

APRIL-JUN 1918.

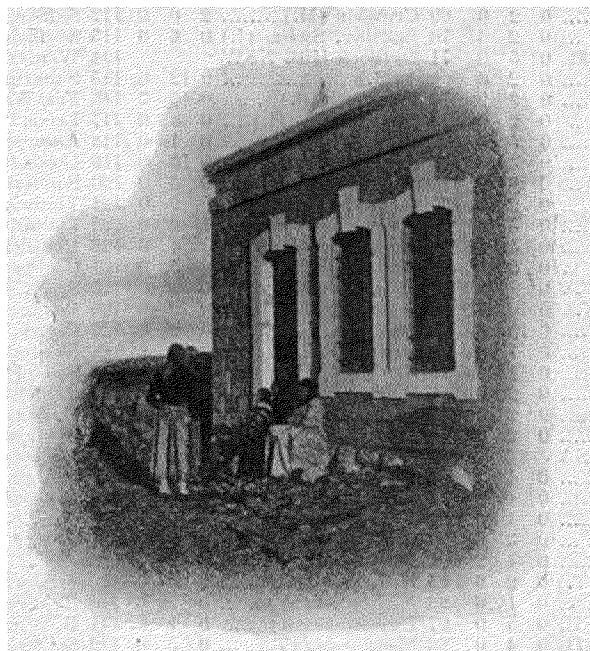
VOL. XI. No. 2.

"CONFIDENCE"

EDITED BY

ALEX. A. BODDY,

ALL SAINTS' VICARAGE, SUNDERLAND, ENGLAND.



THE FIRST JEWISH HOUSE AT JERUSALEM
(on the Road from Jaffa).

From a photo taken by the Editor when cycling from Jaffa to Jerusalem.

"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.

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51 San José (S.)	0	4	2	94 Doncaster Assembly	0	5	0	138 " (B.)	0	10	1
52 Tunbridge Wells (T.)	0	2	6	95 Horden (K.)	0	5	0	139 St. Aubin's (R.)	0	2	0
53 Chesterfield (G.) ..	0	1	6	96 Edmonton (M.)	0	1	6	140 Edinburgh (H.)	0	3	6
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58 Saltley Assembly ..	0	1	6	101 Liverpool (M.)	0	5	0	144 Seattle, USA (H.) ..	0	4	1
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Printing and Expenses Account.

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April-June, 1918.

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

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A NEW LIFE.

I sat me down upon a wayside stone
Beside a winding country road, alone;
Around, the lofty mountains towered high
With snow-capped summits pointing to the sky.
I sighed to think that in my daily life
Failure and sinfulness were ever rife,
And that, regardless of my high ideal
In theory, only sin was ever real
In practice, and I had not got the power
To remain sinless for one hour.

So I resolved to end it all and die,
That there should be no longer MINE or I,
But just a body held by Power Divine
Which should control this former Me and Mine;
Making my life in its entirety
As full and perfect as a life could be.

Therefore in order to this change begin
I first repented deeply of all sin,
Confessing that in spite of all God's grace
Giving me many gifts in every place
And caring for me both on land and sea
I sinned against His love continually.

And then I claimed Christ's blood for sinners spilt
As cleansing me that instant from all guilt;
Believing this, I found myself serene,
A new-born person with Christ's blood between
Me and my sins, through faith in Him alone
And in His works and merits, not my own.

Then I rejoiced and sang, that I should be
From sin's dominion now released and free;
But, I reflected, I have not the power
To keep this sinless state a single hour,
So I must die to self, and give my soul
And body over to Divine control
A temple of the Holy Ghost to be,
Knowing that He will keep it pure for me
From evil thoughts, from sinful words and
deeds

And will direct it, and supply its needs,
Whilst I shall merely rest, believe, and see
God dwelling in this happy new-born Me.

So I believed that He had entered in
My new-born body pure and without sin,
And said, "Lord 'tis a dwelling place for Thee,
Take it for Time and for Eternity."

Thus, with rejoicing, I passed on my way,
"Nothing now matters except God," I say,
He dwells within me ever night and day
For I am all surrendered to His sway;
Now, only joy and happiness can be,
Where there was sin and sorrow formerly.
And you, dear reader, can obtain the same,
Just by ACCEPTING, in the Saviour's name.

B.M.

Pentecostal Meetings in Belfast.

The Lord has been working very blessedly in many Pentecostal centres in the North of Ireland these last ten years. Some account of two recent visits to Pentecostal work in Belfast and Ballymena will give cause for thanksgiving and fresh encouragement to readers of "Confidence."

In 1915 Pastor George Jeffreys, of South Wales, was led to open up Mission work on full Gospel

lines in a small and now wholly inadequate hall, Elm Hall, Hunter Street, off Shaftesbury Square. He and his elder brother, Stephen, as many are aware, were children of the Welsh Revival, and at first opposed to this Latter Rain Outpouring of the Spirit, with its supernatural Sign of speaking in Tongues. Feeling, however, their own deep need of the promised power from on high, they betook themselves to united prayer, with the earnest cry, "Lord, baptise us with the Holy Ghost," when, to their utter astonishment, the

(Pentecostal Meetings in Belfast—continued.)

elder brother's little boy of nine, with a face bright as an angel's, began to speak in tongues of manifestly "divers kinds," and followed at great length in Welsh with a wonderful and quite unwonted use of Scripture. A few days later the younger brother, George, found himself one Sunday morning singing in tongues, though but a short time before he had publicly preached against it as from below. They confessed they were wrong, and solemnly asked the Lord to forgive and make them more careful as to His Word, and since then the two brothers have, as all know, been most mightily and continuously used of God, and are among the most successful soul-winning evangelists of our time.

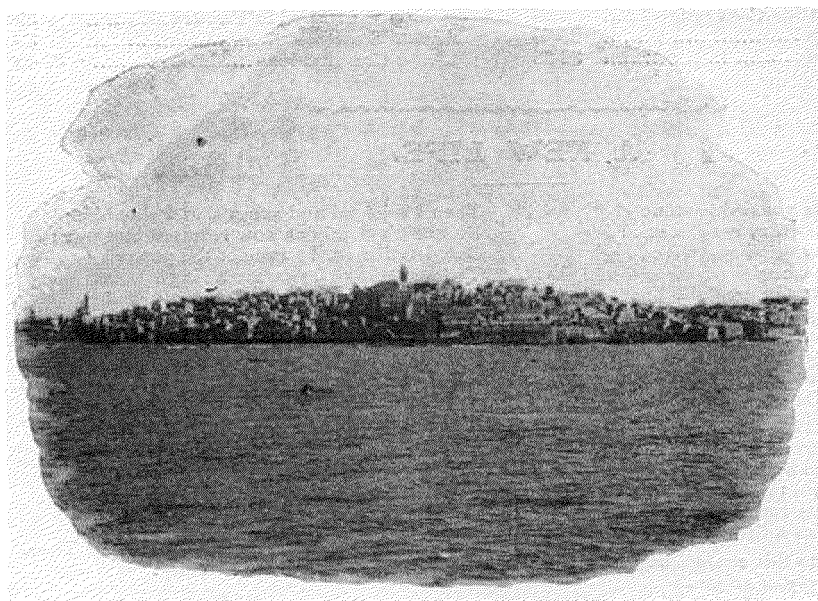
This pastoral position at Elim Hall, Belfast, in God's gracious providence exempted our brother from conscription, and enabled him to continue

tent was an inspiration; to speak in such an atmosphere was easy; bodily weakness seemed to count for nothing. Every need for body, mind and Spirit was abundantly supplied. So sure are the promises of our God, and so all-sufficient His grace.

Our brother Morgan in his own person was an illustration of this wondrous power of Pentecost. He told us he had never before addressed public meetings in English, and had come carefully provided with some dozen or more addresses in most correct English, even to the proper accents, that no mistake might be made in the foreign (!) tongue. After eight minutes trial the MS. had to be flung to the ground, and he launched out on the power of the mighty Spirit, and found himself upborne and carried forward with astonishing ease and liberty, till it was manifest by the waning power of the Spirit and increasing difficulty of the English, it was time for his address to close.

... His was in truth every way a remarkable case: for twenty-seven years in the ministry and not converted, yet souls were saved under his preaching, so great was the power of the Spirit and the Word in the Welsh churches during the Revival. Brought to Christ in July, 1915, he received the Baptism of the Spirit some five months later, and now stands out as one of the most gifted Bible teachers of our time.

The open-air were amongst the most remarkable meetings during this Bel-



JAFFA. FROM THE SEA. Notice the boat coming out to the steamer

the good work without interruption. An Elim Evangelistic Band was formed of some six or seven devoted young Christian workers to extend the work from Elim Hall, as centre, to the great industrial towns of Ulster. All of these have been baptised with this remarkable Baptism of the Spirit; all have come out very fully on faith lines, surrendering thereby, in several instances, comfortable and remunerative positions. All are most earnest for souls, and place soul-winning in the very forefront of their ministry, and wherever they go the Lord is pleased to set a marked seal on their labours.

Last July and August a Tent Mission was arranged in an admirable locality near the front gate of the Great Ormeau Park, and Pastor S. Jeffreys and Morgan, of South Wales, and others, delivered powerful and searching addresses. Many souls were saved; many were baptised in the Spirit; backsliders were restored, and many sick ones healed. Truly we may add, "There was great joy in that city." To be present in that

fast Mission. To stand in the open-air one Sunday evening at the Ormeau Park Gates was a memorable experience, so great the numbers, so fixed and rivetted the attention, so solemn and searching the addresses—whether by our brothers on Rahab's Sense of Coming Judgment, and the Escape by the Scarlet Line, or the Great Promises of Ezekiel xxxvi., or by the sisters on the Lifted-up Son of Man, or Isaiah iii., 5—every word spoken by the Pastor so clearly and solemnly, seemed to carry to the outskirts of that throng of from four hundred to five hundred listeners, while the closing address by the Pastor presented calmly but with great power the fearful position some, possibly many of those present, might very shortly find themselves in, if by rejecting such messages they had to face the terrible great tribulation time under the coming Antichrist.

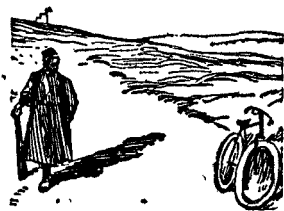
Visits were also paid in the homes of dear friends and fellow-workers, and warm-hearted kindness and hospitality enjoyed, which meant much at such a time of scarcity and financial

strain. At one such visit the story was told of a friend who said his father, under the power of the Spirit in the Irish Revival of '59, constantly spoke in a tongue none of his family could understand, and when asked as to the meaning used to reply, "I cannot tell; I only know it lifts me into the very presence of God." Another says her aged mother on hearing these said, "This is what we used to hear in '59." These two well-authenticated instances are most instructive. God has had His witness to this mighty miraculous power of the Holy Ghost in all ages.

