

LAST WORDS BY PASTOR PAUL.

Gal. ii., 20—"I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me."

Is it the first thing that you speak with tongues? No, the first thing is that Christ lives in you. Stand now on the words "No longer I." A man went home from a meeting like this. His wife always had been afraid of him. But he went to her and embraced her and said: "No, it shall be no longer I: but Christ liveth in me." Let Pentecost make this true in our hearts. Then the wife will say, "I have got a new husband"; the man shall say, "My wife is quite different." Yes, for

CHRIST LIVETH IN ME.

So we sang:—

God be with you till we meet again,  
Keep love's banner floating o'er you,  
Smite death's threatening wave before you,  
God be with you till we meet again.  
Till we meet . . . till we meet! . . .  
Till we meet at Jesus' feet, . . .  
Till we meet . . . till we meet! . . .  
God be with you till we meet again.

III.—After the Convention.

The crowds melted away. The farewells at the Central Railway Station were said and sung and waved, and now we are comparatively quiet again at Sunderland. Lonely ones, back in unbelieving homes and churches, will remember how we often sang—

No! never alone; No! never alone;  
He promised He never would leave me,  
Never would leave me alone.

Our Visitors have carried home with them the Memorial Card of the Convention:—

Sunderland International  
Whitsuntide Convention,  
1910.

"I have been  
crucified  
with Christ."

"Christ liveth in me."

Gal. ii., 20.

"He loved me, and gave Himself for me."

The Lord as an indwelling, living Person in the power of Pentecost, for the redeemed believer, was proclaimed to the last as our Convention Teaching.

Missioner Emil Meyer left us to travel to Laskovitz, in Eastern Prussia. He wrote of the wonderful meetings there. About 1,000 gathered together at the invitation of Baron von Gordon, to the opening services at the Chapel he had built at his Schloss.

Our Brother Daniel Awrey left us, in company with the Swedish Brethren, to give Bible Readings in Scandinavia.

Pastor Polman crossed over from Holland twice within a fortnight to be present at the Sunderland Convention, as well as at the important London Conference. How glad we were to listen to his wise words on Unity, and to hear how the Lord is blessing at Amsterdam.

We are receiving testimonies as to blessings received. One Sister sends us:—

A word of testimony copied from a letter.—Yes! we had a wonderful time, to me the most wonderful in my short life. It was the fulfilment of a vision of the Glory of God given perhaps twelve years ago,

The blessing began with a short sentence spoken to the orphans at "Peareth" in the mighty power of God on Ascension Day. I know I ascended with Him, and now a glorified Jesus reigns within, and I can say, in deep experience, "Christ in me . . . Glory, Glory, Glory!"

But oh, words fail, fail, and fail. I can think of nothing, no one but my glorified Lord, see nothing but Himself. I, in Spirit, do nothing but rejoice in, and worship, and adore my glorified Lord.

In a deeper union than I have ever known, I have been Baptized into oneness, with not only a Crucified, but also a Risen and Glorified Lord. I have only spoken as yet to very few of the Lord's wondrous leadings, for most of the dear ones are being baptized into a deep, deep abiding union with the Crucified One, but you will understand. A deeper baptism into death than I had ever before experienced came with the Baptism of Fire and scriptural evidence received three years ago. But I see now that the reason there was no joy, as well as "love and peace" (Gal. v., 22), and the bottom of every failure was unbelief. For days the Power of God in the Convention was so great, that this conviction deepened and deepened, and I wept over it. But now, praise Him, my unbelief has gone, and my faith too, and henceforth "I live by the Faith of the Son of God, Who loved me and gave Himself for me." This is "joy unspeakable, full of Glory."

E. MANSFIELD.

(Sunderland Convention: After the Convention—  
continued.)

A Brother writes as follows:—

I feel inclined to write you a few lines after such a blessed time with the Lord during Whit-week. I often wished to have been with you on previous occasions, but was unable, for I really wanted to see and prove things for myself. However, I'm thankful the Lord opened the way for me.

My testimony is this, "that I never spent a more blessed week in my Christian life." I am saying this for His Glory. I was quite at home in the first meeting, simply because I knew and felt that God was near to us. I also am thankful that I've never criticised such a blessed work of God. It's much wiser to go and see "reverently," not that I didn't believe "before seeing."

