

AUGUST, 1909.

VOL. II. No. 8.

“CONFIDENCE”

A Pentecostal Paper for
Great Britain.

“This is the CONFIDENCE that we have in Him, that if we ask anything according to His will, He heareth us: And if we know that He hear us, whatsoever we ask, we know that we have the petitions that we desired from Him.”

—1 John v.. 14-15.

“The Lord shall be thy CONFIDENCE, and shall keep thy foot from being taken.”

—Prov. iii.. 26.

MONKWEARMOUTH, SUNDERLAND,
ENGLAND.

FREE.

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(Anon.)..... 0 10 0	588 China (C.) 0 1 0	611 Williamstown, Vic.,
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ALL SAINTS', SUNDERLAND.

August, 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.

III.—FROM CANADA TO THE STATES.

Across each continent and island
The downy heads on another lay,
The noise of prayer is never still,
Nor do the saints in prayer pray.
They say that this as yet is waking
Over another, north the western sky,
An hour by hour fresh lips are making
The wonderful things heard of yore.

H.A.M., 477

The points which impressed me in the Canadian Camp Meeting were, 1st—The Unity of all Pentecostal people on essential points. 2nd—The true love of the brethren among them. 3rd—The permanence and deepening character of the Blessing of Pentecost. 4th—The disappearance of excessences as time goes on, and lessons are learned by experience. 5th—The continuance and increase of Missionary zeal, united to increased God-given wisdom in Missionary methods. 6th—The steady Evangelistic work which goes alongside of a true Pentecostal spirit.

It was a hot Canadian summer morning when the "Camp" at Stouffville broke up. Very early on that Monday morning we had our last meal together under canvas, and prayer and praise ascended for the last time.

My kind host at Ringwood Farm, Brother Moyer, was of German extraction. Like many in this country, he had belonged to the Mennonite Church, but recently had left it through the attitude which some of its leaders had taken.

After many "Good-bye's" and Benedictions, relays of waggons laden with luggage and with human freight (Indian, Canadian, and American Pentecostal folk) made their way along the rough track that led for 3 miles to the nearest railroad station. In due time, as the bell of the great locomotive tolled out its warning note, we steamed off on the journey to Toronto. A Christian brother from Niagara was very kind in giving me a helping hand with my "grips," and at Toronto we managed to catch a great steamer sailing over Lake Ontario.

After crossing the inland sea, my steamer landed me on the Canadian side of the great Niagara River at its outlet into the lake, perhaps 20 miles below the Falls. The big white vessel steamed away with my Pentecostal friend on board, and I was left alone at Niagara-on-

the-Lake to wait for a train for Buffalo.

The river here is broad and swift. Motor-boats were scudding up and down its waters. The hot sun shone on the Stars and Stripes above the U.S.A. Fort at the opposite side, half-a-mile away. A very large camp of British Empire Soldiers (Canadian Cavalry, etc.) was pitched on this side.

At the landing-place I appealed to two soldiers in Khaki to give up the drink, and spoke to them of eternity. They only scoffed, and one more drank than the other danced about waving a bottle in his hand. I made quite a mistake, for I asked him not to bring discredit on the British Army by such behaviour. He said, "Don't talk about the British Army to me," and then I noticed on his Khaki uniform the letters U.S.A. These two soldiers had evidently come over from the other side of the river. But they were ashamed, I think, and soon got into a boat to return to the Fort. May the Lord remind them of what was said.

While I was having some food at a Temperance Hotel near the river, I spoke to the servant who had arrived only the week before from Glasgow. All was strange to her, but I found her thankful for friendly advice, and anxious to be true to her God and Saviour. Boarding the cars of the Michigan Central Railroad, I looked down late that afternoon (after 20 years' on the glorious rapids and

THE FALLS OF NIAGARA.

We pulled up for a moment's view at the Falls View station. There is a wonderful bird's-eye picture as you look down on the green Canadian Rapids swirling down to their final leap. As the train came to a standstill, you hear the steady roar of the great Niagara Falls plunging down yonder, a quarter of a mile away. On the dome of mist forever rising, the sun cast a brilliant rainbow, or rather part of a row, and wonderfully gorgeous was the colouring. But we were off the next moment, and as I stood at the rear of the cars I noticed the cable wires stretching alongside the line and bearing the electric current from the Niagara power-houses to Buffalo, etc. These "living" waters are a source of power, and many are benefited.

Nearing Buffalo, we crossed the Niagara River by a long bridge, and left Canada behind.

Re-entering the "States," my luggage had to be examined, and I had again to satisfy the Immigration Officers that I was a satisfactory passenger.

The City of Buffalo is on that great freshwater sea, Lake Erie. There is a Pentecostal Mission here at 90, Broadway. Brother R. E. Erdman is in charge. It is called "The Welcome

(Across the Atlantic—continued.)

Mission.” I was sorry not to be able to be present at a meeting with the Buffalo brethren. I went on board a huge steamer to travel through the night on Lake Erie. It was a very hot night when our whistle boomed and we crept out of the harbour, with all its strange lights, and found our way out into this great inland sea. Fortunately it was very calm. I sat on deck till late, or walked to and fro, thinking of the dear ones four thousand miles away, and thanking my Heavenly Father for all His great goodness. Then I turned in and slept until about 5:30 next morning.

TUESDAY, JUNE 22ND.—

In pouring rain I landed at Cleveland, a mighty manufacturing town, noted for iron and steel works, etc., and made my way from quay to station, and soon was travelling southwards in the state of Ohio. The rain cleared off and we passed through a fair country with many towns, small and large. About 11 a.m. I found myself at

ALLIANCE (OHIO).

and here I left the cars.

At the Depot an elderly gentleman came up to me after a while and said, “*Are you Pastor Boddy, from England?*” (I had sent word that I was to arrive by this train). “Yes,” I replied. “May I ask to whom I am speaking?” “I’m Brother Boddy,” he said. I could not quite take it in, and, thinking that I had misunderstood the speaker, I said, “That is my name. I’m Brother Boddy.” At last it dawned upon me that it was the Rev. J. T. Boddy, of Lincoln Place, Pittsburg. The Rev. J. T. Boddy had a wonderful “Pentecost” in the early days of this blessing. I remember reading of it when I was in Norway in 1907. It was very good to meet now, so we had a pleasant laugh, and, aided by a coloured porter, we transferred my belongings to a local electric rail-road car. Soon we were off on the last stage of this long journey, passing along the main street of Alliance, first among shops and stores, and then among pleasant villas, and at last out into the green country and among the shady trees.

IV.—THE CAMP MEETING AT ALLIANCE (OHIO).

This electric tram went at a tremendous speed at times. At last it slackened in a grove of trees—we seemed to be almost in a forest. The conductor called out “Camp,” and we quickly alighted, and the car rattled off again, leaving us standing on the railroad, among the trees.

We were right in the Camp Meeting. I was almost surprised to hear now the voice of the speaker addressing the morning meeting, still in session. The sides of the tent were down, and the backs of the people were towards us as we walked quietly past, down the track, to the Missionary Home. Little tents were dotted about under the trees, children were playing, and others were strolling about. The permanent buildings are the large Missionary Home, a stone building near for students, and further away, among the

trees, the neat new house of Miss Grace Davis, the head teacher of the Bible School. This spot has been the scene of much Pentecostal blessing. A lady, writing from Los Angeles, thought that the centre of power had moved from that place to Alliance. For two years there have been very wonderful Camp Meetings held here, when many have been blessed, and some mightily overwhelmed by their blessing. Scenes of great joy and high-tides of ecstasy have carried some out of their depth at these times (“rivers to swim in”). Many could not appreciate the Spirit’s mighty workings; some got their eyes on what they thought were extravagancies, and local opposition I think has been lacking in fairness and courtesy.

Here is the daily programme of the Alliance Camp Meeting:—1st Bell about 5:30 a.m. Breakfast, 6 or 6:30 a.m. First Meeting, 7:30 a.m. 9:30, Teaching Meeting. 11, Regular Meeting, with Message. 12, Lunch. 1:30, Children’s Meeting. 2:30, Afternoon Meeting. 5:30 Supper (6, Ministers’ Meeting). 7:30—10:30, Evening Meeting.

I sat for a while with Pastor J. T. Boddy, of Lincoln Place, under the verandah of the Missionary Home, and was introduced to many coming and going.

BROTHER LEVI LUPTON

is, I expect, always a very busy man. He has here, from October to May, a Bible School of Preparation for the Home and Foreign Field, and he brings out a Pentecostal Missionary Paper, “The New Acts.” Then, at the time of this Annual Camp Meeting, he has many, perhaps too many, things pressing upon him. So it was some time before he could speak to me. I could see him on his way, but first this one and then another intercepted him, but at last we were grasping each other’s hands and looking into each other’s faces. He is a keen, lovable man, about 40 or more, alert, with dark complexion and short beard and moustache, middle-sized, dressed in dark clothes, not clerical dress especially, but like the evangelists’ and preachers’ in the States. His manner is perfectly natural, and you feel he is a man of God. He has been in West Africa, and his whole heart goes out in intercession for the heathen and the missionaries.

I was soon settled, with my belongings, in a room in Miss Davis’ new house, and, kneeling beside a snow-white bed, thanked the good God Who had brought me safely over ocean and land, about 4,000 miles, but surely for some definite purpose. The heavy rain had upset the dining arrangements in the refreshment tent, so I had a little food in my room, and was ready to respond to the request to speak at the afternoon meeting.

MY FIRST MEETING AT ALLIANCE.

Among those present were Pastor Hamlin Piper, of the Stone Church, Chicago; Bro. S. D. Kinne, of St. Louis; Bro. Renwick (C. & M.A.), formerly of Scotland; Bro. McDowell; Bro. Cossam; Bro. W. Gillies; Bro. Erdman; Bro. Juillerat; Sister Campbell; and others arrived afterwards who had been at Stouffville.

The Meeting-Tent or “Tabernacle” seemed

larger than at Stouffville, but not so new, as we found out when the rain came down. Brother Lupton will be glad when he is able to buy a large new tent. The straw was generously laid for the seekers to kneel upon. There was no harmonium or hymn book. Singing of choruses was just spontaneous. A middle-aged sister with an Auto-Harp rose once on twice at the close of an address, and sang, with very good enunciation, a hymn with the chorus:

Go and tell them, go and tell them.
Jesus died for sinful men:
Go and tell them, go and tell them.
He is coming back again.

There was one coloured preacher present, a devout, earnest man, who had suffered much for the Pentecostal Movement, and who was seeking his full "Baptism." There were visitors from Chicago and New York, and from distant places. Many were seeking their Pentecostal Baptism, and some tarried till late at night or into the early morning. At times the presence and power of God were so real and potent that giving an address was quite out of the question, and all had to bow before Him in adoration. The "slam of the Lord" were many, and a number received the Baptism of the Holy Ghost with the Sign of Tongues.

That Tuesday afternoon, Brother Renwicks, a Scottish evangelist, but for some time now working in U.S.A., told us of the scene at Kilsyth in Brother Murdoch's kitchen, when he received a mighty Baptism of the Holy Ghost with the sign of Tongues. The last night in Scotland, before leaving for America, he had the joy of hearing his mother, aged 69, receive a like blessing in a meeting at Bro. Milier's, 141, West George Street, Glasgow.

