

# "CONFIDENCE."

No. 7. Vol. ii.

ALL SAINTS', SUNDERLAND.

July, 1909.

TO EDITORS AND OTHERS.—Any matter in this Paper may be re-printed on condition that full acknowledgment is made thus:—"From 'Confidence,' a Free Pentecostal Paper, to be obtained from the Secretaries, 11, Park Lea Road, Sunderland."

## ACROSS THE ATLANTIC.

(Pentecostal Experiences.)

BY THE EDITOR.

### I.—ON THE OCEAN.

*"If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall Thy Hand lead me, and Thy Right Hand shall hold me."—Psalm cxxxix. 9, 10.*

The way seemed to be made very clear for me to visit some of the Pentecostal Camp Meetings and Conventions in America soon after our Congress at Sunderland was over. So the following week, having taken my passage by one of the North German Lloyd Steamers, I sailed from Southampton, on my fifth journey to America (see June "Confidence.")

On Wednesday afternoon (June 9th) we left the great white cliffs of the Isle of Wight behind us and were soon steaming at full speed into the Channel and towards France. We were out of sight of land for a while but after some time we saw high land through the summer haze and, as the afternoon ended, we passed into the vast, fortified harbour of Cherbourg, shut in by breakwaters.

Before long two "tenders" were seen in the distance. One contained some tons of mail from Italy, Germany, Spain, France, etc., for U.S.A. The bags were piled in a mountain on our deck; and then passed below. The other steam tug came round to the other side, the Band played "Hail to the Chief," and new passengers were welcomed by stewards, sailors, and officers. We left

#### THE HILLS OF FRANCE

behind about 5 p.m., and steaming past a white lighthouse we made our way swiftly out into the Atlantic, a great floating city speeding towards the setting sun.

The "Kaiser Wilhelm der Grosse" is very full, especially in the second class, where I am travelling. Four of us were to sleep in one small cabin. Then I noticed a cupboard-like cabin under the stairs with no light from outside, and asked the Chief Steward to let me go there to be alone. But he did better than that, he put me in a beautiful outside cabin all by myself, where I could read and write without interruption. I did praise the Lord for His goodness.

Then I asked the Chief Steward of the first class if he would give me permission to write in the afternoon in the first class Writing Room, where the vibration was not so excessive, and again my request was willingly granted.

I have had some interesting conversations with my neighbours at table. A German-Australian, in Europe and America for a holiday, told me of his life in a small town near Melbourne, and the lack of spirituality in the Churches. He had been visiting his aged father in Saxony, and had been saddened to find the old man an unbeliever, and with no thoughts but for saving money. An American and his wife from the Philippine Islands told me of their life there. The Philippines are very subject to tuberculosis. They don't live on sufficiently nourishing food.

Though religious liberty is proclaimed since the islands have been occupied by the U.S.A. Government, yet Protestants in the country districts have not yet always real liberty.

A lady from China told me much of the wonderful army which China is developing on European lines; cavalry mounted on Chinese horses, and men wearing uniforms of European style.

This steamer is a floating cosmopolitan city, with many godless, thoughtless people on board.

Every morning a trumpet sounds a loud call in every alley-way to awaken all sleepers. I have generally been up a couple of hours before the sounding of the trumpet-call. One is reminded of 1 Thess. iv., 16 and 1 Cor. xv., 52, when some will be awake, some asleep, and some will not hear the trump of God at all.

The daily newspaper (or magazine) which is given to all the passengers contains photographic groups, etc., taken on the voyage, and telegraphic despatches received from both sides of the Atlantic by wireless telegraphy. The centre pages are printed on board and the front picture printed from a "block" made on board ship. One can telegraph here in mid-Atlantic any hour to both sides, using half-a-dozen other great liners far out of our sight as "stations" en route.

I interviewed Capt. Pulack and asked him if he would like me to conduct a service for the second-class passengers on Sunday at 10:30. He was very glad, and said a notice should be put up. We ran into

#### A HURRICANE ON SATURDAY

afternoon and shipped heavy seas over the bows from time to time. There was a considerable depression amongst all the passengers. The huge Kaiser Wilhelm der Grosse was like a toy amidst the boiling, seething breakers. However would it fare with smaller craft? The sun struggled feebly through a rent in the dark clouds near sunset and lit up a scene of the wildest turmoil, our stem now high up in the air and then down, down, down in the seething hollow. A few passengers hung on to safe

(Across the Atlantic—continued.)

places and watched. A sailor was rather badly hurt, and passed with bleeding face.

June 13th, Sunday. The Lord gave us beautiful weather, and at 7 a.m. the band on deck played the grand old German Chorale-Hymn, "Nun Dankt" (Now thank we all our God). At 10:30 we gathered up for our service. The congregation was largely German, with one Englishman and his wife and several Americans. We sang well-known hymns, read some helpful Scriptures (Psalm cvii. and Rom. viii.) with comments, and I spoke from Acts i., 11, "This same Jesus." The Lord was with us, and was speaking to some present, I am sure.

On the voyage I have been reading the "Life-Story of Amanda Smith," the autobiography of a simple, coloured negro washer-woman who became, by her loyalty to God, a great power in His service. The word-pictures of the Camp Meetings are touching and specially interesting to me.

Then I have put in a great many hours of solid work in transcribing from my notes of the addresses at our Sunderland Congress, so that I have a large quantity of matter ready for the July number of "Confidence."

The last night we ran into thick fog and the passengers became nervous. One lady packed her jewels and specially precious things ready in case of a collision, but I went to sleep very comfortably, trusting the great vessel and all in it to His keeping. I was in the Ninety-first Psalm all the journey, praise God!

## II.—AT NEW YORK.

JUNE 15TH (TUESDAY).—About noon, we once more "discovered America," and passing the Ambrose Channel Light-ship, and then getting a distant view of that hideous pleasure resort, Coney Island, we lay-to whilst our pile of mail bags was transferred to a mail tender and hurried off to the New York Post Office. Then the Quarantine Doctor, on his official steamer flying the yellow flag, came alongside, and we were inspected individually in the Second-class Dining Saloon. Some few were rejected, and would have to go back to Europe. Searching enquiries were also made as to whether we had sufficient money in our possession, to prevent our becoming a burden to the country. It is harder, certainly, to get into U.S.A. than into the Kingdom of Grace, where the door is ever open.

We were moving along slowly the while, and by the time the inspection was over, our great vessel was passing up the Hudson River and was soon alongside at Hoboken, on the Jersey side, opposite New York. So the voyage was safely over, and I praised the Lord and sent a brief cable home. With the help of a "Boy" (about 22 years old, and married), I made my way by ferry across the broad Hudson River, and an enterprising Italian shoe-black cleaned my boots while crossing. Then by car to the Chelsea Hotel (23rd Street).

I found that the young man who carried my

luggage was a Manchester lad, born at Red Bank, in my father's first Parish. He received my words of advice very gladly as I spoke of the better way and Him who is the way. He had been sliding into sin, and was finding out its penalty.

\* \* \*

The Sexton of my Church at Sunderland had asked me to look up a relative at Bronx. This is one of the northern suburbs, comparatively a very long journey by Elevated Railway. Miles and miles of busy, bright streets, and glimpses westward of the Central Park. Then over the North Bridge, and at last I alighted at 137th Street Station. I was soon walking among the houses of well-to-do artisans. There were crowds of girls and boys playing in the streets. Others were on the grass in the Bronx Park. All seemed very happy in the evening sunshine. I found that the friends had left their home, so I walked across streets and avenues and at last found the new address which a neighbour had given me. I had a long talk and a prayer with an elderly Faroer Island lady, sister-in-law of my Sexton at Monkwearmouth, and, after prayer together, I travelled back to 23rd Street, stopping on the way to seek a "coloured" Mission Meeting, which, however, had ceased to be held. I had an interesting talk with a coloured "auntie" who had received her Pentecostal Baptism.

## THE GLAD TIDINGS MISSION.

A good work goes on near to 10th Avenue (454, 42nd Street West). That very hot night I found a goodly company and plenty of fire. The incessant clatter of passing tram cars could not drown the enthusiastic testimonies. It was a warm meeting, and the whirling of electric fans only acted as a stimulating background. Miss Marie Burgess is the sister in charge. When I entered they had just anointed a sister for the healing of some serious trouble, and strenuous prayer was going up for her.

Then followed stimulating, eager testimonies by members of the Mission. A very cheerful, tall young woman told us how she had been led to give up her eye-glasses, and had taken the Lord for her sight. This sister was so "full" that she had to continue her testimony from time to time during the evening, introducing her remarks with, "Oh, say." Her radiant countenance and New York expressions made us all quite happy, for she was rejoicing in the Lord indeed.

An English ex-soldier, now a New Yorker, bore a downright and uncompromising witness to his confidence in the Lord as the Healer of the body. He had had a sure touch from His Hand the preceding Sunday.

A sister told of her husband's conversion in answer to her prayer. He had been a drunkard but now was an honoured member of his Church, and Superintendent of a Sunday School.

An older brother, full of fire, rejoiced in the Lord. He was getting on in years but his Lord filled him with divine life. With the help of the Lord he could jump over the wall or run through a troop.

Sister Marie Burgess also testified, and the Writer stepped forward and asked permission

to say how glad he was to hear such testimonies, and added a message as to Divine Healing and Divine Life. These were earnest people, some of the salt so sorely needed in brilliant New York—a very Babylon of sin and pleasure. So back to my hotel through the glare of electric lights and the roar of the elevated cars. Thank God indeed for the true Christian Work here and there in this great city.

### A STRANGE ASSEMBLY.

WEDNESDAY, JUNE 16TH.—

The previous evening I had sought the Mission among the Coloured people, and as it was closed I enquired from a very dark-skinned Christian sister where I could find its leader.

She gave me his address, in a town called Newark, about a dozen miles away in the State of New Jersey. How hot it was in that train as we rattled along. I persevered in my search in this fifth-rate town, and at last was at the very door in a side street. I knocked, and a coloured woman opened. "Can I see Brother \_\_\_\_\_?" "Come right in," she said, and going upstairs. I found the Ethiopian Pastor holding a Bible Reading, to which I was quite willingly admitted. I went in no criticising spirit, wishing to hear from his own lips some account of strange things I had heard rumoured. These were some of the things which I must record. I felt very sad when I saw how, through placing "Messages" in undue prominence, it is possible to get into error quickly. This negro leader told me that he heard the Voice of God as plainly as he heard my voice. I cannot believe the Voice of God tells him to act as is recorded below.

First.—It was quite unusual to find in the house of a Negro, *white women* and coloured women, all living under his roof. His wife, I understood, was dead, certainly she was not there, but an elderly Negress seemed to act as "Mother" of the Home. There was also staying there a young man (white) and his wife, evidently seeking blessing. The Pastor was giving an earnest Bible Reading on Deut. xxvii., on the blessings and the curses. He was apparently very earnest, very fluent, and often most ungrammatical and unable to pronounce some words aright. His lesson was that God would bless those who obey Him now in this life. They should receive both temporal and spiritual blessings with persecution. He and two sisters prayed at very great length in conclusion, and they kindly remembered the Minister who had come in amongst them. I noticed that *each* one commenced their prayer by a Binding of the Powers of Evil in the Name of the Lord Jesus. It seemed to me that, when *one* had done this, there was no need for others to do it again at the beginning of each prayer, for this seemed to deny the efficacy of the preceding prayer. Better still to do all this in *silent* prayer. The Enemy delights to attract attention to himself.

I asked the Brother afterwards in which way did he differ from other Pentecostal teachers? He said that in his earlier days he had been connected with the Episcopal Church at St. Louis, and was in training for the Priesthood. He had received great blessing after his Con-

firmation, but later he decided to be independent, and left the Church.

I asked him the special points of difference between him and other Pentecostal workers. He told me of the following, viz. :—

1.—He wears the white Surplice and Cassock and Stole (with crosses), although he is not a Clergyman. (He says the Lord spoke to him, giving him the meaning of each, and telling him to wear them.) The Lord never tells anyone to deceive others by adopting a dress which implies a certain position—in this case that of a clergyman—when he is not one.

2.—He administers the Holy Communion, but he uses water instead of wine. Says that the Lord told him to use water. (The Scriptures, however, speak of wine.)

3.—He holds meetings to get Confirmation of "Messages." Those present ask the Lord to show what position He is allotting to the enquiring one. Someone under the "Power" gives a message in Tongues with interpretation. In a similar meeting in England, one whom I can trust told me that when the question was asked, "What foreign field has this person to work in?" one under the 'power' cried "India," and another also under the 'power' cried simultaneously "China."

This Coloured Brother, when talking with me, had on a clergyman's collar, and had a silver (or steel) cross hanging on his watch chain. I said I thought it would be much better if he did not live in the house with these white and coloured sisters. Why not live in another house and leave this one to the women? He did not agree. I pointed out that we are told to walk wisely toward them that are without, and avoid all appearance of evil. He seemed quite beyond any brotherly advice.

I asked one of the European Sisters if she intended to remain. She replied, "Until the Lord shows me I must leave. I help in the work of the Mission here." Those sisters wear some distinctive dress also in the meetings, but I did not see it.

