

APRIL-JUNE, 1919.

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"CONFIDENCE"

EDITED BY

ALEX. A. BODDY,

ALL SAINTS' VICARAGE, SUNDERLAND. ENGLAND.



TIBETAN PREACHER.

"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.

117th ISSUE.

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 From Hon. Secs., All Saints' Vicarage, Sunderland.

"CONFIDENCE."

No. 2. Vol. xii.

ALL SAINTS', SUNDERLAND.

April-June, 1919.

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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HOLD FAST!*

"Hold fast! and I will give thee a crown of life."—Rev. ii., 10; iii., 11.

Whether awake or sleeping,
God has you in His keeping;
Hold fast! He will not fail thee.

It is your night of weeping,
But dawn is onward creeping;
Hold fast! He will not fail thee.

You know not now the meaning,
All seems disastrous deeming;
Hold fast! He will not fail thee.

It is a long delaying,
Enduring, e'er repaying;
Hold fast! He will not fail thee.

Dark clouds hang low and heavy;
Look up! keep still and steady;
Hold fast! He will not fail thee.

Already birds are winging,
God's messengers are singing;
Hold fast! He will not fail thee.

God *has* arisen—is moving,
All hindrances removing;
Hold fast! He will not fail thee.

Oh, keep your heart a-ringing
For what His Will is bringing;
Hold fast! He will not fail thee.

And all the time be raising
A thankful song of praising!
Hold fast! He will not fail thee.

The Sea of Love is flowing,
The winds of God are blowing;
Hold fast! He will not fail thee.

Across the sea He's leading,
Where other sheep are feeding;
Hold fast! He will not fail thee.

A. E. ANDREWS.

* The above poem, "Hold Fast," is one of several leaflet poems by Miss A. E. Andrews. They can be ordered from Marshall Bros. Ltd., London, Edinburgh, and New York. The titles are—"Seek Jesus," "He understands," "Accepted in the Beloved," "Hope thou in God."

The True Baptism in the Holy Ghost.

Many an earnest Christian feels that he has been a failure and longs instead to be a channel of real blessing. Can he get help? YES! For to such, if he (a) trusts his Redeemer to forgive the past, and (b) to cleanse his heart because of Calvary's wonder-working power through the shed and sprinkled Blood, the (c) Comforter will come, and he may expect (d) a "Baptism," an "immersion" in the Holy Ghost; he may expect that when he is in the "Glory," one time as he praises with a full heart (e) he will feel himself praising God in strange, joyful words in the Spirit, as the 120 did on the day of Pentecost (Acts ii.) or at Cesarea (Acts ix.).

* * *

In the meantime, dear One, do not ever be discouraged because you perhaps have not had

this wonderful experience. Ask and RECEIVE! Nor merely ask listlessly or hopelessly for the Holy Ghost to come, but if the conditions are fulfilled believe the promise, "How much more will your Heavenly Father give the Holy Spirit to them that ask Him (Luke xi., 13).

So, (A) Come to Christ for forgiveness (and accept it whole-heartedly). If there is restitution to be made, make it.

(B) Walk in the Light now, and believe that the Blood of Jesus Christ cleanses from all sin (1 John i., 9), and will keep clean.

He comes Himself to cleanse. If any man will open I will come in (Rev. iii., 20).

So (Rom. vi., 11) "Reckon yourself to be dead unto sin and alive unto God through Jesus Christ our Lord." This is true sanctification.

(c) Expect now a Pentecostal immersion in the Holy Ghost, and an Enduement from on high (Acts i., 5 and 8).

(D) If at Cesarea (Acts x., 44-46) those Gentile

(The True Baptism—continued.)

believers had the joyful experience of the Holy Ghost Himself speaking through them because they believed on Jesus and His Salvation, we may expect the same. (So also on the day of Pentecost at Jerusalem. Acts ii.)

* * *

This marvellous sign is an encouragement, but let it not be a snare, as it was to the Corinthians. St. Paul had to write a good deal in the nature of warning in 1 Cor. xiv., that most interesting tongue-chapter.

* * *

Live the life in Christ. Testify by a happy, bright, self-denying, humble, Christ-like life, which will draw sinners in your home and neighbourhood to love Jesus and to imitate what is Christ-like in your life.

* * *

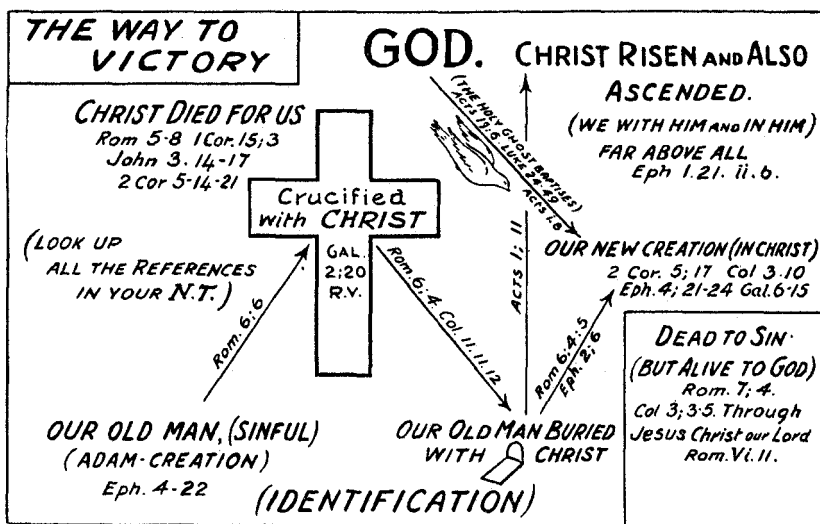
"Tongues" have alas not always been genuine.

Bro. E. N. Bell writes in "The Christian Evangel" of February 8th, 1919, a useful answer in his "Questions and Answers";—

"Is it right and scriptural to teach seekers to say one word over and over, faster and faster, louder and louder, till they lose their speech and talk in tongues? or should one first have a heart yielded to God in order to get the Baptism?"

"Ans. No one should expect to get the Baptism in the Holy Spirit and talk in tongues before he fully yields to God and His will, and coming in penitence and loving trust accepts the wonderful cleansing, is washed in the blood of Jesus. But he may start from his seat to go to the altar only a lost sinner under conviction, be saved instantly the moment he says yes to God and trusts in Jesus Christ, be immediately after this filled with the Spirit and rise from the altar talking in tongues as the Spirit of God gives utterance.

"If a person is yielded to God and under the



A Plan showing how to overcome the assaults of the Enemy against the Souls of the Redeemed.

Real lovers of Christ have been sickened by the behaviour of many who have set themselves up because they thought they had spoken in tongues. Many, alas, have gone back because of the totally inadequate character of those who "professed" to have had a Pentecostal Baptism. Let us honour the Holy Ghost. Let us allow Him to glorify Jesus to us and through us. This should be the fruit of the Baptism in the Holy Ghost.

But in which of us is there not need of a greater work yet—a quickening of our love of the Lord; greater obedience to His clear commands.

A WORD OF WARNING.

I read the other day a suitable word of warning as to working up "Tongues" (so-called) by methods. I think many ought to repent and ask the Lord to forgive what they did in ignorance.

blood, he should look up while waiting, rejoice and praise the Lord, as the waiting apostles did (Luke xxiv., 52, 53). Let the seeker use any words he likes that will express his praise to God for his salvation in Jesus.

"But for heaven's sake, don't use the faster, faster mechanical method on any one word, and lead the seeker to believe such unscriptural methods will bring down the power of God and the gifts of heaven. Such methods are unscriptural; they are wrong and hurtful. They often deceive seekers into believing for a time that they are baptised with the Holy Ghost when they are not. Such man-made converts to the Baptism easily backslide, for often they have nothing to backslide from. Let all workers at the altar take warning and not use such methods.

JESUS CHRIST ALONE BAPTISES with the Holy Ghost. When the Holy Ghost comes upon the seeker teach him to yield to

the control of the Spirit, and the Spirit will produce real utterances in other tongues.

"Teach the seeker who is washed in the blood to look up joyfully and expect the Spirit to fall on him. The Spirit will surely fall on him. At this point some workers ruin the whole thing for weeks. They begin to urge the seeker to more vehement methods, and louder begging of God to let the Spirit come and baptise him. This hinders both the seeker and the workings of the Holy Ghost, hinders faith and encourages doubt. The fact is, when the power of God is upon the seeker, the Spirit has *already come*. Let both the worker and the seeker recognise this fact, stop begging and together go to thanking God for the presence of the Spirit and praise the Lord that you believe He will stay and finish the work. This increases faith on the part of the seeker, makes Jesus glad; and the Spirit amid great joy often breaks forth at once in other tongues. He meets such faith and the work is soon done.

DO NOT INTERFERE.

"If the seeker falls under the power of the Spirit, or God is giving the seeker great groanings or intercessions, for heaven's sake leave him alone in the hands of God. For you to get the seeker to set up some self activity or mechanical process is only to hinder the Spirit, and take the seeker out of the hands of God, and is almost a crime against the seeker and against God. But God knows such is usually done in ignorance, and He often baptises the seeker in spite of all our hindrance. Bless His Holy Name! But let us learn to co-operate with the Spirit rather than hinder Him. A deeper work and more lasting results will follow."