He told us of one who had been

AN INFIDEL IN PENNSYLVANIA.

who was brought to the Lord by hearing his wife speak in Tongues. She was an invalid and was led to trust the Lord for her ailment. She received His new life and with it a Baptism of the Holy Ghost, so that she spoke in Tongues in the middle of the night. The unbelieving husband was convinced on waking up and hearing his wife speaking in Tongues that it was all of God. He had a large number of sceptical books, and he deliberately made a bonfire of them and became a Christian. (Pastor J. T. Boddy added that he, too, knew both husband and wife well, and that all this was true).

The Writer spoke that afternoon in the large tent at considerable length on the Pentecostal blessing in Great Britain, at Brixton, Sunderland, and London, and how it was spreading in Holland, Germany, and other countries.

At a Leaders' Meeting held later, the question of marriage was discussed at length, and nearly all present expressed themselves as strongly supporting the position taken by the Editor of "Confidence" in the June number, viz.: that 1 Cor. vii. should guide the relations of husband and wife.

WEDNESDAY, JUNE 22nd. At the morning meeting the Writer spoke on True Regeneration (begotten out of God), true Sanctification by death and resurrection with Christ, and the Pentecostal Baptism as illustrated in Acts six.

x., and ii. The Holy Spirit glorified the Lord Jesus, and then followed a time of great power, as seekers lay in the straw before the Lord, and earnest prayer ascended on all hands. The Lord was mightily present.

I looked in at the

CHILDREN'S MEETING AT 1'30,

in the upstairs Chapel in the Missionary Home. There were a goodly number of children in the camp. American children are very high-spirited, and, while some are obedient and subject to their parents, it seems as if others had more of their own way than is good for them. Brother Lupton had to ask the parents to keep their boys from wandering from the camp ground. Some of the boys did not seem keen about attending the Children's Meeting, but there was a good assembly. Brother Renwicks, the Scottish Evangelist, took the subject of "The Heart," and I added the story of a piggie who got his heart changed for a lamb's heart.

A MISSIONARY AFTERNOON.

At the afternoon meeting Mrs. Norton, of Dhond, India, told us how God was working blessedly among the boys and young men. Mr. Norton had recently received his Baptism, and on sending out his testimony, it was received very cordially by many well-known ministers.

Bro. Daniel Atwey spoke of his experiences while journeying round the world. Whilst at Bombay he had felt very ill with some strange ailment. Bro. Post was with him, and he said, "I am sure it is not for myself." Then such a spirit of intercession came upon him for the Missionaries in West Africa: he felt they were sick, and he entered right into their

SICKNESSES.

As he prayed he realised that there was Victory, and entered into a wonderful fullness. He had been comparing notes with Bro. Harbrow (from West Africa), and he found that this happened just when the party were sorely stricken with fever. "The Holy Ghost makes us Priests, and presents us in some mysterious way, as it were, to make up what is lacking in the sufferings of Christ" (Coloss. i., 24).

REMARKABLE TEACHING.

"If you pray for someone who lacks faith, very soon you'll feel your own lack of faith. When you pray for an impatient one, you will soon feel like knocking things over. So again, when you pray for someone with a spirit of uncleanness, you may be attacked with the same thing, but you must put it under the Blood."

Then Bro. Awrey spoke on a subject which he has frequently brought up on this journey:—"The secret of the Lord is with them that fear Him." He says, "Don't give away any secret between the Lord and you. If you have asked for something, and the Lord has promised it to you, do not go round and tell others, or the promise may be cancelled." He went on to say, "This is a Missionary afternoon. Why should not older people go out as Missionaries at their own expense?" He told how Bro. Post was used in India speaking by interpretation. "Oh, may the Lord put a spirit of praying, and of giving, and of going into you! Amen."

A SISTER FROM CHINA.

At one of the Missionary Meetings, Sister

(Across the Atlantic—continued.)

Nellie Clark spoke with great power on the work in South China. Here are some of her words (from “The New Acts”):—

“A large district near Canton—having a population of about two million, has, at the most, four resident missionaries. When we began to pay monthly visits there, we would think a dozen or twenty women quite a good number at the Sunday service. Then God spoke to us about walking through the streets instead of riding in the closed sedan chair, and blessed this step, which some think hardly safe or wise. And then the Lord laid it on our hearts to have evangelistic meetings during the week. At one such time, we had about

TWO THOUSAND HEATHEN WOMEN

during those five days. Wonderful days they were, telling the story to many for the first time.

There were two dear Chinese Christian women helping us, for whom I thanked God over and over again. One morning after I had spoken, I asked one of these to speak, and as I sat on the platform by her,

I CRIED GREAT TEARS OF JOY

as I saw the riveted attention of those three hundred heathen women. Usually they would be chatting, and perhaps some of them moving up to the front to examine me and the baby-organ, but that day as Tai Ku gave the message God had given her in the early morning hours, there was not a sound. She was speaking about the beginning, the middle, and the ending of the Bible, but had spoken for nearly one hour and one-half and not reached her third point. She said, “I could tell you more, but you will be tired.” I heard someone say, “Go on, do go on.” And she went on to tell of the coming glory and the coming woe. The story was told in the power of the Holy Ghost.”

LEADERS’ MEETING, WEDNESDAY EVENING. According to a suggestion the Writer made, Brother Lupton summoned a special meeting of Leaders, which was held in the Upper Room (or Chapel) of the Missionary Home at 5:30. After prayer, I was permitted to ask the brethren to give me something of their experiences of after-meetings. I jotted down roughly some notes of their replies.

Mrs. Murray of Toronto, referred to *Ezekiel xxxvi. 26*.—“A new heart also will I give you, and a new spirit will I put within you.” She felt that before the Baptism of the Holy Spirit could be experienced in fullness there should be the acceptance and reception of the new heart in the new creation Christ Jesus.

When she was sure that this step had been taken, then she advised the seeker to take hold of a promise such as Acts iii. 39.—“The promise is unto you and to your children, and to all that are afar off, even as many as the Lord our God shall call.” Then she would ask them to open their hearts to Him and claim it by faith.

They are not much given to the laying on of hands at Toronto, only when the Lord clearly leads, and perhaps more when evidently approaching their Baptism. Lay hands suddenly on no man. Has known a number of cases

where hands have been laid on the sick for healing and they have received their “Baptism.”

Pastor J. T. Boddy, of Lincoln Place, (near Pittsburg), said that with them there was no system. The laying on of hands indiscriminately was rightly objected to, as if only a form. It is undoubtedly scriptural, and probably might be exercised by any Baptised person, if clearly led by the Holy Spirit.

Pastor Fisher, of Toronto, was in favour of meetings being quite exclusive where they were seeking the Baptism. If there is a separate room, let them be invited to leave the general meeting and go there.

Better results followed when worldly or unbelieving people were not present. He feels that it is better generally to leave people alone.

Sometimes suitable choruses sung in the Spirit help to take the mind to the Lord or keep it there, keeping the attention from wandering.

Sometimes the unexpected happens. A young lady came into their meeting one night from a fashionable church. She got up and gave a testimony, when she commenced speaking in Tongues. She began to exhort in the Spirit, in Tongues, and to give the interpretation, and ended with an exhortation as to the near coming of the Lord. She was at the time dressed very fashionably. But God soon began to strip her, and gradually her apparel was changed. Then came the news that for the Lord’s sake she had broken off her engagement with a worldly young man.

A Sister complained that sometimes men placed heavy hands on the heads of some who practically were pushed over by their weight. This might of course be unintentional. There was undoubtedly a danger in looking to the “human” too much rather than accepting the Gift of the Holy Ghost direct from God.

Another Sister spoke of the hindrances (1) caused by unbelievers being present; (2) conversation in the room even among believers. People are in danger of getting too familiar with holy things; they do not realize how dreadful it is to talk, etc., in the presence of the Holy Ghost. “The place whereon thou standest is holy ground.”

Bro. *Cossam*, voicing the opinion of all present, spoke earnestly against the rapid repetition of a word as a means of getting through as very unscriptural and unapostolic. The Leaders without exception were agreed on this point, viz., that not *any* word or phrase should be rapidly repeated to bring about “Tongues.”

AN AMERICAN P.M.U.

Perhaps the most memorable occurrence during my visit to the Alliance Camp of 1909 was the establishment of the Pentecostal Missionary Union for America, somewhat on the lines of the P.M.U. for Great Britain. Bro. Levi Lupton at my request kindly gathered together those leaders, etc., who were likely to be deeply interested. A Missionary Brother on furlough from West Africa pleaded earnestly for something of the nature of a “Board” to whom those in the Field could look for counsel

and prayer. The burdens of a leader in missionary work were too great to be borne without such help. It was not good for missionaries to be left in the Foreign Field with no one interested in them—no one behind them in the Homeland to pray with them and advise them. Sad things had happened in the past through this very thing being-lacking.

So we prayed and consulted and we met again, and at this meeting it seemed as if in a year's time it might be possible, but I was led to press for immediate action.

The Memorable Meeting when the P.M.U. was inaugurated was held on the verandah over the entrance of the Missionary Home, Friday, June 23rd, about 1:30. Among those present were Bro. Levi Lupton, Pastor J. T. Boddy (Lincoln Place, Pittsburg), Bro. Awrey, of Oklahoma; Bro. Kinne, of St. Louis; Bro. Cossam, from Cincinnati; Bro. L. Connant; Bro. John Thompson (Pennsylvania), called to China; Bro. Will Gillies, called to Africa; Bro. Dan McDowell, Bro. Renwicks, and a number of other brothers. Sister Ivy Campbell, Sister Nellie Clark (S. China), and others whose names I did not know; also Canadian workers like Bro. Fisher and Bro. and Sister Murray, of Toronto.

It was a remarkable scene as we gathered on that broad, upper verandah. Where I sat I could see the tents of the Camp showing through the trees below me to my right, and before me and to my left the open plains of this fair Ohio country. A road in the middle distance was traversed by an occasional country vehicle, and down below us the line of the Electric Railway ran and occasionally a heavy car came flying swiftly past, the driver and conductor looking up with interest at our gathering. Some twenty or thirty strong men, men of character, power, determination, and women, too, of decision and force. Such a missionary platform as I confess it would be hard to match in Pentecostal work in Great Britain as yet.

They all had their views on every point, too, and meant to speak them out. But the Lord beautifully ruled and over-ruled, and they were generously willing to be counselled a little by the Englishman who had come amongst them.

The Writer has felt strongly that it is a mistake to form another home organisation, which soon may become another “church,” and follow the fate of so many before it. Union for the purpose of sending out and helping and advising Pentecostal Missionaries in the dark places of Heathenism is, to his mind, the great need today. Of course, one is not able, as a resident in the old country, fully to appreciate the difficulties of Pentecostal brethren in U.S.A. and Canada, both in guarding against imposters, and in providing for these practically turned out of their churches.

It was resolved forthwith in due form:

1. That the P.M.U. for U.S.A. is hereby founded.
2. That every centre choose its representative on the General Council.
3. That there be an Executive Council of seven.

