

"CONFIDENCE."

No. 3. Vol. ix.

ALL SAINTS', SUNDERLAND.

March, 1916.

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

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

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

Answered Prayer in Air Raids.

A tradesman in a town on the North-East Coast one day was impelled to call together his eleven shop assistants for two minutes' prayer that the good hand of the Lord might be upon them for good. That night the Zeppelins visited that district, with sad results. Seven of the assistants living in different parts were wonderfully protected when homes near by were wrecked, and not one of the eleven was harmed.

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In a town in Kent, a mechanic's wife, not knowing there was any danger, was burdened with prayer that no evil might come to her town, that the strong power of evil might be bound, and all the devices of the enemy thwarted. Before midnight the town was visited by German aircraft. Twenty-one bombs were dropped in the fields, and no damage done to life or property.

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During the air raid in August, 1915, a missionary was awakened from her first sleep as bomb after bomb exploded, and as she prayed she turned to her husband saying, "Oh, praise the Lord! No evil shall come nigh *thy* dwelling," and in peace and confidence she sat by the cot of her sleeping little girl until the evil was

overpassed. There had been a Zeppelin raid over a certain town, and two slum officers of the Salvation Army found themselves, at the moment when the bombs were falling, in a tram-car with a number of other people. The tram stopped, and everyone fled into the nearest houses. These two rushed into the nearest public-house, and immediately, with all the company who filled the bar, dropped upon their knees and engaged in prayer. Although in the neighbourhood many windows were broken, this public-house escaped damage of any kind, and the publican attributed the fact to the prayer of the Sisters, and thanked them accordingly.

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As soon as the near coming of the Zeppelins was announced in a town in England, on the evening of January 31st, 1916, some sisters in the Lord, who were in a house, fell upon their knees and claimed the protection of the Blood for the people of their town, and also that no damage should be done to life or property. As far as we can learn, the Zeppelins passed over the town without dropping any bombs, so once more they proved that "Prayer changes things."—A. Blackburn, 1 Ada Street, Keighley, Yorks., England.

Marvellous Escapes of Lytham Man.

Ascribed to Prayers.

FROM A LYTHAM PAPER.

Pte. J. Victor Salisbury, who was associated with the Elim Gospel Mission, Lytham, and who often preached at the open-air services on the green, has sent a letter to Mr. Mogridge from the Dardanelles, from which the following are extracts:—

"I must just close with telling you of an incident which happened to me on Saturday last and which nearly cost me my life. Your prayers away in England no doubt were answered in a marvellous way. I had come down from the trenches on the Friday afternoon, and during our ten days up there I had three very narrow shaves. Once a piece of shrapnel came into the billy can I was cleaning. On Saturday morning I was on duty in the dug-out which we call the sick-bay—a kind of consulting room for the doctor. I was just bandaging the hand of the last patient, and the Turks, who had been shelling us for about half-an-hour, dropped a high-explosive shell right through the tarpaulin roof. It caught the side of the dug-out and burst within three feet of where I was stood. Immediately we were blown to the earth, and all was confusion and darkness. When the dust and smoke cleared I was astonished to find myself able to run for the exit and into the open-air, the others doing the same. Seven out of the eight were wounded, but I escaped without injury, and was about the nearest to the exploding shell. I was

TERRIBLY SHAKEN,

but I rendered first-aid to two of the injured ones. One was deaf, and shot in the face; another had head, neck, arm and ankle shot through. The doctor was pretty badly hurt. We packed them all off to the ambulance, and then I went for a quiet read of my Bible in the dug-out. When I pulled it out of my side pocket I found a piece of shell an inch long embedded about half-way through it. If it had not been in my pocket that piece of shell would undoubtedly have cost me my life. I could do nothing for a time but pour out thanks to God, and exclaim "Oh, Jesus thou art too good." Afterwards I showed it to a good many, including one man who makes a point of scoffing at my faith in Christ. I told him that people in Lytham prayed for me and that was

GOD'S ANSWER.

Two officers to whom I showed it said it was remarkable. One of them said he wasn't religious, but it was enough to make him so. You can see in the shattered roof a place where a large piece of shell has gone through, which, considering where I stood, must have spun past my head, and I found another piece on the floor where I had stood. How good is the God we adore. Praise Him for His goodness."

BELFAST. The Elim Pentecostal Assembly are to hold special meetings at Kingham Church during the Easter holidays. Speakers: Mr. John Leech, K.C., Bro. Geo. Jeffreys, and others. Particulars as to accommodation, etc., from R. E. Darragh, 22 Pine Street, Belfast.

The Career of the Antichrist.*

In broad outline the career of the Antichrist can be easily sketched from the Book of Revelation. For a long time he will be living among the people of the earth without their guessing his true identity. Indeed, he will enjoy three and a half years of power before the world will wake up to the fact that he is the terror that was predicted in the Scriptures. Here we notice a remarkable similarity between the lives of Christ and Antichrist. The Saviour lived for years on the earth without His identity being recognised. And when He did proclaim Who He was none were more surprised than those who had known Him all His life. So it will be with the Antichrist. At first men will talk about Him as a remarkably bright boy, and will doubtless draw much satisfaction from the fact that the lad lives in such an enlightened age as kindly provides him with free education and every encouragement to develop his abilities to the full. To many a youth Antichrist will be held up as an example of what perseverance will do. So he will proceed on his path towards power. In time he will become a champion of democracy. That has always been the surest means of climbing to power over one's fellow men. Liberty is a magic word which will always collect a crowd of adherents, although few of them will have even the vaguest notion of the thing they are seeking.

Where shall we look for this youth who will be claimed as a typical production of our democratic age? Prophecy points to somewhere within the boundaries of the empire of Alexander the Great. In interpreting the vision of Daniel, the archangel Gabriel predicts the formation of four kingdoms out of the empire of Alexander, and then goes on to say: "In the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up. And his power shall be mighty, but not by his own power; and he shall destroy wonderfully, and shall prosper, and practise, and shall destroy the mighty and the holy people. And through his policy, also, he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and by peace shall destroy many. He shall also stand up against the Prince of princes; but he shall be broken without hand." From this it is clear that he will arise somewhere in the Near East. We also know that he will not be found in Syria or Egypt, for the prophecies tell that he will fight the kings of those countries. He will therefore arise somewhere in Greece or in the countries around Constantinople. One of the Balkan States would thus seem to be a likely place.

But, wherever his birthplace may be, this champion of democracy will gradually rise to greater and greater power. He will not only be the champion of the people but also of religion, and will thus deceive many more into blindly

* From Bible Prophecies and the Present War (1/-, Hodder & Stoughton, London).—This most interesting book, by Mr. Marr Murray, is issued at One Shilling (paper back). It is very readable and light to hold in the hand, though over 300 pages in length. It has thirty-one chapters, and, though we cannot agree with all that is written, we have found it very readable. We print here the chapter on the Antichrist as a specimen of the other chapters of this remarkable book. The publishers have a branch in New York.

following him. In the course of his rise he is aided by his trusty lieutenant, the False Prophet.

