

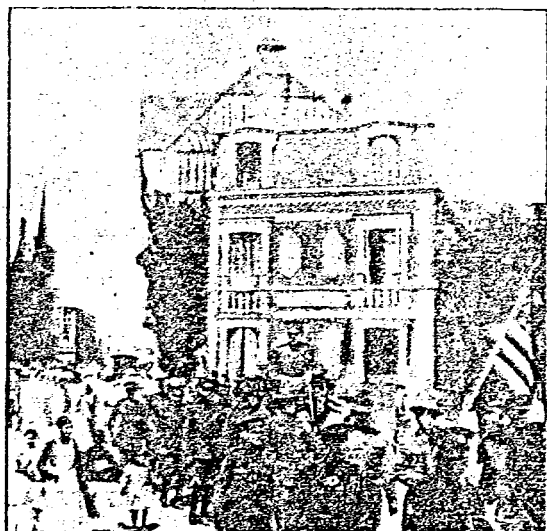
JULY-SEPTEMBER, 1918. VOL. XI. NO. 3.

"CONFIDENCE"

EDITED BY

ALEX. A. BODDY,

ALL SAINTS' VICARAGE, SUNDERLAND, ENGLAND.



A CENSORED PICTURE. See page 49.

"SOMEWHERE IN FRANCE."

A New York Surgeon is leaving his Base Hospital, and going up to the Front. As he sets off he is being carried shoulder-high out of the French town. The "Sammies" are carrying him, and his fellow-doctors in uniform march beside him. Behind come the U.S.A. Sisters and Nurses, and in front is a British Military Band. (Notice the "Stars and Stripes.") At the rear is the Red Cross Motor Ambulance, which is ready to carry him away along the white French roads.

"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.

114th ISSUE.

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July-Sept., 1918.

TO EDITORS AND OTHERS.—Any matter in this Paper may be re-printed on condition that full acknowledgment is made thus:—"From 'Confidence,' Sunderland, England."

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Armageddon.*

*Notes of a Message given by Paul Rader
in St. Louis, Mo.*

"And He gathered them together into a place called in the Hebrew tongue Armageddon." (Rev. xvi., 16.)

During the past year or two we have heard a good deal spoken about the battle of Armageddon. Man delights to use superlatives. If anything is very terrible on the earth he describes it as "hell." And yet he will assure you in another breath that he does not believe there is such a place as hell. If anything is very beautiful he likens it to "heaven." But he will tell you that he does not really believe there is such a place. Whenever he wishes to speak of the extremes of beautiful or horrible things he uses Bible language. When he wants to talk about the extreme of all battles, and that which is most horrible for man to depict, he speaks about "Armageddon."

If you went to some of the colleges and asked some of the "highbrows," (a highbrow is one who is educated beyond his intelligence), and asked them what they knew about the battle of Armageddon they would have to admit that they knew very little about it. And yet it is plainly described in the Bible and referred to many times. The battle of Armageddon is going to take place between man and the hosts of heaven. All the united nations of earth are going to be represented there, but the presence of Jesus Christ alone will decide the battle on that great day of God Almighty.

God has dealt out punishment to this old world before and it is coming again. The wrath of God came at the end of every age in the Bible. In Noah's day they knew not until the flood came and took them all away. In Lot's day God rained down fire and brimstone on Sodom and Gomorrah, and my Bible tells me that was an example of hell fire. My Bible tells us what is going to happen in the future, and people are fools when they prefer to trust their own philosophy rather than this good old Book. When I was in college, in some of the time I could spare from playing football I studied the philosophy of history. We compared the history of the different nations, but after God saved me, six years ago, I learned more in one year about the philosophy of history than I had been taught by years of these learned speculations.

THE JEW, THE KEY TO HISTORY.

The key to the true philosophy of history is the Jew. God has done unto the nations what they have done unto the Jews. God promised Abraham to give him Palestine to his seed for ever, and all history is made and shaped to put the Jew where he belongs. At the present time we see things out of place, and the reason is that the devil is in the wrong place. He is the prince of the power of the air. He ought to be in hell, and, thank God, Jesus is going to put him there. God is going to put His programme through and He is going to get the devil out of it. Jesus said, "I will forewarn you whom we shall fear: Fear him which, after he hath killed, hath power to cast into hell; yea, I say unto you, Fear him."

Your business is to follow Jesus, and unless you are in Jesus Christ you are

* From "The Weekly Evangel," 2838, Easton Avenue, St. Louis, U.S.A. (5/- a year).

(Armageddon—continued.)

just a side-swipe of the devil. The devil has his plans, he's no man, and the only thing he can do is what he works through man. God has His purpose and the devil is doing all he can to defeat that purpose. God does not want you to be ignorant of the devices of the devil. He wants to deliver you from his power, and for you to be a co-labourer with Him, for you to look up in loving consecration to the eyes of your Saviour and say, "Jesus, You died for me, and now I want You to do whatever You want through me."

God's plan was to work through the Jews and to make them, through the types, the law, the covenant and everything else He gave them. His witnesses to the world. It was not that He loved the Jewish race more than He loved you and me, for He is no respecter of persons. Suppose that I took twenty young people and put them through Bible school, and then sent them off to some heathen land where there were thirty-three millions of people for them to evangelise, it would not be that I gave those twenty young people the advantage of Bible school training because I loved them more than any other young people, but I would put them through that course because I loved the thirty-three millions in the regions beyond and I wanted them to have the Gospel. God chose the Jews with the purpose of blessing the whole world through the King He was going to give them.

THE LAMB OF GOD AND LION OF JUDAH.

There are two things prophesied in the Old Book about the One that was to come: first that He was coming as the suffering Lamb of God, and secondly He was coming as the Kingly Messiah. The orthodox Jew is looking for his Messiah, for his Liberator, but he has been blind to see Jesus as the Lamb of God. I was talking to a Jew in this city the other day and I said to him, "Would it not be great if your Messiah turned out to be no other than my Jesus that I love so much?" He has not given me his answer yet, but there was a look of joy stole into his eyes as the suggestion went home.

God had His purposes through the Jew and all nations have to reckon with the Jew. The Book of Jonah is often laughed at, but in that book you get God's photograph of the Jew. Many so-called scientists have shown up their ignorance

of things by saying that no fish could swallow a man, but there is a professor at Princeton university who has made a study of fish, and he says that there are eight distinct varieties of fish in the ocean that could swallow a man, and there are some with throats so big that they could swallow eight men at once.

A PROPHETIC PICTURE.

In the Book of Jonah we have a picture of the Jew and the Jewish nation trying to get away from God. God gave Jonah his instructions, but he tried to run away, and he paid his fare and got on the wrong boat. And everything went wrong with that boat until Jonah confessed that he was in the wrong place and he was thrown out. God had His fish ready for Jonah, and the greatest miracle was not that the fish swallowed Jonah, but that he had him in his belly for three days and could not digest him, and at last got so sick that he had to cough him up on the dry land. And Jonah went down to Nineveh and preached, and the whole city repented.

That is just a picture of the Jewish nation. God has His purpose of making them His witnesses for all the world. But they have rebelled against God and won't do what He wants them to do, and in consequence all the things that are written in the Book of Deuteronomy that God said He would bring on them if they disobeyed Him have come to pass. The saddest words in the Bible are these, "He came unto His own, but His own received Him not," when their Jehovah was manifested in the flesh they rejected Him, and in consequence the whole nation was scattered. It was the business of the Jew to teach the world, but instead of doing it, he took another ship. And Jerusalem went down. The prolific land of Palestine has been for centuries just what God said it would be—a dry and barren land—and because they turned God down that land which once flowed with milk and honey has become like the desert in Nevada, and Jerusalem, when the Allies captured it, was just like the worst old Mexican village you ever saw.

COMING UP ON TOP.

But the miracle of the Jew is that, although he has been cast out into all the nations, the nations can't digest him. Take a Jew and put him in the meanest quarters in your city and tell him to stay there, and he'll send his boys to school

and in the next generation one of these boys is president of your bank, another runs the biggest dry goods store in town, and another controls all the theatrical business in your city. Trying to down the Jew is like taking a bit of cork and putting it on the water and then trying to smash it up with an axe. Every time you hit at it the cork comes up. You may strike so hard as to bury the head of the axe in the mud, but up comes the cork as though nothing had ever happened. Nations have persecuted them, enslaved them, robbed them, and taxed them in every way they knew how, and all the while the Jew is

to it. You see the children of Christians and they are not saved, but you see the Jews staying with their religion from one generation to another. In the stockyards in Chicago and every big city there is the Yiddish department, and the Jews only eat that which is Kosher or purified by their ceremonial law.

And just as God used Jonah in preaching to Nineveh so He is going to use the Jewish nation in preaching. The great world revival is coming through the Jew, and the Word of God says that it will come to pass that "ten men shall take hold of all languages of the nations, even



THE YELLOW JORDAN:

Running between the jungle-covered banks. A rough boat is seen moored to the bank. Pilgrims often visit this scene and immerse themselves in the waters of Jordan.

getting stronger. And now in the crisis hour of the world's history the nations are giving them back their homeland.

You know when the whale threw up Jonah, it was when the fish was the sickest. Now at a time when the world is the sickest it is vomiting up the Jew into his own land. That is the miracle of the Jew. God's purpose is to put him back into his own land, and this purpose is being fulfilled. The Jew has never left the idea of the living God, and they stick

shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you."

