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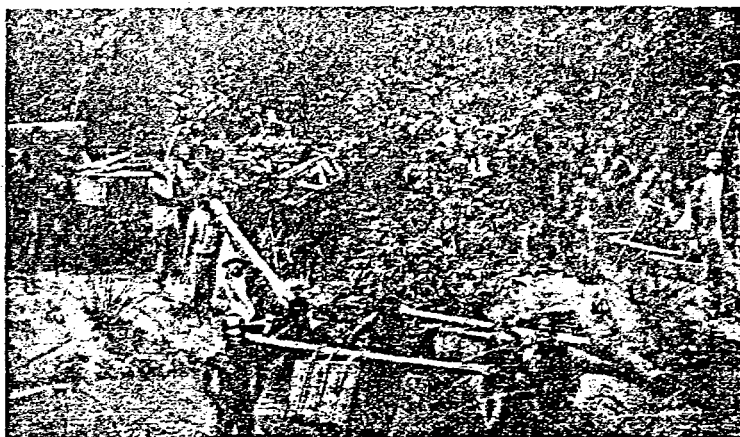
VOL. VIII. No. 5.

"CONFIDENCE"

EDITED BY

ALEX. A. BODDY,

ALL SAINTS' VICARAGE, SUNDERLAND, ENGLAND.



ON THE WAY TO KALAMBA MUKENYE.
Central Africa. (Pages 97-99.)

"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.

86th ISSUE.

ONE PENNY.

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"CONFIDENCE."

No. 5. Vol. viii.

ALL SAINTS', SUNDERLAND.

May, 1915.

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 first number of "Confidence" was issued in 1908 by the present Editor. It was welcomed by very many. He has gladly continued, therefore, to edit and issue it each month since. It was the outcome of a Spiritual Revival which commenced at All Saints', Sunderland, September, 1907. Visitors journeyed from all parts of Great Britain and from the Continent to receive the Baptism of the Holy Ghost. In most cases they returned joyfully, to become centres of blessing. A yearly Conference has been held each Whitsuntide. Visitors from home and foreign lands gather in large numbers, and return to spread the blessing further. "Confidence" was the first British Pentecostal Paper which told of this Outpouring with the Sign of Tongues. This Paper travels to nearly every country on the Globe. "Confidence" advocates an unlimited Salvation for Spirit, Soul, and Body; the Honouring of the Precious Blood; Identification with Christ in Death and Resurrection, etc.; Regeneration, Sanctification; the Baptism of the Holy Ghost; the Soon-Coming of the Lord in the air (1 Thess. iv., 14); Divine Healing and Health (Acts iv., 13). The issue of "Confidence" has been greatly blessed, and the Editor is thankful to the many friends around the world (see list) whose prayers and help have been used of God to encourage him month by month. His desire, and that of his helpers, is that ever in this Paper "He (Christ Jesus) may have the pre-eminence." "Brethren, pray for us, that the Word of the Lord may have free course and be glorified"—2 Thess. iii., 1.

ADDRESS:—HON. SECS., ALL SAINTS' VICARAGE, SUNDERLAND.

THE MUSTER ROLL.

A True War Incident.

"IN MEMORY OF THE BRAVE."

A BATTLE had been fought,
And on the plain, unmindful of defeat
Or victory, the slain and wounded lay.
Grim Death was busy still, unsatisfied,
Gathering the remnants of that sad day's spoil.
As night drew on,
Two men of God were seen, moving amid
Those scenes of death and dying agony,
As, nerved by heavenly strength and tender care
For souls, they sought to comfort dying saints
By whispering in their ears His promises,
From Whom nor life nor death can separate:
And to the Lamb of God, Whose precious blood
Can cleanse from every sin, to point the gaze
Of those, whose day of life was almost past,
Their sins yet unforgiven.

And now they stand
Beside a many form, outstretched alone.
His helmet from his head had fallen. His hand
Still firmly grasped his keen but broken sword.
His face was white and cold; and, thinking he
was gone,
They were just passing on, for time was precious,
When a faint sigh caught their attentive ears.
Life was still there; so, bending softly down,
They whispered in his ears most earnestly,
Yet with that hush and gentleness with which
We ever speak to a departing soul:—
"Brother, the blood of Jesus Christ, God's Son,
Cleanseth us from all sin."

The pale lips moved,

And gently whispered, "Hush!" and then they
closed,

And life again seemed gone:—

But yet once more

They whispered those thrice-blessed words, in hope
To point the parting soul to Christ and Heaven.
"Brother, the precious blood of Jesus Christ
Can cleanse from every sin."

Again the pale lips moved;

All else was still and motionless, for Death
Already had his fatal work half done;
But gathering up his quickly failing strength,
The dying soldier—dying VICTOR—said,
"Hush!" the SAVIOUR calls the muster-roll;
I wait to hear my name!"

They spoke no more.

What need to speak again? For now full well
They knew on Whom his dying hopes were fixed.
And what his prospects were; so, hushed and still,
They, kneeling, watched—

And presently a smile,

As of most thrilling and intense delight,
Played for a moment upon the soldier's face,
And with one last breath he whispered, "HERE!"

O! grand

And blessed death! Quite ready for the call,
He heard His Captain's voice. Life's battle
fought—

Life's victory won—the soldier thus received
His welcome and his crown!

Some Notes from Sunderland.

BY THE EDITOR.

The Editor of "Confidence" hopes shortly to devote himself to ministry among the soldiers in France, crossing over after the London Conference. He will be most grateful for earnest prayer that he may be a help to the men who are facing death. Necessary letters will be forwarded to him from Sunderland. He expects to give honorary assistance to the Chaplain of the Expeditionary Forces.

* * *

Since his return from U.S.A. at the beginning of the War he has been in constant touch with the many soldiers in this district, and has found them responsive and open to the Gospel message. Solemn and touching Church Parades have been held each Sunday, when the eager faces of these men have been a stimulus indeed to the messenger as he gave the Message of Life.

* * *

Letters from members of our congregation at the Front tell how they sing hymns in their "dug-out," and go cheerfully into the danger-zone. One brave young sergeant helped his wounded officer back to the Ambulance Hospital, the white bandage on the head attracting the fire of merciless "snipers," but they were in safe keeping.

* * *

The beautiful *Lusitania* lies at the bottom of the ocean! More than a thousand helpless civilians practically murdered in cold blood by the deliberate action of the enemy's submarine. One of the happiest memories (after crossing the Atlantic fourteen times) is that of a Sunday Evening Service conducted by the Writer in the *Lusitania's* saloon.

O Trinity of love and power,
Our brethren shield in danger's hour
From submarine, and fire and foe,
Protect them wheresoe'er they go;
Thus evermore shall rise to Thee
Glad hymns of praise from land and sea.

* * *

Crossing from All Saints' Vicarage to the Church last Sunday morning the Writer looked up and saw one of our aeroplanes patrolling overhead. Soon afterwards in the Church the large congregation was singing—

As on unseen pinions bear
Our devoted men who dare
All the perils of the air,
Keep them, we beseech Thee.

Torrance Gillick, of the Seaforth Highlanders, was in action at the Front recently, and a shell burst near him. He heard at that moment his godly father's voice saying: "Believe on the Lord Jesus Christ and thou shalt be saved." As he charged forwards he repeated the words constantly, "I do believe, Lord." Then he fell wounded, and after a long night of pain he was borne off the battlefield. The Writer visited him yesterday at the Sunderland Royal Infirmary, and had prayer with him and other wounded soldiers, and they all sang—

It's a long, brave way that leads to Glory.
Let us keep True as we go;
We will trust now in Calvary's story—
That "He washes white as snow."
For our Lord must have Possession,
"Good-bye" to sin and fear;
Through our Coming King we'll reach the Glory,
For my heart's right There.

* * *

The Northern Clergy Home Mission Union recently invited the Rev. A. A. Boddy to address their members on the subject of "Tongues."

The meeting was held in the Vestry Hall of Jesmond Parish Church. About forty of the leading Evangelical Clergy of Newcastle-on-Tyne and neighbourhood assembled, and a very "live" discussion followed the address. Some said that for years they had followed the proceedings of the Sunderland International Convention as reported in the newspapers. One Rector said that people would not come the great distances they had done if they did not get something worth the journey. The Chairman said he would like to know whether the people who spoke in Tongues thought themselves much better than others. (This question was not answered.) The Rev. A. A. Boddy was thanked courteously for bringing before the Union the subject of "The Gift of Tongues in relation to the outpouring of the Spirit."

* * *

The Whitsuntide Meetings at Sunderland this year will be for those in the immediate neighbourhood who cannot go up to the London Conference. They will be addressed by local speakers, and will be held (D.V.) on Friday, May 21st, at 7.30 p.m. (Vestry); Saturday, May 22nd, at 7.30 p.m. (Vestry); Whit-Sunday, 3.15 p.m. (in the Church), and 8.15 p.m. in the Vestry. (Church Services at 8 a.m., 10.30 a.m., and 6.30 p.m.) On Whit-Monday

also at 3 p.m. and 7:30 p.m. (The Editor of “Confidence” expects to be at the London Conference on Whit-Monday and following days, but present at the earlier meetings at Sunderland.)

Darkness and Light.*

Through the light which God has given us at the present time we see the shining of the light of God, and it is darkness and it is light at the same time. In the 21st chapter of Isaiah and 12th verse we read, “The watchman saith, the morning cometh, and also the night.” Darkness and light cometh together—light for the children of God and darkness for unbelievers:

We see that great darkness covereth this earth; we see also that the light comes forth out of the darkness. Christ, who is our light, is calling us to come forth out of the darkness; He is calling upon us to obey Him. The Life of Christ is the Life, and when the Life of Christ is in us, then the darkness will disappear.

