

NOVEMBER, 1914.

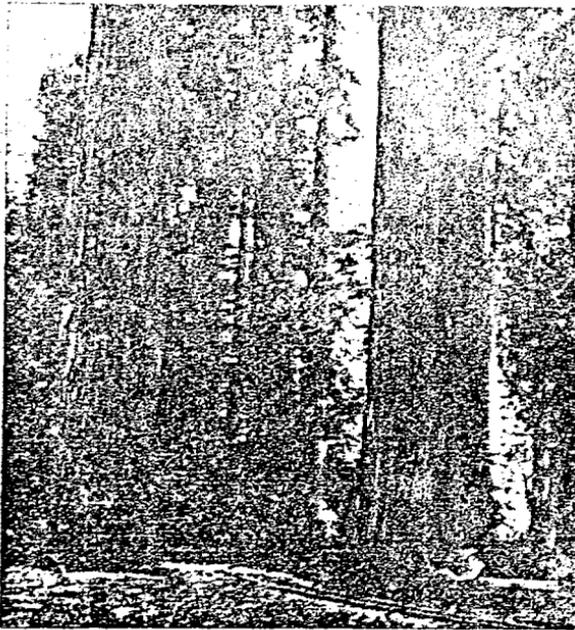
VOL. VII. No. 11.

"CONFIDENCE"

EDITED BY

ALEX. A. BODDY,

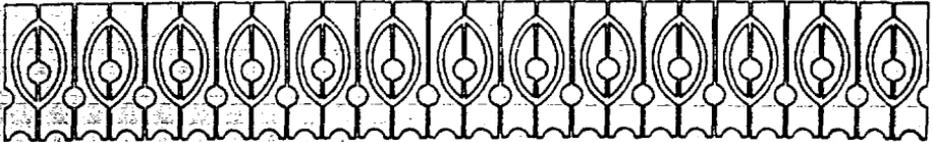
ALL SAINTS' VICARAGE, SUNDERLAND, ENGLAND.



AMONG THE GIANT TREES.—Cazadero, California.

"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.

80th ISSUE.



ONE PENNY.

201

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

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Specimens of Pentecostal Literature and Roker Tracts can be obtained from the Hon. Secs., All Saints' Vicarage, Sunderland.

Copies of the booklet, "Some Sacred Memories" (the Editor's Life-Story), can be had free for distribution on receipt of stamps to cover postage. There are two issues—one with illustrations and the other without.

"CONFIDENCE."

No. 11. Vol. vii.

ALL SAINTS', SUNDERLAND.

November, 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.

HE SHALL SPRINKLE MANY NATIONS.

*Isaiah lii., 15.**

Christ shall sprinkle many nations with the
blessed Holy Ghost;
He shall turn them to repentance by the
power of Pentecost;
He shall sprinkle many nations with the love
of brotherhood,
And shall bind them in a union man has
never understood.

He will bring them to submission, and His
sceptre they shall own!
For the time is coming shortly when He will
set up His throne.
He shall sprinkle many nations with the light
of Calvary,
And the Cross shall be uplifted, and its majesty
they'll see.

He will heal the sick and wounded, and with
peace their hearts will fill;
For He is the Great Physician, and has Balm
of Gilead still.
He shall sprinkle many nations with com-
passion for the lost,
Till they find in Him a Refuge, and shall
make of Him their boast.

He shall sprinkle many nations, and upon
them water pour,
And will give them leaves of healing from the
tree for every sore.
And the wonders of His greatness shall the
whole world fill with praise,
Every continent and island shall resound with
grateful lays.

Oh, the time is coming quickly, when the lion
shall lie down,
With the lamb of His redemption, in each
village and each town.
For the people shall adore Him, and shall
worship at His feet.
They shall laud Him King of Glory, as they
fall before His seat.

He shall sprinkle many nations, and shall
bring down haughty looks;
Then their swords they'll beat to plough-
shares, and their spears to pruning
hooks,
And the bugle will no longer call the nations
forth to fight,
For upon His kingly shoulders shall be govern-
ment by right!

* This hymn is sent to us by Mrs. A. M. Watt, of Dunfermline, N.B. She tells us that it was dictated to her by the Spirit. (The Hebrew word for "sprinkle" is also rendered "startle" in this verse by many Hebrew scholars, such as Rotherham, Westcott, and others.)

THE WAR.

Everywhere now in the countries that
are at war are homes where there is
mourning, and hospitals full of wounded.
Here, in Sunderland, are three regular

hospitals and two voluntary hospitals full
of our soldiers, and many brave Belgian
soldiers also.

In our Parish Hall, instead of our
Annual Tea there was a lecture on Belgium,
illustrated by recent photographs. A dozen

(The War—continued.)

wounded soldiers were brought in motor cars from the hospital where our elder daughter helps. They were welcomed with loving rounds of cheers often repeated. But the dear Belgians afterwards had a sad night thinking over their desolated homes and lost dear ones. One of the Belgian soldiers wept all night, and the others were grieving greatly. Poor Belgium!

* * *

Our dear German brethren think that the eyes of English people have been blinded or they would not have sought to defend Belgium and France. We in turn are quite sure that our beloved friends—we mean the more deeply spiritual Christians in Germany—cannot have had the truth made clear to them. *Germany has been preparing for war and England has not.* If Germany had stayed within her borders and defended them, we might have believed she did not want war. But she ravaged Belgium and hoped to get to Paris quickly.

German newspapers, etc., say that we would have invaded Belgium if we could and attacked Germany that way. But we did not. Nearly all English people would have protested if our Government had so violated her word and if she had so terribly outraged poor Belgium. Recruiting would have been hopeless, and it would have been impossible to have got Englishmen to fight. Awful as war is, it would be worse to stand by and make no effort to protect the weak. Better to fall as a nation than to stand by and see those crushed whom we have promised to help. We can pray for our dear sailors and soldiers with a clear conscience in God's sight. We will pray for victory!

