

No. 124.

JAN.-MAR., 1921.

"CONFIDENCE"

EDITED BY

ALEX. A. BODDY,

ALL SAINTS' VICARAGE, SUNDERLAND, ENGLAND.



MR. IAO,
the Blind Evangelist of Loh-ts'i, working with the P.M.U.

(By the courtesy of the Editor of "Flumes.")

"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.

ONE PENNY.

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ALL SAINTS', SUNDERLAND.

Jan.-Mar., 1921.

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."

PALESTINE TO-DAY.

JEWISH HOMELAND DIFFICULTIES.

BY THE EDITOR.

It was a snowy day some years ago. A dozen Jew boys of the middle class were returning from school in friendly conversation with their youthful teacher. Suddenly a snowball struck the young man on the ear, and another came, and another, and the crowd of Jew boys swiftly accepted the challenge and made for the pugnacious assailant. He was a Grammar School boy arriving home and almost safe on the steps of his father's Rectory within some high railings. He had rung the door bell vigorously, and hoped to be inside before they could get at him for reprisals. But like a swarm of bees the Jewish contingent charged in at the gates and, swinging their school books in straps, gave him some "change," which no doubt was well deserved. At last the sheltering door was opened, and the aggrieved attackers vanished.

The Writer has become more friendly with Jewish folk since then.

At the foot of the Napoleon Column in Northern France in 1915, he was introduced to the Chief Rabbi by Chaplain Adler. The friendly father of a Jewish soldier in France, to whom he was able to show some kindness, invites him from time to time to special services in the Synagogue, where he is an official. I'm not convinced that it is policy to attack the Jews either as individuals or as a nation. Nations as well as individuals who have attacked the Jew have suffered. Spain was merciless in her treatment of the Jew, driving them across the Straits into Morocco. Spain to-day has fallen from her high position as one of the first of nations. She is negligible in the councils of Europe; her ill-treatment of the Jew brought about her downfall. England has for some centuries treated the Jews better than some other nations, and to-day they have their place amongst the highest in the land. During these centuries Britain has risen to be almost the leader of the world.

In Russia the Writer has seen the naked bayonets of the soldiers in the streets awaiting a "Pogrom," and more likely to butcher the Jews than to protect them. Jews have ruthlessly been slaughtered, and still are sorely

persecuted in Russia, and what has not Russia suffered in the last few years? Was there ever so great a fall as that which has overtaken the land of cruel "Pogroms"? Is there no connection here?

* * *

Under the stars of Palestine, as by night he walked across the Plain of Rephaim on the Bethlehem road leading to Jerusalem, he thought of the promise given about 1920 B.C. It was given to a Mesopotamian sheik known among the Arabs as "Ei Khalil" (the faithful one). It is recorded:—

"It came to pass, that, when the sun went down, and it was dark, behold a smoking furnace, and a burning lamp that passed between those pieces (the sacrifice). And the Lord made a covenant with Abraham, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates."—Gen. xv., 17, 18.

Sir Herbert Samuel, the Jewish Governor of Palestine, rules from the river of Egypt (the stream at El Arish) to the Jordan. But some day, when (as it was *temporarily* in Solomon's day) the promise is *permanently* fulfilled, the descendants of Jacob will possess Trans-Jordanic Palestine also (according to the promise of Genesis xv., 18).

AN APPRECIATION BY ARABS.

The notables of Es Salt and a number of Bedouin sheiks not long ago rode down to the Jordan, and, crossing by the Allenby Bridge to meet Sir Herbert Samuel, led him back to visit their country. Along the Shaib Vale they rode, and, reaching the Arab town of Es Salt, they held a sort of "Durbar," or semi-official reception. They asked Sir Herbert Samuel that they might come in under the British Government—this showing confidence in its administration soon by one who is both a Jew and a Zionist. He said that at present all he could do for them would be to send a capable leader who could initiate reforms and guide them in administration of their district.

* * *

The Dome of the Rock (commonly, but erroneously, called the "Mosque of Omar") is the most conspicuous building in Jerusalem when you look down from the Mount of Olives. This Mahometan shrine was erected in the days of the Crimean War exactly over the Temple, and until recently few Jews ever ventured even into the area around. Another Moslem build-

(Palestine To-day—continued.)

ing near by is the Mesjid el Akso (the "Furthest Mosque") where Mahomet himself by tradition alighted on the "Night of Wonders," when he made his aerial journey from Mecca on his winged steed Al Borac (according to the Koran).

The followers of Mahomet hold tenaciously the site of Solomon's Temple. They have built over it the most striking building in Jerusalem. Will the Moslem world, including our Indian Moslems, trade away these holy places to their original owners, the Jewish people, and allow them to build their Temple and re-organise its sacrifices? The flight of Mahomet on the "Night of Wonders" caused El Kuds (the Holy City) to become the earlier "Kibleh," toward which part first of all Moslems said their prayers. Jerusalem is a Mahometan Holy Place. How will this affect its possession by

The Old Christian Churches, the Orthodox Eastern Church, the Armenians, the Copts, and the Western Churches—will they be allowed to worship at the Church of the Holy Sepulchre at Jerusalem, and at the Cave of the Nativity at Bethlehem? Will the Missionary work of great societies, the C.M.S. and of smaller societies, be permitted to continue, and what will happen to the Hospital of the London Jews' Society and to its Church on Mount Zion, with its reverent service?

The native Christians (of the Eastern Churches, etc.) at Bethlehem and Nazareth formerly kept all Jews out of those towns. How will they bring themselves to be under Jewish rule, even if represented by the wisdom and broad-mindedness of Sir Herbert Samuel?

* * *

Yet if the old prophecies have to come true, all will somehow work out aright eventually.

When I descended that Friday night from the Plain of Rephaim, where I had walked under the stars, and came down the slopes towards Mount Sion, the Sabbath lamps were lit in the Jewish windows, especially in the long row of single-storied cottages in the Montefiore colony.

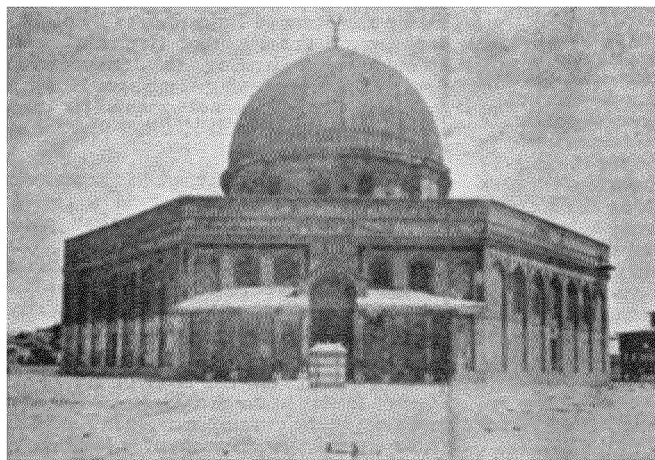
The only light that night on the dark road was the Jewish light. But out under the stars, on the Bethlehem road I had remembered the promises to Abraham that his descendants should eventually possess the land. It was only temporarily fulfilled under the King Solomon—the permanent fulfilment has yet to come.

This "indestructible" nation numbers only from 12 to 14 millions, but to-day it controls

the finance of the world, and has more power in politics than is generally known.

