

NOV.-DEC., 1917.

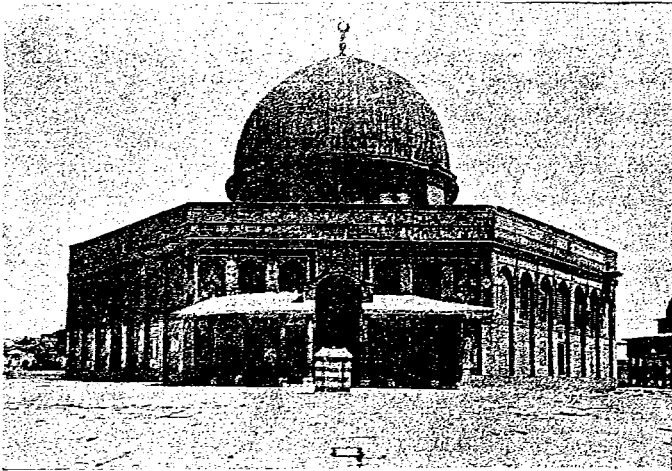
VOL. X. No. 6.

# “CONFIDENCE”

EDITED BY

**ALEX. A. BODDY,**

ALL SAINTS' VICARAGE, SUNDERLAND, ENGLAND.



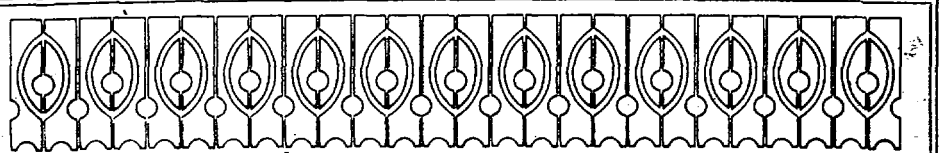
**THE DOME OF THE MOSQUE AT JERUSALEM.**

(See Page 91.)

The Altar of Burnt Offerings was formerly on this site. (The Temple Area.)

“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.

**111th ISSUE.**



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# "CONFIDENCE."

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ALL SAINTS', SUNDERLAND.

Nov.-Dec., 1917.

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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## THE LATTER RAIN OUTPOURING.

### IN NORTH AMERICA.

How is the work of Pentecost in the States and Canada? It does us good to look beyond our own limited circle and see how God is working in other parts of the world. From the various places I have visited in Canada and the States, God is working all the time in most centres, but in some places in a special manner.

At Elim Home, Rochester, N.Y., God visited them in a blessed way in January last, and there was the old-time power, and Baptisms in the Spirit were like those in the early days of the outpouring. In Toronto there are some four or five Pentecostal missions, and God is working in their midst somewhat. They mostly unite together once a month, or oftener, for a day of prayer for a revival, and great things were expected from the special services held at the end of April.

Recently the writer attended a small town about forty miles from Buffalo, N.Y., in which was an earnest band of baptised saints. They had a nice room, no pastor, but on Sunday a retired Baptist minister, who had received the Baptism, presided at the Lord's table. At the special services we held,

#### A RETIRED METHODIST

minister came under the power of the Spirit, and though he did not receive the sign, he had a blessed anointing. There were some cases of people being delivered from the oppressor. Here was a faithful band of God's children, standing for the full Gospel, and holding forth the truth week in and week out, yet little known to the outside world. There are hundreds of such gatherings scattered throughout Canada and the States. The total number of cases of conversion, healing, and the Baptism in the

Spirit in the year must be great.

At Easter there were special meetings at  
KITCHENER

(late Berlin), Ontario, and the writer attended some of them. Bros. Argue and Urshan were the missionaries. We saw some blessed cases of seekers being baptised with the Holy Spirit and with the Sign of Tongues following, as in the days of the Acts of the Apostles.

Two cases that came under my notice were remarkable by way of contrast. Some eighteen months ago I was at a small town conducting meetings, and while out for a walk met a man who I found was an earnest Christian. I told him of the Baptism of the Holy Spirit, and tried to get him to come to the meetings. He did not come. Here at Kitchener I met him, and he testified how he was now anxious for the Baptism, as two months ago he had seen it in the Word. In dealing with the dear man in the prayer room, one found he could not take the step of faith. Did not believe he who asks does indeed receive. Like so many others, the head was in the way. Little progress was made. In the evening

#### A YOUNG GIRL

about eighteen was under the power of the Spirit, and kept on crying out in a loud voice for God to baptise her with the Holy Spirit. Her head certainly was not in the way, and shortly afterwards she received a blessed Baptism of the Spirit. Later she said, "I thought these people were crazy, and I guess I am crazy now. 'These are not drunk as ye suppose.'"

Dear Bro. Urshan needs our prayers. He is just wearing out his body. He and Bro. Argue had a wonderful time in Winnipeg. *Hundreds* were baptised in the Spirit. Two thousand five hundred people attended the last night's service there. In Ottawa they also had a

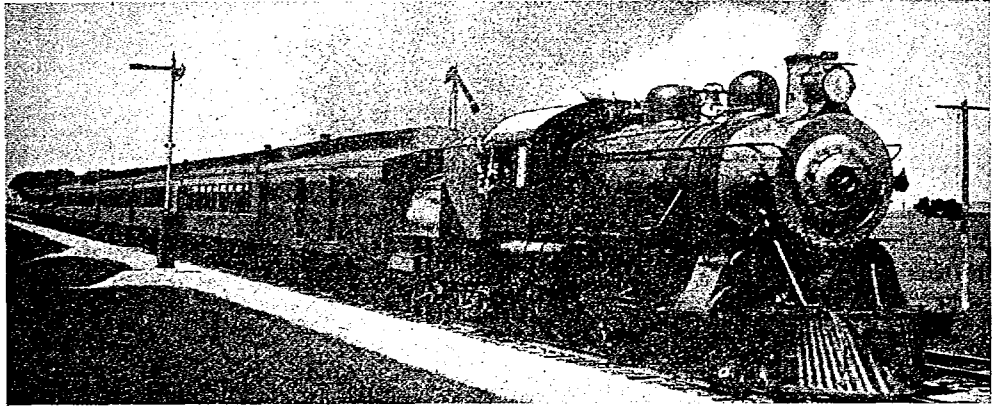
(The Latter Rain Outpouring—continued.)

blesed time, and at Montreal. In this latter place, from a gathering of twelve there are now seventy additional baptised saints. There were eighty souls saved. In each case there were remarkable cases of healing. And so the work goes on all over the continent.

In the "Weekly Evangel," of which my brother Stanley (2838 Easton Ave., St. Louis, Mis.)

course, I must take it for granted that they were cloud shapes, but I did not imagine them. There they were, three of them, and, what is just as wonderful, many people say they could read the word 'Peace' in a sort of halo over their heads."

Such is the state of the public mind here that the "peace angels," as they are called, are talked of all over the district, and, while some are derisive and facetious on the subject, it is astonishing to note the earnest way in which the majority



RAILWAY TRAIN IN AMERICA.

is associate editor, they have published the names of over 400 ministers, evangelists, etc., mostly in the States and Canada, who are associated with the General Council of the Assemblies of God. What a power for good, and yet they are only a fraction of the pastors standing for the full Gospel.

A. W. FRODSHAM.

Fergus, Ont.

## The Angels of Peace.

A strange spiritual obsession has laid hold of the minds of hundreds of persons in the little riverside town of Grays, Essex (says a correspondent of the "Express"), who emphatically assert that for several nights past, about 9:30, while the after-glow of the sun suffused the sky, three unmistakable apparitions, angelic in form, have appeared in the heavens with wings outspread, above the training-ships in the river. At first it was thought that the supposed angels might be aeroplanes, but this theory was dispelled by their stationary attitudes and the absence of the familiar sound of aircraft.

Eye-witnesses tell me that they could neither believe nor deny the evidence of their senses. Nor were they inclined to regard what they have seen as merely fantastic shapes formed by the clouds.

One said:—"I am neither a dreamer nor a believer in spiritual phenomena, but at the same time I plainly saw three figures outlined against a rainbow which answered in all respects to Gustave Dore's pictures of celestial beings. What they were passes my comprehension. Of

regard the matter, standing about in groups watching every sign in the evening sky.