When the love of Christ is poured out into our hearts and fills our being, then we shall come forth as children of the light, and we shall not then be in darkness but in the light; and as we have heard to-night, darkness will not comprehend the light, or, as another translation says, darkness will not overpower the light, but light will overpower darkness. The children of light are the overcomers. Darkness cannot overcome the light, but the light will overcome darkness; and God has called us in these last days to obey Christ and step into the light, and in the light we shall see the light.

God is dealing with us in these dark days. We read in the first chapter of the Second Epistle of Peter, 19th verse—“We have also a more sure word of prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts.” We have the Word of God and we believe it, and it is a light that shineth out of darkness—a light which will shine in greater reality at the coming of our dear Lord Jesus Christ.

God is wanting people in these days who are thoroughly sanctified and cleansed

from all sin, because darkness is the effect of sin. When there is sin in our hearts there is darkness. Sin brings darkness, and the devil lives in an element of sin, and consequently in darkness. But the blood of Jesus Christ cleanses from all sin, so that there should be no cause of darkness in our hearts. It is wonderful in this latter-rain blessing how God has revealed unto us the light in Christ of a full salvation, a full redemption. We have through the precious blood of Jesus redemption full and free from all sin, and so the darkness will not overpower us. No, we will be overcomers because of the blood of the Lamb, because of the light that shines upon us and within us from the Cross, the glorious Cross of Jesus, and which is brought to us by the blessed Holy Spirit in these wonderful days.

The Holy Spirit has revealed to us two things. First, the real salvation, the full salvation, and the true light. On the other side the Holy Spirit has revealed to us also the real devil and the terrible-ness of sin and darkness; and Christ has delivered us out of sin, out of darkness, out of our captivity, and has brought us into light, has brought us into liberty, having taken captivity captive. He has taken us out of sin through His death and resurrection, and set us at the right hand of God, above all principalities and powers of darkness.

* * *

MESSAGE IN TONGUES.

I am come that ye may have light, but my people don't want the light. They are shutting their hearts against the light. They won't have it; they won't have it. Oh, ye people, ye people, open your hearts and believe that ye may get the light. The church is in darkness. They won't have the light to come in because their deeds are evil. They cannot have it; they cannot have it. There are many hungry, hungry, hungry for this light, and my ministers who ought to be giving this light out are putting it out, putting it out. They are not allowing my people to see it. They are putting it out and saying, “It is not light, it is darkness.” But I know it is light. I must have a people that are met in my light, that they may shine in my church. The light of my Holy Spirit must be brought forth, even though it be with stammering tongues and by those who are not able to speak in eloquent language. The people must be in-gathered. This baptism of the Holy Ghost must come to the people in some way. Oh, ye shepherds of my flock, awake! awake! for I am about to come, I am about to come. My shepherd, my shepherd, feed my sheep. My shepherd, feed my lambs.

* * *

Yes, dear friends, we must come to the light and the light will break through the

* Address by Pastor Polman at Sunderland.

(Darkness and Light—continued.)

darkness, and in these days God will have a people who will break through the darkness to the day. In these last days, before this Convention God has moved us in Amsterdam in the spirit of prayer for the Convention more than in any year before. I don't know why, but I believe it is because the coming of Christ is near, and when Christ comes in glory the people of God will be found to be in their places as wrestling Jacobs, and through the darkness will come to them eternal morning. Our place is to fight against this darkness as children of the light, and we can only be overcomers by the spirit of prayer. Our fight is not against flesh and blood, but against the spirits of darkness. Christ is coming soon, as we have heard to-night, and He comes for His church who walk in the light, who is clothed with light, with power, with glory. God is calling us to-night out of darkness. What to do? To obey Him.

On Mount Sinai there was darkness; God was in the darkness. There was fire in the darkness, and God was speaking out of those dark clouds. So light will break through darkness, and in this dark age God is speaking. In these dark days God is revealing Himself. God is working, and those who have anointed eyes will see it. We see many around us who have darkness in their understanding because they don't obey God. Their hearts are darkened because they don't obey the light which God gives in these days. If we don't obey the light which God has revealed, then the light we have will become darkness. Therefore we have to obey God and His Word, as we have heard. We have to obey the Holy Spirit. We have to obey what God has revealed in these days, and then the Church of God will go forth out of these dark surrounding as a great light, to meet the dear Lord in the air.

Dear friends, we are living in very earnest times. We are living in the presence of the Lord Jesus Christ, and our Lord is pouring upon us the Holy Spirit, that we should be, as we have heard, shining like the sun. The sun gives warmth, and heat, and light, so the warmth, and heat, and light of the Holy Spirit will be given to us in order that we may enlighten this dark world with the love of God burning in our hearts to the glory of the Lord

Jesus Christ. As we have heard, God's people are not in darkness, but He has revealed unto us His will and He is pouring out His Spirit upon us and holding us responsible to show forth the brightness of Christ. And I believe this Pentecostal movement will still have to fulfil this mission before the coming of the Lord Jesus Christ, and I believe that in this work God will reveal Himself in a mighty way.

God has shown us in Amsterdam night after night that He would bless this Convention, and it had been brought to their spirits that it would be the best that had ever been held, and that God would reveal Himself in a wonderful way. As God has spoken, we must take our proper place that He may reveal Himself to us. We must not sleep the time away, but hide ourselves in Christ and rest in His finished work. Then the Holy Spirit will reveal Himself in our midst. We must remain under the sprinkling of the precious blood of Jesus that we may not hinder Him in His working, and that He may have His own way, and that God may, by His Holy Spirit, enlighten our hearts and enlighten our minds.

God has given us His Holy Spirit to write down His laws in our hearts and in our minds, that we may be, so to speak, the sun and the moon together, that we may keep in balance heart and mind under full control of the blessed Holy Spirit; and then in this glorious presence of the Holy Spirit God will speak, and we shall hear His voice, and He will give us power to obey His voice. Let our hearts be opened, let our ears be opened, let our eyes be opened, and the Holy Spirit will reveal to us the hidden face of God.

What we need to know in order to be ready for the coming of our dear Lord Jesus Christ, the Holy Spirit will reveal to us, and will show the church of God what she ought to be before she will be translated. We ought to be led into the deep things of God. We ought to know, as we must know Him, for our spirits, our souls, and our bodies, in order that the Holy Spirit and the power of God in us can translate us, and that we may go up to meet our dear Lord Jesus Christ. I pray God that all may give way to the mighty rushing wind of Pentecost, that we may all dwell in this pure atmosphere of the Holy Spirit, and, as mentioned last night, that all flesh will be silent before God, and that we shall

not any more hear the voice of man, the voice of the flesh, the voice of soulish emotions, even in tongues, but hear the voice of the pure Holy Spirit of God, who gives us a pure clear revelation of Jesus the Christ. We must have a pure revelation of Jesus, otherwise we shall not be changed according to His image.

If we do not have the revelation of Christ we shall not be like Him, and it is the Holy Spirit who moves where the heart is pure, and He reveals Jesus to our hearts, to our souls, in order that we may be translated in our inner man and be made like Jesus. He is near, His coming is very near. God has spoken.

To-morrow three weeks ago in our meeting in Amsterdam, in a public meeting, the Holy Spirit came down upon one of our people, and I know the soul is a pure soul, and not considered to have the gift of prophecy, but the Holy Spirit came over her in such power that she had to speak and give a message. And God said: "I will tell you a secret. There are some here who will fall asleep. Let this not trouble you. There are some here who will meet the Lord in the air without dying." And the dear sister who gave this message was herself broken down, and she said: "Lord, let me be ready to meet Thee." I believe it, dear friends, God's Word says so. The coming of the Lord is near. The darkness of the world, the darkness among the Christian churches are signs also that the day is coming. The morning may break through the long night, the glorious morning, and the sons of the morning will arise, will come forward out of the night, out of the darkness, and meet their glorified Lord in the air.

May God help us so that all in this Convention may search their own hearts and lives to see if they would be ready if He should come during this week. If He came now, how do we know that we should be ready to go up to-night, at this moment, should Jesus come, and, like John, to say: "Come quickly, Lord Jesus. Come now, Lord Jesus, in this very moment. Lord, come in Thy glory, come in Thy power, come to take Thine own, come to take Thy church." Is this desire in your heart? The coming of the Lord must not be a matter of doctrine only. No, it must be a matter of love, and it must have this effect on our lives that we purify ourselves. To believe the coming of the

Lord means that we must purify ourselves and be holy men and women. My God help us!

* * *

IN TONGUES.

Oh, My children, My children, I have to tell you that My people do not enter into My rest. If they have not entered into My death, how will they be able to enter into My life? I have laid My life as a grain of wheat into each one of My children. This seed must grow up and bring with it life—everlasting life. For this life can only spring forth out of My death in My children. My death must be in My children in order that My life may spring up in them. My life in them shall meet the light of God, and this light of God shall perfect that life in them. And it is this life which shall change that which is corruptible into that which is incorruptible. My life is in you, but you have not understood it yet. Many shall go through the grave because they do not understand My life—My life. My life, My life is coming forth out of death, and My life is the light which I give unto My children. Listen to my voice, listen to My voice. My children know My voice; My children do know My voice. They do not listen to their own voice; they listen to My voice, and My voice shall call forth the life—this life which is being found in My death.

* * *

The Rev. A. A. Boddy, presiding, added: We have listened to truly solemn words which have been given to us in love by the Holy Spirit. There is no subject that appeals to the Christian more than the prospect of the coming of our Lord. The Lord has spoken to us all in love. Now is the time, not another time, but just now, to turn very loyally to Him. Whatever may hinder His smile upon us, whatever may come as a cloud between us to darken our sight, let us put it away and turn to the Lord more than ever, that He may have His way with every one of us. It is a solemn moment. We are very privileged people gathered together in this hall to-night to hear these messages.

A Message to the Sick.

By Carrie Judd Montgomery (Editress of "Triumphs of Faith").