* * *

Bro. E. N. Bell is the Editor, and Bro. Stanley Frodsham the Associate Editor of "The Christian Evangel," which is published fortnightly at Springfield, Mo., U.S.A. It is the organ of a great union of Pentecostal people in America. The former portion of the above article is by the Editor of "Confidence." In the last two columns he quotes the Editor of "The Christian Evangel."

The picture of the Holiness Hall at Croydon is inserted in connection with the notice of the Conventions on pages 24 and 25.

ON THE SIDE OF THE ANGELS.

CRITICISM AND UNBELIEF ANSWERED.

Real Angels were seen.

The Editor of "Confidence" has received a letter from Alliance, Ohio, U.S.A., enclosing a cutting from the American "Christian Herald," and asking if there is any explanation. This is the cutting:—

"The story of the angels at the battle of Mons was written by an English writer, who afterward published a letter admitting that he had written it simply as fiction. It misled many, however. The 'Christian Herald' did not print the story as written, but gave the outline simultaneously with the author's



WHITSUNTIDE CONVENTION. HOLINESS HALL, SYDENHAM ROAD NORTH, CROYDON.

Visitors journeying from London may leave by train from London Bridge or Victoria. Selhurst Station is ten minutes walk, and South Norwood. West Croydon, or East Croydon about twenty minutes walk. Tramcars or motor buses from all these pass Sydenham Road.

|| confession, in order that our readers might not be misled."

MR. MACHEN'S "BOWMEN."

It is quite true that a work of fiction entitled "The Bowmen" appeared about the time that rumours were first reaching England as to the visions on the battlefields in August and September, 1914.

There were several different real appearances, certainly three, and possibly in the passing on of some of the accounts of the visions, some details were confused with Machen's fiction of English archers of bygone ages coming to the help of the hard-pressed men in khaki. Yet, notwithstanding this, there *were* real angels who *did* help.

Also, the Editor of "Confidence" has to admit that to his own knowledge two soldiers

(On the Side of the Angels—continued.)

whose names he could give, who were longing for notoriety, deliberately stated they had seen the angel-visions, and afterwards being "cornered," admitted that they had lied. And yet there were *real* angels in spite of all these things.

THE BISHOP OF DURHAM (DR. HANDLEY G. MOULE) ON THE SIDE OF THE ANGELS.

In a letter to the "Spectator," the Bishop of Durham told a remarkable story of "super-human interposition in our favour" in "that dire autumn" of 1914, when our heroic "contemptibles" were in retreat, pressed hard by overwhelming forces of the enemy.

"To myself," he wrote, "nothing has come in the way of evidence on that subject with such a claim on attention, and, I think, on credence as what I heard not many weeks ago from my friend, the Rev. W. Elliot Bradley, Vicar of Crosthwaite, Keswick, a reporter whose accurate memory and sober sense I entirely trust.

"He got a practically identical account of a certain incident of that crisis from each of three soldiers, old 'contemptibles,' to whom he talked on three several occasions. The first two men were, at different times, in a V.A.D. hospital near Ulverston, where Mr. Bradley was rector between three and four years ago. The third man was seen not many months ago working on a farm near Keswick after discharge from the army.

"Mr. Bradley asked in each case whether the soldier recalled 'anything unusual' at the crisis of the retreat. And each man without hesitation gave this answer:—The Germans were coming in massed formation, and the men of the thin British line were preparing to sell their lives dear; it was the one thing to do; the Teuton host could not help walking over them on the way to Paris.

"SUDDENLY THE GREY MASSES HALTED; even the horses of the cavalry jibbed and reared, and the collision did not take place. German prisoners, taken a little later, were asked why they failed to attack at such an advantage. The answer was straight and simple; they saw strong British reinforcements coming up! Such was the story told, without leading or prompting as to detail, by these three isolated witnesses at first hand. Two, if not three, added quietly the comment: 'It was God did it.'

MISS FLORENCE JAY'S STORY OF A UHLAN OFFICER.

The Editor of "Confidence" was three times in France during the War, and always was ready to take down any evidence bearing on the subject of the Angels at Mons. Passing through Havre he had a few hours at night before sailing for England. He visited his dear old friend, Mdlle. Biollet, who has the successful and well-patronised French restaurant, "Au Ruban Bleu." Whilst partaking of some supper in the company of a crowd of French folk, he was told that one of the company would be willing to guide him, late as it was, to the hostel kept by Miss Florence Jay in the Rue Fontenelle. This was the account he wrote:—

"Through the wet, dark streets, then up four flights of stone steps, and we rang the bell and were shown in and introduced to Miss Florence Jay.

"I understand, Miss Jay," I said, 'you were living in Berlin when the war broke out, and for a month or two after? You had many friends among the German officers, including one Lieutenant Pretorius, of the Uhlans?'

"Yes," she replied, 'I had a hostel for English ladies in Berlin. I think I know what you want. I met him, I think, in the early days of September, 1914. 'Lieutenant Pretorius,' I said, 'whatever are you doing here? I thought that you were fighting my countrymen in Belgium?'

"Weil, Miss Jay," he rejoined, 'I am in disgrace. I have been sent home by a military Court of Inquiry concerning something which happened to my squadron at Mons. We charged your people, but when our horses reached a certain point they always stampeded, swerved, and turned back, though we spurred and hit them. We were charging full on the British, and we were suddenly stopped. It was almost like going full speed and being pulled up sharp at a precipice, but there was no precipice there—nothing at all, only our horses swerved round and fled, and we could do nothing. I thought it was some kind of magic or devilry on the part of your soldiers.'

It was not devilry, but, we believe, Angel helpers who defended these "Contemptibles" in their hour of danger.

A "CONTEMPTIBLE" ON THE SIDE OF THE ANGELS.

Readers of "Confidence" know that the Ex-Kaiser called our tiny first Expeditionary Force a "contemptible" army, and the men of 1914 (August) delight to-day in calling themselves "Contemptibles." It was this little army which God saved and protected so largely that they kept back armies seven times as numerous as they. Probably because of their simple heroism God looked upon them, when the fate of Europe and of the world hung in the balance. Marvellously in the retreat from Mons and also on the Marne they were supernaturally upheld and delivered.

A lieutenant in charge of an Indian Labour Battalion was in hospital at Etretat, in France, at Christmas, 1917. He occupied the same bedroom as the Writer (A.A.B.). One evening when a discussion had taken place at the officers' mess on the Angels at Mons, the Writer had told his experiences, but there was opposition and some warmth.

In the bedroom at night Lieut. P— said: "Mr. Boddy, you were quite right. My brother, who isn't much of a religious man, not making a great profession, told me he had seen them. He said: 'We were taking cover in a dry ditch when the Germans were coming on, and the Angels just saved us. Did I see them? I saw them sure enough, don't you ever doubt it.' You can trust him to speak the truth," said the lieutenant, "but he would not like his name to be published." (The Editor, of course, has his name.)

NURSES ON THE SIDE OF THE ANGELS.

I possess a letter from a Red Cross nurse from Cambridge, who wrote: "One of my men, who went out at the beginning of the war, told me that he had seen three Angels when he was on sentry duty, and that he had called his officer and several men of his company, and they all saw it. Another soldier who was in the same ward said he had also seen them. All these men were steady and reliable. I should never doubt their word for a moment." (She requests that her name should not be printed. The Editor has her name and address.)

MR. HAROLD BEGBIE "ON THE SIDE OF THE ANGELS."

This well-known writer published a small book under the above title. In it, I think, he describes the vision seen by the sentry referred to in the letter above quoted. It was published by Messrs. Hodder & Stoughton, London and New York (1/-).

I think some of the difficulties vanish if we remember there were several different appearances, and so different accounts.

FOUR VISIONS.

1. Three Angels in the sky at sunset (Begbie).
2. Many Angels holding back the Uhlans (Bishop of Durham and Miss F. Jay).
3. Five Angels in the streets of Mons (Private J. Easy). See Booklet, "Real Angels at Mons."
4. Supernatural Cavalry ("Daily Mail," 15th September, 1918).

As to this last a distinguished Lieut.-Colonel wrote: "I propose to tell you my experience during the retirement."

The officer then told of the retirement from Le Cateau on August 26th, 1914. "The brigade to which we belonged covered the retirement of the rest of the division, so that we had very hard work, and by the night of the 27th we were all absolutely worn out with fatigue, both bodily and mental fatigue. No doubt we also suffered to a certain extent from shock, but I feel sure that our mental faculties were still quite sound and in good working condition.

"On the 27th, as we rode along, I became conscious of the fact that in the fields on both sides of the road along which we were marching I could see a very large body of horsemen. I did not say a word about it at first, but I watched them for about twenty minutes.

SEARCH FOR THE CAVALRY.

"At last an officer asked me if I saw anything in the fields. I then told him what I had seen. A third officer then confessed that he, too, had been watching those horsemen for the past twenty minutes. So convinced were we that they were really cavalry that at the next halt one of the officers took a party of men out to reconnoitre and found no one there. The night then grew darker, and we saw no more.

"The same phenomenon was seen by many men in our column."

* * *

It cannot be that all these four different visions were imaginary. No!

It is better to be "on the side of the Angels." We read of certain folk called Sadducees "who neither believed in Angels or Spirits." We



THE THREE ANGELS (MONS).

From a large picture recently painted by Lieut. Gerald Palmer (8th Durham Light Infantry, 50th Division).