* * *

Yes, let us all pray and humble ourselves, and turn more fully to God. Our nation deserves chastisement, and she is passing through it now. We acknowledge our national and individual transgressions, and place them under the precious Blood, and accept the Victory of Calvary over the hosts of spiritual wickedness who are behind all this terrible and bitter strife. We had a wonderful time of prayer on the night of October 28th, and I ask my readers to join again in such a time of prayer on Wednesday, December 2nd, beginning at 10 p.m. A quick answer came to our prayers last time. Let us pray

again trustfully and believe that God hears and answers prayer.

* * *

We print this letter from Pastor Polman:—

Hij, die te komen staat, zal komen,
Hen niet vertoeven.—*Heb. x, 37.*

Dear Pastor Boddy,

"Grace be unto you, and peace, from Him which is, and which was, and which is to come."

How blessed it is that we are living in this wonderful reality, that He who was is to come again. In the midst of this terrible war, we may look up and lift up our heads, for our redemption draweth nigh.

I believe that this present war is a sign of the soon coming of our dear Lord, and as God's children we have not to fear, but rejoice in the fact that prophecy is fulfilling rapidly. But there is the terrible suffering of so many millions, and we cannot be indifferent about that. Our part is to do what we can to help the needy ones, and bring the gospel of peace to them who are in unrest.

I am glad that we could do something for some of them. For two months we had two families from Antwerp in our home, and I have had the privilege to visit Germany, England and Belgium since the War commenced, and preach the Gospel. In England I went to the camp of the German prisoners of about 2,000 soldiers with the Bros. Booth-Clibborn, George Jeffreys, Dr. Phair, and others, and we got permission from the Commandant of the camp to speak to them and circulate Gospels and tracts. They listened very attentively for two hours, and responded to what was said. We told them that we had nothing to do with war, but to bring to them the Gospel of Christ. After the meeting two came to us and said: "We belong also to Christ."

It was a wonderful sight to see about 1,500 of them, very nice looking young men in their uniforms, without arms, standing earnestly listening to the Message which was given by each of us, never to forget. This meeting burned so in my heart that I went to the Scripture Free Gift Mission in London for Gospels in the four modern languages, to spread them among the thousands of prisoner soldiers we have here in Holland, and they were so kind as to give me 10,000 copies for the English,

Belgian and German soldiers in Holland, and also for the thousands of refugees we have here from Belgium.

While the powers from below are manifesting in this war, the time has come for the Church of God to get the full spiritual armour of God and rise out of her sleep and get ready for Christ's coming, and bring in the souls for whom the Lord is waiting at the feet of the great Conqueror. While many thousands give up their lives for their country, we may rise above this and yield ourselves so to God that He can use us at this time to preach the Gospel of the Kingdom of God in manifestation and power of the Holy Spirit. May God give us a revival at this time, and the Holy Spirit in such a measure, that we will not be driven away by the war spirit, but that the love of God may constrain us to take this opportunity to use the blessing God has given us in past times.

We are very much praying for all the countries that Jesus may be victorious in many a heart, and that the unity of God's people in Europe may be strengthened through the spirit of love which is spread abroad in our hearts through the Holy Spirit.

With Christian greetings and love,

Yours in Him,

G. R. POLMAN.

"Immanuel," Kerkstraat 342,
Amsterdam,

October 26th, 1914.

* * *

A Pastor, whose addresses at the Keswick Convention and elsewhere have been so helpful of late, writes as to the War:—

The present terrible conflict is not something foreign which has been thrust in among the wheels of life, and has brought them largely to a standstill; it is something in the constitution of the wheels themselves. For anyone to say, "I'm for peace, and not for war," is to contribute nothing to the desperate need of the present hour. To say, "War is of the devil, and in principle and practice is entirely anti-Christian," is to take refuge from one's obligations behind a generalisation which is half a truth and half a lie. To ask, "Should a Christian go to war?" is to raise a question of considerable importance, but one which too often is answered within much too limited an area of thought and fact.

* * *

We greatly respect the attitude of the "Friends" towards that dread thing we call war, yet even their position is not insisted upon against the grim facts of necessity, and the dictates of reason. Miss Caroline Stephens, in "Quaker Strongholds," says: "I own that I personally cannot but recognise that . . . certain wars appear to be not only inevitable, but justifiable, as partaking of the nature of national police operations. I cannot, therefore, regard all war as wholly and unmitigatedly blameable, although I can hardly imagine any war which does not both come from evil and lead to evil. Again, there are treaty obligations requiring us in certain cases to take up arms for the protection of weaker nations, from which we could not suddenly recede without a breach of national good faith. It surely does not become us in our zeal for peace to make light of or overlook such considerations as these." The application to the present situation of the command, "Thou shalt not kill," shows a singular inability to judge of the scope of a passage, when it is remembered that all the wars of Israel, under the Divine sanction and command, were carried out after that injunction was given; and it was also later than Moses that the Lord revealed Himself to Joshua in the capacity of a soldier. Neither is it any reply to these facts to say that that was the old dispensation, and we are living in the new, because the great principles of the Decalogue are for every dispensation. The sixth command, therefore, does not apply to warfare without distinction or reserve. Every case must be judged on its own merits. Some wars certainly have been campaigns of murder on a great scale, because the combatants were not fighting for any moral principle, but to annex territory, or satiate revenge. But many a war has been waged on the grounds of righteousness, and for the very preservation of the race. Such a war was that of Israel with the Canaanites. These nations were so besotted and degraded as to be a serious menace to every nation that came into contact with them; and for the good of the world it was necessary that they should be exterminated. It would seem that every few centuries God has a national stocktaking, with a view of breaking up some proud power, or bringing to judgment some corrupt principle which has threatened the very continuance of the house of history. At such times it is

(The War—continued.)

inevitable that He uses one nation to reckon with another. And it is just that which He is doing to-day. The conscience of this great Empire was never clearer on anything than on the justice of this war. There have been times in our history when public opinion was divided on a question of policy; the Boer war, for instance, but no such doubt exists in relation to this conflict. It has been with the greatest possible reluctance that this country has gone to war, as the Government White Paper shows, but we have been compelled to go, in the interests of the world at large. There are wars and wars, and, given certain conditions, war is not only inevitable, but the only possible way to peace.

