

No 125.

APRIL-JUNE, 1921.

"CONFIDENCE"

EDITED BY

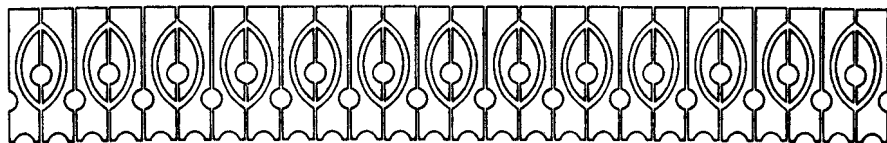
ALEX. A. BODDY,

ALL SAINTS' VICARAGE, SUNDERLAND, ENGLAND.



P.M.U. Missionaries with their Chinese Teacher.

"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.

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

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"CONFIDENCE": ONE PENNY PER COPY.

Confidence is issued on faith lines. If discontinued for lack of funds, money will not be returned. Any eventual balance in that case will be handed to the Pentecostal Missionary Union.

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Acknowledgment of Receipt of Subscription-Gifts will be made in due course in the columns below.

No receipt will in future be sent except in some special cases. Enclose stamped envelope if reply asked for.

"Confidence" Subscription-Gifts for last Three Months.

The cost of issuing "Confidence" has greatly increased. The paper alone has risen very much in price. More gifts are needed.

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681 Shrewsbury (C.)	0	5	0	704 Worcester (C.)	0	2	6	725 Dolan (W.)	0	1	6
682 Southsea Assembly	0	10	0	705 Notting Hill Gate				726 Pawtucket (B.)	1	5	0
683 Egremont (S.)	0	10	0	(S.)	0	1	0	727 Crofton Park (B.)	0	2	0
684 Sunderland (W.) ...	0	4	6	706 Reigate (H.)	0	2	0	728 Prince George, B.C.			
685 Caspuna, S.A. (M.)	0	5	10	707 Oland (L.)	0	3	6	(N.)	0	10	0
686 Southsea (S.)	0	1	0	708 Horden (K.)	0	16	0	729 London (R.)	0	18	6
687 Kenfig Hill (R.)	0	12	0	709 Maesteg Assembly..	0	7	6	730 Southborough (F.)	0	1	6
688 West Rounton (C.)	0	2	6	710 Belfast (K.)	0	5	0	731 Johannesburg (P.) .	1	1	0
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Heanor..	1	0	0	716 Independence, USA,							
694 Eastbourne (F.)	0	2	0	(H.)	0	10	0				
									£45	1	2

Printing and Expenses Account.

RECEIPTS.	£	s.	d.	EXPENDITURE.	£	s.	d.
Subscriptions as above ...	45	1	2	Adverse Balance from 124th Issue ...	2	3	2
Discount ...	0	9	0	"Confidence," 125th Issue ...	36	10	0
Adverse Balance ...	0	1	10	Postages (estimated) ...	6	18	10
	£45	12	0		£45	12	0

Back Numbers of "Confidence." We have spare copies of the issues 121, 122, and 123, and will send any number free up to 100. Send some stamps to cover postage. (They all contain helpful matter.)

"Health in Christ" (2d.). We have a good number of copies, but most of the other Roker Tracts are at present out of print. Mrs. Boddy's book, "The New Creation," will be sent post free for 2d. a single copy, or 6 copies for 4d,

"CONFIDENCE."

No. 125.

ALL SAINTS', SUNDERLAND.

April-June, 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."

The Amsterdam International Conference.

Notes by Visitors.

Mrs. Walshaw (Rothwell Road, Halifax, Yorkshire) writes:—

It was our great privilege to attend the International Conference at Amsterdam in January. We had rough passages over the North Sea both ways, but we got safely there and home again, by the grace of God. We stayed at "Immanuel," the home of our very kind friends, Mr. and Mrs. Polman. It was very delightful to meet once again our German brethren, Pastors Voget, Edel, Humburg, and Paul, with other German saints. There was a good contingent from Sweden, and representatives from America, Denmark, Norway, Switzerland, Scotland, Ireland, and England, also missionaries from Africa, South America, China, and India. There were three sessions each day for eight days, continuing quite late at night. Every address, having to be translated, occupied much time. One could not help wishing there had never been a Babel.

The subject of the Convention was one, viz.: "The *Experimental* Death of the Self-Life." It was seen how even the sanctified "Me" got in the way of the Spirit, and so the power of God could not be manifested, and we were poor and weak instead of God being glorified in souls being saved and bodies healed.

There were many wonderful visions seen and given out during the week, also messages in tongues and interpretations. I do not remember *one* vision or message in tongues that was not a reproof to God's own people. I have most of them written, but it would make my letter too long to recite them. Indeed, the whole Conference was a loud call to God's people to awake, arise, and trim their lamps and "be ready." It was the most solemn Convention I ever attended. I felt the power of the written Word, "The Church is subject," and saw plainly that if *not* subject, then not the Church, for it is written that *the Church is!*

Bro. Max Wood Moorhead (of U.S.A.) wrote in "The Elim Journal" (Belfast):—

The theme of the Convention was God's thoughts concerning the Church at the present time.

Pastor Polman said: "God has gathered us from different countries to introduce us to

A NEW TIME when He can reveal Himself in a special manner as He has not done heretofore. With all past experience, something else must happen if God shall come to His full right in us. He has commenced; but we feel we are just standing on the threshold; and God has brought us to this Convention to get His right of way in us, that a work shall be done which shall fulfil the purpose of God—and that word, John xvii. 21-23 shall be fulfilled, that we shall be one with each other as Jesus is one with the Father. The time has come when it is, 'Thus saith the Lord.' God must speak in sermons, visions, prophecies, songs, and prayers. It is my prayer that the human shall disappear, that we shall know no man after the flesh."

The main body of the Assembly Hall was sometimes filled with Dutch brethren; immediately to the right of the platform a group of German brethren were seated, and to the left of the platform English-speaking visitors. In the front row were Scandinavians. Frequently addresses were given in German, which Mrs. Polman translated into Dutch, and a Swiss brother translated into English. By this arrangement nearly all could understand. The various groups of delegates were seated so skilfully that the different languages spoken caused no confusion. So predominant was the feeling of brotherly love that EVERY TRACE OF WAR SPIRIT AND RACE PREJUDICE WAS OBLITERATED. Guests were seated at long tables in two separate rooms where meals were served. Our host and hostess were unwearied in their efforts for the comfort and convenience of visitors.

The gifts of the Spirit were freely exercised, and in so Scriptural a manner that the saints were edified. These gifts included prophetic visions which when related were accompanied by such a measure of Holy Ghost power as to impress the message pictured indelibly upon minds that were spiritually receptive.

The personal testimonies were unique and searching, and were in complete harmony with the trend of the Scriptural teaching, which focussed upon the fact that God is doing a new thing in Pentecost, and that the Church is in the dawn of a new dispensation of grace.

Rev. Or. Witte, of Stockholm, discoursed from Leviticus on the theme, "Entire Sanctification." Pastor Fries, of Sweden, spoke from Acts ii. 38, 39, and Hebrews vi. 1, upon the subject of "Water Baptism in relation to Pentecost." Pastor Donald Gee, of Edinburgh, told us about the needs of Scotland from a Pente-



VISITORS TO THE AMSTERDAM PENTECOSTAL CONFERENCE, JANUARY, 1921.

First Row, sitting from left to right:—Mr. and Mrs. Bernard, England; Mr. Walshaw and grandchild, England; Pastor J. Paul, Germany; Pastor O. Witt, Sweden; Mr. and Mrs. Polman and daughter, Amsterdam; Mrs. Walshaw, England.

