

OCT.-DEC., 1920.

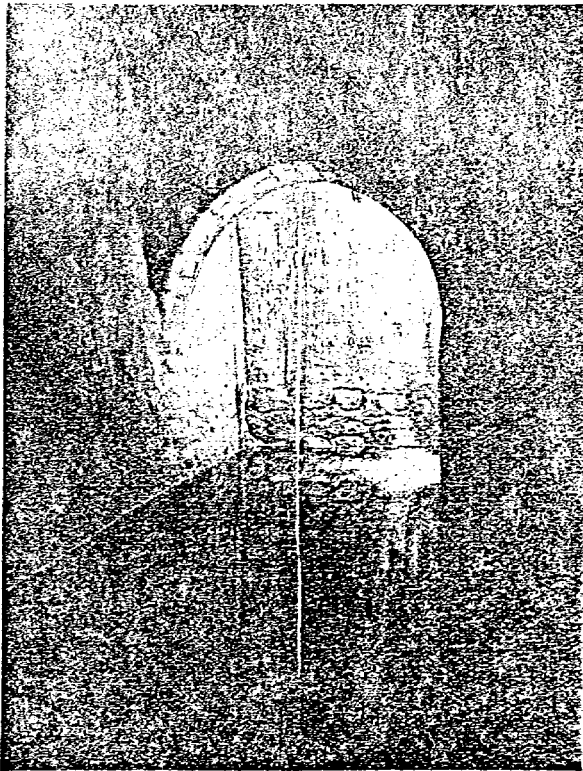
VOL. XIII. No. 4.

“CONFIDENCE”

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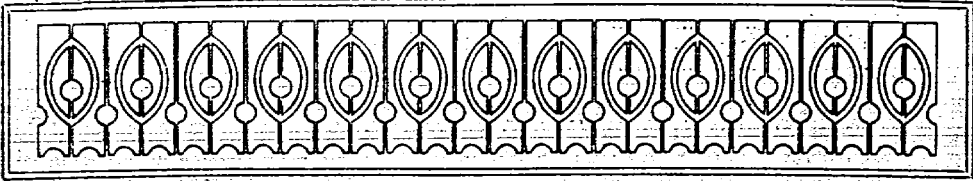
ALEX. A. BODDY,

ALL SAINTS' VICARAGE, SUNDERLAND, ENGLAND.



THE POOL CALLED BETHESDA,
AT JERUSALEM.

123rd ISSUE.



ONE PENNY.

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ALL SAINTS', SUNDERLAND.

Oct.-Dec., 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."

The Return of the Jews to the Holy Land.

WHAT IT PORTENDS.

(BY THE EDITOR.)

The year 6581 (Jewish Civil New Year) commenced at 7 p.m., Sunday, September 12th. Wednesday, September 15th, was the Day of Atonement. What will happen before their next New Year's Day?

* * *

The "Indestructible Nation" of twelve millions is hoping to make Palestine truly the Land of Israel. But the process may have to be very gradual, as that land cannot at present support them. Only a few thousands as yet can find a livelihood in Palestine as at present defined, and in its present state.

* * *

After some years possibly 2,000,000 out of the 12,000,000 may settle there. At least 100,000 of the persecuted Jews of Russia, Poland, the Ukraine, and Central Europe are endeavouring to get to the Holy Land. But as it is, it is not at present a land flowing with milk and honey. It would mean starvation for immigrants in such great numbers until the pioneers have made things possible, and enormous funds have been donated.

* * *

As to the great Jerusalem University on the Mount of Olives, the foundation stone was laid with great ceremony two years ago, and nothing more has been done. This has disappointed many.

* * *

The large element of renegade Jews in Bolshevism in Russia and elsewhere is causing many to be afraid of trusting Palestine to the Jewish people of the world. If British Jews alone governed under the British Government it would possibly be safer.

* * *

But picture the Holy Land ruled by German Jews, Polish Jews, French Jews, Palestinian Jews, Moroccan Jews, and others who take part in the Zionist Movement. When the Zionists from all nations meet at their great congresses there is anything but unity. Some of these Zionists are said to be political rather than religious.

* * *

THE JEWISH ANTI-CHRIST.

So long as the British Government keeps quite a firm hand upon the Holy Land, the Jews may hope to dwell in safety. Sir Herbert Samuel is not likely to develop into an Anti-Christ. This strange figure (the Man of Sin) has often been pictured as a Super-man, an able, a clever political Jewish leader in Palestine, who should capture the hearts of the people and become their guide and friend, but later turn renegade to the Jewish faith, and force the people to worship him (Rev. xiii., 15) and his image.

* * *

It is interesting to read of the doings of the new Jewish Governor. "The Jewish Chronicle" (London, England) often has picturesque descriptions of his work in the Holy Land. Here is an account of his recent visit to the well-known Jewish vineyard, not far from Jaffa.

* * *

INAUGURATING A VINTAGE.

The High Commissioner visited Rishon-le-Zion in order to inaugurate the year's vintage of the Jewish Colony, an annual event which is held as a festival.

Passing through the principal street, thronged with Jewish peasants from all the colonies of Judæa, the High Commissioner saluted the Union Jack and the Zionist flag, and then entered the Synagogue, where prayers were read for the King, the Ministry, Sir Herbert Samuel, and Baron Edmond de Rothschild, the founder of the colony.

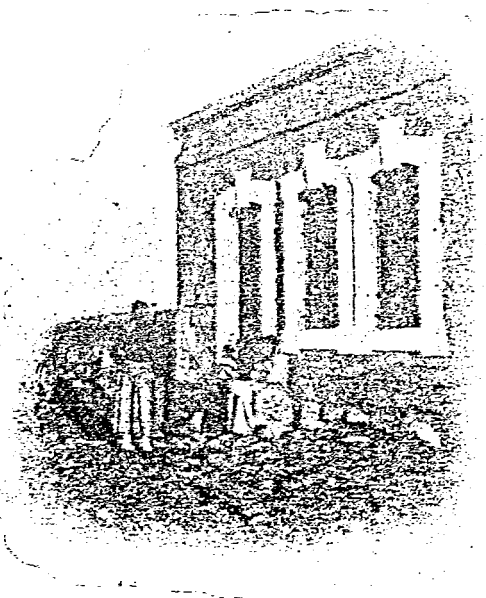
At the ceremony at the big caves the High Commissioner inaugurated the vintage and, covering his head, tasted a bunch of grapes, pronouncing in Hebrew the customary blessing for the fruit of the vine. He then received from the first colonists

(The Return of the Jews to the Holy Land—contd.)

a basket of grapes, which he emptied into the wine receiver. There was enthusiastic applause at the table of honour when, in drinking a glass of the oldest Rishon wine, he touched the Zionist and British colours and proclaimed that both flags were allied for ever, even the Moslems and Christians present applauding.

AT JAFFA.

Sir Herbert Samuel and his staff attended the synagogue at Jaffa on Sabbath *Nachmu*, and Sir Herbert read the *Haphthorah*. The synagogue was crowded, and representatives of all the Jewish Communities were present. The Jewish quarter of the city presented a gay and festive appearance. It had been specially cleaned, and was gorgeously decorated. Thousands lined the streets, roofs, walls and arches, and waited for hours to see the High Commissioner, who was



THE HOMES OF JEWISH IMMIGRANTS IN PALESTINE.

delighted with his reception. Excellent order prevailed.

SIR HERBERT SAMUEL'S STAFF.

