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"CONFIDENCE"

EDITED BY

ALEX. A. BODDY,

ALL SAINTS' VICARAGE, SUNDERLAND, ENGLAND.



MISS EDITH CAVELL,

with some of her Nurses (Belgian and British), Brussels Infirmary.

(See page 44.)

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

"CONFIDENCE."

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ALL SAINTS', SUNDERLAND.

July-Sept., 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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REAL ANGELS AT MONS.

(A Poem founded upon the story given in the booklet with the above title.)

We were left behind, as a rearguard,
To cover our army's retreat;
And determined to sell our lives dearly
At Mons, in that terrible street.
Each side of us, houses were standing,
Of three or four stories upreared;
Behind us the Germans were banding,
With orders—"That street must be cleared."
They had something like eight times our number,
But we meant it should cost them right dear,
And we built a rough barrier of lumber
For defence till our men could get clear.
Then, suspense held us breathless a minute,
Expecting the Germans to charge;
I looked up to see them begin it,—
And there, to my wonderment large,—
'Twixt our barricade and the Germans
Some four or five angels were stood;
And in spite of all orders and firmans,
Their attempt to advance was no good.
For there, in the bright, golden sunshine,
Those angels, with uplifted hand,

Waved back the foe's charging advance line,
And protected our brave little band.
Now this was no dream or illusion,
But all in the clear light of day;
The Germans were thrown in confusion,
And we with small loss got away.
Twas not I only who there saw them—
Those angels, with bright shining forms;
It was God our Protector had sent them,
Our Refuge in battles and storms.
For 'tis strange that our fierce German foemen
Had no power to advance on their way,
'Twas surely the angels opposed them,
And hindered their progress that day.
And I read—"The Lord's hand is not shortened
That He now is unable to save!" (Isa. lix., 1)
And His angels He surely can still send
To succour the true and the brave.
Then thank we our God for His blessing,
For His goodness, protection, and love,
And our faith in Him ever confessing,
Raise songs to His glory above.*

The Hope of the Approach of the Lord's Return.†

And its Influence upon Life.

An Address by the Right Rev. C. G. Handley
MOULE, D.D., Lord Bishop of Durham.

At the request of the Rev. A. A. Boddy an address was given in his church on the subject of the "Consummation of the Age" and "The Nearness of the Lord's Return," by the Right Reverend the Lord Bishop of Durham, Dr. C. G. Handley

Moule, on Whit Sunday afternoon (June 8th).

The Bishop during his address referred to an article in the "Expository Times" (April, 1919), which had reported him as stating that he believed that the Lord's Second Coming would take place in 1920. He emphatically denied having made this statement. He had said that it seemed as if this age (*æon*) would end about 1920, and therefore we could feel that we might soon expect the coming of the Lord.

* * *

* By Mr. Herbert E. Bates, 5, Cowper Road, Berkhamsted, Herts. (80 years of age).
† Can be obtained as a Pamphlet (4d.) from Mr. Chas. J. Thynne, Whitefriars Street, London, E.C. 4.

(The Hope of the Approach of the Lord's Return—
continued.)

The large congregation listened for more than an hour with rapt attention to the saintly man of God they love so dearly, as he sat in his robes at the entrance to the chancel and took them from passage to passage in the Word of God.

One striking utterance was a brief allusion to the

"LAWLESS ONE"

of 2 Thess. ii. The Bishop referred to Russia, and the terrible reign of Bolshevism there: an Anti-Christian movement. One of its leaders, preaching in a Russian church, had denounced all religion, and used terrible words as to God Himself. "Surely," said the Bishop, "from this Bolshevism might suddenly and swiftly spring into prominence a figure which should correspond exactly with the descriptions of the Anti-Christ given in Scripture (Rev. xiii., Dan. ix., 2 Thess. ii., etc.)."

* * *

Since this reference to a possible Anti-Christ in Russia, the following has appeared in the daily papers (see Newcastle Journal, June 19th, 1919):—

OMSK, June 12.

A religious movement has sprung up in Central and Northern Russia, particularly in the Governments of Moscow, Novgorod, and Vladimir. The peasants say the day of wrath has come, and Lenin is the prophesied Anti-Christ. The Soviet authorities recognise the gravity of the movement, and are combating it by propaganda. They have ceased to persecute the clergy, fearing the indignation of the masses.—Reuter.

* * *

THE BISHOP'S TEXT.

The Bishop took as his opening passage of Scripture Titus ii., 11-12, emphasising at the very outset the need of being practical in view of the Soon Coming of our Lord. We are to deny ungodliness and worldly lusts; we are to live soberly, righteously in this present æon ("age," not "world"), looking for the manifestation in glory of our Lord and Saviour Jesus Christ.

* * *

His earnest address was very much on the following lines, having been also given at a special gathering of laymen and ministers in a large room at the Cannon Street Hotel, London.

* * *

My purpose at this time is to keep as nearly as possible to only one great enquiry, the

question whether the consummation of this æon of God's dealings with man

IS CHRONOLOGICALLY NEAR;

whether the personal Return of our Lord Jesus Christ, the supreme event of that consummation, may be held, with reverence and modesty, to be drawing now definitely on. I shall assume that I am speaking to those who, whatever their view of times and seasons, regard that Return as a prospective fact of revelation, an event which will prove as concrete and historical as was the Nativity or the Passion. So assuming, I shall ask in your presence whether that event may be looked for as probably to arrive before some, at least, here

PRESENT TASTE OF DEATH.

In passing, I remark on the word "probably," which I have used on purpose. Probability, as we know, is an elastic term. It covers in some cases little more than possibility, in others little less than formal certainty. I venture here to use it as looking towards certainty, yet I decline to take "certainty" for my word. Such is this large and holy problem that we should not, I think, ever treat it as if we knew all the premisses and were logically sure about all inferences. Not the less, I think, for such a reverent reserve shall we look with awe and hope to-day towards the eastern verge of the sky of Revelation.

Here, before coming to my theme itself, I premise a few words about the phenomenon of prediction. I am an unreserved believer in the fact of predictive prophecy; in foretelling, not only in forthtelling. That fact is surrounded and penetrated with mystery. A revelation of what is to happen to-morrow, different in kind from a rational inference from the conditions of to-day, demands in the ultimate reveler a viewpoint inconceivable to us; an outlook taken (to use words which can only feel for a meaning) from above the successions of time. But we well know how, even in the science of nature, complete mystery and complete fact may go together. Our most familiar physical experiences are surrounded by the inscrutable. Even so prediction, inconceivable as to conditions, is fact. It is so not in Scripture only. The records of the phenomenon known as "Second Sight" contain numerous authentic examples of foretelling, abnormal and mysterious.

One great thing is certain. For our Lord Himself prediction was a sure fact of His Father's will and way. So of course, if only on that ground, it was for His followers and messengers. The New Testament, as truly as the Old, is rich in examples of prediction by revelation, quite different from inferential forecasts. This cannot be ignored, unless at

THE COST OF A NATURALISTIC
RECONSTRUCTION

of the Bible. And this involves a denial, however tacit, of the final authority of our Lord upon the subject; His words upon Old Testament prediction were never more emphatic than at the crisis of His passion and after His Resurrection.

Under His sanction the wonderful Book is given to be reverently trusted. So receiving it, I believe that His First Coming was rightly

expected, as to time, when it actually took place. I believe equally that His Second Coming, in like manner, in historic actuality, is to be. And where I find signs of a predictive intimation of the period of that Coming, I reverently hold it to be my part, in a spirit other than that of naturalistic assumptions, to ask "what time and what manner of time" those signs indicate.

Let me now approach my theme more directly. I do so by recalling first the predictive accessories of the First Coming. We shall proceed the better thus to consider the question of chronological intimations of the Second.

