

JANUARY, 1909.

VOL. II. No. 1.

“CONFIDENCE”

A Pentecostal Paper for
Great Britain.

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

—1 John v., 14-15.

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

—Prov. iii., 26.

MONKWEARMOUTH, SUNDERLAND,
ENGLAND.

FREE.

Voluntary Offerings for Printing received by the Secretaries, 11, Park Lea Road, Sunderland.

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INTERNATIONAL CONFERENCE, JUNE 1st, 2nd, 3rd, and 4th, 1909.

At the European Conference held in Germany, December, 1908, it was decided that the Conference at Whitsuntide at Sunderland should be the INTERNATIONAL CONFERENCE, to which Pentecostal Leaders and Workers from all lands should be invited.

In the Name of our Lord Himself, and trusting to the guidance of the Holy Spirit, we therefore invite friends in distant lands to pray that the way may be opened for them to join us at Whitsuntide. We are not able to offer expenses or hospitality, the numbers are too large, but the Lord can in answer to individual prayer provide for each one *before leaving their homes*.

We have had difficulties with those who impose upon the kindness of Pentecostal friends at such a time, and therefore in love we would warn such not to give us the pain of refusing them.

It may hurt some to read such warnings, but perhaps they have not had the experiences we have sadly suffered. Every great work of God is attacked by the enemy through self-willed persons, and He is teaching us and using us to protect and keep pure His Work. Therefore to protect our friends who come long distances to those gatherings we find it wise, and we believe in accord with the mind of the Spirit, to ask all to conform to two conditions:—

- 1st. To be willing to declare that they are in full sympathy with those who seek Pentecost with the Sign of the Tongues.
- 2nd. To be willing to obey the ruling of the Chairman.

The Lord so wonderfully blessed us under these two conditions last year that we feel He gave His seal to those terms, and that He Himself put them in our minds.

Board and Lodging. All arrangements should be made, and made early, through the Secretaries, 11, Park Lea Road, Sunderland. Comfortable Lodgings, with or without board, can be had at reasonable terms to suit different parties. The Secretaries will be glad if all will arrange through them, so as to secure fairness to all and proportionate uniformity. The following is the proposed Programme for the Four Days. The details are liable to be altered, as the Holy Spirit guides:—

Tuesday, June 1st—

- 9'30—Leaders' Meeting. Germany to open.
(Entrance at back of Parish Hall.)
- 10'30 to 12'30—Necessity of True Sanctification.
- 3 p.m.—Social Meeting. (Light Refreshments.) Followed by an Open-air Meeting.
- 6'30 to 9—Address by Pastor Paul, of Berlin.

Wednesday, June 2nd—

- 9'30—Leaders' Meeting. America to open.
- 10'30 to 12'30—"Prophetic Messages," Mr. A. W. Bell, of Dunfermline, N. B.
- 2 p.m.—General Council of the Pentecostal Missionary Union.
- 2'45 to 4'45—Foreign Missions. Mr. Cecil Polhill.
- 6'30—"Tongues" the Sign of "Pentecost."

Thursday, June 3rd—

- 9'30—Leaders' Meeting. Holland to open.
- 10'30 to 12'30—Questions of Morality and Conduct.
- 2'45 to 4'45—Divine Life and Healing, Mrs. Boddy.
- 6'30 to 9—The Coming of the Lord.

Friday, June 4th—

- 9'30—Leaders' Meeting. Scandinavia to open.
- 10'30 to 1—Interpreted Testimonies from Brethren not speaking English.
- 2'45—Pastor Barratt on his Journey to the East.
- 6'30—Testimonies from English-Speaking Brethren.

Preliminary Meetings, especially for those seeking their Pentecost, will be held (God-willing) on Friday, 7'30 (May 28th); Saturday, all day (29th); Sunday (30th), and Monday (31st May).

"CONFIDENCE."

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ALL SAINTS', SUNDERLAND.

January, 1909.

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

A Praiseful Year! *

"Whoso offereth Praise glorifieth Me, and prepareth a way that I may show him the Salvation of God."—Ps. l., 23, R.V. marg.

Praise God, from Whom the Spirit came,
Praise Him for Tongues of heavenly flame,
Praise Him, again, for Precious Blood
That brings the Pentecostal Flood.

Praise God for Rays of Glory shed
O'er every path we have to tread,
Praise Him for Guidance clearly given,
And in our souls the Joy of Heaven!

(A New Year's Greeting from East Wemyss.)

The German Conference, DECEMBER, 1908.

DESCRIPTIVE INTRODUCTION.

Early on a very dark December morning a heavy train, with its crowded 'Schlaf-wagon,' rolled into Haupt-bahnhof of Hamburg. The great Railway Station was brilliantly lit up with electric lights; there were no signs yet of approaching daylight. We had had a rough journey from Cologne, and now the writer praised God for bringing him safely to this long journey's end. Later, as the grey morning dawned, a German droschy drove me round the two Alster Basins and up to the north-west of the city. Near the great, straight Hofweg at Heinrich Herz Strasse (7a), it stopped at the Christiches Hospiz, of which Herr Gustav Uschkureit is the Haus-Vater. Here a cosmopolitan greeting welcomed the traveller in the Name of the Lord, and prayer and praise went up from Dutch and German, Swedish and English hearts and voices.

He was glad when the elevator took him up to a comfortable bedroom on the 3rd Etage, and he had a quiet time of prayer and thanksgiving.

Then, with Bro. Kok, Pastor Polman, and Mr. Cecil Polhill, the way was found, via Bach Strasse and Hamburger Strasse, to Richard Strasse (31), where the Conference had just opened.

Pastor Paul, that courteous Christian, gave the English Pastor a warm welcome, as also did Pastor Meyer and the other brethren.

The four Conference days were planned out in a carefully constructed programme, type-written copies of which were supplied to all. A German Pastor had written to me to say that, German-like, they wished to do things in a scholarly fashion at the Conference. This was in part carried out, as in the valuable papers of Pastor Lettau. But we were too much in earnest to be tied down to written disquisitions.

The now historic room where the Conference was held was a large dining-room upstairs in the Baronial House of the late Baron Paul. It was filled with chairs, and

* Copies of the above can be obtained from Mr. H. Small, East Wemyss, N.B.

(German Conference—Continued.)

the leaders sat at one end with tables before them. The sisters, who in Germany are not expected to speak much, sat at one side. For interpreters we had Pastor Voget, Herr Beyerhaus, and Deaconess Anita. Pastor Barratt interpreted for Bro. Janson, of Sweden, when necessary. The Dutch friends understood English. Hymns were sung from time to time from the German *Reichs-Lieder für Evangelisation und Gemeinschafts-pflege*. Then we had a special hymn with the chorus:—

Hallelujah, Hallelujah, Jesus starb für mich,

Hallelujah, Hallelujah, Ich bin frei, ich bin frei.

We adjourned to an adjoining room for midday and evening meals, where the food was plentiful and very German. The hospitality was generous indeed.

Before each meal we stood while some brother was asked to lead in prayer, and we often sung at the close of the meal. These were often precious times of fellowship, when those who could at all understand each other gathered near to one another.

Before the last meal there was the solemn Breaking of the Bread, when Pastor Paul acted as our Presbyter, and the Chalice and the large plate of bread were solemnly passed round after he had reverently used the words of Institution and Blessing. The Lord Himself was seen by him standing in our midst, as at the Last Supper. Then the Pastor turned to me and said, "Let the Englishmen sing the song of the Blood," so we sang, and all joined in their own tongue or in English:

Oh, the Blood, the precious Blood,
It cleanses me, I praise the Lord;
From sin and guilt it sets me free,
The precious Blood, it cleanses me.

That we might remember one another when we parted we had a photograph taken, which all shall prize. It was under-

stood that it was not to be printed, but copies, I am sure, could be obtained through Pastor Meyer.

* * *

A letter addressed to those unable to be present at the recent Conference in Germany.

HAMBURG,
RICHARDSTRASSE, 31,
DEC., 1908.

Beloved Brethren and Sisters in the
Lord Jesus Christ,

With thanks and praise to our dear Lord we look back upon a Conference in Hamburg in the days of December 8th until 11th, 1908, where the Lord opened the sky and sent us the full blessing. We were just 50 partners.

In these days, sometimes those things of the past year came into my mind, and I could only thank and praise the most wonderful ways of our Lord. His way has led, through examination and temptation, to grace. How great was, in these days, the preserving grace of the Lord to me.

There came children of God from the countries, England, Sweden, Norway, Holland, Switzerland, and Germany, to relate what God had done to them and others, in and through the last Revival. Who is able to describe the love and unity by which this Conference was supported? Praise to the Lord for the community of the saints during these days! All were standing before the Lord, and He led through His Holy Ghost, and not a false sound was heard.

From other children of God from Holland, Sweden, Norway, England, Switzerland, America, India, Germany, numerous letters and greetings had arrived. They took part in the Conference in sending their experiences and in thinking in prayer of the Conference. What a fulness of knowledge was opened on the Conference and through the letters. Many a question found its answer, and surely many a timid heart will be revived afresh. Nearly all were greetings given to the Conference, it was not possible to read all letters, there were too many of them and time was too short. But all communications of interest will be used.

The object of this letter is to tell those who only could take part in the Conference from the distance how richly the Lord has blessed us. The reports were simply precious! Truths were discovered, dangers shown, and into many a question came new light! Specially thankful we were to the serving of the dear brethren from foreign countries, especially the brethren—Boddy and Polhill, from England; Barratt, from Norway; Polman, from Amsterdam; Johnson, from Sweden. They served us with their rich experiences.

The Conference sends greetings in the love of Jesus to all brethren and sisters who could not take part in it. It was so precious that the Lord shewed us "the more excellent way" (1 Cor. xii., 31). The precious way of love it is that all of us will go! When we all are standing in love, God can give gifts, and we are kept safe! May it be like this in future. If we continue thus, we shall prove to all the children of God, especially to those brethren and sisters who did not understand us, that we love them!