Lieut. Palmer was wounded in the Sanctuary Wood, Ypres salient, February, 1916. He believes in the Angelic Visitants, and hopes that this picture will be exhibited in the Royal Academy, as previous pictures of his have been. (He is forming Open-Air Classes, to meet in the neighbourhood of South Shields. Address:— Lieut. G. Palmer, The Studio, Albany Chambers, King Street, South Shields.)

live in a very sceptical age, we know to our cost. God's angels are often protecting us, but only rarely are our eyes opened to see them. "The angel of the Lord tarrieth round about them that fear Him, and delivereth them."

Mr. Machen's confession as to making up the story of "The Bowmen" does not affect the truth of "The Real Angels at Mons."

* See Booklet entitled "Real Angels at Mons," by Rev. A. A. Buddy, 2½d. or Five Cents, by post.

REQUEST FROM IRELAND.

DEAR PASTOR BODDY,

Kindly ask the readers of "Confidence" to pray for the following special meetings in connection with the "Elim Pentecostal Alliance" in Ireland:—

- (a) The Convention at Belfast during Easter holidays. Speakers from different parts.
- (b) Gospel Meetings at the Tent in Bangor, Co. Down, during the summer months.
- (c) Camp Conventions at Bangor, Co. Down (a famous seaside resort), from July 12th until July 20th. Speakers expected from England, Wales, and Scotland. For further particulars write Wm. Henderson, Sec., Highbury Gardens, 3 University Avenue, Belfast.

Thanking you,

I am,
Yours in the Master's service,
W. HENDERSON.

Highbury Gardens,
3, University Avenue,
Belfast.

PENTECOSTAL ITEMS.

CROYDON. The Annual Easter Gatherings will be held in the Holiness Hall, Sydenham Road, Croydon, on Easter Sunday and Monday. Each day at 11 a.m., 3 and 6.30 p.m. Speakers:—Pastor Blackman, Mr. Mundell, Mr. Potima, and others. Friends from a distance will please bring their own luncheon. Tea will be provided at 5.15.

BOURNEMOUTH. Easter Meetings. At Cranmer Hall, Cranmer Road, Winton, will be held special meetings from Good Friday, April 18th, to Tuesday, 21st. Speakers:—Bro. George Every (of Llanelly) and Bro. Ivor Roberts (of Lower Cwm-twrch). Write to Pastor E. Blackman, Salem, 7 Frederica Road, Winton, Bournemouth.

"SIGNS AND WONDERS," by Mrs. Woodworth-Elter. Mr. P. St. G. Kirke, M.A. (Parliament Mansions, Victoria Street, London, S.W., 1), supplies the valuable abridged edition for 2/6 (postage 4d.). He also makes a further offer. He will send six copies at half-price (including postage 8/3, or 9/6 if to be despatched separately to various addresses).

BRO. PERCY BRISTOW, of Lungmen Hsien, North China, writes under date of January 20th telling of victories through faith over demon possession. A young Buddhist, who had to be chained because of his threats to his father, is now in his right mind. Mrs. Bristow, too, had been preserved in time of danger. They are full of praise and thanksgiving.

BRO. A. W. FRODSHAM, of 40, Temple Street, Fredonia, New York State, has been acting as Pastor to the Pentecostal Assembly at that place since November. He has taken his people on missionary trips to places some little distance away among the hills, 700 feet above Lake Erie,

and they have given their testimonies, and a number have sought the Baptism of the Spirit.

"FREDONIA," he writes, "is a very pretty town forty miles west of Buffalo, three miles from Dunkirk, which is a town on Lake Erie. We are in the centre of the grape-growing district, and great quantities of other fruits are grown. We are not very far from the famed Chataugua Lake and Camp Ground. We shall be pleased to see any of our English friends if passing this way."

ANTWERP (Belgium). Mrs. Ada Esselbach-Whiting with her husband have the International Sailors' Rest at 37 and 39 Canal des Vieux Lions, Antwerp. She has been at some of our Conventions, being English, and at one time with the Church Army. She had very trying experiences during the war. She writes very thankfully of "Confidence": "The blessing of Pentecost and the few copies of 'Confidence' which I and Pastor Gahan (of Brussels) exchanged were a great help to me in lonely hours."

ROKER TRACTS. A number of the Roker Tracts are out of print or very nearly so. The Rev. A. A. Boddy has during the war given away large numbers in hospitals and billets. To reprint "Health in Christ" alone will mean £19 5s. for 3000. A similar rate will apply to others in the series. He will be thankful for any kind donations. He needs £30 or £40 (equal to 200 dollars). Will anyone who has received blessing help in this work?

A VISION AT SUNDERLAND. The Editor ministered not long ago to a dying girl on the verge of womanhood, the only child of a father and mother who are getting on in years. Their heart's love was all centred in the dear one, who, alas, was taken from them. Some weeks later they were walking quietly to the cemetery to place fresh flowers on her grave. They were passing Roker Park, when suddenly the dear daughter spoke quite plainly and unmistakably into the father's ear these words: "Daddy, I'm in heaven now." Then in front of his eyes floated, as it were, a book. It opened, and there, occupying all the opening, was our Redeemer on His Cross. Then slowly the book closed, and vanished. "My dear girl's death has done me both harm and good," said the father. Yes, he who was indifferent has become deeply interested in the things of God, and is often seen in His House worshipping reverently, and only regrets now that the change did not come sooner. "God works in a mysterious way, His wonders to perform."

PROPOSED VISIT OF THE EDITOR TO U.S.A. AND CANADA. Rev. A. A. Boddy has been invited to speak at the Atlanta Pentecostal Convention (Georgia), July 3rd to 13th. (This invitation is from Mrs. Sexton, of 200, Berne Street, Atlanta.) He also has been invited to speak at Los Angeles by Pastor Collins (associated with Pastor Osterberg) of the Gospel Assembly, 323, South Main Street. Also he is invited by Pastor Benham to speak at "The Gospel Mission," 573½, Portage Avenue, Winnipeg, Man., and by Bro. E. Bramwell Reed, in charge of "The Christian Workers' Church," London, Ontario.



GENERAL VIEW OF CITY OF YUNNAN-FU *

(Continued from foot of last page.)

The Editor of "Confidence," if the way becomes somewhat more clear than it is just at present, will very gladly (D.V.) again visit Pentecostal friends on the Western Continent. He is fully assured that the difficulties will be surmounted, if it is the will of God. Other brethren who would like him to visit them for two or three meetings or even for one night on the routes suggested by the places mentioned, may write to him at All Saints' Vicarage, Sunderland (until the second week in June).

* * *

HAVNINGBERG, a fishing village in Arctic Norway, about forty miles from the Russian Murman District, has about 200 inhabitants. About half-a-dozen have in this out-of-the-world place received the Baptism of the Holy Ghost, and, as a reliable correspondent adds, "are in full enjoyment of the gifts that accompany the Baptism."

* * *

During a recent revival in the Arctic village about forty adults were brought into fellowship with God, and twenty to thirty children. It was through the preaching of a Missionary accustomed rather to evangelising the Lapps.

* * *

The speaking in tongues caused much questioning. But a Swedish sailor recognised the Italian language amongst others, in which simple women were praising God. Our correspondent tells us of one man who was on the way home from a meeting and was talking earnestly with a godly woman who had spoken in tongue.

* * *

It was a still, clear night, but suddenly they

heard a sound in the air, which grew to the sound of a "rushing, mighty wind," and two great tongues of fire appeared. The man seeing believed.

A WHITSUNTIDE CONVENTION

In the Holiness Hall, Sydenham Road, Croydon.

JUNE 8TH TO 11TH, 1919.

A four days' Pentecostal Convention will be held in the above Hall on Whit Sunday (11, 3, and 6.30), Monday (3 and 6.30), Tuesday (11, 3, and 6.30), and Wednesday (11, 3, and 6.30).

Speakers expected: Rev. A. A. BODDY, Sunderland; Mrs. CRISP, London; Mr. MUNDELL, Croydon; Mr. and Mrs. HOLLIS, Missionaries; and others.

On the Wednesday at 6.30 there will be held a Pentecostal Missionary Meeting, and the offerings will be given to the P.M.U.

For particulars of the Easter Meetings see Pentecostal Item, page 24.

* The above picture, together with that on the front page, appear by the kind permission of the Editor of "Flames of Fire." The "cross" shows the neighbourhood of the Mission Buildings.

"CONFIDENCE."

APRIL-JUNE, 1919.

Editor—

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

Assistants—

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

Terms :—This paper is supported by Subscription-Gifts. Address the Secretaries, All Saints' Vicarage, Sunderland. (All correspondence should be addressed to the Secretaries. The Editor has very many other duties.)

The Bradford Convention.

Bowland St. Mission, Manningham Lane.

From April 18th (Good Friday) for TEN DAYS is to be held (D.V.) the Bradford Easter Devotional Convention. Bro. Smith Wigglesworth is, of course, to be the Convener. Meetings, 10.30, 3, and 7.

SPEAKERS:

Mr. THOS. MYERSCOUGH (Preston).

Mr. BOULTON (Hull).

Pastor JEAYS (Cheltenham).

Miss MORRELL.

Mrs. CRISP (London).

Mr. and Mrs. WALSHAW (Halifax).

Rev. W. REED (Glasgow).

Bro. REEF GRIFFITHS (Wales).

Bro. JAS. TETCHNER (Horden).