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Thanks to their transcendent genius, their sway over men continually increases. For three and a half years they enjoy almost unlimited power, and the world little guesses to whom it has entrusted itself. Then suddenly its eyes are opened, and it sees its rulers in their true light.

The two witnesses appear. It has been suggested that these two will be Elijah, who has never tasted death, and Moses, whose body has never been subjected to corruption. But, whoever they may be, they appear before Antichrist and denounce him. In his rage he kills them. He casts aside his mask. No longer is he the champion of the people and of religion. He sets himself up in the place of God, and forces men to worship. He deluges the world with blood. For a further three and a half years this time of terror continues.

And then Christ comes.

But when we come to attempt to obtain a more detailed portrait of the Antichrist, we are faced with many difficulties, due chiefly to the diversity of the separate facets of this remarkable personality.

In the course of the Scriptures Antichrist is referred to by no less than twenty-two names, and practically every prophet gives us a different view of him. In the Book of Daniel he is referred to as The Prince, The Little Horn, The Wilful King, The Desolator, The King of the North, and The King of Fierce Countenance; in Zechariah as The Idol Shepherd; in Ezekiel as The Prince of Tyrus, The Assyrian, and The Prince of Meshech and Tubal; in Isaiah as The King of Babylon, The Assyrian, The Spoiler, and The Treacherous Dealer; the Apostle Paul refers to him as The Man of Sin, The Son of Perdition, and The Wicked One; Jeremiah as The King of Sheshack; Micah as The Breaker; John the Evangelist as The Antichrist; in Revelation as The Beast; and in the Psalms as The Lawless One and The Head over Many Countries.

The difficulty of blending all these portraits into one harmonious whole has led many to regard them as referring to several separate persons. Some think that there are two Antichrists, others that there are three or more. They hold that there are several portraits of the various types of the Antichrist that have arisen in the past, and that there is a further portrait of the final Antichrist who will embody all the worst features of the previous aspirants for the name. This, however, does not fit in with the schemes of the prophecies. They must all be regarded as referring to the same man, in spite of their seeming diversity and contrariety. It is not in the least surprising that it should be difficult to give a clear and concise statement of the character and career of the man. Indeed, that it should be so is in full accord with the generality of such prophecies. It would be impossible to imagine a more contradictory set of prophecies than those which relate to the first coming of Christ. Did not history come to our aid, we should have to give up the interpretation of them in despair. But in the light of history all the various and seemingly contradictory prophecies fit in one with the other like the pieces of an intricate mosaic and form a perfect whole. So

it will doubtless be in the case of the Antichrist. We may despair of ever being able to fit the pieces of the mosaic together and obtain a clear portrait of this supremely interesting personage until history comes to our aid and actual events show us how to fit them together. The purpose of prophecy is not to provide us with a detailed photograph of the future, but to sketch it in broad outline in order to fix our attention on certain important events, to prove that the hand of God continually guides the course of the world's history, and to encourage and support us in faith.

That all the prophecies referring to the various persons who are called by the names mentioned above actually refer to the great Antichrist and not to earlier manifestations of the same spirit is clear from the fact that in nearly all of them the time when he will rise to power is either definitely stated or else plainly hinted at. The prophecies of Daniel all have definite chronological periods assigned to them, and in all the others the spirit of the context justifies us in the assumption that the realisation of the words of the prophet must be looked for in the latter days.

That the Antichrist will be a man of low birth, with no reputation or dignity to lose and no tradition to restrain him, is shown in the eleventh chapter of Daniel. "And in his estate shall stand up a vile person, to whom they shall not give the honour of the kingdom; but he shall come in peaceably, and obtain the kingdom by flatteries. And with the arms of a flood they shall be overflowed from before him, and shall be broken; yea, also the prince of the covenant. And after the league made with him he shall work deceitfully; for he shall come up, and shall become strong with a small people. He shall enter peaceably even upon the fattest places of the province; and he shall do that which his fathers have not done, nor his fathers' fathers; he shall scatter among them the prey, and spoil, and riches; yea, and he shall forecast his devices against the strongholds, even for a time." Here we have the man and his methods. Low-born, without conscience, and without humour, but full of ambition and craft, he insinuates himself into the esteem of men. He flatters and cajoles. He appears as a friend, but the force of his personality transforms friendship into dominion. Men cannot pierce the mask of cunning which hides his true character. They think that he is all that he appears to be on the surface. He appears to be animated by such noble ideals, his projects and schemes all seem to bear the stamp of humanity. They little guess what inky blackness lies below. They accept him as a reformer, a man who will bring about a new Utopia, if only they will trust him and help him in his mission of bettering the world. The whole tragedy of man is his zeal for judging by appearances only, and accepting every strange thing at its face value. That ineradicable habit has always been used by Satan as a means of enticing man away from God. He used the same trick to deceive Eve; he used it again to deceive the Jews; he has used it to deceive every human being who has ever walked this earth. And, in spite of all man's bitter experiences, he will use it again, and it will serve his hideous ends as successfully as when he first deceived Eve with the luscious appearance of the fruit.

By these means the Antichrist will become rich, and will find himself at the head of some State,

(The Career of the Antichrist—continued.)

probably a small one. By the same means that he has employed to obtain power over his fellow-countrymen, he will gain predominance over the surrounding States. The greatest and most unscrupulous diplomatist that the world has ever been cursed with, he will gradually bring other nations under his thrall. His spies will be at work in every land stirring up embarrassments and whittling at their power. Whenever the opportunity presents itself, he will bring off a smart coup. By alliances and treaties his power will extend; sometimes he will display more daring, and will show signs of aggression. But his aggression will be in a good cause, at least to all outward appearances. His plea will always be that he is extending his beneficent rule for the sake of bringing liberty to the oppressed and light to those who are in darkness. That blessed word "civilisation" will be ever on his lips.

At first the great Powers of the world will watch his progress with sympathy. Men will look back on the bad old days when these petty States of Europe were sunk in comparative savagery. They will remember how brigands used to be found in them; they will remember the previous degraded state of the people, and how they used to have neither trade nor culture. And they will congratulate themselves on the rapid strides with which the human race is advancing, and will look forward to the coming Millennium of man. But after a time the Antichrist will begin to get a little too powerful to please the great nations. Instead of regarding him as an enlightened man worthy of encouragement in his efforts to improve the state of his countrymen, they will begin to see in him a rival. He will have become a person of such importance that he will seem to claim admittance to their own select circle.

Finally, he appears as the friend of the Jews. He restores to them their lands, makes a nation of them again, and enters into a treaty with them. The result of this move will be that he will gain control over the people in whose hands are the world's finances. Imagine the position of any of the great Powers to-day if the Jews, with their vast financial interests, were to suddenly withdraw to Palestine, form themselves into a nation, and ally themselves with a rapidly rising Power. There is not a country in the world in which the predominant financial power is not in the hands of the Jews. The position will be the same in the days of the Antichrist. His master-stroke will cause financial chaos in every quarter of the globe, credits will come tumbling down, every Bourse will be stricken with panic. But the Antichrist will have gained control over the greater portion of the world's wealth.

