

OCTOBER, 1916.

VOL. IX. No. 10.

"CONFIDENCE"

EDITED BY

ALEX. A. BODDY,

ALL SAINTS' VICARAGE, SUNDERLAND, ENGLAND.



AT LIKIANG (P.M.U.) Native Women, with Miss Biggs and Mrs. Kok (and Child).

"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.

103rd ISSUE.

ONE PENNY.

London: Samuel R. Roberts, Publisher, Zion House, 5a, Paternoster Row, E.C.

"CONFIDENCE."

No. 10. Vol. ix.

ALL SAINTS', SUNDERLAND.

October, 1916.

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 at Whitsuntide. Visitors from home and foreign lands came in large numbers, and returned 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.

REVIVAL.

MRS. HODGES (HEREFORD).*

The subject we have been asked to pray over and consider during these meetings is the subject of Revival. I think we have a wonderful story of Revival in the sixth chapter of Hosea, and also in the last verse of the fifth chapter. In fact, I think we could sum up the aspects of Revival that we have to consider each day in these few verses.

We will read the fifteenth verse of the fifth chapter. Here we have the Revival of Prayer: "I will go and return to My place, till they acknowledge their offence and seek My face: in their affliction they will seek Me early." Then we have the Revival of the Knowledge of God in the sixth chapter and the third verse: "Then shall we know, if we follow on to know the Lord." We have the Revival of Holiness in the second verse of the sixth chapter: "After two days will He revive us: in the third day He will raise us up, and we shall live in His sight." What is holiness but to live?—abundance of life, resurrection life. We have the Revival of Power in the second verse of this chapter: "He will raise us up." That is Power.

It takes a great deal of power to raise a dead person. We have the Revival of Soul Winning also in the third verse: "He shall come unto us as the latter and former rain unto the earth." I think these verses are wonderful in summing up this subject of Revival.

This morning our subject is the Revival of Holiness. Perhaps one should hardly expect to get it in this Old Testament prophecy, the Revival of Holiness, according to Hosea vi., 2. What is Revival? When I have been taking Missions in the churches, before they have arranged a Mission they have said, "We will have a Revival." But they make a great mistake. You cannot manufacture a Revival; but you can arrange for a Mission, and it may end in a Revival. All Revival is from above: it has to come down, you cannot manufacture it. We want to remember what the word *Revival* means. It means to kindle again life already there. Therefore all true Revival must begin with God's children. Revival does not begin with the unsaved, but it begins in the hearts of God's people.

I think there are a great many Pentecostal centres that need Revival. Some are living out of the experience that they had seven years ago. Some of those who have received a mighty baptism in the

* At the Whitsuntide Convention at Westminster.

(Revival—continued.)

Spirit of some kind have gone right back into quietness, deadness, lifelessness, and they need that Almighty Breath of the Spirit of God to quicken them again: because Revival always means the quickening again of the life already there. *Revival!* That is what we want to carry back with us.

We began to feel, a few weeks ago, in our Pentecostal centre at Hereford, that we were getting a bit dead. We had some fine meetings, and real spiritual work, but we felt that we were getting a little bit quiet, dead, lifeless. We would be sitting on our seats quite properly, and one after the other would get up to give little messages, but somehow they did not bring us into touch with God. We did not get the Breath. No meeting is of any use unless we get the life, the Breath. It was therefore suggested that we should get down on our knees and seek God, and the power of God came to that little centre in Hereford. What was the result? Every Tuesday night we arranged to have a waiting time, not so much for listening to men and women, but just for waiting upon God. The result has been that within a month God has baptised with the Holy Spirit five of the sisters to speak fluently in other tongues. We see what God will do when we wait upon Him. Often I think there is too much talk in our meetings, too many different opinions being given, too many addresses, and too little waiting upon God until the Breath of Life comes upon us, and God's Holy Spirit.

Revival must begin with us. I was talking the other day to a woman whose home is in Hereford. She told me a wonderful story of Revival, how it came to a Cornish town where she was holding a meeting. They had been spiritually dead for years; nobody had been saved. There was one old lady, belonging to the Salvation Army Corps, who was associated with Billy Bray. She wore a peculiar kind of bonnet. Lavinia was her name. She looked quite a picture, and they always knew what the spiritual temperature would be when they saw in what condition Lavinia was. When this lady and Lavinia got to the place they found it was very dead, and they both began to pray that God would send power down. Suddenly, on the Saturday night, the Power of the Holy Spirit came, and it

lifted Lavinia, who was seventy years of age, two feet from the ground, and then again lifted her about half-a-yard, and after that happened she sank back into her chair and had a glory fit, and she said, "Glory! Glory! Glory!" It was whispered all round the village: "Lavinia has had another glory fit, and now we shall have a Revival." A Revival came. But the Power of the Spirit came upon her first as a Christian. So let us ask God to give us each one a fresh touch of life before we go back to our different centres.

In all true Revival there will be several factors. There will always be judgment for sin. "When God's judgment is in the earth, the people will learn righteousness." We think it is the Germans and the Austrians, but I believe it is God behind them, that is chastising this nation. When there is true Revival there will also be confession for sin. In all true Revival there will be a turning whole-heartedly to God and forsaking of sin, and fresh consecration and surrender to him.

Our subject this morning is specially the Revival of Holiness. What does it mean? "After two days He will revive us." It just means that you and I who have received the Baptism in the Holy Spirit have got to go right through these two days before we get into the fulness of Revival. Turn to the first chapter of Genesis, and you will see what the first day was. In the fifth verse we read: "And God called the light Day, and the darkness He called Night." Also on the first day He said: "Let there be light, and there was light. And the evening and the morning were the first day." God said: "Let there be light." What happens when the Holy Spirit comes to you? He comes as the Light, He comes to reveal. I know there are so many ways of putting Holiness that one almost trembles to put it into words at all. I believe that though we take by faith the fact that we have died with Christ, though we take by faith a clean heart, yet God's Spirit begins such a radical, deep work in us after the baptism, that we have got to go through the two days before we get into resurrection life. The first day is the day of light.

May I speak to those specially who have received the Baptism of the Spirit? Perhaps at this Conference you have received it. I wonder what you are experiencing now. There will be glory,

praise the Lord! There will be a new praise. But there will be a new searching by the Holy Spirit. I think we ought to teach those who receive the baptism what they have to be prepared for, because so many have been disappointed, thinking that when they spoke in tongues they were lifted up to some wonderful final experience, and that there was nothing more to be done. But this is only the beginning of a new life, it is not the end. It is only the beginning of a deeper life in God when you receive the Baptism of the Spirit.

You must be prepared for the light to come, for God's Spirit to search, to reveal. You say: "What will He reveal? I have had a clean heart for years." Yes; but in this Pentecostal Movement God is doing deeper work than that. Everything of the natural man has to go into death, everything of that first creation must go to the grave. That means your natural gifts, your natural talents, your own will and judgment.

