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VOL. III. No. 9.

# “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.

**SUPPORTED BY VOLUNTARY OFFERINGS.**

Names and Addresses and Gifts (see next page) to be sent to the Hon. Secretaries,  
All Saints' Vicarage, Sunderland.



# "CONFIDENCE."

No. 9. Vol. iii.

ALL SAINTS', SUNDERLAND.

September, 1910.

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

## Pastor Jeffreys' Visit to Armenia.

### Further Letters.

EVEREK,

AUG. 4th, 1910.

#### BELOVED IN CHRIST,

I am writing from a town on the western slopes of Mount Argæus, the great mountain mass of Central Asia Minor, around the base of which are many towns and villages. Here is a Church, under the care of Pastor Sarkis, which is open to the truth, and I am spending a couple of days with them in exhorting the saints to prepare themselves for the Parousia of the Lord, and to tarry for the full Pentecostal baptism.

I have now spent a busy month here. Most of the time has been occupied with the ministry at Zingidere, where Miss Gerber's work is.

There I have given a fortnight's Bible readings on Pentecostal truths. Many have been quickened, and some have received the Spirit and are waiting for the full manifestation.

An Orphanage is in process of building. This will be situated in its own grounds, and, when completed, will be admirably suited for meetings of every kind. But last week the building of the new Orphanage was stopped by the Government, on the ground that proper permission had not been obtained. Miss Gerber applied for this a year ago, but, owing to the confusion that existed during the change of Government at that time, the application has not yet been endorsed. At that time the massacre at Adana had recently taken place, and hundreds of helpless orphans needed help and shelter. Miss Gerber was obliged to move at once,

and commenced building. The new building is yet without its roof, but we have moved in, and, as the weather is warm and fine, we are very comfortable.

Under these circumstances we are going to Constantinople next Tuesday, and from there I shall go on to the Mülheim Conference.

Last week I took a 120 miles horseback tour, holding meetings at Moonjasson and Gemerek, two typical Turkish villages. My experiences there were varied and interesting, but the most vivid recollections in this respect were my sufferings from the assaults of innumerable vermin. I still bear the scars of battle, though we each night slept in the open. Nevertheless, the Lord gave great joy, and many received the truth, and, there is reason to believe, will go on with God. I am here; I find, as a sower of seed. There is not opportunity to spend much time in one place. The message has to be delivered, and we pass on. But God is going to have a rich harvest from this land shortly. There have been many local revivals, and in them wonderful manifestations of the Spirit have been experienced. But, amongst the Churches and Missionaries, there is great opposition to the work of the Spirit. Accordingly many of the Churches are split up into two parties. At Gemerek the Government has stepped in to settle these differences, and there is the extraordinary arrangement that one party use the little Chapel one Sunday and the other party is in occupation the alternate Sabbath. These conditions make the work difficult, but, praise God, He over-rules all difficulties, and at Gemerek we had a blessed two days.

I will not go into details of what has taken place. There have been healings and quickenings, and many other gracious tokens of the Spirit's workings in our midst. I am greatly rejoiced at this

(Pastor Jeffreys' Visit to Armenia—continued.)

privilege afforded me of exploring the land. I believe the Lord will have much spoil in this vast country, and here at Everek is a little Church ripe for thefulness of blessing.

During the first fortnight the Devil attacked my body with fever, but, by the grace of God, I was kept out of bed and able to hold two meetings daily. Miss Gerber has no medicine or doctor for her large family. Last week she brought about twenty of them, suffering from various skin diseases, that I might lay hands upon them. There is no complaint since. Praise God!

The Lord has abundantly confirmed my coming out, and borne witness, as of old, to the Word.

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ZINGIDERE, CÆSAREA,  
FRIDAY, AUG. 5th, 1910.

BELOVED IN CHRIST,

Continuing mine of yesterday, I want to rejoicingly tell you that we had a very good time at Everek. The whole congregation seemed ripe for the truth, and are beginning to tarry for the full baptism in the Holy Spirit. The Lord was present in both meetings yesterday, and wonderfully blessed the Word. After the afternoon meeting a woman was delivered of a blasphemous spirit. She had already decided for Christ some time before, but, subsequent to an operation in Talas Hospital, this blasphemous spirit manifested itself in her, though in her heart she herself wanted to be a Christian. She did not know of our special meetings, but that afternoon a voice had told her to go to the Chapel, and she found us there. She was soon delivered in the name of Jesus, and last night was rejoicing in the Lord.

In the evening meeting we ordained a Deacon, with the laying on of hands according to Acts vi., 6, and then I gave a message on “Have ye received the Holy Spirit since ye believed?” The Spirit impressed this important question upon nearly all believers present, and a large number confessed that they had not received the Holy Spirit according to the New Testament description of such a baptism. This morning some of them sent me on my way with much affection, and God so knit our hearts together in this short while, that the Senior Deacon

wept at parting. They are ripe for much blessing, and they have in Pastor Sarkis Sarkarien, whom, by the way, we ordained a fortnight ago, a consecrated leader who himself is hungry for God's best.

Yours in the Lord and His Victory,

With much love,

T. M. JEFFREYS.

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**Pastor Jeffreys' Illness.**—Our Brother, after a month in Asia, returned to Europe, to obtain three Missionaries for Kaiseryeh. At the Mülheim Conference he secured one. Then, at Laskowitz, he was prostrated with malarial fever. Mrs. Jeffreys was sent for. He went down to the very gates of death. But the Saints held on, and though, at one point, all seemed hopeless and death imminent, the Lord prevailed. Hallelujah! Pastor Niblock, who was with him, could send the message, “Out of danger.” For this we praise the Lord, but Pastor Jeffreys still needs our prayers. Herr Von Gordon, of the Schloss, Laskowitz, has been a true friend to our Brother, and deserves the gratitude of all the Pentecostal Brethren.

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### Pastor Cantel at Rest.

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Our beloved friend Pastor Cantel has been taken from us. It came as a very great shock to many, and we have to leave it all among the things we “know not now.”

The Editor of “Confidence” has felt that our dear brother was deepening and ripening much of late. He has been coming out more from his own work and been a help to many. He evidently, however, was needed by the great Husbandman, and perhaps is continuing his ministry for the Lord and His people in a way our poor limited comprehensions do not grasp. “*Shall not the Judge of all the earth do right?*” He has died like a brave soldier facing the foe. If he had been operated on and then died, he might have suffered from great darkness of soul. He loved not his life unto the death, and so we trust is among the overcomers who will sit on Christ's Throne.

Others, however, must in such a difficult

position be individually guided. Each *must* judge for himself, and not by the action of anyone else. The Lord will guide His people.

DEAR MR. BODDY,

I feel led to send you the following account of my personal reminiscences of our late, and much beloved brother, Pastor Harry Eugene Cantel, who fell asleep in Jesus at 4.45 p.m. on Sunday, the 21st of August last, in the 45th year of his age, after an illness, which lasted between four and five days, caused through an acute attack of appendicitis, peritonitis supervening.

Our beloved brother was born of French parents in Paris who emigrated to America in the early period of their son's life. He became truly converted to the Lord Jesus Christ whilst still a young man. Under the training of the Holy Spirit he advanced in the Christian life, and was appointed a salaried secretary of a New York Y.M.C.A., and later of a Y.M.C.A. at New Orleans, where he was much used of God in the work he accomplished in connection with that large Institution. He there became associated with many prominent Christian public speakers, amongst whom was our esteemed brother, Mr. Henry Varley.

It was my pleasure to become acquainted with our good brother about eleven years ago, when he first came to England as a teacher of the divine truths of a real repentance, salvation, healing, and sanctification, and where he has vigorously laboured ever since. I have practically been associated with him all the time that he has been in England, and, in sending you this report, I am in a position to speak from my own personal experience, and I have no hesitation in stating that from my knowledge of our dear brother, both in the privacy of his home life and in his public work, he lived a consistent and pure life

before God, practising that which he taught under the guidance of the Holy Spirit. He strenuously opposed, and spoke repeatedly against, the present day evils, in consequence of which he was much maligned; although, on the other hand, he made many friends and converts on account of the fearless attitude he took for the truth's sake. God had endowed the brother with the gift of speech, and this he made good use of for the glory of his Master whom he greatly loved. He was unswerving in his trust and confidence in God, and always realised that, on account of the determined stand he took for the truth as revealed to him in the Word, he was in for a tremendous fight against the powers of darkness. He was much used in the hands of the Holy Spirit in leading very many out of darkness into light, and from the power of Satan unto God, and I believe that he baptized by immersion upwards of 1,000 people on profession of their faith. It was his great delight from time to time to evangelise in different parts of Great Britain, and his missions were always appreciated, and the circle of friends that he made on those occasions was large.

About three years, on a visit to America, he sought for and received his Baptism in the Holy Spirit, with the Signs following. Several of us meeting him and his wife at Euston Station, on his return to England, noticed a great spiritual change.

Since his Baptism he has continued to work on Pentecostal lines, and it has always been a pleasure, as well as a duty, to assist others in obtaining this glorious blessing. He was willing to sacrifice, and on many occasions he has stayed up until the early hours of the morning, and has been rewarded by seeing many receive their Baptism. I have occasion to remember my own experience, when he

(Pastor Cantel at Rest—continued.)

and other friends remained in the Hall at Islington until past 2 a.m.; and on another occasion it was 6 a.m. when a sister received the coveted blessing.

For some time past it has been a great pleasure for him to be associated with the various Pentecostal Pastors in this country and abroad, and to look forward to the Conventions that have been held from time to time.

It was a great grief to me to hear of his serious illness so shortly after his return from the Heathfield Convention, and several of those closely associated with him stayed up with him through the Saturday night, calling upon God to deliver him and speedily raise him up. Prayer was also being offered on his behalf in different parts of England and also on the Continent, but, notwithstanding all these efforts, God, in His divine providence, saw fit to summon our dear brother home.

It was my privilege to be with my dear friend until the last, and there was no sign whatever of any pain in the body, and this was confirmed by Dr. Lupton, a lady physician from America, who was staying in the Home as a visitor, and who was present in the death chamber until the spirit returned unto Him who had given it. This Christian lady, who had only arrived at the Home the day before, was exceedingly kind in her ministrations to the sick one, and it was whilst she was in the sick chamber with the beloved brother that the change took place, and, on her summoning Mrs. Cantel, it was obvious that the end was at hand. He was perfectly unconscious, and it occurred to me afterwards that his spirit may have left the body about the time that Dr. Lupton summoned us, as there was not a movement noticeable in the body, only a slight mov-

ing sound as the heart gradually ceased to beat.\*

Many friends met at the Home on the following evening and prayed several hours, in expectation that the Lord would send the spirit back to the body and the brother would be raised up, as He had done in other cases, but no real assurance was given, although the Holy Spirit manifested His power in our midst, the writer especially feeling it, and a great groaning coming through Him; and whilst under the power and speaking in tongues, a sister, who had been seeking her Baptism for some time also had the power fall upon her, and spake for the first time in tongues.

