

No. 135.

OCTOBER-DECEMBER, 1923.

“CONFIDENCE”

EDITED BY

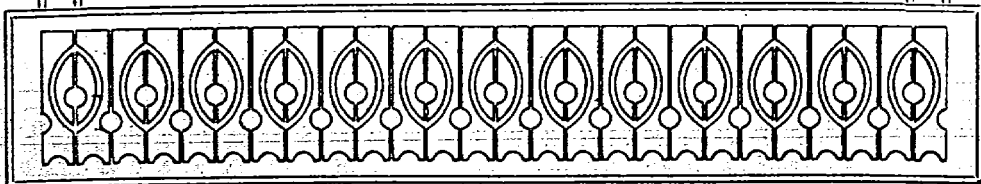
ALEX. A. BODDY,

PITTINGTON VICARAGE, DURHAM, ENGLAND.



By the courtesy of the Editor of "Flames."

BRO. JAMESON AND INDIAN.



ONE PENNY.

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RECEIPTS.	£	s.	d.	EXPENDITURE.	£	s.	d.
Subscriptions as above ...	19	16	1	"Confidence," 135th Issue ...	21	12	6
Discount		5	6	Postage—(estimated) and despatching	6	15	0
Adverse Balance ...	34	17	2	Adverse Balance from 134th Issue ...	26	11	3
£54 18 9				£54 18 9			

PERSONAL NOTES.

Our brother, Mr. Smith Wiggiesworth, has set off on another world-journey. He has received an urgent message to travel to New Zealand to hold further revival meetings. On his way he is addressing assemblies at Montreal and at Vancouver. British Columbia. He is a brother of mighty faith. We print one of his sermons in this issue. He will be thankful for our prayers.

The wedding of the Editor's older daughter (Mary Vazeille Boddy) and the Rev. Reginald Taylor was in every way a touchingly beautiful event. The August sun shone upon a perfect scene, whether in the old Church (crowded to the doors), or on the lawn under the Vicarage trees where so many happy Christian guests gathered from far and near for the "Reception" before the Rev. and Mrs. W. R. O. Taylor left for the Yorkshire moors.

We realised the Divine Presence very graciously during the solemn service, when the bride's father joined them together and her happy mother looked on in tender love. The bride's sister and the bridegroom's sister were the two bridesmaids.

The newly-married ones sang with us all these beautiful words:—

Thou wilt shew us, Mighty Father,
 Step by step, the wondrous way;
 Side by side, thro' time's long twilight,
 Press we to the dawning day.

Side by side, we know not whither,
 But with Whom, we know full well;
 Side by side, henceforth for ever,
 With Thee, veiled Emmanuel.

They are settled down now at 35 Eden Grove, Holloway. The Church Missionary Society has accepted them, and located them to work under Bishop Cassels in Western China, in the Szechuan Province. They are to sail early in the coming year. Rev. W. R. O. Taylor takes his bride back to the neighbourhood of his child days. His father had his station in these parts.

The Return of the Jews to Palestine.

DISAPPOINTMENTS.

1.—A promise was given to the Jewish people through Lord Balfour that a National Home should be provided for them in Palestine.

2.—British soldiers, paid by British taxpayers, conquered the Turks and took possession of the Holy Land.

3.—The League of Nations endorsed their action.

4.—Then it was realised that Palestine had already a population of 757,182, of whom 590,890 were Syrian Arabs whose ancestors for long centuries had tilled the land. They object very strenuously to being ruled over by Jews or Jewish influence.

5.—They assert that a promise was given them by representatives of the British Government, before the Balfour declaration was made, that they should be protected and should enjoy their land.

6.—Jews arriving in the Holy Land are said to have acted as if they were the masters, and that the Syrians must prepare to depart.

7.—Bloodshed and riots took place. Some of the Jews from Russia introduced Bolshevist teaching. Not only religious Jews arrived, but also quite a different kind who were provocative and arrogant. They were largely from Poland and Russia.

(Continued on page 107.)

"CONFIDENCE."

No. 135.

PITTINGTON, -DURHAM.

Oct.-Dec., 1923.

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

HELP, KEEP, GUIDE, USE.

HELP ME, O blessed Saviour,
To grow in grace like Thee;
Oh! make me pure and holy,
As Thou would'st have me be.
HELP, Lord, and strengthen by Thy grace,
Until I see Thee face to face.

KEEP ME, O strong Deliverer,
By Thine own mighty hand,
Against the powers of evil,
Strong in Thy strength to stand.
KEEP me, and shield me by Thy grace,
Until I see Thee face to face.

GUIDE ME, O gracious Shepherd.
Oh! lead me in Thy ways;
My heart fill with Thy gladness,
That I may sing Thy praise.
GUIDE Thou me daily by Thy Grace,
Until I see Thee face to face.

USE ME in Thy glad service,
Unworthy though I be;
That soul, now lost in darkness,
May soon be led to Thee.
USE me, dear Master, by Thy grace,
Until I see Thee face to face.

To be sung to tune No. 433 Alexander's Hymns.

W. GLASSBY.*

"Deliverance to the Captives."†

BY BRO. SMITH WIGGLESWORTH.

Our precious Lord Jesus has everything for everybody. Forgiveness from sin, healing of diseases and the fulness of the Spirit all come from one source—from the Lord Jesus-Christ. Hear Him who is the same yesterday, to-day, and forever as He announces the purpose for which He came: "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 broken-hearted, 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."