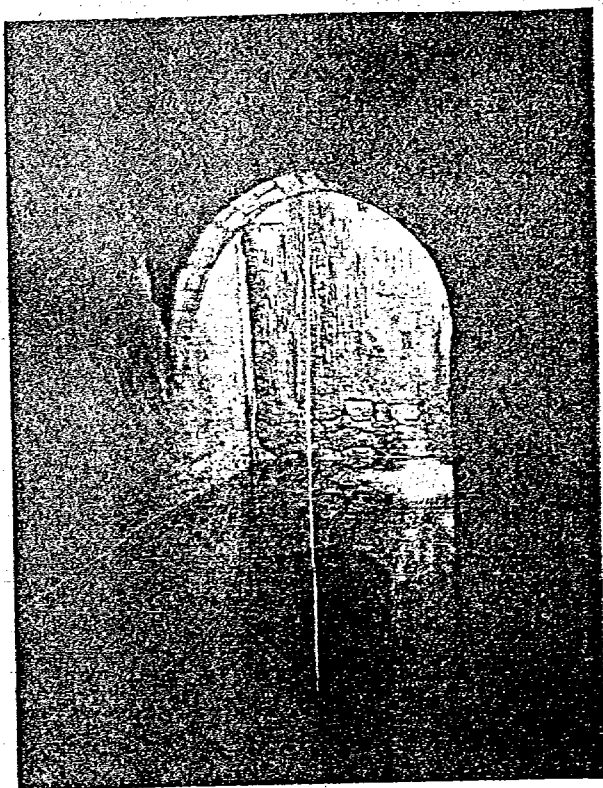
PREPARING FOR ARMAGEDDON.

The restoration of the Jew to his national rights and the going back of the Jew to his own land is just the setting that is required for the battle of Armageddon; when the Lord shall come with ten thousands of his saints to execute judgment upon all, against all the nations that have forgotten God, and against all those who

(Armageddon—continued.)

obey not the Gospel of the Lord Jesus Christ. Christianity is a Person, it is Jesus Christ Himself, and He is coming to reign on this old earth on the throne of His father, David.

Conditions are fast heading up for the battle of Armageddon. The time is coming when every man will have to wear numbers and badges. I understand that no man in England under the age of 50 can go round without some kind of badge in his pocket to show what he is doing.



THE POOL OF BETHESDA AT JERUSALEM.

Said to be the place where the waters were troubled. (St. John v., 2.)

Man-power is getting stronger and stronger, and one man controls the food, another the coal supply, and soon there will be some controlling the money, so that you will not be asked to subscribe to a loan, but men will demand your money for national purposes. America is supplying the allies, and the allies are practically having all things in common, and at the end of the war there will be an amalgamation of things, a federation of nations to

ensure international peace. All nations will have an equal number of men in their armies and in their navies, and these will practically constitute one army and one navy all under one head, which shall be the international police.

RELIGION CONTROLLED BY GOVERNMENT.

In those days they have got to know what each man is going to do. They have to cut out everything that would cause a disaster like that that took place at Halifax last winter. Religious movements will all head up and governments shall decide what a Christian man shall do. But the Jew is still going to serve God, and will come to the realisation of the coming of his Messiah. They will hear a rumour that Jesus is coming. Jerusalem will become the ethical centre of the world, and when the antichrist who will become the head of the nations wants them to open their doors to him they will defy him. They will refuse to bear his mark. And when the armies and navies of the world are sent against this rebellious people, a people disarmed, helpless, defenceless, but willing to die for God, do you think that the Almighty will forsake them? No! Never! There will be the signs that have been foretold, the sun darkened, the moon not giving her light, the stars falling, which will give the Jews heart. And then shall appear the sign of the Son of Man in heaven, and then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven with power and great glory. The Jews will look on Him whom they have pierced. Every eye shall see Him, and they also which pierced Him, and all

kindreds of the earth shall wail because of Him. And as those nations are gathered there in the valley of Megiddo, the Jews will not have to fight, but the Lord will fight for them in the valley of slaughter, and the blood will run so that it will be up to the bridles of the horses.

A PLEA FOR NATIONAL HUMILIATION AND PRAYER.

Our only safety is in God Almighty.

and sending up such an avalanche of prayer that we shall be counted worthy to escape all these things that are coming on the earth. When America entered the war I spent weeks in turning up the annals of this country to see how God had been appealed to in the crisis hours and seeing how He had undertaken. I found out how Congress appealed to Abraham Lincoln to appoint a day of national humiliation and prayer, and almost immediately after he had appointed that day the tide turned in favour of the North, and in a very short while the war was won. The Sunday School Times published these facts in their last issue, and the editor sent a copy to President Wilson and received a letter of acknowledgment from him, and I believe our President will appoint a day of national humiliation and prayer. Many nations think they are going to get by God. It is not His thought to fight armies; God's plan is for the salvation of the world, but there is a deluge of wrath coming for those who will not go His way in that great day of God Almighty.

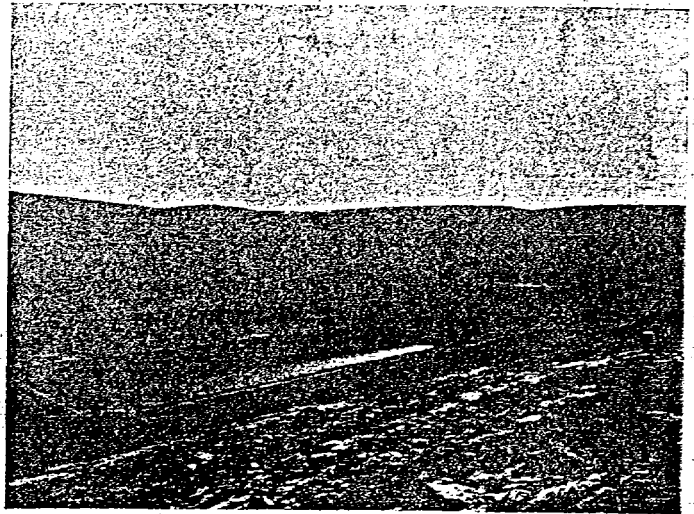
When Jesus started His ministry, after the temptation in the wilderness, He came to Nazareth and went into the synagogue, and there was delivered to Him the book of the prophet Isaiah, and when He had found the place He read: "The Spirit of the Lord is upon me, because He hath anointed me to preach the gospel to the poor: He hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." And He shut the book. Turn over to the passage in Isaiah lxi. from which He was reading and you will see that He closed the book at a comma. Yes, He died at the comma. But the next thing on the programme is what follows that comma, "*the day of vengeance of our God.*"

Read Isaiah lxiii. and you will get a

further picture of Jesus coming back to tread the winepress of the wrath of God. "Who is this that cometh from Edom, with dyed garments from Bozrah?" To this enquiry He answers, "I that speak in righteousness, mighty to save." "Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the winefat?" Then comes His answer, "I have trodden the winepress alone; and of the people there was none with me; for I will tread them in mine anger, and trample them in my fury, and their blood shall be sprinkled upon my garments, and I will stain all my raiment. For the day of vengeance is in my heart, and the year of my redeemed is come."

THE HORROR OF ARMAGEDDON.

This is not a picture of Calvary, for



ONE OF SOLOMON'S POOLS.

It is among the mountains between Bethlehem and Hebron. It was built to supply Jerusalem with fresh water.

there Jesus was stripped of His robes, but here He has robes and they are stained with blood. God has a right to bring down His wrath on this earth, for He poured out His wrath upon His Son, and there is perfect safety in His Son, but woe be to those who reject the Son. God is going to stamp out sin, and He is not going to tolerate this world being any longer the backyard of the devil. God has sent his Son, He has sent His apostles, His prophets, His evangelists, He has had His presses running to warn of these things that are coming on the earth, and there is no reason for anyone to be

(Armageddon—continued.)

ignorant of things that are coming.

In Revelation xix. there is an invitation to the birds to come to a big banquet, and they will sup on the flesh of kings, and of captains, and of mighty men; and the old Antichrist and his false prophet are going to be cast into the lake of fire and the sword of Him on whose thigh is written KING OF KINGS, AND LORD OF LORDS is going to slay that huge army that is coming up against His people, the Jews, and the fowls are going to be filled with their flesh, and there is going to be a clean up to the ends of the earth. Man has lots of schemes, but they are not worth the paper they are written on, but God has a programme. Get in and find your place in the programme of God.

[While Mr. Rader was giving this message there was a noise outside the Coliseum in which he was preaching, of a band and cheering crowd. The Jewish citizens were bidding farewell to a number of Jewish volunteers who were making their way to the depot, and were en route for Jerusalem, having offered themselves to the British Government for the defence of their own land, Palestine.]

Caught up to Christ.*

"Have you ever seen an electro-magnetic crane in action?"

"No, I have not."

"I should like to show you a new crane we have just installed for unloading scrap iron."

The speaker was Mr. Charles L. Huston, the well-known Christian worker and leader. We were sitting in his office in the big plant of the Lukens Iron and Steel Company at Coatesville, Pennsylvania, of which Mr. Huston is vice-president and general manager.