I was told that their meetings in New York had to be closed, the owner of the property being unwilling for them to be continued because of the noise, etc. Not knowing this at the time, I asked the Coloured Brother why he was no longer in New York. His answer was, "The Lord shewed me that New York was going to be destroyed by an earthquake, so we came here." He said that the time when this should occur had not been revealed to him.

I came away feeling very sad, for these seem earnest people who are guided by one who thinks he hears the voice of God telling him to wear robes associated with an office he does not hold, etc. Practically cutting themselves off from the Body for that which to put it very moderately, is not essential.

This Coloured Brother says he may be coming to England. The women with him wear a distinctive dress. The Editor of Confidence cannot advise any of the leaders of Pentecostal Assemblies to invite this Coloured Preacher and the women with him to take part in their meetings.

(Across the Atlantic—continued.)

There is wonderful earnestness combined with a headstrong spirit. Anyone who thinks he hears the Voice of God telling him to do such things as I have mentioned, may again hear further commands leading further and further into error. I wish that this coloured brother could be persuaded to see all this, and especially that the women would leave his house.

That evening I caught the  
TORONTO EXPRESS  
at the New York Central Station, and made a long night-journey to Canada. We sped along the valley of the Hudson River at a tremendous speed. I stood at the rear end of the cars with a coloured waiter, who timed our speed, and said we were doing a mile in 50 seconds. I travelled with the Business Editor of the "Toronto Globe," and had some profitable conversation.

The evening sun went down across the beautiful Hudson River, casting a path of glory athwart its waters. It was under exactly similar conditions that our dear departed sister, Miss Sturdee, received her "Pentecost," as recorded in "Confidence" a year ago, just here.

In the early morning, we crossed the broad Niagara River into Canada, and at Toronto Station I was met by Brother Hurd, who despatched me in a carriage to Pastor Fisher's home in Lippencott Street. It was pouring with rain this day in Canada. I found my need of a thin alpaca jacket, and patronised the huge stores of Messrs. Eaton, who employ some 5,000 hands in their shops and manufactories. An umbrella to keep off burning sun (or rain), and a very thin coat are quite necessary in summer here. I took some soiled linen to a Chinese laundry, and had a talk with a young Chinaman who had cut off his "pig-tail," and went to Sunday School. Pastor Fisher was at the Camp Meeting, and Mrs. Fisher made me quite at home until we journeyed with some friends in the evening to Stouffville.

When we departed from the Toronto Station there was quite an assembly of friends either going out to the Camp Meeting or seeing others off. Mr. and Mrs. Holden and Pastor Salmon, Mr. and Mrs. Garr, etc.

As we were about to start Bro. Hurd came to me and said, "There's a brother in the cars reading his Bible,—he'll be going to the Camp, you might speak to him." So I went along for a minute's chat, but, once there, I stayed. It was Brother and Sister Garr, and there was much to talk over. I was delighted to meet them. I had heard so much that was good about them from our dear friend Miss Oakes.

We had a rough drive of some three miles to the Camp. The roads were very heavy through the recent downpour.

The Camp was amid typical Canadian surroundings. A small forest or "Bush," of Beech, Fir, and Birch, etc., and amongst the trees some twenty good-sized tents, and a larger one for meetings on the edge of a clearing which stretched amidst stumps of trees to the rough country road. Instead of staying in a tent I was put up in the house of a Christian farmer,

Brother Moyer, to whom

THE CAMP GROUND

belongs. This was nearly a mile away from the Meetings, and sometimes I nearly lost myself as I made my way home in the starlight through the woods and fields, after the meetings were over.

In the early morning it was a lovely walk to the Camp. Down through the woods to a sweet rivulet or "quick" and across a very shaly plank bridge, a fresh breeze blowing, and the sun pouring its strong, clear light down on sward and undergrowth. As I came up one morning out of the little dell there was sitting all solitary on the slope an Indian reading a little book. I sat beside him, saying, "What readest thou," and he handed me an English New Testament open at Romans vi. He was one of a band of eleven Christian Indians from Brantfoot, Ontario—Mohawks. Cayugas, Tuscaroras, etc.

We sat on that slope above the stream, and Alpheus John told me how he had longed for a true religion. He had, years before, gone with his mother to a church, but his eyes got on inconsistencies, and he went back into carelessness and sin. The Pentecostal Blessing had recently come to him and other Indians on his Reservation, and had brought victory into their lives. These Indians sang their native hymns in our meetings.

The "Tabernacle" (larger tent for meetings) was generously supplied with clean straw, and then there were strong planks to sit upon. The men sat on the right side, and the sisters on the left (facing the platform).

The sides of the tent were lowered when there was a crowd outside. A dealer in horses had been converted the night before, and was rejoicing in his new experience. An overflowing, elderly sister was most happy, as she said the Lord was her husband now, and her other husband was content to be husband "No. 2." (1)

This was the first Pentecostal Camp Meeting in Canada. On this Camp ground, a Camp Meeting has been held for some 25 years, but under the Mennonite Church.

The Mennonite Church in Canada seems to have very much the same doctrines as those held originally by the Methodists, with the addition of the "Ordinance of Feet Washing." Recently, the Mennonites of this district have suspended some of their Ministers who have favoured the Pentecostal Movement. This year the Camp Meeting was arranged by some of the Pentecostal Leaders of Toronto, and so, though held on the old Mennonite Camp Ground, it was a Pentecostal Camp Meeting. The ground belongs to a Mennonite farmer, now in the experience of the Pentecostal Baptism.

The order each day was:—6:30 a.m., Prayer Meeting; 7:30 a.m., Breakfast; 9:30 a.m., Morning Meeting; 2 to 4:30 p.m., Afternoon Meeting; 5 p.m., Supper; 7:30 p.m., Evening Meeting and After-Meeting. There were just two meals a day, and we made the most of them. The food was good and wholesome, and very cheap, and the helpers most considerate and willing. We always sang grace before our meals, and then different Ministers or Leaders were asked to offer prayer before we commenced. A bell

was loudly rung before meals and meetings. A water-cart was kept standing near the tents, and thirsty ones were constantly dipping for a drink in the hot weather. Children were a feature in the Camp Meetings. A whole family came, including all the youngsters. They had some meetings for the children especially, but most of the time they romped and enjoyed the time in the country.

MISSION DAY AT  
STOUFFVILLE CAMP MEETING.

One of the days was devoted to the Foreign Mission Field. Bro. Harrow, from Liberia, Sister Nelly Clark, from South China, spoke, and Bro. Garr as to India. In the afternoon, Sister Garr spoke of the visit of herself and her husband to South China. They had been in India and Ceylon, when the Lord led them out in much prayer for China. They went there with their little daughter, Virginia, and their coloured family nurse. Rooms were expensive, and yet the Lord told them to take a house and to invite two American Pentecostal Missionary sisters, who were discouraged, to come and join them. The Lord said, "You take the house, and I will pay the rent every month."

Then a China woman of humble rank called, was polite, and as she left she very unostentatiously placed 30 dollars in Mrs. Garr's hand. She called again a few days later and gave 40 dollars. Again she called, and this time left 70 dollars (Chinese dollar about half-dollar American money, say 2/-). Sister Garr says she is glad to trust God, she only wants God's strong arms to lead.

Soon after arriving in China, they heard of Mok Li. Friends said, "If you get Mok Li, you will get the whole thing." As she saw

MOK LI

walk up, she prayed earnestly for him. The message about Pentecost went home, and Mok "wilted." He said, "If I go this way, my wife is going to leave me," but Mrs. Garr knew that her husband was nearer to her since he was nearer to God in the Pentecostal blessing.

Mok was reminded by the Lord of something, and he made restitution. He was the first to be Baptized in the Holy Ghost. They wanted a good interpreter. Some have been called "interrupters." Bro. Garr had said, "Speaking by interpretation was often like jumping over a fence with a man tied to his feet." But now they had a wonderful interpreter in Mok, the subject gained immensely when he interpreted.

It paid Bro. Mok to go through, for God baptized his wife and two sisters, and saved his sons and his mother. Bro. Garr began to preach Hell and Restitution. The Chinese began to confess out all their sins. It was done so bluntly and frankly, that it might not have done for an American or English congregation. But the Chinese wept, and twenty-five were baptised in the Holy Ghost with the signs following. *They got something which will stand till Jesus comes.* These Chinese Pentecostal brethren put to shame their American and European brethren. If they get anything from God they will stand by it. A wife prayed earnestly for her husband, and he received a mighty shaking of the Spirit whilst in bed, in answer to her

prayer.

Then they brought out a Chinese Pentecostal Paper; the Editor is baptized with the Holy Ghost, and the Printer also has received his Pentecostal Baptism. What are wanted in China to-day are teachers of the Bible with experience behind them. David, when he was going out against Goliath, could speak of his experience with the Lion and the Bear. His experience was invaluable. He had killed both a lion and a bear, and after these victories he could go out against "this Philistine also," even though a Giant.

Their coloured nurse was always kind to all the beggars who came to the door, and they often had loathsome diseases. She got small-pox, and Mrs Garr had to nurse her. She would not let her go to the Pest-House, but kept her. Then her little daughter, Virginia, contracted the small-pox. The Lord seemed to ask if she could give up Virginia. The Chinese never failed her in her trouble. They came as if there was no small-pox in the house. Little Virginia prayed: "Oh, 'Dod,' bless the poor little children of India and China," and sang in Chinese: "My soul shall overcome though the Blood of the Lamb. O 'Dod,' bless Virginia." She was dying now, and all had left, and she cried, "Oh, Mamma, it's nice up there," and so she went home to where it is "nice." Hallelujah to the Lamb!

Mrs. Garr took the small-pox, but God graciously brought her through. She and her husband now feel a call to live and die for China. She has a burden of soul for the Coolies. Hundreds of Coolies and Rickshaw-men have no home, sleep anywhere, are without hope. Brother and Sister Garr are praying for a tent, and for a Revival in China. Never before so cut loose, though enjoying sweet fellowship with the saints in the home-land, they are never allowed to forget the Chinese.

\* \* \*

Brother and Sister Garr are Southerners, of a refined type. They are good-looking, well-made young people, fit to move in any society; but what voices they have when speaking in meetings! Mrs. Garr seems to be about six feet high, and her voice would carry a great distance in the open-air.

At the close of her address, there was an offering made for the Foreign Field, and on an open Bible was laid 700 to 800 dollars, or promises for same (perhaps £200). This chiefly from humble folk—farmers, store-keepers, etc.

Offers for personal service were called for, and a number stood up to signify their willingness to go and preach the Gospel abroad if the Lord made the way plain.

Bro. Ward, the Chairman, said that he and his wife had intended to go as Foreign Missionaries, but the way had been closed, and now they wished definitely to offer their

BABY BOY,

Morse, to the Lord for Foreign service, if He tarried. They brought him up to the platform and asked the Writer to dedicate their little one to His service in the Foreign Field if it was His will. So we had a very touching and solemn time in the Tent as we offered the little life to

(Across the Atlantic—continued.)

the Lord, and then returned him to his mother to “take care of him for the Lord.”

Pastor John Salmon, of Toronto, Superintendent of the Christian Alliance for Eastern Canada, gave his Testimony as to the wonderful way in which God had met him and baptized him with the Holy Ghost. The Lord came and gave the sign. He authenticated it by strengthening him both in his body and his soul. He has received a great spiritual uplift, and is always glorifying God since his Pentecost, and his wife testifies that he preaches with greater power. Pastor Salmon most kindly wrote off to one to whom we both owe much—Rev. A. B. Simpson, the President of the Christian and Missionary Alliance, whose headquarters are at New York, telling him of my visit to America. This resulted in a warm invitation to his home at Nyack. I hope to write later as to my visit to him, and the happy fellowship we had at his home. [Naturally I do not care to report my addresses given during this “holiday-time,” but the friends in Canada and in the States insisted upon my giving many messages, which I humbly trust the Lord Himself suggested.]

Brother Daniel Awrey had sailed across the Atlantic before me in the “Mauretania,” and was one of the first to welcome me on my arrival. Here are the rough notes of an address given at Stouffville:—

BROTHER DANIEL AWREY.

Col. iii., 11—“*Christ is all and in all.*”

The speaker, referring first to the Sunderland Conference, said that he was so glad that there was at it a longing to exalt Christ, and that there was not a single note of discord throughout the whole gathering. They were all strangers to him when he arrived, but they all seemed to know him. The secret is that the Holy Spirit is teaching all in the same way in these days.

The Holy Spirit is just given to exalt Christ. As we exalt Jesus we exalt the Word of Him who *is* the Word.

Let us not settle down into thinking that we have got everything. The Lord makes us go through some peculiar circumstances that we may realize our need.

In this Chapter in the Colossians the Holy Spirit tells us to “put on” certain things. As we clothe our bodies, so the Lord clothes our souls. He wants us so to be clothed that the people may see the graces rather than the personality.

Put on Bowels of mercy—a real God-

given compassion for the salvation of souls.

Because you have not got it—that is no reason why you should not have it.

