

JUNE, 1913.

VOL. VI. No. 6.

“CONFIDENCE”

EDITED BY

ALEX. A. BODDY,

ALL SAINTS' VICARAGE, SUNDERLAND, ENGLAND.



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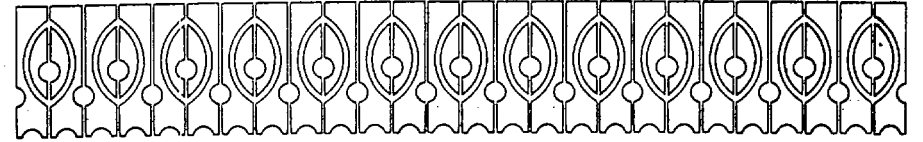
**INTERIOR OF ALL SAINTS' CHURCH,
Monkwearmouth, Sunderland.**

Sunderland.

“I was glad when they said unto me, ‘Let us go into the House of the Lord.’”—Psalm cxii., 1.

“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.

63rd ISSUE.



ONE PENNY.

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ALL SAINTS', SUNDERLAND.

June, 1913.

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

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

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

THE LONDON CONVENTION.

David's Greater Spoil.*

Psalm civ., 27, 28—"These wait all upon Thee, that Thou mayest give them their meat in due season. That Thou givest them they gather: Thou openest Thine hand, they are filled with good."

When God opens His hand, we are sure to receive something. It is good to know that God will so open His hand. He is doing it in these days. When Brother Polman was speaking yesterday, I was reminded of a verse in 1 Samuel xxx., verse 19: "David brought all back again." After the sin of Adam and Eve, we are spoiled by the Devil—he is a great spoiler. We have nothing left to satisfy us, but now Jesus has come and brought back all things. David did not only bring back all his spoils, he brought back more. Much is spoiled by the sinful, but Jesus has brought back more. "Ye shall have dominion over the earth," God said to Adam; now Jesus has come He has not only brought back our places as His kings, so to speak, but He has called us to His

throne. Therefore I say that the Lord Jesus has brought back more. David brought back all; what man was David? He was anointed to be king, but he was not yet king. Years before he became king he was anointed, but the enemy was against him.

If we have given our hearts to God and have become His possession, then a battle is going on with the Devil. Conversion is not the end, in fact it is only the commencement—that is such a precious thing for me. If we then yield to temptation, we are spoiled. When David was anointed to be king he was despised; an attempt was even made on his life by the king. David was almost alone, the people didn't believe that he should be the king. There was only Jonathan on his side; he was the crown prince, but he loved and believed in David.

What can we learn from this wonderful son of Saul? To be like him. It is the same in these days. Jesus is crowned to be king, but He is despised by the world. Oh, that everyone of us may be on His side. He will bring back *all*. God has brought many things by Jesus; we have all experienced that, and we can all confess that Jesus has brought something back. We may be glorified by Christ.

* Pastor Vietherr (Russia) at the Kingsway Hall Pentecostal Conference, April 22nd to 25th, 1913.

(David's Greater Spoil—continued.)

If I understand aright the times in which we are living, we are directly before the last great battle. I have come to England to take spoil. We should cry out: "Let this David spoil," not our spoil, not our credit, but of Jesus only. How precious it is when we can say: "Let this David spoil"; can you say that you are David's spoil? spoiled by Jesus for the Devil. My heart is so happy when I can say: "Not the spoil of man, but of Jesus." Then you will break down all the difficulties.

It is written in the same chapter, verse 6, "David strengthened himself in his God." He was connected with God. Brother Polhill said: "We need a touch of God"; one touch of the living God. All who have touched Him have experienced His power. Only such as understand His Word will understand the abundance of His power, and will conquer in this last battle.

Isaiah xxxiii., 23—"Thy tacklings are loosed; they could not well strengthen their mast; they could not spread the sail: then is the prey of a great spoil divided; the lame take the prey."

The last part of this verse is very important, "The lame take the prey." If we are defiant in anything, if we have grieved our Lord, we are lame. As long as we do not live in the full redemption, we are lame. Everyone may take spoil. If you do feel lame, then you need a touch of Christ; you need to come and take part of this wonderful spoil. We must all be Christ's own spoil. There are many of God's children that have not this heart-longing for God. May we this morning be among those who take the spoil for God.

When the old heroes came home from war they used to bring the people they had taken captive tied to their chariot wheels behind them. Jesus is coming out victorious, and we are His spoil, His captives attending His chariot.

There is a wonderful word in Isaiah liii., verse 11. Many do not understand the word of the Holy Spirit, they do not understand that the child of God is rejoicing in His word. Do we know that Jesus is interceding for us? The Lord will prepare for us, but our souls must travail in prayer. All true believers who are fighting for the Lord have known this wonderful travail. I pray that the Lord may pour out His wonderful spirit of prayer on us. There

is no joy without travail, not our own prayer, but the labour of the Holy Spirit; then great spoil will be divided, great revivals will take place. Oh, that the Holy Spirit may have all His workers fully yielded to Him. It is my prayer that He may make me such an instrument.

We have some very precious meetings in Russia. God lays His hand on many souls and says, "That is My spoil." We had a prayer meeting, and the Lord told me to go and speak to a soul and tell her she was wrong. Now, we all thought that she was a very good woman; however, I obeyed the Lord and went to her and told her that she was wrong; but she said, "No, I am not wrong." I pleaded with her to go before the Lord and ask Him, and she did. Then she saw that the Lord was speaking to her, and that she was wrong. She gave in, and the Holy Ghost fell upon her, and she praised God.

Another soul asked me to visit her as she had a daughter very ill with consumption. The doctors said there was no hope for her, but I spoke to them about Jesus Christ, and then we prayed. Several of the family were converted, and the girl was healed. That night the girl was in the meeting, and she gave thanks that God had healed and saved her—she was God's spoil.

There is much spoil yet, dear friends, shall we not help to bring it back to God? Oh, that the power of God may come upon us that we may be blessed. If you will only become the spoil of David, you will know that you are His for ever. My heart is full of thanksgiving because I can say that I am the spoil of Jesus. Oh, how glorious it is when God can put His hand upon us and say, "Ye are mine for ever," and we are able to answer, "Yes, Lord, I am Thine"; and we shall then be able to add: "What wilt Thou have me to do?" It does not matter what men may say, because we are going to God.

Thoughts on Jude's Epistle.*

Since she had been in the hall, she remarked, she had been spoken to about an observation she made on the previous evening to the effect that there was but a small margin between faith and presumption. There could be no doubt this was

* Address by Mrs. Crisp, at the London Conference, Friday morning, April 25th, 1913.

a fact, and those Christians who were the most spiritual were in the greater danger of crossing the line from faith to presumption. The fruit that was ripest was the nearest to decay, and the difference between faith and presumption was very small. That had been seen in the lives of both Dowe and Piggott, who up to a certain point were doing good work and living exemplary lives until they fell by presumption. She praised God with all her heart for all the faith that was manifested at the present time, but it was necessary to pray that the Lord would keep them all well balanced. They must pray to be prevented from taking a step independent of God. If they held close to Him and worked under His guidance He would save them from taking a wrong step.

Turn to Jude, and see what he says—"To them that are sanctified." I believe, she proceeded, that the greatest blessing we can have is to be in Jesus Christ, and kept there. It seems to me that Baptism in the Holy Ghost secures our position in Jesus Christ. We are baptised into one body. The stratagem of the devil is always to get us out of Christ.

The great thought to me is that I am linked on to Omnipotence. I am connected with Him as the electric wire is with the power-house. We are "preserved in Jesus Christ," which means we are kept intact. If we preserve fruit, we have to get it saturated through and through by the preservative. I want the Spirit of Jesus to permeate me—my mental powers, my physical being, and every part of my being—everything in me so preserved, and I made so completely one with Him that there is no separation. Preserved fruit we know to be that which is soaked through and through. The person who is permeated with the Spirit of Jesus Christ is not only sweet but strong. Kept sweet and strong in Him, we are prepared to "contend for the faith which was once delivered to the Saints." We are not called upon to be contentious. God does not want a disagreeable people, difficult to get on with. We are not commanded to be contentious, but to stand and contend for the faith. God has never for one moment taken back anything that He gave to the early church.

In her county of Devon an estate agent closed a footpath which had been in use for many years. The inhabitants broke

down the fence several times, and then the case was tried at law, with the result that the people succeeded in maintaining their ancient rights. In like manner, she continued, we will take our stand against anyone taking away any part of that glorious salvation, so full and so free, which Jesus Christ has purchased for us. We will stand against any such attempts. As I have proved for the last twenty-five years that the Lord is the healer of the body as well as the Saviour of the soul, I am going to stand for the truth of Divine healing—the Lord for the body and the body for the Lord. There are six warnings between the beginning of the chapter—being preserved in Jesus Christ—and the end, showing that we are presented "faultless before the presence of His glory with exceeding joy." Between the two there were the warning examples of those who had

FAILED THROUGH SPIRITUAL PRIDE.

They were not kept because they gave themselves over to spiritual pride. That caused them to fall from their first estate, and Pentecostal people to-day may also fall through spiritual pride, unless they are kept by the power of God.

The corrupt were destroyed because of their impure lives. The first example of failure was the angels, who kept not their first estate, but fell through spiritual pride. The second example was that of the children of Israel, who entered not into the promised land through unbelief. May the Lord save us from unbelief. We want to go in for all that God has for us. The Baptism of the Holy Spirit is only the beginning; it is only the bridge. It is not so much what we do, but what He does. He is the great Magnet. There are some now who do not enter because of unbelief. They are following the unwise example of those who did not enjoy what was provided for them because they would not believe, and consequently could not enter in. The third example was that of those who could not enter in because of their evil life.

There were three warnings in the 11th verse. First there was Cain, who was quite satisfied with his self-righteous life. He didn't see any necessity at all for the shedding of the blood of a lamb; he was quite content to bring the fruits of the earth. Like the self-righteous man of to-day, he thought his moral life and

(Thoughts on Jude's Epistle—continued.)

highly respectable conduct were quite sufficient, and there was no necessity to come to God as a guilty sinner needing a sacrifice of blood.

The second instance was that of a man who loved the wages of unrighteousness. He came to curse the children of God, but he failed. I am so glad no curse can come upon us unless we permit it by some act of our own. No matter what the enemy does he cannot bring a curse upon us so long as our trust is in God. I have heard people say that when they have prayed for an evil spirit to come out of another, it has entered into the person praying and given trouble. I have prayed for people for the last five-and-twenty years, and the Lord has never let anything like that come upon me. I don't believe for anything of the kind, and I don't get it. While I am preserved by keeping in Jesus the evil one cannot touch me.

Balaam was compelled to confess that the Lord had commanded him to bless the children of Israel, and he could not reverse it. But Balaam said there was one way in which trouble would be brought to the Israelites. "I cannot curse them," he said, "but if they sin punishment will come upon them." Not that God would go out of His way to punish them; sin brings its own consequent suffering.

The next example is Core, the presumptuous one. He said of Moses and Aaron that they took too much upon themselves; all God's priests were holy. If any of us take anything against our neighbour and spread it, we are guilty of doing an injury. If we step forward, someone goes forward with us. God has His own definitely-appointed leaders, and I am so glad He has a specific place for each one. And I am so glad it is God who makes the appointments. In this instance the man was presumptive, and wanted to take the leadership with Moses and Aaron, the definitely-appointed leaders, and because of that rebellion in his heart he and 250 princes who followed him were swallowed up and perished. Oh, that warning from these three examples, who failed in the direction of unbelief through not valuing the power of the Blood of Jesus Christ, or through unrighteousness, or from presumptuousness.