As we started out through the plant on a tour of inspection, the day was hot and dusty, and I reflected on the former difficult and laborious operations of removing scrap iron from the gondola cars in which it is shipped to the rolling mills from all parts of the country. It came in all shapes and sizes, and, since no shovel or fork could be used to much advantage, most of the work had to be done with the bare hands. This made the process extremely slow, toilsome and expensive. It was good that a better way had been found.

Presently we came to the crane. The great magnets dangled in the air, resembling, as I thought, nothing so much as two legs of an

elephant. They were controlled by the engineer, who sat in a little cab high in the air, and who travelled with the crane as it moved. By manipulating his levers he would bring the huge "legs" down to within a foot or so of the scrap; and then, as he turned on the current, I saw the iron and steel cleave to the magnets in great quantities. Now he would lift it away from the car, and by shutting off the current drop it where he wanted to.

As a labour-saving device, it was a marvellous success. I said as much to Mr. Huston, and thought the exhibition was over. But it had not fairly begun, as I soon learned.

WHEN THE SCRAP IRON LEAPED FROM THE DUST.

Calling to the engineer in the little cab above our heads, Mr. Huston said: "John, please bring your crane over this way, and let it down towards the ground, about like this." As he spoke, he held his hand perhaps fifteen or eighteen inches above the surface of the earth.

I looked down, wondering what was in my friend's mind, and I saw that the earth was strewn with small bits of scrap, for this had been the unloading place for a long time. There was deep dust there, too, and I noticed that there was a good deal of this small scrap stuff mixed with the dust.

"Now, John," said Mr. Huston, when the engineer had complied with his request, "turn on your current and move along slowly, keeping about the same distance from the ground."

When this was done I saw the bits of scrap, which had been lying on the ground, leaping up to the magnets and cleaving to them. And more than that, I actually saw the ground moving, and out of the very dust there came the scrap that had been mingled with it and buried beneath its surface. Out came the pieces, flying straight towards the magnets, and sticking to them, together with the other pieces from above the ground.

By this time I saw what my brother meant. I looked at him and saw the joy of God in his face; and I knew that he had arranged this wonderful demonstration in order to illustrate the Scripture:

"I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord Himself shall descend from heaven with a shout, with the voice of the 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" (1 Thess. iv., 13-17).

Several years have passed since that hot, dusty August day, but I have never ceased to thank God for his servant's ministry to me on

* From "The Weekly Evangel," 2838, Easton Avenue, St. Louis, U.S.A. (5/- a year).

that day. The illustration afforded by my friend's demonstration was truly wonderful. The analogy is complete. Let three points be noted here:

1. *The power of gravitation was overcome by a higher power.* Iron and steel are heavy substances, and it is natural for them to cleave to the earth. Yet they left the earth—both the buried pieces and the unburied—and rushed upward in response to the irresistible pull of the mighty magnet—just as if there were no such thing as the law of gravitation.

This principle has already operated in our salvation. "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death" (Rom. viii., 2). On the great day of our Adoption, "to-wit, the redemption of our body" (Rom. viii., 23), we shall fully know "what is the exceeding greatness of his power to us-ward who believe, according to the working of His mighty power, which He wrought in Christ when He raised Him from the dead, and set Him at His own right hand in the heavens, far above all principality, and power, and might, and dominion, and every name that is named, not only in this age, but also in that which is to come" (Eph. i., 19-21). Our mighty Lord who, by His lifting up from the earth, draws all men unto Himself, shall in that day only need to speak to His sleeping and waking people, and, in response to "the word of His power," they shall rise to Him, like a flock of birds, to meet Him in the air. "And so shall we ever be with the Lord."

2. *Nothing but iron and steel rose to the magnet from that rolling mill yard.* There might have been other metals lying about in the scrap. Perhaps there was brass, or copper, or other things more valuable in themselves than iron or steel. But if they were there they were not "caught up." And why not? The answer is that only those metals were caught away from the earth that partook of the same nature as the magnet.

"ONE SHALL BE TAKEN, ANOTHER LEFT."

Precisely so in the great "approaching day!" Many will be left behind after the rapture who had expected to go. Only those who are truly born again, born from above, born of God, can be included in the blessed company meeting Him in the air. And these are included, not because of anything in themselves to commend

them to God, but only because they have, through the new birth, become "partakers of the divine nature." Not unto them, but unto Him shall be all the glory, for He alone is worthy. He is their "righteousness, and sanctification, and redemption" (1 Cor. i., 30).

3. *ALL the iron and steel pieces coming within the sphere of magnetic power were caught away by the magnets on that August day in Coatesville.* I noticed that even the rusty bits were taken up by the mighty pull from the air. Here, again, the analogy holds.

For in the great day that is coming, when our Lord shall shout: "Come up hither!" (Rev. iv., 1), every member of His body shall respond to His call. That blessed rapture is not for a few of the saved, but for all of them. Not only the bright ones, the faithful ones, the alert ones, but every one! This must be, for the rapture is a part of our salvation, and salvation is all of grace. As a matter of fact, no one deserves to be caught up to meet the Lord. If it be a matter of deserving, then none shall be caught up. But since it is grace, and only grace; and since every born-again one is a member "of His body, of His flesh, and His bones" (Eph. v., 30), it follows that not one of His own shall be left behind. They are all "delivered from the wrath to come" (1 Thess. i., 9, 10; v., 9, 10), and are waiting, rather, for the Saviour to come. What a glorious salvation is ours! to be delivered from the coming wrath, and to be waiting for the coming Saviour!—William L. Pettingill in the Sunday School Times.



A BEDOUIN HORSEMAN.

He is holding up his long lance as if demanding money. These Edomites are seen mostly on the Eastern borders of Palestine.

PENTECOSTAL ITEMS.

AMERICANS IN FRANCE. The illustration on the front page should have appeared in our last issue (page 33), but it had to be blocked-out, as the official censor would not grant permission for it to appear. Subsequently his permission was accorded. It illustrates a similar incident to that at which the Editor was present when visiting his wounded son, who was in this French town, and very tenderly cared for by these American doctors, nurses and orderlies. He is now in "The London Hospital," but it seems as if he would have still a very long time before him. We shall be glad of continued prayer.

(Continued on page 55.)

"CONFIDENCE."

JULY-SEPTEMBER, 1918.

Editor—

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

Assistants—

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

Terms:—This paper is supported by Subscription-Gifts. Address the Secretaries, All Saints' Vicarage, Sunderland. (All correspondence should be addressed to the Secretaries. The Editor has very many other duties.)

"Meeting God."*

This morning we were reminded of the fact that this was the fourth London Conference that we had held together, and that we had had seven in Sunderland, and the very remembrance of these Conventions in days gone by brought back to us a sense of fragrance of the times we had of refreshing from the presence of the Lord. But I feel to-day we are met here under very special circumstances, on a very special occasion, and for a very special purpose, and when Mr. Polhill gave out his message this morning, "Gather the people together that I might give them water," I felt first of all he had taken my message away from me that God had given to me at the beginning of last week, and he gave us in his message the gathering round the well, the well of ever-springing water, that we may drink and be refreshed. And then dear Pastor Saxby came along, and I thought he had got my message about Moses going up to meet God. We are to travel a little up the mountain side and get a new vision.

I bring to you that which the Lord gave to me last week. Exodus xix., 17: "And Moses brought forth the people out of the camp to meet with God; and they stood at the nether part of the mount." Brought forth, gathered together to meet with God, and unless we do meet with Him to-day and during this week, it will be of very little use for us to gather together. Moses brought forth the people out of the camp to meet with God. I felt when the message was given to meet with

God, that He had put it into Mr. Polhill's heart to gather us to meet with God. May it become an intense reality for everyone of us that we are here meeting with God.

I believe that, first of all, God wanted His people there that He might give to them such a reverent sense of His holiness, of His glory, of His majesty and of His power, that they would not fear any man at all after that, that everything and everyone else would take its right position, because they had had the real vision of God, and I believe He wanted to give them a greater revelation of His marvellous salvation, and then I believe He wanted them to be gathered together to meet with Him that He might give them a new commission, and I feel sure that this is the purpose for which we are gathered here.

Moses gathered them together, but it was for a special purpose—to meet with God. They had known much of Him before, they had known much of His salvation, much of His deliverance, they were God's people and God had sent them a message saying He had heard their cry, that He knew their sorrows and that He had come down to deliver them, and He brought them forth with a mighty hand and an outstretched arm, under the shelter of the blood. He saved them from death because of the blood. They fed upon the lamb roast with fire that they might have strength for their journey. They all came forth; they were led forth by the hand of the deliverer, with the enemy close behind, and walled in on every side by the desert and by the mountains, and it seemed that all hope was gone. Moses had commanded them to stand still and see the salvation of God, and they saw the arm of God made bare on their behalf as the sea was rolled back and they went over on dry ground, which the enemy essaying to do were drowned, and they saw that great sight—the Egyptians dead. They passed on and came to the waters of Marah (which means bitter). God had shown Moses to cut down a tree and to throw it into the waters, and the waters were made sweet—type of the bitter things of earth made sweet to us by the cross of our Lord Jesus Christ—and they passed on and they came by Elim, and they had blessed communion together in the shade of the palm trees, and they came to the place where they thirsted greatly, and God gave

* Address by Mrs. Crisp, Whitsuntide Convention, Monday afternoon, May 20th, 1918. (Not revised by the speaker.)

them water to drink, and they hungered, and God gave them manna from heaven, and as soon as ever they tasted of the spiritual gifts the enemy came.