For German brethren and sisters especially it will be of interest, that a paper in German will appear soon, called “Pentecostal Greetings,” edited by brother Pastor Paul. In the first time it will appear with the “Heiligung,” in the same way and without charge. Orders and free contributions for the costs please address to the office of Brother Eluish. How often the paper shall appear is not yet destined, it shall bring news about the Pentecostal movement all over the world.

And now receive the hearty greetings of all the partners of the Conference in the love of Jesus.

EMIL MEYER.

The Conference in Germany.

1ST MORNING.

(See *Synopsis given in Supplement, “Confidence,” No. 9.*)

The opening prayer meeting to-day was “led by England.” Bro. Cecil Polhill read most appropriately Psalm cxxxiii. :—

“Behold, how good and pleasant it is for brethren to dwell together in unity! It is like the precious ointment upon the head, that ran down upon the beard, even Aaron’s beard: that went down to the skirts of his garments: as the dew of Herman, and as the dew that descended upon the Mountain of Zion: for there the Lord commanded the blessing, even life for evermore.”

He referred to the spirit of forbearance and love shewn at the Missionary Conference at Shanghai in response to prayer for love. Difficulties vanished as they approached them. “Let us all hold fast the Head,” our great High Priest, and receive His overflowing love.

Pastor Boddy was called upon to tell of the Pentecostal movement in Great Britain. Evangelist Reiman, of Pritzwalle, asked, “Did all who so received their Pentecost at Sunderland and elsewhere speak in Tongues?” *Answer:* “Yes, in this movement we have only called that a ‘Pentecost’ which was attested by the speaking in Tongues.” Pastor Voget, of Bunde, in East Friesland, asked “Was entire sanctification a condition for receiving such a Pentecost?” *Answer:* “Yes most emphatically. The teaching as to the Clean Heart has always been on the

lines of Rom. vi., 6 and 11. Union with Christ in His Crucifixion, His Death and Burial, then union with Him in Resurrection and Ascension, followed by Pentecost with the same tokens as at Cæsarea (Acts x., 44-46).

Question by a Brother: “Have any received without the laying on of hands?”

Answer: “Yes, perhaps ten per cent. or so have so received their Pentecost with the Sign of Tongues.”

Pastor Boddy said that the first to receive such a Baptism in Great Britain in connection with the movement was a sister in South London. Then the Lord had led him to Norway, where he received much blessing in the meetings there, and he had invited Pastor Barratt to Sunderland. He spoke of the Pioneer Gifts of Pastor Barratt, afraid of no one, but determined to be true to God. Since the work began they had had terrific difficulties, but the Lord had not allowed them to swerve or turn back, and now there was greater blessing than ever. Sunderland had many spiritual children, still more grand-children, and numberless great grand-children. They had now learned much by the experience of themselves and others, for budgets of letters arrived daily from all parts of the world, and they had literally sent out tons of literature in response to earnest requests. Two Volunteer Secretaries were always helping, and others too gave their willing services. No one gave more able help than his own wife. Their free paper “Confidence” travelled each month all over the world, and he was continually receiving grateful expressions of heartfelt appreciation from those whose lives God had blessed. To Him alone must be given all the praise and glory.

Pastor Edel, of Ober-schlesien, said he was glad he had come to the Conference, for otherwise he should not have known

(German Conference—Continued.)

about Sunderland.

Bro. Joh. Weber, of Cassel, said he was glad to hear that Sanctification was taught as the necessary qualification for Pentecost. Now he seemed to get light on some things which occurred at Cassel.

The first morning was devoted to “Experiences and Observations.” Pastor Paul here made remarks which the writer has not got very clearly, but the following was written at the time:—

“There are some who have received ‘Tongues’ as to whom I am somewhat doubtful, yet they were earnest and decided, and as far as they had light they had given themselves to the Lord. Some of these received the gift of Tongues without expecting it. One brother told me, ‘When I met the Lord I only thought of Him.’ Then this young man fell in love with a maiden. When he sought the ‘Blessing’ the girl was out of his thoughts altogether. He received the Tongues. But later he turned to the girl; then he backslid. Another brother who received the Tongues afterwards fell into sin. Then he became demon-possessed and suffered pains, but another brother cast out the demons and the pains left him. I believe the Gift of Tongues may be received when one is *regenerated* according to the Scriptures. It is reported that some children when converted have received the Gift of Tongues.”

[So far Pastor Paul, but perhaps badly reported. The Editor of “Confidence” would here note (1) perhaps in Germany attention has been directed more to the Gift of Tongues than the ‘Sign.’ In Great Britain we have been very thankful when we have received with the Baptism of the Holy Ghost the ‘*sign*’ of Speaking in Tongues, if only on a single occasion. But if it afterwards continued as a clear language we would consider *that* the Gift of Tongues. (2) Evidently some of our German brethren think of the Gift of Tongues as possible apart from the *Baptism* of the Holy Ghost, and this may be so. But if a Seeker has humbly looked to God to give him *this* Sign as a token of his Baptism, and if he is trusting the finished work of the Lord on the Cross (the Blood), then we are pressed into the belief that God would not allow him to be deceived.]

Herr Beyerhaus, Architect, of Charlottenburg, Berlin, then gave his testimony. He said:—

“I have observed that the spiritual soil where this movement is planted is a soil where people were hungry for full salvation. In Berlin a Missionary from Scotland was staying with me. He told me how he had been in a watchmaker’s house, and this watchmaker was one of those who spoke in Tongues. The Missionary had known him before as a real child of God, but now he was impressed by his advance spiritually, though he himself was not of those who speak in Tongues. I should say this watchmaker lives in Sunderland.” “I do not belong,” Herr Beyerhaus continued, “to those who have been converted out of the world. Even in my early childhood I knew that God must come into our lives. Mine was a Church conversion and a Church piety. In 1887 I came to London, and was introduced to a select circle among the leaders of the Salvation Army. By their very looks and living I knew that they had something I did not know anything about, and soon my natural happiness was changed into deep conviction. After 14 days’ fasting and longing to receive the Holy Ghost, I asked the Lord one evening so to purge me that I might not continue in sin. I asked the Lord to make it a reality, and a wonderful joy and purity streamed through my body and lit up things around me. I was told of the Burial with Christ as well as the Death with Him, so in a meeting I went forward and received full blessing. I believed that I had received the full Baptism. But in course of years I found I lacked the freshness of my first experience, and went down again to a lower level. Earthly interests again were allowed to predominate. The Lord, however, awoke in me a longing for such a Pentecostal Baptism as should establish me and make Heavenly things to be foremost.

“Pentecostal papers such as ‘Apostolic Faith’ shewed me that God was working. I was glad when ‘Pentecost’ came to Norway. Happy indeed when it came to Cassel. But before I could get there the fire had burned down. Then I heard that the Lord was doing great things in Gross Almerode, I went there. I never looked for ‘Tongues,’ but specially that I might live out the Baptism in my life. After three days in Gross Almerode I tried to grasp, and then I received the Baptism of the Holy Ghost.

(Cries of ‘HALLELUJAH!’ broke out here in the Conference.)

“After I received the Baptism of the Holy Ghost, I asked for that Gift which He should see fit to give to me. The passage from St. Luke’s Gospel (xiv., 10) was then borne in upon me, ‘If thou art asked to a feast sit down at the lowest place.’ So I prayed for the Spirit of Humility and Lowliness. I prayed for several days, and then the Lord began to lift me up. My arms and limbs became stiff, and moved in a sort of rhythm with a heavenly melody. For some twenty minutes I seemed out of the body and in the presence of the Risen Christ, and had to shout ‘He is risen, He is risen.’ I cried again, ‘Lord what shall I do as to the Gifts?’ He answered (in Tongues), ‘I give unto thee the Gift of Love.’”

PASTOR BARRATT, of Christiania, said that he found at Zurich little knowledge of Sanctification, and yet several were

speaking in Tongues. Of course, as in the case of Cornelius' household, the Lord can do a great work in a short time. He was present in a meeting in America where a paralyzed man cried out, "I believe that this is my last chance." He was saved, then cleansed, then filled with the Holy Ghost, and lastly healed. He testified: "Last night I was a spiritual wreck, now it is all right." (God can do a great work in a short time.)

PASTOR POLMAN, of Amsterdam, said that God had blessed him much since that wonderful 4th of June in All Saints' Vicarage, Sunderland. In Holland none are satisfied unless they have the Sign of Tongues. They all go in for the full Pentecostal Baptism; not all continue to Speak in Tongues, but perhaps half when the Holy Spirit works in meetings begin again to speak. He deals personally with seekers as to Sanctification. God is blessing the children in Holland. In Amsterdam prayer meetings are held simultaneously in seven places each Monday night.

Bro. Kok spoke of the difficulties in Holland. Bro. Voskoil told how his fears had been removed, and how he had been led back into full sympathy. After A.A.B. had told of a similar case of turning back and then coming right again, the Conference had a season of prayer and praise until 12-30.

Experiences and Observations.

TUESDAY AFTERNOON, DEC. 8th, 1908.

After a season of earnest prayer, Mr. Polhill spoke of Pentecostal meetings at Bedford, St. Andrew's, and the West End of London (drawing-room meetings and meetings in Eccleston Hall). He told of mid-day meetings in the Cannon Street Hotel. About 50 had received their Pen-

tecost in these meetings. (He intends to re-commence in February at 51, Montague Square, W.).

Pastor Paul:—

I have not the same things to tell. My work is not in one place. I would like to speak of an experience after I received the Gift of Tongues with the Interpretation. I found a brother waiting for me. "What have you got upon your heart?" I said—"I want you to tell me." He answered, "I need a deeper blessing." So I told him what God had given me, and I gave him a message in "Tongues" with interpretation. He got Tongues on the electric car on the way home and wrote them down. The interpretation was: "Ye should not backslide, but keep close to Jesus."