I often think that many people who have not a clean heart would like to have a new one in an old body. The Lord wants us to have new bottles as well as new wine, and to become new creations in Christ Jesus. The light has come into some hearts. One of those sisters who received the baptism at Hereford a fortnight ago said to me after: "It has been glory and praise, and I have never been so tempted in my whole Christian life as since I received my baptism." I said: "Praise the Lord! That is a sure sign that you have received it." Do not be discouraged if you go into the wilderness; do not be discouraged when God turns on the light, and you see that natural self of yours as never before. God is never pleased without one thing, and that is the Christ in us. He will never be pleased with us in our natural condition. So the first day was the day of light. You have got to go through the first day.

What was the second day? Look in Gen. 1., 6: "God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters." God divided the heavens from the earth, the supernatural from the natural. You must go through the second day. I believe there are a great many people in this Pentecostal Movement who will go right back, if they do not go right on into this life in the Supernatural. There are two

planes that you can live on: the natural plane of asking for the help of God's Spirit, and the Supernatural plane which is above the natural. God divided the heavens from the earth; let there be that separation. It is only those who are going on to know the Holy Spirit in Supernatural power in their body, as well as their souls and spirits, that God is going to bring right through into resurrection life. We have to live entirely in the Supernatural, and not in the natural.

So we have got to go through the two days until we come into the third day. It is another form of putting Rom. vi., "Our old man is crucified"—that means your old natural self—"that the body of sin might be made of none effect," through your being crucified with Christ. Are you willing to let *you* go, that *self* of yours, that *I*, that One should manage and lead and rule? Are we willing to let go all dependence upon our past judgment and reason, and, having received the anointing, just be simple and open to the wonderful resurrection life and breath of God's Holy Spirit?

I believe God's Spirit wants to penetrate us right through. He is in our spirits when we receive the baptism, but He cannot get right through with some people. That is why some people have rejected the Pentecostal Movement. They have not allowed the Holy Spirit to penetrate their inner man to the outward, that the whole may be possessed of God. It means a great deal. Some of us have said: "Yes, we can go through the two days until we go forth with His resurrection life, that His life through us may convey life to other souls." Then we shall not have to do so much talking. It is His life that is going to convey life to other souls. God wants us to be channels of life, and to be that we must live in His sight; and there is no permanent living in His sight until we have gone through the two days.

May I speak specially to those who have received the baptism? Do not be discouraged if God by His Spirit puts you into very difficult places when you go home. Do not be afraid if you come into darkness. The one thing for you to do is to keep praising the Lord, and yielding to Him in everything that comes into your life. May God lead us higher up the mountain into the fulness of resurrection life.

Eternal Purpose, Everlasting Love, Endless Glory!

PASTOR EDWIN M. BACON.*

(Continued from last month—page 145.)

Let us go back for a few moments in thought to heaven's shining way. People say, "Heaven is my home." It is not mine! Jesus said, "Where I am, there ye shall be also." He has ascended up far above all heavens, that He might fill all things. And He has declared, "Where I am, there shall my servant be also." Hallelujah! What is the reason He came into the world? "To bring many sons unto glory." Into that glory every member of His Body must go. "Father, I will that they also whom Thou hast given Me shall be with Me that they may see My glory."

Now do you see the wonderful design of God realised in all its blessedness and beauty? He has crowned man, crowned him with glory and honour, and so man, the Second Man, the Lord from heaven, comes into all this glory. "It doth not yet appear what we shall be, but we know that when He doth appear we shall be like Him, for we shall see Him as He is." Do you see what God has done? Instead of having one Son to share the glory with Him through all eternity, He has a perfect and perfected number, who are changed into the same image from glory to glory by the Spirit of God. It is thus the Eternal Purpose works through His Body—the Church, and Jesus will see of the travail of His soul and shall be satisfied.

In the constellations of the heavens I see that which gives me an illustration of the depth and height, the breadth and length of Jehovah's design. Yes, "the heavens are telling" of that glory to be revealed which is set above the heavens. Hallelujah! I see the beauty of Christ, and of these who are perfected "in Christ," and I see the "Milky Way" of innumerable stars, and the promise made to Abraham is softly whispered: "In thy seed shall all the nations of the earth be blessed." That promise goes further and says: "I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore." I am looking for all to be fulfilled, and when all has been accomplished the heavens will be no more, the Artist's picture will be folded as a vesture, as you have it in the Epistle to the Hebrews, and be changed; but we shall remain because Jesus remains. You have not looked at it like that. Look at it, will you? God has given me this as a revelation for you that you may go forth with it everywhere. We read: "He gave some, apostles; some, prophets; some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the Body of Christ, till we all come in the unity of the faith and of the knowledge of the Son of God." That is a big work, but it is necessary to the development and consummation of His plan and purpose as embodied in the words—"Whosoever shall call upon the Name of the Lord shall be saved."

The spiritual "Milky Way" has to be made up. It will be made up. And, remember, "as one star differeth from another star in glory, so it will be at the resurrection of the dead." Astronomers tell us of the immense distances apart, and of the

vast dimensions of these wonderful orbs, Jupiter and Venus, Mars, Saturn, Neptune. Yes, and I believe it all. But one soul is of more importance to God than all the worlds of light that He has created. He only had one Son, and it is through His dear Son becoming flesh that He brings many sons to glory! Look at it, study it, and you that have got the Holy Ghost will find inspiration to go forth into the high ways and hedges and tell out the Old, Old Story of Jesus and His love. You will honour God, you will not alter His purpose, but you will contribute to the completion of His plan, and you will have the joy of the Lord, which you will prove to be your strength in service. When He shall survey the whole multitude, and when He shall review them, then "He shall see of the travail of His soul, and shall be satisfied." "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."

But further. On some clear night I look at those heavens and say: "My Heavenly Father made all." And yet all is going to be wiped out. In the fifty-first chapter of Isaiah we read: "Lift up your eyes to the heavens"—the Lord draws your attention to the heavens—"the heavens shall vanish away like smoke." The heavens are going to be extinguished. What else do we read? "But My salvation shall be for ever." If there is a salvation, there is a people to be saved; and we are saved.

I stand here this morning and declare these truths by the power of God, the Holy Ghost. The Lord told me in a message this morning that it is empty vessels He fills, and, blessed be His Holy Name, He knows both how to empty and also how to fill. I get various reminders of a "thorn in the flesh," but He says: "My grace is sufficient for thee; My strength is made perfect in weakness." "Lord, I have been planning to do this and that." "Your plans have gone wrong, but Mine are working out all right. Let Me plan for you." He gives to you this message this morning, that you may praise His Name and be "strengthened with might by His Spirit in the inner man."

"I've got the dear Master within,
And He keeps my soul from sin."
"We are made partakers of the divine nature, having escaped the corruption that is in the world through lust," and we are being fitted, moulded, fashioned by everything that happens. Every stormy wind, every knock we get, does something towards it. We are being moulded into the image of God's dear Son. Not into the image of sin, not into the image of Satan. We are brought forth from all that, and now it is glory all the way.