An inquest was held on Wednesday, the 24th of August, an account of which was published in the daily newspapers.

Our beloved brother, Mr. Max Reich, and a baptized brother from Preston (Mr. Correy) remained with the dear one throughout Wednesday night, the 17th of August, praying for victory, and Miss Max Reich (a nurse) remained with the brother two whole nights, and the loving kindness of these, and many other friends in the hour of need, was appreciated very much.

Brothers Max Reich (resident in the same neighbourhood), Simons (Heathfield), and Inchcombe (Croydon) conducted a service in the drawing room of the Home at 38, Aberdeen Road, Highbury, where the remains lay, the coffin being covered with beautiful wreaths. Brother Max Reich gave an address on Psalms cxvi., 15, “Precious in the sight of the Lord is the death of His saints,” and Phil. i., 23, “To depart and be with Christ it is very far better” (revised version); and as he spoke of the departed one’s fortitude in

\* Our brother implicitly trusted, even to the end, our Heavenly Father to give relief from physical suffering and renewed life to his weak body.

suffering, the victory which Christ had obtained for him at Calvary, that it was not death but life, and that he was now in the presence of Him whom he loved so dearly, there were many moist eyes amongst the large concourse of friends who had gathered in the Home.

The cortège then proceeded to Finchley Cemetery, and at the grave-side another equally pathetic service was held, Brothers Max Reich and Simons giving the addresses, the latter also reading a portion of the 15th chapter of St. Paul's 1st Epistle to the Corinthians, prayer being offered by Brother Inchcombe, who consigned the remains to their resting place until the dead in Christ shall rise to meet their Lord in the air. During this service a sister sang beautifully "He died of a broken heart", assisted by the composer, who had only recently known the departed one, and who had been attending the Hall at Islington. A favourite hymn of the deceased, "Peace, perfect peace," was also sung. There was, I should say, upwards of 80 friends at the grave-side, some having come from Edinburgh, Morley (near Leeds), Manchester, Southend, Croydon, and other places.

Thus hath ended the life, in the flesh, of one whose career has been honoured by God, and who was, without a doubt, ready to meet his Lord at any moment, and who is now gloriously experiencing that to be with Christ it is very far better.

In speaking to Pastor Simons, he told me that at the Heathfield Convention, where the dear departed one had been for a week, he had endeared himself to all; that his addresses had been most telling, and it was felt that God would use Him very greatly; that the dear brother had been much used in assisting the eight persons who had received their Baptism during the Convention, and that the power

of God had been greatly manifested during the whole of the Convention.

Our beloved's departure is a great loss to us all, and we are realising it greatly at Islington, where his work was, and still is, being carried on; and we are praying earnestly that the Lord will quickly raise up a Shepherd, after His own heart, who will be able to carry on the work until Jesus comes.

The departure of our beloved brother is a mystery to me and many others, but our Father never makes a mistake, and He is too wise to err and too good to be unkind, and that which we know not now we shall know hereafter. We therefore bow in submission to His divine will. "Blessed are the dead who die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labours, for their works follow with them" (Rev. xiv., 13).

The hosts of darkness are arrayed in battle against God's children in these latter days, but the battle which is on is the Lord's, and what appears for the moment to be a defeat will be turned into a glorious victory, and our duty is to fearlessly press on, looking unto Jesus, the Author and Perfector of our faith. As in the days of old, many were called upon to lay down their lives for the Truth's sake, so it may be in the days of the Latter Rain, when the Holy Spirit is getting the Bride ready, many may be called to sacrifice their lives also for the Truth's sake, thus fulfilling the scripture in Revelation: "They overcame because of the Blood of the Lamb, and because of the word of their testimony, and they loved not their lives even unto death." May we be kept continually under the precious Blood of the eternal Covenant. Amen.

Yours sincerely in the coming King,

A.H.B.

**"Maranatha" Home.**

Our dear Sister, Mrs. H. E. Cantel, will continue to keep on the home at 38, Aberdeen Road, Highbury (London, N.), and will gladly welcome visitors as before. Those who sympathize with her, will, for the sake of her dear husband, make this known, and so encourage her at this time.

**NOTICE.**

**"OVERCOMING LIFE."**

On account of the decease of our beloved brother, Pastor H. E. Cantel, this publication will cease as from the past month. There is an indebtedness to the printer, and any offerings to this fund will be gratefully received by Mrs. Cantel, 38, Aberdeen Road, Highbury, N.

**The Mulheim Conference.**

**Notes by Brother E. Dennis.**

After many weeks of hard preparation, this Conference began on Tuesday, August 23rd, and continued until Friday, August 26th, when many people were greatly blessed. This Conference had been eagerly looked forward to by the German Pentecostal people as a time of strengthening and encouragement for the future. They were in no way disappointed, for the blessings poured out were in many ways more than those expected. God worked wonderfully, and time will show the results of this precious time of refreshing upon those dear saints of God. Naturally a large Conference such as this one was, with its 2,800 attendants, entailed no small amount of work, and for about four weeks before the preparations were going on. Many of these visitors had to be supplied with lodgings, and many times the different people had to be visited, the rooms inspected, prices fixed, and the people installed in these homes. We were also very busy with the Conference Cards, for everyone had to sign a statement to say that they were born again, when, upon our receipt of this, each person received a card, stating their names, and, upon the back, the name and address of their lodging, with price, etc. Without these cards no one could enter, so the visitors were all accredited children of God. The building also was enlarged in order to accommodate all these friends, and, as before it held about 1,300 when quite full, now it holds from 1,700 to 1,800. The building was just completed in time, and we were thankful to God that he had so helped in these necessary things, and thus had given the opportunity to more of His children to come together. Pastors Niblock and Jeffreys were the first ones to arrive, Pastor Niblock coming from London,

**PASTOR JEFFREYS ARRIVING STRAIGHT FROM TURKEY**

on the Sunday morning at 6:30. He told us of some of his experiences in Turkey in the morning gathering at 8:30, when the people were very interested in his accounts of his visits to the different villages, and of the terrible times which the people have had to go through. Some of these stories were too awful to relate, for in some cases parents were tortured to death before the eyes of their children, and children were torn limb from limb. These things, living in the memories of the people, have put a very mournful and melancholy spirit upon them, and when he was among the *Christians* the same pitiful mournful spirit was also in *them*. In their prayers he noticed that they often prayed with feelings inspired by these memories, and not a few prayers were accompanied by tears. They only know this tearful intercession with God, and He put a spirit of rejoicing upon Pastor Jeffreys, for in most of his meetings his were the only Hallelujahs to be heard. Let us pray that God will do a mighty Pentecostal work in that very needy land. In the afternoon we had a prayer meeting in which God's Presence was in the midst, bringing a holy awe and stillness such as brings inspiration and blessing. For two hours we worshipped God, the worship being accompanied by many beautiful prophetic messages, Tongues, and interpretations, and beautiful singing in the Spirit. The effects of these meetings are indeed marvellous, and one can well understand St. Paul when he said, "I thank my God, I speak with tongues more than ye all" (1 Cor. xiv., 18), for the value of this precious gift from God is indeed a gift to self-edification, and, with the interpretation, is invaluable to the assembly. Such was the order of this prayer and worship meeting, for as one broke out in Tongues, all else would keep silent, and patiently wait a little time for the interpretation; and if none came they would continue their worship, each one for himself, alone as it were, with God. In the evening, at 8:15, before a large congregation, Pastor Jeffreys again spoke, God working mightily in the hearts of the people.

On Monday the people began to arrive and flocked to their quarters, and with them arrived Pastors Paul and Polman, and many others who were expected. A large number attended the meeting in the evening, when addresses were given by Pastor Humburg, followed by Pastor Paul. A beneficial time of prayer and praise followed, and afterwards the people dispersed until morning, when the Conference would begin.

**GENERAL THEME:**

**"The Necessities of the Present in the light of the Apostolic Time."**

**1ST DAY.—TUESDAY.**

**"APOSTOLIC CHRISTIAN LIFE."**

MORNING, 10 to 12.

*"Have we foundation in the Scriptures to expect different Revival movements, with the distribution of Apostolic Gifts, before the Coming again of Christ?"*



This theme was taken up by Pastor Jeffreys, followed by Pastor Paul, who said that if there were no other passages in the Bible to stand upon, Mark xxv., 1-13, would be enough for him to believe in the latter outpouring of the Holy Ghost.

After these Brethren had spoken, the whole gathering went to prayer, and God greatly blessed.

AFTERNOON, 3 to 5, PASTOR NIBLOCK.

*"The Gift of the Holy Spirit, and the Spiritual Gifts in their importance for every individual."*

It is not possible for us to look up every passage in the Scriptures dealing with this subject, for there are nearly 300, but we will trust the Holy Spirit to guide us. There are three questions we must ask ourselves:—1. Is the Holy Ghost for us in these days? 2. What is the work of the Holy Spirit in the child of God? 3. What is His work in the individual? (Read Acts ii., 17-23.) In this passage two days are spoken of—first in verse 17, second in verse 20. "The great and terrible day of the Lord." The first part of the last time began in the Apostolic times, the Holy Spirit was poured out on all flesh, young men saw visions, old men dreamed dreams, etc. These things happened in the first century, what will happen before the Lord comes? Verse 19—"I will show wonders in Heaven above, and signs on the earth beneath." We must expect these things before He comes, and they will come to pass only through the Holy Spirit, and we must have the Gift of the Holy Spirit, for these are the last days, according to the Scriptures (note 1 Tim iv., 1-3).

EVENING, 8 to 10. Pastor and Mrs. Polman, of Amsterdam, gave their testimonies in this meeting with great zeal and joy, after which many were greatly blessed in the prayer meeting which followed. God began to work in the hearts of the people, preparing them for the mighty blessings which followed.

WEDNESDAY.

"APOSTOLIC CHURCH LIFE."

MORNING, 10 to 12, PASTOR JEFFREYS.

*"The importance of the God-given offices for the Church Life."*

Heb. xii., 25. The Baptism means that God has taken hold of us with His mighty hand, and we must rest in that hand and be obedient (ver. 26-27). This speaking of God means the soon coming of Jesus. The eternal Word who spoke in Jesus, speaks in the members of His Body. We must consider that we have fallen into the hand of God, and that we are not our own (ver. 28). We have received the gift of Christ, and we can only exercise grace according to the gift of Christ. Each has his own grace for the place he must occupy in the Body, and we shall not know the grace until we are still. We are a Kingdom of Priests, a Royal Priesthood to minister to God, now, and in the eternal ages. It is important that each should know the voice of God for himself. In our theme we have the importance of these offices given by God for the

Church life. We all have offices, but the subject is not exactly this, the office in the Church is *not* the office in the Body. We all have offices in the Body, but not in the Church. God has anointed us that we may contribute to the edifying of the Body.