There can be only one result of such a state of affairs. War will break out. The first Power to draw swords with the Antichrist appears to be the King of the South. This is Egypt. Egypt will not be an independent power then any more than she is at present. There is every reason to assume that the land of the Pharaohs will be under its present Government, that of Britain. Hence it may well be that Britain will be the first Power to come to blows with the Antichrist. Whoever he may prove to be, the King of the South is defeated. The Antichrist will give the world more than a hint that he is a great military commander as well as a great diplomatist.

This war with the King of the South is described by Daniel. "And he shall stir up his power and his courage against the king of the south with a great army; and the king of the south shall be stirred up to battle with a very great and mighty army; but he shall not stand: for they shall forecast devices against him. Yea, they that feed of the portion of his meat shall destroy him, and his army shall overflow; and many shall fall down slain. . . . Then shall he [Antichrist] return to his land with great riches." It will be observed that the downfall of the King of the South is in large measure due to the "devices" of his opponent and to the treachery of those about him. The Antichrist, therefore, will have built up a marvellous system of espionage which will more than make up for the inferiority of his forces in point of numbers.

On his return to his own country at the head of his victorious troops it would appear that the Antichrist makes up his mind to break his treaty with the Jews at some future date. "And his heart shall be against the holy covenant."

Having thus proved himself a military commander of some consequence, the Antichrist will continue his war exploits. He would seem to extend his dominion eastwards towards Babylon, which city he will doubtless cause to be rebuilt, if that has not already been accomplished by that date. As a result of these wars many will be slain.

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At the head of the combination against the new disturber of the world's peace will be the King of the South, anxious to preserve the liberties of the world and to avenge his previous defeat. Here, again, we note the similarity between the King of the South and Britain. Britain was chiefly instrumental in smashing the high hopes of Napoleon; it is now taking a leading part in the process of shattering the dreams of the Kaiser. It would be in keeping with the past, therefore, if she were also to take the lead in defending the world against the onslaught of the Antichrist.

Daniel tells us that in this war the "ships of Chittim shall grieve" the Antichrist. Chittim is the Biblical name for Cyprus, at present a British possession, and so the phrase "ships of Chittim" may well be a reference to the British Navy. In any case, the Antichrist is defeated, as is described by Ezekiel. "Son of man, say unto the Prince of Tyrus, Thus saith the Lord God; Behold, thine heart is lifted up, and thou hast said, I am a God, I sit in the seat of God, in the midst of the sea; but thou art a man, and not God, though thou set thine heart as the heart of God: Behold, thou art wiser than Daniel; there is no secret that they can hide from thee: with thy wisdom and with thine understanding thou hast gotten thee riches, and hast gotten gold and silver into thy treasures: by thy great wisdom and by thy traffic hast thou increased thy riches, and thy heart is lifted up because of thy riches. Therefore I will bring strangers upon thee, the terrible of the nations; and they shall draw their swords against the beauty of thy wisdom and they shall defile thy brightness. They shall bring thee down to the pit and thou shalt die the deaths of them that are slain in the midst of the seas."

The Antichrist, then, is not only defeated, but killed. All the prophecies seem to agree on this point. Revelation tells us that one of the horns of the beast was "wounded unto death"; and

Zechariah gives an account of the wounds which cause his death. "The sword shall be upon his arm; and upon his eye; his arm shall be clean dried up and his right eye shall be utterly darkened."

At first sight this death of the Antichrist seems to be an insuperable difficulty, for obviously at the time of the event he has hardly begun to fulfil his destiny. But the words of Daniel provide the clue to the solution of the difficulty. "Thou art a man." Up to this point the Antichrist has been an ordinary human being, he has not yet been provided with supernatural power by Satan. He has been a man of immense genius, a worthy successor of Napoleon, but, like Napoleon, only a man. His genius and personality have raised him from obscurity to power, and his head has been turned. He has become a megalomaniac. He has considered himself superior to the rest of mankind. His ambitions have increased with this rise to power. He has fallen into the habit of thinking himself a god. It will be noted that the prophecy clearly indicates that he has not proclaimed himself a god to the world, but that he has only considered himself one. But he is only a very clever man, and so must suffer for his presumption. He is killed and goes down into the pit. And it is at this point that the Evil One invests him with his supernatural power and sends him back to earth as the incarnation of evil.

Isaiah gives a description of the descent of the spirit of the Antichrist into hell. "He who smote the people in wrath with a continual stroke, he that ruled the nations in anger, is persecuted, and none hindereth. The whole earth is at rest, and is quiet; they break forth into singing. Hell from beneath is moved to meet thee at thy coming: it stirreth up the dead for thee, even all the chief ones of the earth; it hath raised up from their thrones all the kings of the nations. And they shall speak and shall say unto thee: Art thou also become weak as we? Art thou become like unto us? Thy pomp is brought down to the grave, and the noise of thy viols; the worm is spread under thee, and the worms cover thee. They that see shall narrowly look upon thee, and consider thee, saying: Is this the man that made the earth to tremble, that did shake kingdoms; that made the world as a wilderness, and destroyed the cities thereof; that opened not the house of his prisoners?"

That entrance of the Antichrist into hell is one of the most striking scenes recorded in the Scriptures. We see the millions who have been slain as a result of the Antichrist's dreams of world-power, and the millions whom he has oppressed and afflicted, rising in a body to meet him. We see them surging round him, forgetting their own torments in the pleasure of hurling curses at the man who has brought them to their doom, and who is now reduced to the same level of wretchedness as themselves. We turn with a shudder from the scene of horror.

The thirteenth chapter gives an account of the return of the Antichrist to earth, after being invested by Satan with his hideous power. "The beast that thou sawest was and is not; and shall ascend out of the bottomless pit, and go into perdition, and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is."

(TO BE CONTINUED.)

Bro. J. E. Bowron,

The Text-Carrier.

Bro. Bowron's bright face will be no more seen in the Sunderland streets till the Lord comes. He was in the Monkwearmouth Hospital about five years ago through a similar accident to that which caused his end recently. When there, he spoke to all so tenderly about the Lord. A Hallelujah Tram-Driver used to sound his gong *five* times as he passed the Hospital. They both belonged to the "500 Band." The number 500 in "Sankey" reminds us "Jesus is Mine."

We give some words from the "Sunderland Echo"—

THE LATE MR. J. E. BOWRON.

Mr. James Edward Bowron, a window-cleaner, whose death from accident was recorded in the "Echo" a week or two ago, was, it appears, the originator of the system of carrying Scripture texts on poles about the streets. We are informed that while lying in hospital some five years ago he designed a pole, for carrying these texts, and when convalescent he commenced to make them until he had got together a little company of about eleven persons who made use of them. To encourage them he started to write a monthly collection of letters, which was the origin of a publication known as "The Report." The organisation gradually grew and spread over a considerable portion of the world, it being estimated that 400 poles and outfits in use were made by him. He himself acted as secretary of the scheme, and was frequently to be seen in Sunderland carrying one of these poles on which were displayed texts of Scripture. The widespread character of the movement which he originated may be judged from the fact that copies of "The Report," which was published in Sunderland, were sent to America, Australia, New Zealand, and India, as well as all over England.

