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# “CONFIDENCE”

EDITED BY

ALEX. A. BODDY,

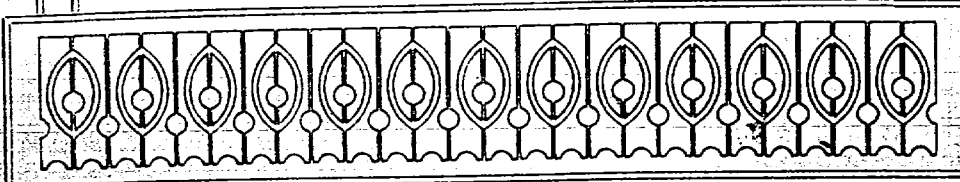
ALL SAINTS' VICARAGE, SUNDERLAND, ENGLAND.



RELIGIOUS JEWS AT JERUSALEM,  
with their Prayer Books.

“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

122nd ISSUE.



ONE PENNY.

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# "CONFIDENCE."

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ALL SAINTS', SUNDERLAND.

July-Sept., 1920.

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."

## TYPES OF CHRIST.

Israel in ancient days,  
Not only had a view  
Of Sinai in a blaze,  
But learned the gospel too:  
The types and figures were a glass  
In which they saw a Saviour's face.

The paschal sacrifice,  
And blood-besprinkled door,  
Seen with enlightened eyes,  
And once applied with power,  
Would teach the need of other blood,  
To reconcile the world to God.

The lamb, the dove, set forth  
His perfect innocence;  
Whose blood of matchless worth  
Should be the soul's defence;  
For he who can for sin atone  
Must have no failings of his own.

The scape-goat on his head  
The people's trespass bore,  
And, to the desert led,  
Was to be seen no more:  
In him our Surety seemed to say,  
Behold, I bear your sins away.

Dipt in his fellow's blood,  
The living bird went free:  
The type well understood,  
Expressed the sinner's plea;  
Described a guilty soul enlarged,  
And by a Saviour's death discharged.

Jesus, I love to trace,  
Throughout the sacred page,  
The footsteps of Thy grace,  
The same in every age:  
O grant that I may faithful be  
To clearer light vouchsafed to me!

(W. COWPER.)

## The Gifts of Jesus.\*

Acts xi., 23.—Being by the right hand of God exalted, He hath shed forth this . . . .

It is good for us to link together three things in the life of Christ,—(1) Calvary, (2) the Empty Tomb, and (3) the Ascension. So we pray in our Church Litany:—

"By Thy precious Death and Burial, by Thy glorious Resurrection and Ascension, and by the Coming of the Holy Ghost, Good Lord, deliver us."

### THE TRINITY AT WORK IN THE FIRST CREATION.

Both in Creation and in the New Creation we see God's love to us. God's object was to create those who should be His Eternal Companions. He set His love upon us. So, at the beginning, the Father designed; the Son carried out (He was the Instrument), and the Holy Ghost was the Quickener, the Life-Giver.

### THE NEW CREATION (THE TRINITY STILL WORKING).

Then when Redemption came, the Father sent the Son, and the Holy Ghost worked; the Lord Jesus Christ came into the world—the Holy Spirit conceived Him. The Holy Spirit came in the form of a dove, not as fire, because Christ was the Holy, Sinless One. The Father

looked on in love. Christ's sacrifice upon the Cross reminds us of the great truth that we have done with sin; then, when He rose in the power of the Holy Ghost, we received our New Birth. The Father said, "This day have I begotten Thee." When Jesus Christ was the first born from the dead on Easter Day we rose with Him. He died to sin on Good Friday, and was born again on Easter Day. He, our Representative, our Head, rose on Easter morning, and we rose with Him.† This was not all. God hath highly exalted Him and exalted us also in union with Him.

### THE ASCENSION.

"There flew an aeroplane over Jerusalem, and the Observer took a photograph of the city and the Mount of Olives, and I thought at once of the Ascension, how the Lord saw it. (An aeroplane being in the Holy Land is another fulfilment of prophecy. Isa. xxxi., 5: 'As birds flying, so will the Lord of Hosts defend Jerusalem.') I was explaining to the children that an aeroplane *has* to come down, but the Lord ascended in a different way. He went up because He had a spiritual body."

Within an hour or two from being raised from the dead He may have paid a visit to heaven (see John xx., 17) after the Resurrection; but the great day of His formal return was the Ascension.

\* See Acts xiii., 33—this verse refers to the Easter Resurrection.

† See 1 Peter i., 3.

\* From notes of an Address in the Kingsway Hall, on Whit Monday evening.

(The Gifts of Jesus—continued.)

THREE PSALMS.

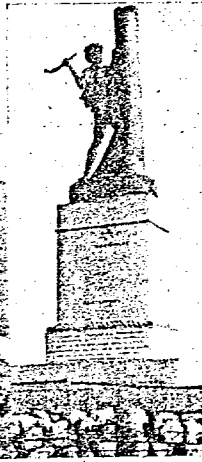
Do you remember those three wonderful Psalms—the Psalm of the Cross (22nd), the Psalm of the Crook (23rd), and the Psalm of the Crown (24th)? He went up King of kings and Lord of lords (the King of Glory). The angels welcomed Him as their King. They had watched Him all the time, and seen Him so cruelly treated (Ps. 22) by those He had come to save. He came to be our good Shepherd (Ps. 23). "Lift up your heads, O ye gates" (Ps. 24). This was the day of

HIS CORONATION,

His triumph. This was His coronation, because of His *Victory* over sin and death. "I overcame, and am set down with My Father in His throne" (Rev. iii., 21).

VICTORY V. DEFEAT.

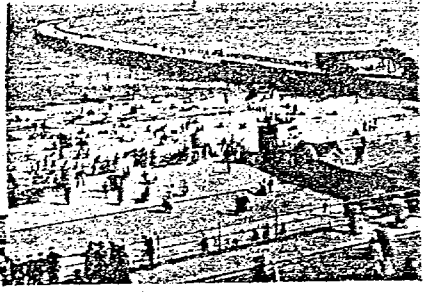
In the Garden of Gethsemane He cried, "If it be possible, let this cup pass from Me"; and on the Cross He cried, "My God, My God; why hast Thou forsaken Me?" He was



Jack Crawford Monument.



Beach at Roker, Sunderland.



Roker Pier and Sands.

CHRIST PLEADS.

When Christ arrived in heaven He could show His Father the wounds in His hands and side. The Father is continually reminded of Calvary, and we remind Him of Christ. John xiv., 13: "Whatsoever ye shall ask in My name, that will I do, that the Father may be glorified in the Son." When we are preserved in or from accidents or illnesses we know that we have been preserved for some purpose. When we have been miraculously delivered the Lord was surely praying for us, reminding His Father of His position as the Saviour of His people.

We may, as it were, hear Him saying—"Father, look upon them not as You see them in their sins, but as You see them in Me." "For so, between our sins and their reward We set the Passion of Thy Son, our Lord."

He is in a true way "pleading the Blood."

CHRIST SENDS THE COMFORTER.

John xvi., 7: "If I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto

terribly near breaking point, but He was indwelt by the Holy Ghost, by Whom He was able to offer Himself without spot unto God. He had to spend whole nights in prayer to keep above the Enemy, the head of the principalities and powers and by the same power we overcome to-day (Rev. iii., 21). At the *Accession* of an earthly king, the king comes to the throne by right, then there is *Recognition* by his people; and then comes the *Coronation*, and all do him *Homage*. So with the Lord Jesus. He was, by virtue of His Sonship, a King. But He must have

RECOGNITION, CORONATION, AND HOMAGE from His subjects. We see not all things; but we see Jesus crowned and we do Him homage.

Bring forth the Royal Diadem,  
And crown Him Lord of all.

He is not only our personal Ruler and King, but He is our great High Priest (Rev. i., 13-16). There He stands with eyes of fire. "He ever liveth to make intercession for us." His high-priestly intercession (Heb. vii., 21). The word intercession has a very deep meaning.

you." He says, "I will send Him unto you." "I will send Him in My name."