* * *

A great muscular bully with a huge stick in his hand comes into a village and begins to terrorise a little child. Two or three of the inhabitants turn out and remonstrate with him, but his attitude only becomes more menacing. He is warned not to touch that child; but before the remonstrators could reach him, he has felled the poor thing to the ground with his stick, and there she lies profusely bleeding. This vicious bully then turns upon the village with his ugly weapon, and slashes wildly at the heads of all and soundly. What is the village to do? It has got to bring that bully to his senses in the quickest way possible, and that will be to do for him what he did for the child, and intended to do for the whole village.

That bully is Germany; the child is Belgium, and the villagers are the countries of Europe. The villagers are fighting for the protection of their children, and for their own lives. They are not the aggressors; they were peaceable enough, but their quiet life has been invaded by a monster, who, for the safety of that and every other village must be brought to his senses, if he has got any. If a wild hooligan entered my house, and began to beat my child and assault my wife, in my heart I would cry to God, but I would do something more, I would go for the brute. Now what might happen in a house has happened on a continent; and there are some people wondering if the nations ought to do anything!

* * *

I am quite sympathetic with those who are genuinely exercised as to whether or

not a Christian man should go to war; but let us remember that the laws which govern the Church of God as such, don't govern the Nations of the earth as such. It is not the Church of God that has gone to war, but the British Empire, and both are fulfilling divine purposes, though those purposes are not the same. Let us also remember that every Christian is a citizen of some State; shares in the benefits of that State, and has obligations to discharge in relation to it. When a man becomes a Christian, he does not shake off the State, neither is he lifted out of it. If a widespread riot took place in this town, I would be very glad of the protection of the police. If State machinery, which is the Law, was to break up, not a life in Christendom would be safe. The State is of God, and as truly so in this dispensation as in the last (Rom. xiii., 1-7. 1 Tim., ii., 1-2. 1 Pet. ii., 12-17); and if we as Christians share the advantages of it, we must share its responsibilities also. The work of the Church of God as such, is to preach the Gospel, to make Christ known as Saviour and Lord, both by word and life. But in addition to that, it is the duty of Christians as citizens to suppress intemperance, to wage war against immorality, to protect children, to provide for the aged and helpless, and to prevent wanton cruelty to animals. The securing of these things will not save the souls of those who compose the nation, but it may save the nation as such, and secure for it an honourable place among the nations of the earth.

* * *

Great Britain does not love war, and does not want war. For a long time now she has striven for peace, and that effort has been interpreted by Germany as evidence of cowardice and decay on our part. But when that amazing nation turns out to crush the civilised world, regardless of all principle, and in defiance of the very foundations of national ethics, then, we say, we will resist you with all the power we possess, and would choose, rather, to be extinguished fighting for the triumph of right, than to conquer in a corrupt cause by sheer brute force.

Of this I am absolutely convinced, that God is with the Allies in this awful war, and though by means of it He is disciplining us all, Belgium for her Congo atrocities; Russia for her anti-Judaism; France for her infidelity; and Britain for

her pleasure-loving, sabbath-breaking, and intemperance, yet, if we humble ourselves before Him, He will use us in this greatest crisis of the world's history to vindicate the right, and bring to nought the worshippers of the god of Force. It is the duty of the Church of God to help the nation to such an attitude as this; and to be her comfort and encouragement in this dark hour.

* * *

Thus writes Pastor W. Graham Scroggie in the "Bethesda Record" for November, and we are glad to place his words before our readers—especially before those in our Empire. There are *some* deeply spiritual souls in Germany, but they are borne along by their national spirit which has been so largely (if unconsciously in some cases) leavened by the teaching of the infidel Neitzche, made popular by Treitzke and Gen. Von Bernhardi. This is summed up in the words "Might is Right" when viewed from the State's point of view (if that State is Germany). Germany has invaded lands East and West, but cries out that it is only defending itself from its enemies. But its real watchword is "*Deutschland über Alles*" ("Germany over All").

* * *

These are anxious times for England. Here on the North Sea, we look out wondering each day whether the crash and boom of shot and shell will be heard ere long. But we remember the words of the 91st Psalm: "He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty . . . Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day."

We can pray that a foe may be brought low which casts out of its Zeppelins bombs and darts upon defenceless women, children and old men; the foe which ravaged Belgium, and would treat England in the same manner if it had the chance. "I will say of the Lord, He is my refuge and my fortress: my God; in Him will I trust."

* * *

EXTRACT FROM A SISTER'S LETTER.

"In reading 'Confidence' I noticed one thing that Miss D. Kerin said that we should pray that the dear soldiers in the war may have a vision of Jesus, and a few days ago one of the dear ones who received the Holy Ghost here, wrote us

that she had such prayer for the dear soldiers, and she saw in the Spirit that many of the dead soldiers passed into eternal bliss, having had a vision of Jesus on the Cross and got saved, as the thief on the Cross. She did not know anything of what Miss D. Kerin asked people to pray for, but what precious unity in the Spirit and what an answer to this our united prayer. It gives us courage to ask in faith, and also we can praise the Lord in the midst of this awful war.

"'New eagles wings'—Swedish translation for Isaiah xl., 31, 'They shall mount up with wings as eagles.'

"The old wings will drop off and the new ones will carry us up on high. 'Oh, what a change.' What a meeting that will be."