Capt. Salwey came from London for the funeral, and spoke faithfully to those gathered around. Our Brother leaves a wife and four children; we fear they are not provided for. Mrs. Bowron needs prayer and sympathy. She is trying to be brave, but the shock was very sudden. His ladder slipped, and he fell on some railings. He scarcely knew he was dying, and hoped to do more work for the Lord. Those who want to know about the Text-Carriers should write to Capt. Salwey, R.N., 11 Chichester Street, Paddington, London, W.

Angels of Mons.*

Soldier's Testimony at a Preston Church.

HOW THE BRITISH ARMY WAS SAVED.

There was a crowded congregation at the Lune Street Brotherhood, Preston, yesterday afternoon, when Corporal Rogers, of the Essex Regiment, gave an address on "The Angels at Mons." Every available inch of space in the chapel was occupied, seats being ranged down the aisles and a considerable number of people, who could not be otherwise accommodated, standing throughout the service near the doors and at the back of the gallery.

Corporal Rogers had travelled 300 miles to give the address. He spoke in simple, soldier fashion, and the large audience were evidently impressed with his sincerity in recounting at first hand a story which had probably seized the public imagination more than any other episode of the war.

It was an absolute fact, he said, that the angels came to the assistance of the British forces at a critical period of the Mons retreat on August 25th, 1914, and he could not understand how people in this country could laugh at the testimony of so many eye-witnesses and say they were dreaming. There was no time for dreaming in that awful retreat. They were outnumbered by nine to one, and when they thought all was lost and were preparing to make the last stand, God intervened in a miraculous way.

"The Germans were coming to close quarters," said Corporal Rogers, "when suddenly a light appeared in the sky, small at first, but gradually it became brighter and brighter, and then there seemed to be something in the light which we could not at first discern. But God removed the scales from our eyes, and I saw with my own eyes three angels, the centre one the largest, and seeming to cover those outside with its outstretched wings. There was no fighting then. We stood spellbound, and if you had offered £500 to anyone to fire just then he would not have had the presence of mind to have done it. I saw it all myself, and I ask you to believe me. There are others who will tell you the same, and I am as certain as I am standing here to-day that the angels came in answer to prayer to save us, and instead of the British Army retreating it was the German Army that was thrown back. If it had not been for the angels of Mons I am convinced the British Army would have been annihilated."

Corporal Rogers said that many men who saw the apparition had been converted as a result, and he gave one or two instances that had come under his own personal observation.

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Mlle. Helene Biolley, of the *Ruban Bleu*, Le Havre, is a well-known Christian worker who is in the Pentecostal Blessing. She wrote a few days ago to us, and in her letter were words to this effect:—"I know a Miss Gay of

the Y.W.C.A., who was in Berlin in August-September, 1914. She told me that Uhlans having been censured for not taking prisoners the English at Mons, gave a strange explanation. Their horses had suddenly and strangely refused to go forward. They swerved aside and fled, and no tugging at the bridles could stop them." (They saw something which was invisible to their riders.) Miss Gay saw and heard these Uhlans. It is certain that something supernatural made them flee. "Is it not a proof that, had we all been real children of God, the enemies would have dispersed by supernatural divine power?"

(Read the Booklet "Real Angels at Mons." See page 55.)

The Last Generation.*

"Verily I say unto you, This generation shall not pass, till all these things be fulfilled" (Matthew xxiv., 34).

We think there is something more in this verse than many are aware of. We would remind the reader again that many passages of Scripture have more than one meaning, and that it may be right to say a certain Scripture means a certain thing, but it is not right to say, or for us to insist, that it means *only* that which we can see in it. In reference to the verse we are now to consider, the common view is that "this generation" means "race," that is, the Jewish race would not pass away till all the predictions of that "Olivet discourse" were fulfilled. And we believe this is quite true, and the promise is wonderfully fulfilled to this day in the marvellous preservation of that ancient nation. Here we have a standing miracle, sufficient in itself to silence for ever every doubt as to the accuracy and Divine origin of the Bible. Let the reader ponder the words of Luke xxi., 24, and think of what they mean. "And they shall fall by the edge of the sword, and shall be led away captive into all nations, and Jerusalem shall be trodden down of the Gentiles until the Times of the Gentiles be fulfilled."

We have elsewhere shown when to expect the Times of the Gentiles to be fulfilled, and that we are *now* rapidly approaching that time. But in the verse just quoted we have words which were uttered while the great city and its temple

* From "When He Cometh," by T. H. Salmon. Published by Mr. Samuel E. Roberts, 5a Paternoster Row, London, E.C. (We commend this book to our Readers, and give the above article from it which will show its character.)

* The "Lancashire Daily Post," Monday, Feb. 21st, 1916.

were standing, to which the Jews could point with pride, and say, "See what manner of stones and what buildings are here."

And how strange and unexpected the words must have sounded to their ears, "There shall not be left one stone upon another that shall not be thrown down." Did they believe it? Whether they did or not, within forty years the beautiful temple was in ruins, and so complete was the destruction that not one stone was left upon another. And we are told that in the awful siege it is estimated that 1,356,460 were slain, and 101,700 carried away captive. And for nineteen centuries the Jew has been a wanderer among the nations, subjected to hatred and persecution. "Massacred by thousands, yet springing up again from their undying stock, the Jews appear at all times and in all regions. Their perpetuity, their national vitality, is at once the most curious problem to the political enquirer: to the religious man a subject of awful admiration."

But is this the *only* way we are to understand the word "generation." Can we not also take the word in its plain and common meaning, and apply it to this remarkable prediction of our Lord's? Of course if we were to place any other meaning or interpretation on it that would take away the true sense and meaning of the passage, the Scriptures could in this manner be used for the purpose of suiting just whatever theory or doctrine men chose to bring to it. For example, this appears to be a very common practice now with the word "heaven"; we are often told that it means good in some places and evil in others; but this is absurd, and is only done in order to bolster up a false and unscriptural theory.

Let us understand and know this—that the Bible is the *Word of God*, and therefore cannot contradict itself. How, then, can we understand the word "generation" here in any other way than by making it mean "race" without making the Scripture contradict itself?

We have just noticed in what a wonderful manner it has been fulfilled in the miraculous preservation of the Jewish race. Let us turn again to Matt. xxiv. In verse 32 the Lord tells His disciples to learn a parable of the fig tree: "When his branch is yet tender and putteth forth leaves, ye

know that summer is nigh. So likewise ye, when ye shall see all these things, know it is near, even at the doors." We desire to draw special attention to the word "ye," used three times in these two verses. Now to whom is the word "ye" applied?