People say they are not going to receive this testimony and witness about Pentecost and the pouring out of the Holy Ghost because they cannot understand it! We do not presume to "understand" these blessed things, but, praise the Lord, we receive them and rejoice in them, and I trust the same thing is enacted to-day that made the Lord bound with joy when He lifted up His eyes to heaven and thanked His Father and our Father because, though hidden from the wise and prudent, they are revealed unto babes. I am one of those "babes." I think I can move alone very fine sometimes, but the Lord just says to me that I have got still to receive the kingdom of heaven as a

* Woodland Terrace, Plymouth.

"little child," and that attitude and disposition of mind gives me abundant entrance into it. So I am with God's dear saints, I hope, adding to my faith virtue, and to virtue knowledge, to knowledge temperance, to temperance godliness, to godliness brotherly kindness, to brotherly kindness an attribute which I used not to possess, an over-abundance of charity, so that I can love everybody. I am not quite sure that I have arrived there yet, but I am going on to it.

I will tell you when I find that charity or love more apparent than at any other time, and that is when we have been holding our open-air services in Plymouth. We have some glorious open-air services. We had a full day on Sunday, a most glorious time. I am blessed with "spiritual children," sons in the faith. God has given me four evangelists, who have been ordained and set apart for "this ministry of going forth and preaching the Gospel of Jesus Christ," and God is blessing them and me with souls for our hire and seals to our ministry. After the services, sometimes as late as ten o'clock at night, we are pouring out our innermost being to the wayfarers and the outcasts, and the compassion of Jesus thrills through us for the lost ones. We do not talk to them so much about damnation, but just talk to them about the love of Jesus, and they listen, and one's heart goes out with the words that one speaks, and it goes home. So God accomplishes His purpose through the foolish things and the weak things. Do not trouble; do not say: "I wonder whether I am this or the other."

Beloved in the Lord, speak the Word of Christ and in simple faith go on proclaiming the Gospel of Jesus to everyone you meet, trust Him to see of the travail of His soul, and rely upon His own promise, "My word that goeth forth out of My mouth shall not return to Me void, but shall accomplish that which I please, and shall prosper in the thing whereto I sent it." And follow on to know the Lord, and to expect that "the Spirit which searcheth all things, yea, the deep things of God," will lead you unto "all Truth." You may fear that you cannot swim away unto these unknown depths. Never mind; keep near the shore! But when you realise and rejoice that "underneath are the everlasting arms," you will be glad to take a dive with us into this wonderful ocean of God's fulness and God's love. You will all become expert swimmers, I trust, by-and-by. God can work mightily through you. Place yourself upon the altar; be ready to give up all for and to Him, and you may become as Paul and Timothy and Peter and the others, because the same Pentecostal power that inspired them shall inspire you. Hallelujah! The same love has loved and is still loving us, the same precious blood has cleansed and is still cleansing us, and the same goal and the same glory is to be attained. Glory be to His Holy Name. Amen.

The Pilgrimage of Prayer.

Throughout England recently bands of earnest Christian ladies have been visiting villages and holding meetings in Schools or Barns, or in the open air. A member of the Editor's family reported much blessing recently in colliery villages. Whilst staying a night in the cottages of miners whole families turned to God. Meetings were alive with the power of the Holy Spirit. Many thank God for the "Pilgrim-Ladies" and their ministry.

Echoes from Heathfield.

Convention Notes (T.E.H.)

(Continued from last month—page 151.)

MONDAY, AUGUST 7TH, 11 A.M. Mrs. Crisp led us in prayer. "He brought me," said the prophet (Ezek. xlvii.). Lord, we can't bring ourselves; Thou must bring us. Thou hast brought us to the ankles, and we have standing ground. Bring us into the waters up to our knees, where we shall pray in the Spirit and the Spirit will pray in us. Bring us up to our loins. Bring us to where they will be waters to swim in, where we are lifted up off our feet and don't touch bottom, and we lose self-consciousness, and are swept ever onward by the currents of Thy grace and power.

She followed with two thoughts from Acts i, 8: "After that" and "Unto Me." This was to be the result of Pentecost, this rather than Power, simply "Unto Me"; to be "Unto Jesus" whether we eat, drink, wake, sleep, be it much or little, but it would indeed mean Power. Take it as an Acrostic—

Power to Praise and Pray.
 " " Overcome the World Spirit.
 " " Walk in Newness of Life.
 " " Endure Hardness.
 " " Reign in Life, and always be on top.

There were four powers that came into the world at Pentecost that had never been known before:

(1) Power to see Jesus. John xvi., 16. How strange, "Ye shall see Me, because I go," not "because I come," as we would have thought, "In that day" it shall be. How often the words, "in that day," xiv., 20; xvi., 23, 26. What day? The Day of Pentecost. "Ye shall see Me," and as the parent's face brightens for approval, and darkens for the "No" of disapproval; and as with the Urim and Thummin of the high priest of old for Yes and No, so it will be for you with the face of Jesus. You cannot do without it. A child was to give a recitation. She knew it well. The father had taught her, and left her standing before the audience. The little lips quivered, and eyes began to fill with tears; not a word came. "Darling, what is it?" he said, "have you forgotten it? You knew it perfectly." "No, father; I didn't see you." He went and sat where she could see him and all was right. So for us when we see Jesus.

(2) Power to know Jesus as dwelling in you, not sometimes, but always. xiv., 20, 23.

(3) Power to "ask in His Name," xvi., 26. If led of the Spirit it is possible to ask from twenty to thirty petitions in an hour "in His Name."

(4) Power of the Cross. 1 Cor. i., 23, 24. It means a real, rugged Cross, not an ornamental one.

MONDAY, 7 P.M. Bro. Tetchner read Acts ii., 7, "When the Day of Pentecost was fully come." Has it come to you? Have you tarried "until," Luke xxiv., 49. Many are praying for Revival; we are enjoying it. It is said some 400,000 souls have received this wondrous blessing in almost every country under heaven. Even Tibetans are thus speaking in Tongues. Romans xi., 29, settled for me this blessing is for us now. "The gifts"—

(Continued on page 167.)

"CONFIDENCE."

OCTOBER, 1916.

Editor—

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

Assistants—

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

PUBLISHED MID-MONTHLY.

Terms:—This paper is supported by **Subscription-Gifts, payable yearly, half-yearly, or quarterly, and is sent to any who order it. Address the Secretaries, All Saints' Vicarage, Sunderland.** (All correspondence should be addressed to the Secretaries. The Editor has very many other duties.)

Our Health His Wealth.*

Elizabeth Sisson.

In 3 John 2 we find this gold mine: "Beloved I wish (margin "pray") above all things that thou mayest prosper and be in health, even as thy soul prospereth." Here we have an inspired prayer, a Divine prayer, a Holy Ghost indited prayer, longing, wishing, praying, "Above all things" for the prosperity and the health of the prayed-for one. We know that all Holy Ghost given petitions are according to the will of God. We are also told of God "If we ask anything according to His will, He heareth us . . . we have the petitions desired of Him" (1 John v., 14-15).