Jesus had been baptised by John in Jordan, and the Holy Spirit had descended in a bodily shape like a dove upon Him. Being full of the Holy Ghost, He had been led by the Spirit into the wilderness, there to come off more than conqueror over the arch-enemy. Then He returned in the power of the Spirit to Galilee and preached in the synagogues, and at last He came to His old home town, Nazareth, where He announced His

mission in the words I have just quoted. For a brief while He ministered on the earth, and then gave His life a ransom for all. But God raised Him from the dead. And before He went to the glory He told His disciples that they should receive the power of the Holy Ghost upon them, too. Thus, through them, His gracious ministry would continue. This power of the Holy Ghost was not only for a few apostles, but even for them that are afar off, even as many as our God should call (Acts ii., 39), even for us away down in this twentieth century. Some ask, "But was not this power just for the privileged few in the first century?" No. Read the Master's great commission as recorded by Mark, and you will see it is for them that believe.

After I had received the Baptism of the Holy Ghost—and I know that I received, for the Lord gave me the Spirit in just the same way as He gave Him to the disciples at Jerusalem—I sought the mind of the Lord as to why I was baptised. One day I came home from work and went into the house and my wife asked me, "Which way did you come in?" I told her that I had come in at the back door. She said, "There is a woman up-

* 9d. per doz. post free, from W. Glassby, Renhold, Bedford. Profits for Missionary Work in China. (Also other poems.)

† Reprinted from "The Pentecostal Evangel, Springfield, Missouri, U.S.A."

("Deliverance to the Captives"—continued.)

stairs and she has brought an old man of eighty to be prayed for. He is raving up there, and a great crowd is outside the front door, ringing the door-bell and wanting to know what is going on in the house." The Lord quietly whispered, "This is what I baptised you for."

I carefully opened the door of the room where the man was, desiring to be obedient to what my Lord would say to me. The man was crying and shouting in distress, "I am lost! I am lost! I have committed the unpardonable sin. I am lost! I am lost!" My wife said, "Dad, what shall we do?" The Spirit of the Lord moved me to cry out, "Come out, thou lying spirit." In a moment the evil spirit went, and the man was free. Deliverance to the captives! And the Lord said to me, "This is what I baptised you for."

There is a place where God, through the power of the Holy Ghost, reigns supreme in our lives. The Spirit reveals, unfolds, takes of the things of Christ and shows them to us, and prepares us to be more than a match for Satanic forces.

When Nicodemus came to Jesus he said, "We know that Thou art a teacher come from God; for no man can do these miracles that Thou doest except God be with him. Jesus said to him, Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God." Nicodemus was struck by the miracles wrought, and Jesus pointed out the necessity of a miracle being wrought with every man who would see the kingdom. When a man is born of God, is brought from darkness to light, a mighty miracle is wrought. Jesus saw every touch by God as a miracle, and so we may expect to see miracles wrought to-day. It is wonderful to have the Spirit of the Lord upon us. I would rather have the Spirit of God on me for five minutes than to receive a million dollars.

Do you see how Jesus mastered the devil in the wilderness? He knew He was the Son of God and Satan came along with an "if." How many times has Satan come along to you this way? He says, "After all, you may be deceived. You know you really are not a child of God." If the devil comes along and says that you are not saved, it is a pretty sure sign that you are. When he comes and tells you you are not healed, it may be taken as good evidence that the Lord has sent

His word and healed you. The devil knows that if he can capture your thought life, he has won a mighty victory over you. His great business is injecting thoughts, but if you are pure and holy you will instantly shrink from them. God wants us to let the mind that was in Christ Jesus, that pure, holy, humble mind of Christ, be in us.

I come across people everywhere I go who are held bound by deceptive conditions, and these conditions have come about simply because they have allowed the devil to make their minds the place of his stronghold. How are we to guard against this? The Lord has provided us with weapons that are mighty through God to the pulling down of these strongholds of the enemy, and by means of which every thought shall be brought into captivity to the obedience of Christ. The blood of Jesus Christ and His mighty name are an antidote to all the subtle seeds of unbelief that Satan would sow in your minds.

In the first chapter of Acts, we see that Jesus gave commandment to the disciples that they should wait for the promise of the Father, and He told them that not many days hence they would be baptised with the Holy Ghost. Luke tells us that he had written his former treatise concerning all that Jesus began both to do and teach. The ministry of Christ did not end at the Cross, but the Acts and the epistles give us accounts of what He continued to do and teach, through those whom He indwelt. And our blessed Lord Jesus is still alive, and continues His ministry through those who are filled with His Spirit. He is still healing the broken-hearted and delivering the captives through those on whom He places His Spirit.

I was travelling one day in a railway train in Sweden. At one station there boarded the train an old lady with her daughter. The old lady's expression was so troubled that I enquired what was the matter with her. I heard that she was going to the hospital to have her leg taken off. She began to weep as she told me that the doctors had said that there was no hope for her except through having her leg amputated. She was seventy years old. I said to my interpreter, "Tell her that Jesus can heal her." The instant this was said to her, it was as though a veil was taken off her face, it became so light. We stopped at another station and

the carriage filled up with people. There was a rush of men to board that train and the devil said, "You're done." But I knew I had the best proposition, for hard things are always opportunities to get to the Lord more glory when He manifests His power. Every trial is a blessing. There have been times when I have been pressed through circumstances and it seemed as if a dozen road engines were going over me, but I have found that the hardest things are just lifting places into the grace of God. We have such a lovely Jesus. He always proves Himself to be such a mighty Deliverer. He never fails to plan the best things for us.

The train began moving and I crouched down, and in the name of Jesus commanded the disease to leave. The old lady cried, "I'm healed; I know I'm healed." She stamped her leg and said, "I'm going to prove it." So when we stopped at another station she marched up and down, and shouted "I'm not going to the hospital." Once again our wonderful Jesus had proven Himself a Healer of the broken-hearted, a Deliverer of one that was bound.