The seven were elected. I am not sure of their names, but of course Bro. Levi Lupton and Pastor J. T. Boddy are amongst them.*

The Annual Camp Meeting is to be the opportunity for re-election, and the Annual Meeting to be held here each June. So we sang—

Praise God from whom all blessings flow.
Praise Him all creatures here below.
Praise Him above ye Heavenly Host,
Praise Father, Son, and Holy Ghost.

I had not many minutes now before leaving Alliance. Bro. Dinne said, “Well, Brother Boddy, I guess you are just saying to yourself, ‘Lord, now lettest Thou Thy servant depart in peace according to Thy word, for mine eyes have seen Thy salvation.’” Yes, I was thankful indeed for many reasons. To God be all the glory.

I have asked a friend who was present and who remained on at Alliance to write as to what occurred afterwards.

* * *

Wonderfully did God hold us—through our dear brother, just ere he left to return to Sunderland—to form the Pentecostal Missionary Union for U.S.A. A Council of seven, to be re-elected at the yearly camp meeting, was chosen, represented by an Executive of three. Of these three, the two who will most closely meet together are men of such different temperaments, one so quick and eager to act for the Master, the other so careful and reserved, both so blessedly welded into one in the Holy Ghost that we can indeed see the Master's Hand in the choice. And then, that evening, as we gathered in the upper room of the Missionary Home, God, in His own gracious way, set His seal to the formation of the P.M.U., and as perhaps sixty or so Pentecostal workers from many parts of the States gathered together, how blessedly the Holy Ghost fell upon us, melting us into such tender, joyful unity, as some had never experienced before, and one could not keep back the tears as He, in Whom we were one, was worshipped and loved and adored. God keep it so.

At once the Council set to work, and a large portion of the few remaining days was spent in examining the fifty candidates for the regions beyond. As one was privileged to be present as the different countries were represented, some happy, soul-stirring times were experienced. At one time all

THE WOMEN CANDIDATES

were before the Council together, and a question was put to one as to her hope of the Lord's return. A further question was put, and the answer came so clearly, and with such bright conviction, and at once it seemed that the glory of God filled the place, and on the faces of all, Council and candidates, seemed to glow a light prophetic of the glory that would follow. The

* “THE NEW ACTS” for July (5¢ per annum, L. R. Lupton, Alliance, Ohio), contains a full report of the inauguration of the P.M.U. for U.S.A. It is a valuable Pentecostal Paper. The list of those present at the meeting on the verandah, however, is not quite accurate, it must have been taken by mistake from a list of those present at the larger meetings. The Writer does not commit himself to the Resolution of July 2nd as reported on page 4 of that number. This was passed after he had left.

(Across the Atlantic—continued.)

afternoons of the Missionary Conference were indeed inspiring. China, India, Africa, South America, were successively taken up, and one's heart thrilled with a new vision of the prospect before us in each country, and a new realization of what God has already done. Brother Awrey supplemented a deeply touching letter from Japan, and a message from China, with the story of what he himself had witnessed and heard while in these countries, and the urgent need of Pentecostal Training Schools in those countries pulsating with such glorious possibilities in the Holy Ghost, was burnt into us.

Touching and precious were some of the personal testimonies our dear brother gave us, and afresh we saw how faithful God is to those who dare to be faithful to Him.

Unevangelized districts lying near, and all around the Pentecostal workers in these districts call for thousands of spirit-filled volunteers to go quickly and the whole Pentecostal family to pray and give. This was borne in upon one of the brethren in a special way.

God is gathering a little band of Pentecostal Missionaries for the *neglected Continent*. One dear brother, a Welshman, who has been much used by God in leading many to the Lord Jesus, was turned aside to the Camp Meeting. He became convinced of his need of the Baptism of the Holy Ghost with the evidence, and though he had to leave, came back again earnestly seeking God in His fulness. He has proceeded to South America, determined to take no rest until the Comforter has come in Pentecostal power.

Thank God for the different bands of missionaries for great dark Africa.

Pray much for them that they shall be "overcomers."

A Home for Missionaries in the Canary Islands is a burden on the hearts of some who are expecting this from God. Wonderfully is God bringing together workers with a common hope and vision. Such a home would do away with the frequent long voyage to England or America when the missionaries from the deadly climate of W. Africa need rest, and might, too, be an Evangelistic Centre for the Spaniards and other people of the Islands.

How we praise God for the gracious and mighty outpourings of the

HOLY SPIRIT IN INDIA.

We were so glad to have Sister Norton with us, and rejoice with her that her dear husband's long and earnest seeking has so lately been gloriously consummated.

As one of the Missionary Meetings drew to a close requests for prayer were made, and the Holy Spirit was realized in power in the evening meeting, when many dear brothers and sisters, expecting to break up homesteads for the sake of the Lord Jesus to answer His call to the other sheep, and others waiting to turn property into money to be laid at the Master's feet, were earnestly remembered.

We had a precious family gathering the night before dear Brother and Sister Murray, from

Toronto, left us. She spoke to us of Missionary Work in Palestine, and of God's present preparation of the land for the returning thousands of Jews and for the coming King. Earnest prayer was asked for the Palestine Missionaries, to whom the message of Pentecost has come. At present, few have welcomed the message.

Bro. Murray spoke loving, practical words to the Missionary Candidates as to the need of a careful, holy walk before God as we face temptations unknown in the homeland. To many the words of warning and counsel came as a surprise, but we believe they were received into honest and good hearts as words from the Lord.

Two of the returned Missionary Sisters had a meeting with the women candidates alone, and again we were conscious of the near Presence of the Lord, in whose blessed steps we were privileged to follow so closely, and the Baptism into One Spirit enabled us to talk frankly and fearlessly with one another concerning the King's matters and the best way we could glorify Him in body, soul, and spirit.

Sunderland International Pentecostal Congress,

JUNE 1st--4th, 1909.

The following is from "Triumphs of Faith," and was written by one of our honoured visitors from U.S.A.

We have just had the great privilege of attending the Pentecostal Conference at Sunderland, Eng., convened by Rev. A. A. Boddy, Vicar of All Saints' Church (Roker, Sunderland), and held for four days in All Saints' Mission Hall, beginning June 1st. No words can describe how precious and helpful were these days of blessing, when many dear Pentecostal saints were gathered together from different lands, most of them having the same testimony as to the glorious infilling of the Holy Ghost, in spirit, soul and body, and some, still hungry, coming as seekers for this blessed fulness.

The meetings were quiet and powerful, with no fanaticism or excitement. Helpful Bible teaching was given by different pas-

* "Triumphs of Faith" can be obtained for a year by sending 4/2 Money Order to the Editor of "Triumphs of Faith," Beulah Heights Post Office, Alameda Co., California.

tors and teachers. Prominent among these were Pastor Paul and Mr. Emil Meyer, from Germany; Pastor Polman and Mr. Kok, from Holland; Pastor Barratt, Mr. Cecil Polhill, Mr. Daniel Awrey, Mr. and Mrs. Lockhart, Mr. Post and Mrs. A. A. Boddy, besides a large number of pastors and teachers from different Pentecostal centres in England, Scotland, Ireland and Wales. Mrs. Boddy has been wonderfully taught of God and has a rare gift of expounding His Word. Her Bible talks upon Holiness and Divine Healing were very clear and powerful.

There were several sessions each day, so, practically from early morning until late at night the meetings ran, attended by hundreds of earnest, devoted, Christian people, both their faces and testimonies showing forth the deep joy and satisfaction which is theirs in Christ. Such songs of praise it seemed we had never listened to before. And the prayer-meetings were so indescribably sweet, with such a precious, melting sense of the presence of God, it seemed as though they ought never to be broken up.

* * *

One morning, very early, a large number of us were assembled at All Saints' Church, by Mr. Boddy's invitation, to partake of the Lord's Supper, and it was a service of unusual sweetness and solemnity. Many different nationalities were represented. Some of our German brethren could not speak English, but one could read the language of their shining faces. Brothers and sisters were present who knew nothing of the ritual of the Established Church of England, but as it was read by Rev. Mr. Boddy (assisted by a curate) in tones of deepest reverence, and in the power of the Holy Spirit, a marvellous hush fell upon us, and we realized that though in some cases religious training had been different,

yet we were all blessedly one in Christ, one bread, one body, all having been made to drink into the one Spirit. As the altar filled and refilled with the long procession of God's dear children, the sweet, simple choruses used so much in the Convention, were softly sung, and so sweet and hushed were the tender notes, that at times one could fancy it was the music of an angelic choir. And surely the angels did stoop to listen to those strains of gladdest praise, which came from such full hearts.

At last the day and hour came for parting from the beloved ones, and we sang together, "God be with you till we meet again," clasped each others hands in a fond farewell, looked once more into each others happy faces, and soon we were speeding away by train or boat to our various destinations, but bearing a real, lasting blessing which we trust will be imparted to other hungry souls with whom we come in contact.

Editor's Report of the First Meeting on Second Day.

Leaders' Meeting, 9:30 a.m.

(OPENED BY AMERICA.)

The Leaders and Special Workers met on the broad platform in All Saints' Parish Hall. It was crowded with eager, devoted servants of God. Every word was followed with rapt attention. These were wonderful meetings, and much silent but real prayer was going up all the time that the Lord might get glory and the people be blessed through that which was spoken.

Difficulties.

BRO. DANIEL AWREY, of Doxey, Oklahoma, U.S.A., opened the discussion. "As to difficulties. We have them in America, of all kinds. One class arises through not recognising the office that God gives of leadership. The Holy Ghost makes overseers, and they are to feed the Church of God which He purchased with His own Blood (Acts xx., 28). The office may, of course, be used wrongfully, but on the

(Sunderland International Pentecostal Congress—
continued.)

other side of the question we can see that greater abuses have arisen in some cases where the meetings were said to be “handed over to the Holy Ghost,” but really they have been more truly handed over to the Devil. With leaders appointed by the Spirit and by the people of God, the Holy Ghost often works wonderfully.

Remember them that have the rule over you who have spoken unto you the Word of God. Obey them that have the rule over you, and submit yourselves, etc. (Heb. xiii., 7, 17).

It always pays to stand on the Written Word of God—ALWAYS !! There are some who get off the Word and say, “I am going to be led by the Holy Ghost and by no one else.” They are honest often. But the WORD is our Guide. Those whom the Holy Ghost sets over you obey—for they watch for your souls. The Holy Ghost has agents. He does His work through channels. St. Paul says, “Salute all them that have the rule over you.” Someone *must* rule.”

At Los Angeles at the first camp meeting it was said that the leaders were in the way of the Holy Ghost, and were invited to leave. Then the Lord gave Bro. Awrey a Bible Reading on these subjects, which was a cause of relief to the leaders.

“In Acts xiii. we read of the Church at Corinth and some of its prominent workers—its leaders. We read that the Holy Ghost said to the Church, “Separate me, Paul, and Barnabas for the work to which I have called them.” He spoke doubtless through some of the prophets, and then the Church laid hands upon them and the *Church* then sent them away. The next verse speaks of this as being the same as being sent by the Holy Ghost.

A double recognition on the Word—(1) Sent by the Church, (2) Sent by the Spirit.

In Acts viii., 5, we read, “*They* sent unto them Peter and John.” If any could have gone without the recognition of the Church, surely these two eminent leaders. They might have gone without being sent by the Church, but they were sent.

Titus i., 5. The Holy Spirit places Paul in a very high position. He writes to Titus: “For this cause left I thee in Crete, that thou shouldst ordain elders in every city as *I* had appointed thee.”