* * *

The connection of the present world war with the Armageddon conflict and the Lord's personal return is the theme of much thought and discussion at this time. It is well to remember that Armageddon itself is to be a final conflict not among nations but by the world powers united under a Satanic leader against the Jewish people and the Son of God, and the scene of that conflict will be the land of Palestine and the valley of Megiddo. But before that final tragedy "there shall be on earth distress of nations with perplexity, the sea and the waves roaring and men's hearts failing them for fear and for looking after those things which are coming upon the earth, for the powers of heaven shall be shaken." It is at this time the saints of God are directed to lift up their hearts and look, for the hour of their redemption draweth nigh. It does not seem likely that they shall remain on earth until Armageddon. That would seem to be the culmination of the great tribulation, and the best teachers of prophecy agree that the watching disciples of Christ shall be taken up out of the first fringes of that time of trouble. Surely in view of these things we may well watch and pray.—*Alliance Weekly*.

* * *

The Christian soldier, whose letters we have quoted before, writes:—

7th October, 1914.

Your ever welcome letter to hand, dated 30th September. I was glad to see by it that all is well at home, truly we should

(The War—continued.)

be grateful to Him Who is the source of every blessing.

We are relieved from the trenches after being in them 26 days, continually in the firing line—not more than 900 yards away and sometimes about 300 yards. We could see them quite plainly at times.

Remember me to those who enquire, and tell them that I am doing nicely. Dinner has just come up so please excuse or else there would be none left.

22nd October, 1914.

O Christ, He is the fountain,
The deep, sweet well of love;
The streams on earth I've tasted,
More deep I'll drink above;
There to an ocean fulness,
His mercy doth expand,
And glory, glory dwelleth
In Immanuel's land.

Truly it is a joy to go to Him Who saves and then satisfies.

I have just been talking to two men about the love of Jesus, love that no suffering stayed—the love of Jesus, what it is, none but His loved ones know.

A dear lad here has just been to Christ as a sinner and received a full and free salvation, and is now like the eunuch of Acts viii., going on his way rejoicing. What a joy it must be to the One in glory, Who is seeing of the travail of His soul, a foretaste of the future when He shall have His redeemed around Him, praising Him for ever.

What rich eternal bursts of praise
Shall fill yon courts thro' endless days,
When time shall cease to be;
Round and around this note shall swell,
As each redeemed one joins to tell
The glories of His grace.

How glorious is the thought of it, is it not? How much more glorious it will be to be in His presence where there is fulness of joy at His right hand, pleasures for evermore. Truly eternity will be far too short to praise Him enough, Who loved me and gave Himself for me. Many waters cannot quench love, neither can floods drown it. This dear lad lives in Barrow. Will you ask Tom to go and see his sisters as he would like them to know what great things the Lord hath done. Truly He hath done all things well.

And since our souls have known His love,
What mercies has He made us prove—
Mercies which, oh, our tongues would tell
That Jesus hath done all things well.

He has told me that his mother has been praying for him (just the same thing which happened to me), and the Lord has heard and answered prayer. Truly we can praise Him for saving grace. The address is 11, Hertford Street, Newbarns. He says they will be very pleased to see him. His mother is a dear Christian, I believe, so it will be nice.

We have had heavy casualties lately. Many of them who have passed from this scene, I have had personal talks with about the future, and have told them about the One Who is mighty to save and able to keep.

Those tracts are very nice. I have been able to pass a number round this morning, praying that the Lord will use them to His glory. Not unto us, but unto Thee be all the glory.

29th October, 1914.

I am still doing nicely, and am having a busy time. "Still the Lord is good, a stronghold in the time of trouble; and we can truly rejoice, for our names are written in Heaven."—Luke x., 20.

Private J. Wallace,
8533 A. Company,
1st Batt., 1st King's Own,
12th Brigade, 4th Division,
British Expeditionary Force.

"O magnify the Lord with me, and let us exalt His name together."—Psalm xxxiv., 3.

* * *

Mrs. Polman (Immanuel, Kerkstraat, 342, Amsterdam, Holland) will be glad of newspapers in English to give to the men now interned in Holland, whom she is permitted to visit.

WOMAN'S PLACE IN THE CHURCH.

An Important Discussion at the Sunderland Convention.

The Rev. A. A. Boddy (presiding) opened a conversation on the question of the "Woman's Place in the Church," and quoted a number of passages of Scripture bearing on the subject, including 1 Corinthians xiv., 34, "Let your women keep silence in the churches."

THE WOMAN'S VIEW POINT.

Pastor Paul said he could not speak on this subject as he would, because he was a man and not a woman, but he recognised the truth that each of them was either a man or a woman,

and each was in his or her right position if he took the place God has assigned him or her. When he was a young man he used to think he would like to be a woman. It was a childish thought. "Now, if it were the will of the Lord that I should be a woman, I should be very pleased to be a woman. Why? Because I should be in the will of the Lord and He gives me my place, whether I am a man or a woman. I thank God that I am a man, because the Lord has made me a man. Otherwise, I should like to thank Him that He has made me a woman. And now, dear sister, if you take this view—because it is written and understood that the man is more the head than the woman—you will learn that the woman is more the heart than the man, and no man finds it possible to do the things which God has given to the woman to do." He would not say that the head is better than the heart.

FROM THE HEART.

We must take our places in the body of Christ, and he thought everyone would always be glad to hear a woman testify as to the things of Christ. He found in Genesis that when the Lord had made man and woman and had created all things He said something. What did He say? "Oh, it was very good." And now Christ takes us by His Spirit and brings us all into our place, and again it is all very good. He was always ready to hear dear sisters testifying—speaking the truth in the Spirit of Christ, not in a harsh manner, but tenderly and meekly. So he should think the women must speak more from the heart than from the understanding. St. Paul said the woman shall not teach. It was given to the woman, however, to speak by divine exhortation, and by testifying, because they have in their heart the wonderful things of God revealed to them, and so they will give it more as prophets would utter it. Thus, he thought, the character of the service of the woman was more the prophetic, and that had different aspects.