The inference freely made is that the visions may be herald angels of peace—a prestidigitation of the ardent desire for the end of the war when German militarism has been smashed for ever.—"Halifax Evening Courier," Aug. 20, 1917.

## Our Great Need.

Paul's Vision and the Baptism in the Holy Ghost.

BRO. SMITH WIGGLESWORTH.\*

I want to speak this afternoon of Pentecost and the fulness of the Spirit, and of what God is able to do with any man who is yielded to Him. We are here to-day for one purpose, and that is, to kindle one another with a holier zeal than ever has possessed us before. I believe there is a greater need for us to-day in the world than ever. There is a more broken spirit abroad in our land than for a long time past, and no one can meet the need to-day but the man filled with God. God has promised to fill us. You may be filled with the mighty power of God, and yet in a way not realise it, and yet know that you are being used by a power apart from yourself, a power that keeps you from self-exhibition. Just as the sun by its mighty power brings certain resources to nature, so I believe the power of God in the human soul, the power filling it with Himself, is capable, by living faith, of bringing about what otherwise could never be accomplished. May God by His

\* An address given in the Kingsway Hall, London, on Monday, May 28th, 1917.

Spirit this afternoon prepare us for what He has to say.

PART I.

I want to draw your attention to

ACTS XXVI., 12-19,

where we are told of the light from heaven and the voice which arrested Paul on his way to Damascus, and of his conversion, and of the commission given to him to go unto the Gentiles to turn them from darkness to light, and from the power of Satan unto God, and of the fact that he "was not disobedient unto the heavenly vision." You remember how it is stated, in Acts ix., that for three days after this vision Paul was blind; he was in a state in which he could not see, in a state of broken-heartedness, I suppose. And then God had him. It is a wonderful thing when God gets you. You are not much good for anything until God gets you. When God gets you you are loose and you are bound; you are free, but you can act only as He wills for you to act; and when you act only for Him there is in the process that which brings out something mighty for all time. Well, Paul had first to come to this time of crying, weeping, contrition, heart-meltingness, yieldedness. He had done all, he could in the natural, but the natural had only brought him to a broken place, to blindness, to helplessness, and this must come out of Paul's life before he could have the life of God. When we have altogether parted with our own, as it were, then there is a possibility of God's likeness being made manifest in us, of the water of life filling us, and not only fertilising our own life, but

FLOWING FROM US AS A RIVER

that will touch others; and no one can tell what a river can do when it is set aflow by God, because when God is in the plan everything works mightily and harmoniously. I pray God the Holy Ghost that at all times I should cease from anything except that thing which God wants to bring out, and not I.

There are so many wonderful things about a life filled with the Holy Ghost that one feels almost as if one were a machine and could never stop speaking of them. There are so many opportunities and such great forces that can never come along any other line. When Jesus has come to a place where He will not make bread for Himself, I find that He reaches a place where He can make bread for thousands. And when I come to a place where I will not do anything for myself, then God will do something for me, and

I WILL GLADLY DO ANYTHING FOR HIM

that He may desire me to do. That is in the order of the baptism. It is when we cease to clothe ourselves that God clothes us, and it is the clothing wherewith He clothes us that covers all our nakedness.

In his helplessness and brokenness Paul cries: "Lord, what wilt Thou have me to do?" That cry reached to heaven, and as a result there came a holy man, touched with the same fire and zeal that filled his Master, and he laid his hands upon Paul and said, "Receive thy sight, and be filled with the Holy Ghost." (*Spoken by Mr. Wigglesworth in an unknown tongue, and interpreted: "The living touch of the river of the life of God is that which makes all things akin, and brings a celestial glory into the human heart, and phrases that meet the kindled desire therein."*) When God moves a man his body becomes akin with celestial glory all the time, and the man says things as he

is led by the Holy Ghost who fills him. When we are filled with the Holy Ghost we go forth to see things accomplished that we could never see otherwise. First of all, Paul has a vision. There is always a vision in the Baptism of the Spirit. But visions are no good to me except I make them real, except I claim them as they come, except I make them my own; and if your whole desire is to carry out what the Spirit has revealed to you by vision, it will surely come to pass. Lots of people lack the power because they do not keep the vision, because they do not allow the fire which has come to infuse into them and continue to burn. There must be

A CONTINUOUS BURNING ON THE ALTAR.

Holy Ghost power in a man is meant to be an increasing force, an enlargement. God has never anything of a diminishing type. He is always going on. And I am going on. Are you going on? It is necessary, I tell you, to go on. You must not stop in the plains; there are far greater things for you on the hill-tops than in the plains.

Jesus took particular care of Paul; He did not rush him through the business. Some people think that everything ought to be done

IN A TREMENDOUS HURRY.

With God it is not so. God takes plenty of time, and He has a wonderful way of developing things as He goes along. Nothing that you undertake will fail, if only you do not forget what He has told you, and if you act upon it. You really cannot forget that which the Holy Ghost brings right into your heart as His purpose for you. A man baptised by the Holy Ghost is no longer a natural man; he is forced by the Spirit, he is turned into another man. Joshua and Caleb could not say anything less than that "God, who has taken us and let us see the land, He will surely give us the land." Where are you fixed? Is God the Holy Ghost arranging things for you, or are you arranging things according to your own plan? A man filled with the Holy Ghost has ceased to be, in a sense; he has come to a rest, he has come to where God is working, to a place where He can "stand still and see the salvation of the Lord." What do I mean? I mean that such a man has ceased from his own works and abilities and associations. He will not trust his own heart; he relies only on the omnipotent power of the Most High, he is girded with Another. The man baptised with the Holy Ghost will always

KEEP IN TOUCH WITH HIS MASTER

in the passing crowd, or wherever he may be. He has no room for anything that steps lower than the unction that was on his Master, or for anything that hinders him from being about his Master's business. If you are baptised by the Holy Ghost, you have no spiritual food apart from the Word of God, you have no resources but those that are heavenly; you have been "planted" with Christ, and have "risen with Him," and you are "seated with Him in heavenly places"; your language is a heavenly language, your source of inspiration is a heavenly touch; God is enthroned in your whole life, and you see things "from above," and not from below.

A man that is baptised with the Holy Ghost has a Jesus mission. He knows his vocation, the plan of his life. God speaks to him so definitely and really that there is no mistaking about it. Thank God for the knowledge which fixes me so solidly upon God's Word that I cannot be moved from it by any storm that may rage. The revela-

(Our Great Need—continued.)

tion of Jesus to my soul by the Holy Ghost brings me to a place where I am willing, if need be,

TO DIE ON WHAT THE WORD SAYS.

The three Hebrew children said: "We are not careful to answer thee in this matter"; and when a man of God by the Spirit is quickened he never moves toward, or depends upon, natural resources. The furnace "one seven times more" heated is of no consequence to the men who have heard the voice of God; the lions' den has no fearfulness for the man who opens his windows and talks to his Father. The people who live in the unction of the Spirit are taken out of the world in the sense that they are kept in the world without being defiled by the evil of the world.

PART II.

But let us come back to this wonderful vision that Paul had. I want you to see how carefully the Lord deals with him. Verse 16; "But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee." Do not you see how carefully the Lord works? He shows Paul the vision as far as Paul can take it in, and then He says: "There are other things in the which I will again appear unto thee." Did He ever appear unto Paul after that? Certainly He did. But Paul never lost this vision; he kept it up, so to speak. What was there in the vision that held him in such close association with Jesus Christ that he was ready for every activity to which he was led by the Holy Ghost? There were certain things he had to do. Look, for instance, at Galatians i., 15, 16. There you will find a very wonderful word—a word that has had a great impression upon me in relation to the subject of

THE CONTINUATION OF THE BAPTISM.

"When it pleased God, who separated me from my mother's womb, and called me by His grace, to reveal His Son in me, that I might preach Him among the heathen; immediately I conferred not with flesh and blood." Now read together the words: "Therefore I was not disobedient to the heavenly vision," and "I conferred not with flesh and blood."