At the close of December another opportunity was given of seeing more of this blessed Pentecostal work in these centres. The invitation was at first refused owing to great bodily weakness, but it was made clear the call was of God. Again, only more remarkably, His grace was proved all-sufficient, and to a degree beyond any previous experience. How true the words, yet, alas! so little appropriated as they ought, "It is not ye that speak, but the Holy Ghost."

Elim Hall throughout those days was indeed a Berachab. Souls gathering there from all parts of Belfast, from Dublin, Armagh, Monaghan, Bangor, Ballymena and elsewhere, were abundantly refreshed. One dear one from Armagh was for hours under a trance-power of God, drawn close as she testified all the time to the very heart of Christ. Another, a young Jewess, gave witness to God's mighty, saving, sanctifying, healing and baptising power. Her story was indeed remarkable, and might some time be the subject of an independent and complete narrative.

Born near Kovno, Poland, and brought at an early age to Edinburgh, she was for years a waif and stray, till brought to know Jesus as her true Messiah and personal Saviour by a Christian lady in charge of a girls' home. She stepped out to follow her Saviour closely, joined the Salvation Army, broke down under the strain, with eyesight gone, and to all appearances a hopeless imbecile, as the result, apparently, of an operation for the eyes. She was found by a member of the Mission, who, with another who also knew the mighty healing power of the Name of Jesus, knelt down, one on each side, took hold of God and prayed her back then and there out of insanity into full use of her reason, and later into recovered eyesight, so that now she reads the smallest print.

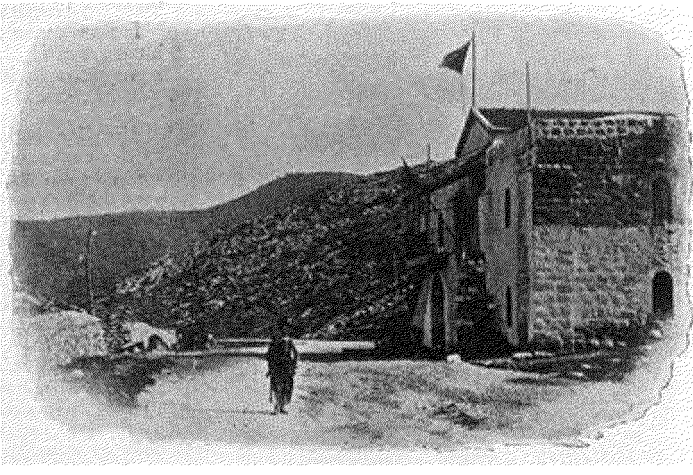


The Editor's cycle by the roadside in Palestine. A native is much interested.

Returning from a Pentecostal meeting one evening in deep disappointment, as she had a conviction that was to be the night of her baptism in the Holy Ghost,

the same dear friend knelt down by her side, and in a few minutes the mighty Power had descended and she was speaking in tongues. The Lord preserve this dear Christian Jewess in all the sweet humility with which her story was told. He is already using her, and has no doubt more for her to do for Him.

Let us follow with earnest prayer and bright, hopeful expectation this remarkable work in the North of Ireland, amongst the brightest in Pentecost in our United Kingdom at the present time. It may, if rightly supported, lead to yet more remarkable results in the North of Ireland, and be full of hope for the whole of that country, such a source of anxiety at the present time. Here, and here only, is the potent remedy for all her woes. This work is full of promise, yet is seriously hampered for lack of funds. The Word of God is being preached with searching and awakening power, with all the signs following, of souls born



THE ROADSIDE KHAN. The Jewish Inn, kept by Solomon, where the road from the sea to Jerusalem leaves the plains and enters the Judæan Hills at the Bah-el-Wad. The Editor stayed one night here when cycling up to Jerusalem.

again week by week, almost day by day, sick ones healed, demons dethroned, and Pentecostal powers brought in—a living, life-giving, Spirit-empowered work truly—yet seriously hampered by lack of funds. These people and workers long to go forward, they are alive and aflame for God, but have not much of this world's goods. A larger hall is needed, holding double the number, and in a better locality; it would be quickly filled; also funds for halls that might be taken and visits paid from time to time in other large Ulster towns. The prayers of God's people are asked for this great work on behalf of Ireland's best interests, and gifts would be gladly received by Pastor George Jeffreys, 3, University Avenue, Belfast, or by John Leech, Esq., K.C., 11, Herbert Street, Dublin, or Rev. T. E. Hackett, Shankill, Co. Dublin, members of the Council.

T.E.H.

If any Reader of "Confidence" has a son or a friend in Palestine, they should post this number to him. Men of the British and Colonial troops would be interested in the pictures in this issue.

The Bradford Convention.

Report by Bro. S. Wigglesworth.

Our ten days' Convention is beyond describing by words. The presence of God was upon us all the time. Letters have already come to say it was a thousand times in advance of last year. The deep revelations by the inspired speakers dove-tailed from day to day, and made hearts to burn with the sense of a need. A prayer came forth from all to God for our poor, broken world, in its present chaos of war, and a cry was raised for deliverance for our land. The missionary zeal was also intensified by returned and going-out missionaries.



WOMEN IN PALESTINE.

The women carry the water-jars. (So when the disciples saw a man carrying a pitcher of water it was an unusual sight.)

The voluntary offering on the Bible, amounting to over £200, denotes the hopefulness of the future.

One could not pick out special speakers in this Convention. From the first to the last of the ten days, the speakers and listeners were broken before God. The singing in the Spirit at most of the meetings was beyond human expression, as the glory of God covered us as a mantle from time to time with power to sing through falling tears of joy, expressing through the heart that God had got a people in his control.

God cared for us in this Convention and provided butter, cheese, sugar, and tea for upwards of 2,000 meals, and many other good things; there was no lack. The last day of the Feast was better than the first. People were baptised in the Spirit every day, and

twenty-seven people passed through the waters of baptism. There were also many notable cases of healing. Two people were healed and saved, and one healed and baptised in the Spirit at the same time.

All the speakers announced came, and we are thankful that God has such treasured vessels in His great work. We laboured for weeks in prayer, cleaning and painting inside and out of the Mission, but felt it would all be of no use if God did not fill it with His glory as the temple of Jerusalem. Truly, He made our hearts glad as again and again the glory fell upon us. We now see the Pentecostal future of unlimited success, when the war ceases and railway fares and food are as before. One could say that a month's Convention is as little as one dare venture to have, after our present experience in these hard times, clearly proving to us that Acts ii. is going on to be fulfilled in a fuller measure.

I now close by saying what a joy it would have been if all the Pentecostal people could have shared with us in this great feast.

* * *

The Convention opened on Thursday evening by the convener, Mr. S. Wigglesworth, speaking on Acts ii., "Filled with New Wine." Other speakers followed with inspiring messages.

On Good Friday morning there was a large attendance at the breaking of bread, God's presence being very manifest in the midst.

The ten days were indeed days of the Right Hand of the Most High. The subject of the addresses wonderfully fitted in to the stress of the times.

Mr. Tetchner's message on Ezek. xxii., 30—God's need of a man to stand in the gap—was very stirring, especially when just now so much depends upon the right man being in the right place, both as to military and also spiritual conditions.

Mr. Myerscough gave good Bible readings on the Second Coming of our Lord, clearly opening out before us the Word, that all in Christ would be changed, clearing the doubt of many as to a partial rapture.

Mr. Jays' Bible readings and addresses were deep and inspiring, and much brokenness of spirit was manifested in all.

Mrs. Crisp had a warm welcome for the first time in our midst, giving helpful messages. Many were blessed by the message on Acts xii., "But Prayer."

We were glad to have with us, as usual, Mr. and Mrs. Walshaw. Mr. Walshaw gave us a word on John vii., 37, "Rivers," Mrs. Walshaw speaking from 1 Cor., xii., "The Nine Gifts of the Spirit."

Mr. Boulton, from Hull, had a broken spirit. We felt God had brought him to be blessed, and thus he was a blessing to others.

The Rev. William Reed was a great inspiration to all with his untiring zeal in seeking the lost, and pressing this need on all assembled. His last words to us were: "Devour your Bibles, live on your knees, be wisely mad for the salvation of the perishing."

Miss Morell was always ready both in ministering the Word and helping those seeking the Baptism.

Mr. Moggs gave a good address on "Seeking the Baptism," and was also helpful to those seeking.

Mr. Sam Broom gave us a thrilling address on "Divine Healing."

The Convener impressed the meetings with the truth that nothing would meet the need of the day like the Baptism with the Holy Ghost and fire. The sons of God are to be manifested. As "He is, so are we in this world."

A Man to Stand in the Gap.*

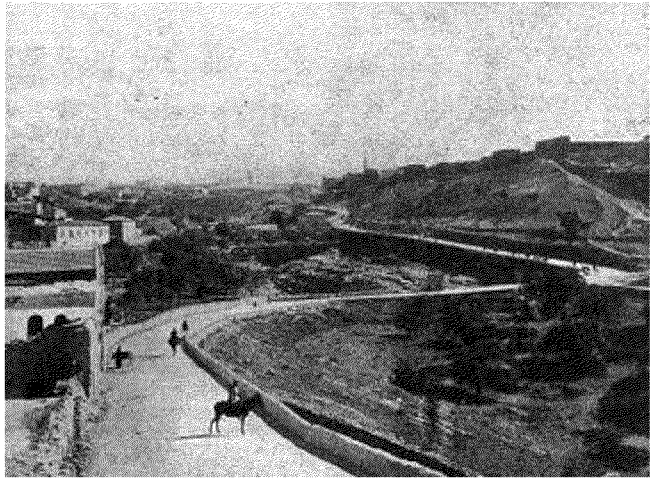
Ezek. xxii., 30: "And I sought for a man among them that should make up the hedge and stand in the gap before me for the land, that I should not destroy it, but I found none." God had said He would gather them as brass and iron and tin, and put them in the furnace to melt them. He looked for a man! Judgment is God's strange work! He loves to bless; it is the last thing He does to empty out the vials of His wrath. Even when the cup of the iniquity of the cities of the plain was full, He sought for a man to stand in the gap, and tried to build up the hedge. Noah was a preacher of righteousness for 120 years, but there is not much said about Noah. Yet he walked with God, and no man unless walking with God can get the grip of His mind so as to understand Him. He saw the torrent of Divine wrath about to be poured out, and only eight souls were saved from the overwhelming flood.

Abraham, that mighty cedar of the Lord's planting, attempted to make up the gap and build up the hedge, if ten could be found. He did his best, as he understood it, to stand in the gap and to build up the hedge. Great is our responsibility. The more light the greater the responsibility. Pentecost has brought to us a light others do not know. Greater light, truly! So we are walking in a new plane of light. To God be the glory! Because God is good and when we have sought we have found. In our simplicity

we saw and heard "this is that," and we are simple enough to believe.