So the Holy Spirit works through leaders recognised by the people and chosen by the Holy Ghost.

Difficulties as to Messages and the Gift of Tongues.

We need to discover where Messages come from. Even in the use of the Gift of Tongues there is a real difficulty. We can use the gift ourselves. So both in prophecy and tongues—it may (unknowingly) come from our “own hearts.”

In 1895 Bro. Awrey received the Gift of Prophecy and really prophesied, and the prophecies all came true, but then came one prophetic utterance that did not come true. But he was not turned back by this.

Years of experience on these lines have taught him much. In 1 Cor. xiv., 14, St. Paul speaks of his human spirit, “If I pray in an unknown tongue (using the Gift) MY spirit prayeth, but,” etc.

The Gift of Tongues may be used in two ways, under the anointing of the Spirit, and without the Spirit, when it may be purely human, even with interpretation given, not of God and not of the devil, but, being human, these messages fail.

Earthquakes, oh yes, these are foretold, any amount of them and all sorts, but they did not come true. People then say, “What is the matter?”

* * *

After the out-pouring in Los Angeles, a sister brought to him a type-written prophecy. She knew him well and asked him to read it. He ran through it. “What do you think of it?” she said. “Time will tell,” he replied. “I think it is not either of God or of the devil, but it is human.” Many have been honestly mistaken. So in the face of these difficulties at this time he began to give teaching on this subject. He expected to be stopped, but, instead, they would not let him go. But the time came when the Lord meant him to go on. Three messages in Tongues with interpretation came that he was not to go, and that the speaker had the assurance that he was not going. He looked to the Lord, and He told him to go on and attend to His business. So he packed up and set off.

“Going away in the face of all these messages?” said one in amazement. “Yes,” he said, “And the Lord will teach you sense, too, after a while.” This brother did learn by experience later.

“Because it comes in prophetic messages is no proof that it is from God. It may be self (and that an honest and truly religious self). The Holy Spirit showed me I could use this Gift on the line of Scripture. I found I could quote Scripture, chapter and verse, and Scripture which I thought I did not know, but which, at some time, my mind must have received and stored there. So it is clear that our own spirit uses the Gift, even without the Holy Spirit.

When the Lord Jesus was baptized of the Holy Ghost, He was soon tempted of the devil, but He was victorious.

There are some people who have been baptized in the Spirit, but in time of temptation they were not so successful as their Saviour; they yielded. The devil then placed a spirit there in place of the Holy Spirit. This is where the false doctrines come. Some who were baptized are teaching things absolutely unscriptural, and they tell us that the Spirit is telling them

these things. They are hard to deal with, but there is a way of using the name of Jesus to spoil their business.”

He told us of an instance of a girl at Los Angeles. She fell under the power under a big tree near the Camp Meeting and began to declare what the Lord was going to do. He said, “I looked at the scene. I had such a sickening feeling at my heart that I turned away. A little woman was thanking God for what was going on, and she began to plead the name of Jesus, and this spoiled the whole business. They carried the girl into a tent. About this time the leaders came about and they prayed for the girl. As they prayed the spirit in her talked back at them in tongues, and said, ‘You can’t cast me out.’ The Lord seemed to make them to understand what to do. Some spirits cannot be cast out until the person possessed is willing and obedient.”

As she trusted Jesus, it was gone. She then said she wished she did not do it. Some teaching was then given on having our minds and bodies under the Blood of Jesus.”

MRS. BODDY said that she believed that the Lord would have her give a Message to the Leaders, and it was this—

“The last thing Jesus did was to yield His Spirit to *God*. Yield your spirits to God and He will come and take possession of your spirit, as well as your soul and body.”

PASTOR PAUL.—As to After-Meetings. Many have been driven back by certain things, such as by the wrong persons laying on hands, etc. Some who wish to help give counsel which does not help. The repetition of the words “Blood” or “Jesus,” or rubbing the neck; these are not scriptural. No unauthorized person should come and do these things. Leaders must protest, or the whole thing will be made a cause of stumbling. The Leaders should give careful attention to these things.

“CONFIDENCE.”

AUGUST, 1909.

Editor—

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

Assistants—

The Secretaries, 11, Park Lea Road,
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Seven Hall-Marks of Heaven

UPON THE

Pentecostal Baptism with the Sign of Tongues.*

Hall-Mark is the authorised impression of certain symbols made on articles of gold and silver at the various assay offices in the United Kingdom, to indicate their true value and the fineness of the metal.—*Chambers' Dictionary.*

1st HALL-MARK.—*Jesus is Glorified.*

1.—The first test of any blessing coming from the Holy Spirit to the followers of our Lord should be, “Is Jesus glorified?” We know that the Holy Ghost seeks not the glory Himself, but to glorify the Blessed Lord Jesus (John xvi., 14) by this thing.

“The work of the Spirit is to reveal Christ. The Spirit is the hidden worker making Christ Himself the supreme and overwhelming consciousness of believing hearts; the one and only Saviour of those who need salvation.” (G.C.M.)

The Writer, from personal experience,

* In a sermon by a well-known, eminent preacher, he recently said, “The movement associated with the phrase, the gift of the tongues, at the present time has upon it the hall-mark of Hell.”

can say from the very depths of his heart that he never knew the Lord Jesus to be so adored, to be so realised, and also to be so readily *obeyed* with such joyful and continuous loyalty, and to be so truly glorified as since this Pentecostal Blessing has been granted to those with whom He has come in contact. For instance: In humble homes, where in these hard times means have been limited and trials have been sore, the Lord Jesus has wonderfully satisfied by His presence, and the cry has risen, “How can I thank the Lord sufficiently for Pentecost? Jesus is so real now.” This is the first and greatest feature of the Pentecostal Blessing as the Writer has seen it both at home and abroad.

Where does this love of the Lord Jesus come from?

2nd HALL-MARK.—*Calvary is ever honoured.*

2.—Another test as to whether a spiritual Blessing is from God is: “*What attitude does it encourage towards the Atonement.*” Those whom the Writer has known who have truly received the Pentecostal Baptism with the sign of the Tongues, delight in joining the Heavenly Host which ever cries, “Worthy is the Lamb that was slain.” They delight in honouring the precious Blood which redeemed them, the Blood of the everlasting covenant, the precious Blood of Christ. They love to sing:—

Precious Blood, that hath redeemed me,
All the price is paid!
Perfect pardon now is offered,
Peace is made.

Precious Blood, by this we conquer,
In the fiercest fight;
Sin and Satan overcoming
By its might.

The Lord is teaching many of us to see greater depths and more glorious victories in that divine sacrifice upon “the Wondrous Cross.” The Pentecostal Blessing, viz., the Baptism of the Holy Ghost with

the Sign of Tongues, so far as the Writer has known it, is claimed and received only because of the Cross. The Oil follows the Blood (Lev. xiv., 17). Absolute trust in the Atoning work, and the Substitutionary work of the Son of God at Calvary, is one of the HALL-MARKS of this Blessing.

Who is it that makes us trust the Cross as never before?

3rd HALL-MARK.—*The Bible is Loved.*

3.—“*A new love for the Holy Scriptures.*” The Scriptures have become the “strong meat” for which Pentecostal brethren hunger. Not only for them is it the sincere milk of the Word, but strong meat which satisfies and strengthens. Bible study and sound Bible teaching delight the hearts of those who are “Baptised in the Holy Ghost with the Sign of Tongues.” Bibles are used in our prayer meetings as never before. A Pentecostal member feels a great lack if he has not at all times his Bible or his New Testament with him.

Who is it that makes us love our Bibles as never before?

4th HALL-MARK.—*Souls are Saved.*

4.—*Soul Saving.* The Writer has reason indeed to thank God for the longing to win souls which He has planted in the hearts of many around him since this Pentecostal Blessing has been vouchsafed. There has been such fearless, loving preaching of the good news of Jesus and His love in the open-air and in the cottage meeting, and such witnessing in the workshop and home. In Christian lands, so-called today, the majority are so hardened by the Enemy, that one can believe that an Angel from Heaven might preach without *permanent* wide-spread results. The undying antipathy of so many “Christians” to “this way,” together with the *narrowness* of this Pentecostal Way, seems to prevent *great* numbers accepting and going on.

But the Gospel of the Cross, thank God, is being preached in Holy Ghost power. We have not seen sudden, great, numerical additions to our numbers as at the first Pentecostal outpouring, but we believe the total number saved through the preaching of Pentecostal brethren round the world in the last three years is far greater than at the beginning.

“I thank God for my Pentecost.” I often hear a brother saying, “I’m not ashamed to speak a word for my Jesus now; my one desire is to win souls for Him.”

Who puts the desire into his heart?

5th HALL-MARK.—*Missions to Heathen.*

5.—*Missionary Test.* Pentecostal Evangelists have visited many distant lands right round the world, and have been used to make numbers hungry for the Pentecostal Blessing. In spite of what seemed to be disappointment when they found they could not preach in the language of the people, and in spite of mistakes made chiefly through their zeal, God has blessed, and now more than ever the Pentecostal Movement is truly a Missionary Movement. With more training now an increasing band of missionaries is in the field or going out to Africa (S.W.), China, Tibet, India, S. America, etc., to preach Christ and Him crucified to the heathen peoples, often in very hard places, amidst terrible difficulties.

Who is it that, after “Pentecost,” places the Missionary zeal in so many hearts?

6th HALL-MARK.—*Love for Prayer Gatherings.*

6.—*Delight in Prayer Meetings.* In very few places are prayer meetings delighted in as prayer meetings outside the Pentecostal Blessing. When it is known that an address is to be given by an eminent

(Seven Hall Marks of Heaven—continued.)

person then the attendance is good, but many ministers find it hard to continue week after week and year after year.

The Writer can testify that since the Pentecostal Blessing has come he has presided week after week, summer as well as winter, at never less than four Pentecostal prayer meetings each week, and no urging to attend is needed, for the people love to come together to meet their Lord thus, and *He* certainly invariably comes to meet them.

Who is it that puts the desire for prayer meetings into the hearts of these people?

7th HALL-MARK.—*Readiness for His Coming.*

7.—*The Coming of the Lord.* There may be more who are waiting for His coming than the Writer knows of, but certainly within the circle of those who seek and receive the Pentecostal Baptism with the Signs he has found the majority in every centre looking for His appearing. In Great Britain, Germany, Holland, Scandinavia, America, Canada, etc., he knows they are looking for and often speaking of the Coming of the Lord. This without fanaticism, but as a truth to be kept well to the front. How often we sing with full hearts—

Oh, it must be the breaking of the day,
Oh, it must be the breaking of the day,
The night is almost gone, the day is coming on,
Oh, it must be the breaking of the day.

Who is it that teaches us to be ready for His Coming?

* * *

We believe that the outpouring of the Holy Spirit in these last days is especially hateful to Satan, whose time is short. His attacks upon it are *inconceivably* subtle—too subtle for some of His children to see through. He attacks from without. The worldly and the formal just hate the lives of those who go *all* the way with the Lord.

These lives are a reproach to them. Then also Satan attacks cruelly from within. He brings along strange cranks and hysterical people and self-seekers and people like Ananias and Sapphira. If it was so in the Apostolic days, we need not be surprised if it is so to-day. These do not represent the true Blessing. Some of the Lord's people also are so filled with terror that they get their eyes off the Lord and on to the faults.