There is no man here this afternoon who can be clothed in the Spirit, and catch the fire and zeal of the Master every day and many times in the day, without he ceases in every way to be connected with the "arm of flesh" which would draw him aside from the power of God. Many men have lost the glory because they have been taken up with the natural. If we are going to accomplish in the Spirit the thing God has purposed for us, we can never turn again to the flesh. If we are Spirit-filled God has cut us short and brought us into relationship with Himself, joined us to Another, and now He is all in all to us. You may have

A VISION OF THE LORD

all the time you are in a railway train, or in a tramcar, or walking down a street. It is possible to be lonely in the world and to be a Christian, without what? Without you cease to be a natural man. I mean that the Christian ought to have such an unction as to realise at any moment, whether in the presence of others or alone, that he is with God. He can have a vision in the tramcar, or in the railway train, even if he has to

stand with others in front or behind him; or he can have a vision if he is there alone. Nehemiah stood before the king because of trouble in Jerusalem which had nigh broken his heart. He was sorrowful, and it affected his countenance; but he was so near to God that he could say: "I have communed with the God of heaven." And if we believers are to go forth and fulfil God's purpose with us, the Holy Spirit must be constantly filling us and moving upon us until our whole being is on fire with the presence and power of God. That is the order of the Baptism of the Holy Ghost. The man is then ready for every emergency.

Now it is a most blessed thought—it struck me as I was reading at our assembly on Sunday morning—that in the holy, radiant glory of the vision that was filling Paul's soul (Acts xx.), the people became so hungry after it that until midnight they drank in at the fountain of his life, and as he was pouring forth a young man fell down from the third loft, and Paul, in the same glorious fashion, as always, went down and embraced him and pressed the very life from himself into the young man, and brought him back to life. Always equipment for emergency, a blessed, holy equipment by God! Someone calls at your door and wants to see you particularly; but you

CANNOT BE SEEN TILL YOU ARE THROUGH WITH GOD.

Living in the Holy Ghost, walking in the Divine likeness, having no confidence in the flesh, but growing in the grace and knowledge of God, and going on from one state of glorious perfection unto another state of perfection—that is it. You cannot compare the Holy Ghost to anything less, but something more, than ever you thought about with all your thoughts. That is the reason why the Holy Ghost has to come into us to give us Divine revelations for the moment. The man that is a "partaker of the Divine nature" has come into a relationship where God imparts His Divine mind for the comprehension of His love and of the fellowship of His Son. We are only powerful as we know that source, we are only strong as we behold the beatitudes and all the wonderful things and graces of the Spirit.

PART III.

It was a necessity that Jesus should live with His disciples for three years, and walk in and out amongst them and manifest His glory, and show it forth day by day. I will show you why it was a necessity. Those men believed in God. But this Messiah had continually, day by day, to bring Himself into their vision, into their mind, into their very nature. He had

TO PRESS HIMSELF

right into their life to make them a success after He had ascended to heaven. He had to show them how wonderfully and gracefully and peacefully He could move the crowds. You remember that the house to which they brought the sick of the palsy, and in which He was speaking to the people, was so crowded that they could not come nigh unto Him except by uncovering the roof and dropping the man through. The way to the cities was so pressed with the people who were following Jesus and his disciples, that He and they could hardly get along, but He always had time to stop and perform some good deed on the journey thither. What He had to bring home to the minds and hearts of the disciples was that He

was truly the Son of God. They never could accomplish what they had to accomplish until He had proved that to them, and until He had soared to the glory. They could only manifest Him to others when He had imparted His life into

THE VERY CORE OF THEIR NATURE, and make others confess that they were astonished, and that “we never saw things like this.” It was the Son of God travelling in the greatness of His strength to manifest before those disciples the keynote of truth that no one could gainsay. They had been with Him and seen His desire, His craving, His lust to serve God. Yes, He lusted to be like God in the world, manifesting Him so that they might see what Philip had missed when Jesus said to him, “Hast thou not seen the Father?” He wanted them to be clothed with the Spirit, baptised by the Spirit.

Some people get a wrong notion of the Baptism. The Baptism is nothing less than the Third Person of the Blessed Trinity coming down from the glory, the Executive Spirit of the Triune God indwelling your body, revealing the truth to you, and causing you sometimes to say “Ah!” till your bowels yearn with compassion, as Jesus yearned, to travail as He travailed, to mourn as He mourned, to groan as He groaned. It cannot be otherwise with you. You cannot get this thing along a merely passive line. It does not come that way. But, glory be to God, it does come. O that God might bring from our hearts the cry for such

A DELUGE OF THE SPIRIT that we could not get away till we were ready for Him to fulfil His purpose in us and for us.

I had a wonderful revelation of the power of God this last week. If there is anything I know about this baptism it is this: that it is such a force of conviction in my life that I am carried, as it were, through the very depths of it. Sometimes we have to think; at other times we have not time to think, and it is when we are at our wits' end that God comes and brings deliverance. When you are at your wits' end, and you throw yourself on the omnipotent power of God, what a wonderful transformation there is in a moment.

#### AN INCIDENT.

I went to a house where they were very much distressed. It is a peculiar thing, but it is true, that the Spirit of the Lord upon one either binds people together or makes them tremendously fidgety or restless, that they have to come to some place of decision. I know nothing like the mighty power of the Spirit; it works so harmoniously with the will of God. I was talking to the people in that house, and a young woman was there, and she said, “Oh, father, I ought to have relief to-day. I am sitting here and I do know what to say, but somehow I feel that this whole trouble ought to go to-day.” “What trouble?” I said. “For six years I have not been able to drink. I cannot drink. I go to the tea-table and cannot drink. My body has gone down.” I knew what it was. It was

#### A DEVIL IN THE THROAT.

You say, “You must be very careful.” Well, I don't care whom I affront by saying that; I believe the devil is the root of all evil, and it is a serious thing for a beautiful young woman who had perfect health, otherwise to be, as a result of that one thing, so disorganised in her mind and body. I knew it was the power of Satan. How did I

know? Because it attacked her at a vital point, and it got her mind on that point, and when it got her mind on that point she went downhill, and she said, “I dare not drink; if I do I shall choke.” I asked the father and mother to go out, and then I said to the young woman, “You will be free and you will drink as much as you want as soon as I have done with you, if you will believe. As sure as you are there you will drink as much as you want.” Our brethren are going out into the streets to-night, and I may be amongst them, and they will be preaching, and they will say definitely, “Everyone that believeth can be saved.” They will mean, everyone that believeth can be healed. The same truth. They will emphasise it over and over again. They have no more right to emphasise that than I have a right to say “He was wounded for my transgressions, He was bruised.” So I said to her, “Now, dare you believe?” “Yes, I believe that in the name of Jesus you can cast the evil power out.” I then laid my hands upon her, and I said:

“IT'S DONE; YOU DRINK.”

She went laughingly, praise God, and drew the first glass of water and drank. “Mother! father! brother!” she said, “I've drunk one glass!” There was joy in the house. What did it? It was the living faith of the Son of God. Oh, if we only knew how rich we are, and how near we are at the fountain of life! “All things are possible to him that believeth.” When Eneas, who had kept his bed eight years, was told by Peter to “Arise and make thy bed, and he arose immediately,” what did it? A life clothed with the Spirit. (*Spoken by Bro. Wigglesworth in an unknown tongue and interpreted: “The living water is falling and making manifest the Christ mission to those who will enter in by a living faith. Nothing can hinder the life-flow to those who believe, for all things are possible to them that believe.”*)

I wonder how many people there are here this afternoon who have missed the point. If I talked to you for a short time you would probably say to me, “I had a wonderful vision when I was baptised.” I want you to notice that this vision that Jesus gave to Paul was right on the threshold of his baptism. An inspired life is always on the very open door of the quickening of that life by the Spirit. I want you to notice also that when a man is born of God, or when, as it were, God is born into the man, and he becomes a quickened soul to carry out the convictions of the life of the Spirit of God in him—when he is born of God, instantly on the threshold of this new birth there comes a vision of what his life is to be. The question is whether you dare go through with it, whether you are going to hold on to the very thing the Holy Ghost brought to you, and never lose sight of it, but press on in a life of devotion to God and of fellowship and unity with Him.