Second Row, standing:—Miss A. Stopikuchen, Germany; Miss T. Bakker, Amsterdam; Pastor Kusch, Germany; Miss E. Eichhorn, Germany; Pastor E. Edel, Germany; Pastor CV. oget, Germany; Mr. A. S. Booth-Clibborn, England; Pastor A. L. Fraser, America; Miss P. van Wieren, Amsterdam; Pastor L. Pethrus, Sweden; Mr. and Mrs. Björner, Denmark; Miss E. Scharten, Amsterdam, P.M.U. missionary in China; Miss Nelly Alsop and Miss Caffyn, England.

Third Row:—Miss G. Roos and Miss A. Gnirrep, Amsterdam; Mr. and Mrs. Steiner, Switzerland; Mr. A. Wienecke, Germany, missionary in China; Pastor E. Humburg, Germany; Pastor R. Fris, Sweden; Mr. Ericsons, Sweden, missionary for the Congo; Mr. A. Johnson, Sweden; Mr. O. Nelson, Sweden, missionary in Argentina; Miss Davies Colley, England, missionary in India; Miss M. Achterrath, Germany; Miss L. Mackinlay, England; Miss E. de Vries, Amsterdam.

Fourth Row:—Misses J. and J. van Donselaar, Amsterdam; Mr. Beruldsen, Scotland; Mr. J. Poppinga, Germany, missionary from South Africa; Mr. Gee, Scotland; Mr. A. Holmgren, Sweden; Mr. J. Voskamp, Germany; Mr. Zimmerman, England; Mr. W. Scheuermeier, Switzerland; Mr. Max Wood Moorhead, America; Mr. R. Schober, Germany; Mr. D. Flood, Sweden, missionary for the Congo; Miss H. Hacklander, Germany; Mr. C. van Wynen, Haarlem, Holland.

costal view point. Pastor Andrew Fraser, of Chicago, U.S.A., spoke most helpfully, the closing night of the Convention, on "Names of Deity." Mrs. Bjornson, of Copenhagen, Denmark, a converted actress now in Pentecost, and possessor of a melodious voice, brought messages in song.

Our brother, A. Booth Clibborn, also wrote:—

The Convener, our beloved brother, G. R. Polman, and his wife (who is so truly his helpmeet in his work) were given a measure of grace and wisdom of God fully equal to very varied duties and needs of the occasion, and that is saying not a little. They were most devotedly helped in the "Immanuel" Home of Faith by the band of sisters who are studying to be missionaries. Twenty-three guests were lodged in the Home, thirty others entertained every day.

SIX LANGUAGES WERE SPOKEN at the tables. In the Hall the various nationalities were so grouped that an interpreter, sitting with his back to the platform, could project his voice among them without disturbing the other nationalities.

A very heavy work fell upon the translators. They were visably given special strength for its performance. The public being Dutch, a large measure in this respect fell upon Brother and Sister Polman; but as Pastors Paul and Voget and the present writer understand Dutch, they were able to render a little help at times. A great brotherly love revealed, and a bright, free, happy spirit was among us. The presence of our Lord was wonderfully manifested. All glory to His Name! One cannot close such a brief article without uttering once again the universal feelings of great thankfulness to the convener and his dear wife for their great labour of love, and the self-sacrifice manifested in so many forms, and at all hours from early morning till late at night. We do not believe in flattering in this movement, but we believe it is right to return publicly thanks to God for the continual evidences He gave that our beloved friends know and walk with a great Saviour and Sanctifier and Keeper.

Pastor Polman writes: "If the Lord will, the next Convention at Amsterdam will be in August."

PALESTINE ITEMS.

"PRAY ABOUT IT."

King's Message to Lord Allenby.

A remarkable story of how Lord Allenby saved Jerusalem from bombardment was told at Norwich by Mr. B. Lipschote, a missionary.

When the famous cavalry leader arrived in Egypt to take command of the army, said Mr. Lipschote, his first act was to hold a prayer meeting. He prayed that it might not be necessary for him to bombard Jerusalem, because he felt that a shell might fall on the spot where our Saviour was crucified.

When the British Army was approaching the Holy City, General Allenby saw that it might be necessary to shell it, and he cabled to the War Cabinet for definite instructions. In reply he was told to use his own judgment. He was not satisfied, and communicated directly with the King. The King's reply was very short, but very much to the point. It was—"Pray about it."

General Allenby did so, and, as everybody knew, when he arrived at the gates of the city it surrendered unconditionally.

"Thank God for our praying generals," said Mr. Lipschote. "More victories have been won on their knees than with batons in their hands."

Lord Allenby on Palestine.

Lord Allenby accorded an interview to Mr. Itamar Ben Avi, editor of the "Doar Hayom." He stated that he would never forget the magic impression of Palestine. He hoped shortly to accept an invitation, extended to him by Sir Herbert Samuel, to revisit the scenes of his campaign. He said he was very desirous of seeing the progress which had been made in Palestine. Lord Allenby added that if the Jews would only understand that patience was necessary for the realisation of the project for the establishment of their national home, he thought that both Moslems and Christians would in time become convinced that the return of the Jews to Palestine was essential to the progress of the world. Britain, he declared, always kept her promises, and the national home for the Jewish people would most certainly become a reality. The beautiful colonies which the Jews had established in Palestine, and the large number of Jews who had fallen on the battlefield, were a proof of their capacity to carry through the great scheme. He was convinced that the present administration was perfectly fitted to convert the ruins of Palestine into a paradise.—(The Jerusalem Daily Paper, "Doar Hayom.")

The Governor of Jerusalem.

The Governor of Jerusalem, Mr. Ronald Storrs, is one of the most accomplished administrators in the East. He can talk Arabic with the Arabs, Hebrew with the Jews, French with the Dominicans, Greek with the Orthodox Christians, and Armenian with the Armenians. He is introducing much-needed improvements, but is against any scientific vandalism in the city of memories and wonderful buildings. When a company asked for a concession to take a tramway to Bethlehem and up the Mount of Olives, he replied that the first rail would be laid over the Governor's dead body. He has forbidden drink bars throughout Judea, with the support of the High Commissioner. He will allow nothing to be built in stucco or corrugated iron, and has restarted the ancient weaving and tile-making industries.

Wailing by Proxy.

Few people know that wailing outside the Wall of the Old City at Jerusalem, beneath the site where once stood the Temple, is systematically done by proxy. "Pious Jews abroad," says a correspondent of the *Post*, "who cannot hope to visit Jerusalem in person, send funds to the local Jews to go to the Wall and give vicarious expression to their grief. This money, known as 'Halaka Money,' is one of the mainstays of the Jewish people in Jerusalem. There are regular Schools of Wailers supported by it; and if sorrow

(Palestine Items—continued.)

at the Wall of Wailing expresses itself in tears, these are collected and sold abroad as precious relics."—"The Church Standard.")

Mr. Churchill in Palestine.

GREAT DEMONSTRATION ON MOUNT SCOPUS.