It was when Pastor Paul was holding an Evangelistic Meeting that he received the gift of Tongues. There have since been great blessings, and the sick have been healed. For instance, there was a sick woman lying on her "death-bed," for they expected her to die, and Pastor Paul had this message (in Tongues with interpretation): "Thou must not ask questions of no profit, abandon thyself to thy Lord, and let Him have His way." The Lord then wonderfully strengthened her. She told her doctor, saying, "Jesus has healed me." The doctor replied, "*Someone has favourably influenced you.*"

* * *

The Subject of Speaking in "Languages" was referred to. Cases were asked for which those present could vouch for. Pastor Barratt said that in the South of India a young woman, deaf and dumb, began to speak under the power of the Spirit. She began to speak in Hindustani, and testified to Mohammedans. Afterwards she lost Hindustani and got Telugu, her native language. Mr. Cecil Polhill spoke of a brother speaking Welsh (he came from Hereford). Bro. Kok spoke of a servant-girl at Amsterdam who only knew Dutch, now speaking in the Swazie Tongue (S. Africa). He had heard a Dutchman who did not know English say in the Spirit the English words, "God is coming." Bro.

(German Conference—Continued.)

Reimann told the Conference how he received "Love" with the Gift of Tongues. Mrs. Cook-Collis, of Les Pralies, near Nyon, Switzerland, told of her husband and herself coming into this marvellous blessing. Pastor Paul said that many would like to know whether this movement was Inter-denominational.

He knew among those who had been blessed were Lutherans, German Reformed, Methodists, English Churchmen, Friends, Salvation Army, etc. Pastor Barratt added also Greek, Catholics, and even Roman Catholics.

* * *

Brother Andrew Johnson (or Jansen), of Sweden, then spoke. He passed on warm greetings from the Bible School at Oreboro, Sweden, also from Brothers and Sisters in Copenhagen, where they had had a glorious meeting recently.

Some years ago he was in Los Angeles, and had been much blessed in his soul. He was saved and experienced God's peace. In 1905 he became very hungry after God. He had a great desire to witness for the Lord. On May 13th he was baptized in water in the name of the Lord Jesus. He was consecrated by the laying on of hands, and witnessed for the Lord whenever he got any opportunity in stores and in the streets.

He was present at the very beginning of the glorious Revival at Azuza Street Mission, but he believes that he had received the Baptism of the Holy Ghost with Signs before that revival commenced. This was the occasion he was at a meeting when Pastor Bramley was preaching. He listened attentively. His heart was filled, and he began to sing a new song. He sprang up from his chair and ran round the pulpit preaching—preaching. Then he sat up and clasped his hands and said,

"I'M IN HEAVEN."

He believed that he spoke in Tongues at this time, but after the Revival broke out he became more hungry.

He went up a mountain side to pray. As he was alone with God he uplifted his hands and prayed for Los Angeles. Then he lost command of his Tongue, and spoke in other Tongues. But he began to fear that it might be himself. So he went to a Revival meeting and asked them to pray that it might really be the Divine Gift. The power of God came upon him, and he sprang to his feet and began to speak in "Tongues." Interpretation was given, and it was a warning to backsliders.

At Los Angeles he saw all kinds of people come for the blessing. Many preachers came. A message came that he was to witness at Jerusalem.

He soon saw that this meant Sweden, his homeland. On his way he stayed at New York, in the Rev. A. B. Simpson's Alliance Home. A sister was there trying "the Hunger Cure." She, however, got hungry for the Lord, and was soon filled with the Holy Ghost and healed immediately.

He took steamer to Gibraltar and witnessed there; then to Naples. "I had no friend, but I had God." As he sat in a public place he shut his eyes and prayed, and people passing by placed money beside him. Hallelujah! God is good to them that trust in Him. He had

A WONDERFUL JOURNEY TO ENGLAND,

and left on November 19th, 1906, in steamer for Gothenburg. On day after arrival came to his home at Sherboro. Found himself dark in the spiritual world, and wondered if he was to go back to America. He soon found that God had work for him to perform. He began to attend meetings in a Baptist chapel. God bid him to lay hands on a brother, and the Spirit fell, and he began to speak in Tongues. A sister fell from the seat to the floor. Leaders of the church were angry, but the fire was now kindled. He was invited to Oreboro. Sometimes people would jump over the forms that he might pray with them. He went by request to the great Bible School at Oreboro, where more than 100 young people are sent out to many places in Sweden, from which requests come for Spirit-filled Evangelists.

He was healed. His left lung began to bleed, and he fell down several times. His mouth was full of blood. He ran to a house crying, "I die, I die." God so filled him with joy that he felt no more pain.

"We must love our enemies. We lose much if we do not love. The Witnesses of God have not much time left. Persecutions will only draw us nearer to Christ. I praise God for the Gift of Tongues."

2nd MORNING.

The Pentecostal Movement in the Light of Scripture.

Notes of a Paper read by Pastor Lettau (Lic.)

We will consider (A) Prophecy, and (B) Speaking in Tongues. We will look away from anything which God has given in our own time, and just now look only to Scripture:—

(A). PROPHECY.

Acts xiii., 1-2. At Antioch there were several prophets in the Church, and one of these coming under the power of the Holy Ghost, said, "Separate to Myself," etc., and everyone recognised this to be the Voice of the Spirit.

1 Tim. iv., 14 tells us how the voices of

the prophets pointed out Timothy. Possibly it was through a prophet that the Spirit spoke expressly (1 Tim. iv., 1-5) those words of warning as to seducing spirits and doctrines of devils—(forbidding to marry and commanding to abstain from meats, etc.).

Agabus, a prophet (Acts xi., 28), prophesied a famine, and (in Acts xxi., 10) when he spoke of Paul's danger he said, “Thus saith the Holy Ghost.”

Philip's daughters (Acts xxi., 9) at Cæsa-reia prophesied.

There was evidently a real objective power in the Churches in those days quite beyond the power of individual persons.

(B). TONGUES.

It is well to analyze a thing and know its different parts in order to know the whole better.

We read of “Praying in the Spirit,” singing Psalms in the Spirit, singing and giving thanks (Col. iii., 16; Eph. v., 18-19).

“Singing with Grace.” We know that there can be beautiful hymns sung beautifully, yet without grace. We seem to see traces of many Spirit-inspired Songs in early Christianity. For instance, note the Songs in Revelations (“The Apocalypse”), Rev. xi., 17; xii., 10-12; xix., 18. Is not 1 Tim. iii., 16 a quotation from Spirit-given Hymns? So Eph. v., 14; Rom. viii., 16; Gal. iv., 6—(the Spirit crying in your hearts, “Abba” Father).

We seem to find traces in Scripture of “Songs in Tongues” in New Testament times. There have been thoughts in these Songs that have been useful. There have been translations from one to another language. They were not a heap of senseless words. There was a development of thought. These songs or messages in “Tongues” were similar to prophecy,

and could be translated into the ordinary language. Not that every Message in Tongues could be easily translated, but we know how confused languages and idioms are, and how very difficult at times it is to trans-literate. There must be of course a fulness in God's thoughts which cannot be apprehended or contained by the earthen vessel.

1 Cor. xiv., 2. Sometimes Paul would have expressed himself more simply if he could.

Compare 1 Cor. ii., 6 and 9, “The hidden wisdom of God”; 2 Cor. xii., 4, “Not possible for man to utter.” 1 Cor. xiv., 21-23, Paul said that the impression was that those speaking in tongues were maniacs.

Like a poet struggling for an expression, the human vessel cannot express in words that which God has given it. Yet there is power and meaning in these strange words.—1 Cor. xiv., 7-11.

There seem to be stages in the Speaking in Tongues from the first and simplest, where it is easily translated into a human language, up to a stage at last which would need an angel's tongue to translate the deep thoughts of God.

The Speaking in Tongues may cover whole regions of thought. The human soul is as it were being caught in an ecstasy.

In Acts ii. the writer speaks of real speaking in languages which were known as in Parthian, etc. But it was under the power of the Spirit, for speaking in languages alone was not so strange a thing as to cause them to say they were “drunken.”

The human spirit was in this case set aside, and the work was of God.

It was not to terrify people but to draw them, so that they might be added to the Church. “The hedge of different languages had to be torn down,” but this was an exceptional case.

(German Conference—Continued.)

The connection between the human soul and the Gift. St. Paul goes up to Jerusalem through a Revelation (Gal. ii., 2), probably spoken like the Revelation of 1 Cor. xi., 23. The Lord would say, "Go to Jerusalem." Remember also Peter in Acts x., 19-20; also John in Patmos, Rev. i., 10. (This was more than Speaking in Tongues—it was a Trance.)

The lowest step of the ladder is—

"The Natural faculties of the soul made fruitful by the Spirit."

The highest step is—

"The Holy Spirit so completely in possession that man knows nothing of himself."

Revelation is rightly the name of the last Book of the Bible. Here the Holy Spirit is speaking through the Seer. Rev. ii., 7, 11, 17, 29; iii., 6, 13, 22; xiv., 13; xxii., 6-7, 12-17.

The Vision of the Prophet is pointed to man and to God (1 Cor., xiv., 24-25). The prophets are the advance-guard in the Holy Wars of God to investigate, as it were, the unknown country.

Tongues are mainly God-ward, but other workings are not excluded.

What was the value of Tongues, and how were they appreciated in the Early Church? It is the same Spirit of God speaking through men either by Tongues or by Prophecy. If God speaks, man must obey unconditionally.

In 1 Cor. xiv., 26 to 31, Paul treats of the *order* of the meetings. (They get in each other's way and the order is disturbed.) Paul by his instructions must try to get order restored. Now how can that which comes from God be controlled?