A man's foes shall be they of his own household, and we have, alas! ranged against us eminent teachers who are trusted by thousands. We are only a feeble folk in ourselves; the talents are not with us.

The Question: *Who then can keep us true?*

The Answer: HE WHO HAS DONE SO HITHERTO. HALLELUJAH!

* * *

Now notice again. We have asked our Heavenly Father for Bread (Luke xi., 11), and He has given to us (*our opposers actually imply this*)

A STONE!

But if it is a Stone it is so wonderfully like Bread that we find it marvellously satisfies us. It tastes just like the best of Bread, it looks like the purest Bread, it strengthens us exactly as does Heavenly Bread, and the Father tells us in our hearts that

IT IS THE VERY BREAD HE PROMISED.

It has upon it all the Hall-Marks of being Heavenly Food given by our beloved Father. We asked for nothing else, and we sought it for His glory only. But those who think they are wise say, “No, though you asked for Bread, your Father really gave you a Stone” (see Luke xi., 10). NEVER! our Father is no deceiver. It cannot be.

* * *

Are there no Counterfeits or Hypocrites

in Churches and Chapels and among professors of religion in every denomination? Is Christianity itself to be stamped as being from below because of failures and sad back-sliding? Surely not.

Let us pray that the Lord will soon open many eyes to see and then to stand with us against all that is not of Him.

We need not apologise for or defend those who have brought discredit upon the Lord within this movement. We must even deplore our own unworthiness and our failures. We whom the Lord is blessing must see to it that these Hall-Marks of Heaven are ever upon *our* lives and work while we thank the Lord for the precious Blood which covers all.

But this the Writer must again solemnly assert, “That when he is consciously nearest to his Lord, *then* for him this blessed Pentecostal Baptism with the Sign of Tongues is most assuredly the Lord’s own blessed Gift direct from His loving, pierced Hands.” Hallelujah.

I never will cease to praise Him,
My Saviour, my Saviour.

A. A. BODDY.

Pentecostal News, etc.

SUNDERLAND.

The Meetings at Sunderland do not stop, even for a Summer Vacation. Four each week:—Monday, Thursday, Saturday, 7.30 p.m., and Sunday at 8.15 p.m.

Recently the Sunderland Saints welcomed Miss Nellie Clark, fresh from the Camp Meetings in Canada and America. Some are praying that their way may be made plain to go out with her to South China. On Bank Holiday a number of the Brothers joined the Vicar in testifying to the crowds pouring down to the sea-shore, and giving them useful tracts and Scripture portions. Sister Clark was most powerful in her open-air address. Bro. Norman Finney is helping at Belfast. Bro. George Birney is returning from Frankfort. Miss Haggie is soon returning to Lydd. The meetings have been full of power lately, and the testimonies very helpful. Another dear Dutch sailor was with us recently. We were so glad to welcome him.

This month ends our second year of Pentecostal Blessing. “*To God be the glory, great things He has done!*”

* * *

Recently at an Evangelistic Service in this town, there was a call to the penitent form after a stirring address. One man in the audience was quite unmoved, he seemed hard to touch and would not yield. The meeting was in a place where Pentecost with Tongues was not likely to be viewed with favour. But an impression was made upon the Leader and others by the following occurrence. A worker had the man referred to laid on his heart, and went to him and, with others, knelt around him, pleading with God. Suddenly, as he knelt beside him, the power of the Spirit came mightily upon him and he found himself praying in Tongues, and at last the sacred name of Jesus was forced rapidly from his lips in the Spirit. The man was at once deeply moved and forthwith gave his heart to God. He felt the supernatural character of the incident, and realised the presence of God as the earnest worker travailed in spirit for the new birth.

* * *

1st Quarterly Opening of P.M.U. Boxes:—A.A.B., 10s. 3½d.; A., 1s. 8d.; J.B., 4s. 8d.; J.A.V.B., 2s. 3d.; W.B., 12s.; M.B., 8d.; B., 1s. 9d.; E., 3s. 2d.; B., 2s. 3½d.; G.B., 2s. 5d.; C., 9d.; E., 6s. 2½d.; F., 5s.; F., 4s.; N.F., 1s. 1d.; P., 10d.; G., 6s.; Girls’ Class, 5s. 3d.; A.H., 1s.; A.H., 1s. 10d.; L., 1s. 1d.; D.L., 1s.; C. & A. L., 9d.; L., 3s.; N., 7s. 9½d.; P., 2s. 6d.; S., 1s. 1½d.; T., 1s.; Mr. & Mrs. J.W., 4s. 7½d.;—total, £3 15s. 6½d.

* * *

P. M. U.

(*The Pentecostal Missionary Union for Great Britain.*)

Mr. Cecil Polhill reports as follows:—

1. You will be glad to hear that the jewellery given, in all was sold for £125, the greater portion of this belonging to one lady who made the promise at Sunderland and afterwards fulfilled it. The special brooch with diamonds valued by one of the friends realised £3 10s., and the gold watch, £4 10s. It is very difficult to realise anything like the original price.

2. There are now nine young men at the Training Home, two from Scotland, three from Wales, three from London, and one, a young Persian, who hopes to spend his life in Evangelistic work in his own country. We have also applications from others.

THE OFFERINGS FOR P.M.U.

3.—I reckon that, in cash and notes, £74 10s. 8d. was received at Sunderland, and as a result of the Sunderland Congress. The jewellery realised £125; total—£199 10s. 8d. Hallelujah!

4. You might say that the next quarterly collection of boxes will be October 1st, when all who have boxes are asked to open them and send through their local Secretary to either Mr. Victor Wilson, Pastor Jeffreys, or myself (from whom fresh labels may be obtained).

Yours in the Lord,

Cecil Polhill.

(Pentecostal News—continued.)

AMERICA.

LOS ANGELES.

We have received from our dear brother, G. B. Studd, copies of the new Pentecostal paper, “The Upper Room,” issued by Pastor E. K. Fisher and himself at Los Angeles.

It is a free paper, and friends who send a post card to 327½, South Spring Street, Los Angeles, U.S.A., will receive copies as they are published. The July issue contains much valuable matter. We have rarely seen a better Pentecostal paper containing so much round-the-world news.

CHICAGO.

Pastor William Hamlin Piper, 3554, Vernon Avenue, Chicago, publishes “The Latter Rain Evangel” (4/2 a year, post free, monthly). There is no paper in the Movement so beautifully printed. A remarkable series of articles commenced in the June number, and are to be continued for some months. They are by D. Wesley Myland, and are entitled, “The Latter Rain Covenant.” Pastor Piper is most anxious that Pentecostal people everywhere should study these articles.

SWITZERLAND.

Pastor C. E. D. de Labilliere, Haldenstrasse 130, Zurich, is now issuing an eight paged broad-sheet in German called

DIE VERHEISSUNG DES VATERS,

“The Promises of the Father.” It is an attractive paper, and we are sure that it will be a blessing to its readers. It can be obtained from H. Jäger, Mannessstrasse 200, Zurich (Subscription, 2 francs per annum). Will our German readers note?

WEST AFRICA.

LIBERIA.

BAROBO MISSION, CAPE PALMAS,
LIBERIA, W. AFRICA,

REV. A. A. BODDY, May 28th, 1909.
All Saints' Vicarage,
Sunderland, England.

DEAR BRO. BODDY,

I have kept you waiting a long time before writing you again. I have done so that I might be able to learn more of this people's customs, etc., and then write you. We are at present working among the Barobo tribe, and our mission is a three days' trip from the Cape Palmas post-office, so we have quite a time to wait sometimes for our

mail. We also have a long walk to get it. I thank you for the “Confidences” you have sent. They have been relished. I have passed them on to the native preachers of the Methodists, and they enjoyed them and want more. We have been kept very busy since our arrival—that is, kept busy when we were able to be busy, for often one of our parties of eight have a spell of fever. I was unable to do anything for two months owing to fever and its results, but I do praise God that He has raised me up, and I am stronger and stouter now than before. I just arrived home about an hour ago from a four hours' walk without breakfast, along a footpath which in many places was filled with water; but, praise His Name, I am not feeling tired at all.

On Monday I am going to Cape Palmas with carriers to bring up our provisions, mail, etc. (D.V.). I am glad I am here, though I have had and do have fevers and weariness at times, hallelujah! The natives are glad we have come to them, and they have been very kind to us. Take for instance the building of our house. They left the work on their farms so that they could build a house for us. Of course I believe God, our loving Father, put it in their hearts to do it.

The black man longs to learn about God, and while passing through one town with another missionary the people there begged us to send a missionary there. I am glad that our Father saw their earnestness and willingness to know of His ways, and He will provide for those who are hungering and thirsting after righteousness. These people have many strange customs—for instance, when a man dies the women weep and wail, and at night the

MEN BEAT DRUMS

and dance, and have lots of play, as they say; also the men of the town take any money the dead one may have and buy rum, and then have a day and a night drinking rum and palm wine. Then when the body is placed in the grave they take all the pots and cloth, or whatever he owns, and place it on the grave. They also place there a plate of rice and palm-butter for the devil to eat, so on nearly every grave one sees the plate and the rice. Another custom one of the tribes here have is to discharge their guns at the coffin on the way to the grave, to try and set it on fire. When they set it on fire they believe they honour the dead. Two weeks ago I was visiting a town six hours' walk from here, and word came that one of the townsmen had died down the coast, and as they could not bring the body home they just cut the hair from the top of his head, and his toe-nails, and sent them home. These they bury near the town. This tribe believes in God, but they sacrifice bulls, chickens, etc., to the devil, and their reason for doing so is that they know the devil does people bad, and they sacrifice to him to please him. They say they fear the devil but don't fear God, as God is good and won't do them any badness. My, how I long for to see Spirit-filled people come here. Ethiopia needs them, so that the glorious Gospel might be preached to them.

I trust the work at Sunderland is going ahead, and that you and your family are well and enjoying His richest blessings.

I am,

Yours under the Blood,

JOHN REED.

SOUTH AFRICA.

ORANGE RIVER COLONY, &c.

LETTER FROM BRO. J. G. LAKE.

DEAR BROTHER IN CHRIST,

I am writing this letter from Heilbron, Orange River Colony, South Africa. I have been so overwhelmed with work that I could not write.

But to-night I write while waiting for the meeting to begin. We are here holding native meetings. We are making a tour of the Free State, among the natives particularly. There are six in our party—five white and one native brother. God is blessing us. We see souls saved and healed every day. The Baptism is falling in various parts also. Word just comes of the Baptism having fallen again at two of the Johannesburg meetings in different sections of the city. At Kliprivers there were 10 baptized in the Holy Ghost last week; these were all members of the Dutch Reformed Church. From Natal, Miss Radford, an Australian missionary, writes that in her brother's mission there several have been baptized in the Holy Ghost, both native and white, her brother's wife being one of those to receive her baptism. This is one of the branches of the American Zulu Mission which belongs to the American Congregational Church. In our work here the following will illustrate:—The night before last a cripple native woman came to the meeting on her hands and knees. She had been in this condition several years. We prayed for her. Jesus instantly set her free, so she arose and walked, praising God. Several gave their hearts to God at that time. We make them pray through until God fills their souls with Himself. This morning another woman came with violent pains in her head, chest, and back, apparently pneumonia. We prayed for her. Jesus instantly healed her; she burst into tears. The Spirit came upon her, and she was saved right there. Bless God. Salvation and healing is not the work of meetings only.