I believe that many mouths would be stopped, and wrong ideas crumble, if only they would attend some of the meetings and really see; "not that there's never something out of place." If there was anything during Whit-week, it was, I believe, soon melted by the atmosphere of praying saints. I shall never forget Tuesday morning, as, *praise God*, how precious it is to be so conscious of *His Presence*. I found out this for myself, how very little of worshipping I've done, we don't know what it really means to worship God in Spirit and in truth. Such my Father seeks, although it was my first time in "the Movement," and never heard such utterances, especially as was given on Tuesday morning (I think it was). I could have knelt all day. Praise the dear Lord, all I can say, dear brother, is, "*He shall have His way with me, for He is worthy.*"

I am, henceforth expecting,

Yours in Him,

DANIEL PARSLEY.

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## The Scriptural Baptism of the Holy Ghost and its Results.

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PASTOR PAUL, STEGLITZ, BERLIN.

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Thursday, May 19th, 11 a.m.

Pastor Paul said:—Last Whitsuntide, when I was here at Sunderland, I just received the blessing I needed. Specially did I seek and receive the gift of healing the sick.

Beloved Brethren, be very earnest at this time in seeking and receiving. Ask the Lord to give you just what He has in store for you. You heard the message, "Open, open, open!" Are you now saying with me, "I am entirely open to my God."

Now let me speak of the Baptism of the Holy Ghost and its results.

Let us turn to Ezekial xxxvi., 25-27.—

"Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you.

A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh.

And I will put My Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them."

This passage is always a very clear guide to me. "I will sprinkle clean water upon you, and ye shall be clean."

Perhaps you say, "I am clean—yes, I am clean." You may be cleansed from filthiness, but are you cleansed from all your *idols*. Is it really with you, "Jesus only?"

I have had a tract given me by a brother, and I read in it that he knew that there was filthiness in him, but he acknowledged his need of the Baptism of the Holy Ghost and Fire.

Even some who study this verse 25 for years acknowledge there is uncleanness. They have been converted perhaps 25 years, and still have not done with verse 25. It is sad if we need to be cleansed every day.

There are people who quarrel still; what must they do? The true Baptism with the Holy Ghost and Fire cannot be there if they are provoked with one another, envying one another. These are works of the flesh.

We read in John vii., 37.—"The Holy Ghost was not yet given, because that Jesus was not yet GLORIFIED."

Some say, "I have been regenerated, and I know the Cross of Christ; I know this experience." But look at verse 27. It says, "I will put MY Spirit within you." This is after we have the promise. "I will take away the stony heart, etc." Regeneration is the gift of a new heart, but it is not the Baptism of the Holy Ghost and Fire.

Look at the first Adam. When he was created, was he not good? Yes, very good. He was just out of the hands of God. But was Adam baptized with the Holy Ghost? No. Adam was natural, not yet spiritual. When evil came near to Adam he should have said, “NO! NO!! NO!!! I will never eat unless God tells me to do so.”

Now the last Adam—the Lord Jesus—has come; He is spiritual. Heaven is in Him, and He is in Heaven. He could say, “The Prince of this World cometh, and hath nothing in Me.” Now the Regenerated man should also become spiritual. We cannot hope to attain to the first Resurrection, we cannot be translated if we have not the life of Christ in us.

The Holy Ghost wishes to take possession of our BODIES. Some will say, “The Holy Spirit only comes to my spirit; He has nothing to do with my body.” But we cannot erase 1 Cor. vi., 19 from our Bibles:—

“What! know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?”

We are *sealed* unto the day of Redemption, when our bodies shall be glorified. I do not wonder at the Lord doing such a work in our bodies. We must not fear any sealing of shaking and heavy breathings.

I believe there will be a still greater shaking and trembling when the Lord comes for us.

Contact with the Lord Jesus means that virtue flows into us. Pastor Paul had been with the Editor of “Confidence” to the Picture Church (Church of the Ascension, Bayswater Road, Hyde Park, London). There he had seen a picture of Jesus healing the sick. The artist had depicted a current of life passing from the finger of Jesus into the sick one. Power went out of the Body of Jesus. But no Power

went out until after His Baptism in the Holy Ghost on coming out of Jordan. John says, “This beginning of miracles did Jesus.” This was after His Anointing.

So we read in Luke xxiv., 49: “Tarry in the City of Jerusalem until ye be endued with power from on high. Ye shall receive *Power* after that the Holy Ghost is come upon you.”

When He comes, do not fear if He shakes your body. Fear not if you are under the Blood, but praise Him for His goodness.