A writer (Lecklor of Guttenborg), a literary commentator, speaks of the Humilia-

tion of Christ in the Flesh. The members of Christ also must allow themselves to be corrected and controlled. (Jesus was subject to His parents, so even those who have the Spirit may obey those over them in the Lord.) Men should see that the Holy Spirit works on the Human fallible Spirit. It must allow itself to be tested by the Scriptures, and by the sound mind of those who have the Holy Spirit themselves.

No objective tokens can be relied upon to test the Spirit (see 2 Thess. ii., 9, where we read of signs and lying wonders).

By their fruits ye shall know them (Matt. vii., 15-16). In 1 Cor. xii., 3, Paul wants to try whether anyone speaks in the Spirit or not. This enforces upon us a great responsibility. Our duty is to test in the Christian Church. Those who have the gifts have only to SERVE—not to be taken up with astonishment.

The Devil tempts to exaltation, and even he that hears is tempted at once to have a great respect and to obey without testing. Here comes in 1 Cor. xiii., which tells us that Gifts are nothing without divine love. Those who have the gifts must have divine love.

Let us not be high-minded. Paul puts a wall round the Gifts of the Spirit to shew their limits.

Not to be a miracle-worker but to be a Christian is the highest thing. Gifts must be subordinate. With the gifts of the spirit there should be the sound mind and the heart right.

But Life without Gifts is like a man perfectly healthy, but dwarfed and helpless.

If Gifts and Life do not harmonize there is a danger of going into fanaticism, and so losing the true foundations.

PART II.

The Gifts of the Spirit in the Light of History.

Let us note 4 Epochs :—

1st Epoch.—The Montanists at the beginning of the Second Century. The Early Church was now spreading all over the known world, but there had crept in a kind of worldly conformity. Many noticed the danger, and some suffered for opposing it—especially one Montanus. A Father of the Church, Tertullian of Carthage, strongly supported the Montanists. They emphasized the work of the Holy Spirit, and taught the difference between that which is the Soul (Psūchē—human intellect) and that which is of the Spirit (Pneuma). By their purity and earnestness they produced real Repentance and Contrition in many. Priscilla and Maximilla were two pious ladies who received the gift of prophecy (and perhaps the gift of Tongues). Yet these earnest people made mistakes, and there was (unconsciously) prophecy in the flesh. They said a city called Papōsa should be the New Jerusalem. One said, “After me there shall be no prophecy.”

2nd Epoch.—The Huguenots. When King Louis XIV. (France) in 1685 revoked the Edict of Nantes which had given religious liberty, he strove by dragonades to drive Protestants into the Roman Catholic Church. John Cavalier, a farmer, acted as leader in the inaccessible mountains and defeated the Royal armies. (He died as Governor of Jersey.) Among these persecuted Huguenots were those also who spoke in Tongues. There are records both by enemies and by friends as to their prophetic gifts. In this respect there was a movement like the present. No doubt Divine influences were at work, but mixed with the human.

3rd Epoch.—Prophets came from the Cevennes to Holland, and on to Germany. At that time amongst professors and students there was great receptivity to God’s power. In 1714 they brought the Gift of Tongues and of Prophecy to Wetterau, near Frankfort-on-Main. Their leaders were an ejected Wurtemberg pastor named Grüber and one Brother Rock, a saddler. They and their “gifted” followers were called “The inspired ones of the Wetterau.” In 1717 they split up and came to an end.

4th Epoch.—The movement with which Irving was associated. They named themselves the Catholic and Apostolic Church. This commenced about the beginning of the 19th century. They had both Tongues and prophecy. Their Twelve Apostles have now all died, and they are awaiting further events. They dwelt too much on the prophetic gift, seeking guidance constantly through prophecy, and we believe they erred from the simplicity of Christ.

* * *

There is something common to all these earnest people. These were longing hearts desiring to come out of the world and receive real Heavenly Gifts. They longed for a spiritual movement towards God.

Mistaken at times, and in some way coming short, but seeking God.

Montanism died out in the 6th century.

The prophets of the Cevennes and the Wetterau split and disappeared.

The “Irvingites” failed to go through ; to-day at a standstill.

Why did the Blessing not continue? The World says, “Revivals always die out.” But we know better—it is *man’s* fault. The Church to-day should make it her duty to look to God to work out His great purposes.

(Continued on Page 16.)

“CONFIDENCE.”

JANUARY, 1909.

Editor—

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

Assistants—

The Secretaries, 11, Park Lea Road,
Sunderland.

PUBLISHED MID-MONTHLY,

OR FROM TIME TO TIME AS MEANS PERMIT.

Terms:—This paper (*together with the supply of free literature*) **is supported by voluntary offerings, and is sent to any who request it. Address the Secretaries.**

“Consider Jesus.”

(A NEW YEAR'S MESSAGE.)

What a simple command this is, and yet how few really take time to “Consider Jesus.” So many other considerations come in the way. It seems as though the Holy Spirit in this Pentecostal outpouring were really getting the children of God to realize that this is the one important thing in their life. The Lord Himself gave us a wonderful example. He was always intent on doing His Father's will—always occupied with His Father's business. It seems as though whilst His hands were occupied in blessing and healing, yet His heart was ever in perfect communion with the Father, so that the Father could at any moment “do the work” through His Son. St. Paul knew this secret, for his whole being goes out in a yearning to know Him and the power of His resurrection. “To know God is life eternal.” “The knowledge of God is better than burnt-offerings and sacrifice” (Hosea vi., 6).

This knowledge is never gained by mere intellectual study of God's Word—“the letter killeth.” It is the Holy Spirit alone who can reveal, glorify, and teach, and

this He does in the depths of our spirit—the inner man. As we receive the precious incorruptible seed of the Word into our *heart* and hold it there, in spite of persecutions, temptations, and cares (Matt. xiii.), the Spirit in due time quickens and the light of the revelation of God through the Word springs forth. Then must follow obedience to that revelation, and so, as we behold the glory, we are being transformed into the same image. The great longing of the Father's heart is in the prayer of our Lord in John xvii., “That we may be one, that the world may believe that Thou has sent me.” How our God is longing to shew His wisdom, His love, His power—the Victory of Calvary—to the unseen powers through His Church here (Eph. iii., 10). How often, alas! is He disappointed, for does He not too often see His children considering themselves—considering others, struggling to apprehend—taken up with manifestations and gifts, instead of keeping eyes and heart fixed on Jesus, who has in Himself done all for us and is now ALL in us.

THERE IS A SABBATH REST for the children of God. It is “ceasing from our own works,” and with the simplicity of a little child, letting God mould us—work in us both the willing and the doing of His good pleasure. “Be still,” “sit still,” “in quietness and confidence,” are words that remind how *God* is longing to work. Whilst God is working in us, we are commanded to work out our own salvation in fear and trembling. Love—the fulfilling of the law—love to our God, love to man, the love that Jesus had, who came down from the glory of the Father to the lowest possible birthplace, a manger, and ended his earthly life by the lowest possible death, the Cross—Crucifixion between two thieves. Tersteegen tells us in one of his poems what a lesson of humility the Lord taught him by a door mat which a hound

was shaking to pieces. Such a lesson was this, that he regarded the mat as one of his greatest treasures. Are we willing to be treated in such a manner? This is a real test of our love towards God and man, and is of far greater value in God's sight than anything else. "A humble and contrite heart I will not despise." It is, as we take long looks at our Blessed Lord—a steady gaze at his matchless purity, humility, and love—that we are glad to forget ourselves and rejoice in the fact that "we no longer live," and praise the Lord whilst we are looking away unto Jesus. He is fulfilling His Father's will, as a Son, in us.

"WHOSE HOUSE ARE WE?"

We may know the language of the Word well, but do we know the real interior—crucifixion? St. Paul soon learned this, for after it pleased God "to reveal Christ in me" he conferred not with flesh and blood, but we believe in communion with his God, he spent that time in Arabia of which he speaks in such a long steady gaze at this wonderful Christ till the proud Pharisee Saul became the humble Paul, and he could truthfully and thankfully say, "I have been crucified with Christ," and he was content to let everything go, count all loss that he might win Christ and know Him. It is those who "receive abundance of grace and the gift of righteousness that reign in life" (Rom. v., 17), for as we "Consider Jesus" we see the holiness of God and the love of God, and are just lost in adoration and praise for the love of our God who has "chosen us in Christ" and "accepted us in the Beloved." Glory to His Name. "All things are yours, because ye are Christ's and Christ is God's." "Bought with a price."

VERY IMPORTANT.

"The Pentecostal Missionary Union"

(For Great Britain and Ireland).

EXECUTIVE COUNCIL:—

- Mr. Cecil Polhill, Howbury Hall, Bedford, Secretary for England, and Treasurer.
- Rev. Alex. A. Boddy, All Saints' Vicarage, Sunderland, Editorial Secretary.
- Mr. T. H. Mundall, "Everstone," 25, Avondale Road, South Croydon.
- Mr. Victor Wilson, 11, Merry St., Motherwell, N.B., Secretary for Scotland.
- Mr. Andrew W. Bell, 11, Abbey Place, Dunfermline.
- Mr. Andrew Murdoch, Edengrove, Kilsyth.
- Mr. H. Small, East Wemyss, N.B.

At a preliminary Council Meeting held in All Saints' Vicarage, Sunderland, on Saturday morning, January 9th, 1909, there were present Mr. Cecil Polhill, Mr. Andrew W. Bell, Mr. Harry Small, and the Rev. Alex. A. Boddy. After a season of earnest prayer for guidance a long sitting followed, and it was felt that the Holy Spirit indeed helped at every point, so that there was perfect unity.