1st, Let us note God's urgency in this prayer, "*Above all things*" does He here pray that we may be "in health." Surely our health is His wealth! The "*above all*" desire of His heart. 2nd, Let us look into the conditions of this God-inspired prayer, because all of the plans, purposes, and promises of God have conditions attached. That thou mayest prosper and be in health, **EVEN** as thy soul prospereth. "**EVEN**"—a strong word. Did you ever go into a grocer's for a quarter lb. of tea, or a few lbs. of sugar, and see him weigh—he being an honest man—the

commodity? Note how he puts the weight in one scale, the goods in the other, and adds a little more, or takes a little out, mayhap again and again, till the scales **EXACTLY** balance. Then it is "**EVEN**." In this text it is God in the one scale, our health in the other, to be made even. Thus often with the sick one it is not so much physical prosperity or health that is wanted, but more of God in the scales to bring the answer to his prayer; *i.e.*, God in the spirit balance, health in the body balance in **EXACT** EQUIPOISE. In this text the praying one is made to say, "Give me as much health in my body as there is health (*i.e.*, God) in my soul."

The other day I met an old friend, who after years of freedom from asthma, had suffered a terrible relapse, but she added, "My daughter and I went to the White Mountains, and breathing in that lofty air, every symptom took flight before the re-invigoration." What that "lofty air" in the natural was to that natural woman, the answer to this prayer calls for in the spiritual; a coming on to the high altitudes of God, and breathing in more of the rarified atmosphere of Jehovah Jesus. More God weighting the scales of the spirit; demands more God life in the scales of the physical. Demands and brings it as answer to this prayer, "that thou mayest prosper and be in health, **EVEN** as thy soul prospereth." The English dictionary gives "even" as "to level, to lay smooth, to balance; equal state, in an equal or precisely similar manner, exactly, equally."

In the South I was associated with a man of God, whose spirit breathed constantly upon those mountain tops of God. He was for many years a tuberculoee, till God by a miracle plucked him from the jaws of death, and now he carries into constant and most arduous service a burning spirit in the frailest clay vessel, yet he wastes not, for he constantly drinks deeply, God. He is greatly used in laying hands on the sick. His faith is keen; many mighty miracles occur. Still he said to me, "Some of those sick ones do not stay healed, or, if they do, they have constant attacks of other ailments. With their much stronger bodies they hang continually upon us with our weak worn frames, to bring them out of their frequent attacks." They do not get enough of the resistant power of God in their spirits to meet and conquer the disease,

* Can be obtained in Tract form from Christian Workers' Union, Publishers, S. G. Otis, Supt., Montwait, Framingham, Mass, U.S.A.

and him who is behind it—Satan. They do not live high enough in God to keep them immune. And yet our health is His wealth. Ever He is praying that "ABOVE ALL THINGS" our whole being "spirit, soul and body," show forth His prosperity. It likes Him that we should all be well. He loves us as mother loves her child. And what mother but luxuriates in her child's vigorous health? He loves us to be well. He loves us to be happy. He luxuriates in our well-being. But He sees disease, where often we are blind to it. He must touch it away in *spirit and soul*, as well as in body. He must bring us into loftier air of His presence where we learn new lessons that carry fresh life from Him into the parts attacked. He is a great Lover, and *Love* must be glad in the prosperity of its beloved. Our health is His wealth.

Then again it is His wealth that we be "His saving health" among the people. Psalm lxxvii., 1-2, reads "Bless us . . . that Thy way may be known upon earth, Thy saving health *among all nations*." He wants to inhabit *us*, spirit, soul and body; illuminate *us* that we salvation lighthouses may everywhere irradiate *Him*, we must ever remember that in calling us to Himself, God is after the world. The love-romance runs "God so loved *the world*." "That they (the nations) all may be one, that *the world* may believe . . . may know. Therefore "In all things show thyself a pattern (Titus ii., 7). Our blessed Lord, like a commercial traveller, wants to pass us around as samples of the goods He recommends to them. Our health is His wealth in some of them, as *we* are good specimens of His workmanship. Hence He stands over against each one of us, perpetually breathing upon us, saying, "Receive (*Gr.* take) ye the Holy Ghost," handing Himself out to us as the very Bread of Life for spirit, soul, and body, saying, "Eat ye all of it." Pressing to our lips the cup of His Life, saying, "Whosoever will, let him take the water of life freely." "He that eateth Me, even he shall *live by Me* . . . for My flesh is *meat indeed* . . . My blood is *drink indeed*."

It is not so much frequent laying on of hands some of you want; not so much being prayed for, as eye *fixed* on *Jesus*, imbibing *Him*, eating *Him*. He will show you how to open your whole being to Him, till you are all mouth to God. He will

teach you how, by faith, to feed every faculty of spirit, soul, and body—*not body alone!*—upon Him, who teacheth like Him. Thus you will prove that His wealth is your health, and demonstrate that your health is His wealth.

"But how may I feed?" Ah! not more truly in that hour, happily called "Holy Communion," in that service, blessedly named "the Lord's Supper," are the emblems of the Saviour's broken body and shed blood, passed around, than is the *SUBSTANCE* always being passed to us. "You may feast at *JESUS'* table all the time." It is fitting to have memorial hours for receiving the emblems. It is normal to be feeding on the Substance every hour.

Did you ever see a boy on his way to school, running with a hunk of ginger-bread in his hand? He is not occupied with school, though he is going to school. He is occupied with the cake he is eating. Thus Jesus is so handy, we may by faith, without sight or feeling, be eating the flesh, or running along, with the blood-cup in hand, while sweeping, or at the wash-tub, or cobbling shoes, writing letters, etc. "You make holy things so common, sacrilegious talk," cries an objector. Nay, beloved! Sacramental living; for it makes continually holy, common things. Drinking a blood-cup filled with currents of the liquid love of God! Every blood-drop a drop of love!

"The light of love is round His Feet,
His paths are never dim;
And He comes nigh to us, when we
Dare not come nigh to Him.

"In lowest depths of littleness
God sinks to gain our love;
Some put away the sign in fear,
And our free ways reprove.

"Would that they knew what faith can work,
What Sacraments CAN do,
What simple love is like, on fire
In cleansed hearts, kept true!"

Always is He "the Bread" that "cometh" (moment by moment) "down from heaven," and He says "The bread that I will give is My flesh, which I will give for the life of the world." Be not ye murmuring Jews, striving among yourselves, "How can this man give us his flesh to eat?" But be believing disciples, who by *faith* receive *Himself*, as now made to you the very cup of hot Calvary-blood, the very flesh of His own broken body, and eat and drink and be ye thankful. As saith the formula in the "Communion" of some

(Our Health His Wealth—continued.)

churches: "The Body of our Lord Jesus Christ, which was given for thee, *preserve thy body and soul unto everlasting life*; eat this in remembrance that Christ died for thee, and *feed on Him* in thy heart by faith with thanksgiving." "The Blood of our Lord Jesus Christ, which was shed for thee, *preserve thy body and soul* unto everlasting life. Drink this in remembrance that Christ's Blood was shed for thee, and be thankful."

