

JUNE, 1909.

VOL. II. No. 6.

“CONFIDENCE”

A Pentecostal Paper for
Great Britain.

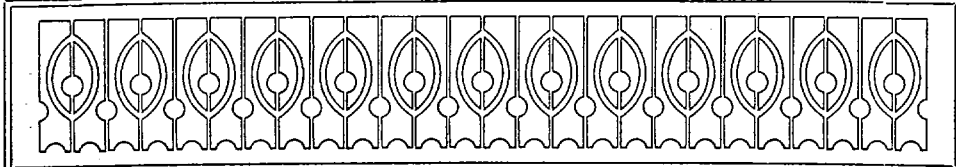
“This is the CONFIDENCE that we have in Him, that if we ask anything according to His will, He heareth us: And if we know that He hear us, whatsoever we ask, we know that we have the petitions that we desired from Him.”

—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.



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“CONFIDENCE.”

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ALL SAINTS', SUNDERLAND.

June, 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.”

Sunderland International Pentecostal Congress.

GENERAL IMPRESSIONS.

Who, in elusive words and feeble phrasing, may sufficiently describe things that lie too deep in our spiritual experience, to be ever told in any other language than that in which we shall sing the ‘new song’?

One has fellowship with Elihu, in a well nigh bursting heart, too full of matter to be expressed coherently.—*Job xxxvii., 17-19.*

The uppermost impression at this time is, of course, the last received. When returning homeward, our train sped swiftly South along the shore-line between Sunderland and West Hartlepool, and a bend in the coast brought Sunderland again into view. Then there stood out clearly against the background of morning sky and calm wide sea, a symbol, familiar to all readers of Roker Tracts—“The Lighthouse.” My heart said, “That is Pentecost”—a beacon light that will shine out steadily in the darkest night, and amid the wildest storm; enshrined in a lofty experience, but based upon solid foundation truths. It is going to *stand*: it is going to *shine*.

It was with great expectations we assembled on Tuesday morning, June 1st. Many had arrived the previous Saturday; waiting meetings had been held, and there were rumours of great blessing—“sound of abundance of rain.” God had already met many hearts in Pentecostal fulness. Hallelujah!

Here it should be said that the Congress was something infinitely more than the mere meeting together according to programme; many side-meetings were held; eager bands met in each other's apartments; and many seekers were baptized in the Holy Spirit. These gatherings will not be described in these, nor probably in any other pages, but they are recorded in heaven, for many were “sealed.”

What a joy it was to be re-united to those with whom our hearts had been knit a year before! As we gripped hands again, and looked into each other's faces, we read many an unwritten story of fiery trial; and our hearts were lifted up to God in unspeakable gratitude for His keeping power in the conflict, so that we stood again in Sunderland, true to our God-given experience, and steadfast in the faith.

There were missing faces. We looked for them in vain; but the Lord whispered to us the consolation that the gaps in our ranks made heaven the richer.

And then—the increase in numbers and strength! It was a revelation. Pentecost has girdled the world. There were over 300 delegates, and they came from the east and from the west, from the north and from the south. The fire has touched every land. Germany, Holland, France, Italy, Russia, Norway, Sweden, U.S.A., Canada, Ceylon, India, and the four sister states of Britain, were all represented, and these units were but the evidence of a mighty throng already numbering tens of thousands, who are to-day rejoicing in a common

(Sunderland International Pentecostal Congress,—
continued.)

Pentecostal Baptism in the Spirit of our God. Glory to His Name! A nation is being born in a day. The seedling has already become a wide-branching tree whose healing shadow falls upon every land.

And here let me give four impressions that have been deeply engraved upon my mind while in fellowship with this glorious company of Spirit-baptized folk.

First.—The Power of Pentecost. It is irresistible. God is in it! Who shall withstand? It is sweeping through all the earth, breaking down every barrier of race, language, custom, or creed. In spite of all opposition, and of every device and hindrance of the devil—counterfeits, fleshly manifestations, or aught else,—the Baptism in the Holy Spirit, with “Tongues” accompanying, is an experience that every seeking child of God, who desires the fullness of His indwelling Presence, will be obliged to accept. It satisfies the hungry heart as naught else; this is the universal testimony. And it marks out the faithful believer with the reproach of Christ as nothing else can.

Second.—The Praise of Pentecost. What joy is in it? A stranger coming into such an assembly could not fail to recognise the wonderful gladness illumining every countenance. The very spirit of adoration is in the gatherings. “Hallelujah!” “Glory to Jesus!” seem almost to be passwords; not glibly and mechanically uttered, but breaking out in the joy and spontaneity of the Holy Spirit. This is Pentecost. It agrees with Acts ii. and x.—the wonderful works of God are still the theme, and to magnify, exalt, and to extol His Holy Name is still the purpose of a Holy-Ghost-anointed assembly.

Third.—The Peace of Pentecost. Wondrous harmony! “They were all of one

accord.” The Holy Spirit is the great Unifier. He is calling out and preparing the “body” of Christ, inspiring it with a common fellowship with the Father and with the Lord Jesus Christ.

It is manifest that these people are baptized into one body; they have drunk of one Spirit, and have one mind—the mind of Christ.

No racial antipathies here! Without there may be war-scares, but here perfect brotherhood amongst all the different tongues and kindreds. Those beloved German brethren! Our hearts went out in extra yearnings of love towards them. Nodenominationalism! Anglicans, Lutherans, and every kind of Nonconformist, all assented in a common “Yea and Amen” to the Bible faith which has been once for all delivered unto the saints. Here is the witness to the world, that Pentecost is of God. Its perfect peace and concord stamp it with the hall-mark of heaven. “By this shall all men know that ye are my disciples, if ye have love one to another.” Nothing has ever so united the children of God, scattered abroad, as this blessed experience.

Fourth.—The Purpose of Pentecost. This is solemn and portentous. God gave during the Congress, both by teaching, revelation, and vision, very clear demonstration of His purposes in these last days. “Lift up your heads, your redemption draweth nigh.” This blessed Pentecostal rain is bringing out His ripened fruit. The Spirit of God is calling out and separating a people who will be awake and watchful at the midnight cry: “Behold, the Bridegroom cometh.”

Constructive Work of the Congress.

This was threefold. 1.—In the valuable Scripture teachings; notably those given by Pastor Paul, of Steglitz, Rev. Daniel

Awrey, of Oklahoma, and Mrs. Boddy. 2.—The Leaders' Meetings dealing with dangers, difficulties, &c., such as have been encountered in nearly every Pentecostal Centre. 3.—The organization of the P.M.U. (the Pentecostal Missionary Union). It is often asserted by critics, that Pentecost, as we understand its manifestation in these last days, is destructive; it produces division and unhappy dissension in every Christian community where it has broken out. This must needs be, "for judgment must begin at the house of God," and the Holy Spirit Fire will surely separate between the carnal and the spiritual. Pentecost must inevitably break up the nominal church.

In this process, however, the human element is also disturbed and may frequently be seen at work, the devil promoting it; consequently, unnecessary antagonisms are sometimes created by an over-anxious zeal, untempered by knowledge. Not every martyr is a martyr of the Cross. As dear Bro. A. H. Post says, "If the devil can't hold you back, he'll push you over the fence."

But this Congress has been constructive. Some have said "Good-bye" to programmes, but God still has a programme. It was undoubtedly necessary that our little programmes should be broken up, but now that we have ceased making our own, and He has taught us our lesson (may we never forget it!), we believe He is inviting us into co-operation with His own mighty purposes, through the Holy Spirit.

Let us take these constructive elements of the Congress in inverse order :—

THE P.M.U.

Every true Pentecost means missionary service to the ends of the earth. The Holy Spirit throughout the Convention re-echoed the marching-orders of our Lord, "Go ye

therefore!" Every day the cry became more imperative, "GO! GO! GO!" How deeply convicted were we all!

On Wednesday morning the Rev. Daniel Awrey was announced to address the Assembly upon "Prophetic Messages." God has wonderfully led him in a faith-journey around the world, from which he was returning through Sunderland. Nearly every Pentecostal centre has been visited by him, and so he naturally began by giving his experience of God's wonderful faithfulness in this world-journey. This soon changed to a description of the awful need in heathen lands for the living Word. Programme was forgotten as his message became an intense appeal for labourers in this vast field. God's own Word burned our hearts as His dear child sobbed out his heart cry. Then Rev. A. H. Post, recently returned from India, had a message in "tongues" with interpretation mightily confirming the appeal. No one could take notes of such a message at such a time, but if ever we heard our Lord speak to our hearts, it was then. The Holy Spirit fell upon the whole gathering; souls were broken down in weeping, and we went down upon our faces before God, confessing our sinful indifference to the nation's cry for Jesus. Who will forget the hour that followed? How we wept out our hearts and promised to go forth in the strength of the Lord. This, to me, was the supreme issue of the Conference. Some were baptized at this time, but each was oblivious of the other in the hallowed presence of God.

Some wondrous evidence of the call was seen in the afternoon. This was the recognized missionary meeting. The Executive Council of the P.M.U. had met in the interval and agreed upon the general scheme of immediately opening Bible-Schools and training-homes for missionary

(Sunderland International Pentecostal Congress,—
continued.)

probationers at London and Sunderland; the training to be for two years, and candidates to step out in faith, board and clothing being guaranteed. The scheme was presented to the assembly by the Rev. A. A. Boddy, Chairman of the Council, and supported by Mr. Cecil Polhill, who is largely responsible for its initiation. Our hearts were very grateful to God for giving us our consecrated brother, who indeed seems to be chosen for this particular work of leading us out into missionary service. He made his appeal from experience of the needs of China and Tibet. Rev. A. H. Post spoke of India's great need and of the work already done in Miss Orlebar's homes. Rev. Daniel Awrey gave another world-call. Pandita Ramabai's beloved name and wonderful mission was mentioned, and letters were read from our own Pentecostal missionaries, Miss Miller and Miss James. So when the Word of God was laid upon the table, and a call for funds and sacrifice was made, the response was ready and gladdening. In a short while the table was covered with gold, silver, cheques, and articles of jewellery, and it was announced that some £60 had been given. But more precious,—many lives were offered upon the altar, and the Council has the privilege of interviewing some thirty candidates for the Mission field who are prepared to step out in faith.