Then pray for the preachers. Much can be accomplished by prayer. You certainly cannot both criticise and pray for the preacher at the same time. By the way of the Throne we can bear witness at Jerusalem also. This spirit of compassion will cause you to pray for the Foreign Field, then to give, and quite possibly to go, for the Lord says, “Go.”

*Put on Kindness.*

Do not confuse human nature and the Adamic nature. Human nature is not destroyed as the Adamic nature is at Sanctification. The Lord puts us in difficult places, and makes His people, after the Baptism of the Holy Ghost, most dissatisfied with themselves.

*Humbleness of Mind.*

The Lord gives to some of His Baptized ones some wonderful gift, and the mind gets lifted up. You find that you are not so humble in your mind as you wish you were. You lose the victory when you defend yourself. Self need not be defended when there is true humility.

*Meekness and Long-suffering.*

There is suffering, and there is long-suffering. We are to suffer, and to suffer, and yet to have no unkind feeling.

Now, do Baptized Christians ever complain? Yes, alas, they do, and this though really Baptized in the Holy Ghost.

It happens that the Lord usually drops in one or two gifts with the Baptism, and those who receive them are very happy. Then the Lord removes the gifts and teaches us that Christ is to dwell in our hearts by FAITH. Where are our feelings now? We may feel as empty as we can be. We may try to work up blessing, and it won't work up. We may feel as if we

had lost the Baptism, and Sanctification, and Salvation, but we have to learn to feel just as good when we don't feel good as when we do feel good. The Holy Spirit makes many confess: “I haven't as good an experience since I was baptized as I had before.” Yet the Holy Ghost is doing a deep work, and after a while will burst up within again. We are strengthened by might by the Spirit in the inner man, that Christ may dwell in our hearts by faith (not by feeling). The Psalmist says, “My heart and my flesh (my human nature) cry out for the living God.”

\* \* \*

*He is the God of Patience.*

He will let our patience fall all to pieces. We may have thought that it was only the Devil tempting. We have to trust Him to be our patience henceforth.

*The God of Consolation.*

He makes you happier in a difficult place than anywhere else. In heart-rending circumstances happier than ever. The Speaker had felt thus when stripped and beaten on the bare back by a mob, for the Gospel's sake.

*The God of Hope.*

He will smash our hopes into a thousand pieces, that we may have “Divine Hope, through the God of Hope. We know instances where the Lord seemed to promise something, and it didn't seem to come to pass. He wants to fill you with the God of Hope. He is the Anchor of the soul.

*He is the God of Love.*

You pray, “Lord, give me more love,” and He sends some one along to try your love. Human love has to die, that Divine love may take its place. Divine love does not change with every changing wind.

*The God of all Power.*

He will let us feel utterly helpless and empty, then the Lord will delight to use, and to get the glory all to Himself.

Example:—He (Daniel Awrey) had had such a good time in Scotland, that, at the Sunderland Congress, he expected to have nothing to say. But the Lord soon began to work in him from the Leaders' Meeting onwards through the day.

Years ago a solemn covenant was entered into between his soul and his Lord that *Jesus was to have all the glory*. The Lord makes us feel our utter emptiness, then He fills.

*God of Forbearance.*

He had noticed a great improvement in Pentecostal Meetings. They seemed more heavenly now. Only necessary to go into the meetings of Pentecostal people to see what God is doing.

*Above* all these things (like an overcoat) put on LOVE. In cold weather you need an overcoat. In a cold meeting don't forget to put on your overcoat. He remembered one meeting which was criticised by a friend, who said it was lacking warmth, but he had surely forgotten his overcoat. He (Daniel Awrey) was praying for the speaker, and he got a blessing. Put on your overcoat, keep yourself warm, and then you will be also a little oven to warm up others.

Bro. Awrey, apologising for speaking at such length, told us that he comes of a race that loves talking, but now he only wants to talk of Jesus.

A LESSON FROM THE WHEAT.

Psalm lxxxi., 16—“*He should have fed them also with the finest of the wheat.*”

Bro. Awrey said that, by trade, he was a Miller, and the Lord showed him a lesson through the milling process. “We being many are one Bread.” Jesus says, “I am the Bread.” The chaff is not the sinful nature. Wheat cannot grow without the chaff. The straw represents the long “I,” as the Lord separates the grain of wheat

(Across the Atlantic—continued.)

from the straw. The Lord will burn up the chaff with His consuming fire, and will burn it up in other folks too. Threshing separates—we *need* it too.

We take the grain to the mill now. The first process is to pass under a stone called the “Breaker.” So we find that, after being broken down, you often get a great blessing. Then it goes into the “Sifter.” This is a searching process indeed. The fine flour goes through, and the coarse remains in the sieve.

Then suction is applied, and the “shorts” pulled out. May the Lord help us to quit criticising folks. Let us tell it to Jesus instead of criticising. Some have a short way—a quick voice, etc. Then there are the middlings—not so short as they once were. We sometimes pray, “Lord, grind me down,” and then are surprised when He does it.

Haven't you felt that there is too much of you—anyhow. Too much of the human. The greatest blessings are often those we have to wait the longest for. Let this finest wheat flour be a “home” production. Let the home be the first to feel the effects of the blessing.

In Hosea viii., 30 we read, “Israel is a cake not turned.” If you try to eat a pancake cooked on one side only you know how disagreeable it is. Yet it is a fact that Baptized people have been known to become disagreeable to one another. Oh, we need to be in the will of God and to remain there. Isaiah xlvi., 10, “I have chosen thee in the furnace of affliction.” St. Peter says, “Think it not strange that fiery trials, etc. All things work together for good to them that love God.” There is a scripture for every possible experience. Devour the Word, feed upon it.

The Wood (Lev. vi., 12) which the

priest is to burn upon the altar every morning is the regular morning reading of God's Word. The fire is to burn upon the altar continually.

Bro. Awrey feels that he must have his spiritual breakfast regularly. It is easy to backslide in a camp meeting, even through not reading the Word for yourself. If it seems dry, read it, anyhow. When you feel dry, read it still more. Read it every morning. It is unwise to go out to work without breakfast, for you will feel weak by midday.

*Answers to Questions* put to Brother Awrey, at his request. The Chaff. This may be the necessary props, which, later on, the Lord sees fit to take away, such as religious papers, books, etc. Only desired when less spiritual.

*As to audible voices from the Lord.*

In Acts xvi, we have the corroboration of the Lord's message—by circumstances, and by the Church. The Holy Ghost will train our natural forces according to the Word. Bro. Awrey uses his judgment and reason. The Lord either opens up the way or hedges up the way. He felt that he was right in the will of God during his recent journey by faith round the world. The Lord is always at hand to guide. He will teach our consciences and our reason.

Brother Awrey will not interrupt a meeting and claim to deliver a message, but feels that if God wishes him to speak He will clear the way for the message to be given. Some have jumped up in meetings without invitation. We have to respect the offices to which God has called men, whether Leaders, Ministers or Kings, etc. We should obey law also.

*Then as to being attacked.*

When spoken against, do not mind. Brother Awrey is inclined to say to such, “If you knew me as I know myself, you

would have a worse opinion of me than you have.” Take a stand right against yourself, for you are of no account, anyhow. Some one attacked Dr. Yoakem in a meeting, saying, “I don’t believe you are a converted man.” The Doctor, quite unmoved, said, “Well, if I’m not, I surely want to be, and I kneel right here at the altar, and you must pray for me straight away.”

*As to noisy all-night meetings.*

If by noisy meetings we are disturbing God-given rights, we ought to quit. For instance, people need sleep, some have to work hard and live close to meetings which are noisy and are continued very late.

The Holy Spirit can both keep meetings quiet and yet more powerful than if noisy. Less and less jumping and shouting, but not less blessing.

*As to attacking Ministers.*

Jesus said as to blind guides, “Let them alone.” Those who blaze away at Ministers regard not the office. Brethren, pray the Ministers into blessing. We are having such a good time at this Camp Meeting because we are respecting the offices.

On the Sunday Morning of the Stouffville Camp Meeting we had a remarkable address from—

PASTOR FISHER, of Toronto, on :

*“Spiritual Lessons from ‘Ruth.’”*

The following is reproduced from very rough notes of his address:—

Naomi got out of God’s will in going out of the Land of Promise. Yet, when she returned, there was great blessing for her. So, backsliders are out of God’s will, but, if they will return, may receive greater blessing than ever.

Naomi should not have gone to Moab for help; she should have trusted the Lord. She got little good in Moab, and did little good. Backsliders drive people away from God. The backsliders go away in a car-

riage, but they come back on foot.

Naomi returned, and became re-incorporated with Israel. We are not only adopted, but we receive the Divine Nature through the promises.

In Chapter iii. we read, as it were, of the Bridal preparations for Ruth. The most unlikely thing happens. The Lord can leap over all our theological conceptions, and He admitted a woman of Moab into Israel to become the ancestress of David and Jesus.

She was washed and anointed (chap. iii.) So cleansing must come before the Baptism of the Spirit. It was so in the Speaker’s case, ere at last it seemed as if a Niagara was let loose within and spoke with Tongues. A deep cleansing is needed, which shall go to the very depths. *The Raiment of the Bride.*—The Righteous acts of the Saints.—“Get thee down!” The Baptism of the Holy Ghost is not to puff us up “Until the Morning.” The great day is coming, and Jesus will get His Bride.

THE LAST MEETING. SUNDAY NIGHT.

A very warm night, the tent crowded. Numberless buggies hitched up to trees and fences all round. An open-air meeting held between the afternoon and evening meetings, as one body of workers went to tea, and another continued the meeting, and it went on all the evening until the oil-torches were lit. It was still going on when I left—after ten o’clock.

Before the meeting there was much enthusiastic hymn-singing in the tent. Then came testimonies thick and fast. Brother Awrey stirred us all by his outpouring of scriptures on sin and salvation, and then a story of his being scourged on his bare back by a company of men who objected to his preaching. They surrounded him and, with levelled pistol, marched him out of a Township, along the railway track, and then, with saplings, thrashed him unmercifully on his bare back. “*I never was happier in my life,*” he said. When they allowed him to clothe himself again, he insisted on shaking hands with all, and telling them that he had no ill-feeling to any of them. So they took up a collection forthwith for him. He said it reminded him of a boy who was soundly thrashed by his schoolmaster, but the boy would keep laughing all the time. “What on earth makes you laugh?” said the exasperated Master. “Why, I’ll tell you,” was the reply. “*You are thrashing the wrong boy.*”

(Across the Atlantic—continued.)

"When I told them I had no ill-feeling, the whole outfit went to crying. They took up a collection of 1 dollar and 30 cents."

When they were thrashing him with saplings on his bare back, it seemed as if the strokes hit Jesus' Hand every time. He can now understand something of the Martyrs' experience; how their joy prevented them feeling it.

*"Oh, if you would but hearken unto My commandments, then would your peace be as a river."*

At the Stouffville Convention, the Hymn Book, "Songs of Victory," was used. The Hymns I specially noticed were:—

- 140.—Down at the Cross of Calvary (to the tune of "Old Folks at Home").
- 513.—When Jesus comes to reward His servants.
- 577.—The Breaking of the Day.
- 177.—Walk in the Light.

\* \* \*

TESTIMONIES.

BROTHER FRODSHAN, of Fort William.—"I was filled when I came here, but now I am overflowing."

BROTHER MOYER.—"I am glad I opened the Bush to the Pentecostal people. I know what it is to have the Holy Ghost in my heart."

A SISTER.—"The Lord is answering prayer for Unity. Praise Him."

MRS. PHAIR, of Winnipeg, spoke from Rom. xii., 2.—Pointing out that the "Therefore" referred to the Salvation of Rom. iii., to the Sanctification of Rom. vi., and to the Filling in the Spirit of Rom. viii. Our bodies to be a sacrifice—not a sin-offering, but a Burnt-offering, acceptable in union with the offering of God's Beloved Son. Then the ashes of a consumed life will bring forth beauty. Beauty for ashes. "Get the fire, and be obedient."

SISTER GARR.—The Lord has poured out His Spirit upon the *women*. The women are breaking the alabaster box at Jesus' feet. The old long-necked cruse only dropped a drop at a time of the precious ointment. Mary wanted to break it, for she wanted the Lord to be generously supplied. Pentecost has cut many loose to give Him all they have and are, to pour out ungrudgingly, unstintingly.

The "Way of Faith" (S. Carolina) was represented by one of its Editors. He asked for earnest prayer this year for Foreign Missions. If possible, a *quarter-of-an-hour every day*. He takes a personal trip every day of 25,000 miles, in prayer for the countries round the world.

PASTOR WARD (Chairman of the Pentecostal Committee) thanked God for his place in the Pentecostal Movement. At first he was hindered by strange things that happened. "May the blessing of the Lord, which maketh rich and bringeth no sorrow with it," be ours. May we have unbounded liberty in Christ. Let us keep true to Jesus.

PASTOR FISHER, of Toronto, said that in 25 years' experience of Camp Meetings he had never known such unity and order. He thanked the people of the locality for their good behaviour, though no policemen were present.

He then called upon Pastor Boddy to offer a prayer of consecration, the crowded audience all standing. Then we sang together,

"God be with you till we meet again."