Pastor Voget thought the Apostle Paul recognised the idea that a woman spoke more from her heart than her reason. She could comfort more than a man, and sometimes it is found that a woman can reprove from her heart, and that reproof is done with more tenderness than that of a man. The arguments of the heart are sometimes much stronger than the arguments of reason, and he believed the Holy Ghost often wanted to reprove us from the heart, and sometimes a sharp, cutting reproof from the heart was a very great blessing. So he thought the sisters should heed the exhortation of St. Paul and follow earnestly after the gift of prophecy in this wider sense, as they read in 1 Cor. xiv., 3.

WHAT KIND OF PROPHECY?

Yes! but what kind of prophecy? St. Paul by the Spirit says in 1 Cor. xiv., 3: "*He (and 'she') that prophesieth speaketh unto men (and to women) (i.) to edification, and (ii.) exhortation, and (iii.) comfort.*"

Pastor Paul (continuing) said they must discern the difference of prophecy in the wider sense and prophecy in the proper sense. Sometimes they heard oral messages spoken in this

manner: "Thus saith the Lord." Only thus should it be said when one had a special prophetic gift. If they turned to the Acts they would find that Silas and the other brethren were prophets, and they also admonished and exhorted people very much, and so they had a second kind of prophecy. With St. Paul he thought the sisters should go on in this way, in order that they might become good prophets. We were told—

"YOUR DAUGHTERS SHALL PROPHECY."

In Titus ii. they were told that the women were "teachers of good things." Paul said the elder women should teach the younger women. In like manner women were the best teachers of children. The mother is the best teacher of her offspring. It did not say that women should not teach, but what they were dealing with was the place of the woman in the Church, and that was another thing.

SPIRITUAL MEN MUST CONTROL.

He wished every band of believers could be united in one place—in a special church or assembly—and that that assembly should be directed by an overseer or a bishop, or elders, and then they might have in such assembly deacons or deaconesses, so as to have vehicles through which the Lord would work. There were in Apostolic churches sisters helping, but he did not find anywhere in the Bible that a sister should be bishop of the assembly. He could not believe that, because Paul said plainly that a woman shall not be the governor of man, and so he found they must be very careful in that way. But sometimes, if there are not men, the Lord would take a Deborah, but He would take a Deborah because there Barak was unable to come with Deborah. So they saw there might be exceptions, and those exceptions were made by God. In reading

THE STORY OF DEBORAH,

he found she was low enough and humble enough, and she would have liked Barak to have gone along with her; but seeing that he was not ready to do that, then she would go. He thought man and woman should take the proper relationship one towards another, and that together they should be doing the will of God. It should always be understood that they had churches standing on Bible lines. In Germany they were always very careful about that, because if the work was attacked they would have strong grounds to fall back upon.

WOMEN LEADERS VERY EXCEPTIONAL.

He was sorry when he found a lady directing alone. He remembered such a case, and they sent to help her. He had been twice to her meetings, and she was thankful they came to help her, and she was ready to come to them and take the place of the woman. He knew it was a strange thing for women to do things that were for men. Now a little thought. Turn to 1 Cor. xiv. Paul spoke in that chapter about the gifts and said: "The spirits of the prophets are subject to the prophets," and then said: "Let your women keep silence in the churches." Now, was there a connection between those two sentences? He believed there was, and he had seen the connection

(Continued on page 212.)

“CONFIDENCE.”

NOVEMBER, 1914.

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Sunderland.

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The Coming of the Lord.*

Just a few words on Matthew xxv., 4th to 7th verses: “While the Bridegroom tarried they all slumbered and slept. And at midnight there was a cry made, Behold the Bridegroom cometh, go ye out to meet Him. Then all those virgins arose and trimmed their lamps.” It is our conviction that God has given us this Pentecostal revival to prepare us to really look for the coming of the Lord. It has been said that, when the tongues had been given, the first message usually uttered points to the coming of the Lord—“Jesus is coming.” Now this message in our German Bibles is a little different. When we say “Jesus is coming” we point to the future, but here in the German translation the passage reads, “Behold the Bridegroom.”† It does not say: “The Bridegroom cometh.” He is there. I have often taken this rendering to understand its true meaning. It was like this in those olden times. When the bridegroom came to the wedding feast they saw him from afar as he had taken his bride. The virgins were expecting the Bridegroom, and because darkness had come they had taken their lamps. There are two points to be observed in this midnight cry. These virgins had been summoned to wait for the Bridegroom, and they prepared to do so; but while He tarried they all slumbered and slept. Even the wise virgins fell asleep. But they had prepared them-

selves; they had oil in their vessels. But they fell asleep. Now, what does this sleep mean. When I sleep my conscious mind is, so to speak, excluded. I am alive just as well when I sleep as when I am awake. Now, the Bridegroom is coming nearer and nearer. The living hope is not in the conscious mind so eager as at first because He tarried, but at midnight comes the cry, “Behold the Bridegroom.” Now, the wise virgins simply had to wake up and then they were ready to meet Him. But the foolish virgins could not enter in. What shall we learn from this incident? We must have oil in our vessels. That is our preparation, that when the Bridegroom cometh we may be able to receive Him.

Now, dear friends, the Bridegroom is nearer than we think He is. At the same time, you need not be afraid; you need not be terrified. It will be to us great joy and rejoicing when He cometh. Let me give you some illustrations to show you that the Bridegroom is now nearer than when this revival began. When this revival began, God gave the gifts of the Spirit. Praise God for those wonderful gifts in tongues, and visions, and prophecies. I cannot do without them any more. If the Lord were to withdraw them again it would seem to me that a real piece of my heart would come away. My hope would become dim again, because I should say: “Now the Bridegroom will continue to tarry.” Rebecca didn't part with the ring and the other jewels received from her bridegroom, losing them on her way from Mesopotamia to Canaan. She guarded and kept these jewels carefully; they were a present sent by her bridegroom. She often looked at them on the road. They were to her a warrant, a sign, an evidence that she was to be the bride. That was the beginning. But what happened when she saw Isaac? She asked Eliezer, who was a type of the Holy Spirit; “Who is that man?” And the servant said: “That is my lord.” Then she knew that he was her lord, and instantly she stepped down from the camel and prepared herself to meet him. That was a wonderful moment in her life. All those gifts she had received disappeared from her mind; those presents of gold, representing to us the spiritual gifts, lost their value because he himself, the giver, was now there.