"Jesus Christ, a Man anointed ("Christed") of God." The Holy Ghost was with Him, in Him, and He lived out His life in the power of the Holy Ghost, so that He could say to the disciples, "He has been very near you, but He shall be in you."

The sick felt the virtue of the Holy Ghost in Jesus. Wonderful touch! wonderful power! "Now, Father, send through Me in My name; send Him, Father." Peter said, "Being exalted at the right hand of God, He hath shed forth this." He comes through Him. He comes through Jesus. God the Holy Ghost, who had for 3½ years wonderfully indwelt the God-man, comes now in a way that He could not have come before the Incarnation. He comes as a wondrous Spirit who, having

\* The reference was to a remarkable deliverance from a runaway horse in a vehicle which went over and crushed the speaker's cycle in a Sunderland street. He attributes his marvellous escape to angel hands, for he knows not how he was lifted out of what would have otherwise meant death or maiming, as escape seemed for the moment impossible.

LIVED IN MAN,

can sympathise with us and possess us.

On Whit Sunday the Father perhaps in a sense said "Good-bye" to the Holy Ghost. As He sent Jesus 33 years before, now He sends the Holy Ghost, and there were waiting for Him 120 lovers of Jesus Christ who loved Him passionately. Jesus had said, "Don't disperse." "Tarry." "Not many days hence you shall be clothed upon, endued, immersed in the Holy Ghost, like vessels dipped into water, with the water flowing into them."

THIS WAS PENTECOST,

which means the 50th day. As there was a wonderful scene when angels sang at Christ's human birth, so there was a wonderful scene at Jerusalem when the Holy Spirit came to earth, for there were people speaking with "Tongues" that they could not have spoken naturally. Peter, who before was afraid for his life, who had sworn horrible oaths that he did not know Jesus, stood up and said, "This is what was foretold by the Prophet. This Jesus hath God raised up. . . . Therefore, being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, He hath shed forth this, which ye now see and hear." Their lives were wonderfully transformed. The Holy Ghost is here

FOR POWER,

though his first-fruit is love.

(1) There are many people who are converted, but they are not born again. To be born again is not only to be dead unto sin, but to be alive unto God. (2) Many people have not had the Holy Ghost coming into them that they may know victory over sin and be witnesses. It is a great work of power that we may witness by our lives, daily and hourly. The unseen power of a life of love. We ought to influence people by our lives much more than we do.

CHRIST GIVES GOOD MEN.

Eph. iv., 8: "He . . . gave gifts unto men." One great gift is the gift of good men to be our leaders and companions. When I get into the society of good men I get an uplift, and when they are taken home their works do follow them. On Ascension Day I, with others, filed past a flower-covered coffin, and I said in my heart, "Good-bye, dear Bishop, I owe much to you." When Bishop Handley Moule came into a meeting we felt an uplift. He brought a spiritual atmosphere with him. He was a man filled with the Holy Ghost.

"Ye shall be My witnesses," saith the Lord. "when the Holy Ghost shall come upon you." He passes on to us the gift of that same Spirit which indwelt Him on earth. Jesus was anointed "Prophet, Priest, and King," has entered heaven "for us," and to-day is interceding for us. Father, Son, and Holy Ghost are unitedly working to prepare us to be their eternal companions, and all through His victory over sin at Calvary, His wondrous New Birth from the Tomb, and His Gift of the Holy Ghost, Who is here now to help us.

The Uniform of Heaven.

An Address by MR. JOHN LEECH, M.A., K.C., of Dublin.

Rev. iii., 18: "I counsel you to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve, that thou mayest see."

I want you to read two or three verses from the 3rd chapter of the book of Genesis, beginning at the 7th verse: "And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons. And they heard the voice of the Lord God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden. And the Lord called unto Adam, and said unto him,

'WHERE ART THOU?'

And he said, 'I heard Thy voice in the garden, and I was afraid, because I was naked; and I hid myself.'" 21st verse: "Unto Adam also and to his wife did the Lord God make coats of skins, and clothed them." I want you to read one verse from the 4th chapter of Hebrews, 13th verse: "Neither is there any creature that is not manifest in His sight, but all things are naked and opened unto the eyes of Him with whom we have to do."

We will now turn back to the 3rd chapter in Revelations, and we read from the 15th verse: "I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of My mouth." Let me then say that what appears to have been in the mind of our Lord God speaking these words, these solemn words, was this:—You and I do not like a lukewarm thing when we take our meal. We like a hot drink or hot food, and we like cold water or cold food, but we do not like that which is lukewarm, and so our Lord here is just referring to this, that He cannot stand the taste of a lukewarm person; either hot or cold, but the taste to our Saviour of the lukewarm person is so distasteful that He says, "I will spue him out of My mouth." Oh, it is a solemn thing to be lukewarm towards our God. "I will spue them out of My mouth, because thou sayest, 'I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked.'"

Yes, there may be some here to-day, and perhaps you are saying, and you will have always said it, that you are rich and increased with goods. You never know your need of anything spiritual. You think you are all right, and you have said, like the Laodicean church, that you were rich and increased with goods and have need of nothing, and knowest not that thou art wretched and miserable and poor and blind and naked. Is it possible for a person to be in the sight of God wretched and miserable and poor and blind and naked, and yet not to know it? Yes, it is possible. He says, "Thou knowest not that thou art wretched and miserable and

POOR AND BLIND AND NAKED."

A. A. BODDY.

Could there be a more deplorable description of

(The Uniform of Heaven—continued.)

any soul than the description that is given there? And yet it is possible not to know it. Are there any here this evening who are in that condition—self-righteous, self-satisfied, never have seen your need? Never have seen that in the sight of God you are wretched and miserable and poor and blind and naked. Oh, may you see in some degree as He sees it and see your need, and may you come to the great source of supply, the Lord Jesus Himself.

Now I want to speak to you about this 18th verse: "I counsel you to buy of me white raiment that thou mayest be clothed, and that the shame of thy nakedness do not appear." We all attach great importance to the dress of a person. Do you ever think that there is such a thing as

A SPIRITUAL SLOVEN,

a spiritual sluggard?—one who takes no care or thought for their spiritual dress; one who has no provision for coming into the presence of the King; one who leaves all his spiritual nature, as it were, to chance, and is, in the sight of God, a spiritual sloven. I wonder if there are any here to-night. You may attend your place of worship regularly, and yet you may never have taken real thought for the clothing of your soul, and you may be, in the sight of the holy God, a spiritual sloven or a spiritual sluggard. You have left it, as it were, to chance, and there you are. Well, now, He says, "That the shame of thy nakedness do not appear." What does it mean?—"The shame of thy nakedness do not appear." Why, it means that you shall not be in your natural state before God. The soul that is in its natural state, that has never been clothed by the Son of God, is naked in the sight of God, and the shame of the nakedness of that soul appears before God, and now I want each one to face that question. We are dealing with solemn matters—questions of eternity; questions of our never-dying souls, and I want to speak straightly to you about this matter, and I want to ask each one—"What preparation have you made for the clothing of your soul?" What garment are you going to wear before

THE JUDGMENT SEAT

in that great day? What clothing have you? What protection have you from the great storm that is coming? Are you still in your natural state, unclothed, when the shame of your nakedness shall appear in that dreadful day? Oh, I care not what that natural state may be. You may be amiable. You may be well cultured. You may be very nice. Everybody may love you and respect you, but the question is before your God are you clothed, or are you going to appear with the shame of your nakedness?

A man had a dream that he was in heaven. Oh, everybody there was in pure garments. Everyone was pure. There was not one spot to be seen in that holy place. But this man knew that he had one spot upon his garment, and he saw at once that in that holy place this one spot was bound to be seen, and in order that it might not be seen he put his hand

OVER THE SPOT,

and he kept it there. There he was; only one spot, and yet when he got into that holy presence he had to cover it up so it may not be seen. Brethren, you may not have committed many sins. I care not if you have only committed one, you are unfit for the holy presence of God and for

the holy heaven. You want to be clothed that the shame of your nakedness may not appear. And as that man stood there,

AN ANGEL CAME TO HIM

and plucked his hand away, and very soon he was thrown out of that holy place. Oh, there is no defilement there. No; there is no spot in that holy place, and no spot or defilement can enter there. We are all of us as an unclean thing, and all our righteousnesses are as filthy rags.