The Lord was addressing men who lived nearly two thousand years ago, and telling them of something that is only now beginning to take place. It is evident, therefore, that the word "ye" in verse 33 must apply to others, even to those who would be living *when the fig tree begins to put forth leaves*. "This generation shall not pass till all these things be fulfilled." Or in other words, the generation of men living when the fig tree begins to shoot forth will be the last generation, taking the word "generation" in its ordinary meaning. But what does the fig tree represent? Notice the Lord uses it as a parable, and, by using the fig tree as an illustration, we are to discover the great underlying truth that the Lord intended His own people to know. "None of the wicked shall understand, but the wise shall understand" (Daniel xii., 10).

The Christian reader will also call to mind the words of Matt. xiii., 11, "It is given unto you to know the *mysteries* of the Kingdom of Heaven, but to them it is not given." If this is being read by one who is an unbeliever, we would ask him to ponder these words from the fourth chapter of the Second Epistle to the Corinthians: "But if our Gospel be hid, it is hid to them that are lost: In whom the god of this world (Satan) hath blinded the minds of *them which believe not*, lest the light of the glorious gospel of Christ Who is the Image of God, should shine unto them. For we preach not ourselves, but Christ Jesus the Lord, and ourselves your servants for Jesus' sake. For God, Who commanded the light to shine out of darkness, hath shined in our hearts to give the light of the knowledge of God in the Face of Jesus Christ."

Now in Exek. xxxi., the Assyrian is spoken of as a cedar tree that was higher than all the trees of the field, and in Matt. xiii., 38, we read "the field is the world." The "trees of the field," therefore, are the nations of the world. Also in Dan. iv. a tree is used

(Continued on page 52.)

"CONFIDENCE."

MARCH, 1916.

Editor—

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Sunderland.

Assistants—

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Sunderland.

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The National Whitsuntide Pentecostal Convention.

This will be held (D.V.) in London, at the Westminster Central Hall (not as previously announced at Caxton Hall), Monday, June 12th to Friday, 16th, each day at 11, 3 and 7, and a praise and thanksgiving meeting on Saturday morning at 11.

The general subject proposed for consideration is:

"TRUE SCRIPTURAL REVIVAL—WHAT IS IT?"

1.—Revival of prayer. 2.—Revival of knowledge of God. 3.—Revival of Holiness. 4.—Revival of power. 5.—Revival extending to all nations.

How can we get it? How can we keep it?

We again offer a very cordial and earnest invitation to all who possibly can manage to join us at this Convention, and sincerely trust that some representatives may be able to come from every Pentecostal Centre. It is hoped that opportunity will be given, as far as possible, for each centre to give a brief report of work carried on. All who are interested in this subject or are seekers of any spiritual blessing will be welcomed.

Convener: CECIL POLHILL.

* * *

We most gladly express our cordial sympathy with this proposal to hold again the Whitsuntide Convention in London.

We are still saddened by the terrible world-war which is raging, but God can use it to bring our nation and other nations to His feet. This may be one of the means He will use. A great National Mission of Repentance and Hope is to be held in the Autumn (D.V.). Repentance for sin (not for defending our shores) and Hope that God will revive us spiritually.

Admiral Sir David Beatty's words are true, emphasising the fact that our great need, as a nation, at present is

A SPIRITUAL REVIVAL.

"When our nation" he says, "can look out on the future with humbler eyes and prayer on her lips, then we can begin to count the days towards the end."

A. A. BODDY.

The Bradford Convention.

From Good Friday, and continuing over Easter Sunday and Monday, our Bro. Smith-Wigglesworth holds his Pentecostal Convention at the Boland Street Mission. Intending visitors are asked to write to him soon as to accommodation. His address is 70 Victor Street, Manningham, Bradford, Yorks. Great blessing has attended the Bradford Convention hitherto.

Asking and Receiving.*

Elizabeth Sisson.

There is an asking that receives no answer. God has told us in His Word, "Ye ask and receive not, because ye ask amiss, that ye may spend it upon your own pleasures" (James iv., 3, Revised Version). Silence is God's only answer to the soul that is seeking self rather than His glory. Many there are who write to us, "Continue to pray for me"; "Get all the brethren and sisters to pray for me"; "I have prayed myself for this thing, but I want you to pray for me, for I have great faith in the prayers of the righteous," and other similar requests, showing how completely they have missed God's thought.

God has not set Himself forth in His Word as an unwilling Sovereign, from whom, by many prayers and tears, and

* From "Word and Work," Montwait, Framingham, Mass., U.S.A.

agonising struggles, something may be wrested; one whose tardiness and indifference may be overcome by our earnestness and persistency. It is *we*, in our unbelief, who are to be overcome by Him whose name is Love; and persuaded to accept what is *already* ours by His gift.

His calls are: "Ho, every one that thirsteth, come ye to the waters (Isa. lv., 1) (waters already flowing); "Come, for all things *are now* ready" (Luke xiv., 17); things that *are* freely given to us of God" (1 Cor. ii, 12); "All things *are* yours" (1 Cor. iii., 22).

All that God has to give has been *already* given in Christ ages ago. Jesus is "the Lamb slain from the foundation of the world" (Rev. xiii., 8). Love, Eternal Love, had provided the supply before the need existed; the promise of redemption preceded the curses of a broken law (Gen. iii., 15-17).

JESUS IS THE GIFT OF GOD

(Rom. vi., 23), and all the fulness of redemption work wrought out by Him is already God's gift to man.

Does a sinner want pardon? It is *already given* in Jesus—"He who bare our sins in His own body on the tree" (1 Pet. ii., 24). Does a child of God seek deliverance from the power of sin? It is *already given* in Jesus made unto Him Sanctification (1 Cor. i., 30); "the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death" (Rom. viii., 2). Does a sick one want healing? It is *already given* in Jesus—He who "took our infirmities, and bare our sicknesses" (Matt. viii., 17). Is one weighed down under griefs, afflictions, anxieties? Jesus, the Deliverer, *is given*. "Surely He *hath* borne our griefs and carried our sorrows" (Isa. liii., 4). Does a Christian worker seek power for service? The Holy Ghost, the gift of God, is his; "Receive ye the Holy Ghost" (John xx., 21, 22). Does a weary, tempest-tossed one seek rest? The gift is still Jesus, in Him is rest (Matt. xi., 28-29).

Is a perplexed one asking for light on the way, that he may know whether to turn to the right or to the left hand? There is still waiting for his acceptance the gift of Jesus made unto him Wisdom (1 Cor. i., 30). Is it the burden of brother or sister, son or daughter gone astray, of an unconverted wife or husband? Jesus is for this sore need also, the gift of salvation; for

still the word comes: "Believe in the Lord Jesus Christ, and thou shalt be saved *and thine house*" (Acts xvi., 31): As you received Jesus by simple faith, provision made for your salvation, so close in with the other half of the promise, "and thine house." Is one of God's little ones looking into an empty cupboard, and fearing that to-morrow may not bring the day's food, or the sorely-needed garment? Again God's provision is beforehand with us!