I attempt no summary, however meagre, of
THE MAJESTIC PHENOMENON
of Messianic prophecy. I take out of it one element only for attention here; I mean the fact that when the Lord came He came at a time supernaturally predicted. About the epoch of His appearance large circles in Israel, and beyond Israel, were expecting, on predictive grounds, a great and potent Arrival. Simeon and Anna, with their friends at Jerusalem, were looking definitely for "redemption." At the other pole of life, Herod met the questions of the Magi with an anxiety which betokened expectation; and when the Baptist appeared, the common thought, because of expectation, was that he was Messiah.

Meanwhile, literature outside the Bible lets us know that, alike in Israel and in the wider East, there lived then a profound persuasion that, about that epoch of time, out of Judæa,

A SUPREME WORLD-POWER
should arise. Josephus (B.J., vi., 5) records how, a generation later than the Lord's life on earth, that passionate conviction, based on what he calls an ambiguous oracle (but an oracle), nerved the Jews to defy Rome in their last awful war. Suetonius (Vesp., iv.), writing of the same crisis, says that there was then "in the whole East an old and persistent belief (*opinio*) that it was fated (*erat in fatis*) that at that time," from Judæa, such a power should come. Tacitus (Hist., v. 13) writes more pointedly still: "There was a general persuasion that it was written in the ancient books of the priests that at that very time (*eo ipso tempore*) the East should come to power, and that men from Judæa should master the world." Alike the Romanised Josephus, it is true, and the two Latin authors, applied the oracles in question to Vespasian and his house, the family which won the imperial purple by exploits in Palestine. But this futile exposition of the phenomenon leaves it in its mystery before us still.

Beyond reasonable doubt, the main basis for a great expectation of a mysterious issue from Judæa about that time was the prophecies of Daniel. Josephus, in another place (A.J., x., 11), speaks of Daniel as a prophet of singular intimacy with God, because he not only foretold events but defined their epoch (*hairon horizen*). A greater than Josephus honoured Daniel with His trust. To him, beyond doubt, our Lord appealed before the High Priest when

HE ANNOUNCED HIS OWN COMING
with the clouds; not to dwell upon that other reference of His to Daniel when He spoke of "the abomination of desolation."

Now Daniel's ninth chapter, as we know, gives the prediction of a lapse of "seventy weeks" between a decree to restore Jerusalem, a decree certainly of Artaxerxes, the Long-handed, of Persia, and the appearance of the anointed Deliverer. What were those "weeks"? Lapse of time had long negated their limitation to days, the common week of life. Were they not weeks of years, a measure familiar to Hebrew thought and speech? Not days but years surely were to be reckoned from that old epoch of rebuilding;

FOUR HUNDRED AND NINETY YEARS.
If indeed it were so, then Simeon and Herod had cause for explanation; for the number was fast running out. And as for those who later ignored or denied the fulfilment in Jesus, they would cling with obstinate hope to the oracle; the lapse of even a long generation would leave it, in their view, operative still. But this is only by the way. As a certain fact, that interval of weeks of years, beginning with Artaxerxes and Nehemiah, closed about the actual date of the public manifestation of the Son of Man.

Let me note in passing that this place of the Book of Daniel in the predictive preparation is independent, as fact and mystery, of questions about the date of the Book. Personally, I believe in the authenticity, and therefore take the date to be quite five centuries before the Nativity. But grant what we may call a Maccabæan date; bring it down to 160 or 150. Here we have supernatural prediction still. Independently we know when the Persians had rebuilt the city, and when Jesus the Christ was seen and heard of men. It was not by chance, nor by artifice, that a writing, produced more than a century before the opening of His ministry, foretold its date in terms cryptic yet precise.

This "ancient book of the priests," then, was an oracle. It dealt not with ideals merely, but with the plan of time. Our Master had reason when He used it as the Father's word about Himself. Quite possibly, a while before the Incarnation, liberalising Hebrews (and they existed) may have smiled at Simon's and Anna's hope, and advised them to read Daniel's visions in a more philosophic spirit; to forbear to load them with chronological responsibilities; to regard them rather as pictorial embodiments of principles. But such sages would have been wrong. The seventy weeks meant history and an event, the supreme event for Israel and the world.

Now let us pass from Old Testament time-predictions to a parallel phenomenon of the New Testament. I still move strictly upon one line, that of

TIME-PREDICTION.
Many a glorious element of the Blessed Hope I leave aside, and many a riddle within it. I do not dwell on the belief of at least many primeval Christians that the Second Coming was then quite near, nor on the probability, though I do not think the certainty, that St. Paul, for a time, and in a measure, shared the belief. I only remind you in passing how the Lord once and again intimated prospects of delay, such delay (so one utterance suggests) as would shake His followers' faith: a fact

(The Hope of the Approach of the Lord's Return—
continued.)

which may warn us to use all reverent reserve in interpreting those other words of His: "This generation shall not pass." Let us beware of thinking that He condescended there to be mistaken; a strange condescension in an infinitely responsible Teacher.

So I pass to the Apocalypse and its intimations of time. To do this with better effect, let us carry with us one word of the Lord Jesus, spoken in His predictive utterance in the Passion Week: "Jerusalem shall be trodden down of the Gentiles, till

THE TIMES OF THE GENTILES BE
FULFILLED."

For Him predestined *æons* were real things in the Father's plan. And among them He saw one great period, marked, as to its main phenomenon, by the subjection of Jerusalem to alien domination. It had been subjected so some six centuries when He spoke, and so it was to be for long ages then to come. Later, I know, on the verge of Ascension, He warned His friends that their call was not to know that great programme, which lay "in the Father's authority," but to carry His own Name to the earth's end. And as for minute details of the future, these were to the last to be hidden; "the day and hour" were profoundly secret. But I am sure, looking at the New Testament as a whole, and particularly at the Apocalypse, that the Lord's negative words about enquiry into larger times and seasons were not absolute;

THEY WERE RELATIVE TO THE GREAT
FIRST DAYS.

It was not *then* the time to measure the future, but to use the present. Scarcely had He gone up when the angelic prediction of the *fact* was given: "This same Jesus, in like manner, shall so come." Not till later times with other needs was the mysterious chronology to be indicated; but those times came.

Sooner or later (later, I for one think, in John's last days) the Apocalypse was given. Of this wonderful Book I say nothing in general, while well aware of the library of enquiry and criticism, literary and spiritual, it has gathered round it. I only now point to it as

THE NEW TESTAMENT PARALLEL,

in contents and style, to the dreams and visions of Daniel. If Daniel was not an oracle, but only a hortatory rhapsody given to cheer sufferers under Antiochus Epiphanes, then the Apocalypse may be not an oracle, but only such a rhapsody, given to cheer the victims of Nero or Domitian. But the Daniel visions prove in fact to have predicted the time of Messiah's Appearance. Then it is no unreasoning act to seek in the Apocalypse for indications of the times to be fulfilled before His promised Return.

* * *

With this in mind, and this only now, I come to the Apocalypse. Of its profound spiritual teachings, and of the glories of its imagery, I say nothing. I deal solely with indications of time. And I do so with the conviction that the Apocalypses of Daniel and of John are not only akin in type but are mutually related in the Inspirer's plan.

That conviction suggests the question whether the New Testament Apocalypse has not place within it for that year-day principle which has its authentication in Daniel. Surely it has. Repeatedly in the Apocalypse we discover, defined as to its length, a period, obviously a large one, which leads up towards the close of this *æon*; not necessarily embracing supreme developments, but at least near to them.

