, in excitement, and the brethren had been grieved. I heard in another place of a brother standing on his head, or trying to do so. These strange antics and religious buffoonery keep earnest seekers away from the Pentecostal blessing and the Pentecostal people.

These stumbling blocks are generally self-willed people who long for notoriety, and actually seem to think that the blessed, reverent Holy Ghost prompts such soulish and idiotic performances.

I was thankful that the teaching I was led to hand on as to spirit, soul, and body was thankfully received by the majority, though the American temperament seems to be slow to learn that noise does not always represent Divine power, but more often is the result of soulish excess.

Sometimes at the close of the evening meeting there would be nearly a thousand people standing round the tent, some, no doubt, hoping to witness manifestations or to hear sisters demonstrating unrestrainedly, but many, I trust, thankfully taking in the message of salvation.

#### A PENTECOSTAL STEAMER TO SUNDERLAND.

At the last meeting at Foxchase I invited all the Pentecostal Philadelphians to charter a special steamer next May for Sunderland direct. To voyage across the Atlantic, and, rounding the North of Scotland, to steam (about May 22nd) past the Roker Lighthouse, and to land at the North Dock, in All Saints' Parish. Then to march in joyful procession up to the Convention Hall with the Stars and Stripes flying, and so to join our Eighth International Convention (May 22nd to 28th, 1915), "If the Lord tarry" (we must add that with emphasis). I think a number will cross the Atlantic next Convention time, coming from one place and another in this land where I have been privileged to minister (200 dollars should cover the trip).

Among those whom I had the joy of meeting was Sister Baer, widow of the late Dr. Baer, of Pasadena (Los Angeles), who died some months ago. She is an intensely earnest soul-winner, and her prayers are mighty. The meeting was lifted on to a higher level when she poured out her heart to God.

Brother Attwood often took charge. He leads one or more assemblies in this neighbourhood. Brother Reel, of the Highway Union,

was also with us in the last meeting. A very dear Episcopalian clergyman with a beautiful earnest face came to one meeting, and afterwards invited me to speak to the "Downs and Outs" in his Refuge Mission in Philadelphia. He is much beloved here.

Foxchase was looking at its best on the last day I was there. The grey skies were replaced by brilliant sunshine, and after the heavy rains the trees were fresh and green. There were no mosquitoes, but black flies swarmed over us on to the refreshment tent, and all food had to be covered with muslin.

Before leaving for Washington and Atlanta I had a little time to see something of the city of Penn., whose mammoth statue (37 feet high) stands above the vast city hall. An interesting picture on a post card shows the city as seen from a balloon a couple of miles high. Philadelphia occupies a plain between the broad Delaware River and the smaller River Schuylkill (pronounced "Shookill"). In the streets I heard a hearty "Hallelujah, Brother Bards!" and a bright-faced brother who had been at the camp shook hands with me near the city hall.

The Liberty Bell which rang in Independence in 1776, has now a sad crack of ominous size which prevents its tone being sweet. I read with interest and sympathy the original Declaration of Independence, read publicly on the 4th of July, 1776, and many times since. I now steamed away on a 800-mile run, about as far as from Sunderland to St. Petersburg in Russia. Southward through the land of the "Colored" people, and of mules and Indian corn and water melons.

At midday here the sun is almost vertically overhead, and the shadows are small. Not many are travelling to the broiling South in this July weather. I had to sign a declaration saying whether I was "White" or "Colored." (This was only an incidental part of the form. I hoped to obtain a slightly cheaper rate in travelling on the Southern Railway, and in common with Mormon Elders and Christian Science Leaders, Ministers of the Gospel have a slight rebate made.) The question was, could I quite truthfully say I was "White." The clerk settled it for me, however, without a moment's hesitation, and struck out the word "Colored," leaving the alternative word "White."

The Colored people in the South have separate railway cars, separate waiting rooms, and separate drinking fountains. There is not this distinction in the Northern States.

### Darkness and Light.

*Address at the Sunderland Convention by  
Pastor Voget, of Bunde, East Friesland, Tuesday  
Night, June 2nd.*

There is one word in the message just read by Sister Polman which agrees with something that was laid on my heart this evening. It was laid on my heart that there were people here who are in doubt

## (Darkness and Light—continued.)

about this Pentecostal blessing, and to these dear souls I want to say, first of all, that God has got a way to make you feel assured in this matter. God is not dwelling in darkness, but is dwelling in light, and when we come into His light we also can see things clearly. There need not be left any shadow of doubt in your minds whether this blessing is of God or not.

It always has been a comfort to me when I find out how God has got a way of making us fully assured of Himself. I find out that the God in nature, and the God in the Bible, and the God of providence, and the God in our consciences, is one and the same God. The testimony of the Spirit of God in nature, and the testimony of the Spirit of God in the Word, and the testimony of the Spirit of God in our hearts, and the testimony of the Spirit of God in His providence, wherewith He is leading us continually, all agree in a wonderful way, and if we are brought to the place where we can see and realise that, we may feel fully assured. God has got a way to fully assure you in this matter as to whether this blessing is from Him or not.

Our subject this morning is: "The present time in the light of the Coming of the Lord—it is night-time." The Holy Spirit uses many types and figures in the Word to bring to our understanding spiritual things, and as I just said, the God of nature fully agrees with the Bible; so it is very wonderful to see how the figures in the Scriptures, the workings of God in nature, are in exact agreement with what they express in the Bible.

We have to see what the Word of God says on the subject, and we will turn to Genesis i., 5:—"And God called the light Day, and the darkness He called Night. And the evening and the morning were the first day."

I see many wonderful things about this verse, and I want you to see them also. This is the first creation, and it began with a night, and then followed a glorious morning. These two together—what we call night, and what we call day—God calls one day, for with God there is no night and no darkness. Even what we call night is day and night with God.

When the new creation came forth, it came forth in the same way. There was first the dark night of Calvary, the dark

night when Jesus was laid into the grave; and then came that glorious resurrection morning, and this night and this day together made the first day in the new creation.

It was the same when Israel was redeemed from the bondage of Egypt—that typical redemption. It was a dark night when Pharaoh and his host were pursuing them, with the Red Sea in front of them, and it was a glorious morning when they came out of the sea and saw their enemies were all destroyed through the power of God, and that night and morning were the first day of Israel's glorious redemption.

You see here wonderful comfort to those of you who have God in your soul. Perhaps it is now rather dark in your soul. You do not understand the dealings of God in your mind. It appears that the light you once enjoyed was put out altogether, and a great darkness has fallen upon your nature and your spirit. Well, perhaps the Lord God calls it day. He calls this night the beginning of the glorious day of your redemption. It was so when we got saved. The first day began with a dark night, when the Holy Spirit convicted us of our sins. Oh, what a dark night was that, but upon that night followed a glorious morning, when the Holy Spirit witnessed to our spirits that we were saved.