As I realise what precious years of service for the Lord have been mine, because the word of healing was spoken to me by the Great Physician, when I was raised from my dying bed in answer to the prayer of faith, I feel that I must continually proclaim to others that Jesus Christ is still the Healer of His people. Wherever I go I find multitudes of God's children who are afflicted in body, most of them having suffered many things

* This Monthly Magazine may be obtained by sending 4/2, International Money Order, payable at Oakland, Cal. (In writing address to Beulah Heights, Oakland, Cal., U.S.A.)

(A Message to the Sick—continued.)

of many physicians without being bettered, but rather made worse. Day after day, as the years roll on, there come to me, also, letters from similar sufferers, containing heartrending descriptions of physical ills, and piteous appeals for prayer in their behalf.

It is to these sick and weary ones I send this message to-day, that they may have confidence to draw near and touch the hem of Christ's garment and be made “every whit whole.” I have alluded to my own healing (the details of which are published in my book, “The Prayer of Faith”), but this experience would mean nothing to these inquiring ones, were it not founded on the Word of God and on Christ's redemptive work. Let us seek first to the law and to the testimony, for it is true of those who speak not according to this word, that there is not light in them (Isa. viii., 20).

We shall find the Gospel of Healing running like a golden thread all through the Bible, but we shall have space at present to mention only the most prominent Scriptures on this subject, leaving further research for those who derive encouragement and blessing from the texts here indicated.

THE COVENANT.

We will first notice God's Covenant of healing made with His people after He had brought them out of Egyptian bondage. We read that “He made for them a statute and an ordinance,” and that the conditions of the Covenant were to be diligent hearkening and perfect obedience to the voice of God. Then follows God's part of the Covenant in the glorious promise, “*I will put none of these diseases upon thee, which I have brought upon the Egyptians; for I am the Lord that healeth thee.*”—(Exodus xv. 25-26.) As it was true then that God's children must “diligently hearken” to the voice of God in order to accept the Covenant of Healing, so it is true to-day, but we have the blessed truth revealed in the New Testament that Christ Jesus is our righteousness, and that by His indwelling presence we have the opened ear God-ward, and the spirit of perfect obedience. So there need be no failure on the ground of our own unworthiness, for Christ is the end of the law for righteousness to every one that believeth.”

THE CURSE REMOVED.

In Exodus xxiii., 25, we read the gracious promise of healing again. “*I will take sickness away from the midst of thee.*” and in Deut. viii., 14-15, “Thou shalt be blessed above all people. . . . And the Lord will take away from thee all sickness, and will put none of the evil diseases of Egypt, which thou knowest, upon thee.” Thus we see that the Lord intends His people to be blessed above all other people in this matter of health and to be free from the “evil diseases” which are the legitimate portion of the world's people who serve not God. In Deut. xxviii. we have a list of the blessings given to those who hearken to and obey God, and a long list of curses which are to come upon the disobedient. Among the “curses” we find many forms of sickness mentioned, so it is plain that God calls sickness a “curse,” and from the New Testament we learn that we are delivered from “the curse of the law,” because Christ was made a curse for us. Therefore, because God has made such abundant pro-

vision for our healing in the atonement of our Lord Jesus Christ, He gives us the exact mode of coming to Him for physical health, and gives us a simple command as a test of our obedience. This most definite command, and the definite promise of healing, are to be found in James v., 14-15, where the sick one is instructed to call for the elders of the church, and to be anointed with oil in the name of the Lord, when God will graciously meet him in the Covenant and “the prayer of faith shall save the sick and the Lord shall raise him up.” The oil commonly used is olive oil, and it is applied to the forehead of the sick one, its significance being, we believe, that in like manner the true anointing of the Spirit shall take possession of the body, which is presented definitely as a temple of the Holy Ghost. In Mark vi., 13, we find another reference to the anointing, in these words: “They (the disciples) cast out many devils, and anointed with oil many that were sick, and healed them.”

IN A PRAYER-BOOK.

It is a remarkable fact that as late as the 16th century the Church of England acknowledged the authority of this command in James iv., 14, by a printed formulary in its Prayer Book (A.D. 1549) for the carrying out of these instructions. The Office was first omitted from the Formularies of the Church of England in 1551, but, thank God, the command and promise are still standing in our Bible, and will be of effect to all those who come to the Great Physician in child-like faith. But it is necessary to truly believe, in order that the prayer offered may be indeed a “prayer of faith.”

FAITH V. SIGHT AND FEELING.

If we come with the idea that we shall believe God has fulfilled His promise if we immediately feel better, we are not walking by *faith*, but by *sight*. “Faith is the evidence of things not seen,” and we must believe God upon the authority of His word, without reference to our physical feelings, before we can pray “the prayer of *faith*.” Jesus said, “Except ye *see* signs and wonders ye will not believe,” and still He says this sadly to many of His doubting children. But if we believe without evidence, God will surely reward our faith sooner or later by a most glorious manifestation of His healing power and presence. “According to our *faith* it shall be done unto us.” We have seen God's word verified in the healing of His children in very many instances. We have known the weak to grow strong, the crooked to become straight, the lame to walk, and the blind to receive their sight, through the power of Jesus' Name. No case is too hard for the Lord, but those who seek His healing life must give up every idol, consecrate themselves fully to their blessed Lord, and use every particle of their Heaven-sent strength in promoting the cause of Christ's Kingdom.

On May 26th, at 7 p.m., in the Caxton Hall (adjoining St. James' Park Station, Metropolitan Railway)—not far from Westminster Abbey (London)—will be held the Annual Missionary Meeting of the “P.M.U.” This comes in the Conference held this year in London instead of Sunderland. Will all who can, make a special effort to be present?—A.A.B.

A Revival at Plymouth.

TWO REPORTS.

1st from Bro. George Jeffreys.

BELOVED PASTOR BODDY,

You will join me in praising God for His wonder-working power here.

These Revival meetings have been going on for six weeks. Sinners of the deepest dye, Magdalens, drunkards, as well as professors of religion who had no possession, have come weeping their way to Calvary, confessing their sins and making restitution of wrongs done in the past. Ungodly persons are being struck down in the meetings, while others tremble as though charged with a dynamo, caused (I believe) by conviction of sin.

Members are receiving the baptism into the Holy Ghost, accompanied by Bible signs in the public meetings, without any laying-on of hands. Acts x., 44, is being fulfilled, and in one meeting alone we counted over twenty who had received, and were speaking in new tongues for the first time as the Word of God went forth. Some receive the baptism on the street as they go home from the meetings, and return next day with beaming faces testifying of the blessing. Christians of all denominations join together in praising God, being knitted together in the bond of divine love, while sinners are being saved each day.

Pipes, pouches, and other idols are being consumed by fire, and real consecration is taking place. The meetings are still going on and increasing in power, so we need the prayers of the readers of "Confidence" that this flame may continue and spread from shore to shore. Have just received news from Wales, where the fire is still burning. At Llanelly, where my brother has been conducting continual revival meetings night after night for the last sixteen months, an average of fifteen conversions a week has been taking place during that time, while God has been healing and baptising into the Holy Ghost.

I fully realise that God is answering prayer by sending such wonderful revivals.

Kindly give my Christian love and greetings to dear Mrs. Boddy and all at the Vicarage.

Thanking you for your valuable prayers.

Your younger Brother,

GEORGE JEFFREYS.

* * *

2nd from Pastor E. M. Bacon.

BELOVED PASTOR BODDY,

Further to my letter of last month, and to thank you for kindly inserting in "Confidence" concerning the wonder-working power of God at Emmanuel Church, North Road, Plymouth.

The saints in Sunderland and elsewhere with

whom we have been linked up in the great and glorious blessing which has come to us, will rejoice that prayer has been answered so abundantly. Truly "the effectual fervent prayer of a righteous man availeth much," for the Holy Ghost came upon the writer and several members of the Church twelve months ago in response to three years' continuous intercession on the part of a man of God—himself in the blessing—that the baptism might be realised in our midst, the result being that the preached Word became invested with power and preciousness. Sinners were converted, seemingly insuperable obstacles were overcome, and the united petitions of fourteen in the "One accord of Pentecost" has now brought to us, through God's dear servant, George Jeffreys.

The marvellous Revival which, praise the Lord, after six weeks of meetings—mostly twice a day—is flowing at flood-tide, and the water, which was to the ankles, is now waters to swim in, carrying life and love, purity and peace into the hearts and homes of all who, having been cleansed and "filled," become vessels meet for the Master's use, and prepared unto every good work.

Sinners of deepest dye have been saved, and Magdalens, drunkards, lovers of pleasures, and religious journalists and hypocrites have wept their way to Calvary, and families have been re-united in the bonds of love. Hallelujah!

Tobacco pouches and pipes, and many other idols have been given up and consumed by fire.

Some of the ungodly have been struck down in the meetings as dead, whilst others tremble from head to foot under the power of the preached Word.

In some of the meetings Acts x., 44, has been repeated, and numbers have been baptised into the Holy Ghost with the Bible signs, and came through "speaking with new tongues."

In one meeting we counted over twenty who received in this way, and the Glory of God was so great that both of us could do nothing but sit down and praise Him.

Christians of all denominations are being brought into the blessing, baptised and "built together for a habitation of God through the Spirit."

The number who have "received" during the Mission is upwards of forty, and glory be to Jesus! "The work is still going on—the revival fire is spreading."

Please ask the saints of God to be "instant in prayer" that the volume may increase and its glorious effects felt in the churches around and from shore to shore.

"Looking for that blessed hope"—the coming of the Lord Jesus,

I remain,

Yours in the bonds of everlasting love,

EDWIN W. BACON, Pastor.

22, Woodland Terrace,
Plymouth.

May 3rd, 1915.

"CONFIDENCE."

MAY, 1915.