Recently Jerusalem was the scene of an extraordinary manifestation. One morning, at 9 o'clock, 10,000 Jews and all the school children of Jerusalem assembled on Mount Scopus. Rabbis Meir and Kuk presented Mr. Churchill with a Scroll of the Law. In making the presentation, Rabbi Kuk said that they knew that England and the Jewish National Home and Palestine were bound together, not only by passing events, but by eternal facts consecrated by God Almighty. Mr. Sokolow then delivered an address. He passed in review the evolution of the Zionist ideal and its recent achievements, which were due principally to England's goodwill. He emphasised the necessity of collaboration and sincere friendship on the part of

BOTH JEWS AND ARABS

if Palestine was to be rebuilt. Mr. Churchill aroused great enthusiasm by his reply. He thanked the Rabbis for their gift of a scroll and said: "This sacred book, which contains truths accepted by Jews and Christians alike, is very dear to me, and your gift will remain in my family as an imperishable souvenir. Yesterday," Mr. Churchill continued, "I repeated Mr. Balfour's Declaration in the name of H.M. Government, which always keeps its promises, and honours scraps of paper. We shall do all that is possible to fulfil the assurances which have been given to the Jewish people."

The Haluzim in Palestine.

Dr. Weissman* recently said: "One phenomenon might be noted in Eretz Yisrael, something quite new, and that was the new immigration which started six months ago. They had read in the Jewish press a great deal about the Haluzim. Much had been written about them, but he believed that dead words could not reproduce the impression which a living observation could convey. He wished he had the power to reproduce the impression which one derived from observation of the Haluzim. During the last seven months 7,000 to 8,000 young men and women had entered the country. They had come chiefly from those countries which could

BEST BE COMPARED WITH HELL.

They had come from Poland, Rumania, South Russia, the Ukraine. Directly the doors were opened in Palestine the question arose what would be likely to emerge from a community so disintegrated that had been living in countries where law did not exist. God had performed many miracles for His people Israel, but He had performed a supreme miracle when from areas of blood and fire He had produced a generation that was a lasting honour to the Jewish name. He had created a generation of young men and women who had gone through all the seven stages of hell, who had gone through war, and indeed a Jewish war. They had tramped across the snowy plains of Russia, turning their backs on their towns where nothing was left to them but the graves of their dear ones. They walked across the icy steppes for weeks, surrounded by dangers

at every turn. But they made light of every hardship because there was always the hope of reaching some port where they could embark for Palestine. The dead had buried their dead, but the living had turned

THEIR FACES TO THE EAST.

Thousands of young people were going there with the proud hope, the unquenchable faith, that the martyrdom of thousands of years would cease once they reached the deck of a steamer. They came to Jaffa and Haifa. No rapturous welcome awaited them, no cymbals and trumpets. Hard work awaited them. They broke stones on the roads. They did it with joy and pride and happiness because they were the stones of Israel, the roads of Israel. A year ago they might have seen Arabs working on the roads; now they heard Hebrew songs, and it was Jewish youths and maidens who were building. The tents of Jacob were set up by the wayside, and in these tents dwelt men who built with the same strength, the same effort, the same sweat and blood, as their ancestors built the pyramids of Egypt. But they were not building pyramids in Egypt, they were building the land of Israel.

"Be proud, you Jews of London," exclaimed Dr. Weissman, "of this generation, and take example from them! The Haluzim were a pride to us, but they were also a challenge and a great responsibility. We had to create the conditions to enable these young people to remain in the country, and to bring in thousands more like them." (From the "Jewish Chronicle.")

Difficulties Ahead.

Earnest Zionist Jews are greatly disappointed at the comparative slowness with which the Holy Land is becoming a Jewish national home. Their only course is to be patient and self-effacing. There are opposers who fear any prospect of Palestine eventually becoming a Jewish State with powers of self-government. Palestine has yet to be made ready for the coming great Jewish influx. At present the Syrian Arabs, both Moslem and Christian, are in the majority. They dread the fate which may await them in the future when greatly outnumbered by the coming Jews.

But the God of Abraham has promised the land to Abraham's descendants, and He changes not. Our Jewish Saviour is coming one day to reign at Jerusalem as King of Kings and Lord of Lords. We may be quite near to that wonderful day.

A.A.B.

Divine Healing.

"A HANDBOOK OF DIVINE HEALING" (5/-; published by Marshall Bros., Ltd., Paternoster Row, London, Edinburgh, and New York). This book is written by Rev. J. T. Butlin, B.A., late Rector of Stoke Bliss, Tenbury, and formerly Vicar of St. Clement, Nechells, Birmingham.

* * *

The writer of this book is a Church of England clergyman of many years standing, who has been, he tells us, for a long period, a believer in Divine Healing, using the anointing with oil prescribed in

* Dr. Weissman is the leader of the Zionist Movement.

James v. It is one of the most practical and definite books we have seen.

* * *

He writes (page 72): "When first I was led to special prayer for the sick, I stood very much alone, and was regarded as a madman for supposing that people could be healed by such means. But now it is recognised that very many sick people, whose cases are hopeless from a human point of view, are rapidly cured by the Lord in answer to prayer." Mr. Butlin's book is well worth purchasing, in order to lend to others.

* * *

"HEALING BY FAITH IN CHRIST" (by Wm. H. Auret Pritchard*) is another most helpful and spiritual book, 2/9, post free, from Messrs. J. Copland & Son, Godliman House, Godliman Street, London, E.C. 4. We quoted in our last issue from a chapter of "The Abiding Life."

Believers who are sick are advised to obtain these books (direct from the addresses given above). Many are healed by laying hold of the Great Healer Himself. It is not possible for all to come into contact with those who have in some measure the gift of healing.

* * *

Bro. Smith Wigglesworth (70 Victor Road, Bradford, Yorks.) has been ministering on the Continent. He wrote from Switzerland:—

A young woman was dying of consumption, and her doctor had given her up. I laid hands on her in the name of Jesus, and she knew that the disease had passed away. This girl went to the doctor, who examined her and said, "Whatever has taken place, you have no consumption now." She replied, "Doctor, I have been prayed over; can I tell the people I am healed?" And he said, "Yes, and that I could not heal you." "If I am to tell will you put it in black and white?" And he gave her a certificate, which I saw. God had healed her.

* * *

A man was brought into one of the meetings in a wheel chair. He could not walk except by the aid of two sticks, and even then his locomotion was very slow. I saw him in that helpless condition, and told him about Jesus. Oh, that wonderful name! Glory to God! "They shall call His name Jesus." I placed my hands upon his head and said, "In the name of Jesus thou art made whole." This helpless man cried out, "It is done, it is done, Glory to God, it is done!" And he walked out of the building perfectly healed. The man who brought him in the wheel chair and the children said that "father so-and-so is walking." Praise the Lord! He is the same yesterday, to-day, and for ever.

* * *

HERR TH. PLUM (St. Annæsplads, Copenhagen, Denmark) wrote to the Editor of "Confidence" to tell him how God was using Bro. Wigglesworth greatly in Sweden, etc.

* * *

Since then he has been with Pastor Barratt in Christiania, and he asks for our prayers. "So far, no buildings have been large enough, and hundreds have been turned away." After ministering in a hall which holds 3,000, a hall holding 5,000 was to be obtained.

* * *

Police on horseback had to control the crowds. "Only by a great squeezing could I get into the hall, assisted by the police officers." Piles of crutches were left behind, the blind saw, epileptic fits dealt with, etc. "I am at the feet of Jesus, and weep through my address, and God breaks up the people, and there are rows of people each night seeking salvation."

* * *

Bro. Wigglesworth writes: "A poor lame man in hospital asked the doctor for leave to attend the meetings, but was refused permission. He was told that if he broke the regulations he would not be permitted to return. He replied that he did not expect that he would have to return, and it was so." When Bro. Wigglesworth laid hands on him (not knowing all this) he was healed, and left his crutches with the others. The people have given largely to the missionaries and their work.