We appeal to Pentecostal people everywhere to co-operate. We pray that, from the United Kingdom alone, hundreds of Spirit-filled men and women may go forth, bearing the Light of the Word into the dark midnight of many a land, ere the opportunity for such glorious service may pass away. The Provisional Executive Council, made up of Rev. A. A. Boddy, Messrs Cecil Polhill, Mundell, Murdoch, Small, and Rev. T. M. Jeffreys, were

elected for the coming year.

* * *

LEADERS' MEETINGS.

These were arranged to be held every morning at 9:30 a.m., but so great a bulk of valuable and interesting information was presented for discussion, that it was found impossible to cope with it in the short time allotted. Accordingly, we met on Wednesday and the following mornings at 8:45 a.m., but even then intruded upon the time of the public meetings announced for 10:30 a.m.

The average number of Leaders present was about 50. We were indebted to Mr. Booth-Clibborn, Sister Anita Mainzer, of Hamburg, and Miss Patrick, of Frankfort, for the interpreting of the foreign tongues into our less musical English.

I am convinced that in far-reaching results these meetings will prove to be among the most fruitful of the Congress. We are all anxious for a pure work, to the glory of God and the exalting of our blessed Lord Jesus. Nothing is to be gained by a foolish ignoring of obvious difficulties and attempts of the devil to counterfeit and to mar the work of the Holy Spirit through the thrusting in of the flesh. Jesus only! Jesus only!

Germany led on Tuesday, Pastor Paul, of Steglitz, introducing the discussion. The main topic was the workings of the sub-conscious mind in messages and prophecy. "Much confusion prevailed concerning the relation of our consciousness to our sub-consciousness. The Scriptural discrimination was preferable, (1 Cor. xiv., 14, 15,) where they were spoken of as 'understanding' and 'spirit.' It was not always direct demoniacal influence that promoted false prophecies, &c., but the obsession of the mind by ideas previously concerned, or a bias

in the person towards the ideas he expressed; for instance, a person would say, ostensibly in the Spirit, ‘There is sin in this meeting,’ because he had previously conceived the idea that there was sin in the meeting, though he might have, meanwhile, forgotten the thought. The gifts of the Spirit were to the human spirit, and could be used by the human spirit. We must neither resist nor seek to aid the Spirit of God; in either case there would be false prophecy. The Holy Spirit must work Himself.”

Wednesday’s discussion was opened by Rev. Daniel Awrey. He had had a wide and varied experience of the difficulties that had arisen in nearly every Pentecostal centre the world over. His testimonies and counsel were consequently followed with much grateful appreciation. He emphasized the need of leadership. A great deal of counterfeit had been the result of the very wrong and unscriptural method of turning meetings over to what was called “the way of the Spirit;” this really meant “turning it over to the devil.” Leadership was a gift. The Holy Spirit appointed apostles, pastors, teachers, &c. (Ephesians iv., 11.) Such must magnify their office, for they were God-chosen. The ordinary believers must render submission to such (Hebrews xiii., 7, 17, 24.). In all these matters we must consult the Word—an infallible guide. Again, these leaders were themselves subordinate to “the Church.” “The Church” appointed Peter and John to go down to Samaria (Acts viii., 14.); “the Church” sent Paul and Barnabas upon their missionary journey, and in each instance Paul returned to Antioch to report to “the Church.” (Acts xiii., 3; xiv., 26.)

In dealing with the question of demon obsession, it was stated that there are instances of persons under the control of

evil spirits, from whose influence they cannot be delivered except by a voluntary submission on their own part. These spirits cannot be cast out without the consent of the individual affected. This opened out a grave and awful prospect. God graciously confirmed this testimony by a message in the Spirit through Mrs. Boddy. The Lord revealed that sanctification must be carried to that last surrender of self expressed in the crucifixion cry of the Lord Jesus,—“Father, into Thy hands I commend My spirit.” Not only was His body broken, His blood shed, and His soul poured out unto death, but His spirit was surrendered to God. If the human spirit be surrendered absolutely to God, all the hosts of hell cannot prevail against us. Hallelujah!

Especial interest was taken in Thursday’s discussion, to be opened by Holland, because it was known that at Amsterdam, under the leadership of Pastor and Mrs. Polman, the purest work in Europe had been progressing.

Pastor Polman, in his preliminary remarks, said that his chief difficulty was that they had had no difficulties. We were all anxious to learn the secret. It was very simple, and in a marvellous manner confirmed the previous exhortations. He (Pastor Polman) had exercised his God-appointed leadership, he magnified his office (Romans xi., 13.). Prophecies were prayed over in consultation with the Word before they were publicly delivered; every meeting was put “under the precious blood;” tarrying meetings were held in private.

Wrong methods of forcing manifestations, such as the reiteration of a formula, were not allowed. They did not countenance the mechanical repetition of the word, “Blood.” If this came in the Spirit,

(Continued on page 134.)

“CONFIDENCE.”

JUNE, 1909.

Editor—

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Assistants—

The Secretaries, 11, Park Lea Road,
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Reaching Forth.

“Forgetting those things which are behind, and reaching forth unto those things which are before.”—Phil. iii., 13.

We praise God for the wonderful way in which He has been leading His children forward since our last Conference in 1908.

We found indeed that God had been doing a deepening work in those of His children who were “reaching forth to the things which are before,” and the result was that deeper teaching could be given and understood and joyfully accepted in this year’s Congress. As one friend remarked, “Last year we all returned home singing jubilant Hallelujahs—this year we are returning with something deeper and with a sense of humility, though none the less joyful.” The experiences through which all have passed have been valuable. The trying and dark times have made us stronger in faith, more able to discern the tactics of the Adversary, more keen to distinguish between the flesh and the devil,

and more established in the secret of a “life hid with Christ in God.” Therefore God is able to lead us on into the deeper mysteries of His Kingdom; deeper views of “the wisdom and power of the Cross” and glorious glimpses into “the power of His resurrection.” By this faithfulness of our God we believe that every device of Satan to overthrow this ‘latter rain’ outpouring of the Holy Spirit will be frustrated, and God will get glory out of it all, for “all things work together for good to them that love God.” The heart of our Lord is yearning for His Bride. He is longing that we should buy of Him “gold tried in the fire, white raiment, and have anointed eyes that we may see,” and so be the overcomers that shall sit with Him *in* His throne.

This means a wonderful union or ‘oneness’ with the Lord, ‘one loaf,’ ‘one flesh,’ ‘vine and branches,’—holy through and through, even as He is holy—‘that we may be one.’ How the Lord must have rejoiced as He listened to the cry that ascended from so many hearts of many nations,—‘more of God.’ “Blessed are they that hunger and thirst, for they shall be filled.”

We should like to emphasize one or two points which prevent this ‘oneness’ being brought about.

We must remember that our Lord was the God *man*, He was human though without sin, but so controlled by the Divine Spirit of God that of Himself “He could do nothing.” Everything He did was to fulfil the Scriptures. He was the living Word carrying out the written Word, and giving the world the pattern of a God-possessed man. Step by step He brought everything human under the power of God. The last thing He did was to commend His own Spirit to the Father, having

proclaimed to Heaven and Hell in “It is Finished” the stupendous fact that on the Cross everything carnal had been brought to an end and there remained only a body born of incorruptible seed “begotten out of God,” soon to be “raised by the Glory of God the Father” to be “the first-born of many brethren.” Oh, the heights and depths of the love of God!

As we appropriate this death as our death and yield up even our spirit to God, so shall we be sharers of His resurrection and be controlled and permeated by God the Holy Ghost.

It is because we have not recognized that all our being must be ‘under the Blood’ or yielded to death, that when the Holy Spirit has taken possession of us, the human or natural has given way to excessive manifestations and thereby stumbled many, and, what is of more importance, hindered the deeper work of God in the whole being, and furthermore, when God in His love and wisdom withdraws His attributes or gifts from the human spirit, so that these rapturous feelings cease, then the Adversary comes with doubts and fears, and oft-times darkness and discouragement. The soul begins to “build again that which it had destroyed,” not knowing that God is gradually, as the soul can bear it, teaching us to ‘walk by faith’ and rely on Himself and on what Jesus is.

So the Holy Spirit is transforming us from strength to strength by getting our minds turned from ourselves to Jesus, as we gaze on Him and His victory and glory.

“Be still” before thy God, resting in His presence and drinking in His love, then can He unfold to thee more of His secrets.

We would add one word more as to the loving consideration for ‘others’ in meetings. There were times when the disciples met together with *one accord* to tell out the

wonderful things that God had done for them. Then we believe they could allow their joy and praise full vent, but when they went out to win others for their Lord, we believe their one thought was to ‘preach Christ’ and exalt Him. St. Paul says, “I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue.” We should observe the proportion, *five* words to help, rather than ten thousand that will not edify others.

We praise God that this spirit of love was manifestly present in our Congress this year, fleshly manifestations, so unedifying, being markedly absent, whilst the Spirit of the living God moved mightily and deeply, glorifying Jesus, revealing Jesus, declaring the things of Christ and working in one and all a deep sense of humility at the unbelief (almost unconscious) which has limited the Holy One of Israel. Whilst this was done we also had our times of glorious joy *in* the Holy Ghost, such as when for some little time we sang with adoring love and gratitude, “Jesus, Jesus, why! all the way long it is Jesus,” or again making the Hall ring with the real, Spirit-given joy of yielded hearts, “Crown Him, Crown Him Lord of all.”

It is our firm conviction that only the Pentecostal Baptism of the Holy Ghost on a life united in death and resurrection with Jesus Christ could have made possible such a gathering. We praise God indeed for the ‘new tongue,’ the prophesying, and other gifts which were manifested, but above all we praise God for the love and the power of the glorified Christ which we believe all felt, and which has inspired us to go forth to the daily, practical duties of life to live Christ—until He comes.

M. BODDY.

(Sunderland International Pentecostal Congress,—
continued from page 131.)

very well. Strange brethren were not allowed to control meetings, and if they gave what seemed to him wrong and unscriptural teaching, he did not interpret it. His people knew only Dutch, so he was fortunate (laughter). We all thanked God for the manifest but simple wisdom He had given to Pastor Polman.

Very heart-stirring was the story told by Mrs. Polman of the work done amongst the children—their child-like earnestness, their naive simplicity, and the loving care taken to preserve in their enlarging horizon the clear vision of a glorified Jesus. Valuable indeed was Holland's contribution to the discussion. The work at Amsterdam is, in some senses, an object lesson to leaders in other centres.