Everyone feels that they must make some provision for eternity. The heathen knows that he must make some provision for the next world, and so he has religious services and entertainments. He knows that he must be clothed. He feels that he is unfit for the presence of God, even the God that he pictures, and must make some provision for that presence. And so we find people to-day just as in the days of the Prophet, and they know their need, and they are clothing themselves. They know they must be clothed.

I know not what it may be—good works, alms, church goings—but they are wrapping them right round themselves because they are naked. They are clothing themselves with these for the presence of the King. Would they do? What does the Prophet say? He says, "We are but as

AN UNCLEAN THING,

and all our righteousness is as filthy rags"; or, as in the revised version, "are as a polluted garment." The idea is, "a polluted filthy garment of rags." The people then, as they are to-day, were taking these righteousnesses, and they were hugging themselves round with their own works or righteousnesses, and God says that they are as a filthy polluted garment.

But perhaps someone says, "All my righteousnesses, all my good deeds, and my church-goings and my prayers, they are not a filthy garment; they are very nice, and I like them; they look to me to be very rich." Yes; but who is the judge? Are you or the holy God? Would you appear in His presence in that garment? Can you say to the Judge, "I think this garment is all right"? To the Judge it is a filthy, polluted garment. He is the one to be satisfied. The King is the one who has to make the regulations for His court and for His holy presence, and I want to know have you got the uniform of heaven upon you? Have you that white garment, that spotless garment,

THE UNIFORM OF HEAVEN?

Now you remember that when Adam and Eve hid themselves it was because they found out that they were naked, and kept from the presence of God. They knew they were sinners. They had only committed one sin. Yes, only one. Is that any matter? Only one sin. Surely that will not keep them from the presence of God. They have only sinned once in their lives, and yet they knew they were unclothed for the presence of God, and they hid themselves. But I want you to notice this, that when they hid themselves they had upon them as garments aprons they had made of fig leaves. Yes; they had sewn those fig leaves together to cover themselves, to make themselves fit for the presence of God; but when God's voice was heard they ran and hid themselves with

THEIR FIG LEAVES.

Ah, they realised that their own works were but a filthy, polluted garment. They ran and hid themselves from the presence of God, and as God came He said, "Where art thou?" And to-night

God is asking each one of us "Where art thou?" Are you in the fig leaves, or have you a garment woven by God, fit for His holy presence? And so we read that God clothed them in the skins. Those skins were got at the cost of a life, and the only garment in which you can come into the presence of God is the garment that is got by the shedding of blood; yes, by the

**SHEDDING OF THE BLOOD**

of the Lamb of God. That is the only garment that God can look upon, and so He provided them with the garment of skins.

Now our verse says, "Buy of me white raiment." "Buy of me." When God speaks of buying from Him He always means taking for nothing. "Ho, every one that thirsteth, come ye to the waters; and he that hath no money, come ye, buy and eat, yea, come, buy wine and milk without money and without price." It is to those who have no money and no price to pay that God calls upon to come and buy, and so He says, "Come, buy white raiment, the uniform of heaven." White, absolutely white. The only garment in which we can appear before the King of kings. Buy of me. And then we read in the seventh chapter of Revelations: "I saw a great multitude clothed with white robes in heaven. and one of the elders said, Who are these, these spotless ones? And he was told that those were they who came out of great tribulation, and had washed their robes in the blood of the Lamb."

Oh, brethren, there is only one garment that will cover your nakedness in that great day. It is the garment washed in the blood of the Lamb, and to-night the Lord Jesus calls upon you to buy that garment from Him. It can be had nowhere else but at His Hand. And to-night he says.

**"BUY WHITE RAIMENT."**

Will you have it? He offers it to you. Buy it without money and without price. He has provided it for you, for each sinner, as a protection to cover their shame, but I say it costs nothing. It cost nothing; and often times we have things that cost us nothing, but it may be that some of you here have a garment that cost you nothing, and it may be a very beautiful garment, but

**DID IT NOT COST SOMEBODY SOMETHING?**

Did not someone have to pay for that garment? Ah, yes, and the price that was paid for the garment of Salvation was the Life, the Blood of the Son of God Himself.

Brethren, when the Lord Jesus says, "Buy of Me white raiment," I want you to remember the price that He had to pay for it. He had for years to give up the whole of the glory of heaven. He had to give up all the worship and adoration of of the angels and universe, and He had to come into a world of sin and shame. He had to take upon Him that thing which He hated and detested with His whole pure soul. He had to take upon Him YOUR SIN and mine, and that sin crushed Him down to the very death, that He might provide a

**PURE GARMENT**

for each one of us. Ah, yes! that love of Jesus. Are you going to take it? Will you appear in that Judgment Day in that filthy garment of rags before the presence of a holy God? You remember the feast that was given by the king that our Lord Jesus tells us of, and you remember that at a Marriage Feast it is the custom in the East that when the Marriage Feast is given the host pro-

vides everybody with a wedding garment. You remember that when the king came in to that Marriage Supper he saw one man without a wedding garment. That man had no excuse, because there was one provided for every guest by the king. And you will have no excuse, because there is a white garment for every soul purchased by the Blood of the Lamb. And when that king came in, he looked around him; and when the King comes in on that great day, He will look around. No soul will escape the glance of that eye. Everyone will be seen that is naked before Him, and as He looks around what is He going to say? And so that king as he looked he saw one man without a wedding garment, and he said, "Friend, how camest thou hither without a wedding garment?"

**THERE IS ONE PROVIDED FOR YOU,"**

and he was speechless. Ah, brethren, if you have not got that wedding garment upon you in that great day, you will be speechless before the King of Kings, and as He asks you that dreadful question, "How camest thou in hither not having a wedding garment?" upon you when He had purchased one for you at the cost of His own life blood, what is your answer to be? He was speechless. He had no excuse. And the king said, "Bind him hand and foot, and cast him into outer darkness." You remember our Lord says, as He spoke to those people around Him, "If I had not spoken unto them, they had not had sin, but now they have no cloak for their sin." And so, brethren, it may be that away out in the far-off countries those poor heathen will have a cloak for their sin because they never heard of the wedding garment purchased by the Blood of Jesus. But you and I can have no cloak for our sins. We are living in a land of every advantage and blessing, and there is no excuse in that day. We will be speechless. If we have not on the wedding garment we will be speechless. But now they have no cloak for their sin. And the Saviour says, "Come,

**BUY OF ME WHITE RAIMENT**

that thou mayest be clothed, and the shame of thy nakedness may not appear." It is not I that am asking you, brethren, it is the Lord Jesus Himself, and to-day He says to each one the same words.

Oh, it is gracious and loving of Him that He should trouble about us putting on this garment, and that to-day He should come down and counsel us through His Holy Word. He says, "I counsel thee, I give you advice and counsel; come to Me and buy white raiment without money and without price." Will you take His advice to-day? Will you take the counsel of your best friend? Will you take the counsel of the King who Himself will sit upon the throne in that day when counsel will be ended, when there will be no further advice and no opportunities. To-day is the day of mercy, and the Lord Jesus comes down to us, and He says that filthy, ragged garment with defilement, He will take it right away from you and will give you the uniform of heaven, the white garment, pure, without spot. He says,

**"I COUNSEL YOU TO TAKE IT."**

Oh, I beseech you to take this garment and to put it on. Brethren, will you refuse that counsel to-day, or will you put on that garment of heaven that the Lord Jesus is offering to every soul? I leave that question with you; each soul must answer it for itself.

# "CONFIDENCE."

JULY-SEPTEMBER, 1920.

Editor—

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

Assistants—

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

Terms:—This paper is supported by Sub-  
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respondence should be addressed to the Secretaries.  
The Editor has very many other duties.)

## The Joy of Giving.

MRS. WALSHAW, Halifax  
(at the London Convention).

