

OCT.-DEC., 1919.

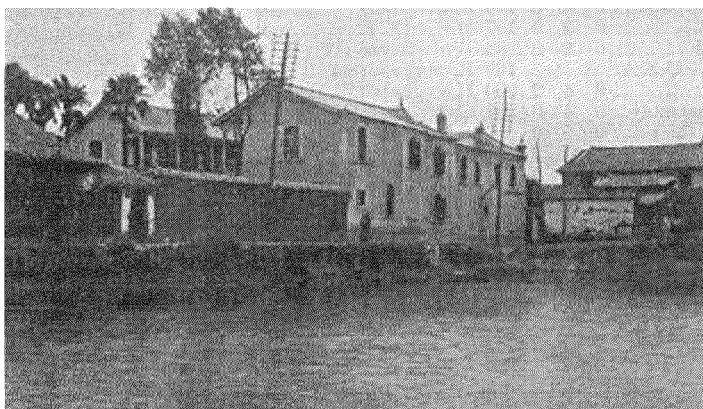
VOL. XII. No. 4.

"CONFIDENCE"

EDITED BY

ALEX. A. BODDY,

ALL SAINTS' VICARAGE, SUNDERLAND, ENGLAND.



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"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.

119th ISSUE.

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Sunderland: Hon. Secs., All Saints' Vicarage (Monkwearmouth).

"CONFIDENCE": ONE PENNY PER COPY.

Twelve months' issue, post free, 2/-.

Publisher and Editor: Rev. A. A. Boddy, All Saints' Vicarage, Sunderland.

Wholesale Agent: R. W. Williams, Newsagent, Howick Street, Monkwearmouth, Sunderland.

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Discount	0	7 0	"Confidence," 119th Issue	27	15 0
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£46 11 4			£46 11 4		

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

"CONFIDENCE."

No. 4. Vol. xii.

ALL SAINTS', SUNDERLAND.

Oct.-Dec., 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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The Editor (Rev. A. A. Boddy) in Somersetshire.

(At Taunton St. James.)

This summer, as the way seemed closed for work in U.S.A. and Canada the Writer accepted for five weeks the charge of an important parish (St. James') in Taunton. He has very happy memories of his stay in this historical town.

Taunton is the county town of the county of Somerset. There is a tradition in the Writer's family that the name "Boddy" came from Somersetshire, originally meaning "messenger" (boda) in Saxon. So with some special interest he made his first visit to this county of great trees, noble church towers, and lovely hills and heather-covered moors.

TAUNTON TOWN.

The name of Taunton Town is interwoven into English history. In the days of King James II. the family took the part of the Duke of Monmouth, who posed as a Protestant, and sought the throne because of the Rome-ward leadings of the King. When Monmouth's west-country forces were defeated at the Battle of Sedgemoor, a few miles from Taunton, the prisoners were hung and quartered. No pity was shown. Judge Jeffreys held his "Bloody Assize" in the Castle. The Hall is still shewn, though now a Museum of the Somerset Archeological Society. Taunton men were hung mercilessly in the streets, and Colonel White sat at the windows of the "White Hart" (now a Co-operative Store), and mocked their sufferings. A little earlier than that Taunton was besieged by the forces of Charles I., but was relieved by Admiral Blake and his Puritan army.

Two great church towers of the Somerset type are seen rising above the roofs as the train from London glides into the station. These are the towers of two great parish churches built by the Augustinian Order who lived in the Priory, a fragment of which remains near St. James' Church, which was the Priory Church.

Taunton stands on the central plain of Somerset. From the top of St. James' tower I saw the roofs

below as one would see them from a low-flying aeroplane. Here one could see the plain stretching southwards to the Blagdon Hills, with the knoll of Castle Neroche to the left. But the lovely heather-tipped Quantocks, with their red deer, begin to rise to the north almost at once.

"Taunton is the most exhausting place I ever was in. It is built in a hollow within a hollow." So said a quite out-spoken lady one day in the train on her way to breezy Minehead. But there are gems of sylvan scenery within easy cycling reach. Nearly every village has a very remarkable church, such as Kingston, Trull, Crowcombe, King's Lydyard, Staple Fitzpaine, North Curry (the "Cathedral of the Moors"), etc. The solid high towers, often richly ornamented and most thorough in workmanship, are a Somerset feature.

In Exeter Museum I saw a complete set of musical instruments (including a huge "Serpent") formerly played in one of these Wessex churches, but now no longer. A. T. Salmon, in his "West Country Verses," makes the old clerk lament thus:—

"Yu shude'a heard the singing and the hanthems us givum to the Church o' Sabbath days; with clarinet, and viddle, and with 'cheller. Us taught un how to sing an 'ymn of praise. But Passen 'er got doiled an tuke an organ—zims totally unscriptural to me; there beant a word o' organs where the scripiter zes, 'Zackbut, Vlute, and 'arp, and psaltery."

THE BELLS.

I asked the leader of the bell-ringers for the Tower key of St. James', and found all in good order. Records of bell-ringing triumphs hung on the walls of the Bell-Ringer's Chamber. Once, years ago, I received a shock when trying my hand at swinging a big bell. The rope coming down coiled itself round my neck somehow, and *afterwards* I was very thankful to the next bell-ringer beside me who had nearly knocked me over in his haste to get that rope off before I was jerked up by the bell as it revolved. It would have been a sudden and tragic end for me. Well, this bright hot September day, I climbed further up St. James' Tower, and with another key opened a door, where I looked at close quarters

(The Editor in Somersetshire—continued.)

directly on the fine set of bells, which since have often seemed to encourage one on the way to a Sunday morning service. I was just amazed to see two good sized bird's eggs in a nest among the bells. The mother bird evidently did not mind

"The ringing and the swinging of the bells."

* * *

At this Church during part of August and September the Editor ministered to increasing congregations. On the Sunday he preached a course on "THE LARGER LIFE OF CHRIST." His subjects were as follows:—

August 31st, Morning (1)—"The Eternal pre-existence of Christ and His appearances in Old Testament Times."

Evening (2)—"His Life at Nazareth, as a Carpenter, etc."

September 7th, Morning (3)—"His Wonder-working Ministry in Syria."

Evening (4)—"His Victory at the Green Hill on the Cross."

September 14th, Morning (5)—"His Ascension from the Mount of Olives" (His High Priesthood in Heaven).

September 21st, Morning (6)—"Christ's Love Gift sent down from Heaven for us." (The Scene at Jerusalem).

Evening (7)—"His Approaching Return and His Millennial Reign."

On the Wednesday evenings he gave instructions in

THE WAY OF SALVATION.

On the last Wednesday the large congregation filed up the chancel steps to shake hands with him, many testifying to blessing received. A choir-man said with emotion, "My life will be changed through your messages." The service had ended with the hymn, sing kneeling—

"Just as I am, without one plea,
But that Thy Blood was shed for me,
And that Thou bidst me come to Thee.
O Lamb of God, I come."

The Church Council, a strong body of capable men of good standing, passed a vote of grateful thanks for the ministry, which they had much appreciated. Their Vicar had resigned, and they were very thankful for the temporary ministry, which had been blessed to them.

* * *

A couple of days or so each week the Writer devoted to cycle exercise and visits to interesting places. Ilfracombe, Lynmouth, Exmoor, Minehead, Wellington, Weston, Wells, were among the places he found his way to.

JOSEPH OF ARIMATHEA.

The Writer visited Glastonbury, the cradle of early English Christianity. It is possible that the old story may be true that Joseph of Arimathea, that secret disciple of Jesus (John xix., 38), who so lovingly buried the body of Jesus, preached the Gospel here. The ships of the Syrian coast used, we know, to sail to the West of England (Cornwall) for tin, and sailing up the Seven Sea, might easily reach that which was then, we are told, the Port of Glastonbury. The sea covered these fen-lands. The "Holy Thorn" still blossoms at Christmas time. It was said to be brought here by Joseph of Arimathea. At first a rude

"wattle" church was built for worship. Very much later a beautiful stone building, called Joseph's Chapel, was erected over the little church, which was then removed, and worship never ceased. The site has recently been purchased by Church of England trustees. Visitors pay 6d. each towards expenses.