He promises to take away the stony heart out of our flesh. The old stone which causes all trouble.

When there was given to me a new heart and a new spirit, how happy I was. I went into the woods. I was like Adam the First. Alone as Adam without Eve, and praising my God, I said to myself, “This is just the way Adam looked at the trees. They are Thy Creation, O my God, and I, too, am in Thy Creation.”

I was so happy. I was the happiest of men. Happy when I came home to my wife and children, and happy when I went out far away to preach the Gospel. Why am I happy? Because I know that Jesus is dwelling in me.

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A stony heart cannot receive blood and life. But now the Lord has given me a heart that can receive both. I can now walk, stand, and really live with the life of God.

Notice once more the stages in this passage in Ezekial xxxvi., 25-27:—

1st. Forgiveness of sins and cleansing.

2nd. Sanctification—from all your *idols* as well as from all your filthiness. (Room for many experiences still in verse 25. So in verse 26—“I will *take away*.”)

3rd. But there is something to be

(The Scriptural Baptism of the Holy Ghost and Its Results—continued.)

GIVEN. (Many may linger among the earlier experiences and still have reason to cry, “Take away, take away!”)

But the Lord *gives*, the Lord *puts*, the Lord *causes*. “I will put *My Spirit* in you, and cause you to walk in *My statutes*.” (verse 27.)

It is possible to have great Baptisms and Anointings, yet not like Pentecost.

Verse 27 was fulfilled on the Day of Pentecost, when Fire-Tongues fell upon them and they spake with other Tongues as the Spirit gave them utterance.

As to the Baptism of the Holy Ghost. The best commentary on the Bible is the Bible itself, and we read there again and again, “When the Holy Spirit fell, people spake in Tongues.” When my eyes were opened to this I determined to receive all that God had for me—that is, the full Baptism of the Holy Ghost with the Scriptural Signs.

“And I will put *My Spirit* within you, and cause you to walk in *My statutes*, and ye shall keep *My judgments*, and do them.”

THE RECENT

Salvation Conferences in London and Sunderland,

And the Why and How of this Revival.

When the Editor of “Spade Regen” and, a few days later, the Editor of “Confidence,” suggested that I should write upon these Conventions, just ended, their expressed wish—coinciding with the personal impression that it would be a privilege to do so, and might indeed be a duty—brought the assurance of the divine help and blessing in attempting the task. It can be at the best but a feeble effort, for it has been the unanimous testimony of many Christians of long experience and of tried faith, men and women well versed in the scriptures, that these gatherings have been amongst the most remarkable, the most hallowed, and the most truly *Christian* that they have ever attended. And this has not been because of outward manifestations of divine power or gifts (though they have been many and blessed) but rather because of the all-subduing sense of the *presence of God*, the immersing of the entire gathering in the River of Life. Sin was brought to the blood, the carnal to the cross, and the

human into loving subjection and silence. There was often *divine* stillness, reminding one of what the meetings of the early “Friends” must have been. *The Holy Ghost was given* because *Jesus was glorified*. The heart-cry of those present was “*We would see Jesus*,” perhaps even more than “we would have the Holy Ghost.” And indeed, the office of the Spirit being to reveal *Jesus*, the test of the value or power of a meeting may be the degree in which *Jesus* is exalted, becomes *present* to the spiritual senses, and in which His name is really “above every name.” Were one to sum up the series of meetings in three words, the following would be a true expression both of the supreme longing, and of the result:—JESUS ONLY. REALITY.

OUR HEADING.

And now a word about the title “Salvation Conferences.” Why not “Pentecostal”? Because any such specialising would involve and imply a limitation not corresponding to the fact. The present outpouring or revival is one which brings forth all the characteristic features of primitive Christianity, and no revival can be truly Christian which does not embrace all these aspects. It is true that hitherto the Holy Spirit has seemed only to do so in the *degree* in which the living Church of God is “able to bear it” at this precise time of the “end of the age.” In *kind* all the apostolic gifts have been manifested in some part or other of the world of late, though the *degree* reached by assemblies in this respect leaves much progress still to be made, and it is probable that God in His wisdom cannot let individuals go *much* ahead of the first ranks of his advancing hosts, lest they should become too isolated, and stumble into some kind of fanaticism under too great and too solitary an exposure to the enemy. This is not the fault of God but of His people. Further and still more apostolic developments will certainly follow in the wake of this revival if faith, humility, and obedience are fearlessly maintained.