We praise God for the men who have stepped out in isolation and loneliness, seeing the need of standing in the gap. God is the same to-day. He is looking for a man or men of one accord, praising Him with one mouth. There on the plains the people are worshipping the golden calf. Moses is in the mount with God. Throwing down the table of stone, he cries, "The people have sinned a great sin; I will go and see if I can make atonement." He went up into the mount. Do we? God is calling some one way, others another way.

One part of the programme lacking to-day is prayer vessels, enabling God to



ROAD NEAR MOUNT ZION. View on the road from Bethlehem, where it leaves the Plain of Rephaim and passes the Water Pool (dry) of Gihon.

pour Himself through closed doors. How Moses the servant of God carried the people on his heart, the Holy Ghost testifies as a "nursing father." *Ex. xxxii., 32:* "Yet now if Thou wilt, forgive their sin; and if not, blot me, I pray Thee, out of Thy Book which Thou hast written."

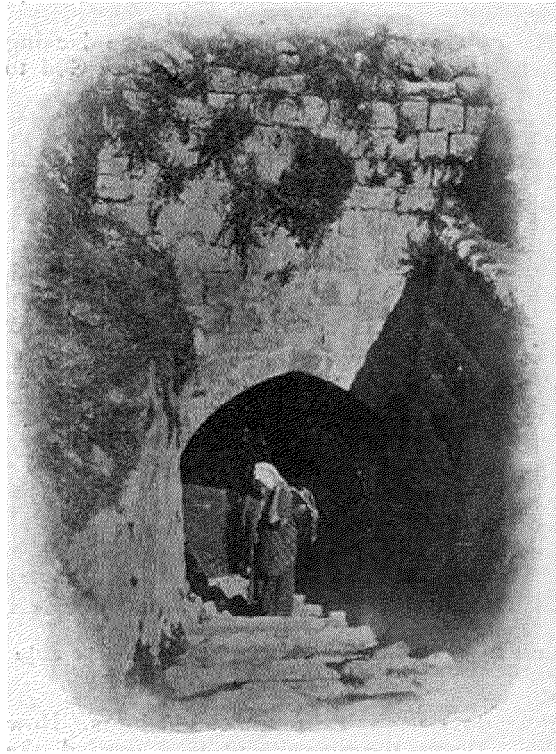
Our Lord stood in the gap. He went all the way, from the highest height to the deepest depth, until, with broken heart, the cry came forth, "It is finished." He stood in the gap and made up the hedge. He saw the world bound hand and foot in fetters. He stood in the gap and made up the hedge. Have we forsaken all? Does His glory sparkle in your eyes all the day and night? *God hath exalted Him and set Him on high,*

* Address by Bro. J. Tetchner at the Bradford Convention.

(A Man to Stand in the Gap—continued.)

because He humbled Himself and became obedient unto death, even the death of the cross.

He is the Captain of our salvation. He hath opened the kingdom of heaven to all believers. He understood what it would mean to stand in the gap. He understood what it would mean to build up the hedge. For the cross became greater as He came nearer. He was a willing sacrifice. "I have power to lay down My life, and I have power to take it again." He sought



THE POOL OF SILOAM
Outside the Walls of Jerusalem (S.E. corner).

for a man to stand in the gap and build up the hedge. He found one in Jesus.

There has not yet been a man raised up in Pentecost who has reached the possibility for this day. We are just on the verge; the fountains are broken up in us. What saith the Lord unto us? How much time do we spend in prayer?

The man that stands in the gap and makes up the hedge is a man that God can depend upon to go on. While others are rejoicing he is weeping. God give us the broken spirit; then Acts ii. as the

apostles never saw. We are on the verge! God is looking for a man to touch the rock by the hand of faith for the waters to flow out.

Will you go back changed as never before? Will you let God have His way? Obey Him! Come at His call, going forth in His Name! We must love as never before. Will you stand in the gap and build up the hedge? Prayer will do it. The Holy Ghost will quicken the mortal body, making the back equal to the burden. It entails suffering to obey God, but, praise God, it also entails victory. I thank God for my high calling. I am the son of a King. By His grace we will reign. A kingdom of priests offering sacrifice well-pleasing unto God.

Let us stand in the gap and build up the hedge that we may shine through eternity. God is able to save in thousands, to save the people, and to spare the land, to stop the war. "He maketh wars to cease" (Ps. xlvii., 9). Make the sacrifice; turn not from the right hand nor the left; yield until all hardness is swept away, and we are melted in the Divine cruse, and we behold no man but Jesus only (Matt. xvii.). *It is the right of the way God wants to the heart, to take in the vision until He has us in His plan to go out no more.*

To this end is the Lord thy righteousness, to make thee like the tree bearing precious fruit, so shall God be glorified. "Ye are My disciples." God is the Author and the Finisher of that which God puts into thy heart. He shall confirm that which He has put into thy heart for His glory. Amen.

A Call to Prayer.*

John vii., 37-39.—"In the last day, that great day of the feast, Jesus stood and cried, saying, 'If any man thirst, let him come unto Me and drink. He that believeth on Me, as the Scripture hath said, out of his belly shall flow rivers of living water.'"

The call of God to prayer and intercession. He has promised to fulfil the

* Address by Pastor Jays, Bradford Convention.

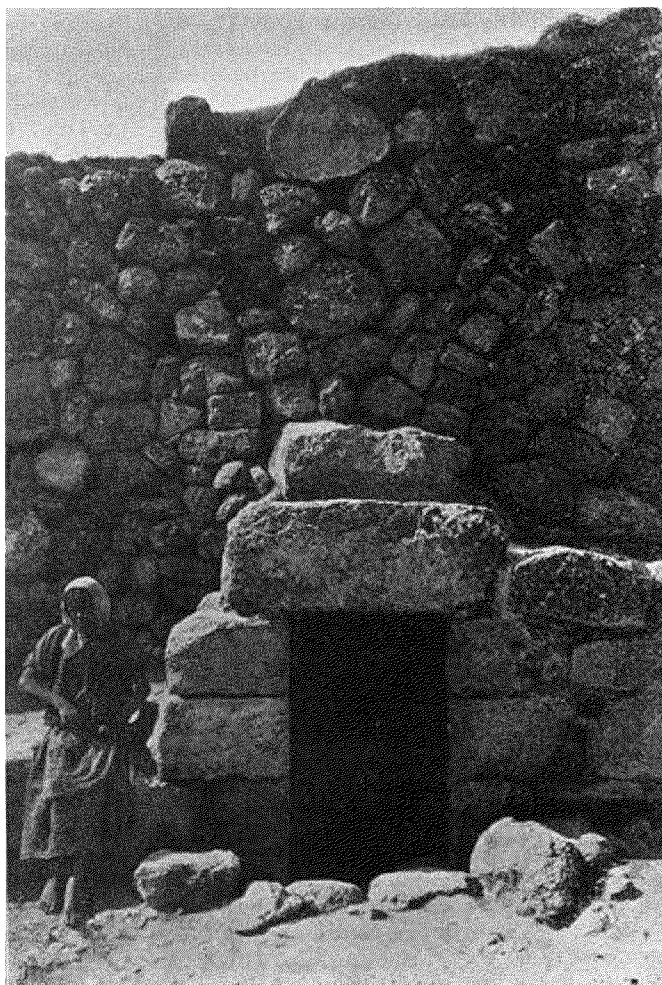
desire of them that fear Him, and by His Spirit He is able to work out in us His holy will. Some of you are going to be baptised in water, and in Luke iii., 21, we read: "Now when all the people were baptised, it came to pass, that Jesus also being baptised, and praying, the heavens were opened." He did not despise His Father's ordinance. His life was a life of prayer, and as He prayed He received another baptism as God had promised.

The Spirit of the Lord is upon me, told forth in Is. lxi., 1, was fulfilled. He had had the call from Nazareth, where in the carpenter's shop he had been faithful, but before He went forth to fulfil His mission in the world to the glory of God the Father, He must be baptised with the Holy Ghost. Jesus was asking for it. "I know that Thou hearest Me always." Prayer has a good deal to do with the coming of the Spirit. In Acts we read that they were of one accord in one place, and also when Peter and John came down to the city of Samaria, they prayed for them, that they might receive the Holy Ghost (Acts viii., 15).

The Spirit came at the time of water baptism upon a life of prayer. God calls us to be prayer warriors, intercessors. Are we willing, behind closed doors, to intercede for others? In Acts i., 14, we read: "These all continued in prayer and intercession." Why? Had not Jesus promised the Holy Ghost? Had not the great sacrifice been offered? Jesus had entered into heaven, but prayer was a necessary link in God's chain. What is Jesus doing to-day? He finished the work upon Calvary, but we read He ever liveth to make intercession. How blessed if we join Him and live to pray, being caught in this great stream of prayer going from

the heart of Jesus to the Father's throne! Now, Lord, do as Thou hast said. *God knoweth and heareth prayer. It was while Paul prayed that Jesus spoke and said, "Go: for he is a chosen vessel." Prayer opens, prayer shuts, prayer has power. God said, "Behold, he prayeth."*

We read in Acts vi., 4, that after the



THE TOMB OF LAZARUS. This is the traditional tomb at Bethany. Very near this spot our Lord said the words: "I am the Resurrection and the Life."

disciples had received the Baptism of the Holy Ghost: "We will give ourselves continually to prayer and the ministry of the Word." They had had a mighty filling, even the shadow of Peter passing was expectant blessing for the needy. Yet we read, prayer first—continually to prayer. Peter was praying when the

(A Call to Prayer—continued.)

messengers of Cornelius arrived at his house, and as he preached the Word unto them the Holy Ghost fell. In Acts iv., 24, we read: "They lifted up their voice with one accord and said, Lord, Thou art God." Verses 29-31: "Grant unto Thy servants that with all boldness they may preach Thy Word, by stretching forth Thy hand to heal; and that signs and wonders may be done in the name of the Holy Child Jesus. And when they had prayed the place was shaken, and they were filled with the Holy Ghost, and spake the Word of God with boldness." Verse 33: "And with great power gave the apostles witness, and great grace was upon them all."



THE RIVER JORDAN. The British have thrown a bridge across Jordan, and troops have crossed over. Here the Israelites passed over dry-shod.

We must cry to God for the whole Church and the whole world; for blessing to the uttermost parts of the earth; for waves of Divine power to the ends of the earth—the trenches, the hospitals, China, India; power to pray through. Let us press through in one accord to the place of victory. The Spirit alone can bring us and keep us in one accord. There is a great deal in lifting up the voice with one accord.

The heart's cry is in the voice. In 2 Cor. x., 15, Paul says to the Corinthians: "Having hope, when your faith is increased, that we shall be enlarged by you according to our rule abundantly." When their faith increased he expected an en-

largement. Again, in 2 Thess. iii., 1: "Finally, brethren, pray for us that the Word of the Lord may have free course and be glorified."