Ah! it is ours to change the formula into a daily living reality. "All things are possible with God." "All things are possible to him that believeth." "According to your faith be it unto you." Turn aside, hour by hour, and spend a few moments in faith feeding. Through "the supply of the Spirit" He will transmute the faith-act into very real spiritual feeding on the body and blood of your Lord. See how you will come up, spirit, soul, and body. "For My flesh is meat *indeed*, and My blood is *drink* indeed."

Far up in frozen North Canada, I came across a young Pentecostater, nearly gone with tuberculosis, she had been mightily healed of God, but her natural constitution was still delicate. Her wage went toward the support of a widowed mother, and the only employment she could secure was in some kind of a factory or cannery, where all day long she stood above her ankles in running water. Robust girls were breaking down in the work; though it tried her sorely, she remained at her post. "But," she added, "I could not live in it, only morning by morning I eat His flesh and drink His blood before I go to work." We all know that natural law in the physical world as truly as natural law in the vegetable world, is of God, and one cannot lightly break God's laws. Every time we unnecessarily do it we leave a back door open for the devil to come in with sickness. Yet in this case the young Christian was shut up to it by her relations to her mother. While the laws of the Medes and Persians could not be altered, they were supervised: King Ahasuerus arming the Jews with another law (Est. viii., 10, 11; ix., 10, 15) whereby all their enemies fell under them. So hath King Jesus armed us, in giving His life constantly into the life of "whosoever will" eat and drink Him. "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." How

solemn the words, "Except ye eat the flesh of the Son of Man, and drink His blood, ye have no life in you." We, His children, have all eaten and drank, but most of us how scantily! How rich the call! "Eat, O friends; drink, yea, drink abundantly, O beloved." Constant eating and drinking bring constant immunity from, or constant victory over, the attacks of the enemy. For attacks, and God's victories over them, are frequently allowed to prod our sluggish souls still deeper into Himself. Over and above this, constant eating and drinking does more. Listen! "As the living Father hath sent Me, and I live by the Father, *so* he that eateth Me, even he shall live by Me." Notice that "as" and "so." Some commission, some up-fitting, some result!

Eat the fat, drink the sweet, and send portions to them for whom nothing is prepared. Oh, how rich the food! the very flesh of our Lord! Oh, how holily sweet the drink! the life-blood of our Lord coursing through all our being, quickening every part with the vitality now on the victory-throne! "As He is, *so are we* in *this* world." How surely do "portions" go forth in every direction, "to those for whom nothing is prepared," as our life in its entirety is constantly partaking nourishment from the King's table. Fed on royal dainties! "He that eateth . . . he shall live by *me*!" His life displacing ours, as we eat.

In medical science we have "blood transfusion," the veins of a robust person are opened, the blood is transmitted to the veins of the enæmic. The strong one suffers that the weak or dying one may come into health. So hath Christ opened every vein, *and from henceforth they are always kept open* (Rev. v., 6) that He may ever be saying, "Drink My blood," and drinking we may live *Him*. We thus partaking, He in us, sees of the travail of His soul, our health becomes His wealth. As we uninterruptedly feed and drink, through the "holy communion" we change from grace to grace and from glory to glory, till in us "He shall fully see His seed." For the law of the seed we are told is, "every seed . . . yielding seed *after his kind*." So our health of "spirit, soul and body" becomes His wealth.

"O Christ! Thou art the Fountain,
The Fair Sweet Well of Love!"
The streams on earth we're tasting,
More deep we'll drink above.

E'en now to being's fulness
Rise spirit, body, soul,
While we are ever drinking
And Thou hast all control.

E'en now to ocean's fulness
The tides of glory roll,
But oh! When we see Jesus!
These eyes our Christ behold!—
Then, then, shall be fruition!
A crown of glory His,
We, we, a royal diadem,
Within His hand of bliss.

(Echoes from Heathfield—continued from page 163.)

Charismata, same word in Greek as 1 Cor. xii., 4—“and calling of God are without repentance.” He does not change his mind or recall them.

I was baptised in the Blessed Holy Ghost in Sunderland, December 2nd, 1907. The Word of God has been opened up to me since. My love to God and for souls has been greatly intensified. In communion with my God I am speaking sacred truths in the ear of Jehovah, till I dance with joy, immersed in the rim of His pleasures. Before this my Baptism in the Holy Ghost did not amount to much. It did not measure up to the Word of God. Now it does. Why had I, when seeking, to wait nine months. My head was in the way, I knew too much; yet previous to this I had been blessed to hundreds of souls. These tongues are the stigma of the Cross—a reproach for Christ's sake. The Jewish Church, before it was cast away, had to say No to the supernatural, and so it is now with the professing Church of Christ. Let us seek this Pentecost; it is for us as in the first days. I believe the fire that rested on their heads went through them from head to foot.

TUESDAY, AUGUST 8TH, 11 A.M. Rev. T. Hackett (Church of Ireland) said that very day, August 8th, was the anniversary of his first visit to Heathfield, at the August Convention of 1907, when he was first brought into direct contact with this wonderful work of God, and met the one (Mrs. Price, of Brixton) first thus visited by our God in England. He gave a most interesting account of her experience, when in January, 1907, her heart being deeply stirred by the Welsh Revival and the manifestation of the Spirit in speaking in tongues in Los Angeles, U.S.A., April, 1906. She, her husband, and a friend had been seeking the Lord in united prayer each evening for a full outpouring of the blessed Spirit. An address in Holborn Hall by a Welsh speaker upon 1 Thess. v., 23-24, brought the matter to a crisis. At the close she said, sadly enough to the speaker, “I do not see I am much further on,” though for years she had experienced heart-cleansing and holiness. “Sister,” was the reply, “Faithful is He that calleth you, Who also will do it.” It was a living word from God to her soul. That night in her home the Spirit fell, and she was speaking and singing in tongues; and again the following forenoon, and in the evening in a large meeting at the Lewis-Ham Hall, under the power of the Spirit she found herself speaking in tongues, while on every side men and women were on their faces seeking their God. Our brother said that Heathfield Convention brought new blessing and power into his life, for which the Lord had been preparing

through a deep sense of failure, personal and ministerial; and by a visit to Geneva in January, 1906, where through the chaplain, Rev. C. de Labilliere, the truth of Rom. vi., 6 and 11 was wonderfully brought home to him, and he said in a way never before so presented to him, that Christ by His death had fully met our need by bringing the Old Man in its entirety to death, and that, without lessening this wonderful and complete provision, the believing and surrendered soul was bound to step out on this great Redemption fact and put it to the proof in all its fulness. This was followed by a visit to Sunderland in September, 1907, when all was more fully confirmed to him by God, till this blessed Baptism of the Spirit was sealed by this sign of tongues in East Wemyss, August, 1910.

Bro. Tetcher followed, and showed from Psalms xxxvi., 7-9, what a full and satisfying portion there was for each of us in the Lord if we would seek this Pentecost.