You cannot receive spiritual gifts without the enemy coming to test every inch of ground. Amalek came, and there was a great battle in the valley. Moses prayed with uplifted hands of faith. God wrought a great victory and Amalek was defeated, and Israel conquered and had the victory. So they passed on till they came to the place of the 19th Chapter when they stood before Mount Sinai. God sent them some wonderfully tender words—the very same tender words are addressed to us to-day. Exodus xix., 4: *"Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto Myself."* So when God had separated His people He began to speak to them and tell them what was in His heart.

These tender words are addressed to us to-day, for one cannot for a moment think that the tender words of the Gospels and of the Apostles alone are addressed to us, for when our Lord would begin to teach His disciples to open their understanding that they might understand the Scriptures, He began at Moses and all the prophets and expounded to them all the Scriptures concerning Himself. And we never have the real life portrayed of our Lord Jesus Christ, nor the full vision of all it may speak to us or for us unless we understand the Old Testament Scriptures as well as the New, for in them we get the real vision of what Christ will be to His people and what He will do for us, so I do not apologise this afternoon for bringing you back to the Book of Exodus. For He began at Moses and the prophets.

The Apostle Paul also took the types along the same lines, interpreting the passages of the Old Testament, they drank of that rock which followed them; that rock was Christ. They are all here in the Old Testament, of what Jesus Christ can become to us individuals. He having brought them thus far (they had known so much of his deliverances and mighty power on their behalf), God wanted to speak to their hearts and thus to bring them to the place where He could reveal Himself to them in all His holiness and majesty and power, and so He told Moses to gather the people together, or to bring them forth out of their camp that they might meet with

God, and the first thing as soon as they were gathered out to meet with God that they were conscious of was that the ground beneath them began to heave and rock and Sinai was covered with a thick cloud, and God came down in the cloud, and fire flashed through this black cloud. As the lightning flashed and the whole of it was lit up it seemed as if the mountain itself was on fire, and the whole of the ground reeling and rocking* the people became terribly afraid.

God was not seeking to frighten them, but He wanted to give them such a revelation of His infinite holiness that they should have the vision once for all before them that our God is holy. He knew and He knows to-day that if we do not get a revelation of His holiness we will never understand it. It is impossible for the human mind to ever conceive the infinite holiness of God. Heathen religion is in itself sufficient explanation. The human mind never can, it must be revealed to us. *"If thou hast got a vision of His holiness it would bring thee down to the dust, and thou shalt cease from thyself and thou shalt be occupied only with Him. Thou shalt see wave after wave of His glory pass before thee, and thou shalt see His infinite power rolling on the mighty chariot of His own purposes, the fulfilling of His own purposes, and thou shalt know that thou hast nothing to do but be prostrate before Him and let Him move thee."*

The human mind can never conceive the infinite holiness of God. It is one of the revelations that we should have as Pentecostal people, the revelation of His holiness. The devil is seeking to bring the one who has received a gift on to a pinnacle. It is a very dangerous place to be on, a pinnacle. God would make us pillars in the house of the Lord; the devil would take us on to a pinnacle.

GOD'S HOLINESS.

So God wanted them to see in this great sight which He had provided for them the infinite holiness of God. Moses had met that holiness before, for when God called Moses to deliver the Children of Israel out of Egypt, the first thing that he became conscious of was that he was standing on holy ground. The first time you meet with the word "holy" is in Exodus. "Put off thy shoes from off thy feet, for the place whereon thou standest

* See Psalm lxxviii. 8: "The earth shook," etc.

(Meeting God—continued.)

is holy ground.” That ground was holy because the Lord was there. God gave him the vision: God in the vision. The bush of the desert, not a great tree but a bush, but God in the bush. The purpose for which He called Moses, or the future of Moses’ life, was to be the natural and the supernatural united. We never cease to be natural, and yet the natural must be perfectly possessed by the supernatural.

Moses was not a great one; God was not going to make Moses a great one. It was the Great God that condescended to make Moses a leader of the people. The devil says he is going to make you a great one. You may know it is the enemy at once; it is the natural, and we are never more than the natural. It was just a bush at the beginning, and it was a bush at the end, but God in the bush: he saw the natural and the supernatural united, and Moses saw that great sight, and He knew then that God was infinitely holy, for the very place where God was was holy ground, and the place where you and I are living to-day is holy ground if God is dwelling in us.

It is His presence that makes the house holy. God wanted to give them at this time such a sense of His holiness that they would never go back to the flesh again. Many of the people shrank back. They said, “Let us not hear Thy voice.” They were afraid. They said to Moses, “Speak thou with us, and we will hear thee.” The holiness of God over the holiness of man. We are never holy any more than God possesses us. That is the basis of holiness or the holiness of God, and God had given them such a vision of His holiness, of His majesty, and of His glory, that His fear should be before them and they should not sin. He was able to keep them from sinning, but He knew that they would fall into the flesh unless they had a real vision.

When you get a vision of God’s holiness you know that God calls us all to be a holy people, and He is calling us to something which is not impossible for us to be or to do, for He Himself is to be our holiness—we are to be wholly for Himself, a people for His own possession; and so God had prepared this hour that they should meet with Him, and He had called the people together Himself that He should meet with them, and the first thing was, as I said, that He might give them this

reverent sense of His holiness, and that He might reveal to them not only His glory, majesty, and power, but His wonderful salvation—the salvation which He was able to work in them and through them. He wanted them to understand that He would dwell in them, and as they saw Him as Lord of the earth and sea and sky, the ground rocked and reeled as they saw the clouds rolling and heard the thunders rolling and that mystical trumpet sounding louder and louder; then it was they fell before Him.

He gives us at some time or other the vision of Himself. Anyone whom He is going to use greatly in His service, must have the brokenness before Him. Ezekiel saw the vision, Daniel saw the vision, Isaiah saw that glorious sight, the Lord high and lifted up, and He cried, “Woe is me, for I am undone.” He preached the gospel as we should call it before them. He had proclaimed to the people, “The ox knoweth his owner and the ass his master’s crib, but Israel doth not know, my people doth not consider. Come now and let us reason together, saith the Lord.” He taught and preached this before, but there came the moment when he saw the holiness of God, and he fell before Him and said, “I am undone,” and, brothers and sisters, what we need to-day is the vision of God’s holiness. May God give it to us.

It is more blessed to meet with God to-day and get right with Him in this sense than to have to meet Him presently. There is only one other place in the Bible where this expression is used: in the Book of Amos. God had said five times He had dealt with them, and then He said for all this they had not repented. He wanted that they should meet Him in His holiness—they were His people—and so it seems to me that we have to recognise there is but one God, and we have to deal with Him, and we are responsible to Him, and that there is a preparation necessary to meet Him. It is necessary to prepare to-day to meet God face to face through the Blood of Christ. If they had had the right vision of God, they would have gone right on and swept through the land of Canaan.

The third purpose was to give them a new commission. He wanted that they should have a sight of themselves and a sight of the Lord, a sight of His great salvation, and then that He would

give them a new commission or something they had never thought of before. Moses gave it to the people that they might prepare the Tabernacle that He might dwell among them.

What a victorious people we should be when God dwells among us! He meant that we should be so. He gave to Moses a new commission, that he should prepare a Tabernacle that He might dwell among them, and the plan was given to Moses and the pattern; the pattern and the plan were given to him there, and even the calling by name of those who should do the work was all given to Moses, and the equipment was given from God and the work which they were to do, the warm-hearted and the willing-hearted, it was all given to Moses in the mountain. It was a new commission for the future.

It seems to me that God has given us these days to come apart that we might first of all meet Him in His holiness, that we might have such a reverent sense of that holiness, that we may dwell before Him, sit before Him, wrapt in contemplation of His holiness, His majesty, His glory, His power, wrapt in contemplation of our God that He might give to us the new commission, for there is a new commission, and God will get people ready to receive that commission, but if we draw back and are afraid of His holiness, then He must get another people. But there is a commission, and it will be worked out according to the purpose of God.

Oh, may He grant that we will not fail Him at this time, but that we will meet with God during these days for His name's sake.

A Remedy for Ireland's Troubles.

Pentecostal Meetings in Ballymena.

By Rev. THOS. E. HACKETT, M.A.