Three great heart-felt hallelujahs were given by the crowd with such power as surely could be heard that still summer night three miles away.

I left the lights of the encampment behind. The buggies were being unhitched, and were driving off without lamps to villages all around.

The "lightning bugs" lit up the fields and roads as I walked back to the farm that Sunday night. The stars of the Northern Hemisphere shone down like old friends. A good look at Cassiopeia, and Arcturus, and Jupiter, and the Great Bear, produced quite a home-like feeling. Better than all, there is the same Lord in Canada, the same Saviour, and the same Blessed Holy Ghost.

The Canadian Camp Meeting sent as its message to the friends across the seas, in response to the message from the Sunderland Convention:—

*"Be silent, O all flesh, before the Lord; for He is raised up out of His holy habitation."* Zech. ii., 13.

(Next month an account of the Camp Meeting in Ohio, U.S.A., will be given, D.V.)

## Sunderland International Pentecostal Congress,

WHITSUNTIDE, 1909.

### A RECORD IN DETAIL.

*"Gather thy Saints together unto Me; those that have made a covenant with Me by sacrifice."*  
Psalm 50. 5.

Last month we gave in "Confidence" the helpful summary by dear Pastor Jeffreys, and the valuable letter of Brother Anton Reuss. Now we begin to attempt a detailed account of the wonderful "World-Congress." We would like to go over that blessed time again, but as we cannot do that, we will endeavour to stir up many memories with the help of our note-book. We do praise God for the days of heaven upon earth which He graciously gave us.

### Preliminary Meetings.

Whitsuntide was actually at hand once more. For weeks and weeks before, our Secretaries had been arranging for the Visitors who had been writing from many places in the British Isles and abroad. The London Conference Meetings had

been successfully held, and much blessing had followed, and now the long-looked-for Congress was to commence with us at Sunderland. It was here that the Pentecostal Blessing had first been poured out, and the Lord has permitted it to be a centre of blessing ever since.

A very large proportion of the visitors to the Congress came some days before, that they might also attend the Preliminary Meetings. There was much joy as friends from different parts of Great Britain, and from other places beyond, met in one accord, some renewing friendships made the year before.

The first of the Preliminary Meetings was held on Friday Evening, May 28th, when the visitors had mostly arrived. We met in the now almost historical Parish Hall, Fulwell Road, where so many blessings have been received. Comfortable curtains now screened off any part of room that was not in use, and protected from draughts. The opening address, after prayer and hymn, was given by Mrs. Boddy from Hosea vi., 6: "For I desired mercy, and not sacrifice; and the knowledge of God more than burnt offerings." The Lord will always meet us at the Mercy-seat. *Jesus is the Mercy-seat* (1 John i., 3). The pouring out of the Holy Ghost depends upon the Blood of the Lord Jesus and all that it means. We have no other claim. When we have applied the Blood, the Oil can follow quickly. It does not take long to receive a Present. Too often there is the waiting for some sign, gift, or manifestation before there is faith; but the Holy Ghost comes the moment the Blood is trusted. The deep workings of God are very quiet and very powerful, just as a plant grows quietly—death is quiet—children grow quietly.

The Holy Ghost, when He comes, glorifies Jesus. It is no true Baptism of the Holy Ghost which does not make us witness for Jesus. He is going to see us grow more Christ-like every day. The saints of old trusted God in all their difficulties, and we will trust Him too.

Some may think that the Pentecostal blessing is not for them, but the promise is to all that are afar off (Acts ii., 39). As you are praising Jesus with a full heart, you will find Him praising through you in the Spirit, and you will find that you are "baptized" in the Holy Ghost.

So we went to prayer, and the Lord worked graciously.

SATURDAY, MAY 29th, 11 a.m.—

A glorious meeting was held this morning as we praised God together for some time, commencing with (Hymns of Victory, 554):—

"Since Christ my soul from sin set free,  
This world has been a heaven to me,  
And 'mid earth's sorrows and its woe,  
'Tis heaven my Jesus here to know.  
O hallelujah, yes, 'tis heaven,  
'Tis heaven to know my sins forgiven;  
On land or sea, what matter where,  
Where Jesus is, 'tis heaven there."

Then we together on our knees worshipped God as we sang in the Spirit—

Holy, holy, holy, all the saints adore Thee,  
Casting down their golden crowns around the  
glassy sea;  
Cherubim and seraphim, falling down before  
Thee,  
Which wert, and art, and evermore shalt be.

Earnest prayer followed. The writer, as Convener of the meetings, then requested that, during these meetings, no attempt would be made to press any into the Baptism of the Holy Spirit by the repetition of any word, however sacred, and this request was borne in mind most faithfully throughout the meetings.

Mr. H. S. Mogridge, of Lytham, gave a stirring account of the way the Lord had met and blessed them in their centre at Lytham. Mrs. Boddy also gave a testimony as to the way the Lord had, just before the Conference, taken away severe rheumatic pains and filled her with the life of the Lord.

Bro. Jack, an evangelist at Airdrie, N.B., spoke as to the subject of "Tongues," and testified that they often were proved to be real languages.

SATURDAY, MAY 29th, 3 p.m.—

After singing and prayer, Bro. Andrew Murdoch told of the Pentecostal blessings at Kilsyth (12 miles from Glasgow). Remarkable cases of young men delivered from sin and filled with the Spirit. A young man was in one of their meetings, and was convicted. As he passed the door of a prayer-room on his way out, he was held irresistibly. Some earnest women were praying within, and their prayers prevailed, and Bro. Murdoch led him to the Lord.

Another young man had charge of three dancing clubs. He was convicted of sin; came by night to see Bro. Murdoch, who heard someone tramping round the house. "Who is it?" he cried through the window. "Oh, it's———" He let him in. "I want peace," he said. For hours he dealt with him. "Get on your knees, and tell the Devil that Jesus is Lord" (1 John iv., 2). This he could only do when the demons had been cast out. So he was delivered and saved and baptized with the Holy Ghost. "Yes, they need to be delivered first from the devil," continued Bro. Murdoch; "They must then go on to get saved, sanctified, and baptized in the Holy Ghost—then they will be brave, and there will be little back-sliding."

A letter was read from our brother, JOHN MARTIN, formerly of Motherwell, N.B., now in Johannesburg. The story of his journey to South Africa (as regards its early stages) was remarkable. He was travelling by express to London, with just sufficient time to catch the Union Line Steamer, "Armada Castle," at Southampton, when his train was suddenly pulled up, and they found another express in front of them had run off the lines when going a mile a minute. This delayed his arrival in London, and he missed the "Boat Train" to Southampton. He came on by another train, and prayed the Lord to keep the steamer for half-an-hour, and he had a very marvellous message that his request was granted. Hurrying from the station, he found the "Armada Castle" had not sailed. When safely on board, he asked, "Why did she not leave at the time appointed." "Oh, they had to wait for a Prince," was the reply. Who was the Prince? The Steamship authorities could say that it was a Belgian Prince who was coming also, but some might think of one of the King's sons, to whom his Father had given a message: "The boat will wait for you."

BRO. NEILSON, from near Airdrie, told us how

(Continued on page 157.)

# “CONFIDENCE.”

JULY, 1909.

Editor—

Rev. A. A. Boddy, All Saints', Sunderland.

Assistants—

The Secretaries, 11, Park Lea Road,  
Sunderland.

PUBLISHED MID-MONTHLY,

OR FROM TIME TO TIME AS MEANS PERMIT.

**Terms:—**This paper (*together with the supply of free literature*) is supported by voluntary offerings, and is sent to any who request it. **Address the Secretaries, 11, Park Lea Road, Sunderland.** (All correspondence should be addressed to the Secretaries. The Editor has very many other duties.)

St. John xvii., 21.—“*That they all may be one, as Thou, Father, art in Me, and I in Thee, that they also may be one in Us, that the world may believe that Thou hast sent Me.*”

This Message of Loving Unity was taken across the Atlantic by the Editor of “Confidence.” This Prayer of our blessed Lord is being most graciously answered. Members of many different Christian Churches have been meeting with one accord in their one place as the Spirit of Pentecost and of Love has brooded over them. He is teaching us to discern the Lord's Body. The Head needs the Members to be in vital union with Himself, and therefore with one another. Lack of unity hinders power over the enemy, but when there is Love, then “every joint supplieth” something which others lack. The Writer thanks the Lord for what he has witnessed on both sides of the Ocean, as well as on the Continent. He takes this first opportunity of thanking the friends in the States and Canada for their loving welcome and kindnesses. He hopes to give, from time to time, extracts from his Diary, which he

trusts may interest those who read, both those at home and his friends on the great Western Continent. To God be all the praise for permitting him to have any share in this most blessed work. Amen.

## LONDON.

Since the Conference, there have been quiet, but real evidences of the Holy Spirit's continued work here and there in London, from time to time.

At a little meeting for prayer in North London, the power of the Lord fell on the thirty assembled, almost all of whom were unacquainted with the speaking in Tongues: all were broken down, many praying at once, and eight began to speak in other tongues, as the Spirit gave them utterance.

At a meeting one evening in Praed Street Mission Hall, three received the Baptism. The Lord has been pleased to make use of Pastor Niblock and Pastor Barratt, and others, in the laying on of hands for the Baptism of the Holy Spirit, and healing.

Since the Conference, each week we have had an all day of prayer in Praed Street Mission Hall, and God has blessedly met with us, and given a fresh impetus to the work. We want to stir up ourselves to lay hold upon God—“Draw nigh to God, and He will draw nigh to you.”

A fruitful Mission has been held by Mr. and Mrs. Smith Wigglesworth, at a new Mission Hall, opened and set apart for the Lord's Pentecostal work, by the enterprise of Miss Nichols, at Lyham, Brixton Hill. The little place was dedicated and opened on Monday, June 28th. Many were saved, eight received the Pentecostal Baptism, and a good few of the neighbours came to the meetings.

We thank God for Pastor Barratt's teaching and presence amongst us. He is commencing a Mission at Bedford, on the 12th, after which he hopes to return to Norway. May God still mightily use his honoured servant!

For the month of July our Meetings are:—Wednesday, 7.30 (for those baptised in the Holy Ghost), and Friday, 7.30, open meeting; these two meetings are at Zion College, Blackfriars Bridge; Tuesday, all day of prayer, at Praed Street Mission Hall, 10, 3, and 7 o'clock; Thursday and Saturday, 7.30, prayer meetings, Praed Street Mission Hall; Sunday, 11 and 7 o'clock, Praed Street.

During August, the Zion College meetings, and week-day meetings at Praed Street will be suspended for the time being.

## SUNDERLAND.

The regular Meetings have been powerful since the Congress was over. It is reported that Angels have been seen in Sunderland.

Those who received some of the recent visitors found they were entertaining angels unawares. Blessings have come to their homes, dear ones have been converted or deeply blessed, and they wish the Conference Meetings were held at least once in three months.

## CHINA.

From the Rev. A. B. Simpson's paper, "The Christian and Missionary Alliance" (May 22nd, 1909), we extract the following. It is from the report of Rev. & Mrs. Woodbury, of Shanghai, who are at the head of a very blessed work. The Lord is indeed working in China:—

"One Friday night, Mr. Wangbow Chang came to the meeting. He is a handsome and prepossessing young man, and can talk English fluently. We learned that he came from the National Institute, and was a Christian. That was good news, and we inquired farther. Then he told us a most wonderful thing. A few months ago, he said, he was walking down a street in Shanghai, when he came upon a few missionaries on a street corner preaching and singing, and the lady, Mrs. Hanson, was "speaking in the Mandarin tongue." When he discovered that she did not know what she was saying, but did this by the power of her God, he was convicted and soon converted. His father is a Mandarin in Szechuen, and is well connected. The Hansons gave him a Gospel of John, which he read through the same evening, and then came to them for instruction. The result was that, in a short time, he began to interpret for them at their meetings for the Chinese, for they cannot work in Chinese, except as "a sign." This young man is one in a hundred. We know the Hansons, and were much impressed. Mr. Chang gladly consented to fill the vacant post in the school, and Dr. Wong is free again to translate Dr. Seiss, Vol. II. Is it not wonderful how God can work?"

## GERMANY.

Good news has come from Frankfort-on-Main, whither our dear brother, George Birney, has gone. The fire has begun to fall upon the earnest people in Miss Patrick's Mission, and six or seven have already received the Baptism of the Holy Ghost with the Pentecostal Sign of Tongues.

Let us continue to hold up our dear brother, whom God used also so signally at Dummerline in early days. The Lord has kept him so true and so humble that He is able to use him and yet to get all the glory Himself.

## INDIA.

Manoramabai asks for prayer for a large band of Mukti widows going out again to the great heathen festival at Pandharpur. Miss Steele, who was so cruelly wounded last festival, is going back undaunted to lead the band again in preaching Jesus to the fanatical pilgrims assembled in their thousands.

Last year scorpions were thrown upon them and a mob besieged their home and left Miss Steele for dead, but God raised her up. Nothing but the love of Jesus, and of the souls He came to save, could take them back again. They go to plead with these idolatrous Hindoos at a time when there is special prejudice against anything which is associated with England.