The following were the Resolutions adopted by the Council:—

- 1.—The name of this Society shall be "The Pentecostal Missionary Union for Great Britain and Ireland."
- 2.—The above shall form the Executive Council, with power to add to their number.
- 3.—A larger General Council shall also at once be formed, and shall meet (if not sooner) at the Whitsuntide Conference at Sunderland. The members of this Council shall consist of Representatives, one from each Pentecostal Centre in Great Britain. The Centres are asked to appoint these at once, and furnish the names and addresses to the English or Scottish Secretaries. It is suggested that such Representative

(Pentecostal Missionary Union—Continued.)

should become the local Missionary Secretary and Treasurer.

4.—Pentecostal Centres are invited to send in at once, through their own Representatives, the names of suitable volunteers for Foreign Service. Printed questions will then be sent to two friends (whose names should be given at the same time as the names of the candidates).

5.—Pentecostal Centres are invited to have regular times for offerings for the support of the Missionaries. Missionary Boxes will be supplied on application to the English or Scottish Secretaries through the Representative. The funds will be acknowledged once a quarter in “Confidence.”

6.—Bible Schools with a course of some months’ study will be arranged for in Scotland and London as soon as possible. The candidates or their Centres are asked to help towards expenses. The Society’s funds will also be partly devoted to this.

7.—All our Missionaries on going into the Foreign Field will receive the following Certificate, renewable from time to time (or revocable by the decision of the Council in extreme cases):—

<p>PENTECOSTAL MISSIONARY UNION (FOR GREAT BRITAIN AND IRELAND).</p> <p>MISSIONARY’S CERTIFICATE.</p> <p>This is to Certify that _____ of _____ having been accepted as a (Probationer or) Missionary of this Union by the Members of the Executive Council, is hereby authorized to act as its Representative.</p> <p>Signed, <i>Members of the Executive Council.</i></p> <p>N.B.—This Certificate is for _____ years or for a less period if the Council see fit.</p>

8.—Salary. No salaries guaranteed. The Home Centres will do their best to support the Missionary work by alms and prayer, and at least to supply necessaries.

9.—Religious Tests. Candidates must be from those who have received the Baptism of the Holy Ghost themselves. They must be sincere believers in the Atonement through the Blood, with both pardon and full deliverance, and succeeded by the anointing of the Holy Spirit with the Signs and Gifts. They must be believers in the infallibility of the Holy Scriptures.

10.—Educational Standards. They must have a fair knowledge of every Book in the Bible, and an accurate knowledge of the Doctrines of Salvation and Sanctification.

It was mentioned that Mr. Cecil Polhill was arranging for a house in London, where soon they would receive English Candidates accepted by the Council.

Mr. H. Small, of East Wemyss (Fife, N.B.), hopes to receive accepted Scottish Candidates when arrangements are perfected.

Mr. Cecil Polhill hopes to lead out to Western China and Thibet the first contingent of Pentecostal Missionaries in September next and settling them with a leader, to return to England after a while. The Council thought it might be well for the forces at first to be united and working in the same district, within reach of one another.

The question of Centres supporting Special Missionaries was thought of, and it was felt that while funds might be so given, they should pass through the channel of the Union. They could be specially devoted, according to the request of the donors. Those who go abroad in connection with other societies or independently could not be Missionaries of our Union, though they would be followed by our earnest prayers and sympathy.

The first meeting of the General Council

will be (D.V.) at 2 p.m. on Wednesday, June 2nd, in All Saints' Parish Hall, Sunderland.

For all information apply to

Mr. CECIL POLHILL,
Howbury Hall, Bedford,
Secretary for England ;
Mr. VICTOR WILSON,
11, Merry St., Motherwell,
Secretary for Scotland,

O Lord, give us a heart of love for the Heathen in Asia, Africa, America, and the Islands of the Sea. Bless our Missionary Union. Show us, each one, what we may do, and give us grace to do it as unto Thee. Choose Thine own Messengers, and may none of us refuse to hear a call. Guide the Council and those who shall train and teach the Missionaries. May the World in some way be blessed through *our* Pentecostal Blessing and Thou shalt have all the glory, for Thou wast slain, and Thou alone art worthy, O Master, to receive all we have, for all blessing comes from Thee, and only of Thine own do give unto Thee. Amen.

The Pentecostal Movement and the Foreign Mission Field.

Address by Mr. Cecil Polhill, at the Hamburg Conference.

The Lord Jesus is standing in our midst with Hands full of Blessing—but He deals with us faithfully.

We ask ourselves: “How shall I keep the Blessing I have got and not lose its power; that ‘the fire may never go out upon the altar, but burn even until the morning’?” We are told that Revivals do not last long. This statement makes us look for the reason. There is

1. The necessity of holiness of life.
2. Close and constant study of the Word of God.
3. There must be the true Missionary Spirit.

This Pentecostal Blessing which has come to us must go right through the world. The Lord died for every man, and we must lay ourselves upon the altar to

be used of Him in Missionary work. We must wait much upon God that He will pour love of souls into us, and we must believe that God will use us.

Now we have the Blessed Holy Ghost. He has come to us. It is not surprising that we should often admire as if a beautiful silver cup were given us. But this Gift is a gift for service. It is a Missionary Gift. Matt. xxviii., 19-20 is our “Marching Orders.” If God uses us Baptized people to save souls it will break down prejudice. This is just what is needed to keep our souls fresh. The power must be kept moving and not allowed to become stagnant. God help us all to go on expending and then we shall receive.

The Lord has for us a great supply of
STRENGTH,
PHYSICAL AND
SPIRITUAL,

and He has plans ready for our disposal—as we obey. How does the blacksmith get his magnificent arm—by using it. The Tibetans are always on horseback, and so have no strength in their legs. The Welsh Revival went back through lack of Missionary Spirit.

Let us be determined to give God no rest and men no rest until we have the Revival all round us. Use letters, conversation, etc. “Ask of the Rain in the time of the Latter Rain” (Zech. x., 1) he says, and He will send it.

The fields are white already with the Harvest. This Pentecostal movement is to be the very best thing in the world for the Mission Field. As we enter upon the work we are moving in the line of God.

The polite Chinaman says, “Your Lord Jesus is wonderful, but why does He not do any of these things through you to-day?”

Native Christians and Teachers receive Gifts of Healing, etc., but lose them as they come into contact with Western

(The Pentecostal Movement and the Foreign Mission Field—Continued.)

Christians and their unbelief.

In the matter of Foreign Missions, we Pentecostal people ought to be thoroughly business-like and practical.

- 1st. Give ourselves unreservedly to God.
- 2nd. Let us get our young people around us and train them in the Bible, how to be holy, and then (3rd) send them out.

Jesus is coming, Hallelujah. He is with us to-day. Let us stir up the Gift that is in us.

Often on the mountain top with Jesus, but swift to descend and to help the suffering ones who need Him sorely.

In Deut. xii. 3 we read, “They that turn many to Righteousness shall shine as the stars for ever and ever.”

We have received a Gift that will make us take off our coats and turn up our shirt sleeves. “We will

Labour till the Master comes.”

Hallelujah, Amen.

(German Conference—Continued from page 11.)

What does History teach? *Do not confide in outward appearances.*

A book was written by a “higher” critic called “The Working of the Spirit and the spirits in Apostolic Times.” Modern theologians do not say miracles are impossible, but they explain them psychically, explaining the facts of the “Soul-life in the Spiritual life.” We must not expect to convince such minds by any Divine manifestations. These will be explained away.

Pastor Lettau said that it had been a joy to him that at the commencement of the Conference his brother from England and others had emphasized the necessity for *Sanctification*.

We must have a good foundation, and must allow the world to estimate us by

our FRUITS. There must be a true connection between our gifts and our hearts.

Love is greater than the gifts. If we allow our Lord to get us ready, there will soon be a Victory for Him.

A.A.B. said subsequently that Rev. xii. warned them that the Dragon was always ready to devour any movement specially born of God in His Church. It seemed as if he has succeeded each time, but now they must keep their eyes on the Blood of the Lamb; they must exalt Jesus and His finished work. Then we may expect to overcome (v. 11) and in due time to be caught up to Heaven.

(The remainder of the Conference Report next month.)

IN MEMORIAM.

MARY STURDEE,

CALLED TO HIGHER SERVICE DEC. 17th, 1908.

“Blessed are they that are called unto the Marriage Supper of the Lamb.”—Rev. xix., 9.

“Victory” was the last spoken word by our beloved friend Mary Sturdee. On Dec. 17th she became unconscious, and her spirit quietly passed into her Lord’s Presence to receive His very special welcome: *“Well done, good and faithful servant, enter thou into the Joy of thy Lord.”*

We cannot here give a record of her work for Him, it would indeed need a book to record any of it. She received her ‘Baptism’ on the banks of the Hudson River, and since then her life has deepened wonderfully in God. One day, after receiving the Holy Communion, while still at Roker, she said to the writer, *“That is my text,”* pointing to the Conference Text (Rev. iii., 11), “I am going to hold fast that which I have, and no man shall take my crown.” On the day of her funeral the writer looked into her peaceful face and he felt how much better off she was than those left behind. For ever with the Lord.

One writes: “I just sink down into the joy of thinking she can never suffer more, and there can be no dream of any recurrence of any form of suffering—mind or body—and SHE sees and knows; so that is beautiful for her, and she is nearer to Him now and sees Him whom she loved. ‘Far better’ indeed.”

WHAT I DO THOU KNOWEST NOT NOW,
BUT THOU SHALT KNOW HEREAFTER.

Pentecostal News, etc.

SUNDERLAND.

ENGLAND.

LONDON.

The West End Drawing Room Meetings will commence on Wednesday, Feb. 3rd, and Friday, Feb. 5th, at 51, Montague Street, near the Marble Arch. Mr. Polhill is also trying to arrange for meetings in a small hall in the neighbourhood.

The Editor of “Confidence,” returning from Germany, stayed two nights near London, and had the great privilege of fellowship with some of the Pentecostal leaders and workers.