And now, when the Lord is going to lead you out into the glory of His light, and into the day of His Pentecostal blessing, it will always begin with the night, and therefore you must not be discouraged. You must not be disheartened. Further, when God is going to lead you deeper into this wonderful divine life, night will settle, as it were, on your spirit. Don't be afraid. That which you call night, God calls the beginning of His glorious day.

Now let me show you something else out of this verse. You see there is darkness on the face of the deep, but there is something very encouraging here. Have you seen it? Have you noticed it? Can you tell me what is to be seen in this verse? The Spirit of God moved on the face of the waters. You see, just in this darkness the Spirit of God did His usual work. There is a great depth in every human heart. There is a great depth in all our hearts, and since our hearts have fallen there is an abominable depth in us.

And the Spirit of God is moving upon the deep waters in our totally depraved nature. But the Spirit of God moves and prepares in this darkness for a definite blessing God is going to bestow, and that is: He wants to speak the word to you that shall bring you out of the darkness into the light. If this darkness had not come, you would not realise how wonderful the light of God is. You would not appreciate it; you would not cry for it. This dark night prepares you so that you will be wonderfully surprised and blessed when the light of God is shining upon you.

And now let me show you something else out of this verse. You see, the Spirit alone cannot overcome the night; the Spirit alone cannot change the night into day. The Word must come; the Word must be united with the Spirit. The Spirit gave the Word, and then there was light. The Word alone without the Spirit could not bring this light, and the Spirit without the Word could not bring the light. Some people, when they get spiritually blessed, then they want only the work of the Spirit, and don't care so much about the Word. That is a mistake, beloved friends. *The work of the Holy Spirit does not bring us into a place where we can dispense with the Word.* The Holy Spirit does not do the work in your soul if He does not get the chance of speaking the Word to you. And there are others so occupied about the Word of God that they don't care so much about the Spirit. I have heard a pastor at Whitesuntide preach a Pentecostal sermon, and he has told the people that the church had lost the gifts of the Spirit because they were needed at first but not now; and people think that they have the Word and that is enough, and that it is not necessary in these days to have the supernatural gifts of the Spirit. But I see in this verse that both must go together. If the work of God is to be carried out in you, both must go together—the Spirit and the Word.

Now let us go to the New Testament and turn to Rev. i. You see that John says that the seven churches are seven stars. Now, will you tell me when you see the stars? Why, only in the night. So that when the Holy Ghost showed to John the churches under a figure of stars, He wanted to teach him and us by this figure the nature, the character of the time in which he was living. It is night time.

The stars shine only in the night, and this night time will continue until Jesus comes again, because Jesus is the Sun of Righteousness, and when He rises again over this world visibly, then the day will begin. So this is the condition of the world until Jesus comes. It is night time; it is the time of darkness.

We have heard of wonderful discoveries and inventions; we have heard of the great progress made in all sciences; but the Holy Spirit does not recognise these things as works of the day, He calls it all darkness; but in this darkness the church of Jesus Christ shall shine in the light.

Now we will turn to 1 Thess. v., 4-8, to get that still clearer: "But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day; we are not of the night, nor of darkness. Therefore let us not sleep, as do others; but let us watch and be sober. For they that sleep sleep in the night; and they that be drunken are drunken in the night. But let us, who are of the day, be sober, putting on the breastplate of faith and love, and for an helmet the hope of salvation."

So you see there is at the same time day and night. It is just like it was when that darkness came over Egypt, and when at the same time in the houses of the children of Israel there was light; so you see that, while there are night and darkness all round us, there is also a glorious day, a glorious light.

Now, dear friends, you see that the Word of God gives us this place, that, though we live in the night time, we shall have in our own hearts a glorious day. We are children of the day; that is our calling.

Let us turn to Isa. lx., 19, 20:—"The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the Lord shall be unto Thee an everlasting light, and thy God thy glory. Thy sun shall no more go down; neither shall thy moon withdraw itself: for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended."

Now, that is the kind of a day God has called us to live in during this time of night. "Thy sun shall no more go down." Who is this Sun that shall no more go

(Continued on page 150.)

# “CONFIDENCE.”

AUGUST, 1914.

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## Nearing the End.

Surely we can no longer have any doubt in our minds that the end of this age is approaching rapidly, nay, is already here. History is being made rapidly. Even the newspapers are using unwittingly Scriptural definitions, such as “Armageddon's Shadow—“A New Epoch.” For those who are looking for the King of Kings, there is a call to united, earnest prayer, a standing shoulder to shoulder as “one man” in faith and endurance.

Our confidence is in our God, who is at the helm. He has promised to keep us from the hour of temptation, that is to try the whole world. Just as surely as the call to arms is sounding forth through the length and breadth of the land, so surely is the call in the spiritual realm: “Be ye also ready”; “Behold, He cometh.” How deeply thankful we are for the power of the precious Blood in these days, for the unchangeable Word of God. Truly God is our refuge—a very present help in time of trouble. “Therefore will we not fear, though the earth be removed, though the waters thereof roar and be troubled.”

It is also a time to examine ourselves and see if we be in the faith. Are we appropriating *all* that our Lord has obtained for us? Not only the wonderful power of His precious Blood, but also the equally wonderful power of His precious Body being given for us. As we take part in the blessed Holy Communion, do we fully realise that it is a real “participation in the body of Christ” (1 Cor. x., 16).

St. Paul says: “Judge ye what I say, the cup of blessing which we bless, is it not the communion or participation in the blood of Christ; the bread which we break, is it not the communion of the body of Christ.” This is the bread of life spoken of in John vi. If we would have the life that will swallow up mortality we must “eat His flesh.” If we would “dwell or abide in Him” we must eat His flesh and drink His blood (John vi., 50). This is the true union with Christ.

How can this be made a reality to us? By taking this word and holding it as truth in our hearts. The Holy Spirit will make it spirit and life in us. The Word of God is the seed (Luke viii., 11). A seed has in it the power to propagate seed of its own kind, its own life, its own body or substance. St. John beautifully explains to us the nature of the Word in the first chapter of his Gospel: “The Word was with God and the Word was God.” So this wonderful Word came forth out of the very being of God. The Holy Spirit quickens, or gives life, to the Word. In Gen. i., the Father spake the Word, the Holy Spirit immediately made it substance or reality. The Word of Light became light. It *was* so. So with each creative word till the work of creation was finished. “All things were made by Him.” So when the body of our Lord had to be begotten, the creative Word, “The Lord is with Thee,” went forth to Mary, who received it, and, quickened by the Holy Spirit, “the Word became flesh,” and that “Holy Thing” was born—the Son of God.

Even so, if we believe and receive the word of death to our old body of sin, and receive His word in the Holy Communion as “spirit and life” (the flesh profiteth nothing), the Holy Spirit will quicken that seed of the Word and it will become flesh in us. So shall we be of the same substance or seed as His blessed Body (Hebrews ii.)