The names of the officials appointed on the staff of the High Commissioner were given in the "Jewish Chronicle." The respective posts which they will fill are now announced as follows: Civil Secretary, Mr. Wyndham Deedes, C.M.G., D.S.O.; Legal Secretary, Mr. Norman Bentwich, O.B.E., M.C.; District Governor of Jerusalem, Mr. Ronald Storrs, C.M.G., C.B.E.; Aide-de-Camp and Military Secretary, Captain Lord Edward Hay, Grenadier Guards; Private Secretary, Mr. J. P. K. Groves; Assistant Private Secretary, Mr. M. Nurock.

Isaiah and Zechariah tell us of the return of the Jews to the land which was promised to Abraham and his descendants.

Psalm lxxii. is the Millennial Psalm, and in Luke i., 32, 33, we have the promise of the Angel Gabriel that "He (Jesus) shall sit on the throne of His Father David, and of His kingdom there shall be no end." He is to reign over the House of Jacob for ever.

From the "Jewish Christian Herald," of New York, we quote these words:—

"If the number of Jews that originally entered Canaan with Moses was about two millions, it is unlikely that a larger number will in these significant times return, prior to the Lord's coming. Only a remnant is named (Isa. xi., 16; Jer. xxiii., 3; Mic. ii., 12). The remnant that returned from Babylon was less than 50,000 (Neh. vii.) If 50,000 returned after 70 years exile, how many will return after 2,520 years or 'seven times'? This would figure 1,800,000. We will not see the restoration of 'all Israel,' now said to amount to 12,000,000. Christians should pray for the restoration of the Jews to their land, for thus, as well as by the saving of souls, we may help to hasten the day of the Lord's coming.

THE LARGER LAND OF PROMISE.

The Writer of the above paragraph in the "Jewish Christian Herald" should remember that the Promised Land which God covenanted to give to Abraham's descendants was to stretch from the River of Egypt to the great river, the River Euphrates (Gen. xv., 18.) This would increase it ten or fifteen times, and with irrigation or change of rainfall the desert portion would blossom as the rose. (See Isaiah xxxv.)

"While the Jews are less than 1 per cent. of the people of the world it is said that they exercise a 57 per cent. control.

Everything worth while seems to be getting more and more into the hands of the Jews. It is seen especially in the mercantile and banking business, in the mail order business, hotel business, and in the musical and theatrical world. The fact is the Jew is coming into his own more rapidly now than at any time in the last 2,000 years."

A writer in the London "Jewish Chronicle," an educated English-speaking Jew, has recently been describing his visit to Jerusalem. We have all read the letters of Christian visitors, who hasten to the place called Calvary, and go as far as Bethany to stand on the Mount of Olives

whence He ascended, but here we have it from the Jewish standpoint, and up to date. He travels from Cairo to Palestine in a *train-de-luxe*, in an up-to-date railway train, with dining car and "sleeper."

The Children of Israel took forty years to travel from Egypt to Palestine. Their modern descendants can accomplish the journey in less than a day. Yet, spoiled and pampered by contemporary comforts, they may murmur on the way perhaps more than the foot-weary hosts that were led forth by Moses. For though you can leave Cairo in the evening in an up-to-date train, in which you can dine satisfactorily, and even slumber undisturbed

IN A SLEEPING CAR

which halts overnight at the frontier station of Kantara, you are brought early next morning into the heart of the Sinai Desert, and as you gaze at the vast sandy waste through which the British army has laid the track on which you are travelling, you may slowly and imperceptibly feel a certain misgiving. For hour after hour you pass through an arid, treeless expanse, which is apparently limitless on the one side, whilst bounded on the other by the Mediterranean coast, not far from which the line runs for many miles. For hour after hour you see naught but fine, soft, whiteish sand, plains of sand, hillocks of sand, and undulating valleys of sand, as far as human vision can reach, until the eye begins to tire and the throat to feel parched.

SAMSON'S COUNTRY.

The journey is interrupted for a few moments at Rafa, where there is a primitive station, and at Gaza, where Samuel wrought damage among the Philistines in the hoary days of old, and British projectiles wrought still greater damage a couple of years ago. Everywhere is the same

ARID, BARREN, MONOTONOUS PROSPECT, void of trees or flowers, of fields or meadows, with not even a pond or rivulet to slake in imagination the thirst of the weary traveller. So, despite the oppressive heat, there may gently steal over you a faint tremor as you hesitatingly put to yourself the question: "Is this, indeed, then the Promised Land? Is this the land once flowing with milk and honey?" The question is inevitable, but it should not be put so soon lest it be answered falsely. The physical convenience of reaching Jerusalem from Egypt by land is counterbalanced by the moral ordeal of sustaining one's faith through the wilderness. Those who approach it from the sea are spared this trial of faith, for, though tossed about in the boat that brings them to the Jaffa strand, they soon behold beneath the deep blue sky the leafy avenues and the picturesque rows of trim white stone houses of Tel Aviv, created by Jewish hands on the very spot that, but ten years ago, was likewise a bare sandy waste.

AFTER CHANGING AT LYDDA,

the train starts moving before you are aware, without any apparent signal, and for the next three hours you are borne up a steady incline, with frequent gradual curves and occasional halts, along a road that runs partly through hills and partly through plains, with a view of increasing vegetation the higher you rise. At the wayside stations clamorous Arab boys offer huge melons at a shilling each, cutting them open first, if you wish, to prove their fitness; and after you have

refreshed yourself with the fruit you patiently await the arrival in the Holy City.

THE JEW AT JERUSALEM.

Even in summer the sun begins to set here soon after six, and as you drive away from the bustling station you see the quiet city bathed in a flood of pale golden light, which quickly fades into dusk.

Jerusalem is a city of unique and multifarious charm, quite apart from all its wealth of religious and historic sides and associations.

The most splendid view in the ancient city is that which embraces the Mosque of Omar*—surely the most magnificent shrine in the whole land—and the neighbouring smaller Mosque of Aksa, which rear themselves aloft upon a flat and spacious site like a plateau, the old Temple area, open to all the winds. But should you seek a Jewish shrine, should you ask where are

THE PRAYERS AND HYMNS OF ISRAEL

offered, you are led first to one and then to another synagogue, neither of which can claim an antiquity of even a hundred years, and both of which are so completely hidden away in narrow alleys that they must be sought with cunning and determination. The home of prophets and psalmists, the centre from which the Law and the word are to go forth, does not possess a single Jewish fame with the least pretensions to magnitude of structure or nobility of design. And yet Jerusalem has re-echoed for so many decades with the passionate supplications of hosts of pietists, of those who came here for no other purpose but to pray—and die. But for their prayers they wished no ornate pile of marble and gold, with far-stretching aisles and stained glass windows, and the uplifting strains of a rich-throated choir; they wished for naught but the grim, solid remnant of the ancient Temple, before which they could daily beat their breasts in abject contrition.

THE GREAT STONES OF THE OLD TEMPLE PLATFORM.

There, one Friday afternoon, before the setting of the sun, I saw a group wrapt in prayer, standing close to the Western Wall. I had always conceived this ruin as situated in a large open space reminiscent of the courts of the Temple, and I was surprised and disappointed to find that it formed just one side of

A NARROW BLIND ALLEY.