Probably there will also be present other brethren and missionaries. Bro. Wigglesworth writes: "There are many enquiries for rooms, and there is great interest in many quarters, and all seem full of expectation. We are bidding well for a £500 offering, and there seems every evidence that by faith we shall reach this amount. I am being much used, and God is helping me to rebuke the "Flu" demons. Many are healed who apparently were dying."

Address: Bro. Smith Wigglesworth, 70, Victor Road, Manningham, Bradford.

A Straited Place, which Revealeth the Face of God.

Address by Bro. Smith Wigglesworth, of Bradford.

Gen. xxxii., 24: "And Jacob was left alone, and there wrestled a man with him until the breaking of the day."

As we look back over our spiritual career we shall always see there has been a good deal of our own day, and that the end of our day was the beginning of God's day. "Can two walk together except they be agreed" (Amos iii. 3). "Flesh and blood cannot inherit the kingdom of God, neither doth corruption inherit incorruption" (1 Cor. xv., 20), and we cannot enter into the deep things of God until we are free from our own ideas and ways.

Jacob! The name means supplanter, and when Jacob came to the end of his way God had a way. How slow we are to see that there is a better day. Beloved, the glory is never so wonderful as when God has His plan and we are helpless and throw down our sword and give up our authority to another. Jacob was a great worker, and he would go through any hardship if he could have his way. In many ways he had his way, and in ignorance how gloriously God preserved him from calamity. There is a good and there is a better, but God has a best, a higher standard for us than we have yet attained. It is a better thing if it is God's plan and not ours.

Jacob and his mother had a plan to secure the birthright and the blessing, and his father agreed to his going to Padan-aram, but God planned the ladder and the angels. "The land whereon thou liest, to thee will I give it." "I am with thee and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee until I have done that which I have spoken to thee of" (Gen. xxviii., 13, 15). What a good thing for the lad, in the midst of the changes, God obtained the right place. The planning for the birthright had not been a nice thing, but here at Bethel he found God was with him.

Many things may happen in our lives, but when the veil is lifted and we see the glory of God, His tender compassion over us all the time, to be where God is, how wonderful it is. Bethel was the place where the ladder was set up twenty-one years before. Twenty-one years of wan-

dering and fighting and struggling. Listen to his conversation with his wives (xxxii., 7): "Your father hath deceived me and changed my wages ten times, but God suffered him not to hurt me." To his father-in-law (verse 42): "Except the God of my father had been with me, thou hadst sent me away empty. God hath seen my affliction and the labour of my hands." Jacob had been out in the bitter frost at night watching the flocks. He was a thrifty man, a worker, a planner, a supplanter. We see the whole thing around us in the world to-day—supplanters. There may be a measure of blessing, but God is not first in their lives. We are not judging them, but there is a better way, better than our best—God's way.

in God where you can know that God is with you all the time. Can we know that God is with us all the time? Yes! Yes! Yes! I tell you there is a place to reach where all that God has for us can flow through us to a needy world all the time. *"For as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts."*

Verse 24: "And Jacob was left alone, and there wrestled a man with him until the breaking of the day." Oh, to be left alone! Alone with God! In the context we read that several things had gone on. His wives had gone on, his children had gone on, all had gone on. His sheep and oxen had gone on, his camels and asses had gone on, all had gone on. He was



THE BRADFORD CONVENTION. THE PLACE OF MEETING.

Visitors to Bradford on leaving the Midland Railway Station can take any car which goes Manningham Lane way. There is a stopping place at the end of Bowland Street. This is only some 600 yards ride, but it saves the hill. (It is about ten minutes walk from the town.)

God first! "There is a way that seemeth right unto a man, but the end thereof are the ways of death" (Prov. xvi., 25).

But there is a way that God establisheth, and I want us to keep that way before us this morning—the way that God establisheth. In our own natural planning and way we may have much blessing, of a kind; but oh, beloved, the trials, the hardships, the barrenness, the things missed which God could not give us! I realise this morning by the Holy Ghost, I realise by the anointing of the Spirit that there is a freshness, a glow, a planning

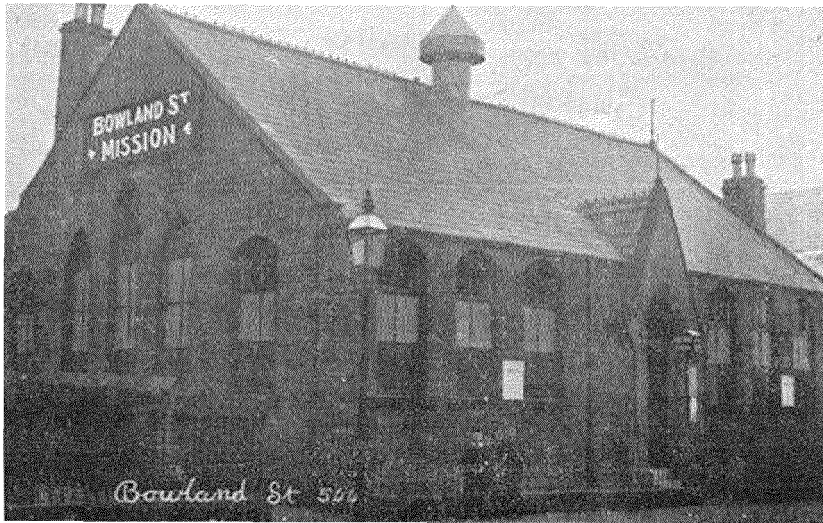
alone. You will often find you are alone. Whether you like it or not, your wives will go on, your children will go on, your cattle will go on. Jacob was left alone. His wife could not make atonement for him, his children could not make atonement for him, his money was useless to help him. "And Jacob was left alone, and there wrestled a man with him until the breaking of the day." What made Jacob come to that place of loneliness, weakness, and knowledge of himself? The memory of the grace with which God had met him twenty-one years before,

(A Straitened Place—continued.)

when he saw the ladder and the angels and heard the voice of God: "Behold I am with thee and will keep thee, and will bring thee again into this land; for I will not leave thee until I have done that which I have spoken to thee of" (xxviii., 15). He remembered God's mercy and grace.

Here he was returning to meet Esau. His brother had become very rich, he was a chief, he had been blessed abundantly in the things of this world, he had authority and power to bind all Jacob had and to take vengeance upon him. Jacob knew this. He knew also that there was only one way of deliverance. What was it? The mind of God. "No one can deliver

Jacob was left alone. He knelt alone. The picture is so real to me. Alone! Alone! Alone! He began to think. He thought about the ladder and the angels. I think as he began to pray his tongue would cleave to the roof of his mouth. Jacob had to get rid of a lot of things. It had all been Jacob! Jacob! Jacob! He got alone with God and he knew it. If you get alone with God, what a place of revelation! Alone with God! Jacob was left alone, alone with God. We stay too long with our relations, our camels and our sheep. Jacob was left alone. It would be afternoon. Hour after hour passed. He began to feel the presence of God. But God was getting disappointed



THE CONVENTION AT BRADFORD (YORKS.).
BOWLAND STREET MISSION, MANNINGHAM.

me but God." God had met him twenty-one years before, when he went out empty. He had come back with wives and children and goods, but he was lean in soul and impoverished in spirit. Jacob said to himself, "If I do not get a blessing from God I can never meet Esau," and he made up his mind he would not go on until he knew that he had favour with God. Jacob was left alone, and unless we get alone with God, we shall surely perish. *"God interposes where strife is at an end; the way of revelation is plain, and the Holy Ghost's plan is so clear, that we have to say it was God after all."*

with Jacob. If ever God is disappointed with you when you tarry in his presence, it will be because you are not white-hot. If you do not get hotter, and hotter, and hotter, you disappoint God. If God is with you and you know it, be in earnest. Pray! Pray! Pray! Lay hold! "Hold fast the confidence and the rejoicing of the hope firm unto the end" (Heb. iii., 6). If you do not, you disappoint God.

Jacob was that way. God said: you are not real enough; you are not hot enough; you are too ordinary; you are no good to me unless you are filled with zeal—white hot! He said, "Let me go,

for the day breaketh." Jacob knew if God went without blessing him, Esau could not be met. If you are left alone—alone with God—and you cannot get to a place of victory, it is a terrible time. You must never let go, whatever you are seeking—fresh revelation, light on the path, some particular need—never let go. Victory is ours if we are in earnest enough. All must pass on, nothing less will please God. "Let me go, the day breaketh!" He was wrestling with equal strength. Nothing is obtained that way. You must always master that which you are wrestling with. If darkness covers you, if it is fresh revelation you need, or your mind to be relieved, always get the victory. God says you are not in earnest enough. "Oh," you say, "the Word does not say that." But it was God's mind. In wrestling the strength is in the neck, chest, and thigh; the thigh is the strength of all. So God touched his thigh. That strength gone, defeat is sure. What did Jacob do? He hung on. "*God means to have a people severed by the power of His power, so hold fast; He will never leave go. And if we do leave go we shall fall short.*"

Jacob said, "I will not let Thee go, except Thou bless me" (verse 26). And God blessed him. Verse 28: "Thy name shall be called no more Jacob, but Israel." Now a new order is beginning, sons of God. How wonderful the change of Jacob to Israel! Israel! Victory all the time, God building all the time, God enough all the time. Power over Esau, power over the world, power over the cattle. The cattle are nothing to him now. All is in subjection as he comes out of the great night of trial. The sun rises upon him. Oh, that God may take us on, the sun rising, God supplanting all!