“Take, eat, this is My Body.” The Bread is the Word; the Word is Christ. We in Him; His Life in us. M.B.

(Darkness and Light—continued from page 149.)

down? It is Christ Jesus revealed to our hearts by the blessed Holy Spirit. This is the office of the Holy Spirit: to glorify Jesus in our hearts; that He becomes our everlasting Light, that He rises upon us

with healing in His wings, that He becomes our Sun. There is spoken of in this text a time which was, up to the time of this promise, a time when the sun went down and a time when the moon withdrew itself; but the Lord says here: "Now another time shall begin; now a time shall begin when thy sun shall no more go down, and when thy moon shall not withdraw itself any more."

I find this promise had already been given to Abraham. It was a wonderful time in his life when the sun of righteousness first arose upon him. You know it was a night in his life when God led him out of his tent and revealed His glory to him for the first time, and made His covenant with him. But many years after that the Lord appeared again unto Abraham and told him, "I am God Almighty—Almighty, All-sufficient God. Walk thou before me, and be thou perfect." There, you see, God wants to reveal Himself to Abraham by His Spirit in such a way that he will find everything in his God, that his sun should no more go down as it went down before in former years. This you will find when you study the story of Abraham.

And you find the same thing in Jacob's life. Oh, what a dark night was it in his life when the Lord called upon him, when the Lord brought before his face the scenes that went back twenty years or more in his life, when he was all alone, when he had to give up everything, and the man came and wrestled with him all that night, ending in a glorious day. He could say, "I have seen the Lord face to face." When you study carefully, you find God gives him the promise, and He said, "Thou shalt be called Israel." But he was still called Jacob for a time. And then comes another day in Jacob's life, when the same promise comes to him as came to Abraham when he was ninety-nine years—this word, "I am God Almighty." And then we read that God blessed him there the second time, and we read, "Henceforth thou shalt no more be called Jacob, but Israel."

So you see there comes another crisis in our lives when the Holy Spirit wants to fulfil these promises to us, "No, thy sun shall no more go down, and the Lord shall be thy everlasting light." And if you ask, "What are you after in this Pentecostal revival?" we must answer, "We are after such a revelation of Christ

to our hearts individually by the Holy Spirit that we may be enabled, through this revelation in our hearts, to take hold of Him for everything, so that we can say to every difficulty, to every temptation, to every enemy, "My Christ is fully sufficient to the emergency." So you see we are not after the tongues. When we get a new revelation of Christ, of course we are very glad to have got a new tongue to speak about it. But we are really not after the tongues; we are not after the gifts. These things all follow by themselves when Christ is really glorified in our hearts, in each one individually, by the Holy Spirit. Dear friends, this is really the full Pentecostal blessing. It is really the heart of the matter. Now let me ask you, have you got a desire in your heart that such a revelation of Jesus Christ might be given unto you through the Holy Spirit? If such a desire is in your heart, then you are a Pentecostal brother or a Pentecostal sister. Then we have one day, "Hallelujah!"

I feel I must say a few words about the moon. It says not only, "Thy sun shall not go down," but it says also, "Neither shall thy moon withdraw itself." The moon is given to rule the night. She is the lesser light. I have often wondered what the Holy Spirit meant by these figures, and I believe the Lord has shown me the true meaning. Let me give it to you as I see it. The sun, I believe, illustrates the true spiritual knowledge that comes to us when Jesus is glorified in our hearts by the Holy Ghost. And the moon represents simply the knowledge of nature—our natural knowledge. We may also express it as our own common-sense. Stop a moment! Look at the difference between the sun and the moon. The light of the sun is a warm light; it is a life-giving light; it is a quickening light. But the light of the moon, be it ever so lovely, is cold, and it does not have that life-giving, energising, vitalising power in it, and so you see our religious knowledge may be sunlight, or it may be moonlight. With many people it is only moonlight. All mere religious knowledge is simply in their heads; it is only natural knowledge. Christ has not been revealed to them through the Holy Spirit, so that it might become a spiritual quickening, warming power of life and love. When this Pentecostal blessing comes, both shall find their proper places—the sun shall

(Darkness and Light—continued.)

shine in its noonday glory, giving light, and power, and life, and love in the soul. Also the moon shall find its proper place. And it is so very important I want you to see this. Many people come for such a wonderful spiritual blessing that they lose sight of their common-sense, and they do very foolish things and imagine that they are very spiritual. You see, the full Pentecostal blessing is something altogether different.

I want you to look at Paul when he was on his journey from Jerusalem to Rome. When he was on the ship he saw that the captain of the soldiers, and the officers and crew of the ship, who must have known better how to sail the vessel than this spiritual-minded apostle, might have despised his advice; but when you come to look into the matter carefully, you will find that Paul actually knew more about navigation and the management of the ship than the officers and men. I notice in this story that the moon of Paul had not withdrawn itself. He kept his proper common-sense amid the most trying and perplexing circumstances. He gave advice to the officers, and if they had listened to him they would have been saved a vast amount of trouble.

So I want to tell you that the fulness of the Pentecostal blessing does not throw us off our balance. It does not convert us into people who no longer know how to do business, or to rightly do our daily duties as mothers, as wives, as husbands, as children, as business men. If you think that a deep spiritual blessing is of such a nature that it makes you unfit to discharge all these daily duties, you are utterly mistaken. Oh, dear friends, we must see this very clearly. A Pentecostal brother or sister must, in their calling, in their position in life, in their standing, be just a normal model. So, when the Sun of Righteousness really does arise upon your soul, the moon also will find its proper place, and the world, that cannot see the wonderful sunlight that you have in your hearts because you have been illuminated by the Holy Spirit, will see the lovely silvery moonlight in your life, and will be so attracted that they will come to you and ask you how it is that in the midst of a dark night you can always shine with such lustrous kindness, and always have a splendid light shining forth from you, thus giving you a chance of

testifying for Jesus. So let us all get into such a place where these two lights will really be shown. Then the world will really be convinced that this wonderful work that is going on in our midst is not from the pit, but that it has come down from Heaven.

## A TESTIMONY TO THE LORD'S HEALING POWER.

For the glory of God, I am glad to place upon record the circumstances of my healing. I have known the Lord Jesus as my Saviour from sin from girlhood, but for less than two years have I known Him as my Healer from sickness.

Some thirty years ago I fell on the ice-covered pavement at my door and broke some bones of my foot, and though surgically treated, lameness and pain remained until the time I am about to speak of. Then for a number of years I have suffered in my head, at times excruciatingly, complete prostration ensuing. The best medical skill was unavailing, and I have several times been informed of the hopelessness of cure. But my greatest trouble was Angina Pectoris. For years I have suffered from this, and the agony during the spasms is only understood by those who have experienced it. It will thus be seen that my condition was one of invalidism, and I realised throughout that I held life upon a very slender tenure.