To this people, scattered over the world since A.D. 70, the British Government has said, "*The land again shall be your homeland*," and this is interpreted in different ways. The ardent "Zionists" claim it to be a promise that they may again set up in Palestine a Jewish state or kingdom, independent, but protected by Great Britain. The cautious British politician in power sees in the words, "a national home for the Jewish people," merely a permission of controlled and limited Jewish immigration of a wise character, and only as the land becomes capable of sustaining such an additional population, and if it can be done without any injustice to anyone. The religious Jew, however, will patiently and determinedly hope on and never lose his sight of the goal.

(The above article was offered to the "Jewish Chronicle," but was not accepted.—A.A.B.)



ON THE SITE OF THE HOLY OF HOLIES AT JERUSALEM.
(The Dome of the Rock.)

the Jewish nation. They may be determined to rebuild their temple on the old site. That is just where the Dome of the Rock stands to-day.

May we not trust the Jewish diplomats and Jewish financiers to get over difficulties which at present appear to us insuperable?

Sleeping one night in an Arab house on the higher slopes of Olivet, I was awakened by the brilliant moonlight, and arising, I leant out of the lattice window and looked down on the Holy City, so still and restful. The Temple area was far below me across the Hedron Valley, and I thought of the day when rows of marble pillars marked the great "porches" where the Teacher stood with His disciples and the crowds gathered round. Will the Temple be restored in days to come, when the Jews are in greater evidence in their new but old homeland. What would their "National Home" be without the Temple re-built and their worship re-established?

* * *

JEWISH NOTES.

"The International Jew, the World's Foremost Problem," is the title of a book of 230 pages published by a well-known Chicago newspaper, "The Dearborn Independent." It states that increasingly the Jewish people are gaining power over the nations. "The future of the Jew is intimately bound up with the future of this planet." And again, "In every Christian Church where the ancient prophecies are received and studied there is a great revival of interest in the future of the ancient people," page 63. Its general tone, however, is that of extreme hostility to the Jews of to-day, and it dwells much upon the Bolshevist Movement in Russia and elsewhere.

Recently Mr. Edwin Samuel, son of the High Commissioner, was married to Miss Hadassa Grasowsky, of Jaffa, at Jerusalem. The ceremony, which was performed by the Chief Rabbis of Jerusalem, Jaffa, and Rabbi Jacob Meir, late of Salonika, took place at the High Commissioner's residence, the ex-Kaiser's Palace on the Mount of Olives. Over nine hundred guests, including the leading Jewish, Christian, and Moslem notabilities were present. After the ceremony, the Sheik Abu Midden clothed the bridegroom in Arab garb, and initiated him as a sheik of Beersheba, the centre of the Bedouin tribes.

BOY SCOUTS AT JERUSALEM. A picturesque reproduction of a photo of St. George's flourishing troop of Boy Scouts is before us. It appears in the occasional paper of the "Jerusalem and the East Mission" (12, Warwick Square, London, S.W. 1). These boys rendered valuable service in the great snowstorm of last year, when Jerusalem was completely isolated for three days. They rescued people who were snowed up in their houses, and assisted in the distribution of food to the destitute.

ST. GEORGE'S CATHEDRAL at Jerusalem (Church of England) has attached to it the English College for Men (70 students), also St. George's Secondary Boys' School (between 70 and 80 pupils) and a Girls' School. Christian, Moslem, and Jewish children attend, but all are alike taught the whole of the Bible, and masters and mistresses live and teach the Christian faith. Parents go on their knees to beg that room be found for their children, as the schools are full to overflowing, and fees have been raised to meet to some extent the rise in prices.

MISS A. E. BROWN (P.O., Box 414, Jerusalem), an independent Pentecostal Missionary, has had to leave her house, which was needed by officials. With the greatest difficulty, and at very great cost, she has obtained another house. The shortage is owing to the steady influx of Jews, and to no fresh houses having yet been built. There is much suffering. A Christian leader had said to her, "One dreads going out into the street, for every one you meet has—not a growl from the head—but a groan from the very depths of the heart." Ps. cxxii., 6.

The Coming Deliverer.*

The Hope of Christians and Jews.

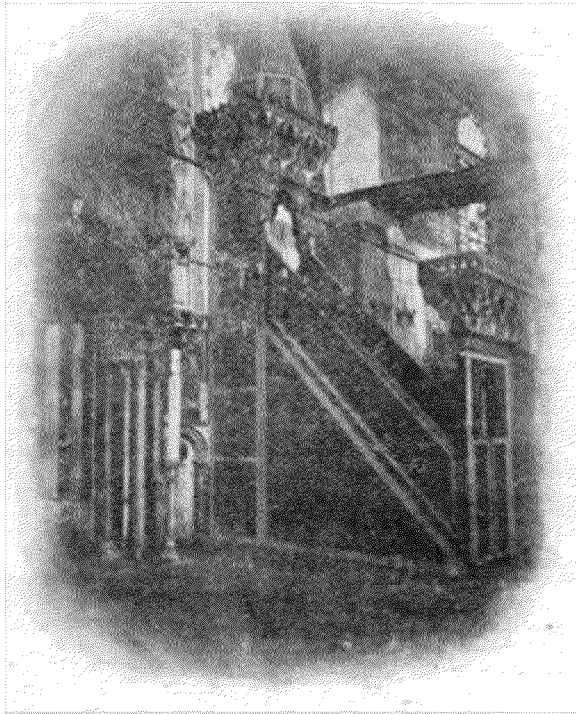
For the grace of God that bringeth salvation hath appeared to all men,

Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world;

Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ;

Who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works.

These things speak, and exhort, and rebuke



JERUSALEM. IN A MAHOMEDAN MOSQUE WITHIN THE TEMPLE AREA.

(The Mimbar in the El Aksa.)

with all authority. Let no man despise thee.—
Titus ii., 11-15.

Our beloved departed Bishop (Bp. Handley Moule) used to emphasise in connection with the coming of the Lord the duty of holy living. That we might be found at His coming doing His will, living soberly, living righteously, living godly, and so being ready for His coming.

You perhaps remember what took place at the Parliament House in America at Connecticut, the House of Representatives, a century ago. It was in the middle of the day; the heavens were overcast, and the clouds got darker and darker till it

* An Address given by the Editor in Sion College, October 21st, 1920.

(The Coming Deliverer—continued.)

became like midnight. Some said, "Surely this is the day of the Lord." One representative moved "That this House be adjourned." "No," a Christian man said, "if this is the day of the Lord, I think He would like to find us about our business, and I move that lighted candle be brought in and that we continue our business. If the Lord comes, He will be pleased to find us doing our ordinary work." I am quite sure that He wants us to go on in an unafanatic way to the very last moment, like our dear late Bishop of Durham, who died in harness. He worked till the last, and then went home to his much-loved Lord. That is what all of us would like. To be found doing His will when He comes for us.

When Bishop Moule came to speak to us in All Saints' Church (Sunderland), he was emphasising a good deal a truth which I suppose many of us had been dwelling upon, that for 2,520 years, taking it back from 1919, "seven times" brought us to the year 600 and odd, when the Temple at Jerusalem was despoiled of its vessels and Jerusalem was levelled to the ground and burnt. The Bishop said: "You will notice in the book of Revelation that strange number of three-and-a-half times, or forty-two months, or times and half a time, all representing, he said, three-and-a-half years. Three-and-a-half was not a complete number. A complete number must be seven. If we measure back from the present time three-and-a-half years, we come to those terrible times of the teaching of that false prophet Mohammed. If we go back on the full seven, 2,520 years, we come back to about the year 600 B.C. The Lord had said Himself that Jerusalem should be trodden under foot of the Gentiles till the times of the Gentiles were fulfilled. We believe that the times have been fulfilled, and that the Gentiles (the Turks) had to go, and a Christian nation has stepped in and has taken Jerusalem, and now, by the Mandate of the Powers, hands it back to the ancient people of God, the Jewish people."