What after that? Read how God blessed and honoured him. Esau meets him. No fighting now—what a blessed state of grace! They kissed each other. "When a man's ways please the Lord, he maketh his enemies to be at peace with him" (Prov. xvi., 7). "What about all these cattle, Jacob?" "Oh, it's a present." "Oh, I have plenty; I don't want your cattle. What a joy it is to see your face again!" What a wonderful change! Who wrought it? God.

Verse 25: "When he saw that he pre-

vailed not against Him." Could he hold God? Can you hold God?—it is irreverent to say so—oh, yes, you can. Sincerity can hold Him, dependence can hold Him, weakness can hold Him. When you are weak, then are you strong (1 Cor. xii., 10). I'll tell you what cannot hold Him. Self-righteousness cannot hold Him, pride cannot hold Him, assumption cannot hold Him, high-mindedness cannot hold Him; thinking you are something when you are nothing, puffed up in your imagination. Nothing but sincerity! You can hold Him in the closet, in the prayer meeting, everywhere. "If any man hear my voice and open the door I will come in, and will sup with him, and he with Me" (Rev. iii., 20).

Can you hold Him? There may be a thought, sometimes, that He has left you. Oh, no! He does not leave Jacob, Israel. What changed his name? The wrestling? What changed his name? The holding on, the clinging, the brokenness of spirit? If you do not help me I am no good, no good for the world's need. I am no longer salt. Jacob obtained the blessing on two lines: the favour of God, and a yieldedness of will. God's Spirit was working in him to bring him to a place of helplessness; God co-working to bring him to Bethel, the place of victory. Jacob remembered Bethel, and through all the mischievous conditions he had kept his vow.

When we make vows and keep them how God helps us. We must call upon God and give Him account of the promise. Verse 30: "And Jacob called the name of the place Peniel, for I have seen God face to face, and my life is preserved." How did he know? Do you know when God blesseth you, when you have victory? But twenty years afterwards the vision of the ladder and the angels! How did he know? We must have a perfect knowledge of what God has for us. He knew that he had the favour of God, and that no man could hurt him. Let us in all our seeking see we have the favour of God, walking day by day beneath an open heaven. Keeping His commandments, walking in the Spirit, tender in our hearts, lovable, appreciated by God; if so, we shall be appreciated by others and our ministry will be a blessing to those who hear. God bless you. God bless you—for Jesus' sake.

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 Poihill, 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. W. Glassby, "Ladyfield," Renhold, Bedford; Mr. John Leech K.C., 11, Herbert St. Dublin; Mr. H. Small, 47, Belvedere Rd., Upper Norwood, London, S.E.; Mr. Smith Wigglesworth, 70, Victor Rd., Bradford; and Mrs. Crisp, 7, Eaton Road, London, N.W.

MISSIONARIES. INDIA.—United Provinces: Mr. J. H. Boyce, Miss G. Elkington, Miss B. Jones, 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 E. Biggs, Miss J. Biggs, Miss Waldon, Mr. and Mrs. Lewer, Mr. and Mrs. Leigh. Likiang: Mr. and Mrs. Kok (on furlough), Miss Scharten. *Miss Agar (Associate)*, Mr. and Mrs. Klaver. AFRICA.—Mr. and Mrs. J. D. Johnstone, and Mr. and Mrs. Richardson.

THE TRAINING HOME.—The Women's Missionary Training Home is at 7, Eaton Road, Haverstock Hill, Hampstead, London, N.W. Mrs. Crisp, Principal and Superintendent.

THE MEN'S TRAINING HOME. 12, South Hill Park Gardens, Hampstead, London, N.W. Mr. J. Hollis, Principal; Mrs. Hollis, Superintendent. Application for admission as students, etc., to be made to the Hon. Sec., Mr. T. H. Mundell, 30, Avondale Road, Croydon.

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. This is important, as this is a faith work. The Council only pass on that which is entrusted to them. Let us all pray the prayer of faith.

The P.M.U. Council has appointed Bro. J. Hollis and his wife, Sister Hollis, to be in charge of the Men's Training Home. They have had experience in the Foreign Mission Field in South America. Bro. Hollis writes for the readers of "Confidence" the following, entitled—

A MISSIONARY'S STANDPOINT.

How do things in general appear to a missionary? Our view obtained must necessarily be comprehensive, as seen from a distance—for the further away the wider the angle—and yet none the less intimate with close and real facts. Experience with men and things in the Homeland before and after a missionary course of training has led him to gravely consider the condition of the world around him, and, secondly, to seek to extend his regards beyond the circle of his own personal interests. He feels that, after having received a commission from God, his own condition of "being saved" involves the duty of presenting this salvation to all who will hear it.

"Woe is me if I preach not the Gospel." Is it harder for the messenger to remain at home temporarily, or instantly return again and obey the Macedonian call? It just depends what we mean by the word "harder." We know whether it be easier to win a primitive people who know no better, or to try and persuade a people who already think that they know. Happy is the missionary in these days who has received his sailing passport.

DARKNESS IN THE HOMELANDS.

The first instinct upon re-contact with a civilised yet Godless community is for the missionary to flee. Well might Nehemiah sigh and think twice as he walked round the debris of a fallen Jerusalem. But is it easier to stay at home and help

build the walls "in England's fair and pleasant land" or to flee and leave it to others. And in these days shame on us, for it is often left to a few yet faithful women. Yes, it would be easier to re-embark by far, and readily believe with the pessimist that Britain's palmy days were past.

Varied are the experiences of the missionary, not only on the field, but when at home. Wherever he goes he meets the same appalling need. Dense darkness covers his native land, and he wonders whether he can let in any light. Because of this he does not pretend to believe that his motives will be understood. Many will not understand God's leadings of another soul, and that is not so peculiar when the mysteries of Providence in their own lives are inexplicable. So if the missionary is still clinging to home it is with a loose grip, holding as if he held not, a pilgrim bound for that only city which hath foundations.

THE HOME BASE.

One paramount requisite is apparent to all missionaries, that more stress be laid on the value of the home base than in former years; its value as appointing, advising missionaries, and not least its aim to solidify and perpetuate work already begun by its pioneers. And to know that someone other than the missionary himself is in part responsible is a great item and stimulus to those who are in the forefront of the battle. The missionary or evangelist now feels that he is but one link in a mighty chain of Pentecostal prayer, which by the energy of the Holy Ghost is in contact with stores of grace in heavenly places.

Then the question resolves itself into this: can we help by giving any counsel, by inspiring with any message, and one's own life's blood? It view of the rapidly passing years can we reproduce that which Christ has revealed in us unto others? With the need presented before us for the time being of filling a gap, we need not ask: how do I feel respecting this? but do I see clearly my

duty? Let that suffice for the present to all friends whom we hold in high estimation and value their prayers for all those who, realising their call, come up to London for training. To all intending candidates for mission work we would say, "Follow the vision and go through." That God-given inward burning was not to be reasoned with or argued about, but meant to be obeyed. "Go ye therefore."

THE TRAINING HOME.

The ultimate ideal of the Home is that of evangelism, though it may include the mystical teachings, for without that deep inner experience there can be no abiding Christian service. We trust that "the Blessing" will not be consumed on the premises, but shared in the City and district throughout.

And as to methods of study and evangelism, we must return to the methods of the missionary. Who would wait in a heathen land until a chapel or church was built? Or what missionary would think of sitting down in Jesus Hall and wait until the crowd came in from bazaar or busy street? If we cannot reach the masses by old methods, then let the artillery come into action. If sinners are bold and blushes are at a minimum, then what is Pentecost for but to bring John and Peter boldness to the crowds. "Mother," said a Spartan youth, "I cannot reach the enemy." "Why, my son?" "Because, mother, my sword is too short." "Then take a step nearer, my son." We are responsible for contact with sinners, if not their conversion.

THE SWORD.

How to use the sword is the question. Is training necessary?—not merely mental, but moral and spiritual. Ask the twelve disciples, or the one hundred and twenty, or the seventy. Chiefest of all requirements was discipline, in order to be able to discipline others (see Timothy); the value of fellowship with other brethren; the learning to respect fellow-workers and their views; a salvation from over-dogmatism, which is no small gain; but to be able to present every aspect of Divine truth necessary for salvation in its due proportion.

An outlook is given not only of the need of the world but the plan and purpose of God is seen for the individual and the world. And Christ as the centre and sum of all things. These are some elements in a vision obtained not only by intuition but by patient study. And these mine own eyes are anointed by trying to make others see. Mine own load is lifted by easing the burden off someone else's back. Blessed Service!—yea, rather, Blessed Name!

A servant of Jesus Christ,
JOSEPH HOLLIS.

Mr. Polhill's Journey to India.

Earlier Stages.

We got afloat about 11 o'clock, Friday, Jan. 31st. A very cold wind was blowing, and it was difficult to find a warm place. This is a small vessel, and we have only 34 passengers on board, all men except two; and a grand opportunity is given for personal work. There is a band of young men from Dundee, wonderfully open to impression; some have already decided, and I am hopeful for the whole band, I had prayer with

one and he yielded his heart to the Lord; three were very glad to receive pocket Testaments, and promise to sign the *decision* at the end; I gave them a Scripture Reading Syllabus. A young airman told me he believed in prayer, and believed he had met with no accidents through prayer. He is coming to have prayer with me.

We were escorted by tugs past Dover Straits, and kept our pilot as far as Torquay on Saturday afternoon.