Miss Lucy James has now arrived at Mukti, and is beginning to have lessons in Marathi. She tells of the Evangelistic work in the villages near to Kedgaon.

## Our Position in Christ.

BY CARRIE JUDD MONTGOMERY.

It is essential for us all, in order that we may exercise an intelligent faith, to realize our position in God's sight. We all know that in coming to God we must come in the name of our Redeemer, and yet how few of us have realized the depth of meaning contained in this truth—that approaching God in the name of Jesus means far more than to take that holy name upon our lips in prayer—that it means to come in the *position* of Jesus, in the *life* of Jesus, and to be, therefore, accepted by the Father even as our Mediator and Advocate is accepted for us.

Christ Jesus came to this sad, lost world as it "lay in darkness and in the shadow of death," and took upon Himself our nature that He might become our Representative, and then this God-man, as representing our sinful, condemned race, gave Himself up to death, suffering for us the full penalty of the law. Consider, then, my fellow-believers, our position in God's sight. In Jesus, our Substitute, the just and terrible sentence pronounced upon our fallen race has been executed with the utmost rigour; in our Representative we have been crucified, and *THEREFORE are we not dead* in the sight of that eternal Judge Who is so holy that He cannot look upon sin? Listen to Paul, the great "apostle of Jesus Christ," humbly taking his true position upon the cross; "*I am crucified with Christ.*"

By faith every one of us must likewise confess this, and what an infinity of meaning in this startling declaration. Thereby acknowledging ourselves too sinful to have lived, we confess that our miserable existence found an end in the agonizing death of Him Who though "He knew no sin" was yet "made sin for us."

(Our Position in Christ—continued.)

Too many cling to the erroneous idea that we have *escaped* our merited punishment, but with Paul we must acknowledge that in the person of our Representative we have been punished to the full extent of God's righteous law—that we are “*crucified with Christ.*”

But there is a new aspect in which our position is to be viewed; crucified we have been, undoubtedly; and our former sinful, pitiful existence is dead and buried, put out of God's sight forever, but, praise be to His mercy! He has brought forth from that dark grave of dead humanity another life beyond the power of sin and death, even the resurrection-life of His Son, our Lord, Who, though He “was delivered for our offences,” “was raised again for our justification.”—(Rom. iv., 25.)

How could Jesus' resurrection avail for our justification except in the glorious truth that the power of “Him who raised up Jesus our Lord from the dead,” raised us up with Him, not bringing again from the dead that corrupted creation which had been destroyed, but creating us anew in Christ Jesus. “Therefore, if any man be in Christ, he is a *new creature*: old things are *passed away*; behold, all things are become new.”

Thus we hear Paul triumphing over the sad ignominy of his crucifixion, and rising with the resurrection-life of Him whose all-conquering life destroyed the hold of death; “I am crucified with Christ, *nevertheless I live.*” Then as speedily recognizing the *source* of that triumphant life, the apostle adds with loving, thankful joy, “yet *not I*, but *Christ* liveth in me.”

Dead, and yet alive from the dead, is then the position which we must acknowledge; living, and yet not living, but Christ living in us. By faith we are continually to take this position, reckoning ourselves

to be “dead indeed unto sin,” but “alive unto God through Jesus,” and as we thus take our stand upon God's truth, the Holy Spirit will bear witness to the truth, working in us the fruit of this resurrection-life. We are commanded to reckon ourselves dead unto sin, and no less are we commanded to reckon ourselves alive unto God.—(Rom. vi., 11.) Our part is very easy, simply to “*reckon*” that this is true because God tells us so; we have no part of the *work* to do, for that was done for us long ago, and we have only to “*reckon*” that it is done, and done for us individually.

Another faithful admonition is added that we may have “full assurance of faith” in the Christ-life which we “now live”: “Yield yourselves unto God *as those that are alive from the dead*, and your members as instruments of righteousness unto God.” (Rom. vi., 13.)

How our hearts thrill at this bold suggestion of faith, presenting ourselves unto God as already alive from the dead, as daring even to forget the “old things” which have “passed away,” and willing to yield ourselves in joyous, loving obedience to every command of the Lord of Righteousness.

“Our old man is crucified with Him that the body of sin might be destroyed, *that henceforth we should not serve sin*, for he that is *dead* is *freed from sin.*”—(Rom. vi., 6, 7.)

Can faith rise to a position higher than this? After our Lord's resurrection, followed His glorious ascension. Shall we dare to follow our ascended Lord beyond the skies, even into the Holy of Holies, where He has now appeared in the presence of God for us?

Listen once again to the inspired apostle assuring the Ephesian saints of his continued prayers for them that the “Father of

Glory" might enlighten the eyes of their understanding and reveal unto them the exceeding greatness of His power towards those who believed, "according to the working of His mighty power, which He wrought in Christ when He raised Him from the dead and set Him at His own right hand *in the heavenly places*;" and then—wonderful glory!—he tells us how God, of His great mercy and love "hath quickened us *together with Christ*," and *hath raised us up together*, and made us *sit together in heavenly places in Christ Jesus*."—(Eph. i., 20; ii., 6.)

Oh, beloved, let our faith reach out to apprehend that for which we have been apprehended of Christ Jesus; let us realize that in Him we have suffered for our sins, and the law can demand no more; that being dead we are "freed from sin"; that being "risen with Christ," we must "walk in newness of life," and again, that God "*hath blessed us with all spiritual blessings in heavenly places in Christ*."—(Eph. i., 3.)

We are to claim these glorious truths by *faith* and not by *feeling*, we are to stand firmly on the finished work of our Atoning Sacrifice, and thus basing our belief on the solid foundation of God's never-changing truth, we may ask and expect that the Holy Spirit will *bear witness to the truth*. Should we ask Him to "bear witness with our spirit that we are the children of God," *before* we are willing to believe that Jesus has accomplished His all-sufficient work for us, we should be asking the Spirit of Light and Truth to witness to a lie. But when, by faith, we take our true position in God's sight, and maintain this position by a continued trust, we are setting to our seal that God is true, and He will give us His Holy Spirit, "which is the *earnest of our inheritance* until the redemption of the purchased possession, unto the praise of His glory."

(Sunderland International Pentecostal Congress,—  
continued from page 153.)

on May 7th, 1908, he received the Pentecostal Baptism with the signs following. He has been led ever nearer and nearer to his Lord. He thanks God for the wonderful communion He gives with Himself. With four boys and four girls and his wife he tarried for 5½ months, and then suddenly in the middle of the night he awoke to hear his wife praising God in an unknown tongue, and he soon after received the Baptism of the Holy Spirit. 2 Chron. xx., 17. "Ye shall not need to fight in this battle; set yourselves, stand ye still, and see the salvation of the Lord." Let us keep our eyes on the Lord, not on one another. Experiences differ—but in the one Lord all fulness dwells.

Bro. Van Gysling, of Los Angeles, gave in as his message, Rom. xvi., 19. "I am glad, therefore, on your behalf, but yet I would have you wise unto that which is good, and simple concerning evil." Get your eyes on Jesus, then there will be no chance for the Devil to get you to look at *his* visions. The result will be that the God of peace will bruise Satan under your feet shortly (or swiftly). "It would seem as if lately many Pentecostal people had been in the wilderness, but we are very nearly through now, I believe. Much more wonderful things are ahead for those who are faithful."

*Texts.* We had a season of text-giving, when many present gave out some blessed portion of God's truth which had been a help to them. Here are some of the references:—John xvi., 7; John xvii., 21, 22, 23; Isaiah xlv., 44, 45; Acts xxvii., 22; Eph. iii., 20, 21; Ex. xxxvi., 26; Eph. ii., 8, 9, 10; 1 John iii., 9; 1 John v., 20; Isaiah lxx., 10; Isaiah xxviii., 11, 12; Isaiah xliii., 1, 2, 3; Mark vi., 50; Isaiah xlv., 24, 25. Then followed a season of praise and prayer, and the Lord met some in a very special manner.

WHIT-SUNDAY, MAY 30th.—

A beautiful Whitsun morning, mild and breezy, with breaks of sunshine. At eight o'clock a large gathering assembled in All Saints' Church for the Holy Communion. Lutherans, Methodists, Episcopalians, Baptists, etc., knelt side by side. The Lord was present indeed, and again at 10:30, when another large gathering knelt at the Lord's Table. Some were mightily anointed by the Holy Spirit during the service. A few words were spoken by the Vicar as to the truth contained in the last clause of the prayer of Humble Access. "That we may evermore dwell (1) in Him, and (2) He in us." The first truth giving us the true "Birth from Above"—Regeneration indeed in its fulness, which means Union with Christ "IN HIM," and the second clause telling us of the entry of the Lord into our hearts in a definite way. "If any man open the door I will come in." This is Sanctification. He is made unto us Holiness—Sanctification. It is the Holy Spirit that makes this Union with the Lord more and more of a reality to us. So Paul prayed for his Ephesian friends, "That you might be strengthened with might by His Spirit in the inner man, that Christ may *dwell* in your hearts by faith (Eph. iii., 16, 17). The Holy Spirit came at Pentecost to glorify Jesus and make Him real in our hearts and lives.

The text at 10:30 was "God is a Spirit" (John iv., 24). Again was demonstrated the Communion of Saints, as Pentecostal Brethren and Sisters crowded to the Holy Table.

(Sunderland International Pentecostal Congress,—  
continued.)

WHIT-SUNDAY AFTERNOON, 3 p.m.—

In the Parish Hall. After hymn and prayer, Sister Anita, a German Deaconess from Hamburg, spoke from Luke xii., 12—"The Holy Ghost shall teach you in that same hour what ye ought to speak." She thanked the Lord that, since she had been in Sunderland, He had filled her with His Holy Spirit. She had been expecting that the Lord would do this. "We all know that the dear Lord will come soon. It is time that we gave to Him our whole lives."

(Sister Anita Mainzer works in Hamburg among the poor women who are reclaimed in connection with the "Strand Mission," under Pastor Emil Meyer).

Mrs. Boddy then spoke from Heb. xi., 4-19, on the first four characters in that list of heroes of Faith—Abel, Enoch, Noah, and Abraham. The message had been burned into her heart, and she felt that she must give it out. *FAITH*.—In the natural, we have five senses (Smelling, Hearing, Tasting, Touching, Seeing). These are given for material things around us. But another sense is given by the Lord. This is the one sense of the Soul and spirit. As you cannot take a cup of tea with your ears or eyes, so spiritual things cannot be apprehended with the physical senses. We must open our Faith-sense to the Lord. When we do this it will be quickened.

Faith is not hope. People pray and expect the answer a year hence, but when we really believe, then faith is the evidence of things not seen. The moment you believe, you have it (Mark xi., 24). God's Word is a creative word. He said, "Let there be light," and there was light; not a week afterwards, brethren. (See Andrew Murray's book, "The Holiest of all," for many suggestive thoughts.)

Abel, Enoch, Noah, and Abraham, did not realize what important places their lives and examples were to occupy. God not only gave them what they had faith for, but they also became some of His Faith-illustrations for all time.

*ABEL*.—Abel had no idea that God was giving an object lesson through him as to the precious BLOOD of Christ. It was eternally fore-ordained that Abel should be a shepherd and should offer a Lamb. In the actions of Cain and Abel we see human effort contrasted with the Divine method of salvation. Abel had not Christ to look at as we have, but he opened his being to God. The blood of the lamb slain typified the old life poured out.

*ENOCH*.—God used Enoch as an instrument to show the triumph of Life over Death. It is possible to walk with God and to be well-pleasing to Him. If we seek only to please God, we shall get the witness that we are well-pleasing to Him. Enoch simply wished to please God. He opened his whole being to God. God did all the rest. He shewed us the possibility of translation where there is faith.

*NOAH*.—Noah prepared an Ark to the saving of his house (Heb. xi., 7). He held on to God, though he did not understand why he was building the Ark. But God vindicated Himself.

Let not those who are trusting for their families be discouraged. Noah prepared an ark for the saving of his house. He held on to God for one-hundred years (Gen. v., 32, and vii., 11). All was

failure in the World's sight, but Noah held on to God. Let us believe God. Let us open our faith-sense to Him, and take no notice of the world, or of delay, or of discouragements.

*ABRAHAM*.—He believed God. Had no little booklets to read, but just believed God. He had only God to trust in.

God had promised Abraham a son by Sarah. He got old and no son came save a son in the flesh—Ishmael. God had to bring him to where he could see that he was too old, and Sarah too old also, so that it would be nothing of Abraham and nothing of Sarah, but all must be of God. Then God tried Abraham by calling him to put to death his son. He believed that if he put the knife into his heart God would still bring him to life again. He said plainly to His servants, "He will come again for you." He had learned to let God manage His own business. God is allowing us to be tried, and just at the right moment He will step in. God is watching and working and getting us ready. The barren woman shall have many children. Upon the dry ground the floods will fall.

WHIT-SUNDAY EVENING, 6'30. All Saints' Church.

A joyful congregation filled All Saints' Church at 6'30. The psalms and hymns and spiritual songs went up from many spirit-filled worshippers (Eph v., 18, 19). The text was from Joel ii., "I will pour out My Spirit upon all flesh," and the Lord gave the message.