Editor—

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

Assistants—

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

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The Whitsuntide Pentecostal Conference

Will (D.V.) be held at Caxton Hall, (near Westminster Abbey), Westminster, London, S.W., commencing Monday, May 24th, until Friday, May 28th, inclusive; each day at 11 a.m., 3 p.m., and 7 p.m.

Proposed subjects of study:—

THE SIGNS OF THE TIMES AND THE SPECIAL SIGNIFICANCE AND AIM OF THE PENTECOSTAL BAPTISM, ACCOMPANIED BY THE GIFT OF TONGUES.

Div. 1. Matt. xxiv., verses 6, 7 and 28. *The Baptism of the Holy Ghost, in time of wars and rumours of wars, helps the Nation and individual to act courageously, brings rest, begets unceasing prayer, prepares the people to seize the opportunity after the war.*

Div. 2. Verse 11. *In full view of the Apostasy (1) it gives a clear witness to the value of the Blood of Christ, and the need and power of Atonement. (2) In view of the innumerable modern heresies and tendencies, such as higher criticism, denial of the deity of Christ, unbelief in the inspired Word of God, the general lawlessness, this movement upholds Jesus Christ as Lord, only begotten Son of God, Saviour of the world and Judge of all men.*

Div. 3. Verse 12. *In the midst of abounding iniquity and Laodicean lukewarmness, inspires and develops holiness and the union of Christ with the believer.*

Div. 4. Verse 14. *Aids in the fulfilment of the promise, namely:—the preaching of the Gospel in all lands in the power of the Holy Spirit.*

Div. 5. Verse 30. *Is a strong testimony towards the preparation for, and the soon coming of our Lord Jesus Christ.*

Meetings for Divine Healing and the Baptism of the Holy Ghost will (D.V.) be arranged, and a Missionary Meeting will be held on Wednesday evening.

CONVENER, CECIL POLHILL.

The Whitsuntide Conference in London.

Truly solemn and portentous were the days we were living in up till August, 1914—since that fateful and terrible month, and the outbreak of this most appalling war, tenfold more solemn and more portentous. It seems as if "the foundations of the earth were out of course," whilst cataclysmic, titanic, abysmal eruptions of the politic and social fabric of the whole world were in process involving a re-casting of the whole on a scale past imagining, and big with fate. Ere July, 1914, gathering clouds and concentrating phenomena seemed to portend the rapid closing in of this era; now events are rushing on headlong to a climax.

What has the future in store for us? *What is the meaning of the War?* Never mind "When will it end?" More important, "What will it bring?" Can we, with the help of Divine guidance, guess? Where do we stand? What are the conditions environing us? What is our duty, our mission? Why was the Holy Ghost outpoured once a few years back? Had God a purpose in it? What does it mean to us to-day—us upon whom the ends of the world are come? It is to wait upon the Lord our God, to seek His face, to seek a way for us and our children, our countrymen, for all nations wherever doors are newly flung open. It is to seek to have *understanding of the times*, to know whither events are trending; to gather up the threads of rapidly accumulating events, and with God's help understand how the *pattern* is in weaving. This seems our wisdom at the present moment, "not forgetting the *assembling* of ourselves *together*, as the manner of some is; but exhorting one another, and so much the more as ye see the day *approaching*" (Heb. x., 25).

It is therefore most earnestly, as well as most cordially, that I invite you to spend the five days of the *Whitsuntide Convention, May 24th to 28th*, with us in London, when our subject is "The signs of the times we are living in and the significance and meaning of the Pentecostal Baptism with the gift of tongues"; to humble ourselves in His presence; to pray for our beloved country; to reverently gather and worship in His presence; as

Mary of old to sit at His feet and hear His Word. Surely we shall not be disappointed. None that wait on Him shall be ashamed.

The meetings are at 11, 3, and 7 each day, at the Caxton Hall, Westminster (adjoining the St. James' Park Station, Metropolitan Railway).

(Will those friends who require lunch and tea on Whit-Monday—as refreshment rooms outside will be closed—kindly inform the Secretary, 10 York Terrace, Regents Park, London, N.W., the number of tickets required).

— CECIL POLHILL.

* * *

We commend to our “Confidence” readers this solemn message from our honoured brother. We ask for prayer that this may be one of the most solemn and far-reaching of all our Conferences.

While we pray at the Westminster Conference, hundreds will be dying on the plains of France and Belgium—only one hundred miles away. We will not forget them. May our prayers bring blessing to our soldiers and sailors and to our land at this time.

We believe that God is on *our* side. But each one should ask, “Am I on *God's* side? What is He saying to me in these awful days?”

A. A. BODDY.

JERUSALEM.

For some time past much anxiety has been felt in America over the safety of our missionaries in Persia, Turkey, and Jerusalem. The terrible warfare in which the Turks also are now engaged, has brought about an awful state of affairs in Jerusalem.

Some weeks ago it was stated that 60,000 old people were facing starvation in Jerusalem, and that the city had been cut off from the world since last August.

The able-bodied men—both Jews and Turks—had been called to the army as a conscript or driven to unpaid labour for the armies. Tens of thousands of old men, tottering women, and helpless children, fled towards Egypt, and lodged in cattle-sheds in Alexandria. Tens of thousands of soldiers were in and about Jerusalem.

Since September they have had but little food, and the famine conditions are awful. Starving Turkish soldiers have carried away the live stock, raided the shops, etc.

Fever follows famine. Smallpox and other diseases are epidemic. Special prayer is needed for Miss A. E. Brown, who at last report was yet at Jerusalem.

Bro. Chas. S. Leonard and family were compelled to leave Jerusalem some time ago. They were in Egypt a short time, and then obtained passage to England (170 Park Avenue, Northfleet, Gravesend, England). Somewhere on the way they contracted smallpox on board ship, and their two little sons, Cicle and Marton, were taken home to be with Jesus. (From the “Apostolic Evangel.”)

PERSIA.

From Bro. Urshan.

When Zion travails, it is a sign that She will bring forth. The prayers that are coming out of a heart that is not burning with God's heat (burning love) will not bring forth salvation and revival to others, just as heat in the vegetables and even in the mother's womb creates the seed and brings forth fruit. So it is with divine things. We must be filled with God's love in order to pray with groanings and travail to bring forth fruit by thirty, sixty, and a hundred-fold.

Every individual Christian can get at least thirty souls for his crown if he really has the tender heat of Christ's Spirit in him, and if he is not lukewarm, and a Gospel preacher who lives in the Spirit ought to bring crowds to God. Lord help us! You ask me when mother and my brother got blessed. They both got

SAVED AND BAPTISED

in our home, where we held the public meeting. My mother was always considered the best Christian woman in our village—a praying woman. At times she was under conviction and used to pray with tears, but she was not saved through and through, and I do not believe that she was born again: I told her so often, but she thought that she was all right. We kept on praying for her, and one evening suddenly God's power fell upon her, and caused her to see herself unsaved. She commenced to scream and weep very sadly, until the whole village came to our home to see what had happened. As they saw her great conviction, many who were in her state of Christian experience commenced to scream and weep over their sins. I do not remember how many came through to real salvation that evening. Well, it was glorious. A little later the power fell upon her, baptising her in the Holy Ghost. Now she is so happy, and so strong also in her body, as she got healed also from some kind of bad sickness.

My father is under conviction, and he believes everything that we preach, and confesses his sins. but the conviction is not deep enough to change him. Please continue to pray for him. My brothers are almost all saved gloriously—in fact our home is like heaven below.

My health is very good, much better than when I was in England, in spite of the great hardships and persecutions we go through. We go from village to village preaching, and stay in every place until an assembly is established. Now we have four assemblies with four schools in four different places. We are now working in a different sort of country where the best and highest class of our people live.

(Persia—from Bro. Urshan—continued.)

We have been about nine days preaching in a town of 2,000 inhabitants. God is working. Many are under conviction, deciding for God and the baptism of the Holy Ghost. When we prosper in Christ's name here as other places, it will cause a great effect on the whole nation. We need special power and grace to get victory here. If God should not sustain, the persecution here would be the most cruel we have ever had yet.

THE WAR.

We are right in the midst of war. About twenty miles from here the battle is going on between Russians and Turks. It is feared that the Turks may come upon us at any time to slaughter the Christians, and there is great excitement here. The forts are built everywhere for war. The Government has given orders that all men, young and old—and even the ministers—to get ready for war. Timothy has been enrolled. Fortunately they cannot take me as I am an American citizen, so that I can continue to fight the powers of darkness in His strength, and not with flesh and blood (the Turks).

Well, all things are terrible. The hearts of men are failing them through fear. Blood is shed everywhere. The hard times are on. In all these things the people are getting more hardened than ever. May God give us grace to stand fast with Him. "Fight the good fight of faith," and suffer patiently for His Name's sake.

Your sovereign through the bank has not come to us yet. I hope it will arrive soon. I was so glad of God's good work there. Hallelujah! Pray on for us.

Your brother.

ANDREW D. URSHAN.

HOLLAND.

Pastor Polman's Journey.

MY VERY DEAR PASTOR BODDY,

As my dear wife wrote you, I have been two weeks in Switzerland for Conventions in St. Gallen and Zürich, and had meetings in Berne and in Gland, France, Switzerland. I had most blessed times, especially in the Convention meetings. I send you here a report written by a dear brother from Florence, Italy, who was for the first time present in a Pentecostal Convention, and enclosed report is his impressions.

This brother and his dear wife have recently come into the experience of the Pentecostal blessing, and have a little assembly of earnest Christians, of whom some have received the Baptism of the Holy Spirit, with the sign of tongues. Brother Coppini and his wife are spiritual people, and have been a blessing during these Convention days.

On my going to Zürich it was very difficult for me, as there were many obstacles in the way, within and without. For some years there has been a division among the Pentecostal people in Zürich, for which I am very sorry. I always feel sorry when there is a division among Pentecostal people, because that is not the sign of Pentecost. Pentecost means more than to speak in tongues. Unity is one of the most important characteristics of the fulness of the Holy Spirit among the baptised ones.