Pray, pray, pray for all the speakers who shall deliver the message. If sixty people pray for three minutes, it means three hours' prayer. It will make a tremendous difference to this Convention. Eph. vi., 18, 19: "Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints; and for me also, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the Gospel." You can pray the Word into the speaker. Paul adds: "And for me"; and in Phil. i., 19, Paul says: "I know that this shall turn to my salvation through your prayer, and the supply of the Spirit of Jesus Christ."

In God's plan the living stream is to flow through all. When a man preaches as he ought, flowing out, flowing out all the time. When God's messenger is dry in the preaching of the Word, you must pray him full again. How blessed to intercede for others, and how we praise God when people say to us: "God has laid you upon my heart." In Acts xii., 5, we read of Peter in prison that "prayer was made without ceasing of the Church unto God for him." Without ceasing! Our weapons are not carnal. The prison doors were opened. They prayed without ceasing: "Lord, we cannot deliver Peter." It was a case where continuous prayer was needed. You do not think these people particularly believing? But they prayed him out! If they had in them a bit of unbelief they prayed him out by holding on to God without ceasing.

Peter had a great deliverance; God was glorified; the enemy had a lesson. God signalled to the angel; away he went. The doors opened before him. No hurry,

Peter! Bind on thy sandals, follow me. Prayer can make a passage through iron bars. Peter thought he dreamt or saw a vision. How the river flowed!

In Jas. v., 17, we read: "Elijah was a man subject to like passions as we are, and he prayed earnestly that it might not rain; and it rained not on the earth by the space of three years and six months. And he prayed again, and the heaven gave rain, and the earth brought forth her fruit." Elijah was chosen of God; a man whom God could trust to stand in the gap. How? By prayer. "Lord, in order to reach this people, shut the heavens up." He prayed until he knew it was done. "As the God of Israel liveth, before whom I stand." Then he was gone; fed by ravens, then preached to a congregation of one to the widow at Zarephath. Here he was faithful. Then, "Go, show thyself unto Ahab." Elijah went forth. God's time had come. Then his prayer in 1 Kings xvii.: "Hear me, O Lord, turn the heart of this people back again." The fire fell.

Was it natural to pray for rain? God had said He would send it. Why did he pray? The rain was to come in answer to his prayer. It would not come until he prayed. He put his head between his knees. He prevailed; he believed to see. He sent his servant to go and look. People say sometimes, "I believe," but it does not come. If you believe it is bound to come. *They that ask shall receive. What ye desire ye shall have. God adds to that a faith that presses on to believe. God will make all things move according to His Divine plan.*

God ordains prayer in the Holy Ghost. We have power to pray. The Psalms said "He believed to see the goodness of the Lord in the land of the living." We may fight the good fight of faith for twenty years, but when we believe, we have. The servant saw nothing. He went the third time. Any sign? So on. Still prayer, holding on more and more and more intensely by the almighty power of God. Then the little cloud is seen. Elijah knew the answer had come.

The servant goes to Ahab. 1 Kings xviii., 44: "Prepare thy chariot, get thee down that the rain stop thee not." Verse 45: "And it came to pass in the mean

while, the heavens were black with clouds and wind, and there was a great rain."

New Wine.*

It is a settled thing in the glory that in the fulness of time the latter rain has to be greater than the former. Some of our hearts have been greatly moved by the former rain, but it is the latter rain we are crying out for. What will it be when the fulness comes and the heart of God is satisfied? Acts ii., 4: "And they began to speak with other tongues as the Spirit



JEWS IN PALESTINE.

gave them utterance." What a lovely thought that the Holy Ghost had such partiality that the word was all His! We are having to learn, whether we like it or not, that our end is God's beginning. Then it is all God, and the Lord Jesus stands forth in the midst with such Divine glory and men are impelled, filled, led so perfectly. Nothing else will meet the need of the world.

There is something beautiful about Peter and John when we read that people took knowledge of them, that they had

(Continued on page 31.)

* Address by Bro. Smith Wigglesworth; Bradford Convention, Easter, 1918.

"CONFIDENCE."

APRIL-JUNE, 1918.

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Sunderland.

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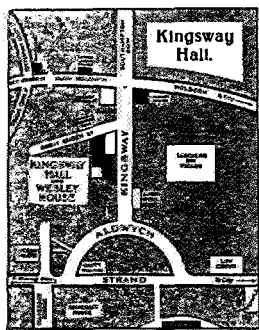
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All Saints' Vicarage, Sunderland. (All cor-
respondence should be addressed to the Secretaries.
The Editor has very many other duties.)

London Whitsuntide Convention.

This will be held (D.V.) Monday, May
20th, till Friday, 24th, each day at 11, 3
and 6-30, at the Kingsway Hall, Kings-
way. (Nearest Tube station, "Museum.")

Speakers expected: Rev. A. A. Boddy,
Sunderland; Mrs. Crisp, Heathfield;
Pastor Stephen Jeffreys, Llanelly; Mr.
Fred Johnstone, Congo, Africa; Miss
Lowe, London; Miss Morell, London;
Mr. E. W. Moser, Southsea; Mr. T. H.
Mundell, London; Pastor A. E. Saxby,
London; Mrs. Walshaw, Halifax; Mr.
S. Wigglesworth, Bradford. Chairman,
Mr. Cecil Polhill.

We fully believe the way will be opened
to hold the Convention. Never was there
a more urgent or solemn moment
in our history, national or church. Never
was time more ripe or oppor-
tune. The need
for continuous
united prayer is
enormous; the
call to wait and
listen; to seek to
learn the secrets
of the Most High;
and as we meet
in goodly num-
bers to profit and
help each other.
If *one* shall chase
a thousand, then



PLAN OF STREETS.

Showing position of the Hall
where the Conference is to be
held. It is on the West side of
Kingsway, between High Hol-
born and the Strand. Holborn
Station is at the top of the Kings-
way. The British Museum Sta-
tion is near in High Holborn.

two shall put *ten thousand* to flight. May
we not look for multiplied blessing at
such a time. Surely the Lord has *much*
to teach us. Let us one and all *pray*,
pray, *pray*, before we come together.
Pray if unable to join with the others,
and the reflex blessing will rebound to
ourselves. Pray that this may be the
most glorious season so far granted, with
richer, weightier clusters of blessing than
at any previous Convention. It is hoped
to have many open-air meetings. Will
intending visitors, who desire help in the
matter of lodgings, kindly communicate
with Secretary, 10 York Terrace, Regents
Park, N.W., 1?

CECIL POLHILL.

The Morning Cometh!

ISAIAH xxi., xxii.

The troublous times foretold in the
Word are upon us. "Men's hearts quake
for fear," and on many rests a dread of what
the morrow may bring forth. Scarcely
anything of an earthly character seems
secure, and the very foundation beneath
our feet appears to be tottering, as it
were. Rapid changes follow one after
the other, and the whole world is like a
great seething sea of agitation and dis-
asters. Perplexed hearts question, "What
meaneth this?" and we answer in the
words of the prophet Jeremiah, "The
Lord hath a controversy with the nations,"
for they have forgotten Him, and have
turned aside to following their own ways
and doing their own pleasure. Chastise-
ments in the form of floods, fires, earth-
quakes, wars, etc.—agencies of Satan,
but permitted of God as corrective, salutary
measures—fall upon the guilty, for "When
Thy judgments are in the earth the
inhabitants of the world will learn right-
eousness." It must take "the severity of
God" to lead them to repentance. Parents
who have prayed for their wayward
children, "Lord, save them at any cost,"
are having those faith-winged petitions
answered now, though little did they
dream that the reply would come by
such means

Dark shadows are lengthening over the
land, and already the shades of night are
settling upon many homes the length and
breadth of our nation, where loved ones
have gone out, some of them never to

return again. There is heard the voice of lamentation, "Rachel weeping for her children, and will not be comforted." Jer. xxxvii., 13. Dear mourner, dry your tears and look to Jesus, the One who can sympathise, and who knows and understands, "Surely He hath borne our griefs and carried our sorrows" (Isa. liii., 4) implies a relationship closer than that of dearest earthly ties, that of taking our heavy trials and burdens upon Himself, and bearing them for us.

Meditate on it, dear sufferer, and let the blessed assurance send a cheering gleam of heaven's light into your dark night. He knows about your brave lad leaving home at duty's call, and the great, nameless fear tugging at your heartstrings as you looked into his face for what you realised might be the last time. An anguish far too deep for anything of earth to assuage—but, ah! there is One, the "Man of sorrows," who can solace you, for He is "acquainted with grief," and down from the Father's house His pitying eye saw the parting. Do not try to carry the load, lest you fall beneath the weight of it, but cast the grief over on Him, and softly, like the dew of Hermon, the healing balm of Gilead will be applied to your wounded heart.

Communications may be cut off to such an extent that you rarely get a letter from your boy. "Somewhere in —"; but the indefiniteness makes the pain and suspense the harder to endure. In vain do you seek information. All that you can do is to turn to the Omniscient One, whose all-seeing eye marks the very spot where Frank is. Ask Him to watch over and protect the child of your love and care, for God by your side can at the same time be with him, even though the great deep roll between. Sweet consolation!

"If only I could get some little word from him," is the wistful cry arising from inmates of lonely homes, that are, oh, so hungrily, longing for the loved one who has vanished from sight as if an earthquake had swallowed him up. Many of you keenly feel (as the thrust of a sword through your being) that John and Tom have gone beyond your reach and care—you cannot get to them. One glimmering star of hope sends a friendly beam adown the darkened pathway. Jesus, by the Holy Spirit, can convey the assurance to your troubled heart that it is well with

the lads. Trust implicitly in the Divine oversight, and commit your precious boys into the hands of Him who never slumbers nor sleeps, and under the protection of His ever-watchful eye. They will be safe there. Praise and thank Him!

"Oh, if my boy were only saved," is the sad, plaintive lament ascending from God's people in all war lands. "I could bear whatever might come, did I but know he was prepared for heaven, and though we part on earth, I would be sure to meet him 'beyond the river.'" Have



THE CONFERENCE HALL, KINGSWAY, LONDON.

you prayed in faith? Then do not waver. Your family is dear to Him, for the promise is: "Thou shalt be saved, and thy house." God is pledged to fulfil His Word, for "Scripture cannot be broken," and over "Somewhere in —" your boy, aroused to his soul's need by the scenes of horror and danger about him, will turn to the Lord for salvation.

God saw what it would require to reach Ned, for had he continued living on in ease and prosperity, quite probably he would have gone to life's end unmoved,

(The Morning Cometh—continued.)

and sank into a sinner's hell. Amid bursting shells, sick at some hospital, or a war prisoner in Austria, your Rob will have swiftly revived to memory long-forgotten Gospel opportunities of the past, and will now receive the Christ that they offered. And wicked Ben, for whom you have interceded perhaps a lifetime, homesick and lonely in the trenches, will at last come seeking his mother's God. Through the mouth of hell, as it were; but, ah!



A DRAGOMAN IN PALESTINE.

would you not far rather for it to be even by fire and blood than never at all?