At 3 p.m. a waiting meeting was held and many pressed forward. One who was present wrote thus a few days later: “I return home from a taste of my first experience of a Pentecostal Convention. I am sure there was a mixture in the elements at those meetings I was at. (Some were seeking to press our sister forward unduly, and quite beyond her present knowledge—sad mistakes can be made in these matters by lack of discernment), but it does not discourage or disconcert me in the very least. I know there remains the solid fact of the baptism of the Holy Ghost; not only do I want and long for this precious experience, but I am sure that God wills that each dear child of His shall have it. ‘When the Day of Pentecost was fully come’ has been much with me with fresh help, and God knows when we are each one ready to receive this gift from Him. He knows my own position and attitude now is that I am very consciously and very restfully *waiting for Him*. I cannot think of anything on my own part that I must do or leave undone or change, but I wait for Him to give, and I am expecting from Him.” Thus blessedly is our God leading forward one and another. Many thoughtful believers are now seeking. They recognise what is of self and the flesh, but are not now stumbled by these things. How should they be any more than in the search for salvation? These stumbling-blocks are allowed by an all-wise God to test the honesty and earnestness of the seeker.

At 7 p.m. Mrs. Crisp dealt with Divine Healing, passing in review the miracles recorded in Mark vii., 32, Matthew ix., 27, Luke xiii., 11, and John v., 1, noting in each case the steps toward healing, “He took Him aside,” “He put His fingers into his ears.” He came into direct contact with the sick one, and into definite contact with the part affected. He demands that we should be equally definite in our request and application for the part affected. Here is Divine Healing. I have found, she said, we must be most definite—wishing is not enough. To wish is the mark of a weak soul; to will of a strong one. “Wilt thou be made whole?” We must will it. To say “If it be Thy will,” is not the Prayer of Faith. For it you must find out the will of God first (1 John v., 15). God does not heal simply because He pities no more than He saves, but because Jesus died. She was herself healed 30 years ago when a cripple through rheumatic gout, her

(Echoes from Heathfield—continued.)

fingers being so terribly swollen she had to turn the pages of her Bible with her lips. She went through the New Testament carefully from St. Matthew to find a verse to prove these gifts were withdrawn, so sure was she that it was so. She came to I Pet. ii., 24, "By His stripes ye were healed." She saw the truth that Christ had purchased healing for us by His atonement, and she was healed completely and at once. Salvation, sanctification, healing, they are all there in that passage, and all by the Cross. The Victim under the law merely died, and it was enough for atonement, but the stripes were added for our healing. You have not to ask for this gift, but take as in salvation. I have not a word to say against doctors. They and their skill and medicines are God's good gift, but Divine Healing is His perfect gift (St. James i., 17). Several came forward for laying on of hands or anointing according to James v.

(TO BE CONTINUED.)

A Vision.

This is the record of a vision given to G. B. in October, 1914, at Pretoria, S.A. May it be helpful as a warning to the children of God.

At a Pentecostal evening meeting our leader, Brother C., spoke on the 3rd chapter of the 2nd Book of Kings, 13th to 20th verses, bringing great blessing to my soul. A few days after, the same speaker spoke again of ditches and valleys, which reminded me of his previous address.

The Spirit of the Lord fell upon me in great power, and in a vision I saw myself between two long ranges of mountains, and in front of me a large piece of prepared ground, oh, so clean, so level, not a stone, a weed, or a blade of grass upon it, nor anything to hinder the sower in any way. I was led across this beautiful piece of ground, and came to a large orchard, full of small fruit trees, and I realised at the same time that I also was one of them. As I moved amongst them I seemed to recognise each one of them as people I knew. This one was Brother B., and this one Brother C., and this Sister P., and this Sister H., and so on. I knew them all. They didn't move about, as I appeared privileged to do, but were planted just like ordinary trees. I then noticed that each one, as well as I myself, was in a withering condition, all the leaves dry and shrivelling up, as though in want of moisture.

As I moved towards the entrance to this orchard, I saw our Blessed Lord and Master coming across the prepared piece of ground, looking, as a husbandman might be expected to do, towards His orchard, as if expecting to find His fruit trees in perfect condition and bearing fruit. I saw His countenance change to an expression of sadness and grief as He looked upon us all. Then, walking amongst us, He tenderly touched the tops of the trees (which would correspond to our heads), and looked upwards as though in prayer, with tears in His eyes. Soon afterwards I noticed a cloud of mist hanging just over our heads (or rather,

the tops of the trees), and saw that the leaves were freshening up, opening out again, and a beautiful bright colour was returning to them. The branches also were being lifted up by the moistening power.

* * *

This was the condition we were in, and the cause of our failure and withered condition, and omitting to plant the piece of ground so beautifully prepared, seemed to result from the lack of prayer, of personal testimony, the study of God's Word, and the lack of availing ourselves of opportunities for saving sinners. Oh, brothers and sisters, may we wake up from a dry and withering condition, and, getting back to the feet of Jesus, ask for more of the spirit of prayer, and a greater desire for His Word, that we may be found more faithful.

The Power of Prayer.*

We are so glad that the Baptism of the Holy Spirit with power comes after prayer. Any touch from God—any real touch from God—should send us to our knees, or at all events to that which is represented by kneeling.

Satan trembles when he sees
The weakest saint upon his knees.

Hyperbolically we might not quite understand what the writer meant by those lines, and I don't know much about Satan trembling; but we know he is very angry and he shows his anger in different ways. He gets to work by trying to keep people from prayer. I think we should stir up one another to prayer. It is blessed to have good times if scriptural. (I have seen people having "good times" in America and in England. I have seen a coloured lady, also a white gentleman, dancing in a meeting, and I wished they would confine it to their private rooms.) It is a better thing to get much upon our knees.

Great Britain needs prayer in these days. Do you know, I think at the beginning of our Pentecostal Services we ought to choose some chapter in God's Word, for I think a great deal is lost by not beginning our meetings with the Word of God. We have the word of men, Spirit-filled men, but we do need the Word of God in our meetings, and the time is not wasted if we read the Word of God in our meetings. Read Luke xi., 1st to the 13th verses. There is a wonderful depth in the Lord's prayer. If you are in the Spirit, if you are baptised in the Holy Ghost, you can use the Lord's

* Address by the Rev. A. A. Boddy at the London Convention, from a report in "Flames of Fire."

prayer with new power from your heart. Remember that

DELAY IS NOT DENIAL.

I read some time since of an English missionary who went back to his Chinese station after his furlough. He thought he had been a great failure. Surely God had been with him, as you will see from the sequel. Eight men came to see him. The first was one whom he regarded as the only disciple he had made so far as he knew. The other seven declared that they belonged to the mission and had got the victory over the opium demon. He said, "I am most interested and I should like to know how you got the victory." And they said, "We owe it under God to this brother you left." One said, "I prayed and fell, and I prayed again, and again I fell." And this man said, "Pray again," and this brother was so patient with me and so encouraging, and said, "Get to your knees again," and I prayed and I prayed and I prayed, and there came a day when I got complete deliverance, and have never since been under the power of that opium fiend." And the six others had the same experience. They hadn't the answer at the first, but the answer came. They went on, as we read of the widow, and they pleaded and pleaded until their prayers were all answered. We have to hold on.