I was glad that the brothers and sisters from both parties were present, and I pray God that every element which causes division will be driven out by the fire of the Holy Spirit. The Swiss people are very simple and hungry after God's truth, but have an independent spirit, and must be met and taught on their own platform, and then we can expect a wonderful future for the Pentecostal movement in Switzerland.

I was invited by one party, but I went for both, because I have the love and sympathy for each. I told them in the first meeting that I came as a neutral brother, from a neutral country, among a neutral people, meeting each other on Calvary's ground, to meet the Lord, who died for all. And the Lord met us those days in a wonderful way. I don't remember that I ever had such a blessing for myself—such a liberty in the Holy Spirit in a Convention in the past—as I had at this time. I had twenty-eight meetings in different places during the time, but the Lord helped me in a wonderful way.

In Gland there is a nice little band of people, and they sang with their whole heart— "O DIVINE FLAME,"

and truly the Divine flame was felt in the meeting.

God has given us victory during these Convention days. More than thirty souls came to the Lord for salvation, and many got healing, and others the baptism of the Holy Spirit, and I believe that unity will come in Switzerland.

Mr. Anton B. Reuss and Herr Ruff are in charge of the work in Zürich and places round about. Herr Steiner in St. Gallen, and Monsieur Siever in Gland, and German brethren in Basel and Interlaken. Brother Juillerat, from Lausanne, died just a few days before I came. This dear brother is loved in Switzerland, because of his true

services for the Lord.

As to my journey through Germany, this was very interesting. You can understand that, at this time of War, they are very strict on the borders. You have to go through many investigations before you can go on. They found it very peculiar that I had three different Bibles with me, English, German, and the Dutch, and they read some of each, as far as they could, which I enjoyed, and I gave them some explanations for what reason I took these Bibles along with me.

Travelling is very slow now, compared with other times, and then mostly among the soldiers, which is very interesting. I had to stay one night in a hotel, because the train did not go through during the night. I stayed one night in Karlsruhe, Wurttemberg, where I made for the first time in my life a funny experience of such a kind. Early in the morning, some one knocked at the door. I thought it was the servant to awaken me, and I answered with "Ja, danke schöne," but after a few minutes they knocked again, and I heard that they wanted me to open the door. I did so, and two policemen were standing before me and asked for my passport, which I gave them, but after reading it they were not satisfied with that, they came in, and asked me many questions, about going to Switzerland, etc. I told them that I went to preach the Gospel of Christ, and I had nothing to do with war, and that this war did not make it any different for me to go as usual to different lands to preach the Gospel. It seems that they did not believe me, so I showed them some correspondence which I had with the commandants of the prisoners' camps in Germany, as I am sending tracts in English, French, Russian, and Flemish language to the prisoners in Germany; then they were satisfied and went away. They were suspecting me of being a spy. On the Swiss borders they were again very strict, but through the narrow gate, I came through all right.

In going back it was easier, and I could travel the whole night, instead of staying in a hotel, which is not so safe. At the last control of the border of Holland, the German officers know me as the preacher, and let me go without investigation. I think they remember the Bible readings.

I saw much of the result of the war in travelling through Germany. How ter-

rible; what sorrows and pains; it is really hell! As one said to me, "Tribulation cannot be worse than this war." I saw trains with wounded soldiers coming in from the battlefield, a heart-breaking scene. In Zürich, every day a train is passing through from Germany to France with thousands of French women, children, and old men, who have been in Germany, some as prisoners and others for saving their lives. Many children didn't know anything about their parents, and parents who didn't know anything about their children, and nearly without clothes. I was told that mothers had, instead of clothing for their new-born babes, only a piece of paper, in which the new-born babes were wrapped. And they who are wounded and maimed for the whole of their lives.

It is not from a national standpoint that we are looking upon this war, but from God's standpoint. We have died to the world and all that is in the world which is not from God. I believe this war had to come, but we see God's judgments for the nations in it. Our calling is upward, very soon we will meet Him. Now we have to suffer, because of God's judgments, but very soon we will rule with Him. Praise the Lord for such a blessed hope.

I hope to meet you in the London Convention at Whitsuntide.

With much love in the Lord,

Yours in the coming Christ,

G. R. POLMAN.

"Immanuel,"

342 Kerk Straat,

Amsterdam.

April 26th, 1915.

SWITZERLAND.

A Convention at Zurich.

From the 28th of March until the 6th of April the Pentecostal Mission of Zürich and St. Gallen held their Easter Conventions.

It was the first time that the Lord privileged me to take part in such spiritual gatherings, and I can with thankfulness testify that the finished work of our Lord Jesus was clearly proclaimed, the presence of our risen Lord magnified, who showed Himself as Healer for both soul and body.

We had three meetings daily—9:30 in the morning, 3 o'clock in the afternoon, and 7 o'clock in the evening. The meetings opened with the singing of revival hymns, which soon brought the spirit of prayer in the assembly, and, as all present knelt in prayer, requests and intercessions with thanksgiving ascended to the throne

(Switzerland—A Convention at Zurich—continued.)

of grace, often accompanied by unspeakable groanings. Then followed the preaching of the Word by Pastor Polman, of Amsterdam, which did not take the studied form, of a sermon, but which clearly elucidated the doctrines of healing for the body, heart cleansing from sin, the baptism of the Holy Ghost for service for all those who sought the cleansing Blood of the Lord Jesus in child-like faith and simplicity.

The presence and power of the Holy Spirit was manifested in the prayer meetings which followed the preaching, and often the mighty waves of power of the Holy Spirit came surging over the assembly. No heart, I believe, remained untouched by His holy influence.

Then were the unconverted; those seeking fresh blessing, and also the sick in body, invited to come forward and kneel by the platform, and at times all the available space before the platform was filled with seekers.

These were dealt with individually by those in the experience of the Baptism of the Holy Spirit. Many were the cases of those who left their burden at the Cross, of those who confessed their sins, and of those who were healed in body from sickness. Many experienced for the first time that the risen Lord is Victor over sickness as well as sin. Several public confessions were made by both men and women, who wished to be free from the burden that oppressed them. A father, who brought his sick child with him, threw himself at the feet of the Lord, and with sighings, tears, and confession, did not get up from his knees until he received peace and forgiveness of the past through the atonement in the precious Blood. Doubtters were reinstated, thirsty ones were given to drink from the living water, and some others were filled with the Holy Spirit and spoke in new tongues as the Spirit gave them utterance. Hidden things were also brought to the light (1 Cor. xiv., 25). Thank God the sick did not go empty away, the Lord manifesting Himself as Healer.

A brother was healed of chronic bronchial catarrh, a sister of chronic rheumatism; a young girl who squinted with both eyes was perfectly healed during the prayer meeting; a deaf child obtained her hearing. An elderly brother who suffered from cancer in the stomach, having taken his healing by faith, was able to eat solid food without any discomfort. Several others who were anointed testified to healing, and others to having received relief. A young girl, who during a season of prayer was healed from severe toothache, testified to having received with the healing perfect peace in her soul. Praise God! Jesus was glorified. He is the same yesterday, to-day, and for ever.

He sends to us the Comforter to-day to lead us into the truth; for when He is come unto you, saith the Lord, He will reprove the world of sin, of righteousness, and of judgment. He shall not speak of Himself, but whatsoever He shall hear, and He will show you things to come. He has in these days showed us that the Lord's coming is near, and he who has this hope in him purifies himself even as He is pure. Hallelujah!

Your brother and co-worker in the Lord,

ORESTE COPPINI.

Via Villani 24,

Florence, Italy.

The Flight from the Holy Land.

A Jewish Missionary escapes from Haifa.

In the "Morning Star" for May 15th, Mr. D. C. Joseph writes:—

In the month of August I was recovering from a severe illness when the war broke out, and the Turkish authorities sent all aliens to Damascus as prisoners of war. I was too weak to be removed; so, through mercy, I escaped falling into the hands of the Turk. But it was with me as it was with Job in his first trial (Job i., 12), my body was not touched, but all that I had was taken from me; and from October to January I was penniless and almost friendless. I was in the enemy's land, living in the German colony. I need not speak about the German treatment! But, thank God, there were three of the Germans in Haifa who loved Christ more than the Vaterland; they only remained friendly to me, although they had to suffer from their countrymen because they showed kindness to me. But the Bible reading and fellowship was to them of more importance than to spend the time in the beer-shop. I was obliged to keep my room, alone with my Lord; sometimes, when I felt as if I were forgotten, I remembered the former times, and the sweet letters I used to receive; then I thought—Surely all my friends are still praying for me; they have access to the throne of mercy, they can speak to the King about me. Ah, greater joy! The King Himself had not forgotten me! And very often some of the native Jews came at night to see me. Then, alas, that comfort was taken away, for it was proclaimed that no person must be found in the street after dark, and all lights must be extinguished.