A short account of Pentecostal work in Ballymena, in the North of Ireland, will be of interest to readers of "Confidence," following upon what was said in a recent issue of similar remarkable work in Belfast. This neighbourhood has been of deep and hallowed interest again and again in the religious history of Ireland. Here almost 1,500 years ago in the Valley of the Braid, on which the town of Ballymena now stands, and on the adjoining slopes of Mount Siemish, a young captive and slave boy of 16, later

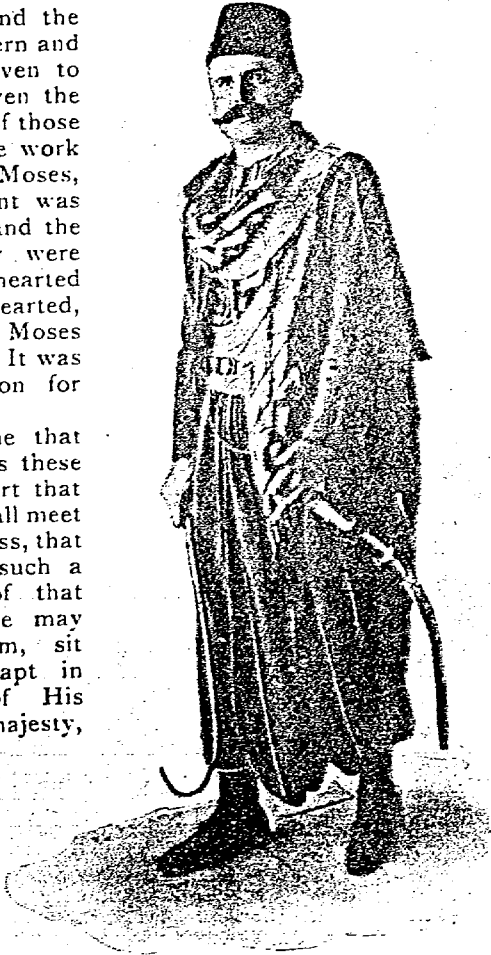
THE GREAT APOSTLE OF IRELAND, SAINT PATRICK, poured out his heart night and day in prayer to God, seeking His converting grace for himself and the mighty power of His Holy Spirit for the conversion of Ireland, still almost entirely pagan, to the faith of Christ, to which even then during his six years of captivity he was led to dedicate himself. How touching are his own words as found in his confession, or autobiography, a little document in rude Latin, but of surpassing interest, and regarded by the highest authorities as authentic, to be found in the Book of Armagh: "In a single day I have said as many as a hundred prayers, and before daylight used to rise to prayer in snow and frost and rain, and I felt no harm nor was there any sloth in me, because, as I now see, the Spirit was burning within me."

Again, as our readers are aware, this very neighbourhood was the scene of that remarkable IRISH REVIVAL OF 1859,

when the Spirit of God fell truly with Pentecostal Power and Fire, with manifestations, including that of speaking in tongues, so similar

to what we are witnessing now. Evidence of this was given in our last issue. And now once more we see the same power of the Spirit most mightily at work with these same surprising and miraculous gifts of the Holy Ghost, but in far more striking and abundant measure. Is it that the prayers and tears of bygone days have hallowed in a peculiar way that soil, and are still being held in remembrance before God?

It was in February, 1916, in a brief visit of five days, that Pentecostal work was opened up in



A JERUSALEM CAYASSE.

An official servant who walks before his master and makes ready his way by calling on the people to stand aside.

(A Remedy for Ireland's Troubles—continued.)

Ballymena by Mr. G. Jeffreys, followed by a Tent Mission at Easter, when in five weeks 120 souls were brought to Christ, 23 were baptised with the Holy Ghost, these following one another in rapid succession, two, three, four, five, night after night, and under

THE DIRECT ACTION OF THE BLESSED Spirit, without laying on of hands. The day after the tent was removed people were found weeping where it stood. The following Christmas the Town Hall, holding over 700, was taken, and with its annexe was filled night after night, when very helpful addresses were given by John Leech, K.C. (Dublin), many being turned away for want of room. One who came with a series of objections, as spokesman for many others, was so surprised to find all of these anticipated and convincingly answered in one address by Mr. Jeffreys, that he paid all expenses of the Town Hall, and declared himself ready to do so again for a fortnight if a similar convention were held.

A visit in August, 1917, gave convincing testimony to the depth and reality of the work. The Saturday Evening Prayer Meeting was a hallowed experience. Some thirty were present. One was praying audibly, yet all were assenting, or each one was quietly praying on his own behalf. As the voices rose and fell it was like the murmur of the sea, a sound as of many waters, a counterpart and anticipation of the glorious scenes and

HEAVENLY VOICES

of Rev. xix., 6—many tones, yet all blending in the most perfect harmony. A wonderful experience, yet often repeated in this wondrous Pentecost that our God has sent into our midst to show He can and “will do a new thing” as He has promised (Isaiah xliiii., 19) if we will have it and seek it. Well might one present at that hallowed scene say “There is fire here.” Yes, fire indeed! “The Holy Ghost and fire”—a holy fervour burning throughout the room. The prayer of a young girl who had received the Baptism, “May a burning desire for souls fill our hearts,” simply voiced the desire and prayer of all.

An open air, largely attended, in Castle Street followed (as always on Saturday evenings). A solemn address on “Be ye therefore ready” closed the meeting, but many enquirers remained to talk over what they had heard with a most intelligent interest. “It is not in the Prayer Book, this speaking in tongues,” said one, but was quite taken aback by the reply of an Episcopalian present: “It is in your service of to-morrow” (tenth Sunday after Trinity). A minister asked, “Do these converts stand?” “Look round,” said a lady worker in this circle in the open air, “here on every side are young converts standing firm for their Lord, longing for souls, and ready to give their testimony as opportunity offers.”

Rare indeed is it to find backsliding from Christ on the part of those who have received this blessing. Some may lose their first fervour, alas! how often due to the opposition of ministers and friends who have not gone far enough with their God to understand this wonderful blessing, but falling away from Christ is almost unknown. The truth is, this blessing gives a new stability, and is beyond a doubt the secret of real steadfastness. The full bottle will stand more firmly than the empty or half-empty one.

The Sunday afternoon meeting was held in the

Hall, an “upper room” meeting in spirit and numbers—some 120 in all—a remarkable sight to those on the platform. In front, girls and elder women, young men (a large proportion of those present) and old behind, all with such keen and earnest faces; those in front with a wonderful light on their faces and in their eyes, with a look in many cases sweet and fixed and solemn. With close attention every word was followed of an address based on Acts ii., 1, showing the true preparation for Pentecost lay in a Bethlehem, Nazareth, Jordan, Galilee, Good Friday, Easter and Ascension Day experience.

The address at 7:30 p.m., at a meeting larger but similar in spirit, was a beautiful unfolding of the Bride in Canticles. Her separateness, “Come away”; her attitude, “leaning”; her testimony, her attire, and her hope, “Make haste, my Beloved.” At the close

TWO SISTERS FROM WINNIPEG,

whose parents live near Ballymena, were remarkably under the Spirit's power. Kneeling, and with eyes closed in worship, the younger first in lovely song in the unknown tongue, with accompaniment with her fingers as on an instrument, and then the elder in similar song, exquisite in purity of tone, with fingers running up and down as on the strings of a harp—a heavenly and most entrancing sight, with such a rapt and holy look on their faces as though worshipping with Seraphim and Cherubim around the throne of God.

Between these meetings an invitation given to preach in the Parish Church was gladly accepted, with its opportunities of speaking from Acts i., of Calvary (“His Passion,” verse 3), Pentecost (verse 5), and the Lord's Return (verse 11); of the first and second as the only true preparation for the third, all three giving the starting point, pathway and goal of our Christian race.

IN A FARM-HOUSE.

In the course of the following week there was a most welcome opportunity for a visit, long desired, up the valley of the River Braid and the slopes of Mount Slemish, so hallowed by the footsteps and prayers of that young boy to whom Ireland by the grace of God was to owe so much. It was indeed felt to be holy ground. A young lady member of the band was of the mission party, who with another had been largely instrumental in opening up the work there. The story was a very instructive one. A meeting had been arranged in a large farm house. The owner at first refused to attend, owing to strong prejudices, excited by another mission formerly at work there. A little later he came in. The meeting seemed so hard and dry that the young lady proposed prayer, though feeling herself to be utterly empty. In a few moments she was under the mighty Power of God in tongues. Prejudices were dispelled; the work was at once seen to be of God. Nineteen were brought to Christ in a fortnight, nine in a later fortnight. The Tongues had fulfilled the Divine purpose of Acts ii. and 1 Cor. xiv., had awakened attention, solemnised the hearers, demonstrated the near presence of our God, and made room for the mighty work of the Spirit. It was most moving to hear the fervency with which that farmer, once so opposed, prayed for the work of God

IN THE BRAID VALLEY,

that in every home precious souls might be won, and living witness be raised up to testify to the full salvation for spirit, soul and body be had

now experienced.

Space allows for only a few words as to a later visit to Ballymena for a Christmas Convention. The Town Hall was again taken. Large numbers of seeking souls attended from Cullybacky, Finiskey and Portlengone, and places as distant as Coleraine and Randalstown. Some seekers had walked five, others seven miles, some even seven each way. The power of the Lord was manifestly present to heal and save and bless. It was a glad and glorious time, and it was good to have been there. The Elim Evangelistic Band is doing a great work, especially in the great capital city of the North of Ireland.

It is as true as ever that

THE ONE CURE FOR IRELAND'S WOES

is the Gospel of Christ. Only let it be a full Gospel, such as our brethren know and preach as a living experience—of pardon for sin, peace for the conscience, purity for the heart, and power for the life; a power of Pentecost as well for the mortal body as for the immortal spirit. All praise for ever be to our God for revealing these things to us. We are put in trust with this Gospel. Let us humbly and earnestly seek to be true to that revelation and that trust. Ireland needs the message; our brethren need our help in giving it in these great and populous centres in the North of Ireland. A larger hall is in the market in every way most suitable, but funds are lacking for the purpose.

Gifts on behalf of this most hopeful work will be gladly received by Pastor George Jeffreys, 3, University Avenue, Belfast, or by John Leech, Esq., K.C., 11, Herbert Street, Dublin, or Rev. T. E. Hackett, Shankill, Co. Dublin, members of the Council.*

T. E. H.

(Pentecostal Items—continued from page 49.)