The Bay of Biscay let us off easily—only an uncomfortable swell for two days. Wednesday evening we passed the Straits of Gibraltar and saw the tall steep rock, but few lights.

We have thoroughly enjoyed

THE MEDITERRANEAN,

with its warm, pleasant sunshine, and wind following us. We shall soon have our awnings up.

In the last 24 hours we have twice changed our course to avoid mines, warned by wireless; at lunch to-day so suddenly that the dinner things were in many cases precipitated on to the floor, from the swell that met us. They are constantly finding out new mines, and each ship keeps up a continued communication. Rom. xv., 30.

* * *

We got into Port Said on Thursday morning early (13th inst.), having to anchor for the night outside, there being no pilot available to take us in—a most unusual occurrence. But, it seems, had we done so, the coolies would not have worked through the night discharging freight.

Everybody went ashore for the day. The town has much grown since I was there five years ago. Large camps of our Tommies everywhere; shops are larger and better. The British and Foreign Bible Society have a fine new building for their Central Depot, from which they supply Mesopotamia and Palestine and a part of Africa. There is an American Mission in Port Said, and it is said that a good work is being done. I had not an opportunity of meeting their missionaries. I saw the Cairo train leave—a five-hour journey. It was a beautiful, clear, bright day. Returning to the ship about 4.30, we did not actually leave before midnight. One hundred and thirty Indians with their baggage got on here as crews for other B.I. steamers.

Nest day was an interesting

STEAM DOWN THE CANAL.

There were many traces of the war—sandbags, entrenchments, barbed wire, camps. We chased the Turks off the Sinai Peninsular, and as far as Gaza, in 1915. They had once crossed the Canal, but that was their only effort. *Ismailia*, half-way through, is a pretty town, hidden in trees, bordering a large basin of the Canal. The Cairo railway passes this. Suez was reached at 6, and we remained discharging stores for the troops, etc., until midnight. The new town of Suez, some distance from the old, has, I think, grown much as a result of the war.

We had a good run through the Red Sea, with wind astern, and making good time. Neither did the heat trouble us in this, at times, blazing part of the journey. We found at Suez that we were fortunate to be on a *small* steamer, for passengers on a larger vessel that passed us were five or six in a cabin.

We have had services the last two Sundays, but not very many attended. However, some interest is shown by individuals, especially some Scotchmen from Dundee, and one or two others.

(Mr. Polhill's Journey to India—continued.)

We have many officers, Tommies, and airmen, etc., going out to positions in India, etc. Many openings are now given in India, where work has been much crippled through the war—on tea estates, in jute mills, banks, and places of business. We hope to get two or three mails on arrival at Calcutta.

Earnestly asking for your prayers for opened doors, and for success.

* * *

It is with thankfulness and praise that I sit here this morning in Calcutta, after as good and fine and prosperous and pleasant a journey as it was possible to have. Both captain and chief engineer agreed that the journey was "one in a hundred," and I attribute this much to the *prayers* of the dear friends in the homeland.

Wonderful opportunities for individual talk and testimony were given me on board. We had only thirty-four passengers, but I think I had private religious conversation with something like twenty, besides having three Sunday services. A few, I believe, decided to be Christians; others came right up, and, I trust, will become believers. Anyway, the religion of Christ was brought right "athwart" all on board, and there was a good deal of conversation about it amongst the passengers. The worldly element was strongly in opposition, and no doubt did its best to thwart and counteract the Truth, but God did and will gain the victory. The influence of the older hands on the young was the reverse of helpful.

I much enjoyed the day we spent at
COLOMBO.

The colours there are charming, especially the beautiful fresh greens. I knew no Pentecostal address there, except Mr. Phair, of the C.M.S., and regretted time failed to render a journey up country possible. We passed within sight of Madras, and saw the camps shelled by the "Emden," but did not stay. Finally, after a day's steam up the Hoogly River, we moored alongside the dock at Calcutta on Wednesday, 5th March.

I have made the acquaintance of several Pentecostal friends in Calcutta. There is no regular meeting. Some of these friends just gather in each other's drawing rooms for prayer from time to time.

Rev. G. H. Hook, Pastor of the Carey Baptist Chapel, Bow Bazaar Road, kindly asked me to take his services morning and evening on Sunday last, and we had a season of blessing from the Lord, and it is arranged that another service be held this evening. It was in this chapel that Mr. and Mrs. Garr, from America, held their services some years ago. Mr. Hook has been forty years in Calcutta without a break. One gentleman and his wife at the service were present at a Convention we held at Holborn Hall eight or nine years ago.

There has been a great change in the weather the last day or two, and it is getting distinctly hotter. Every day is sunny and clear. The early morning is fresh, with slight haze, and the evenings pleasant and cool.

THE MAIDAU,

the great open park, with fine shady trees, is a great boon to Calcutta. On it are hockey, cricket, polo, and race grounds, and along its roads every description of vehicle from the oxen carts, three classes of cabs, to the taxi; the latter *very*

numerous and aggressively noisy.

May I once more ask your prayers for "opened doors" as I go on, a step at a time. Thanking you for this in the past. With most cordial greetings,

Yours in His grace,
CECIL POLHILL.

Address—Poste Restante,
Calcutta.

INDIA.

Bro. Boyce Evangelising.

Yesterday I finished a tour of six weeks, visiting in that time forty-five villages, preaching in them sixty-seven times, sold in them thirty-two portions of the Gospels, gave away seventy-two portions. Yesterday Isaiah liii. came to me forcibly: "Who hath believed our message, and to whom hath the arm of the Lord been revealed?" Out of all these villages only a few said they would believe, whilst nearly all would acknowledge that what we were proclaiming was an excellent thing. However, but for the "Caste system," I honestly believe that hundreds would gladly accept of the Lord and His salvation. In this last two-and-a-half months since my dear wife passed away, I have visited eighty-four villages with the Gospel message, covering ground in my tours a length of nine miles, with a width of, in places, two or three miles.

To-morrow, God willing, I will remove from my present stand to a place three miles from here, and from there to the South one may go on for nine miles, and to the East and West six miles each, finding hundreds and hundreds of villages to evangelise. To keep this way, abounding in the work of the Lord, I find a good antidote to fight against the loneliness caused by the death of my dear wife.

The above mileage is not the limit of operations, for we could go further, especially West for perhaps eighteen miles (but we are only two voices crying in this wilderness, "Prepare ye the way of the Lord"), with a breadth of twelve miles. But that scripture comes to me forcibly, "To whom hath the arm of the Lord been revealed?" In the ground over which we have already travelled, has anyone seen beauty in this despised One of Nazareth? Is He the incarnation of God? Well, what of it? To the Hindoo, Situ Rām and Krishna are also the incarnations of God, and there are ten incarnations altogether. "This is no new news to us who are Hindoos, that God was manifest in the flesh." "Sir," says one, "there are many crossings over the river, or ferries; what you tell us is excellent news, but—one river, and over that river many ferries." We answer him, "Acknowledged. One river and many ferries, but where do they lead to but into hell; and if you desire heaven you have to retrace your steps, giving up all your old things which you have received from your forefathers (1 Peter i., 18, 19), believing on the Lord Jesus Christ, and cross by that one and only ferry, which is Jesus Christ and His death."

Now what is the rule of things as we find them here in India as we go from village to village? Is it "Sir, please show us how to get rid of my load of sin?" Never yet have I found one so burdened with his sin that he desired us to show

him a way from what he already knew or supposed to be ways of getting rid of his sin. Something like this must have been the state of Israel to cause the prophet to cry out: "Who hath believed our message, and to whom hath the arm of the Lord been revealed?" What I find the people alive to here is not their spiritual need, but only, "Sir, how poor we are! Please give us clothes to cover, we feel the cold so bad; we are hungry and starving, please give us some money to buy food." Alive to just what they see before them! Surely they are dead in trespasses and sins. If we tell them of a heaven to gain, and a hell to shun, we are often told heaven and hell is here present in this world.

So, beloved in Christ, from the above picture you have a good field of operation to be intercessors in. "More things are wrought by prayer than this world dreams of. Wherefore let thy voice rise like a fountain for them night and day." It is the hidden members of our body which are the most important. When they are in healthy working order, then the active visible members can carry on. So in the Church, which is His body, the hidden prayer warriors are the most important. When they are at their business in a business-like way, things will move here in India for God. (Psa. cxiv. 1-4.) What happens when "Judah became His sanctuary, Israel His dominion"? Things begin to move. "The sea saw it and fled," etc.

What India needs is men of her own flesh and blood who shall become leaders. "Men whose hearts God has touched." Not Europeans, Americans, but Indians who shall go through India as flaming torches, like Samson's firebrands (Judges xv. 4, 5), until all India shall be on fire with the true knowledge of God. Please pray them into being.

But by saying that India does not need Europeans or Americans please do not misunderstand me. Until such Indian leaders do appear on the scene, our European and American brethren and sisters are necessary. They are called to come and live for God in India.

The very next day a Mohammedan young man, well-to-do, came to my tent and confessed his faith in Christ. He is the fruit of others who have sown the truth in his heart years ago, and now it seems probable of coming to fruition. He told me that he would confess Christ publicly, only he is waiting until all of his property shall become secure on his name, for his parents are yet alive. I pointed out to him that he might die before then, and he would lose his property and his soul, and that if he confessed Christ now he might be the means of saving his family also. He said he had not thought of that, but that now, cost what it may, he would confess Christ openly. A few nights since he visited me, and told me that "night-time I am awake, thinking of what I shall do." It is a big test for him, for it means, if he confesses Christ publicly, the loss of all his property, parents, wife, if she will not step out with him. How these poor Indians need our prayers! It is already circulated about him that "He is a convert." I am just now waiting to see what he will do.