One of the most hopeful and healthy signs is that this “Movement” (one uses the term for want of a better) is not only “Pentecostal” in a special sense, or that usually attached to that term, but also a soul-saving crusade. It is not only a “Holiness” Movement, but one also of Healing. It is not merely soundly evangelical, it is also evangelistic. It induces and promotes a burning “love for souls.” It leads to self-denial and self-sacrifice with that end in view. It not only obeys the command to “tarry until,” but also that which enjoins to “go out into the highways and hedges to compel men to come in.” It is also intensely a *Salvation Movement* in this sense that it does not “destroy” any good thing of God. Its doctrine and practice are not those of mutilation, but of restoration. To particularise:—it sanctifies all legitimate earthly callings however humble or exalted, and all normal human ties and relationships, even the most private and personal. It contains no mysterious secret creed—reserved to the initiated—which dishonours or despises any human faculty or function; with the Creator, it pronounces them all “honourable.” There is no effort to be wiser than God. The *human* created by Him is not confounded with the *sinful* produced and perpetuated by Satan. True salvation ever means a return to simplicity and reality, as holiness does to wholeness. True sanctity is not sanctimoniousness, but brings a holy liberation of—as well as adoration for—all that God has made.

The great adversary has deceived some into believing that this Movement stands for some of the aforementioned subtle evils, but this is not the case. The writer makes this affirmation as an independent witness, who has had many opportunities of enquiry and examination.

WANTED, WHOLE-MEAL CHRISTIANITY.

Some may think those prominent in this revival in error in giving "Speaking in Tongues" the place, the whole place it had in primitive Christianity, and of considering it part of God's *Salvation*. To these the writer would respectfully submit the following:—True Christianity is a created, not a fabricated, thing. It is Christ-made. It is a whole—an entirety. It has normal constituent parts. If any of these are absent, it cannot be said to be true or authentic. It is an all-round thing. It was "finished" at Calvary. Our Lord went to heaven to pour it out upon all flesh. Man has not to make it, but to take it. He cannot improve it. It seeks to improve him. A necessary condition attached to all such improvement is that he shall submit to it, not seek to alter or to bend it to his own preconceived notions.

It is only recently that England has learned the value of whole-meal bread, and to receive the grain of corn just as God gave it, instead of refining away the very best parts, those in and immediately under the bran coating. Has not the time come for a whole-meal Christianity, if I might so speak?

Why then should those be called fanatics, fools, or faddists who desire to have Christianity exactly as Christ made it. Is it not men's duty to seek to have religion just as God gave it at Calvary, at Pentecost, and in the Apostolic Acts? Whoever wishes to have it different—either less or more than that Divine original—sets himself above God. "See that thou make all things according to the pattern shown thee in the mount," was said to Moses by Jehovah.

Apples and oranges are the same to-day as in the Apostles' days, and this must be true of Christianity if it is to be authentic.

This is why any specialising (or any picking or choosing) in Divine things is so unlawful and dangerous. In human sciences it is exactly the opposite. There man may, nay, must specialise, for in that sphere his is a progressive quest for truth, for the discovery of the secrets, the laws, the forces of nature, and the applying of them.

But when theologians (as for instance the so-called "New" Theology) embark upon that perilous course they inevitably end in outer darkness. Such "progress" exalts man, not God. It ends by making its own god—a false one. It dethrones the Creator.

Therefore, to humbly seek to enter into all the declared, revealed, and manifested will of God as illustrated by Apostolic Christianity; to seek to receive that which Christ has given; to be what He commands and promises; to passionately wish for total separation from all that He has forbidden; surely this honours God and brings man into lowly dependent obedience.

So far as I have observed, such is the supreme aim of the present movement, and nowhere has this been so abundantly and convincingly demonstrated as in these recent Conventions. The desire to have a scientific Christianity, namely one "true to type," was there seen and felt to be the result of a

humble desire to exalt Christ and satisfy the longings of His heart. There is a determination to replace worldly wisdom by His wisdom, and to have things as He wants them—independently of all personal considerations, or of any craving for religious ecstasies or enjoyments. There is a mighty hunger for His own sweet, unadulterated truth, yes, even as men long for the pure fresh products of nature as their food, instead of the things fabricated by man.

FIRST THINGS FIRST.