The approach is also through narrow alleys, crooked and cobbled, with old men and women, blear-eyed and ragged, squatting like Arabs on the ground against the walls, and holding out their withered hands, with the ceaseless whine: "Gib! Ze'dakah! Schenk! a Nedovah!" The approach is rendered disagreeable further by its being surrounded entirely by poor Arab houses whose inmates at times indulge in abuse of the devout worshippers, seeking to interrupt their prayers. Only the five lowest tiers of the Wall, containing the largest blocks of stone, are believed to be genuine survivals of the second Temple; but even they reach far above the heads of the tallest worshippers, and the most critical research into the composition of the ruin will

* The Mosque of Omar, more correctly "The Dome of the Rock" covers the site of the Temple—the Holy of Holies and the Altar of Burnt Offerings. How are the Jewish people to obtain the site, so tenaciously held by the Mohammedans? The British Government rules over more Mohammedans (in India, etc.) than any other rulers, and will not go against their wishes. But if God intends the Temple to be built again on that site He can arrange this also.

(The Return of the Jews to the Holy Land—contd.)

leave unaffected the piety that gathers before it. And even though the *Galuth* is at an end for all who wish to end it, and the Land of Israel is open to its scattered people, the Wall is still frequented daily, is still made the recipient of fervid petitions, albeit they seem to have diminished in passion with the increasing prospect of the national resettlement. But though no more plaints or con-

optimistic. He says:—

"And they shall come and sing in the height of Zion, and shall flow together unto the goodness of the Lord, to the corn, and to the wine and to the oil, and to the young of the flock and of the herd; and their soul shall be as a watered garden."—Jeremiah xxxi., 12.

It was affection for *Erez Yisrael* (the Land of Israel) which inspired benefactors of the Jewish

people like Moses Montefiore, Edmund de Rothschild, and Charles Netter to plant the first Jewish Colonies which have been the beginning of the modern resettlement of the Holy Land, the *Yishub*. Who is not familiar with the names of Mikveh-Israel, Rehoboth, Rishon-le-Zion, Petach-Tikvah, Zichron-Yaakob, Rosh-Pinnah, Mishmor-Hayarden, Yesod-Hamaaleh, Moshab-Yehudah, Ekron, and Gederah? They have become world-famous since the War, and have given incontestable proof that the Jew is best fitted to win the best results from the land which his fathers cultivated in happy contentment in the days when the land truly flowed with milk and honey, and it could be said: "The land whither ye go over to possess it is a land of hills and valleys, which drinketh water from the rain of heaven; a land which the Lord thy God careth for: the eyes of the Lord thy God are always upon it, from the beginning of the year even unto the end of the year." This proof it was which, more than any other consideration, finally decided the allied nations that Palestine must once more become the "national homeland of the Jewish people." The

SUCCESS OF THE JEWISH COLONISTS

is something remarkable to behold. Precisely in agriculture, more than in any other field of activity, have our people manifested their superiority. The yields of their fields and orchards and vineyards far outstrip those of neighbouring lands cultivated by Arabs.



THE SORROWFUL WAY (VIA DOLOROSA).

fessions should ever be uttered before it, it will always remain a singular and sacred link with the venerated past, a symbol of NATIONAL ENDURANCE AND IMPREGNABLE FAITH.

* * *

A very hopeful Jewish writer, in a recent issue of "The Jewish Chronicle," writes an article on "Back to the Land." It will be thought by some to be too

The Jew makes a more skilful colonist because he is endowed with many qualities of mind and spirit which the Arab lacks. And his acquired aptitude for business has stood him in good stead, for in these days if the farmer is to live by the sweat of his brow he must produce for more than himself, and must know how to exchange his cereals and fruit and wine for other commodities. He must bring to bear upon his work the progressive and the scientific spirit. He must call the co-operative side to his aid, he must study

and apply the latest teachings of agricultural science. He needs to gather his expert knowledge from many universities and laboratories and experimental stations. Having accomplished this much in the past, what may the fully equipped Jew not be expected to achieve in the future, in the new era that is opening up for Palestine, now that it is becoming a Jewish land! Let us dwell upon some of the prospects of success which fill our hearts with joyous hope and stir our wills to resolute action.

The area of land already cultivated bears no appreciable relation to the vast regions which have not yet been opened up. There is room for a prosperous Jewish population at least twenty times its present size. Almost every foot of land is capable of being intensively cultivated. Its water supply is adequate, and as in the days of Scripture, it drinks the dews of heaven which fall heavily at night-time. Each region has its own potential wealth. The plain of Gaza, in the south, produces the finest barley in the world. Towards the middle part of the coast the orchards teem with orange-trees and almond trees. The fig and the pomegranate flourish almost everywhere. The plain of Esdraelon, in the north, is rich, as of old, in fields of sesame; and the plain of Beisan in fields of wheat. The limestone

HILLS OF JUDEA AND SAMARIA

only await the labour that will once more convert their terraces into vineyards and oliveyards, orchards, and rich pasturage for flocks and herds. As for the valley of the Jordan, its tropical heat is favourable to the cultivation of the sugar cane, the papyrus, and the tobacco leaf. And the region of the Dead Sea is rich in mineral wealth of all kinds. Beyond the Jordan the steppes of Moab furnish a wide expanse for the breeding of sheep. The tableland of Hauran is already renowned for its fields of wheat.

Palestine is well watered with rivers, which are adequate to serve all irrigation purposes. The Lake of Tiberias is itself an immense reservoir of water, which can be supplemented by reservoirs specially constructed to store up the winter rains. And there is water-power in its lakes and streams to supply many industries. Nor let us forget to add to the fruits of the earth the harvest of the seas which the fisheries of the Mediterranean coast will yield in richest abundance to those who take sail from havens and harbours yet to be constructed.

By the planting of eucalyptus trees the land is fast being drained of malaria; trachoma and eye diseases are being gradually stamped out; new roads and means of communication are being opened up in all directions, life and property are becoming every day more secure. And under the wise administration of its Jewish Governor, the cause of progress and development is still further assured. Indeed the future is full of hopefulness.

Perhaps the Jewish writer who penned the above article is too optimistic. The rivers of Palestine were all dry (except the Jordan) when the Writer visited Palestine in the autumn. It is asserted that Arab labour was used in the Jewish Colonies for the manual work. Of this

I cannot speak from personal knowledge. But much of the above article is true, or will be, we trust, ere long.

Places in Trans-Jordanic Palestine like Es Sālt (where there has been a C.M.S. Station) are becoming anxious to come under the British Government. The High Commissioner, Sir Herbert Samuel, recently crossed the Jordan (by the new "Allenby" Bridge) and met a picturesque gathering of Bedouin *sheykhs* who escorted him to Es Salt. He promised to send them British advisers, though he could not include their districts in his jurisdiction at present.

There are great and difficult problems to be solved in the Land of Israel, but if Jehovah has said it is to belong to the descendants of Abraham, nothing can prevent it. (Gen. xiii., 14-17; xv., 18.) Certainly a great step has been taken by the British nation towards the realisation of this prophecy.

This, with the apparent present fulfilment of Dan. ii., 44, must mean an approach to the "Consummation of the Age" and the Return of the Lord. Gabriel said to the mother of the Holy Child (Luke i., 32):—

"He shall be great and shall be called the Son of the Highest, and the Lord God shall give unto Him the throne of His father David, and He shall reign over the house of Jacob for ever, and of His kingdom there shall be no end."