We sang, "I love Him better every day." Yes; and we have a vision of Him; we see Jesus. We look around and see the lawlessness and selfishness, and it is only as our hearts are fixed on Jesus can we go on. We look up and we see Jesus. He is not only able to do what we ask or think, but abundantly and exceeding abundantly above all we ask or think. Oh, how God piled it up! Hallelujah!

We will consider the work that is so precious to His heart, and must become more precious to our hearts. He said, "Other sheep I have, them also I *must* bring." We must enter into His "must." There is no compulsion like the compulsion of love. The compulsion of love makes you able to do impossibilities. Through that compulsion one can work when you are not able. Through the compulsion of love you can give what you haven't got. Anyone in the world can do what they can, but

WE CAN DO WHAT WE CAN'T!

"I can do all things through Christ, Who strengtheneth me." His salvation consists of glorious impossibilities made possible.

Gen. xiv., 17—Melchizedek is a lovely type of our Lord Jesus Christ. Heb. viii., 12—His priesthood was a different order from the Aaronic. Our attention is called to that seven times in scripture—six times in Hebrews and once in the Psalms (Ps. cx., 4). We want to see our priest after the order of Melchizedek. That order was before the order of Aaron. Away back in Genesis we find the type. We have several thoughts. A priest for ever! Aaron was not a priest for ever, he died and his sons became high priests in his stead. The line was broken through death—broken, broken, broken!

Our Priest is a priest for evermore. Oh, how we praise and adore Him. "Behold, I am alive for evermore." Our living Priest! Our living Head! Melchizedek was also a king. Our Priest is a King upon His throne. Oh, but I long by the power of God to know Him

more and more as King—One who rules.

The spirit of the age in which we live is lawlessness, everyone desiring to be a law unto themselves, as in the book of Judges (Judges xxi., 25). I see it is so easy for the enemy of souls to press even into the people of God the spirit of lawlessness, unwillingness to be ruled, I am sure.

I TALK TO MY SOUL.

If my soul is discouraged, I take it out and put it down in front of me and talk to it. "Why are you discouraged? What is the matter with you? What you have got to do is to praise Him." "I will yet praise Him." This King, we are under His government, and sometimes He puts others over us, and we show our loyalty to Him by showing loyalty to them. Recollect, it is loyalty to Him to be obedient and in subjection to them. He puts someone over you, your leader or your chairman, or your mistress, or whoever it may be. Whatever you do, don't allow the spirit of lawlessness to creep in under the guise of being led by the Spirit of God. The enemy is as clever as ever, and gives names to things. If he can give things a new name he will. If he can give a holy name to any of his traps or snares he will do it. Jesus is our Head; but we have shepherds, bishops, over us. I am sure God wants us to be subject. We want to be much in His presence, that He may show us things we never thought of before.

He was first King of Righteousness, and after that King of Salem. First of all, our King is our King of Righteousness, or rightness, that which is right in the sight of God. He knows what is right; we only know as He teaches us by His Spirit and by His Word. Saul thought he was doing God service while pursuing His servants to death, till his eyes were opened. How many things I thought were right, but I saw I hadn't had His thought; it was my thought, or some thought I had received from another, even misquotations of scripture. I read it over and over and said, "It doesn't say what I thought." We may think this, that, or the other is wrong, but when God reveals to us His thought we see our mistake. God is right, and we are always right in believing what God says.

AFTER RIGHTEOUSNESS COMES PEACE.

I find so many people are so desirous of being filled with peace. They say, "How is it that some people are so filled with peace, and I haven't it? Our King upon His throne is first a King of Righteousness. Get right with Him and then submit yourself so thoroughly to Him that He can work His righteousness through you to others, and the peace will come, and you will be surprised how He will reveal Himself to you as the King of Peace. One day I was

MAKING SOME STARCH,

and you know you go on pouring the water until it comes. What do you mean? Folks who make starch know what I mean. And when "it comes" it's right for what you want it—it is the right consistency, and is right for the purpose for which we want it—it is just right. Hallelujah for the kitchen! I am so much obliged to God for the kitchen. Oh, the glory of the kitchen!



GOD LOVES THE KITCHEN.

Don't go in for being one of the lady helps, go in for being a servant of Jehovah, and you can be in the kitchen all day long. Oh, hallelujah!

So He is King of Peace. What did He do? He met Abraham. When? After Abraham had had a big battle and won. That is when you need your Priest and your King. That is the most dangerous place in your life—just after victory. This is where so many have fallen, in the flush of victory. The Priest-King will meet you when you return from victory. Melchizedek met Abraham with bread and wine—the Word of God and the Spirit both together—and he met Abraham in the flush of victory. Look out for Him and He will meet you. He will always meet you, our wonderful Melchizedek. He will sustain you with His Word and His Spirit. What else did He do? He blessed him, and Abraham gave him a tenth of all he possessed. He gave Abraham a new revelation of God. Up to that time God had never been spoken of as the

"MOST HIGH GOD,"

When Melchizedek met Abraham that time he gave him a fuller revelation than he had ever known. I want you to see how Abraham laid hold of that wonderful revelation of God and made use of it then and there. "The Most High God, the Possessor of heaven and earth." Do you believe that? We say we do, and we think we do. I wonder if we do. The Possessor of heaven and earth. Everything in the earth is the Lord's. If you believe that, you haven't got anything. We haven't got anything—the fulness is the Lord's. You talk about

"MY MONEY, MY HOUSE, my furniture." You haven't got any house, money, furniture; they are only ours as we are stewards of these things.

Abraham believed in this new revelation. He is the King of Righteousness; He is the King of Rightness; the King who desires right doing to the whole world; the King who wants that the heathen should hear that He has redeemed them by His precious blood. It is right for the heathen to have the Gospel. He desires the heathen shall have the Gospel. He is the King of Righteousness. Are we the children of righteousness? If we are right with Him we have to give them their right. Do we desire that everybody should have the Gospel preached to them? If we do it will be delightful for us to receive the second revelation that He is Possessor of heaven and earth. All things that we are permitted to hold are His.

Some people are always walking around poor. They measure their possessions by what they have in their pockets, by what they have in the bank. I am not poor; I am exceedingly rich.

I AM A MULTI-MILLIONAIRE.

The silver and the gold are the Lord's, and I am a child of the King. I can go to Him for what I want. It isn't what I've got in my pocket, it is what I can fetch out for other people. We are just as rich as we are prayerful. You can have a good time if you believe He means just what He says.

Praise God for all things. Give thanks at

all times. Someone says, "What are we going to do if things go up like this?" Why, we are going to pay for them, "Coal at 40/- a ton!" Praise God, what is there to grumble at?

"SUGAR, 2/- A LB.!"

Well, give thanks to God. "Margarine!" Well, it agreed with me better than butter. Someone said, "I never heard such a thing in my life. What an idea!" We can always praise God for what we like; but how about when we get what we don't like? Praise God still. "But how can we if things keep going up? We will pay for them, but where's the money to come from?" I will pay out of the Lord's pocket. If you get that revelation in your soul, that He is the Possessor of heaven and earth, it will make all the difference in your life. If sugar is going up,

I AM GOING UP;

it's another sign. Lord, I shall be going up directly. Let them be signs to us, for that is what they are. If you have eyes to see and a heart to believe, they are all signs.

Yes, the Lord is risen, and He wants the heathen to hear the Gospel. In Matthew, "Go ye into all the world." In Mark, the Gospel of the servant, "Go." In Luke, "Tarry ye." In John we find the results of the tarrying. The world itself couldn't contain the record of all the things He did. When the missionaries go, and they are going, and keep going, they've got to be sustained. Do we forget they've got to be sustained?

I BELIEVE IN TITHING,

I believe in free-will offerings, I believe in thank-offerings, I believe in all the privileges of giving. You have the joy of pouring out all at His feet. I see to it He shall have all He entrusts to me. I can afford to do all He tells me to do. Had we done it we should have such a plenty. Here are missionaries wanting to go out; there are those on the field suffering, suffering. Have we taken it to heart, we who are at home? We think our money is the Lord's, and it is a great privilege to give.