GIFTS. We must be careful how these are used. Each should have a gift and know from God what that gift is (1 Peter iv., 10). We each must receive the grace gift, the Holy Spirit, to edify the Body of Christ. The humblest believer has a part as much as the greatest apostle in the edifying of the Body. We are each with Christ in the throne in these things, and when we submit to the Holy Ghost, we shall use the gifts to His purposes. Beloved, I have not the "gift" of Tongues, but I rejoice when I see humble servants receiving it. You who have this gift, take care of it, you have a mighty gift. (Pastor Paul, loudly, "Listen, listen.")

I will speak a little of the other part of the offices, of those who hold offices in the Church. The difference between gifts and the ministry is, I may have gifts, yet not be a minister, and a minister may have only one gift. Our place in the Church does not indicate our place in the Body, not necessarily. If I have an important position in the Church, that does not prove that I have an equally important place in the Body. We cannot know our place in the Body, this comes from the exercise of the gifts.

AFTERNOON, 3 to 5, PASTOR NIBLOCK.

*"The Picture of the Apostolic Assembly, for the present time."*

We do not want to say what we think upon this subject, but what God thinks—His thoughts through the Word. Matt. xvi., 17-20. The first mention of the Church, the bringing together of the Ecclesia. Notice the question of Christ, and the answer of Peter. It was a revelation, and was to be the foundation of the ideal Church; not his own thought, but the thought of God. In verse 18, last clause, "The gates of hell shall not prevail against it," shows the position of this Church, shows that it will have a conflict against another foe, the gates of hell; a Church engaged in warfare, and if a Church is not a fighting Church, it is not a Church at all. (Pastor Paul—"Listen.")

Verse 19—"I will give unto thee the keys of the Kingdom of Heaven." The early Church realized that they had these keys, but lost them in the First Century, but some in the Church of the Twentieth Century are beginning to realize that *they* also can have them, and are beginning to grip them. Mark iii., 14—"He (Jesus) appointed twelve, that they should be with Him." This is the first thing in the call, to be *with Him*, to have power, as in verse 15. The foundation of the Church is Christ, and the gates of hell *shall not* prevail. This is merely the construction of the Church, but let us go inside.

In the Church there were persons held responsible to God. In Acts xii., 17, James is mentioned as one of the leaders. In the present day there is a tendency of lawlessness among the Pentecostal Christians, but God has set men in the Church to do certain works. Peter

(The Mulhelm Conference—continued.)

knew it, and also Paul (see Gal. i., 19-20). Paul went to Jerusalem to see the Apostles, he recognised them, there was also *fellowship, forbearance, and recognition* (see Gal. ii., 9). These were also Pillars in the Church, who also recognised Paul as a man of God. (1 Cor. xii., 1-7.) This Church came behind in no Spiritual Gift. God's purpose for the Church is in Eph. iii., 10. We must be set in the place where God wants us.

EVENING, 7 to 10. Pastor Paul spoke, and many were blessed and baptised, but as there was also a healing meeting in another hall, I was unable to hear him, being in the other meeting, where God worked mightily, many being healed. Hallelujah.

THURSDAY.

"THE BUILDING AND PREPARATION OF THE BODY."

MORNING, 10 to 12, PASTOR NIBLOCK.

"Must we consider the present time as a period of the preparation of the Body of Christ for the day of the Translation?"

Joel ii., 30-32. We read of the great and terrible day of the Lord, of the tribulation. Now is *Man's day*, he has his way and Satan seems to have his way, but the Lord will have *His day*, and it will be a great and terrible day for the ungodly. There are many signs to happen before the day of the Translation; *these signs must happen*. Compare Joel ii., 11, with Rev. xix., 11-19. These open up one another. We have the battle of Armagedden, Rev. xvi., 13-16, Rev. xix., 17-19. The devil is now preparing his army for this day of the Lord, and the Lord is preparing *His*. Rev. xix., 15, "He should smite the nations, and He shall rule them with a rod of iron." Compare also Psalm ii, which tells us of the day when God will laugh (ver. 4); "Ask of Me, and I will give thee the nations for thine inheritance" (ver. 8). "Thou shalt break them with a rod of iron" (ver. 9), the same as in Rev. xix. The Word of God here in Rev. xix. is the Body of Christ, the overcomers who sit upon the white horse. Compare Rev. ii., 23, spoken to the individuals in the Church. We are being prepared to inherit with him His Kingly glories. See 1 John ii., 14, "Young men, ye are strong," etc.; we have here an insight of the meaning of the Word of God. An *overcomer* is a man or woman who knows the Word of God in them, not overcoming through their own will-power or knowledge of doctrines, but in the power of the "WORD OF GOD" in them. Let us go on and we shall be able to sit with Him on the white horse.

AFTERNOON, 3 to 5, PASTOR JEFFREYS.

"The preparation of the individual for the service."

We gather together because we *know* we are members of Christ, baptized into one Body by

one Spirit. The same Spirit is ours, and the same life. In 1 Cor. xii., 12, Christ is spoken of as the Body, and the Body as Christ, who is one Body. We speak of one Body, but a separate head and body is not one, and the Body of Christ is not finished until both are joined. Christ is not yet perfected until we all come into perfection; He stands alone, and is not a perfect Body. The Church of God is made up of the Sons of God, whose life is that of the Son of God. We have His life, not our own. The life of the Head is that of the Body. We are considering the preparation for service. We now serve *in* the Body, but in the Eternal ages we shall serve *through* the Body, or rather the Body shall serve through us. Our place is with God on the Throne; we share in the Deity. Hebrews tells us in chap. i., 3, that Christ was the effulgence of God, in, by, and for whom all things were created and now exist. In 1 Cor. vi., 6, Paul speaks of some of the glorious things in the world to come; verse 2, "The saints to judge the world." They bring about the final judgment, for God commits unto them judgment. As the Church will be in Christ, its glory will be perfect; now it is a changing glory, always increasing; then it will be perfect—the glory of the Church in Christ, the Glory of God in the Church. Over all will reign the Sons of God with Christ in the midst, praising God in the midst of His brethren. Christ *must* be manifested *in* us, that all things can be put under His feet, that God can be all in all.

EVENING, 8 to 10, PASTOR NIBLOCK.

"The picture of the Body of Christ according to the Scriptures."

Ephesians deals with the Body of Christ in the Heavens, for our lives are hidden with Christ in God. We must not look at the Epistle to the Ephesians from an earthly standpoint, but from Heaven's view. Read Eph. i., 22-23, and especially in ver. 23, "Which is *His Body*," and here also He has *feet*, not Head alone. He is the Head over all things, even the Church, which proves Him to be the Head of many members. In Him is *all* the fulness of God, and to have Him is to know Him. The Apostle Paul's way of knowing Him is Phil. iii., 10. As I know Him He fills me all in all, and He wants to fill the Body with Himself. Col. i., 16, "By Him were all things created," nothing excepted, and in Eph. i., 22, "All things are put under His feet," and even the devil must come under His feet. 1 Cor. xv., 25-28, "He must reign, till He hath put all enemies under His feet," and the last enemy is death, which is not yet put under His feet, proving that this passage deals with Jesus as the Body. This Body has not yet been delivered, but is in the process of perfection. The Head has been born from among the dead, and we are coming to the place where the feet will also be delivered. The Body is the Temple, of which the Gentiles are to be part. (Eph. ii., 21, 22; Eph. iii., 6.) When Jesus went up, He spoiled principalities and powers, and we shall also do this. Satan will be under our feet—we shall go *up*, and, because of the Word of God in us, we shall put our feet upon *him*. HALLELUJAH.

As Pastor Niblock finished, Pastor Paul, who interpreted, started to sing in German, to the tune of “Blessed be the Name,” the words, “*Jesus overcame, Jesus overcame, Jesus overcame Satan’s power,*” when all the people stood upon their feet—rejoicing in God, full of power, that He had so given to them this full and glorious privilege of being Overcomers.

PASTOR POLMAN.

Col. iii., 1. The place of the Body is in God with Christ. In unity with the Father and the Son, as in John xvii., 21. Jesus, the Word, became Flesh, in order that Flesh might become Word (John i., 14). He made a new creation, and He Himself became a part of that creation. He conquered as the second Adam (I Cor., xv., 47, 48). We are born out of the Heavenly One, Jesus the Christ, and we belong to Him, and we become Overcomers to show forth His glory and His image. He will manifest the Glory of Calvary, and Himself upon the earth, His own glory in this time of the latter Rain. He pours out His Spirit so that we, as new born children, can grow up in Him. Light is not life, but life is life, and, if we live the Life, the Light will shine. We are in communion with the risen Lord, Who walks in the midst of the golden candlesticks and wants to bless us, so we must become *lost souls—perfect lost souls—lost in Him.*

Friday’s meetings were not exactly held according to programme, for many began to leave for Laskowitz Conference.

In the morning Pastor Niblock spoke upon Divine Healing, and in the afternoon he and Pastor Jeffreys gave their farewell words, testifying to the blessings which God had given to them in the Conference. In the evening Pastors Regehly, Meyer, and Brother Kusch spoke, after which a *mighty time* of prayer was held.

#### AFTER THE CONFERENCE.

Many people stayed behind in Mülheim after the Conference closed and were greatly blessed. Mrs. Polman stayed and spoke in the meetings on the Saturday and Sunday, when God blessed many. There are many dear brethren and sisters who are now thanking God for the Conference—some for the blessing of the full baptism, others for deliverance from sickness and disease, and for Divine Life, and others for the valuable teaching they were enabled to hear. For several weeks there are Conferences in Germany and Switzerland. Let us especially pray that God will deepen the mighty work of the Holy Spirit which He has begun. I went to Amsterdam on Saturday with Pastor Polman, and God blessed us mightily, the earnestness of the young missionary believers being very inspiring; and in the evening meeting the power of the Holy Spirit so worked upon the heart of a young lady that she cried bitterly and loudly, and when prayed with, I believe she found peace. God is working everywhere where He finds ready and willing people. Let us not fail Him, but be alert to the glorious opportunities of the present day.

## “Health in Christ.”

Following on the article, “Health in Christ,” in our last number, we would give a few of the testimonies to Divine Healing now printed at the end of this little Booklet (Roker Tracts, No. 6):—

**Rheumatism, &c.** Three years previous to my coming to reside in your parish my attention was arrested in reading St. Matthew viii., 16-17. I wondered if it could mean healing for the body, but, not recognising the Holy Spirit’s leading, put the thought away, and it was not until I attended Mrs. Boddy’s Bible Readings that my mind was again turned to the subject. I then felt that I must find out the truth, and asking the Holy Spirit’s help and guidance, searched the Bible. After nearly a year’s study and thought I was convinced that forgiveness of sins was only part of the atonement, and that Jesus had also borne my sickness at the Cross, and that if God’s children fulfil the conditions spoken of in Exodus xiv., 15, they can claim the promise. At this time I was suffering from the effects of a fall which had rendered my right wrist almost useless, and from rheumatism in both shoulders, and could not lie on either. I had been treated for my wrist by both doctor and bone-setter for eight months. The enforced rest effected a partial cure, but as soon as I used my hand again the pain and swelling were worse than at first. My shoulders, in spite of more than three months’ persistent medical treatment, grew worse. It was now that I accepted Jesus as my Healer, and within twenty-four hours my wrist was as well as the other, and has never troubled me again. I was also relieved of the acute pain in my shoulder, and am now entirely free from rheumatism. I believe that there is Divine Health for those who trust altogether the Risen Life of Jesus, for body, soul, and spirit (Rom. viii., 11).  
M.D.N.