* * *

Bro. Wigglesworth is to re-visit Denmark and Sweden, and later he returns to Switzerland.

* * *

CHURCH OF ENGLAND HEALING MISSIONS.

God has raised up James Moore Hickson,* a layman in the Church of England, to be a helper to many. He has been holding, by invitation, Healing Missions in Canada, U.S.A., Egypt, Ceylon, India, etc. After a mission at Toronto the following statistics were compiled by the Church of England authorities.

* * *

Cures of the following cases are reported:—Nervous prostration, 2; "nerves," 3; neuritis, 4; tic-doloreux, 1; St. Vitus' dance, 1; mental deficiency, 1; internal weakness, 1; kidney trouble,

(Continued on page 27.)

* Mr. Pritchard prints a magazine, "The Name." Copies free of charge from him, Box 319, Johannesburg, S. Africa.

"CONFIDENCE."

APRIL-JUNE, 1921.

Editor—

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

Assistants—

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

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respondence should be addressed to the Secretaries.
The Editor has very many other duties.)**

The Whitsuntide London Convention.

Subject—

"The Lord's Second Coming," and our Preparation therefor

AS TO

HOLINESS : (1) *How far practicable now ;*
(2) What its Consummation when He
comes.

SERVICE : (1) In the power of the Holy Ghost ;
(2) Unto the ends of the earth.

WILL (D.V.) BE HELD AT

THE KINGSWAY HALL,
KINGSWAY, LONDON, W.C.

from Monday, 16th May, to Friday, 20th May,
at 11, 3.30, and 7 o'clock.

Speakers expected —

Rev. A. A. BODDY, Pastor A. CARTER, Mrs. CRISP,
Rev. E. DAVIES, Mr. W. GLASSBY, Pastor J. HAW-
KINS, Pastors STEPHEN and GEORGE JEFFREYS, Mr.
JOHN LEECH, K.C., Mr. E. W. MOSER, Mr. THOS. H.
MUNDELL, Pastor A. E. SAXBY, Rev. E. WERN
WILLIAMS, Mrs. WALSHAW, Rev. R. MIDDLETON.

Chairman and Convener—Mr. CECIL POLHILL.

Victory Without Trying.

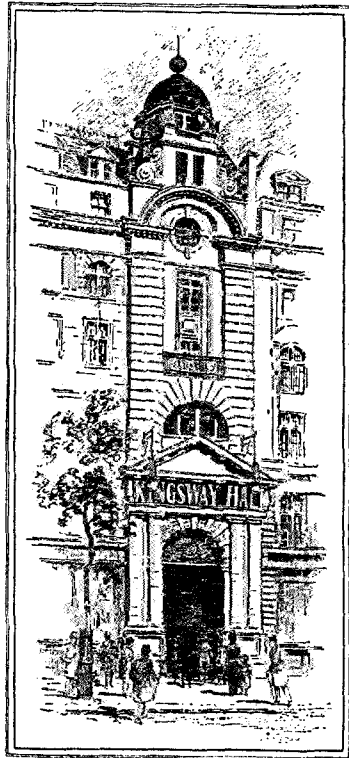
BY CHARLES GALLAUDET TRUMBULL.*

What is God's threefold work of grace
for us ?

I am going to take the third first, of
three great things that God's grace does
for us. In Romans viii. 21, we read this :
"Because the creature itself also shall be
delivered from the bondage of corruption
into the glorious liberty of the children of
God." In 1 Corinthians xv. 51, 52, we
read : "Behold, I show you a mystery ;
we shall not all sleep, but we shall all be
changed. In a moment, in the twinkling
of an eye, at the last trump ; for the
trumpet shall sound, and the dead shall
be raised incorruptible, and we
shall be changed." And in
1 Thessalonians iv. 16, 17 :
"For the Lord Himself shall
descend from heaven with a
shout, with the voice of the

(Continued on next page.)

* Extracts from a tract issued by the Sun-
day School Times Co., 1031 Walnut Street,
Philadelphia, U.S.A., who will supply at 40
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THE KINGSWAY HALL,
KINGSWAY, LONDON, W.C.

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

Those three passages tell us one thing that God's grace accomplishes for us; and here are three great facts about the same work of grace—creation shall be delivered; the dead shall be raised; and we that are alive shall be caught up. The resurrection of the body; the deliverance from the general bondage of corruption in which all creation is at this time; and our blessed hope of being caught up to meet the Lord in the air.

Now did you notice that all three of those great verbs are in the passive voice, not the active? It does not say that creation shall deliver itself from corruption. They shall be delivered. The verb is passive. Nor does it say, "The dead shall raise themselves." It has to be done for them. And it does not say, "We shall spring up in the air to meet the Lord," but "We shall be caught up." It all has to be done for us; it is God's grace, not man's works.

When I was a young fellow in college I went in a little for the high jump. I was a proud youngster when I won a prize cup in the freshman games at Yale for the running high jump. But suppose any of us got the idea that, at the time of the rapture, when the trump shall sound and the Lord shall come into the air to meet His saints, we had somehow to use our power to raise ourselves up out of this earth to meet the Lord. Suppose the best high jumpers thought they had a better chance for getting into the proper place to meet the Lord in the air, because of their skill in high jumping. Absurd, you say. Of course. But it isn't one bit more absurd than the mistake, dear friends, which I made about another part of the work of God's grace for us, during the first twenty-five years of my Christian life. I was a saved man for twenty-five years while I made the mistake of attempting to *help* God in a work which is exclusively the grace of God—a mistake just as absurd as to suppose that any strength I used to have in the running high jump will be useful on the day when the Lord calls His Church to meet Him in the air.

There is another wonderful thing that God's grace does for us. It is the second

of our three. We noted the last first; now let us take the first second. We find it in Ephesians ii. 1. "You hath He made alive, who were dead in trespasses and sins; God, Who is rich in mercy, for His great love wherewith He loved us, even when we were dead in sins, made us alive together with Christ, (by grace ye are saved;) and hath raised us up together."

"*Hath.*" The first word of grace that we noted, God is going to do in the future. He *will* raise up the dead and change the living. But now Paul says He "*hath* raised us up together, and made us sit together in heavenly places in Christ Jesus: that, in the ages to come He might show the exceeding riches of His grace in His kindness toward us through Christ Jesus. For by grace are ye saved through faith; and that not of yourselves; it is the gift of God: not of works, lest any man should boast." That seems to be grace according to God's idea. Thus the dead man is saved by the grace of God, by the work of God for him, not by anything he does; through simple faith in that finished and completed and unimprovably perfect work of God, he is born again.

How much of that work does God do? The most of it? Pretty nearly all of it? No! *All!!* Grace does not *share* anything with man. Grace is not a joint effort. Grace is not co-operation. Grace is jealous—as God is a jealous God, grace is absolutely exclusive. Grace means "God does it all." And it was done for us nineteen centuries before we were born.

Grace shuts out our works, so far as our having any share in the work which grace accomplishes. Grace *results* in our works, in a most wonderful way, but our works do not help grace a bit. I remember how startled I was when I first had called to my attention those words in Romans iv. 5: "To him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness." To him that *worketh not*—just keeps absolutely still and simply believes on Him that justifieth the ungodly, his faith is counted for righteousness. We had nothing to do with bearing the sins of the world, did we? And we had nothing to do with bearing our own sins. They have been borne for us, taken away. "Behold the Lamb of God, which taketh away the sin of the world." That's grace. That's why grace says "Done: Finished!"

(Victory Without Trying—continued.)