At one time I was so bound that no human power could help me. My wife was looking for me to pass away. There was no help. At that time I had just had a faint glimpse of Jesus as the Healer. For six months I had been suffering from appendicitis, occasionally getting temporary relief. I went to the mission, of which I was pastor, but I was brought to the floor in awful agony, and they brought me home to my bed. All night I was praying, pleading for deliverance, but none came. My wife was sure it was my home call, and sent for a physician. He said that there was no possible chance for me—my body was too weak. Having had the appendicitis for six months, my whole system was drained, and, because of that, he thought that it was too late for an operation. He left my wife in a state of broken-heartedness.

After he left there came to our door a young man and an old lady. I knew that she was a woman of real prayer. They came upstairs to my room. This young man jumped on the bed and commanded the evil spirit to come out of me. He shouted, "Come out, you devil; I command you to come out in the name of Jesus!" There was no chance for an argument, or for me to tell him that I would never believe that there was a devil

inside of me. The thing had to go in the name of Jesus, and it went, and I was instantly healed.

I arose and dressed and went downstairs. I was still in the plumbing business, and I asked my wife, "Is there any work in? I am all right now, and I am going to work." I found that there was a certain job to be done and I picked up my tools and went off to do it. Just after I left the doctor came in, put his plug hat down in the hall, and walked up to the bedroom. But the invalid was not there. "Where is Mr. Wigglesworth?" he asked. "Oh, doctor, he's gone out to work," said my wife. "You'll never see him alive again," said the doctor; "they'll bring him back a corpse."

Well, I'm the corpse.

Since that time the Lord has given me the privilege of praying for people with appendicitis in many parts of the world; and I have seen a great many people up and dressed within a quarter of an hour from the time I prayed for them. We have a living Christ who is willing to meet people on every line.

About eight years ago I met Brother Kerr, and he gave me a letter of introduction to a brother in Zion City named Cook. I took his letter to Brother Cook and he said, "God has sent you here." He gave me the addresses of six people and asked me to go and pray for them and meet him again at 12 o'clock. I got back at about 12:30, and he told me about a young man who was to be married the following Monday. His sweetheart was in Zion City dying of appendicitis. I went to the house and found that the physician had just been there and had pronounced that there was no hope. The mother was nearly distracted and was pulling her hair and saying, "Is there no deliverance?" I said to her, "Woman, believe God, and your daughter will be healed and be up and dressed in fifteen minutes." But the mother went on screaming.

They took me into the bedroom, and I prayed for the girl and commanded the evil spirit to depart in the name of Jesus. She cried, "I am healed." I said to her, "Do you want me to believe that you are healed? If you are healed, get up." She said, "You get out of the room, and I'll get up." In less than ten minutes the

(Continued on page 109.)

Mrs. Crisp passed peacefully away on the morning of October 16th at 26 Tweedy Road, Bromley. She will be very greatly missed.

"CONFIDENCE."

OCTOBER-DECEMBER, 1923.

Editor—

Alex. A. Boddy, Vicar of Pittington,
Durham.

NOTE.—Gifts are acknowledged upon the inside of the front cover. British letters requesting a reply should contain a stamped directed envelope. The Editor is not able always to answer letters as he has other duties.

The Despised Birthright.

In Genesis xxv., 29 to the end, we have a short record of a very momentous decision and bargain between the two brothers, Esau and Jacob. In a few moments an exchange was effected which had far-reaching results in the lives of both men. We think of Jacob as being keenly alert to advance his own interests; he seems to be fully aware of the great advantages that the elder son, as the first born, possessed over a younger one; he realises the full meaning of the expression, "birthright." The first-born son, by virtue of his birth, had rights and claims on his father which no one could dispute. It was a great position to be "first of all." Esau may or may not have realised all this, but he did not value the position. "He despised his birthright." To satisfy the present physical need was his only thought, for if that were not satisfied he feared death. So for a single meal he sold his valuable "birthright." It was not very long before he bitterly repented and "sought it with tears." Alas, it was too late. He forfeited the first-born's blessing of his father, Isaac, and Jacob obtained it.

There is much food for meditation in this incident, but we only call attention to one important fact. So far as we can judge, no third person knew of the transaction. The Lord Himself witnessed it. The choice that Esau made was registered in heaven, and from that time the lives of both men were ordered according to their choice and the value they placed on their position. It is for us to learn from this event a very needful lesson. How do we regard our birthright? We need hardly

remind our readers of the value God Himself put upon the "first born." Whether man, or animal, or first fruits of the earth, each had to be specially dedicated and set apart for Him.

The sacrifices typified the same great truth. So we see the fulfilment of the promises in the "only begotten Son," the Lamb of God, the Lord Jesus Christ, the "First Born from the dead," "the first fruits," "the beginning of the Creation of God." Have we fully grasped the love, the wisdom, the grace, and the mercy of God in this "New Creation?" In the humanity of the Lord Jesus Christ we were given the position of the "first born." The "old man" "crucified with Him" and buried, the "new man" "quickened together with Him," "raised together," "seated together." "Blessed with every spiritual (and physical) blessing in the heavenly places in Christ" (Eph. i., 2). He, our Head, on the Throne; we, the members of His Body, on this earth. His Church—"filled with all His fulness." "By grace are we saved; it is the gift of God," this wonderful birthright. The natural or carnal mind cannot understand this. It is too big a thing. It needs the teaching and inspiration of the Holy Ghost to reveal it to us.

A grave warning is given in Hebrews x., 29. Surely God's judgments are on the earth just now. Is He calling us to realise that many are "doing despite to the spirit of grace"? Again, in Hebrews xii., 14, 15, 16, we are urged to "follow peace with all men," and let no root of bitterness creep in, so that we may not be like Esau who sold his birthright.