Friday morning. Pastor Barratt and other Scandinavian brethren dealt with physical manifestations. Excesses were due to resistance or over-anxiety to assist the Holy Spirit as He laid hold of the body. Through the surrendered soul God obtained possession of the body, which, like a charged dynamo, He could store with healing power or use as a centre of influence. Pastor Barratt gave examples of this in his own experience, and instanced the shadow of Peter falling in healing effect upon the sick (Acts v., 15), as suggesting the way in which God used the individual in healing through the charging of his body with power.

Brother Small, of East Wemyss, spoke of the need of obtaining and exercising the last fruit of the Spirit—temperance or self-control (Galatians v., 23). Christian self-control in its completeness meant the possession of the whole man by the Holy Spirit, so that Christ, the glorious Head, might have full and entire control of every member in his body.

Briefly, the following important conclusions were arrived at, as a result of these excellent conferences:—

1.—The fact that, side by side with the Holy Spirit's working, there are not only the counterfeits of Satan, but also the tendency of the human spirit to take the gifts into its own control.

2.—The absolute safety of all who are completely surrendered to God in spirit, soul, and body. “That wicked one toucheth him not” (1 John v., 18). The precious blood of the Lord Jesus, and His complete victory upon the Cross are all-sufficing.

3.—The need of Holy-Spirit-appointed leaders, and the obedience of the assemblies to such.

4.—The glorious possibilities of a Pentecostal church in a healing ministry, and in promoting “the coming of the Lord.”

* * *

TEACHING.

We shall ever be grateful to God for the healthful Scripture-teaching upon Resurrection-truths received in this Congress.

It has been asserted that Pentecost means ecstasy first, and ecstasy last, with ecstasy in between; but no such criticism of Pentecost could be passed upon the evidences of it, in this truly Pentecostal Conference. There was praise and joy in the Holy Ghost from the beginning to the end, but wholesome strong meat of the Word was generously sandwiched between.

Four great Scripture truths formed the bulk of teaching:—

The Work of the Cross. This was the underlying thought in all of Pastor Paul's addresses—victorious life in Christ, the Risen Lord, through His victorious death. “It is finished”—complete redemption. Romans vi., 6 and 11 were the basis of his talk on Tuesday night. The

Holy Spirit drove irresistibly home the blessed truth of our identification with the death and burial, and our union with the Risen Lord. This is what Pentecost means—victorious life. Simple and homely illustrations, so child-like as to be startling, made the profound truths of the Cross live and throb in the message.

The practical note was always sounded: the Holy Ghost-life must be *lived* not shouted. Paul had been caught up to the third heaven, but he didn't speak of it until 14 years after, and he didn't go off into trances when he could be of any service to the churches. “Whether we be beside ourselves, it is of God, or whether we be sober, it is for your service (2 Cor. v., 13.). There was a time for trance and rapture, and a time for service. Landing at Miletus (Acts xxviii., 3), after a wonderful and Divine deliverance, he didn't lose himself in raptures, but gathered sticks; then God manifested His glory in him when the viper leapt out. Colossians iii. commenced in heaven and ended in the kitchen. The life hid with Christ in God is best manifested in humble and loving service. The Lord Jesus undoubtedly nursed His baby brothers and sisters, drew water, cut the fire-wood, and if anything at all went wrong Mary cried, “Where is Jesus? Jesus will put it right.” This was witnessed to in the incident at Cana. “They have no wine,” Mary said. It shewed her habit of taking every trouble to Jesus. Pentecost must make us like Jesus. *I*, the “ego,” self, must be buried, out of sight, in His grave. Step out into His victorious Risen Life and claim complete deliverance.

These thoughts are typical of the address upon “Questions of Morality and Conduct” given on Thursday morning.

The relation of “full sanctification to Divine Life and Healing” was emphasized by Mrs. Boddy on Tuesday morning and

Thursday afternoon.

Everything in the “written word” is fulfilled in the “Living Word.” In the Old Testament, the foreshadowings of a perfected “tabernacle” for the living God were portrayed. *In substance* every vessel was pure, and further purified by sprinkling with blood before the anointing of oil was given.

Sanctification means separation and holiness. The Holy Ghost could only fall upon that which was pure and purified through the Blood; then Divine Life and Healing could be claimed, and *must* follow.

A beautiful distinction was made between the old creation and the new. God foresaw “the fall.” (The devil didn't know the secrets of the Lord. Hallelujah!) Accordingly the 1st Adam was *created—made* out of the dust; but the 2nd Adam was *begotten*, not *made*. He was pure in substance: “that Holy Thing,” Luke i., 35. The death and grave of Jesus has separated us from sin. In His Risen Life we may claim complete victory over sin, and the *effects* of sin—disease and death. If we live only to that which is “begotten of God,” then the devil has no power over us, 1 John v., 18, and the redemption of the body will become an accomplished fact.

Space and time forbid much further comment.

I was much impressed with the relation of “the Baptism in the Holy Spirit” to the “coming of the Lord,” as brought out in the addresses of the Rev. Daniel Awrey. The Holy Spirit is preparing and adorning the Bride. The “Lamb” character must be formed ere union can take place; only the power of the Holy Ghost can accomplish the work.

A suggestive symbolism was described by Evangelist Hutchinson, of Bourne-

(Sunderland International Pentecostal Congress,—
continued.)

mouth, in the mission of Eliezer (type of the Holy Spirit) to Rebekah (the Bride), to bring her to Isaac (the Divine Spouse). When the Holy Spirit could slake His thirst at our willing and submissive yielding, He would open the casket of gems and adorn us for the "coming of the Lord."

A similar thought was given on Thursday night by Pastor Meyer in commenting upon 2 Corinthians iii., 2, 3. The Holy Spirit was writing in living characters the epistle of the Lord Jesus to be read of all men.

Well, our hearts are full beyond expression. Praise God again and again! We are returned home heartened and instructed. Before us lies another year of service. Will He come before its close? Watch and pray in Pentecost.

T. M. JEFFREYS.

(Detailed reports of many of the Congress addresses will appear in the following numbers of "Confidence.")

Copy of a Letter addressed to a Brother in Italy.

Impressions of the World's Congress at Sunderland.

MY DEAR BROTHER,

As promised I now send you a short account of the Sunderland Congress, the most blessed and wonderful Congress that it has ever been my lot to attend.

The Congress began on the 1st and continued till the 4th of June, but was preceded by four days Preliminary Meetings from the 28th to 31st May. These Meetings were of a very spiritual and instructive character,

and they further afforded an opportunity to many who were not speakers at the Congress to give their testimony as to how they were baptized with the Holy Ghost with the seal of Tongues, besides allowing the delegates to become acquainted before the Congress began. It was noticeable all through the Meetings and Congress, that there was that absence of looking to the speakers for blessing which characterizes and is the bane of so many Conventions. God the Holy Ghost alone was exalted and looked to, to conduct and control the Meeting, and He filled our Convener and Chairman, the Rev. A. A. Boddy, with His tact, love, strength and discernment.

Although there were many nationalities represented by their delegates from England, Scotland, Wales, Ireland, Norway, Sweden, Denmark, Germany, Holland, Belgium, Russia, Italy, India, Ceylon, and workers from China, Japan, etc., yet we all seemed to be one large happy family, for during the whole time of the Congress such a spirit of Love and Unity was manifested that one felt that the Congress bore the hall-mark of Pentecost, which is perfect love. Ministers of the Gospel spoke to me about the beautiful spirit of brotherly love that existed, in fact it was on the lips of one and all.

One of the objects of the Congress was to discuss the many difficulties that the Pentecostal Movement had to encounter, and to give clear, definite teaching how to receive the Baptism of the Holy Ghost. There were many who praised the Lord for the message He gave through dear Mrs. Boddy, when we believe the Holy Spirit made very clear that *we were made dead* to sin, self, and the old man by the body of Christ (Rom. vii., 4; Heb. x., 10), and that if we were in Christ *we were separated* from the old creation by the grave of Jesus. We believe many were

led to see and accept their sanctification by this message. It also rejoiced our hearts to hear of prophecies made and fulfilled, one being literally fulfilled before our eyes.

But what constituted the keynote of the Congress was undoubtedly the clear testimony given on all hands that the Spirit's *Last Call* to the Churches had been given in the *Latter Rain* now being outpoured in so many different countries, before the return of the Lord Jesus. This call was clearly shown to be a call to repentance and the reception of the Baptism of the Holy Ghost with the signs following.

It was very blessed to hear this theme dealt with by such men as Pastor Paul of Germany, an eloquent and deeply taught man of God ;

By Pastor Barratt, of Norway, who was one of the first to carry the good news of the Pentecostal Baptism to Norway and England ;

By the Rev. D. Awrey, of Oklahoma, U.S.A., who by faith has just completed a tour round the world, that is, he trusted the Lord to furnish him the means to travel from country to country. He came to the Congress fresh from the mission fields of China, Japan, and India. How wonderfully God used this brother to bring before us the living personality of Jesus in the every-day things of life ;

By Pastor Polman, of Amsterdam, who, together with his dear wife, told us of the wonderful Pentecostal work now going on in their city ;

By Mrs. Lockhart, of Winnipeg, who has been so marvellously used out there in healing the sick, casting out of demons, etc., and who has known this blessed experience of the Pentecostal Baptism for many years ; who, when she first received her Baptism, spoke in Tongues, much to her own surprise, as she was not aware

that the Gift of Tongues had remained in the Church.

The morning this dear sister spoke, the power of the Holy Ghost so came down upon us all, that there was scarcely a dry eye as she related how the Lord had blessed her, and she was also used of the Spirit to bring before us the personality of the Lord Jesus, so that all hearts were melted before the Lord. It was whilst this sister was speaking that a wonderful thing occurred. She was speaking of the Baptism as being the *Last Call* to the Churches, when the Spirit suddenly fell upon Brother A. H. Post, from Los Angeles, and spoke through him in a loud, clear, majestic voice in Tongues, and then the interpretation followed in English, which corroborated all that Mrs. Lockhart had just said. This Brother Post is not as eloquent a speaker as some, but when the Spirit was on him he was like an Elijah challenging the people of God on Mount Carmel.

On another occasion, the Spirit again fell on our brother whilst the Rev. Awrey was speaking, who immediately ceased speaking, thus exemplifying St. Paul's admonition in 1 Cor. xiv., 30.

Space does not allow me to speak at length of all the speakers, nor of the wonderful testimonies given to healing, but I must mention Mrs. Montgomery's never-to-be-forgotten message to the Congress, viz., "That Jesus had reconciled all things in heaven and in earth by the Blood of His Cross, and as such there was no limit to the child of God in asking anything of the Father."