#### A WARNING.

That is what Paul did, that is what Jesus did, and that is what we all have to do. In this connection I want to say advisedly that when we are baptised with the gift of tongues we must not allow tongues to entertain us, nor be entertained with speaking in tongues. When you have accomplished one thing in the purpose of God for you, He means you to go forward and accomplish another. As soon as you accomplish one thing it

(Continued on page 90.)

# "CONFIDENCE."

NOVEMBER-DECEMBER, 1917.

Editor—

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

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

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## "The Deceiver."

REV. xii., 9.

In our Bible we find that Satan is fully exposed as to his character, his work and his defeat. To know an enemy intelligently and his tactics and methods is absolutely necessary for successful warfare. In earthly warfare we have seen disastrous results owing to an insufficient knowledge, or ignoring the power of an enemy. So it is even more important in our spiritual warfare that we should not be ignorant of the devices of our great adversary. His three names are given in Rev. xii., 9—the great dragon, that old serpent called the devil, and Satan, which deceiveth the whole world.

Our Lord told the Pharisees that Satan was the father of lies. So just as we can trace all truth to come from God through Jesus Christ, who is the Truth, so we can trace all lying to its source. Let us bear in mind that *truth* deals with *facts*, therefore a lie has no foundation and is not a fact; it is therefore nothing.

It seems almost absurd to say this, but we feel that it needs to be said and emphasised. If, for example, a report comes to me that a fire has broken out in my house, if that report is truth, the fire is assuredly there; if the report is a lie, the fire is not there. This seems almost an absurdity to mention, and yet how successfully does Satan deceive the world and get a hearing in our hearts by his lies. We believe that God's Word is

truth. It tells us that Jesus Christ is the Truth, that "grace and truth came by Jesus Christ." He was "full of grace and truth."

Now, in what way is Satan deceiving the world, deceiving even the children of God to prevent them enjoying the glorious light and liberty of the Gospel? First, he would have us believe that we are not sinners. As a great sect in its dangerous teaching puts it: "There is no such thing as sin," because there is no sin in God. In one sense this is quite true, but until we are baptised into the One Body, into the One Spirit, and have believed in Jesus Christ as the Saviour from sin, as the propitiation for sin, as making atonement for sin, there is the thick veil of sin between us and God, for unbelief is sin. God says, "All have sinned and come short of the glory of God." So, through unbelief in the Word of God, many are deceived. They believe the lie of Satan, and it is "according to their faith" they will be judged—a true and righteous judgment. This lie comes from the serpent, the devil.

He tempts again when we do believe in the Lord Jesus Christ, and have definitely given ourselves to Him, and our eyes are opened to see that with Christ the last Adam, "the old man" (the race of the first Adam), was crucified and buried. Satan fiercely opposes this truth. He hurls his fiery darts at us by injecting fear and doubt into our minds. The truth is that "the blood of Jesus Christ cleanses from *all* sin," if we walk in the light. Satan through our thought-life says, "This fear, this doubt, this feeling of impurity, this desire for drink, this envy, pride, wrath is *you*. You are not cleansed, or you would not have these things." Which is the *fact*, what God says, or what we feel? "According to your faith be it unto you." With all the desire of our heart, all our will power, we believe God's truth, and rejoice that we are now in the "new man," the new race, the new creation. These old things are a lie of Satan's, therefore the truth of God is *the fact*. "Christ is made unto me wisdom, righteousness, sanctification and redemption."

Again, with regard to our body and Divine healing—there the old dragon, the destroyer, exhibits his character. God's Word says that our Saviour "bore all our diseases"; "Christ is our Life"; the Holy Spirit "quickeneth our mortal body";



“The law of the Spirit of Life has set me free from the law of sin and death.” These are facts. We see they were fully manifested in the Son of Man, Jesus Christ, on earth, made sure to us by His victory over death and the grave, for in our generic Head, the Christ, we died unto sin and disease, we rose with Him, are seated with Him in the heavenly places, and from Him, Who is our Head, comes the Holy Spirit through every member of His Body who believes and receives. “According to your faith be it unto you.” When Satan sends his fiery darts of pain and weakness and thought of death, what do we believe? These things seem very real; they are, indeed, “buffetings,” but the point is, what is the Truth? for that alone is the fact. The “destroyer” wishes to get our body to dust and corruption, for that is his food. At one time he had the power of death, but thanks be to God, our mighty Lord and Saviour “brought to nought him that had the power of death,” and now is the resurrection and the life in us. Which is the fact?—Disease and death or life and immortality. “According to your faith be it unto you.” Our will is the deciding factor. We have a free will, and we can either believe what Satan says or what God says. To overcome is to reign with Christ. We can only overcome in one way: because of the blood, the word of our testimony, and we love not our lives unto death. It is not a question of going “to be with Christ, which is far better.” To fall asleep in Christ is one thing; to die by a slow and torturing disease is another. “The sting of death is sin.” The Word of God bids us desire that “mortality be swallowed up in life.” Which do we earnestly desire? “It is a fight of faith, not against flesh and blood, but against the powers of darkness in the heavenly places.”

A very simple continuous faith in Christ will prove our faithfulness. His faithfulness will not fail. “The whole creation is groaning for the manifestation of the sons of God.” That manifestation has to take place *here* when Christ appears, for we read, “When He who is our life shall appear, then shall we also appear with Him” and “be caught up” to meet Him. God is waiting “till we all come into the unity of faith and to the fulness of the stature of the Christ.” There will never be any other unity. “All one in Christ

Jesus.” A wonderful salvation is ours—one with Him in death, in resurrection, in ascension—spirit, soul and body entire. This is a fact.

Whatever is not of God in Christ and in us is not the truth. A great united and individual faith in these facts would so move in the spiritual realm, that the powers of darkness would be compelled to flee from this concentrated brightness and glory of the Christ and His Body. “Faith is the victorious principle which overcomes the world.” So as we refuse to admit a thought of evil or an evil thought, recognising it as a lie from Satan, our great Advocate before the throne will plead our cause against the accuser, and the Comforter, the Advocate, the Holy Spirit in us will reveal Jesus—take of the things of God and make them realities in us, and transform us into the very same image. The great Victor has gone forth conquering and to conquer. Those that are with Him are “called, chosen, and faithful.” Shall we be amongst the faithful, accepting truth and rejecting the lie? “According to your faith be it unto you.”

And now, to sum up the matter, “to us there is but one God, the Father, of whom are all things, and we in Him; and one Lord Jesus Christ, by whom are all things, and we by Him” (1 Cor. viii., 6). “One God and Father of all, who is above all, and through all, and in you all.” What, then, has produced this marvellous reconciliation? Calvary! “The Lamb slain from the foundation of the world.” “God was in Christ reconciling the world unto Himself, not imputing their trespasses unto them.”

What is the sin, then, that we see and must admit? Unbelief! The whole world being deceived by the father of lies. Thank God that the Spirit of Truth was poured out at Pentecost, and in the name of Christ is the Advocate on earth, pleading His cause, guiding into all truth those who will be still enough to listen to Him. Only believe, and thou shalt see the glory of God.

Weary one, discouraged one, you who are sorely tried, be of good cheer. The trial of your faith is very precious, more precious than fine gold. Our Lord is coming soon, and faith will be lost in sight.

M.B.

(Our Great Need—continued from page 87.)

is, so to speak, no more to you, and God will enlarge you and fit you for the next thing He wants you to do.

WHEN I WAS BAPTISED IN THE HOLY GHOST there was the unfolding of a new era of my life, and I passed into that and rejoiced in the fact of it, and others with me. But the moment I reached that, God has been ready with another ministry for me. If you are careful to watch for God, God is always caring for you. Jesus said: "If you honour Me here, I will honour you yonder." Whatever it may be that you are working out for God here, He is working out a far greater, a Divine, glory for you. You have no need to be constantly talking of what you are going to appear like in the glory. The chief thing you are to watch is that you realise within yourself a deeper manifestation of the power of God to-day than yesterday, that you have something more clear to-day of the mind of the Spirit than you had the day before, that nothing comes between you and God to cloud your mind. You are to see a

VISION OF THE GLORY OF GOD

more to-day than yesterday, and to be living in such a state of bliss that it is heavenly to live. Paul lived in that ecstasy because he got into a place where the Holy Ghost could enlarge him more and more. I find that, if I continually keep my mind upon God, He unfolds things to me, and if I obediently walk before God and keep my heart pure and clean and holy and right, He will always be lifting me higher than I have ever expected to be.