At Eccleston Hall on the Friday afternoon (Dec. 18th) Pastor Niblock presided over a good meeting, and referred thankfully to his Baptism in the Holy Ghost with the Sign of Tongues which he had received at Sunderland. He then addressed words of brotherly welcome to the writer. The latter was equally glad to meet one who had suffered much for Pentecostal truths.

Those present naturally wished to know about the Hamburg Conference, and so the writer—after giving first a short account of God’s blessings at Sunderland, and the visits he had been privileged to pay to other centres (especially in Scotland and Holland)—then referred to the work in Germany and the Conference. The brotherly love of the German brethren had witnessed to him that the Holy Spirit was with them. He told them how Pastor Paul and Pastor Barratt had both accepted invitations to the International Conference at Sunderland at Whitsuntide, and intimated that preliminary meetings would be held with them in London the week before the Conference. Brother Smith-Wigglesworth then made an earnest appeal to all present. (Mr. Cecil Polhill sent us a telegram from Howbury Hall to say how sorry he was not to be at the meeting,)

On the return of the Editor of “Confidence” from Germany, he gave a special address in All Saints’ Church, Monkwearmouth, on Sunday evening, December 20th, after the service. A large proportion of the congregation remained and sang in the Spirit the German Chorale-hymn:—

Now thank we all our God,
With hearts and hands and voices.

The writer could not but contrast the scene with that of the previous Sunday evening in Germany, yet there was a bond of union between the two congregations, they both knew much of the power and love of the Holy Ghost.

The Sunderland brethren and sisters were eager to hear their Pastor’s report of the Hamburg Conference, and glad to receive the Christian greetings from the Pentecostal brethren in Germany.

Especially glad were they to know that Pastor Paul, of Berlin, and their old friend Pastor Barratt were to be with them for Whitsuntide at the “International Conference.”

* * *

An important discussion took place at a recent meeting at Sunderland on the continuance of the use of the Gift of Tongues. Some who had spoken once had not spoken in Tongues again, and one had somewhat checked the speaking and now it had not returned. A brother referred to fleshly manifestations in some meetings he had attended, and advocated much stillness before God, but said that, as he was a ‘Friend’ (Quaker), it might be thought he was biassed towards ‘quietism.’ Another brother said he spoke in Tongues every day in private prayer to God and was thankful. The next night the Lord came down in such power in the meeting that one brother at once received a mighty Baptism with Tongues and could scarcely

(Pentecostal News—Sunderland, continued.)

walk home. He was drunk with the new wine of the Spirit. Another brother, who had never spoken since his Baptism, received a wonderful flow of Tongues.

The meeting had begun with praise and a number of hymns had been sung in the Spirit including No. 342 in ‘Songs of Victory’:—

Do you know why I love Jesus,

Why He is so dear to me?

’Tis because my blessed Saviour

From my sins has ransomed me.

This is why I love my Jesus, this is why I love him so;

He has pardoned my transgressions, He has washed me white as snow.

We find that it is often in speaking to one another in psalms and hymns and spiritual songs that the Lord comes and fills us with the Spirit (Eph. v., 18, 19).

* * *

A remarkable Evangelistic work has been going on under the superintendence of our much-valued Secretaries, Miss Scott and Miss Howell. A room has been rented opposite All Saints’ Church, among the very poor people, for whom much prayer has been made. Children’s Meetings for the very poor, Women’s Meetings, Meetings for Ropery Girls, and Men’s Meetings have been constantly held, and a little refreshment given from time to time as funds have allowed. The Lord has specially worked among the men, and brothers who have received their Pentecost before are now being used to win rough men for Christ through these meetings.

* * *

At the Vicar’s Men’s Bible Class (held in the Church), on the last Sunday in the year, he asked those who had reason to thank God for blessings in 1908 to testify. A man rose (among many others) and said that he was known as one of the biggest gamblers in Monkwearmouth. The Lord had met him in No. 20, Fulwell Road (the Mission Room), and saved him, and taken

away the desire for gambling and the desire for strong drink, and now he was seeking his full Pentecost. (Later he was ‘Baptized.’)

One man after another praised God for the change in their lives and their homes. Young men said they were filled with a desire to win souls for Christ, and they meant to go all the way with Him, whatever the cost. Their Vicar had reason to praise God for that afternoon of genuine testimony, as he knew that the change had come through God’s Pentecostal work.

* * *

THE NEW YEAR AT ALL SAINTS. A solemn Watch-night Service was followed by the Lord’s Supper, when a large number gathered round the Table of their Lord. It was a blessed beginning for 1909.

“In all thy ways acknowledge Him.” (Prov. iii., 6.) The Lord wishes to be acknowledged by His people. We like our friends to acknowledge us in the street. Let us maintain a loving, constant intimacy with Him, trusting Him all the time. This was a helpful message given in one of our first meetings in the New Year (M.B.).

A brother had, in Tongues, an encouraging message for the Vicar: “My presence shall go with thee.”

* * *

A brother from Ferryhill (G.T.) visited us at the New Year. He is a young working man, a mason I think, He left Sunderland much against his inclinations, but to get work he had to go. He misses Sunderland with its life, and especially the Pentecostal Meetings. But he has set himself to witness for the Lord, though at first he was pelted at work. The men have come round now, and some have accepted Bibles from him. Also they abstain from bad language where he is. He gives his testimony unflinchingly whenever he has

an opening.

His 'Baptism' was remarkable. Months before he received the Sign of Tongues he definitely received Christ into his heart, with wonderful joy. Then he said he needed no more. But one night in the Vestry the Spirit fell on him, and soon, in an unknown Tongue, he began to praise God. His life since has been a witness that the Lord is with him in a special way.

In the early, dark mornings, on his way to work, he turns in at the Parish Church, and with another dear Sunderland brother (D.B.) has a prayer meeting each day before the bell is rung for service.

A touching scene. These two brothers in the Pentecostal Baptism meeting in the dark, with a gaslight perhaps dimly lighting the Church. A Mason and a Lay Reader having a blessed time in the presence of the Lord.

CARLISLE.

CONFERENCE HELD IN Y.M.C.A. PARLOUR,
CARLISLE, NOV. 29 & 30, at 2 & 6 p.m.

DEAR MR. BODDY,

I send on a short report of the happy and profitable time we had in our first public launch-out from our dining-room meeting, 14, Chiswick Street. We do praise God for answering prayer in sending good weather between storms, a good spirit, and the following good brethren:—Mr. Bell, Dunfermline; Mr. Millar, Glasgow; Mrs. Beruldsen, Mrs. MacPherson, Edinburgh; and Mr. Bagot, Cheshire. There was a good attendance, say about 50, we having only invited such as we thought might become interested. Praise God the spirit and tone was excellent throughout, interest deepening up to the close. There was evidence of much blessing by what was told us afterwards and by the unexpected "God bless you!" and also by the earnest seekers at end of the different meetings. We are deeply thankful and all much refreshed. Might I give a short outline of the addresses?

MR. MILLAR, GLASGOW, spoke from Luke xxiv., 36, and Acts i., 4. He shewed the need of considering this subject, as the Church, with all its beautiful organizations, means, and educated ministry, was powerless, and instead of making progress it was going back, and, sad to say, he had attended a meeting in Glasgow with the grand object of bettering things; but they proposed having games in the Church instead of following Jesus' example of unfolding the Scriptures and thereby causing the hearts of His disciples to burn within them, and after waiting ten

days for Pentecost they went forth in Resurrection power. Eighteen years of his life had been most unsatisfactory, but since he got his Pentecost with Sign of Tongues he had been a new man. He also insisted on the Seal of Tongues as the evidence of Pentecostal blessing, as all the other gifts were previously in the Church.

MR. BELL, OF DUNFERMLINE, answered some questions. If this is Pentecost, where are the thousands of conversions? Pentecost does not bring thousands, it brings stones; the thousands were the exception. If it meant that, then the rest of the Acts of the Apostles was a failure, and Paul never had his Pentecost for he never had thousands. Jonah accomplished more than the disciples without Pentecost. Men are full of theological bristles and as sour as crab apples. Pentecost with Tongues is for a witness of God's power, and the Devil hates it; he hates the Tongues which proves it is of God. Pentecost changes filial love and service into divine love and life; it changes my love as a son to a father into the nature of the Father, and I feel the Divine life tingling to my very finger-tips; my spleen troubled me since being in Africa, but since I lay four hours under the power and received my Pentecost it has all gone; it could not stand before Divine life. Another man got Pentecost, was healed of heart disease, and although he could not walk many yards he walked 16 miles next day. Yes, it is Divine Life, it keeps us from sinning and repenting; there is no guarantee of such going to Heaven, those going to Hell do no more. It cost me hundreds of pounds, but it has paid, and since then 200 have got their Pentecost in Dunfermline. He also kindly and solemnly warned people not to speak against this movement, as by doing so they were committing the Unpardonable Sin.

MRS. BERULDSEN, OF EDINBURGH, gave wonderful testimony regarding her healing and receiving her Pentecost at Sunderland, and how instead of being a cripple she was strong and well, able and glad to come to the Conference. She also testified to many wonderful cures of healing. She called to say good-bye to a Norwegian lady who was going into the Royal Infirmary to go through a serious operation, and found she was a day too soon, and praised God for that, as she had one day to trust God. They prayed, and God gave the lady His Message, which she wrote down and handed to the physician in the Infirmary. He read it and said, "Now let me see you," and he found it was all gone. Hallelujah!