It is impossible to form any idea of the numbers who received their Baptism, but we believe the mission fields of the world will feel the result of the Congress held in Sunderland in 1909, and the coming of our blessed Lord and Master hastened.

Yours in expectant anticipation of
His coming.

ANTON. B. REUSS.

P. M. U.

(The Pentecostal Missionary Union for Great Britain.)

Letter read at the Congress Missionary Meeting.

WHITE HOUSE,
DARJEELING,
May 12th, 1909.

MY DEAR MR. BODDY,

Many thanks for your kind card. It is so nice to get news from Sunderland, and to know that you are remembering us in prayer.

I am thinking so much in anticipation of the Whitsuntide Conference, and specially of the Missionary Meeting on Wednesday, June 2nd. I think this will reach you just in time for that. Please give our warm greetings in the Lord to all the saints, and tell them the cry from Macedonia is still loudly calling: "Come over and help us." "The fields are white already unto harvest, but the labourers are very few." Just in the work in Miss Orlebar's hands many more workers, men and women, are sorely needed. First, there is the Home, "Beulah," in Bombay, which is a centre for all India; and if the Lord sent the funds and the workers, she would love to have at least six little halls like the one she had before we came away, just for preaching the Gospel. Can you imagine the need—a city with 900,000 people, and there is no other such place for evangelistic work in the whole city. The established missions certainly have their churches and regular services, but no mission halls and no preaching allowed in the streets. Even a dozen such halls as Miss Orlebar's, scattered in various parts of the city, would scarcely be more than a drop in the ocean of such a need. And, of course, out of the evangelistic work would very soon grow up classes for converts and a great deal of house visitation. This would all be Gospel work.

Then there is the deeply important work at "Beulah" itself, of the missionaries coming there who are willing to hear about the Baptism of the Spirit and to be helped and prayed with and for. This will probably increase as time goes on, and the American missionary, Mr. Schoonmaker, who is helping us so much here, will be coming (D.V.) to stay in Bombay; and God has specially prepared and called him for this work, and he has been the means of leading *many* into this Pentecostal blessing, so we are looking for God to work mightily in this way at "Beulah."

Then, Miss Orlebar has these four Homes on the hills. She has had to rent the houses for a year, as no landlord will rent a house for a shorter time in these hill stations; so, if she had the workers, she would like to keep them open all the time, as in Darjeeling and Mussoorie at least there are crowds of Europeans, *resident* all the year round, and so there is continual opportunity of reaching people and telling the "King's household" of these days of good tidings.

And for all this work and these houses (rents are tremendous on these hill stations) she looks entirely to the Lord to send her all the necessary money. Her courage is wonderful in going forward and launching out into these various enterprises, but, of course, she does it only at God's bidding, and He undertakes the responsibility, but her faith and

trust in God about it all is very beautiful, and her longing for souls, for the heathen to be saved, and for the saints to be baptized with the Spirit, is the absorbing thought and prayer of her life.

You will have Mr. Post with you at the Conference. He was in Bombay with Miss Orlebar for some months. Do get him to give you some idea of Bombay's great need. And Calcutta, Madras, Allahabad, and a dozen more great Indian centres are in pretty much the same deep need of the full Gospel message being preached.

On Sunday, Miss Orlebar and Mr. Schoonmaker went with the Tibetan missionaries preaching in the bazaar here, and two Tibetan men, raw heathen, were convicted of sin and prayed for mercy, and the missionary-in-charge, who translated for them, had the joy of leading them to Jesus, and they were truly saved. This missionary, Mr. Kelly, was one who received his Baptism here a week or two ago. He feels this is such a blessed seal to the Spirit's work in himself. Another of our number was taking the service at the Soldiers' Home, and one soldier came out for Christ. Some of the rest of us went with these same dear Tibetan missionaries (there are four of them, all Baptized in the Spirit—the three ladies are all Scotch) to preach the Gospel in the open-air to the Europeans who sit and stroll about in a fine, large square, called the "Chowrasta," right in the fashionable part of Darjeeling. These four, year after year in the season, have faithfully preached there in spite of a good deal of opposition and dislike, and they were so glad to have us come and strengthen their hands. Oh, what a privilege and joy I felt it to stand there and give one's testimony to such a glorious Saviour and King as our Christ is, to those gay and indifferent people of one's own country. Some listened very attentively.

We are proving how wonderfully God answers prayer. He has given us a glorious victory this week. Satan has been raging against us and attacking with doubts two of our number—missionaries up from the plains for a rest. God gave us much prayer and expectant, jubilant faith that He would deliver this Jericho into our hands, and, praise Him, within three days the wall fell down flat before us. God did it all, and the enemy is utterly routed, and the two precious souls gloriously delivered, and the Spirit's power fell again in our meetings without hindrance. Oh, it *is* wonderful, the power of the Cross of Christ to conquer Satan, and the boldness that the precious blood gives to come to the *Throne* and make our petitions known, and we are learning to stand on God's Word and to praise Him for the answer when there is no sign of it, because we have to do with a God Who "*spake* and it was done," and "Who calls the things that are not as though they were." Oh, glory to Jesus, *He* is worthy!

Please join us in prayer for this place. We are asking for great things—there are *many* missionaries here, but the prejudice against us and this whole movement is very great.

Praying that God will bless mightily at this Conference and glorify His Son in your midst and to the ends of the earth through this gathering of His baptized ones, and also asking Him for all the physical strength you and dear Mrs. Boddy will so greatly need,

I am,

Yours in His wondrous grace and glory,

KATHLEEN MILLER.

The Marriage Question.

Owing to the many letters and questions concerning this matter, the Editor of "Confidence" would like it to be understood that he and those for whom he stands are in accord with St. Paul's teaching as to the relationship of husband and wife. St. Paul says that he would that the younger women marry, bear children, etc. (1 Tim. v., 14). He advises that there be no separation unless it be for a season, for a time of fasting and prayer (1 Cor. vii., 5).

There are earnest teachers who, to-day, would have married people be as though they were not man and wife. We feel that those who would be (practically) "eunuchs for the Kingdom of God's sake" should not marry at all. The Lord may want some to remain single. St. Paul said, "I would that all men were even as I myself" (1 Cor. vii., 7).

Many a young man would be more free to go into the Foreign Field if he was not tied thus. But we feel that, when the marriage state is entered upon, the words St. Paul wrote, by "permission," are for us (1 Cor. vii., 3-5).

The Revised Version says, "Let marriage be had in honour among all, and let the bed be undefiled, for whoremongers and adulterers will God judge" (Heb. xiii., 4). "Those whom God hath joined together let no man put asunder."

The Editor of "Confidence" is absolutely opposed to divorce. Laxity in this respect leads to national corruption, national declension.

Converted wives with unconverted husbands should be careful not to drive them into sin (1 Cor. vii., 13). When both husband and wife are real Christians, and the woman is past child-bearing, then, when they are both agreed, let them, as

they are led, act on 1 Cor. vii., 5. Lust wars against the soul both before and after marriage, and St. Paul's exhortation to Timothy is for all: "Keep thyself pure."

Beautiful Bournemouth.

The Editor of "Confidence" left Sunderland early on Tuesday, June 8th. It was a lovely fresh morning between spring and summer, and everything seemed to praise the Lord in the bright sunshine. The white hawthorn was gleaming on the hedges, and all nature seemed to rejoice. A long journey brought one down to the South of England, where the cool breezes of the North-East were lost and the great heat began. Oxford, Winchester, and Southampton were passed. How lovely Southampton water was in the brilliant sunshine, and above the smaller craft the great yellow funnels of the White Star Liner, "Adriatic," stood up in the distance. We passed soon into the New Forest, and for miles, and miles, and miles were among the pines, until we at last approached Bournemouth. On the journey one had helpful conversation upon the Pentecostal Blessing with a Nottingham Vicar, who thanked me warmly; also with the conductor of the dining car, a dear Wesleyan brother.

As the train ran into Bournemouth Central Station, about 6 p.m., a shout of "Hallelujah" went up from the platform, and Pastor Barratt and Bro. Stanley Frodsham were greeting me. I had lost my Ticket somehow towards the end of the journey, and I asked the Lord to find it for me. I did not want to pay £1 8s. again, and I searched and searched, but it was not found. The Lord answered prayer by causing the Ticket-collector to believe me and to let me off on giving my name and address.

How lovely is this place (Bournemouth). It is all embosomed in trees, a bower-like town. After tea at Mr. Frodsham's aunt's home, where I was hospitably entertained, we walked through the valley park to the Pierhead. Near by is the East Beach Bungalow, one of the three Restaurants which my friend Mr. Stanley Frodsham and his brother rent from the Corporation. They have the "privilege" of opening on Sundays if they choose, when they might put very large sums indeed into their pockets. Being the Lord's children they steadfastly refuse to do it, and their staff have their Sundays free.

A four days' Pentecostal Conference was being held at the Havergal Hall. They had had a most helpful time that afternoon, as Pastor Barratt had spoken. The Hall was very full at night, and one met many friends who thanked one for help through reading "Confidence." Our dear Bro. Cecil Polhill presided, and exhorted earnestly all to pray continually and confidently for the outpouring of God's Spirit in these days. The Lord graciously gave one liberty in speaking that eventful night in Havergal Hall.

(Beautiful Bournemouth—continued.)

Next morning I was up very early, and though the brethren did not “accompany me to the ship,” they “took my carriages” (Acts xxi., 15), and saw me off by the early train from Bournemouth to Southampton Docks. Brother Stanley Frodsham was so glad to know that I was journeying to Stouffville Camp Meeting, where I should meet his recently “baptized” brother. Mr. Cecil Polhill entrusted to me messages for saints in U.S.A. Pastor Barratt had special mission for me, and cried as the train left, “Write something for ‘Byposten.’” So we parted, and now the Lord has brought me on board the tender at Southampton. A kind letter from Bro. Fisher, of Toronto, presses me to go to his home and accompany him to the Camp Meeting. The Lord has very clearly guided about this journey, and He will undertake. Dear Readers of “Confidence,” will you pray *once*, if just when reading this paper, that He may be glorified in some way by this journey?

* * *

Out into the Channel.

We waited for the special train from London, and at last it came creeping down to the vicinity of the tender which was to take us to the great ocean Liner lying in Southampton water off Netley Hospital. Piles of mail bags were thrown on board, a few tons, containing the outpourings of many hearts, good and bad. The passengers trooped down the gangway, and soon we were speeding out past huge steamers of the South African and South American lines.