PART IV.

How does it come? On this line. In Romans xii., 1, Paul speaks about a certain place being reached—he speaks about an altar on which he had laid himself. When he had experienced the mercies of the Lord he could do no other than make a presentation of his body on the altar, and it was always to be on the altar and never to be taken off. As soon as he got there he was at the place where the Holy Ghost could bring out of him "things new and old," and, as we read in his Epistles, "things" which Peter said were "hard to be understood." How was that? Because he so lived in the Spirit that God brought His mind into Paul's mind, so that the apostle could write and speak, as an oracle of the Holy Ghost, things which had never been in print before, things portraying the mind of God; and we read them to-day and drink them in as a river, and we come out of the Epistles, as it were, clothed with mighty power, the power of God Himself. How does it come? It comes when we are in

A PLACE LOW ENOUGH,

and where God can pour in, pour in, pour in. Paul could say that not one thing that God had spoken of him had failed. In Acts xxvi. and Romans xv., you will find that he accomplished the whole of what Jesus said he would accomplish, when he was re-organised, or filled, or in-filled by the mighty power of God. God wants to do the same for you and for me, according to the gifts He has bestowed upon us. Shall we stop short of what He says we ought to be—shall we cease to come into line with the Mind which is always thinking for our best—shall we cease to humble ourselves before Him Who took the way of the Cross for us—shall we cease to withhold ourselves

from Him Who could weep over the doomed city, from the Lord Jesus Christ Who "trod the wine-press alone."—shall we cease to give Him our all? To what profit will it be if we hold back anything from Him Who gives us a thousand times more than ever He asks from us? In Hebrews ii. He says He is going to bring many sons to glory. It means that He is going to clothe them with His glory. Let that be your vision. If you have lost the vision, He is tender to those who cry to Him; from the broken heart

HE NEVER TURNS AWAY,

and they that seek Him with a whole heart will find Him.

As I speak to you this afternoon I feel somehow that my heart is very much enlarged, that my compassion for my Lord is intensified, that nothing is too hard. The people in the days of the apostles took joyfully the spoiling of their goods, and I feel there is a measure of grace given to the man who says "I will go all the way with Jesus." What is that measure of grace? It is a girding with hopefulness in pressing forward to the goal that God would have us reach. But it is important that we forget not Paul's words, "Let no man take thy crown." He saw there was a possibility lest any man who had been the means of sowing the good seed of the Gospel should lose that for which God had apprehended him.



In closing, let me remind you that the Holy Ghost has brought us here. For what purpose has He brought us? Can anyone have come here, either seeker or speaker, without a cry to God to make some men to-day, as it were, flames of fire? My passion is that God shall endue this Convention with such an unction and cry that you won't be satisfied until you feel the very members of your body all on fire with a Spirit-kindled unity. It is not too late to don the girdle to-day, it is not too late to put on the armour of God, to put on the shield, to

PUT ON THE SANDALS

better than ever before. This afternoon God wants me to know, and you to know, that experimentally we have only touched the very frill, the very edge, of this outpouring of the Spirit. If we do not allow God to fill us with Himself He will choose somebody else. If we do not fall into line with the will of God, there will be somebody else who will. God is able to raise up men to carry out His behests. The children were crying out one day, and the disciples rebuked them. "No," He said, "if these were to hold their peace, the very stones," of which He could make bread—He could make them cry out.

I HAVE A JESUS LIKE THAT,

who can speak the word, and the thing is done; I have a Jesus indwelling me and vitalising me with a faith that believes it is true; I have a Jesus within me who has never let me get faint-hearted or weary. Let us press on in faith along the line of God's will, and the outpouring which we have longed to see will come. Cheer up, hold on, never let go the vision; be sure it is for you just as much as for anybody else, and God will surely make it come to pass. Never look down, because then you will only see the ground and miss the vision. All blessings come from above; therefore keep your eye on Jesus. Never weary. If you do not fall out by the way, He will be with you to strengthen you in the way. Hallelujah!

**PROPHETIC ITEMS.**

At the present time British troops are in the Southern portion of the Holy Land. At the time of going to press they are in possession of Beer-Sheba, Gaza, Ashkelon, and Jaffa, and about twenty miles from Jerusalem, over which our aeroplanes have flown. The Royal Engineers, under Lord Kitchener (then Major Kitchener) years ago mapped out the Holy Land for the Palestine Exploration Fund. These maps, which some of us have carried in travelling there, will be much used to-day by both friend and foe in this Holy Land of Christ.

In Sunderland the Jewish community have held a meeting to thank the British Government for its declared intention of placing Palestine again in the hands of those to whom God gave it—the Jewish race. These events point to 1917 being very near to the end of the "Times of the Gentiles" (Luke xxi., 24). The seven times (2520 years), if measured from the rise of Nebuchadnezzar, the Conqueror of Jerusalem (604 B.C.), end with 1917, deducting a year for the change from B.C. to A.D.

We are in the Mohammedan year 1335. Daniel says in his twelfth chapter (verse 12), "Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days." Mohammed's false and cruel religion was set up at Jerusalem (the abomination that maketh desolate), and the site of the altar of burnt offering was crowned by the "Dome of the Mosque." The Christian church, which had stood on this site for many centuries, was destroyed, and the daily sacrifice of prayer in Christ's name came to an end (verse 11). Prophecy is being wonderfully fulfilled, and "when these things begin to come to pass, then we are to look up and lift up our heads, for our redemption draweth nigh. Then shall they see the Son of Man coming in a cloud with power and great glory." (Luke xxi., 27-28.)

A.A.B.

**PENTECOSTAL ITEMS.**

Bro. Smith Wigglesworth is to be in Ireland for Christmas at the Hopetown Mission with Bro. Kerr, where special meetings are to be held. He expects to be at Kilsyth for their New Year Convention. He is taking with him Mr. Sam Broom of Leeds.

He writes to say also that he had had a blessed time with the saints at Preston, and more recently had returned from Shrewsbury, where God's healing power had been manifested. An address by our brother appears in this issue (see page 84).

Bro. Wigglesworth is looking forward to his Easter meetings at Bradford, and intends this year to hold a Ten Days' Convention, including in it the Sunday and week before Easter. He feels unable at present to accept some pressing invitations from friends in U.S.A. (Philadelphia and elsewhere).

A FREE TRACT. The remarkable testimony of Sister W—— in the last issue of "Confidence" is now reprinted in tract form at the writer's expense. She asks us to supply free copies to any who apply for them, either singly or in fairly large numbers. Will friends now apply for copies of this thrilling and useful story, "A Sister's Healing." Write (or send postcard) to Hon. Secs., All Saints' Vicarage, Sunderland.

The whirr and roar of a heavy aeroplane setting off was heard the other day by the writer as he closed the parade service on an aerodrome. The air-mechanics and others had most heartily and earnestly taken part. One of the leading N.C.O.s had gratefully accepted a P.L. Testament, and others were asked for, but he had no more. He is very grateful to those readers of "Confidence" who have so generously helped in this good work of supplying our men. He will be thankful for still further help.

**THE PENTECOSTAL MISSIONARY UNION.**

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

Mr. Ernest Wm. Moser, of Hebron, St. David's Road, Southsea, is now the Hon. Treasurer of the P.M.U., and all gifts for our Missionaries and for the General Fund should be sent to him.

**CHINA.**

**News from Likiang.**  
(FROM BRO. A. KOK.)

Mr. W. Glassby very reluctantly asked to be released from the work he has done so thoroughly up to the present. The strain recently has been more than he was able to bear as he has not been well. He was asked by the Council to remain upon the P.M.U., and he gladly accepted the invitation.