CENTURIES BEFORE THE NEED AROSE,

Jesus said, "Take no thought for your life." "Take no thought for the morrow"; "Take *no* thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? . . . Seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you" (Matt. vi., 25-44). You seek God's interests; let yours go where they belong—to Him, for He has already sought them out, and provided for them so well, that of them *all* He can say: "Your heavenly Father knoweth that ye have need of all these things." "My God shall supply all your need, according to His riches in glory by Christ Jesus" (Phil. iv., 19). Everything is met in Jesus, the gift provided from the foundation of the world.

Now, if one has already sent me a gift, and it is waiting my acceptance, how trying it must be to him to hear me crying, groaning for that same gift, as if it were not already mine. Until I take the giver at his word, and accept the gift, he can only stand powerless to help me, waiting for me to come out of that delusion, and take what belongs to me. He can do nothing, for He has already done everything. The gift is mine, and he must wait until I take it.

This is precisely God's attitude towards us, waiting to be gracious. How long shall our groans, and pains, and tears, and continued asking, and our beseeching other people to continue asking—how long shall they keep Him waiting?

Seven young men in Glasgow, longing for an endowment of power for service, agreed to meet nightly to seek the baptism of the Holy Ghost. This they did for three weeks, and besieged the throne of grace continually for this blessing. They wondered that when their all was on the altar, and they were waiting, seeking for

(Asking and Receiving—continued.)

the fire, no fire fell upon them. God showed them that just as a crucified and risen Saviour was God's gift to them, waiting to be taken by simple faith previous to their accepting, and that when they so took Him, they had known His power in their lives; so in like manner the Holy Ghost was now God's gift in and through Jesus, and was to be received in just the same way by simple faith. In either case, waiting for a sense of power was the hindrance. It seemed much to say, "I take," still more to say, "I have the Holy Ghost," without any of the accompanying power and demonstration they had looked for in the baptism of the Spirit; but they received the Spirit by the hearing of faith; they believed, and God confirmed that faith. Shortly afterwards there came a wonderful change over their meetings; the glory of God filled the place, sinners were converted, Christians sanctified, sick ones healed. Two of those seven (one healed by the Lord of heart disease) recognised God's call to China, and have gone forth to make known among the heathen also the things which God hath provided.

How long shall we disobey the plain command of God; "When ye pray, believe that ye receive, and ye shall have" (Mark xi., 24). "*Believe that ye receive*" not a week or an hour after ye pray, but "*when ye pray.*"

Oh! but you say, "I do not feel that I have received the forgiveness for which I was praying, or the enlightenment of my ignorance, or the conversion of that soul." Well! are you going to credit those feelings that give the lie to God's Word and character? Or, are you going to stand with God, and give the lie to your feelings? "Choose ye this day whom ye will serve." Alas! For those prudent souls who refuse to take up the triumphant march around Jericho, having more faith in the solid walls of stone than in a thing so *unlikely to come true* (?) as the promise of Almighty God!

Is it such folly to trust God against contradicting circumstances? Praise the Lord! He still finds some foolish babes to do it, and to them are revealed "the things which God *hath prepared* for them that love Him" (1 Cor. ii., 9).

Now, when in prayer we believe that we receive, what follows? *We stop asking,*

of course. Nobody can go on asking for a thing after they have received it.

I beg for the loan of a book. Having received it either from the hand of my friend, or by word of letter, saying: "I have sent it," my asking, although I may not yet have seen the book, immediately turns to thanksgiving. *The praise of faith* is very precious to God. A husband joined us in prayer for his insane wife. She had been a loving and lovely Christian for years, but now was perpetually seeking her own life, blaspheming, etc. Confined in a straight jacket, and strapped to a bedstead, there she had been for months. Once in an asylum—from the nature of the case she should still have been there but for a promise made her at a time of partial recovery, that she should never return there. The husband agreed to take her to the Lord at the appointed time, and then and there accept her deliverance. A few months after he wrote us to join them in praise to God for bursting all her bonds.

He said after our time to pray she grew much worse for a while, but "I remained praising God," for he saw it was a definite transaction on His side. She became gradually more quiet, formerly enraged at the sound of God's name, she now began to rest in the Lord. One morning she told her husband to bring the Bible, turned to a passage by which God had spoken to her in the night, and said, "God has delivered me!" They untied her, she dressed and joined the family, saved, and blest from that hour.

The God of that husband and our God says, "According to your faith be it unto you. He that believeth on Me shall never be confounded."

A begging believer is not a receiving believer. Let prayer turn to praise; because He with whom you have left your need is the supply of all. You will prove it no misplaced confidence, for—

"They that wholly trust Him
Find Him wholly true."

(The Last Generation—continued from page 49.)

as a symbol of the great King of Babylon. "It is thou, O King," was Daniel's interpretation of the great tree that Nebuchadnezzar saw in his dream. Now the fig tree is a symbol of Israel. "He spake also this parable: A certain man had a fig tree

planted in his vineyard, and he came and sought fruit thereon, and found none. Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig tree, and find none; cut it down; why cumbereth it the ground?" (Luke xiii., 6, 7). Who can fail to see in this parable a reference to Israel—a barren, fruitless nation, with nothing but leaves? But notice especially the remarkable incident in connection with the barren fig tree recorded in Matt. xxi., 18-20, and Mark xi., 12-14, 20-24. "Now in the morning as they returned unto the city, He hungered. And when He saw a fig tree in the way He came to it, and found nothing thereon, but leaves only, and said unto it: Let no fruit grow on thee henceforward for ever. And presently the fig tree withered away. And when the disciples saw it they marvelled, saying, How soon is the fig tree withered away?"

The remarkable thing about this incident is that it took place on the very day that the Lord Jesus had His authority questioned by the chief priests and elders of the nation. That day, just after they saw the fig tree withered up, when He was come into the Temple, the chief priests and the elders of the people came unto Him as He was teaching, and said, "By what authority doest Thou these things, and who gave Thee this authority?" Here we have the final rejection of His claims by the Jewish nation. Two days before this was the day of His public entry into the city in fulfilment of Zechariah's prophecy (Zech. ix., 9). And that was the very day in which the sixty-nine "weeks" of Dan. ix., 25, were fulfilled.

According to Sir Robert Anderson, just 173,880 days elapsed between that date and the day the command was given by Artaxerxes to restore and build Jerusalem after the Babylonian captivity (Neh. ii.). And there are exactly 173,880 days in the sixty-nine "weeks" of Daniel's prophecy. And this is only another instance of how God fulfils His Word. Surely we can afford to pity the poor blind critics who are labouring so hard to get rid of the Book of Daniel; needless to say, their labour is in vain, and soon they must reap their own harvest.