The precious seeds sown in your prayers, tears, Christian walk, which have lain dormant these many years, will now, under the mighty fructifying power of the Holy Spirit, spring forth into life. All praise to the Lord of the harvest! You that are lonely and sad because of vacant places at your fireside, ask your heavenly Father to "give light in the night." David, when compassed about with clouds and thick darkness, reached up by faith

to Him who sitteth upon the throne, and exultingly sang, "Even the night shall be light about me." And we too will join in praise and unite our voices in glad acclaim:

"Saviour, show Thy face and all is bright,
Darkness vanishes at Thy approach."

Dear suffering ones, the time is coming when "sorrow and sighing shall flee away." For it is recorded in the Word, to the unutterable comfort and consolation of our aching hearts: "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away" (Rev. xxi., 4). All ye that are mourning in Zion, look to that promise, like a rainbow gilding the darkened sky: "Weeping may endure for a night, but joy cometh in the morning."

When that Day breaks—"a morning without clouds"—over on the celestial shore and in "the city, whose Builder and Maker is God," you will find your loved ones who died in Jesus, and for ever be reunited with them through all the countless ages of eternity. Alleluia to our God! Alleluia! Take fresh courage, sorrowing hearts, and lift up your tear-dimmed eyes to Him who reigns on high, for "The night is far spent, the day is at hand."

And let us turn to Jesus, the bright and the Morning Star, and inquire of Him, "Watchman, what of the night? Watchman, what of the night?" And, hark! the answer comes swiftly back, falling upon our ear in sweet, clear cadence, "Behold, the morning cometh!"

"Lo, the day, the day of life!
Day of unimagined light,
Day when death itself shall die,
And there shall be no more light."

LELIA M. CONWAY.

Hurlock,
Maryland.

(New Wine—continued from page 27.)

been with Jesus. There was something so real, so after the order of the Master. Acts iv., 13: "Now when they saw the boldness of Peter and John, and perceived they were unlearned and ignorant men, they marvelled, and they took knowledge of them, that they had been with Jesus." May all in the temple glorify Jesus; it can be so.

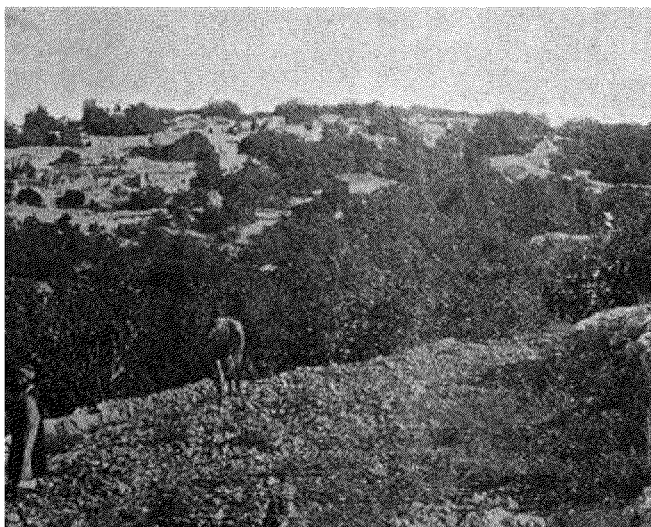
The one thing marked more than anything else in the life of Jesus was the fact that the people glorified God in Him, and when God is glorified and gets the right of way and thought of His people everyone is as He is, filled with God. Whatever it costs it must be. Let it be so. Filled with God! The only thing to help people is to tell out the latest thing God has given us from the glory. There is nothing outside salvation. We are filled, immersed, clothed upon; there must be nothing felt, seen, spoken about, but the mighty power of the Holy Ghost. We are new creatures in Christ Jesus, baptised into a new nature. John vii., 37: "He that believeth on Me, out of him shall flow rivers of living water." The very life of the risen Christ in everything, moving us to do His will.

There is something not touched yet, but praise God for the thirst to be in this meeting! Praise God, the thirst is of God, the desire is of God, the plan is of God, the purpose is of God. God's plan, God's thought, God's vessel and God's servant. In the world to meet the need; but not of the world or of its spirit.

God incarnate in humanity. Partakers of the Divine nature to manifest the life of Jesus to the world. Acts ii., 13: "Others mocking said, These men are full of new wine." That is what we want, you say? "Never man spake as this Man." "New wine": a new order—new inspiration—new manifestation. New, new, new, new wine. A power all new of itself, as if you were born, as you are, into a new day, a new creation.

It has a freshness about it! It has a beauty about it! It has a quality about it! To create in others the desire for the same taste. Some saw! But three thousand felt, tasted and enjoyed. Some looked on! others drinking with a new faith never before seen—a new manifestation, a new realisation all divine, a new thing—straight from heaven, from the throne of the glorified Lord. It is God's mind to fill us with that wine, to make us ready to burst forth with new rivers, fresh energy, no tired feeling.

God manifest in the flesh—that is what we want, and it is what God wants, and it satisfies everybody. All the people said, "We have never seen anything like



BETHEL.

it." The disciples rejoiced in it being new; others were broken-hearted, crying out (Acts ii., 37) "said unto Peter and the rest of the apostles, 'men and brethren, what shall we do?'" Acts ii., 38-40: "Then Peter said, 'Repent and be baptised, every one of you, in the Name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you and to your children, and to all that are afar off, even as many as the Lord our God shall call.' And with many other words did he testify and exhort, saying, 'Save yourselves from this untoward generation.'"

What shall we do? Men and brethren, what shall we do? Believe! Stretch out!

(New Wine—continued.)

Press on! Let there be a new entering in, a new passion to have it. We must be beside ourselves; we must drink deeply of the new wine, that multitudes may be satisfied and find satisfaction too.

The new wine is to have a new bottle*—the necessity of a new vessel. If anything of the old is left, not put to death, destroyed, there will be a rending and a breaking. The new wine and the old bottle will not work in harmony. It must be new wine and a new wine-skin, then there will be nothing to drop off when Jesus comes. 1 Thess. iv., 16, 17: "For the Lord Himself shall descend from heaven

able to subdue all things unto Himself." I desire you to be all so filled with the Spirit at this Convention; so hungry, so thirsty, that nothing will satisfy us but seeing Jesus. Getting more thirsty every day, more dry every day, until the floods come, and the Master passes by, ministering unto us and through us the same life, the same inspiration, that as He is, so are we in this world.

He was straitened, but it was accomplished. It meant strong crying and tears—the cross manward, but the glory heavenward. Glory descending on a Cross! Verily, great is the mystery of godliness. He cried, "It is finished." Let the cry

never be stopped until the heart of Jesus is satisfied, until His plan for humanity is reached in the sons of God being manifested and the earth filled with the knowledge of the glory of the Lord as the waters cover the sea. Amen. Amen. Amen.

Drink in Great Britain.

WHAT U.S.A. THINKS.

DEAR BROTHER BODDY,

Greetings in the name of Jesus! Amen. You will not recollect me, but I had the pleasure and profit of being in Camp Meeting with you at Alliance, Ohio, many years ago.

Believing that this war is God's hand upon these nations in judgment for their national sins, and that very prominent among the national sins of the Allies is that of intemper-

ance, I am profoundly impressed that God will not give us the victory until this sin is put away from us.

I get the impression that we are making more progress toward a dry nation than you are in England. The distillation of spirits has been discontinued here as a war measure, and the brewery business is in the President's hands for elimination at his option, but there are no indications that he expects to exercise his authority.

I note with pain that your Government has recently granted the second increase of 20 per cent. of grains for the use of your brewing interests. The greatest economy in the use of food grains is being enforced upon our people. We are all being compelled to eat "war bread" (and it is not a bit pleasant eating) largely, as I see it, that you people may have more grain to rot in brewery vats, with all the train of evils that



SHILOH.

with a shout, with the voice of the archangel, and the trump of God; and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: so shall we be for ever with the Lord."

The body being so operated by the Spirit in the process of changing until we are like unto Him. Phil. iii., 21: "Who shall change this body that it may be fashioned like unto His glorious body, according to the working whereby He is

* The wine in Palestine was kept in wine-skins, which in time lost their elasticity, and so would split when the new wine fermented. New wine must be in new wine-skins.

in the consumption of its output. The temperance and Christian people of the States are conducting a nation-wide agitation upon this outrage, and a steady bombardment of the President for his action. What are you doing on your side?

Yours in Gospel bonds,
C. W. PELTON.

Conneaut, Ohio,
March 6th, 1918.

The Editor's Son in France.

The Editor and Mrs. Boddy are greatly indebted to readers of "Confidence" and other friends for the earnest prayers that have been offered for their son, Lieut. J. A. V. Boddy, R.A.S., who, whilst on dangerous air duty in France, was shot down by hostile aeroplanes and badly "smashed."

The latest reports from France are very favourable. One leg had to be amputated, but the other (a broken thigh-bone) is slowly healing, and the compound fracture of the skull and the face-wounds are quite healed. His bed is often carried out into the open air near the sea, and he is progressing well. Three times at least he has been at death's door, but has been brought back wonderfully each time.

The Writer went over a second time, and found him held severely by *tetanus* (lock-jaw), but this gradually yielded and passed away, to the amazement of many. The doctors say his recovery has simply been "wonderful."

The American Staff (New York doctors, nurses, and orderlies) have been kindness itself. The Stars and Stripes ("Old Glory") is waving alongside the British Flag in the cause of mercy as well as of liberty. We are grateful to our loving Father Who has so graciously provided, and has brought back to life again one who was willing for the sacrifice he has made.

(See Illustration.)

The Door of Hope.

Shanghai, China.

Miss Burlinson, formerly of Sunderland, is doing good work in this remarkable institution where young Chinese women are rescued from a life of shame. A House Mother writes:—"Winnie Burlinson, who is my little co-worker, is well and happy, filled with the Spirit, and already used by God to the Chinese to His glory. Kiangen, where the Home is, is ten minutes by train from Shanghai, and ten minutes more on a Chinese wheel-barrow. There are six houses, and each house has a 'Mother.' In the sixth house, where the 'tiny dots' live, there are four 'elder sisters' to help the 'Mother.' Many of the children know the Lord not only as their Saviour, but also as their Healer and soon-returning King."

PENTECOSTAL ITEMS.

FRANCE. Bro. Michel E. Mast (Mission Evangelique, Foi Apostolique), 49 Bis. Rue de Neuilly, Rosny-sous-Bois (Seine), writes that he would be glad to welcome any Pentecostal brother who might be able to visit. "Pray for revival in France; I know the Lord will give it." (*Réunions: le Dimanche à 15 heures, et à 20 heures; le Mercredi à 15 heures.*)

* * *

SWITZERLAND. Bro. Anton Reuss (Chalet Rampoly, Goldwil, Berne) has left Zurich, and is in charge of the work which Pastor Polman opened three years ago. He says: "On still days we can hear the cannons booming more than 120 kilometres away. We are in an elevated position more than 3,000 feet above sea level." He en-



closed an interesting snapshot of his little son Benedict ("Dickie").