MRS. MACPHERSON, OF EDINBURGH, spoke on the necessity of overcoming the self life, shewing that Romans vii. was not the settled condition of believers. It was only the experience of a soul struggling for deliverance, until in desperation and utter failure it laid down its weapons and entered into "I thank God through Jesus Christ my Lord." It was the lash of the law which caused the soul even to fear returning to that state of bondage again. She pointed out how we were made free from the law by the death of Christ, and were married to another. There was no dying daily to the old self life, only a dying daily in the sense of pouring out our life in sacrifice for others. We had not to die daily to disappointments, losses, crosses, and sins any more. We were dead to all that, and our citizenship was now in Heaven.

MR. BAGOT, CHESHIRE, spoke on Mar. x., 15. He gave a beautiful illustration of a little child crossing a crowded street; its very weakness

(Pentecostal News—Carlisle Conference continued.)

drew the earnest attention of all and stopped the traffic. So Heaven was engaged looking after the childlike (not childish) believer. No attention was given to adults who crossed by the 100. Paul grew in childlikeness. 1st, he said, "I am unprofitable"; 2nd, "Least of all saints"; 3rd, "Chief of sinners." Mr. Bagot said: There is an idea abroad that death will purify, but it is a mistake. Paul says, "I beseech you by the mercies of God that you present your bodies a living sacrifice," and we cannot reconsecrate ourselves; we cannot take back a gift given to a friend and go on giving and taking. Deut. xi., 11 shews how God transfers His fullness to us. Egypt was watered by the foot mill, but Canaan from Heaven. It took him 40 years to learn that lesson, but Pentecost had shed new light upon the Word and all was changed. In its glorious light he read his Bible one holiday; he came to I John iii., 9; it struck him, and he pondered it over, but had to return to it again and again. It pierced him to the heart; the perspiration stood on his forehead; such a struggle. Dare he believe, dare he deny God's Word? Moses came to his mind, how God was angry with him and how he lost through it. He must believe, and he did believe and found it true. "*Cannot sin, cannot sin.*" His life now comes from above for body, soul, and spirit. It is all of God every day, in business life and private life. Hallelujah!

The last meeting was simply glorious as one after another of the 10 baptized ones gave their testimony. They seemed to be crushed under the deep sense of God's Holy Presence and the great blessing they had received. It was a solemn time, as once and again speakers had to stop under the mighty power of God.

God has spoken to many, convincing them of the reality of this work and removing prejudices in others through reading false and lying reports of it. Three at least have expressed a desire to go all the way, and others are enquiring. Hallelujah!

R. REID.

[The Editor of "Confidence" is glad that in this report of the Carlisle Conference notes of the addresses are given.]

A Sunday School Superintendent Blessed.

GOOD NEWS FROM A CORRESPONDENT.

Last Friday week the Sunday School Superintendent of the Mission Hall came for the first time to our meeting. He had previously been warned not to come, as there was danger of people receiving evil spirits, as the work was altogether of the devil they told him, but he was anxious to see for himself. Not being himself prejudiced against the work he came, and he had not been in the meeting many minutes before he felt the presence of God in great power. However, he had not been knelt much over 30 minutes when the Holy

Ghost suddenly fell upon him. He was prostrated upon his back on the floor, and came through gloriously. He went to his duties at the Sunday School the following Sunday, and gave his testimony with such power that 29 of the larger scholars came out and decided for Christ. He is like a firebrand going up and down to meetings and elsewhere telling of his new-found treasure. He tells the people he has been a Christian 30 years, but never in the whole course of his Christian life has he experienced such a blessing. It is an unquenchable love that burns in the soul with a longing that all believers in Jesus should know, and enjoy the same unspeakable joy and holy power to bear witness to his glorious, crucified, risen and glorified Lord.

BIRMINGHAM.

SMETHWICK.

Our brother, Wm. Guest (95, Crocketts Lane), writes: "I am glad I came to Sunderland. God is blessing our Mission, though we have had a rough time. . . . Dear brother, God came in a wonderful power on Sunday last. Three young girls came through, speaking in Tongues, and two of our older brethren. One man that I work with came over from West Bromwich, and he brought his little girl about 12 years old. Thank God, she got her Pentecost, spoke in Tongues, and gave her testimony in the meeting. Her father said that, while they were going home in the train, she was telling the people about Jesus. There was a lady and gentleman in the car and they wanted to know. They said they loved Jesus. The girl said, 'I have been and got my Pentecost; it's Jesus, He is so beautiful.' The lady took her name and address and said she should go and see her again. Dear brother, do ask the dear Saints to pray that we may go right on to the end." Isa. x., 24, 25.

SCOTLAND.

KILSYTH.

A New Year's Conference was held at Kilsyth, and about fifty offered themselves for the Foreign Mission Field in one of the Meetings. We have not received any report, but friends who were there felt that it was a time of great blessing and fervency.

IRELAND.

BELFAST.

We have good news from Mr. Kerr (1, Wyndham Street). Mr. Arnold is better than ever. God is blessing now. We are praying that the fire will spread in Ireland.

ITALY.

Our dear brother, Mr. Anton Reuss, at Florence (via del Casone 9), has just put into free circulation in Italy “A Vicar’s Testimony.” Its Italian title is “TESTIMONIANZA DI UN MINISTRO DELLA CHIESA ANGLICANA.”

May poor Italy, in this time of her great sorrow, indeed receive the Comforter.

In every Pentecostal Centre earnest prayers have gone up for Sicily, Calabria, and Italy. May she now experience a mighty spiritual earthquake.

HOLLAND.

The Island of Terschelling.

Out in the cold North Sea, with the ice-floes gathering round them, are the fisher-folk of Terschelling.

“Pentecost” has come to this lonely belt of sand, and the simple, earnest people are gathering round their kitchen fires this winter holding their waiting-meetings, honouring the precious Blood, and welcoming in the Holy Spirit. Pastor Polman has taken the long journey of 12 hours by rail and steamer, and is with them. He writes: “The Saints here are very bright and full of love towards Jesus, praying and praising through the whole meeting. I believe that many seekers here will receive because they are so much in earnest about it. Please pray for Terschelling.”

(If you look on the Map you will see it is the 3rd of a long chain of islands, commencing at the Zuyder See and running to the mouth of the Weser.—Ed.)

NORWAY.

Pastor Barratt is now at home again in Norway, and will be glad to hear from any of his friends. We are inviting him to England for the Sunderland Convention at Whitsuntide. No doubt a tour could be planned for him so that he might give short visits to many centres. Arrangements could be made direct with him.

Address: Pastor Barratt, 2, Sofies Plads, Christiania, Norway (postage 2½d., or 1d. post card).

CHRISTIANSAND.

MY DEAR BROTHER IN THE LORD,
ALEX. A. BODDY, SUNDERLAND.

I wish to tell a little about the Pentecostal movement here. It began among a little lot of free Christians who did not belong to any party or church, but CHRIST. In winter, 1906, we first heard about the movement in Los Angeles, and the gift of Tongues, and we became very interested. A little later we heard that our dear Brother Barratt was baptized with the HOLY GHOST and had received the gift of Tongues in America, and we suddenly understood and expected that God would do great things for Norway. After awhile we heard that the Pentecostal wind was blowing over Christiania, and we had united prayer meetings two or three times in the week—friends from different churches and parties—and we were earnestly praying and waiting for the HOLY GHOST. Some of us have been praying for this for years, but never with such intensity and faith.

When it was told that the condition for getting that we were praying for was that we should be willing to lay ourselves on the altar, willing to give all our goods, willing to leave wife, children, business, father and mother, and go to the end of the earth if it was GOD’S command, then many stopped praying, and a fright inside ourselves began. Those who got victory gave themselves on the Altar, and the same persons were they who first received the HOLY GHOST in Christiansand.

On the 24th February, 1907, the Fire first fell in Christiansand, and a sister and a brother were baptized with the HOLY GHOST; the brother (an old Military man) got the sign at the same time. The next morning, in our meeting, God came over us again, and I received the baptism of the HOLY GHOST, Glory to my PRECIOUS SAVIOUR, the third in the set here. The 10th of April, the same year, the Lord sealed me with the Fire, and I was speaking in Tongues very clearly, and a stream much stronger than the first time, just like electricity, was going through my body for 10 to 15 minutes. To describe all in connection with this would take too much space. Since this time many have received their Pentecost in and around Christiansand.

A young lady, a sister in Christ, was praying for her baptism, and when she was reading 1 John v., 14, 15, she said, “Is this true that I have got the baptism of the Holy Ghost?” and she thanked God, and 8 days after that time in a very spiritually-moved meeting, the power of God came over her, and she began to speak in a strange tongue.

Another young sister here told me about her baptism. This happened in her home, and was a real Pentecostal Baptism. She was intensely seeking the blessing, and one night, after going to bed, a

MIGHTY WIND

came over the house, and she was shaken and lifted, and a mighty stream from above went through her body, and she was filled with an over-streaming joy, and the power took her mouth, tongue, and jaws, and she was speaking in a strange language very powerfully. But more yet; her sister, who was unsaved, was in the room downstairs (beneath) and heard the sound, and

(Pentecostal News—Christianssand continued.)

she became so afraid and thought it was the day of judgment, and was saved in the same hour. Also the parents were at home and heard the same mighty sound; later, the parents and two sisters received the Baptism of the Holy Ghost.

I will remark that this sister had only once been present in a meeting and heard the gift of Tongues, and this same sister is one of the most blessed amongst us, and has the very best evidence from her nearest circle.

Two more cases have I heard about, and these have been told me by saved and Pentecostal brethren, who have been present themselves and heard the rushing wind go through the hall. In one case the minister was praying for the power of the Holy Ghost over the audience, and when he was stretching out his arms the sound came over their heads. Many of the audience stood up, and the minister fell to the floor under the power; a friend going to help him was stricken to the ground too, and remained there awhile under the power. This was in Germany.