A great deal hinges upon the Jews. Our dear Saviour, who was a man of Judah, son of a Jewish woman, fathered of God Himself, born of the Holy Ghost and a Jewish woman, He has not forgotten His kinsfolk, and although there is a parenthesis still going on, it may come to an end at any moment.

THE EPISTLE TO THE ROMANS.

Those of you who are familiar with the Epistle to the Romans know what a wonderful book it is. It teaches us—to put it very simply, but not quite accurately—

PARDON, PURITY, AND PEACE.

Praise God for the Epistle to the Romans! To go a little more deeply into it, it teaches us first the awfulness of sin, and then the wonders of justification, that God not only forgives but counts us just because of the merits of our Incarnate Christ given freely through His death on the Cross. Then it leads us on to victory through union, the death and resurrection of Christ. It leads us on to the wonderful eighth chapter, the psalm of the Holy Ghost, beginning with no condemnation and ending with no separation. We have the whole of the glorious Gospel there.

Then suddenly, as St. Paul is dictating to his

amanuensis, and Tertius is writing it down, he pauses and goes right off. I think Tertius would look up. Perhaps Paul would wander up and down the room for quite a little time. Then he starts with quite a different subject. You get quite a shock to think that St. Paul suddenly, after his glorious psalm of the Holy Ghost, should almost break into tears and begin to think about

HIS BRETHREN.

He was writing to the Christians at Rome. The church there would be mixed. Half the people would be converted Jews, and perhaps half were converted Gentiles such as we are. So he does not forget them when he is writing to Rome. He writes a special section for the Jews, the ninth and tenth and eleventh chapters. He is almost weeping. He says:—

I have great heaviness and continual sorrow in my heart.

I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh:

Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises;

Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever.

We forget that almost every book in this Bible was written by a Jew. We do sometimes forget that all the twelve Apostles, including Judas Iscariot, were Jews, every one of them. The man who stirred the world the most, Paul, the mighty thirteenth Apostle, was a Jew. We do forget what we owe under God to the Jewish people. They are under a curse to-day, but they are going to come back very shortly into marvellous blessing, and then instead of looking at them askance, as many of us do from time to time, we shall look upon their faces with joy, for we shall see them

SAVED PEOPLE,

loyal followers of Jesus Christ, a

NEW SET OF MISSIONARIES

for the world. It will be a wonderful time.

I want you to remember what St. Paul says. St. Paul was filled with the Holy Ghost. In the eleventh chapter he says: "Have they stumbled that they should fall? God forbid: but rather through their fall salvation is come unto the Gentiles." We are living in the great Church parenthesis, in the times when the Gentiles are getting the blessing. God offered the blessing to the Jews. Paul always sought the Jewish synagogue first, and so did Peter. But only a few then, and only a few now, come from Judaism to Christ, and so he had to turn to the Gentiles, and the Church of Jesus Christ has been a Gentile Church. We live in the days of The Great Parenthesis. We are getting the blessings which it seems as if God had intended for the Jewish people. So he says, the Gentile world is blessed through the fall of the Jews.

Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness?

For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office:

If by any means I may provoke to emulation them which are my flesh, and might save some of them.

* Seven prophetic years of 360 year-days. "A day for a year."

For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?

I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in.

That may mean, until the number of the elect of the Christian Church is made up: but he goes on to say:

All Israel shall be saved: as it is written, There shall come out of Zion

THE DELIVERER.

Who is the Deliverer? Who is going to turn ungodliness from Jacob? There is only one Deliverer. It is the Lord Jesus Christ. We have heard of General Allenby taking Jerusalem, and we consider it one of the most important things that ever happened in the history of the Christian Church.

* * *

I remember cycling across the Plains of Syria and staying the night with Solomon the Jew, and journeying up that steep Judæan pass. One of the Yiddish-speaking Jews was sitting with his wife under their fig tree. They entertained me for a while, and then I went on again, up past the villages, and then for the last mile or so I could see the great walls of Jerusalem in the distance, and the domes just peeping over the dusty, sun-burnt hills. Then I came to a row of cottages, just like the pitmen's cottages in England. They were Jewish "colonies," and out of them came in the distance what looked like an assembly of extremely High Churchmen with long cassocks (Ashkenazi Jews). There were about 50,000 then in that land, but they are going to stream afresh into Jerusalem as soon as they are permitted, and into the Holy Land.

I was reading in the "Jewish Chronicle" of the enormous sums that are being raised to make roads and to irrigate the desert so that it shall blossom as the rose, and to get power from a conduit from the Mediterranean to the Dead Sea, and to build houses for immigrants. There is very little in the ordinary newspapers about what is going on, but there are thousands of Jews waiting near Constantinople, who have been terrified and have fled from Russia, and they are longing to get into the Holy Land. It is not, however, ready for the enormous numbers that are waiting to go in. Sir Herbert Samuel, a Jew of Jews, a Zionist, was installed in the Palace that was built for the Kaiser on Mount Olivet, and shortly he was in a Jerusalem synagogue reading the law. He is a British Jew, and the British Government are still controlling that country. Zionists, no doubt, many of them are restive; they want to have control. As long as the British Government and the British Jews control the Holy Land, we may, humanly speaking, expect a time of advance and peace.

DIFFICULTIES.

Last Easter there was tremendous conflict. Our friend, Miss Brown, told me how there were four hundred people killed round about Jerusalem. Arabs resented the Jews coming. The towns of Nazareth and Bethlehem are Christian, and it is very difficult to get them to be under the government of Sir Herbert Samuel, the Jewish Governor. There may be prosperous times for a while, but as far as we can see, trouble will come sooner or later, and then will come the Lord Jesus,

riding on His horse from heaven, at the head of His armies on white horses, to deliver them. (Rev. xix.)

This is the second part of His coming. I believe that the first part of His coming will not be right down to the earth itself; He may come at any time now to the air for His Church and for His own blood-bought people who are true to Him. The coming of the Lord is in two parts. We may see Him one day in the sky above us. Later He is coming specially to the Mount of Olives to save Israel, and all Israel shall be saved. This is a prediction. It is a prophecy by a prophet. It is written in the Holy Scriptures. Paul was filled with the Holy Ghost. He is a prophet. When we see the Jews around us, remember this is said,

"ALL ISRAEL SHALL BE SAVED."

We are not Israelites. We are Gentile Christians. We are looking to the coming of the Lord. I am so glad that He has laid it on the heart of your dear leader here to have these meetings. It is good for us all to dwell upon these truths, which we are apt to pass by, and some people do not like them at all. The Lord Himself blesses those who preach and teach this truth, and live godly, righteously, and soberly, looking for that blessed hope, the coming of the Lord.

THE BRIDEGROOM BETTER THAN HIS PRESENTS.

There was a young woman who was married to a young officer of the United States army. He was called on active service to a distant part, and she was not permitted, of course, to go with him. He said he could not tell whether he might be back soon, but hoped for the best. He wrote to her constantly. He sent her beautiful presents, and day after day she got letters and lovely presents and flowers and different things came from him. I suppose he would only be away in Mexico somewhere, not too far away from home. One day she was seated with all these letters, full of lovely thoughts and impressions, looking them over, and a fresh set of beautiful things and presents beside her. She heard someone at the door. Everything he had sent her was beautiful in her eyes. How she loved his letters and presents! But when she turned round and saw him, she forgot all about her presents and letters and ran and flung her arms round him. He was better than all the presents and letters.