The "Throne of David" is a Throne on Earth in the City of David. Here (not in heaven) will reign the great "Son of David" (Jesus the Messiah). He will reign over a loyal people—His own Jewish kinsfolk—converted fully by His Presence when He comes to the Mount of Olives (Zech. xiv., 4) to deliver them in their day of extremity. The Jews will become a nation of Spirit-filled missionaries.

Before His appearance at Jerusalem He will appear to His own people (Gentile and Jewish Christians) in the air. Somehow He will be seen by His own (alive or dead) and the trumpet call will reach all those who "are Christ's at His Coming" (1 Cor. xv., 23). This event may take place in our life-time, though the day and hour knoweth no man. But the (Jewish) fig tree is now putting forth its leaves (Matt. xxiv., 32, 33).

A. A. B.

"CONFIDENCE."

OCTOBER-DECEMBER, 1920.

Editor—

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

Assistants—

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

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The Editor has very many other duties.)

Torrents of Water.

JOHN vii., 38.

"This spake He of the Spirit, for the Spirit was not yet, because that Jesus was not yet glorified." Apparently the promises both in verses 37 and 38 are connected with the miraculous and abundant supply of water to the thirsty, fainting Israelites in the hot, dusty desert, as recorded in Exodus vii., 6: "*Behold, I will stand before thee there in Horeb; and thou shalt smite the rock, and there shall come water out of it, that the people may drink;*" and "*abundant waters came forth*" (Num. xx., 11).

"*Abundant waters*" there, corresponding with "*torrents of water*" in John vii., 38. "*From his belly*" (literally) shall they pour forth, just as "from within it" (the rock) issued the supply for Israel; from the Christ-filled and saturated heart, shall pour forth spiritual wealth; torrents shall issue, or pour forth in unending flow.

Jesus is to the new people of God what the mystical rock that followed them was to the Israelites, and which was typified in the literal water flowing forth.

Thus does He not only quench the thirst of the Christian, filling him with sweet satisfaction and content, but beyond that makes rivers of living water flow from him after his own thirst is slaked.

The *thirsty* one quenches his thirst; the *believing* one is a channel to slake the thirst of multitudes of others.

It is the present tense, meaning "*is believing*," "*keeps on believing*," "*is believing for this very thing*," is believing

for far more than the satisfying of his own heart's desire, *great* as that is, and wonderful its supply to the uttermost, that "deep settled peace in the heart"; but, satisfied *for himself*, he longs with an unutterable longing for others. "Give me Scotland or I die," "Give me London or I die," "Give me India, China, or Tibet or I die" is burnt into him until, as he prays with long continued cries, there emerges within him *faith* that it is given him even as he asks; "the substance of things hoped for begins to take concrete shape." *He is believing.*

"*He that is believing*," out of his belly shall keep flowing torrents of life-giving water.

This water *is* the glorified life of Christ in heaven, conveyed by the pouring out of the Holy Ghost, at the time of his baptism in the Holy Ghost, and continuously after, as he believes for that.

It is the Word of God *about* this glorified Saviour, in the unction and power of the Holy Ghost. The Word of God uttered by the Spirit-filled believer, with the Divine afflatus, and so uttered that the truth then spoken is designed to meet that special occasion and particular individual or mass of people.

Moreover, uttered in the power of the Holy Ghost so that deep conviction sets in and works that person's or those people's conversion, enlightenment, deliverance, or whatever deep need there may be.

What a glorious, divine promise this is, and how the world cries out for such "*believers*"!

Let us encourage ourselves. It is for every one of us that will *pay the price*. Reader, will *you* pay the price? It is costly. You must stop at nothing if you mean to win the title, "the believing one." Then "*torrents of living water*" will be gloriously pouring forth from you.

C.P.

A Convention

will (D.V.) be held on Thursday and Friday, October 21st and 22nd, on the subject of "The Lord's Coming," each day as follows:—

Newton Hall, Fleur-de-lys Court, Fetter Lane; Morning and afternoon at 11 and 3.
Sion College, Victoria Embankment; Evening at 7.

The following speakers hope to take part: Rev. Samuel Wilkinson (Mildway Mission); Mr. J. H. Lowe (Lecturer on the Second Advent); Rev. A. A. Boddy, Mr. E. J. G. Titterington, M.A.; Mrs. Crisp. Convener, Mr. Cecil Polhill.

Invitation to the International Pentecostal Convention in Amsterdam, 1921.

God is speaking to-day in such a solemn manner, and the state of things throughout the entire world is so grave, that it has been laid upon our hearts to invite Pentecostal brethren and sisters of all lands to meet together in the presence of the Lord.

The subject proposed for our Conference is: "The purpose of God concerning His people in the present time," according to the points of view that may be given, under divine guidance, in each successive gathering.

The meetings will be held (D.V.) in the "Immanuel" Building, 342 Kerkstraat, Amsterdam, from the 9th to the 16th January, 1921, inclusive.

Preparatory Convention.—Sunday, 9th, and Monday, 10th

Principal Convention.—Tuesday, 11th, to Friday, 14th.

Closing Convention.—Saturday, 15th, and Sunday, 16th.

Hours of meeting.—10 a.m., in English, German, and Dutch. 3 p.m., for English speaking attenders. 8 p.m., in English, German, and Dutch.

To permit of timely arrangements being made for board and lodging, intending visitors are requested to communicate as early as possible with the convener,

G. R. POLMAN,
Kerkstraat, 342,
Amsterdam,
Holland.

Testimony of Healing at Bradford Convention.

Mrs. Ada Balderstone, 16 Wheatley Lane, Doncaster.

Last November, while nursing a dear sister in the Lord, I fell from the top to the bottom of the stairs. When I got to the bottom I banged the top of my head into the wall. I felt a queer sensation in my neck and shoulder, and my arms went quite dead. I thought, "There, I have killed myself and broken my arms." A deadly faintness was creeping over me, when something impressed me to look at my arms. I lifted my head to look, and suddenly the life came back into them, but the awful pricking sensation was terrible, and I could not bear them touching for weeks. The doctor wanted

to take me to the infirmary, but I said "No," so they made me a bed in the same room as the other sick one.

The doctor gave very little hopes of me, and said if I lived I should have to lie on my back for 18 months at least, and he did not think I should ever be able to move my head about as usual. Twice in a fortnight I was at the very gates of death. The first night I was so ill I thought I was going to live with Jesus, but I had a lovely vision of Him and He said, "This sickness is not unto death, but for My glory, and that My name might be glorified throughout all the country." The second time I nearly passed away my dear husband gave himself to the Lord. The doctor said I had fractured and dislocated the spine, and when I lifted my head up the bone had slipped partly on again and liberated the spinal cord; but I felt it was the Lord doing His own work.

For 15 weeks I lay on my back without being able to move, then the Lord permitted my nurse to leave me. A dear friend took me to her home, a Pentecostal Divine Healing Home, and I was there only a few days when we were at prayer one morning. I was sitting up in a chair, my daughter was sitting at my knee, when all at once it seemed as though someone lifted me up and put me on my feet in the centre of the room, and from that day I could walk from one room to the other, but with great pain in my back, and I could only move my head a little. It hurt me very much to try to lift up my head.

BRADFORD.

On Saturday, April 3rd, I said to my husband, "I should like to go to Bradford Convention," and he said, "I shall not take you; people would think I was mad to take a woman in your condition." However, I prayed to God to take all opposition out of him, and on Monday morning he seemed as eager as I was, and I said, "I believe that is where I have to go to get healed, so that God may be glorified." So my husband got a cab to the station, also when we arrived at Bradford to take us to the Presbyterian Church, Infirmary Street.