Do you know how far we are concerning

* Address by Prediger Humburg, on Wednesday evening, June 3rd, 1914, at Sunderland.
† So it is also in the English Revised Version.

the coming of the Lord? He has now come so far that many souls who are really in touch with the Bridegroom tell us He is at hand. They have received so much of His life and of His love into their hearts that they say it cannot be long until He comes. And the Lord is giving marvellous manifestations. I never heard of so many wonderful visions and manifestations and revelations about Jesus as just this last month in our assembly. Jesus has appeared unto us in a wonderful way. Once the Lord gave us the singing in tongues in a marvellous manner through the Holy Spirit; and then a sister who never before had had a vision, filled with love in her heart to the Lord, saw a vision. She saw two companies of angels while we were singing in tongues. The lower company had golden harps and the upper company were singing; they were singing with us who were singing on the earth, and the Bridegroom was above all, rejoicing over the angels and over us. And in that same hour another sister had a different vision. She saw a double ladder going up towards Heaven, and on one side the angels were standing with their harps and on the other side the singers were standing and were beckoning us to come along, and the Bridegroom was standing on the top. When I heard of this vision, a wonderful sensation went through my whole body, from the top of my head to the soles of my feet. I had to say: “Behold the Bridegroom,” not “He is coming.” No! “He is at hand.” Yes, very near. Believe that He is here. It is written in the Word: “Draw nigh unto God and He will draw nigh unto you.” Rebecca had to go to the bridegroom. If she had not gone he could but have come near her. She had to travel all the way to come where he was. Where are we living? Are we living upon earth, or are we living in heaven?

IN TONGUES.

It is on the wings of faith and love that ye are lifted above, and when these wings of faith and love are in operation you are brought nearer to the Bridegroom. You must set these two wings into operation and they will bring you to where He is.

We read that Enoch was translated. He believed, and by faith he was translated. We must believe that the Bridegroom is there, and everything will be adjusted. By faith we had to take remission of our sins. We didn't see it before.

All our sins have been forgiven. I am free. Now, on this very same pathway of faith we are going to see Him. For two thousand years He has been looking down on this earth and He wants us to come up to Him. The angels are beckoning. Oh, how great will be their joy when we can finally look up, beholding Him, Who is the Author and the Finisher of our faith. He was the Author on the cross, and He was the Finisher on the throne. Will you say: “Come, Lord Jesus, come to-night?” Will you believe? Do not be frightened by the enemy. The devil says it is not right with you yet. You are not yet fully right in your faith. There is something lacking in your hope. Shall we obey the enemy or shall we obey Jesus? Let us believe in Him and everything will be all right.

The Bridegroom can only be seen within the church. Now let me tell you something personal. My dear wife would have been glad if she could have been here this time because the Lord has blessed her very much. It is like this, when she now prays to the Lord He answers, and that is the true relationship we ought to stand in with Him. Some time ago my secretary was with me one evening, and I was dictating to him a few letters. My wife was sitting beside me. I had worked very much and was very tired. It was already past twelve o'clock, and sleep was falling on me. My wife noticed it, and quietly she said to the Lord: “Now, Lord, you know this work has to be finished, just give strength to my husband,” and then my wife saw Jesus coming into the room. He laid His hand upon me. I didn't see anything. I didn't know anything about the whole thing, but suddenly I noticed that my sleepiness was gone and I was quite as fresh as if I had just got out of bed. My wife asked: “Didn't you notice that a new strength came upon you?” I said: “Yes, I was so very tired, and now I am so fresh.” “Well,” she said, “I prayed for you, and the Lord Jesus came in and laid His hands upon you.” Behold the Bridegroom is there; He is at hand; He is at hand. We must believe in His presence. I could tell you many things on this line, but we might have to continue till to-morrow morning.

But just one vision more which we had last Sunday at our meeting. During the meeting the following vision was given. There was a deep, dark abyss. On the

(The Coming of the Lord—continued.)

left side there was a company clothed in white. On the right side there was a great light, a wonderfully glorious light, and out of this light a voice called: “Come ye here.” Now this company in white robes had to cross the abyss. They wanted to step over it, and then they saw this opening was spanned by a cross, but this cross was lying so that it fitted in between the two edges of the abyss, just reaching over, but not far, and then when this company in white robes stepped up and saw how the cross was just barely bridging the gulf they greatly feared. They didn’t dare to put their feet upon the cross. They thought it might slide and the whole thing fall down into the abyss. But the voice said: “Only believe.” And they said: “Yes, we are going to believe,” and when they said “We’re going to believe” they saw a big strong hand right underneath the cross and holding it up so that it could not fall, and most of them walked right over. But some halted: there you have got the foolish virgins. Oh, do not fear, have that faith which casts out all fear. Trust Him fully. Praise God, the Bridegroom is there. Let us believe. We believed in the beginning, and we will also believe at the end. And by this faith we shall be translated. Look upon Him and you shall say: “It is my Lord.”

(Woman’s Place in the Church—continued from page 209.)

more in the Pentecostal movement. A woman, when she was baptised, would go on, and she would serve the Lord, and now she would use the gift the Lord had given her. In that case she was often in greater danger than a man would be. Why? Because the nature of the woman was more than a man to see all things by her heart, and, if she is gifted, she has a very great impression on her heart about the things she had received, and so she was in danger that her heart would overflow rather than her head. Her heart would run away. So women, when they had been baptised, sometimes found their heart running away with them. Some good women who had been drawn away by their hearts, and then they had spoken, spoken, spoken many wrong things. So their dear sisters should be in training, so that every one who had the real gift of prophecy and was seen to be in danger of going too far, might be guided by a brother who had the gift of discernment.