There are five secrets of preservation mentioned—five beautiful secrets of preservation—in the latter part of the twentieth

verse. "But ye, beloved, building up yourselves in your most holy faith." In the first place, you are building up yourselves in your most holy faith. That brings us back again to the third verse, "Earnestly contending for the faith." As to tongues, people say—"What is the use of tongues?" Well, the effect was the building us up in our most holy faith. I don't know anything else that so builds me up in the most holy faith. I don't suppose I have ever spoken a sentence in other tongues at a public meeting, but in my own room I speak in tongues as much as ever the Lord wants me to speak, and He just bubbles up. I thought at one time that even my children had never heard me so engaged, but a little one once said she had heard me through the room door. When my mind is all upon God He gives me glorious visions of the Lord in glory, and He sometimes takes me up in the Spirit and I am with Him. I have been in Heaven with God many times. John said there was a door in Heaven. It seems to me that there are many doors.

That is what I understand by being built up in our most holy faith. Whilst you are engaged speaking in tongues your mind does not have to form sentences, and you are not praying with the understanding. Unto men it may seem gibberish, but unto God it is spiritual worship. Secret fellowship and communion with God builds you up in the most holy faith. Why, I come out of my room as sweet as honey. People write letters containing many unkind things, but I love the writers. I go and see people who are just demon-possessed, and I can look on them with eyes of love. It is building yourself in the most—in your most—holy faith. You pray in the Holy Ghost—that is, you let the Holy Ghost pray through you. We also pray with the understanding. I may read the newspapers and magazines, so that I may see what is going on, and pray with the understanding.

The second secret of preservation is praying in the Holy Ghost. The third is that we should keep ourselves in the power of God. That is, of course, to be always falling back into the love of God. There is a way of drawing oneself back into Divine love when you come in contact with people who are not in harmony with you. There are some people you come in contact with and you feel as

a cat does when its back is rubbed the wrong way. But you can draw back into the love of God, and though you can love them you cannot love their ways.

Then we are "looking for the mercy of our Lord Jesus Christ unto eternal life." That is a great secret of preservation—standing on tiptoe and expecting the coming of the Lord Jesus Christ. When I go to bed at night I sometimes look out and see the stars and think He may come before to-morrow morning, and when the morning comes I look out and think He may come to-day. I have to face impending difficulties, but the thought comes that He may come before the difficulty arises, and I may never have to encounter the difficulty. So you see I have no cares, for all my cares are cast upon Him, and I am kept sweet. Glory to His Name!

Then, the last secret of preservation is our desire for the salvation of souls. There are some who have to be saved as by fire, pulling them out and hating their garments spotted by the flesh—hating the sin, but going on with the sinner right into the sin and bringing him out. Though the sinner be so vile that you and I would not touch him were it not for the love of God, we must go after him, for one of the secrets of preservation is that we must be always seeking the salvation of souls. Full salvation makes no difference. It is not Pentecostal to neglect the salvation of others. If Jesus Christ has come into me He has come for the same purpose—He comes to seek and to save that which is lost. He cannot be satisfied with me if I do not seek to save souls. I believe in working for souls, and I would not be content one night without souls, and God doesn't disappoint me.

The Epistle of Jude is precious, and we praise God that we have this book. We pray that He will be able to present us faultless before the presence of His glory with great joy, for if we participate in the secrets here pointed out we shall be kept from falling, and be preserved before the presence of the Father with exceeding joy. Beloved, I want you to have that joy.

Miss Maggie Millie, Miss Lizzie Millie, Miss Jenner, and Miss de Vries, of the P.M.U. Training Home, are ready now to sail for Yunnan. Their passage money is not quite made up. Who can help? The Lord needs them out on the field.

THE SUNDERLAND CONVENTION.

THE INTERNATIONAL ADVISORY COUNCIL (PENTECOSTAL).

Sessions at Sunderland, May 12-15, 1913.

A WORD OF CAUTION.

1. The Council emphasises the desirability of rejecting strangers not recommended by well-known and reliable Pentecostal Leaders. Letters of commendation should invariably be borne by any teachers from other places. Opportunities, too, should be given of verifying these. Advice should be sought before welcoming such. It is well to be specially cautious as to those who arrive unannounced, and who wish to teach or testify. They slip in, and too often become firmly established; then they are most difficult to remove. False teaching has possibly in the meantime been sown, bearing fruit, and a party is formed and division takes place.

A party travelling with a certain Bro. Kahrs are warned against. The kissing which takes place between the sexes, the teaching of the necessity for the Eunuch-life for the Rapture, and a release from obligation to work, are among the points which are wrong, and not to be permitted in assemblies with which we are in fellowship.

2. The International Advisory Council has issued from Sunderland a Declaration. It deals in part with the book "War on the Saints." Copies in English of the Declaration can be obtained from the Editor of "Confidence" or his secretaries. Space cannot be found for it this time in the pages of this paper. (*6d per half-a-dozen copies, post-free.*)

3. The members of the Council met each morning at All Saints' Vicarage at 8'45, and after prayer continued their deliberations until the hour approached for the first meeting in the Parish Hall. There were present Pastor Paul, Prediger Edel, Prediger Geyer, Mr. Cecil Polhill, Rev. A. A. Boddy, and Bro. G. R. Polman. The next Session is to be at Amsterdam, Holland, Dec. 9-11. Subjects can be sent to Pastor Polman, Immanuel, Kerkstraat, Amsterdam, Holland.

A SYNOPSIS OF THE MEETINGS AND ADDRESSES.*

Friday (9th May), 7-30 p.m. Opening Prayer Meeting. Miss Dorothy Kerin gave her testimony of the wonderful way in which the Lord had healed her when at the point of death, and of the visions and messages as to His soon coming with which he had entrusted her. (She gave this testimony several times during the Convention.)

The "North Mail" wrote:—She had already told the story in brief, but yesterday afternoon

* Kindly supplied by Mr. E. J. G. Titterton, M.A.,
7, Houghton Place, Amptill Square, London, N.W.;
and supplemented by the Editor.

(Sunderland Convention: a Synopsis of the Meetings and Addresses—continued.)

she held a crowded audience spellbound at Monkwearmouth, while she related the sufferings she had endured, the glorious visions which she saw by the power of faith, and the complete recovery that had come upon her.

She was introduced by the Rev. A. A. Boddy, the convener of the Convention, who said that she had resisted many temptations to exploit her miraculous recovery in ways which would not redound to the glory of God.

She had received offers from picture shows to pose through all the scenes which she had experienced. She was offered great sums, but had refused them all through the grace of God.

Miss Kerin then told her story. She said that for six years she had been almost wholly confined to bed. She suffered from consumption of the lungs, and she went down almost to a skeleton. Complications set in, and she had pneumonia, bronchitis, pleurisy, and diabetes. Then the tuberculosis in her system extended to her limbs, going down to her ankles.

Altogether she had 28 doctors attending her, and they all gave her up.

They sent her to sanatoria and health resorts, but all without effect. She spent six months sleeping in a shed open to the air on two sides, but it did her no good.

She was taken home to die, but all the time she took great interest in Christian services, and had the Holy Communion administered to her in bed.

It struck her to send a request to the vicar of her parish for prayers for her at Holy Communion in the church, and at the very moment of these prayers she felt improved.

Then one Sunday evening she found everything getting dark and misty, and she asked her sister who was with her if someone would sing "Abide with me."

Her sister answered that no one present seemed to know the words. Then a wonderful thing happened. Voices were heard singing the beautiful hymn. Her parents and friends opened the doors and windows, but could not see anybody from whom the voices proceeded. She then said it was a chorus of angels.

Just then she lost her sight and her hearing, and, according to the doctors, she must have been suffering great pain.

"But," she continued, "God did not let me feel the pain. I had communion with angels. One appeared to me whom I thought was the Lord Himself, but on looking again I found I was mistaken. I remembered the words, 'I shall know I. m by the prints of the nails on His hand.' There were no nail prints on this angel's hands. Then I heard some more beautiful music, and a crowd of angels appeared, and all around me was filled with a glorious light. And one came out of the crowd and helped me up, and put his hands on my eyes, and said: 'Dorothy, your sufferings are over.'

HEART CEASED TO BEAT.

"I then opened my eyes. The earthly sight had come back to them, and I saw my parents.

"They were terrified. They told me I had been dead. My heart had ceased to beat and my lungs to breathe for eight minutes.

"Then a glorious light came into the room, and seemed to beckon me. I rose from bed and the light led me right round the room and then downstairs.

"When I got back I asked for something to eat. I felt dreadfully hungry. I had had no solid food then for six months. They brought me beef and pickles and coffee, and I ate all they brought and asked for a second helping.

"Everybody was astonished that it did not cause me indigestion or any inconvenience whatever.

"Then they sent for the doctor, who had not long left me. My stepfather went for him, and the doctor thought he had a mad man to deal with. He said, in fact, he was prepared to make out my death certificate.

"But when he came to see me, instead of his finding me in bed, I rushed to the door to meet him, and after examining me he said with astonishment: 'I cannot find anything the matter with you.'



Taylor, MISS DOROTHY KERIN, Sunderland.

"He then pronounced the wonderful fact that I had gained two stones in weight in one night. I was plump, in fact, fat.

"Dr. Ash, a mental specialist, took up my case, and while I was at his place in Harley Street I was visited by 150 doctors. There was one, who had been attending me, and another doctor put his hand on his shoulder and said: 'This is your masterpiece,' but, thank God, he was a Christian doctor, and he answered: 'No, it is His masterpiece.'

Some time after this God sent an angel with a wonderful message for her. The angel appeared at her bedside bearing a white lily. The angel said to her: "Dorothy, you are quite well again; God has brought you back to life to do a great and privileged work. By your prayers and faith many sick shall be healed and comforted." Then the angel made the sign of the cross over my face.

"A fortnight ago," continued Miss Kerin, "the

Lord Himself graciously revealed Himself to me. I asked God if it was His will that I should come to the Sunderland Convention. My bedroom was flooded with light, and I saw the blessed Lord Jesus and two angels. The Lord said: 'Dorothy, go and tell my children what I have done that they may be ready when I come to judge the quick and the dead.' Take no thought for the morrow. I will provide."

Pastor Paul (Berlin—Steglitz) closed with an address on the words "In My Name" (John xiv., 12-14). The bride, when married to a husband, has no longer a name of her own. The Church has no name but that of "Jesus."

Saturday—Morning. The delegates included representative Pentecostals from America, Germany, Switzerland, Russia, Holland, Wales, Ireland, and many centres in England, among the towns represented being London, Edinburgh, Glasgow, Salisbury, Dorchester, Exeter, Seacombe, Cambridge, Bournemouth, Stirling, Chichester, and Lytham.

At the morning session yesterday, the Rev. A. A. Boddy, vicar of All Saints', who is a prominent figure in the movement, extended a warm welcome to the delegates. ("Chronicle.")

Prediger Edel (Brieg, Silesia, Germany) spoke upon Rom. viii., especially verse 12 ("We are debtors") pointing out the only way of fulfilling our debt—by allowing the Holy Spirit to have His way with us.

Prediger Viethier (Reval) spoke of the Cross—not as something to be talked about, but to be lived. We must be men of the Cross. But we are not able to go this way unless anointed of God.