A friend to whom the Holy Spirit had revealed the truth of healing as in Mark xvi., 17, 18, and James v., 14, 15, directed my attention to those passages, also to what is now the clear teaching of Scripture, that the atoning work of the Lord Jesus included my infirmities as well as my sin.

Twelve months last October, I went to his house assured that, if I in faith obeyed the command (here had been my mistake up to this time—I had for years *prayed* for recovery, but had not *obeyed*, and I now saw that obedience was the essential condition), the promised signs would follow; I would recover.

Hands were laid on me in the Name of the Lord Jesus, and He graciously and instantly fulfilled His Word. I arose from my knees healed; my head, heart, and foot restored to health. My friend's is a three-storied house, and I at once with ease walked to the top floor and back, without touching the hand-rail of the stairs, a physical impossibility half-an-hour previously.

There have been one or two returns of the symptoms, but I stood on the Word (Matthew vii., 24 and 25), and to-day I praise God for my wholeness—foot and head right, and Angina gone—a marvel to myself and to all who knew me.

I had the great privilege of attending the last Sunderland Convention, and there received the fulness of the Holy Spirit with the scriptural sign, and now it is joy unspeakable and full of glory.

I desire ever to remember that the baptism was "that ye shall be My witnesses," and that He may be glorified in me.

-Yours in His risen life,

ALICE SMEATHAM,  
Whitby, Chester.

## Constraining Love.

*Address at the Sunderland Convention by  
Pastor Paul, Monday Evening, June 1st, 1914.*

Oh, that the dear Lord may open our ears to hear what He has said. Let us turn to 2 Corinthians v., 14:—"For the love of God constraineth us, because we thus judge that if one died for all, then were all dead. And that He died for all, that they which live should not henceforth live unto themselves, but unto Him which died for them and rose again. Wherefore henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we Him no more. Therefore, if any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new."

Dear friends, I should like to speak some helpful words for all such people as are seeking the rest of God. I say the rest of God: what is it? Paul says, "We henceforth know no man after the flesh. Even though we have known Christ after the flesh, yet now we know Him so no more." The knowledge of Christ not after the flesh. What is that? Yesterday I had to speak of the spirit, soul, and body. It was a blessed message to my heart. I am afraid many believers do not come to the point. They must know Christ no more after the flesh, but in the light of the Spirit.

I told you last night that we are three kinds of men: the natural man, the intellectual man, and the spiritual child of God, and this morning we heard that it was the desire of earnest believers that the Word of God may be brought forward in this Convention in a clear way. The natural man loveth to know God; he loveth to know the Word of God. He has known Christ in the flesh, and Paul says, "Though we have known Christ in the flesh, after the flesh." Yes, there is a knowledge of Christ after the flesh, and carnal people are seeking Christ in this way. They will know Christ after the

flesh. And what is it to know Christ after the flesh? The Corinthian Christians were seeking Christ after the flesh, and in their own way, and, that being the case, they would know Christ after the flesh. Last night I told you that the soul of man was the life of the body, and so you would see that many Christians are living in their souls. But the soul does not understand the deep things of God. The spirit is enabled to know Christ according to the Scriptures—to know Christ no more after the flesh. Our spirits dwell in the Word of God.

When Jesus was baptised, the Holy Ghost led Him into the wilderness to be tempted of the Devil. What was it Christ was living in? It was the Word of God. Satan came and said, "If Thou be the Son of God, command that these stones may become bread," and Jesus said, "Man liveth not by bread alone, but by every word that proceedeth out of the mouth of God." That is, the spiritual man living by the living Word of God. Oh, I am so sorry, beloved, I am so sorry some people are seeking for Pentecost and for the rest of God through their souls. This is the rest of God. It is His Word, it is His Word, it is His Word.

To-day we had a message from dear Mrs. Boddy, and her message was from the Word: "In the beginning was the Word, and the Word was with God, and the Word was God." If you are seeking the baptism then you will go on to obey the Word, you will go on to trust the Word, you will go on to eat the Word, and to understand that a Spirit-filled man will live by every word that proceedeth out of the mouth of God. What are you seeking for, my dear friends? Perhaps you are seeking to be baptised. Oh, I pray God will meet you by His Word, and that you may understand the Word of God, and be ready to live by that Word. That is the condition, that you should be ready to obey the commandments of your dear Lord and Saviour.

Please turn to 1 John, ii., 12, and there you will see a few words about the young and the old in Christ. "I write unto you, little children, because ye are spiritual and have overcome the evil one," and he adds, "I have written unto you, young men, because ye are strong, and the Word of God abideth in you." The soulish Christian cannot have that, because the soul is not satisfied with the Word of God.

(Constraining Love—continued.)

The spirit is satisfied, resting in the Word of God. We have found in the Word of God our life, our power. I have been at a prayer meeting when my heart has been full of prayer but my mouth closed. We need prayer deep in our hearts. Christ, Christ deep in our hearts; Christ, Christ the living Word. We need also that God may reveal His Son and give the knowledge of His Son, but not after the flesh, but the knowledge of the Son of God according to the written Word. If you read the Word you read the Lord; He is the Word. Oh, it is the cry of my heart that His Word may open to us deeper and deeper, and that we may understand more clearly the deep things of His Word. You have blessings that are abiding blessings, and they are in the Word.

One day my Lord Jesus Christ was revealed to me as my full Sanctifier, as my full Redemption in every sense, and I saw Him as never before in His wonderful Word, that I was free from my old nature, fully free, and I saw Him on that wonderful day, but on that day I had nothing but the Word—only the Word. I had a trembling in my soul, a deep trembling in my soul; but my spirit took hold of the Word. The Holy Spirit reveals the Word in a wonderful way, and now I am able to live by the Word.

We are told that the redeemed have overcome the Devil by the Blood of the Lamb and by the word of their testimony, and they had not loved their lives unto death. There you have the Blood of the Lamb and the Word of God. The wonderful Gospel of the Lamb and the wonderful Word of the Lord bringing us to a knowledge of Jesus Christ, that we may know Him no more after the flesh, but according to the Scriptures.

In 1 Cor. xv., 3-4 you have it stated that Christ was crucified according to the Scriptures, and that He rose again according to the Scriptures. And when I see these in the Scriptures, and I lay my hand in the hand of Him who died for me, and rose again for me, and who liveth to intercede for me at the right hand of the Father, then I can trust Him, and realise that I can trust Him for ever and ever. Then my spirit rests in the Word. My dear seekers, if you are seeking the rest of God do not forget that the rest of God is Christ Himself, Christ within you, Christ working in you, and to see Christ,

to behold Him in His majesty, in His glory, in His power, in all His wonderful power which brings life. If you eat this Word and it sinks deeper and deeper within you, then your mouths will be opened, and you will adore your God and Father, and break through in praise, and will be led to adore your great and wonderful Lord and Saviour, and He will help you in every difficulty, and your heart will rejoice and you will triumph, because you will know that the old things are passed away.