* * *

BELFAST. From the Full Gospel Assembly, Hopetown Street, Miss Aicken sends a report of the Easter Convention. The speakers were—Mr. A. Ferguson (Bangor), Mr. and Mrs. Ilwaine (Bangor) and Mr. Gillespie (Belfast). Bro. Ferguson gave a scriptural address on "Joy," with many suitable passages.

* * *

SOUTH AFRICA. Bro. David Fisher writes from Mount Tabor, Mafeteng, Basutoland. He has had twenty converts, among them a chief, a son of Chief

(Pentecostal Items—continued.)

Moshesh, who gathered the tribes together and founded the Basuto nation. He writes: "Beloved, pray for us. The fire is kindling in Basutoland."

LONDON. The meetings are held (D.V.) each Friday afternoon at 3.30 at Newton Hall, 17, Fleur-de-Lys Court, Fetter Lane, E.C., and evening at Sion College, Blackfriars Bridge, at 7 p.m.

EASTBOURNE. A P.M.U. Conference was held from April 9th to 12th in Saffron's Rooms, Mead's Road, Mr. Cecil Polhill presiding. Among the speakers were Mrs. Crisp (Heathfield), Mr. T. H. Mundell (Croydon), Mr. E. W. Moser (Southsea), and Mr. Fred Johnstone (P.M.U. Missionary, recently working in the Congo country).

CANADA (TORONTO). Brother Arthur W. Frodsham writes:—"I was asked by the Committee to again visit Toronto, where a new work has been started at the old Y.M.C.A. Hall. It was started by Bros. Urshan and Argue last spring. Over two hundred have been baptised in the Spirit and no less than forty-five different diseases have been met with, and the Lord has healed those suffering from one or more in the list; of course a number of the same nature. I had three blessed Sundays in Toronto."

MONTREAL. He writes also:—"I had a letter from Montreal this morning saying that they are on the way for the four hundred mark of those saved and baptised in the Spirit, all within the year. When I passed through Montreal a little over three years ago, there were three or four only who had received the Baptism. It is wonderful when you consider it is such a stronghold of the Roman Catholics. On the whole, you can say that the work is progressing in the States and Canada."

CHICAGO. He continues:—"On my way down I stayed off at Chicago, and preached in the Stone Church Sunday morning and at Brother Fraser's in the afternoon. He has a very fine pile of buildings, and a good congregation; superior class of people. They are buying the Church, etc., for 40,000 dollars. The whole lot with the land is worth 200,000 dollars."

HOUSTON (TEXAS). Brother A. W. Frodsham also writes: "There is a good work being started amongst the soldiers in the camp at Houston, Texas, by a Pentecostal brother. I may go and help him, if the Lord leads. Last week 25,000 new recruits for the army left this city for training camps. Uncle Sam means business regarding the preparations for war. He is in it, as he says, 'with both feet.' May it soon all be over. Meantime we need to pray for the boys in the front as never before."

ST. LOUIS (MISSOURI). Brother Stanley H. Frodsham, formerly of Bournemouth, helps in bringing out the "Weekly Evangel." His brother Arthur writes, whilst on a visit to St. Louis: "He is treasurer of the Missionary Department, and last month he prayed that the Lord would send along 3,000 dollars, and He sent 3,500 dollars; praise His Name! Handling this amount in-

volves quite a lot of work. Then there is the Book Department. The other Monday there were 325 letters came in, and many more the following days in proportion. So you see it's a pretty busy place."

BRO. PERCY BRISTOW writes from Lungmen Hsien, North China: "Christmas Day we had a fine crowd. Our leading theme was the Birth of our precious Lord. While one was preaching the Holy Ghost came mightily upon one of the evangelists, who was formerly an extraordinary bold man in sin. Well, he shook and preached to his people in other tongues for a good time, then in his own language. This was followed by some making a profession, but we never make sure of the prey until they get a possession which is Jesus. But the enemy thought he would strike a blow at us. That day we had buried one person who had died on the compound, which brings a terrible stigma upon the mission station, because the ungodly say we take their eyes and heart to make medicine. So on this occasion Satan thought he could obtain a decisive victory. After our evening meeting, which was attended by heavenly music and laughter, which was not in the emotional, but heavenly, we parted to rest. Just before lights were out we heard the evangelist at the door. He said, 'Make haste, and come and see one of the workers.'

"When I arrived in the room I saw scared faces mingled with weeping, then I saw the poor victim of Satan's hatred. What a sight! 'Now,' I said, rebuking the crying, 'God wants to test our faith.' Then there began a terrific battle between the forces of evil and good, life and death. We knew if Satan got the victory we had better hurry and quit this place. I put my hands upon his head, his forehead was cold, body rigid. We tried to force his mouth open, but his jaw was set. Then the Chinese told us that his *mien* (pulse) had ceased to beat, and his breathing had also stopped; but blessed, yea, and a thousand times blessed, be His powerful Name, through a volume of incense of believing prayer in Jesus' Name, he opened his eyes, and to-day he is rejoicing in God's wonderful love. Hallelujah!"

MILITARY POLICE, such as one sees in France, on the bridges or at the cross-roads—some of these have gladly signed the Military Membership Card of the Pocket Testament League lately. The Editor of "Confidence," in visiting their billets, has been welcomed and thanked warmly for the little illustrated Testaments. So also in the Garrison Hospital, and at the Aerodrome, or at the Parade Service at All Saints' Church. The friends who have sent kind help for the Pocket Testament League have enabled him by these gifts to obtain fresh supplies, which he makes good use of among the soldiers. Further gifts will be most gladly accepted for the sowing of this seed—the Word of God.

A UNITED INTERCESSION SERVICE was held on Sunday, April 21st, in All Saints' Church, Sunderland, at 8.15 p.m. During that day Canon Lillingston (from Durham) had been preaching from the words, "Be filled with the Spirit" ("Go on being filled in the Spirit"). He used the homely illustration of the empty, clean milk-jug being held out to receive the milk. Our Vessels

must be empty and clean, and there must be a desire that they should be thus filled. Otherwise Christians must remain carnal babes and without power to help others—"Pew-Christians" some have termed such).

* * *

A brotherly visit had been paid during the week to all the Nonconforming Ministers in Monkwearmouth. They had been invited to take part in a United Prayer Service. So they came with their people, and the Church was crowded to the doors. A "Litany for the Time of War" was sung very earnestly—

For the world by warfare torn,
For the homeless and forlorn,
For the broken hearts that mourn,
Hear us, we beseech Thee.

As Vicar, the Rev. A. A. Boddy explained the object of their gathering, offered prayer, and called upon Mr. T. R. Blumer, J.P., to read the Scripture (Psalm xlvii.), and offer prayer. Mr. Blumer is the devoted leader of the Thompson Memorial Hall (U.M.C.)

* * *

The Rev. E. Allen Clough (Roker Wesleyan) gave an earnest address. Adjutant Canadine, of the Salvation Army Citadel, prayed with much power, remembering those who made special request for prayer. From time to time the large congregation, sweetly and in the Spirit, sang

* Can be obtained from the S.P.C.K., The Haymarket, London.

refrains between the prayers. There were present also the Rev. J. O. Agltonby, M.C., Vicar of the Ven. Bede; Rev. H. Blackwood (St. Aidan's, Roker). Pastor R. M. Harvey (Baptist), Rev. J. Tunncliffe Shaw (U.M.C.), Rev. Wilfrid Turton (Roker Congregational). Two missions were also represented by Mr. Peacock and Mr. Pipe. A queue outside a church door is a thing to be remembered, but still more the beautiful unity of the meeting. We believe the prayers are being answered.

* * *

There is a "Rising Tide" of prayer to-day in many places, we believe. The Prayer Service commenced as above, is to be continued in different churches in Monkwearmouth. A United Prayer Meeting is held at the Y.M.C.A. on Thursdays at 12.15, convened by Rev. A. A. Boddy and Coun. Wm. Walker, J.P. Extra meetings have been held during this terrible time of battle.

For the souls of those who die,
Lord, we lift our humble cry;
Save them in their agony,
Hear us, we beseech Thee.

* * *

THE PALESTINE PICTURES. The illustrations in this issue of "Confidence" are re-produced from "Days in Galilee, and Scenes in Judæa," a book (now sold out) by the Editor. Many of the original photos were taken by members of what is called "The American Colony," which he visited in his journeys in the Holy Land. Some photos he took himself.

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. Ernest Wm. Moser, Hebron, St. David's Road, Southsea, 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. H. Small, 47, Belvedere Road, Upper Norwood, London, S.E., Mr. Smith Wigglesworth, 70, Victor Road, Bradford; and Mrs. Crisp, Heathfield, Sussex.

MISSIONARIES. INDIA.—United Provinces: Mr. and Mrs. J. H. Boyce, Miss G. Elkington, Miss B. Jones, Miss C. White. Bombay Pres.: Miss C. Skarratt, Miss M. A. Thomas. CHINA.—Yunnan-fu, Yunnan: Rev. Allan and Mrs. Swift, Mrs. A. Williams, Mrs. Trevitt, Mr. and Mrs. Boyd, Miss Cook, Miss Tyler, Miss Waters, Miss E. Biggs, Miss J. Biggs, Miss Waldon, Mr. and Mrs. Lewer, Mr. Leigh. Likiang: Mr. and Mrs. Kok, Miss Scharten, Miss Agar, Mr. Klaver.

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

* * *

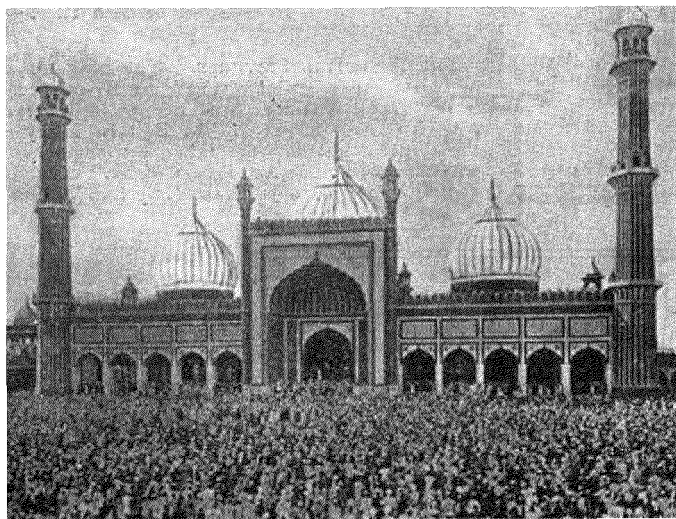
The Women's Training Home for the Pentecostal Missionary Union is being removed from 116 King Edward Road, South Hackney, to 7 Eton Road, Haverstock Hill, Hampstead. The new premises are more open and airy than the old ones. The opening will take place shortly, when God's blessing will be asked for the work in the new Home.