The length is specified now as 1,260 days, now as 42 months (the same duration), and now as "a time, times, and a half"; that is to say, three times and a half; each "time," so measured, filling 360 days. That last numeration, the "times," suggests almost obviously the total of which three and a half is the half; the mystic and perfect number seven. That whole period, those seven times, on the year-day reckoning, would contain

2,520 YEARS

as the whole measure of the long procession of ages leading up towards the final judgments and mercies of the *æon* whose latter half was in view at Patmos. Now use for a moment the hypothesis that, in a broad sense, we are to-day nearing the close of that vast age. Where, broadly, will its beginning lie? About the date 600 before the Incarnation—the date of the subjection of Jerusalem to alien power. That subjection was surely the conspicuous opening of the period of which our Lord spoke, with reference to the fortunes of Jerusalem, as "the Times of the Gentiles."

Following now this hypothesis, taking the Times of the Gentiles to be in length seven mystic times, we view them as bisected; each half shewing a length of three times and a half, otherwise stated as 1,260 year-days. Where, broadly, starting from about 600 B.C., will the first half end, and the second begin? About the middle of the seventh Christian century. At that period an event occurred not unworthy to mark a dividing epoch. There rose then on the earth the wholly new apparition of Islam, a novel faith, conscious of both Moses and Jesus; consciously, in its development, the fierce foe of both Jew and Christian; ere long the alien mistress of Jerusalem. I take it as at least gravely probable that the Apocalypse foreshadowed that great and pregnant epoch, and made it the note of the opening of the second half of the Times of the Gentiles. The time, times and a half which were to run out before the Consummation should be at hand.

On this view, however, I do not rest my main plea, as if this were vital. What seems to me profoundly impressive, apart from all detail, is that, if we assume three times and a half (equivalent to 1,260 year-days) to suggest by its number a larger total,

SEVEN TIMES,

and if we reckon that long total age from the first subjection of Jerusalem downwards, we reach a tract of time, still speaking broadly, whose close falls near our day. If we date our whole age of the Gentiles from about 600 B.C., then the hither end of it will fall about the year of Christ 1920. Is there any corroboration of such views in the story of the world? What have we seen happen within these most recent days? Many a noteworthy event, in what we

may call the scriptural East. But above all, only some fifteen months ago, we have seen Jerusalem set free by a Christian, a Messianic, power. In that achievement, wrought at that time, I think we feel the finger of God, who "has put the times and seasons in His own authority."

I follow here, as all along, a simple, in a sense a narrow, line. Signs many and profound, I think, tell us that something supreme is coming before very long. But it is enough for me just now to name Jerusalem. Forty years ago, in 1878, Guinness wrote that they who should see 1917 would probably see a great epoch for Jerusalem. The year came, and Allenby,

REVERENTLY VICTORIOUS,
walked as liberator through the Jaffa gate.

About three years ago an old friend wrote to me, asking whether I did not agree with him that the consummation of an age was coming. He named to me, as what had quickened his own thoughts, a modest but valuable little book, "*The Nearness of our Lord's Return*," by the Rev. R. W. B. Moore.* The personality of my friend was significant. His experiences and life-work would not suggest precisely the student of prophecy. We were contemporaries at Cambridge long ago. He became Fellow of his great College. Then for more than thirty years he was a distinguished public school-master: a layman all the while. But the conditions of our mighty time, taken along with a sober statement of the case for expectation on predictive lines, led this friend of mine to write as he did to me. I think it was significant.

Rightly he used the phrase,

"THE CONSUMMATION OF AN AGE."

St. Matt. xxviii., 20, was of course in his mind, or other similar places. The Greek is *Sunteleia tou aiōnos*. Who does not regret the rendering, "the end of the world"? In all our great versions (except the Rhemish, the Roman Catholic, which has "consummation of the world.") that rendering appears, from Wyclif the Revised; it is one of the paradoxes of that important last version, which, though done by the best of modern scholars, yet here and there is inaccurate. It is strange that even Wyclif, with only the Latin before him, should have written "the end of the world," for the Latin reads, correctly, *usque ad consummationem sæculi*. As a result of the common rendering it has been widely thought, for generations, that the Lord's Return will bring with it the collapse of the universe. The words of His great promise do not say so. True, the material world, the glorious robe of its Creator, will one day be so touched by His will, on which its being momentarily rests, that "as a vesture it will be changed," not into nothing, but into a yet worthier glory. But "the consummation of the age" is another matter. It need not mean

COSMIC CONVULSION

any more than the infinite wonder of the Incarnation meant it. That wonder consummated an age indeed. But heaven and earth were not shaken by it into ruin. The Return will consummate an age. And assuredly, if we take the Lord for our prophet about it, physical and spiritual events of exceeding awe and holy glory will attend it. But

the main thought of the phrase is the close of one period and order and the opening of another, in the dealings of God with man. It imports, I reverently believe, when its vast crisis issues into results, such a presence of the Son of Man in the human world, such a governance of our race by its one sufficient King, that an age of heavenly gold shall be lived below the sky. There shall be a realisation then of the seventy-second Psalm. There shall be an era (and will not its "thousand years" be reckoned by year-days?) when all nations shall call the Lord Messiah blessed.

I close by a brief recital of some of

THE SPIRITUAL AND PRACTICAL RESULTS
of the Blessed Hope, which I would fain realise in my soul and apply to my life.

1. Let me begin with what may seem a negative. The Hope will not, I trust and pray, throw life and its duties in the least degree out of order; will not allow me to think less of the service of my own generation, study its needs less earnestly, or seek less to spend and be spent for them, than if I saw no intimation of the approach from above of a higher order. Rather, I would lay a special stress on the Apostle's phrase, "a life sober, righteous, and godly in *this present age*," just because of that radiant sequel in the same sentence, "*looking for the Blessed Hope*." That was the spirit inculcated by the Apostles on their converts who were full then of an intense expectation. Was the Lord indeed near? Was His arrival imminent? If it were so, then only the more humbly and diligently they were to do His will in every relative duty of human life; in duty to the constituted powers of state, to king, to governor, to minister of taxation, to home, to neighbour, to the wants and needs around them, and far away.

PREPARATION FOR THE GREAT ARRIVAL,
preparation of the way for the Coming of the King, was to take the form of fidelity to every duty, was to be done through a life serviceable in all things to others, was to make the believer more than ever light in the world, salt in the earth. Whatever the Coming did, it would not put such preparation to shame. It would lift it in its results into the new order, the hope of which had ennobled all its ideals. The service done in this age would be strong with "the powers," felt already, "of the age to come."

2. Then I pray for a due and powerful sense of the holy awe of the prospect. He for whom we look is indeed the Bridegroom, the Beloved, hastening down "the mountains of separation" to the Bride. Yet He is also He at whose feet His dearest Apostle, when he saw His glory, fell as dead. He is the eternal Friend. But also He is the Master, come to take account of His servants.

Close to that thought, God grant it, must go a

QUICKENED CONCERN FOR THE SOULS
OF OTHERS;

a profound concern for the missionary task of the Church; a firmer witness to the Gospel's element of awful warning; a quest of conversions; appeals for holiness, that is, for the unreserved obedience of worshipping love. We shall not forget, looking for the Coming, the Lord's own solemn connexion of it with those exercises against sin of His pure love which are called His wrath. It is, indeed, to be reverently regretted (so I dare

(Continued on page 45.)

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"CONFIDENCE."

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Editor—

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

Assistants—

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

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Forgiving and Forgiven.

An Echo of the Croydon Convention.

BY THE EDITOR.

The English Chaplain in Brussels during the war was my dear friend, the Rev. H. Stirling Gahan, who, with his earnest wife, held on during all the time of the German occupation. He told me recently how glad the German soldiers were when the time came to evacuate the city and depart homewards, almost like schoolboys when the term is over. They were just utterly tired of the whole thing. When the German forces were drawing nearer to Brussels he rode out of the city one day on his cycle to see a lady, whose school was in the country, to advise her what to do. He was among the German troops before he realised it. They were lying on both sides of the road resting and weary. They didn't take much notice of him. One man looked up from the ditch and said with a smile, "Pastor," and an officer later enquired where he was going, but he was never imprisoned during their stay, or badly treated.