We in Halifax have a missionary meeting once a week, and have extra ones, but one every week. One said, "Let us buy wheels for Mr. Burley's waggon." Another, "Let us send Emma a tent—a good practical joke to play upon her." There is hardly any country where we haven't got a finger in the pie. "What a delight it is to be able to say, 'We've got so-and-so there'!" One says, "My heart has been weeping before the Lord for the Armenians; let's send them something to dry their tears and make them smile." And while we are drying their tears we are drying our own tears. Another says, "Let's help Brother and Sister Richardson; they have been hanging on for ever so long." And we were able to send them a contribution.

We are going to pray that we who stay by the stuff may help to sustain those on the battle-field, not only to give them a good send-off, but "Give ye them to eat." How can I take it from the hands of the Lord, the Possessor of heaven and earth, as the disciples took the bread and fish for the hungry people? If you trust in Him, He will put you in the way to do it.

## The Porches.

Address by Pastor Stephen Jeffreys.

John v. I have just been reading about our blessed Lord Jesus going up to a feast. There is always and only a feast where Jesus is. Jesus went up, and it is He makes the feast wherever we go. Where Jesus is, 'tis heaven there. And He comes to a pool where there are five porches. I want to touch on some points. There should be porches in the churches. The first porch is

### THE PORCH OF CONVICTION.

Wherever there is a church in the name of Jesus it should be a collection of God's people, and when the ungodly come in they should feel they are face to face with God. It should be so, but it is not. Revival will only come along the line of God's Word in Holy Ghost power. When God moves, something is done. There was never a greater need in the land than to-day. God is moving; are we? We should be as God's children, carrying power with us that will convince people at once that we are people of God. That will bring the fear of God upon the people. The fear of God has almost left the land.

Oh, for the Holy Ghost to come upon us till the people are convinced. If a man is filled with the Holy Ghost, he is used of God to convince people of sin and righteousness and judgment. He is used to bring them to a place where they will separate themselves from all that is unworthy. If you want to reach the people in Holy Ghost power, you must be prepared to stand alone and declare the truth as it is in God's Word. Wherever Jesus went one of two things happened. There will either be

### A REVIVAL OR PERSECUTION.

The land is swept with every "ism"—spiritism and every other "ism." Oh, my God, shall we arise? May God make me a man who will convict people when I speak.

Where there is a church mingled in worldliness, it is time to stand in the name of Jesus. In these two years especially I have lost the smile of many, but I have seen

### THE BLIND RECEIVE THEIR SIGHT.

I have seen the lame leaping. It will only come along the line of regeneration, not reformation. They are a new race of people, and the glory of God will be made manifest through them by the Holy Ghost unto all the ages to come. Oh, we must be born again! Glory to God! He is raising up a people who are holding this porch before the world. We must stand with our backs to the wall. We must meet the enemy face to face. My God, it is a serious time with the country to-night. The enemy has come in on every hand with compromise. It is time to stand. If Jesus said, "Ye must be born again," who am I not to put it clearly?

Do you remember Isaac digging the wells that the Philistines had stopped? The sparkling waters now began to flow. Again the modern Philistines have stopped up the wells of salvation. Preachers have gone into their pulpits to throw in their bricks to stop the old wells. God is preparing a few Anaks to clear the wells. The old well of Atonement is getting clear. The well of the Baptism of the Holy Ghost is getting cleared. The old wells that have been stopped by the Philistines, God is clearing them to-day.

The second porch is

### THE PORCH OF SEPARATION

from the world, from pride, from anything that calls for separation. I have proved God as I stood rebuking demons and declaring the whole counsel of God, till people were nearly gnashing their teeth on me. We have the Name of Jesus. Whenever the Name is upheld in power God will move. What are we to do with the young people? In Wales they are flocking by the thousand to the Word of God. There must be separation. The Church of Jesus Christ is only for believers and for no one else, and, praise God, when they are there, there are signs and wonders in His Name. Thank God, He is no respecter of persons. The Church is only going to be moved by Holy Ghost power. The world is moved by darkness. Leaders have brought in to substitute for the Holy Ghost every kind of worldliness. The man who has the Holy Ghost, he is delivered from the world, from earthly pleasures, and we have to put things plain.

At a little assembly a meeting was held which was for young people. They said, "You can condemn in vain the pleasures of the world. Exalt Him every night and we will follow Jesus." Oh, wonderful Jesus! People said, "Don't tell truths like 'this' and 'that'; you will lose the smile of some people." "Lord, if you don't move I shall have the religious world against me," I said. There was a sister, who hadn't heard for twenty-five years, healed at once. She is hearing perfectly to-night. There must be a moving of the water. The blind, halt, withered are looking for a moving of the water. But if the pools are all frozen, what is to be done? Glory to God! He is willing to move if we are willing to go down. Look at the masses to-night; they are in a desperate condition. No law, no government can put them down. He is ready to move. A man was waiting for the moving of the water. He for 38 years had been lying at the place of helplessness when Jesus saw him. When we will come there crying, "O Lord, move through me; move in me," He will work. He has mastered death, sickness, demons, and diseases. When he sees us prostrate at His feet He will move through us.

Jesus asked the question, "Wilt thou be made whole?" We must come to a prostrate condition before Him. The man answered, "Sir, I have no man to put me into the pool." Jesus never asked him about the pool. He asked him, "Wilt thou be made whole?" Are you willing to come down? If so, the resurrection life shall flow through you. Do you know what it is to pass from death unto life? This is a marvellous experience. When we are really absolutely given up to God He will move. I praise God there is a sound of abundance of rain.

## IMMERSED IN THE HOLY GHOST.

BRO. SMITH WIGGLESWORTH.

The Baptism of the Holy Ghost is a great beginning. I think the best word we can say is, "Lord, what wilt Thou have me to do?" The greatest difficulty to-day with us is to be held in the place where it shall be God only—it is so easy to get our own mind to work. The working of the Holy Ghost is so different. I believe there is

a mind of Christ, and we may be so immersed in the Spirit that we are all the day asking, "What wilt Thou have me to do?"

This has been a day in the Holy Ghost. The last three months have been the greatest days of my life. I used to think if I could see such and such things worked I should be satisfied; but I have seen greater things than I ever expected to see, and I am more hungry to see greater things yet. The great thing at conventions is to get us so immersed in God that we may see signs and wonders in the name of the Lord Jesus; a place where death has taken place and we are not, for God has taken us. If God has taken hold of us we will be changed by His power and might. You can depend on it the Ethiopian will be changed. I find God has a plan to turn the world upside down, when we are not.

When I have been at my wits' end, and have seen God open the door, I have felt I should never doubt God again. I have been taken to another place that was worse still. There is no place for us, and yet a place where God is, where the Holy Ghost is just showing forth and displaying His graces; a place where we will never come out, where we are always immersed in the Spirit, the glory of God being seen upon us. It is wonderful!

There is a power behind the scenes that moves things. God can work in such a marvellous way. Our Brother Poiman was held up by a strike and couldn't get to Switzerland. Then they sent to Brother Wiggiesworth, and I couldn't go; and then they sent again, and that time I couldn't go, but I could say I would go in two months.

I believe we have yet to learn what it would be with a Pentecostal Church in England that understood truly the work of intercession. I believe God the Holy Ghost wants to teach us that it is not only the people on the platform who can move things by prayer. You people, the Lord can move things through you. We have to learn the power of the breath of the Holy Ghost. If I am filled with the Holy Ghost, He will formulate the word that will come into your hearts. The sound of my voice is only by the breath that goes through it. When I was in a little room at Bern waiting for my passport, I found a lot of people, but I couldn't speak to them, so I got hold of three men and pulled them unto me. They stared, but I got them on their knees. Then we prayed, and the revival began. I couldn't talk to them, but I could show them the way to talk to *Someone* else.