8 p.m. The Parish Hall.—

*BRO. HEDIN*, from Norway, spoke by interpretation and gave his testimony. Brought up in a Christian home in Norway he gave his heart to the Lord as a child. From that time the Lord kept him by His Spirit. At 20 he felt the need of a clean heart, and began to experience it. Then he felt he needed the Baptism of the Holy Ghost, and received it two years ago. Many opponents, but now there is victory. When baptized in the Holy Ghost he thought he had got everything, but he sees 2 Cor. iii., 18 is to be fulfilled. We must press on from glory to glory.

*ANDREW JOHNSON*, of Sweden. When he was blessed at Los Angeles, a prophecy was uttered that he was to go to "Jerusalem," but he saw that his Jerusalem was his own country, Sweden. He asked much prayer for Sweden. Before his Pentecost it was already Heaven in his heart. Now it is ten Heavens.

WHIT-MONDAY, 11 a.m.—

Mrs. Lockhart, of Winnipeg (with her husband she had made a special journey to be present at the Congress), gave her testimony. Twenty-two years ago she was converted. She simply wanted the Lord. It was this way. Her husband lay sick of typhoid fever. He was dying unconverted. He did not know the Lord. She felt that, if the Lord could save her soul, He might also save his body. She wrote home despondingly that her husband was fast going the way his sister had gone. The doctor said at last, "He hasn't five minutes to live." "What is to become of me and my children!" she cried. So she ran out on to the prairie to get hold of God in prayer. It was 35° below zero; she had only an "open waist," and no coat. The doctor had told her not to cry, but she did not heed him. God heard and answered her earnest prayer. Her husband lived, and continues to live by Divine Life. She had always wanted the Lord,

but now she got to Him. "There is such a thing as getting into real touch with God until you are not able to stop praying."

She was converted now, but she felt her need of real sanctification. She trusted the Lord to cleanse her and to keep her clean.

She was surprised at the lack of sympathy with her in religious circles. She used to meet an earnest Christian woman in her "coal-pen," where they prayed together for greater blessing. Then an evangelist sister came to Winnipeg, who helped her much. She went up to the Altar and began to "holier" after God, but she found Him, and was mightily anointed with the Holy Ghost, and received the Gift of Healing.

The Lord seemed to say, "Go up to Hospital, Ward No. 3." It was full of women. Every one there was healed except three Roman Catholics. This was 18 years ago.

"At last I heard of this

SACRED MOVEMENT :

this last call to the Church before He comes." God revealed it to her that we are in the last dispensation of the Holy Ghost. She thought that this wonderful thing might be for Ministers, etc., but not for her. But she was praying for a sister, and as she was praying she found herself praying in an unknown tongue, and He also spoke these words: "I will never leave you nor forsake you." When the blessing came to Winnipeg, the Christians were inexperienced, and great mistakes took place. She prayed for a mighty spirit of discernment, and God heard her prayer. You need LOVE, LOVE, LOVE, CHARITY. Let us be willing to have our faults pointed out to us.

So God had marvellously brought her and her husband five-thousand miles to Engiand, in very short notice, and she could not but jump for joy at God's goodness. So she concluded by reading Isaiah xii.

WHIT-MONDAY, 30th MAY. 3 p.m.—

After singing and prayer, Bro. Anton Reuss, of Florence, spoke of blessings received through the Pentecostal Baptism. He had been much helped by the truths given in the booklet "Necrosis." God had given him a revelation of Jesus Christ after receiving the Baptism of the Holy Ghost. He had now learned to trust the efficacy of the precious Blood. He had learned to plead the Blood—not by repetition of the word "Blood," but by presenting the Atonement to the Father in the power of the Holy Ghost. So amid difficulties, temptations, and some failures, victory was granted in the Lord Jesus Christ. Back in Italy they had waiting meetings, but for some time no outward results. They translated Pentecostal literature and sent it to Protestant Ministers throughout Italy. A Wesleyan Minister and his wife were convinced. An Italian brother and his wife received the Baptism of the Holy Ghost with the Sign of the Tongues, and they are now living for others. They have

IN FLORENCE

now a band of about eight persons. Prayer is asked for these friends that they may receive and spread the blessing.

Protestant Churches in Italy are nearly empty; no one cares about religion. In the villages people are more receptive than in the towns. In one country place our brother gathered a crowd in a kitchen, and, as they listened, tears ran down their faces. The Holy Ghost backed home the message.

Pentecostal power is needed for work in Italy and for all foreign work. Italians are losing faith. It is said that 20,000 priests would leave their posts if they could earn their living some other way. He then spoke of Father Bartolli, who had had his faith shaken in his Church (R.C.) when answering Bishop Myne, of Bombay. He became convinced that some of the "authorities" he was to quote had been tampered with. If some writings cannot be trusted, then confidence in many others must be shaken. If these discredited writings were to be upheld, what could be trusted? Earnest prayer was asked for Italy.

PASTOR EMIL MEYER, of the Strand Mission, Hamburg, then spoke (by interpretation):—  
Acts viii., 33—"*Who shall declare His generation?*"

When I heard Pastor Boddy read the words, "Have faith in God," I asked myself the question, "Where will faith in God be found?" Then I thought of the people gathered together in this Conference, and I thought, "Here will there be found faith." So let us (1) pray to the Lord, (2) take in confidence the answer, and (3) praise Him. Have we all learnt this? Some have come up to receive Him. You say that you believe. Will you prove it now? When you trust Him He has everything ready for you.

We find in the expression "A Chosen Generation" the thought that God is our Father. Jesus is our Royal Brother. By one Spirit we are baptized into one Body—one family, whether Orientals or Occidentals. May the Lord indeed always bind us together as one in Him.

What does the world think of this family? As they reject Jesus, so with the children of God. They say we are mad in this Conference, we are nervous, we have devils. But they said similar things of the Lord Jesus—Glory to His Name.

If you are seeking the Baptism of the Holy Ghost, you must not mind what the World says.

Pastor Meyer told us that he had been for a long time a soldier in Germany. He was converted while still in the German Army. Then he lost his friends amongst the soldiers. He gave over drinking. He became free for the service of the Lord. Let us not care what the World says of us.

Let the World point as it will; Jesus points much more helpfully. What does Jesus write in the Book of Heaven? "These are people who have come together to praise the Lord; they want to be baptized in My love again. They want the gifts of the Holy Ghost. They long for ME. It is the longing of the Bride for the Bridegroom."

WHIT-MONDAY, MAY 31st, 7:30 p.m.—

Bro. A. H. Post, of Los Angeles, spoke from Matt. xvii., "No man, save Jesus only." God the Father spoke from Heaven—"Hear ye Him." It is a vision of Jesus we need. When you get a vision of Jesus, it puts away all self. Then our aim will be that the Father may be glorified.

What is the Baptism of the Holy Ghost being sought for? Some were praying, "Send us a Pentecost," but when God sent it first to some black-skinned people, they would not have it. Let us pray, "Father, glorify Thy Name." This prayer is so short that it can be used on the way to the kitchen. Some of you pray, "Give us more of the Gifts" (viz., those of I Cor., xii.). But do

(Sunderland International Pentecostal Congress,—  
continued.)

## The Congress Meetings.

FIRST DAY, TUESDAY, JUNE 1st.

The Leaders' Special Conference (9:30),  
Germany opening.

you want your name connected with what is done, as—“They were healed, and I was there,” or “They were baptized, and I was there.” “If I can find a people simple enough to take My Word and act upon it, and humble enough to give ME all the glory, then I can take that people and do mighty things.”

### A PARABLE.

All the Navies of the World with the very best guns at one side of the mountain; all the Armies of the World at the other. They thundered with all their cannon, etc., but it was not moved at all.

Then the Lord God took a worm, and He reached down, and with the worm He threw the mountain right into the sea. God to-day is looking for such worms. If we will allow Him to subdue us, then He will surely endure us, and through us get glory to His Name.

BRO. HARRY SMALL, of East Wemyss (Scotland), spoke from Heb. xii., 22: “Ye are come to Mount Zion.”—

We have come to Mount Zion (Mount “Sunshine”). You come into the liberty of the children of God by the Cross and as you trust the Blood of the Lord Jesus. We have liberty to enter the holiest of all by the Blood of Jesus. God manifests Himself to His prepared people. He is prepared to prepare them by the Blood.

Further down (Heb. xii., 24) we read, “We have come to Jesus.” We need never fear to come to Jesus. “Pentecost” is coming to Jesus in a fuller way.

A threefold message as to the Lord Jesus was given by John the Baptist (John i., 29, 34, 35):—

1st. “Behold the Lamb of God which taketh away (or beareth) the sin of the World.” Jesus dealt with the tree (sin) rather than the fruit (sins). The “World” includes each one. My sin. Have you definitely trusted Him?

2nd. “I saw and bear record that this is the Son of God.” “For this cause was the Son of God manifested, that He might destroy (or loose) the works of the Devil.” (John iii., 8.) Many need loosing, perhaps their lips are not free; in bondage somewhere. Jesus sets us FREE. Then you cease to fear him. The Lord is more than a match for Satan. He is a defeated foe. Jesus is victorious. He is the Son of God.

3rd. “The same is He which baptizeth with the Holy Ghost and with fire.

The Lord Jesus does it all and He is the same. Pentecost is the same, and Pentecost is still with us. Jesus sheds forth this.

### THE DOORKEEPER.

BRO. DOUGLAS LAWS, who was keeping the door, was called upon to give a word of testimony. He told how God had dealt with him about his pipe, and then, after obedience, he got his Pentecost, and had received power to witness for the Lord wherever he might be. He had been used in the Workhouse to win souls for the Master.

\* \* \*

PASTOR PAUL (Berlin) spoke on four points. 1st.—Manifestations; 2nd.—False Spirits; 3rd.—Prophecies; 4th.—Leadership.

1st.—*The Manifestations.* Many have taken strange sounds, etc., to be of the enemy, when they have only been soulish, the results of psychical conditions. In some meetings in Germany, it appeared as if a person was going to speak in Tongues, and there came a bursting forth of sounds not quite human.

When God comes for the first time to take possession of our tongues, we may make one of two mistakes. It is new, and we must either (1) Take an antagonistic position, or (2) Desire too eagerly to help the Holy Ghost. Either position may cause trouble.

2nd.—*False Spirits.* Where God the Holy Ghost works, there false spirits have also worked. Mankind is influenced from opposite sides.

When people of unclean hearts are present, then no wonder if satanic spirits are found. Example: In Germany, a young man sought Tongues and wished to have the Holy Spirit, but his heart was not cleansed. He really did wish to belong to God, but he fell into sin, and there came a devil and took possession. A brother in the Lord cast it out.

So it is asked, “What then must I do about Tongues?” Answer: “Leave the Tongues alone until you have sought and obtained a completely clean heart.”

3rd.—*Prophecies.* In the matter of fore-telling, let all be very careful. No doubt in this movement there have been prophecies which have been fulfilled sooner or later. Some, however, have not been fulfilled. Because of this some would throw the whole matter overboard.

There was a prophecy that Pastor Paul would come into this movement. Later, when he experienced Tongues, they said it had been prophesied thus, and some would say, “This prophecy is Divine.” One thing not of God is enough to bring the whole of the rest into discredit.

4th.—*Leadership.* In one place the whole leadership was in the hands of two sisters who spoke in Tongues. What they said in Tongues was taken as from ABOVE. But remember, when Christ lives in us He lives in our hearts, and in the heart are two chambers. In one room lives the conscience, and through the conscience I can know that Christ lives in me.

In the other room of my heart there is the sub-consciousness, and there also Christ lives.

We look at 1 Cor. xiv., 14—“For if I pray in a tongue, my spirit prayeth, but my understanding is unfruitful.” Notice the expression “My spirit” (my sub-conscious mind), and also the expression, “my understanding.” When my spirit prays in “tongues” my sub-conscious mind prays. Now

my understanding can make a mistake. If I make a mistake does it show that I have not received the Holy Ghost? Surely not so. The Holy Spirit, when He speaks, utilizes my faculties, and also in interpretation He utilizes my sub-consciousness. We are only safe from error so far as the *Holy Ghost sets us free*, so that we only give what He says.

In Germany we make a distinction between (1) something which comes to my thoughts, and (2) the influence of God's inspiration.

A thought may (1) occur to me or pass through my mind, or (2) it may be given to me. So the mistake may be made all unconsciously of giving out a passing thought and yet remain upright and sincere. A man may be sincerely convinced that it is of God, and all the time unconsciously it is his own.

We must, in this Pentecostal Movement, have proper leadership in the meetings, a leadership which is able to distinguish between the human and that which is of God, and also between that which is from below and that which is from above. We should not associate with Pentecostal work where there is no true leadership.

PASTOR BARRATT added, as to prophecy, prophecy is either forth-telling or fore-telling. The Church of the first Christian Era expected that all Christians might at times tell forth the glory of God. All may prophecy (see 1 Cor. xiv., 24), and all may speak in Tongues (1 Cor. xiv., 23), although the last verses of 1 Cor. xii., 28, 29, seem to contradict this, where Paul says, “Do all speak with Tongues?” “Are all prophets?”