He held his English Church Services as usual, and ministered to his flock cut off indeed from their friends and from all reliable news. They were so thankful for some copies of "Confidence" which came through eventually, probably from Amsterdam, from Mrs. Esselbach, of the Sailors' Home at Antwerp. The Pentecostal blessing was their strength and uplift in those days. They were glad

that they knew that the Comforter had come to them. Mr. Gahan had twice been at our Sunderland Conventions.

* * *

One evening when Mr. Gahan, after visiting, returned to 8, Rue Defacqz, he found a little pencilled note from a German Military Chaplain whom he knew, who spoke English (he had even been at the Edinburgh Missionary Conference). It said: "There is an English lady who is near her end, who would like to see you and have the Communion." He went along for fuller information, thinking it was someone very ill and likely to die soon.

But it was Nurse Cavell, the Matron of the English Hospital, who had been in confinement for some time. She was to be shot at dawn next day. She had helped English prisoners to escape. She had felt it her duty as an Englishwoman to help her fellow-countrymen. But suspicions had at last been aroused, and the German authorities sentenced her for having done this, and they were determined to carry out the death sentence.

* * *

The Chaplain (Rev. H. Stirling Gahan) told us the rest of the story at the Croydon Pentecostal Convention. He went that night to the military prison. He was at once admitted. A warder took him to the door of Miss Cavell's cell. The officials told him that there would be no time limit or any interference of any kind. He could stay as long as they both wished.

Nurse Cavell responded when they knocked at the door of the cell, and she asked them to wait a few moments, as she had retired to rest. Then when she was ready she opened the door and welcomed Mr. Gahan (who was her clergyman). The cell was very simply furnished, and he took a chair and placed the Communion vessels on it, after they had had some quiet talk. She said she had had a very busy life, and she was quite thankful for these ten weeks of enforced quiet. She had had time to think a good deal. She had no complaints to make as to her treatment. She was now facing eternity, and she knew now that patriotism was not enough. She must love everyone—"Everyone," she said.

Mr. Gahan had not known what to expect, and was amazed at her utter

calmness and Christian resignation. He would not have been surprised at denunciation of her enemies, but instead of hatred there was love. They knelt at each side of the chair, which for them was the Lord's Table, and she partook of the Sacrament of the Lord's Supper. It was after nine at night. Then followed a few words of earnest prayer, and my friend quietly repeated the last verse of "Abide with me." Nurse Cavell said the words with him.

"Hold Thon Thy Cross before my closing eyes,
Shine through the gloom and point me to the
skies;

Heaven's morning breaks and earth's vain
shadows flee—

In life and death, O Lord, abide with me."

It seemed to help her, and so he repeated the preceding verse, and then the verse before that, until he ended with the first verse.

The time came for him to leave this calm, trustful Christian lady. She bid him a sweet good-bye. She hoped to have a good night's sleep, as she was tired.

The German Chaplain had endeavoured to obtain permission for Mr. Gahan to be with her to the last. This, however, was not granted.

OCTOBER 5TH, 1915.

Next morning she faced the firing party on the Rifle Association Ground quite bravely, and in a moment she was gone, shot through the heart. The German Chaplain said there was no scene, nor any mistake. She died like a brave heroine and a true Christian lady. Her spirit went home to God, "forgiving and forgiven," leaving us a good example. May we follow in her steps. She is at rest with her beloved Lord.

* * *

This was the story the Rev. H. Stirling Gahan told us at the last meeting of the Croydon Convention. It was listened to with eager, reverent attention. We were glad that it was a Pentecostal brother who was used to comfort this Christian lady in her last moments. Mr. Gahan had come over from Brussels, *via* Ostend, specially for the Croydon Pentecostal Convention. He gave some most helpful teaching. His exposition of Psalm 84 was an uplift to all present. "The Lord God is a Sun and Shield: the Lord will give peace and glory; no good thing will He withhold from them that walk up-

rightly. O Lord God of Hosts, blessed is the man that trusteth in Thee."

"I fear no foe with Thee at hand to bless;

Ills have no weight and tears no bitterness.

Where is Death's sting, where, Grave, thy
victory?

I triumph still if Thou abide with me."

(The Hope of the Approach of the Lord's Return— continued from page 43.)

to think) that that aspect of the Coming came to be almost the one aspect recited in the great Creeds and in the *Te Deum*; in Scripture it is not so primary. But indeed it is there; "let no man deceive us with vain words."

3. Yet none the less I pray that what is so markedly called "the Blessed Hope," "the blissful, happy Hope," *macaria elpis*, may prove true to its description in the heart. The future contains days and hours dark and dread, no doubt. But with supreme certainty it contains this great felicity. At some time, probably at no distant time, is to dawn and beam upon us

THIS PERSONAL ARRIVAL

of the "Altogether Lovely," turning midnight into morning, winter into the heavenly summer, age into immortal youth, into a life of holy happiness and happy holiness for ever.

This Blessed Hope, in its anticipated proximity, shall be laid upon all the wounds of life. It shall be the antidote to care and fear, to waning joys and haunting shadows, to despondencies and mental gloom over events and tendencies that seem to go against the good—yes, even in face of the formidable aspects of this present day. Beside the graves of our Beloved we will begin already the new song. We will expect, with a hope humble but deep-founded, to see soon the hour when

DEATH SHALL DIE

and the grave be buried. For "them that sleep in Jesus will God bring with Jesus"—when He comes again. And we look for His Coming soon. Then shall we, "together with them," "be for ever with the Lord."

4. Finally, we to whom the Lord Christ is what Ignatius called Him, with reverent boldness, *ho emos erós*, "my Passion," the Beloved One of the inmost heart, will be lifted by the Hope into a loyal and worshipping gladness for Him in His transcendent triumph:

"O the joy to see Thee reigning,

Thee my own beloved Lord!

Every tongue Thy name confessing,

Worship, honour, glory, blessing,

Brought to Thee with one accord!

Thee, my Master and my Friend,

Vindicated and enthroned!

Unto earth's remotest end

Glorified, adored, and owned!"

* * *

The congregation in All Saints' Monkwearmouth, was deeply stirred. There were many present also from other places of worship. With great joy they sang as their closing hymn—

(The Hope of the Approach of the Lord's Return—
continued.)

Hail to the Lord's Anointed,
Great David's greater Son!
Hail, in the time appointed
His reign on earth begun.
He comes to break oppression,
To set the captive free,
To take away transgression,
And rule in equity.

Then all knelt in prayer as the Bishop
holding up his hands solemnly gave the
blessing.

The Wine at Cana.

A TEMPERANCE INCIDENT.

Josiah Nix and the Questioner.

The Editor of "Confidence," when at Reeth (up the dale beyond Richmond in Yorkshire), called on a celebrated Wesleyan evangelist, Mr. Josiah Nix, who is also an ardent Temperance advocate. He is wonderfully well and able for work, though he has for so many years ministered far and wide. He comes to this quiet home in this Yorkshire dale from time to time to recuperate, and then goes forth again refreshed to hold his meetings. He is a great favourite.

I found him in his garden, and we sat there a while looking out to the hills and moors. He was reminiscent, and spoke of Bishop Temple, who was also a strong Temperance speaker. When asked to go to speak at Exeter he said, "Yes, I'll go if you send Nix with me." I think he enjoyed Mr. Nix's humour. Here is a story Mr. Josiah Nix told when with the Bishop. He repeated it to me that evening in Reeth. He said, "I was holding our open-air meeting in London near Hyde Park. I had been speaking strongly against the Drink when a gentleman in the crowd asked to be permitted to put a question.