Mrs. Boddy continued the same theme, speaking from Phil. i., 21: "To me to live is Christ, and to die is gain."

Afternoon. Miss Eleanor Patrick gave an account of the work the Lord is doing in South Russia among German-speaking Russians.

Mr. William Black, Evangelist, and others also gave testimonies.

Pastor Paul spoke of Christ and His Church, and of the necessity that the Church should understand the will of God, and the meaning of the Cross. (Eph. v., 25-27.) The Church is not only to be without spot, but also without "WRINKLE, or any such thing"—"holy and without blemish."

Evening. Mr. J. Tetchner (Hull) spoke on John xii., 20, 21: "We would see Jesus." We need a manifested Christ (John xiv., 21). But Christ cannot be manifested save through the Holy Ghost.

Pastor Paul said that we had a glorified Jesus in our midst. If we would have Him manifested, it must be by the way of Matt. v., 3: "Blessed are the poor in spirit, for theirs is the kingdom of heaven." Are we truly poor in spirit? If so, we have only to enter in and possess the land.

Prediger Rich. Geyer (Basle) emphasised the same message. It is through poverty we become rich; through weakness comes the victory; through emptiness comes the overflowing fullness.

WHIT-SUNDAY.

Sunday. Morning Services at All Saints' Church: 7 a.m., 8 a.m., 10:30 a.m. (300 Communicants). The Rev. A. A. Boddy spoke from Jas. v., 7, 8; Zech. x., i.—The Latter Rain and the Coming of the Lord.

Afternoon. Prediger Edel spoke of Pentecost as the birthplace of the church. There is a difference between the outpouring of the Spirit at Jerusalem and subsequent outpourings. The Pentecostal Movement is only in its infancy; but we need to go on to full manhood. We need also to learn the meaning of the Cross.

Mrs. Boddy spoke from Ps. cviii., 29, 30, of the inward peace that comes from receiving the Holy Ghost. But He brings the Cross, and that is the way to come into calm.

Miss Doering spoke of the two crosses—my cross and His Cross. It is His Cross that bears us up to the heart of Jesus.

Evening Service. In All Saints' Church, which was crowded out, Mr. J. Leech, K.C., preached from John xv., 15, on the two sides of the friendship of Jesus.

Evening, 8-15. Parish Hall. A Sister spoke from Acts xviii., 24, to xix., 7, concerning the two Baptisms.

Mr. Bernard (Liverpool) spoke of his voluntary work amongst the Jews, and introduced two young Jews, only recently converted.

Pastor Paul spoke of receiving the Holy Ghost.

These meetings have been characterised by intense religious fervour. The principal feature has been prayer. The convener asks a member of the congregation to lead the prayers. After that there is no direction from the platform. All is lost to "the moving of the Holy Spirit."

Mostly one prayer follows hot upon another. If by chance there is an interval, it is filled by the congregation breaking into what Mr. Boddy describes as "the Heavenly Anthem": a song of praise starts in the audience—nobody can exactly say where. It begins with a low murmur, but gradually swells into a grand diapason.

Mostly, however, members of the congregation are so quickly moved to pray that one commences before another has finished, and sometimes three or four are praying at once.—("North Mail.")

WHIT-MONDAY.

Monday—Morning. Prediger Viethier spoke upon the Spirit of Truth (John xiv., 16, 17).

Mr. Bartleman (America) spoke from Rom. iii., 4.

Mrs. Boddy expounded Daniel iv., as illustrating the humbling of the natural pride of man, and leading him to realise his own nothingness, and to exalt God.

The Baroness von Brasch (Dorpat, Russia) spoke from Heb. xii., 14. She mentioned four different classes in the school of God, each revealing a deeper Gethsemane, a deeper Calvary, and each possessing a new truth of its own.

Afternoon. Mr. Wood (Darlington) said that he had had during 70 years three salvations. He is now 80 years of age, and he pranced about the platform to show that he had all the suppleness and agility in his limbs as in the days of his youth. And yet he said there was a time when he suffered from gout and rheumatism.

His first salvation, he said, was when he was ten years of age, and then he was spiritually saved. His second was when he was convinced that God not only saved his soul, but also healed

(Sunderland Convention: a Synopsis of the Meetings and Addresses—continued.)

his body, and he had never been ill since. His third was when he had a prophetic vision that the second coming of the Lord was close at hand, and though he had passed the Psalmist's span of life, he was still hoping that he would be one of the Lord's people who would be lifted up to Heaven without going through the ordeal of death.—(“North Mail.”)

Prediger Edel spoke on the lessons to be learned from the Epistle to the Galatians. Having begun in the Spirit, let us beware lest we go on in the flesh.

J. Leech, Esq., K. C., spoke of the triple mystery revealed to us: (1) “The mystery of Christ”—Christ emptied (Col. iv., 2, 3); (2) “The mystery of God, even Christ” (Col. ii., 2, 3, R. V.)—Christ filled; (3) “The mystery”—the mystery of the Holy Ghost—man filled (Col. i., 26, 27).

Evening. A feature of the meetings is the requests for prayer which are handed up to the platform or verbally made from the audience.

A sample of these requests is as follows:—

Pray for a prodigal son that he might soon return to his parents.

Pray for brothers who are still unsaved.

Pray for a drunken father.

Please pray for a man in this room that he may receive his Pentecost.

Pray for a young man suffering from epileptic fits.

Pray for a man that he may be cured of a dislocated wrist.

To these and many others the Rev. A. A. Boddy added last night, “Let us pray for the reporters who come to make copy out of our meetings.”—(“North Mail.”)

The speakers were Mrs. Crisp, Mr. Geo. Jeffreys, and Pastor Paul. The Hall was crowded to the doors and out into the street.

Tuesday (May 13th)—Morning. Pastor Paul dealt with certain false teaching which had arisen on the lines of that indicated in 1 Tim. iv., 13.

Prediger Edel spoke on the subject for the morning: “The Task of the Pentecostal Movement. (a) To stir up the people of God for the edification of the Body of Christ.” The present is not a time for great leaders, but for the unfeathered work of the Master Builder Himself.

Afternoon. Reception of Visitors. Miss Doering gave an account of the missionary situation in Central and East Africa. Brethren from Wales also gave an account of the work the Lord is doing there.

Prediger Edel gave a closing word on the bond of unity manifest in the Pentecostal Movement.

Evening. The “Echo” (Sunderland) reported:—An address was delivered by a young Jew, whom the Chairman described as “one who has found the Lord Jesus and in whom the Lord has been working supernaturally and convincing him that Jesus is the Messiah.” The burden of the speaker's address was that the English people should send the missionary not only to the heathen, but also to the Hebrew, not only to the Gentile, but to the Jew.

“A sister from New Zealand” told the story of “her work in the Lord.” She said that she had what had been called a dumb devil in her. She was the most tongue-tied Scotchwoman they had ever met, but now the Lord had opened her eyes and loosened her tongue, and she lived to praise Him. She liked nothing better than to get into the middle of a forty-acre field and shout “Glory be to God.”

An address on the Pentecostal Movement in Amsterdam was given by Pastor G. R. Polman, who stated that although the work was started only five years ago with a small company, they had now a gathering of 300, of whom 200 were speaking in tongues. He paid a warm tribute to the blessing that followed a visit to Amsterdam by Mr. Boddy, their chairman.

The subject for the evening was: “The Conditions of an Apostolic Revival. (a) As to the Church—that she may be right with God,” and was dealt by Prediger Geyer. An Apostolic revival must be a continual revival, producing not only works but fruits. Fruit can reproduce itself.

George Jeffreys (S. Wales) gave a Gospel address from Is. lii., 1-2.

Mr. Wigglesworth (Bradford) gave a closing word on Rom. xii., 1.

Wednesday (May 14th)—Morning. The subject for the morning, “The Task of the Pentecostal Movement. (b) To bring the restoration of the apostolic gifts,” was dealt with by Prediger Edel, who took his text from Song of Songs, viii., 5: “Christ is awakened by the prayer of the Bride.” Prediger Edel showed historically how the truths of sanctification, Divine healing, and so forth, have been revived. He spoke also on the preparation for translation.

The “Daily News” said:—Then came an episode in which there was speaking in unknown tongues. A man shouted out something in a language no one could understand except a leader, who gave the interpretation, which was a Biblical quotation. Next a woman shouted out two messages in rapid succession. They were interpreted as being ordinary devotional exclamations. As each was announced there was an enthusiastic outburst of “Amen” and “Hallelujahs.”

The Rev. A. A. Boddy interposed, and said: “We obey the Scripture, which says: ‘Two shall speak in tongues, or at the most three.’ Thank God, we have had three and have had the interpretations.” The outburst of fervour gradually subsided, and the kneeling crowd rose and resumed their seats.

Afternoon—Annual Meeting of P.M.U. Mr. Sandwith (Bracknell, Berks.), treasurer of the P.M.U., presented the balance sheet for the year.

Mr. Polhill spoke of the “open door” (Rev. iii., 7, 8).

Miss Alma Doering spoke from Ps. cx., 3. The day of God's power came at Pentecost. Missions were born at Pentecost. She gave also an account of work in Central Africa.

Mr. Norwood (Abbottabad, N.W.F.P., India) pleaded for twelve million souls in Central Asia.

Miss J. Boddy moved many to tears by her plea for China.

Mrs. Taylor (Japan) spoke on Is. lii., 10.

Evening. Mrs. Norris (London) spoke of work for the Lord, especially in combating Socialist Sunday Schools. The “Newcastle Journal” wrote:—She had been engaged in combating the work of the Socialistic Sunday Schools in London, and one day she fell down and badly bruised and twisted her leg, and lay in great pain. She cried out, “Lord, what of the children? Who will take up what I am doing?” The mocking voice of the devil said to her: “Ah, ah! What does God care for your work?” Then came another voice saying, “I am the Lord, I will heal thee,” and a hand came and grasped her, helped her on to her feet, and she walked home, despite an attempt by the devil to get her to take a cab. When she reached home the devil again said to her that cold water was good for a sprain, but she would not use any, but went to bed, and rose in the morning completely healed, with only a bruise to show where she had been injured. The story was received with hearty cries of “Amen” and “Hallelujah!”

A Jewish convert again pleaded for the Jews.

Mr. T. Myerscough (Preston) spoke on the High Priesthood of Jesus Christ. (Heb. v.)

Pastor Paul dealt with the subject for the evening: “The Conditions of an Apostolic Revival. (b) As to the workers—that they may be messengers of the Lord.” There can be no effective service without sacrifice. The priest was consecrated after the offering of three sacrifices (Lev. viii.): (1) the sin offering; (2) the burnt offering; (3) the ram of consecration.

George Jeffreys gave a Gospel address on Is. xxxviii., 8: “The Turning Back of the Shadows.”

Thursday, May 15th.—Communion Service, 7 a.m. The Rev. A. A. Boddy spoke from John xxi. They came that early morn to meet their Lord and to be fed by Him. He said, “If I will that he tarry till I come.” He was reminding us of His coming in that solemn service. “Do this till I come.” He said. He was there to meet His workers, and to send them out to feed His hungry sheep, and to care for His new-born lambs. The Rev. E. D. Camus, Vicar of St. Aldhelm’s, Upper Edmonton, assisted.

Morning, 11 a.m. Pastor Paul dealt with the book on Demons, “War on the Saints,” making use of the occasion to convey positive teaching on the subject dealt with.