Thus I spent days and nights till January 4th, when a great procession of soldiers, Arabs, and Germans passed my window, singing the victory of the Crescent over the Cross. Seeing the (so-called) Pastor and the school children in the procession, I said in my heart, "O Lord, take me out of this Sodom." Until Saturday, the 9th of January, I prayed and asked the Lord to take me out of Haifa. Then I took courage, and went to town, saying, "If the police arrest me, and I am sent to Damascus, the Will of the Lord be done!" I called upon the Governor, and asked him to allow me to go to Jerusalem; he replied, in a sarcastic way, "You are a good man; we will have you here, and you will pray for us that the English shall not kill us." I said, "You took everything I had; you closed the Mission, and I am starving. Let me go to my friends in Jerusalem." He answered, "My friend, no one, not even the Turks, are to leave Haifa; but if there should come in a new regulation, I will let you know." I returned, and was content to remain till the Lord's time. We passed the Lord's Day (four of us) with a happy hour at the Lord's Table, and in the afternoon a good Bible-reading. I slept well that night, and on Monday morning I looked out of the window, and seeing a steamer coming, wondered what it meant. I went to town, meeting my poor brethren and sisters and their children, with their bundles upon their

shoulders, like their fathers coming out of Egypt. Where were they going? They were leaving Canaan to go to Egypt, for the American Ambassador had sent the ship to fetch them. Now I am not a Jew; might I go too? I went to the agent, who told me that anyone who wished to leave might do so. Where could I get the fare? I took a cab, and drove to our brother B., to whom I had let the Convalescent Home, and said, "Brother, help me to escape. A steamer is here, and will soon leave." Our brother lent me sufficient for the fare, and a little over; and in less than an hour I was

were on the ship 1,200 sons and daughters of Israel—some reading the Psalms and Prayer Book, the women crying. I spoke to many of the loving and sympathising Lord Jesus, and saying that the Americans were Christians, and had saved them from the hand of the Turk. On arrival in Alexandria, I telegraphed to the brethren in Bath that the Lord had saved me from the Turks, and would they help me to come to England. In reply they informed me that a free passage had been lying in Alexandria for me since October, also some cash. I praised the Lord! but I was too weak to undertake the voyage, and was obliged to go to the hospital for three weeks. Then, the German blockade and sinking of steamers had begun; and as it was winter, the agent advised me to stop in Alexandria till the warm weather. That was blessed advice; for in Alexandria was a golden opportunity for the preaching of the Saviour's love, and it is the greatest joy to see amongst the soldiers their love for the Word of God.



Jews in Palestine.

safely sitting on the steamer. Ah, but the feeling of parting! A Jewish merchant, who was kind to me, had a Napoleon in his purse, and pressed that I should take it; but knowing how he had been robbed by the Turks, and could not spare it, I refused; he kissed me with sorrow, and saw me away in the boat.

On Thursday, the 14th of January, we landed safely in the City of Refuge—Alexandria. There

PENTECOSTAL ITEMS.

Mrs. Woodworth Euter is to hold meetings in Chicago from May 22nd for a month or more. They will be held in a building known as "The Tabernacle," at the corner of Ashland Boulevard, Monroe Street, and Ogden Avenue.

* * *

Bro. C. W. Longstreth writes from Kunso, Sierra Leone, West Africa:—"We are 165 miles inland, and are opening up work in Mayota. This town is in the Lokko Tribe. At present we are living in one of the chief's houses, but the natives are now putting up a new house for us." He earnestly asks for prayer.

O wings of faith! On thee we soar,
Where nothing can molest;
We fly away from earth's dark night
To our Redeemer's breast.

And so through faith in Jesus' name
All Satan's hosts must flee,
And even over death and Hell
Our King shall Victor be.

CARRIE KILGORE HAZELRIGG.

THE PENTECOSTAL MISSIONARY UNION.

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

The Pentecostal Missionary Union (or "P.M.U.") for Great Britain and Ireland dates its commencement from a meeting held in All Saints' Vicarage, Sunderland, on January 9th, 1909, when a Council was formed. Mr. Cecil Polhill, of Howbury Hall, Bedford, was chosen as President, Mr. T. H. Mundell, 30, Avondale Road, Croydon, is Hon. Sec., Mr. W. Glassby, "Ladyfield," Renold, Bedford, is Hon. Treasurer and Missionary Box Secretary; the Rev. A. A. Boddy is Editorial Secretary, and other acting members of the Council are Mr. W. H. Sandwith, Bracknell, Berks.; Mr. H. Small, East Wemyss, N.B.; Mr. Thos. Myerscough, 134, St. Thomas Road, Preston, Lancs.; Mr. Jas. S. Breeze, 34, Trafalgar Road, Birkdale, Southport, and 11, Rumford Street, Liverpool; Mr. Ed. J. G. Titterington, M.A., Hon. Principal of the Men's Training Home; and Mrs. Crisp, Lady Principal of the Women's Training Home.

There is a P.M.U. Home for Women Candidates at 116, King Edward Road, S. Hackney, and the Candidates are prepared by Mrs. Crisp (of 19, Gascoyne Road, S. Hackney, London, N.E.). The Male Candidates are prepared at the Men's London Training Home at 60, King Edward's Road, S. Hackney, N.E. Missionaries in the Field:—In INDIA—Miss Margaret Clark and Miss Constance Skarratt, Apostolic Faith Mission, Parel Hill, Bombay; Miss Catherine C. White, Poona (7, Phayre Road); Miss Elkington and Miss Jones, Goshanganj Station, U.P.; Miss Lucy James and Miss Minnie Augusta Thomas, P.M.U. Mission, Faizpur, E. Khandesh; Messrs. P. Corry and A. Clelland, 128, Sheikh-ul-Bundi Road, Abbottabad, India, N.W.F.P. In CHINA—Messrs. Trevitt and Williams, with their wives journeying toward Kwei-teh, Kansu Province; Mr. and Mrs. A. Kok, Miss Eliz. Martha Biggs, Miss Cornelia E. Scharfen, Likiang, China, via Rangoon and Bhamo; Pastor Allan Swift and Mrs. Swift, Miss Fanny E. Jenner, Miss Ethel Cook, Miss Ieda de Vries, c/o Pastor McLean, Yunnan-fu, Yunnan Province, West China. JAPAN—Mr. and Mrs. W. J. Taylor, 4 of 72 Yamamoto Dori, 5 Chome. Kobe. Also holding P.M.U. Certificates: John Beruldsen and Christina Beruldsen (now Mrs. Gulbrandsen), at Lungmen-hsein, via Peking, N. China. CENTRAL AFRICA—Brother F. D. Johnstone, care of Kongo Inland Mission, Kalamba, Mukenyé, Kasai, via Kinshasa, Belgian Congo. SOUTH AFRICA.—Holding P.M.U. Certificate: Mr. James A. Roughead, Stellenbosch, Cape Colony. Applications for Candidates' forms to be made to Mr. T. H. Mundell, Hon. Secretary, 30, Avondale Road, Croydon. Send a post-card for a P.M.U. Missionary Box to Mr. W. Glassby, "Ladyfield," Renold, Bedford.

Continued prayer is asked for the Home Base, viz.:—(1) P.M.U. Council Meetings, (2) P.M.U. Missionary Meetings, (3) Box Holders and Donors, (4) Students—the Brothers, (5) Students—the Sisters, (6) Those helping in their Training. Then let us also constantly uphold our Missionaries on the Field, at work, or learning their new language. Wednesday in each week has been suggested as a special day of prayer for P.M.U.

INDIA.

Miss Elkington and Miss Jones.

We returned home from tent in Christmas week and were hoping to go out in another direction soon, but we were kept at home much longer than we had expected to be. Miss Jones had taken a severe chill, but kept up and about. However, after a time, dysentery set in and she was confined to her bed. The Lord raised her up, praise Him, and restored her to health.

Then we were visited by thieves. They failed to break into the house, praise God, but were able to enter an out-house, and stole many things belonging to our cook. We have hitherto left our house in the care of one man, but since their visit we thought we ought not to do so again, and we have now left two men there, an additional expense truly, but still we would rather pay the extra than have thieves get in, for the damage they could do in destroying things.

We have much to praise God for in having provided us with money last summer; we had managed to save enough to buy our tent the year before, but, picture life in a tent without a bed, or a table, or a chair, and with no conveniences whatever for packing or keeping food in, and in a land where ants and many many kinds of small creatures abound. What a manœuvring it meant to contrive this and that to carry food in, and how difficult to be able to keep anything overnight when we first went to camp, and not a word about the time it took.

When we went to Bombay, at the time of Mr. Polhill's visit, we were able to buy two camp beds, but now, since getting this money last summer, we have also been able to buy mattresses for them, and mosquito netting fittings, and one net. I had already one old one in my possession that would do, so we needed to buy only one. Then we have a folding camp table, two camp chairs, a strong little safe for our food which we hang from the bough of a tree, enamel jugs, and luncheon basket fittings, and, praise God, we are quite comfortable. At this present time we are about 14 miles from Goshanganj, and quite away from the railway. Miss Jones had to go in to-day but

is expecting to be back to-morrow (D.V.). I am alone to-night and am sitting in the tent writing. There are plenty of monkeys around, and so bold, will not be driven away easily. Hitherto we have succeeded in keeping them some distance from our tent, but to-night they have come nearer, and as I am writing there is one sitting on the tree under which the tent is pitched, coughing like an old man with asthma; he will have to be driven away before we settle to sleep. Oh, the villages, and the villages, and the villages, on the right hand and on the left, how can I even attempt to describe them.

We spent eight days under a grove of trees, close by a very large village. They told us repeatedly that no one had ever been there, and indeed we could tell this by the attitude of the people both there and in the neighbouring villages. There were plenty of women, at first many were shy of us and kept a distance off, but they got more friendly gradually. It is a bit startling for them after all, when one comes to think of it; they have grown up from babyhood to believe in the gods that the priests teach them about. They see all their men relations worshipping these same gods, and here we come and announce to them the fact that they are all wrong, that they must give up these false gods that are no gods and worship Jesus alone. Say we put it as softly as we can, it comes to that in the end, and however soft one may try to be, one has yet to be explicit, and when one is dealing with women who are so ignorant, one has to be very plain, or one would go away and leave them with just a vague idea of what one has tried to tell them; as it is, that is all that many do get, for they are often too busy to listen properly.