A few miles further down this splendid waterway we saw the North-German Lloyd Steamer, “Der Kaiser Wilhelm der Grosse”—The Emperor William the Great. Flag courtesies were exchanged. The tender “dipped” its flag, and the great German Ensign at the stern of the huge liner solemnly returned the salute. A band

on deck played a martial air. The sailors and stewards stood in lines, and the officers in uniform welcomed us on board.

Crowds of Germans, Russians, and different nationalities were already aboard. It was like entering a floating city.

As we had our midday meal we were speeding down the Solent, and we passed by the Isle of Wight out into the Channel. About 40 times the German Ensign was lowered and quickly hauled up, for we passed the whole Channel Fleet steaming in single file. Every War-ship saluted us and dipped the British Ensign to the German Ensign.

May the Lord preserve us from anything but mutual courtesies and friendship. We are speeding now across the Channel to France, to take on board some passengers at Cherbourg. Hence we shall speed right out into the Atlantic, and the engines will steam and throb at highest speed until we come, in five days, within sight of Sandy Hook, near New York.

(The Editor of “Confidence” is visiting some Pentecostal Conferences in North America, and hopes to write from time to time of his experiences.)

ALEXANDER A. BODDY.

Two Photographic Groups of Members of the Congress of 1909.

- (1) The BROTHERS ; (2) The SISTERS.
2/2 unmounted (post free anywhere), or
3/- mounted (post free in Great Britain only).

Sunderland International . . .
Pentecostal Congress, 1909.

“They overcame because of the Blood.”

REV. XII., 11 (R.V.)

“Dead Indeed.”

ROM. VI. (Read v. 10=11.)

“In Jesus Christ our Lord.”

The above, printed in red and black, was given as a Commemoration Card to each Member of the Congress.

Advance Supplement to "Confidence"

VOL. II., No. 6.

[FREE from the Secretaries, 11, Park Lea Road, Sunderland.]

EDITED BY REV. A. A. BODDY, ALL SAINTS', SUNDERLAND, ENGLAND.

JUNE, 1909.

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The International Conference at Sunderland.

The regular number of "Confidence" will this time, be delayed some weeks. It will (God willing) contain much concerning the meetings at Sunderland. At the time of writing this, hearts are just leaping with praise for the goodness of the Lord. We look round, and we cry "What hath God wrought." We praise Him!!!

"Welshmen, Scotchmen and Englishmen; dwellers in California, Italy, Canada and Russia, Germans and Scandinavians, Danes and Hollanders, Swedes and Irishmen, Esthonians and men of Sunderland,—we have heard them speak in their own tongues (and in other 'tongues') the wonderful works of God."

"The meetings seem somehow more sacred this year," said one. The teaching has been very deep. We are more ready for it. Union with our Christ in His Death, Resurrection, and Ascension. Love bringing victory into many lives and hearts. The Spirit of the Lord has come upon us as we sang together till we knew not when to stop.

Jesus, Jesus, why all the way 'long it is Jesus,
Jesus, Jesus, why all the way 'long it is Jesus.

The Editor of "Confidence" expects to be in America for a short time, visiting the Camp Meetings at Alliance (Ohio), Stouffville (Canada), Watertown (N.Y.), and the Convention at Elim House, Rochester. He hopes to be back at Sunderland early in July.

ABOUT THE SENDING OFF OF "CONFIDENCE."

Our Editor has asked us to tell you how and from whence "Confidence" is sent out on its travels.

Imagine yourselves then, at 11 Park Lea Road, Roker, towards the middle of the month, and you will hear, instead of the quiet, which perhaps you may think reigns in the home of two steady-going Secretaries, a chattering of young voices and the bustle of a busy household.

The Lord gave us the command to "feed" His "Lambs," and as He pointed out, first, two girls of 14 and 15 to train for domestic service, then a little one of 12, and lastly, a fortnight ago, two little ones who were in great need, aged 5 and 15 months. So we have obeyed and now the little home of the Lord is full. All have lost one parent.

This explains the sounds, and if you listen you may hear someone say "We must get on fast with the work, so that we can help with "Confidence." It is

considered a great privilege, and no one who is not good may help. A number with a supplement provides plenty of work, and even the little ones learn to put them in quickly and neatly, and the elder girls help in many ways, learning to tie up parcels, stamp them according to the value marked on, etc. We have three older and constant helpers who come in to help in the more complicated work of counting out, gumming on labels, etc.

The last May "Confidence" the baby was quietly interested sitting on the lap of the one writing labels and addresses,

watching the pen moving, and now and then being set to play with little five-year-old on the hearthrug. All the household prays over "Confidence" before it arrives, when it comes, and when it sets forth on its travels. One little one said it would be lovely to go all the long journeys with the various parcels. It takes three days to get the copies packed up, and then the post cart calls, and we all help carry it out and pray for the Lord's blessing upon each copy and all who shall in any way help it on its way.

The London Conference, May, 1909, in Sion College, etc.

Among many encouragements which our Heavenly Father has given in Great Britain to those whom He has allowed to be pioneers in His work, not the least is His raising up of unexpected helpers who begin to throw their loving energies and generously to help with their means this His work. Mr. Cecil Polhill, of Howbury Hall, near Bedford, has borne willingly the greater part of the expense of hiring halls in London and many heavy items in connection with the meetings, culminating in the blessed Conference just held. As is well known, he was one of the "Cambridge Seven" who went out to China and Thibet years ago. He was at that time an officer in a cavalry regiment, but since has been a willing soldier and officer for the King of kings. The story of many years of his life may be gleaned from the touching biography of his wife entitled "With the King."

So the London gatherings have almost come to be known as "Mr. Polhill's Meetings," and many Pentecostal workers have enjoyed his hospitality, and gladly worked with him for the Lord.

At the London Conference dear brethren from Germany gathered in force, including Pastor Paul, Pastor Meyer, Bro. Beyerhaus, Evangelist

Humburg, etc. There was a group of dear Scandinavians, headed by Pastor and Mrs. T. B. Barratt. How glad one was to meet these dear friends in the Lord again!

Pastor Barratt had delivered a valuable lecture a few days before on the Pentecostal movement, to which many ministers and workers were invited. (This is now printed in book form, and can be obtained free from Mr. Cecil Polhill, 15, Cornwall Terrace, Regent's Park, N.W.)

Among the many other friends present were dear Pastor and Mrs. Polman and our beloved friends Bro. and Mrs. Kok from Amsterdam, Mr. Montgomery and Mrs. Carrie Judd Montgomery from California, Bro. A. H. Post of Los Angeles, etc.

Mr. Booth Clibbom was "commandeered" for interpretation, and we were all indebted to him. The themes lost nothing as he passed on the messages from German to English or *vice versa*.

"Sion" College seems a suitable name for an Apostolic gathering just before the season of Pentecost. How we sang

The power, the power, the Pentecostal power,
Is just the same to-day, is just the same to-day,
The power, the power, the Pentecostal power,

IS JUST THE SAME TO-DAY.

The writer was asked to open the Conference, and spoke from Acts i., 14. He spoke of the Lord blessing His disciples as he went up. Those pierced Hands are over us still in blessing. We picture His welcome home to Heaven. He is not there to be glorified only. He has entered Heaven "for us." Being by the Right Hand of God exalted, He now sheds forth that which we see and hear (Acts ii., 33).

We, like the disciples, gather in "one accord," some seeking the Baptism, some seeking to go on deeper still unto God. Our attitude in these Pentecostal gatherings is described in Ephes. iv., 15-16:—"That speaking the truth in love we may grow up in Him in all things which is the Head own Christ: From Whom the whole body, fitly joined together and compacted by that which every joint supplieth, according to the effectual working and the measure of any part, maketh increase of the body into the edifying of itself in love."

We need each other. All the members of the Body are very necessary to one another—that which every joint supplieth. But we will always "Exalt Jesus" in our meetings and out of them.

Pastor Barratt gave an interesting paper on prophecy.

Pastor Paul, of Berlin, told us how he received the Sign of Tongues whilst on the platform listening to a speaker in a meeting. He said that he had to become a fool for Christ's sake. He gave an address on Acts x., 44. "While Peter yet spoke the word the Holy Ghost fell on all them which heard him."

We read that the Jews were astonished (rather "troubled adversely") because that on Gentiles (heathen) the Spirit was poured out. Was it because Peter had preached a great sermon? No, it was because the Lord was there. The greatest difficulty the Lord has is to get us empty. He wants empty vessels, then He can fill them. We read of a widow woman (2 Kings, 4) in great need who brought every vessel she possessed and could borrow, that they might be filled with oil by the Lord. She believed His promise (through Elisha).

Every empty vessel was miraculously filled, and only then it is that we read "the oil stayed."

In this story we read the prophet's command, "When thou art come in thou shalt shut the door upon thee (v., 4). So we must shut the world out and shut ourselves in with God. "Enter thou thy closet and shut the door." Let us be still and emptied for Him to fill.

It was said of the Lord Jesus, "He shall baptize YOU." Let each one deal directly with the Lord. He wants humble, empty people. "He will not baptize LORDS, or Little Lords, or Lady Lords." He wants servants who will work for Him and sweat for Him, willing to clean boots and scrub for Him.

Wilt thou, then, give Him thy purse, thy strength, thy eyes, thy feet and hands, thy whole being?

Here is an important thought. The Baptism of the Holy Ghost can only come upon sanctified people. Have we really laid ourselves upon the altar? It is well to sing beautiful words, such as—

My all is on the Altar,
I'm waiting for the Fire.

It is still more important to mean what we sing.

"I remember," said Pastor Paul, "seeing a picture that was a parable. It was a picture of an ALTAR. There were beautiful flowers around it and exquisite drapery, but below was written—

'THE BEST IS STILL LACKING.'

"What is lacking? It is thyself. Thou must be the offering. Hast thou built an altar? Is thy Isaac upon it? The Isaac thou lovest—is he on it? You remember how God 'tried' Abraham and said, 'Take thy son, thine ONLY son, whom thou lovest.' Abraham, in answer to God's voice, had said, 'Here am I.' 'God wanted not Isaac's blood but Abraham's heart.' Who do we now see lying on that altar, not Isaac but

ABRAHAM

himself. That day he became the 'Friend of God,' the Beloved of God. There was established a 'loved relationship' between Abraham and God."