**Chronic Bronchial Asthma.** For some years I had suffered from weak throat and severe attacks of sneezing, which weakened my system. I was very susceptible to cold, and was constantly suffering from what I thought to be just severe ordinary cold in the head and chest. As I grew older this increased and took more hold of my chest, and at last developed into chronic bronchial asthma.

I tried every remedy that I could think of, the last medicine my doctor ordered, and which I took, being a preparation of strychnine. At last three different medical men told me I should never be well, and the only thing I could do was to go away from the smoky atmosphere as frequently as possible. I was then very weak, and quite unable to do anything, and never dare go out in damp weather.

I had heard of Divine Healing, and began to search the Scriptures as to what was God’s Will in this matter. He showed me clearly that health was one of the blessings in the Atonement, and that Jesus was carrying out the Will of the Father when He healed the sick. But for some time I could not grasp the truth or realise it for myself. At last one day as I was looking over my Bible concerning the matter, and asking for more light,

(Continued on Page 216.)

# “CONFIDENCE.”

SEPTEMBER, 1910.

Editor—

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

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Sunderland.

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## The Day Star.\*

A MEDITATION UPON SOME SACRED  
MYSTERIES.

May it not be possible that just before the dawning of “the Morning,” there may not be some secret intimation by special revelation that the time is fulfilled, and that, at last, it can be said, “the hour is come.” Many will be almost startled and some even alarmed at the mere suggestion. But let us at least look at it. Let us for a moment candidly consider it in the light of Scripture.

The analogy of the first advent gives rise to the question, and seems also to justify such an expectation. This was exactly the case with the devout Simeon (See Luke ii., 25-35). “It had been revealed to him by the Holy Spirit that he should not see death, before he had seen the Lord’s Christ.” We are not able to discover any practical necessity for the special prophetic announcement to this particular watcher in Zion. The circum-

stances attending the crises connected with His second appearing make it seem of immeasurably greater importance that there should be some similar announcement of the approach of that stupendous event for which the whole creation groans.

There are many strong passages of Scripture which seem to afford us good ground to at least hope that there may be a direct communication of such foreknowledge of His coming for His own. Jesus said, “The servant knoweth not what His Lord doeth: but I have called you friends; for, all things that I have heard of my Father I have made known unto you.” “From henceforth I tell you before it come to pass” (John xv., 15, and xiii., 19, Amer. Version). Of like import were the words of Jehovah by the mouth of Isaiah (xlii., 9), “Behold the former things are come to pass, and new things do I declare: before they spring forth I tell you of them.” In even earlier times Jehovah said, “Shall I hide from Abraham that which I do?” Commenting on this, Brother Albert Norton observes, “This was His language of old; and His spirit towards His loyal servants has remained the same ever since.” The prophet Amos (iii., 7) asserts that, “Surely the Lord God will do nothing, but He revealeth His secret unto His servants the prophets.” In the light of these words, we could scarcely be surprised at any prophetic revelation which God might give to any whom He might choose to make the confidant of His counsels.

The Holy Spirit may give to some a truly heaven-born conviction that they shall “not see death” but be “caught up in the clouds to meet the Lord in the air”—a conviction stronger than the mere *hope* of His coming, more assuring than any expectation based upon “the signs of the times.”

\* From “Word and Work,” Russell, Mass., U.S.A.  
(Subscription, 50 cents per annum.)

Is this the meaning of the words of the Spirit (2 Pet. i., 19) concerning “the day star” which is to “arise in your hearts”? The day star is the precursor of the morning, the indication that the day is about to dawn. The context shows clearly that this is not “the light” of the written “word of prophesy” which shines upon the events transpiring in the world. It is evidently something distant from and in contrast with this. It is an inward illumination rather than an outward light. It arrives “in your hearts.” May it not be, “the secret of the Lord,” whispered to the hearing ear of the waiting Bride to tell her that her Lord is about to appear.

There is need for great caution here. Assuming and accepting this as truth, we could nevertheless scarcely bring ourselves to believe that such a secret would be confided to any one person alone, or even confined to any one gathering of saints. We would not consider so great a claim as having any weight unless it was confirmed and corroborated by absolutely independent witnesses in widely separated places. Jehovah was neither angered nor grieved when Gideon said, “show me a sign that it is *Thou* that talkest with me” (Judges vi., 17, Amer. Version). “Prove all things,” saith the Spirit. “Prove Me” is God’s unchanging challenge to His people. If such intimations of His immediate coming are to be given, it certainly would not be a revelation restricted to some one small assembly. Nothing less than a world wide revelation to many witnesses could be considered as a conclusive, divine “reason” for such a “hope.”

Still another important point would then require most thoughtful consideration. If the Lord shall see fit to so announce “the coming of His feet,” there would still be a question as to

whether He purposed a public proclamation of the wondrous secret. The world would not believe it. Jesus said, “If they hear not Moses and the prophets, neither will they be persuaded, if one rose from the dead.” Probably but few of His own people would whole-heartedly accept it.

Such a revelation might be given chiefly to comfort the heart of the waiting Bride. In these days of new and wondrous disclosures of divine mysteries we need as never before to remember not to cast “pearls before swine.”

It must be a deep sorrow to the Bridegroom’s heart that He cannot confide His most precious secrets to His Beloved, because through dulness of spiritual discernment she is unable to receive them. Even greater must be the pain of knowing that she cannot be trusted to keep His secrets. Seldom, if ever, does He reveal sacred mysteries to any but those who know how to hide them in the holy of holies of their hearts, subject to His wish alone.

Meditation upon this mystic theme has led us to take still further steps along the path in which we may possibly be led. Again and again during the recent centuries has the Church been in part aroused by the awakening cry, “Behold the Bridegroom! Come ye forth to meet Him.” A book, treating of “The Gifts of the Spirit,” written by an Episcopal clergyman, published in England in 1834, shows that several times during the past eight centuries there has been an outbreak of the Spirit’s power, accompanied by the restoration of many, perhaps all, of the supernatural gifts seen in exercise in the early Church. The Author calls attention to the fact that the rallying cry of every such awakening has been the near coming of the Lord.

(The Day Star—continued.)

May this not mean (as Mrs. Baxter, Editor of "The Eleventh Hour," suggests) that these seasons have been times at which the Holy Spirit has put forth a special effort (if we may so speak) to arouse the Church to put on her beautiful garments and go forth "as a bride adorned for her husband."

"How often would I," said Jesus over Jerusalem, "but ye would not." In like manner He is always willing and waiting to return for His bride. Is the long delay accounted for only by her unpreparedness to meet Him? Has her failure to make herself ready in response to these repeated calls hindered His coming? If, as the Scripture says, His people may "hasten the coming" of that day (2 Peter iii., 12, Amer. Version), then it must also be that they may hinder, at least for a time, the glorious consummation. These times of quickened expectation of His coming may have been but intimation of *His* readiness and desire to return. The failure of fulfillment of the newly awakened hope was perhaps wholly because the Bride was not ready. This may indeed be the only remaining condition for the descent of our expected Lord.

There seems to be no escape from a most startling question. "Who, then, determines the marriage day?" Among men, the bride, by common consent, fixes the time for the marriage. We may in this have a hint of a wondrous heavenly truth. This earthly relationship is but the shadow of a heavenly union between the Saint and His Bride. There is, doubtless, a very real sense in which the appointing of the day depends upon the readiness and willingness of the virgin "espoused to Christ." Though He accords her this privilege, His desire in the matter would be her first concern.

Knowing His wish, it would be her greatest joy and most earnest endeavour to comply with it. Has He, in our day, and perhaps at other times, indicated His desire to come at an appointed season, *on condition* that His Bride prepare herself to meet Him? If so, may He not do so again, and yet again, perhaps many times, until at last it shall be said, "The marriage of the Lamb is come," for "His wife hath made herself ready" (Rev. xix., 7). If this be the divine thought, we must have clear discernment, not to mistake an *intimation* of His desire to come on a given day, for a *declaration* of His *determination* to so come at a set time. Let the pathetic plaint linger like a sad sweet refrain, echoing and re-echoing through the chambers of your heart: "How often would I, but ye would not."

It is not impossible that there may yet be many conditional promises of return at various times in the immediate future; the failure of the promise or the fulfillment of the promise depending upon the preparedness of His people. We cannot but wonder if this may account for the mistake and consequent disappointment of some who recently expected His coming. Could He have come? Would He have come had His Bride been ready? Was the intimation they received the first whisper of the wondrous fact that He has already risen up to come forth? Is His coming now conditioned on our readiness alone?

If one may "speak after the manner of men" and yet "also have the Spirit of God," one would say that there must needs be a mutual agreement between the Bridegroom and the bride. Her privilege deferred to His pleasure, but the day thus appointed by Bridegroom must be accepted by the bride. Doubtless the day cannot come until the divine intimation concerning it shall be fully accepted both in faith

and in fact. To accept it "in fact" would mean to make all needful preparation and be really ready—"one spirit" with "the Lamb" (1 Cor. vi., 17, with Rev. xix., 7).

Again let us quietly and candidly ask, "Have we then the privilege of determining the day, the power to bring Him back?" To some this suggestion may seem to give the greatest possible encouragement to the error of date-setting in relation to our Lord's return. To us it seems a sure safeguard, certainly against all premature proclamation of "The time of the end." If fully understood and accepted it will preclude all possibility of a *public* pronouncement concerning the day of His coming, because such a revelation as to the intended time would be considered a secret, divinely declared, solely for sustaining the spirit of the bride amid the darkness and difficulties of the last days. It would not be published abroad, knowing that the fulfilment would be conditioned upon the entire readiness of the bride. Certainly there could be no more powerful incentive to holy living than to thus feel that our exalted but rejected Lord must remain in heaven, "henceforth expecting until" we by a fuller conformity to His lamb-life make it possible for Him to return to take His rightful place of world-wide power and dominion.

It should be remembered that the divine intimation to Simeon did not indicate the exact time at which he was to expect the fulfilment of the gracious promise that his eyes should see the Lord's Christ. He was an old man. Possibly the realization of that which had been revealed by the Spirit necessitated the lengthening of his life.

One further point would seem to guard our thought from in any way being misconstrued. We would not be understood as laying any claim to exceptional prophetic foresight. We have a strong desire and hope that we may tarry until Christ

comes. This has long been our "earnest expectation," but the writer has never been granted a God-given conviction that this hope may not yet be doomed to disappointment. In other words it has never been "revealed to him by the Holy Spirit" that he will be of those who are to be "alive and remain unto the coming of the Lord."