But is there not a "Seeking for Tongues?" I do not think so except in a few isolated cases, where admonition and instruction are quickly given.\* There is a seeking for causes and not for effects, a seeking for the Giver rather than the gifts. And it is precisely the fact that the Giver was thus sought by men and women determined to go all lengths in His will and on His word, that caused the gifts to be restored. They had been ever lying at the disposal of "the Church of Christ," since unbelief, worldliness, and, finally, apostasy caused them to be lost. Thus they have reappeared by a normal process rather than by any wilful wresting of them from the hands of God. And it is for the ever-accumulating evidence to this one fact that the writer praises God above all else.

[He himself has generally felt a spiritual aversion to seeking experiences in religion. Baptisms (many and blessed) were never received in his 30 year's religious life by being sought, but as a result of simply going on in the path of faith and fearless obedience, "loving not the life unto the death."]

Can it be denied that a true, a supreme love to God and reverence for Him *must involve* the desire to honour His word *just as it stands*.

It may be therefore important for a "witness" to affirm (even with some detail) at the outset that this movement, being the expression of a desire that God may have *His own way*, is no more "Pentecostal" than "evangelistic" in its ultimate aim. Hence these were in reality *Salvation* Conferences.

The phenomenon that "tongues" seemed to claim so much attention was unavoidable. In reality sanctification claimed far more. It is patent to all who have been at the pains to observe, and have braved religious "public opinion" in so doing, that real holiness has been incalculably increased by this revival. The *graces* received and subsequently lived in have far surpassed the *gifts*. I am convinced that 90 per cent of those in the "movement" would gladly renounce every gift to-morrow if they thought the *graces* might otherwise be endangered. "Love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance," they consider to be of first importance. Were they to be diminished by the gifts, then the latter would have to go. Should any "Pentecostal" brother or sister say "I cannot take that position," I answer deferentially, "You are in danger; you put first things second."

A mighty tide of true worship, of selfless, brotherly love, of "deep-settled peace in the soul,"

\* In some places there has been a serious abuse in this respect in the past, and it led, locally, to utterance so incomplete and faulty as to repel many and to expose the work elsewhere to criticism not there justified. But I am dealing with two recent Conferences and with their central groups of capable and gifted leaders of various nationalities who have avoided those mistakes.

(Salvation Conferences—continued.)

of insurgent joy, rolled its billows through these gatherings, submerging all in God, the LIVING GOD. And it was not surprising that, dashing their waves against even grand, rock-like, Christian personalities, and coming from within as well as from without, those billows had to burst and to foam and roar for a moment in hallelujahs and triumphant song. It was glorious, deep, melting, heavenly, and wondrously pure. Perfection is not yet, nor will be till Jesus comes, but one did long that others might have seen, felt, and tasted those God-honouring, man-humbling, and blessed realities.

STAGES IN RESTORATION.

Once again a why? When any of the gifts of God, even that of the "salvation of the soul" by free grace, any of the essential truths of Christianity, after having been lost in the darkness of apostasy has been restored to mankind, that particular truth has for a time necessarily occupied an almost supreme place of attention. Men have had to stand for it, to fight for it (with spiritual weapons), and even to die for it. The time of its restoration was one of re-formation. This was the case when the doctrine of justification by faith was unearthed, so to speak, by God through Luther, his consorts, and immediate predecessors. That great truth had of necessity to come into almost exclusive prominence for a time, till indeed it became fully established. Subsidiary truths were more or less left in abeyance.

Sanctification by faith, for instance, could not come to the front till its elder brother, truth (so to speak), had first been fully born. Special attention had to be given to it for a time. The individual human mind, as well as that of mankind in the aggregate, is so constituted that it cannot grasp more than one new truth at a time, if it is to do so adequately and permanently. When Sanctification by faith was afresh brought forth to the light in the days of the early "Friends" (and their contemporaries, Guyon and Fénelon), and subsequently by the Wesleyans, the same was the case.

Can it be otherwise now when the gifts are being restored, both to the *faith* of Christians (believers in the words of Christ) and to their experimental realisation?

This restoration is timely. It has been expected for years by earnest Christians in all denominations who believe "the end of the age" to be approaching.

WHAT WAS APOSTOLIC "SALVATION?"

It was also to be foreseen that, when such a gift or power as that of "Speaking in Tongues" began to be restored, some special ticket or epithet would be put on the movement. If the term "Pentecostal" (or the objectionable "Tongues Movement") has come for a time into use, they are necessarily but limitations. Salvation, in the Divine sense, embraces the whole being, body, soul, and spirit. We all know well this was the term used by God through Peter in the case of the *healing* of the lame man at the gate of the Temple.