"'Certainly, I shall be glad to answer you,' I said.

"'Now I am going to show you up, Mr. Nix, as a thorough-going hypocrite from your own lips. This is my question: Which do you consider is the worst—the man who makes the drink, or the man who uses it?'

"'Well, that is a fair question, and I'll give you my answer. I blame most the manufacturer of the drink.'

"'Now I have you, my friend. You profess to be a follower of Christ, and take Him as your example, and you know that He made the wine at Cana in Galilee.'

"'Well, was the reply, 'I must ask you a question or two. First, what did He make the wine out of?'

"'Water, of course,' was the answer.

"'How? Did He put anything in the water? Did He add anything to it at all?'

"'No,' was the reply.

"'Then, my friend, when we begin to make alcoholic beverages out of pure water, and *add nothing at all to it*, we shall be following the example of Christ, and no harm will be done. He gives us a good example to follow.'

"The open-air crowd was greatly delighted, and had a good hearty laugh at the interrupter, who now tried to get away as quickly as he could.

"'Hey, mister,' they cried, 'you'd better stay and get another!' But he made off rapidly."

This is the story as I remember it, which Mr. Josiah Nix told me at Reeth.

A.A.B.

HEALED BY THE LORD.

From Sickness to Health.

A RECENT TESTIMONY.

DEAR MR. BODDY,

I am very glad to have an opportunity of testifying through "Confidence" to our Lord's wonderful love. He has raised me up from a long and serious illness, and is keeping me in perfect health.

I have been an invalid for over thirteen years, gradually growing worse, often very ill indeed. My lungs were diseased. I also had purpura, and was liable to hæmorrhage from various parts of the body. There were other complications, and latterly many parts of the body had become affected.

For the last eighteen months (except for a week or two) I had to lie perfectly flat in bed, unable to see friends, and at times unable even to read, as the least exertion of mind or body brought on hæmorrhage, complete exhaustion, or heart attack.

Two years before my healing (which took place on April 12th) my husband and I learned the truth of Divine Healing. For the last eighteen months a prayer circle in London in connection with the Christian Healing Mission had been praying for me, and for eight months the Pentecostal Mission in Emsworth had also been praying

for my recovery. I could not have lived through the last eighteen months but for the many answers to these prayers.

On April 12th God granted the full petition and healed me. My husband prayed for me, with laying-on of hands; I was healed, got up, dressed, and walked downstairs. Since that time I have lead a normal healthy life, and am now perfectly well. Within ten minutes of the healing, all the old feelings of illness returned, and Satan tried to snatch away the blessing. But the Lord answered our prayer, Satan was repelled, and I was well again. This often happened during the first week or two.

I long to be used as a channel to help others to find their Saviour, and our Father's wonderful, loving, and full salvation for spirit, mind, and body, for "I live, yet not I, but Christ liveth in me."

"There is life for a look at the Crucified One,

There is life at this moment for thee,

Then look, sinner, look unto Him and be saved,
Unto Him, Who was nailed to the tree.

It is not thy tears of repentance nor prayers,

But the Blood that atones for the soul;

On Him then believe, and a pardon receive,

For His Blood now can make thee quite whole.

We are healed by His stripes; wouldst thou
add to the Word?

And He is our righteousness made.

The best robe of heaven He bids thee to wear;

Oh, couldst thou be better arrayed?"

All the glory belongs to our Lord Jesus.

Yours in Him,

JEAN C. MADGE.

Bellairs House,

Havant,

Hants,

12th June, 1919.

P.S.—I had always had the best of doctors, and everything possible had been done for me.

on the sick and they shall *recover*," and saw in the 17th verse that "they" were the believers, I simply looked to Jesus in faith and said, "Who will lay hands upon me, Lord?" He caused me to get upon my feet and walk to the top of the stairs and call my younger brother, Tom, who was also saved and baptised in the Holy Ghost. When he came upstairs I showed him those words that the Lord had shown to me, and I asked him

TO LAY HANDS UPON ME

in the name of the Lord Jesus. He simply looked in faith to the Lord and obeyed the Word, and such a fire came down upon me, taking all the pain away altogether; and it has never returned. Glory to God!

It was not much longer afterwards when my mother came to me and said that my little nephew, John, was stricken with scarlet fever, and hinted that I might go and see him. Wanting to be sure of the Lord's leading, I went upstairs to pray, and after a while He gave me Gal. vi., 10: "Do good to all men, especially those of the household of faith." Now I did not know of my brother and his wife being saved even, but I knew it was not impossible for them to be joined to the household of faith. So I went; and when I arrived there was my brother Robert already paving the way, and, praise His name! the Lord soon had my brother in the household, and his wife, who was already converted, drawn nearer to God.

The Word of God was now carried out, so I asked them if they believed that God would heal little John. Well, we simply knelt down and prayed, laying hands upon the child, and the fever left him. He fell asleep, and after waking asked for a drink, and the mother noticed that, whereas the child was so weak before, now he could hold the mug in one hand. Well, we praised the Lord for His work, and next morning the child was playing about with other children.

Often have I wondered what I would do if I was isolated as a missionary and sickness overtook me that no one could anoint me with oil or lay hands on me that I might be healed. The Lord showed me through one of Dr. A. B. Simpson's pamphlets how I might trust the Lord Jesus for my "health," not dependent upon others, although the prayers of others are precious and powerful.

IN INDIA.

After joining the British Army I was drafted to India, a country I could never have wanted to go to; but God sent me there that He might prove me, and to trust Him for all. It is the land of sickness and plague, and in Egypt, on my way to India, I had got into such a bad state with diarrhoea that I was so weak. This continued until I reached Secunderabad, in South Central India. I was led to testify of the Lord Jesus as Healer to a lady of the American Baptist Mission, and as I testified the Lord healed me immediately as I stood, and made me strong again.

In Deolali, India, malaria came upon me, that fever which carries away thousands of our soldiers and missionaries. I thank my Lord that He kept my soul in peace and rest, and as I was so weak, I laid myself on the bed in the

A KHAKI TESTIMONY.

Divine Healing when on Active Service.

It was five years after my conversion, and shortly afterwards my Baptism in the Holy Ghost, that the Lord began to teach me something of Divine Healing. I had suffered much from Neuralgia, especially in the forehead, and seeing that shortly before my conversion I had an accident in the "Gym," which affected that part, I suffered awfully in consequence. One Saturday morning I came home from work, and not feeling like dinner I went upstairs to bed, thinking I might sleep it off. I undressed and got into bed, and after about three minutes was definitely moved without any physical help at all, and simply slipped out of bed on my knees. It all happened so wonderfully that I was really surprised at finding myself in such a position. I naturally began to pray. Bless the Lord! He had not forgotten me; and as I laid down my case before Him I was very definitely told, as if I was face to face with a person (only in this case it was the Lord) to look at Mark xvi., 18. I knew nothing of Divine Healing, but as I read, "They shall lay hands

(A Khaki Testimony—continued.)

marquee and just looked to Jesus to deliver me. I cannot understand how it all came about, but He did it completely, and instead of the fever repeating itself at certain periods I was

THOROUGHLY HEALED.

That is just like Jesus. He doeth all things well.

All these things have given me great faith in the Name of Jesus, and God at times has used me to the deliverance of others.

While at Deolali, we were attacked by those terrible plagues of India. We had two cholera and one bubonic plague, and scores of natives and many Europeans were carried away by them.