## A NURSE'S TESTIMONY.

I have thought sometimes, as I have read different testimonies to Divine Healing, that none were more wonderful than my own, but that was because I *knew* how pained and ill I felt before the Lord touched me, and I realised the joy of the relief from pain, and the flow of new life; and what we live through we always understand better than what we read about.

I can never forget one Sunday night, eight years ago, as I sat in All Saints' Church with a nasty sharp pain at my heart that was making life very difficult. I knew I was on the verge of a real breakdown, and could ill afford to take the necessary rest, and being a nurse I knew too well the symptoms. But here is the point: as I sat and listened I was healed, *instantly healed*. The sermon was about the Resurrection, Ascension, and Coming of the Holy Ghost, and that verse, Rom. viii., 11, was quoted, that "if the Spirit of Him that raised Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth within you"; and by the very way it was told, I found myself saying, "Why, he believes it, and so do I." Then the preacher said: "Praise God that after Jesus ascended He sent the blessed Holy Ghost to stay with us, and He is here now amongst us, in the midst."

It was so real to me that I looked round the church to see Him, expecting to see a visible person; yet, not seeing Him, I believed in His presence, for I felt it; I knew He was there, I saw the light of truth in the preacher's eye, and, what was more, while I was just wondering about it, I saw He had come to indwell us, and had come to my heart to live in me. The very thought was joy, and here I received new life for my over-tired body, and my heart was put right in a minute, free from all pain. Though not seeking healing, the blessed Holy Ghost had brought it, and from that hour I was able to go on with my work, taking a case where I had heavy lifting, but, praise God, I had no more heart trouble. I was a new creature, in a new creation. The Sun of Righteousness had risen with healing in His wings. The next two cases I took, God gave healing for my patients, and in the third house He used me to witness, and gave me the salvation of one, so I knew the Holy Ghost had come.

Four years after this I was put in a damp bed, and in a room over a very damp room indeed, and here I got Asthma, and got it very badly. It got such a hold on me that I was afraid of it, for, for about six months before I was healed, I could not lie down at all. I used to sleep on my knees with my head on my hands, when I did sleep, and I don't think I got through one night all that time without having an attack, and sometimes I would have an attack in the day as well.

How I dreaded the nights, for at least half the night I would have to sit up and gasp, often feeling I would not live until the morning, but morning came, and very wearily I would rise, and get through the day somehow. But oh, the nights! for night would come and I dreaded it. I would rather have died, but I did not think God wanted me to die. Some of His children would come and pray for me, and I would get relief for a time, but the symptoms would all return at the usual time, and though I was looking for healing, yet I was often almost despairing, for I felt my life going, my strength going, and I was never safe.

The attacks were so often and so severe that I was powerless, until one day, the first day of the Convention three years ago. My friends had gone up to Sunderland to the Convention, and I had been praying that God would somehow open the way for me to go, thinking I might perhaps get healing if I sat amongst them again, but I was not fit to travel. I just sat in the garden all that beautiful day, wondering how long I could last out at such pressure, for I was wasting so rapidly with it.

Well, as the evening came, I walked to the house, but I was done. I just dropped in a big chair, and told my young friend I was afraid I could not last out much longer. She hurriedly put her baby to bed, and sent a telegram to Sunderland, asking for the prayers of the Convention people, then she came and knelt beside me, and for two hours she wept and prayed, and I was worse than ever. The pain was more than I could bear. I could not breathe, and I lost consciousness for a time. When at last I came round I saw my young friend in such an agony of prayer. I could not speak, but in my heart I said, "Lord, do give her what she is asking," for I saw she was desperate; then quite suddenly I realised I was better. What a relief! No pain, no tightness, no overpouring weakness! No: I was better, and together we praised the Lord for such a deliverance, for to me it seemed really to be back from death.

That night I lay down in my bed and slept all night—the first time for months. Oh, it was good to wake up in the morning and find myself rested, lying straight in my bed, after sitting up or kneeling, as I had done for so long. Yes, I was healed, and I was thankful; but about one week after (I had no return all that week) I was suddenly overpowered with the same symptoms. I was surprised, for I knew I was healed; but what did this mean? I said to God in my heart (for my voice was gone) I did not think I could live through another attack, but if He wanted me, would He let me just pray one thing through first. As I began to pray my voice came clear and strong,

all the symptoms went and the Lord gave me a vision of what it was to be "in Christ." I saw a big, beautiful man, beautiful in strength, with His arms extended, protecting me. I was in Him, and yet He was between me and the enemy. I bent my head and looked under His arm, and I saw clouds of dust puffed up in the air, and the one who kicked up the dust was so angry that I quickly pulled up into my hiding place, for I was completely hidden in Him.

Now I understood what it was to be "in Christ" and yet Christ to be in me. This was over three years ago, and since that time I have only once been unfit for duty, so I can honestly and safely say: "Thank God I am healed."

"He that raised Jesus from the dead does quicken our mortal bodies, by His Spirit dwelling within."

One Sunday morning, as I was taking my turn with others at the Communion table, it was whispered to my heart: "Broken for you, broken for you." Yes, broken for me, and I saw that the Lord's words were spirit and life, and as I partook of the bread as a token of His broken body, and received bread and word together, so I received the benefits of His broken body, broken that mine need not be broken, for by His stripes I am healed.

## Jesus: the Sun and the Moon.

*Address at the Sunderland Convention by  
Prediger Emil Humburg, of Mülheim-Rhur.  
Tuesday Evening, June 2nd.*

We should be thankful to God for the message we have heard this evening. Creation and Redemption and Glorification—all things are in Christ. Nothing has been done without Him. Read the gospel of St. John, first chapter:—"In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him; and without Him was not anything made that was made. In Him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not."

We read here that Jesus Himself was the Life, and the Life was the Light of men. It is very important that we, the Pentecostal people, should understand it. His Light was the Light of men. When we understand this we shall be thankful to God that we have received this beautiful gift, for the use of this gift will bring us to a place where we shall receive more of His life into us. When the gifts which God has given unto us in this revival are

(Jesus: the Sun and the Moon—continued.)

used in the right way, when the life of God has been increased, when we have ceased to live the first life, then of course we begin to rejoice more for the life of Jesus than for the gift.

Oh, praise the Lord for His beautiful gift. The gift must be there to glorify Jesus. If the Holy Spirit should teach us that very deeply, there would be no more hindrances in our meetings. As dear Brother Voget was speaking about the sun and the moon, the Lord gave in my spirit what He had given me already earlier. He gave more light this evening, showing that Jesus in His present attitude is at the same time both the sun and the moon, and through Calvary down to this time He has been the real sunlight. The life of Jesus before His death was a life free from sin, and because He was free from sin He was offered as a sacrifice for us; and after He had risen from the dead and gone to heaven, He sat down at the right hand of God as our Intercessor. And now He lives that life in a greater and more perfect way. He lives in the full sunlight of God in heaven.