Thus it was that, when thinking of a title for these articles, that of "Full Salvation," rather than "Pentecost," came before me. (I had not then noticed that this designation had been used by the Rev. A. A. Boddy in issuing the invitation

to the Conference.) But that even seemed both a limitation and an unnecessary amplification. There is only one kind of salvation, and that is *real* salvation—that which God calls salvation. And this (if we would be *scriptural* Christians and believing believers) is the salvation for body, soul, and spirit, brought by Christ, manifested in His own works and those which He performed through His Apostles and their fellow-Christians. To alter the character of that salvation by some such sweeping statement as that "the day of miracles is past," is simply sinful. It is presumptuous unbelief. And to say that God has ever *withdrawn* any of His gifts, is the lawless expression of a lawless thought. God's Word expressly says that the Gifts of God are without repentance. As well say that twentieth-century apples should have no stalks, twentieth-century oranges no rind, or that there should be no spring water or pure air in this century.

A so-called dispensational theory, which relegates the return of the Divine gifts to the millennium, is the exact equivalent in the Protestant sphere of the action of the Roman Catholic Church as regards salvation by grace, justification by faith. Satan himself has always been the advocate of pure, authentic Christianity, *provided it was placed in the distant past or distant future*. Safely relegated there, it simply produces that discouragement and hopelessness so useful to his cause.

Let us humbly keep our place as finite men in the presence of God the Infinite. Or else let us return whole-heartedly to the days of Galileo, when the sun was supposed to turn round the earth, and when also God the Almighty was expected to revolve round the Roman See. There has been quite too much *using* of God, *patronising* of God, and *demanding* that God shall come down into little human ideas, limitations, systems, and other inventions. Let "Back to the Spirit and the Word" be our cry; back to Apostolic Christianity; back to realities. It is time for man to get out of the way and let God work. When he does, then God will *surely* bring back from the dust His own original *Christianity*.

FIGHTING (SATAN) FOR "SOULS."

As I have stood with earnest and simple-hearted "Pentecostal" people at open-air meetings, and heard their "soul-saving" appeals, and as I have become acquainted with the clear-cut and permanent conversions taking place in the work of this Movement, and been also witness of many blessed bodily healings, as well as of the abundant love, joy, and peace which "flow like a river" when "this faith" is preached and received; as I have also seen the *practical* side of Christianity most blessedly manifested in home and business life. I realise that this revival, with all its imperfections and failures, is a truly *Salvation* Movement in the widest sense.\*

These Conferences brought out one of the best features of this revival. It is a world-wide Movement, but not a world-wide organisation. Every assembly is independent. Their mutual bond is one of esteem and confidence. They own one Head. (The religious sins which surely follow "not holding the Head" (Col. ii., 19), have thus less chance of development.) And yet one sees how the Spirit of God uses all the present rapid means of

\* In giving this article to the Editor of "Confidence," I found he had the same view as regards even the term—  
"Full Salvation."

transit to secure the flow of teaching, admonition, and experience all over the world in the person of men and women who are *felt* to have been sent by Him. A bouquet of flowers is thus formed instead of one flaring red or blue flower. Each group profits by the experiences which others have made through full and free development. Excesses or abuses are thus more easily detected and corrected. The unity of the Spirit can be kept in the bond of peace. Man-made bonds have hitherto failed. Were this revival to be organised or centralised, it would quickly go wrong, because carnal unity soon becomes a dead uniformity. “Unity is strength,” it is said. Yes, strength to support and maintain some great weakness, namely, some un-Christian system. Man cannot be trusted to take things into his own hands. He quickly makes a *thing*, an idol. His carnal “unions” can be the union of many small weaknesses to make a large one.

In this Movement no one is called upon to endorse anything of which he or she cannot fully approve. The individual stands under an open heaven, and has to do with God Himself, thus, and thus only, can the Spirit have free course.

This is but a general outline, dealing chiefly with principles. I may be permitted in another, the next number of “Confidence,” to give some notes made during the Conferences, showing the Apostolic character of the teaching given. I feel that it ought to be said, in conclusion, that the hand of God is manifest in the instruments he has chosen to be in the forefront in this revival. It can be truly said of them that they are “the servants of the servants of God.” Nothing was more evident than the disappearance (if an Irishman may coin an Irishism) of the two Presidents of the Conferences, so far as they were personally concerned. The grace, wisdom, and strength vouchsafed, under the strain of such an important function, manifesting an indefinable *something* which is, in reality, the true selflessness of sanctification, were, in themselves, proof that *God* was permitted to be the Leader. To Him be all the glory.