Mr. Polhill writes in "Flames of Fire" * The P.M.U. have suffered a great loss in the retiring (at any rate for a time) of Mrs. Crisp from the Training Home, of which she has so long and efficiently acted

* To be obtained free by forwarding name and address to the Secretary, 10 York Terrace, Regents Park, London, N.W.

(Pentecostal Missionary Union—continued.)

as Principal. Mrs. Crisp has long felt the urgent need of a rest from her exacting duties, of which the Training home was only a part. We desire to place on record our grateful appreciation of Mrs. Crisp's earnest and able work in the training, and in her influence on the lives of many, both now in preparation and also on the mission field. We wish her a full restoration of vitality and strength; and in the meantime are happy to know that we still retain Mrs. Crisp's presence to help on the Council. In the meantime Miss Morell kindly steps in to the breach, and we earnestly seek for her much prayer for help in this responsible work.



DELHI WORSHIPPERS AT MOSQUE.

INDIA.

MISS GRACE ELKINGTON.

Strange Scenes at a "Mela."

I want to try and give you a little account of a *mela* we have recently attended, which will, I hope, bring before the readers of this letter in a fresh way the great need there is of prayer for the people of this land. A *mela* (for those who do not understand the term) is a large gathering of people assembled at stated periods for religious or commercial purposes. These *melas* which we attended were for religious purposes. The first one was held in a village about 25 miles from Goshanganj. We went there three weeks ago in company with a lady belonging to the Wesleyan Missionary Society, and we encamped under a grove of trees a little away from the village.

The chief thing of interest in this place is the grave of a reputed Mohammedan saint, called Makhdum Ashraf, who is believed to have lived here about the beginning of the fourteenth century.

His grave is a large white-washed tomb, built on rising ground and nearly surrounded by water. It is regarded with great veneration by the people of the neighbourhood, and is much resorted to by Mohammedans from far and near for persons who desire its services for casting out demons. The subjects of the operations from whom the demons are to be cast out are generally women, and not only Mohammedans, but Brahmans, and other Hindus undergo the treatment; and it is recorded that a case has even been known where a family of Jews came for the purpose from distant Aden.

We realised before starting that we were going to a place where demon power would perhaps be manifested to a great degree; but how can I adequately describe the scenes we witnessed. It is not a pleasant subject to write about, and yet I feel the telling of this story might be the means of leading some to pray for these poor people, that the Word of God which they heard there might spring up and bear fruit, and that some from among the many who attended this year might be brought to a knowledge of the Saviour, to whom all power has been given. I am glad we have such a Saviour to tell of, and rejoice in the certainty of the message that Jesus saves, praise His Name.

There are certain men who seem to be the appointed agents of the deceased, though I do not know who appoints them, who pretend to perform the work of casting out the demons. What we saw gave us to understand that the people who assembled there were really laying themselves open to demon power, and giving even their bodies over to demon possession. The dirty stagnant water almost surrounded the shrine, and on its banks the people gathered; it was an old Mohammedan graveyard, and they sat among the broken-down graves. We watched for a

time to see what they actually would do. The appointed agents went in and out among the crowd telling of the glories of the deceased and exhorting the people to call upon him. We saw a man sitting a little in front of us give a coin to one of these agents, a plump, jovial-looking old Mohammedan, who seemed to us as though he flourished on his gains from these poor pilgrims. Holding the coin on the head of the giver, he made a speech declaring that whatever demon had gained access to that man, either through eating or drinking, or by sorcery or witchcraft, or in any other way, it was to come out that day. The people who sought deliverance clasped their hands devoutly together and muttered something, facing the shrine all the while, and their relatives and friends sat close by to help in case of need. After muttering for a while they would seem to come under a power and shake, and sway to and fro—hysteria in some cases perhaps, or emotional excitement, but also, we believe, direct Satanic power; possibly a mixture in all the cases.

We saw one woman whom it took three men to hold. Every now and again she was lifted bodily off the ground, and it took the combined efforts of the three to keep her down. We have seen people under the power of the Holy Spirit of God; many whom we saw here looked like that, only the power came from another source, it was evil.

In speaking to each other afterwards, Miss Jones and I remarked what a hindrance this might prove to the lady who was with us were she ever to go into a Pentecostal meeting and see someone under the power of the Holy Spirit, after the scenes she had witnessed at this spot. This was Satan's power, which must inevitably bring its own evil results. Doesn't he always seek to produce a counterfeit of the true? Praise God, we know the true—the power of the Holy Spirit of God, which brings with it the peaceable fruits of righteousness. Yes; and one can see too how widely different even the immediate results are. God gives His people the spirit of power and love and discipline, teaches them to speak forth words of truth and soberness, and to act with becoming sobriety.

Satan's power seems to lead sometimes to the wildest extravagances. We watched one young man being shaken by this evil power for a time, and then they covered him with a white cloth, and applied a fire to his nose to help extract the demon. The great majority of the patients were women, some just girls, and most of them became very violent after a time, banging their hands and their heads on the ground, their hair flying wildly about. Garments were spread in front of them by relatives, who were anxious that they should not hurt themselves, but the pretended deliverers were not so tender in their treatment. Seizing the poor things by the hair, they would pretend to talk to the demon, and shout in their faces in a commanding manner, "Who are you? Speak, speak!" When the excitement became more vigorous, a banging of drums and clanging of cymbals would begin, and after that it would be at its height, until we wondered how these poor women had the strength to keep it up. Three times a day this performance goes on, and lasts for about two hours each time, with intervals for food and rest in between.

One boy, we were told afterwards, died last year on his way home, after having undergone the treatment. We saw a poor little mite, looking about four or five years of age, whom one man was trying to urge on. There was a family group of four, whom we watched for a while: a young man, his mother, and wife and brother's wife. The two younger women were supposed to need deliverance; the old mother was supporting one daughter-in-law, and the young man was helping his wife, and it was painful to see the young women. After a while, during a pause, I spoke, and asked him what reason he had for thinking that the devil was in these two women. He replied, "Why else would they afflict their own bodies thus?" Not satisfied with this answer,

I enquired further, and learnt that his wife was possessed of a very bad temper, and became angry at times with even no apparent cause; we ourselves noted how very ill she looked. But she had been brought here for deliverance. This was all the deliverance they knew of, poor souls. Oh, how Satan has blinded their eyes!

Some even came for other reasons. One man had brought his wife because all her children had died, and they wanted a child. "But why come here?" I asked. "Because the glory of Makhdm Sahib (the deceased saint) is here," he replied. "Glory," I said, looking around at the place, with its old broken-down graves, its squalor, filth, and horribly unsanitary condition, and the dirty, greeny, slimy water, with its offensive odour, that surrounded the tomb, "so you call this glory"; and the crowd laughed as I told them

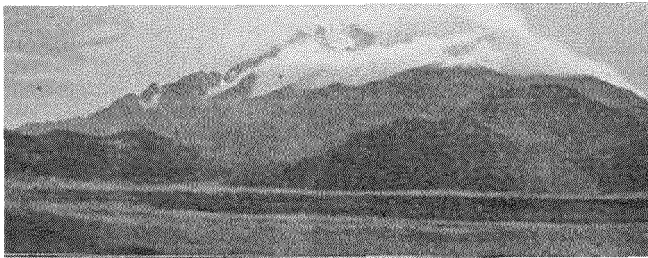


MISS ELKINGTON AND MISS JONES AND NATIVES.

what I thought of it. Then the Lord led us to speak on the glories of that wonderful heavenly home which Jesus has gone to prepare, where nothing that defiles can ever enter in; but that He is able to save now from sin all who come unto Him, and to prepare them for that home.

How intensely one felt the demon power all around, and, praise God, how very real the power of the Holy Spirit was; and we proved once more the truth of the words, "Greater is He that is in you than he that is in the world." He is able to keep us, even in such a deadly atmosphere, when we go there on his errands, praise Him! And not only able to keep, but able to give us power to witness for Jesus, the mighty to save.

On the first day we met with opposition from some, but God has wondrous ways of working. The inspector of police, a Mohammedan, who



THE LIKIANG MOUNTAINS.

(P.M.U.—Letter from Miss Elkington—continued.)

was encamped close by, befriended us, even to the extent of having his tent moved from the spot where it had originally been, to a place nearer ours, so that he might the better look after us. And so it came to pass that we had great liberty to go in and out among the people, followed even at times by a policeman in plain clothes, one of whom anyway listened quite attentively to the Gospel. The people gathered round us and listened quietly and well. I do not remember at any other time having so many Mohammedan men listening so quietly and attentively, praise God! And the women listened too, I am glad to say, so we can pray that the word preached might profit, being mixed with faith by some that heard it.

"You Mohammedans," I said several times, as I noticed a considerable number of Mohammedan men in the audience, "laugh at the Hindus for worshipping Rám. You say Rám was a man and is dead, what is the use of calling upon him? And yet you not only come here yourselves to call upon a dead man in that grave, but you also teach the Hindus to do likewise." Some among the audience would nod their heads, but they made no reply, indeed, they had none to make. The absolute certainty of the message we have to proclaim, how blessed it is: Jesus *was* dead, and *is* alive for evermore, and *is* able to save to the uttermost all who come into God by Him. How it impressed itself on our own hearts as we spoke to them, praise God!

A sad story, isn't it? But only one little picture of the dark power that holds these people of India down, and has held them down for many generations. Every year this *mela* takes place, between the full moons of October and November, and the estimated average attendance is 60,000, and this in an out-of-the-way country village, sixteen miles from the railway. It is still the Fyzabad district, although it is about twenty-five miles from Goshanganj.

CHINA.

News from the Tibetan Borderland— Bro. A. Kok.

Dear Pastor Boddy and readers of "Confidence,"

It is now a year ago since we saw a "Confidence" here at Likiang. We wonder whether you have received our letters, and whether our number of

"Confidence" has gone to the bottom of the sea. Anyhow, we continue to pray for you; this is a blessed privilege in these days, which nobody can rob us of. We trust that the Lord is keeping you all safely in these disastrous times, graciously sheltering you under His protecting wings.

Since September last, when we had a month of Bible study with native workers and some friends, much outside work is being done. Spiritually prepared by a week of prayer, during which one of our evangelists received the Baptism, joyfully speaking in tongues, all were dispersed in different directions. Bro. Klaver started on his first Tibetan trip (to the Chongdien district, seven days North of Likiang), accompanied by Mr. Hoüan, the Tibetan worker. Miss Agar left for Anduntsi, which is also in a Tibetan district, some fourteen days North-West from here.

Since then, two Na-hsi workers have started for the Lu-dien district, a big mountain stretch occupied by Na-hsi, Hsi-fan, and Li-su, whilst two Chinese workers are now working up Chien-ch'üan and Sha-ch'i, a few days to the South, inhabited by Chinese and Chinese-speaking Min-chia.