Pastor Paul told us a story of his engagement to her who is now his wife. They were engaged very early one morning, and he had to leave by train. His future wife accompanied him to the station. They sat awhile in the waiting room. The table was dusty. He had a white pocket handkerchief. His *fiancée* had a shawl. He asked her for it and dusted the table. She did not murmur nor tell him to use his handkerchief. She had gladly given herself to him and all she had. "I had her heart, so I also had her shawl. I trusted her that she would gladly let me use it. She never said, 'That is not kind.'"

Now is there that "loved relationship" between each one of us and our Lord? Can Jesus, as it were, come at any time and say, "Let me have your shawl," or "Give me this for my use?" Dare you then to say, "Had you not better just use your own handkerchief?"

A girl in Germany received her baptism with the sign of tongues. Her testimony was: "Now I am ready for TWO worlds." What did she mean? Read 1 Thess. i, 9-10. "Ye turned to God from idols to serve the living and true God (viz., in this world), and (as to the other world) to wait for His Son from Heaven."

The Baptism of the Holy Ghost must be sought for the right motive. Simon the sorcerer (Acts viii.) sought it for money. We must not seek it for anything else but for God's glory.

Do you still stand up for your rights, and struggle and fight in your own

cause?—then, if it is so—like Simon, "Thine heart is not right with God."

They speak of seeking "Pentecost." Rather it is that Pentecost seeks you, when you are ready, empty, cleansed. The Father seeketh—how wonderful!

At Cæsarea, the Holy Ghost could fall upon ALL. He was seeking vessels and He found them. The Centurion was an empty vessel and he was filled. Perhaps he had a negro servant and he too was filled. The Lord is looking to see if your heart is empty yet.

On land or sea, no matter where,
Where Jesus is 'tis Heaven there.

The fire falls from Heaven (where Jesus is) as soon as the altar is ready. Is there any lack up there? No. Is there any lack down here in this heart? Very likely.

At Cæsarea they were all looking up to Jesus and the fire fell.

Beloved brethren, be willing to bear the burdens of the miserable, to be a fool for Christ rather than a fine gentleman or lady. Don't be a

SOFA CHRISTIAN.

It will never come that way, but along the path of duty and practical love. Thou shall receive power for service.

Who will follow the Lord fully? (Cries of "I will! I will!") Surely, then, the fire can fall. Let Jesus Himself come unto us now.

Then followed an indescribable scene as all prostrated themselves with one accord before God, some speaking in Tongues and giving messages, and all adoring the Lamb.

Pastor Barratt in London.

From his Day Journal.

Pastor Barratt has a Day Journal in his Norwegian Pentecostal paper, "Byposten." Some extracts, translated into English, will interest our readers.

COPENHAGEN, 26th April.—We have had several meetings in Zinsesgade and in Studentehuset. The halls were crowded, and the power of God was upon us. Several sought salvation. In the afternoon, one day, a group of friends gathered together in the home of

Mrs. Mölleraage, where I am staying, and God gave us one of those spiritual uplifts that are never to be forgotten. Hallelujah! My hostess, who was sick, got well immediately as we prayed with her, although the external marks of the sickness were not all immediately removed.

But the sickness was removed, and she joined us in prayer and praise.

There have been many wondrous healings through the friends at Copenhagen. Glory to Jesus!

LONDON, 3rd May.—I am writing this in Peniel, Pastor Niblock's Pentecostal Home, 7, Howley Place, Harrow Road, Paddington, surrounded by friends from various parts of the world. It is wonderful how we met each other here and there. At one meeting in Sion College four of us met again—Miss Knight, Miss Boes, Mr. Post, and myself. The last place we saw each other was in India.

I had intended the last few days in Copenhagen to take a rest, and gave up my visit to Germany and Holland; but although few public meetings were held, the people somehow or other found out that I was still in the city, and looked me up for prayer and guidance.

The attitude the actress Mrs. Anna Larsen has taken to the movement has amazed many in Denmark. And now it seems that several of the actresses and some of the actors are under conviction. We prayed with several during our last stay in Copenhagen, and three professed salvation. And as soon as their engagements on the stage may be brought to an end they will leave the theatre. The last meeting I held was in the home of Mrs. Larsen. She gave word to her friends that at any time between six and one o'clock at night they were welcome. Some of them came straight from the theatre when they were through. After an address by myself the evening was spent in testimonies (several of the friends were also invited), singing, and conversation. Tea was also served round.

We were thus brought in contact with several intelligent and sympathetic people (God had made them so) desirous to hear all they could about this movement, and some desirous to get spiritual blessing.

THE MOTHER OF THE ACTRESS.

had been instantaneously healed from a long and serious attack of bronchitis a few days before this, and her testimony was very effective.

One of the young gentlemen present related, concerning a friend of his, some very remarkable statements. Coming as it did from that source, it awakened much interest.

His friend had forsaken the faith of his childhood, and supposing more light was to be found elsewhere, he *honestly* studied the religion of Brahma and Buddha and devoured theosophy, spiritualism, etc., but all to no good. After all his researches he returned empty-handed. He then said to himself, in the perfect abject state he had reached, that he evidently was too unworthy to expect the Almighty to care for him. Then suddenly his room was lit up with supernatural light, and he felt such a wonderful, deep peace rest upon his heart and mind, and he knew that God Himself had in some mysterious way revealed Himself to him. Words could not describe what he felt.

After this he knew he had received an inner monitor enabling him to judge more clearly

the various spiritual movements. When, therefore, Mrs. Besant came to Copenhagen to lecture he went to hear her. He admired the delivery, but the monitor within told him the whole teaching was *false*. Having heard so much about me from various quarters, he determined to attend our meetings in Copenhagen. The monitor within told him immediately that this was *the right thing*, although he could not fully understand all in connection with it.

I said, "It is another case of one only knowing a part of the truth (Acts, xviii., 26), but was being led on by the Spirit to obtain the whole truth." He needed guidance now.

Several friends were at the station the next morning to see us off.

And now Denmark is behind us once more. I went from Denmark to Sunderland last time I visited England too. This time my wife is with me. She caught me up at Copenhagen. We took 24 hours on our way across the North Sea between Esbjerg and Parkestone Quay. A "special" brought the passengers to London. The first friend we met was Mr. Cecil Polhill at his home. My telegram to him from Parkestone Quay had not reached him. I was the first one to receive it myself. We were glad to see him and Mr. Small, who was visiting London. After supper we drove to Peniel, where we now are. We are right in the heart of London.

We have the most delightful weather here now. The trees are clad in green, the most of them, and the parks are beautiful, and the smell of the young grass is delightfully refreshing.

Pastor Simons, who received his Pentecost when I was in Sunderland, came here from Heathfield (further south) yesterday, where he has a large "Faith Home" and a prosperous mission work. He had brought some beautiful flowers with him that he picked in his garden that same day, although we have not as yet full summer.

We got an unexpected greeting in the streets the very first morning we took a walk. A well-dressed labourer, perfectly unknown to us, paused a moment in front of us and exclaimed, "I am glad to see you looking so comfortable?" and then passed on. I shouted

"HALLELUJAH!"

after him up the street. So there you see how we are getting on. We are happy and comfortable—happy in *Him*, our precious Saviour!

I feel that I am writing to an intimate group of friends, and will therefore have to interest you with some details like this.

Yesterday we visited Kensington Gardens. It is divided from Hyde Park by the Serpentine. Then comes St. James' Park. Here you are allowed to walk on the great fields of grass that surround the old Palace in which Queen Victoria was born. When we entered the Palace grounds we did so from the wrong end. But there was no watch or guard there, and the gate was unlocked. We walked all round the Prince of Battenberg's private residence. On reaching the other end the watch was secured. He was, of course, responsible for not

locking the gate. One of the watch said, "I've been here ten years and have never put my feet there yet. If they get to know it he will be hung! We were then shown some very interesting parts of the building of historical interest.

We drove by the Albert Memorial in a 'bus. It is a beautiful, imposing, and grand monument. We then passed Buckingham Palace, where the King now resides. Behind the iron railings surrounding the open place in front of the Palace policemen were on guard, and outside soldiers of the Lifeguards paced their usual beat.

We then walked on until we reached Westminster Abbey, where England crowns her Kings and Queens and buries her illustrious dead. The tablet in memory of the Wesleys and the grave of Livingstone were especially interesting, and many old historic monuments spoke their silent but powerful language of mighty deeds and works in days gone by, and of persons who spoke the strong words that created new situations and caused great reforms, not only in England, but wherever this country exerts its influence.

Their day is past, but as no one lives without putting their stamp on their environments, so with them in an especial degree; but behind all stands the Eternal King, who guides everything to His own glory.

Not least interesting was the old Coronation stone just underneath the Coronation chair in Edward the Confessor's Chapel. Many traditions are connected with it. It is said Jacob slept on it and Solomon was crowned on it. Jeremiah is said to have taken it to Scotland, and Edward the Great took it from there to England, where it has since remained. The story runs thus, that the nation who retains the stone will always prosper.

When we reached home by the tube the lunch was in full swing.

A special hour of prayer is observed at the Peniel here each day, then we have an open-air (held by the young men) just before the evening service. Here in London one may place an organ on the street anywhere where the traffic is not hindered, and words spoken in burning love strike home to the hearts of the passers-by.

The chapel in which our meetings are being held in Praed Street is the first chapel used by the well-known Dr. Clifford.

This movement has not yet got hold of the masses here in London, and the different denominations have met it here as elsewhere. But several of the most godly are joining us. They see that this way is *God's*, and they do not dare to be disobedient to Him. Souls are also being saved, and are immediately *led into the fire*. People of various denominations are coming to the meetings, and possibly, owing to the fact that Bro. Boddy is a clergyman of the Established Church of England, there are numbers of the communicants within that Church with us in the movement, also several clergymen.

We begin to notice, too, that several Christian

ladies here have commenced to view the movement in a somewhat different light. They are so upright that they cannot deny what God is *really doing when they once give themselves time to get in touch with it*. They have been seeking Pentecost at our meetings, and several *Divine healing*.

Last night we had a meeting in another hall, rented by Bro. Polhill from the proprietors of Sion College. The buildings contain also a library and a club, which belongs to clergymen of the Church of England. It is a very beautiful building. Its position, too, is very central, just opposite Blackfriars Bridge.