There is a general gift of prophecy in the Church, while some are very specially called of God to be prophets. Each one in the Spirit may at very special times fore-tell, as when the power of God is mightily present. But all should be constantly guided by the written Word. At Zurich some said, “We have the Word of God in our hearts,” thinking prophecy to be even superior to the written Word. If prophecies have not their root in the Word of God, they are dangerous. While we must not condemn what is of God, we must try the spirits. The great test is, “Do the prophecies we receive bring honour to Christ or His cause.” We want nothing otherwise.

## The Pentecostal Congress.

TUESDAY, JUNE 1st, 10.30 a.m.

This was the first regular Meeting of the Congress. We felt that the first note struck should be that of “Holiness.” Mrs. Boddy gave the message which we have attempted to reproduce. It was interpreted, sentence by sentence, for the German brethren, and it was a new experience to the speaker to be stopped at the end of the sentences. The notes cannot reproduce the living voice and fire of the speaker, who was carried away by the subject. This address should be pondered over and prayed over, sentence by sentence, and read again and returned to later once more.

### True Sanctification.—

The Blessed Spirit is preparing the “Body” for the coming of the Lord.

Therefore in these days, God, by the Holy Ghost, is glorifying Christ. He is declaring the truth about sanctification and making it experimental.

God's will for every one of us is Sanctification. The Holy Ghost, proceeding from the Father and the Son, is working out that Sanctification. If He can get us still enough, He will work quickly by forming the Christ in the inner man. Then the Lord's last prayer will be fully answered, “That they may be one.”

If we studied Hebrews, we should drop everything else until we found the living God. Jesus said, before Pentecost, concerning the deep things of God, “Ye cannot bear them now” (St. John xvi., 12). We are to leave the first principles and press forward to full maturity. We are told in Hebrews x. what is full maturity— it is

GOD! GOD!! GOD!!!

God, who spoke through His prophets, has “in these last days spoken by His Son.”

Whatever He has done in Christ as the last Adam He has done for you, and everything out of Christ is false. We must look on the Son and consider the Son, Calvary, and the Glorification, and the Outpouring of the Holy Ghost. We must ever be “holding the Head.”

It is God's will to unite us to the Head that we may be one, and live in God; that God may work through us and carry out His own will through the members of the Body.

Rom. vi., 6. “Knowing this, that our old man was crucified with Him, that the body of sin might be destroyed.”

Destroyed just means destroyed. The enemy may try to put our natural understanding on it—The Body of sin, the Body that was conceived in sin was destroyed. Do you believe this in your *heart*, or in

(Sunderland International Pentecostal Congress—  
continued.)

your head. If you puzzle over it, no good will come; but if you receive it in your heart, the word will have a slaying power (Heb. iv., 12). Don't look at yourself, or at others. God, through the Holy Ghost, will make it real. Praise the Lord it is true. (The Lord said this morning in Tongues with the interpretation, “I will sanctify My Name to-day, and will glorify it.” *This was through the speaker when alone in prayer.*)

DIVINE HOLINESS.

God is going to sanctify His Name—to make it holy. We speak too lightly of Sanctification, of God's Holiness, of “getting through.” As we get a glimpse of His Holiness, Righteousness, and Purity, all *flesh* must keep silence.

Heb. x., 8—“Sacrifice and offering and burnt offerings and offering for sin thou wouldest not, neither had'st pleasure therein, which are offered by the law; (9) Then said He, ‘Lo, I come to do Thy will, O God.’ He taketh away the first, that He may establish the second. (10) By the which will we *are* sanctified through the offering of the body of Jesus Christ *once* for all.”

God is weary indeed of the continued offering for sin. The Voice in the wilderness, speaking of Calvary, said, “Behold God's Lamb, that *taketh away* the Sin of the World.”

The Son had the mind of the Father. He knew the Father as none else knew Him. He could think no price too great to pay, that that hideous thing, sin, might be done away. Believe what God says about it, that He gave His only Son that the body of sin might be destroyed.

If we live as though under the Law, we are in bondage, and will go on offering. But we read, “He taketh away the first that He might establish the second.” It

was done once for all at Calvary.

He hath spoken to us by His Son. It would not have taken years if we had believed it. We should believe that He took away the first—that He nailed it to the Cross, and

ESTABLISHED THE SECOND.

God's power and wisdom were manifested in the Cross.

Heb. x., 10(R.V.)—“By the which will we *have been* sanctified through the offering of the Body of Jesus Christ once for all.”

“By the Body of Christ, we became dead to the law, and are married to another, even to Jesus Christ” (Romans vii., 4).

Let us believe the Word of God. He says, “Sanctified.” He does not look at dress, etc. He does not ask whether we *feel* sanctified. Let us believe His Word.

The devil and his hosts try to upset the Word of God, but none of them can do it. The Principalities and Powers shall know that Jesus Christ *is* Lord.

Heb. x., 14—“By one offering He *hath perfected* for ever them that are sanctified.” People never doubt that they are in the first Adam, but the devil antagonizes when we believe that we are in the last Adam. The devil gets us taken up with the five senses, but let us open our faith-sense to God and believe Him in spite of feelings. God the Holy Ghost will give you the assurance that it is true—that your whole Spirit, Soul, and Body may be preserved entire, without blame, at the coming of the Lord (1 Thess. v., 23). “As far as the Heavens are above the earth, so are My thoughts above your thoughts,” saith the Lord.

2 Cor. iv., 6.—“God, Who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the Glory of God in the face of Jesus Christ.”

God gives inward illumination to those who trust Him, but we must be still before Him. Not in the strong wind, not in great noise; God was not in the strong wind. The Lord was not in the earthquake. The Lord was not in the fire.

Elijah wrapped his face in his mantle, and then he heard God speak in a *still, small* voice. God spoke.

Sanctification means *separation from sin*, and *separation to Holiness*.

The Body of sin has been destroyed. I mean the Body of sin, that Body which was conceived in sin, which will go to corruption, and never can be glorified. God had to prepare a special Body for Christ under special conditions, that He might dwell in it. One of the devices of the devil is to take different parts of salvation to the exclusion of other parts.

God's plan is a New Man. “Old things have passed away, all things are of God.” “We are begotten again.” Our Lord was begotten, not made. 1 John v., 18--“Hethat is Begotten of God keepeth Himself” (and all His members). “The man that is begotten out of God is able not to sin (1 John iii., 9). “Blessed is he that endureth in the temptation. He shall receive the Crown of Life” (even here and now) James i., 12.

Rev. iii., 17, 18--“The poor, miserable, naked, wretched, who think themselves rich and needing nothing, must repent and buy gold tried in the fire.” Christ's nature is the true gold, the gold tried in the fires of Calvary. We can buy without money and without price—by simple faith in His promises. God loves and chastens that you may have your eyes opened and your ears unstopped to hear Him speak by His Son. (Read Rev. iii., 14-19.)

God will accomplish in us that which was done on the Cross and in the Grave.

The devil tries to put it to *your* death, instead of the death of Jesus. The devil does not want the full value of Calvary to be known. He sends his doubts and fears—makes us look at our gifts, our raptures, or ourselves, instead of looking at Jesus and praising Him.

The Holy Ghost burns it into us that we really are nothing. We have no perfection. Our flesh fails. The devil would like to keep us looking within. But I will look to Jesus. He is my Death. I will apply the Cross to anything that is wrong. We preach not ourselves, but Christ Jesus as Lord. Our bodies may be tested, but Jesus is true. He is my Wisdom, my Righteousness, my Sanctification, my Redemption (1 Cor. i., 30) “We see Jesus crowned.” The Son fulfils His Father's will in His House (Heb. iii., 6). “Whose house are we.” When He has done this, He will yield up the whole house, and God will be glorified and will work in us, and Jesus will present us with exceeding great joy before the Throne of Glory, without spot or blemish. He does it in individuals and so every member of the body is knit together to the Head; so shall we meet Him in the Heavens.

God wants us not so much to be taken up with Gifts as with the Lord Jesus. We thank Him indeed for the Gift of the Holy Ghost with the Sign of Tongues, but our cry is, “More of God.”

Let us praise Him for Himself, and let the Holy Ghost do His work. We are here to meet God, and God has come to meet us.

(Sunderland International Pentecostal Congress—  
continued.)

## The Social Gathering.

TUESDAY, JUNE 1st, 2'30.

*"Behold, how good and how pleasant it is for  
brethren to dwell together in unity."*

—Psalms cxxxiii., 1.

After the Morning Meeting, we all adjourned to All Saints' Church and sang hymns for some time, as we waited for our photographer to complete his arrangements. A Vicar-visitor blew the bellows of the organ, and an Anglican Curate played the instrument, "in the Spirit," most beautifully. There was such a time of blessing that some were sorry when it came to an end. But the Brothers first, and afterwards the Sisters, were photographed.—This year two groups, as we had doubled in numbers since last Whitsuntide. The pictures are really "likenesses," they bring out each face so clearly. (Copies can be obtained through the Secretaries at 2/2 each, or direct from Messrs. Taylor & Co., Ltd., Hutchinson's Buildings, Sunderland.)

A most welcome feature of the Whitsuntide Gatherings of 1908 was repeated this year with happy results. The numerous guests arrived early, and a buzz of conversation went up from all parts of the Parish Hall. Each one had name and place on a card, pinned on conspicuously, so that no introductions were necessary. After a while began the introduction of groups of nationalities.

The GERMAN friends first assembled on the platform and sang in German, "*Now thank we all our God*," and Bro. Boehlje, of Hanover, spoke of the way in which God had led him.

Then the SCANDINAVIAN visitors sang together, and one of the brothers gave his testimony. Pastor Barratt sang his own song and all joined in the chorus:—

Hallelujahs roll and thunder  
On from peak to peak,  
While the sun shines, while the sun shines,  
Oh, what glory, what a vision!  
'Tis for all who seek  
To the hills of perfect love.

Then the DUTCH friends sang their hymn, Mrs. Polman spoke, and Herr Kok also. We were very glad to see Mrs. Kok this year.

The WELSH brethren followed, led by Pastor Jeffreys, and they sang one of the Songs of the Revival. An earnest brother, from Tony-Pandy, spoke of the needs and hopes of Wales. (Pastor Jeffreys said subsequently that he believed there were some 400 in S. Wales who had received "Pentecost with the Sign of Tongues," and who met in little groups, often sheep without a shepherd. "Children of the Revival.")

Fifthly, the AMERICAN friends were introduced. Mr. Montgomery and Mrs. Carrie Judd Montgomery, Mr. Daniel Awrey and Mr. A. H. Post. BRO. DANIEL AWREY, of Doxey, Oklahoma, said that he had been baptized in the Holy Ghost some 18 years ago, and had then the sign of the Tongues. When he heard of the

revival at Los Angeles, he went at once, and found it quite natural to pray with them. There is opposition, he said, and persecution, but it is the life that stirs up the Devil much more than the Tongues. We can't afford to go on messages, we must have the Word. "How I love the Word," he cried. "We don't always recognize sufficiently the human, when mistakes are made in these messages." His happiness has been so great of late, as he has enjoyed blessed fellowship with the Pentecostal saints all round the world, that he has almost broken down through overwhelming joy.

MRS. CARRIE JUDD MONTGOMERY, from California, (Editor of "Triumphs of Faith,") having come very recently by China and India, brought greetings from those places, especially from the dear natives in China. It was worth going right round the world just to look into the face of one Chinese woman who was baptized in the Holy Ghost. In India she met a dear native boy, so full of the Holy Ghost, that scintillations of light seemed to come from his face.

A year ago she received this Pentecostal blessing. (Many years before she received the former rain and healing.) Never was so well able to tell Him before that she loved Him, till, a year ago, there came to her the latter rain. The Husbandman has indeed great patience. In faith she took the Holy Ghost in all His fulness, and

PRaised, AND PRaised, AND PRaised.

She was certain that the oil would follow the Blood. Then came a point, when, as she was praising in English, her English went from her. She could not understand. Her friend said, "The Lord is taking away your English that He may give you another tongue." So her whole body was filled with streams of light (Rom. viii., 11). She was, as it were, drinking up heavenly elixir. She felt as if this wonderful new life was pressing and pressing the mortal life out, until she should be almost prepared for translation.

BRO. MONTGOMERY said that he went down to Azusa Street Mission (Los Angeles). He had been warned, "Don't go there, you'll get among wild-fire." He waited on God, and prayed, "Lord, set your seal upon it that this movement is of You." It was wonderful, the enemy that day, when he visited Azusa Street, had'nt any chance. He heard there the heavenly voices. He never expects to hear such music again on this earth.

Resolved to become a "Seeker" for Pentecost even if he should never receive, he noticed some received one way, some another. He tried all ways and in different places. He saw at last that it is by faith. So he kept praising Him and entered in by faith. He wished to testify that this is the latter rain. The marvellous scenes at Mukti (Pandita Ramabai's home in India), gave additional testimony to it, as hundreds of widow-girls prayed in the Spirit with one accord.