Such a divine confidence would seem to us a secret too sacred to be spoken outside the bride chamber—too sacred to be shared with any save Himself alone.

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### Thoughts on the New Creation

(M. B.)

THE ARTICLES PUBLISHED IN BOOK FORM.

In a neat Booklet of 62 pages, these helpful articles are now re-printed. Copies 3d. each (postage 1d.), from M.D.N., 19, Mount Road, Sunderland.

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### "The Latter Rain Evangel."

We have re-printed from time to time in this paper useful articles such as the "Experiences of Bro. Joe Robbins," from Pastor Hamner Piper's Chicago paper, "The Latter Rain Evangel." We feel that it would be a brotherly action on the part of Editors of Pentecostal papers (1) always to acknowledge in detail the source from which they re-print a useful article, and (2) to put their readers in the way of getting hold of such paper for themselves. The Adamic tendency even in sanctified Editors seems to be to allow a little fear to creep in, lest they might lose supporters who would take advantage of such information to be "off with the old love and on with the new"; but we must be ready, we feel, to rise above such fear. To subscribe to Pastor Hamner's paper, send a post office money order for 4s. 2d. for a year's subscription, or 2s. 1d. for six months, to the Evangel Publishing House, 3616, Prairie Avenue, Chicago, U.S.A. There is no better printed paper in the Pentecostal movement.

("Health in Christ"—continued from page 211.)

I came to the fifth chapter of St. John's Gospel, verses 39 and 40 (especially verse 40), and a voice seemed to say to me, "Ye will not come to Me that ye may have life." At once I thought "this is just what I have been doing, searching the Scriptures, etc., instead of taking Life from Christ Himself."

I then and there told the Lord I would take His Life for my body (as that was what I needed) and if His Life were in me—I was whole—for no disease can be in Him.

I had no feeling, but I believed I had His Life. From that day I have not had an attack of asthma. I acted at once as though I were whole, putting away my pillows, fire, and everything else I needed when I was ill. I went out in all weathers and never suffered. For a month or two my cough remained, and I could not understand why, till the Lord showed me I needed the deeper truth of "death to sin" and the Baptism of the Holy Ghost. Once more I went to the Word of God, and taking Rom. vi., 6 and 7, by faith and without feeling I claimed the filling of the Holy Spirit. A great realisation of freedom came to me very soon, and I was perfectly healed. This is nearly twelve years ago, and since that time I have not taken any medicine or been kept indoors by weather. Once I had a severe attack of influenza, but in *one day* it entirely disappeared, and whenever I am threatened with cold or any other attack, I always get the victory by resting on the fact that the Living Saviour is within me, and able to save to the uttermost. It is all Jesus Himself from beginning to end. "He bare our sicknesses" and "He is My Life" in every sense of the word. M. B.

3, New Street, Jersey.

**Healing in Jersey.** I must thank you through Christ for the blessing I have received in reading your little book "HEALTH IN CHRIST." I had for many years suffered from a weak knee, and at times I could hardly walk. A friend of mine lent me your little book, and as I was reading all alone with God, I believed there and then that He had power to heal the body as well as the soul. I began to walk in my room better, and said, "Yes, Lord, I believe it," and went to the stairs, and the Devil said, "Hold on to the handrail, you are going to fall." I told him he was a liar, and praise God I went running down the stairs. My friends were surprised, they could hardly believe it; even some worldly relations of mine say it is wonderful. The devil tells me sometimes that it is not true; but I cling to God, and say, "Yes, I believe, help me," and he departs for a time. Ever since you came to Jersey I have not forgotten to pray for you every morning that your books may be a blessing to all those that would read them. So, dear Mr. Boddy, I wish you God-speed in your work. God bless you, and make you still a greater blessing to many more! it is the prayer of my heart. I remain, yours in Christ,

A. A.

Upper George Street, London, W.

**Letter from a Nurse.** Will you send me some more Booklets "Health in Christ"?

I had a copy of "Health in Christ" sent me some time ago when very ill, and it proved to me such a help and blessing that I long for others to read it with the same result, and that they may by

faith through the teaching of the Holy Spirit take Jesus as their Divine Healer. Just before seeing your book I had been under five different doctors, two of them saying I would never do any more work (Hospital Sister) so must give it all up, as I had heart trouble, also lung affection. So I just took it all to the Master, for He knew that I consecrated my whole life to Him when I took up the work, and I did not feel that it was His will that I should lay it down so quickly. Then it was the Holy Spirit gave me such a faith to trust in Christ that I never before thought it possible to have.

Now I am so well, and have commenced my work again with renewed energy and love for the Master. Now instead of taking a dose of medicine when feeling tired, I take an extra five minutes at the Throne of Grace with great results.

Praying this little booklet may yet have a still further circulation with God's blessing.

Yours faithfully, M. B. M.

## Pentecostal News, etc.

### ENGLAND.

#### SUNDERLAND.

Pentecostal Meetings each week. Sunday 8.15, and Monday 7.30, both in All Saints' Vestry. Thursday, 7.30, Parish Hall, Fulwell Road. Saturday, 7.30 (Vestry).

We have had our Anniversary Season. At the beginning of September, three years ago, the Divine Fire began to burn afresh and blaze in a new way at All Saints', Monkwearmouth. Visions of a mighty and spreading Spiritual blessing from the Lord were seen. The Lord standing in our midst and then stretching Hands out in blessing, fire falling from His Fingers over many places, and fires kindled far and wide. This has been fulfilled in very great measure. Hundreds have been lifted on to a higher plane, and have become faithful witnesses through the Pentecostal Baptism with the Sign of Tongues.

#### DANGERS AVOIDED.

The Lord has graciously kept us faithful to Him and to his work in this place, largely because it is our desire to stand true to the Scriptures and to go on deeply with the Lord. The work has suffered from lack of depth where there has been too great a craving for frequent manifestations, and for a noisy and contagious excitement which runs dangerously near to the psychic. There are earnest Pentecostal souls to-day who live on "good times" instead of getting deep into God through His blessed Word meditated on in the stillness through the guidance of the Holy Spirit. We have also often warned against attempts at producing



Tongues by non-Apostolic methods. The Lord knows the sanctified hearts that yearn for Him, and has undoubtedly in some cases wonderfully blessed in spite both of mistaken and unscriptural action; but such souls should earnestly seek to go further on with Him; they should never rest satisfied with a manifestation. The Lord, too, has kept us at Sunderland from over-eagerness for personal messages, or exalting any human being into an oracle for personal guidance through Tongues, interpretation, or prophecy (!). Havoc has been wrought in different places through yielding to this, and we will not cease to warn against the danger. Faith will receive a staggering blow sooner or later where this is persisted in, and a blessed work for the Lord may be broken up.

*“Hitherto hath the Lord helped us.”*

The meetings at All Saints', Sunderland, at the end of August and the beginning of September, whether in the Vicarage, in the Vestry, or the Parish Hall, have been marked by praise and thanksgiving for the three past years of Pentecostal Blessing, and Joy, and Usefulness. We do not, however, live in the past. We are more occupied with the present, and look forward confidently to the future. Most of all, we are occupied with the Lord, who is indeed our Alpha and Omega, the Beginning and the Ending. On Thursday, September 1st, in the Parish Hall, Fulwell Road, we had testimonies to the blessings of the last three years from those who received their “Pentecost” and those who continued to go on with the Lord. Miss Howell and Miss Scott, with their party of children, were present, and they returned thanks for the Lord's goodness to them during their stay at Reeth, in Yorkshire, where the Spirit came upon almost every member of their household. The bright, happy faces of the children of Peareth were good to look upon, and their older friends also.

“THEY TWO WENT ON.”

The Writer spoke at some length from the words, “*And they two went on*” (2 Kings ii., 6). There were fifty sons of the prophets who stood to view afar off, but they did not cross Jordan and get a Baptism of power. We are sorry for those who to-day stand afar off. Sometimes far off as regards true sympathy, and, of course, far off in this experience. There are sometimes those who cannot face the separation from many things and people,

and separation from even congregations and ministers that the practical going down unto death with Christ means. Some stand far off in the attitude of caution. But it was very different with Elisha. Elisha *persevered* until he received his “elder son's portion.” He was desperately in earnest. He knew his need. It meant a going down into the depths of Jordan—the type of burial and resurrection with our Christ. “They two went on”; they went down together. Elisha came up again with his master. He followed till he saw the glory of an Ascension—the chariots and horses of fire. Then he received as it were his “Pentecost.” He rent his old garments, he put off his old man, and in his new strength worked the mighty works of God.

To-day we all need to “go on.” In some cases we have human companionship. Some have a dear companion and friend in Pentecost who encourages. “They two go on.” There are many husbands and wives in this blessing together, helping and encouraging one another. “They two go on.” But, best of all, we can look up to our loving Saviour and cry:

“Hold Thou my hand,  
For I am weak and helpless.”

And we have, in a special way, through Pentecost, the blessed Presence within and the never-failing companionship of the mighty Lord. He and I—“we two”—never more to be parted. “*They two went on together.*” We will go on, not standing still or backsliding, but going on together.

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## BRISTOL.

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### A Testimony from Pastor Redwood.

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DEAR PASTOR BODDY,

Grace, peace, and health be to you and dear readers, children of the living, from our blessed risen and glorified Saviour, who hath redeemed us with His own precious Blood, to whom be glory for ever. Amen. I feel led to send a little testimony to your Magazine, namely, my dear wife and I have been at Sunderland at Whitsuntide Conference and have much enjoyed the Meetings, and so different, as I was told enough to frighten one, but as I have been a teacher of Holiness I have not seen anything out of the way in the Meetings. Dear Brother Miller stayed in the same house. After Pastor Paul from Germany so kindly and lovingly dealt with the Gift of Tongues, the following day Brother Miller from Edinburgh and my wife had a tarrying meeting, when the Holy Ghost spoke through me with other Tongues, and my dear wife had a fresh

(Pentecostal News—Bristol, continued.)

anointing, so that indeed a wonderful change came into her whole being, and since I have returned to Bristol there has been some very marvellous times. We had some waiting meetings, sometimes until 1 a.m. and 3.30 a.m. Several came through in Tongues. Hallelujah! But, above all, I may say that we had speedier manifestations of healing in several dear ones. All glory to Jesus. It is the work of the Holy Ghost and not of Man nor of the Devil. I may say, dear Sister Fauvell, from Margate, Sister Lynn and Brother Frodsham, from Bournemouth, have been instruments in God's hand to help us on in our little Church to these Pentecostal powers. We are here in Bristol as a real united holy Family—we are of one mind and one heart. Oh, praise the dear Lord, I believe true Pentecost means a church where the love of Christ is expressed abroad in our hearts by the Holy Ghost, and that makes all one, rich or poor, high or low. Amen. May that testimony be a blessing to many. We are having Pentecostal meetings every night, with the exception of Saturday. We give a hearty invitation to all Pentecostal friends.

I remain, yours truly,

In the love and fellowship of Christ,

PAUL M. REDWOOD.