Bro. Wigglesworth took us into a small room. My husband then went downstairs to have some refreshment, and Bro. Wigglesworth and two sisters came to me. Bro. Wigglesworth anointed me with oil in the name of the Lord, and in five minutes I could walk about the room and move my head any way. (I felt the bone slip into place.) I climbed to a bedroom four stories high to sleep, and walked over two miles next day, and have not had any pain in my back, neck or arms since. Praise the Lord! Nothing is too hard for Him.

I may say the doctor has often said he could not understand how it was I did not die. He said, "From what you had done to yourself, by all the natural laws of medicine you ought to be a dead woman." He has repeated many times, "It is marvellous; I cannot understand it." But God understands. I do not think that I ever murmured at the suffering after He said it would glorify Him. It is glorious to know He is with us in pain helping us to bear it. I do praise Him for keeping me patient through it all.

(Testimony of Healing at Bradford Convention—
continued.)

I sincerely hope this testimony will be the means of helping others to trust the Lord with their bodies, as He bore our sicknesses as well as our sins on Calvary, and is all-sufficient for spirit, soul, and body.

Anyone wishing to write to me may have the names of several people who heard what the doctor said, and saw me throughout all the illness. I may also say I was healed of cancer in the body 4 years last November. I had not very long to live when Bro. Wigglesworth came over to Doncaster and laid hands on me, and I was instantly healed, and have had no more pain nor hæmorrhage since. Wonderful Jesus! Five months after I received the Baptism of the Holy Spirit with the Sign of Tongues. And all my desire is that He will use me for His glory, as I am a living testimony of His wonderful power.

The Alleluia Victory.

REV. A. A. BODDY.

I had a happy time in August in charge of the parish of All Saints (Hoole), Chester. Though very cold and wet, there were fine days when I cycled to Delamere Forest, or Tarvin (to see dear Pentecostal friends), to Parkgate on the Dee, or to Holywell in Wales, to visit the well where so many pilgrims gather for healing.

One day I was among the rolling hills in North Wales. "Have you never heard of the 'Alleluia Victory'?" I enquired of several people as I sought for the actual scene near Mold. It seemed an unknown event to most folk, whether Welsh residents or visitors from England. But I persevered, and cycled out of Mold, past the noble Parish Church and the little cottage hospital, out among the rolling hills, and then I heard some Welsh countrymen in a field. They were hidden from me by a hedge. I stopped and rang my cycle bell again and again. Then the horses on the other side of the hedge were stopped, and a head appeared, looking down into the road. "Wasn't there a battle fought near here long ago, and is there not a monument to be seen?" "Yes, indeed, and you must go on quite a bit till you come to the big house, and you'll find a gate on the other side of the road."

He referred to the house of the widow of Col. Williams, who was lost at Suvla Bay. I looked in on the beautiful grounds, and then I crossed the highway, and, lifting a heavy iron gate, I could see, about a hundred yards away, near some gorse bushes, an old weather-worn obelisk.

The Latin inscription has been almost obliterated by the elements, but it evidently was erected in the 18th Century, and commemorates the defeat of Pagan forces in the 4th Century

* "Hallelujah" is the original Hebrew form, and "Alleluia" the Greek form of the same word, which literally means "Praise to Jehovah," or "Praise the Lord."

by a smaller Christian army. (One is reminded of the fall of Jericho when Israel shouted with one voice.) The Christian soldiers were instructed to cry out loudly at a given signal and altogether, "ALLELUIA," and to do it with great power and faith three times.

The sound was so alarming, so strange, and so triumphant, that it actually put fear into the hearts of the heathen Picts and Scots. They fled before the British Christian soldiers, and were utterly routed.

This, then, for ever was known as the "Alleluia Victory." We must by faith have "Alleluia Victories" to-day over Satan's hosts. We can and we do. "Alleluia."

* * *

Since returning to Sunderland we have been having "times of refreshing" from the Lord. A Mission has been held at All Saints', and many, both children and adults, have been led into great blessing. The Missioners, for whom we indeed thank our God, were Rev. Canon Lillingston and Rev. D. Birney, of Ferryhill. The latter (the son of a former churchwarden of this parish, and brought up in our midst) was greatly used with the children and in the open air.

Truths Re-stated.

Pastor George Jeffreys on the Coming Revival.

I believe that a true revival will commence with God's people first. They will see the need. The searchlight of the Holy Ghost will come upon them, and their hearts will be made bare, and they will begin to realise that they are in a backslidden condition, and they will see nothing around them but idol-worship, and they will begin to feel their need of a revival. Oh, that God might give us a vision of our need this evening! The land seems to be overflowing with Spiritism. Thousands and thousands of men and women are flocking after this awful delusion from the devil. It is time for us to cry aloud, "Oh, Lord, send us a revival!" Have you seen the need? Ask God to open your eyes in this service to-night, if you have never had them open before, to see the state of the country and of the world at this present moment. It is in an awful state. The rising tide of democracy is to be seen on every hand, and they will soon come and claim the reins of government, and we are coming near to the time when our Lord Himself is about to come. We are in need of a revival. Do we feel we shall get a revival before the Lord comes? I do. In a moment I expect to see the "cloud" burst over our country; in a moment I expect

to hear the "rain" falling, not in one or two little assemblies, but in different parts of the countries of the world, for the purpose of bringing in the last crowd into this wonderful Church just before the Lord Himself comes.

**Pastor Stephen Jeffreys on
The Rapture.**

How Jeremiah felt for his nation! I fancy I can see him going to the woods for a walk, that he might leave his people, tired as he was of their life. In the woods he sees something wonderful. "Yea," he says, "the stork in the heaven knoweth her appointed times; and the turtle and the crane and the swallow observe the times of their coming; but my people know not the judgment of the Lord." The prophet saw a wonderful object lesson. There, with tear-filled eyes, he could see great clusters of birds gathered together for the sole purpose of migrating to a country where the climate would suit them. And let me tell you to-night that there is a great event about to take place. Jesus is about to return to this world, and God's children who have been born of the Spirit are gathering together in the valleys, towns and cities throughout the country, and having migration meetings, ready to depart. We are not going to be long in this world, I am sure. I expect to see the day when a thrill will go through the graveyards, and the dead in Christ shall rise, and we shall be "changed in the twinkling of an eye." It is a question of migration to another country. We shall soon be on the wing. Jesus is coming again; we will see Him; and we will crown Him King of kings, and Lord of lords.

**Pastor P. Hawkins on God-
consciousness.**

My conversion came when I was utterly God-conscious in a blissful moment when the world was shut out and I became conscious of the blood of Christ. When I received the Baptism in the Holy Ghost it was similar. That wonderful avenue of God-consciousness became wider and wider and the body was left behind, and in this moment of God-consciousness I was so conscious of God that everything was blotted out and God spoke through me at last and I spoke in tongues. Jesus Christ in His life presents to us a wonderful illustration of this God-consciousness.

Christian Scientists say Jesus Christ was the greatest triumph of mind over matter the world ever saw. Spiritualists say He was the greatest medium, but their "Hail Master" is false. I should say Jesus is the greatest example of God-consciousness in the flesh the world ever saw. In praying He was so God-conscious that the world, except its need, was wholly blotted out. The happiest moments of my Christian experience were when I was most God-conscious. Do you want to be God-conscious? Do you want that manifestation that means the Father and the Son coming to dwell with you? I never really knew what that meant till I received the Baptism in the Holy Ghost. You must be willing to be wholly saved from sin. Jesus is able to save His people FROM their sins. Half the world would like to be saved if they could be saved WITH their sins.