I ought possibly at this point to give you an historical oversight of the movement in London. Pastor Barratt then at length tells of the work by Mrs. Price, Pastor Cantel, Mr. Polhill, Pastor Niblock, and others, but as this is known to our readers we need not repeat it. He then continues:—

We have had blessed meetings hitherto, and we ask you very earnestly to remember us and all these meetings in your prayers.

Just think what it will mean, if this great Metropolis gets stirred up, for *England and the whole British Empire, and the whole world!* Your prayers may do much towards this.

Yesterday, Bro. Polhill took Pastor and Mrs. Niblock, my wife and I off on one of these delightful tours on the outskirts of London. Just now, as nature is opening out so beautifully, you just feel to praise God all the time. We passed town after town on the tour. It seems to me that the people here, even in the busiest parts of London, do not look so strained and restless as people generally in New York and Chicago. They seem more settled and comfortable. We have not yet looked up the slums here, but we are using some of our time in between the meetings to study historical places and the people. Soon the meetings will be so thick that we will not be able to do so.

May 25th.—We had a delightful visit to Heathfield the other day. What a drive with the splendid motor car of Bro. Polhill's. What charming scenery. There was plenty of speed—sometimes 30 miles an hour—but going a round-about way, it took us $4\frac{1}{2}$ hours to get there. It was delightful to meet old friends there, whom I met first at Sunderland, and again praise the Lord together. I found several new friends too. What a charming place to rest! I wish I had time to spend a few days there.

We had quite a large assembly at the lecture last Friday evening, when the subject was—"The Truth about the Pentecostal Revival." (This has been printed now in pamphlet form, and can be obtained free from Mr. Cecil Polhill, 15, Cornwall Terrace, Regents Park, N.W.)

And now the London Conference has commenced. The interest has been growing all the time, and the attendance increasing, and now—well, "*this thing will never stop.*" Hallelujah!

Yours in Him,

T. B. BARRATT.

The Pentecostal Missionary Union for Great Britain.

Letter from our own Missionary in India.

WHITE HOUSE,
DARJEELING,
Sunday, April 25, 1909.

DEAR MR. AND MRS. BODDY,

You will rejoice, I know, to hear of God's goodness to us here, so I will try and tell you a little about what He has been doing in our midst. The past week has truly been a wonderful time to us, and our hearts are overflowing with joy and praise. We felt the Lord's presence in power last Sunday afternoon, filling our mouths with praise and our hearts with the assurance that He was going to work. Tuesday afternoon (we have a waiting meeting for seekers every day at 3:30, and often don't get finished till 7 p.m. or later) the Spirit manifested Himself in our midst, and

ONE MISSIONARY

got the baptism and another was mightily under the Spirit's power. Thursday again was a glorious time—the same brother who was under the power on Tuesday got the utterance of the Spirit, and the husband of the one who was baptized on Tuesday was blessedly conscious of the Spirit's working. Friday was better still—the glory of the Lord seemed to fill the room, and oh, what joy and rejoicing and liberty in the Spirit was given us! From the beginning of the meeting the Spirit was working in the heart of the wife of the missionary who got utterance in the Spirit the day before. The Spirit so glorified the Blood of Jesus to our sister that before the meeting was over she was singing in the Spirit to the glory of Jesus. It was a blessed time. On Saturday the Spirit came powerfully upon the husband of the first who received the baptism, and gave him the blessed seal of the Spirit having baptized him, and he was filled with "joy unspeakable and full of glory." At all these meetings there were some other seekers, and they felt the power of God very definitely, but as yet they have not got quite through. God has been teaching us

(whom He has graciously called to this blessed ministry of interceding for and helping these seeking ones) some very precious lessons. Oh, how He has shewn us the wonder-working power of the Blood of Christ and its all-prevailing efficacy! and how gloriously simple it is to receive this precious

BAPTISM OF THE HOLY SPIRIT

through honouring the Blood, because our High Priest is *faithful* to apply the Oil upon the Blood. At the beginning of our waiting-meetings (after singing a few hymns and a message or instruction from God's Word) we get to prayer and present afresh to God the precious Blood of Christ, and, as it were, sprinkle it by faith on the room where we are assembled, and each one of us takes shelter under it definitely and consciously; then as we go on to praise God for the wondrous power of the Blood and its victory over sin and all the hosts of hell, the glory of God seems to come down upon us and the praise and rejoicing and shouts of victory fill the room, and then the Spirit begins to work among the seekers and we are all filled with joy and praise; the liberty of the Spirit among us has been wonderful, singing in the Spirit, overflowing speaking in tongues, and the Spirit leading us to one and another to pray for them or lay hands on them. We have in our company a missionary of the Christian Alliance Mission from Guzerat, whom God sent here to help us. He was mightily baptized in the Spirit 18 months ago, and has been much used of God to bring others into this glorious experience;

THE SPIRIT WORKS

through him in great power, and we do thank God for bringing him here just now, for so far we have had more *men* seeking the baptism than women. God is enlarging our hearts to ask great things for Darjeeling, and we do expect to see Him work mightily; we had only been here just a week when we saw His hand

stretched out to bless us. Oh, what a wonderful God He is! *How* precious has He made Himself to us and shewed us our wonderful nearness to Him through the precious Blood of Christ! Sometimes in these meetings, as we have been praising God for the victory of the glorified Conqueror of Calvary and pleading His precious Blood, it has seemed as though one was actually at the throne, receiving from Christ the gift, the promise of the Father, for our seeking brethren and sisters. And God has shewn us that there need not be weeks and months of preparation and seeking for this glorious baptism of the Spirit, as soon as a soul will honestly apply the Blood to any sin which the Holy Spirit reveals and will definitely believe (1 John, i., 9-7). God is faithful to *Christ* as well as to the seeker to pour out the Oil upon the Blood, and as

WE KEEP PLEADING

the Blood before God and praising Him for its power and victory, the seeker gets confidence and begins to join in *praising* God also, and thus the way is clear for God to fulfil His promise and pour out His Spirit. Oh, what a gloriously full Gospel God has given us to proclaim, and how simple! A very leper

(morally) can be cleansed and filled with the Holy Spirit straight away (Heb. x., 10,14,15) through the wondrous [power of the Blood of Christ and *His* faithfulness as our great High Priest to pour the Oil upon the Blood. Oh, may God teach us in future to teach and believe that the fulness of the Holy Spirit is the *birthright* of every one that trusts Jesus and is the normal atmosphere which He intends every one of His children to live and grow in from the very beginning of the Christian life.

There is no time to tell you of the beauty of the surroundings of this wonderful city, set on a hill 7,500 feet high. We look upon the highest mountains in the world—nothing on our little planet is nearer heaven than the snow-clad peaks we see when the billowy clouds roll away; and truly these peaks do seem to belong to heaven more than to earth, for usually the clouds cling around the lower parts of these everlasting hills, and only the summits appear, right away in the sky, shining radiantly in the brilliant sunshine.

With warmest greetings,
Yours in our glorified and coming Saviour,
KATHLEEN MILLER.

The Pentecostal Movement.

"God also bearing witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to His own will."—Heb. 2:4.

PART I.

No religious movement, I am persuaded, since the beginning of the Church under Christ our Living Head, has been as apostolic in spirit and labour as this present Pentecostal movement, and certainly none more Scriptural. As to the sign of other tongues which follows it, could anything *be* more Scriptural? It was prophesied that the people should be spoken to in other tongues over 700 years before Christ. Isa. 28:11, 12. Among the last recorded words of our Lord Jesus on earth, He said that believers should speak in new tongues. Mark 16:17. When the Spirit

fell upon the 120 at Pentecost they spake in tongues. Acts 2:4. When He fell upon the company at Cornelius' house, they spake in tongues. Acts 10:46. When the disciples received Him at Ephesus they spake in tongues. Acts 19:6. The Church at Corinth spoke in tongues. 1 Cor. 1:7. It is recorded as one of the Spirit's gifts which belong to the Church. 1 Cor. 12:10. Paul spake in tongues. 1 Cor. 14:18. He was thankful for it. He said he wished that all spake with tongues. 1 Cor. 14:5. He said it edifies the one who speaks. 1 Cor. 14:4. And he commands not to forbid to speak in tongues. 1 Cor. 14:39. No movement since the apostles has been so attended with Scriptural signs and wonders and miracles and salvation. Many have been the interpretations,

and many hardened souls have found Christ through the interpretations, and very many believers have been aroused to clean lives and to receive the Spirit. In various places many have been delivered from demons of torment and infirmity, the lame have walked, the blind have seen, the most incurable diseases have been healed, and thousands upon thousands of souls have confessed Christ. With the missionary spirit of Paul, without money and without price, in reproach and persecution and suffering, those in this move of the Holy Spirit quickly covered the United States and Canada, in the main cities and towns, and soon other nations and the heathen caught the flame until within a short time almost all the world, nationally speaking, has felt the touch.

In Africa the scenes and salvation have been a repetition of the Book of Acts, only possibly on a larger scale. Whole sections in the regions of Johannesburg and Pretoria, South Africa, accepted this Gospel of the Kingdom, this original Gospel with signs following, and eagerly called for the brethren to feed them. The precious work of faith and love under Pandita Ramabai at Mukti, India, and likewise Bro. Albert Norton's work in the same section, were visited in this outpouring of the Spirit, and hundreds are speaking in tongues and magnifying God.

Many missionaries in different lands have received the baptism and told out the glad tidings. Some heathen have heard in tongues the Gospel in their own language and have confessed Christ. In the main, the people of this movement are clean and have their treasures in heaven, magnify the blood of Jesus, are waiting for His coming and praising His Name. Among the humblest saints I know on earth speak in tongues. It cannot be put down with pen all the good that has been done and is being done in this work of the Spirit in blessing souls and restoring the faith once delivered to the saints. These things are facts. There are multiplied thousands of righteous souls in this work whose garments are white through the blood.

And now, with these true statements before us, let us look in the face an awful fact, namely: when God went to destroy Sodom and Gomorrah, He declared He would spare them if ten righteous persons could be found in them; yet, notwithstanding all that is in favour of this Pentecostal movement, notwithstanding the thousands of righteous souls in it, there are men, religious leaders in our land and throughout the world, some of high profession, who, before God, have the awful and fearless daring to hunt this work like Saul hunted David, and to brand this whole movement as of the Devil and every one in it as either deceived or a deceiver, and they would destroy it from the earth. Though ten righteous persons could have saved the wicked cities of Sodom and Gomorrah, these men would consign this whole movement to judgment fires, notwithstanding its *thousands* of righteous souls. I am persuaded that God would save it, if only ten righteous souls could be found to be its real fruitage. But not so merciful these men. With eyes seemingly closed to every commendable thing, they have no charity for mistakes; they run down every apostate in the move; they hold to view every false and untrue spirit; they seek out the sham; they keep in good touch with Satan and his counterfeits; they quickly point out every untrue leader they can; they magnify the excesses and mistakes; they exhibit every unclean and refuse thing possible that follows along with the work, and they say that these things are samples of the move, and therefore away with it, for it is of the Devil.