It was interesting to see the surprise on one old woman's face as we sat in her house and talked with her about the Lord. If only they would lay hold of what they do hear, how soon He would come to lighten their darkness. And now it is getting bedtime and I must be leaving off. I have already had two interruptions, and went out to try to get the monkey away—not so easy on a dark night when the monkey is up a tree. Our cook and his wife (Christians) are with me here. He was helping in trying to get the monkey away, when two Hindu men came along and volunteered

to help also. Finally one climbed the tree and shook the boughs, and two monkeys bounded off to the right and left, then he came down. "But," said he, "there is no knowing what they may do later, a monkey is a very wicked caste." "And yet," I replied, "you Hindus worship them." "Yes," they answered, not a bit ashamed to own the monstrous fact. Really one can only stand and marvel at some men. Oh, the depths of the delusions of Satan! Day after day these people suffer from the monkeys—and yet a monkey is something to be worshipped.

Our tent is pitched close to a threshing floor. This is harvest time, and the people are very busy. We are roused up early, so one would naturally like to get to sleep early. But don't imagine that a country place in India means always great stillness, far from the maddening crowd; not so. There is no place around here where there are not plenty of people, and they cannot always settle to sleep night after night without making any stir. Last night I had fallen asleep, when the banging of a drum, noise of men shouting—I suppose they would call it singing—nearer and nearer it came, until the crowd stood in front of the tent door. What was it? A man, or men (I did not go to see, so cannot tell how many) dressed up in feminine attire and dancing. We sent them away, and heard the sound of the drum getting fainter and fainter in the distance.

Only this week we had an experience. A large crowd of women, a village we had toiled to get to, four men opposing, one maintaining that the Hindu books were right, one just a mocking, laughing, wicked man, another one had lived in Calcutta, had mixed much with English people. He said: "Did not English people drink? Had he not seen them, both men and women, and the bottles and bottles of drink upon their tables?" but I could not go on listening to him. We tried and tried and seemed to fail utterly, not one bit of the Gospel did those women hear, for we began with "Jesus" then the struggle started. But what about Jesus? Nothing did they hear. At last, in one moment's pause, I said: "I came here to tell you the way of salvation, but you will not hearken, I am going now, but your blood will not be upon my head." Then we left, a crowd, many being children, began to follow; we commanded them to go back. We passed through one long narrow alley, came to another and smaller opening, and a man, not one of those who had opposed, said in a friendly way, "Sit down here." I did so, and wept, because I could not help it. The scene was changed, the crowd re-gathered, women, many holding their babies, standing in the narrow alleys on each side, and many men coming up, nearer and nearer they got, and at last a good-sized crowd sat at our feet, and many stood around. I could not stop crying, but stood up and began to speak through the tears, and they listened and listened. One of the opposers came along, up an alley, and towards us. Miss Jones went forward to keep him back, for the people were listening to the Gospel; she looked into his face and burst into tears. He kept back, did not say any more, and the people heard the Gospel, praise God, and listened with attention too. How far does the influence of a life reach? Who can tell?

British people, living in Calcutta, and their lives are telling to-day in an out-of-the-way heathen village. To these Indian people all British are Christians, and they cannot distinguish between a child of God and a child of the world. Religion, why, these people of India have plenty of religion. They can well be called religious—gods many, and plenty of worship, and plenty of sin. When we tell them they are not saved from sin, most of them will admit the fact; why the thing we have to tell them is that Jesus saves from sin, but when they have come into contact with such lives, the devil will use it to sow unbelief in their hearts, and through them into the hearts of others. Does Jesus save from sin? He is the God of the English people and they are not saved from sin, so in the end we are all the same, they have Jesus and we have Ram, etc., also this can become an excuse for continuing in the sins which they love and do not want to leave.

Well, I will be having to close soon. It is past one o'clock, and Miss Jones may be here in another hour or two. She will be very tired after her ride. It is tiring riding in these bullock carts. We do not do it except when we are bound to, but we have to when we are camping.

What kind of carts are they? Let me try and describe them. Two big, rough wooden wheels, no springs, a number of wooden planks, broad at the back, coming narrow toward the shafts, and at the sides bamboo poles are fastened with ropes to the planks, drawn by two bullocks, and used for carrying loads. We have engaged one to continue with us for some days, as we find there are numbers of villages that we cannot walk to, even from this tent. We are paying 1s. 4d. a day for this one—quite a reasonable rate—plus so much per day of bodily strength in enduring the shakes. I told you in my last letter of our milk being churned after a ride in one; so we have much to praise the Lord for that we do not continually have to ride in them. There are other kinds of bullock carts also, built for people to ride in, with seats and springs, light, and yet able to travel well on these rough, unmetalled roads, but it is impossible to get such an one on hire, because the people do not keep them; nobody has them at all. Indian people who are well off keep horses to ride on, or elephants, and the women (if going anywhere) would ride in a palanquin carried on the shoulders of men.

Yours in our soon coming Lord,
GRACE ELKINGTON.

Goshainganj,
O. and R. Railway,
Fyzabad District,
U.P. India.

CENTRAL AFRICA.

From Bro. Johnstone.

Since writing you last you will see from the address below that I have removed from Djoko Punda to our other Mission station, which is about 150 miles further in the interior, and is a week's journey as we have to travel on foot and in hammock.

Just previous to leaving Djoko Punda I had occasion to go to Lurbo, and while there spent a blessed time for several weeks with the mission-

(P.M.U.—Central Africa—continued.)

aries of the American Presbyterian Congo Mission. They have a very large and splendid work going on here, and I was privileged to speak at several of their meetings both for the missionaries and the natives, the latter of course by an interpreter.

Well, after returning to Djoko Punda and packing up my things, I was once more ready for the trip on the road, and by the 29th of January started out for this station with Mr. Janzen, who had come to meet me.

The rainy season was just closing and the dry one commencing, making the sun pour down in all his fury, and causing the perspiration to roll out of us until we felt like a grease spot.

We set off with about fifty carriers, and after crossing the Kasai River in several canoe loads, were soon wending our way through the massive forests, and winding corkscrew path, which was only about 12 inches wide and often a foot deep. Sometimes it would be only six inches wide, thus making our progress very slow and tiring. At 5:30 we arrived at Ndombi's village (named after the chief). Although we had got our tent with us, they kindly offered us a large hut to sleep in, which had two holes—one on either side—and about two feet square. We therefore consented to our none too private sleeping accommodation, and after a hearty meal and talk with the natives, were soon fast asleep.

ANTS.

I may say here that our one cry at supper was, "Ants! Ants! Ants!" for they simply got into our tea, milk, soup, and nearly everything we had. We could not drive them out, and had to partake of our meal in faith, as we ate plenty of them. Next morning being Saturday, we arose at 4 a.m., and by 6 o'clock had all our men on the road again. Our box men we generally sent in advance, but our hammock men stayed with us.

We had not gone far before my back hammock man stumbled and down I came to the floor also, but was only shaken a little, for which I praised God.

By 12 a.m. we arrived at a village called Ngala-Buanga's (pronounced N-ga-la-Bu-an-gas). Here the practically nude natives were very raw and superstitious. We, however, soon gained their confidence, and after pitching our tents for the week-end began to cook our meal. They gathered around us in crowds and were greatly amused at our "cooking utensils," etc., passing many comments on them and us. What amused them most of all was to see me shave, as so very few grow a beard.

AUTO-HARP.

After our meal and my toilet I took out my auto-harp and began to play and sing for them in the Buluba language. They were all deeply interested in the music, and in a simple way I then told them of the love of Jesus and of His coming again. This was my first talk in their own language and the Lord wonderfully blest the seed sown. Hallelujah! to Him be all the glory.

They promised to come next day as they wanted to hear more of the Buala Bua Nzambi—(Palaver of God). Next day they gathered around us in crowds and we had a blessed time. Mr. Janzen preached to them while I again played my harp

and sang. Oh, Hallelujah! the joy, beloved, to tell these dear souls of Jesus is worth all the sacrifice of leaving home and friends, and home comforts. Yes—"Ethiopia shall soon stretch out her hands unto God," but *how* shall they call on Him whom they have not believed? And *how* shall they believe in Him of whom they have not heard? And *how* shall they hear without a preacher?

A DEATH-FINE.

By six o'clock the next morning we were again making our way, first on the open plain with the long, thick bushes—which latter pricked terribly—and then into the forests. By about 10:30 we came to a village called Mukanyanka's. Here we had quite a big palaver over my old house boy, "Cedibo," who died at Luebo. As he belonged to this village the chief and his people were very angry with us, and blamed me for his death. They wanted me to pay the price of him in cloth, and we had quite a job to convince them of their foolish demand. This cloth costs six francs a piece, and is the chief material over here for bartering with and buying their wives. For some time we had had a native evangelist stationed here, but they said, "We want no longer your God, because He kills our people." We, however, urged the evangelist to stay if possible.

I could not leave, however, until I had appeased the chief's wrath by giving him a "matabix" (or present of half-a-franc), but he was not satisfied until I had doubled it. Well, we then moved on with the scorching sun above us and into the forests again. We had to cross four large swamps and did much climbing, which made us very tired and thirsty. Twice we had to cross streams on the back of a native. Oh, the longing to plunge into the water like the natives, but we dared not on account of the sun. After a long day's march we pitched camp at 5:30 p.m. at a village called Kankulong's, tired out.

Here again after supper we had a blessed time in giving the Gospel story, which they listened to with great interest. They were greatly amused at my alarm-clock, as I could make it talk when I wanted it to. Next morning we left camp early, and for the rest of our journey had to be *literally dragged* through the wet, long grass and bushes. Again we crossed three large swamps, which had a fearful smell. I had got nicely into the centre of one of these when my back hammock man sank to the waist and let me fall into the middle of it. Luckily, Mr. Janzen was just behind, and sent a man to our assistance. Praise God, He undertook and brought us through it safely—but for the experience.

FEAR OF TAXES.

We then pushed ahead, and came to a village with a large fence in the centre. In the middle of this was a large water-pot, and all around us was scattered native bread. This was supposed to be the medicine of the village, and to feed the spirits of the departed. This day we pitched camp at Mukandimba's village at 1:30 p.m., and found that most of the villagers had fled into the forest from fear. They thought that we were the State men coming for taxes.