Near to the Abbey one of the large motor *char-a-bancs* was loading up its passengers for a return after their trip. They looked like Christian folk. "Oh, yes, we are from Wales," said one of the young men. "We are Christian Endeavourers from a valley not far from Cardiff." They were staying at Weston-super-Mare, and that morning had visited the wonderful Cheddar Caves and the Gorge so famous, which the Writer had enjoyed also.

ALFRED THE GREAT.

One day the Writer cycled to Athelney, said to be the scene of King Alfred's absent-mindedness. When fleeing from the Danes he rested among the Wessex fens awhile, and was rated by his hostess for allowing certain cakes to be burnt.

The roads in the fen districts of Somerset are in winter often under water, and cottagers have to take to boats. The *withies* (osiers) grow here for basket work. The fen-people steep them and clean them, and send off bundles to London and elsewhere for the basket weavers. On a mound at Athelney is a monument to King Alfred the Great, who, out of thankfulness to God for his victory over the Danes, erected here a monastery.

TO LYDFORD-ON-FOSSE.

One day I went over to Lydford-on-Fosse. The Fosse-way was an old Roman road running due South from Bath over the Mendip Hills. My objective was the Rectory. Unfortunately the Rector was away (Rev. H. J. R. Marston, M.A., the gifted blind clergyman, who was a Fellow of Durham University), and I much regretted his absence. But I had specially come to meet his son-in-law, Rev. H. Stirling Gahan, M.A., our Chaplain at Brussels. I had accepted his invitation to hold a mission in his church at Brussels. It will be remembered that he ministered to Nurse Cavell just before she was shot by the German soldiers. So we had a long quiet talk and prayer, in which his dear wife also joined. We committed the mission arrangements to God's good guidance, hoping that others too would remember us in prayer at the mission time (Nov. 8th to 16th). Then I cycled towards Taunton in the beautiful sunshine, through the Somerset lanes and under the great trees.

* * *

AT LONDON.

From Somersetshire the Writer travelled to London. There he found his son, Lieut. J. A. V. Boddy (at St. Thomas' Hospital) greatly improved and able, with crutches, to walk again. He was looking forward to paying his first visit to his home at Sunderland. This has been a wonderful answer to prayer. Three or four times despaired of by the doctors, but now looking healthy and well.

An important Council Meeting of the Pentecostal Missionary Union had been arranged in Godliman Street. Here were gathered Mr. T. H. Mundell, Mr. Moser, Mr. Hollis, Mr. Smith Wigglesworth and Mrs. Crisp. Four hours were spent in earnest consultation on many points.

Before the homeward journey the Writer spoke at the Newton Hall meeting on Friday afternoon, September 26th, and arrived home after that important midnight hour when the great railway strike commenced.

With a heart full of gratitude he spoke to his own people on the first Sunday after his return, telling them of God's goodness and blessing.

God the Great "Yes."

ELIZABETH SISSON.

Oh, the richness of the word, "All the promises of God in Him are yea, and in Him Amen, to the glory of God by us" (2 Cor. i., 20). Rotherham's translation is more emphatic: "*For however many God's promises are, in Him is the 'Yes'; wherefore, also, through Him, the Amen unto God for glory through us.*" But Weymouth brings out the wondrous truth still more powerfully: "It was and always is 'Yes' with Him. *For all the promises of God, WHATEVER THEIR NUMBER, have their 'Yes' in Him, and for this reason through Him also our 'AMEN' acknowledges their truth, to the glory of God by us.*"

This whole passage is a picture of God as a colossus and a constant "Yes" to the whole world. This is nothing more than a commentary on the simple statement (John iii., 16): "God so loved the world, that He gave His only begotten Son, that whosoever believeth....." Oh, hallelujah! The same is plainly set forth by Jesus in what we call the story of the Prodigal Son, but is truly the picture of the Father's heart, first in His attitude toward the prodigal, and second, in His unchanging attitude toward the elder brother. Before the prodigal could reach his home with his confession, it was a father running with kisses to stop that confession. Then it was best robe, ring, shoes, music, dancing, feasting, and merriment. Just a prolonged Yes, Yes, Yes, Yes. Immediately the prodigal looked fatherward it was nothing but a Yes he saw or felt. He proved, as one verse says, "In Him was the Yes."

Then the grouchy old elder brother came along with only curses in his heart for the prodigal, nothing but hard feelings toward his father, nothing but accusations of the father's injustice, nothing but piled-up self-righteousness on account of his own long life service without reward. Could a picture of a human be more unlovely? Yet he met from the father's heart only the yes, yes, yes of grace. "Son, thou art ever with me, and all that I have is thine!" Oh, is it not wonderful that Jesus should come from heaven to earth to lift the veil, and show us the heart of our Father-God, to all our cleansing, all our needs, all our possibilities of spirit, soul, and body, as one eternal "Yes." Yet this text gives us just that, "all the promises of God, howsoever many they may be," in Jesus, the Veil-Lifter, are "Yes, Yes, Yes."

Are you getting hold of it as you plead the promises these days? That you cannot before the throne of God touch one of these pledges

without there booming back to you from the mighty cannonry of heaven a "Yes" big with the whole fulness of God. Because God Himself is no bigger than His "Yes." If it caused the moving off their foundations of heaven, earth, and hell to demonstrate that "Yes" to him that took it, God would deny His nature, Himself, not to thus demonstrate. "Heaven and earth shall pass away, but not one jot or one tittle of His Word shall fail." "The grass withereth, the flower fadeth, but the Word of our God shall stand for ever." "Thou hast magnified Thy Word above all Thy Name." And our health, our prosperity, spiritually, physically, materially, in service, in every way, is when we similarly magnify the Word by saying faith's yes to it.

God stands to us as an eternal "Yes," a love-throb. He cannot change His counsels. His unalterable heart's love is forever photographed to us. "Child, thou art ever with me, and all that I have is thine." We may be as unmitigated a grouch as was he of the 15th of Luke, serving, serving, "Lo, these many years," working hard for his religion—but to him that worketh is the reward . . . but of debt. He only gets deeper into the debt of sin.

Such a hard, unchanged heart, with only nature working in it, as the elder brother had, could but unbrot her the repentant prodigal, could but spit in the face of his father. "You never gave me a kid to make merry with." Your injustice to me! Anger increases and he will not go in. Starved to death, and will not eat a crumb of love's feast. Floating around him the wealth of a universe—all his own. The Author of the universe calling to him in music's sweetest love-tones, "Son, thou art ever with me, and all that I have is thine." Yet so poor! Hard, bitter, cold, sour. Poor, nevertheless rich; so rich, fallen into possession of wealth so boundless it would take all the eternities to explore it! What is the matter? What makes the strange contradiction? He has not said "yes" to his father's "yes." He has not "possessed his possessions." He is like the man with his back to the sun, walking and working in his own shadow. Right about face! and what would he see? The flood-gates of sunlight wide open upon him, the genial warmth reaching every drop of his blood, permeating every fibre of his being. This grouch is in the race, it is the twist sin has given us. God is unto humanity, every creature in it, all the time, in Christ Jesus, a vast "Yes" of boundless beneficence, radiating on every side of Him light, life, health, hope, resource, refuge, wisdom, gladness, joy, peace, love, power, providence—yes, everything that we can find words for in the Dictionary, and more, yet the world goes on in dire pauperism, and the Christian in semi-pauperism. Why? Failure to come in to the Yea and Amen of God.

We saved ones see clearly enough what is the trouble with the unsaved. They are out of joint with God, and grace cannot flow till they are connected with the Main. We understand that God "so loved the world" that Jesus wrought out salvation for every man, woman and child in it—that God is unto every lost one of them a great "Yes" of salvation. As soon

(God the Great "Yes."—continued.)

as they say the little amen of faith to His "yes," they have the immediate flow of God-life from the Great Main into the pipe of their little human life. We saved ones know that if the much-hated Kaiser and his Council, military and political, though justly by civil courts condemned to execution as criminals for the awful work of the death of ten million men, and the whole of Europe plunged into a distracted, despoiled, war-torn condition, yet we know that if any one of them as a lost sinner would really repent and recognise their sin as expiated on His Cross, that one would immediately meet the "Yes" of God.