Miss Scharten, returning from a journey to La-kao, four days North, was laid up in bed, now for five weeks, having contracted typhoid fever. She has been near the gates of heaven, but it pleased the Lord to restore her in answer to faithful prayer of the saints, and to allow her another period of service before the Lord's return. She is slowly gaining strength, and we trust that she may be soon up. Trying days indeed, but it is blessed to see the Lord coming forth victorious. Hallelujah! He is still the Lord our Healer. We are now praying that she may be strong enough to have her share in the coming Christmas Conference, for which we are beginning to prepare.

The mission building is still unfinished. The frame has been standing now for seven months like a skeleton, waiting for the seven fat years in order to put on flesh. We faithfully stick to our rented native place, and are glad to stay there as long as it pleases the Lord. Still, it is a pity that



A TIBETAN WOMAN.

the healthier rooms cannot be occupied because of lack of a small sum of money. We feel this particularly in these winter months, when the sharp snow-winds from the gleischers have free access through many holes to our rooms, making it difficult to keep warm during the night.

Well, the whole world is looking out for better days, and we should be inclined to do the same; but, will they ever come? What a much happier prospect have we, whose eyes are turned on high, expecting that great and joyful day of the appearance of our Lord! If there has ever been reason to expect that day soon, then, I believe, it is now.

May the Master find us all watchful and loving our fellow servants. Amen.

With much love in Christ,
Yours in His blessed service.

A. KOK.

Likiang.

November 30th, 1917.

Bro. Boyd in Yunnan Province.

For about four months past Bro. Leigh and I have been working together at Mentsi. It lies South of Yunnan-fu, one day-and-a-half railway journey from the capital. This city has been well evangelised during the last few years, and during our period of work in the city we baptised a few. Among the number were two blind women, earnest followers of the Lord.

We recently opened a new hall inside the city. This at present is attracting attention, so that often we are crowded out on to the street, and numbers stand outside around the door. Our native evangelist is very zealous to preach and deal with the people after the meetings are over. When we opened the chapel in the city the chief official threatened to put the landlord into prison for renting to foreigners inside the walled city. The Lord graciously undertook (after prayer) through a native Christian named Li, who is much respected among the people, so the persecution quickly ceased, and the landlord was not sent to prison.

We paid a visit to Kochin, about six hours' ride on horseback from Mentsi. This city is much larger. There is a big population massed together. In the district there are a number of tin mines. Many men are occupied in the mines from morning till night. This is a great field for evangelistic work. The people seem much to appreciate the Gospel literature and the preaching of the Gospel. We met quite a number of Schehuan Christians who are doing business here. They would like very much to see a chapel opened here, and some have promised to help in the way of giving their gifts.

Brother Leigh has now returned to Mentsi with the evangelist, while I, our colporteur, and I remain here. We give some of our time to open air work and receiving visitors. Numbers come from time to time.

We trust that if it is the Lord's will a place of worship may soon be opened. Pray for Kochin. Opium is smoked plentifully, and in some places almost openly.

I am,
Yours in the Lord's service,
WILLIAM J. BOYD.

ANNUAL STATEMENT.

Receipts and Payments Account for the year ending
December 31st, 1917.

RECEIPTS.						
	£	s.	d.	£	s.	d.
To Balance in hand (Jan. 1st)				217	13	11
„ Subscriptions and Donations	1,039	0	10			
„ Collections at Meetings	340	7	5			
„ Proceeds of Collecting Boxes	594	11	10			
„ Sale of Jewellery and Literature	11	15	5			
Total Contributions	---	---	---	1,985	15	6
„ Interest on Deposit Account					18	11
				£2,204	8	4

PAYMENTS.						
	£	s.	d.	£	s.	d.
By Allowances to Missionaries and Native Workers				1,358	0	3
.. Travelling Expenses & Incidentals				21	12	8
.. Mission Outfits and Passages				107	10	3
.. Mission House Rent				53	8	0
.. Men's Training Home—Maintenance, etc.	16	12	4			
.. Women's Training Home—Maintenance, etc.	345	9	5			
				362	1	9
Less Contributions for Board	23	9	6	338	12	3

Total Missionary Expenses	1,879	3	5
B) Incidentals	24	1	10
„ Printing and Posting	16	1	7
	1,919	6	10
„ Balance at Bank (Dec. 31st)—			
On Current Account	233	18	4
On Deposit Account	51	3	2
	285	1	6
	£2,204	8	4

ERNEST WM. MOSER.

Hon Treasurer (from Sept. 18th, 1917).

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

HERBERT A. COX, F.C.A.
(Woodman, Cox & Co., Chartered Accountants),
28, Basinghall Street, E.C.

February 28th, 1918.

List of Contributions received during January, February and March, 1918.

JANUARY.		£	s.	d.
Edinburgh Conference, Collections ..	10	15	3	
Receipt No. 2258, Box ..	5	0	0	
„ 2259 ..	5	0	0	
Wem Assembly, Box ..	0	13	0	
Receipt No. 2261 ..	3	10	0	
Heathfield Assembly, Box ..	0	8	0	
Receipt No. 2263 ..	5	0	0	
„ 2264 ..	0	10	0	
Emsworth Sunday School ..	0	5	0	
Receipt No. 2266 ..	0	7	6	
Horden Assembly ..	4	0	0	
Lewisham Mission ..	0	10	0	
Carlisle Assembly ..	8	0	0	
Receipt No. 2270 ..	2	0	0	
„ 2271, Box ..	0	10	0	
Elm Gospel Hall, Lytham ..	4	18	0	
“A.P.” (towards support of Miss M. A. Thomas) ..	0	15	0	
Receipt No. 2274, Boxes ..	2	11	6	
„ 2275 ..	0	6	0	
Elm Evangelistic Band, Belfast ..	3	17	0	
Receipt No. 2278 (towards the work of Messrs. Kok and Klaver) ..	20	0	0	

(P.M.U.—List of Contributions—continued.)

Ystalyfera Assembly	1	10	0
Receipt No. 2280 (towards support of the Misses Biggs)	0	10	0
Crown Mission, Saltley, Birmingham, Boxes	1	18	0
Crown Mission, Saltley, collected at Mothers' Meetings	1	14	0
Receipt No. 2283, Box	3	0	0
" 2284 (towards support of the Misses Scharfen, Biggs and Jones)	1	10	0
Receipt No. 2285	0	10	0
Hull Assembly, Boxes	3	2	0
Receipt No. 2287	0	10	0
Coatbridge Mission	2	16	0
Receipt No. 2289	0	1	6

FEBRUARY.

The Church at Dundee	2	10	0
A Reader of "Confidence"	0	10	0
Receipt No. 2292	0	10	0
" 2293, Box	2	0	0
" 2294	0	8	0
Emsworth Sunday School	0	10	0
Receipt No. 2296	1	0	0
Hackney (towards support of Miss Tyler)	10	3	2
Hackney (towards W. T. Home expenses)	1	0	0
Sion College Own Missionary Fund	12	0	0
Anonymous	0	17	6
Railway Mission, Hatlesden, Collection	0	4	8
Bush Hill Park Assembly (towards support of the Misses Walden and Biggs)	0	10	0
Receipt No. 2302	3	7	6
" 2303	0	10	0
" 2304	0	5	0
Tunbridge Wells Assembly	1	0	0
Receipt No. 2306, Box	0	6	9
" 2307 (for Tibetan work)	1	18	0
Crosskeys Assembly (towards support of Mr. Swift and work in China)	5	0	0
Receipt No. 2309 (for Mr. Kok's Building Fund)	5	0	0
Receipt No. 2309 (for Mr. Kok's native worker)	10	0	0
"Stirling" (towards the support of Mrs. Trevitt and Mrs. Williams)	1	0	0
Receipt No. 2312	0	10	0
West Port Hall Sabbath School, Kilsyth (towards support of Mr. Kok)	1	0	0
Immanuel Mission Hall, Ipswich	1	1	0
Maesteg Assembly, Boxes	3	6	3
Receipt No. 2316	0	10	0
" 2317, Box	0	10	0
Hornsey Assembly (towards support of Mr. A. Lewer)	5	0	0
All Saints' Women's Bible Class, Sunderland (towards support of Miss Biggs)	8	0	0

MARCH.

Receipt No. 2321	10	0	0
" 2322	0	2	0
Capel Hir Assembly	8	13	9
Receipt No. 2324	1	0	0
Emsworth Sunday School	0	10	0
Sion College Own Missionary Fund	9	10	10
Morrison Assembly	1	11	6
Receipt No. 2328, Box	0	9	6
" 2329, Box	0	7	0
Paisley Pentecostal Assembly (towards support of Miss Biggs)	4	0	0
"A Friend," Receipt No. 2331	5	0	0

Receipt No. 2332	10	0	0
" 2334 (for Women's Training Home)	1	0	0
Morley Assembly (towards support of Mr. and Mrs. Johnstone)	4	13	0
Receipt No. 2337	5	0	0
" 2338, Box	2	0	0
" 2339, Box	0	14	3
Island Place Mission, Llanelly, Boxes	3	14	6
Receipt No. 2342	1	0	0
" 2343	4	0	0
Sunderland Boxes	13	16	6
Receipt No. 2345 (for substitute in India)	15	0	0
" 2345 (for evangelist in India)	2	10	0
" 2346	2	2	0
" 2347 (contribution to Women's Training Home)	5	0	0
" 2348	1	0	0
" 2349 (towards support of native evangelist in China)	1	15	0
" 2350, Box	0	12	6
" 2351	0	10	0
Sion College Own Missionary Fund	9	14	8
Receipt No. 2353	0	10	0
The Sunday School Children of the Emmanuel Mission Hall, Stirling	0	5	0
Ealing Assembly (towards support of Mr. Kok)	1	0	0
Southsea Assembly	12	0	0
	£315	7	7

SPECIAL GIFTS.

Duddeston Hall Assembly, Birmingham (for outfit and passage money of Miss Hodgetts)	22	17	0
Receipt No. 2277 (for outfit of Miss Humphreys)	1	8	0
The Church at Tonyrefail (for the outfits of the Misses Humphreys, Rees and Eaton)	1	0	0
Cranmer Hall Mission, Winton (for the outfit of Miss Johnson)	1	1	0
Lexden Assembly (for the outfit of Miss Knell)	1	12	6
Church of God, Ferndale (for the outfit of Miss Humphreys)	1	13	0
Gorseinon Assembly (for the outfit of Miss Eaton)	4	0	0
Gorseinon Assembly (for the outfit of Miss Rees)	4	0	0
Gorseinon Assembly (for the outfit of Miss Humphreys)	2	0	0
Church of God, Ferndale (for the outfit of Miss Humphreys)	1	9	6
	£41	1	0

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

The Annual Statement of Accounts for 1917 is now in print. Subscribers and others who have not received a copy can have one by sending a postcard to

E. W. MOSER,
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"Hebron," St. David's Road,
Southsea.

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