After the Welsh revival some of the fire reached Sunderland, and during the following winter the people met night after night to pray for a great outpouring of the Holy Spirit in Sunderland. We had seen how in Wales the brewers hadn't much to do; the public-houses were empty, and churches and chapels were full, the people going about singing the songs of Sion. We felt that revival was an indication of still more marvellous things that God was going to do, and through the winter of 1906-7 a band of young men were praying night after night, sometimes in the church and sometimes in the vestry, laying hold of God, at times in perfect stillness before Him for half-an-hour at a time.

At length God's gracious answer came. One of the young men in a meeting in the nursery in my house—the same room where Pastor Polman received the Baptism—obtained the precious gift of the Holy Spirit. Afterwards a dear brother from Norway came over to us and was with us all that summer, and the Spirit was poured

out and Christians came from north and south and east and west, and many received the blessing. It was, I am sure, the result of those young men standing true and praying through and holding on to God. God thought fit to keep me a glad spectator, seeing others going through and singing in the heavenly tongue. I was number fifty, on the 2nd December, 1907. One brother who was presiding at that meeting said he believed if we had had eyes to see, we should have seen cloven tongues of fire on all, there was such a sense of God's holy presence.

WORSHIP.

Let us remember that worship may consist of different things. First of all we must get right with God. Then there is thanksgiving; there is prayer for ourselves; and there is intercession for others; and, in addition, there is adoration. We need to plead the precious blood of Christ. There is also thanksgiving; oh, how much we have to thank Him for. And oh, the beautiful adoration one has known since we have come into this blessing. Never was such prayer, never such worship. Sometimes the Holy Spirit has taken us so that everyone is worshipping God, and the whole are simply like a great organ until our anthems have seemed to join the anthems before the Throne above.

THE SUNDERLAND CONVENTIONS.

For seven years God met us very specially at Sunderland until this war broke out. Every time there was the beautiful anthem arising to the Throne of God. It is such a good thing to be able to meet brothers and sisters who have joined us from time to time in worship.

You know there are different kinds of prayers. There are

MENTAL PRAYERS.

You may pray as you are riding on the bicycle from one sick person to another; you can pray in the railway or tram car. There is ejaculatory prayer, when the man under temptation cries, "Lord, help me," and the Lord helps him and he has victory. What about family prayer in the homes of Pentecostal people? There is a great movement now in the whole Christian Church for a revival; in the Church of England as well as among other Churches. One thing we have to impress upon every Christian is a revival of family prayer. Oh, the blessings that come to the home where prayer is daily offered. Your dear boys in the firing line like to think that

(The Power of Prayer—continued.)

they are being remembered in prayer at home. It is good for the boy to know that his father and the other dear ones at home are praying for him. It is the greatest possible comfort to our boys to know this. We want to pray blessing down upon our country, to pray Great Britain on to its knees; to pray that God will help us and give us a lasting and righteous peace. Oh, the power of prayer, especially family prayer. And what about prayer for the blessed Holy Spirit? Again I say delay is not denial. This movement has given me such joy in the prayers of my dear people that I never thought possible, and it is one of the greatest features of this movement that it has sent the people to prayer as never before, and led to wonderful adoration and trust in the Lord Jesus Christ, a glorious worship of the Father, the Son, and the Holy Ghost.

If there are any here who have come from curiosity, take my word for it, it is one of the greatest blessings God has given to mankind. I was in the law for seven years, acting as a Solicitor of the Supreme Court of Justice, having a legal mind, weighing all matters, and I can safely say the blessing of the gift of the Holy Spirit outweighs all adverse considerations. Thank God for His goodness in Jesus Christ in sending us the gift of the Holy Ghost. The blessing is for everyone who will seek it. It is wonderful to get in touch with God. The first time I remember getting into such touch with God was on the 21st September, 1892, and something wonderful happened to my vocal organs as I was conducting the service of Holy Communion. I had agonised and gone through my Gethsemane, and God came to me in answer to my prayer. I believe my real baptism was on that day, and Some One Else read the Scripture through me, but years later it was corroborated by the wonderful sign of tongues, when the Holy Ghost took control of my vocal powers, and I was glad to go to the shores of the North Sea and let my tongue compete with the roaring waves and not upset respectable church people. Don't be afraid. Go in for the Baptism in the Holy Spirit. The blessing may come to you in a different way. We must all make allowances for one another. Thank God for His goodness and patience with us. Glory to God!

WEST AFRICA.

Bro. Longstreth.

Our hearts are full of praise to God for the manner in which He has kept us these two years that we have been in this land. We have not been without tests, but we have proven God to be faithful in all that He has promised.

The work is steadily moving on, but there would be greater progress were we not so much handicapped for finances. Still, we are believing God will speedily undertake on all lines for this work, it is His. Our hearts are much encouraged as we see the attendance and interest increasing at all the services. Last Sabbath eighteen persons said they wanted to go

"GOD-WAY,"

and we are convinced that the majority of them are in earnest. Do pray that they may let the Lord come into their hearts in all His fulness. Also pray that the way may open for me to do much itinerating just as soon as the rainy season closes.

The need is very great for many more labourers in this part of His vineyard. Shall it be Mohammed or Christ these people are to serve? I tell you the Church of God needs to awaken to the realisation of their responsibility in getting the Gospel to these people. Islam is gaining rapidly in this part.

Post Office Address— Apostolic Faith Mission,
Kunso, Mayattah,
Sierra Leone, Sierra Leone,
W. Africa. W. Africa.

PENTECOSTAL ITEMS.

Our Evangelist-Brother James Tetchner has decided to make Sunderland his headquarters, and to go out as the Lord guides. His present address is 19 Westcott Terrace, Roker, Sunderland, and requests for his services can be sent to him there.

* * *

The Sister whose remarkable healing was reported in our last issue has given us her own testimony. She is full of thanksgiving. The reference to an operation and to the approach of death must however be deleted, as will be seen in her interesting account which will appear (D.V.) in our next issue.

* * *

Two earnest brothers have recently entered their rest. Mr. Breeze, of Liverpool, was always kind to Pentecostal travellers passing through. Now we also hear of the home-call of Mr. Ennals, of Lexden, who will be missed by many.

* * *

In a recent visit to Edinburgh Mrs. Crisp addressed the Assembly established by Mrs. Beruldsen. There was much blessing in the meetings.

* * *

Bro. D. Fisher (Box 59, Ficksburg, O.F.S., South Africa) reports a grant of land from the Basutoland chief, and a gift from England to build a comfortable house upon it. He wishes to thank God for all His goodness.

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, East Wemyss, N.B.; Mr. Smith Wigglesworth, 70, Victor Road, Bradford; Mr. Ed. J. G. Titterton, 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 Male Candidates are prepared at the Men’s London Training Home at 60, King Edward’s Road, S. Hackney, N.E. 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 Corneia 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 & Miss Rose Waters, Brothers Alfred Lewer, James Boyd, David Leigh and P. Klaver, Also holding P.M.U. Certificates: John Beruldsen 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) 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. Let us also pray that enough money may always be given to supply our Missionaries’ necessities.

INDIA.

Letter from Bro. Boyce.