Our Lord has been very good to me, very good to you. What presents and blessings He has given us all our lives long! But what joy there will be when we see Him who has done so much for us, see Him face to face!

JEWS RETURNING.

The Immigration Department of the Zionist Commission reports that 6,500 Jews came to Palestine during the ten months ending September 30th. Of these, more than half are single men and women who come as Chaluzim—Pioneer Labourers—2,400 of this number were repatriated persons. The Immigration Department provides in nearly every case the food and shelter for the immigrants on their arrival at the Port of Jaffa, as well as travelling expenses from the port to the place of employment. The Department also provides medical aid and advances loans to skilled workers and professional men.

"CONFIDENCE."

JANUARY-MARCH, 1921.

Editor—

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Sunderland.

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

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The Holy Spirit.*

All the reasons, methods, and issues of the work of the Holy Ghost are eternally and organically connected with the Son of God. We have Him at all because Christ died. We have life because He has joined us to Christ living. Our experimental proof of His fulness is that Christ to us is all. And we are to be on the guard against any exposition of His work and glory which shall for one moment leave out those facts. But not only are we to be on our guard; we are to rejoice in the thought that the mighty, the endless, work of the Spirit *is* all done always upon that sacred Field, Jesus Christ. And every day we are to draw upon the indwelling Giver of Life to do for us His own, His characteristic, work; to shew us "our King in His beauty, and to "fill our springs of thought and will with Him."

* * *

God has not only *forgiven the Christian* through the great Sacrifice, but in it He has "*condemned*," sentenced to chains and death, *his sin*, which is now a doomed thing, beneath his feet, in Christ. And He has given to him, as personal and perpetual Indweller, to be claimed, hailed, and used by humble faith, His own Eternal Spirit, the Spirit of His Son, the Blessed One who, dwelling infinitely in the Head, comes to dwell fully in the members, and make Head and members wonderfully one. Now then let him give himself up with joy, thanksgiving, and expectation, to the "*fulfilling of the righteous demand of God's Law*," "*walking Spirit-wise*."

* From the late Bishop of Durham's work on "The Epistle to the Romans."

with steps moving ever away from self and towards the will of God. Let him meet the world, the devil, and that mysterious "flesh," (all ever in potential presence,) with no less a Name than that of the Father, and the Son, and the Holy Ghost. Let him stand up not as a defeated and disappointed combatant, maimed, half-blinded, half-persuaded to succumb, but as one who treads upon "all the power of the enemy," in Christ, by the indwelling Spirit. And let him reverence his mortal body, even while he "keeps it in subjection," and while he willingly tires it, or gives it to suffer, for his Lord. For it is the temple of the Spirit. It is the casket of the hope of glory.

THE COMING KINGDOM ON EARTH.

*An Address by Mr. Ed. J. G. Titterington, M.A.,
at Sion College.*

A certain nobleman went into a far country to receive for himself a kingdom, and to return.

And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come.

But his citizens hated him, and sent a messenger after him, saying, We will not have this man to reign over us.—*St. Luke xix.*

The picture that is given us here (for we know that the nobleman stands here for our Lord Jesus Christ Himself) is of One who has left His abode for the time being with the intention of returning, and has left His servants in charge to carry on until the time when He does return. It also shows the people of the place where He was living rebelling against Him and refusing to have Him as King over them. It is a picture of the rejected Messiah, and the whole Bible is full of the story of the rejected one. You will find it in prophecy, in parable, and in direct statements throughout the Old Testament and the New Testament. Jesus Christ, the Son of God,

IS THE REJECTED ONE,

the stone which the builders rejected, but Who is yet to become the headstone of the corner in the time which God has appointed and determined.

Joseph is a type of the rejected one, the one who was rejected by his brethren but exalted by God to be ruler over the land of Egypt, till his brethren had to come and acknowledge his suzerainty and bow down before him and do him homage; a type of the rejected one who yet in the fulness of time comes into his rights and occupies the throne. Joseph is a type of the rejected Lord and here we have again a picture of the Lord who left this earth to ascend into heaven. And it is a very striking thing that His home is not recorded as being in heaven, but

ON THE EARTH.

He has left His place on earth to go and receive a kingdom in heaven, and while He has gone His subjects on earth have rebelled against Him and have said, "We will not have this Man to reign

over us," and the world has shown very clearly that it has endorsed that opinion. It has decided that it will not have this Man to reign over it. God acknowledges that that is the case, for He speaks (through the Holy Spirit) in many of the Epistles of Satan as the "prince of this world," the "prince of this age," "the one who now rules over the children of disobedience"—I am quoting from various different passages—"the world at present lieth in the evil one," "the world has chosen to acknowledge as lord and king the usurper, the evil one himself," and have decided and determined that they will not have this Man to reign over them, but He has gone up into Heaven, and there He has received the kingdom, for the Lord God hath given Him an everlasting kingdom and in the fulness of time He will return to this earth and establish this kingdom upon the earth. We acknowledge this in the Lord's Prayer day by day. What do we pray for? We say, "Thy kingdom come, Thy will be done on earth as it is in heaven." His kingdom is established already in heaven; we are praying that it shall be

ESTABLISHED UPON EARTH,

and that His will shall be done upon earth, and we are looking forward to the time when His kingdom shall indeed be set up on earth, when His throne shall be set up upon this earth, and all things shall do Him reverence. We are looking forward to the time when He shall come to take possession of His own, and this parable that we are reading says how, when He has received the kingdom, He returns. It shows what happens when He does return, how He rewards His servants and punishes the rebels.

I want to deal simply with that fact, that the Lord is being kept out of His own, out of His rightful inheritance, out of His kingdom, and the time is coming and is very near at hand when the Lord will return to His Kingdom, when He will come into His rights. What we are seeing now is the overturning. There is a struggle between God and man as to

WHICH WAY UP

the world ought to be. People found fault with the Apostles by saying, "These are the men that have turned the world upside down." That is only a repetition of what we read in Isaiah. "Ye have turned the world upside down," says God to His rebellious people, and the world resents its being turned right side up again. And we read in Ezekiel, "I will overturn, overturn, overturn, until he come whose right it is to reign." What we are seeing now is

THE OVERTURNING.

The troubles we are seeing are the first steps of our Lord's return. Just as there was a time of preparation before our Lord came to earth at the first Advent and the word went forth, "Every mountain shall be brought low and every valley exalted," so I believe there is a levelling going on now in order that things may be right for our Lord's return. I believe it is necessary that all that stands in the way of our Lord's reign upon earth has got to be removed and that we are seeing that removing process going on before our eyes.

We are in the midst of that time spoken of where it speaks of

THINGS BEING SHAKEN.

Now the whole world is being shaken, just as you shake the cinders in a sieve and there is part that drops through and part that remains behind.

The world is being shaken in order that the things which cannot be shaken may remain; the things which cannot be shaken are the things which are founded upon God, which are the outcome of the operation of the Spirit of God. But the other things will have to be shaken and to disappear, and I think the time of unrest and turmoil that we are seeing is

THE BEGINNING OF THE LORD'S RETURN.