This admonition comes to us after the verses which tell of the discipline which God gives to His sons. How dear to Him are His "first born"! He knows exactly what each one of us needs to "make us perfect and entire." He is with us in the trial of our faith; it is very precious to Him. He is watching us *in* the fire, just till *all* dross of unbelief or doubt or self-righteousness is utterly destroyed and turned out. His ministering spirits, the angels, are guarding us, and as we gaze and gaze on the face of Jesus, with the one thought of His beauty, His perfections, His Spirit, His Body, we are conscious of a profound peace of soul, and our birthright, "accepted in the Beloved," becomes a very precious reality, which we will not part with for all that the world can give us.

Do we parents watch over our children with delight when we see them given up to our Christ, or grieve when we see them going astray? Infinitely more does our God, our Father, rejoice or grieve over us; nay, His love is so great that His great silence in our soul proclaims it and fills us with that rapture of "stillness" some of us know so well. The blessings of this birthright belong to all who believe on the Lord Jesus Christ. It is a gift of pure grace and mercy. "Of His own will begat He us with the word of truth, that we should be a kind of first-fruits of His creatures" (James i., 18).

Let us hold fast to this truth. It means victory over sin and death; it means "putting on" more and more of Christ till mortality is swallowed up in life. This is our Blessed Hope, not the grave, but

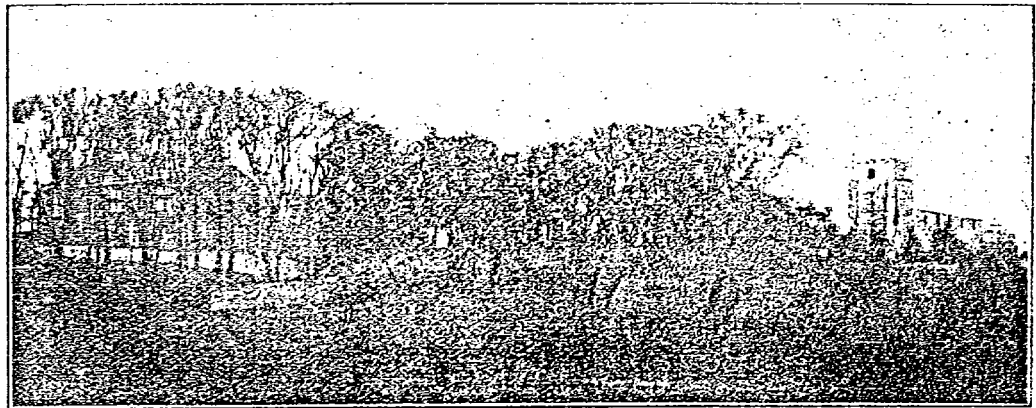
the children of God, and such we are."

"Behold, He cometh." "Even so, come quickly, Lord Jesus." M.B.

(The Return of the Jews to Palestine—continued from page 102.)

8.—So the British Government has restricted the immigration, and a representative Jewish body, the "Zionists," is made responsible. Immigrants must have work to come to, and they are not to be admitted unless self-supporting.

9.—At the present rate of 10,000 immigrants a year, it will take one hundred years for the land to receive even one million of the fifteen million Jews in the world. It will take fifty years for their



"WHEN THE LEAVES HAVE FALLEN."

PRIOR'S HALLGARTH (Vicarage).

PITTINGTON PARISH CHURCH.

translation, to be caught up, and be for ever with our Head, the Lord. "By faith Enoch was translated." "He was not," God took him. Shall it be with us "No longer I, but Christ"? Not only for ourselves but for the whole Body of Christ on earth. The Holy Spirit is working mightily. Thousands of all creeds and classes in every nation are being healed and brought to the knowledge of an ever-living, ever-present Saviour, as One who gives Life—Life to soul and body. Let us praise God for our birthright, and join in this glorious work, and be like Jacob of old, who "prevailed with God," and was named Israel—a prince. "Behold what manner of love the Father hath bestowed upon us that we should be called

numbers to equal the present Arab population.

* * *

The British Bishop in Jerusalem was recently preaching in Durham Cathedral. He was reported as saying:—

"Jews were now entering Palestine at the rate of nearly a thousand a month, or rather more than 10,000 per annum. The emigration of these people into Palestine was now properly controlled, but at first there was no question that when Lord Balfour made his celebrated Proclamation that the Jews would be encouraged to establish

A NATIONAL HOME IN PALESTINE, that the Jews who had suffered for many centuries read far too much, in their national excitement, into that declaration. They became more and more excited, more and more aggressive, and the Zionists did untold harm by the way in which they spoke. They most definitely conveyed the

(The Return of the Jews to Palestine—continued.)

impression to the people of the country (Syrian Arabs) that Palestine had been given to the Jews, and that the sooner they learned it the better. After many bitter experiences, after having turned Palestine more than ever into a country of strife, the Zionists had learned a great deal more sense. They realised they could not ever be allowed to rule Palestine, but for a long time there would remain the dissension, quarrelling, and jealousies which had been aroused in Palestine among the different communities owing to the claims of the Zionists.

ZIONISTS MUCH TO LEARN.

All who were Christian must welcome the return of the Jews to Palestine, but that emigration should be carried out so as not to harm the people who had lived in the country for 2000 years, and whom it would be monstrous to evict from the home they had known so long and from the fields they had tilled. Zionists had yet much to learn, but in regard to the prospects of Palestine he was now more encouraged than he had been for a long time.

Most of the Jews entering the country were from Russia or Poland (few from Great Britain), and many problems arose. The question came right before them: What are we Christians going to do to make known among these Jews the gospel of Jesus? *The Zionist movement, whatever it might be in theory, showed nothing of the religious spirit, the leaders having definitely stated they had no need for religion.* They were giving them not a single idea apart from money, nationalism, and commerce."