Now for the third thing that grace does. This third in the order in which we are taking them is the second, or the middle part, coming between the first and third wonderful parts of the threefold work of grace which God does for us. We have seen the final thing, that is, when we are glorified at the coming of our Lord Jesus. We have seen the beginning of it in the passages just read—that is, when we were justified. We are *going to be* glorified, by God's grace. We *have been* justified, by God's grace; and we didn't have anything to do with accomplishing it. It was finished. We just believed God. He did it all. But what about the meantime, between the first and the last, between the beginning and the end? What is the justified Christian going to do while he waits for his glorification? True, his glorification may be blessedly near. Praise God, the signs of the times look so! But we may have an hour yet to live before the Lord comes. And what about that hour? The Christian isn't left untempted. The Christian is the shining mark for Satan: and is there no hope, has grace no message for us in the meantime, right now, between the wonderful beginning and the wonderful ending? Is there no hope for us in the matter of present sin through the grace, the unaided work, of God?

Yes, thank God, there is! There is just as much hope for this middle time as for the ending and as for the beginning; and it is just as truly God's grace. In Romans v. 10, we read: "For if, when we were enemies"—we were enemies, too, dead in trespasses and sins—"we were reconciled to God by the death of His Son, much more, being reconciled"—having been justified—"we shall be saved by His life." Or as Bishop Moule has rendered that, "We shall be kept safe in His life." A moment-by-moment experience. We were saved by His death; now in the meantime, in this present time, if we but believe, we shall be kept safe (from the power of sin) in His life. And that means His resurrection life. That is the whole message of Romans vi., walking in newness of life, moment by moment, while we are waiting for our resurrection bodies, having the joy of the resurrection life. As Paul says in Romans v. 17, "For if by one man's offence death reigned by one; much more they which

receive abundance of grace and of the gift of righteousness"—not the "work of righteousness," but the "gift of righteousness"; it's an outright gift—"shall reign in life" now and here "by one, Jesus Christ."

That is the middle part. Grace can keep us safe in His life. Grace puts us on the throne and keeps us reigning in victory over sin now and here. And then that wonderful verse in Romans vi. 14! I don't know whether there is a more blessed verse anywhere! "Sin shall not have dominion over you: for ye are... .. under grace." You are not under law, which says, "Do," but you are under grace, which says, "Done"; for grace excludes works from having anything to do with this freedom from the dominion of sin.

* * *

"Thanks be to God who giveth us the victory through our Lord Jesus Christ." I believe that the word we most need to emphasise in 1 Corinthians xv. 57, is the word "*giveth*." We talk about the grace of God, but forget that the victory is *given* to us. You don't have to work for a gift, neither do you have any share in buying a gift. The whole thing is given to you, exclusive of your efforts and work.

As I have already said, the first twenty-five years of my Christian life I lived in utter ignorance of this simple truth. I can never forget the 14th of August, 1910, when the scales dropped from my eyes, and I saw that Christ was my life. Christ was my victory. I know *that* God *does* this thing; and I know it not because of any experiences of victory God has given me—blessed though some of them have been, and beyond anything I dreamed possible; but I know it *because God says so*. I don't know it by looking at my own victories, or at the victories of others. I don't know it because of any present experience or consciousness of Christ that I have. I know it because the Word of God says it. He says, "Sin shall not have dominion over you," and if that is not true, God is a liar; and if that is not true, I have no hope of salvation, I have no hope of anything. But God is *not* a liar: He is the eternal truth; and because His Word is true, it means that God is responsible for my victory; and, until I doubt Him, I am going to have victory. The moment I begin to waver and doubt, down I go, into the sea of doubt, as Peter did when he got his eyes off Christ.

* * *

There was a rebuke our Lord once gave His disciples, when they asked Him to increase their faith. "Increase it!" He said, "Why, faith the size of a mustard seed will do."

If we have any faith at all,—I mean, if we believe God is faithful,—let us quietly cease from our works and stop trying to win the victory.

As someone has said, we are not fighting to win the victory; we are celebrating the victory that has been won.

Will you thank the Lord Jesus now for having won your Victory.—and rest the whole case there, on His grace?

(Divine Healing—continued from page 23.)

1; gastritis, 2; appendicitis, 1; peritonitis, 1; bladder trouble, 1; stones in urita, 1; high blood pressure, 2; heart trouble, 1; hardening of arteries, 1; hæmorrhage, 1; asthma, 1; abscess on lung, 1; rupture, 1; rheumatism, 7; cancer, 1; cyst, 1; goitre, 2; growth on face, 1; convulsions, 2; epilepsy, 1; lameness, 3; pains in back, 3; pains in head and chronic headache, 3; Pott's disease, 1; fluid on knee, 1; throat trouble, 1; total—55 cures.

* * *

From the description of the Missions in U.S.A. we quote:—

Great throngs of people attended the services everywhere; in one city the Cathedral was refilled three times a day; it was estimated that 10,000 people passed through the doors every day, some waiting from 10 o'clock in the morning till 5 p.m. to get a seat. Somewhere near the borders of Mexico, a batch of 1,200 Mexicans came by special train, all seeking healing. Mr. Hickson says: "In the missions I must have laid hands on at least 200,000 people suffering from every conceivable kind of trouble—physical, mental, spiritual."

* * *

Not only were the physical results great and wonderful, but the universal testimony is that the spiritual blessing was even greater. "The help which your mission has brought to the sick and suffering has indeed been great, but it is the testimony of all that the spiritual results have been far greater. Many among the clergy feel, as I do myself, that this message has brought us a distinct spiritual awakening." "Everywhere the outstanding feature of this work has been its spiritual effect, as it was to be expected, for Mr. Hickson himself constantly insists that the healing of the soul is far more important than the healing of the body. . . Letters received from bishops, from other clergy, and from people of every sort, all testify alike that the mission has brought great numbers of people to new faith in God and in His power to help us both in body and soul."

* * *

In South India he held a Conference with the (English) Bishop of Travancore

and his clergy. Afterwards wonderful scenes were witnessed. The churches could not contain the congregations.

It was estimated that nearly 20,000 people were present, and so we had to minister to them in the compound, where they knelt in double rows facing each other, and I passed along between them, laying my hands on them for healing. One striking incident that day was a woman who had received her sight. She stood there before the great multitude with her hands clasped in prayer and praise to God as a silent witness of the reality of our Lord's Living Presence and Power to heal and help us to-day as of old.

* * *

Christ was preached in His fulness. If they were not healed they were told to look for a touch of spiritual life from Him; not to look to the human instrument, but to Christ alone. This was more important than the healing of the body. In every place he visited the Bishop of that place gave his strong approval, and so did the clergy, native and English.

* * *

In the Dornakal Diocese the Right Rev. D. S. Azariah, our Indian Bishop, assisted at the Healing Mission. There were about 17,000 present on the last day of the mission. Mr. Hickson writes in "The Healer" for March, 1921, page 70:—

One experience that I had, which I shall never forget, took place here. All the mentally afflicted were brought—they call them devil-possessed—and I had to minister to at least two hundred of them in one service alone. In numbers of places, scattered about among the huge gathering, were groups of men holding down these screaming, struggling creatures. I was never so conscious in my life of being used by God as on that day, for I can say that in every instance when I commanded the evil spirits to depart from them in the Name of Christ they went out. Of course there were a few cases of acute hysteria, but I am sure that the great majority of them were genuinely possessed.

* * *

Is it not strange that England seems to be one of the most unbelieving countries as to Divine Healing? Brother Wigglesworth in Switzerland, Sweden, Denmark, Norway, is mightily used. Mr. Hickson had every cathedral he visited in the States crowded to the doors and out into the streets; but we are very slow in our own dear country to lay hold of the Great Healer.