The fig tree, then, is used in Scripture as a symbol of Israel, and the withering up of the barren fig tree pointed to the withering up of that nation which had

"nothing but leaves"—only empty profession and outward show, but no fruit. But here, in the verse we are now examining, in Matt. xxiv., the fig tree is spoken of by the Lord as again "putting on leaves," that is, again showing signs of national life. And just as the withering up of the fig tree showed forth Israel's *national* decadence, so the parable of the fig tree putting forth leaves shows her *national* awakening from her long slumber of over eighteen centuries.

Now it is a well known fact that this predicted awakening has already taken place.

We cannot doubt that the present great movement among the Jews known as Zionism is this predicted budding of the fig tree. Although still in unbelief, the Jews are flocking back to their land in large numbers. We are informed that at the present time (1911) the population of Jerusalem is more than 100,000, about 80 per cent. being Jews, with more than 100 Jewish schools. There are also many thousands of Jews settled in various other parts of Palestine, and farming and other important industries carried on by the Jewish people are in a very prosperous and flourishing condition, and hundreds of Jews are continually arriving from different parts of the world.

A recent writer says that:—"Tens of thousands have settled in Jaffa, Tiberias, Safed, and Mount Carmel, while thousands are flocking in from Persia and Russia. Jewish capitalists are buying land in the Jordan valley, recently the property of ex-Sultan Abdul Hamid." While another says:—"The influx of Jews into Palestine during the last few months has been remarkable. Some weeks ago about 5,000 Jewish immigrants from Russia and the Balkan States landed at Jaffa. They will settle in the plain of Sharon, round the towns of Ramleh and Lydda, and in other Jewish colonies along the sea coast. It is a noteworthy fact that some of the most fertile districts of Palestine are possessed by Jewish colonists. The Jews are repossessing the land by degrees, and should this quick rate of possession continue, the whole country will, in a few years, belong entirely to them."

All this is very interesting in connection with our present subject. We must remember that the fig tree which withered away had leaves but no fruit, and of course that was the reason it was cursed, for in

(The Last Generation—continued.)

the case of the fig tree the fruit comes with or before the leaves. We are told it was not the time of figs, but whereas the Lord saw that one particular tree *having leaves*, He had a perfect right to expect to find figs on it, because it had leaves, and it is an unnatural thing for it to have leaves and no fruit. But as we have already mentioned, it fitly sets forth the barren, fruitless nation of Israel, “nothing but leaves”; and who, because of their rejection of the Messiah, would be rejected by God, withered up, nationally dead, driven out of their country, and scattered among the nations.

But just as the murderer is condemned at his trial, not at his execution, so Israel was rejected the day the fig tree was seen withered up, the day when the Lord left the Temple for the last time and said:—“Your house is left,” etc., although the actual destruction of the City and Temple did not take place until nearly 40 years after, but that was merely the carrying into effect, or execution of the previous sentence of rejection.

Now just as that fig tree had nothing but leaves, so this present movement among the Jews is the same. The fig tree is putting forth *leaves*—nothing is said of there being any fruit. They are still in unbelief, although once more returning and settling in their own land in such large numbers, and it is no doubt more a political than a religious movement. In a word, it is a *national* movement. Our reason for writing this chapter is not for the purpose of entering into details as to the nature and far-reaching extent of this present movement among the Jews, called Zionism. Suffice it to say that already more than twice as many have returned to their land as returned after the Babylonian captivity (see Ezra ii., 64-65).

The Jew in Palestine is now demanding attention from the world's statesmen, in such a manner too, as he has not done since driven from the land over eighteen centuries ago. Our reason for dealing with this question is merely to show that it is another remarkable and clear sign of the approaching end of the age. Having shown briefly what this Zionist movement really is, namely, the predicted budding of the fig tree, we will now ask the reader's attention once more to the words of our Lord.

“Now from the fig tree learn her parable, when her branch is now become tender; and putteth forth its leaves, ye know that the summer is nigh; even so ye also, when ye see all these things, know ye that He is nigh, even at the doors. Verily I say unto you, *this generation* shall not pass away till all these things be accomplished.” We have quoted this time from the Revised Version. From what we have now written, does it not seem clear that we have *now* reached the time indicated by the above parable?

And have we not sound reasons for believing that we are *now* in the last generation, and by using the word “generation” in its common every-day sense, conclude that *this* generation will not pass till all “these things” (*i.e.* the Olivet discourse) be fulfilled? We are convinced this is just what it was intended to mean.

Now this national movement among the Jews began fourteen years ago. The first Zionist congress was held at Basle, in August, 1897. But we must warn our readers not to use this, or anything we have written for the purpose of trying to fix a date for the end. While we believe we are now living in the last generation, yet we cannot tell how many years there are to be in this generation. If we turn to the first chapter of Matthew we find there three different lengths for a generation.

From Abraham to David was fourteen generations; now from Abraham to David was about 1,000 years, and this works out at about seventy years for a generation. Then from David to the carrying away into Babylon was also fourteen generations, but from David to the carrying away to Babylon was only about 450 years, and works out at about thirty-two years for a generation. While from the carrying away to Babylon to Christ is also fourteen generations, and that being about 600 years yields about forty-three years for a generation. What shall we do? Shall we select one and cast the other two aside? No, we will not do that, but humbly own that we do not know how many years there will be in this, the last generation. But it is remarkable to find that from 1897, when the first Zionist congress was held, to 1935, when the last of the prophetic cycles appear to run out, as shown in the former book, *Christ is Coming*, is just thirty-eight years. And from the withering up of the fig tree, two

days before the Crucifixion of our Lord, to the destruction of the city Jerusalem, in A.D. 70, was also thirty-eight years. Sir Robert Anderson has, we think, in his *Coming Prince* clearly proved that the Crucifixion was in the year 32.

We can, from this and many other signs, see that the end *cannot* now be far off, and we were certainly intended by the Lord to know when it is near. "*Know* that it is near, even at the doors," is the Lord's own Word. "But of that day and hour knoweth no man." We also contend for this as earnestly as any one, but we know of some who are continually using

"Confidence"), taken just after he had told his very graphic story. The Booklet with five pictures and a Diagram can be had post-free 1½d., or 1/- per dozen. We should like those who read this Booklet to post it to their Soldier-Friends at the Front. (It contains prayers to be used on Active Service on pages 20-21.)

* * *

Our Brother, Mr. Philip Peters (58 Great Brook Street, Birmingham), is opening a Pentecostal Hall at 58 Villa Road, Handsworth. Meetings are held on Sunday at 6.30 p.m., and on Wednesday at 7.30 p.m.

On Monday, March 20th, Mr. Cecil Polhill and Mr. Smith Wigglesworth speak on behalf of the P.M.U., at 7.30. Mr. Peters writes: "We shall be grateful for the prayers of God's people both for the future Missionary Meetings and for the New Assembly, as this part of Birmingham is some distance from any other Pentecostal Assembly; and it is hoped that it may be the means of bringing many into a closer walk with God."

* * *

Convention Meetings at Ferndale (S. Wales), Easter Sunday, Monday and Tuesday, April 23rd, 24th and 25th. Speakers: Mrs. Crisp (S. Hackney), Bro. J. Techner (Lytham). Tea provided for visitors. Particulars from W. H. Jones, 22 Oakland Terrace, Ferndale.