Beloved, we are not living yet in the perfect sunlight. We are still living in the light of the Moon. Round about us it is darkness. Round the sun it is not dark; around the moon it is dark. The moon has not the power to disperse all darkness, but the sun has power to disperse darkness. We cannot until now disperse all darkness from the world. There are still many among us whom we have to leave unhealed. We often see men who are bound with terrible sins and do not deliver them; we see how the demons will not depart from their victims. They ought to depart at the name of Jesus. Praise the Lord! He has done great things, but we are always still in the moonlight. Oh, when the life of Jesus will come perfectly through His Church, then it will not take a long time before we shall be with Him. All His enemies shall then be put under His feet. It must come to that, that God must come to His church as His perfect right.

Read John iii., 19: "And this is the condemnation, that men love darkness rather than light." And the 20th verse: "For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved." Here we see that the world is called darkness. The

world does not want to comprehend the light. We read that darkness hath not comprehended the light. What does it mean? Does it mean that darkness has not seen the light? Had the old people of Israel not seen the light? Yes, they have seen the light. They have seen Jesus, the Light of the World. They have seen His holy life; they have seen His holy death. Why did they not accept Him? Why did the light not break through in them? They loved darkness more than the light.

And now a very earnest word for us. Is it not so also in the church of God that darkness is loved more than the light? That is a very serious thing. Unbelief prevents the revelation of God. This is so in our times often. Men love darkness rather than light because their deeds are evil. What is that darkness? Their unbelief is that darkness. We do not believe in Him. The Lord says, "Believe in the light so that you may be children of the light." Who believes in the light? Here we find in verse 21 that "he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God." We must convert our darkness into light. Pastor Voget said that we should not be afraid of darkness; that is unbelief. When we believe, too, that is nothing—there will be nothing for us to do. You must first pass your darkness to God. This is what Jesus did; He always came with His difficulties to His Father. At one time His difficulties were very severe, but He said, "If it is well pleasing to Thee." When the world was created He said, "Let there be light," and there was light, and we read in the Scriptures that they who hear His voice shall live. Trust God, and it shall be in the last days, when our bodies shall be translated or we shall go through the grave, all who have heard His voice shall live.

Jesus said to the sick one, "Be healed," and the man was healed. How did it come to pass? Because the word was life—His word was life and spirit. When He said to Lazarus, "Come forth," Lazarus came out of the grave through His word. Jesus said: "The words which I speak are spirit, and they are life. Why did Peter deny Jesus? Jesus said to him, "You will deny Me three times this night." Peter didn't believe that; Peter didn't believe His word, and he denied Christ. What ought he to have done when Jesus

made that statement to him? Oh, he said, "Lord, I will not deny you under any circumstances." He should have said, "O Lord, take the word back, otherwise it will be fulfilled." The Lord then would have taken back this word, and Peter would not have denied Him.

You know very well that in your life there have been instances when God has said something to you and you have not listened to His word, and after a while, when you have sunk into darkness, then

you have said, "Oh, yes, Lord, you have said it before to me. I know, Lord, that Thou hast said this to me, and I know, Lord, that this is Thy voice which has warned me; but because I loved darkness more than light I did not heed Thy word."

Oh, let us listen to this voice—sometimes quiet—this voice of God in the Holy Spirit, and then we shall come into the light till we are perfectly enlightened in our whole being, and Jesus can come with the real and perfect Pentecostal blessing.

## 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. Boddy 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, Rumford 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, Phyre Road); Miss Elkington and Miss Jones, Goshinganj 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, Taochow ("Old City"), Kansu Province, via Hsian, China (via Siberia and Pekin); 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 Pekin, 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.

### CHINA.

#### Itinerating on the Borders of Tibet.

DEAR PASTOR BODDY AND READERS OF  
"CONFIDENCE,"

"Jesus came and said unto them, All power is given unto Me. . . . Go ye therefore and teach all nations. . . . Lo, I am with you always." Matt. xxviii., 18-20.

During a recent itinerating trip the above words have been very precious, and not only the letter of the word, for indeed we were conscious that the all-powerful Christ was with us.

Since the beginning of our stay here the call, "Come over and help us," has been coming from the city of Ho-Chin, thirty miles South. On the morning of April 26th, the colporteur, a young believer, a native woman and I started out for a nine-days' trip to this place. Early that morning the native Christians and we met for prayer in our

little chapel, and there we were commended to the Lord. So we went, full of expectation that our visit would bring eternal blessing to many souls. Two days were made of the journey, and we halted at some villages on the way to tell the old story.

The first night we stayed at a place called Ch'i-ho (seven streams). This is the last Nashi village South. On entering the village we found it to be market day, so the natives were seated in rows selling their goods.

An invitation was sent round asking them to come to the inn when the business was over, and they would hear the Gospel of good news. Heartily the invitation was responded to, and a goodly number came.

Meantime, many children come to see the foreigner for the first time. They are rather afraid, and stand in the distance watching every movement. As they see in one place a flower in water they come to the conclusion that the foreigner likes

## (P.M.U.—China—continued.)

flowers. The children suddenly disappeared and returned, each with a small bunch of flowers to give me. This time they had more courage to come near, but still a few placed their flowers on the ground, and quickly stepped backward, leaving one to pick them up. Soon my wash-basin was filled with flowers of many colours. This act of kindness was very touching. No wonder one had to retire to solitude for a few moments to weep. How I wished that they knew Jesus. Dear little bairnies! Pray for them.

Another day's journey brought us to the city of Ho-chin (also spelt Ho-tsin). This city is a very important business centre, even more so than Likiang, and is a larger city. The Ho-chin plain has some 120 villages, and they are inhabited by the Min-chia (Bright family). In the city the tribe is much mixed with the Chinese, and all speak the Chinese language.

The fact that we had come to teach the Jesus doctrine was soon known, and our ears began to hear the afterwards familiar words, "Preach to us the doctrine of Jesus."

The people stood there in the courtyard for hours. At first I thought it was mostly curiosity that kept them, but six women were sent to say on behalf of the rest that they had all come to hear the Gospel, and would I go down and preach to them. The women stood on one side of the yard, and with joy one told them the story of Jesus, while these half-a-dozen women stood around like bodyguards!

Twice that day we spoke to a crowded courtyard, with perhaps about 300 people at a time. What busy and blessed days these were! When for lack of time food had to be abstained from, one did not miss it. One understood better what Jesus meant when He said, "I have meat to eat that ye know not of. My meat is to do the will of Him that sent Me, and to finish His work."

Some days were spent all the time from morning till evening visiting, going from one home to another as we were invited. The invitation would run like this: "Please do come to our home, we want to hear the true Spirit's doctrine." In each home we visited a number of women gathered from neighbouring houses. In every home we found them glad to hear the message.

## VISIT TO MRS. BAO'S HOME.

Amongst some interesting and impressive visits that stand out in one's memory is the one to Mrs. Bao's home. On arriving at this house we found present a number of well-to-do ladies, some who were educated. After partaking of a meal together, according to native etiquette we arose to thank our hostess and say good-bye, but to my joy she said that all had come to hear the Gospel, and asked us to remain and tell them about it.