* * *

Prejudice against Divine Healing, or healing through Christ, is being broken down. The Church Missionary Society gave us recently a report from Dr. Duncan Mann, of the Hanchow Hospital. He writes as follows of a case where spiritual

(Divine Healing—continued.)

life coincided with and, indeed, seemed to produce the renewal of physical health in a most remarkable way. It seems impossible not to believe that the relief of the man's soul was partly, if not largely, responsible for his wonderful bodily recovery.

He was a hopeless case of dropsy in an advanced stage. He had been a yamen runner, and as such had been thrown into the worst of company, and was an accomplice in the darkest doings of his yamen companions. He was a wretched sight to behold when he came to the hospital; eyes and body swollen up almost to bursting point. The doctors told him it was "too late"; he could not possibly recover. However, as nobody is turned away, he was taken in, to have at least his last days made comfortable; and, too, to give him a chance of hearing of the soul-healing. His was truly a remarkable case. For, though his disease grew worse each day, he was "caught" by the message almost at once, and the strange sight of this repulsive-looking patient himself "searching the scriptures" one day met our eyes. Later we found him crying bitterly and pouring out, alone, his soul to God, begging Him to forgive the past and, if possible, to save him. He did not seem to give any concern to his body or its growing disease. He had no thought but for his soul, and contrition for the sin of his past life. To our very great astonishment, from that very day his disease began steadily to get better. Still he paid no heed to this, but begged for more "teaching." He learned the romanised character, and wrote out texts; "teach, teach, teach," was his continual cry. And he learnt. In time he was baptised, and if you visit the hospital you will find him one of the most sympathetic and skilful "nurses" in the men's wards to-day.

Here is a case where a man's sickness was healed by what seems to have been, in part at least, a spiritual force, first "ministering to a mind diseased."

Will you note the amazing words which follow from the pen of this medical missionary (Dr. Duncan Main):—

Many of us are inclined to believe that the Church is slowly but surely re-capturing the secret of its early days, when healing by faith and spiritual power was so prominent among the "greater works" of the early disciples. Perhaps in the future day when the Christian countries are

no longer ahead of the non-Christian in technical medical skill, our chief contribution will lie in the administration of this spiritual healing which is so surely part of the Church's function. (For the whole subject see *Report of the Lambeth Conference*, pp. 122-5.)

Bro. W. W. Simpson, of Minchow, Kansu, China, writes:—

A very remarkable healing occurred a month ago. A young man eighteen years of age fell two years ago, while carrying a bag of grain. In falling the bag pressed his spine out of place, producing very serious curvature and constant pain. His entire body became weak and emaciated and his face like one dead. The last few months his family constantly expected his death. But in a three days' convention in his village six miles east of here he heard of Jesus' power to heal. The last night of the meeting a man led him forward for prayer. The Spirit fell on us all and there was tumultuous joy for more than hour. The young cripple was first

FILLED WITH THE SPIRIT, speaking in tongues a long time. Then he cried out that the Lord was going to give him a new spine. We all prayed for his healing. As I laid hands on the curvature I felt the bones moving. His entire body was violently shaken and finally fell full length on the ground. After lying prostrate some time he arose perfectly healed. The colour has returned to his face, and he walks long distances telling the people of his healing. He carries burdens as if his spine had never been injured.

Our Brother, Albert Weaver (of Rockrimmon, Springfield, Massachussetts, U.S.A.), writes:—

I enclose my Tract, "The Crucified Life." The Lord gave it me one morning between 2 a.m. and 6. God is going to give us the greatest Revival of the ages ere long. This will ripen the grain for Translation. I believe that the supernatural and miraculous will be greatly in evidence in this coming Revival, which will begin with God's people. Miss Draper, of Ossining, N.Y., died and was buried a week ago (March 24th)..

THE PENTECOSTAL MISSIONARY UNION.

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

Mr. Cecil Polhill reports that the P.M.U. just now needs £500 urgently. Bro. Jamieson is to be married to Miss Radbourne and to proceed to South America.

The passage money, a year's sustenance, and special expenses call for a large sum before leaving in August. They are to work among the natives in the Cvyaba

district.

* * *

Mr. J. Andrews is to proceed to China very shortly. Several go to East Africa to join Bro. and Sister Richardson. All this is a call for additional help for fares, etc.

* * *

"Flames of Fire" is issued free each month, and contains up-to-date letters from our missionaries in India, East Africa, and China. Write to the Secretary, 10 York Terrace, Regent's Park, London, N.W. 1. (Four of our pictures in this issue are re-produced by the courtesy of its Editor.)

THE JOURNEY TO CHINA.

Mr. J. F. Williams on a French Steamer.

There were twelve missionaries on board for China; some were from Switzerland, others from England. I met many friends on the way who helped me in my difficulties. It was wonderful to see the way the Lord undertook, all praise and glory be unto Him. His promises stand true—"Lo! I am with you always." Thanks for the many prayers on my behalf. I was conscious of His Presence all the way. Truly prayer is a power.

Leaving London on November 21st, 1920, I arrived in Marseilles on the 23rd at 1 a.m. Crossing the Channel, I had the opportunity to present the Gospel, and had a good time. The gentleman was a commercial traveller, and had been to many ports of the world. He was greatly impressed with the send-off at Victoria, which was the means of approach. I trust that the word shall find a dwelling place, and abound unto the glory of the Lord. On the journey from Boulogne to Marseilles it was amusing and most interesting to see the customs and manners of the people. I was really a foreigner, being unable to speak the language. Arriving at Marseilles, I had a rich experience, the Lord undertaking in a remarkable way, supplying the help needed. This was done by a Swiss missionary who was going aboard the same boat. It is wonderful how the Lord undertakes for us in time of need. The boat left Marseilles at 7 p.m. on 24th November. Here we left Mr. B ——— to leave for home. The journey through France was a little cold, it being winter. Passing through the Straits of Messina one was reminded of Paul's missionary journeys. We arrived at Port Said on the 29th. Passing through the Suez Canal and the Red Sea, one was reminded of Old Testament times, of Moses and the Children of Israel, also Joseph and his brethren, Abraham,

THE ANCIENT LAND OF EGYPT,

Canaan, the Land of Promise. Seeing the desert sands one could picture what it meant for the Children of Israel to undertake such a journey. It also magnified the miracles of God performed through His servants. What a shelter the Pillar

of Cloud must have been to them! It must have required faith in God to undertake such journeys across desert lands in the hot, blazing sun and the glittering sands. In it all we see the glory of God, the One who is able to meet our every need, who Himself is our sufficiency. It also reminded one of the days of our Lord on earth, and our inheritance. Passing through the Red Sea is of great interest to a Bible student; with Africa on one side we are reminded of its great missionary enterprises and many of its martyrs. Volumes could be written from these ancient landmarks in Bible history; how wonderful are God's footsteps in the sands of time and nature.

On December 4th we arrived

AT DJUBBUTY,

a French port for French Somaliland and Soudan. There seems to be a new missionary work opening up among the American and English societies here. The natives were a picture of ignorance, and the darkness of sin and superstition.