I am glad to be able to write you of God working in our midst, and thus manifesting Himself unto us. The rainy season has brought with it disease, fevers, etc., which is not an unusual thing, and has not passed us by without in some measure visiting us on the compound here. Whilst we teach Divine Healing from the Scriptures and exhort the people to trust in the Lord, yet we do not force them to it. But it was noticed that those who refused medicine and trusted the Lord were healed, and recovered sooner than those who took medicine, and in addition received blessing in their souls, and the fruit was and is now seen in their lives. In some cases instantaneous deliverance from fever was given as they cried for the administration of the remedy prescribed in James v., 14. One case was remarkable in that we noticed how God was dealing with the life of the person concerned. The person concerned holds a position of trust under Mr. Norton. He was very low down with fever, and called for us to pray with him and anoint him with oil in the Name of the Lord, so when we had gathered in his house and were ready to pray, he said, “Wait,” and called for his wife to give a certain amount of money to Mr. Norton, saying, “The Lord has shown me I must first put things right before you pray,” and then he went on to enumerate certain things which he had taken which he ought not to have without Mr. Norton’s permission, and said that the amount of money would cover the expense.

After such putting of things straight without one word from us, only as led by the Lord, who

could but expect that the Lord would raise him up and instantly rebuke the very high fever he was in? After prayer had been made, up goes his hand, and he said, “Feel, papa, my pulse, the fever is all gone.” Glorious victory! But what a lesson to us when we call for the elders of getting right with all and thus expecting healing, and, if any sins, getting forgiveness of the same upon our confession. To me it threw light on James v., 14, and gave me the reason that the cause of many failures when anointing was the sick one’s unwillingness to put things right with God and man, thinking that if they called according to James v., 14, they could shut their eyes to other Scriptures, such as, “If we confess our sins He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness,” and such like conditional Scriptures, thus hindering faith and consequent blessing, and by their remaining in the sickness spreading doubt upon the Word, as if God did not hear and answer prayer concerning sickness.

I praise God that He keeps me in good health here amidst it all, and life here is full of His joy and pleasure, although Satan tries at times to upset it by getting one occupied with circumstances and difficulties met with, but, I praise God, I have victory. Language study is made a blessing to me, and I realise often the prayers of the saints are being answered on my behalf, and I am being sustained and fed through His Word upon the finest of the wheat. We continue our usual Gospel work among the villages as the rain allows us. I trust this week to begin to address the meeting in Hindustani. If I wait until I am perfect in Hindustani, then I shall never begin at all. In this as in all else, practice makes master.

The power of God flowed down upon us in a

(India—Letter from Bro. Boyce—continued.)

glorious way in last Sunday night's meeting—really inspiring for future work. Praise the Lord, He is just as real in India as anywhere. Demon power does not limit Him in manifesting His presence and power in India to those who trust Him. The longer I live in India the better I like it. I trust it may always be so.

YUNNAN.

Bro. Boyd's Letter.

The new chapel is being almost filled every night; sometimes there is scarcely enough room on the men's side to accommodate all who come in. The Gospel is being faithfully proclaimed, and when the invitation is given to the people to decide for Jesus, occasionally one or two stand up, thus expressing their desire to become followers of Christ. The wet season now being on, it tends to keep people away from the meetings. The children are not being neglected. The prayer-room is the place where their meetings are held, and night after night it is crowded. Glory to God for the manifestation of His Holy Presence in our midst. The children are being taught Scripture portions, and when called upon to repeat the texts which they learn, they are always ready to repeat them.

Brother Lewer and I have just returned to the capital after three weeks visitation to Fuhning and Lo-tse. The Lord gave us courage to venture on this trip without any of the experienced workers accompanying us. The Lord Himself was with us, protecting us and helping us all the way. During our visit to the above two places we went to villages and market places, where we held meetings and distributed Gospels. When going to these places we always had a native helper assisting us. Native help is indispensable in doing village work. We find it is a good thing to have good singing to attract the people, and the use of hymn-sheets with clear characters so that these can be easily seen by the people. A harp is very useful; many people crowd around when they hear the tender strains of our harp. In our going to these villages it means that we must sow in faith without wavering, as we do not go to the same village a second time.

In the course of our visiting we saw people sacrificing to idols. On some occasions they offered fowls, killing them and presenting their blood; at other times they offered cooked food and burning incense. Praise God, that He by One sacrifice hath perfected for ever them that are sanctified.

Details of Work.

(BRO. LEWER.)

We have three out-stations covering a distance of about 100 to 150 miles south of Yunnan-fu, along the railroad to Mengtze; then about three days' journey east of Mengtze we have Kai-hua-fu; two days' journey west of Mengtze we have two out-stations; north of Yunnan-fu we have two out-stations—making eight in all.

As to native workers we have now *ten* evangelists, *three* colporteurs, and one Bible woman. The evangelists are supported by the missionaries

here; we, as the Lord leads, supply the support of half, one, or two. Up to the present the Lord has met our needs, but as the Lord opens the way we hope to have many more; for of a truth, a native, under the supervision of a foreigner, can be mightily used of God, also they can go *where* we are forbidden and open the way for us and the precious Gospel. Three colporteurs are supported by the "British and Foreign Bible Society." They also prepare the way for the missionary. The Bible woman is supported by an assembly in England. We also hope to add here as the Lord leads.

You will be pleased to know we are opening a new station at Iao-Cheo, eight days' journey west of this city, then we hope to link up the intervening space. This district has never been evangelised before, so we believe there are great opportunities here. We should be glad of your prayers for this field, also for the whole work.

We have just concluded a Bible Study Class, which the natives from the different out-stations have been attending for the past month. Now they have returned home to tell out what they have heard to their brethren.

List of Contributions received during September, 1916.

	£	s.	d.
Receipt No. 1760	2	0	0
" " 1761	0	7	0
Anonymous	1	14	0
Receipt No. 1763	0	8	6
Ferndale Assembly	0	15	6
Full Gospel Assembly, Belfast	2	0	0
Receipt No. 1766 (for substitute in India)	15	0	0
" " (for an evangelist in India)	2	10	0
" " 1767	5	0	0
" " (for Miss Thomas)	0	10	0
" " Hackney (for Misses Tyler and Waters)	3	14	0
" " Birmingham (for Miss Tyler)	6	14	0
Emsworth Assembly	0	10	0
Receipt No. 1770	0	2	6
" " 1771	0	10	0
" " 1772	5	0	0
Cranmer Hall Mission, Bournemouth	0	10	0
Receipt No. 1774. Proceeds of sale of Picture Postcards	2	0	0
Receipt No. 1775	1	0	0
" " 1776	0	5	0
" " 1777	1	0	0
	£51	10	6

Birmingham (towards Miss Waldon's Outfit and Passage)	10	10	0
Duddeston Hall and Salcoter Mission, Birmingham (towards Miss Waldon's Outfit and Passage)	7	0	0
	£17	10	0

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

Printed by R. W. Williams, Sunderland.
Published by Samuel E. Roberts, Zion House, 5a Paternoster Row, London, E.C.