I think the time is going to become much more intense: the Word of God gives me to believe that. It is going to have this effect partly: it is going to loosen our moorings, that we shall be free to join Him; it is going to have the effect that it will sever us from our attachment to the things of this earth. We as Christians are far too much attached to the things of this earth yet, and God has to get us free. I believe this process of shaking that is going on has for its object

THE SETTING OF US FREE

that we may join the Lord, that we may be free to meet Him in the air, and not be anchored down to the earth.

Let us turn to the Book of Daniel, the seventh chapter. In some of the most majestic words of that holy book, Daniel said:—

I saw in the night visions, and behold, one like the Son of Man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him.

And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.

Until the Ancient of days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom.

There we read of the great kingdom, the kingdom of our Lord and Saviour Jesus Christ, where

HIS THRONE IS SET

and His dominion endureth throughout all ages. The prophet Daniel looked forward to that day, and I believe that that day which he looked forward to we, together with Daniel, shall very shortly see. We read a little more about that in the First Epistle of St. Paul to the Corinthians, xv., 23:—

Christ the first-fruits; afterwards they that are Christ's at His coming.

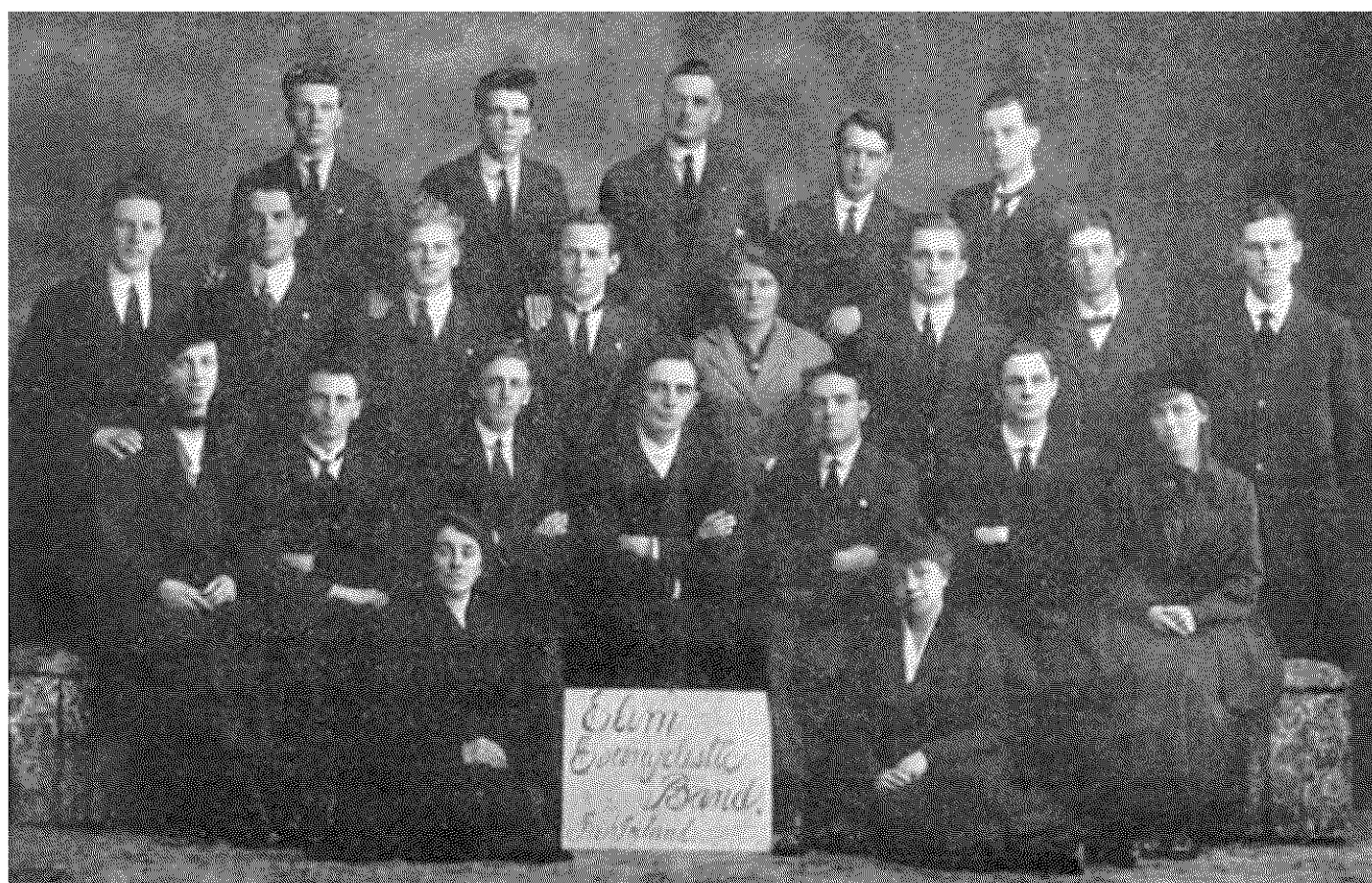
Then cometh the end, when He shall have delivered up the kingdom to God, even the Father; when He shall have put down all rule and all authority and power.

For He must reign, till He hath put all enemies under His feet.

The Lord Jesus Christ has to put down on earth all authority and all power that is not of Himself. All rule and authority and power that is derived from the evil one has to be put down. All rule and authority and power that is merely of man has to be put down in order that all rule and authority and power can be put into the hands of our Lord and Saviour Jesus Christ Himself, and He alone will exercise it, He alone has the right to exercise it.

In Revelation xix., 6, we get a picture of the glory of His wonderful kingdom—

And I heard as it were the voice of a great multitude, and as the voice of many waters, and



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Miss Adams.	F. Farlow.	R. E. Darragh.	G. Jeffreys.	W. Henderson.	R. Mercer.	Miss Streight.	
		Mrs. Fletcher.		Miss Henderson.			

(The Coming Kingdom on Earth—continued.)

as the voice of mighty thunderings, saying, Alleluia; for the Lord God omnipotent reigneth.

We are looking forward to the time when the Lord God omnipotent shall reign not only upon heaven but upon earth—He does reign, but there are very few who acknowledge His reign—when He shall not only reign in fact but in manifestation.

Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.

There is a seven-fold glory that belongs to our Lord—power, and riches, and wisdom, and strength, and honour, and glory, and blessing—and all those words have to be used to describe, so far as they can be described, the wonderful glories of the coming kingdom of our Lord.

Then I want to speak of an even wider aspect of His kingdom. Not only will it be a kingdom over the whole earth, but the re-establishment of His broken rule throughout

THE WHOLE CREATED UNIVERSE.

Not only is it that man has sinned against God. Man is not the only part of God's creation that is out of harmony with Him, but through the fall of the evil one and through the fall of man the whole of creation has been thrown out of joint, and we read in Romans that the whole creation groaneth and travaileth together until now, waiting for the

manifestation of the sons of God. I do not know what those words quite mean—"the manifestation of the sons of God"—but I do know that it will take place at the time of our Lord's return. What creation is waiting for is the return of our Lord, when all the broken harmony will be restored, and all the discords in His creation will be done away with.

For what has happened is that God made a wonderful, perfect universe, perfect in all its parts and in all its harmonies. You know better than I do—because I know nothing about music—that the more perfect a harmony, the more terrible is any discord that occurs in that harmony, the more disastrous is the slightest flaw that occurs in that harmony. That harmony has been disturbed, and every sin that you and I commit by thought or word or deed is

A DISCORD IN THE HARMONY OF GOD.