The Bishop proceeded to say that he had never seen more wonderful openings for education than there were in Palestine at the present time. People throughout the war had no opportunity of learning anything. To-day the greater part of the primary education of the people in Palestine was in missionary hands, as well as a large part of the secondary education.

Seven hundred and seventy-five immigrants entered Palestine during August—an increase of three hundred and eighty-nine over the previous month. From June, 1922, to March, 1923, altogether 7,943 Jews entered Palestine, of whom 2,738 were married, 1,421 adults were single, and 3,784 were minors. Two thousand one hundred and fifty-five immigrants came from Poland, 2,651 from Russia and Ukraine, and 194 from America.

According to statistics made public by Dr. H. S. Linfield, Director of the Department of Information and Statistics of the Bureau of Jewish Social Research, there are more Jews in the United States than in any other country. He estimates that in 1920 they numbered 3,600,000. Next in point of Jewish population comes Poland, with 3,500,000, and Russia, with 3,130,000. New York City contains 1,643,000 Jews—29 per cent. of the total population—the largest number of Jews gathered in any city in the world. Nearly 600,000 Jews live under the British flag, of whom 295,000 are domiciled in Great Britain and Northern Ireland. The total Jewish population of the world is, according to Dr. Linfield, 15,500,000. More than two-thirds of them live in Europe, and about 25 per cent. in North and South America.

Also in South Africa (Johannesburg, etc.) there are vast numbers of Jews.

* * *

A writer (Rev. A. E. Thompson) writes of changes in Palestine:—

"Ramallah, just north of Jerusalem, and Ramleh, on the plains of Sharon, are becoming important market towns. Beersheba, where fifteen years ago there was but one house, is a modern village with wide, straight streets and waterworks supplied by a gasoline engine from one of Isaac's wells. It is a great centre for Bedouin trade and is the military outpost of Palestine. Even fanatical Hebron and Nablious (Shechem) have begun to bow to the march of events. Yet it is in

JERUSALEM

itself that the greatest change is seen. Thirty-five years ago it was a dirty, Oriental, wall-girt city; its narrow winding alleys sending out a stench indescribable. Then, its gates were locked at sunset, and the half-dozen houses outside of the walls were like fortresses. To-day, the old city is partly rebuilt. There is actually a health department and some attempt at street cleaning is made. The new city stretches over the hill to the north and northwest, covering twice the area encompassed by the old walls. These streets, though narrow, are constructed for vehicle traffic. The houses are well built of quarried stone and modern in an oriental sense. The striking thing about it all is that this city stands within the 'measuring line' of Jeremiah's vision of the city of the last days that will be thrown down no more for ever. (Jer. xxxii., 35-40.) Once again 'the streets of the city are full of boys and girls playing in the streets thereof; nor do we lack 'Old Jews in the streets of Jerusalem, every man with his staff in his hand for very age.' (Zech. viii., 4.) The young men of Jewry have seized the business, the trades, and the manual labour of the city. Three out of every four persons in Jerusalem before the war were Jews.

THE RETURN OF THE JEWS.

The return of the Jews to Palestine is one of the certain signs of His coming. They must be in the land in numbers before the Covenant which according to Daniel, anti-Christ will break 'in the midst of the week' and before the great slaughter foretold by Zecharia. The first stage of this will be a 'one-by-one gathering.' (Isa. xxviii., 12.) This is precisely what has been occurring since 1882 in spite of all the restrictions which the Turk could devise. In 1800 there were probably 3,000 Jews in the Land of Promise. In 1914, according to the American Jewish Year Book, there were 100,000. This is doubtless an under-estimate. The number in Jerusalem was approximately 60,000; so the one-by-one gathering has had real results."

* * *

In the Book of Genesis God gives very definite promises to Abraham and his descendants. In chapter xiii., 14, the Lord said, "Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward; 15, For all the land which thou seest, to thee will I give it, and to thy seed for ever."

Seven times have we the Covenant given as to God's purpose through the seed of Abraham, and lastly we are told (xvii., 21) that the Covenant is with Isaac and his seed after him. This was passed down to Jacob (Israel), so that the land is known as "Eretz Yisrael"—"the Land of Israel." (Ezek. xlvii., 18, etc.)

Sooner or later, the literal fulfilment of the promise must come to pass, even if delayed from time to time. Small droppings of rock and earth often precede a great landslide.

("Deliverance to the Captives"—
continued from page 105.)

doctor came in. He wanted to know what had happened. She said, "A man came in and prayed for me, and I'm healed." The doctor pressed his finger right in the place that had been so sore, and the girl neither moaned nor cried. He said, "This is God." It made no difference whether he acknowledged it or not, I knew that God had worked. Our God is real in saving and healing power to-day. Our Jesus is just the same, yesterday, to-day, and forever. He saves and heals to-day just as of old, and He wants to be your Saviour and your Healer.

Oh, if you would only believe God! What would happen? The greatest things. Some have never tasted the grace of God, have never had the peace of God. Unbelief robs them of these blessings. It is possible to hear and yet not conceive the truth. It is possible to read the Word and not share in the life it brings. It is necessary for us to have the Holy Ghost to unfold the Word and bring to us the life that is Christ. We can never fully understand the wonders of this redemption until we are full of the Holy Ghost.

I was once at an afternoon meeting. The Lord had been graciously with us and many had been healed by the power of God. Most of the people had gone home and I was left alone, when I saw a young man who evidently was hanging back to have a word. I asked, "What do you want?" He said, "I wonder if I could ask you to pray for me." I said, "What's the trouble?" He said, "Can't you smell?" The young fellow had gone into sin and was suffering the consequences. He said, "I have been turned out of two hospitals. I am broken out all over. I have

abscesses all over me." And I could see that he had a bad breaking out at the nose. He said, "I heard you preach, and could not understand about this healing business, and was wondering if there was any hope for me."