THE SICK AND SINFUL

come at all hours; in fact, those who are saved and healed through personal work during the day exceed those who are blessed in the meetings. Now I am leaving for the meeting. It is 7 p.m.

10.30 p.m. I have just returned. A glorious meeting. The old woman who was healed (the cripple) was there, walking straight, praising God. The other woman who was saved and healed at the same instant was there too. The old man at whose house the meetings are held was baptized with the Holy Ghost, and we ordained him a local preacher. We leave him in charge of this branch. We sleep on the bare floor to-night. We roll ourselves in our blankets, and praise God if he only saves souls and heals and baptizes the people. Oh, brother, how I long for God to lay the burden of this work on the people's hearts in Old England. Oh, how one's heart bleeds to see these people dying when a few pounds would save so many. We need an African ox-team of eight yoke of oxen and

AN AFRICAN WAGON

so greatly. We could then sleep in our wagon, and eat there too. Horses are not safe here, there are so many horse diseases. We want to go into Basutoland on this trip. If we do we must walk

100 miles and carry our packs with us. If we only had £200 to buy an ox-wagon outfit how much better we could get along, so much better and faster. Oh, I pray God will lay this on the people's hearts at home. We could use five ox-team outfits right now if we had them. We have the men to send if the dear Lord would only help us to get to them. To show you the awful death-rate among the natives while at Potgeitersrust, Western Transvaal, I asked one native man who came with two blind children to be prayed for, "How many wives have you?" He replied "Three." "How many children have you?" "Five." I said, "Is that all your children?" noticing his wives were in middle life. "Oh, no," he said, "I have twenty children dead." I asked another man with three wives, "How many dead children have you?" He said "Eighteen." Brother, pen cannot describe the awful conditions of disease among the natives in the Waterburg district. The Native Commissioner at Potgeitersrust told me that he believed 20,000 out of the 30,000 natives in that district were diseased of syphilis. They have gotten it from the whites, and it has run rampant among them. Oh, if you could only see the hundreds of blind natives, the eye-balls bulged out and turned hard as bone, not a particle of life left in the eye. All sorts of awful sufferings, the result of this dire disease. I prayed for hundreds, perhaps 1,200, on one trip. We have seen Jesus heal all kinds of them; but my brother, my brother, one's heart runs out like water as one sees this awful Tide of Hell swallowing up a nation of people. Where we are now in the Orange River Colony the natives are a fine healthy lot, and are clothed. In the Waterburg district they are naked mostly, except for an apron of goat skin. Oh, God is doing such mighty things among them. At Potgeitersrust a dead child came back to life when our native evangelist prayed seven hours after it died. At a children's meeting (native children) a choir of angels appeared (angel children), and sang "Suffer little children to come unto Me." Many dying were healed, and when I went there they came rejoicing to shew me how Jesus had helped them.

Your Brother in Jesus Christ,

JOHN G. LAKE.

4, Millbourn Road, Bertrams,
Johannesburg.

GERMANY.

FRANKFORT-ON-MAIN.

DEAR MR. BODDY,

Months since you asked if I would write something for your helpful paper, "Confidence," then there was nothing to report but wilderness experience in soul, body, and work; but God has been working through all in a most wonderful way. My whole heart is full; I cannot find words to thank the Lord for all the wonders of His love manifested since that midnight hour in Hamburg, when the Lord suddenly came to His temple in a new glory and with mighty power to abide for ever. I adore Him for the testing time in the wilderness, and the lessons learnt there could have been learnt nowhere else. In the work too, the Lord has been testing and cleansing, sins have been confessed, old wrongs have been put right, restitution made,

(Pentecostal News—continued.)

and several unworthy members have been removed from our little circle; altogether what the Lord could not bless has been gradually removed by no human hand, outwardly and inwardly, making it plain to an enlightened eye that the way of the Lord was being prepared. The Conference at Sunderland was a very great blessing to me, and the lessons learned, especially in the Leaders' Meetings, were invaluable. Then the short visit to Amsterdam, and the quiet time afterwards with dear Mrs. Boddy, were all used in working out God's plan of blessing.

On returning from Hamburg after receiving my Pentecost, it became necessary to look for a helper in the work of the Mission, as the old ones would now no longer work with me. Well, all was taken to the Lord, who provided wonderfully. His ways are *always* most wonderfully wise and loving. If any who read this are tried or getting a bit discouraged, oh, dear fellow-Christian, just wait on the Lord. He will be a deal better to you than ever you can imagine, the Lord is faithful, He will supply *all* our needs all along the line. The Lord has brought dear

GEORGE BIRNEY, OF SUNDERLAND,

here, and as soon as ever he came the Lord began to work with power. Ten of the members of our Mission have received the Baptism of the Holy Ghost with signs following, while some of the seekers have had powerful anointings and wonderful visions of the Saviour. One man seems to have received the gift of prophecy, and three sisters sing in tongues. It is so beautiful. We have little private meetings for the seekers and those who have received their baptism. So far all is quiet and simple, but the thing has come so quickly that only a few know of it. Certainly the Lord is watching over His own work, and He will do great things as we follow on to know the Lord. May this city be shaken to the very foundations and many, many precious souls be won for God. Hallelujah! The Lord God omnipotent reigneth! Please help up in prayer and praise. We are a small number of poor and despised people, but the Lord hath done for us and on our great things, and we rejoice with joy unspeakable and full of glory.

Dear Brother Birney is greatly used of God. Looking back at all the steps that led to his coming, I can only thank God and take courage. Oh, glory to Jesus! Glory to the Lamb! May all His glory be done in us and by us, now and evermore.

Yours in our coming Lord,
ELEANOR PATRICK.

P.S.—We are holding little private meetings for seekers and baptised ones, and keep the after meetings free from merely curious on-lookers, etc.

PASTOR BARRATT.

The Editor prints here three interesting letters from our friend, Pastor Barratt, who, since writing them, has returned to his Norwegian home. The first letter was written whilst the Editor was in America.

Pastor Barratt in Cornwall, etc.

CALLINGTON,
CORNWALL,
15th June, 1909.

DEAR MRS. BODDY,
As you see, I am in the country of my birth, and it was very interesting to see these old, well-known

places again after an absence of 19 years. I am here on a short visit, looking up my relatives, and am now with my old aunt, who still enjoys good health. And this is a healthy place too. I should say, several hundred feet above sea-level.

On crossing the Tamar we stopped at Calstock, and not long after we wound our way up towards Albaston, stopping at "Gunnislake" station. It might just as soon have been called "Albaston," or "Drake-Walls," as it seems nearer these than Gunnislake.

I was born in Albaston, but left the country with my parents when five years old. But in later years I spent my Christmas holidays here and at Tavistock, so Gunnislake and Drake-Walls, lying between, were well-known places to me. And it was strange to think that I have spent most of my life in far-off Norway (ah, how I love it too!), and am now knocking about the globe preaching the glorious Gospel of Jesus Christ. And most of my relatives are either gone home to glory, or are spread about in various parts of the world. But the scenery is charming here, and the verdure bright and fresh, resplendent with the glory of this bright, warm sun.

There are hungry hearts here too. One lady said, as I gave her a tract, "*The Truth about the Pentecostal Revival*," "I will read this gladly, that is just what we want." An old gentleman on receiving one, after looking over it, remarked, "It seems Christianity is losing ground a good bit now!" "Ah, yes! it has been," I answered, "but God is stirring up things these days, as you will find in that book."

I was invited to preach in the Wesleyan Church, Sunday evening, and take the service. God was in our midst, and several hands were raised at the Prayer Meeting, requesting prayers, to receive God's best. Praise Him! What is needed here and throughout the country is a *rousing revival*, that will make the people of God fully alive, and bring thousands of lost souls into the Kingdom.

We have had quite a run of Conferences and Conventions of late: *Lona-m, Sunderland, and Bournemouth*. All of them had their special feature or features, and all testified to the fact that this Revival is gaining ground steadily, and is deepening in power and influence. Hallelujah!

Who would have thought, about 18 months ago, that three Conferences in succession would have been possible in England, in the face of all that *awful, and bitter, and unbrotherly, and, in many cases, unfounded antagonism*, that has been waged against the Revival, and one of these Conferences even an

INTERNATIONAL CONFERENCE!

What hath God wrought. And we are soon to meet again at *Mulheim*, in Germany, and then our *Welsh* friends have their Conference in August at *Swansea*. And the last thing I did in Norway was to take part in a Convention there with crowds that filled the large Gymnasium to the door. So, no matter whatever the old enemy has been doing to build up barricades in front of us, God's victorious legions are breaking them down in the *Power of the Holy Spirit*. And we are only just starting now!

"PLEADING THE BLOOD!"

I wish just to say something concerning this expression. I am afraid there is some little misunderstanding as to the right use of this term.

When objections have been made to a *mechanical* use of the words "*Blood, blood, blood, blood, blood!*" in order to bring about the tongues, some have supposed, I find, that those who raise the objection, are opposed to "*pleading the Blood.*" This is a VERY GREAT MISTAKE! We are all agreed that the *Blood*—the precious *Atonement of our Lord and Redeemer* (because that's what the "*Blood*" means and signifies), is and *must* be the FOUNDATION of all our hopes, and all we expect to attain to. The Blood was first sprinkled on those seeking cleansing in the old dispensation, and then the *oil* (typifying the Holy Spirit) was poured on the Blood. The Holy Spirit *never* works outside of the Blood, but always in connection and in unison with it. And this is *fundamental* in all the teaching of this Pentecostal Movement. But the point of discussion, the reason of objection is, that some leaders and workers have asked seekers to repeat the word "*Blood*" so quickly that their tongue looses control and the seeker emits sounds similar to the tongues.

My personal objections to this have been that :

1. It looks much like a *trick* to help forward the tongues.
2. There is a danger of *self-suggestion* in it.
3. Many might be led to speak in tongues that way (by human influence or worked-up sounds) and *not have the real baptism.*
4. If man keeps his *mind* centred on Christ, and makes over the use of his tongue to God, the *Holy Spirit will know how to use it* without any mechanical help on our parts. They spoke "as the SPIRIT gave utterance."

Now I can quite believe that many may have received their full baptism this way, because God has seen their intense desire and the uprightness of their hearts, and for Christ's sake has met them in their great need. He is looking for child-like hearts!

But the practice does not appeal to me, and I do not think it is necessary. So with child-like hearts let the seekers wait on God by faith. He will not disappoint them.

Let them plead the Blood! I love the Blood and have no objection to its being often repeated in choruses and in prayer—the *Blood* is OUR ONLY PLEA! If, when God's Spirit fills us, or has filled us, we are led to repeat it often, that is still entirely different to using the word *mechanically* in order to produce "tongues." We need not help the Spirit, but just open all the avenues of our being to Him, and when He enters "He will announce Himself," as someone said at the Sunderland Conference.