**Bro. Smith Wigglesworth on
Resurrection Power.**

Christ's resurrection power is keeping things alive; nothing but resurrection can displace that which is dead. He came forth. He came forth to be life and power that we might be able to loose the things that were bound, that His glory might be evidenced. There was a dear woman, her heart was bad, poor soul, her feet were swelled. When the devil gets your eyes he makes you look at death. I said, "I believe the Lord wants you to have His message." I saw she saw death. It is a tremendous power Satan has when we haven't our eyes on Jesus, but He is alive, and He is risen to make everything living, and His glory is alive for evermore. I thought I would show this dear woman that He has the keys and she might take the promise for a new heart (Ps. xcij. and "with long life will I satisfy him." "Oh," she said, "it is a new word to me." "Yes," I said, "all revelation is new." Three days did wonders. She had risen right into the condition of this life. She said, "It is Amen, I have a new heart, my legs are not swelled." It is no good without it is the Amen from above. The Amen—what does it mean—"let it be." It was Jesus who said it—it was He who was clothed who said it—The One from heaven, the One who had won the victory, and God wants us to do it in His place.

Oh, I remember one day stepping into

(Truths Re-stated—continued.)

a barber's shop where I heard a man moaning pitifully, with a shade over his eyes. "What is the matter," I asked. "Doctor says it is inflammation and will always be like this." "In the Name of Jesus," I cried, "I command you to go." The man then said, "It's done, I am free." Where is He? I tell you He is risen. It was He that acted. Oh, to be so closely interwoven with His great Heart and it's done.—Did it finish there? No! The man came and got saved and baptised in the Holy Ghost. It is joy unspeakable and full of glory—it is impossible for it to be told. The Acts of the Apostles will never be finished till we get into the glory.

Mr. John Leech, K.C., on the New Covenant.

A mediator is one who comes between two other people—one who makes peace between two persons who are at variance, but here it has rather a different meaning. A Covenant is the most solemn, binding promise that could be made. It is a promise made under the seal of the person who makes it, in order to bind him. Of old it was made binding in another way. If a person makes a promise and then dies, it is impossible for him to take it back, so they said the person who made the covenant must die so far as the covenant was concerned. They carried this out in symbol by a dead animal which was cut in two, and the parts laid so as to leave an avenue between them. The man then walked through that avenue and from that time he was held to be dead as regarded that covenant. How wonderful it is to know that the Lord Jesus Christ passed between the parts. He ratified the Covenant with His own blood (Heb. viii., 6). He can never revoke it. The Lord Jesus is the Mediator of a better Covenant. The old one is gone. It was not good enough, and we have got a better one. It is sealed by a death—not the death of an animal, but of the Lord Jesus Himself.

The Greek word *Diathēkē* is the translation of a Hebrew word meaning: to cut. The body of the animal was cut in two (Gen. xv., 17, 18). Abraham laid the parts of the sacrificed animals with a space between them; before the Lord; and behold a smoking furnace that passed between those pieces. Again and again

we find God represented by fire—the Holy Spirit came with tongues of fire. In these two symbols, the smoking furnace and the burning lamp, God died to His Covenant (you understand me. I speak with all reverence) so that on His part it was irrevocable.

God has promised to give the land to His people. He has done so, but He is going to give it to them more fully. We see (Jer. xxxiv., 18-20) that this people had entered into a solemn covenant with God. They professed that they never could revoke it, but they went away into sin—they broke the Covenant. Thank God for the New Covenant (Heb. ix., 15, 16, 17). The Lord Jesus died and sealed it with His own blood. He never can revoke it. My friends, do you realise your covenant-relation with Jesus. His covenant is that He will put His laws in your mind and write them on your heart and you will love to do His will and hate to do anything that would grieve Him. Your sins and your iniquities He will remember no more—He will forget them for ever.

SWITZERLAND.

Bro. Wigglesworth's Mission of Healing.

I only returned home on Saturday after a most wonderful time, in French Switzerland this time. There have been great scenes of Pentecost and spiritual revival. Truly hundreds have been saved and not less than 1,000 healed. Some of the most wonderful miracles were wrought. One had diabetes and was so delivered that his doctor gave him a certificate to say that he was fully healed, without a trace of sugar. One man brought on a stretcher blind and paralyzed now sees and walks. A consumption case was given up by the doctor; the same doctor declared her free and told her to testify to every one, and put down on paper "Healed fully." I could go on, but must give you more details some other time.

At Geneva now there is a good work, no Pentecost before. At Neuchatel a good work; they have got the English Church, no Pentecost before. Lausanne now a strong centre, only a few before. Vevey, on the Lake of Geneva, now a good work, and Aigle, not before; at Meyers also, and at Shil de Fos, a great place for watch making.

At all these places God worked wonders, and the largest halls were full of people. At my last meetings in Neuchatel the great theatre was full twice, and at a large morning meeting at Bern on August 8th I baptised in the open river 110 new converts. This will give you some idea of God's workings. The cry is great.

The people in Sweden and Norway had me

booked for September, but the cry of French Switzerland was too appealing, so I remained. I am due back in Zurich (German Switzerland) on October 30th, for one month. Then I am to have a Convention for all French Swiss in December with the leaders, so I would like your beloved wife and yourself to keep me in remembrance.

I brought back for our Missionaries over £300 again, and have £200 promised to the P.M.U., and £100 to the Congo.

God bless you.

His servant,
SMITH WIGGLESWORTH.

70 Victor Road,
Bradford.

October 5th, 1920.

NEW ZEALAND.

Dedication of "Assembly of God"
Mission Hall, June 10th, 1920.

*Corner Union and Drake Streets, Freeman's Bay,
Auckland, New Zealand.*

It is now about nine months since the Lord opened up the way for the work to be commenced in the above-mentioned district, which is the sium area of this city.

The hall we first occupied was required for business purposes, and we had to vacate it. As there were no buildings of any description to be hired, for a few Sundays we held open-air meetings in the evening, and a dining room in a private house was offered for the Sunday School, also afterwards for the week-night Bible Class. Eventually a hall on the outskirts of the district was advertised and we were able to rent same, but the condition of the place was not very nice, and every effort was made to find a hall which could be rented solely for a Mission Hall. The Lord tried our faith for about three months, and then opened the way for the leasing of the above Hall for a term of three years. It is a large upper room which was used for a rag shop, but the Lord has enabled us to clean and whitewash it ourselves, and it is now very cosy.

On the above date it was dedicated to the Lord's service. The meeting was conducted by Pastor Weston, of Tauranga, and we also had visitors from Dunedin. The bright testimonies of some of the young converts added to the joy of the meeting. They take a keen interest in the Bible Class. Although we rejoiced and praised the

Lord for what He had done, we also felt the responsibility for these souls, but His grace is sufficient for ALL. Praise His name!

The evening before the Dedication Service the first Baptismal Service in connection with this work was held, when the first convert and also a sister of one of the workers obeyed the Lord's command. A Baptist minister, who is seeking the Baptism of the Holy Spirit and was visiting Auckland, immersed the candidates.