The Father falls on the sinner's neck. For each such He would bring forth the best robe, the glad ring, the festal shoes, the banquet, the music, the dancing. The merriment would begin in heaven, and, made by God, in their hearts. For salvation is grace. Grace is the free, full, UNMERITED love of God. If any of them are this moment without this joy of heaven within them, it is because they have not yet put their "Amen" to the "Yes" of God, have not yet, as a lost sinner, believed on Jesus as their Saviour. If they swing from the gallows, or are cut off in the electrocuting chair, to sink into hell, it will be because they failed to say their "Amen" to the "Yes" of God. All we saved ones know that this is the only difference between saved sinners and lost sinners—between those who people heaven and those who people hell. There was an equal "Yes" in God for every lost sinner now in hell, as for every saved sinner now a sweet saint in heaven. These last put their "Amen" to the "Yes" of God. And from that hour, in them God began to make saintship. The hell-residents failed with their "Amen."

But initial salvation is only the beginning of the "Yes" of God. All the promises of God, *howsoever many* they may be, in Him, in Jesus is the "Yes." Some tell us there are thirty thousand promises in the Word of God. They stretch over every conceivable circumstance or condition in which man may ever be, and cover with abundant provision every fibre and faculty of his tripartite nature, with a supply as vast as God Himself. "All that I *have* is thine." "I am thine." "Heirs of God," equally so with Christ—"joint heirs." In each of these thirty thousand promises in all its various forms of application—and many of them are like a bunch of grapes—grapes of Eshcol, each grape in salvation's bunch containing nutriment to sustain an army, because in each one of these promises lives God as an eternal "Yes."

Doest hear Him as He speaks? "Whosoever believeth." "Lord, I believe Thou art my Saviour." "Yes, I am thy Saviour." Every time we quote a promise to Him He answers "Yes." "O Lord, Thou hast said 'Call unto Me, and I will show thee great and mighty things which thou knowest not of.'" "Yes, child, yes." "Lord, Thou hast said, 'I am the Lord that healeth thee.'" "Yes, child, I am." "To foolish ones like me, dear Lord, Thou hast said, 'If any lack in wisdom let him ask.....it shall be given.'" "Yes, My needy one, here I

am giving." "O Lord, I need Jesus Christ made of God unto me sanctification." "Yes, yes, child, here I am your sanctification." "Lord, I need to find some fish's mouth, out of which to bring my taxes." "Yes, child, yes; I am here to supply your every need." And so on through all the unexplored continent of the amazing riches of the promises of God.

But what nullifies all this wealth? Nothing but our failure to put the "Amen" to the "Yes" of God. "All the promises of God, *howsoever many* they may be, in Him is the 'yes,' in Him also is the 'Amen' *by us*," and that to the glory of God. For God gets no glory in all His plan of salvation, in all His wealth of promises to us, save as we say the "Amen." We see that in the world Jesus died for, but the world who will not believe, they go to hell. No gain to them that Jesus died. No glory to Him in His blood-shedding on their behalf. Salvation was theirs by the "Yes" of God, but they would not say "Amen" to God's "Yes." Thereby they lost the grace and He lost the glory.

What is saying "Amen" to God? Amen is "so let it be." It is an affirmation. In other words, it is saying "Yes" to God's "Yes." Amen-ing back to God's "Yes." Ah, how sweet! It brings us, and keeps us, in Beulah Land. Beulah Land is the land of marriage, the land where the married ones dwell. When love has done its work on a lover's heart, and he goes wooing, he is all "yes" to the object of his love. Love has done its work on the heart of our Creator God. Oh, how He loves! "Yea, He *loved* the people" (Deut. xxxiii., 3). He had the people in *His bosom*. "Yea, I have loved thee with an everlasting love, *therefore* (the only reason he ever gives for drawing by His Spirit the sinner's heart), *therefore* with loving kindness have I drawn thee." He hates the sin, but oh, how He loves the sinner! "I drew them with the *cords of a man*" (the reason why Jesus must take upon Him man's estate and draw from thence) "with the bands of love." But when a young man goes wooing, with his heart all "yes" to his beloved one, how easy for love to be chilled if there is no answering "yes" in her! But if he is all "yes," and she is all "yes," how easily, how quickly are the two made one, and they are in Beulah Land! This sweet verse we are considering hangs Jesus out as the perpetual medium through Whom all this can be accomplished.

In Christ Jesus, God is to us a perpetual "yes," and if we will thus accept Him in Christ Jesus, we are a perpetual "yes" to God's "yes." We cannot touch a single promise of God but to find Him an overflowing fulness of grace and accomplishment. And we touch the promise, make it and its Maker ours by saying "Yes" to it. Also just, as *by Jesus* God says "Yes" to us in the promise, so *by Jesus* we answer back "Amen," or "Yes" to His "yes." Jesus is our life, Jesus is our faith, Jesus is our praise. "I live, yet not I, but Christ liveth in me." So we lean back on the living Christ within to *cause* us to hear God's great "yes" in His every promise, and bring forth the answering "yes." Every such flashing back of our "yes" upon God's "yes" brings the glory of God into the situation. God is glorified by

the opportunity to show forth His grace, His love, His power in doing us good, and we are glorified in receiving what He is glorified in giving. "Let the beauty of the Lord our God be upon us!" A continual "yes" on both sides, and lo! we dwell together in Beulah Land.

God, wanting to bless Scotland, found a man into whom He could breathe the prayer, "Give me Scotland or I die." Jehovah was only seeking a man to whom He could say "Yes," and who would put his "amen" to it, and behold Scotland regenerated. William Fetter, of Russia, going his way forth "by the footsteps of the flock," heard John Knox pray, and he was stimulated to cry, "God give me Russia." How the Lord loves the men and women of large petitions! In Russia He has already done much to William Fetter's prayer. Thousands saved, though Fetter suffered imprisonment and banishment. God will do very much more. Already He has upset the throne, wiped off the dynasty that forbade the Bible to the people, opened the whole land to gospel liberty, and in the coming days of wide evangelism God sends Fetter and a mighty host of Russian evangelists to sweep through the land. This is not an hour when God is going to do a retail business in answering prayer. Nay, verily, but a wholesale work in salvation.

I think it was A. T. Pierson who said, "Charcoal is carbon in humiliation, the diamond is carbon in glorification." And although after regeneration God has to deal with faculties in us, all sin-paralysed, yet each time we hear the "yes" of God our spiritual ear is quickened, there is a deeper re-vitalisation. Charcoal is changing to diamond. Humiliation to glorification. Hallelujah!

By each Amen of faith we *please God*; "without faith it is impossible to please Him." But Jesus—if we will have it so—will keep in us and bring forth from us the constant "Amen" to God's "Yes." "The conscious water saw its God and blushed" in the wedding feast of Cana of Galilee. Every time we look in the face of God's "Yes," the water of our human being changes to wine.

Thus we go on "from glory to glory of the Lord, the Spirit" (2 Cor. iii., 18). Changed! Transfigured! Glorified! Bonds of paralysis bursting in every direction. "With open face beholding as in a glass the glory of the Lord we are changed into the *same image*"!!! He is glorified. The world is enriched, and it is the "glory of God by us"!!! For all the promises of God, *whatever their number*, have their 'Yes' in Him (Christ Jesus), and for this reason, through Him, also our 'Amen' . . . to glory of God by us."

Pentecostal Tabernacle at Belfast.

Opening Meetings.

It is with feelings of real pleasure that I give my impressions of the special Convention meetings held at the newly-opened Tabernacle in Belfast.

It is no exaggeration to say that there could not have been a happier company of people in

Belfast than those gathered from different parts of the United Kingdom for the Convention. From an outsider's point of view we formed a diverse group of people, but as members of the same privileged family we enjoyed the sweet unity which is produced by the Spirit. Amongst the visitors were Pastor Stephen Jeffreys, the Welsh revivalist, Pastor Boulton, from Hull, Rev. Thomas Hackett, M.A., Mr. James Salter, from the Congo, Mr. P. St. G. Kirke, M.A., from Harrow, and Mr. C. E. Taylor, B.A., a London house-surgeon. Unfortunately, Mr. John Leach, K.C., who had hoped to be present, was hindered by professional duties.

For some time the builders had been working hard to get the Tabernacle ready for the first meeting, which was held on Saturday, July 5th. A fair-sized, roomy building, well lighted and newly painted, it looked decidedly attractive, especially when decorated with one or two huge seascape texts. But we have learned to think little of the structure compared with the God who is able to fill it with His glory, and in this attitude we were not disappointed.

Again and again we sang a chorus which exactly expressed the way God was dealing with us:—

"Every day, praise the Lord, I'm getting nearer,
And the way—praise the Lord!—is getting clearer.