The morning session was well attended, and the Chairman (the Rev. A. A. Boddy), in the course of the proceedings, read a letter from an absent member of the faith touching on the danger of false teaching. In the district in which the writer lived those seeking for the gift of tongues had been advised “to move their tongues and say what might seem to be gibberish to them until the language of an unknown tongue was given to them.”

The Chairman commented: “We would always warn you against false methods—the methods of the flesh. These sooner or later bring trouble. It is right that we should desire God’s gifts, but it is no use trying to hurry up things in a mechanical, artificial way. It is the Lord we want, and when He comes to us He will speak through us.”

Mrs. Boddy spoke of the secret of being in the safe place in Christ. But we must yield ourselves up to the fire.

A brother spoke in tongues. One of the interpretations given was as follows:—

“Oh, read, read, that when you read God and the Spirit will interpret that which you read, then you will read and understand. All the thoughts and imagination of man must be subject to the Spirit, for the Spirit has power over the mind of man. God hath said that the thoughts and imaginations of men and the hearts of men are ignorant until they read and understand and really capture the thoughts and meanings of Christ.”

Afternoon. (Divine Healing.) Rev. A. A. Boddy spoke on Acts xxviii., 1-9.

Prediger Edel gave an address on Luke ix., 2-6, showing the connection in Scripture between preaching and healing.

Two others (a sister and a brother) also gave their testimonies.

Dr. Florence Murcutt (Los Angeles) gave her own testimony as to the work of the Lord in the healing of the sick.

Pastor Paul gave the closing address on the “Signs following.”

Evening. The subject: “The Conditions of an Apostolic Revival (c) As to the meetings—that they may be led by the Holy Ghost,” was introduced by Prediger Geyer. If we are to be led by the Spirit during the meeting, we must walk in the Spirit during the day. If each person comes thus prepared—not the leader only—then each can bring his contribution to the meeting. We must learn also to wait for the leading of the Spirit, and not to be led by our own impulses, nor yet to linger behind.

The reporters strangely mis-reported an incident in Bro. Geyer’s address. He illustrated the difference between faith and presumption by an incident in one of the Switzerland Conventions, where a child in a carriage was not healed. She was through being brought into the meetings the subject of much sympathy, and this was mistaken for faith, and there was disappointment, for she was not healed.

The reporters all wrote of this incident as if it had been at this Sunderland Convention, and headlines were printed “Failure in Faith-Healing at Sunderland.”

We will no doubt have failures, as we may call them, from time to time, but this was NOT one of them. It happened in Switzerland.

Testimonies were then given by Bro. Lake from Emsworth, and Bro. Dan. Mordecai from S. Wales. A newspaper said:—“A miner from Wales told of an injury he sustained to his back while at his work in the pit. He tried all sorts of remedies without success, and thought he was going to be a cripple for life. A Pentecostal mission was started in his village, and he was anointed with oil by the elder. He was instantly healed, and was stronger to-day than ever he had been.”

Pastor Paul emphasised the fact that it is not enough to *speak* about an Apostolic revival, we need to *get* it. We shall not get it without gifts—either the gifts of 1 Cor. xiv., or the gifts of Eph. iv. We need also to learn the liberty of control by the Spirit.

(Continued on page 117.)

"CONFIDENCE."

JUNE, 1913.

Editor—

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

Assistants—

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

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Convention Notes.

PRAYER.—Very much prayer ascended in the prevailing name of the Lord Jesus both before and during the Convention. We do praise Him for taking things in hand so thoroughly. He either kept away the wrong elements, or prevented them from lowering the spiritual temperature. We prayed for the TRAVELLERS, and they were brought in safety. We prayed for the SPEAKERS, and the Lord most graciously used them. We prayed that He would take the REPORTERS in hand and bless them. We prayed amid deluges of persistent cold rain for FINE WEATHER. It cleared up the first day of the Convention, and there was not another drop until it was over, when showers again fell. We prayed for the OPPOSERS and for the indifferent. We prayed for Sunderland and for Great Britain, and the world beyond. We played for a blessing on the reports in "Confidence," and we believe that that will surely be granted. Hallelujah!

* * *

Miss Dorothy Kerin, who was so supernaturally raised from the gates of death and instantaneously made well, told her story several times, and won every heart at the Convention by her child-like simplicity. Those who heard her speak with such tenderness and awe of her vision of the Lord Jesus, would wonder how any soul could criticise. She is just a child in her simple confident faith. Her words about the soon coming of the Lord were solemn indeed.

* * *

Crowds were turned away each night. We never had such attendances both of visitors and Sunderland people. If the Lord makes the way clear we should like to increase our accommodation. While the Hall overflowed, a Missionary Meeting was held on three nights in the Vestry, and sick folk were also being helped in the Vicarage by Mrs. Boddy and other friends.

* * *

The Missionary Meeting on the Wednesday afternoon was the largest we have had. Miss Doering, of the Congo, spoke with great power, and Mrs. Taylor, who is going with her husband to Nagasaki, in Japan. Just before the collection an earnest appeal was made for China by one who is preparing to go. The offertory was £161, to which was to be added £3 given in All Saints' Church at 7 o'clock on the Thursday morning.

* * *

The singing was just glorious and inspiring. Most of those who formed that great congregation had good voices in constant use. They were largely Christian workers. Sometimes it would be a grand act of worship—

Holy! Holy! Holy! all the Saints adore Thee.

Sometimes it would be a triumphant song of the Blood of Christ which cleanseth. Sometimes in happy mood it would be—

O yes! O yes! there's something more,
There's something more than gold,
To know that Jesus saves you now,
Is something more than gold.

* * *

A Railway gate-keeper said in his testimony: "I was coming to the meeting one night and a man said to me, 'There's some grand singing going on in there; what does it all mean?' 'Why, man, the Convention's on, won't you come in?' So he said he would, and they were singing—

He will hold me fast,
He will hold me fast,
For my Saviour loves me so,
He will hold me fast.

and the Lord got a hold that night, and praise Him, He's holding him fast to-day. Hallelujah!"

* * *

The cause of the Jews was not forgotten this Convention. Dr. Murcutt pleaded for her Jewish brothers and sisters in the Holy Land and elsewhere. The two young men who came with Mr. Bernard got great blessing. Paul Bromberg told

everyone of the “Glory” which the Lord had revealed to him. May the Lord stand by dear Brother Bernard as he helps these young Hebrews to become Missionaries to the Jewish emigrants passing through Liverpool.

* * *

About two hundred of the friends made their way down to the Vicarage grounds on the Tuesday forenoon to have the annual photographs taken. One could almost see the “Hallelujahs” shining through their faces, for they had all been singing up to the last moment. Copies can be obtained from Messrs. Taylor, Borough Road, Sunderland, at 2/2 each, post free.

* * *

The Whit-Sunday services at All Saints’ have never been better attended. Some three hundred earnest Christians knelt at the table of their Lord. The Church at the Evening Service was crowded to overflowing. It was an unusual thing in the Church of England to have the pulpit occupied by a notable barrister. Mr. John Leech, K.C., of the Dublin Courts, was most helpful in his discourse on the friendship of Christ.

* * *

The question of the enlargement of All Saints’ Parish Hall comes to the front again, as crowds were turned away at the evening meetings. Plans have been received for the enlargement. The architects estimate the cost at very nearly £1000. Another suggestion has been that a gallery be made at the west end at perhaps about one-third of this cost. (May HE guide.)

* * *

The Social afternoon was again delightful. Each person had their name and place pinned on their breast, and an unrestrained buzz of friendly conversation soon prevailed. The Convener called all the missionaries, and any who had done foreign service, on to the platform, and introduced them to the visitors. Mr. and Mrs. Ramsay, from Berar, India, in Christian Alliance work, and Miss Byrne (now of North Godston, St. Leonard’s-on-Sea, Sussex), who had just arrived direct from Bombay, where she acted as Mrs. Murray’s secretary. Miss Alma E. Doering, of the Inland Kongo Mission, Central Africa, made a stirring appeal for tribes and vast regions hitherto untouched.

* * *

The Convention Expenses were not quite fully met. We should be thankful for a few further thank-offerings.—A.A.B.

The friends were delighted with the singing of the Welsh brethren, who were with us in goodly numbers. Cwmtwrch and the Rhondda Valley and other parts of South Wales were represented, and Ivor Roberts gave a stirring testimony.

* * *

The German-speaking brethren and sisters were then invited up to the platform, and they sang Karl Ecke’s “Königswort.” Brother Edel, of Brieg, gave a helpful word, and his beloved wife extended a cordial invitation to their “Pilgerheim” (Rest Home for Visitors) in Silesia.

(Sunderland Convention: a Synopsis of the Meetings and Addresses—continued from page 115.)

Mrs. Crisp (Hackney) spoke of the life manifested in the Beatitudes (Matt. v.). There are nine Beatitudes, the road to walk on, fringed on either side by the nine fruits of Gal. v., 22, and the gifts of 1 Cor. xii. There is also a parallelism between the fruits and the corresponding gifts.

George Jeffreys gave an address on Gen. iii., and 1 Kings xix.—the call of God to the man that fell into sin, and the call to the man that fell into discouragement.

Friday, May 16th.—Morning. The subject for the morning was: “The Task of the Pentecostal Movement. (d) To sound the midnight cry: ‘Behold the Bridegroom! come ye forth to meet Him.’”

Mr. C. Polhill (Bedford) spoke on Acts xiii., 1-4.

Prediger Edel gave a few thoughts on Matt. xxv., 6-10. What is the interpretation of verse 6? Who is to shout the midnight cry? This is being proclaimed in our midst by the Holy Spirit. The lamps were to be “trimmed”—put into the condition in which we find them in verse 1. When the “foolish virgins” ask us for our oil we must be careful not to give it, or there is insufficient for either. Prediger Edel closed with some words on the Gift of Tongues.

Afternoon.—The Baptism of the Holy Ghost. The subject was opened by the Convener, after which a testimony was given by Miss Kathleen Polhill (for two years an opposer).

Mr. Tetchner spoke on Acts xix. Those that receive the Baptism of the Holy Ghost, like the Lord Jesus himself, are generally led out into the wilderness for a time of testing. The Holy Spirit (1) seals us (Eph. i., 13; iv., 30; 2 Cor. i., 22); (2) testifies through us.

Pastor Paul addressed himself to those seeking the Baptism, indicating the necessity, first, of a real conversion, then of a clean heart.

Evening. The subject for the meeting was: “The Conditions of an Apostolic Revival. (d) As to the method—that the Word of God may be preached in demonstration of the Spirit and of power.” Prediger Edel commenced by dealing with certain questions that had been put to him. The first had reference to the edification of the

(Sunderland Convention: a Synopsis of the Meetings and Addresses—continued.)

body of Christ. The second was the question whether all believers are to be translated. Another had relation to the control of gifts.

Dr. Florence Murcutt spoke about work among her own people—the Jews.

Mrs. Ramsey (Christian and Missionary Alliance, Berar, India) gave her personal testimony.

Mrs. Crisp, after some preliminary remarks on the training of the P.M.U. Missionary candidates, gave a Bible reading on the book of Joel. It shows, firstly, a great need: lack of fruit (i., 4); lack of power (verse 7); lack of prayer (verses 13, 14); lack of joy (verse 16, also verse 12). The book next shows a perfect remedy (Joel ii., 12, 13, 23). The Baptism of the Holy Ghost makes the presence of the Lord Jesus Christ real (iii., 17). Then follows fruitfulness (v., 18). The Holy Spirit does not *give* us the things of Christ; He *shows* us what we possess (John xvi., 13).