Leaving here we arrived at Colombo on December 12th. Had an interesting time with many of the Hindus that were aboard, testifying of the Gospel to them. We were heartily invited to an evangelist's home for the time we were staying at port. The village was four miles out of town. The scenery and country were very beautiful and tropical. The evangelist told us of the work in the interior, which was increasing and encouraging, but needed workers, and the work in the town was reviving, many returning from backsliding and souls being saved. We had a real good time of prayer together for the heathen and ourselves. These people seem to be more responsive than the Hindus to the Gospel. On the 18th December we arrived at Singapore. Here we have the first glimpse of Chinese ways and customs. The country is in some respects similar to that of Ceylon or Colombo. Quite a nice harbour, dotted with green islands very beautiful in appearance. There are also Malays here from Malaysia. Arriving at Saigon on the 20th, I had to change boats, leaving the company of missionaries that were for Hong-Kong and Shanghai. Although for China, yet we had to separate for our different fields of labour.

This is a large vineyard, and the labourers are few. We can, by prayer and united effort, go forward in the strength and might of the Spirit, possess the land. There are really multitudes waiting to be fed. Are we to bid them depart, or shall we give unto them that which the Lord has blessed us with?

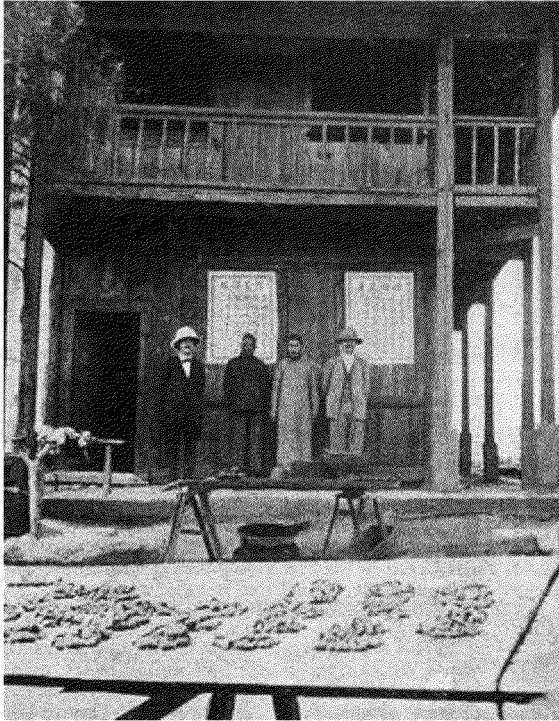
SAIGON.

The "Paul Lecat" left on the 22nd for Hong-Kong; the "Oranogue" left on the 24th for Haiphong. Saigon is a French port situated a little way up a river. This again is very similar to Singapore. The population consists of French and Anamese. It was good to see the rice fields along the banks of the river; further inland they grew sugar cane. There I saw the first Chinese funeral, which was very peculiar but interesting. Much superstition was practised in the way of burning incense and paper money to the spirits. The town was well laid out. We arrived at Haiphong on the 27th December. This was my last port, and I am pleased to say the Lord again wonderfully undertook for me, sending along friends that were most helpful.

(Pentecostal Missionary Union—China—continued.)

APPROACHING YUNNAN-FU.

Leaving Haiphong on the 28th, I stayed at Vanoi (my first stop on my way to Yunnan-fu by train) with American missionaries, and we had a very good time together. In the morning (29th) I left for Lo-tsay, and on the train I met two Chinese going to Yunnan-fu, and we soon became friends as one understood a little English. At Amicheo these were very good to me, and we had a very good time together with some other friends at a Chinese inn. Passing from Vanoi to Lo-tsay we passed many plantations of sugarcane, rice fields, and jungles with their tall grass and reeds. From Lo-tsay to Amicheo, we passed through very mountainous scenery, which was very attractive and beautiful—quite an experience



NEW STREET CHAPEL, AMICHEO. Messrs. Leigh and Boyd in front.

ascending the mountain slopes, then across vast plains or plateaus which were dotted with villages. The journey was somewhat similar from Amicheo to Yunnan-fu, at which place I arrived on December 31st, managing to do so in the old year so as to commence my services in the new surroundings in the New Year. Was most heartily received by Mr. Swift, friends of the Mission, also Chinese members of our chapel. Most pleased to hear on arriving that some of our workers were stationed at some of the places on the way up. There is really a need for workers and a great opportunity. "The harvest is great, but the labourers are few." Trust that the Lord will thrust out soon. Who will come?

P.M.U., Yunnan-fu, China,
21 Jan. 1921.

A BLIND WOMAN SEES.

Converted when 103.

Sister and Brother Leigh send us word of a remarkable case of a Chinese woman 103 years old.

"I would like to tell you about an old lady 103 years of age, who was taken to be with the Lord a week last Saturday. Nearly six months back Cheo (the evangelist) and I were brought in touch with her. At that time she had just gone blind. The evangelist exhorted her to put away her idolatry and believe, boldly promising her that if she did then the Lord would forgive her sins and restore her sight. The response was so whole-hearted that we received a most blessed inspiration, and, after taking down her false things, we prayed the Lord to graciously undertake, which He did, and the next day or the day following her sight was restored—all glory to Jesus! Well, since that time she has been a regular worshipper of the Lamb. The illumination of the Spirit was most blessed, and she went to sleep in Jesus without a tremor. I went to see her the day before she passed over, and as I stood by her she asked what the music was which she heard, and just before she closed her eyes on earth she called her nephew who was waiting upon her and said: 'I am going, but do not sorrow, for I am going to Jesus; when I have gone do not use anything of a false character, for all is well.' And then she passed peacefully from this poor old world to the land of eternal day. The following day (Sunday) the whole church turned out and, in procession through the city, singing the songs of Zion, escorted her to her last resting place on earth. How good of the Lord, after 103 years of gross darkness and superstition, to lead her into His marvellous light!"

Brigands. Markets. Music.

To-day we (Mrs. Boyd and I) had all arrangements made for our return to the Capital, but owing to the horse-men failing to fulfil their engagement because of fear, the roads being more or less infested with brigands, we are detained here



GLADYS EATON (INDIA).



HANNAH REES (INDIA).

until we can procure horses. Each year at this season, just before the new year comes in, the roads are dangerous for travelling. The official has advised us to wait until the roads are less dangerous before travelling. Just lately a few soldiers who were accompanying a caravan were taken prisoners by robbers, and after stripping them of all their belongings they were released; also a number of horses and donkeys were taken.

The past six weeks, the most of which has been spent in itinerating by the evangelist and myself in villages and large market towns. In the former we visited some of the baptised Pulah. We praise the Lord for their remaining steadfast in the faith, yet much requires to be done in their lives. We ask that you will kindly remember them in prayer. In the latter, we had great opportunities of preaching to the masses. All classes attend the markets. On market mornings merchants and farmers may be seen carrying their wares, wending their way through hill and valley. The merchants for the most part are Szechuanese, and their stock in hand is chiefly all manner of

FANCY DRAPERY GOODS.

There being no shops in the town of any consequence, these men supply the lack. The farmers supply all foodstuffs, of which the chief are rice, corn, vegetables, pork, tobacco, wine. When one preaches there the people are never too busy to stop and listen. With a few evangelists one could be busily occupied for about five hours in proclaiming the good tidings, and afterwards do much personal work. After one has laboured on the market, one wonders how much has been done, what effect the word has had upon them. We can only commit them to God.