Pastor of the Jewish Mission,  
7, St. James's Churchyard,  
Bristol.

**SUSSEX.**

**Heathfield Convention.**

Brother W. T. Simons writes of the Bank Holiday Convention (for eight days):—We have to praise God for His true messengers sent to us, amongst whom we may name dear Pastor Niblock, Pastor Cantel, Rev. A. Champion, Brothers J. N. Corry, of Preston, and Max Reich, of London, and John Leech, Esq., K.C., of Dublin. Pastor Niblock's first message was, "If we believed God, *what would happen?*" The keynote throughout was "Only love counts." Numbers received their baptism, and many precious souls have met God in a deeper way.

Mr. Simons is looking for still greater things next year "if Jesus should tarry."

\* \* \*

Those who were present at the Convention, and many others also, will be grieved to know that Mrs. Douglas-Hamilton, as well as Pastor Cantel, has since passed from us. Yet we must not grieve for *them*. To depart and be with the Lord, St. Paul says, "is far better." We shall meet at Jesus' feet.

**COLCHESTER.**

DEAR MR. BODDY, JULY 30th, 1910.

You will be pleased to know we have been having a Mission here for the last fortnight, conducted by Messrs. Bristow and Trevitt, from P.M.U., which has been attended with glorious results. As we could not obtain a Hall for such *dangerous doctrine*, we held the Services in our little Barn here, and surely the "Glory of the Lord filled the place." Sinners were converted,

believers quickened, one or two baptised and now speaking in Tongues, and one miracle of healing was wrought to the praise of God. It was a young woman about 20, who had been to two hospitals and been operated upon several times and given up by both and other Doctors. A Lady had been visiting her with literature, &c., and on the second day of the Mission the Missioners visited her, found her lying on a couch, very full of pain. Her Mother said she was quite worn out with the trouble she had had with this poor afflicted daughter during 3½ years' suffering. They had spent all the money they had on her to no avail. The Missioners found she had been converted about three months, and was just longing for the dear Lord's healing touch. After prayer, &c., they returned, and had only been home about an hour when she walked about half a mile here to say she was freed from pain and healed instantly. Her face was beaming with joy. She came to the Meetings and testified, and a few days later, in one of the Meetings, she was baptised and speaking in Tongues—to God be all the Glory. My dear wife and I, with one daughter, have had some beautiful anointings, but not the baptism. We, with several others, are longing for the fuller manifestation, believing for this we are continuing the Services on Sundays (morning and evening), also on Tuesdays and Thursdays (evenings). May we ask the prayers of your dear friends at Sunderland on this new but poor, weak little centre, meeting in a barn, where the enemy is raging around us. We are expecting the Rev. Cantel shortly and other friends.

Surely through the prayers of so many of God's baptised believers, many of these longing souls will be satisfied and the leaders equipped for service with the baptism of the Holy Ghost.

Believe me, dear Mr. Boddy, to remain yours in Jesus' love,

JOHN ENNALS.

Heath House, Lexden,  
Colchester.

N.B.—If space had permitted, this letter would have appeared last month.—Ed.

**SCOTLAND.**

**GLASGOW.**

**"The Lord's Goings" in Water Street.**

DEAR MR. BODDY,

Please note my address is now as below. Any communication to same will find me. Might I ask you as a special favour to notify all readers of "Confidence" in your first issue of this change of address, from the upper room, 141, West George Street, and would ask the prayers of all the dear Pentecostal Saints, that God would make this, our new Home, as great a blessing to hungry seekers as in the past. And having been called out by the Spirit for fuller service and absolute trust in God, my dear wife and myself are now free to help in Gospel and Pentecostal work, as the Spirit may lead, anywhere for Jesus.

Truly, we can say, hitherto hath the Lord helped us in every step of the way, since He so graciously met me in the Vestry in All Saints that memorable November evening, and baptised me in the Holy Ghost and Fire, and spake through me in a new

Tongue; and when the fire fell at Kilsyth a few months later, my dear wife also received the baptism, in Brother and Sister Murdoch's Home, "Edengrove," on the 3rd February, 1908, though hard has been the conflict. Yet we can truly say this day: "Thanks be unto God which always causeth us to triumph in Christ," and, with the Apostle, can truly say: "For I know whom I have believed (trusted) and am persuaded that He is able to keep that which I have committed unto Him against that day"; and so He enables us, in spite of all opposition, to go on trusting and obeying, and since we were led to open Water Street, in October last year, one can truly say, signs and wonders have been wrought through the Name of the Holy Child Jesus. "Hallelujah." Souls have been saved, saints have been helped heavenward, like Apollos, having had the Word expounded and the way of God more perfectly declared. "Sanctification" has had prominence in Water Street teaching, as a preparation for the baptism with the Holy Ghost and Fire. There is so much mixing of the truth in these days, and many teachers mix up Sanctification and the Baptism as one and the same, but, praise God, we believe in cleansing from sin only by the efficacy of the Blood, the Spirit applying the Blood to the earnest seeking heart, and making it clean from all sin, which prepares the temple for the Holy Ghost to come in to abide, and in this way have many been led to see the truth, and in a very short time have received the baptism in the Holy Ghost. We do praise Him for the band of dear Brothers and Sisters who have been led to yield their all upon the altar and make themselves of no reputation, and follow Him whithersoever He leadeth, and can sing,

*Oh, I'm glad the promised Pentecost has come.*

Many Christian lives have been transformed, and the love of God shed abroad in hearts which, before the baptism, were carnal, and are now able to say, "Not I, but Christ."

Then, standing upon Mark 16th teaching, we have seen devils cast out and many cases of suffering relieved, and healing of the body, through laying on of hands, and, praise God, honest seekers are being delivered from fear and inquiring the way of God more perfectly. Every Sabbath evening shows tokens of the hunger in the hearts of the people as we are filled up, and fear soon will require to seek larger and more suitable premises, but we just keep on believing our Father knoweth what things we have need of. Again I take this privilege to thank the dear friends who have expressed desire to come to us for Spiritual council and help, from time to time, but very reluctantly have had to refuse, owing to pressure of duties and lack of accommodation hitherto, but as our time is now wholly at the disposal of the Spirit, as He may lead dear ones to seek fellowship with us and lead us to receive, it shall be our whole heart's desire to help God's dear saints, as He helps us and enables us to do so. Our home being quiet and reserved, is most suitable for quiet waiting times "on the Spirit," for which we give Him all the glory.

With all love and regards to dear Sister Boddy and yourself.

Yours, under orders for my King,

JOHN MILLER.

2, Albert Mansions,  
Crosshill, Glasgow.

## KILSYTH.

A Pentecostal Conference is to be held at the Westport Hall on Friday, Saturday, and "Sabbath," September 16th, 17th, and 18th. Friends staying over the week-end and desiring rooms are requested to write Brother Andrew Murdoch, Eden Grove, Kilsyth. Our Brother reports times of great blessing recently at the hall, and visits from the missionaries now about to depart for China.

\* \* \*

Our young Missionary Brothers, Frank Trevitt and Percy Bristow, tell of a time of great joy at the Westport Hall, Kilsyth, on the 2nd of September. They were presented with Bibles and useful leather bags. Kind and helpful words were spoken by Brother McNicol, Deacons H. Johnstone and W. Fleming, Elders Service and Andrew Murdoch, etc. Coupled with these out-going P.M.U. Missionaries were two new volunteers, J. McNeal and Alec Clelland, leaving for some preliminary work with Brother Myerscough, of Preston. Brothers Trevitt and Bristow have also had blessed times of fellowship at East Wemyss, Edinburgh, Stirling, Dunblane, Glasgow, and Kirkintilloch.

## EAST WEMYSS.

Our Brother, Mr. H. Small, is accompanying Mr. Cecil Polhill to China (leaving about the 10th, via Siberia). He writes as to the East Wemyss Mission: "The Lord has been graciously going on to make Himself known in our midst, and the fruit and the Gifts of the Spirit have not been wanting. We have had happy fellowship with many of His dear children. Dear Brother Hackett has left us for Stirling and Kilsyth on his return to Dublin. Shall be glad of your prayers as He leads you." The Mission has sent £10 to the P.M.U. as a thank-offering.

## IRELAND.

### A Hebrew Christian at Belfast.

Our brother, Jacob Nathan, received a great blessing here at Sunderland three years ago, and always loves to acknowledge this place as his spiritual home. He speaks so often of the Pentecostal Baptism received at Sunderland that he is often known as "The Sunderland Jew," and he is quite thankful for the title.

In the days when reporters from London "dailies" invaded our Parish Hall, one of them wrote dramatically of our brother's first visit to our Parish Hall:—

A young man rose and crept to the top of the hall. The light streaming in at the window caught his face, and showed dark, olive, clear-cut features and raven-black hair. He was as though he had stepped out of a Biblical picture. He stood, one of an ancient race, silent, wrapped. Time seemed to slip back into the days of the prophets. From the lips came a voice that rose to a wail.

"A Jew!" whispered a woman.

A Jew. He spoke about his home in the South of England. He spoke of an aching heart, breaking in exile. He said he came to the meetings for enlightenment, and that just when the light seemed to be at hand darkness settled on his soul, and all but smothered it in despair.

His was a story that roused the men and women who listened to a frenzy of enthusiasm. The roof rang with

**(Pentecostal News—Hebrew Christian at Belfast, continued.)**

wild expressions of joy. Louder and louder rose the voice of the young prophet, and as he stood entranced, with arms held out, someone cried, "The shadow of the Cross!"

When at last he regained his seat it was to fall prostrate on the wooden bench. A boy gently put an arm around his neck, and there the two sat, Gentle and Hebrew.

\* \* \*

His business duties take him to many cities in Great Britain, and he always seeks to witness for his Master. In July last He found himself in Belfast. He writes:—

Here that wonderful restless longing took possession of me, and daily I waited and prayed, "God shew me where."

On a Saturday night, whilst listening to a man preaching at a street corner, I noticed two young men. These lads came directly to me, and straightway began to talk. They were Protestants. Was I one? We spoke for a full hour, and then walked up the hill to my lodgings.

Next day they brought me an invitation to the Mission Hall in Campbell Street. At the after meeting at night God was with us. But it was only at the parting, when shaking hands with Brother Scott, that I felt that wonderful filling and flow. We stood facing each other, and then—

"Brother, come on Thursday."

On the Thursday they gave me an opportunity to speak, and with heart and soul I gave them the Story of Sunderland and its Pentecostal Blessings. Then a prayer meeting.

But it was on the following Saturday eve that God's glory fell upon us. We had met together for prayer before going to an open-air meeting. Then suddenly God's glory fell upon that little meeting. The ordinary form of chain prayer was broken. All were praying—first for help and guidance, then prayer for the Holy fire—and as glory filled the building, the Fire fell. Oh, that open-air. Friends joined, crowds flocked round, and the Devil opened an open-air of his own close by. An atheist was so enraged that, failing to break our meeting up, he started an opposition one. A stranger requested permission to speak. He spoke with conviction, and I have reason to believe that he was burnt in that terrible hotel fire a few hours after.