Yours in Him,
J. H. BOYCE.

Goshainganj,
Fyzabad Dist., U.P.
India,

Feb. 14th. 1919.

CHINA.

A Christian Festival at a Yunnan Out-station.

Letter from Bro. Boyd.

We praise God for giving us a very happy festive gathering this Christmas season at Kaihua, among the Chinese and tribespeople. A few days beforehand Christians and enquirers began to assemble, and they all showed a real interest in the gospel.

We had services three times a day—7 a.m., 12 a.m., and 6 p.m., and between times enquirers availed themselves of the opportunity of learning hymns and catechism tracts. One pleasing feature that one was glad to see was their willingness and patience to help others in learning. Our colporteurs brought in several of these enquirers and most were in earnest, testifying of their faith in Christ.

Our gathering was cosmopolitan, among the various tribes represented were P'ulah, Long ren, Hua miao, Tu lao, also Hau ren, English and Irish. Although we were a mixed company, yet we felt we were all one in Christ Jesus our Lord. We were glad to have the majority of these with us three days, and for the privilege of instructing and helping them into a fuller knowledge of the glorious salvation of Christ.

CHRISTMAS DAY WAS SUNSHINY and hot—an ideal day for a Conference gathering and, above all, for a river baptismal service. On the same day upwards of 80 gathered together, and we all sat down to meals in our small chapel. The suggestion of having tables was unnecessary to mention. Some of our friends went to the mountains and brought back pine needles which were strewn upon the mud floor, thus the floor served both as tables and seats.

Convinced that the most of the Christians from Mo fei village were ready for baptism, we gave the invitation to those who desired baptism. Sixteen in all presented themselves; after careful examination and the necessary preparation we all wended our way to the river side, where a great crowd of people had already assembled. Among the spectators were some of

THE CITY OFFICIALS

with their escorts. When all things in connection with the erecting of the tent were put in order, then we had prayer, praise and preaching. We then baptised thirteen; one was not quite satisfactory, and the other two lacked courage to face the people. Notwithstanding so great a number of people present, there was good order all around. After the service the people quietly dispersed; those who remained behind we exhorted to repent and believe the gospel.

We returned to the hall and had a blessed communion service and received the baptised ones into the church, and gave each of them Bible names. We were conscious of the Lord's presence.

In the evening service all the Christians took part. Outsiders were attracted and showed apparent interest. A young man stood up and testified for the Lord; he had only been to the services for about a fortnight previously.

The next day the majority of the Christians returned to their different villages. We praise God for meeting us and bestowing blessing upon all who assembled,

(P.M.U.—China—continued.)

DAILY PRAYER.

In the Mo fei village, that is the village where about 30 families have turned to the Lord and where most of the Christians who were baptised live, they meet daily for prayer.

Please continue to pray for us that we may have more workers and means for their support. We stand much in need of both just now.

We feel led to set to work two Christians of each tribe among their own people. Please pray that God may choose the men. If some friends in the homeland would look upon these workers as their representatives it would no doubt be an incentive to prayer.

Kindest regards to all Christian friends.

Yours sincerely in Christ Jesus.

WM. J. BOYD.

Kaihua, Yunnan Province,
China.

Jan. 13th, 1919.

WEST CHINA.

Amicheo.—Letter from Miss E. M. Biggs.

Since writing you last, my sister has been pretty ill with malaria, and that bad influenza that seems to be everywhere. I am glad to say that she is better now. We spent Christmas together at Yunnan-fu.

My sister is held up at Yunnan-fu with other Missionaries because they have no money to travel.

TRAIN FARES HAVE ALMOST DOUBLED, and living is so much higher than it used to be, and exchange of money from the homelands is extremely low.

I received a small sum from a friend in Canada which enabled me to come away with a native woman before the rest. It is not easy to be handicapped in this way, when we see the needs around, and our hearts long to be out proclaiming the good tidings.

Now, I do not tell you this because I feel like murmuring: God forbid.

I tell you, dear ones, that you may know how to pray.

The morning that I came away God blessed my soul with the words—"God opened her eyes and she saw a well of water" (Gen. xxi., 19). When we are at the end of our natural resources, how often does God meet the need!

Disheartened, discouraged, loneless, and helpless—poor Hagar "gave up"! but her discovery saved not only her life, but the child's. Oh! for a continual spiritual vision of the fount of all blessing; for our condition affects the needy souls around.

The disciples walked and were sad when their eyes were holden, and when their eyes were opened they discovered that the Living Christ was right at their side, walking with them.

Well might we pray like David: "Open Thou mine eyes."

We pray that there may be showers of blessing in the work during the coming year, if Jesus tarries, and may you have the showers too.

The husbandman waiteth for the precious fruit

of the earth, and so we are expecting the later rain showers to fall copiously, so that the patiently waiting husbandman may have the desired fruit, and come speedily for His own.

My text for this year is Isaiah lxiii., 14: "The Spirit of the Lord caused them to rest; so didst Thou lead Thy people to make Thyself a glorious name."

Praise God for the rest He gives in these dark days, and for the consciousness of His guiding hand. Hallelujah!

The church here at Amicheo is increasing in numbers, for which we are grateful. Four or five brothers are ready for baptism.

We are on the look-out for new premises in a busier part of the city.

NEAR TO THE RAILWAY STATION if possible. This would give a fine opportunity to reach the many travellers who pass through Amicheo nightly, with the gospel message. The Lord will guide us in this matter.

Thirteen men were baptised at Kaihua this Christmas—Kaihua seemed a very hard place for work amongst the men—and special prayer was offered for them; so God does answer prayer.

All the churches had Christmas festivals this year, and I believe they were a source of blessing to the natives. The natives paid the expenses for the same themselves.

I will now close, with much Christian love to you all.

Yunnan-fu, Yunnan,

West China,

11th January, 1919.

NEWS FROM KAIHUA.

We have just passed through the rainy season, when the river overflowed its banks and the greater part of the city, as well as the surrounding districts, were all flooded. Fortunately our chapel is situated on a hill, and this street for about a fortnight became the market centre; consequently we had splendid opportunities to reach the people. You will wonder how the people managed to leave their flooded homes to do their marketing. In some cases they used boats, and in others they simply waded through waters above their waists. At that time we pitied them, but since have proved it is not so bad. When one is absolutely drenched by a sudden heavy shower, it is as easy to walk in a few inches of water as to walk in the mud. Now things have resumed the normal condition and we find plenty of work in the City. We were hoping to do some village work, but it is harvest time and all the villagers are so very busy; also we find that we meet more tribespeople trading in the city than we do when going to the village.

This is a very large tribes centre. I have counted as many as eight distinct tribes. Fortunately they mostly speak Chinese, and they study Chinese in the schools. However, one finds that to know a sentence or so of their dialect makes them much more friendly. For instance, recently, while talking to a group of Chinese women, a tribeswoman near by looked interested. I asked, "Do you understand?" "No," she replied. So then I used a P'ula's sentence, and at once she said in Chinese, "Oh, you speak our language," and forthwith a conversation in Man-

darin ensued.

This is an immense field of labour, and one praiseth God for being allowed to work here. At the same time we see it is a veritable stronghold of Satan. Idolatry is rife. Last week was the "Feast of Departed Ancestors." For several days preparations were made to receive the spirits who were allowed to leave Hades for five days. A list of the names of the last three generations of departed was written and fixed to the wall. Near by were pasted suits of paper clothes about five inches in length. Then a table was set before the list of names, and fruit, flowers, candles, and incense arranged. Large quantities of paper money were prepared. On the great festival day all food prepared was offered first to the dead and then eaten by the living. A chicken was killed, and its blood sprinkled upon the packages of paper money, and at night all was burnt, accompanied by the wailing of the women. It all looked like so much child's play and mockery, even the people themselves laughed about it; but in those days it seemed that the air was thick with demon power, and to speak to the people of the salvation of Jesus Christ seemed like hammering a brick or brazen wall. When the festival was over the atmosphere seemed clearer.

Next door to us lies an old gentleman who died six weeks ago. The relatives cannot agree to the division of the property, and so will not permit the burial to take place. Quarrel after quarrel ensues, but without result. What a lesson it has been to us! How often we Christians reiterate "We are dead with Christ," yet how often there is a clinging to the dead body, and all because we are not willing to recognise that we are the Lord's inheritance. All that is left belongs to Him. Thank God! He hath prevailed to deliver us from the body of this death. May we bury it out of sight!

I have said this is a stronghold of Satan. Why? Because the people are bound by idolatry and indifference. They are quite friendly towards us, invite us to their homes, and will always listen well in the streets; yet there seems no desire to turn to the Lord. The chapel attendance is small, but, we praise God, is steadily improving. The men seem particularly difficult to reach, but we do not know what the Lord is doing in secret. A week since some young men were in, and at close of the preaching a time of prayer was announced. Some women and one young man stayed and knelt with us. As we closed, half-an-hour later, the young man told us he dropped in a few nights previously, heard and believed. Another evening he told us that at that prayer meeting the Lord healed him of severe pain in his leg. We praise God for this encouragement, but, friends, we need your prayers. Only God can move the hearts of these people. Nothing is impossible to Him, and I hear someone say, "Nothing is impossible to them that believe." True!