"Paper is very difficult to obtain, and the price is very, very high."

The printer of "Confidence" sends this message to the Editor. Men are being "called up," so that the work of printing is increasingly difficult and more expensive. The many friends who appreciate "Confidence" are doubtless praying; and prayer has so far been wonderfully answered in the continued issue of our paper.

* * *

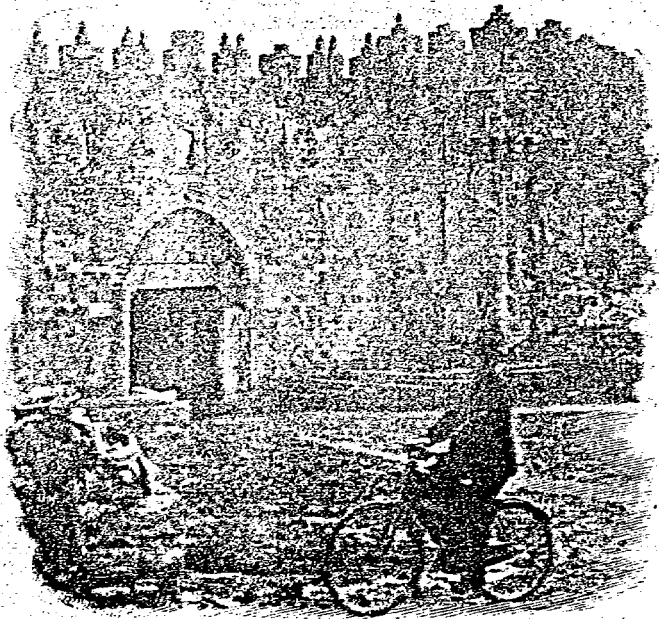
"REAL ANGELS AT MONS" is being again reprinted. This time with additional matter, and at the price of TWOPENCE. From U.S.A. comes a continual request for copies. It should be realised by friends in U.S.A. that all copies have to be sent to an agent in London authorised by the War Authorities to forward them abroad.

* Kindly send direct to the above, and NOT to the Editor of "Confidence."

(This is also the case with "Confidence.") This doubles the postage, and means also a fee to the official despatcher.

The Whitsuntide Convention in the Kingsway Hall, London, was surprisingly successful. In spite of an air raid the night before, the first meetings and all succeeding meetings were well attended. Addresses were given by the convener (Mr. Cecil Polhill), by Mr. E. W. Moser, Pastor Saxby, Bro. Smith Wigglesworth, Mr. Fred Johnstone, Pastor Stephen Jeffreys, Mrs. Crisp, Mrs. Walshaw, and Rev. A. A. Boddy. A noticeable feature in the London streets was the number of U.S.A. officers and men.

* * *



AT JERUSALEM.

After journeying across the Plain of Sharon and up the Judean Mountains, the cycling journey ended at the Holy City. This is the Damascus Gate. The "Green Hill" is a few yards to our left.

One of the Editor's daughters is now in France, in Y.W.C.A. work among the W.A.A.C. Her address is Miss J. V. Boddy, Y.W.C.A., care of Y.M.C.A., B.A.P.O. 2, B.E.F., France. She would welcome letters from her friends.

* * *

The Editor has been preaching for six Sundays at Rothbury, in Northumberland. A Memorial Service for men who had laid down their lives in this time of war was greatly appreciated. Lord Tennyson's words were touchingly sung—

"Though from out our bourne of time and place
The flood may bear me far,
I hope to see my Pilot face to face
When I have crossed the bar."

THE PENTECOSTAL MISSIONARY UNION.

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

The Pentecostal Missionary Union (or "P.M.U.") for Great Britain and Ireland dates its commencement from a meeting held in All Saints' Vicarage, Sunderland, on January 9th, 1909, when a Council was formed. Mr. Cecil Polhill, of Howbury Hall, Bedford, was chosen as President, Mr. T. H. Mundell, 30, Avondale Road, Croydon, is Hon. Sec., Mr. Ernest Wm. Moser, Hebron, St. David's Road, Southsea, is Hon. Treasurer and Missionary Box Secretary, the Rev. A. A. Boddy is Editorial Secretary, and other acting members of the Council are Mr. John Leech, K.C., 11, Herbert Street, Dublin; Mr. H. Small, 47, Belvedere Road, Upper Norwood, London, S.E.; Mr. Smith Wigglesworth, 70, Victor Road, Bradford; and Mrs. Crisp, Florence House, Heathfield, Sussex.

MISSIONARIES. INDIA.—United Provinces: Mr. and Mrs. J. H. Boyce, Miss G. Elkington, Miss B. Jones, Miss C. White. Bombay Pres.: Miss C. Skarratt, Miss M. A. Thomas. CHINA.—Yunnan-fu, Yunnan: Rev. Allan and Mrs. Swift, Mrs. A. Williams, Mrs. Trevitt, Mr. and Mrs. Boyd, Miss Cook, Miss Tyler, Miss Waters, Miss E. Biggs, Miss J. Biggs, Miss Waldon, Mr. and Mrs. Lewer, Mr. Leigh, Likiang: Mr. and Mrs. Kok, Miss Scharien, Miss Agar, Mr. Klaver.

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

NATIVE EVANGELISTS IN CHINA. Pastor Allan Swift appeals for help up to about £17 a month (*extra*) for the employment of capable Chinese evangelists. (This could be given even in small sums.) The P.M.U. Council is anxious that gifts for native work should *supplement* and not take the place of much-needed support for the missionaries already sent out. Will friends send this help also to our Hon. Treasurer, Mr. E. W. Moser (and not to the Editor of "Confidence").

* * *

Bro. D. Leigh writes: "The roads are again very bad to travel, owing to large bands of robbers. On our way from Fuhming to Lotsi, twenty-six armed soldiers were sent to escort us. A band of robbers was seen and a few shots exchanged, but on seeing we had a well-equipped escort, the robbers were soon hidden in a mass of trees and shrubberies. Prayer is asked for, as this robber menace is often a hindrance to those of a timid nature. There are some workers who simply dare not face the tremendous excitement which it entails. I do not speak of any of our workers, for, praise the Lord, our lady workers are as undaunted as the men, and ready to go anywhere if need arises. But even for us it is very expensive, as the soldiers naturally look for a little reward. Please pray that, as far as possible, it may be stamped out. . . The Lord took us safely through and back again, and at each place we had a sweet refreshing time."

INDIA.

Bro. Boyce married to a Canadian Pentecostal Sister.

Many thanks for your kind letter and your interest in me shown by your continual prayers for me. Please continue to pray for me, because we cannot live in India without your prayers. And God has shown me lately how good He is to me in raising up friends to always pray for me. So please always remember to pray for us now; I say us, because I am now married to a godly young Pentecostal missionary from Canada. She is a real helpmate to me here in this dark land of India. In this land it is so hard to be alone, and the Bible you know says that two are better than one (see Eccles. iv., 9).

We were married on the 23rd January, 1918. We now live at the address given below, so please make a note of it for future use.

I have been touring the villages with another missionary and Indian helpers. We had four large pictures with us. On the first was the photo of an Indian, and over His breast was painted a very large human heart, and inside the heart were pictures of different animals such as the lion, rat, dog, etc., showing that such like natures are found in the natures of men. Thus the Indian knew the natures of these animals well, especially the rat, he is

THE GREAT THIEF IN INDIA which every Indian knows to his loss. So thus we could tell them that men are also thieves, and God says, "Thou shalt not steal," and so on; the explanation would be made, so that the people by ear and eye were taught. In the top corner was the photo of an evangelist, which we would explain as Jesus Christ pleading with the sinner to turn from the error of his ways and be saved. For the evangelist held the Bible in his hand and was in a pleading attitude. In the other corner was a dove, type of the Holy Spirit, waiting to come in and turn or change the heart of the man (in the centre of the heart was a picture of Satan, who we explained was the author of all these evil natures), and turn the devil and all these evil natures outside

and give the man liberty. At the end of each picture's explanation we would sing suitable hymns. The first picture ends with the man unwilling to be wrought upon by the grace of God for saving and cleansing. So he in the second picture is seen dying in his sin, and

SATAN IS SEEN

taking away his soul into hell, and in hell some demons are seen throwing it into the flames.

The third picture shows another Indian who has accepted the Lord Jesus as his Saviour and Sanctifier. It is the same kind of picture as the first with the Indian and the large human heart, only, of course, with some changes. In this one the dove has taken the place of Satan inside the heart, and, of course, the devil and all the animals are seen outside going away, and the devil looks very angry because he has had to give up his throne to the Lord Jesus. So the man is seen with a changed new heart through the blood of Christ and the man's faith in that blood for cleansing.

The fourth picture shows this man dying, and after death two angels bearing his soul upon the clouds for their chariot to heaven.

So that by ear and eye we have plainly shown to them God's way of salvation. Now I ask that you will continue to pray that God's good seed shall soon bear fruit in their hearts. We value your prayers.