BRO. A. H. POST, of Los Angeles, California, said he was glad he ever met Brother and Sister Boddy. He had not thought it possible that this blessing could come into the Church of England, but it had come nevertheless. The first message that ever was passed over a Trans-Atlantic cable was, "What hath God wrought," and these words might be written over this

blessed Pentecostal work. Some people in England had said to him, "You've been sending a lot of bad material over here," and his reply was, "No, not from Pentecostal centres." The work is deepening all over the world and there's more to follow.

He was glad to hear of the formation of the P.M.U. (Pentecostal Missionary Union for Great Britain). He pleaded for the heathen, and spoke of an invalid Missionary in a meeting asking for help to take his place, and saying, "I must go back if help does not come, and I will gladly go back to certain death." Fathers and mothers of England, will you not spare your dear ones? Shall we not all say, "I'll die for Jesus as readily as I will live for Him."

Bro. J. Wilson, of Sunderland, gave a short, bright testimony, as all the Sunderland friends present stood up and sang also:—

"Glory to Jesus, wonderful Saviour."

OPEN-AIR MEETING.

After the Tea was over, we held an Open-air Meeting opposite a Public House called the Cambridge Hotel. Testimonies and earnest appeals followed each other for a couple of hours, and many passers-by were dealt with. Brothers Black, Douglas Laws, Dennis, etc., and Nurse Pickersgill and other speakers had wonderful liberty and power. We sowed the seed, and watered, and we believe that the Lord will take care that it shall spring up and bear fruit.

---

TUESDAY, JUNE 1st, 6.30.

---

We were thankful to have as interpreter into and from German, our Brother Booth-Clibborn. Before interpreting Pastor Paul, he spoke of the blessings he and his household had received through "Pentecost."

PASTOR PAUL, of Steglitz, Berlin, said:—

In former days there was a celebrated regiment of Hussars much feared in war. Their shakos bore the motto, "We can die."

Now for those who follow the Lord all the way there is a mark also. The mark of the Lamb is our mark. The Lamb could die and died. We, as followers of the Lamb, must learn how to die. We, too, must be slain ones. People who are dead have nothing more to fear. We belong to a holy army. An army usually fears those who fear nothing. We must stand as those who have nothing to fear.

In a great town Pastor Paul saw a man sleeping in a public place. Would a baron with ten or twelve pounds in his pockets have slept there? Certainly not. That man slept peacefully on that seat because he had nothing to lose. We must be the people who have nothing to lose. Dead people have nothing to lose. They can go through water or fire—it is all one. Which do you prefer, water or fire? Neither, for dead people have no more feeling for these things. They have no preference any more about it. The Lord wishes that we should be veritably dead ones. For that very purpose He died. The Cross of Christ should make you a dead one. Have you discovered this? Dead indeed. Pentecost could not come till the Cross had been raised. Pentecost is only for people who have died. Pentecost could not come until Christ was seated at the right hand of the Father. So

1. You must really die with Christ by faith and experience.
2. Be united to Him in His Resurrection (Eph. ii.).
3. And know that you are with Christ in the Heavenly Places.

The Lord shewed to Pastor Paul that he had died in Christ. He had been set free from sin. We have to say, "I am free." You must not say, "Free from the Old Adam." The Old Adam is not alive; he has been crucified with Christ.

A letter came to Pastor Paul, containing half-a-crown and a little tract entitled, "Jesus is crucified by His enemies, and buried by His friends."

Can'st thou let thyself be buried by thy friends? Dead people can let themselves be buried, but living ones protest against it. This Pentecostal Movement makes us people who allow themselves to be buried. Is thy old man buried?

(Sunderland International Pentecostal Congress—  
continued.)

Mrs. Boddy said, "Between us and the old man, there is now death and the grave." It rejoiced me greatly to hear this.

Hast thou already recognised the beauty and the power of the Cross of Christ? (Rom. vi., 7-11.) He that is dead is freed from sin. It is necessary that God's people should recognise that we should be dead *likewise*.

When Jesus died unto sin, He died unto sin once for all. Jesus died towards sin. His death did away with sin; sin has been got rid of (Rom. vi., 11). Likewise also reckon yourselves to be *dead ones* towards sin.

Sin may attack you, but sin must find you dead. Sin must not find anything in you on which it can get a grip.

Art thou veritably dead to sin? Many say, "I will not sin," but that is not being dead to sin.

As a boy, I had seen Jesus, but I was easily excited, and my brother easily annoyed me. I would say, "Oh, I will not get irritated," but a few words were enough to make me sin. I soon got angry.

To be dead to sin means more. In Rom. vii., 15, we read, "What I hate, that I do." I have a friend who likes to speak on Rom. vii. I am always so glad when I meet people who say, "It is just according to Romans vii." It is a pity that there are Christians who do not hate sin, who can sin peacefully.

I said to myself one New Year's Eve, "Now, you must begin the New Year this way—you must sin no more." But I did not reach this point during January. In March, I spoke at meetings as to the Old Man. I accepted the teaching that the Old Man left us at Conversion, but the flesh is always with us and about us. So

I held my meetings on that line. A brother came and said, "I can accept that all right, but it does not help me." (I had just the same thought myself.)

So I took my Bible and commenced to study what the Bible said of the Old Man. It speaks of the Old Man with all his desires and actions. The Old Man with his passions and lusts is to be put off.

One afternoon, I had my Bible and went into the garden to be alone with my God. I had to say "Good-bye" to the Old Man for ever. The devil said, "Thou hast sought so long to say 'Good-bye' to the Old Man, and yet he is always there and getting stronger all the time."

I wanted to be altogether for the Lord. I saw the Word and I said, "Lord, I believe Thee." I said to Jesus, "Thou art my new Adam. I will stand in Thee, and by Thee," and there I rested in faith on that word. Then I saw Jesus only. The whole evening I was getting such a sight of Christ's redemption. I was gazing into the grave of Christ. I saw the Old Man was buried. I went further and found I was <sup>in</sup> ~~with~~ <sup>faith</sup> ~~freedom~~ FREE.

(Pastor Paul was far from home when this happened.) When I came home I asked my wife and children if they would sit down. They smiled because that was so ceremonious. I said to them, "Forgive me if in any way I have caused you sorrow." "Oh, papa, we really do not know of anything," they said. Yet I knew that I was not always as I ought to be, forgiving, etc. So I related to them what Jesus had become to me. They would now see that Jesus had taken away impatience, etc. It was a step of faith for me. I was to trust the blessed Jesus.

This is the great thing in the Pentecostal Movement. It's the great thing to cease from sin. We are debtors to sin no more.

We must live in John's experience, "He that abideth in Him, sinneth not" (1 John iii., 6). Wilt thou accept that?

The world demands this from us. The world must see that truly there is the fruit of the Spirit there—love, joy, peace, meekness, etc., self-control. Now let me touch that point again.

Pentecostal people must be pure people. We must enter into the death of Christ with all the sins of the body. Sins among married people and among unmarried people are sins to which all must be dead indeed. We must be among the virgins who follow the Lamb.

We must have a virgin-spirit. Many talk of translation, and nevertheless yield their bodies to fleshly lusts. If you are to be caught up, you must give up fleshly lusts.

The lust of the eyes, the lust of the flesh, every lust of the Old Man; they that are Christ's have crucified the flesh with its lusts.

Two will be in one bed, one will be taken, the other left. You cannot any longer have a lust, you must be delivered or you will be left behind. Two women grinding in a mill; two men in a field. When it is day at one side of the world, it is night on the other.

When Jesus comes, it will be at night for half the world. Let us be dead to sins, day sins and night sins. I lie before the Lord with my arms folded, and I say, "If Thou should'st come I am ready. Dead to sins by day or by night."

In Germany, when the head of the house dies, they go to the cows and say, "Your master is dead." So sin must hear also that announcement, "I am dead, I am free."

We read in Rom. vi., 11, that it is because

of the Resurrection of Jesus that we must also reckon ourselves alive unto God.

When Pentecost comes, then the Resurrection must have happened with thee. The disciples were living in the time when Jesus had risen. They were witnesses of Jesus' Resurrection. The Risen Lord appeared to Peter and asked him, "Lovest thou Me?" We must live for nothing save for God; thy praise, thy time, thy being for God.

Some say, "What shall I get out of this Sunderland Conference? Shall I have a pleasant time there?" This is a wrong point of view. Say, "What will the Lord get out of the Sunderland Conference?" I am glad when any speak in Tongues. I am glad when I know that the Comforter has come to any, or that our wonderful Lord should stand in our midst.

When two men prophesied in the camp, Moses said, as I would say, "Oh, that all the people of the Lord should prophecy, or speak in Tongues." That the Lord should indeed come into His rights. Shall the great Giver come into His rights? Reckon that ye are alive unto God in Jesus Christ our Lord.

\* \* \*

Let us look at Coloss. iii. "If ye then be risen with Christ, seek those things which are above where Christ sitteth at the right hand of God. Set your affections upon things above, not on things on the earth, for ye died, and your life is hid with Christ in God."

Where hast thou thy interests and thy treasure? Whence is thy life directed—from above? Christ is the Head and we are the members. My members must always do that which is from above. All my members, not some of them. Is my hand ready to be burned? My hand is ready for anything which my head wishes.

(Sunderland International Pentecostal Congress—  
continued.)

We all remember the story of an Irish knight. The King had said, "He shall rule over the island whose hand first touches the soil." One whose boat was outstripped by another, deliberately took his knife, and, cutting off his hand, threw it on to the strand, and the land was his.

God wants you to be His angels, His messengers, now, not hereafter only.

A story. A Christian man was awakened from sleep and told by the Lord again and again, "Go and help." He took what money he had in the house and saddled his horse and rode out, leaving his horse to be guided by the Lord. The horse stopped at an inn. The landlord said, "There is a man who is always talking about Jesus. To-day they are selling up his property yonder, perhaps you have come to buy." He went over to the house and heard a voice praying, "O Lord, let me not, after all, come to grief. I am suffering for Thy cause. Let Thy Name be glorified."

Then the man who was sent by the Lord to help went to the auction. He had enough with him to be the highest bidder. "Whose name shall I enter the property in?" said the auctioneer. "I have bought it for that man there." he said, pointing to the original owner. Here you have one of God's angels on earth.

In Pentecost the love of God is shed abroad in us. We can love our brother, we can lay down our lives for others.

### FREE PENTECOSTAL PUBLICATIONS.

May be obtained from the Secretaries, 11, Park Lea Road, Sunderland:—

THE GIFT OF TONGUES. A Sketch of the Pentecostal Movement by a Liverpool Man.

A New Pamphlet. Very useful.

COUNSEL TO LEADERS AND SEEKERS. (Fifth Issue.)

SPEAKING IN TONGUES; IS IT OF GOD? (Reprint.)

Does the wife say, "Thou art an angel?" What do your relations say? Christ wants to bring us into Heaven just now. Thy place is not a "Grumbling-place," not the place of sadness and anxiety. Thy seat is on the Angels' seat, for the Holy Ghost has come.

Now what do you get out of Tongues? Pentecost makes us practical. Another story:—

A husband was always grumbling at his wife's cooking. Always it was, "My mother cooked much better than that." Then his wife came to God and was really blessed. She went upon her knees before the Lord and prayed, "Wilt Thou teach me to cook? Teach me so that I may take just the right quantity of salt and vinegar. Now I will cook in Thy Name."

The answer came so quickly. The husband said, "To-day thou hast cooked for the first time as well as my mother."

Even the cooking and the waiting come into Heaven. Thy sewing machine and thy washing machine come into Heaven. He does teach thee. Pentecost makes us dependent upon Jesus.

In Heaven no self-life, no selfishness, no self-seeking. The will of God is to be done on earth. Shall heaven come into thy heart? When Pentecost comes, Heaven is in thy heart.

(The 2nd Day of the Congress Meetings will be given in the August number of "Confidence," D.V.)

"CONFIDENCE" (Back Numbers).

THE TESTIMONY OF A VICAR'S WIFE.

A VICAR'S TESTIMONY (Rev. A. A. Boddy).

PLEADING THE BLOOD (in Booklet form).

A SEEKER AFTER GOD.

TONGUES AT CÆSAREA.

OFFERINGS TOWARDS FURTHER PRINTING WILL BE WELCOMED.

Those who reside abroad should send by Post Office Money Order (not by coins or stamps). They can be made payable to A. A. Boddy, Sunderland.

"Confidence" will be issued (God willing) just as the voluntary help received from time to time justifies its further issue.

N.B.—Those who ask for "Confidence" to be sent to them for any set period, will receive it if so published, but not if for any cause it is discontinued.

Ask also for Specimen of the Roker Tracts (by Rev. A. A. Boddy):—

1. Born from Above (with personal testimony). 2. Forgiveness of Sins. 3. Heaven upon Earth. 4. Satan's Devices. 5. The Holy Ghost for us. 6. Health in Christ. 7. Identification with Christ. 8. Spiritualism Denounced. 9. Christian Science: A Soul Danger. 10. Systematic Prayer. 11. The New Creation. 12. Divine Necrosis, or the Deadness of the Lord Jesus.