This is a solemn responsibility, and if we can understand that—and I do not profess to understand even my own word fully—we shall see how great is human sin. God is going to restore all that broken harmony. The whole creation is in some degree involved because the whole of the harmony of God is in some degree affected, and when God restores the harmony in one part, the harmony will be restored in the whole.

You know what we read in Acts iii., 21. The Apostle Peter is preaching a sermon, and he

speaks of the time of the restitution of all things, not merely of the restitution of the world by sinful men and women, not merely of the restitution of this world which we inhabit, but he speaks of the time of the restitution of all things. We find again in Colossians how by the Cross of Jesus Christ

HE HAS RECONCILED ALL THINGS

to Himself, whether they be in heaven or upon earth. So there is something in the heavenlies which needed to be reconciled, to be brought back into their right relationship. The world and the universe, the heavenly universe and the earthly universe, the whole created universe, has got out of its right relationship with God, and when the Lord Jesus Christ returns, His return will mean the bringing back of all the disjointed parts into harmony again, the restoration of the perfect harmony of God.

In the midst of all the great harmony of God, and all that has been brought back in its rightful subjection to Him, the Lord Jesus Christ is to receive an inheritance in the saints. We read those words in the first chapter of St. Paul's Epistle to the Ephesians, and the eighteenth verse. The Lord Jesus Christ has an inheritance in the world, and He is coming to occupy that inheritance: but He also has an inheritance in the saints, and He is coming to claim His inheritance in the saints.

In Revelation again, 19th chapter:—

The marriage of the Lamb is come, and His wife hath made herself ready.

So, as we consider the facts that the Lord Jesus Christ has His inheritance in the saints, that which is His by right, which belongs to Him by virtue of creation and redemption by His precious blood, because He died to save us, because we belong to Him by right of creation and of redemption, He has an inheritance in us, and it is for us to see that

WE DO NOT HINDER

His entrance into that inheritance. We are told that the bride of the Lamb shall make herself ready, and I believe that now, just as we see the world growing wilder and wilder in her antagonism to God, the Church of God is more and more making herself ready,

And so, as we pray "Thy kingdom come, Thy will be done," the end of the prayer is "Thine is the kingdom, the power, and the glory, for ever and ever." "Thine is the kingdom," not "Thine shall be the kingdom."

THE KINGDOM IS HIS,

and the one that is occupying His kingdom now upon earth is a usurper and rebel. We shall see the kingdom and the power and the glory manifested upon earth, and I believe we shall see them manifested upon earth very soon.

PENTECOSTAL ITEMS.

Bro. Stanley H. Frodsham (care of the Russian Missionary Society, 1642, Jackson Boulevard, Chicago) has whole-heartedly thrown himself into Pastor Fetter's great work of evangelising Russia. He is an associate editor of "The Friend of

Russia," a deeply moving witness for the work (One Dollar a year). We can cordially recommend it. It thrills one to read it and see the picture of the Missionary group. It circulates about 20,000 copies a month.

Bro. S. H. Frodsham is also "Associate Home Director" of the Society. The first company of 26 devoted Russian Missionaries has set sail from U.S.A., and will be now at work. Their letters will no doubt appear in "The Friend of Russia." They are going to fill gaps made by the cruel martyrdoms of evangelists and pastors in the Baltic Provinces and elsewhere. Earnest prayer is asked for these noble workers and for Russia. Pastor Andrew L. Fraser is the vice-president of the Society and managing editor of the paper. He is likely to visit Great Britain.

* * *

Pastor George Jeffreys (3 University Avenue, Belfast, Ireland), surrounded by the Elim Evangelistic Band, is shown this month in the remarkable picture we give. "The Elim Evangel" (quarterly, 1/4 per annum) is one of the most excellent publications in Great Britain. It gives reports of the work at Lurgan, Ballmena, Armagh, Belfast, Bangor. In the December issue is a good article by our revered friend, Rev. T. E. Hackett, M.A. (Bray), on "The Baptism in the Holy Ghost and the Gifts of the Spirit." This can also be obtained as a tract from the Full Gospel Tract Society, 10 Aldergate, Tamworth, England.

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"FLAMES OF FIRE," a free monthly illustrated paper (12 pages or so), is issued and supplied by its Editor, Mr. Cecil Polhill, 10 York Terrace, Regents Park, London, N.W. 1. It gives very full information from all our P.M.U. Missionaries in the field, and prints the list of subscriptions, etc. In addition it contains helpful spiritual articles. We would acknowledge again the courtesy of the Editor in permitting us to use some of the pictures in this issue which have appeared in "Flames."

* * *

The ADVENT CONVENTIONS in London, convened by Mr. Cecil Polhill, aroused great interest. Mr. J. H. Lowe, who spoke at great length on several mornings, has written "The Second Coming of our Lord." (272 pages, 1/-, from "Christian Herald" Office, Tudor Street, London, E.C.) We feel it is very scriptural, and one of the best books on the subject.

* * *

SWITZERLAND AND SWEDEN. "A month at Zurich and district, with days at Berne and days at Geneva," have been spent by Bro. Smith Wigglesworth (70 Victor Road, Bradford). The LEAGUE OF NATIONS was holding its meetings at Geneva at the same time that he was having "hundreds of decisions" in his meetings not far away. "I have seen eyes opened of those born blind, and other marvellous works done, and crowds quickened. They pressed me to promise to give most of this year to Switzerland." Early in February he crosses to Sweden on a Mission of Healing. Until then (February 7th) he has engagements which will fully occupy him.

HEALING BY FAITH IN CHRIST.

A useful book of 96 pages has been sent to the Editor of "Confidence" by Messrs. J. P. Copland and Son, Commission Agents, Godliman House, Godliman St., London, E.C. 4. There is no indication as to where it may be purchased in Great Britain, or as to the price. It is printed by Messrs. Butler and Tanner, Frome and London, and published by the "Christian Literature Depôt," Murray Building, Johannesburg, South Africa. Its full title is: "Healing by Faith in Christ: Spiritual Healing of the Body, by faith in the Name of Jesus Christ our Lord, as taught in the Scriptures," by Wm. H. Auret Pritchard, Johannesburg, South Africa. We quote from the fourteenth chapter, "The Abiding Life." On page 88 we read:—

To know Jesus as the Healer of your body presupposes your having sought Him in the matter. We read of the sick in the days of His flesh, "When they had heard of Jesus they came unto Him." These few words express much; maybe you know what they mean—it has resulted in you trusting Jesus for healing. Now the question arises:

"WILL THE HEALING BE PERMANENT?"

Truly, a question of first importance to you. The healing you have received is a miracle, a wonder to all around, and you yourself seem not to be able to praise God enough; your heart is filled with joy and gladness. It is just here that you need to learn that this blessed experience of restored health and strength *can* be (God most assuredly desires that it should be) a *permanent* one, provided you accept Christ as He presents Himself to you in John xv., 4: "Abide in Me, and I in you." It may be you have given this only a spiritual application—from this hour give it a physical application as well.

In St. John xv., the word "*abide*" occurs nine times; we have, too, the words "continue" and "remain," all denoting permanency. The figure Christ puts before us, one of the most striking in all the Scriptures, is that of a tree bearing fruit. "I am the vine, ye are the branches." Note, He does not exhort us to *become* the branches—He *states a fact*. "YE ARE the branches," just as much as "I AM the vine." Again we say, accept this from a *physical* point of view, just as you

have from the spiritual; not only is His life *your* life for "spirit and soul," but for "body" also. He declares: "I am the way, the truth and the LIFE"; we repeat that is true *physically* as well as spiritually.