One Sunday morning I got up and, packing a few Indian chapatties in a cloth, I started out for an all-day preaching plan. Such a blessed time as I walked from village to village preaching and singing the Gospel, with one Indian helper to help me to sing. That day I visited five villages, stopping in the midst of one, after asking for a drink of water to eat my food with, to show the people that I was eating their kind of food, so that I might get into their confidence. Such liberty was given me to speak that at times I forgot I was speaking in Hindustani, and when I had finished how good it was to hear some say, "This is a good thing to hear." And on another day, following the same routine of carrying a few chapatties, to find one old man go in and bring me out two eggs as a gift, and in another village to see an old man at the close of my address close his two hands and say, "Sir, I will believe." Such is the joy one gets as he goes from village to village telling of Christ and His power to save. So please continue to pray; the harvest surely will come.

Remaining faithfully,

Yours in His service.

MR. & MRS. J. H. BOYCE.

Goshainganj,

Fyzabad District,

United Provinces, India.

ORGANISED OPPOSITION

to the Preaching of the Gospel in India.

The Festival of the Monkey God.

MISS GRACE ELKINGTON.

Ajodhya is the reputed birthplace of Ram, a favourite god of the Hindus, and supposed to be an incarnation of the second person of the Hindu Trinity. It is a noted place of pilgrimage, and is

visited by people from all over India. It is pre-eminently a city of temples, and apart from them there are but few points of interest in the place. Foremost among these temples is a large one bearing the name of Hanuman,

THE MONKEY GOD,

who, in the story of Ram, is said to have helped him in crossing over to Ceylon to rescue his wife from the demon king of Ceylon. This temple is a massive building standing on elevated ground, and is in the shape of a fort with circular bastions at each corner. It has a large community of priests, of whom about 150 are in residence, the rest being on pilgrimage to the various shrines in India. They are very wealthy, owning revenue free lands in the Fyzabad and other districts; they also carry on an extensive trade as money-lenders and dealers in elephants; and besides all this, their revenue from the offerings made by the pilgrims is very large.

At the back of the temple is a big piece of land with some beautiful tamarind trees. Under one of these we pitched our tent, close by an old well. How little and insignificant our encampment looked under the shadow of that great temple! and that was only one of many. It would take too long to attempt a description of some of the other temples, besides, it is not necessary. One does not like to talk about the works of the devil, except as one has to tell the Lord's people a little, that they might the better know how to pray. The priests passed to and fro. On one occasion, in the spring of 1914, we had come into conflict with them by pitching our tent too near their domains, and close by the well from which they are in the habit of drawing their water; so this time we were careful not to do so, and they left us more alone.

We went to Ajodhya in ignorance of what had been developing there of late, for it is two years now since we last attended a *mela* there; and yet the Lord had been preparing us so wonderfully beforehand, praise His Name! The thoughts that had been in my heart are those which the apostle expresses to Timothy in 2 Tim. ii., 22-25: "But foolish and ignorant questionings refuse, knowing that they gender strifes. And the Lord's servant must not strive, but be gentle towards all, apt to teach, forbearing. In meekness correcting them that oppose themselves, if peradventure God may give them repentance unto the knowledge of the truth." (R.V.)

A Wesleyan lady joined us, and we welcomed her gladly with us. On Saturday we went from here and settled in camp. Sunday was spent as a day of quiet and prayer. On Monday she joined us, and the very first time we walked down the main street of the town we came upon a small crowd, and there was

MR. BOYCE PREACHING IN HINDUSTANI

—the first time we had seen him since his arrival in India. Two other Pentecostal brothers were with him, Mr. Blakeney from Bahraich, and another whom we did not know. How glad we were to see them!—and quite a small crowd of Indian Christians from Bahraich and another Pentecostal station close to the Nepal border, were also in Ajodhya. The next morning two Pentecostal sisters from the other side of the river also joined us. "What a lot of Pentecostal people have come here this year," I thought, and wondered in myself why. Later on I understood and praised God.

(Pentecostal Missionary Union—India—continued.)

Wednesday was the great day of the *mela*, but all day Tuesday we were busy among the crowds, as well as on Wednesday. Ajodhya has changed much since I have known it these last six years. Yes, things in India are working towards a crisis. We found there what I had never met with in the place before. There had always been opposition to the preaching of the Gospel, but the opposition came from individuals, or, at the most, two or three together; but this year we found a pre-arranged, organised, systematic opposition. It had started the year before, we were told, but in one year it had doubled in strength and power. Numbers of young men were appointed to various duties, and wore badges to distinguish them. They were to help the pilgrims in whatever case of need they might come into contact with, but a great part of their work was to stop the Gospel being preached. They were in such large numbers that one met with them everywhere, and one of their duties was to prevent the women from being able to listen to the Gospel.

We had no Indian Biblewoman with us, just us five missionaries, and our purpose was to reach the women; their purpose was to prevent us. Who was going to win? Verily there was more than a mere arm of flesh with them. The adversary was there, warring against Jesus, but with us was our Jehovah-Saviour to whom all power has been given, and who is exalted far above all. I am so glad. Hallelujah! How we proved it those two days. His love is reaching out to these poor women, and He is longing for them to know.

On the Tuesday we went down to the sand by the river side and sang the hymns, and were able to speak to many in the midst of opposition. During the afternoon

THE OPPOSITION INCREASED.

We had been warned that one of their objects was to try and raise an altercation that would lead to a quarrel, so that they might be able to make a case in court, and to request that in future all preaching of the Gospel should cease at the time of these *melas* in Ajodhya. And the Lord kept us smiling all the time, praise His Name! The poor things have not realised that we have come to tell them of the love of Jesus, not to quarrel with them.

At one time during the afternoon Miss Jones and I found ourselves surrounded on all sides by a crowd of men who pushed and pressed in upon us, and poured their questions on us. We quietly tried to move out, for we did not believe that we were to argue with men who had come with perhaps pre-arranged questions, and who seemed filled with an enthusiasm to believe a lie. Are not these very things one of the signs of the last days? For years the Gospel has been preached at Ajodhya, and many of these men must have heard it often, but they have not received the love of the truth, and has there not come to some of them a strong delusion (R.V., "a working of error") that they should believe a lie? Their conduct would give one the impression that it was so. Perhaps not all, for there might have been some among them who, although they were carried away with an enthusiasm, yet understood little of what they were doing, but were simply following their leaders. But one could see how terribly possible it was for others to be thus deluded,

They laughed at us as we quietly withdrew, and shouted victory to one of their gods, but we went on to look for more women, even the ones and twos if we could not get the crowds; and we did not feel downhearted during those times when we only had a few; we remembered the story of the one who talked at the well with Jesus—only one, but great possibilities in that one. By the river side we came upon two beggar women sitting on the sand, one of whom had an enormous goitre. We wondered how she was able to live at all with such a thing, and pitied her. We sat down near and addressed these two. Others came, even a few men drew near and sat close by. The beggars listened and understood, and the goitre one repeated the name of Jesus as we prepared to leave. Some men on the outskirts of the crowd laughed, but never mind, "He raiseth up the poor out of the dust, and lifteth up the beggar from the dunghill, to set them among princes, and to make them inherit the throne of glory." That is the kind of Saviour we have to witness to.

On our way back to our tent the three brethren joined us, and Mr. Blakeney related an experience they had had on Sunday, when an excited mob had gathered round them,

ARMED WITH BIG STICKS;

but the Lord's delivering and keeping power was there, so not one of them was attacked, praise God! We passed a crowd on the roadside listening quietly and attentively to a man who was speaking from the verandah of a house. His head was raised just a little above the heads of the crowd, so we could see him without having to push our way in. As we passed I heard him say: "And if they tell you that Jesus Christ saves from sin, let me shew you a picture of Jesus Christ;" and he produced a picture. I was not able to distinguish it clearly in passing, and we did not want to stop and draw attention, for the crowd knew what we were; but Mr. Blakeney saw it and told me. Earlier in the day one of the Indian Christians had described the picture to me, as he had seen it. It was a representation of Jesus hanging with a rope round his neck, hanged on a kind of gallows. The devil's lie again. Cast all the calumny and dishonour upon Him that he can in the eyes of these people, and yet at the same time

DO AWAY WITH THE BLOOD.

Yes; not only is Jesus not wanted, not only have they organised to prevent the poor and ignorant from being able to hear the story of His love, but they are even holding open-air meetings to preach against Him, and it is Jesus, Jesus, Jesus, who is the subject of their preaching. I heard a man again the next day also preaching to a crowd. Twice I passed the spot; each time I just walked on and appeared not to take notice, by not looking at him. I did not want to draw his attention and give him the opportunity of saying evil things about our holy Lord with the satisfaction in his heart that I was hearing him. Yet I listened closely for every word. Once I heard him say: "And they say that He was offered for sin." The next time it was "save yourselves from Him." Lies are told against Jesus, monstrous lies.

Oh, yes; they have not received the love of the truth, and the day on whose confines we seem to

be looks as though it has already dawned for some of them "with all deceit" (2 Thess. ii., 10). This will yet grow and develop until he is revealed whose coming is according to the working of Satan, with all power and signs and lying wonders. Oh, that God would lead some to pray for the poor ignorant masses whom such men are seeking to lead astray. How truly these words, which I read somewhere years ago, seem to describe them: "Hearing their one hope with a vacant wonder, vainly contented with a show of things." This is the India I know best. I have heard of another India, of an India which is reaching out her arms and is hungry for the glad tidings of a Saviour's love, but I can only speak of that which I know, and testify of that which I have seen.