The following day we arose at 5 a.m., and at 6:15 we were once more fighting our way through the long grass and bushes. We passed several large ant-hills, about nine feet in height, and after crossing several streams and one swamp,

arrived at Nfukumba's village about 1:30 p.m. Here we had quite a lively time, as one of our box-men had been drinking heavily with one of the villagers. They were dead drunk, and fought each other fiercely. Finally the whole village was in uproar, and had Mr. Janzen and I not given the offenders a thrashing with a stick, there would certainly have been blood-shed with knives and spears. Immediately we had beaten the offenders there was perfect peace, as the rest of the natives were afraid of the white men and fled to their huts.

A NEWCASTLE MAN.

There was a white man from Newcastle in the vicinity seeking diamonds, and so we went to see him. He was a Socialist, therefore I had a glorious opportunity to bring before him the Gospel, which he tried to evade. Praise the Lord! I believe God was working conviction in his heart. The next day we did not see a single soul until we had been on the road for nearly five hours. As we travelled through the tangled mass of forest, which was sometimes almost impenetrable, the only thing to mar the stillness was the singing of birds and the chirping of thousands of different kinds of insects which make a very weird sound.

Well, after crossing five streams on the back of a native and two more swamps, we arrived at Cosa's village at 4:30. When we got here we were tired and hungry with the long march, and began to ask immediately for our chop (food) boxes. To our disappointment we found out that they were still behind, and they did not arrive for several hours after. To make matters worse our water-bottles had been drained some hours before, owing to the intense thirst. About seven o'clock the boxes arrived, and, after a refreshing meal, we had a fine meeting, and told the people the blessed story. Sometimes the women would not draw near, but listened from a distance.

SAFE ARRIVAL.

We were now very near our destination, and next day the rain came down in torrents, which caused us to remain in camp until 2:30. When we did set off we had a very unpleasant experience in being once more dragged through the long wet grass, and finally reached Kalamba Mukenyé (our destination) at 6 p.m. I'll never forget the reception we had on entering the village. The natives came to meet their new "mukeienge" (or white chief) in crowds for fully a mile from the mission station. Everybody wanted to shake hands and bid me "moiyo" (life) until my cheeks ached with laughing. On arrival I was soon welcomed by Mrs. Janzen and Miss Kroeker, and for the first time for a week sat down to our table in peace. We blessed God for all His loving care, and bringing us right through the experiences of the road.

KALAMBA MUKENYÉ.

We have quite a large work going on here, as it is a larger village than Djoko Punda. On Sundays we get an average attendance of about 160, and about the same for Sunday School. The chief of the village is quite friendly towards us, and comes regularly to our services. His father was put in prison by the State about two years ago for cruelties. He was very hostile to the mission, and caused much harm.

On Tuesday and Friday mornings we have a

service at 6:30 for the workmen. The school work, although only for an hour each day, is very encouraging. Half of this time is first given to Bible reading. Each night we also have a short catechism on the Bible, thus getting them to memorise Scripture.

PRAY FOR US.

Since coming here I have had very blessed fellowship with the other missionaries, and they are all hungry for the Baptism in the Holy Spirit according to the Scriptures. Hallelujah! He satisfieth the *hungry* with good things. We are now holding a tarrying meeting each Saturday evening and have had glorious times. On Monday and Wednesday evenings we are now having a Bible study, at present taking Romans and dispensational truth. God is with us here, beloved, and we thank you and all the saints for your continued prayer on our behalf. He alone is our strength and we are leaning hard on Him. I have been working hard at the language and the building of my new house, as at present I am living in the tent.

Commending you and all the saints to His loving care and keeping.

I remain,

Yours in His love and service for Africa,
F. D. JOHNSTONE.

Kongo Inland Mission,
Kalamba Mukenyé,
Kasai,

Congo Belge,
Central Africa.
March 10th, 1915.

JAPAN.

From Bro. W. J. Taylor.

Come with me some Sunday morning, not to "an upper room," but a lower one, capable of seating forty souls. Not that the Church of God which is at Kobe numbers that,—it doesn't.

Be that as it may then, let me introduce you to some of them. This brother on my left is Ono San, blind from birth, a professing Christian for years, but nobody knew it unless he happened to mention it, and when we found him, he was, on his own confession, a frequent breaker of the

SEVENTH COMMANDMENT.

But through an "open-air" the Lord delivered him and healed him of his backsliding. Next to him sits his wife, such a bright, happy little woman. She too has had a past—who hasn't?—and next to her sits her now 18-year-old boy, (not his) who, a "black sheep," had run away from home and been unheard of for two years, but in answer to definite prayer, was very suddenly located and brought home, and has now entered the street called

"STRAIGHT."

The fourth "partaker of His Holiness" is the

ROAST POTATO MAN,

always full and "running over," and always first with his testimony on Sunday morning. He is the man of whom I wrote about in my January circular letter who was swollen all over with dropsy, full of doctors' punctures and "full of wounds and putrefying sores," who hobbled to

(P.M.U.—Japan—continued.)

my house foodless, homeless, having been in jail ten times and tried three times to take his life. This wreck of humanity was saved and healed by the Grace of God, and on the third day after he came to me could run like a happy school-boy.

The Pentecostal missionaries then put our shoulder to the wheel, clothed him with a new "rig-out," hired a room for him, bought him bed and bedding, and finally bought him a cart, a sack of potatoes and two bags of charcoal, and sent him out to trust in God and his own exertions for his living. So now you will see him with his happy smiling face, selling his roast potatoes and giving a tract to each customer. His big Bible is always with him, and many a one who "makes light" of the Scripture texts printed on his cart gets a deep cut from his sharp two-edged sword.

One night he landed home with a lad of 17 years of age, a gutter urchin, so to speak. A sweet boy, in spite of his filth and vermin, a boy who had actually been sold by his parents for six years to a factory in Osaka. But, brutally treated by his owners, he, at the end of three years, ran away, coming to Kobe, and homeless and foodless on a bitter cold night our roast potato man found him, fed him and sheltered him, bringing him the next morning to family prayers. After prayers, he too was sent to the bath and his old clothing thrown away, returning in nice new clothing "a new man in Christ Jesus," for he took Christ Jesus that morn to be his Lord and Master, he henceforth to be His slave. A cart was bought for him too, as well as a stock of bean cakes, and now he too is working out his own salvation, baking and selling bean cakes; and so now in the midst of the Roast Potato and Bean-Cake Company is the

"HEAD."
"JESUS."

The sixth one is a fine, tall, strapping fellow, a clerk in the Kobe Railway Station, one who is keen in winning souls, and has the making of a fine "Piliar" after a little more *fine* chiselling in the House of the Lord. He would give up his business any day for the preaching of the Gospel if I could assure him of £2 2s. Od. per month for his support. The next on the list is the "Double" of Barnabas—"a son of encouragement." He is the manager of a clothing store in Osaka, twenty-eight miles from here, but comes in from Saturday night to Monday morning, we preparing for him a "lodging." He, too, would gladly join me in the work of the Lord—"BUT!" What an interesting study the "BUTS" of the Bible are! In our open-air and street work this young man is a real tower of strength. Next to this son Timothy is "the aged," a grey-haired, poor, old man of 65, who had never heard until a friend brought him to a Sunday morning meeting, and he had never been absent from one since having

BELIEVED.

Then there is that bright "little body" in the corner, a wardress in the prison here, who was saved as a result of our prison work. Then there comes a police interpreter, saved a few Sundays ago, who in spirit is

NATHANIEL'S DOUBLE.

On Sunday last he was on duty, but his wife was present morning and evening. Though not a

believer yet, she is "not far from the kingdom," as one could discern the tears flowing as I was preaching about the Power of the Blood.

W.J.T.

4 of 72 Yama-moto,
Dori 8 Chome,
Kobe, Japan.

List of Contributions received during
April, 1915.

	£	s.	d.
Receipt No. 1185	10	0	0
" " 1186	0	10	0
Springbourne Mission, Bournemouth (towards support of Miss Elk- ington)	2	12	0
Receipt No. 1188	5	0	0
" " 1189	0	2	6
" " 1190	2	0	0
" " 1191	1	10	0
" " 1192 (towards Mr. Kok's work)	0	5	0
" " 1193 (towards support of Mr. P. Corry)	1	0	0
" " 1194	0	1	6
" " 1195	2	0	0
" " 1196 (towards support of Misses Cook and Jenner)	1	10	0
West Port Hall Assembly, Killyth (Boxes)	1	12	6
" " Sabbath School Children (towards Mr. Taylor's work)	1	0	0
Receipt No. 1199	0	7	6
" " 1200 (towards Mr. Kok's rent)	0	6	0
Leeds Assembly	2	2	3
Receipt No. 1202	3	15	0
Full Gospel Assembly, Belfast	2	2	0
Receipt No. 1204 (towards support of Mr. Taylor)	30	0	0
" " 1205	20	0	0
Coatbridge Assembly	2	0	0
Sion College Own Missionary Fund	10	17	6
Capel Hir Assembly	2	0	0
Saltley Mission, Birmingham	3	5	0
Receipt No. 1210 (towards Mr. Taylor's work)	5	0	0
Sion College Own Missionary Fund	1	0	0
Receipt No. 1212	7	5	0
" " 1213	60	0	0
Bradford Conference (half of Missionary Collection)	10	0	0
Receipt No. 1215 (towards work in Likiang)	0	10	0
" " 1216	0	5	0
Wemyss Christian Assembly (towards Mr. J. Roughead's work)	2	0	0
Lytham Assembly, Special Missionary Collection	2	6	3
" " Boxes	5	5	9
	£199	8	9

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

WILLIAM GLASSBY,
Hon. Treasurer (P.M.U.),
"Ladyfield,"
Renhold, Beds.

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