Pastor Paul gave the closing message as to the coming Apostolic Revival. Two verses were sung of “God be with you till we meet again.”

Many were prayed with in the Hall, in the Prayer Rooms, and in the Vicarage. Each day there were healings of the sick, Baptisms with the signs, saving of sinners, restoration of backsliders. The Revival Fire was carried to villages and towns round about, and much blessing followed.

**ADDRESSES AT THE
SUNDERLAND CONVENTION.**

**PASTOR PAUL.—Friday Evening, 9th
May.**

**THE SECRET OF POWER IN
PRAYER.**

I felt to-night that I needed a message for my own heart. When Pastor Boddy read John xiv., 12-14, I saw that I had a message here. It is in the three words: “IN MY NAME.” These three words will give a wonderful message to our hearts.

If we are baptised in water, we are baptised according to the Scriptures into the Name of Jesus. What is the meaning of this? The expression is used of the Lord Jesus and His bride. Every member of the Church is baptised into *His* Name. The *whole Church* has lost her own name. She *has* no name; her name is Jesus. The bride has lost herself, and the name of her husband is *her* name. She loses herself, and is baptised, lost *in Him*. Enter, then, into His Name. He is the **ONLY ONE**. We live for Him; we have our all in Him. It is sweet for a woman, if she is married to a husband, to be called Mrs.—; not

the name of her father, but the name of her husband. She is “baptised” into his name. When God made man and woman He said, “They shall be one flesh.” If we are baptised into the Name of Jesus, we shall say, each one of us, “No longer I, but Christ; no more mine own will, but the will of my Lord.”

The passage we are considering is a wonderful one. It speaks of prayer in the Name of Jesus. This does not mean merely the use of the Name of Jesus in our prayer. Some, by using these words—“in the Name of Jesus”—imagine that they are praying in the Name of Jesus. Do you think that? I say *No*. We must first realise the baptism into the Name of Jesus. Read 1 Cor. vi., 15: “Your bodies are the members of Christ.” Verse 17: “He that is joined unto the Lord is *one spirit*.” Wonderful prayer! Every real prayer in the Spirit will be a prayer in the Name of Jesus. We cannot pray in the Name of Jesus if we are not joined in this way. Sometimes we meet with a husband and wife who have lived together till they even think alike. They are “one spirit,” and their hearts are flowing together; one thought, one heart. We need this wonderful union with Christ. He says, “Know,” and in my heart is the echo: “Yes, I *know*.” He says, “Do this, and that,” and it is echoed in my heart. Have you entered into this wonderful union with Christ? All, perhaps, are baptised in water—are you all baptised *into the Name of Jesus*? These are the true Pentecostal people—baptised by the Holy Ghost into the Name of Jesus.

“Wisdom, righteousness, and power;
Holiness for evermore;
My redemption, full and sure—
He is all I need.”

Ask a young bride, “Are you willing to go with this young man *everywhere*?” She replies, “*He is all I need.*”

His Name will be a wonderful power. We have our life in Him, and He is our life. All our thoughts will go out to Him. He Himself will stir up our hearts in prayer, “the Spirit itself making intercession for us” (Rom. viii., 26). We must learn to discern between prayer and prayer. We must see that Jesus needs us for the works He is going to do—the “*greater works*.” He needs you and me. He will use us. In His Name will we cast out devils; in His Name will we speak with new tongues; in His Name will we lay

hands on the sick, and they shall recover. We may pray here in Sunderland, and the answer is given in America. Oh, that we might understand this wonderful union with Him, and become one spirit with Him.

PREDIGER EDEL (Brieg, Silesia).—
Saturday, 10th May (Morning).

"PAY THAT THOU OWEST."

I feel this morning as though I should "put off my shoes," for I am standing on holy ground. Pastor Paul was speaking on Rom. viii., 26: "We know not what we should pray for as we ought"; we need the Holy Spirit to make intercession for us. If we do not know how to pray, how shall we know what to say?

What is the purpose of the Holy Spirit? The Conference is for the edification of the whole Church and Kingdom of God. There will be much speaking and much working. The question is—how much of it the Master of the building may use?

Rom. viii., 12: "We are debtors." Whose debtors are we? Paul does not give a real answer in this place. Read verses 19, 20, 21, 22. He is speaking of the great sufferings of the whole creation, all lying, so to speak, in travail for birth. Read also verse 23, and we see the same thing is said about *us*.

We are living in a restless time—in political, social, and religious things. As in the first chapter of the Bible, there is a great chaos. Thus we are debtors; only by the children of God can come order in this disorder. In Gen. i., 2, we read that the Holy Ghost was *over* the waters. It is similar to-day. Only the Spirit of God is able to bring forth a real order in these problems to-day. It is not our sermons; not our plans and programmes, we may add; not our ideas about missionary work in the world—"not by might nor by power, but by My Spirit." We cannot pay our debt concerning the world, except by respecting fully the Holy Ghost. The whole creation is subject, because man is fallen by sin; the whole creation cannot be lifted up, but by our obedience to the Holy Spirit. Our spirit hinders this more than the spirit of the world, and that is not decided by our own spirit. In prayer, in working, in prophesying, the Holy Spirit will have *His* way. *He* will create a paradise out of the chaos of to-

day, and a wonderful city will be built up in this paradise. To-day we may dwell in this city, "made to sit together in heavenly places." It is important that we may dwell there, not in ourselves, not in our good ideas, not in that we understand one another, from whatever country. This is a real Pentecostal people—not united in a special idea or conviction; in the same views about "gifts," or the "latter rain," but united in the Spirit of Christ. He has brought forth all these things. Let us be united in the Centre. All questions are then solved in a very simple way.

Thus we shall pay our debts—our debts one to another; to the congregation we belong to; to the whole Church of God; and, finally, to the whole creation. Read verse 20—the creature is made subject to many things, not of its own will, but by the debt of man—but *in hope*. What is the creation hoping for? That man may come back again from the flesh unto the Spirit by the power of the Holy Ghost, and the whole creation shall experience salvation. Such children of God as are not under the discipline of the Holy Ghost are not able to go on to this. If we are not subject to the Holy Ghost, we are resisting the Holy Ghost. It is not the words of the Holy Ghost as I may understand them, but as the Holy Ghost is revealing them to the whole Body. He is the enemy of any divisions, uniting all who are washed in the Blood. The whole creation is waiting for that (verse 19). It is my deep prayer that this Convention may bring us to this goal more and more.

PREDIGER VIETHEER (Reval)—

THE WAY OF THE CROSS.

After giving greeting from Russia:—

Our Brother Edel has spoken of the paradise to be created out of the chaos we live in. How may this paradise be brought forth—born out of chaos? Jesus will bring forth the counsel of the Father to victory. Beloved, how was the world redeemed? We would not be redeemed if God had only *thought* about our redemption. Paradise will not be brought forth if we utter our best ideas about it, if we know God's will, if we have all in *theory*; but if God could not take a man who would be used, Jesus was the instrument of the Father for us. It is the same now. See Rom. viii., 17: "If so be that we

(Sunderland Convention: Address by Prelinger
Vletheer—continued.)

suffer with Him, that we may be also glorified together." If Jesus had not suffered for us, there would be no paradise for us. For ourselves there will be no paradise if we do not suffer with Him. Read Heb. xii., 1-3 [He came from heaven, fought the good fight of faith here, and is therefore made to sit in glory]: "We are compassed about with a great cloud of witnesses" (v 1). Paul speaks about such witnesses in chapter xi. Therefore we should put away sin; sin will hinder us. We are unable to get forward if there is sin in the life; it must be done away. It makes us unable to work. If the Holy Ghost comes upon us, and love is shed abroad in our hearts, God will use us. How? In the same way that Jesus did. Jesus took the Cross. Are we Cross-Christians? Only in this way will there be a real Pentecostal Movement. If we become Cross-men, *living* the Cross, despising all the glory of the world, seeking no life here on earth, a real Pentecostal Movement will come, as in the beginning, in all them that take the Cross—not only speaking about the Cross, but living in the Cross of Christ. Are we ready? Then Pentecost will come for us personally; all bitter about us will become sweet, and the glory of God will be revealed in the Church. Let us run in the race that is set for us, looking unto Jesus (verse 1). We have the same in verse 3. Think of Jesus—His brethren did not believe in Him. The Pharisees were against Him, and the world was against Him. Who was with Him? He was quite alone. He had to endure gainsaying.

Read Matt. xxvi., 7. He was then on the way to the Cross. He was anointed. He was unable to go unless anointed. A Christian not anointed would be unable to go the way of the Cross. He would go the way of the flesh; he would choose such a way as is agreeable for him. If difficulties come, we must choose that way, and be willing to go, or paradise will not be brought forth. People choose the way that is agreeable for them. Jesus was anointed. Mary anointed Him with a wonderful anointing.

Verse 21: "One of you shall betray Me." Beloved—that is the way to the Cross. If we will become Cross-men, it will come to pass that we shall be betrayed. We shall go through the same as Jesus

Christ. But when Pentecost came Judas was *not there*. The glory of God cannot come down in a meeting if the spirits are not separated. Judas was taken away when Pentecost came. Many want the power of God in the meeting, but they are not prepared to be separated. If we choose the Cross, Judas will betray us. That is good; it is the way of the Cross. The Lord will reveal . . . and all the children of God will see it. Judas was not prepared for Pentecost, and was taken away.

When Jesus prayed, He found the disciples sleeping (verse 43). There are good Christians in a manner, but they are blind to the wonderful purpose of God that they prevail in prayer. They cannot travail like Paul. They are weak, and cannot pray. They like an agreeable life. They are unable to pray in the Spirit. Jesus prayed in Gethsemane. He brought Pentecost by wrestling in prayer. For many, such prayer is a mystery. They do not understand wrestling. They are living in sin. They are not Cross-men. The Kingdom of God is not pressing on them. They are living for themselves, for some thing, for a movement—it may be for the Pentecostal Movement, and *yet* they are not in the sanctuary, perhaps. They understand not such wrestling. The disciples sleeping; Jesus praying. He wanted to go to the Cross. He prayed for power. Verse 55: He was treated as a robber. Read Rom. viii., 36. We shall be treated as sheep for slaughter. [But we do not yet possess the true power.] Oftentimes we are great men; very respectable; "very good Pentecostal men"; "We understand these things." Sometimes we wish to be great men, not sheep for the slaughter. When Pentecost comes, it will come if we become sheep first. Are we ready for that?

When Jesus was accused He did not answer. Thus we may no more speak for ourselves, even in an indirect way, if we are accused and evil spoken of. But when Jesus was asked, "Art Thou the Son of God?"—Yes, "Thou hast said."

We need to be His witnesses. We do not come to the Cross because we are silent when we should speak, and speak when we should be silent. Paul said to the Ephesians: "I am pure from the blood of all men." He spoke when it was time. This is the way of the Cross.

Only one thought more. The crown of thorns was pressed on His brow. He was nailed on the Cross. "It is finished." And there is a paradise for you and me. When He cried out, "It is finished," Pentecost was brought forth for you and me. Praise God! Jesus only can bring me Pentecost. No great man; no Pentecostal Movement; Jesus only—Jesus only. And when He gave up His Spirit, the *earth* was quiet. When the real Pentecostal Movement begins people will be saved. [It is not so important that the world should be saved as that the Word should be exalted.] If we are not saving souls, we cannot say we have received the Spirit of God. Paul laboured every way, that he might gain some. The love of God was in his heart.