What a splendid opportunity, and how they did listen! One thing that specially interested them was the fact that the true Spirit would hear our prayers. At their request we prayed together. After prayer they asked one to teach them a prayer. I tried to do so, but that was not enough. The elderly women sent a young boy to bring pen, ink, and paper, to have it written in case they might forget it. Two lady teachers were present. The principal of the girls' school gave us a warm invitation to visit the girls at the school, and preach to them the Gospel. We visited them that same day, and the two schools united in one when we were there. You can imagine what a joy it

was to tell these young women about the life, death, and mission of our blessed Lord. Each of them accepted with gratitude an illustrated tract, and the teachers a Gospel. A few of the girl students visited me frequently at the inn. I am trusting for their conversion.

Mrs. Bao, whose home I have spoken about, is an official's daughter. She is much interested in the Gospel; in fact, one has much reason to believe she has faith in the Lord, also her sister-in-law. They visited me several times, and we had prayer together. Can you see these two ta'i-ta'is (ladies) kneeling on that inn floor praying to the Father of Glory? One could not find words to express one's gratitude to God for His grace so magnificent, so grand. Praise Him for ever!

Mrs. Bao can read very well, and is studying the Word. May be this is another chosen vessel unto the Lord to bear His Name amongst the Gentiles. The burden of these hungry souls lies heavily upon one's heart.

I could say much more about the visits and times in the inn, that place that became like a sanctuary. There the women would come and listen until darkness came upon us, and still remain listening with the one candle light. The Light of the World was in our midst, and He was the attraction. Has He not said, "I will draw all men unto Me"? Praise Him!

It was very humbling to see the Lord work in this way, and marvellous that He could use the least of His messengers to carry His message to this prepared people. When speaking to them I could feel the presence of the blessed Spirit in our midst, revealing the truth to the hearts in a way I have not felt since coming to China.

Do we realise that there are hundreds of places like this which never have had one to bring them the message that is so precious to us, and still they are waiting to hear. If you could have heard some of those dear old women say, "We have never heard, and we are too old to learn," your heart would have been moved with compassion.

The day of our departure came, and we were loath to leave. Several of the ladies walked with us a few li out of the city, and the conversation all the time was Jesus.

Coming back home we branched off to the North, and visited many villages which have not once had a Gospel messenger. This time we stayed at the village of Dong-ch'i-ho. At this place we had to stay at a private home, as there were no inns. Walking into the courtyard of a house we met the woman of the house, who looked at one with her big brown eyes as much as to say, "What have you come for?" She at once said that she could not have us lodge in her house, but after my companions persuaded her that we had come to do no harm, but to preach a gospel of good news, she at last consented to have us. The sticks that were gathered on the way were placed together to make a fire, and the rice was put on to cook. By the time that our rice was eaten and the beds put in order, the villagers were gathered together, and we had a meeting until dark.

By the time we left my landlady and I were good friends. She had not seen a foreign woman before, and so was rather suspicious of us at first. Her home is now open for us to go at any time to preach the Gospel. She did try to persuade us to wait longer, saying that she would kill one of

her pigs and make a feast. The Lord does find some "Lydias" to-day.

We had encouraging times in all the villages which were visited. Where two or three villages happened to be near each other, the villagers came out and all met in one field. There we told them about the Saviour.

The colporteur sold 500 Gospels, and 1000 tracts were given away. Mr. Chiang, a converted priest, who is acting as colporteur, was very faithful in taking every opportunity to witness for the Lord.

I feel that one's attempt to tell you the goodness and doings of the Lord in this itinerating trip comes far short of what it ought to be for His glory, but one's aim will have been reached if all who read will give a note of praise to the Great Worker, and pray for those who sit in darkness waiting for the Light.

Yours,  
A labourer in the whiten'd harvest,  
ELIZABETH BIGGS.

c/o Mr. A. Kok,  
Likiang, China,  
(via Rangoon and Bhamo)  
May 12th. 1914.

Letter from One of the Five Sisters  
at Yunnan-Fu.

DEAR SIR.

Since writing you last on the voyage, you have no doubt by this time heard of our arrival in Yunnan-fu on May 14th. That morning, just as our train left Ami-cheo station, the Lord gave me so clearly Joshua i. 5: "As I was with Moses, so will I be with thee," and with it there came such a sense of His presence and power, that when we got to Yunnan-fu we felt truly "at home."

Dear Mrs. McLean and a few friends met us at the station and gave us such a hearty welcome, and after supper, which we had as soon as we got home, we had a praise and prayer meeting, because of the Lord's goodness to us all the way.

How glad we were of Miss Radford's address at Singapore, which you so kindly sent us just as we sailed from London. We got into Singapore about breakfast time, so about 10 a.m. we got into a tram which took us pretty near to the Y.W.C.A., and on enquiring for Miss Radford we were shown into the guest hall. Very soon she came in, and to our great surprise we recognised her at once, as we once saw her at Sion College last year. Miss Radford had just returned the previous evening from a month's holiday, and she was so glad to see us.

A few of the Y.W. members called that morning to see her while we were there, and we had a time of praise together. Two of those who came in were hungry for the Baptism in the Holy Ghost. After we had a few hymns we turned to prayer, and while on our knees a message came that a lady who had just come from England to Singapore a few days previous to this was very low with cholera; a plague had broken out in the city. We definitely committed this case to the Lord, and in His precious name rebuked the enemy, and claimed perfect deliverance for her through the victory of Calvary. Before we got off our knees another of the Y.W. members (not knowing that the message had come) came to tell Miss Radford that the doctor had just told her he had hope of her recovery. It came like a flash to me (Isaiah lxiv. 24):—"Before they call I will

answer, and while they are yet speaking I will hear."

We stayed to lunch, at Miss Radford's kind invitation, and early in the afternoon we left again for the S.S. "India," having spent a very blessed time in Singapore. It is a beautiful city, the foliage and flowers being rich in profusion.

You will be glad to hear how God is working in our midst. The past two weeks have been a time of blessing to all, and we felt that while the Convention was going on at Sunderland we had a little Sunderland here. Hallelujah! It is the same Spirit working in and through all, no doubt in answer to the prayers of God's dear people at home.

In the women's meeting a fortnight ago one dear Chinese woman was baptised in the Holy Ghost, and another had an anointing of the Spirit, and the following Friday evening two were baptised in the Holy Spirit. All last week we had waiting meetings in the afternoon, and several had anointings of the Spirit, but God has been doing a deeper work in their hearts.

We praise the Lord for the manifestation of His presence and power, and we ourselves are hungry for more of God, for what we have had only whets our appetite for more. Hallelujah! It hath pleased the Father that in Him, in Christ, should all fulness dwell.