The last fortnight we were out we visited about ten markets. Almost every morning we walked 30 or 40 li to a market, oft accompanied by mer-

chants, who, as soon as they finish one market, start off next day to another. In the evenings, after the people disperse, the inns are occupied by these men. After supper we have brought out

OUR HARP AND HYMN SHEET,

and they do enjoy to hear the singing and listen to the exhortation. We have spent many an evening hour in this way, and we know many have been favourably impressed by the Gospel message. Not a few of these men have acquired the habit of smoking opium. The innkeepers in particular are much given over to opium smoking, and it is quite a common thing in every inn to see all classes addicted to the evil habit. In my last itinerating trip

WE SAW OPIUM GROWING

in enormous quantities. The farmers are unaware that there is a famine on a big scale up in the North, five provinces being involved. It is said that it is partly due to the cultivation of opium in those provinces.

The work here is going on steadily, although slowly, and making some progress, for which we praise God. Since last Christmas we have baptised some fifteen men and boys on confession of their faith. These consisted of Pulah, Long-ren, and Han-ren tribes. We are now sending out

EVANGELISTS TWO BY TWO

systematically into villages, and they give good reports of heads of villages receiving them and some tearing down their paper gods and desiring to know more about the truth. Occasionally they meet with opposition, but they go on, nothing daunted, for the Lord's glory.

I am,

Yours in His blessed service,

W. J. BOYD.

Kaihua, Yunnan,
China,

24 Jan. 1921.

THE PENTECOSTAL MISSIONARY UNION.

ANNUAL STATEMENT.

Receipts and Payments Account for the year ending
December 31st, 1920.

RECEIPTS.		£ s. d.	£ s. d.
To Balance in hand (Jan. 1st)—			
On Current Account	146	0	6
On Deposit Account	236	1	0
		402	1 6
.. Subscriptions and Donations	2193	18	2
.. Collections at Meetings	2739	15	4
.. Proceeds of Collecting Boxes	533	14	11
.. Sale of Literature, etc.	23	14	3
		5491	2 8
.. Interest on Deposit Account		12	2 6
		£5905	6 8
PAYMENTS.		£ s. d.	£ s. d.
By Allowances to Missionaries and			
Native Workers	2386	13	2
.. Cost of Remittances	18	1	6
.. Mission Outfits and Passages	691	9	3
.. Mission Furloughs	292	19	1
.. Mission House Rents	164	5	0
.. Building, Repairing and Furnish-			
ing Abroad	421	0	0
.. Men's Training Home—			
Maintenance, etc.	661	3	2
Furnishing	50	0	0
	711	3	2
Less Contributions for Board	91	0	0
		620	3 2
.. Women's Training Home—			
Maintenance, etc.	566	17	8
Less Contributions for Board	86	11	0
		480	6 8
Total Missionary Expenses		5074	17 10
.. Postage, Printing and Incidentals		69	3 4
.. Balance at Bank (Dec. 31st)—			
On Current Account	499	1	0
On Deposit Account	262	4	6
		761	5 6
		£5905	6 8

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

HERBERT A. COX, F.C.A.
(Woodman, Cox & Co., Chartered Accountants).

February 24th, 1921.
28, Basinghall Street, E.C.

List of Contributions received during
January, February, and March, 1920.

Receipt		Receipt	
No.	£ s. d.	No.	£ s. d.
3570 ...	0 10 0	3593 ...	3 10 0
3571 ...	0 10 0	3594 ...	37 0 0
3572 ...	0 7 0	3595 ...	2 5 0
3573 ...	46 2 1	3596 ...	1 10 0
3574 ...	10 0 0	3597 ...	1 0 0
3575 ...	3 0 2	3598 ...	5 0 0
3576 ...	5 0 0	3599 ...	0 9 0
3577 ...	1 0 0	3601 ...	0 10 0
3578 ...	6 15 0	3602 ...	6 10 0
3580 ...	1 5 0	3603 ...	5 12 9
3581 ...	0 17 6	3604 ...	0 10 0
3582 ...	16 10 3	3605 ...	0 1 0
3584 ...	3 13 2	3606 ...	0 1 0
3585 ...	0 10 0	3607 ...	4 0 0
3586 ...	0 10 0	3608 ...	17 3 10
3587 ...	0 10 6	3609 ...	3 0 0
3588 ...	0 2 6	3610 ...	5 0 0
3589 ...	4 15 0	3611 ...	0 18 11
3590 ...	1 0 0	3612 ...	6 9 0
3591 ...	1 0 0	3613 ...	3 12 6
3592 ...	0 10 0	3614 ...	7 10 0

Receipt		Receipt	
No.	£ s. d.	No.	£ s. d.
3615 ...	15 0 0	80 ...	1 7 0
3616 ...	2 0 0	82 ...	0 13 0
3617 ...	6 2 0	83 ...	2 0 0
3618 ...	10 0 0	84 ...	0 5 0
3619 ...	0 10 0	85 ...	6 11 7
3621 ...	0 11 0	86 ...	1 12 6
3622 ...	22 0 0	87 ...	0 10 0
3623 ...	2 10 0	88 ...	7 4 0
3624 ...	8 0 0	90 ...	3 8 9
3625 ...	1 0 0	91 ...	1 6 0
3626 ...	0 10 0	92 ...	16 12 0
3627 ...	5 10 0	93 ...	3 0 0
3628 ...	0 10 0	94 ...	1 5 0
3629 ...	1 0 0	95 ...	20 0 0
3630 ...	1 0 0	96 ...	3 0 0
3632 ...	0 10 0	97 ...	3 0 0
3633 ...	5 0 0	98 ...	0 10 0
3634 ...	1 10 0	99 ...	6 9 7
3635 ...	3 0 0	100 ...	6 5 6
3636 ...	2 10 0	101 ...	0 14 0
3637 ...	4 0 0	103 ...	4 0 0
3638 ...	1 5 9	104 ...	3 7 6
3639 ...	0 13 0	106 ...	0 9 8
3640 ...	16 3 3	107 ...	2 0 0
3641 ...	70 0 0	108 ...	9 0 0
3642 ...	0 3 0	109 ...	0 15 6
3643 ...	5 0 0	110 ...	8 18 9
3644 ...	1 0 0	111 ...	2 12 1
3645 ...	1 15 0	112 ...	12 18 6
3646 ...	0 12 4	113 ...	2 5 0
3647 ...	10 0 0	114 ...	2 0 0
3648 ...	1 0 0	115 ...	0 12 7
3649 ...	2 0 0	116 ...	0 2 6
3650 ...	1 0 0	117 ...	0 7 0
3652 ...	13 0 0	118 ...	0 10 0
3653 ...	0 10 0	119 ...	2 2 0
3654 ...	1 0 0	120 ...	5 4 6
3655 ...	1 0 0	121 ...	1 15 0
		122 ...	0 6 0
Per Miss Vipian—			£588 10 0
78 ...	7 13 0		
79 ...	1 0 0		

Receipt		SPECIAL GIFTS.	
No.			
3579	For outfit of	Miss D. M. Scott	10 0 0
3583	"	Miss Redbourne	5 0 6
3600	"	Miss Johnson	8 10 0
3620	"	Miss Mantou	5 10 0
3631	"	Mr. Jameson	0 10 0
"	"	Miss Redbourne	0 10 0
3651	"	Miss Noad	12 0 0
3656	"	Mr. J. Andrews	2 0 0
Per Miss Vipian—			
81	For outfit of	Mr. G. Vale	2 10 0
89	"	Miss Ives	1 10 0
102	"	Mr. J. Andrews	2 0 0
103	"	Miss D. M. Scott	1 13 0
105	"	Mr. G. Vale	1 15 0
119	"	"	9 0 0
"	"	Miss J. Williams	9 0 0
			£71 8 6

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

E. W. MOSER,
Hon. Treasurer (P.M.U.)
"Hebron," St. David's Road,
Southsea.

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Sunderland.