Dear friends, will you join us in praying, believing, and reaping. One dear woman here is often persecuted by her husband, but, praise God, He is taking her through and bringing her husband to the services. Glory to His name!

Yours in the expectant looking for Jesus,
FANNY E. JENNER*
(now Mrs. Boyd).

* This interesting letter should have appeared before.

ANNUAL STATEMENT.

Receipts and Payments Account for the year ending
December 31st, 1918.

RECEIPTS.		£	s.	d.	£	s.	d.
To Balance in hand (Jan. 1st).....					285	1	6
" Subscriptions and Donations	932	9	10				
" Collections at Meetings	494	16	1				
" Proceeds of Collecting Boxes	750	14	10				
" Sale of Literature	14	5	10				
Total Contributions					2,192	6	7
" Interest on Deposit Account.....					3	18	8
					<u>£2,481</u>	<u>6</u>	<u>9</u>
PAYMENTS.		£	s.	d.	£	s.	d.
By Allowances to Missionaries and Native Workers					1,575	19	4
" Cost of Remittances					35	18	8
" New Mission Building (part cost)					58	8	0
" Mission House Rents					97	0	0
" Women's Training Home— Maintenance, etc.	410	6	1				
Less Contributions for Board					10	15	6
					<u>399</u>	<u>10</u>	<u>7</u>
Total Missionary Expenses.....					2,166	16	7
" Incidentals					11	8	2
" Printing and Postage					10	14	7
					<u>2,188</u>	<u>19</u>	<u>4</u>
" Balance at Bank (Dec. 31st) — On Current Account					88	12	4
On Deposit Account					203	15	1
					<u>292</u>	<u>7</u>	<u>5</u>
					<u>£2,481</u>	<u>6</u>	<u>9</u>

ERNEST WM. MOSER, Hon. Treasurer.

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

HERBERT A. COX, F.C.A.

(Woodman, Cox & Co., Chartered Accountants),
28, Basinghall Street, E.C.

March 26th, 1919.

List of Contributions received during January, February & March, 1919.

JANUARY.		£	s.	d.
Receipt No. 2671		1	0	0
Lewisham Mission, Boxes		0	10	0
Receipt No. 2673		0	5	0
Doncaster Assembly, for work in China		5	0	0
Receipt No. 2676		10	0	0
" 2677		5	0	0
" 2678, Box		5	10	0
Dulwich Assembly		1	8	0
Receipt No. 2680		0	6	0
Carlisle Assembly		9	0	0
Receipt No. 2682		0	10	6
" 2683, for native worker in China		0	5	6
" Brooklands," Box		0	10	0
Elim Gospel Hall, Lytham, Box		6	8	0
All Saints' Women's Bible Class, Sun- derland		6	0	0
Holiness Assembly, Sydenham Road, Croydon		2	13	0
Blackwood Assembly		0	10	0
Receipt No. 2689		0	5	0
" 2690		5	0	0
" 2691		5	0	0
Hornsey Assembly, Boxes		2	13	0
Anonymous		1	0	0
Receipt No. 2694		10	0	0
Anonymous		0	5	0
Receipt No. 2696, Box		3	2	0
" 2697		0	10	0
Dundee Assembly		0	10	0
Receipt No. 2699		1	0	0
" 2700		0	5	0
Porth Assembly		2	0	0
Receipt No. 2702		0	15	0

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

George Street Mission, Derby ...	3	6	0
Pudsey Pentecostal Assembly ...	0	10	0
Ystalyfera Pentecostal Assembly ...	2	0	0
Horden Assembly ...	12	10	0
Receipt No. 2708 ...	69	0	0
" 2709 ...	3	0	0
" 2711, Box ...	1	7	3
Anonymous ...	0	2	6
Edinburgh Assem., Eglinton St., Glasgow ...	3	0	0
" No. 2714 ...	1	0	0
" 2715 ...	3	0	0
" 2716 ...	5	0	0
" 2717, Box ...	2	5	0
h Assembly... ..	1	14	0
Edmonton Assembly, for work in China ...	0	10	0
Receipt No. 2722 ...	0	2	0
Morley Assembly, Boxes, for work in Africa ...	2	16	0
Dunblane Assembly ...	1	5	0

FEBRUARY.

Highbury New Park, towards the support of Mr. Lewer) ...	5	0	0
Receipt No. 2726 ...	2	2	0
" 2727 ...	5	2	8
" 2728 ...	0	12	3
" 2729 ...	1	0	0
Gravesend Assembly, towards the support of Messrs. Johnstone and Richardson ...	9	4	3
Full Gospel Assembly, Hopeton Street, Belfast, Boxes ...	9	10	0
Receipt No. 2734, Box ...	0	10	0
" 2735, for native worker in China... ..	0	5	0
" 2736 ...	0	10	0
Sion College Own Missionary Fund ...	20	2	0
Receipt No. 2738, Box ...	0	5	0
" 2739 ...	0	1	0
Church of God, Kilsyth ...	10	0	0
Blackwood Assembly ...	0	10	0
Receipt No. 2742 ...	20	0	0
" 2743 ...	200	0	0
" 2744, Box ...	4	10	0
Full Gospel Mission, Eariswood ...	4	6	0
Receipt No. 2746 ...	5	0	0
" 2747, for a native worker for Mr. Leigh ...	18	0	0
Southsea Assembly ...	3	0	0
Dover Assembly, Cherry Tree Hall, towards the support of Miss Biggs ...	1	0	0
Receipt No. 2752 ...	0	2	0
" 2753 ...	0	10	0
" 2754 ...	2	2	0
Dulwich Assembly ...	1	17	6
Receipt No. 2757 ...	100	0	0
Anonymous, for work in India ...	0	12	6
Southsea Assembly ...	4	0	0
Receipt No. 2760 ...	0	15	0
Glennmavis Pentecostal Assembly ...	1	0	0

MARCH.

Blackwood Assembly ...	0	10	0
Receipt No. 2764 ...	0	10	0
Elim Pentecostal Alliance, Belfast ...	13	17	0
Receipt No. 2766 ...	0	3	0
" 2767 ...	0	12	0
Blackwood Assembly ...	1	14	0
Receipt No. 2769 ...	5	0	0
" 2770, for native workers in China ...	0	10	0
Pontardulais Assembly, Boxes ...	1	10	0
Sion College Own Missionary Fund ...	15	0	0
Sunderland Boxes ...	16	9	0

Receipt No. 2777 ...	5	0	0
" 2778, for my substitute in India ...	15	0	0
" " an evangelist, " ...	2	10	0
" 2779 ...	1	0	0
" 2780, Box ...	0	10	0
" 2781, for a native evangelist in China ...	18	0	0
Emsworth Assembly ...	2	2	0
Thorney Rd. Sunday School, Emsworth ...	0	13	6
Receipt No. 2784, Box ...	0	15	1
" 2785, towards the support of Mr. Leigh ...	10	10	0
" 2786 ...	1	0	0
Anonymous, for work in India ...	0	10	0
Receipt No. 2788, Box ...	1	4	0
" 2789, towards the support of Mr. Boyce ...	2	0	0
Southsea Assembly, Box ...	12	0	0
Receipt No. 2791, Box ...	2	0	0
" 2792 ...	0	10	0
Kenfig Hill Mission Hall, Box ...	3	0	0
Cwmtwrch Pentecostal Assembly, Boxes ...	3	0	0

£763 2 6

SPECIAL GIFTS.

Dafen Row Pentecostal Meeting, Llanelly—			
For the outfit of Miss Rees ...	1	3	0
" " Miss Eaton ...	1	3	0
Tonyrefail Assembly—			
For the outfit of Miss Humphreys ...	7	16	0
Machen Assembly Sabbath School—			
For the outfit of Miss Knell ...	1	0	0
Southsea Assembly—			
For the outfit of Mr. and Mrs. Johnstone... ..	10	10	0
Receipt No. 2721—			
For the outfit of Miss Eaton ...	0	10	0
" " Miss Rees ...	0	10	0
Gravesend Assembly—			
For the outfit of Mr. and Mrs. Johnstone... ..	10	0	0
Machen Assembly—			
For the outfit of Miss Knell ...	1	17	0
Cranmer Hall Mission, Winton—			
For the outfit of Miss Johnson ...	3	0	0
Maesteg Assembly—			
For the outfit of Mr. and Mrs. Johnstone ...	2	19	6
For the outfit of Mr. and Mrs. Richardson ...	2	19	6
For the outfit of Miss Rees ...	1	9	9
" " Miss Eaton ...	1	9	9
Woodhouse Mill Assembly, Sheffield—			
For the outfit of Mr. and Mrs. Johnstone ...	5	0	0
Church of God, Ferndale—			
For the outfit of Mrs. Richardson ...	3	3	0
Machen Assembly—			
For the outfit of Miss Knell ...	1	6	0
Emmaus Missionary Bureau, Halifax—			
For the outfit of Mr. and Mrs. Richardson ...	10	0	0
For the outfit of Mr. and Mrs. Johnstone... ..	20	0	0

£85 16 6

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

E. W. MOSER,

Hon. Treasurer (P.M.U.)

"Hebron," St. David's Road, Southsea.

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