How much our Lord has to say in this chapter about the tree bearing fruit—"that it may bring forth *more* fruit"; "the same bringeth forth *much* fruit." No man plants a tree with the idea of having only one crop of fruit; no more does Jesus by His mighty power graft you into Himself (wonderful mystery) only to have one healing. Look upon healing as the inflowing of His risen glorified life, just as the sap from the vine flows through the branches, and brings forth the fruit. You see that the union of the branch with the vine is the explanation of the life in the branches; in like manner, your union with Him—that *living* union, your abiding in Christ and He in you—is the "explanation" of your restored health, which Christ desires should not only continue, but even be more pronounced: "more fruit," "much fruit" is His will and purpose for you. It is a blessed thought, praise God! a glorious reality, that healing is the inflowing life of Jesus, BEARING FRUIT—fruit that you can pluck, and eat, and enjoy. Truly we can call upon men to "*Taste and see that the Lord is good.*"

Think of the ONENESS there *can* be between our *mortal* bodies and Christ's risen glorified body, as He now, "highly exalted," sits on the Throne! "Know ye not that your *bodies* are the members of Christ?" (1 Cor. vi., 15.) It is for us to claim, to humbly claim, this wonderful union with His glorious body—that body throbbing through and through with life—"ABUNDANT LIFE," that life becoming ours physically. We are distinctly taught that our bodies are *members* of His body, that is, just what our hands, feet, mouth and eyes are to *our* bodies, so our mortal bodies are to His body! Do not be afraid to accept this: it is not claiming to have a resurrection body here in this life, which is a heresy, but the blessed truth as it is in Jesus, for sane minds.

With this fresh vision of Jesus as your *abiding* portion in the matter of healing, you will realise in a measure above all past experience, how very gentle and tender you must be in all your conversation and life. This wonderful living union with Him is *in the Spirit*; it is for those "who walk not after the flesh, but after the Spirit." It is only by our yielding ourselves more fully to Him, by our laying ourselves afresh upon His altar for service, by our loving Him with all our hearts, that we can continue to abide in Him.

THE PENTECOSTAL MISSIONARY UNION.

"Other sheep I have which are not of this fold; them also I *MUST* bring." (John x., 16.)

Mr. D. F. Williams gave a farewell message on Friday evening, November 19th, preparatory to leaving for China by "Messageries Maritimes," "Paul Lecat," via Marseilles. In asking the earnest,

continuous prayer of the friends at Sion College, Mr. Williams mentioned he was one of *five* sent up to the Training Home from the Assembly at Gorseinon, South Wales, where, under the leadership of

Mr. George Vale, a red-hot missionary spirit exists, not only in the supply of *Missionaries*, but also in the *generous gifts* of this assembly, for which, there is little doubt, the Lord will not be their debtor!

* * *

The generosity of other assemblies, such as Morriston, Maesteg, and Tony-pandy, may also be gratefully mentioned both on this and on the occasion of Misses Eaton and Rees going forth. Of the help received during his time in the Training Home, under the superintendence of Mr. J. Hollis, Mr. Williams spoke gratefully. He wondered, he said, at the Lord's condescending love, and expressed his own deep gratitude that the Lord should choose and call a *miner*, a man who spends his life *underground*, to be a herald of *heavenly* good tidings to a people in heathen darkness in China.

Mr. Williams went forth full of hope for the future. Brethren, pray for him and for Misses Eaton and Rees in India. (From "*Flames of Fire*.")

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On the front cover is the likeness of

Mr. Iao, our blind evangelist. He is stationed at Loh-ts'i. Mr. Swift wrote: "You might ask the friends to pray much for Mr. Iao. Although blind, he is most earnest in pulling down the enemy's kingdom. The class of people he reaches are mostly the poor, but souls are souls, and we rejoice that the Lord is blessing Mr. Iao's ministry."—("*Flames*.")



MR. D. F. WILLIAMS.

By the courtesy of the Editor of "*Flames of Fire*."

EAST AFRICA.

The New Mission Station of the P.M.U.

NEWS FROM BRO. AND SISTER RICHARDSON.

Being convinced that God would have us move forward, we left Itigi on September 3rd for Tabora. Here we stayed with the Rev. and Mrs. Gaarde, of the Moravian Mission, which is supported by the L.M.S. We spent two happy days with them, and acquired much helpful information. We left for Kigoma by Belgian train on Sunday evening, September 5th, and arrived at Lake Tanganyika on the 6th. We missed the passenger steamer by two or three days. This was a trial, as we had little time to spare to reach our destination, and there to put up a temporary building before the early rains came (the middle of October). However, it was useless to worry, therefore we endeavoured to find some way out of the difficulty. We were informed by the Belgian officials, who were very civil to us, that it might be three weeks before the steamer would go again. The only way was by dhow (Arab sailing vessel).

ALMOST WRECKED.

After a stay of eight days at Kigoma, we were able to get a dhow. Tuesday night, September 14th, our goods were all placed in the boat ready to set sail at daybreak on Wednesday morning. During the night a terrible wind storm came across the lake, and our boat being washed on the sands leaked. One of our boxes was left in the water, being too heavy for the night watchman to lift. This contained most of our clothing, and a number of articles were spoilt. We were able, however, to thank God that it was no worse. The leakage put us back a couple of

hours, but by 8 o'clock all was ready once more. In a few minutes the wind turned right against us, and our boat was compelled to remain in harbour.

We waited until nearly midday, when I made enquiries once more of a steamer, and learned that one was leaving for the North and Baraka by the end of the week. We therefore decided to wait for the steamer, being convinced the Lord would not have us cross the lake by dhow. How thankful we were too, for the night following we had a very heavy thunderstorm, which made the lake very rough.

BELGIAN COURTESY.

On Thursday I went to bonk our passage to Baraka, and the captain came to say he could only take us to Uvira, north of Lake Tanganyika, but on the Congo side. It was quite a long distance from Baraka, but we felt somehow a way would open for us to get to the last-named from Uvira. The steamer left Kigoma at 10 a.m. Saturday, and we arrived at Uvira 9 o'clock Sunday morning. The Customs' officer met us and very kindly attended to our luggage, and invited us to breakfast and lunch, at the same time preparing a house of the Government for us to stay in. We were soon informed that an epidemic had broken out at Baraka, and no one was allowed to go there.

Time was passing, and we could not understand why the Lord allowed us to be held up like this. One reason, no doubt, was to let patience have her perfect work. Day by day passed, but no word, yet the Lord met our daily need, in that the Belgian officials (the Administrator also having returned from his journey) supplied us with fresh milk, meat, and vegetables. On the 30th September, whilst on our knees before the Lord, we heard a walking stick tapped on the floor of the

(P.M.U.—East Africa—continued.)

front room, and found the Administrator had come hurriedly to say that the Government canoe had come, and word also that we could pass through Baraka to Kalembelembe. Praise the Lord!

Everything was arranged, and we left Uvira on Thursday night, travelling on the lake in the moonlight, with a native captain and a crew of 12 boys. We were told the journey would take five days and nights, but although we had one rough night, and were in peril of our lives, we arrived at Baraka in four days, on Monday, October 4th. We saw

SEVERAL HIPPOPOTAMI



MR. AND MRS. A. W. RICHARDSON.

(By the courtesy of the Editor of "Flames of Fire.")

on our journey, and the last day saw three large crocodiles, one of them coming within two yards of our canoe, so near that one of the boys struck it with his pole.