This Mission stands for the full Gospel, and we hope soon to have the joy of seeing many more souls saved and bodies healed and the Lord's children, who have not yet received, being baptised with the blessed Holy Spirit according to Acts ii., 4.

Our heart's desire is that the upper room the Lord has given us may become another Upper Room as in Acts ii., 1-4.

We ask the prayers of the Lord's children that there will be a mighty outpouring of the blessed Holy Spirit in Freeman's Bay. The Lord is working and souls are being saved. Praise His name! Brethren, pray for us.

A. E. JACOBSON.
F. A. ARCHER.

PENTECOSTAL ITEMS.

THE EDITOR AT CHESTER. From August 8th to September 5th Rev. A. A. Boddy was in charge at All Saints', Hoole, Chester. It is the leading Evangelical Church in that locality, and has very good congregations. An earnest missionary spirit is encouraged by the Vicar (Rev. E. A. Pavitt).

Mr. Cecil Polhill proposes to hold a "Second Advent Conference" in Sion College and Newton Hall on October 21st and 22nd, with special speakers. (See page 56.)

Mr. Leslie F. W. Woodford (at 53 Grosvenor Park, Tunbridge Wells) wishes it to be known that Pentecostal Meetings are held at the Dudiey Institute, Dudiey Road, on Sundays, Wednesdays, and Fridays.

It is perhaps not generally known that our sister, Mrs. Westerman, who conducted the assembly at Morley (Leeds), passed into the presence of her Lord early this year. Full particulars will be gladly given to enquirers by her friend, Mrs. Cherry, 68 Acton Street, Bramley, Leeds.

THE PENTECOSTAL MISSIONARY UNION.

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

The Pentecostal Missionary Union (or "P.M.U.") for Great Britain and Ireland dates its commencement from a meeting held in All Saints' Vicarage, Sunderland, on January 9th, 1909, when a Council was formed. Mr. Cecil Polhill, of Howbury Hall, Bedford, was chosen as President, Mr. T. H. Mundell, 30, Avondale Road, Croydon, is Hon. Sec., Mr. Ernest Wm. Moser, Hebron, St. David's Road, Southsea,

is Hon. Treasurer and Missionary Box Secretary, the Rev. A. A. Boddy is Editorial Secretary, and other acting members of the Council are Mr. W. Glassby, "Ladyfield," Renhold, Bedford; Mr. John Leech, K.C., 11, Herbert St., Dublin; Mr. Smith Wigglesworth, 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.—Miss Gladys Eaton and Miss Hannah Rees. CHINA.—Province of Yunnan: Rev. Allan and Mrs. Swift, Mrs. A. Williams (on furlough), Mrs. Trevitt (on furlough), 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 (on furlough), 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. Mundeli, 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.

Mrs. Trevitt and Mrs. Williams arrived on furlough from South China on 9th September, and addressed the Sion College Meeting on the Friday evening. A very hearty and sympathetic welcome awaited them. They each gave a stirring message, and sang very sweetly together in Chinese:

"Jesus loves me, this I know."

They went on to their home in Stirling (Scotland).

* * *

Miss Scharten, from Likiang, arrived in Amsterdam some little time ago. She now is anxious to take up deputation duties, so as to stir up Christians to take part in the great work in which she has been engaged.

* * *

Miss Gladys Eaton and Miss Hannah Rees have arrived safely in India and have settled down at Bangalore for the present, learning the languages.

* * *

In August they had a touching send-off from Gorseinon. The hall was crowded, and friends were present from Maesteg, Ton-y-pandy, Llanelly, Swansea, etc. Miss Rees spoke from Isaiah vi.—the death of Uzziah and its effect. Miss Eaton's message was: "The Master hath need of it" (viz., the colt).

* * *

At the Great Western Station at Swansea many tears were shed. There was a large concourse. They sang in Welsh, "Good-bye, God bless you, one and all," and "O Lord, remember Thy missionaries," until the train steamed away.

The long voyage was pleasant, and our friends were welcomed to India, where they journeyed safely by train to Bangalore.

EAST AFRICA.

Good News from Bro. Richardson.

The rainy season was still on when we arrived here, and lasted quite three months after our arrival. I had always pictured Africa as a hot, parched up, barren land, but my opinion has greatly altered, because we found a great variety of wild flowers. The buzzing of bees we soon heard, and the fluttering of most beautiful butterflies. Birds of numerous sizes and of many colours were to be seen. I have already seen quite a number of wild animals, most of them quite harmless and good for food. The whole creation seems to say: "God made us all, and God is good." But mankind has marred God's handi-

work, for we find the natives all around, poor, deluded souls, bound by Satan to serve him at his will. Truly man has fallen into the depths of degradation and sin, even below the beasts of the field. Thank God, when there was no eye to pity and no arm to save, His own eye pitied and His arm brought salvation to man. Praise God, for Jesus is abundantly able to save—from the uttermost, to the uttermost. Hallelujah! It is a blessing to see the change in a native when Jesus comes into his heart. His black face is all aglow with joy as he speaks of his Saviour.

FIVE NATIVES BAPTISED.

At the Mission here we do not get a huge multitude always attending service, yet we have great cause to thank God for the earnestness of

those who do attend. Five natives were baptised at this Mission on Palm Sunday, and in a testimony meeting a few Sundays ago others expressed the desire to follow our blessed Lord Jesus through water baptism. This is encouragement for all the saints at home to "pray on," for it is God who giveth the increase. Praise His Name!

Mrs. Richardson and myself are still busy studying the Swahili language, and giving a little help where possible in the services. I expect very soon to be able to tell out the blessed story of Jesus and His love. We are also still waiting upon God for guidance about going further inland to open up mission work in Urundi or Ruanda. We are likely to receive permission to enter that territory, and are waiting patiently for it, and for tools and funds to itinerate and build. We would, therefore, ask the saints at home to join with us in these requests that God will supply what is necessary to establish a work in Africa for His name.

Mrs. Richardson joins with me in conveying our Christian love to all the saints in Christ.

Yours in Jesus' blessed service for
dark Africa,

ARTHUR WM. RICHARDSON.

Friends wishing to write to our brother will have their letters forwarded by the Hon. Sec., Mr. T. H. Mundell, 30 Avondale Road, Croydon.

CHINA.

Bro. Boyd at Kaihua.

We are still plodding on here at Kaihua. We praise the Lord for all that He is doing in the hearts of the people. We are far from satisfied at the present state of things, but our hope is in God, who can turn the barren wilderness into a standing water and dry ground into water springs.

During the past five weeks the city has been swept by pestilence. It is reported that some 500 people or more have died as a result of the disease. It is carrying off all classes, irrespective of age or position. Its effects upon the victim are a headache, with a violent cough and fever, and not able to eat. We did not go up to the Capital this summer. The epidemic broke out during the Conference week, and we felt our remaining here was of the Lord, as many opportunities were given us for visiting the sick. Some of the Christians were stricken by the disease, but we are thankful that prayer has prevailed on their behalf. One was far down, and as soon as she was able to come out of her house asked for the Lord's Supper to be administered.

PRAYER ANSWERED.

Not only has prayer been answered for Christians, but for some who are not. One of the Christians invited us to his sister's home. She being ill was pleased to have us pray for her. Before prayer we asked her to have the incense outside the door and other false things removed. On her consenting her brother helped to have them taken away. Prayer was heard and she has recovered. In a family almost opposite, one was ill and prayer was answered. In the same street a family named Tang, the father and mother and two children were stricken. We spoke to them of the Great Physician and prayed for them. We

met the mother some days after, who said they were well. This confirmed a report we had heard of their healing prior to seeing the mother. Our evangelist and a Christian prayed for two men, and have heard of their healing. Other reports of cases being healed have been announced. Just opposite our Chapel was a sad case. A father and two children fell victims. The father was healed, but his two children have died within a few days of each other. The parents are somewhat interested in the Gospel.