Refreshing will be there. Oh, that we may love all the Cross! No Cross, no Paradise. The Cross must be realised in our lives. Do you fear any way? Then you will not see the real glory here below. Paul could say to the Hebrews, "Ye took joyfully the spoiling of your goods."

Look on Jesus, who has endured much more gainsaying. He overcame, and we overcome, by going the way of the Cross, living the Cross, *well-pleased* with the Cross, as Paul was. Praise Jesus!

MRS. BODDY.—Saturday Morning, May 10th.

CHRIST REVEALED IN US.

Phil. i., 21. "For me to live is Christ, and to die is gain." Paul was striving to find God. His whole soul was after God. But he could never find Him except through Jesus Christ. He had to have a revelation. What was this revelation? Gal. i., 16: "TO REVEAL CHRIST IN ME." He was striving to find something outside, while what he was striving for was *within*, and he did not recognise it. "To me to live is Christ." That's all—that's all. We are afraid we are going to get away from the simplicity in Christ. In the past year He has been taking us all through the fire and making us more simple—more like little children. We are so dependent on Him. To me to live is Christ—just to live is Christ.

Heb. v., 8: Christ—God as well as man—"learned obedience by the things which He suffered," or "submitted to." The Crucifixion was of His own will: to be subject to the will of God. There are only two wills. There is the "I will" of Satan and the world, and the "I will" of

Christ. That is when we are going to get victory.

To live is Christ; to die is gain. "If one died for all, then were all dead" (2 Cor. v., 14). This is the deadness, or stillness, of Christ. The spirit to go; hands fastened; feet fastened; head crowned with thorns—*helpless*.

God's sovereignty must prevail. There is *nothing* that is not in God's mind for you and me. He is reigning and ruling. We have to acknowledge that. The Christ-life in us can submit. *We* cannot.

The world wants to see purity—the love of Christ in us; life in us. There is no effort. It is as spontaneous a life as that of the birds. There is no effort in the carnal life, it is absolutely natural. God wants us to be supernaturally natural. We must be child-like (not childish). You can't get hold of Christ. Let Christ get hold of you. Sin, disease, the Devil—all were settled on the Cross. If any have proved it, I have. God wants us to be free—free as the lilies; a life of purity; a *spontaneous* life. If God is in you, He will make you do what He wants you to do. It is not waiting to get into a certain condition of mind. No, "Christ *is* in you, unless ye be reprobates"—with God's grace, love, power. Hallelujah!

You want the Baptism? Put yourselves into Christ, and the Holy Ghost is sure to come. God looks at Christ, not at you at all. Keep looking at Christ all the time, seated at the right hand of God.

When David was cursed by Shimei (2 Sam. xvi., 10), it was with the Lord's permission. You will find out whether you are dead or not when anything comes against you, by seeing if there is any movement. Every breath I breathe is Christ. What a wonderful thing! To me to live *is* Christ, and to die *is* gain. Hallelujah! Let Him do anything with you. It was in 1904, at an early morning tent meeting, that I felt the presence of God as never before. I was frightened. He is so awful in holiness. God is awful, holy, terrible in His purity. Awful is the presence of God. All flesh will wither at the presence of Him. The holiness of God will do it. It is the presence of God that will do it; but it will be done. The eyes of God are bending o'er us, searching us through and through. He wants eyes to see through, hands to work through, feet to walk through, to help others.

(Sunderland Convention: Address by Mrs. Boddy—
continued.)

It is a revelation that the Holy Ghost gives, that Christ is in you. It is Christ's death, not your death; Christ's life, not your life; Christ's actions, not your actions. It is Christ, Christ, Christ, Christ—"all the way 'long it is Jesus." You want more of God? God wants more of you. It has taken two years to bring me to nothing; to get rid of one's own thoughts of what should be done; of care what people think; of one's own thoughts about holiness. He wants you to see Him more, and the absolute completeness of redemption. Some people make such a business of yielding!

MISS PATRICK.—Saturday, 10th May, 1913.

WORK IN RUSSIA.

The Lord is not bound; He can use anyone of us if we really give ourselves up to Him and just do His will. He will lead us. He has led me often quite blindfold. I had no idea what He would give me to do, but I can tell you He has never failed me, and will never fail you. I have been in dark places, and I know a little of the Cross; but I thank Him, for He says if we don't take up our cross and follow Him we cannot be His disciples. We want to be His disciples—not merely just saved by His Cross, but we want to learn from Him, and I am just a learner, and oh, dear friends, I thank Him for His goodness to me. I have proved that not one good thing has failed of all that the Lord has promised, and if you trust Him He will lead you. I don't know what will come, but I don't trouble. He sent me two years to work in Russia, and has held the door open. I went through St. Petersburg first with a sister, and we were two nights and a day without stopping before we reached our destination. I did not know a creature; but the Lord has really blessed me. He is a wonderful God! The people are German descendants, and the language shows that the times have changed but the hearts are the same, and they are just hungering for God. They have not the privileges we have here. They don't know a great deal, but I do think that in many things they are true to what they do know; and we must all be true and then the Lord will lead us. He says He takes the weak things. He does not want wisdom or strength. He wants empty vessels—instruments that are given up to Him. It is so glorious to be used of Him; and His is the Way, the Power, the Wisdom. He *thinks*, and we have just simply to rest in the Lord. There are many things we have to go through, but the Lord more than supplies all our needs. He supplies the love, the rest, the joy, and the wisdom that we need for the different work, and we have no anxiety when we cast all our care upon Him. He never fails us, and the Lord will give open doors. I know that He is going to do great wonders over the whole world. He is coming soon.

Oh, thank God, we have dear brethren and

sisters in Russia who have been baptised in the Holy Spirit, and He says to them just as to you that we all have to be ready, and I hope this Conference will be a great uplifting that we may all help on the good work. He said: "Pray ye therefore the Lord of the harvest that He will send forth labourers into the harvest," and He chooses whom He will. I love these dear Russians. Of course they are very uninstructed about Pentecost, and the enemy has been very busy. When I went there I felt that the great need of the people was holiness, that they should give their hearts to the Lord and be separate from the sins which have crept into their lives, and of course that brought a great trouble; a great many misunderstood and many bitterly opposed. I did not speak about Pentecost. Someone went and spoke to a brother who was working in Libau, and found that he was in the Pentecostal Movement, and then they came with books that were lent by pious people and put the whole thing as being from Satan and from hell, and they were all afraid; and then a dear brother said: "I wish you would hold a meeting and give the people some instruction on this point"; but I did not feel it was the way of the Lord, although I did begin to give Pentecostal literature to people whom I knew were in earnest about it, and the Lord has really wonderfully held His hand over the whole work. Many are seeking and some have been baptised, and I know He is going to do a great work in Russia, and I want you to pray for us that we may have strength to look to the Lord, right away from all human and all Satanic influence. It is His work, and if we will only keep under His power and leading all will be right.

We have in our meetings sometimes men from the Greek Church in their robes. They come to listen; and sometimes we have officers. One officer is appointed to come to all the meetings and judge if there is anything spoken against the Government. We have permission for our meetings, and the Lord is working, and we leave it all in His hands. I have come to this Conference. I was very much blessed here in 1909. It is a long journey, and it was impossible to leave the work last year. I waited till a brother came out to me, and now the dear Lord has sent me a sister who is full of the power of the Holy Ghost. We have large meetings for young people. This sister began them, and the hall is filled every Sunday evening at seven o'clock, and many have given their hearts to the Lord. I rejoice that the Lord is bringing out a people for Himself. The thing cannot die, because His Life is in it, and it is all the same to the Lord if He takes one instrument or another. He has a great work for all. "Except a corn of wheat fall into the ground and die it abideth alone, but if it die it shall bring forth much fruit."

PASTOR PAUL.—Saturday, May 10th, 1913.

"CHRIST AND HIS CHURCH."

Beloved, in these days I should say that the whole subject is "Christ and His Church." The Anti-Christ is coming to fight the Church of Christ. Yes, beloved, we should have tears over this matter. The Church does not understand that

Christ will prepare His Bride for His coming. Oh, God grant that we may see this subject clear before our eyes. “Christ and His Church.” Please read Eph. v., latter part of verse 25: “Christ also loved the Church and gave Himself for it, that He might sanctify and cleanse it with the washing of water by the Word, that He might present it to Himself a glorious Church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.” I was so thankful for the message we heard this morning from our dear Mrs. Boddy. I think we all felt that she gave us the experience the Lord had given to her, and I believe we all felt that by this message the Lord would speak to every one of us to ask us if we are willing to go the way the Lord has for us. That is the great question for the Church and for every believer, and, beloved, in what way may the Church understand her Master? Only in this way: if every member of the Church will awake to the great truths—this wonderful truth to understand Him.

I think that God has given us this Pentecostal outpouring that we may learn to understand our Master. I am so sorry to say that I often find Christians going on in their own ways and their own thoughts, but they do not stand before this view we have here in the written Word: “Christ loved the Church, and gave Himself for it, that He might sanctify it.”

We hear very much in these days about sanctification. What does it mean? “Christ gave Himself.” Sanctification means to give ourselves. Yes, we hear much about the coming of the Lord, but most believers perhaps do not see that there are two lines. The one line is “That He might sanctify it, having cleansed it by the washing of water by the Word, that He might present it to Himself a glorious Church, not having spot, or wrinkle, or any such thing, but that it should be holy and without blemish.” Beloved, that is the one line, and I say the Lord Jesus cannot come until the Holy Ghost has revealed to the Church this wonderful truth. I don’t believe that Jesus has changed His thoughts. Do you think so? No.

When Adam first received his wife, then his wife was flesh from his own flesh and bone from his own bone, and he could say, “Yes, that is my wife,” and, beloved, I could say also, “Christ and His Bride,”

and so you see the other line that Christ will come. The other line is depending upon this line, and, beloved, we must see in this Pentecostal outpouring the end of our life stretched out—for what purpose? For sanctification. That is the first line—“Christ loved the Church, and gave Himself for it, that He might sanctify it.”

This morning it was spoken about paradise, and it was said that the Lord is bringing forth out of the curse a paradise. In what way is our Lord bringing paradise? I think in this way: He takes a little flock, and this little flock is the Church. He takes all those whom He may reach by His Holy Spirit, and He will sanctify them.

I often think about the likeness of our beloved Saviour. He is speaking about a woman preparing meal. She puts a little leaven into the meal, and then she will bring this leaven through the whole meal until the whole meal may be leavened. What is this leaven? I think this little leaven is the Church, and leaven must be leavened. And what is that? Leaven is a living thing. Leaven is a thing with power in it. There is a wonderful power, and this power may bring a wonderful movement into the whole meal.