From my Lord no more I'll roam,

For I see the lights of home,

And I'm getting nearer, nearer every day."

I have no hesitation in saying that the reason why the work of the Elim Pentecostal Alliance is so remarkably blessed is to be found in the great prominence which is given to evangelistic work. If this article does nothing else, I pray that it may stir some of the other assemblies to a more definite effort in the direction of soul-winning.

I must now devote myself to the briefest description of one or two of the meetings. The day which will live longest in my memory was missionary day. Pastor George Jeffreys had told the people that no collection would be taken up for the expenses of the new premises until they had first given to the cause of foreign missions, and I learnt afterwards that in many ways the people had been sacrificing themselves so that they might give after the fashion of Calvary. £100 was given.

There is only space for a remark or two about the after-meetings which were held in the minor hall. Here was an elderly lady who had not knelt for weeks through stiffness of the knee-joints, but when anointed and prayed over, the joints were loosened at once and she knelt in thankfulness to God. At her side was another pouring out his soul to God for the fulness of the Spirit, while the old lady, now restored, sought to minister to him. From another corner floated strains of the most beautiful music, as the Holy Spirit took hold of a girl's voice and lifted it in adoration to her Lord.

During the Convention, while many were gloriously baptised in the Spirit, over one hundred persons were healed of physical complaints, but of these I can only mention two. One was that of a visitor from Wales, who came to the Convention suffering from rupture, and compelled to

(Continued on page 62.)

"CONFIDENCE."

OCTOBER-DECEMBER, 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.)

FAITH BASED UPON KNOWLEDGE.

An Address by Bro. Smith Wigglesworth
(70, Victor Road, Bradford).

"Then said they unto Him, 'What shall we do that we might work the works of God?' Jesus answered and said unto them, 'This is the work of God, that ye believe on Him whom He hath sent.'"—John vi., 28, 29.

"This is the work of God, that ye believe." Nothing in the world glorifies God so much as simple rest of faith in what God's Word says. Jesus said, "My Father worketh hitherto, and I work." He saw the way the Father did the works; it was on the ground work of knowledge, faith based upon knowledge. When I know Him, there are any amount of promises I can lay hold of, then there is no struggle, for he that asketh receiveth, he that seeketh findeth, and to him that knocketh it shall be opened (Matt. vii., 8).

Jesus lived to manifest God's glory in the earth, to show forth what God was like, that many sons might be brought to glory (Hebrews ii., 10).

John the Baptist came as a forerunner, testifying beforehand to the coming revelation of the Son. The Son came, and in the power of the Holy Ghost revealed faith. The living God has chosen us in the midst of His people. The power is not of us, but of God. Yes, beloved, it is the power of another within us (v. 13),

JESUS THE SON OF GOD.

Just in the measure we are clothed, and

covered, and hidden in Him, is His inner working manifested. Jesus said, "The works that I do shall ye do also, and My Father worketh hitherto, and I work." Oh, the joy of the knowledge of it! To know Him. We know if we look back how God has taken us on we love to shout "Hallelujah," pressed out beyond measure by the Spirit, as He brings us face to face with reality, His blessed Holy Spirit dwelling in us and manifesting the works. I must know the sovereignty of His grace and the manifestation of His power. Where am I? I am in Him; He is in God. The Holy Ghost, the great Revealer of the Son. Three persons dwelling in man. The Holy Spirit is in us for revelation to manifest the Christ of God. "Therefore be it known unto you He that dwelleth in God doeth the works." "The law of the Spirit of life having made us free from the law of sin and death" (Rom. viii., 2).

The Spirit working in righteousness, bringing us to the place where

ALL UNBELIEF IS DETHRONED, and Christ is made the Head of the Corner. "This is the Lord's doing, and it is marvellous in our eyes" (Matt. xxi., 42). It is a glorious fact, we are in God's presence, possessed by Him; we are not our own, we are clothed with Another. What for? For the deliverance of the people. Many can testify to the day and hour when they were delivered from sickness by a supernatural power. Some would have passed away with influenza if God had not intervened, but God stepped in with a new revelation, showing us we are born from above, born by a new power, God dwelling in us superseding the old. "If ye ask anything in My name,

I WILL DO IT."

Ask and receive, and your joy shall be full, if ye dare to believe. "What shall we do that we might work the works of God?" Jesus answered and said unto them, "This is the work of God, that ye believe on Him whom He hath sent." God is more anxious to answer than we are to ask. I am speaking of faith based upon knowledge.

A TESTIMONY.

I was healed of appendicitis, and that because of the knowledge of it; faith based upon the knowledge of the experience of it. Where I have ministered to others God has met and answered according to His will. It is in our trust and

our knowledge of the power of God—the knowledge that God will not fail us if we will only believe. “Speak the word only, and my servant shall be healed” (Matt. viii., 8). Jesus said unto the centurion, “Go thy way; as thou hast believed so be it done unto thee,” and the servant was healed in the self-same hour.

AN INSTANCE.

In one place where I was staying a young man came in telling us his sweet-heart was dying; there was no hope. I said, “Only believe.” What was it? Faith based upon knowledge. I knew that what God had done for me He could do for her. We went to the house. Her sufferings were terrible to witness. I said, “In the name of Jesus come out of her.” She cried, “Mother, mother, I am well.” Then I said that the only way to make us believe it was to get up and dress. Presently she came down dressed. The doctor came in and examined her carefully. He said, “This is of God; this is the finger of God.” It was faith based upon knowledge. If I received a cheque for £1000, and only knew imperfectly the character of the man that sent it, I should be careful not to reckon on it until it was honoured. Jesus did great works because of His knowledge of His Father. Faith begets knowledge, fellowship, communion. If you see imperfect faith, full of doubt, a wavering condition, it always comes of

IMPERFECT KNOWLEDGE.

Jesus said, “Father, I know that Thou hearest Me always, but because of the people that stand by I said it, that they may believe that Thou has sent Me. He cried with a loud voice, Lazarus, come forth” (John xi., 42, 43). “And God wrought special miracles by the hand of Paul, so that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them” (Acts xix., 11, 12). For our conversation is in heaven from whence also we look for the Saviour.

Who shall fashion anew the body of our humiliation that it may be conformed to the body of His glory, according to the working whereby He is able to subdue all things unto Himself? How God has cared for me these twelve years, and blessed me, giving me such a sense of His presence!. When we depend upon God how bountiful He is, giving us enough and to spare for others. Lately

God has enabled me to take victory on new lines, a living-in-Holy-Ghost attitude in a new way. As we meet, immediately the glory falls. The Holy Ghost has the latest news from the Godhead, and has designed for us the right place at the right time. Events happen in a remarkable way. You drop in where the need is.

There have been several mental cases lately. How difficult they are naturally, but how easy for God to deal with. One lady came, saying, “Just over the way there is a young man terribly afflicted,

DEMENTED,

with no rest day or night.” I went with a very imperfect knowledge as to what I had to do, but in the weak places God helps our infirmities. I rebuked the demon in the name of Jesus, then I said, “I’ll come again to-morrow.” Next day when I went he was with his father in the field and quite well.

Another case. Fifty miles away there was a fine young man, twenty-five years of age. He had lost his reason, could have no communication with his mother, and he was always wandering up and down. I knew God was waiting to bless. I cast out the demon-power, and heard long after he had become quite well. Thus the blessed Holy Spirit takes us on from one place to another. So many things happen, I live in heaven on earth. Just the other day, at Coventry, God relieved the people. Thus He takes us on, and on, and on.

Do not wait for inspiration if you are in need; the Holy Ghost is here, and you can have perfect deliverance as you sit in your seats.

I was taken to three persons, one in care of an attendant. As I entered the room there was a terrible din, quarrelling, such a noise it seemed as if all the powers of hell were stirred. I had to wait God’s time. The Holy Ghost rose in me at the right time, and the three were delivered, and at night were singing praises to God. There had to be activity and testimony. Let it be known unto you this man Christ is the same to-day. Which man? God’s Man Who has to have the glory, power and dominion. “For He must reign, till He hath put all enemies under His feet” (1 Cor. xv., 25). When He reigns in you, you know how to obey, how to work in conjunction with His will, His power, His light, His life, having faith based

(Faith Based upon Knowledge—continued.)

upon knowledge, we know He has come. "Ye shall receive power, the Holy Ghost coming upon you" (Acts i., 8). We are in the experience of it.