As you will know, we are building a mission-house here. Quite a new experience, and a job which is easier to start than to accomplish. If you do not want to see a great part of the money disappear into the pockets of the contractor, and a small part turned into bad material, then you have to be architect, contractor, and superintendent yourself, which means a lot of work, and constantly watching the many workmen. But with the valuable assistance of some native brethren, who know local prices well, we have managed it so far without any contractor.

(P.M.U.—China—continued.)

With thanks to the Lord, who has helped us also financially, I am glad to say that the greatest part of the work is finished now. The wing for the sisters is ready to be occupied. They will move (D.V.) within a week or so. The building in the main courtyard is under roof, and another three months of labour will also finish this. Unfortunately, the funds are exhausted, with the result that we have stopped the work until the Lord further provides.

(£200 IS NEEDED.)

Our family (with Bro. Klaver) is therefore staying on in the rented house for the present.

Miss Grace Agar took the place of Miss Lizzie Biggs some months ago. We were very, very sorry to see Miss Biggs leaving this corner of the field. No wonder: first years in a quite new field are times of facing the fiercest attacks of the enemy, and going through all kinds of trials and difficulties. And there is nothing better able to

tricts. She reports of some new conversions and of a young sister receiving the Baptism and speaking in tongues.

Mrs. Kok has been at Yunnan-fu with the children for a few months' rest, as her health made a change necessary. A mother, with her special duties, gets tired after seven years from home, moreover when circumstances are forcing to overdo a little. She has enjoyed her stay with Mr. and Mrs. Swift and the Yunnan workers very much. She has now returned to Likiang, and feels that the change has done her good.

Paul and Gerard have, after this holiday, started their lessons again. In order not to burden any of our fellow-workers, and leave them quite free for travelling, we are teaching the children ourselves, Mrs. Kok taking them during the afternoons, and I in the mornings. We are sorry, of course, that the days of itinerating are past for us, but the Lord is giving grace to be still, trusting that He will provide in His own time the means for sending them to a school.

You can imagine how glad we were that

BRO. KLAVER

finally turned up here. Praise the Lord! Seeing that our own hands were tied to the station, and feeling for long that not only the out-stations had to be better looked after, but that new centres needed badly to be opened, is it not quite natural that an additional male worker received a special welcome? We do heartily thank the Lord for leading him here, and we know that He will make him a blessing both to foreigners and natives. He is starting his Tibetan studies. As soon as possible Chongdien, an important Tibetan business centre, will be



LIKIANG MARKET.

knit people together than fighting a common foe, going through common dangers and sufferings and achieving common victories. But—our loss is the gain of others, and the will of the Lord be done. He will bless her labours abundantly in Yunnan-fu as He has done here.

Miss Agar, who is a Tibetan worker and speaker, has taken her place. She has already been very busy with preaching to

THE TIBETANS

who are visiting our home. At present she is at Chongdien, a Tibetan centre six days to the North-West. She writes of splendid openings, people gladly receiving the message. For a lady alone to take such a journey, facing the opposition of a few thousand Lamas, and risking attacks by numerous robber-bands on the road, sleeping in the open air, etc., is quite a bravery. If it were not for the Lord's kingdom, who would dare to do so?

Miss Scharten is out in the Chien-ch'uan dis-

tricts. We have been longing for three years to open this place, but have been kept from it through lack of workers and funds. The worker has come now, and we do earnestly hope that we have not to wait another three years for funds.

Truly, times are grave, and the world is all in confusion. It looks as if the prophetic messages, which we have heard so often in the Spirit—

"JESUS IS COMING SOON"

—are going to be fulfilled now. How glorious will be that day! Then there will be no more revolutions, wars and strife, but one glorious, peaceful song will resound. A hymn of praise to Him who has loved us and has bought us with His own blood out of every nation and tongue and tribe. Hallelujah!

May we all be found looking upward, in readiness and real expectation.

With love to all the saints,

Yours in His service,

A. KOK.

**From Bro. Leigh at Mentsi.**

You will see by the above address that my tent has once more been pitched, this time a couple of days' journey south from the capital. Brother Boyd and myself are working together, having been appointed to work Mentsi and Ko-chiu for six months. We have one native worker with us, Hong Hsien Seng by name, a bright, happy, prayerful, baptised believer, and the Lord has encouraged our hearts in the work from the first.

The night of our arrival one young man gave his heart to the Lord. He is very earnest, coming to all the meetings, and bringing others with him, and at present we have a fine company of young men attending, with every prospect of a real work opening up among us. It was in this wise: the day we arrived here we found there was no oil in the place, so we went into the city to buy. Being unable to purchase, we were returning to the chapel, rather disappointed because we could not hold a meeting, when a young man, who had been saved in one of the C.I.M. meetings, called us to his shop. He was a tailor by trade, and on entering his home he sent for

TEA AND CAKES.

He invited us to partake. After eating, we were about to go, when he placed a Bible in my hand, and then facing the crowd that had gathered at the window and also at the door, announced that we would tell them about "Je-su pao-pei tih tao-li"—Jesus' precious Gospel—and thus an unexpected meeting was opened to us. We all preached, and afterwards I gave the invitation. The young man referred to above immediately responded, openly confessing Christ before the crowd—praise the Lord! There are a number who have decided since and are going along nicely, and we are trusting the Lord for greater things.

HEALING BY FAITH.

The Lord has also manifested His healing power in our midst. A fortnight ago Brother Boyd and myself, along with the evangelist and cook, were taking a short stroll outside the city. We had not proceeded far before we came to a house standing alone. Just by the door was placed a bowl of rice, a few eggs, a garment, and a few sticks of burning incense. We enquired as to the reason, and found there was

A YOUNG WOMAN

seriously ill. The food was for the evil spirits to eat, thus hoping to appease their wrath; the garment was to receive the spirit of the young woman—they evidently thought it had already gone—and the incense was, of course, worship. We exhorted the mother to repent, telling her if she would we would pray for her daughter, and the true God would then heal her. She immediately received the Word, took up all the false business, then led us into the house to see the sick person. The house was like

A PIG-STY.

At one end was a young woman who appeared to be in the throes of consumption. We preached, then prayed, and, on going a couple of days ago, found her perfectly healed. Her husband came to the meeting yesterday and seemed quite happy. These are tokens of His love and power among us. Glory to His Name!

Last week a young man brought his t'ien-ti p'i-uei to burn. The Chinese believe their an-

cestors' spirits dwell in them, and, consequently, it is often the last thing they part with, and we heard he threw away a whole lot of incense sticks his wife has just bought and brought home. There are others who are being liberated by the power of the Gospel, which apostates say has lost its power, but which is still God's power unto salvation to those who believe. Please pray that many may be won for Jesus, and those who are already won established in the faith, and thus we together shall share in the reward of the faithful.

\* \* \*

The city is a fair-sized one, and known to be very wealthy, but, though rich in this world's goods, is indeed poor as regards light and truth. Generally speaking, they seemed a self-satisfied people, and yet the Lord has, even in this place, those who will not bow the knee to Baal.

We go on the street each afternoon, with the exception of Friday and Sunday, and, with the first-mentioned day excepted, also hold an indoor service nightly. There are a number awaiting baptism, and, the Lord willing, they hope to enter the waters of baptism on Sunday week (about ten in number).

The chapel which we have at present is outside the city, but we hope, in the course of a month or so, to rent a new place, this time within the walls, and no doubt the number of listeners will be augmented.

TWO RALLIES.

A fortnight from now we are expected at Amicheo to immerse a few who are awaiting baptism there, and also to hold a week's meetings of an evangelistic character, as well as give teaching to the workers who gather there. Each three months we have a rally. Those at Yunnan, Niliang, Fuhming, and Loatsi meet in the Capital; and those at Amicheo, Lingan, Kochin, Mentsi, and Kaihua meet at Amicheo. Each six months we all meet in the Capital, and thus the fire is kept burning brightly. All have fair reports to give of the work. A fortnight ago the converts at Fuhming, Loatsi, and Niliang were baptised; so you see, a steady work is proceeding among us. Praise the Lord!