I would say the Pentecostal Movement is a leavened movement. Now that is the question: if our dear Lord is able to bring this power, this wonderful power, into the whole leaven, in what way will this power come? There is only one way. We saw this morning the Cross, and we see it always. You have it here in three words: “Christ gave Himself.” You see the Cross, and, beloved, the Church must understand Christ, and the Church must understand the Cross, and the Church must understand sanctification. I believe in a full sanctification; and what is a full sanctification? It is such a sanctification that we give ourselves fully. Oh, what is love? You see we have here what is love. “Christ loved the Church and gave Himself.” That is love. When the Holy Ghost comes we have the days of Pentecost. Beloved, we should experience all that the love of God has poured out. Love is sanctification, and there is no sanctification without love. You may dream of sanctification and you have no love; you may have visions about sanctification and you may have no love. Sanctification is love. John Wesley was quite right when he put sanctification in one word, and that word was “Love”; and we must under-

(Sunderland Convention: Address by Pastor Paul—
continued.)

stand Him who was the revealed love of God. You are standing before these words, “Christ gave Himself,” and now what will you do? I believe if our dear Mrs. Boddy was present just now and I should ask her, “What do you say? What has been your way?” I think she would say, “It is the way of my God; it is the wonderful way of sanctification.”

It is wonderful when He can bring us into such a place where He alone is speaking to us and where we understand Him, and where we are able to adore Him because all self has gone. The Church is not able to understand Christ as long as she is oppressed by self-consciousness and by self-righteousness. It is the same with each one of us; we are not able to understand our Master for such reasons. You should pray that you may understand Him fully. You should pray that you may understand what full sanctification means. I heard to-day—as far as I remember—someone was praying that this Convention should become the most wonderful one we have had in Sunderland, and this is my prayer too; and beloved, I think the Lord is going to fulfil that. He is able to fulfil it; and if we understand what love is and that we have to give ourselves, He will go on and will reveal Himself in such a wonderful degree that we all will adore Him, and we will say: “Yes, Lord, now I am ready.” Oh, what a wonderful thing if a company of believers could say with all their hearts, “We are ready.” Hallelujah! When will we be ready? Here it is said: “That He might present it to Himself a glorious Church, not having spot, or wrinkle, or any such thing, but that it should be holy and without blemish.”

I remember quite well, years ago, in Germany we had wonderful meetings, and a brother who was there spoke about these words in Ephesians. He spoke about this wonderful truth that “Christ will present the Church to Himself a glorious Church, not having spot, or wrinkle, or any such thing,” and then he said, “It is not only that we may be freed from spots, we may be freed also from wrinkles.” Now it is written so in the Bible, but when this dear brother said it I was sitting on my chair, and I said, “Yes, is it possible?” He said “Yes,” and I believed. You see there is a difference between being freed from spot and being freed from wrinkle. You have here the

washing of water. You may wash your face with water; you may take away all the dirt, but can you remove the wrinkles?

Here is a wonderful work of Grace. Christ is bringing about a wonderful salvation, a wonderful sanctification, and we see sanctification goes deep, and sanctification must go deep. It is my prayer all the day that the Lord Jesus should grant us a meeting really with Himself, and that we may see Him in such a way, beloved, that perhaps you will be so stricken down on your face because of your wrinkles, and you will say “Lord, I am willing that Thou may’st burn up the dross or whatever Thou wilt do, but loose me from my wrinkles.” Oh, that the Holy Ghost may come down in such power that the whole Church of God may fall on their faces and that everyone may say, “I need it! I need it!” I cannot say exactly what moment, but there was a time in Germany when it was the will of God to set me free from every spot and from every wrinkle, and that day I said to the Lord, “Yes, Lord, it may cost what it will, but set me free, and I will go on.” And then, beloved, it is a wonderful thing—the Lord will meet each one of us if we are upright in our heart, and if we are longing for a whole salvation the Lord has for us, and this shall be the result:—“It shall be holy, and without blemish.” Without blemish. When our Lord had created the world He saw all He had made—“God saw everything that He had made, and behold it was very good.” Very good? And that is the result of the wonderful new creation made in Christ Jesus. The day must come when the Church shall stand before Him “without blemish.” May Jesus give us a full sanctification.

**PREDIGER GEYER.—Saturday, 10th
May.***

FIRST EMPTY, THEN FILLED.

I can only underline the truths which our brother has just expressed. There is so little real faith in the congregation, and for that reason so little real experience with God. God is in the midst of His

* Our beloved German brethren ministered to us helpfully concerning the blessed truths of faith and obedience. We hope to give most of their addresses. It is very interesting now to read from the German Pentecostal Paper—“*Pfingstgrüße*,” or “Pentecostal Greetings”—the impressions of some of our visitors from the “Fatherland.” A brother at Brieg has sought to translate the articles into English. In the next issue of “Confidence” we shall hope to look at Sunderland Convention through German eyes.

children, and happy are they and blessed are they that count on it. God is in our midst this evening. The Pool of Bethesda was a wonderful thing. An angel came from heaven and moved the waters, and whosoever stepped in first was healed, and yet one man remained ill 38 years at this very Pool. I believe that the chances of the believers are more wonderful than the Pool of Bethesda—not an angel from heaven descends, but God Himself, and offers to us the Gospel of Jesus Christ, and blessed are they that take hold; but why don't we take hold?

And now I must come to the point which Pastor Paul has emphasised,—we are not all poor in spirit. Oh, it is a wonderful thing—this being poor in spirit. A dear brother was very much concerned, and said to the other believers: “Pray for me that I may be poor in spirit at all times, then at all times the kingdom of Jesus is mine, for they live out of the fulness of God.” This seems like a contradiction for the reason but not for the heart. Oh, if Calvary is transfigured before us through the Holy Ghost, then we can see that there are no contradictions in these truths. Calvary is a mystery to many, and that is a great loss to us. On the Cross Jesus was the weakest, on the Cross Jesus was the poorest—everything was taken from Him; His garments were divided by lot and His life melted away as it were, He poured out His life, and though Jesus was weakest on the Cross He triumphed on the Cross. The apparent defeat of the Lamb was the victory of the Lamb. Out of the weakness of the Lamb we receive our power, Hallelujah! If we have really become poor in spirit, we are in the kingdom of God. Christ calls those of His disciples blessed in whom this has really come to pass. It is very important that God can call us blessed, not that others call us blessed. Others may call us blessed and yet we may be very poor—not that we speak of ourselves as being blessed, no! we would that the Holy Spirit would say “Blessed are ye”—that Jesus would call us blessed. No one will call us blessed or exalt us when we are poor, when we are broken, no one will say that we are blessed when we are in the difficulties of life. We are pitied. We say, “Oh, but she is having a hard time of it,” and just in these very circumstances God wants to bless us—if we understand how to believe it, then these difficulties can be turned into glory. If you will become poor and let go of everything, then you

will really become poor and the Cross will become poor, and the Cross will become helpless, and on the Cross the fulness flows to us out of the wounds of Jesus.

What is the result of real spiritual poverty? It says here the Kingdom of God is theirs! What does the Apostle Paul say in 2 Cor. vi., 10: “As sorrowful, yet alway rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things.” The Apostle Peter was also such a man. As the disciples came to the gate of the Temple and they were asked for alms by a beggar, they did not even have enough money, and Peter said: “Silver and gold have I none, but such as I have give I unto thee.” There they showed their poverty—not only their spiritual poverty, but their material poverty—and there God stepped in: “Such as I have give I unto thee. In the Name of Jesus Christ of Nazareth, rise up and walk.” I wish we were poor people like this, then many would become rich through us, and I wish we were such sorrowful people: “Blessed are they that mourn, for they shall be comforted.” I believe the Apostle Paul could comfort more than the others, because he had need of comfort more than others; he was always in difficulties, and he knew what it was to have the God of all comfort. He was misunderstood, but God understood him. God strengthened him, and he could strengthen others. Many may have pitied him, but he could help many into life.

Oh, my dear ones, we should become an overflowing people, but then we must first become really empty. The more we are emptied of self the more God can fill us, and He will fill us. Where there is a vacuum the air presses in, and where there is a vacuum the water rushes in. If you throw an empty bottle into the ocean it will soon be full of the ocean—the bottle in the ocean and the ocean in the bottle—or, in other words, “we in Christ and He in us.” The Holy Spirit will come into our lives if we really open up to Him, and we shall open up when we have discovered our emptiness, when we have seen our need.

I would like to close with an example:—In Germany there was a very practical man. He had to lead a meeting, and the people to whom he spoke were very forgetful, and he wished that that which he had to say would not be forgotten. Consequently he tried to make an experiment. He put a jug into a basin,

(Sunderland Convention: Address by Pred. Geyer—
continued.)

then he had someone bring him a pail of water. Then he said, "This jug is empty; I want to fill it"; and so he filled the jug and then the jug flowed over. Soon the basin was filled, but he had them bring some more water, and he kept on pouring the water until even the basin overflowed, and then the water flowed on to the floor. The people said: "That is enough, it is running over"; and the man said, "Yes, that is what I want it to do."

It is only an illustration, but it will show that we should all be "overflowing" Christians. We must overflow, and first of all into the surroundings in which God has placed us; and as the jug flowed over and first filled the basin, so we should flow over and first fill with the glory of God the home, the neighbourhood. Many people say concerning their surroundings that it is like a wilderness. Why? Because they are not a spring well in the wilderness. There is a spring—an oasis—and there we find refreshment. Oh, beloved, we should all drink so freely at this Fountain that it will become in us a spring—not only a *step* of faith, but a *life* of faith, and we shall overflow and the people in our surroundings shall be blessed. It does not depend upon the size of the jug, nor how pretty the jug is, if only it is filled by God and flows over. The thirsty man does not ask if it is a cut glass tumbler, he takes the first vessel he can find to drink out of; and so God will use every one of us who really yields to Him for the filling. Oh! that He may make us so poor, so hungry and thirsty, that we may never have enough. The more we have the more we want. Even if I have been fully satisfied, after a few hours I am hungry again, and that is a sign that I am well; and so it is spiritually; and even if I should be blessed very much this evening, to-morrow I shall be more thirsty, and to-morrow I can become blessed still more. The Spring of God is the fulness of God. Hallelujah!

PENTECOSTAL ITEMS.

THE LONDON MEETINGS.—Mr. Cecil Polhill has arranged to hold his meetings now at the Kingsway Hall on Fridays—afternoon and evening—(instead of at Tudor Street and Sion College).

* * *

SUNDERLAND MEETINGS.—Thursdays, 7-30, in the Parish Hall; Saturdays and Mondays at 7-30, in the Vestry behind All Saints' Church, Fulwell Road.

Bro. A. H. Post writes of the progress of the Pentecostal Movement in Egypt. His address is: Apostolic Faith Mission, Rue Ragheb Pacha, Alexandria, Egypt. He writes that there are seven centres of Pentecostal work in Egypt.

Pentecostal Missionary Union.

At the Missionary Meeting at the Sunderland Convention Mr. and Mrs. Taylor sang and spoke. They are to leave soon for Nagasaki, Japan, as P. M. U. Missionaries. Bro. W. J. Taylor sang to us "Beautiful Japan," written some years ago by our honoured friend, Rev. A. B. Simpson, of the Christian and Missionary Alliance (U.S.A.)

"BEAUTIFUL JAPAN!"

Off the coast of Asia, 'mid the mighty ocean,
Lies an island kingdom, strangely fair and bright;
Ere the rising sunbeams touch the Asian highlands
All her isles are glowing in the morning light;
First to catch the radiance of a brighter sunrise,
Islands of the morning—beautiful Japan!

Chorus—

Beautiful Japan, beautiful Japan!
Islands of the morning, beautiful Japan!
Beautiful Japan, beautiful Japan!
None but Christ can save thee, beautiful
Japan!

Like a youthful giant she is leaping onward,
Gath'ring up the spoils of ev'ry age and clime;
She has caught the vision of a grander future,
And would fain outstrip the very march of time;
What she needs is Jesus and His Holy Spirit—
Only Christ can save thee, beautiful Japan.