Private J. Easy (Lincolnshire Regt.) and the Editor of "Confidence."

this, and similar warnings, as an excuse for not studying these subjects, and also for discouraging those who would.

"Behold, I come quickly. Even so, come, Lord Jesus."

PENTECOSTAL ITEMS.

REAL ANGELS AT MONS.—The Rev. A. A. Boddy gave an address recently at the Salvation Army Hall, Monkwearmouth, at the request of the Adjutant, "With the Troops in France, and some account of the Mons Angels." There was a great demand afterwards for his Booklet on the Angels of Mons. We give a portrait of Private J. Easy of the "Lincolns" (with the Editor of

two frogs and a milk-can. The farmer put the tall can full of creamery milk in a cool spring at the edge of the meadow. When it was dark, a foolish frog hopped into the milk, gave a few spasmodic jumps and jerks, turned on his back and sank to the bottom—dead. The other frog, coming to find him, jumped into the same can. He was an earnest and strenuous swimmer, and tried all night to jump out. When the farmer came in the morning, he found a dead frog at the bottom of the can. He also found nearly a pound of good butter, and on top of it, blinking over the yellow butter, the persevering frog, alive and hearty!

Moral.—Don't give up, but keep on kicking.

THE PENTECOSTAL MISSIONARY UNION.

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

The Pentecostal Missionary Union (or "P.M.U.") for Great Britain and Ireland dates its commencement from a meeting held in All Saints' Vicarage, Sunderland, on January 9th, 1909, when a Council was formed. Mr. Cecil Polhill, of Howbury Hall, Bedford, was chosen as President, Mr. T. H. Mundell,

30, Avondale Road, Croydon, is Hon. Sec., Mr. W. Glassby, "Ladyfield," Renhold, Bedford, is Hon. Treasurer and Missionary Box Secretary), the Rev. A. A. Boddy is Editorial Secretary, and other acting members of the Council are Mr. John Leech, K.C., 11, Herbert Street, Dublin; Mr. Ernest Wm. Moser, Hebron, St. David's Road, Southsea; Mr. H. Small, East Wemyss, N.B.; Mr. Smith Wigglesworth, 70, Victor Road, Bradford; Mr. Ed. J. G. Titterington, M.A., Hon. Principal of the Men's Training Home; and Mrs. Crisp, Lady Principal of the Women's Training Home.

There is a P.M.U. Home for Women Candidates at 116, King Edward Road, S. Hackney, and the Candidates are prepared by Mrs. Crisp (of 19, Gascoyne Road, S. Hackney, London, N.E.). The Male Candidates are prepared at the Men's London Training Home at 60, King Edward's Road, S. Hackney, N.E., by Mr. Titterington. Missionaries in the Field:—In INDIA—Bro. J. H. Boyce, c/o Pastor A. Norton, Dhond, near Poonah; Miss Constance Skarratt, Apostolic Faith Mission, Parel Hill, Bombay; Miss Elkington and Miss Jones, Goshainganj Station, U.P.; Miss Catherine C. White and Miss Minnie Augusta Thomas, c/o Miss Herron, Saranpore. In CHINA—Mr. & Mrs. F. Trevitt and Mrs. A. Williams, c/o Rev. David Tornvall, Ping-Liang, Kansu, China; Mr. and Mrs. A. Kok, Miss Eliz. Martha Biggs, Miss Corneilia E. Scharfen, Likiang, China, via Rangoon and Bhamo; Pastor Allan Swift and Mrs. Swift, Miss Fanny E. Jenner, Miss Ethel Cook, Miss Nellie Tyler & Miss Rose Waters, Brothers Alfred Lewer, James Boyd, David Leigh and P. Klaver, Pentecostal Mission, Yunnan-fu, Yunnan Province, West China. JAPAN—Mr. and Mrs. W. J. Taylor, 10 of 24 Yamamoto Dori, 4 Chome, Kobe. Also holding P.M.U. Certificates: John Beruldsen and Christina Beruldsen (now Mrs. Gulbrandsen), at Lungmen-hsein, via Peking, N. China. CENTRAL AFRICA—Brother F. D. Johnstone, care of Kongo Inland Mission, Kalamba, Mukenyé, Kasai, via Kinshasa, Belgian Congo. SOUTH AFRICA.—Holding P.M.U. Certificate: Mr. James A. Roughhead, Stellenbosch, Cape Colony. Applications for Candidates' forms to be made to Mr. T. H. Mundell, Hon. Secretary, 30, Avondale Road, Croydon. Send a post-card for a P.M.U. Missionary Box to Mr. W. Glassby, "Ladyfield," Renhold, Bedford.

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

The Hon. Treasurer, Mr. W. Glassby, writes:—"The amount contributed this last month to P.M.U. funds is far in advance of the amount subscribed during February of last year. Yet I am still unable to send off allowances for China missionaries. I trust, however, that I may be enabled to do so this week." (See the list of contributions on page 60.)

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Readers of "Confidence" should pray much for the funds of the P.M.U. If they are below £200 each month it means delay in sending remittances. The P.M.U. is on faith lines. The Council can only forward what is entrusted to them. They act as trustees and channels. So Missionaries on the Field and Pentecostal Brethren at home are asked to pray and trust and praise. "Hitherto God has helped us."

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Bro. Taylor writes from Japan telling of helpful meetings he had taken part in. They were convened by the Rev. Barclay Buxton, of the J.E.B. Thirty or more missionaries were gathered from all over Japan. On the second morning Bro. J. B. Thornton spoke on "The gifts of the Holy Spirit in the Church, and their Divine Use, according to 1 Cor. xii." The illumination of the Holy Spirit was such that those present saw the gifts in His light, and human props and arrangements were

consumed like chaff before the "Breath" of the Almighty.

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Mr. Cecil Polhill (President of the P.M.U.) is arranging to hold (p.v.) a series of meetings on behalf of the P.M.U., with the assistance of Mr. Smith-Wigglesworth. Birmingham, March 20th; Leeds, 21st; Bradford, 22nd; Halifax, 23rd; Hull, 24th (each afternoon and evening); Lytham, 25th and 26th; Preston, 27th (afternoon and evening); Liverpool, 28th (evening); Belfast, 29th to 31st. Prayer is asked for these meetings, and strength for our Brothers on their journey.

CHINA.

Letter from Likiang (Bro. A. Kok).

Dear Pastor Boddy and readers of "Confidence," Since I wrote my last letter the summer course of the Bible School has been finished for some time, and a number of preaching tours have been undertaken all round.

During this summer we had two classes; the first class consisting of three brethren, who are permanent students; the second consisting of several friends coming from different places for only one or two months of study.

The latter have received teaching in elementary Christian doctrine and practice; prayer and singing, together with Christian intercourse, have built them up in the faith.

As for the three brethren, who have now nearly finished their second year, we have been privileged to study with them deeper truths of Scripture. This was a most welcome change, as the