From the beginning of the last day to its close, as long as we were out,

A YOUNG MAN WITH AN EVIL FACE followed us, but his mouth was shut. Who else but the Lord could have done it? There was opposition from an old man, but he was silenced; and we went from group to group, and sang and talked, and the women listened. It was just wonderful. One of the sisters of the day before, from across the river, joined us again, and brought with her a lady who was desirous of meeting us, and who seemed to bring the fragrance of heaven with her.

A middle-aged woman sat in one group. She had evidently heard the Gospel before, for she was familiar with one of the hymns we sang, and followed it attentively all through. She listened as we spoke, with the tears running down her face. "There is no peace," she said, "no peace in all we do"—a dissatisfied soul, desiring she herself hardly knew what. We have been led to pray for her since, that she might lay hold of the words she heard from our lips that Jesus gives peace to all who truly come unto Him.

"When Christianity assumes an aggressive attitude," wrote George Bowen, "the first result is a great exhibition of Satan's power. Satan's power, to be manifested must be assaulted." Well, we are seeing a little of Satan's power manifested, but while it makes us cry out unto God the more, yet it need not discourage us; for the Lion of the tribe of Judah hath prevailed. We have seen a little of His power prevailing in us; we shall yet see the mighty manifestation of His power shewn in the utter destruction of Satan and his evil power. If the coming days should bring a greater exhibition of Satan's power in India, it will only be to the end that it might be utterly destroyed, and it will make us long more fervently than ever for the coming of Jesus to set up His everlasting kingdom. Blessed day when there shall be rejoicings in heaven because "The kingdom of the world is become the kingdom of our Lord and of His Christ, and He shall reign for ever and ever."

CHINA.

News from Miss Biggs.

For some months on different occasions one has been planning to come to the cities of Linan and Shih-P'ing, but for various reasons was hindered, one being that the official would not give his consent, owing to the roads being infested

with robbers. Meantime our hearts were going out to these needy parts in prayer that God would prepare hearts for the message. Through the goodness of God the way was opened, and now we rejoice to see how He has abundantly answered prayer.

Seeing we have no premises here as yet, a native woman helper and I are staying at an inn. Since coming to Shih-P'ing, three weeks ago, we have made many friends. Soon after breakfast each day they come to bring us to their homes, and we go from house to house with usually a crowd following. The neighbours also gather, so that we have a crowd of listeners. This continues until about 6 p.m. They often press us to remain and dine with the family; then on returning to the inn we often find others awaiting us.

A TRIP ACROSS A LAKE.

The following will show how friendly they are. Three women asked us if we would cross the lake with them. Having consented they invited other twelve. The appointed day having arrived, we found ourselves in the midst of an enthusiastic group, making our way to the waterside, where tribeswomen were waiting with a primitive boat to row us out. With hills on each side, above the azure sky, around the pretty blue lake and the sunshine, together with the opportunity of conversing with these heathen women about the Creator of all, our hearts were filled with adoration. When we reached the shore, some busied themselves to prepare lunch, while others were occupied in learning to sing their first hymn.

Some may ask what has such an outing to do with the preaching of the Gospel? One may answer that it belongs to the things that fall out to the furtherance of the Gospel. To win the friendship and confidence of the natives is no doubt a preparing of the way for "the revelation of Jesus Christ."

We hope that in the near future there shall be a chapel in this city, where the many tribes and Chinese around shall be able to worship God. It is gratifying to see that the fame of the Lord is spreading. When passing along the streets we hear the people say to one another, "They have come to preach Jesus, the true God." So His kingdom shall come. Hallelujah!

Yours for lost souls,

E. M. BIGGS.

Shih-P'ing.

Yunnan.

China.

List of Contributions received during April, May and June, 1918.

	APRIL.	£	s.	d.
Tonypandy Assembly (towards the sup- port of Mr. Johnstone)	3	0	0	
Receipt No. 2360	0	10	0	
" 2361, S.C.O.M. Fund	1	0	0	
" 2362	1	2	6	
" 2363	1	0	0	
" 2364	0	10	0	
" 2365	1	0	0	
" 2366, Box	5	17	6	
" 2367	10	0	0	
" 2368	20	0	0	
" 2369	50	0	0	
Bradford Conference	180	0	0	

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

George Street Mission, Derby	2 15 0
Receipt No. 2372	0 8 0
" 2373	0 10 0
" 2374, Box	1 0 0
" 2375	1 0 0
Hove Prayer Circle, Box	2 0 0
Receipt No. 2377 (for Women's Training Home)	3 5 0
Receipt No. 2378	0 5 0
" 2379, Box	1 7 0
Church of God, Kilsyth (towards the support of the Misses Biggs, Mrs. Trevitt and Mrs. Williams)	4 0 0
Hornsey Assembly, Boxes	2 4 0
Music Band, Belfast	2 13 6
Receipt No. 2384, Anonymous (towards the support of Mr. Lewer)	0 10 0
Receipt No. 2385 (towards support of native evangelist in China)	0 10 0
Receipt No. 2386	7 0 0
" 2387	0 10 0
" 2388, Anonymous (for Mr. Kok's new building, Likiang)	3 0 0
Lewisham Mission	0 16 0
Pentecostal Baptist Church of Emmanuel, Plymouth, Boxes	8 2 9
Coatbridge Mission	2 12 0
Emsworth Sunday School	0 5 0
Receipt No. 2393	10 0 0
" 2394	2 10 0
Receipt No. 2395, Box	2 0 0
Horden Assembly, Boxes	3 10 0
Porth Assembly, Boxes	1 0 0
Receipt No. 2398	4 0 0

MAY.

Receipt No. 2399	0 10 0
Sion College Own Missionary Fund	17 15 6
Receipt No. 2401, Box	1 9 0
Cherry Tree Sunday School (towards the support of Miss Biggs)	1 0 0
Receipt No. 2404 (for the Women's Training Home)	1 0 0
Bush Hill Park Assembly, Box (towards the support of the Misses Biggs and Walden)	0 10 0
Receipt No. 2406 (towards the support of Mr. Boyce and Miss Skarratt)	10 0 0
Receipt No. 2407	0 10 0
Ystalyfera Assembly	2 8 0
Receipt No. 2409	0 2 6
Eliam Gospel Hall, Lytham	3 18 0
Receipt No. 2411	0 10 0
" 2412	0 15 0
" 2413	5 0 0
" 2414	15 0 0
" 2415	5 0 0
" 2416	2 16 0
" 2417	0 10 0
" 2418 (towards the support of the Misses Biggs)	2 0 0
London Conference	160 1 1
" Sale of Jewellery	7 0 0
" (Gift for Miss Elkington)	0 10 0

"Stirling" (towards the support of Mrs. Trevitt and Mrs. Williams)	4 0 0
Receipt No. 2424, Box	0 2 6
" 2425, Box	1 8 0
Brookshaw Street Mission, Bury	2 10 0
Receipt No. 2429	0 7 0
" 2430, Box	0 14 0
" 2433	0 10 0

Sion College Own Missionary Fund	8 5 10
Receipt No. 2436	1 0 0
All Saints' Women's Bible Class, Sunderland	7 0 0
Leith Assembly	3 10 0
Church of God, Kilsyth, Box	4 10 0
Sabbath School, Kilsyth (towards the support of Mr. Kok)	1 0 0
Brookshaw Street Mission, Bury	8 10 0
Receipt No. 2442	0 10 0
" 2443	3 3 0
" 2444, Box	0 7 0

JUNE.

Receipt No. 2445	5 0 0
Emsworth Sunday School	0 10 0
Gienmar's Pentecostal Mission	2 0 0
Receipt No. 2448	5 0 0
Full Gospel Assembly, Hopeton Street, Belfast, Boxes	8 10 0
Receipt No. 2450	5 0 0
" 2451	0 10 0
Sunderland Boxes	14 6 0
Southsea Assembly, Box	17 0 0
Receipt No. 2456	3 0 0
" 2457	1 0 0
" 2458	0 6 6
Carlisle Meeting	2 5 0
Receipt No. 2460 (towards work in Africa)	1 0 10
Crosskeys Assembly (towards work in China)	6 0 0
Dunblane Assembly	2 0 0
Receipt No. 2466 (for substitute in India)	15 0 0
" " (for evangelist in India)	2 10 0

£718 4 0

SPECIAL GIFTS.

Tonypany Assembly—	
For the outfit of Miss Humphreys	1 0 0
" " Miss Eaton	1 0 0
" " Miss Rees	1 0 0
Cranmer Hall Mission, Winton—	
For the outfit of Miss Johnson	1 1 0
Duddeston Hall Assembly, Birmingham—	
For the outfit of Miss Hodgetts	31 0 0
Maesteg Assembly, Boxes—	
For the outfit of Miss Eaton	1 18 4
" " Miss Rees	1 18 4
" " Miss Humphreys	1 18 4
Ferndale, Boxes—	
For the outfit of Miss Humphreys	1 8 0
Church of God, Ferndale, Box—	
For the outfit of Miss Humphreys	1 10 5
Gorseinon Assembly—	
For the outfit of Miss Eaton	3 0 0
" " Miss Rees	3 0 0
" " Miss Humphreys	2 0 0
Bethel Mission Hall, Kenfig Hill—	
Towards the passage of Mr. Johnstone and party	2 15 0

£54 9 5

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.)

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