In America, I am told, somewhere, the words "Glory! Glory! Glory! Glory!" are used in a similar way. The same objections may be raised against it. But when the Holy Spirit fills us we will shout "*Glory!*" with all our hearts, and a mighty *Glory note* will be in our hearts night and day. HALLELUJAH!

Yours in HIM,
BARRATT.

P.S.—My dear wife, who received a mighty baptism in London, and the "sign" as you prayed with her in Sunderland, is going on with God, and writes to-day that she is "*leaning, leaning, leaning on the everlasting arm!*"

* * *

Pastor Barratt at Bedford.

BEDFORD,
17th July, 1909.

DEAR BROTHER BODDY,

I feel led to write to you a few lines again, as I have just received a letter from Zurich, which states that a *Swedish Evangelist*—"Jonas"—has turned up there (a tall, thin, middle-aged man, *one-eyed*, with a long beard), stating that he has come from me and introduced himself with my name. I wish to

WARN ALL

against him. I have had nothing to do with him. But I know there have, for several years, been accounts given of a *one-eyed Swedish Evangelist* appearing here and there, a perfect imposter, donning different names in different countries. Now, it seems, he has found it profitable to impose on friends of this movement also. I have, hitherto, not given anybody the right to use my name as a recommendation, and anyone doing so, please write to me, requiring a written statement before receiving them. We have to be on our guard *against imposters.*

I came here a week ago last Saturday, and had a meeting the same evening and on the Sunday, and then we started

A 10 DAYS' MISSION

here which ends on Wednesday, that is to say, as far as I am concerned, as I hope (D.V.) to leave for London on Thursday, and for Norway, via Copenhagen, on Saturday.

We have felt that God has been moving things here in Bedford these days, although there has been no great breakdown in the ranks of the enemy, still we notice a *decided advance* of the work. The congregations yesterday were the largest we have had so far, and there have been some precious times at our meetings.

The devil tried to disturb us a couple of evenings, so we had quite a battle, but God has given us the victory. We are on the winning side, you know. The lines of truth are running in this direction, so when the churches stop being *side-tracked*, we will be helping each other to the best of our ability on these lines. Praise God!

A *L.R.A.M.* got her baptism here last week at the house of Bro. Phillips, where I am staying. She was for some time under the Power of the Holy Ghost, and saw Christ, in a vision, standing in the midst of myriads of shining angels, pleading with the nations on earth. The crowds below wavered. Those who received the invitation were caught up, and the door was shut. She heard strains of music from those angelic hosts, such as she had never heard on earth, noticing even the string-instruments used.

When she saw the Saviour, she said in Norwegian, "*Se det da!*" (See that there). And she understood the import of my prayer when I prayed in Norwegian. With intervals between the sentences she said, by the Spirit, "O Lord, convict the world of sin! . . . He comes, He comes. . . *He is coming soon!* . . . O Lord, Thou art standing waiting. . . Prepare us to meet Thee! . . . Thou art wonderful, Thou art! . . . They shall fall down before Thee! . . . Crown Him Lord of all! . . . O Lord, they shall come, Glory to God! . . . Kings shall bow down before Thee, O Lord! . . . Lord, Thou art here!" And then, evidently seeing the door about

(Pastor Barratt—continued.)

to be closed, she cried, with tears, “Lord, seek others, call others! don't leave them out! . . . Lord, they don't know Thee! . . . Oh, I say, Lord, Lord, don't leave them behind! . . . Lord, save the people! . . . Falo saluma! God save the people! . . . Jesus is coming. . . O Lord, Thou art coming soon!” Then again came the *tongues*. “The Lord is with us to fight our battles!”

Yes, He is! Glory to His Holy Name. THE BATTLE IS HIS. Brothers Polhill, Leonard, Andrew and I are working in perfect harmony here, and God is going to have the victory. Brother and Sister Weaver, from America, are also here taking part.

We went to *Elstow* the other day and saw the place where

JOHN BUNYAN

laboured. The Vicar showed us about the premises, and it was remarkable to see the many places that clearly must have given Bunyan motives for many of his marvellous pen-pictures in that unsurpassed allegory, “The Pilgrim's Progress.” Now they have two memorial windows in the old Church and a monument at Bedford to his honour. It's the old story repeated: Persecuting the truth and its supporters where it is preached in the demonstration of the Spirit. Then the coming generations suppose they are so much better, and build monuments to the honour of the persecuted ones. They are at a distance from those who set the world upside down. They cannot bother them. But the men and women preaching the *same old truths of salvation* by the same spirit *to-day*, are being persecuted by these same monument builders.

We, Brother Polhill and I, took a short trip to Wimbledon last Wednesday from Bedford, in order to meet some Christian leaders and friends at the home of Miss Lathbury. The Rev. G. W. Moore kindly took the chair and we were called upon to speak about the movement and answer the numerous questions made by those present. The most loving and fraternal spirit prevailed throughout, and there can be no doubt, judging from the prayers that followed, that some were of the opinion that the old recognized Christian leaders of England had made a *very sad mistake* in denouncing this whole movement as of the devil, instead of attempting to co-operate with its leaders. An earnest cry arose that God might, whatever differences of opinion there might be between us, unite us as *one great army* in these days of the “LATTER RAIN,” against the hosts of the enemy. And it is greatly needed I feel. *The religious state of England to-day is at a very low ebb*, generally speaking. This is easily seen. Much form and zeal, especially on social lines, but a great aversion in most circles to the divine supernatural power. At least that's the impression I've received.

On our way back to Bedford we were wonderfully preserved from a very serious accident. A motor-bus rushed broadside right into our motor-car. Brother Polhill escaped damage. I was shaken very violently, and suffered much from internal pains and some severe blows on my elbow, shoulders, head and knee. But God heard our prayers and helped me immediately. One man on the bus was taken to the hospital. Now I am quite well again. Praise God!

I have not been able to comply with the many requests to visit friends in various parts of Great Britain. Wish I could take a tour right through the Isles some day. But now my loved ones are waiting again for my return after being absent about three months. *Pray for Norway!*

Next year I hope the Conference at Sunderland will be changed into a CONVENTION, *open to all who may desire to come*. But I do praise God for all He has done since those *five days* in Sunderland.

God is raising up Samuels. Christian love to all friends, to you and your dear family. My wife is prospering gloriously in the Lord.

Yours truly,

BARRATT.

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Farewell Words from Pastor Barratt.

15, CORNWALL TERRACE, N.W.,

July 25th, 1909.

DEAR BROTHER AND SISTER BODDY,

Just a few lines ere I leave London. My train leaves at 7-12 for Parkestone Quay, and I travel home via Esbjerg and Copenhagen (D.V.) They are wanting meat Mulheim, Germany, I understand from a telegram Brother Humburg sent me, but I feel that I will go straight home now, with the exception of an evening in Copenhagen.

The Lord gave us a blessed “ten days' mission” at Bedford, and I believe His Kingdom was built up there through it.

Last night I took farewell with the people here at Sion College. It was a real good meeting. God is founding a thorough and definite work here in London. The testimonies given last night were glorious. A sister spoke of great doings in Ireland, and a brother from Scotland testified to God's great work there. A monk from South Wales (Father Ignatius' brethren) was present. In personal conversation he said that there were five of them in that convent in South Wales who were seeking Pentecost. God is certainly caring very little, it seems, whether one has this or that garb on, or belongs to this or that group of Christians. You know, in Heaven, they are outside all that kind of thing, it's only in this short-sighted state that we are not able to see alike in all things. But LOVE is melting us together. Praise God!

So interested to read your account of the tour to America, and the definite stand you took against all that strange outwardness that mission in New York has adopted (now in Newark). Surely this is not the time to forge new sacerdotal surplices and gowns. We need to get back to the simplicity of the first Christian Church, before human devices led them astray on those and other lines.

May God bless you all and continue to increase His goodness to us and give Old Britain such a visitation of Pentecostal Power as it has never witnessed before.

With kind greetings,

T. B. BARRATT.

Conference at Mühlheim-on-Rhor, Germany.—July, 1909.

By our Special Representative,
PASTOR JEFFREYS, of S. Wales.

"The Lord hath done great things for us, whereof we are glad." This is the note of the German Conference. It is the sound of victory. One was amazed at the triumphant prospects of Pentecost in Germany, and from all hands come reports of the spreading flame that is kindling Pentecostal centres all over the Fatherland. Some 1,400 had signed the cards, which admitted to the Conference, declaring their sympathy with the Baptism in the Holy Spirit, accompanied by the sign of "Tongues," and the average attendance at Evangelist Humburg's beautiful Mission Hall was about 1,200, while many meetings must have been attended by a much larger congregation, even standing room being wholly taken up.

It was a most encouraging experience to meet the dear German pastors, men deeply taught in the Word, and yet withal so humble that they were ready to imbibe truth from whatever source it came. This speaks much for the simplicity of their faith and trust in God, when it is recalled that Germany has suffered much from manifestations, etc., proved to be "not of God." But there is an open-mindedness towards His full salvation that cannot fail to bring about Pentecost. The falling fire is always at our service provided the right conditions of child-like acceptance of truth and faith in the all-covering "Blood" be found in our midst. One was impressed by this spirit of child-likeness amongst the German brethren.

I had the joy of spending a day and night with Pastor and Mrs. Polman at Amsterdam, and of attending both their junior and adult Pentecostal assemblies. What a gracious work of the Spirit of the Lord is here witnessed! Mention has been made before in "Confidence" of the children's assembly. Certainly it is in a sense the most wonderful gathering I have ever attended. To hear these dear children's artless testimonies of the keeping power of the "blood" from all the seemingly little but very real temptations of their school and play and home life is enough to melt one's heart. Truly "out of the mouths of babes and sucklings Thou hast perfected praise"! The Holy Spirit through Mrs. Polman keeps them under loving control. God has indeed bestowed upon her heaven-sent wisdom in shepherding these tender lambs, and they are being led into a very real knowledge of the indwelling Christ. We had a prayer meeting, a praise meeting, and a time for exhortation and testimony, all during the hour. The light of Jesus was upon their little faces, and they praised the Lord in "Tongues," no one forbidding them. Who should? It was balm to my soul to spend the hour there. I shall ever remember my time of fellowship with those 15 to 20 little Dutch *Spirit-baptized* folk, and will continue to look forward to renewing their companionship in heaven.

The adult assembly meets at 7:30 upon the same evening (Tuesday). The Hall faces one of AMSTERDAM'S MANY PEACEFUL CANALS, and here it is very quiet and secluded. Pastor Polman is looking for larger premises. They are crowded out on Sunday evenings, and even the standing room of the little Hall (it seats about 150) is strained to the utmost limit. There are about 150 people residing in Amsterdam who are baptized in the Spirit, so it may be imagined that at present the public meetings are rather overcrowded.

There were about 100 people present on this Tuesday evening, and I had the joy of addressing them upon the necessity of our hastening the coming of the Lord by being yielded up entirely to the sanctifying work of the Holy Spirit. The message was confirmed by a prophesy given through a young sister who came under the power of the Spirit. Hallelujah!

Everything was done decently and in order, and beautiful harmony prevailed. There was a sense of united trust and consequently of sweet peace throughout the meeting; there was no trace of fear. The Amsterdam assembly trusts its pastor, given to them of God, and under his loving and faithful leadership they have been sheltered under the precious Blood of the Lord Jesus, and so have been kept free from all fleshly extravagances and the wiles of seducing spirits. Glory to His Name!