AN EPIDEMIC.

Notwithstanding all, many are plunging deeper into idolatry, seeking protection by means of false practices, and these are not availing anything. Many are now afraid to come out after dark; the result is people close up their houses early, and few are coming to the services. We are holding evening prayer meetings. We trust that many earnest enquirers will be the outcome of this epidemic, and that many will be led to the Lord. Kindly remember us in prayer for an outpouring of the Spirit on this city.

Mrs. Boyd had a profitable visit to a Pulah village a short time ago. The villagers listened to the truth with more readiness than on previous occasions. In this village a goodly number of homes have destroyed their idols, but much remains to be done in the way of teaching. Kindly pray the Lord of the harvest to send us some good spirit-filled workers for tribal work. We need some badly.

We thank you for all your prayers and interest on our behalf, and trust for a continuance of the same.

Yours faithfully in Jesus our Lord,

WILLIAM J. BOYD.

Kaihua,
Yunnan,
July 10th, 1920.

Bro. Leigh at Mengtsi.

DEAR PASTOR BODDY,

Greetings to you and all the dear ones in Jesus' precious name! We trust the London Conference was a great blessing to you all, and that Missionary work in connection with the P.M.U. has received a real all-round impetus. The fields truly are white unto harvest and the time has come when a great forward movement be made by all who have tasted the grace of God in truth. The devil and all his helpers are busy and untiring in their efforts to overthrow God's kingdom, and we need to unite our forces and press the battle to the gates.

A NEW CREATION.

You will be pleased to know that the Lord continues to encourage us in our endeavours to get people into the kingdom. During the past few months quite a number have taken their stand for the Lord, and some of them are going along fine. One of them, a Mr. Shay, although he has not "spoken in tongues and magnified God," has been blessed of God in a most signal manner. On the day of his baptism (water) he got a most blessed revelation of the fact that he was a new creation in Christ, and has since both preached and lived it. What a joy it is to hear him so full of joy, testifying of those things he has handled of

(Pentecostal Missionary Union—China—continued.)

the living Word! He has also received a real evangelistic gift and is leading others to Christ. Praise the Lord! He is only one of the many trophies the Father is giving His Son in this land, and truly He is worthy.

The city work here is quite encouraging, and we have a huge field around us, in which, through the kindness of some of the Lord's little ones, we are now thrusting forth Chinese helpers. These workers have recently made extensive trips, and quite a number (including some tribes-people) have turned to the Lord. Their idols have been burned, and they are now following on to know more. For this also we praise our God, and trust He may continue to favour us with a share in the gathering now going on.

THE CHILDREN.

One more thing I ought to mention, and that is our Sunday School. The first few weeks after our arrival here we found it impossible to get the children to come, but now we can get our small chapel filled regularly, and the result is that many fathers and mothers are coming to the other meetings. Once a month we give them a good romp and games, and I can assure you we have quite a lively time with them. We are trusting that many of them shall be delivered from the error of their parents, and grow up to love and serve the Lord. They are real fine singers, and often we hear a little crowd of them singing to their hearts' content on the street.

"Jesu chen pao ru hsing hsing."

the Chinese for

"Jesus loves me, this I know."

Glory to Jesus! Every knee shall yet bow and every tongue confess that He is Lord, to the glory of God the Father.

Please continue to pray that God's Spirit be outpoured, we His servants be endowed with power, many precious souls won for Jesus, and He Himself glorified.

Sincerely yours in Him,

DAVID LEIGH.

Mengtsi.

List of Contributions received during July, August, and September, 1920.

An alteration has been made in printing our list of Contributions. Instead of publishing the names of Assemblies as heretofore, the receipt number alone is given in every case. This plan has been suggested by some leaders of Assemblies, and is thought by us to have advantages.

Receipt No.	£ s. d.	Receipt No.	£ s. d.
3364	0 13 0	3382	7 10 0
3365	24 1 11	3383	3 4 6
3366	0 10 0	3385	4 0 0
3367	0 13 0	3386	0 2 6
3368	3 0 9	3387	2 3 0
3369	1 0 0	3388	1 2 8
3371	1 0 0	3389	1 4 6
3373	2 0 0	3390	0 10 0
3374	0 10 0	3391	6 0 0
3377	3 0 0	3392	3 0 0
3378	0 10 0	3393	1 0 0
3379	1 0 0	3395	5 0 0
3381	7 0 0	3396	0 15 0

Receipt No.	£ s. d.	Receipt No.	£ s. d.
3397	10 0 0	3441	0 13 0
3398	144 0 0	3443	18 0 0
3399	22 0 0	3444	1 0 0
3400	25 0 0	3445	6 10 0
3403	1 0 0	3446	0 10 0
3404	5 0 3	3447	2 0 0
3405	5 10 0	3448	16 0 0
3406	1 0 0	3449	4 0 0
3409	4 10 0	3450	0 9 6
3410	4 0 0	3451	3 0 0
3411	3 0 0	3452	3 18 0
3412	2 10 0	3453	1 0 0
3413	1 0 0	3454	10 0 0
3414	3 9 0	3455	1 2 0
3415	0 10 0	3456	0 19 0
3416	0 10 0	3457	25 0 0
3417	1 0 0	3458	3 0 0
3418	0 10 0		
3419	0 10 0		
3420	10 0 0	Per Miss Vipan—	
3421	1 0 0	3	0 10 0
3422	4 5 7	4	1 0 0
3423	2 0 0	5	1 12 0
3424	3 10 0	6	2 0 6
3425	1 0 0	7	2 0 0
3426	19 5 0	8	2 15 8
3427	2 10 0	9	3 0 0
3428	0 10 0	10	3 5 0
3429	5 0 0	11	0 5 0
3430	4 0 0	12	0 10 0
3431	5 0 0	13	0 3 0
3432	5 10 0	14	2 0 0
3433	4 0 0	15	0 15 0
3434	6 0 0	16	2 0 0
3435	20 13 11	17	0 12 0
3436	1 18 0	18	12 17 7
3437	10 0 0	19	13 12 7
3438	2 0 0	20	4 3 0
3439	26 0 0	21	12 13 0
3440	10 0 0	22	12 13 0

£620 8 5

RECEIPT SPECIAL GIFTS.

3370	For outfit of Mr. J. Andrews	3 0 0
3372	For passages of the Misses Eaton and Rees	5 10 0
3375	For outfit of Miss Eaton	1 0 0
3376	For outfit of Mr. Jameson	2 0 0
3380	For passages of the Misses Eaton and Rees	44 0 0
3384	For outfit of Mr. J. Andrews	3 4 6
3394	For outfit of Miss Redbourne	5 0 0
3401	For passages of Misses Eaton and Rees	20 0 0
3402	" " " "	4 10 1
3407	" " " "	2 6 6
3408	" " " "	20 0 0
3489	For outfit of Miss Noad	16 0 0
	Per Miss Vipan—	
7	For outfit of Mr. D. Wilkins	5 17 0
9	For outfit of Mr. Kerslake	1 10 0

£133 18 1

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

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

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