A dear Christian friend of mine was acting as messenger to the tents where the infected cases were, and one day during this plague (bubonic) he told me that he had contracted the disease and he was in a very bad state, especially seeing he had been suffering from dysentery and enteric, with which he was invalided from Mesopotamia to India. Glory to Jesus! I knew that he could be healed, and said to him, "Hold fast in faith for the Lord to heal you." And it was such a trial for him. That evening we went to our accustomed trysting place with the Lord on what is called Temple Hill, on which stands a Hindu temple. I took along with me one of "Colgate's Tooth Powder" bottles filled with olive oil, and we simply got down before our Father, who will give us all things for Jesus's sake. After anointing him with oil in the name of the Lord, according to James v., 13, I laid my hands upon him and prayed God to completely heal him. Of course the Lord did it, and he (my friend) did praise God for such a great deliverance, *for he was made completely whole.*

Since then the Lord Jesus has marvellously kept me from sickness, stings from scorpions, and the inferiority of food.

The last time in which God proved His power in healing me was in November, 1918, at Gobwen, Jubaland, British East Africa, when He delivered me from the "Flu." Jesus is my all in all. Simply believe that God is able, and that we have all these things for Christ's sake. No working up, no convincing against circumstances, but simply the knowledge that He bore our sicknesses and carried our pains. He is a wonderful Saviour from all sin, and from all disease, and gives us the power of the Holy Ghost, that we might have continual victory in Jesus's name. Hallelujah!

JOHN KENYON

(present at the Bradford Convention).

THE PEACE THANKSGIVING.

A SERVICE AT SUNDERLAND.

All Saints' Church was crowded on the Sunday evening (July 6th) of the Thank-giving. With full hearts and earnest voices the congregation sang the "Old Hundredth!"—

All people that on earth do dwell,
Sing to the Lord with cheerful voice;
Him serve with fear, His praise forthtell,
Come ye before Him, and rejoice.

The Vicar read the King's Proclamation:—

"Whereas it has pleased Almighty God to bring to a close the late wide-spread and sanguinary War in which we were engaged against Germany and her Allies; we, therefore, adoring the Divine goodness and duly considering that the great and general blessings of peace do call for public and solemn acknowledgment, have thought fit by and with the advice of our Privy Council to issue this Our Royal Proclamation, hereby appointing and commanding that a General Thanksgiving to Almighty God for these His manifold and great mercies be observed throughout Our Dominions on Sunday, the 6th day of July instant, . . . and we do strictly charge and command that the said Public Day of Thanksgiving be religiously observed by all as they tender the favour of Almighty God and have the sense of His benefits."

A beautiful service then followed. The following were the opening words:—

"Brethren, we are counselled to praise God for the restoration of peace, and to remember with thankful hearts His goodness towards us in time of war, and to pray that we may worthily set forward His Kingdom of Righteousness and Peace in all the world."

Then followed that ancient hymn of the Church known as the "Te Deum":—

"We praise Thee, O God, we acknowledge Thee to be the Lord."

The Vicar (Rev. A. A. Boddy) gave an address on "Some Personal Reminiscences of the Great War, 1914-1918." The following is a synopsis of his sermon:—

Scene in a Californian Forest on the Declaration of War—Homeward—An Escape on the Atlantic—Roker in War Time—Offers for Active Service with the B.E.F.—Vicarage and Cottage—The First Detention Hospital, Headquarters of S.M.O. in All Saints' Parish Hall—Artillery Batteries parading in All Saints' Church, Service in the Churchyard—Work in France in 1915, at Boulogne, Calais, Wimereux, Etaples, Abbeville, Rouen—Scenes at Paris and on the Battlefield of the Marne—The Zeppelin Massacre in Monkwearmouth, April 1st, 1916—The Night Departure of Drafts—Visiting the Billets and Hospitals with Testaments and Literature—At Etretat in 1917-1918—Preaching to Armenians, and experiences with them in the air—Earlier Memorial Services in All Saints—Prayer in Desolated Homes—United Prayer Meetings in Monkwearmouth—The Great National Day of Prayer in August, 1918, and its present answer—Thanksgiving for the Safe Return of so many of our Men, also for VICTORY and for PEACE.

JERUSALEM.

He began his sermon by saying:—

"When Jerusalem was taken by the British we ought to have known that ultimate Victory would most surely be ours. It was God's seal to us of the Divine approval. He committed the Holy Land into our keeping as an assurance of His favour. We had still much to suffer, but Victory was assured. We were forced into the Palestine campaign by circumstances (the protection necessary for the Suez Canal). God pressed us into it, and it was the most successful of all our undertakings in the War. I remember the Ex-Emperor of Germany proudly entering the Holy City in 1896, vaingloriously decked in a special robe, on horseback, a section of the Jerusalem wall knocked down for his grand entry. The friend of Turkey

and Islam, yet building a German church on Mount Zion!!!

"Man proposes, but God disposes. General Allenby quietly enters the suffering city in October, 1917, and is welcomed by all its inhabitants. *Allah-nebi* means God's messenger, His prophet. Allenby to the Arab sounds strangely like it. The day the crisis came for Jerusalem he called his officers to his tent, and together they prayed for Divine approval and guidance.

* * *

"So ends this most terrible of wars. We who to-night are in this Church are 'saved to serve.' We shall, I hope, never forget our Heroic Dead, never forget the touching Memorial Services held in this House of God during the War. I shall always treasure the pile of letters I keep by me received from the Front, from living and dead. We prayed continually for our boys, and so many, thank God, are with us. They have come through it all. For we read out their names every week, and prayed as we sang—

"Holy Father, in Thy mercy
Hear our anxious prayer;
Keep our loved ones, now far absent,
Neath Thy care."

REAL ANGELS AT MONS.

(Some further corroborative facts.)

The Editor of "Confidence" has received a letter from Belgium (dated July 5th, 1919). It is written by Sister Mary Faure, 54, Rue Mellery, Laeken, near Brussels. She writes:—

"Last Monday I was visiting a Convent at Mons. One of the nuns said: 'In the middle of the bombardment (August, 1914)

THE GUNS ON BOTH SIDES

seemed to stop as by magic. We could never find out what was the cause.' Then I told her about the Angel Visions. Now I have promised her one of your booklets, 'Real Angels at Mons.' (On page 7 Private J. Easy, of the Lincolns, tells us the cause of the cessation of the gunfire: 'Suddenly all guns, large and small, ceased firing.' He then described angel forms facing the enemy.)

* * *

Sister Mary Faure tells of another incident also. She writes:—

"The first year of the war I was in charge of a hospital here in Brussels. One of my patients was transferred to the Palace Ambulance, where I went to see him. In a little closet near his bed a German officer lay dying.

"As I was leaving I asked the Nurse if there was any hope. She said, 'He has a bullet in the lungs. If he could react perhaps there might be hope, but he is so down-hearted about things. The strange thing is that when I told him that the German army was advancing hand over hand, and he must really cheer up, for they were winning on all sides, he answered, 'No, Sister, we will never win, for the Angels of the Lord are fighting against us.'

"This Nurse who told me what he said, and I myself also both thought that it was only his fever. But when I (Sister Mary Faure) came to

England, and a boy in my own ward told me about the vision of angels he saw at Mons, I remembered the German officer, and wondered if he too saw the vision."

PENTECOSTAL ITEMS.

"The Rev. A. A. Boddy is requested to defer his application for a passport owing to the present shipping accommodation." This was an official message recently received. It seemed clearly to settle difficult questions in connection with the Editor's proposed visit to U.S.A. and Canada. The visit must be postponed until the way is clear.

* * *

At the Bradford Convention £1,200 was given for Foreign Missions; at the Kingsway Hall Convention £181; and at Croydon £30. There was a fine missionary spirit shown at these Pentecostal gatherings. It is a healthy and hopeful sign. At all three Conventions there was great blessing. We are not able to report them in detail, but can only acknowledge the great goodness of God.