Trusting for a continuance of your prayers on our behalf; with hearty Christian love to you, to dear Mrs. Boddy, and all your loved ones,

Sincerely yours, in our Lord,  
D. LEIGH.

**From Bro. Alfred G. Lewer.**

(AT FUHMING.)

As you are aware, I was appointed to the Fuhming and Lo-tsi stations. Before leaving a city we are required by the British Consul to inform the Chinese authorities, so that he may provide us with an escort over the dangerous roads. I informed them of my intentions, and they promised an escort. Imagine my surprise when I found

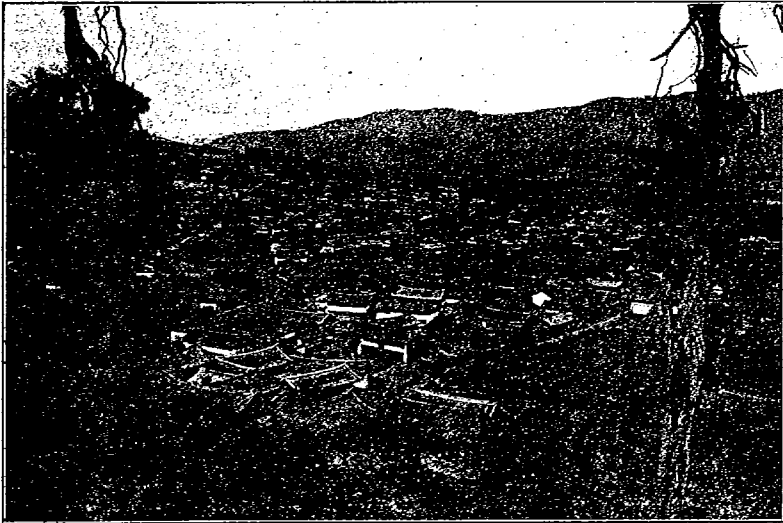
ONE SOLDIER, ARMED WITH A FAN

to cool himself on the road, waiting to escort me. The road I was about to travel is considered very bad for robbers, but I had no fear, for I knew I was surrounded by an innumerable host. I soon found out that my soldier knew of the doctrine and had

(P.M.U.—China—continued.)

burnt his idols some three years before, though he had not yet taken a stand for Christ. Truly he is very near the kingdom. Please pray for him. He had heard of Jesus through being appointed to escort a C.I.M. missionary, so God works in many ways. It reminds one of Paul's experience with his escorts.

Since I came here God has been working and manifesting His power in the meetings. In little over a week five souls have come forward and asked to accept Christ. This was *without* us first approaching them, except through the preaching. I praise God for the wonderful liberty He has given me in this language since being here in Fuhming. Though, of course, my knowledge is very limited, yet it is nice to be able to express oneself, also to hold attention, and it is also nice when souls are being saved. To God alone be all the glory, for nothing but the power of God could do this.



LIKIANG AND MOUNTAINS.

THE CHRISTIANS HERE KNOW HOW TO PRAY. It is lovely to see them bringing their sick children to be prayed for, and then the older Christians pray for them and lay hands in the name of Jesus. (It is not wise for a single young man to lay hands on the women, neither the women on the men, but God has used this to make them help one another, and not depend on the foreigner.)

I sent one of my evangelists to the Lo-tsi station (a day's journey from here) to prepare the way for me, as I hoped to follow with Mr. Swift and baptise six or seven converts. He was given an escort of two soldiers, but when they got half-way they heard that there were so many robbers that they came back and left the evangelist in a small village. I am now waiting to hear from him. From this one can see the value of an escort (?). We want to clearly know the mind of the Lord before we take this journey.

I am,  
Yours in our soon coming Lord,  
ALFRED G. LEWER.

News from one of the Latest Arrivals from England.

Greetings in the name of our Lord Jesus Christ! Now that we have settled down in China, no doubt some of you would like to hear a little of how the Lord has undertaken for us, and what are our impressions of life and work in this land.

First of all, I should like to raise a note of praise to God for His loving faithfulness to me since leaving home.

On our arrival we quickly realised we were in a heathen land, because the people and surroundings within this city are generally rather uninviting. Their mode of living is very primitive, and sanitary conditions are poor. However, China is advancing rapidly, and now adopting many of our Western methods of progress.

We are glad to be able to present a gospel of deliverance to such people, who have been so long in bondage. We praise God that in this city and in several of the surrounding towns and villages there are

LITTLE BANDS OF TRUE CHRISTIANS.

It is a real joy to behold the changed lives of some of these converts. Truly the Gospel is the power of God. It is worth while leaving all behind to come here and witness the power of the Gospel in these lives, and to hear them pray earnestly to the true God.

When one goes into the homes of

THE IDOL-WORSHIPPERS

(places which could scarcely be called homes because of the filth and the absence of home comforts, etc.), one realises how much it means for these people to be saved. Although Miss Waldon and I are not yet able to take an active part in the work, we spend one afternoon each week visiting the homes with Miss Cook, and in this way get a little insight into the home life of Chinese women and children, which makes us long to be able to tell them of Jesus.

While we do praise God for saving many, we realise that Satan has a very strong hold on this land, and few seem anxious to change their evil ways and seek salvation. Many appear interested at first, but when they discover that it means repenting of sin and living Christian lives, they prefer to remain in sin. It is so sad. Please pray much for them and the workers here, that

they may be used much in witnessing.

This week we were much encouraged by the visit of a young Chinese gentleman, who trusted the Lord here over a year ago. Since then he had to return to his native home on account of business. Praise God, he is still bright and witnessing for Jesus. Together with a friend who also trusted the Lord,

HE PREACHES THE GOSPEL IN HIS VILLAGE.

At present Miss Waldon and I are spending most of our time in language study, and we praise God for His help. So far we have not been able to do much active service, owing to our Chinese vocabulary being very limited, but we are glad to be allowed to do a little. Last Sunday morning we both went to the prison by ourselves, together with a native Christian woman, and we thank God for His help. We made use of

THE FEW WORDS

we have learned, and prayed and preached the Gospel as best we could. How we longed to be able to express ourselves fully to them. We realised the great need of these poor women. Several of them were bound with iron chains. Truly Satan is a hard taskmaster.

I trust you will continue to pray that God will quickly enable us to speak sufficient of this language to make the Gospel clear to this people.

Yours sincerely in Christ,  
JESSIE BIGGS.

INDIA.

From Bro. Boyce (in the Upper Provinces).

The other night, as I was eating my dinner, the chowkidar of this place was passing by. He is a Mohammedan, but I often speak to him because he speaks Urdu well. A great desire came to me to tell him that my desire for him was to be a Christian. So I called him to me and told him what was in my heart. His reply was that if the Lord wanted him to be a Christian, why was it that he had not been

BORN A CHRISTIAN?

So I went over to the village at night, and when more men were gathered I again brought it up with them, to which one made reply: "If I become a Christian you will give me rupees, and I will leave my work." I said, "No, I will not give you any rupees, and you must keep to your field work." Then he said, "We cannot become Christians, because if we do, then we will have no work to go to, and no house to live in, and what shall we do?" Thus he was answering for them all. I asked them, "If your Maulvi (the religious teacher) would become a Christian, would you also become Christians?" They said, "Yes, then we would become Christians." So the strategic point has appealed to me for some time, even ever since I have been in India, that is, to capture their religious leaders, then the rank and file would easily be captured.

The other day I was riding in the train with  
A RAILWAY OFFICIAL WHO COULD TALK  
ENGLISH,

a Mohammedan. He asked me if there was anything predicted in the Bible about the war. An

answer in the affirmative opened up a field of conversation. In my studies having read their belief of Christ, I was able to tackle him on his own ground. They say that Christ was not crucified, but at the time of His betrayal was carried up to heaven by the angel Gabriel, and it was Judas who was crucified instead of Christ, because he had turned into the very form of Christ as a result of his sin, and thus was crucified. (A case of the wicked falling into the pit which he had dug for the righteous.) So I told him that if it were true that Christ had not died, then the Christian religion had lost its foundation. To which he said, "If it is true such is the case." And thus I preached the Gospel to him, by

POLICE COURT ILLUSTRATIONS,

of the just suffering and paying the penalty of sinners. He, being an educated man, took in my illustrations. He is a native of Nanpara, and has promised to come to the Bungalow and read the Bible with me. He has treated me very kindly since.