Land of wondrous beauty! what a charm there
lingers

Over ev'ry landscape, ev'ry flow'r and tree;
But a brighter glory waits to burst upon thee
Than thy cloud-capp'd mountains or thy inland
sea:

Wake to meet the dawning of a heav'nly sunrise;
Rise to hail the glory shining down on thee!

At the gates of Asia, foremost of the nations,
God hath set His people in His wondrous plan;
China's teeming myriads, and Corea's millions
Wait for her to lead them to the Son of Man:
Rise to meet thy mission, haste to claim thy calling;
Hail His coming kingdom, beautiful Japan!

* * *

Miss Jane V. Boddy (who hopes to go out to China in about two years) made the following earnest appeal:—

I want you, as you have heard about these countries that need our precious Saviour, to think of China. The burden of China is on my heart. I long for China. 350 millions in China. The sob goes up from those millions who have never heard the Gospel:—"Come over and help us." They are longing for the Gospel, and people won't help them. Our precious Lord Himself, as a last message—a message to enforce what He meant, said, "Go ye into all the world and preach the Gospel to every creature." It was His last command, and He said, "Ye also shall bear witness." What a privilege! What a glorious privilege to bear witness for our precious Saviour. What has He done for us? Cannot we go and tell those who have never heard of Him?

The sob from China seems to reach my heart; I feel those millions give a mighty sob.—"The wail crosses the sea, wailing, wailing unto thee." There has never been a time in the history of the world that China has called out for help in the way she is doing to-day. They are crying for the Gospel, and nothing but the Gospel will touch them. Shall we not give them Christ the Holy One of Israel? He is worthy,—the Bleeding Lamb! His heart is bleeding even at this moment for the millions in China. Will you hear that sob? Will you open your ears and listen? Let the Saviour impress that sob on your heart. Is there a young woman, is there a young man, who has not decided their course of life and will give themselves up to the Lord for service to-day? Give yourselves to Him. It is not a gift, it is a wonderful privilege that we are allowed to speak for the Lord. It is the greatest privilege that we could possibly have, that we can say one word for our Glorious Master! How precious He is to us, and yet at this moment as we are speaking others are going down to Hell because we are not helping them. May the Lord open our ears and our hearts. If we cannot go, let us go in spirit and pray for them.

Pray even at this moment that the Lord's Spirit may work away in China, and some dear child may be brought to the knowledge of the Saviour. Pray for those in China, and give what you can. It may only be little, but the Lord sees the willingness of our heart. He sees the longing in some heart to go to China; don't let it remain only a longing, say "Lord, I will go." "He that loveth father or mother better than Me, is not worthy of Me." We can leave all and go because of His love. He is the dearest among ten thousand. He is my Friend; He is your Friend. Will you not hear the sob? Will you not listen this afternoon? Enter into the heart of Jesus and pray.

The Lord is here to awaken a longing in some heart. Don't stifle it. Hear the sob to-day, and don't forget it. As you hear it, go down before God in agony of soul for China and other countries. China's 350,000 millions! But what are they to God? He can do all things! He is more powerful than anything. He is worthy. He can do it. (See also page 111.)

* * *

FROM MISS CLARKE.—I wish you could see the crowds of mill-hands returning from their work in the evenings here in Bombay. Close by us there are many large cotton mills where thousands of men and women, to say nothing of the children, are employed. They go to work as soon as it is light in the mornings (that is about 6 a.m.), and return home about 6.30 to 7 p.m., some even later, after a heavy day's work. They are paid mostly by the piece. I heard about five years ago, that at that time 22,000 women were employed in the mills in Bombay and near by, and of course a very much larger number of men. These people can only be really reached in the evenings, that is after 8 o'clock. The work to be done in Bombay is tremendous. There are several missions working in Bombay, but so many seem to be engaged in institutional work, and the evangelistic work among the masses is done only in a small way, considering the thousands there are to be reached. Of course it is only the mighty power of God that is of any avail. Satan's power is so great in a city like this; but the Lord is almighty. Please tell the Saints that we look to them to stand with us in Christ that His Kingdom shall be estab-

lished in the hearts of many here. Tell them to pray earnestly, persistently, and believingly that God will do a mighty work in the villages and towns in our district of Khandesh, and also in this crowded city.

* * *

There is good news of Miss White's recovery so far from the strange attack of small-pox. Miss M. A. Thomas, in her letter, writes:—"Miss White said when she was first ill that she wondered if the dear ones at home were faithfully holding the ropes for us. We do need your prayers very much." [Our Missionaries would have more prayer if they wrote more often in "Confidence" as to their daily life and trials.—ED.]

List of Contributions received during May, 1913, for P.M.U.

| | £ | s. | d. |
|--|-----|------|----|
| Receipt No. 817 (for Mr. Trevitt) ... | 5 | 0 | 0 |
| " 818 (for Bros. Corry and Clelland) ... | 0 | 10 | 0 |
| Sion College, Boxes and Collection ... | 19 | 3 | 10 |
| Receipt No. 820 ... | 0 | 10 | 0 |
| " 821 ... | 0 | 5 | 3 |
| Paisley Assembly ... | 4 | 0 | 0 |
| Per Mrs. Crisp— | | | |
| Mrs. R., Donation ... | £2 | 5 | 0 |
| For Outfits ... | 2 | 7 | 6 |
| For Work in Africa ... | 3 | 0 | 0 |
| | | 7 | 12 |
| Sunderland Convention Collection ... | 161 | 4 | 1 |
| All Saints', Sunderland—Offertory at Communion Service ... | 3 | 1 | 9 |
| Receipt No. 825 ... | 0 | 10 | 0 |
| " 826 ... | 0 | 10 | 0 |
| " 827 (for Bros. Trevitt and Williams) ... | 1 | 10 | 0 |
| " 828 ... | 1 | 0 | 0 |
| Amsterdam, per Pastor Polman | 3 | 10 | 0 |
| Choir Boys' Class, All Saints', Sunderland, per Miss J.V. Boddy, for Gospels | 0 | 10 | 0 |
| Receipt No. 831 (towards Mr. & Mrs. Taylor) ... | 15 | 0 | 0 |
| " 832 ... | 3 | 0 | 0 |
| Preston Assembly (towards Mr. P. Corry) | 12 | 10 | 0 |
| Receipt No. 835 ... | 2 | 10 | 0 |
| " 836 ... | 1 | 0 | 0 |
| " 838 ... | 1 | 0 | 0 |
| " 839 ... | 10 | 0 | 0 |
| " 841 ... | 1 | 0 | 0 |
| " 842 ... | 0 | 1 | 0 |
| " 843 (Proceeds of Scroll Painting) ... | 4 | 0 | 0 |
| " 844 ... | 0 | 5 | 0 |
| Collection, per Pastor Jeffreys ... | 2 | 1 | 7 |
| Receipt No. 845 ... | 0 | 9 | 6 |
| East Wemyss Mission ... | 10 | 0 | 0 |
| Receipt No. 847 (towards outgoing Missionaries) ... | 25 | 0 | 0 |
| " 848 ... | 5 | 0 | 0 |
| | | £301 | 14 |
| | | | 6 |

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

W. H. SANDWICH,

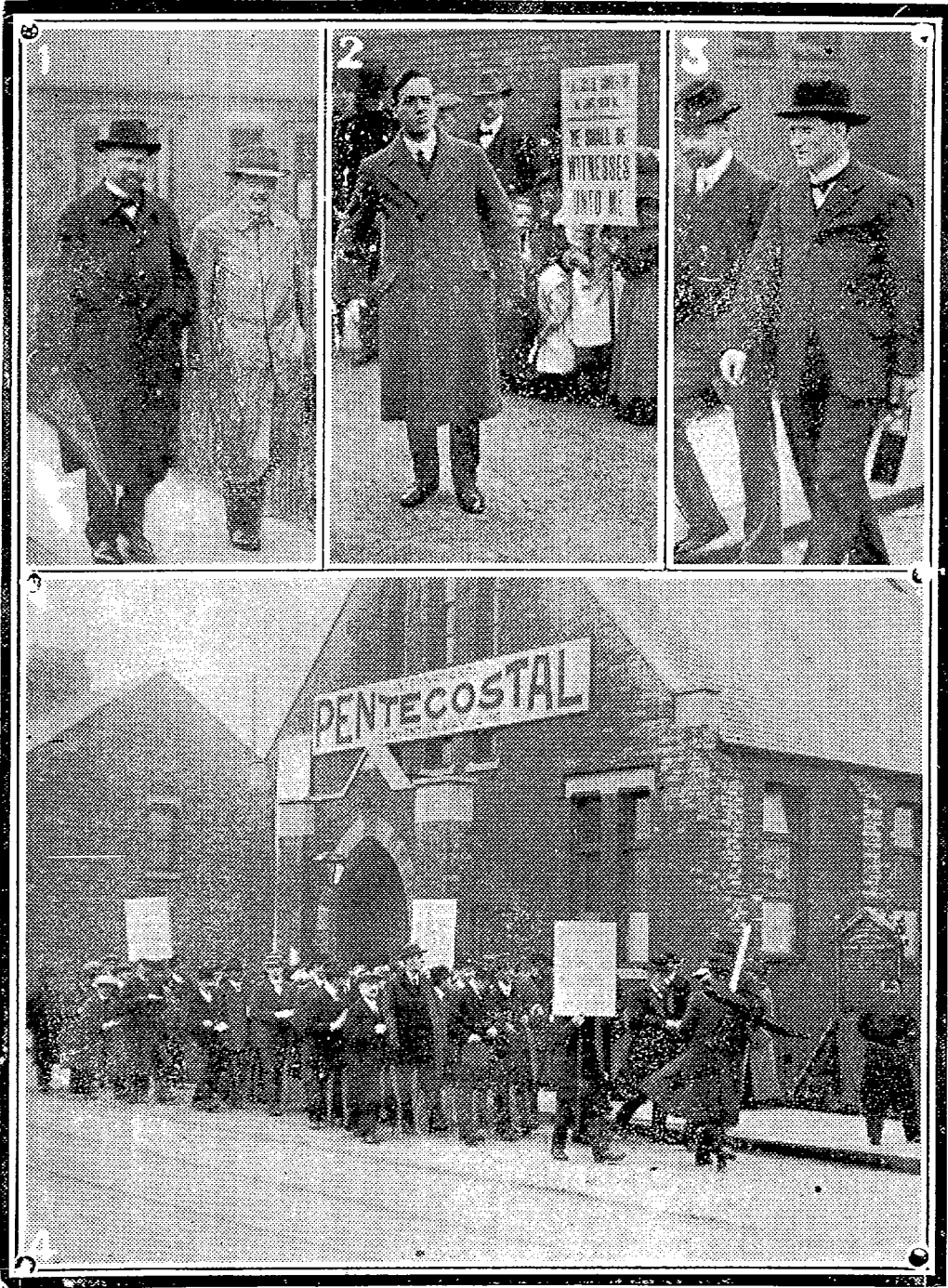
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CONVENTION SCENES.

1. Two Foreign Visitors: Prediger Edel, from Brieg, Silesia, and Brother Geyer, from Basel, Switzerland. 2. An earnest Brother at the Open-Air Meeting. 3. Brothers leaving the Meeting. 4. An Open-Air March setting off to hold a lengthy meeting at the Wheat Sheaf Corner. A crowded meeting was going on in the Hall. They had just come out, and formed up to start off singing.