God will move upon the people to make them see the glory of God just as it was when Jesus walked in this world, and I believe the Holy Ghost will do special wonders and miracles in these last days. I was taken to see a young woman who was very ill. The young man who showed me the way said, "I am afraid we shall not be able to do much here, because of her mother, and the doctors are coming." I said, "This is what God has brought me here for," and when I prayed the young woman was instantly healed by the power of God. God the Holy Ghost says in our hearts to-day that it is only He Who can do it. After that we got crowds, and I ministered to the sick among them for two hours.

The secret for the future is living and moving in the power of the Holy Ghost. One thing I rejoice in is that there need not be an hour or a moment when I do not know the Holy Ghost is

upon me. Oh, this glorious life in God is beyond expression; it is God manifest in the flesh. Oh, this glorious unction of the Holy Ghost—that we move by the Spirit. He should be our continual life. The Holy Ghost has the last thoughts of anything that God wants to give. Glory to God for the Holy Ghost! We must see that we live in the place where we say, "What wilt Thou have me to do?" and are in the place where He can work in us to will and to do of His good pleasure.

## PENTECOSTAL ITEMS.

BRO. ANDREW REID (whose present address is care of Mrs. Hall, Argyle Farm, Bay Road, Invercargill, New Zealand) was leader at Paisley of the Pentecostal Assembly of which Mr. Thomas Allen, 10 Underwood Road, is Secretary. Bro. Reid would like to get in touch with Pentecostal circles in New Zealand.

PASTOR E. C. BOULTON (of "Elim," May St., Hull) intends to hold a Convention from July 31st to August 5th. He expects Pastor Saxby, Pastor G. Jeffreys, Mr. A. Booth-Clibborn, Rev. W. Reed and Mr. and Mrs. Walshaw. Write to above address for further particulars.

BRO. STANLEY H. FRODSHAM, Associate Editor, The Gospel Publishing House, Springfield, Mo., U.S.A., will send (for 2/3 Postal Order) a copy of Miss Luce's book, "Pictures of Pentecost," which is strongly recommended in several Pentecostal papers. It contains 21 chapters and 140 pages, and is wonderful value for the price.

BRO. J. CORNELL (14 Fourth Street, Blackhalls, Castle Eden, Co. Durham), who gave his testimony in the Kingsway Hall at Whitsuntide. "From Atheism to Christ," would be glad to have other opportunities of giving his experiences.

POSTAGE STAMPS. American or Colonial Stamps cannot be made use of by the Editor. Also, if a reply is expected, Stamps (British) should be enclosed. Postage expenses mount up quickly if this is not remembered.

THORNTON HEATH, GRANGE HALL. A letter tells of many cases of conversion and healing. "A woman stood with me outside a public-house where she used to drink, and sang for Jesus." A little boy won his father to Christ by his appeals, and his mother also. He had a remarkable vision.

THE WHITSUNTIDE CONVENTION at Kingsway Hall, London, was indeed excellent. It was well attended. The singing was most inspiring. Bro. Gee at the piano seemed full of the Spirit as he harmoniously swung the great gathering along in joyous praise. Mr. Cecil Polhill as Convener spoke touchingly and most earnestly. The chair was also taken in the afternoons by Mr. J. Leech, K.C., M.A., and at the Morning Services by Rev. A. A. Boddy (Editor of "Confidence").

REFERRING to the mention of the possibility of discontinuing "Confidence," very helpful appreciations have reached the Editor from many at home and abroad. He thanks these encouraging friends

(Pentecostal Items—continued.)

very warmly. He now intends to continue to issue "Confidence" as he is able, and unless the means to do so fail.

CROYDON. The Holiness Hall, Sydenham Road North. Pastor and Mrs. Inchcombe hold their 38th Anniversary on August Bank Holiday (Sunday and Monday). Meetings at 3 p.m. and 7 p.m. Special speakers.

## The Jewish Governor for Palestine.

### HOPES AND GRAVE DIFFICULTIES.

After many, many centuries the Holy Land has been placed under the control and guidance of a Jew once more.

SIR HERBERT SAMUEL has been sent out as the High Commissioner of the British Government (with a salary of £4,000 a year). He is a Jew and a Zionist.

Before leaving London he was presented by the Central Committee of the Russian Zionists with a *Sepher Torah* (the Roll of the Law in Hebrew). In accepting it Sir H. Samuel said that it would be taken on board the British cruiser which was to carry him to Palestine, and it would be carried before him on his arrival in the Holy Land.

In his message through the press on leaving London he said, "*With unity among those who care for the development of Palestine, and goodwill of the Arab and Christian population, I hope to secure a future for Palestine which will not be wholly unworthy of the greatness of its past.*"

On his way through Italy Sir Herbert Samuel was to have an audience with the Pope or the Vatican authorities, in the hope of coming to an understanding with Roman Catholicism (which is strong at Jerusalem, etc.). The official Vatican paper had said that the Pope "*would consider intolerable any subjugation to the Jewish powers of the other races and religions already established in the Holy Land.*"

Some papers have severely criticised the appointment of Sir Herbert Samuel, both a Jew and a Zionist, notably "The Spectator," a weekly review. The "London Jewish Chronicle" devotes much space to quoting the above, and to describing a farewell Synagogue Service,

where Sir Herbert Samuel read the Hebrew Scripture from the *Sepher Torah* presented to him by the Russian Jews.

Mr. Asquith, in the House of Commons, said that the appointment was excellent, but would like to know whether Sir Herbert Samuel holds his office under the British Government or under the League of Nations.

There are, for this Jewish Governor, difficulties to surmount of no ordinary magnitude.

1. Remember that Bethlehem and Nazareth are almost wholly Christian, and there are large numbers of Christians of various old churches East and West, also Evangelical denominations and Christian Missionary Societies at Jerusalem and in various villages. Many of these will intensely dislike and fear being under Jewish rule. What will happen if



OLIVE TREE IN THE GARDEN OF GETHSEMANE.

any Jews are converted to Christianity, and their Jewish friends stir up a riot?

2. There are masses of Syrian Arabs (Fellaheen) cultivating the land. They are mostly Mohammedan. They are not Turks, and did not like Turkish misrule, but these will not be any more pleased to be under Jewish rule. They possess the land. Who will remove them?

3. It is said that many non-Jewish nations who hailed the deliverance by the British in 1917 with great joy, wish now for the Turks' misrule back again.

4. It remains to be seen whether Palestine will become wholly a Jewish State, to which millions of the poorest suffering Jews in Russia and Poland are longing to be transported, but who would have to be objects of charity; or

5. A Palestine governed by the British impartially while still a national Home for the Jews.

6. A correspondent in the London "Spectator" thinks that Palestine as a Jewish State would be a dangerous centre for Bolshevism (with its element of renegade Jews) to work through, by disseminating propaganda literature in Asia and Africa.

Miss A. Elizabeth Brown, of Jerusalem (Pentecostal Missionary), writes of a terrible uprising at Easter. Some four hundred to five hundred were killed or wounded. She writes: "There is a strong feeling against the Jews in Palestine. The natives do not want them to return to their own land, lest they may be treated unjustly by a Jewish Government."

Since then, a correspondent of the (London) "Daily Express" telegraphs: "A traveller from Jerusalem reports that the surrounding villages are placarded with a proclamation by a Society of Bedouins (The Blood-Stained Hand) threatening to resist the declaration in favour of the Jews to the last, even though the waters of the Jordan become red with blood. The population is greatly alarmed, and machine guns have been posted in the danger zone. A Jewish

battalion of the Royal Fusiliers is patrolling the Dead Sea, reinforcing the Indian troops there. A British political officer and a few Jews and Indians were wounded there."

During a snowstorm last February the famous tree named "Er Butini," in the Garden of Gethsemane, was blown down. According to tradition this tree would fall when the Turkish Empire fell. Twice it was bound with iron braces to support it. The occurrence has impressed the population.

In the Garden of Gethsemane have stood for many years eight olive trees, tradition dating them back to the time of Christ. Their age-split trunks for a number of years have been bound with bands of iron and shored up with stones. High prices have been obtained for the oil obtained from their olives, and goodly prices realised from the sale of rosaries made from the stones. It is doubtless one of these trees to which the Jerusalem dispatch refers.—"The Augusta Chronicle."