I think no one denies that there have been many excesses and mistakes, false teachings and fleshly acts. There has been uncharitableness and uncleanness and things too hard for man to understand. There have been false men among us, leading off some and making divisions, which things were foretold by Paul. Acts 20:29,30. There have been failures and sins and the counterfeits of the Devil. We do not deny these things. They are sad, but were to be expected, for "it must needs be that offences

come but woe to that man by whom the offence cometh." Matt. 18:7; 1 Cor. 11:19. Satan always counterfeits the true. Where there is a counterfeit there *must* be a true. We do not deny these things, but we *do* declare that they neither represent nor discount this movement. They represent Satan and discount fleshly man. This work is represented by the blessed Lord Jesus in the Holy Spirit's power and gracious fruit throughout the world.

Did the counterfeits of Satan before Moses and Pharaoh prove that the move to deliver Israel was not of God? Did Aaron, the high priest's, wretched fall into idolatry in making the golden calf, and the apostacy of his two priestly sons, Nadab and Abihu, who were burned alive for their sin, did these things prove it all of the Devil? Did the mixed multitude that followed Israel (such is the case with every divine movement) and that fell a lusting and brought much sin and reproach, discount the whole work? Did the failure through sin of six hundred thousand souls to enter Canaan and the disobedience and failure of Moses himself, condemn the movement? Did the fall of David, God's best and leading man, into adultery and murder, say that the work of God, which he stood for, was of the pit? Did the betrayal and hanging of himself of Judas, one of the apostles, and the treasurer of the twelve, make the work of Christ to be of the Devil? Did the forsaking of all the apostles and the sad denial and swearing of Peter, the head apostle, make the movement come from beneath? Did Ananias and Saphira's lying and death discount the Church? Do the awful and shameful and many denials of faith and break-downs and sins of leaders and followers and the sham and shallowness and the counterfeits in all religious works more or less, and in holiness moves, down to the present, do they make it all from the Devil? There is not one man of right knowledge who will answer "Yes" to these questions. Most assuredly these sins and failures of men and the hatred and work of Satan which we have called attention to, do not make

the whole thing from beneath. And neither does the Devil's work in connection with the Pentecostal movement make *it* from beneath.

A night or so ago, with a body almost exhausted, and naturally too pained and weak to kneel and look up, in a little act of faith we did so anyway, and reached out to a certain promise of God for healing, when instantly, without *any* thought of it, there burst from the lips some utterance in an unknown tongue accompanied with a sense of inward sweetness and blessing and bodily quickening. It was just the instant I claimed the blood and the promise. Would you say that was of the Devil? And this very experience of edification in tongues, both in private and public, know many of the redeemed and precious of the Lord to-day throughout the world. I wonder if angels do not weep and devils blush when such is said to be of the pit.

But, what is the very best answer of God's people to those who place them with Satan and his works? A walk in the Word of God. I am persuaded that it is the privilege of all the Lord's children to speak and profit in tongues, and I would they did, but I have no sympathy with the false and the foolish and the flesh that follows along. There should be a humble and faithful coming to God's Word and abiding therein. But let man beware how he quickly judges by sight. What seems flesh to you may be dear to God, for His thoughts and ways are as high as the heavens above ours. Abiding in the Word in spirit and labour is the only safe place.

PART II.

"Follow after love and desire spiritual gifts." "Though I speak with the tongues of men and of angels and have not love, I am become as sounding brass or a tinkling cymbal." Love is ahead of every gift and the foundation for every gift. He that uses his gift and neglects love will soon run to naught. Crave wisdom and knowledge and the meekness of Christ. Think not that because you spoke in tongues you were

complete. You may be quite a babe in the Word. Be thankful for your gift, but do not be proud of it. Boast only in the Cross. Humbly pray to interpret for the glory of God. Lie low and worship God in Christ. Do not presume to know anything or to contend. Be humble and teachable.

Do not preach tongues. Preach Christ and exhort people to receive the Holy Spirit, and He will speak through them when they are yielded to Him. And do not think that you must speak on every occasion. Keep your eyes off the people and yourself and your gift. You will run into vanity and pride and be speaking to be heard, and be straining and speaking to get others to speak. You will leak out in this. Let your vision be filled with Jesus, and the Spirit Himself will work.

In the assembly, when the church is gathered together itself for instruction, do not presume to give a message in tongues if there is no interpreter. Five words understood on such occasion will be of more profit than ten thousand not understood. But in revival meeting there are exceptions. The Spirit may speak through some one with no interpreter present, and a hearer may understand and be saved, as has been the case. Prophecy is greater than tongues in serviceableness if there is none to interpret. Let us seek to edify and to help others. Let us acknowledge quickly all that the Apostle Paul said to the Corinthians to be of God.

Paul is not discouraging tongues in the 14th chapter of 1 Cor. He is instructing as to their use, especially in the assembly, and is warning about excesses, and he is calling to the use of the gift for the glory of God alone. He is calling loudly to divine love and a yielding spirit and an absence of self among the disciples. And O, beloved, where his instructions are heeded in holiness and fear, power and blessing will abide and love and harmony will prevail. Keep on reading the 12th, 13th, and 14th chapters of 1st Corinthians over and over for strength and light.

The days are serious. It can almost be said that every man's hand is against

his brother. O let us not be consumed with blessings and gifts and doctrines and men and things and self. Let us be consumed with the living God that His Spirit may glorify the Father and the Son in us.

Let no saint be discouraged nor in the least give up faith in the gifts of the Spirit. While men go on with this condemnation and doubt and criticism, God is moving on spreading this precious Pentecostal blessing over the earth. Praise His Name! Even while I write news comes from the homeland and in the nations beyond of the holy flame spreading, souls being saved, believers baptized and speaking in tongues, and the Lord glorified. It has come to stay till Jesus comes. God grant there shall be no let down anywhere. Let us move on in this work for our coming King till we behold Him in glory.

From "A Call to Faith."

GOOD NEWS FROM HEATHFIELD. (SUSSEX).

Pastors Barratt and Niblock motored down to Heathfield on May 13th and met quite a large company of souls seeking the baptism of the Holy Ghost, and although they were only able to stay a few hours, the Fire of God mightily fell upon the assembled company, so much so that during the evening and the following days some half-dozen souls have to praise God for so wonderfully visiting His people, giving in several cases the signs following in great power, with song. The testimonies coming to hand since prove the reality of the Holy Ghost work in these cases. The great feature of all the blessing was the conquering power of the Blood of the Lamb.

W.T.S.

SOUTH AMERICA.

A Congregation Hungry after God.

VALPARAISO,

March 24, 1909.

DEAR MRS. BODDY,

Your very kind letter was received some time ago, and I thank you very much for your kind words of help. I have taken on new life, and I can say with a grateful heart that God has truly sanctified me, and I can say that "sin hath no longer dominion over me, that I am dead indeed unto sin and alive unto God." I know that all is on the altar and the Holy Spirit is daily teaching me and using me to be a blessing to others. I am seeking and waiting on God for

THE FULL PENTECOSTAL BAPTISM, and I know the Lord is with me. You speak of the Holy Spirit working beyond our consciousness. I suppose, then, there must be yet more preparation, or else possibly my faith is not just prevailing enough. However, I shall *never, never* turn back. At times my hunger of heart is greater than at others, but I am all the Lord's.

Now I will tell you a little of our church. For some two months we have been praying daily for the baptism of the Holy Ghost. There are six of us. We had been praying a month when the Lord began to move upon us. We were all much blessed, and a spirit of prayer came upon our church. One Sunday evening the altar was nearly full of men, members of the church, when the Spirit of God brought to many hearts a great conviction of sin. The congregation as in one voice broke out into wailing, weeping, and praying. The scene reminded me of the agony of mind during

THE NIGHT OF THE EARTHQUAKE.

Those at the altar remained all night until 6 a.m. confessing, asking each other's pardon. Toward morning all seemed to be conscious of the presence of the Lord. One brother shook, another saw the Lord, another saw fire. Since then the meetings continue. Saturday night is an all-night of prayer, when God is always with us, at times in great power. A number have received sanctification, blessing, and pardon of sin, but we are still anxiously waiting for the Pentecostal baptism, or perhaps the sign of God's approval upon us. We live in an atmosphere, a city of great sin and crime, and our church must have more holiness and power to carry on the battle. Please continue in prayer for us. Your paper *Confidence* has been a comfort to us.

Please accept our grateful thanks for your kindness and your prayers.

Sincerely yours,
M.L.H.

A PENTECOSTAL GOSPEL CAR.

(Derbyshire and Yorkshire).

BELOVED BROTHER BODDY,

It is with great joy I am able to say we shall be coming up to Sunderland this Conference. I ought to have written you sooner, but I was not sure as to the way being open. But oh, how I am looking forward to being with you! My wife and child will be coming along too. I don't know whether you have heard of my wife coming through. I shall never forget one Friday night. Miss Gadsby, Miss Case, Mrs. Hodgson, myself, and my wife were having some prayer, and the Holy Ghost came in power upon us, and my wife burst out in new tongues, and God gave her the interpretation. Glory be to Jesus! Do you know, brother, a new power came into my life as well, and glory be to His dear Name, he is still upholding us. I and Bro. Walker are out with

A GOSPEL CAR.

Since last June we have visited 24 villages and towns and travelled about 70 miles without a penny salary, trusting God to supply our needs, and He has been faithful that promised. He sent the car and money to buy it. It is our car—I mean the Lord's—and He is our Guide. We go where the Lord leads us and stay as long as He permits. Oh, praise Him! Oh, bless His Name! I am longing to know more of Him, and I believe Sunderland will be the place where God this Whitsuntide will again pour out His Holy Spirit as at Pentecost. If not trespassing on your precious time, I would like an answer from you. We are praying for you. It means something. God bless you.

I am, yours in His service,
W. BLACK,

c/o. Mr. C. Buckley, Chatsworth Road,
Chesterfield.

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