I said to him, "Do you know Jesus?" He did not know the first thing about salvation, but I said to him, "Stand still." I placed my hands on his head and then on his loins and cursed that terrible disease in the name of Jesus. He cried out, "I know I'm healed. I can feel a warmth and a glow all over me." I said, "Who did it?" He said, "Your prayers." I said, "No, it was Jesus!" He said, "Was it He? Oh, Jesus! Jesus! Jesus save me." And that young man went away healed and saved. Oh, what a merciful God we have! What a wonderful Jesus is ours!

Are you oppressed? Cry out to God. It is always good for people to cry out. You may have to cry out. The Holy Ghost and the Word of God will bring to light every hidden, unclean thing that must be revealed. There is always a place of deliverance when you let God search out that which is spoiling and marring your life. That evil spirit that was in the man in the synagogues cried out, "Let us alone!" It was a singular thing that that evil spirit never cried out like that until Jesus walked into the place where he was. Jesus rebuked the thing, saying, "Hold thy peace and come out of him"; and the man was delivered. He is just the same Jesus, exposing the powers of evil, delivering the captives and letting the oppressed go free, purifying them and cleansing their hearts. Those evil spirits that inhabited the man who had the legion did not want to be sent to the pit to be tormented before their time, and so they cried out to be sent into the swine. Hell is such an awful place that even the demons hate the thought of going there. How much more should men seek to be saved from the pit?

God is compassionate and says, "Seek ye the Lord while He may be found." And He has further stated, "Whosoever shall call on the name of the Lord shall be saved. Seek Him now, call on His name right now, and there is forgiveness, healing, redemption, deliverance, and everything you need for you right here and now, and that which will satisfy you throughout eternity.

THE PENTECOSTAL MISSIONARY UNION.

(FOR GREAT BRITAIN AND IRELAND.)

President: Mr. Cecil Polhill.

Members of Council: Rev. A. A. Boddy, Mrs. Crisp, Mr. W. Glassby, Pastor Blackman, Mr. J. H. Duncan, Mr. E. J. G. Titterington, M.A. *Hon. Treas.:* Mr. E. W. Moser. *Hon. Sec.:* Mr. T. H. Mundell (30 Avondale Road, Croydon).

MISSIONARIES. CHINA.—*Yunnan:* Mr. and Mrs. D. Leigh; Mr. Ralph Capper. Rev. A. A. and Mrs. Swift (*Associates*); Mrs. Trevitt, Misses Cook, Alice T. Waldon, S. Hodgkiss, E. Knell, Gladys Eaton, Hannah Rees, F. Ives, and Jane Williams; Mr. D. F. Williams. *Likiang:* Mr. and Mrs. P. Klaver, Miss E. Scharten, and Mr. J. H. Andrews. *Tibet Border, Weihsu:* Mr. A. Lewer, Miss G. Agar (*Associate*). *On Furlough:* Mr. J. W. Boyd and Miss J. Biggs,

AFRICA.—*Belgian Congo:* Miss M. Noad, Miss M. A. Anderson, Mr. F. Adams, Mr. G. Vale, and Mr. E. O. Ellis. *On Furlough:* Mr. and Mrs. A. Richardson.

SOUTH AMERICA.—*Central Brazil:* Mr. and Mrs. Jameson. *Pernambuco:* Miss L. Johnson.

Notes from our Hon. Sec.

Mr. and Mrs. Richardson and child from Kalembe Lembe arrived in London safely on the 13th ult. The sea voyage from Dar-es-Salaam benefited Mr. Richardson very much, but his wife is still weak from repeated attacks of fever, and asks for our continued prayers. They were present at Newton Hall and Sion College, London, on the 5th inst., and gave most interesting and helpful accounts of the work at Kalembe Lembe and district, shewing how God had in all things undertaken.

* * *

Our two missionaries, Mr. Boyd and Miss Jessie Biggs, now on furlough, will (D.V.) return to China on the 24th November by the Nippon Yusen Kaisha s.s. "Fushimi Maru," together with two new additional and well-tried workers, namely, Mr. and Mrs. A. Wood, from Leeds, who are gladly sacrificing their nice home and many loving friends for a little while for the sake of Him who gave Himself for us. Truly the "Inasmuch" service has its great reward here and hereafter.

A Farewell Meeting of these four missionaries will (D.V.) be held in Newton Hall on Friday, the 23rd November.

* * *

Our beloved brother, Mr. Polhill, left London on the 20th ult. for a special Mission to several open doors to which he has been called in India and China, and will probably be absent for two or three months. He was due at Bombay on the 5th inst., and asked for earnest prayers

on behalf of a Conference to be held in Bombay after his arrival with Christian leaders, respecting a coming campaign that in all things they might have the Mind of the Lord, the cordial co-operation of Indian and European leaders, and missionaries, for wide open doors of usefulness, multitudes in the valley of decision, and faithfulness in preaching the whole Gospel in the power of the Holy Ghost, but all entirely to His glory. Mr. Polhill also asked for special prayer that Tibet may soon be opened for the preaching of the Gospel.

* * *

The London weekly meetings held on Friday evenings at 7 p.m. in Sion College will (D.V.) be held, after the 12th inst., in Newton Hall, Fleur de lys Court, Fetter Lane, off Fleet Street, which is well known to many, and where the Friday afternoon meetings have been held for some time.

Bro. Richardson and his dear wife have arrived safely in England. He has suffered much from Blackwater Fever.