Yesterday was a very blessed day, it being Sunday. Twelve Christians were baptised in water in the compound. There were three men and nine women, and to us it was a most solemn service. While we rejoiced to see them, we knew it meant much, especially to two elderly women, who had brought their ancestral tablets to be burned. This was the result of the Holy Spirit's work during the week, and we trust that this, as well as being baptised in water, was but an outward seal and sign of an inward work divine. Some of the Christians called them "Jesus' twelve disciples. The tablets were burned in the compound while these were being baptised, and we sang praises to God. After this we had the Lord's Supper in the upper room, where fifty-seven in all partook of this symbol in remembrance of our Lord's death on the Cross.

We praise the Lord for the help He gives us in the study of the language. Occasionally we pick up a short sentence or two in the meetings, but we long to have the language. God has given us the highest point of victory in Heb. xii. 2: "Looking unto Jesus." Praise His Holy Name!

The Five Sparrows chirp greetings to all the friends at home.

Yours in our Lord Jesus Christ,  
MAGGIE B. MILLIE.

c/o Rev. H. McLean,  
Yunnan-fu,  
via Lao-kay and Tonkin,  
Yunnan, West China,  
via Siberia, 8th June, 1914.

JAPAN.

BELOVED "CONFIDENCE" READERS,

Grace abounding, peace multiplied, be unto you and yours. In that "Question and Answer" Psalm (xv.) have you ever noticed that among those who *abide* in His Tabernacle, and *dwell* in His Holy Hill is one "Who sweareth to his own hurt, and changeth not?" Such a one, and a very remarkable one, was Jephthah. What a *costly*

(P.M.U.—Japan—continued.)

vow, but he paid it. Listen to his words:—“I have opened my mouth unto the Lord, and I cannot go back” (Judges xi., 35). He swore to his own hurt, and changed not. “Better not to vow, than to vow and not pay.” This, however, is but by way of introduction. It is a very stormy night, a typhoon being in the locality (our second one this month), and, as we are on the hill overlooking the bay, we get the full force of them, but, as the hymn says:—

Tempests may rage, sin's surges may beat,  
Ne'er can they reach my sheltered retreat;  
Free from all danger and dread alarms,  
Holding me still in His mighty arms.

In my last letter I promised to tell you of three more whose hearts the Lord opened. The first one, a young photographer who had come to Nagasaki to a small exhibition being held for a month, to see the latest thing in photography—and he saw it, not inside the exhibition, but outside, on a piece of waste land, the photograph of a man's heart (his own—Mark vii., 21), and as he saw it, and pondered on this LIFE-LIKE photograph, he heard of a SPECIAL preparation for washing it.

Three days later he came to our house, for he had got one of our tracts with our name and address while standing at my wife's open-air meeting on that waste piece of ground. He came seeking that special preparation, and “without money and without price” he obtained it.

“What can wash away the stain,  
Nothing but the Blood of Jesus.”

The second one, a man of forty, with his left leg shattered, and his left arm paralysed. Like Lot, he has pitched his tent towards Sodom, and over his door is a sign which translated is “Introduction Company.” And pray, what does that mean? you say. Simply this, he is a procurer, a buyer and seller of girls on a 10 per cent commission, and his introductions are hell-ward—death-ward, and yet *this* man gets a call. “I came *not* to call the righteous, but sinners to repentance.”

It was a Friday evening (men love darkness rather than light) when, in the street called “Sodom,” with houses of prostitution perfectly open to the public on each side of the street, and the girls all in their places like cattle behind bars, for this is exactly as they are, a lady missionary (my wife) with her Bible-woman would have been seen going in and out of all these houses. Before returning homeward, they go into the middle of this street, and, singing with all their might

“JESUS LOVES ME,”

they are soon surrounded with a crowd, and among them, with shattered leg and arm, unable to engage in the ordinary pursuits of life, with a wife and three children to provide for, and forced against his own desire to take up such a repulsive, foul living, stands the man of the “Introduction Company.” The “secrets of his heart being laid bare,” he longs for a “hiding place,” and, wending his way to our house, learns of Him of whom David spake—“Thou art my Hiding-Place.” He came to family prayers Friday morning last, brought his six-year old boy to Sunday School yesterday, and then remained for the Bible Class, and was round this afternoon for prayer. Hold on to God for this man, please! In his crippled condition he can get *no work whatever*, neither does he want any more of those cursed 10 per cent commissions.

In the meantime, we out of our penury are doing what we can, not only for him, but for others too, who, while far from being

“RICE CHRISTIANS,”

require something more than “Depart in peace; be ye warmed and filled.” Practical, *very* practical man was brother “James,” wasn't he?

My letter is now *much* longer than I expected, and so, if Brother Boddy will reserve me another corner next month, I will (D.V.) tell you about Number 3. Pray much in Faith—believing, for “Faith is the substance of things hoped for: the evidence of things not seen.”

Yours,

Looking for the “Substance,”

WM. J. TAYLOR.

18 Minami Yamate,  
Nagasaki, Japan,  
June 15th, 1914.

List of Contributions received during  
July, 1914.

	£	s.	d.
Receipt No. 897 ... ..	5	0	0
” 891 ... ..	1	0	0
” 892 ... ..	1	2	6
Coatbridge Assembly ... ..	1	0	0
Receipt No. 893 ... ..	0	4	0
” 895 ... ..	10	0	0
” 896 ... ..	0	7	3
Sion Coliege Collections, Boxes, etc....	20	0	0
Farnham Boxes ... ..	2	10	0
George Street Assembly ... ..	0	3	0
Morley ... ..	1	0	0
Receipt No. 905 (towards support of Mr. Taylor) ... ..	25	0	0
Saltley Assembly (towards support of the Misses Millicie) ... ..	0	14	1
Ipswich Boxes ... ..	8	13	4
Receipt No. 908 ... ..	50	0	0
Leeds Assembly ... ..	2	0	4
Receipt No. 910 ... ..	0	6	6
” 911 ... ..	0	7	6
Sion Coliege Collection, Boxes, etc. ...	4	10	4
Receipt No. 913 (towards Mr. Kok's Building Fund) ... ..	1	0	0
Burnley Assembly ... ..	0	11	6
Receipt No. 915 ... ..	10	0	0
“A Friend,” per Mr. Polhill, towards Mr. Kok's Building Scheme ... ..	100	0	0
Receipt No. 917 ... ..	0	8	0
” 918 (towards support of Messrs. Trevitt and Williams) ... ..	0	2	6
Wemyss Christian Assembly ... ..	1	0	0
Receipt No. 920 (for Mr. Taylor's Boat)	10	0	0
” 921 (£2 for Messrs. Trevitt and Williams towards Native Evangelist) ... ..	4	12	6
Receipt No. 922 ... ..	2	0	0
Lytham Assembly ... ..	10	15	6
Receipt No. 924 ... ..	0	5	0
” 925 ... ..	3	5	0
	£277	18	10

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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