A legend of the East was that the Turkish Empire would endure until the River Nile flows into Palestine, meaning the empire would never end. But it has come to pass, for the English Army laid water pipes through the desert and brought the water of the Nile into Palestine.—Sel.

The (London) "Daily Mail" (July 3rd, 1920) gave us the following:—

*From a Zionist Correspondent.*

Jerusalem, Wednesday, June 30th.

The arrival of Sir Herbert Samuel, the new British High Commissioner of Palestine, at Jaffa to-day in a warship firing a salute of 17 guns, is hailed by all Jews in this country as a great event in Jewish history.

When Sir Herbert arrived at Jerusalem 20,000 Jews, Moslems, and Christians lined the streets to cheer him, and the Union Jack floated on the Mount of Olives. (Gen. xv., 18.)

## THE PENTECOSTAL MISSIONARY UNION.

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

The Pentecostal Missionary Union (or "P.M.U.") for Great Britain and Ireland dates its commencement from a meeting held in All Saints' Vicarage, Sunderland, on January 9th, 1909, when a Council was formed. Mr. Cecil Polhill, of Howbury Hall, Bedford, was chosen as President, Mr. T. H. Mundell, 30, Avondale Road, Croydon, is Hon. Sec., Mr. Ernest Wm. Moser, Hebron, St. David's Road, Southsea, is Hon. Treasurer and Missionary Box Secretary, the Rev. A. A. Boddý is Editorial Secretary, and other acting members of the Council are Mr. W. Glassby, "Ladyfield," Renhold, Bedford; Mr. John Leech, K.C., 11, Herbert St., Dublin; Mr. H. Small, 47, Belvedere Rd., Upper Norwood, London, S.E.; Mr. Smith Wiggiesworth, 70, Victor Rd., Bradford; Mr. Ed. J. G. Titterington, M.A.; Mr. J. Hollis, 7, South Hill Park Gardens, Hampstead, N.W.; and Mrs. Crisp, 7, Eaton Road, London, N.W.

Hon. Auditor: Herbert A. Cox, F.C.A. (Woodman, Cox & Co.), Chartered Accountant, London.

MISSIONARIES. INDIA.—United Provinces: Mr. J. H. Boyce, CHINA.—Province of Yunnan: Rev. Allan and Mrs. Swift, Mrs. A. Williams, Mrs. Trevitt, Mr. and Mrs. Boyd, Miss Cook, Miss E. Biggs, Miss J. Biggs, Miss Waldon, Mr. and Mrs. Leigh, Mr. and Mrs. Klaver, Mr. and Mrs. Lewer, Miss Scharten, Miss E. Knell, Miss M. Hodgetts, *Miss Agar (Associate)*. CENTRAL EAST AFRICA.—Mr. and Mrs. A. W. Richardson.

THE TRAINING HOME.—The Women's Missionary Training Home is at 7, Eaton Road, Haverstock Hill, Hampstead, London, N.W. Mrs. Crisp, Principal and Superintendent.

THE MEN'S TRAINING HOME, 12, South Hill Park Gardens, Hampstead, London, N.W. Mr. J.

Hollis, Principal; Mrs. Hollis, Superintendent. Application for admission as students, etc., to be made to the Hon. Sec., Mr. T. H. Mundell, 30, Avondale Road, Croydon.

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

### MISSIONARY EVENING.

The Annual Missionary Day at the Whitsuntide London Convention was marked by great earnestness. The offerings were more than £216. The President of the P.M.U., Mr. Cecil Polhill, opened the evening meeting with the following address.

\* \* \*

Psalm lxxv. That is a harvest song; so is Psalm lxxvii. God had through the Psalmist in His mind something far more wonderful than the harvest of the corn of the earth. We have never got to the end of what God's word means to us—the spiritual harvest fields reaching out to the uttermost parts of the earth. The feasts of the Lord are very wonderful. The first month the Feast of the Passover. The seventh month is full of feasts. The feast of first fruits we are celebrating to-day. We have this word in the Gospel of St. John iv., 35, 38: "Lift up your eyes and look on the fields, for they are white already to harvest. . . . Other men laboured, and ye are entered into their labours."

When our Lord comes in the air, that will be the end of harvest. We are in mid-harvest now. We have all the equipment by the grace of God. Don't let us say we have to wait until the Lord comes, let us go out and reap the nations.

Now, what a beautiful picture! The pastures covered with flocks and herds, and the valleys with corn. This shouting with joy and singing reminds one of the people in Tibet, the most immoral people in the world, perhaps, and when roused very cruel, but a very happy people—country people—singing as they gather in the corn; and this is what the missionary does. For each soul God gives them, they are singing—in China, India, and Africa. To get a heathen coming to Jesus is a lovely thing. One by one rescued from the devil—a wonderful thing. You are doing the preparation work by box collecting, by prayer and giving. Those who go forth and those at home share in

everything. It is one spoil, one booty.

A word about the P.M.U. mission field. Mr. and Mrs. Lewer and Miss Agar. Where they are is 18 days to Likiang-fu, and 18 days on. The villagers wouldn't come after a time; they came at first. If you want to go there to play cricket and tennis, and if you think you are going to wear kid gloves and have a spring mattress you will find your mistake. You are alone all amongst the mountains—a great place in which to pray).

This is a work for sweat and for blood. Don't ever start to be a missionary unless you are prepared to rough it. If you are called to Tibet you will have a glorious work, but it is a hard work, a rigorous climate, very cold sometimes. Perhaps you would have to spend a night out in the rain. It is very difficult to travel. These people are very much under the power of the priests. They don't want the people to hear the Gospel.

"If I find Him, if I follow,

What His guerdon here?

Many a sorrow, many a labour,

Many a tear.

Who will go to the work? Garibaldi said to his soldiers: "I cannot offer you much pay or good clothing, but I'll lead you on through bloodshed to victory, and you shall have the honour that belongs to those who give their life for their country." Doors are open on every side. If there were 50 doors to this room you would have a job to go through them all.

In one town there are people filled with the Holy Ghost. They have good times and converts already. Yunnan-fu is indeed a fine town. They have dust carts and running water; new houses going up like mushrooms, and for every house that goes up they widen the street six feet. The preachers go backwards and forwards with their glorious message. In Likiang also the people are saying, "Come and teach us, come and teach us to be good, to be clean like yourselves." All the time the people's hearts are getting

softened. In meetings they frequently put up their hands and say, "I want to know this doctrine."

If God calls you, mind you go. Get the glow in you! When you get the 'Holy Ghost you get the "go" in you. If you don't go when God calls you to China, perhaps you won't go up when Jesus comes. It has been said that there was written across the door of entrance into China, "WAIT"; now it is "PUSH." I saw that on a public house door the other day. It is easy enough for them to push. There is opportunity to-day. Are you going to reap? The fields are white; let us all take a hand. What answer are you going to make to God?

Mr. and Mrs. Richardson in East Africa are making progress in the Swaheli language, which is so useful in that locality. They had been helping in a school opened by Mr. Adiska, and on Paim Sunday five native converts had been baptised.

**CHINA.**

From Mrs. Boyd.

Six years since we left England! Six years nearer the Coming of our King! Six years' seed-sowing! Are we satisfied with the harvest? Our natural man says No! Now we are entering the seventh year. Oh, may we, like Isaac, sow, and in the same year receive a hundred-fold. How much depends upon prayer! To-day, I thought, oh that I could bring some of the praying ones here to have a look for a few minutes. None but God's Holy Spirit can find an entrance to these dear hearts. They hear, they understand, and, praise God, when in trouble they come to listen, because, as they say, their hearts become more peaceful. But, friends, please pray for the "life-grip." The days are very short, and our opportunity of transmitting "life" will soon be past.

Pray for our workers. Do you realise it? They have to face all the old heathen customs and superstitions, and such are intensely real in this land. They need the fulness of God's Holy Spirit to resist deadening influences. Pray that they may be "filled with God."