At Baraka we found friends in a Greek and Arabs, who sent along chickens and eggs. We found that Baraka was still closed against everyone else but ourselves, and for a fortnight or three weeks later the Arabs could not obtain permission to travel. About 20 of the natives died with head and spine disease. We had difficulty in getting porters, but after five days we started out for Kalembelembe, which was reached in four days. The Administrator sent soldiers to prepare a camp for us at each stopping place for the night, which

was a considerable help to us. Moreover, we found the Lord proved Himself to be mindful of us in providing

AN OLD GOVERNMENT HOUSE HERE at Kalembelembe for us to live in during the rainy season. We arrived just in time, for we have had rain almost every day since our arrival. Truly we have great cause to thank God for all the way He has led us, and although difficulties have arisen, very speedily they have been surmounted.

We have enquirers calling every day at our house, asking for teaching of the Word of God. Even this morning we had to turn about six women, two men, and three children away because we have no place in which to teach them as yet. Our hearts are grieved and moved within us at having to do this. The rains are now on, and we need funds for building, so please pray earnestly with us, so that when the rains are over funds will be in hand, and we may be able to go on speedily with the work. Every day is precious, and every soul is precious in God's sight. Souls are dying daily. Dear ones, think on these things, and of the pit from whence we were dug. Oh, dear ones, let nothing hinder us from stretching forth a helping hand to our poor dark heathen brothers and sisters. If our hearts are so grieved, how much more Christ's tender heart of love and compassion.

We do not as yet know

THE SWAHILI LANGUAGE

thoroughly, but that which we have we freely give unto the people, and long for more words to express ourselves more clearly, but time and practice will make perfect. Every Sunday since we have been here we have held little services for those who came, and our number increases. We have a little reading, singing, and prayer, and at the end distribute little picture cards, which the people like very much. We shall be very glad to receive any scripture text cards anyone feels led to send us for the people, also any cast-off clothing. Many come daily for clothing, and we have none to give. The poor people are practically naked. There is only one Arab store here, and the owner asks tremendous prices for his goods, which the poor people cannot buy. We would, therefore, be very glad to receive any parcels from any who care to send, as our hearts are grieved to turn them away daily. We feel it our duty to help them temporally as well as spiritually, as Christ our example also did. Please bear the poor negro of Africa much upon your hearts, for he truly needs the Gospel of Jesus Christ.

There is much fetishism practised here still, e.g., one person is taken ill, the father comes along and blames someone else for the sickness. If the sick one dies, the other has to drink some medicine, and he dies also. Again, if a sultan or chief dies, some of his wives are buried alive with him. Is this not terrible delusion and darkness, and ought there not to be much prayer going up at home for these people? It needs strong pulling at the ropes there so that we may have the answer here, and the bands of Satan broken. They are bound very tightly, but our King is able to snap them. Hallelujah! Some are tired of them, and

ask for them to be broken, so please pray much, also for us, that we may be given wisdom and understanding.

Mrs. Richardson joins me in thanking all the friends that have held us up in prayer at the Throne of Grace, and we trust God will make us a blessing here. There is much work to be done, and we must work while it is day, for the night cometh when no man can work.

With Christian love to all the saints in Christ Jesus.

Yours in His blessed service for
Congo's sons and daughters,
ARTHUR W. RICHARDSON.

Kalembelembe, Congo Belge,
via Dar es Salaam and Kigoma,
Nov. 2nd, 1920.

SOUTH CHINA.

News from Miss Jessie Biggs.

How gladly we would welcome news of reinforcements for Yunnan! The need is acute, and the opportunity unprecedented. The call comes to us constantly from the many surrounding towns and villages, but we are compelled to *appear* indifferent, although our enforced inaction causes us real heartache. Kuang Hsi Cheo itself claims our full attention at present. The Lord's Hand is manifestly upon this people in real blessing. Hallelujah!

Since receiving you some months ago, telling something of the adverse conditions prevailing here, the prejudice and opposition of the people generally, God has graciously wrought for us. When all hope of securing chapel premises had gone, and we had packed our belongings with a view to settling down elsewhere, God intervened. A very suitable house was unexpectedly offered to us, and we were able to mortgage same at a very reasonable rate, without the usual difficulty or delay. Praise God! It is just inside the North Gate, a considerable distance from the inn we previously occupied.

Being in a new district, we now reach a different class of people. The neighbours all gave us a very cordial welcome, and still shew great friendliness. Many of them shewed an interest in our message at first, but only a very few have become enquirers. We trust, however, that many others will yet respond. One blessed result of our settling in this new district is that it affords a number of our earnest enquirers who live near by an opportunity to attend morning prayers, which is really a Bible Study class. God richly blesses our souls as we seek to teach these babes in Christ the practical truths of Christianity. Our joy is full when we see the light flashing upon their minds. The Holy Spirit is blessedly revealing Christ to them.

WIFE AND HUSBAND.

A recent letter to "Flames of Fire" tells of the remarkable conversion of Mrs. Uang. You will be interested to hear that her husband now attends morning prayers regularly. We believe he will ere long take a bold stand for Christ. God is manifestly working in his heart, making him hungry to know the Word, whereas several months ago he so bitterly opposed his wife that

she came to us weeping, saying, "Teacher, I *cannot* go back to idolatry since I have the blessed revelation of Christ's salvation, but I know not how to pacify my husband's anger."

He was a most ardent propagator of Buddhist tenets, and a devoted idol worshipper. The first time we called at his home it was impossible to get a hearing for our message. He required our full attention while he expounded passages from the Classics, hoping, no doubt, to convince us of their worth and truth. Praise God! these volumes have now been put on one side, while he spends much time pondering the meaning of New Testament teaching. It has been very precious to hear his eleven-year-old son praying publicly for months that his father may be saved. Praise God prayer is being answered.

There are about fifteen steady enquirers waiting for baptism. These have all been Christians for nine months or longer. We hope to arrange for a Baptismal Service in about a month's time. May God set His seal to it, and give abundance of grace and joy to these dear friends, who will undoubtedly suffer bitter persecution, especially seeing it will be the first service here.

No doubt you have received news of my sister's engagement by this time. We are sorry it means retirement from the Mission, but glad she will still be able to work amongst the Chinese women.

Miss Knell has come here to be my colleague, and we praise God He has given us mutual sympathy in the work. We trust for much blessing as we labour together for Christ.

Kuang Hsi Cheo,
Yunnan,
West China.

AN URGENT APPEAL.

A CRY FOR PRAYER AND WORKERS.

From Mrs. Boyd.

We praise God for market days, and for those villagers who seem to have a real thirst for the Gospel. Our little street chapel, all too small, is very precious to us on market days. The people hear the singing and come in, to sit and listen for half an hour or more. We continue the service as long as the people come, and then talk with individuals. Yesterday a dear Song Chinn woman came in and listened for perhaps two hours. Before leaving she knelt with us in prayer, and we believe the Lord touched her heart.

Friends, do you remember hearing "It remains to be seen what the Lord would do through a Pentecostal people who would intercede"? By the power of the Holy Ghost I want to be one of those people. If we long to see these people saved, what can be the measure of the longing in the heart of our Blessed Lord? Mere words cannot touch China, but

THE BLESSED HOLY GHOST

can. These dear people, who commonly say, "I know nothing beyond the fact that I want enough to eat," how can they be awakened to spiritual things? Only by the operation of the Spirit of God. Friends, shall we not covenant with God, to give Him no rest until another revival sweeps through China? Let God work through whomsoever He will, but O God, send