SISTERS WERE IN DANGER

of being carried away by their heart because they fully yielded to the Lord, and they would say: “Now I am the bride of Christ.” There was

that special danger for women to think: “Now I am THE bride of Christ,” and this had been as serious a danger in the Pentecostal movement. It was to be safeguarded against only by standing clearly and distinctly on the lines of the Scriptures. So every lady who had such a gift should be thankful to listen to the teaching of the Scriptures that she may know what the Lord has bestowed upon her.

MEN NOT TO BE HARSH.

And then there was also this danger that if men were not broken in their spirits and were harsh, standing in their own will and power, they had experienced that these also are a danger in the Pentecostal movement; and therefore, it was desirable that brothers and sisters might be all brought into a right position, and that they might all discern what was the will of God. God had given unto them, not a spirit of fear, but of love, of power, and of a sound mind. That was a great thing, for sometimes other Christians were scoffing about Pentecostal people because they missed in the Pentecostal assembly

THE SOUND MIND.

In order that no such mistake should be made, it was necessary that they should come together and speak of these things, in order to help one another.

Mr. Walshaw (Halifax) said he would like to have just a question before them stated, and might he state it from his point of view, so that their brethren, if they could, might help them. The question is: “Is it written? Is it written?” They must follow “It is written,” and they had nothing to do with anything else. (He spoke of the different senses in which the word *Ecclesia* (Church or assembly) was used in the New Testament).

A DOMESTIC QUESTION.

The Apostle said: (1 Tim. ii, 12-15) “I suffer not a woman (or wife) to teach or to usurp authority over the man (or ‘husband’). That has nothing to do with a church; it related to domestic life as is seen by the reference to child-bearing. They ought to eliminate those things that had nothing to do with the matter. That was a household affair and related to husband and wife, and had nothing to do with the church. The question was, order in the church and as to disputes in the church, and a wife, if she wanted to know anything, should when possible ask her husband at home. He wanted them to see this. The Bible is not a book of texts, but a book of subjects. Our subject is order in the church, not domestic life. What they wanted to know was, was there any assembly where the woman might teach? Yes or no?”

AT NAZARETH.

Pastor Boddy said it might help if he gave a little picture of an experience at Nazareth. He was preaching in the Protestant church there, by interpretation, at a week-night service. On his left hand and at the back of the church were present a large number of women of Nazareth. In the front, on his right hand, were about the same number of men, in long robes and fezes and loose slippers, which they put off. He was rather tried, for the half-veiled

women at the end of the church would whisper to one another behind their *izhars* (in the church), and he remembered such a thing was forbidden by St. Paul, the women being told to keep silence in the church. When they got home they should have talked it out with their husbands.

Evidently St. Paul must have had some such experience as he when women would keep on chattering in the meetings (1 Cor. xiv., 34-35). But that would not refer to the woman who might be filled with the Spirit and speaking with the power of the Holy Ghost, speaking in *smaller* assemblies, or special Conference Meetings.

A WOMAN'S CALL FROM GOD.

Mr. Myerscough was very thankful for the loving way Pastor Paul had opened the subject, and, in the course of some remarks, he called attention to Acts xviii., 26, pointing out that Aquila and Priscilla expounded unto Apollos the way of God more perfectly. But he was not of opinion that that was teaching. He saw no objection to a woman serving in the church, but she must not appoint herself or be appointed by others. Let it be by a *distinct call from God*, and they should know it was so before they broke the rule. Supposing it was a small assembly and there were only women present, of course they would have to do what they could amongst themselves, but they should at once set to work to ask the Lord to bring in those who could fill the office according to the Divine purpose.

SCRIPTURE TO BE USED FAIRLY.

Prediger Essler said they must be careful not to take isolated passages or separated texts. They might have a multitude of these, but they're not always on Scripture lines. In this passage it was not a question of men and women in the service of the Church. It was a question of redeeming men and women. They must take care to look at things soberly. For instance, the passage in the 58th Psalm, ver. 11, as to women proclaiming everywhere the victories of David, did not mean anything extraordinary to him. He did not see more in it than that the Jewish women went back to their towns, and there proclaimed what they had seen in a natural way. (The women that publish the tidings are a great host.—R.V.) That had nothing to do with the customs in the Church. Christ sent the women to the disciples, and they told them of the Resurrection, but that had nothing to do with the order of the Church itself. They must take care to consider passages in the connection in which they are spoken.

Mr. Boddy pointed out that where the husband and wife worked in harmony there was little or no difficulty, for they two were one.

NOT LIKE SCHOOLMASTERS.

Mr. Mogridge remarked that they had had trouble in their assembly at Lytham in relation to this matter, because they had had a leader or teacher who had been brought up in the school of the Brethren, and he had gone so far as to say that if he could have his way he would not permit a woman to speak at all. They all wanted the Word of God to be their guide, but the difficulty was that one brother

had one interpretation and another had another, and they couldn't all be right. All that need be said was said by Pastor Paul at the beginning, and it might be summed up in this Scripture: "God made the woman for the man, and not the man for the woman," and Paul said: "I want you to recognise that you have not greater liberty in the church than you have in the outside world." Paul told the woman she must take her place; the man, he said, was subject to Christ, and the woman was subject to the man. God had given to some women special gifts as well as to the men. In the church, the woman was permitted by God to exercise every gift that God had given to her. When the Word of God said: "I suffer not a woman to teach in the churches," it did not mean what they thought it meant. It meant: "I suffer not a woman to be like a schoolmaster, to be always asserting authority over the man."

* * *

The gifts that God had given to a woman she was to exercise in the church just as freely as a man. 1 Cor. xiv. 31 said: "Ye may all prophesy one by one that all may learn, and all may be comforted." Did "*all*" mean men only or men and women, and how could anyone learn unless he was taught, and how could they be taught if there was no teacher? It was clear to him that a woman may be permitted to teach in church if she exercises the gift, and how could she exercise the gift if women are to keep silent in the church? Then look at the verse: "I would that ye all spake with tongues, but rather that ye prophesied." As they were men and women, it was clear that all were expected to prophesy. They couldn't get behind that, and the woman could prophesy that she might edify the church by teaching the Word of God. He believed a woman had the same privilege in the church as a man to use every gift God had given her, but she could not assert authority over a man.