The next case was in Haugesund, Norway, the second day of Pentecost last year in the Salvation Army Hall. The Captain himself told me. While meeting in the forenoon the wind was heard through the hall, over their heads, and the audience, the captain, and the soldiers on the platform fell to the ground. Some could not open their mouths, others were crying to God in great anxiety. The captain received his baptism, but the lieutenant did not fall to the ground, but jumped out of fear. Such cases are mighty evidences to us that the Pentecost now is the same as in the Bible, and we have the same experiences as the disciples.

The last two months we have had many difficulties here in Norway, but it will draw us all nearer the heart of our Father in heaven, and we understand that He is burning away in us and amongst us, therefore He takes us through the stove of fire. Well we know that He who was with Daniel and his companions will be with us too. We will be quiet and He shall fight for us.

Dear brethren and sisters in the Lord, remember us in your prayers for the Great White Throne.

Yours in the Lord,

E. P. WINTERSBORG.

EGYPT.

APOSTOLIC FAITH MISSION HOUSE,
ASSIOUT, U. EGYPT,

JAN. 4th, 1909.

REV. A. A. BODDY,

PRECIOUS BROTHER IN CHRIST,

No doubt you will be glad to hear of Egypt being visited by the Precious Holy Ghost. God in His love has sent us our dear sister, Lucy M. Leathermon, who was used in God's hands to lead us to this precious truth of Holy Fire. Five of us here in Assiout have already received the Baptism, and speak in Tongues as the Spirit gives utterance. One has left for Sudan, and four are here leading others to the same truth.

Our American party (4 missionaries) will embark (D.V.) on the 7th inst., and will

reach, we expect, on the 26th. Pray for us if you please, and ask the dear brethren in Sunderland to pray for us, as we need your prayers very much.

Thank you for sending the packs of "Confidence" every month.

We are expecting great things to be done in the Name of the Holy Child, Jesus. Hallelujah!

There are two baptized brethren sitting by my side, they send love with our dear brother, Ayad, who has just now been saved. Glory to God in the Highest!

Pray for Egypt, if you please, that great and mighty things, like what is going on in South Africa, may take place here. All things are possible for them that believe. We shall not be satisfied until we see the eyes of the blind opened, etc.

Yours in faith,

GHALI HANNA.

AMERICA.

LOS ANGELES.

227, SOUTH MAIN STREET,
LOS ANGELES,

DEC. 1st, 1908.

Our dear Brother G. B. Studd writes:—"God is moving mightily here now, increasing power and faith rapidly in individual saints and in our meetings. Sunday was a day of wonderful power, and our mid-day meeting to-day was more completely controlled by the Spirit (changing all our usual order entirely) than any meeting I ever saw. Oh, Hallelujah! How blessed it is to be one with Him and with these saints of His. 'To us who believe He is precious.'"

Winnipeg, Manitoba.

LETTER FROM BROTHER ARGUE.

REV. ALEXANDER A. BODDY,

All Saints' Vicarage, Sunderland, England.

BELOVED BROTHER BODDY,

Since May, 1907, when Pentecost first fell in Winnipeg, many precious souls have received the Holy Ghost, and some are now scattered in different parts of the globe. We have had many gracious outpourings, and the work still goes on. The Saints are truly deepening into God.

We have just closed our second annual Pentecostal Convention, and it was generally voiced that it was the greatest feast that our souls ever experienced. A blessed spirit of unity prevailed, and the power of God was much felt in our midst. Many expressed themselves that the Spirit was searching down deep into the hearts of the people. It made us rejoice to see precious souls confessing their sins, making restitution, and getting right with God,

and the precious Blood being applied to their hearts, praise God, and for the number who have received the Baptism according to Acts ii., 4, and also for the testimonies of healing.

About 60 people from outside points were present, some from Minnesota, North Dakota, Ohio, New York, Ontario, Saskatchewan, and Alberta. On Sunday afternoon a wonderful missionary spirit prevailed, and a number expressed themselves as called to foreign fields; in fact some are already arranging to go—one to Egypt, one to China, and others are waiting God's time.

Since Pentecost broke out in Winnipeg, four of the baptized Saints have already gone for missionary service—two having sailed for Africa, and the other two are at the Missionary Home Alliance, Ohio, waiting God's time.

Pastor Salmon, of Toronto, Ontario; Sister Wood, of Alliance, Ohio; Archdeacon Phair, and others delivered inspiring messages. While in the midst of one of the morning meetings during the Convention, when the Saints were much in the Spirit and the power of God most wonderfully manifested in our midst, suddenly a bright light came and rested on a large painted motto, which was down about the centre of the hall, the words being "They were all filled with the Holy Ghost, and began to speak in other Tongues as the Spirit gave them utterance." It appeared three times, while the Saints were very much shut in with the Lord, and about 14 of the assembly witnessed to having seen it. It truly brought a thrill to our hearts. While the light was shining those that saw it were apparently afraid to speak, as we felt so much of the presence of God. Truly we felt as though the place was holy on account of the presence of the Lord, and we remembered what God said to Moses, "Take off thy shoes from off thy feet, for the ground whereon thou standest is holy ground."

We have just recently received word from our Indian brethren that God is graciously blessing them in their meetings which they are holding on the Indian Reserve, about 200 miles north of Winnipeg, five of them having received this blessed Baptism about one year ago in this city. We are expecting some of the assembly will labour with them for a time this winter.

If you would care for any more copies of November and December "Apostolic Messenger" we will be glad to send them to you.

God bless you in your labour, and also the dear Saints of England. We do thank you for so many copies of "Confidence," which is appreciated by so many.

Yours, looking for His coming,

A. H. ARGUE,

299, St. John's Avenue, Winnipeg, Manitoba.

Miss Sisson's Restoration.

We all remember Miss Sisson at our Whitsuntide Convention. She was much used of God in teaching, and was very loyal to the Pentecostal Baptism. The following, taken from the *Christian Herald*, will tell our readers of her subsequent illness and miraculous restoration:—

"Mr. Max Reich, at a recent meeting at Beth-Shan, said: 'Mrs. Baxter wishes me to say something about the wonderful healing of Miss Sisson. She got very ill in Scotland last year, and all who had to do with her found it difficult to avoid the conclusion that the hour had come for her to be gathered in to the Lord. I saw her myself in Edinburgh last September. She was much reduced in size, and was gasping for breath—very ill, indeed. But later on she managed to cross the ocean to her nearest relatives, though she could not take any solid food on the journey through gastric trouble. As soon as she reached her destination she had to take to her bed, and then we heard from her sister that she was hovering between life and death. Her friends gave her up, and it was very painful to Miss Sisson to be obliged to have a physician called in and two nurses to wait on her. She could not turn herself in bed, and the doctor would not allow her to raise her head. Her long illness and inability to take her food had reduced her to a skeleton, and dreadful bed-sores were beginning to break out on her body. On one occasion she felt that she had already left this earth; sun, moon, and stars were far behind her, and she was being carried, she thought, through infinite space, conscious only of the supporting arm of the Almighty, and expecting to meet her Lord face to face. It was quite a distress to her mind when she returned to consciousness and found herself still in the body, for she had prayed to be delivered from her sufferings, not only for her own sake, but her sisters' sake, who were watching by her bedside day and night. For about a week she had lived only on air, oxygen being supplied to her, and someone engaged in fanning violently all the time so that she might be kept alive by the ozone. Then it seemed that the Lord said to her, 'Rise up and walk, in the name of Jesus Christ of Nazareth.' She had not been on her feet for weeks and weeks, so she put the thought from her as perhaps not being the Divine voice, but another voice, tempting her. Then there came to her a letter from Manitoba, from Mrs. L——, a woman who was saved out of awful depths, and who could not even write her name at that time. But since her conversion the Lord has filled her with love and power and wisdom, so that the ministers of Winnipeg come to her cottage and sit at her feet to learn from her the deep things of God. Well, she sent to Miss Sisson a handkerchief she had prayed over, with the message, 'The Lord shows me
LIFE FOR YOU, NOT DEATH,'
and when Miss Sisson read that she cried, 'Bring me my clothes; I am to get up.' One of her sisters went very white and left the room, thinking her mind was not clear; but the other said, 'Praise the Lord!' and helped her. Miss Sisson says she felt the room full of the presence of the Lord, and when she had dressed and walked into the other room she 'felt the fire of the Holy Ghost going through my body, right to my finger-tips.' Then she said, 'Bring me some solid food,' and she ate it without any ill effects. The next day was Thanksgiving Day, which in America means turkey and cranberries and so on. She sat down and partook of such a dinner with the rest, and was no worse. So 'the Lord bringeth to the grave, and He bringeth up again.'"

MEETINGS AT SUNDERLAND.

(EACH WEEK).

Saturday, 7.30 p.m. Sunday, 8.15 p.m.

Monday, 7.30 p.m., in All Saints' Vestry. (Divine Life)

Tuesday, 7.30, is the Christian Endeavour Meeting and Wednesday, 8 p.m. (in Vicarage), for those who have received the Baptism with the Sign of the Tongues.

FREE PENTECOSTAL PUBLICATIONS.

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COUNSEL TO LEADERS AND SEEKERS.

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

"CONFIDENCE" (Back Numbers).

THE TESTIMONY OF A VICAR'S WIFE.

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

PLEADING THE BLOOD (in Booklet form).

A SEEKER AFTER GOD.

TONGUES AT CÆSAREA.

"PENTECOST" WITH SIGNS, IS NOT FROM BELOW
BUT FROM ABOVE (Pastor Barratt).

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490 East Wemyss (H.)	0	10	0	528 Halifax (K.)	0	4	0
491 California (F.)	0	4	1	529 Ridgetown (I.)	0	4	0
492 Los Angeles (S.)	0	8	2	530 Southport (T.)	0	2	6
493 Southport (M.)	0	2	0	531 Morocco (R.)	0	2	0
494 Bridgnorth (G.)	0	0	7	532 Twickenham (B.)	0	2	0
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500 Leeds (J.)	0	2	0	538 Phillipines (G.)	0	1	0
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