Mr. Boyd and Mr. Lub have at last reached Kuangnau, praise God! It is a city more densely peopled than Kaihua (which has a population, including villages, of about 320,000). Besides, it is a great tribal centre, the chief tribe represented being the Shah-ren, a very large tribe stretching over a vast area of country. Miss Cook found the same tribe not far from Kuand-hsi-cheo. Not having heard the Gospel before, except from a passing colporteur, Mr. Boyd says their street meetings are well attended at all times. The evangelist writes me that most times a steady

crowd of about 100, never less than 50, are present.

With true eagerness they would like a chapel; but *where are the workers?* Have those young men in Britain yet heard the call to work among the tribes? When are they coming? Here is a fine field waiting for them. Only come quickly, for you little know how fast souls in China pass away. Deaths are not recorded in these interior parts, but the fact is awfully real. Souls are momentarily passing away.

Our two women helpers, Mrs. Chü and Mrs. Li, were out for twenty days among the villages, and they contracted "Scabies." Pray that these workers, so willing to rough it, to go from village to village and have what is proffered to them in the way of food and bedding, may be healed and kept under the precious Blood.

I must tell you of Mr. Chu, one of our enquirers. He is a barber, about 50 years of age. For about five months he has been coming steadily to the meetings. He was turned out of his shop because he dared believe in Jesus. After a few days he started his trade on the kerb-stone, and he gets work and no rent to pay, and is so happy. A simple old man, may he be filled with God's Spirit.

A short visit from our dear friend, Mrs. McLean, was much appreciated by those who remembered her coming here to open up the work. Moreover, God used it to stir up the Christians and enquirers.

Friends, in closing, may I ask will you who read this get down and PRAY until you know *something has happened* in Kaihua and Kuangnau.

Thanking you for all your prayerful interests and gifts,

I remain,  
Yours looking for Jesus,  
FANNY E. BOYD.

P.M.U., Kaihua,  
Yunnan.  
S.W. China.

**List of Contributions received during April, May, and June, 1920.**

		APRIL		£	s.	d.
Receipt No.	3261, for Work in Yunnan			5	0	0
"	3262, towards native worker for Mr. J. H. Boyce...			1	0	0
"	3263, towards support of Mr. J. H. Boyce ...			2	0	0
"	3265, S.C.O.M. Fund ...			27	13	10
"	3266, towards support of Mr. & Mrs. Richardson			0	15	0
"	3267 ...			0	15	0
"	" for native worker in China ...			0	5	0
	Holiness Hall, Sydenham Rd., Croydon			3	8	9
	Dulwich Assembly...			3	0	0
Receipt No.	3270 ...			0	10	0
"	3271, Box ...			1	10	0
	Hornsey Assembly, Boxes ...			2	7	6
Receipt No.	3273 ...			1	0	0
"	3274 ...			0	2	6
"	3275, for S.C.O.M. Fund...			1	0	0
"	3276 ...			5	0	0
	Blackwood Assembly ...			1	10	0
	Blaenclydach Assembly, towards support of Mr. and Mrs. Richardson and Mr. Boyce ...			9	8	0

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

Paisley Pentecostal Assembly, Boxes	5	0	0
Anonymous	0	10	0
Receipt No. 3281, Box	5	0	0
"    "    for his native worker			
in China	1	10	0
"    3282, Box	0	10	0
"    3283, Box	1	17	0
"    3284, Box	0	10	0
Anonymous	0	4	6
Bradford Convention	1000	0	0
Receipt No. 3288, for his native worker			
in China	4	0	0
George Street Mission, Derby	5	13	6
Receipt No. 3290	1	12	0
Horden Assembly, Boxes	22	0	0
Brookshaw St. Mission, Bury, towards			
support of Mr. D. Leigh	13	0	0
Receipt No. 3293	2	0	0
"    "    towards support of a			
native worker in China	3	0	0
"    3294	5	0	0
"    3295	0	12	0
"    3296	1	0	0
Church of God, Ferndale, towards sup-			
port of Mr. and Mrs. Richard-			
son	1	16	0
Elim Gospel Hall, Lytham	4	4	0
Receipt No. 3300	0	10	0
MAY.			
Receipt No. 3301, Box	0	4	0
"    3302	0	10	0
Swanwick Convention	30	0	0
Receipt No. 3304	1	10	0
"    3305, S.C.O.M.F.	26	11	0
"    3307, in support of Miss			
Kneil	0	6	0
"    3308, for native worker in			
China	0	5	0
Anonymous	0	10	0
Anonymous	0	10	0
Sandown Assembly, Box	1	8	0
Anonymous	0	10	0
Receipt No. 3313, contributions to			
W.T.H.	2	10	0
"    3314	5	0	0
"    3316	0	10	0
Tonypandy Assembly	10	0	0
"    "    towards support of			
Mr. and Mrs. J. H.			
Boyce	5	0	0
Receipt No. 3318	0	2	6
Maesteg Assembly, Boxes	14	4	0
Receipt No. 3320, Boxes	3	10	0
London Convention	216	8	9
Woodhouse Mill Assembly	3	0	0
Coatbridge Mission	5	10	0
Receipt No. 3325, contributions to			
Training Homes	26	0	0
Receipt No. 3326	3	14	6
Hawick Assembly	3	8	2

JUNE.

Redhill and Reigate Pentecostal Assem-			
bly, for their native worker in			
China	5	10	0
Receipt No. 3329, Box	0	2	6
"    3330, for his native worker			
in China	6	0	0
"    3331, contributions to			
M.T.H.	8	10	0
Carlisle Assembly	3	5	0
Anonymous	0	10	0

Blackwood Assembly	4	0	0
Receipt No. 3336	26	19	9
"    3337, Box	2	0	0
"    3338, towards the support of			
Mr. & Mrs. Richardson	5	0	0
All Saints' Women's Bible Class, Sun-			
derland, in support of Miss Biggs	6	0	0
Receipt No. 3341, S.C.O.M. Fund	18	9	6
"    3342, Box	2	0	0
"    3343, in support of the Misses			
Biggs	1	0	0
"    3344, for native worker in			
China	0	10	0
"    3346	0	5	0
Dulwich Assembly	3	0	0
Porth Assembly	2	0	0
Receipt No. 3349, Box	0	12	0
"    3350	2	10	0
"    3351, contribution to			
M.T.H.	4	0	0
Glenmavis Pentecostal Assembly	1	10	0
Duddeston Hall Assembly, Birmingham,			
towards support of Miss Hodgetts	6	10	9
Coventry Assembly, Boxes	3	15	0
Receipt No. 3356, for native worker in			
India	3	0	0
"    Stirling"	1	10	0
Receipt No. 3359	2	0	0
"    3360	1	0	0
"    3361, contribution to			
M.T.H.	1	0	0
"    3362	0	10	0
Heanor Pentecostal Church, Boxes	8	0	0
Per Miss Vipar, Hon. Box Sec. :—			
Receipt No. 1	4	10	0
Sunderland Boxes	15	1	7
	£1657	7	7

SPECIAL GIFTS.

Plymouth Pentecostal Assembly, Boxes,			
for the outfit of Mr. C. H. Kerslake	1	12	6
Kenfig Hill Mission, for the outfit of			
Mr. Dan Wilkins	7	7	0
Blackwood Assembly—			
For outfit of Miss Eaton	2	10	0
For outfit of Miss Rees	2	10	0
Masons Road Pentecostal Assembly,			
Gorseinon—			
For outfit of Miss J. Williams	2	10	0
For outfit of Mr. D. Williams	2	10	0
For outfit of Mr. Garfield Vale	2	10	0
Plymouth Pentecostal Assembly, for			
outfit of Miss D. Tucker	3	0	0
Receipt No. 3332, for outfit of Miss			
Anderson	3	0	0
Southsea Assembly, for outfit of Miss			
Noad	20	0	0
Receipt No. 3345, Box, for outfit of Mr.			
D. Wilkins	1	10	0
Duddeston Hall Assembly, Birmingham,			
for outfit of Miss Redbourne	6	12	6
	£55	12	0

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

E. W. MOSER,

Hon. Treasurer (P.M.U.)

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Southsea.

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