On Sunday the Hall was packed; many stayed for the after-meeting. I cannot describe this. God was fully with us, and the power of the Holy Spirit pressed upon us. Numbers gave themselves up fully to the service of God. Two young men promised to give up smoking, and asked for full sanctification. I found myself kneeling by these two brothers, and when I would pray the power of the Gift of Tongues fell upon me. These young men shook and trembled under the power of the Spirit and were filled, their faces shining with glory. I met them day after day, and they told me the same tale—a flow of energy, a desire, a burning to work for Christ; a peace, a knowledge that God had taken them unto Himself. *These brothers each gained converts to Christ during the last week I remained in Belfast.*

During the following week and Sunday the meetings shewed results. Fresh members were

converted and brought to God. Old members were sanctified and filled.

I shall never forget that Sunday. Five converts. The only ones unconverted were one drunkard, crying for mercy, and three men. We were all kneeling, when one member after another, brother or sister, raised their voices in praise. Presently a great spirit of awe fell upon us all, and we remained silent before God. Then hymn after hymn arose, and one knew and felt of a surety that at last the work was all of God, and that this little flock were ripe for the Pentecost. That night we marched the streets through the slums of the town.

On the Monday the Hall was again packed with many strange faces. Tears, smiles, prayers, hallelujahs, all were laid before God and there I left them.

Mine but the message—the finger, through God, of the way to a fuller salvation. To me but falls the ploughing; others will see the reaping. But to God be the glory. I am content with His will.

Your servant in Jesus,

JACOB NATHAN.

11, Hampton Road,  
Ilford, Essex.

NOTE BY THE EDITOR.—A friend reminded me recently of a very helpful lecture on "Jewish Customs," which was given by our Brother some time ago in All Saints' Parish Hall. She said it was most instructive, and she was only sorry that more were not able to be present.

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## FRANCE.

### A Letter from our Bro. Michel Mast.

DEAR PASTOR AND BROTHER IN CHRIST JESUS,

I thank you very much for your kind letter about my dear son's departure. Yes, in this trial, our dear Lord was with me and sustained me.

He gives me the grace to see things in the eternal light. He knows what He does.

My Lord, good and righteous, is my Comforter.

Now, dear Pastor, I am glad to be able to give you very good news about the progress of the Full Gospel in our country. During the visit of a Sister, our dear Lord blessed us richly. He deepened His work in several, and baptised one Brother and two Sisters in His Holy Ghost and Fire. They had the sign of the *overflowing love for Jesus* and the sign of the Tongues. It was beautiful—glorious!

The day before a young Sister, Alice Boutonnet, 13 years old, had a vision of the Lord sitting at the right of the Father. She says in her testimony: "Oh! It was beautiful! It was marvellous! His look was so sweet. Not yet had I so well understood how much He is worthy of praise and adoration."

"Then the Spirit said to me that Jesus will soon fulfil His promises, baptising us all with Fire, and that His reign will soon come. My praises went up towards Heaven."

A dear Brother, Louis Rouband, had a vision of the Lord on the following day and of the new earth. He spoke in a new Tongue. This Brother is overflowing with Heavenly joy. He prays the Lord to give this blessing to every one who calls upon Him. Amen.

At the meeting on the 12th, Sister Mathilde Boutonnet was baptised in the Holy Spirit with the sign of Tongues.

The following day her daughter Madeline received this great blessing with the signs of Love and of Tongues. The two Sisters had singing in the Spirit, too.

Madeline Boutonnet had a vision of Jesus on Tuesday. She says in her testimony:—“I saw His Face, bright with light. He was beautiful, majestic. Before this Heavenly Greatness I felt myself overwhelmed. I felt myself a “little”—a nothing—before Him whom I love so much! Jesus showed me His Glory, and filled my heart with joy from above. I was filled with new wine and with strength; my praises went up to my Master.”

These meetings to the Glory of God took place in a cottage near Paris. Now, by the grace of the dear Lord we have Pentecostal Meetings every Sunday in the afternoon, full Gospel Meeting on Thursday night, and Meetings for a few children on Thursday and Sunday.

Dear English brethren, pray for the spreading of the full Gospel in France, that many children of God have the Divine Light on the Pentecostal Blessing.

Blessed be the Lord God, the God of Israel. Who only doeth wondrous things.

“And blessed be His glorious Name for ever; And let the whole earth be filled with His glory.”

AMEN, and AMEN!

For meetings, there is singing in the Spirit, prophesies in Tongues with interpretations, and love, joy, peace, simplicity.

Here are some prophesies:—

Rejoice, I am in the midst of you.

Look to Me—I give you life. Ask for what you will and I will give it to you.

I will that you see My Father's FACE.

O! If you know how much I love you.

Look to Me, My hands are full for you.

It is I who have called you, now follow Me. Look at My feet and hands pierced for you.

I came in the world to give you an example, because as little children I love you much.

I desire to give you all things.

I desire that you shall see My glory.

PRaise ME NOW!

If you are attentive, I will give you all you will ask for.

I love you much.

Dear Pastor and Brother in Christ, how much I love Him! He is sanctified in my heart. Glory to Him! Glory to the FATHER! Glory to the HOLY GHOST! God bless you richly.

Yours with love from Jesus!

MICHAEL E. MAST.

49bis, Rue de Neuilly,  
Rosny-sous-Bois (Seine).

## GERMANY.

### BERLIN.

A Pentecostal Conference is to be held (God willing) on September 27th, 28th, 29th, and 30th, at Berlin. It is to be held in the old *Ostbahnhof, Küstiner Platz, Berlin, O. (East End).*

General theme of the Conference:—“Ye are the Temple of the Living God.”—2 Cor. vi., 16.

Sept. 27—The Plan of the Temple.

„ 28—The Erection or Building of the Temple.

„ 29—The Consecration of the Temple.

„ 30—The Service of the Temple.

Brother E. Beyerhaus (Charlottenburg, Eichenallee 33) writes:—“We expect great blessings from the Lord and a new development of the work here. The two previous Conferences proved to be very fruitful and successful. We find that everywhere the use of the “Tongues” comes a little nearer to the background, but the Lord is showing that He wants to do a deeper work in the hearts, and to develop more and more the Love and Life of Christ. People are getting to understand that the Baptism with the Sign of Tongues is only a new beginning on a new heavenly ground.

By the grace of God the work in and around Berlin is growing more and more. In Charlottenburg, Schoss Str. 67, we have a permanent hall containing about 160 seats; and in Berlin a new hall, for 200 to 250, is just hired for the regular Pentecostal meetings at Küstiner Platz, No. 9 (first floor). The spirit of our people is joyful and hopeful, and we are expecting great things from the Lord. We need much the prayers of the brethren. The Editor of “Confidence” hopes to be present and to stay with Pastor Paul, 28, Linden Str., Steglitz, Berlin.

## INDIA.

### Letter from Miss James.

ISLAMPUR,

SATARA DISTRICT,

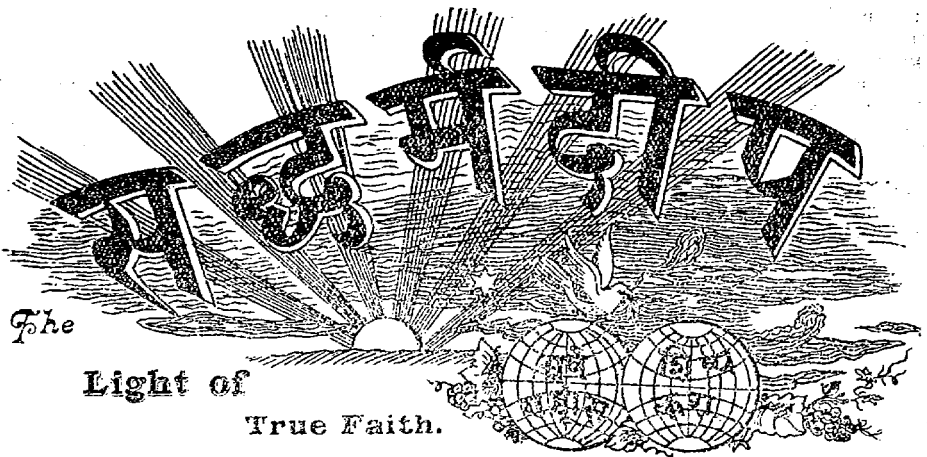
AUG. 25th.

MY DEAR FRIENDS,

I will try this month to give you a little description of the place in which I am now living, so that you may be able to picture to yourselves my surroundings. It is a beautifully well-built house—only one storey high—like most of the houses in India, with a verandah round three sides of it, up which we are growing roses and creepers. It stands in the midst of a large but, unfortunately, very rocky piece of ground, so that when we plant trees we have to hew a large hole out of the rock and then fill it up with good earth—like a large flower-pot—before we plant them. However, much has been done to improve the soil, and in some parts it does not require quite so much doing to it. At one end, which is slightly lower, we have a kitchen garden, where we soon hope to get peas, beans, tomatoes, cabbages, cauliflowers, and lettuce. We have also a well, which has been taken to a great depth right through the solid rock. It is now full of beautiful clear water, but we are afraid that at the close of the dry season we shall still have to deepen it, as we have not yet a full supply of real spring water.

On three sides our house is surrounded at a short distance by low, rocky hills, which are a great improvement to the view. About half a mile away to the east we see the red roofs of Islampur peeping amongst the trees, and about two miles to the north is another village we often visit.

When visiting we usually walk down the street until we see a little party of women—perhaps three or four—sitting at work or merely



The

Light of

True Faith.

# Saddharmadipa.

(Pentecostal News—India, continued.)

## Two Indian Newspapers.

### (1.)—A Mahrathi Pentecostal Paper.

talking on their verandah, or—in the poor houses—at the door. Then we call to them—May we come? We have something to tell you, or we will sing a hymn to you. Will you listen? They are generally willing, although sometimes they refuse, and sometimes as we are going along they call to us themselves and ask us to come. The singing is a great attraction. One man, after asking us to sing, remarked to the company, "They have very sweet songs"; and they are always willing to listen afterwards to the Gospel, often showing real interest and staying for quite a long time. Of course, if we see that they are not wanting it, we do not stay so long.

One day I was out with the Bible-woman alone, and we sat down on a doorstep quite close to the road to talk to the women. Soon quite a crowd gathered, and some Brahmans came along and ordered their wives to go away. This, however, did not disturb the other women, and some men also stopped and stood listening.

Among these women was one whom we both noticed had evidently never heard before, and she said we must come to her house another time. We asked where she lived, but her answer was so indefinite that we could not really tell where to go. So a fortnight or three weeks passed, and then as we were passing along the street this woman spoke to us, and reminded us of our meeting before. She seemed so pleased to see us again, as indeed we were to see her, and took us at once to hold a little meeting outside her house, where the neighbours gathered, and again she seemed really interested in how to be free from sin. Will you join us in prayer for this woman, that she may be like Lydia? We have been two or three times since, but find she is only seldom at home. She evidently has work in the fields which takes her away, and at this season she is therefore generally out, but perhaps in two or three months, when the harvest is over, we shall be able to see her, and in the meantime God can work.