Sometimes a live word comes unto me, in the presence of a need, a revelation of the Spirit to my mind, "Thou shalt be loosed." Loosed now? It looks like presumption, but God is with the man who dares to stand upon His word. I remember, for instance, a person who had not been able to smell anything for four years. I said, "You will smell now if you believe." This stirred another who had not smelled for twenty years. I said, "You will smell to-night." She went about smelling everything, and was quite excited. Next day she gave her testimony. Another came and asked, "Was it possible for God to heal her ears?" The drums were removed. I said, "Only believe." She went down into the audience in great distress; others were healed but she could not hear. The next night she came again. She said, "I am going to believe to-night." The glory fell. The first time she came feeling; the second time she came believing.

At one place there was a man anointed for rupture. He came the next night, rose in the meeting saying, "This man is an impostor; he is deceiving the people. He told me last night I was healed; I am worse than ever to-day." I spoke to the evil power that held the man and rebuked it, telling the man he was indeed healed. He was a mason. Next day he testified to lifting heavy weights, and that God had met him. "By His stripes we are healed" (Isa. v., 3). "He hath made to light on Him the iniquity of us all." It was the Word of God, not me he was against.

What shall we do that we might work the works of God? Jesus said, "This is the work of God that ye believe on Him Whom He hath sent" (John vi., 28, 29). Anything else? Yes. He took our infirmities, and healed all our diseases. I myself am a marvel of healing. If I fail to glorify God, the stones would cry out.

Salvation is for all,

Healing is for all.

Baptism of the Holy Ghost is for all.

Reckon yourselves dead indeed unto sin, but alive unto God.

By His grace get the victory every time. It is possible to live holy.

He breaks the power of cancelled sin,
He sets the prisoner free;
His blood can make the foulest clean,
His blood avails for me.

What shall we do that we might work the works of God? "Jesus answered and said unto them, This is the work of God, that ye believe on Him whom He hath sent."

(Pentecostal Tabernacle at Belfast—continued from page 59.)

wear an appliance. The Lord led him to obey the ordinance of healing, and he left the Convention completely restored, and relying only upon the Lord, having abandoned the appliance. Another day a girl entered who had been seeking to trust the Lord for her eyesight, which was very poor. At the end of the meeting she went forward for anointing, and the Lord graciously responded to her faith. She stood at the top of the Hall about half-an-hour later to declare what the Lord had done for her. I might add that I specially questioned her, and can personally vouch for the restoration of her sight.

E. W. HARE.

A Convention in Wales.

The Annual Convention of the Masons Road Pentecostal Assembly, Gorseinon, South Wales, was held from August 2nd to 8th, Pastor G. Vale being the Convener.

Mr. T. Rees, from Tonypandy, spoke at the opening meeting on Saturday evening from Psalm xlii: "As the hart panteth after the water brooks, so panteth my soul after Thee, O God. My soul thirsteth for God, for the living God." This was the keynote for all the meetings that followed. For four days the people assembled from far and near to drink of the living waters still flowing from the Throne of Grace in Pentecostal fullness.

Inspiring and helpful addresses were given by "the Lord's messengers in the Lord's message unto the people," among the speakers being Mr. J. Hollis, Mr. E. W. Moser, Mr. T. Rees, and the Pastor.

The gifts of the Holy Spirit were in frequent exercise, interpretations being given by Mrs. Vale; and the ministration of the Spirit was glorious.

It was a great privilege to join in the hearty praise and worship of our dear Welsh brothers and sisters, and to partake with them of the refreshings from the presence of the Lord.

As wave after wave of blessing swept over the audience, some were carried on flood tides of glory right into the glad experience of the fulfilment of the promise, "He shall baptise you with the Holy Ghost and with fire." One sister also at this time received healing of the body.

Tuesday was "Missionary Day," and in the evening Mr. J. Hollis gave a most interesting lecture with views on Missionary work in Bolivia, South America. A Bible was kept open for two days to receive offerings for the work in heathen lands, and the willing sacrifices laid upon the

altar in coin and jewellery amounted to £16 5s. Two gold watches and chains, earrings, brooches, etc., were among the gifts. One sister divested herself of all she had with her, and said she would go home and sell the rest, and give the proceeds for the Lord's work among the heathen.

The Convention closed with evening meetings on Thursday and Friday, after which the people went to their homes, as in King David's time, with gladness of heart and rejoicings over all that God had wrought for them during Bank Holiday week at the Pentecostal Assembly, Gorseinon, South Wales.

A.C.M.

PENTECOSTAL ITEMS.

Mrs. Clara E. Berry writes from Hotel Richelieu, 142 So. Grand Avenue, Los Angeles, Cal., U.S.A. Her husband with her runs this as a residential house. (The Editor went the first time to California at their invitation.) She gives interesting items of news.

* * *

"Mrs. McPherson," she writes, "is holding a Tent Mission in the City (August-September). About 2000 are in attendance in spite of the fact that there is a strike on of all the employees of the street cars, and therefore they do not run after 8.30 p.m. Mrs. McPherson brings a fresh mess-

age each time you hear her, and many people are converted and receive the Baptism.

"She preached last night to the sinner one of the best convicting sermons I ever heard. Out of the 2000 people scores went to the prayer-tent, with tears running down the faces of many." She travelled across the continent in her own automobile, holding meetings on the way.

* * *

Miss Marie F. Neill, Beth Elim, University Ave., Belfast, Ireland, would like it to be known that hers is a Faith Home for the Lord's people who are travelling, and states that Pastor G. Jeffreys recommends it.

* * *

At Ballymena, North Ireland (in the Orange Hall), from October 20th to 26th, meetings are to be held and to be addressed by Miss F. Vipan (of the P.M.U.), Mr. E. W. Hare, B.A., and Pastor G. Jeffreys. These are the closing meetings of a series held in October in Moneyslane, Portadown, Belfast, and Ballymena.

* * *

The Editor of "Confidence" will be grateful for prayer while holding a Mission to English-speaking people in the city of Brussels (Belgium), from November 8th to 16th. Rev. H. Stirling Gahan is the devoted Chaplain of the Church where the Mission is to be held. (He ministered at the last to Nurse Cavell.)

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.—Province of 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. Leigh, Mr. and Mrs. Klaver, Mr. and Mrs. Lewer, Miss Scharten, Miss Agar (Associate). 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.

Several missionaries are needing furlough. The P.M.U. Council are very desirous that this should be made possible. No funds are at present available. If friends who are interested in any individual missionary would communicate

with Mr. Moser, our Hon. Treasurer, he would give all necessary information. We must bear in mind that the P.M.U. is a Faith Mission. Prayer is asked for this special need.

* * *

INDIA.

Bro. Boyce on Difficulties and Encouragements.

DEAR PASTOR BODDY,

Greetings! Mr. Polhill has been here and we were pleased to see him. However, if one desires a good knowledge of India, then that one must stay in India the whole year round, for the worst parts of the seasons are experienced from May until October. However, I suppose he could not afford the time.

The months of May and June have been, so they say, the hottest on record for the past thirty years. People were dying here from the heat, and that speaks a lot for the Indians, for they can stand some heat. But, praise God, since July we have had good rains, and as the Lord promised, "we have grass in our fields," and that now, through the abundance of rain, looking green too. To behold green grass is a luxury that we only enjoy in the rainy season, from July until September; after that it begins to get parched and dried up until the following rainy season, which commences as a rule in June, about the middle thereof.

Well now, it's the same story I have to repeat, that India's appalling need is the spiritual rain from heaven. Who will join me and set apart an hour each day, if possible, to pray not only for God to save souls, but that whole villages may be converted to God? This is something great, but have we not often read, "Attempt great things for God, and expect great things from God." The reason I ask for whole villages is, if one or two get saved there is such a difficulty for them afterwards to obtain a livelihood, and it turns out that we often have to keep them. However, so far I have not been burdened like this, because the ones and the twos have not come out, and if they did I don't get enough money to keep them. So, perhaps, that is why the Lord doesn't give even the ones and the twos, because He knows that if He did we could not keep them. Therefore, the way out of the difficulty, as I see it, is to pray for the conversion of whole villages at one time, and as there are often several castes in a village, from the Brahmins (the priestly caste) down to the Mehtars (the lowest caste), the feasibility of such a thing being accomplished as the whole village being converted to God seems almost impossible.