On another occasion, on the Nepal border, I was speaking to some educated Indians upon the full salvation which is in Christ, showing them by illustration the difference between "Religion and Salvation." Said I (I was speaking by an interpreter, who was the schoolmaster), "If one of you were in a drowning condition in a large pond or lake, and you were thus because you were unable to swim, and religion came along the bank and, seeing your condition, shouted to you,

'DO THE BEST YOU CAN,'

such would not be salvation, and you would eventually drown. But salvation comes along the bank also, carrying a rope, and seeing the condition, throws the end of the rope to you and tells you to catch hold of it, and thus pulls you safely to land." I said, "Then you would know that you were saved and that you had a saviour, and also a testimony in your heart of salvation, and you would not be talking about your doing, but rather about your saviour." "Thus," I said, "you see the difference between

'RELIGION' AND 'SALVATION.'

One saves you, the other does not." The reason that I write this is that he took up the very same illustration and used it himself in the evening meeting when preaching to some Indians. And thus it filled my heart with joy, because he was passing it on to others in their own language, much better than I could have done it.

The years of being brought up in these religions binds chains around them which we are unable to break.

Says a man to me on another occasion: "If it is true as you say that salvation can only be obtained through faith in Jesus Christ as the Son of God, and we believe it and get saved, what about our parents who have never heard these things; where will they go to? Will they go to hell? Such are some of the questions I am asked.

The same speaker told me the other morning: "I will never become a Christian," emphasising the word "never." To them their sacred books are as holy as the Bible is to us. So they need our sympathy and prayers, and God to come into their midst to work miracles for the opening of their eyes. Yes, I say God is needed in our midst. Exodus, iii., 7, 8.

**P.M.U. CONTRIBUTIONS.**

Owing to an oversight the subscriptions received during the first fortnight in July were omitted from the Statement for July and August sent by me for the last issue of “Confidence.” These are as follows:—

	£	s.	d.
Horde Assembly ... ..	2	0	0
Malmesbury Park Pentecostal Assembly, Bournemouth (for Mr. Lewer) ...	3	0	0
Receipt No. 2054 (for Misses E. Biggs, Jones and Scharthen) ... ..	3	0	0
Receipt No. 2055 ... ..	0	5	0
”    2056 ... ..	0	10	0
Heathfield Assembly ... ..	0	4	6
Receipt No. 2058 ... ..	4	5	0
Hackney (for Misses Tyler and Waters)	2	0	0
Receipt No. 2059 ... ..	1	2	0
Crosskeys Assembly (for Mr. Swift) ...	4	0	0
Church of God, Kilsyth (for Misses E. and J. Biggs, Mrs. Williams, Mrs. Trevitt and Mr. Kok) ... ..	5	0	0
Receipt No. 2062 ... ..	0	10	0
Tunbridge Wells Assembly ... ..	1	0	0
Receipt No. 2064 ... ..	4	1	0
”    2065 (towards passage of Misses Biggs and Walden) ... ..	0	5	0
Enfield Assembly (for Misses Biggs and Walden) ... ..	0	10	0
Receipt No. 2067 (for Sion College Own Missionary Fund) ... ..	6	0	0
Hackney (for Misses Tyler and Waters)	3	0	0
Sion College Own Missionary Fund ...	15	14	2
Crown Mission, Birmingham, Boxes ...	1	10	10
Receipt No. 2070 ... ..	0	10	0
Receipt No. 2071 ... ..	5	0	0

Special Gifts:—

Gorseinon Assembly Sunday School (to- wards Miss Gladys Eaton's outfit) ...	2	0	0
Gorseinon Assembly Sunday School (to- wards Miss Hannah Rees' outfit) ...	2	0	0
Gorseinon Assembly Sunday School (to- wards Miss Mary Humphreys' outfit)... ..	1	0	0

W. GLASSBY.

**List of Contributions received during  
September and October, 1917.**

	£	s.	d.
SEPTEMBER.			
Receipt No. 2122 ... ..	3	0	0
”    2123 (for Mrs. Trevitt and Mrs. Williams) ... ..	0	15	0
”    2124, Box ... ..	0	10	0
”    2125 ... ..	50	0	0
”    2126 (for substitute in India)	15	0	0
”    ”    (for evangelist in India)	2	10	0
”    2127, Box ... ..	1	0	0
George Street Mission, Derby ... ..	2	6	0
Full Gospel Assembly, Belfast ... ..	2	0	0
Receipt No. 2130 ... ..	1	10	0
Marlboro' Rd. Assembly, Ipswich, and Box ... ..	1	2	6
Ferndale Assembly, Boxes ... ..	1	16	6
”    ”    (towards Miss Hum- phreys' support) ... ..	1	18	0
Receipt No. 2133 ... ..	0	10	0
Cherry Tree Sunday School, Dover (for Miss E. Biggs) ... ..	0	10	0

Receipt No. 2136 (for S.C.O.M. Fund)	1	0	0
Sunderland, Boxes ... ..	15	7	1
Receipt No. 2138, Anonymous ... ..	0	10	0
Eaton Hall Mission, Liverpool (for China)	0	12	6
Tonyrefail Pentecostal Church ... ..	0	10	0
Receipt No. 2141 ... ..	1	0	0
Southsea Assembly, Box ... ..	7	0	0
Receipt No. 2143 ... ..	1	0	0
”    2144, Anonymous ... ..	1	0	0
”    2145 ... ..	0	10	0
”    2146 ... ..	0	5	0

OCTOBER.

Receipt No. 2147 ... ..	50	0	0
Bowling Street Mission, Bradford ...	7	0	0
Receipt No. 2150 (for the Misses Biggs)	0	10	0
”    2151, Box ... ..	4	15	0
Sion College Own Missionary Fund ...	13	8	0
Receipt No. 2153 ... ..	0	6	6
Horde Assembly ... ..	3	0	0
Receipt No. 2155 (for China) ... ..	10	0	0
The Christian Assembly, Mount Tabor Mission, Leeds ... ..	1	0	0
Receipt No. 2157 ... ..	1	0	0
Heathfield Assembly ... ..	1	12	0
Receipt No. 2159 ... ..	1	2	6
Hackney (for Misses Tyler and Waters)	7	0	0
Hereford Assembly ... ..	4	2	4
W.T.H. Student (Boarders) ... ..	2	0	0
Bush Hill Park Assembly, Box (for Misses Walden and Biggs) ... ..	0	10	0
Receipt No. 2162 ... ..	1	0	0
Hornsey Assembly... ..	5	0	0
The Church of God, West Port Hall, Kilsyth (for Mrs. Trevitt, Mrs. Williams and the Misses Biggs)	4	0	0
Receipt No. 2165 ... ..	0	10	0
Collection, Emmanuel Baptist Church, Plymouth ... ..	3	0	0
West Port Hall Sabbath School ... ..	1	0	0
Coatbridge Pentecostal Assembly ... ..	2	10	0
Hove Prayer Circle ... ..	5	0	0
Brookshaw St. Mission Room ... ..	2	10	0
”    ”    (for Mr. D. Leigh)	6	0	0
Receipt No. 2171, Box ... ..	1	6	6
”    2172, Box ... ..	0	7	0
Elim Evangelistic Band ... ..	3	2	4
Receipt No. 2174, S.C.O.M. Fund ... ..	10	0	0
”    2175 ... ..	5	0	0
”    2176 (for Student in Mr. Kok's Training Home) ... ..	1	0	0
”    2177 (for outstation rent, Yunnan-fu) ... ..	17	0	0
”    2178 ... ..	0	10	0
Sion College Own Missionary Fund ...	11	1	8
			£300 6 5

SPECIAL GIFT.

Receipt No. 2180, S.C.O.M. Fund (for Miss Knell's outfit) ... ..	0	10	0
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As many of our friends desire their gifts to be anonymous, the receipt number alone is given.

E. W. MOSER,

Hon. Treasurer (P.M.U.)

“Hebron,” St. David's Road,  
Southsea.