Before he left Kalembe Lembe the two brothers, Frank Adams and Garfield Vale, our P.M.U. missionaries, had arrived. One of them wrote on arrival:—

We were six days on the Lake and really enjoyed the splendid scenery as we went right around the north part of it, and on the sixth day we arrived at Baraka. We were very pleased to meet Bro. Richardson, because he was the first man we had met whom we knew since leaving England. But before the boat called at Baraka we stayed at Uvira, where we went ashore and were hospitably entertained by the Norwegian Pentecostal Missionaries there, who are dear children of God.

It was here we met Miss Aronson, who was formerly with Mr. Burton in Katanga. I may add, too, that while at Kigoma we went to Ujiji, five miles away, to the world-renowned spot under a noted mango tree where in the year 1874 Stanley met Livingstone on the eastern shore of Lake Tanganyika. I am sorry to say that the whole of that village have given themselves over to Mohammedanism. At Ujiji we were entertained by the governor of the prison there, who was a Scotchman, and exceedingly kind to us.

We were only at Baraka for a day, and after hiring porters we commenced our *four days' journey* through the African bush. I cannot adequately express to you the thoughts that filled my mind as we passed the various villages and then at the end of each day's safari (journey) to sleep in a Government camp, but I knew it was entirely different from the comforts one had had in the Homeland. However, the journey was exceedingly interesting, and on the fourth day we arrived at the Mission. We were very warmly received by Mrs. Richardson, Misses Noad and Anderson, and also were cordially received by the children of the Mission, who were singing hymns as we drew near, but when we approached them they stopped singing, saluted us and cried out heartily, "Jambo Bwana," which means in the English tongue, "Good-day Master."

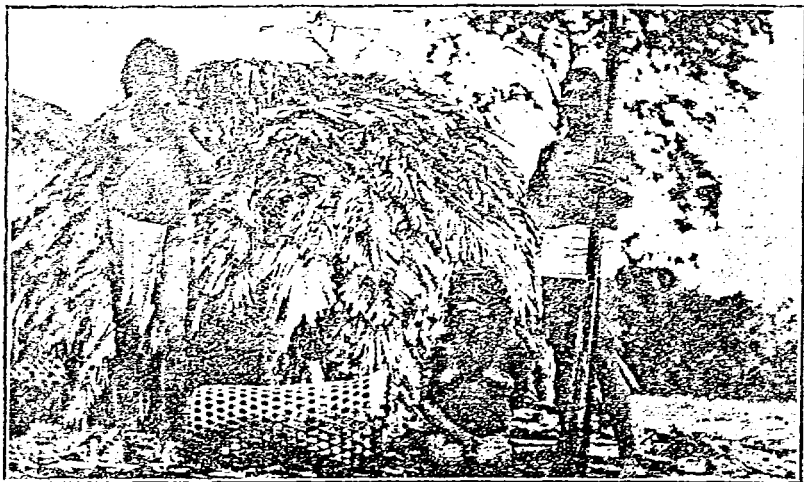
* * *

From South America we hear of Bro. Jameson's journeyings and his escapes in the times of danger:—

Of the actual condition of these poor people one cannot write. All are completely without clothing, except a few men, who wear a little tanga made from the fibre of some tree. A few days prior to our arrival some of these Indians had gone to their reas to gather mendieca, etc., to exchange for knives, needles, tinrod, and clothes. Whilst in the gardens the enemy attacked them, killing several and wounding many others. Some of the young men whom we met had terrible gashes in their bodies, and they seem very much afflicted with eye diseases. Pray that when we are able to return God will manifest His power in their bodies.

One woman offered me roasted caterpillars to eat, and, happily, I was able to decline without hurting her feelings. I could eat monkey or tapir and enjoy it, but this dish was a bit too greasy. These poor people eat everything they can find, grasshoppers, snakes and all included. They have no fowls or domestic animals, so they depend on what they find by hunting as regards meat, with the result that there is hardly an animal left to hunt, Carrying the Gospel to

these people includes also teaching them how to live a settled life, how to have chicken, goats, etc. of their own. At present they just ramble about, the man going in front with his bow and arrows, the wife following with a big basket on her back and the baby astride on her lap, then come the children who can walk. They gather wild fruits, catch grasshoppers, roast them and afterwards pound them up, making a kind of grasshopper meal or flour. When night falls they make a covering of palm leaves, light a fire, lie on the ground in a circle round the fire, the feet of one forming the pillow for the other. One always remains awake as a kind of sentry. This they do in turns. The baby sleeps on the ground also, in its mother's arms on the side nearest the fire. Life for them is a sad, sad monotony, and only the Gospel of Jesus Christ is able to cope with the problem of transforming these people. As yet they have never heard the story of redeeming grace, because no one knows their language. Can it be that these are some of the "other sheep"? We believe they are worth saving.



By the courtesy of the Editor of "Flames."
NHAMBIQUARA INDIANS IN FRONT OF THEIR HUT.

On October 16th I was riding along alone as my animal was a little unwell, so Snr. Germana, the chief of the line, had gone on the day before, I remained behind with the troop of mules. Where we had camped was a horrible place for mosquitoes, so about 6 a.m., having had breakfast, I saddled up, leaving all the weight I could for the cargo animal on account of the weakness of mine. As we were getting nearer to civilisation, so as to reduce weight, I left my shot gun, carrying only my bush-knife. Going along at a gentle trot, I had arrived to within two miles of Pont de Pedra, where Snr. Germana was awaiting me, when about twenty-five yards in front was a black panther about six feet long. Thanks be to God, my animal did not take fright, and when I stopped her, remained perfectly still. There was no other alternative but to lift one's heart to God and see how the matter would fall. And did the beast come for me? No; but the God who shut the lions' mouths for Daniel turned the steps of that panther so that it went off at an angle into the bush instead.

MISS IVES AT LIKIANG.