You need to be here in India to behold it, then you will grasp the magnitude of the problem, and the greatness of the petition for God to save a whole village, or that when He does begin to work for us here in India, that He shall do it by villages. But I ask, is there anything too hard for the Lord? I know you will answer No. Then please begin to pray for this at once. If you believe "Faith without works is dead," and if you do really believe, then it is obligatory for you to act at once.

The way that other missions here have succeeded is by opening schools and caring for orphans, etc. We P.M.U. missionaries have no money to do either. Some American Pentecostal missionaries have got the money to do both, and are doing it.

But, I ask, are the above-mentioned ways the old-fashioned Apostle Paul and Peter method of making Christians? I answer No; for we read in Acts (which, by the way, is the text book of revivals, for in many places we are told how to get revivals, which is by what the Salvation Army calls "knee drill," and plenty of it) ix., 34, 35: "All that dwelt at Lydda and in Sharon saw him and turned to the Lord." Not one or two, but ALL. So if the Lord saved in Peter's day whole towns, why not now if we get to whole-hearted praying?

Another thing that has struck me recently is the need of the

"GIFT OF HEALING"

for us missionaries for the convincing of the people that we are heaven-sent missionaries. "The signs of a 'sent-one,' 'apostle,' were wrought among you all," says the Apostle Paul in 2 Cor. xii., 12. It has appeared to me like this, that as Paul exhorted the Corinthian believers to seek prophecy for the building up of the Church, so we missionaries and sent ones of God should seek the "gift of healing" for the propagation of the Gospel.

So, again, I ask for prayer that we may be endowed with the "gift of healing," for no other purpose than the propagation of the Gospel here among the heathen. What is needed is the old-time manifestation of the power of God in our midst. A brother from Yorkshire wrote me a month or two ago to send him reports of God's working here in India in healings and so forth. I tell you candidly I don't see anything to report in the salvation of souls or healings in a wonderful way. If our Christians are sick they sometimes lay hold of God for healing, and they get healed, but nothing wonderful to report. And it is the same in all Pentecostal Missions in India, so far as I know. I know that souls are being saved in China and Africa, but how is it that the same thing is not happening in India? Is the fault upon us missionaries or upon you people at home? It should call for heart-searching on both sides.

The reason that the ones and twos have a difficulty in obtaining a livelihood after becoming Christians is because the community in which they live turn them out or persecute them so that they have to flee for their lives. One day in a village a headman came and ridiculed one of my evangelists, saying, "You are not fit to be spoken to; you have left your father's and your mother's religion. Are you not ashamed of yourself? Shut up. We will not listen to you any more." And turning round to me he said, "But we will talk to the sahib (they call all Europeans sahibs), for he is a worthy man to talk to, for he has not left the religion of his father and mother." They say a man will surely be lost if he changes his religion. An educated Indian told me so the other day. Of course, we preach "Christ," not "religion" to them, but as they see it, for them to accept of Christ is to change their religion.

FOREST MEN.

We have two families of what we call here "Ban Manush" people, that is, forest men, the poorest of the poor here, who desire to become Christians. One would like to better their conditions, but, as I have said before, we P.M.U. missionaries are handicapped on all hands because we have no money to do anything in that way.

If we had the money their children could be put in a Christian school, and then in course of time they would become capable Christian workers. I wish someone would rise up in Great Britain on behalf of the P.M.U. missionaries in India like

MR. LLOYD GEORGE

did when Lord French wanted more ammunition on the Western Front in France.

Brethren, unless the ammunition comes along, not only in money, but in men and women also, we might as well give up the fight. Just think of it. I am the only P.M.U. young man in India from England, Scotland, Ireland, and Wales, and a Scotchman, and an Englishman from Birmingham have recently come from England (Pentecostal), belonging to the Friends' Mission. And, please, when you send them, let them be of the right material, for India will either make you or break you is my experience. Also,

A LANDOWNER

on a small scale has accepted our teaching, and has acknowledged that ours is the true religion. We found out that he had been teaching others also in another village, and from this we have judged that the truth must have gripped his heart, for these people also expressed their readiness to become Christians. However, the great test will come soon upon them to confess Christ openly. If they do so, what a day of rejoicing that will be for me and as many helpers as are with me!

Now I trust that the readers of this letter will not lightly read it and quickly forget it. Beloved in Christ, we need your whole-hearted co-operation. Jesus and the Holy Spirit and God the Father also need your whole-hearted co-operation in the things I have mentioned in this letter, and I trust that all who may read it shall with purpose of heart set to in the building up of the Kingdom of God in India.

Faithfully your brother in Christ,

J. H. BOYCE.

Goshainganj,

Dist. Fyzabad,

U.P., India.

August 23rd, 1919.

CHINA.

Letters from Mr. Polhill.

DEAR MR. BODDY,

Feeling that my work in India was, for the time, at an end, and being successful in securing a berth, I got on board the B.I. Steamer "Arratoni Apar," on the Hoogly, on the 30th April, and set sail early next morning. It was exceedingly hot, but we had a pleasant sail down that muddy river, passing some pretty places by the way. We had Miss Agnes Hill on board, whom you will remember attending the Sunderland Conference six years ago; since then she has spent the interval in important work in the native state of Gwalior, Central India, and is on her way to America for furlough. There were two other missionaries on board, and a pleasant set of passengers. We had an opportunity of a Sunday service, which was very well attended, and the presence of the Lord was manifested. We stayed awhile at Penang and Singapore (four days), and reached Hong-Kong on May 17th, and I managed to get a boat to Haiphong within four days.

Thence up the mountain railway, and finally made this town on 30th May.

All our missionaries from the district are here, and it was indeed a pleasure to greet them. They have got on fine with the language and customs, and on all sides are meeting with opened doors, both amongst the Chinese and the tribes. There is a *great field* amongst these latter. Mr. and Mrs. Boyd especially meet them at Kai-hwa, also Miss Biggs at Amicheo. Then, too, at Likiang there are fourteen different tribes. Mr. and Mrs. Fullerton write from the far S.W. of the province that they have *1,300 families who have put away their idols and turned to the living God!* Hallelujah! Mr. Fullerton was in C.I.M., and received his baptism here five years ago. Mrs. Fullerton was our Miss Rönager, and they have married workers with them from Denmark. They ask for prayer that the converts may receive the Baptism in the Holy Spirit.

Last week we had a conference, and the Lord met with us and refreshed us. There were also discussions on important questions connected with the Mission. Mr. Leigh has lately recovered from small-pox, and Mrs. Williams is only now getting straight. The work is expanding, and souls are being won all around, including the city, where there is no difficulty in getting a hearing; and it is not an unusual thing for a man, on the invitation being given, to raise his hand in token of his desire to learn the Christian doctrine.

Sunday week five men were received into the Church here in water baptism; five others are to follow.

The women's work here is in a flourishing condition. The Chinese evangelist, Hsü, is a young man with gifts, but has not yet received the Baptism of the Holy Spirit. Will you pray for him, as well as for the seven other men employed in the district, and for the raising up of further native help. Mr. Swift proposes shortly to open a Bible School here, for six men at first. We believe it will be a valuable aid to the work. The cost is five dollars or £1 each man per month. We hope it may be extended later.

The chapel here is very good and suitable, and admirably situated on an important thoroughfare, close to the East gate. Including Sunday, there are three evening evangelistic services held, and usually well attended. After the Sunday morning service Mr. Swift has an hour's Bible Class for the men, and gets an attendance of about eighteen.

On Monday Mr. and Mrs. Leigh were called to pass through deep trial in the loss of their infant son, and much sympathy is felt for them. The Lord is greatly helping.

Miss Jessie Biggs passed her oral examination in the 2nd C.I.M. Section (4th Series) language yesterday, addressing the C.I.M. Christians and the examiner, Mr. Allen, of C.I.M.

Our party has consisted of the following:—Mr. and Mrs. Swift, and Milton, aged five, Mr. and Mrs. Boyd (nee Jenner), Mr. and Mrs. Leigh (nee Tyler) Mrs. Trevitt, Mrs. Williams, Miss Lizzie and Miss Jessie Biggs, Miss Cook, Miss Walden, and Miss Buckwalter, from America.