IN HOLLAND.

Mrs. Polman intimated that years ago she was concerned about this text, but the Lord had given her light that it did not mean about women speaking. She had always taken the Bible stand, and the Lord had blessed her. She had always been against women speaking when they took the place of their pastors on the platform, and whenever she felt she had a message to give she had always asked the pastor if she could speak a word. She thought that was the place a woman ought to take. When Mr. Polman had been away from home, she had often had to take the place of the man, which was very heavy for her, and had had to ask for special power from God because the flesh and blood were against it. But she would never dare to put herself above her pastor. In the meeting she had often said she was his helpmeet, and if there were strangers present who were evangelists, she always gave them the place which was indicated in the Word of God. She did not feel at all crushed because she was a woman. She had great liberty when left alone, and she generally gave her experience. She never felt any difficulty when she was put down as a woman. She didn't believe in a man crushing a woman; but, as to teaching, she never taught anything that she

(Woman's Place in the Church—continued.)

had not experienced. A man might do that, and teach what he found in the Word of God, but as a woman she was very careful about it. She didn't like to take her stand and say so-and-so must be. No, women could teach by giving their experience. Aquila and Priscilla were working together when Paul came to them, and they were able to be of service to the apostle. If women were in their right place they had great liberty in this Pentecostal movement, and she had never seen how the woman could take right place as in the Word of God so much as was to be seen in this Pentecostal movement.

IN SMALL ASSEMBLIES.

Pastor Paul remarked that according to Corinthians there were several assemblies, but only one Church. There was a difference between an assembly and a church. There might be a church in Corinth or in Rome, and if Paul said in his epistle that a woman is to be allowed to speak in the church, then he was speaking about the whole assembly of all the saints in Corinth or Rome. When they came together in one place in order to be edified and to have the whole ministry and service of the Church, it was different to when they met in their small assemblies. When Paul spoke about teaching he was referring to the teaching of the Church. In 1 Cor. i., 11, they were told of "them which are of the house of Chloe." That, he supposed, would be one of the small assemblies. They might have four or five such assemblies in Corinth, but they might not each be considered a church. It might be a large hall in which they gathered together from the several assemblies and thus formed the church. In the assemblies women might be teachers, but he did not think Paul approved of their being teachers in the church.

* * *

THE RULER OF THE ASSEMBLY.

On the following morning (Friday) Pastor Paul continued his closing remarks, and said if a woman was taught by revelation which the Lord had given to her, and she happened to be in a place where men were standing in the work and these men did not understand the Spirit so well as the woman, the Bible showed them what they had to do. They were to honour the heads, and, as stated in Hebrews xiii., 17, "Obey them that have the rule over you, and submit yourselves; for they watch for your souls as they that must give account, that they may do it with joy, and not with grief; for that is unprofitable for you." The first question for him: who was the ruler of the meeting? Then he had to respect him if God had made him the ruler of the assembly. He had to acknowledge him as the ruler.

SUPPOSING HE WERE A WOMAN,

and had received a revelation by God. Every true revelation had to be discerned and proved by other members of the church, and so he went to the ruler and said: "Dear brother so-and-so, the Lord has shown me that." It might be that the ruler says: "No, sister, I cannot see that it is from the Lord." Then he might say: "Yes, brother, you may not see that

just now, but please pray over it," and if the ruler saw that he was a meek woman and ready to obey his ruling, and he (the woman) did not there and then proceed to speak to the people and tell them, "I have a revelation, and I have gone to the overseer and have told him, and he will not accept it," then there would be great trouble in the whole meeting. That would be wrong. He should rather keep silence and pray over it; and perhaps the ruler, if he saw that he was a spiritually-minded woman, would think over it and one day say to him: "Sister, I have seen you are meek, you are tempered by the Lord, you are in the right spirit; now I think you can give the revelation to the other people." It would always be a wrong thing to go without acknowledging the leaders God had given the church. If they recognised that both the assembly and the leader were given by God, they must know they could not do as they liked. They had to respect that assembly and to recognise that God had given that man as an angel over their assembly. In the fourth chapter of Ephesians, 11th verse, it said: "God gave some to be apostles, and some prophets, and some evangelists, and some pastors and teachers." They saw God gave them. If they had apostles and teachers in any assembly they had to receive them, and the gifted men and women would respect them. The prophet was not necessarily the leader of the assembly. He might be a leader, but it is not said that he is the leader. The apostle says definitely, "Obey your leaders." Here in Sunderland, dear Pastor Boddy is the ruler of the assembly. They all had to obey him because the Holy Ghost had made him to be the ruler, and if he did not see that a prophecy was in the right place then he should stop it, and they must obey and not say: "Oh, but I have had a revelation." Yes, they might have had a revelation, but it was for them to learn that the "spirits of the prophets are subjects to the prophets." And then they might keep silence as long as the Lord did not open a way for them.

* * *

It will be seen that this was a most helpful discussion, carried out in perfect love and much divine wisdom.

Westward Ho!

BY THE EDITOR.

AMONG THE FARMS ON NEBRASKA'S PLAINS.

I travelled now some five or six hundred miles West from Chicago, crossing the great Mississippi River, and later the Missouri at Omaha. On again to Lincoln, the State Capital, and into the back country to a little place, some thirty or forty miles away, called Milford.

MILFORD.

I alighted in the terrific noonday July blaze at this quiet roadside station, and looked up and down for Bro. Miller. No one seemed to be expecting me. "Do you know a Brother Miller," I asked a Post Office official. "I can't say I do, but I ain't well acquainted with all the folks round here." But at last a bright-faced farmer arrived and saluted me, and