Likiang is an interior city, far removed from the railway, and consequently is still truly "native." When entering the city for the first time I really wondered wherever I was coming to, for we went down what seemed to be an endless number of steps, taking all sorts of odd twists and turns. Many eager faces looked into our chairs, anxious to see the foreigners. Oh, what a variety of expressions one saw! and in them all could be seen curiosity.

Perhaps you know we have a street chapel here, in which meetings are held several nights a week. At these meetings we get a good variety of the people of Likiang. Chinese are in the minority, for this is a native district, and it is mostly native language that is spoken. The Chinese are easily discerned by their dress, especially among the women. As a rule the Chinese are much neater and cleaner.

Lack of water can be no excuse for uncleanness in Li-kiang, for small streams run all through the city. These are really a great boon, for they have a double purpose. They are used for watering the many fields around, and they also carry off much refuse which would otherwise lie on the streets.

Many women are employed in the fields, quite a number working all day with a baby on their back.

During the summer months our evening meetings are later in beginning, as the time for service is "when it gets dusk." The people are all busy until after sunset. This makes them late eating their evening meal, so one has often to wait for the congregation.

Around this district there are great opportunities of service among the different tribes. There are Li-su, Ming-chia, Nahsi, and others waiting to have the Gospel preached to them. Many of them do not know Chinese, so it is necessary that some of us should try and learn these tribal languages in order to reach the people.

We praise God for evangelists who are able to work amongst the Na-hsi (some of our missionaries also are able to speak Na-hsi), but we earnestly long for the day when men of the various tribes shall consecrate themselves to God and His service.

Some of us younger workers would ask the prayers of God's people at home that we may become efficient Chinese speakers, and later be able to concentrate on one of the tribal languages.

Are there not those at home who would become prayer partners with us, remembering daily the different tribes around Likiang?

With Christian greetings to all,
I remain,

Yours sincerely,
FLORENCE A. IVES.

List of Contributions received during July, August, and September, 1923.

Receipt No.	£ s. d.	Receipt No.	£ s. d.
4417 ...	2 0 0	4426	
4418 ...	6 12 0	London Boxes, per Mr. Titterington ...	2 0 0
4419 ...	2 0 0	4427 ...	10 0
4421 ...	10 0 0	4428 ...	1 0 0
4422 ...	10 0 0	4429 ...	5 0 0
4423 ...	5 10 0	4430 ...	1 0 0
4424 ...	5 16 0	4432 ...	5 0
4425 ...	0 0 6		

Receipt No.	£ s. d.	Per Miss Vipan—	Receipt No.	£ s. d.
4433 ...	10 0	347 ...	3 5 0	
4434 ...	2 0 0	348 ...	3 7 6	
4436		349 ...	1 14 0	
London Boxes, per Mr. Titterington ...	2 14 6	350 ...	1 0 0	
4437 ...	10 0	351 ...	4 0	
4438 ...	3 0 0	352 ...	10 0	
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4440 ...	5 0 6	354 ...	3 0 0	
4441 ...	13 9	355 ...	3 5 0	
4442 ...	4 10 0	357 ...	10 0	
4443 ...	10 0 0	358 ...	10 0	
4444 ...	5 0 0	359 ...	1 6 8	
4445 ...	2 12 4	360 ...	2 0 0	
4446 ...	4 0 0	361 ...	1 0 0	
4447 ...	2 0 0	362 ...	4 0 0	
4448 ...	9 0 0	363 ...	9 0	
4449 ...	2 0 0	364 ...	1 0	
4450 ...	1 10 0	365 ...	7 0	
4451 ...	1 0 0	366 ...	1 10 0	
4452 ...	4 6	367 ...	11 0	
4453 ...	5 0	368 ...	5 15 8	
4454 ...	3 10 0	369 ...	1 0 0	
4455 ...	1 0 0	370 ...	30 0 0	
4456 ...	5 0	371 ...	1 7 6	
4458 ...	2 10 0	372 ...	1 0 0	
4459 ...	10 0	373 ...	5 3	
4460 ...	5 0 0	374 ...	10 0	
4461 ...	2 10 0	375 ...	1 0 0	
4462 ...	20 0 0	376 ...	5 0	
4464 ...	4 0 0	377 ...	4 3 6	
4465 ...	2 6	378 ...	1 11 2	
4467 ...	1 0 0	379 ...	1 0 0	
4468 ...	6 0	380 ...	7 4	
4470 ...	3 0 0	381 ...	10 3	
4471 ...	5 10 0	382 ...	11 0	
4472 ...	2 0 0	383 ...	1 0 0	
4473 ...	10 0	384 ...	1 6	
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London Boxes, per Mr. Titterington ...	35 8 0	387 ...	2 8 0	
4477 ...	6 0 0	388 ...	2 10 0	
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4479 ...	500 0 0	390 ...	3 0 2	
4480 ...	6 2 0	391 ...	10 0	
4481 ...	2 0 0			
4482 ...	3 0 0			

£809 11 6

RECEIPT SPECIAL GIFTS.

Receipt No.	For	£ s. d.
4420	For Mr. W. J. Boyd's passage ...	5 0 0
4431	For Mr. & Mrs. Leigh's furlough ...	40 0 0
4435	For Mr. E. O. Ellis' passage ...	30 0 0
4457	For Miss J. Biggs' passage ...	50 0 0
4463	For Mr. W. J. Boyd's passage ...	5 0 0
4466	For Mr. & Mrs. Wood's passage ...	10 0 0
4469	For Mr. W. J. Boyd's passage ...	5 0 0
4475	" " " " " " " " " "	16 1 0
	Per Miss Vipan—	
356	For Mr. W. J. Boyd's passage ...	1 12 0

£162 13 0

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

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

Printed by R. W. Williams, Sunderland.
Published by Rev. A. A. Boddry, Pitlington Vicarage,
Durham.