Yours in the Lord,

LUCY A. JAMES.

We give above a (reduced) copy of the heading of a paper published at Bombay, by Brother Sumat, who has left his official post on the Railway to give up his life to spreading the Gospel. Miss Orlebar writes to a friend:—"He is now wholly depending upon the Lord for everything; he is bright and happy, and he and our other native writers have blessed times of preaching in the Gospel Hall and in quiet places in the open-air. He is a well-educated man, and has just published a Mahrathi Pentecostal paper in India. The need for Pentecostal reading in the language of the people is very great, so we are very glad that the Lord has burdened the heart of our Brother to let his own people (especially the native Christians) hear of the present outpouring of the Holy Ghost. I am sending you a copy of the paper. You will be interested to see it. It is a very good, sound, and clear statement of Pentecostal truths." Offerings for its free circulation can be sent to SUMAT-UMAP, Beulah, 37, Seutor Street, Jacob Circle, Bombay.

(2).—The Indian Patriot.

This important paper, published at Madras, seems to be an organ of the Nationalists and of the educated Hindoos who read English. It is a broad sheet of six columns, crowded with Indian news, and contains articles from the standpoint of the well-read Hindoo who seeks to glorify and perpetuate his Hindoo faith. In a number of the Indian Patriot (July 7th, 1910) recently received by the Editor of “Confidence,” there is, for instance, a long article on the Infinite Deity—“BRAHM.”

It contains sentences like this: “Brahm is infinite, who is without an After, without a Beside, without a Without,” etc.

We feel that there is something of a stretching-out and groping in dim twilight after the Eternal and only true God.

Then, in this newspaper, full of Heathen and Mohammedan thought, we find a leading article, in large type, in a prominent position, entitled

“A REMARKABLE MOVEMENT.”

It gives, almost sympathetically, a history of the later developments of the Pentecostal work, and referring a good deal to Sunderland—to the International Convention of last Whitsuntide and to the freeliterature applied willingly to inquirers.

Leaving our personal allusions to the Writer, etc., he would quote a few lines from this Hindoo nationalist paper:—

It may be in the recollection of many of our readers that, a few years ago, there was a great Revival among Christians, which began in Wales. Mr. Evan Roberts played a considerable part in the Revival, and it spread, if we may so call it, all over, at least in many parts of the world. In India, the Revival seems to have manifested itself notably in the Kassai Hills, in Pandita Ramabai's home, and other places. Whatever the Revival may have been, there is no doubt there was a great spiritual awakening among Christians all over the globe. While the fire of revival was spreading, and while men and women were spending days and nights in prayer and fasting, a bolt from the blue seemed to have fallen. There came the news that some of those who had passed through the Revival were going deeper and deeper, that they had wonderful visions, that they had in some cases seen their Lord and Master, nay, that their Master had even spoken to them. From this ecstatic state these men and women passed to a wonderful state of being able to speak and sing in a new tongue—a language which they had never been taught or learnt. Some are supposed to have spoken Chinese, Sanskrit, Tibetan. These men and women take their stand on Acts ii. They say that when the Holy Ghost descended on the Apostles they spoke in “divers tongues as the Spirit gave them utterance.” So even in these “latter days,” when the Spirit of God comes to dwell with them, He manifests Himself by speaking through them in an unknown tongue.

As we read this, we felt how wonderfully the Lord makes use of strange instruments,

making use of a Hindoo (?) Editor to spread among the natives of India a knowledge of Pentecost.

Farewell Missionary Meeting at Sion College.

First Valedictory Meeting of the British P.M.U.

“For My sake, and the Gospels, go,  
And tell Redemption's story”;  
His Heralds answer: “Be it so,  
And Thine, Lord, all the glory!”  
They preach His Birth, His Life, His Cross,  
The power of His Atonement,  
For Whom they count the world but loss,  
His Triumph, His Enthronement.

“Ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto Me both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost part of the earth.”—Acts i., 8.

On Friday, September 9th, we had another encouraging confirmation of the fact that the Lord is in this blessed Pentecostal Movement into which He has brought us. Nothing has in so short a time sent so many eager souls out to heathen lands to witness for the Lord. Some have gone unprepared, and some have not been very steady, but these are, we believe, comparatively few out of a host of earnest Pentecostal missionaries. The platform of the larger hall in Sion College contained three parties of missionaries leaving for China at once. Two more are joining on the Continent, and several sisters are just ready also for India. These we believe are called and chosen and faithful. They have been tested, and have been grounded in the Word of the Lord. The Editor of “Confidence” had the privilege of presiding, and on the platform were the out-going missionaries and members of the Council. Mr. C. Polhill and Mr. H. Small also sat on the right and left of the chair. The latter are going by rail to China as pioneers, and to be ready to welcome the others and make arrangements for them.

In the large gathering we noticed Mr. Mundell (Crowdon), Mr. Simons (Heathfield), Mr. J. Tetcher and Mr. Phillips (Bedford), Bro. Hettiarichy, Rev. W. Townsend, Mr. Wild (Sipson), Mr. Stanley Frodsham (Bournemouth), Rev. E. and Mrs. Camus (Upper Edmonton), Mr. A. Murdoch (Kilsyth), Mr. Myerscough (Preston), Mr. Smith-Wigglesworth (Bradford), Mrs. Reuss, Mrs. Crisp, Miss Schofield, Miss Lathbury, etc.

The Chairman read telegrams as follows:—

FROM LOWER LARGO:—  
“To Pentecostal Meeting, Sion College, Blackfriars, London. God-speed to all from East Wemyss and Largo. Father, glorify Thy Name.”

FROM CARLISLE:—  
“Mailing to-night £5 donation.—Reid. ‘And now, brethren, I commend you to God, and to the Word of His grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.’—Acts xx., 32.”

After the hymn,  
“Far, far away in heathen darkness  
dwelling,

Millions of souls for ever may be lost,”

the Scriptures—2 Cor. xi., 23-30, and John xv., 1-11—were read by the Chairman, who later said that each out-going missionary would in turn speak, and at the close the members of the Council would “lay hands” in prayer upon

(Farewell Missionary Meeting—continued.)

them all by way of blessing and commit them to the Lord. He called upon the three members of the Beruldsen family, John, Christina, and Thyra, who each gave deeply spiritual testimonies to their joy in the Lord and to the reality of their call.

Then followed the four missionaries, Frank Trevitt, McGillivray, Williams, and Bristow, whose words of intensity showed their absolute confidence in the Triumphant Jesus—just the same to-day as when He spoke the words at the end of Mark xvi.: “These signs shall follow them that believe: In My Name they shall cast out devils; they shall speak with new Tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands upon the sick, and they shall recover.”

The Chairman said that he was sure that the heart of Pastor Niblock would rejoice if he had been with them. Their time of training had been a very blessed time for them all.

Our Brother, Mr. H. Small, of East Wemyss, then spoke with remarkable power from Psalm xxvii., 4: “One thing have I desired of the Lord, that I will seek after; that I may dwell in the house of the Lord all the days of my life.” He said that for him the “House of the Lord” was the Will of God. He wanted ever to be in the Will of God, the good and acceptable and perfect Will of God. Those who seek the One Thing are marked men. Marked by Devils, marked by those who do not themselves go all the way, but marked also by the Lord as His own beloved ones, who follow the Blood-marked Way.

In Psalm xxxiii., 6, we read: “I WILL dwell.” We must not live on past experiences, however thankful we be for them, but look forward and ever look to the Lord. Wherever the Lord has blessed we must remember all true blessing comes from Him. It is power from on HIGH. Let us live lives of praise! Blessed are they that dwell in Thy courts (in Thy Will). They will be always praising Thee. The Lord seeks such. The “Hallelujahs” are not only for an initial stage, but for all the time. They will get more real and more deep. Hallelujahs from the lips, Hallelujahs from the heart, and, in view of the Missionary needs, Hallelujahs from the pocket. To those who are fearful as to this movement we would say: Get your eyes off the chaff on to the pure wheat.

Brethren—Pentecostal brethren, pray for us. Pray in the Holy Ghost. He maketh intercession through the saints. You have received Him, then pray for us in the Spirit.

Mr. Willie Andrews, from Swansea, then sang a Gospel song—a touching appeal for the needs of the mission-field.

Mr. Polhill summed up, referring to the initial work of the P.M.U., etc. About £30 in various sums, silver, gold, and notes, were laid on the Chairman’s open Bible during the evening.

The meeting closed with a solemn committal of the out-going missionaries, also Mr. Polhill and Mr. Small. Much prayer and much praise in the Spirit accompanied the Laying-on of Hands, and after the Blessing all sang:

“No, never alone; no, never alone;  
He promised He never would leave me,  
Never would leave me alone.”

Mr. Polhill and Mr. Small left Victoria on Saturday morning, Sept. 10th, for Berlin, and thence to journey by the Trans-Siberian Route to China; all the others in the North German Lloyd steamer from Southampton (“Princess, Alice”). Mr. Polhill’s address will be China Inland Mission, Tientsin, N. China.

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We hear of eight recent offers for Missionary Service from one Pentecostal Centre. May others be stirred by this. Candidates who have received the Baptism of the Holy Ghost can obtain forms of application from one of the P.M.U. Council—

Mr. W. H. Mundell, Solicitor,  
Everstone,

Croydon.

Mr. Mundell will act as far as possible as Mr. Cecil Polhill’s representative in P.M.U. affairs during the absence of the latter in China.

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There will be (D.V.) a Missionary and Pentecostal Meeting at Zion College at 7 p.m. on the first Friday of each month.

**P. M. U.**

(The Pentecostal Missionary Union for Great Britain.)

**Amounts received during the month of August, 1910.**

	£	s.	d.
Bedford, Box, P. ....	1	0	0
Anon. ....	8	0	0
Swansea Boxes ....	4	4	10
London, Donation, M. ....	1	0	0
”    ”    M. ....	10	0	0
”    ”    M. ....	1	0	0
Alresford,    ”    B. ....	10	0	0
Bournemouth, Box, H. ....	0	1	0
Bracknell, Donation, K. ....	0	10	0
Anon., Donation ....	0	10	0
Glasgow, Box, B. ....	0	6	6
Friend ....	5	0	0
A Friend to China. ....	2	10	0
Margate, Donation, B. ....	1	0	0
Wemyss Mission:			
Special Offering. ....	10	0	0
	<b>£55</b>	<b>2</b>	<b>4</b>

**P.M.U. Missionary Boxes.**

The Quarterly Opening is due on Oct. 1st. Will all Missionary Secretaries gather in the contents and forward the same to Mr. W. H. Sandwith, Oswaldkirk, Bracknell, Berks. ? Those who are not attached to a centre will also kindly do the same with their own boxes.