* * *

Bro. T. Kent, 16, Seymour Street, Horden, Co. Durham, wishes us to announce a Convention to be held in the Old Picture Hall, August 2nd to 5th. Speakers: Bro. Smith Wigglesworth, Pastor Stephen Jeffreys, Bro. Salter (Congo), and Mrs. Smith (Bradford). Convener: Pastor Tetchner.

* * *

Pastor E. C. Boulton, "Elim," May Street, Hull (Convener), asks us to announce a Convention, August 2nd to 6th. Speakers: Mr. and Mrs. H. Small, Rev. W. Reed (Carlisle), Mr. Rhys Griffiths, Mr. E. Silby (Wales), Mr. J. Welsh, Bro. J. Salter, and others. (Apply early for accommodation.)

* * *

Elim Tabernacle, Belfast (corner of Melbourne Street and Townsend Street). Convention, July 5th to 13th. Speakers: Mr. John Leech, K.C., Pastor Stephen Jeffreys, Pastor E. C. Boulton, Mr. Jas. Salter and others. Also at Bangor, Co. Down, Ireland (in tent on Central Avenue, near Queen's Parade), July 12th to 20th. Convener: Pastor Geo. Jeffreys. Convention Secretary: Mr. William Henderson, Highbury Gardens, 3, University Avenue, Belfast.

* * *

ROKER TRACTS. Gifts towards reprinting:—B., £5; M., £1; N., 15/-; N., £1; P., 7/-. "The (True) Pleading of the Blood" is now being reprinted as a Roker Tract (1d.). "Health in Christ" has also been reprinted. Others will follow as the way is made clear.

* * *

The Rev. CLEMENT WILBERFORCE DICKINSON, M.A., Selchai Parsonage, Assam, writes that he hopes Afghanistan will soon be open to the Gospel. He has a lonely life in the jungle, and would be glad of a line from Pentecostal friends. "Continue in prayer for me," he writes, "that I may represent Christ."

* * *

LEIGH-ON-SEA. Mr. G. Kingston ("Furze-field," Eastwood Road) intends to hold a Convention in October at Leigh-on-Sea. Speakers: Mrs. Crisp and Mr. Smith Wigglesworth. For particulars write to the above address.

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. 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; Mr. Ed. J. G. Titterington, M.A.; Mr. J. Hollis, 7, South Hill Park Gardens, Hampstead, N.W.; and Mrs. Crisp, 7, Eaton Road, London, N.W.

MISSIONARIES. INDIA.—United Provinces: Mr. J. H. Boyce, Miss G. Elkington (on furlough), Miss B. Jones (on furlough), Bombay Pres.: Miss C. Skarratt, Miss M. A. Thomas (on furlough). 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 Scharthen, *Miss Agar (Associate)*, Mr. and Mrs. Klaver. FOR 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 it. Let us ALL pray the prayer of faith.

Miss Elkington and Miss Jones have arrived home from India, after a pleasant voyage, which has improved their health. After a rest they will probably be very glad to speak for India and the work of the Lord there. Letters for them may be sent to our Hon. Secretary, Mr. T. H. Mundell, 30, Avondale Road, Croydon. (Miss Thomas also is on furlough in Canada.)

* * *

Mr. Polhill has arrived safely at Yunnan-fu. This news came by cable. We hope before long to hear by letter.

* * *

MR. CECIL POLHILL'S JOURNEY.

DEAR MR. BODDY,

Grace and peace be with thee!

I am (D.V.) leaving Calcutta for Hong Kong this evening by the B.I.S.N. Co.'s S.S. "Arrotan Apar" at 8 o'clock, and very fortunate to get a berth, for there is a great rush for them. The journey takes about twenty days, then two days to Haiphong, and a further four to Yunnan-fu; so I ought soon to be with our friends there.

I am only back to-day from spending a very pleasant holiday of a week with an old friend whom you met in England, Rev. Evan Mackenzie, up in Kaluapong. Mr. Mackenzie came to visit me at Sunderland Conference, and one year at Leith. He came out to India with Miss Annie Taylor to work amongst Tibetans, and I came later to help. He afterwards joined the Church of Scotland Mission especially for work amongst Tibetans. He has now around him quite a useful little work, a small Tibetan church, a good helper

from Tibet, and a congregation numbering some thirty on Sundays.

Kaluapong is a beautiful little town, and only fifteen stages from Shara. The Scottish Mission has a fine school for boys of all the tribes about, including some Tibetans. They have half an hour Bible study each day. They have recently opened two schools in the interior of Bhutari, where Christian instruction is also given, and Drs. Graham and Sutherland are to visit there shortly at the invitation of the Ruler.

With love in the Lord,

Yours in His day,
CECIL POLHILL.

YUNNAN PROVINCE.

Among the Tribes.

First, may I here thank some kind unknown friend who has recently sent us two copies of "Confidence." Both copies brought much blessing to our souls, and as we read of revival in the homeland assemblies, it made us cry to God for showers of blessing in this land.

During the past three months the Lord has been gracious unto us. In February last a band of P'ulah Christians took us to their home, and we spent eight or nine happy days with them. It was refreshing to see the band of five young fellows coming over the hill to the meeting every evening. Eighteen applied for baptism, making a total of twenty-seven church members in that village. They now have their own elders and hold regular evening services, the "one scholar" teaching the hymns and explaining the Scriptures. One of their number has now come out as a worker, and, praise God, he is being used in the winning of souls.

Our next trip was among

THE "LONG CHUIN" TRIBE.

While this tribe is fairly well off and very numerous, yet it seems much more difficult to get them to take a definite stand for the Lord. Many are able to read, but they seem to have very little consciousness of their need of salvation. We have two members who are Long-ren, and five families of enquirers. We are praying for a leader among them. The villages inhabited by the Long-ren lie very close together, and are fairly large, consisting of from fifty to one hundred families. We would be glad of special prayer for this tribe, that an effectual door may soon be opened among them.

While still among the Long-ren, we were one day surprised to see a Hua-miao enquirer walk into the courtyard. He with two companions (colporteurs) had set out to find us, and, passing through a village, were attracted by the singing, and thus became informed of our whereabouts. They pressed so eagerly that we felt led to consent to go to their village. We were glad we went, for it afforded us an opportunity of seeing

THE HUA-MIAO VILLAGES, and we feel it will be well worth while to open up work among them. The villages, although small, are very numerous, and the people seem very responsive to the Gospel. The women understand *very little* Kuanhua, and it will be a great advantage to meet them in their own language. The C.I.M. leader of the Hua-miao work in the district to the North of Yunnan-fu has kindly offered to send us a couple of Miao workers for a couple of months to make a start. We are expecting them down this month, and ask prayer that they may be used of God to win many of their fellow-tribesmen for the Lord.

Another village of P'ulah has also turned to the Lord (about fifty families). As their home is only about ten English miles from here, a number of them come on Sundays to the morning service. They are quite illiterate, and yet fine, intelligent people. We trust

THE NATIONAL PHONETIC SCRIPT

may be of use in helping them to read the Word for themselves. We have already started to teach the script to a few women, and they learn it very quickly. With the blessing of God this script will enable the people to become a Bible reading people. His coming draweth near. May we be among those who "love His appearing."

Greetings to all the Lord's people.