The Mission House is quite near the Chapel, on a quiet street, with a rural outlook at the back, and a nice little garden. All the party can be accommodated. Mrs. Swift has had a busy time,

(P.M.U.—China—continued.)

and under her excellent and efficient management everything has gone most smoothly and comfortably.

This city has gone ahead by leaps and bounds. Everywhere new houses are being rushed up, and a solid big new stone bridge is in course of erection. The city has electric light, water supply, including taps in the street, rubbish carts, etc. It is likely to become of yet greater importance in the near future, as two new railways are contemplated, and will be commenced almost immediately by the French and Chinese from Yunnan-fu into the neighbouring provinces of Szechuan and Kwangsi.

I must bring this letter, already unduly prolonged, to a close, and tell you more, I hope, next time, of the tribes work, and churches.

With warm regards,

Yours in His love,

CECIL POLHILL.

Yunnan-fu,

S.W. China,

June 6th, 1919.

* * *

Rain has been much needed for the rice, etc. Now it has fallen in plenty. There is prospect of a good harvest all round. The rainy season in these parts usually lasts from May to September, with an increase each month, at times it is literally "floods upon the dry ground," at which time a *half-hour's rain* is enough to take drought into verdure and fruitfulness.

The city of Yunnan-fu is an illustration of "changing China." For instance, *costumes*—men now favour either smart European morning dress with Panama hat, or elegant Chinese dress, long close-fitting and tight sleeves, often with violet or blue socks and leather shoes or boots, slouch, Panama, or Chinese round satin hats; hair close-clipped all over, sometimes leaving the hair on the crown like a sort of flat brush. It is usual to see girls now walking very freely about, on account of their schools, their dress tight-fitting short coat and trousers, all of bright colours, feet usually unbound. They appear gay and light-hearted, and seem to enjoy life. Men of the old school, scholars, officials, etc., are still to be seen. Many of the young men are of brilliant attainments, highly trained, and speak and write excellent English. The railway came here in 1911. Since then I fancy most of the changes have taken place, or at least made a great forward stride.

New houses are going up in all directions. New streets, new pavement, new, excellent bridges; foreign shops with glass cases, and foreign goods and foreign books. Some do no longer "haggle" over the price. There is a good number of foreign hotels here, French and otherwise; two hospitals, a French Government, and C.M.S. Mission. Well drilled, well clothed and shod, *soldiers abound*. (There are really *too many* soldiers in China.) Young men, in the prime of life and pink of condition—they seem to me a *great improvement* on the class five years ago when I was in Yunnan. The city has electric light and water supply with public taps as required along the streets. More up-to-date *carts* are now beginning to be employed; they have some "dust carts" drawn by ponies.

YUNNAN-FU is a beautiful town, with its blue distant mountains, its emerald green all around, and its spacious lake near by, on which plies a steamer (but this gives much room for improvement). The French and Chinese in consort intend shortly to extend the railway North to Szechuan and East to Kwangsi, which will add much to the importance of Yunnan-fu.

As to MISSIONS. Already in this city are: The C.I.M. (who have a *fine* and constantly *increasing* work, and have just bought fresh, large premises for dwelling, chapel, etc.); C.M.S. (who have beautiful little chapel, hospital, and dispensary, and will shortly build a splendid, fully up-to-date hospital); Presbyterian Mission, about to build (they have fruitful work in N.E. of Province); Y.M.C.A., a fine large branch, doing good work; THE P.M.U. work is new, but God has blessed and is blessing it. We arrived soon after the railway, and our work lies in the Capital, and follows the railway south to the border of Tonquin, and far eastward to the borders of Kwangsi and Kimicheo; but I speak now only of the city of Yunnan-fu.

We have a very decent new chapel on Main Street, close to East Gate. Here it is perfectly easy to get men in any evening to an evangelistic service, often countrymen from a distance, or travellers from neighbouring inns, who may carry away the Gospel to regions near and remote. An evangelist, Mr. Chi, is on the premises, and the gatekeeper, Hsü, is always smiling and ready to help. There is a little room as you enter the porch, in which enquirers are constantly dealt with.

Mr. Swift, now he is set free from business cares (Mrs. Williams taking that over), goes each morning over to the Chapel for any who care to come in for conversation. (A woman, Wangdasao, has just called as I write, to see the sisters. She was saved two years ago whilst in prison, through the ministry of Mrs. Trevitt. She lives a mile or two out of the city, and comes fairly regularly to the services.) The *evening* evangelistic services at the Chapel are best attended, and it is often the case that some make a sign that they wish to learn the Christian doctrine. Seven *men* have been baptised here within the past few weeks. After the Sunday morning service Mr. Swift has a useful Bible Class for men, with an attendance of somewhere about eighteen. Mr. Swift has gifts and tastes in this way, and hopes shortly to commence a Bible School for the training of evangelists, and is praying at first for six intelligent, godly young men. They will stay in the dwelling house behind the chapel. Mr. Swift and the evangelist visit on alternate days of the week. Mrs. Trevitt takes the women and children's classes, and visits in their homes. She had sixty-three children at her class last Friday.

There is generally in the city a readiness to listen, which may be taken advantage of as far as ever strength and time permit. Above all, there is at this time, both in the Capital and through the province, such a condition as to suggest importunate prayer for the falling of a mighty fire upon these people. I hope to say more as to work outside the Capital in another letter, this being already too lengthy.

THE MISSION HOUSE is on a quiet street, quite near the Chapel, and has a garden and rural aspect on one side. It can contain all our workers when assembled at conference, etc., at a pinch.

It is a new, foreign building with two courtyards, with about twelve bedrooms, dining, sitting rooms, etc.

Yunnan-fu is the forwarding station not only for our Eastern work, but likewise for the Western. Likiang-fu, eighteen days' journey, and the Tibetan Atenze thirty-eight days.

* * *

Perhaps you have heard that Mrs. Lewer gave birth to a little boy, Alfred Walter, late in June. Mr. and Mrs. Klaver also have a wee girl.

A CHINESE COTTAGE MEETING.

Mr. and Mrs. Swift and I, Mr. Chi, and Mr. Hee, evangelists, and several Christians, went to a cottage meeting in the home of Mr. Swift's late cook, Li, last Monday evening. Li had to leave service owing to indisposition, and now supports himself by selling coffee drinks and rice puddings on the South Street. He has been industrious in telling others about the Saviour so that there are now quite a company of believers and enquirers in his courtyard, where seven families reside. The following are Christians or enquirers: Li's mother, a young man named Chub and his mother, three vegetarian women who have broken their vows and come to the services, four other women. Young Chu introduced another young man, for whom prayer was offered. Li has daily services in his yard. Please pray that all these may continue to attend the Sunday services regularly and grow in grace.

The little yard is about a quarter of an hour from the East Gate. The room where our meeting was held was about four yards by four. A few sat on forms, the rest filled the greater part of the floor space. Hymns were sung, then Mr. Swift led in prayer, and gave some thoughts on Matthew xxviii., "Lo, I am with you alway." Then Li himself gave a little testimony as to his own conversion and some of the others in the yard. The young man, Chub, followed, and other Christians, and Mr. Chi and the evangelists, and a Sechuan Christian named Li, and I added a few thoughts on the love of Christ, shown in His sufferings for us, and His longing for our whole-hearted service. It was a bright little service. May there, before long, be other similar cottage meetings in this city. Mrs. Trevitt regularly visits and teaches in this yard. At the close we were regaled with coffee and cakes!

OUR EVANGELISTS.

Will you pray that the Lord may graciously vouchsafe an abundant "pouring out" of His Holy Spirit on our evangelists. The following are a few of their names:—

Chi-Hu ...	Yunnan-fu	Chong	
Hsuen ...	Ithiang	Mrs. " Sen.	Kaihsua
Mr. and Mrs. Leng...	Kwangsichoo	2 Tribesmen	Mingtele
Mr. and Mrs. Hsü...	Amicheo	Li	Likiang
Mr. Pan	Mengtze	Hwo	Fuming
Mr. Tsao		Keo	
		Kwo	Lotze

Misses Cook and Jessie Biggs have had encouragement. Visitors are coming to see them at Kwangsi-cheo, and they are getting opportunities. The evangelist, Leng, is proving helpful. Another evangelist visited a town, Loping-hsien, and reports a good many interested of the gentry class. Miss Biggs has a good children's class.