Brother Kok and his dear wife entertained me with Christian grace, and made me feel very happy. We sallied out very early on Wednesday morning to visit the quays and docks; bought some fish for breakfast from an old Pentecostal brother. Conversation with this newly-found spiritual relative was mostly conducted by means of expressive gestures; but one question, on his part all-important, was at least intelligible: "Is he baptized?" Great was the rejoicing when it was found that I shared with him the blessing of Pentecost.

One illustration observed upon this early morning walk with dear Brother Kok needs re-telling:—We passed an oil-barge moved to one of the quaysides, and a pump was quickly transmitting its contents to a tank upon the shore. I said to Brother Kok: "*That pump needs no oiling; it is a channel for the oil.*" We recalled the times when we continually needed "oiling" so to speak in our Christian service. Praise the Lord, since we have been baptized in the Holy Spirit the oil is flowing through. Channels only! We were glad of this morning walk if it were only for the joy experienced as we realized this blessed truth.

At nine o'clock, Wednesday morning,

WE TOOK TRAIN FOR MÜHLHEIM, and arrived there in time for the afternoon meeting. Cordial greetings awaited us, and we were quickly made to feel at home. "Where Jesus is, 'tis heaven there," and truly we were made to feel heaven's glow and sunshine in the fervent hand-shakes and loving welcomes of our German brethren. The meetings of Wednesday afternoon and night were given up mainly to testimony from different centres.

Wonderful news flowed in at these opening

German Conference—continued.

gatherings, and it was a revelation to know how many Pentecostal fires had already been kindled in Germany. One of the most pleasing of good tidings was to hear that Bro. George Burney, of Sunderland, was in Frankfort, and that already 11 had been definitely baptized.

On Wednesday evening a very impressive testimony was given by a Brother S—, from Cassel. He said that the movement there had suffered terrible destruction during the past two years because people took their eyes off Jesus and looked to men; yet some souls, from 20 to 30, had remained true, and now God was greatly blessing them. The Book of Revelation had become very important to them, and most precious of all was Rev. i., 5:—"Who loved us and washed us from our sins in His own blood." Only this could keep us in face of the great revelation, for the first message to John was: "The Lord is coming!"

We have to deal with a holy, holy God—a consuming fire. Therefore we appreciate the blood. The anointing is the seal upon our royal priesthood, through the blood. You must not reach out for the anointing unless you know you are born of the Spirit, and therefore cleansed by the blood.

This was a valuable testimony, and in a way speaks out the one great truth brought home to my soul during the Conference:—"THE EXCEEDING PRECIOUSNESS OF THE BLOOD OF JESUS."

How we sang "Unter dem Blut" (Under the Blood) again and again during these days until the cleansing efficacy of Calvary's stream was felt in every heart. Praised be God for the precious blood of Jesus!

* * *

A remarkable feature of each day was

THE "WAITING" MEETING,

held between the afternoon and evening sessions, though I should say we also carried after the evening service. These meetings were held upon the spacious platform, which when the huge wooden partition separating it from the remainder of the hall was rolled down became an ideal upper room, holding from 200 to 300 people.

It was crowded each time, and there were too many anointings taking place to reckon them. Hallelujah! We have been *reckoning* them, but now the *reckoning* stage has been passed. The arithmetic of heaven only deals with multitudes which no man can number.

Many gracious healings were also witnessed as we honoured God's Written Word in the laying on of hands and anointing with oil in the name of the Lord. Pastor Paul was ubiquitous, and his presence and wise counsels helped to make these waiting meetings not merely a time for personal experience for those who were under the anointing power of God, but also a season of general edification. All were helped in these hallowed intervals between the published meetings. We forgot our teas; there was meat to eat that the world knows nothing of. Surely many cups *did* run over, and under the overwhelming blessing many broke out into

"Tongues" of praise as the Spirit gave them utterance.

Among the seekers were many experienced Christian workers who had been rejoicing in the blessing of a sanctified heart for years, but who, praise the Lord! were still sufficiently babes to be open towards further blessing. They had come to see for themselves.

I had some very helpful interviews with several of these dear children of God, who in some instances were a little puzzled because young and seemingly un sanctified Christians were being baptized before them.

It was a profitable opportunity to emphasize the truth that God can only, and will only, recognize the work done on Calvary through the precious blood. He doesn't recognize our sanctification or our past Christian experience.

It is faith in the Atonement wrought by the blood of Jesus that brings every blessing, justification, sanctification—and THE BAPTISM. The oil is poured upon the blood.

On Thursday addresses were given.

Thursday's meetings were mainly devoted to Bible teaching upon the gifts of the Spirit, and their place in the individual's experience as well as in the edification of the church.

Pastor Polman introduced the Bible teaching upon the speaking in Tongues, as gleaned especially from 1 Corinthians, xiv.

Pastor Paul, of Berlin, dealt with the *use* of tongues, taking as his ground texts, 1 Cor. xiv., 2-19:—

"The Apostle wants to impress that the tongues must be *understood* to be a blessing to the Church. Musical instruments must give out an intelligible melody, not a monotone or a medley of sounds, otherwise they do not delight us. Tongues, unless they communicate something—a revelation or an experience or a doctrine—do not profit the Church.

But many things can be given through *interpreted* tongues, as we see here, verse 6—tongues and prophecy are parallel gifts when there is an interpreter; tongues *are* prophecy in an unknown language.

In Germany some have tried to limit the speaking in tongues to the personal edification alone, but where this has been done the Spirit has been quenched. Still there is glorious personal edification. The outburst of supernatural praise is not mere ecstasy. One might say when he sees a father hug and kiss his boy in a flood of

parental love, “Look at that old fool!” but they would betray sad lack of discernment.

Thus when I was alone in the tram I have sung fifty songs in tongues, but this kind of speaking is only for the communion of the soul with God, and not for public exhibition. I am sure Paul sang and spoke in tongues while weaving the tent-fabric: he *worked* more than all, and so he *spoke* in tongues more than all, for he sang and spoke while at work.

The Bible is for *us*. Take the word—God is faithful! I have not a God who would give me a stone when I ask Him for bread.

Would He give me a devil when I ask for the Holy Spirit? Jesus and I knew each other before I received the tongues, and so, when the blessing came, I knew it was Himself. Oh, how my heart has been grieved when I have seen how the devil has scared the people and produced counterfeits. But I *never* doubted my experience. LOVE, DIVINE LOVE was mine. The Lord asked me eighteen years ago if I would be satisfied with nothing else but a life of love and prayer, and I said, “Yes, Lord.”

But God will give much more. He will fulfil His word. We dare not leave the tongues out of the catalogue in Mark xvi. God is sealing His word. *Will you be sealed?*”

Sister Polman gave her usual sunny but earnest testimony as to the work in Holland.

On Wednesday evening the Lord gave me a message upon:

“THE GIFTS OF THE SPIRIT IN RELATION TO THE FRUITS.”

(John xv., 1 & 5).

The Spirit of God spoke through me, and demonstrated from the Word the important truth that the full life of the glorified

Jesus is not manifested to the world as He has intended it shall be, except as gifts of the Spirit, as well as fruits, are possessed by His begotten ones. Christianity is supernatural, and, apart from the outward evidences of the workings of the Spirit, there is no proof obvious to the world that we are born of God. The *gifts* consequently accompany a full baptism.

The next question would be, “what gifts?” New Testament evidence, and our present Pentecostal experience, points to “tongues.” The gifts are to prove that God is in us of a truth. 1 Cor. xiv., 25. They are SIGNS. To this end, tongues, prophecy, and every other gift of the Spirit is bestowed; we are not shown to be true branches of the true VINE, until the full life of the VINE flows through us; and when the full LIFE of God and of His glorified Christ pours through our entire being, gifts will be manifested as well as fruits.

The fruits manifest the essential disposition or character of a JESUS-LIFE; the gifts are the outward proofs to the world of the possession by the believer of the RISEN LIFE of CHRIST.

The world does not oppose fruits. It opposes gifts. Why? Because these are the indisputable proofs that we are the possessors of a supernatural LIFE.

Jesus exhibited all the fruits of the Spirit while in Nazareth. He was not hated or persecuted, as far as we read; but neither was He declared to be the Son of God. At His baptism the gifts came, and also the acknowledgment of the Father, “This is My beloved SON.” From that time forth He went in the power of the Holy Spirit, anointed for service, and for the manifestation of His indwelling LIFE. The gifts manifested the fact of this indwelling LIFE—the LIFE of God. “The Father Who dwelleth in Me, He doeth the works.”

German Conference—continued.

He calls the attention of His opponents to the gifts,—they are the tokens of His Sonship—and says, "If ye believe not Me, with all the virtues, fruits of my perfect character—for which of you convicteth Me of sin—believe me for the very work's sake."

The Holy Ghost is not in the Church as He should be, if gifts, as well as fruits, are not manifest; the full life of the Risen Lord is not ours unless we manifest gifts. The world has a right to reject such an unconfirmed testimony: and it does. To-day we are preaching an unconfirmed word. This is not New Testament preaching. Mark xvi., 20. Hebrews ii., 4. We owe it to a lost world to give full proof of the indwelling LIFE of Christ. "Be filled with the Spirit!" Where are your credentials? Pentecost brings proofs. The world may reject us then, but the judgment will not be upon us. Now it is. We must needs present a sign that we are what we say we are—sons of God—possessing the *same* LIFE as Jesus, true branches of the true VINE. It is reasonable to expect with a Pentecostal baptism the gifts of the Spirit.

The Lord graciously used this message, and many (including the speaker) were confirmed in the truth that "tongues" necessarily accompany the full Pentecostal Baptism.

Thursday morning was a Holiness Meeting.

The first speaker, who was again the British guest, spoke on 1 John iii., 3:—"Holiness in relation to the Coming of the Lord." We were greatly blessed. There was no other address given. The Holy Spirit began to fall upon many, and the service went on in prayer, praise, and adoration. Hallelujah! It was one of the most blessed services I have ever been in. I myself had a wonderful blessing. I wish here to give public testimony to it:—"Jesus manifested Himself in my soul as a perfect Sanctifier. Glory to His beloved Name! Though I had preached this, I never fully experienced it until that morning, so as I returned homeward again I brought back with me a new blessing. I praise God for sending me to Muhlheim. I was also confirmed in the truth that tongues accompany the full Pentecostal Baptism."

It was hard parting with so many new-found brothers and sisters. More hands gripped mine than I could count as I left the beautiful Hall, the picture of which often rises up before my imagination. May the Lord bless Evangelist Humburg and his dear wife, who labour so faithfully there. God has given him great wisdom, and through him the Holy Spirit discerningly controlled the meetings.

Glory to Jesus! Wonderful Saviour!

Further Good News from Germany.

Our dear Brother George Birney, whom we have now welcomed back to Sunderland, tells of great blessing during his visit to Jossa. At Itzehoe also four received the Pentecostal Baptism. Then at Hamburg, 12 were there baptized in the Spirit and a number healed. More than 20 were truly "Born of the Spirit." Sister Anita also writes telling us of their great joy because the Lord is so wonderfully working in the "Strand Mission."

* * *

The Swansea Conference.—We hope to report in the next issue.

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

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