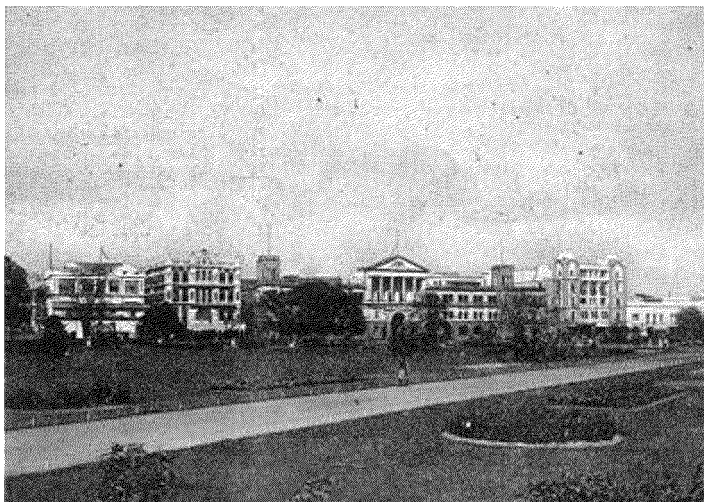
Yours in His service,

FANNY E. BOVD.

Kaihua,
Yunnan,

List of Contributions received during
April, May and June, 1919.

APRIL.		£	s.	d.
Amsterdam Church, towards Mr. Kok's	journey home	50	0	0
Anonymous		0	10	0
Silsden Assembly		2	0	0
Swansea Assembly		1	0	0
Receipt No. 2799, Box		0	8	7
" 2800		1	0	0
Blackwood Assembly		4	0	0
Receipt No. 2802, Box		0	12	0
" towards a native wor-				
ker in China		0	8	0
Receipt No. 2803		1	0	7
Ogilvie Road Assembly, Dundee		3	0	0
Dulwich Assembly		1	16	0
Sion College Own Missionary Fund		13	18	0
George Street Mission, Derby		5	10	0



AT CALCUTTA.

"J.E.," for work in China	1	0	0
Tonyrefail Assembly	1	0	0
Receipt No. 2812	0	10	0
" 2813	30	0	0
Hornsey Assembly, Boxes	1	15	6
Anonymous, for work in Tibet	1	0	0
Receipt No. 2816, Box	0	15	0
" 2817	1	6	0
Maesteg Assembly	0	10	0
Receipt No. 2820	2	15	0
Cwmparc Assembly, Box	2	5	0
All Saints' Women's Bible Class, Sun-			
derland, towards the support of			
Miss Biggs	6	0	0
"Brooklands," Box	0	11	0
Receipt No. 2824, Box	1	8	0
Holiness Assembly, Sydenham Road,			
Croydon	2	8	6
Coventry Assembly, Boxes	4	0	0
Anonymous	0	1	0
Machen Assembly for work in China	3	14	0
Receipt No. 2829, towards Men's			
Training Home	2	2	0

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

Receipt No. 2830, towards Men's Training Home	1	0	0
Receipt No. 2831, towards Men's Training Home	0	10	0
Receipt No. 2832, towards Men's Training Home	2	0	0
Coatbridge Mission	3	10	0
Horden Pentecostal Assembly	13	0	0
Receipt No. 2835, towards Men's Training Home	1	0	0
Receipt No. 2836	3	0	0
Elim Gospel Hall, Lytham	7	15	0
Havant Meeting, Box	0	16	8
Paisley Pentecostal Assembly, towards the support of Mr. and Mrs. Johnstone, the Misses Biggs, Walden, Cook, and Mrs. Boyd	7	0	0
Receipt No. 2840, Box	0	3	0
" 2841	4	4	9
MAY.			
Receipt No. 2842	1	0	0
"R. R. Beifast"	0	6	0
Receipt No. 2844, Box	3	10	0
" " for a native worker in China	1	10	0
Receipt No. 2845	2	18	6
Bradford Conference	1000	0	0
Dulwich Assembly	4	0	0
Receipt No. 2848, towards a native evangelist for Mrs. Boyd	1	10	0
Receipt No. 2849, Box	0	6	0
Machen Assembly, for work in China	6	6	0
Crosskeys Assembly	3	0	0
Receipt No. 2852, towards native workers in China	0	10	0
Brookshaw St. Mission, Bury, towards the support of Mr. Leigh	13	0	0
"R.E.B."	0	5	0
Receipt No. 2855, towards furnishing Men's Training Home	270	0	0
Receipt No. 2856, for native worker in China	10	0	0
" 2857, for native worker for Mr. Leigh	9	0	0
" 2858, for native woman worker in China	5	0	0
Bowland St. Mission, Bradford, Boxes	5	0	0
Sion College Own Missionary Fund	23	5	5
"Stirling," towards the support of Mrs. Trevitt and Mrs. Williams	4	0	0
"Stirling," for native worker in China	2	0	0
Receipt No. 2862	2	0	0
Glenmavis Pentecostal Assembly	2	0	0
Blackwood Assembly	4	0	0
Receipt No. 2865, for native worker for Mr. Leigh	9	0	0
Receipt No. 2866, for native woman worker in China	5	0	0
Bowland Street Mission, Bradford	5	0	0
Receipt No. 2868	1	0	0
" 2869, Box	0	6	0
" 2870, for native worker in China	1	10	0
Maesteg Assembly, Boxes	10	15	0
Dulwich Assembly, Boxes	2	10	0
Receipt No. 2873, Box	0	7	0
Cleington Pentecostal Assembly, Dundee	4	0	0
"A Reader of 'Confidence'	0	5	0
Receipt No. 2876	0	6	0
" 2877 for native worker for Mr. Leigh	4	10	0

Reigate and Redhill Pentecostal Assembly, for native worker for Mr. Swift	5	3	0
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JUNE.

Dulwich Assembly	1	18	0
Receipt No. 2880	0	2	6
" 2881, towards a native worker in China	0	5	0
Receipt No. 2882	0	2	6
Carlisle Assembly	2	10	0
Receipt No. 2884	1	0	0
Sion College Own Missionary Fund	17	19	4
Receipt No. 2886, gifts to Women's Training Home	11	0	0
" 2887, Box	0	10	0
" 2889, Box	1	11	2
" 2890, Box	2	0	0
"L.E." Croydon	0	10	0
Receipt No. 2892	10	0	0
" 2893, for S.C.O.M. Fund	10	0	0
" 2894, Box	0	10	0
Croydon Conference, Sydenham Rd.	31	0	7
Receipt No. 2896, for my substitute in India	15	0	0
" " " an evangelist " "	2	10	0
Sunderland Boxes	8	1	6
Receipt No. 2898, contributions to Men's Training Home	5	0	0
Receipt No. 2899, Box	2	0	0
Sunderland Boxes	5	17	6
London Conference	67	10	0
Doncaster Pentecostal Assembly	5	0	0
"Stirling," towards the support of Mrs. Trevitt and Mrs. Williams	1	10	0
Tunbridge Wells Assembly, Box	1	10	0
Receipt No. 2905, for a native worker in China	1	10	0
Blackwood Assembly	4	0	0
Southsea Assembly, Box	9	10	0
Emmanuel Mission Hall, Stirling, towards the support of Mrs. Trevitt and Mrs. Williams	2	0	0
Receipt No. 2910, in support of a native worker for Mrs. Boyd	1	10	0
George Street Mission, Derby	5	0	0
Receipt No. 2912, Box	0	17	0
Emsworth Assembly	2	2	7
Thorney Rd. Sunday School, Emsworth	0	19	0
£1848 9 2			

SPECIAL GIFTS.

Dafen Row Pentecostal Assembly, Llanelly—			
For the outfit of Miss Eaton	2	3	0
" " Miss Rees	2	3	0
Tonyrefail Assembly—			
For the outfit of Miss Rosser	1	0	0
Tonypandy Assembly—			
For the outfit of Mr. and Mrs. Richardson	3	0	0
Church of God, Ferndale—			
For the outfit of Mrs. Richardson	4	4	0
Tonyrefail Assembly—			
For the outfit of Mr. Jas. Andrews	4	12	0
£17 2 0			

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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