Miss Lizzie Biggs has been holding a mission in

Lotze, two days from here. She is set apart for evangelistic mission work, possessing gifts especially qualifying her. *Thirteen persons*, mostly men, have just been baptised at Lotze. Most are poor in this world's goods, but, we believe, rich in heavenly possessions. Among them are several tribesmen.

Would our friends especially remember in their prayers Amicheo and the evangelist there, Hsü. He had a good education of some six years at Chaotong, from our Wesleyan brethren, and is an earnest young man. The work there has suffered somewhat from the false teaching and example of a young man who posed as a Christian, and led a party astray. Now, however, things are righting themselves. We want a *preaching hall* there, *near the station*, where the people gather, especially mornings and evenings at train arrivals and departures.

I hope to leave here shortly, after seeing Mr. Lewer from Tibet, who has been delayed. Then see something of my daughter Kathleen, and possibly get home by Christmas time.

Affectionate regards.

Yours in His great grace,
CECIL POLHILL.

Post Office, Hong-Kong.
August 21st, 1919.

List of Contributions received during July, August and September, 1919.

	JULY.	£	s.	d.
Receipt No. 2915 ...	...	0	10	0
" 2916. Box ...	...	1	10	0
" 2917 ...	...	0	5	0
"A Holiday Maker" ...	...	0	5	0
Lower Cwmtyrch Pentecostal Assembly	...	2	0	0
Receipt No. 2920. Box ...	...	2	4	6
" 2922, Box ...	...	1	7	0
Highbury New Park, towards the support of Mr. Lewer ...	...	3	0	0
Tonypandy Assembly, towards the support of those from the South Wales Assemblies in training for the Mission Field ...	...	10	0	0
Tonypandy Assembly, towards the support of Mr. Boyce ...	...	4	0	0
Tonypandy Assembly, towards the support of Mr. and Mrs. Richardson	...	4	10	0
Receipt No. 2925, Box ...	...	3	10	0
" " for native worker in China ...	...	1	10	0
Gifts to Women's Training Home ...	...	8	10	0
Sion College Own Missionary Fund ...	...	10	7	6
Do. for Mrs. Boyd's native worker	...	1	5	0
Receipt No. 2928, to support two Missionaries in China for 12 months...	...	144	0	0
Receipt No. 2929 ...	...	5	0	0
Kenfig Hill Mission, Box...	...	5	0	0
Church of God, Kilsyth, Boxes...	...	4	1	0
Receipt No. 2932, Anonymous ...	...	0	5	0
Heanor Assembly ...	...	1	2	0
Receipt No. 2934, Box ...	...	0	10	0
Horden Pentecostal Assembly ...	...	16	10	0
Receipt No. 2936 ...	...	0	10	0
" 2937 ...	...	0	15	0
" " for native workers in China...	...	0	5	0
" 2938 ...	...	5	0	0
" 2939 ...	...	0	8	0
"Brooklands," Box ...	...	0	10	0

(P.M.U.—List of Contributions—continued.)			
Receipt No. 2941	...	0 10 0	Sion College Own Missionary Fund
" 2942	...	0 10 0	Sunderland Boxes
" 2943	...	1 0 0	Receipt No. 3000
Hull Pentecostal Assembly, Box	...	6 0 0	" 3001
Blackwood Assembly	...	4 0 0	" 3002
Llantwit Vadre Assembly	...	6 5 0	Dulwich Assembly
Receipt No. 2947	...	0 17 0	Keighley Assembly, for work in China
Island Place Assembly, Llanelly, Boxes	...	4 0 0	Earlwood Assembly
Hornsey Assembly, Boxes	...	1 15 6	"God's tenth," towards the support of
Receipt No. 2950, Boxes	...	4 4 4	Mr. Leigh and others in China
Holiness Assembly, Sydenham Road, Croydon, Box	...	3 15 3	Receipt No. 3009, Box
Elim Gospel Hall, Lytham	...	3 12 0	" 3010, for my substitute in India
Receipt No. 2953, for a native worker in China	...	1 10 0	" " for a native evangelist in India
AUGUST.			Emsworth Assembly
Ystalyfera Assembly	...	3 0 0	" " Box
Morley Assembly, towards the support of Mr. Johnstone, and for work in China	...	8 0 0	" " Sunday School
Dulwich Assembly	...	2 10 0	Silsden Assembly
Receipt No. 2958, Box	...	2 17 6	Receipt No. 3015
" 2959	...	0 10 0	" 3016
" 2960	...	2 0 0	Edmonton Meeting
" 2961	...	1 0 0	Receipt No. 3019, towards the support of Mr. A. Lewer
" 2962, Box	...	0 10 0	Sunderland Boxes
" 2963	...	1 0 0	Tonypanydy Assembly, towards the support of Messrs. Boyce and Lewer
" 2964	...	0 10 0	Receipt No. 3022, for work in China
All Saints' Women's Bible Class, Sunderland	...	6 0 0	" 3024, Box
"Aquila and Priscilla," towards the support of Mrs. Trevitt and Mrs. Williams, Mr. and Mrs. Swift, and Mr. Johnstone	...	0 10 0	" 3025
Receipt No. 2967	...	1 0 0	" 3026
" 2969, for native worker in China	...	0 5 0	Southsea Assembly, Box
" 2970	...	1 0 0	" " for work in Africa
Coatbridge Mission	...	3 0 0	
Elim Gospel Hall, Lytham	...	40 0 0	
Receipt No. 2973, for S.C.O.M. Fund	...	1 0 0	
Anonymous	...	2 0 0	
Maesteg Assembly, Boxes	...	10 10 6	
Glenmavis Pentecostal Assembly	...	1 10 0	
Hull Pentecostal Assembly	...	20 0 0	
Receipt No. 2978	...	0 6 0	
" 2979	...	1 0 0	
Southsea Assembly, for native workers in China	...	1 0 0	
Pontardulais Assembly, Boxes	...	1 1 9	
Receipt No. 2982, Box	...	0 12 0	
" 2983, for a native worker in China	...	1 10 0	
Masons Road Pentecostal Assembly, Gorseinon, towards the Training Home	...	8 19 0	
SEPTEMBER.			
Receipt No. 2985	...	0 1 0	
" 2986	...	0 10 0	
" 2988, for a native worker in China	...	1 10 0	
" " for the General Fund	...	3 10 0	
Redhill and Reigate Pentecostal Assembly, for a native worker in China	...	5 0 0	
Receipt No. 2990	...	2 0 0	
" 2992, for native workers in China	...	0 5 0	
" " for work in the Congo	...	0 5 0	
Gospel Hall, Brighton	...	4 6 3	
Receipt No. 2995, for the support of a native worker in China for Miss Cook	...	1 0 0	
Receipt No. 2996, Box	...	0 8 6	
Sion College Own Missionary Fund	...	22 18 6	
Sunderland Boxes	...	9 6 0	
Receipt No. 3000	...	150 0 0	
" 3001	...	42 14 2	
" 3002	...	2 0 0	
Dulwich Assembly	...	2 0 0	
Keighley Assembly, for work in China	...	1 0 0	
Earlwood Assembly	...	7 4 6	
"God's tenth," towards the support of Mr. Leigh and others in China	...	5 0 0	
Receipt No. 3009, Box	...	0 10 0	
" 3010, for my substitute in India	...	15 0 0	
" " for a native evangelist in India	...	2 10 0	
Emsworth Assembly	...	3 1 3	
" " Box	...	1 0 0	
" " Sunday School	...	1 8 6	
Silsden Assembly	...	2 0 0	
Receipt No. 3015	...	0 7 0	
" 3016	...	0 6 0	
Edmonton Meeting	...	0 10 0	
Receipt No. 3019, towards the support of Mr. A. Lewer	...	2 0 0	
Sunderland Boxes	...	6 0 0	
Tonypanydy Assembly, towards the support of Messrs. Boyce and Lewer	...	8 0 0	
Receipt No. 3022, for work in China	...	0 10 0	
" 3024, Box	...	0 9 0	
" 3025	...	0 10 0	
" 3026	...	0 10 0	
Southsea Assembly, Box	...	9 0 0	
" " for work in Africa	...	5 0 0	
		£719 1 6	
SPECIAL GIFTS.			
Dafen Row Pentecostal Assembly, Llanelly—			
For the outfit of Miss Eaton	...	2 0 0	
" " Miss Rees	...	2 0 0	
Masons Road Pentecostal Assembly, Gorseinon—			
For the outfit of Miss Eaton	...		