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## The Overcomers.

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(SUNDERLAND CONVENTION, TUESDAY,  
MAY 17TH, 11 A.M.)

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To many the Book of Revelations is a sealed book, and yet it is the only book in the Bible in which a blessing is promised to those who “read it and keep the things that are written therein.”

It is the unveiling or revelation of the Lord Jesus Christ as He is to-day—“the First and the Last; He who became dead and is alive for evermore.”

He is the “faithful witness” to our

redemption, for it was “He who Himself loved us, and washed us from our sins in His own Blood.” The power of the Blood is prominent; also revealing to us that as He was “the first begotten” (*ek*) out of the dead—the old Adamic life was ended and a New Life, the Christ Life, begun for all who believe.

This great fact is only revealed and made clear to us by the Holy Ghost, and so the Adversary hates the Blessed Holy Ghost to take full possession of a man, and so is doing and will do all he can to prevent this full Baptism in the Holy Ghost and Fire.

This Baptism means to everyone a great fight of faith—not against flesh and blood, but against the powers of darkness, and this is the fight that is going on now, and will doubtless increase as time goes on. The Adversary will attack at every point—spirit, soul, and body. Why? to make us think that Jesus has failed us; we must therefore be in the position in which the Holy Ghost has made the Victory of the Lord Jesus on Calvary such a living reality to us, and has revealed this mighty, glorified Lord so clearly that we can “stand fast” and endure in the temptation, and thus be amongst the “Overcomers” who are to be caught up to the Throne.

We believe that these “Overcomers” are the “Living Creatures,” and as we study their appearance in Revelation and Ezekiel, we shall see by their characteristics how *much* it means to be an “Overcomer.” “To whom much is given, much shall be required,” and it seems as though God demands absolute perfection in those to whom He has given His Son, and who have in Christ *all* that God demands, and *only* in Christ and through Christ. We have it in type—the cherubim, one piece of beaten gold,

(The Overcomers—continued.)

candlesticks, one piece, one vine, one loaf, "One New Man."

The Levites were chosen from the people; and then God's inheritance, Abraham, had other children; but it was to Isaac, the child of promise, that He gave *all* that He had. So the "Overcomers" are the "called, chosen, and faithful" from among the churches, and we see that the only two churches who had not to repent were the Church of Smyrna, who was poor (yet rich), but who were to resist Satan and not fear; and the Church of Philadelphia, who had a little strength, but "kept My word—hast not denied My Name."

To receive these revelations St. John had to be sent to a quiet, lonely place, where no human voice could interfere, and in the solitary place St. John could be in the Spirit and in the day of the Lord.

So must we be silent unto God, with all our human or natural mind quiet, if we are to be "in Spirit" and in the day of the Lord.

As we go on in the school of the Holy Ghost He takes us deeper and deeper into Christ, till at last He takes us to the very Throne of God.

It is to the Churches where Christ is walking, that He sends these warnings and messages, and to the Ministers or Angels of these Churches. He also reveals Himself to each Church to meet the needs of that Church and of the Overcomers in that Church, as, for instance, to Smyrna He reveals Himself as "the first and the last—He which was dead and is alive," and to these Overcomers He promises victory over the second death and a Crown of Life. To the Overcomers in the Philadelphian Church He reveals His Almighty power and majesty. "He

that is holy, true, hath the Key of David, that openeth and no man shutteth." He promises to vindicate His faithful ones up to the hilt, and to make them a pillar in the House of God, but it must be *all* Himself, for to the Laodicean Church, who think they have everything, He gives awful warning, and then He reveals Himself as "the beginning of the Creation of God," and counsels us to buy of Him gold tried in the fire—pure, divine nature, white raiment, "clothed upon" by the Holy Ghost, and anointed eyes. How these anointed eyes open up the secrets of the Lord, how they cause us to see in some little measure things *as they are*, and the awful "coming short" of this marvellous salvation. No wonder St. Paul prayed and travailed till Christ was formed in his brethren, and that "the eyes of their understanding might be opened."

In Ezekiel's vision, Is. vi., we see the "Living Creatures." Out of the midst of the brightness and fire they came; their appearance the likeness of a man. So we see in Revelation the living creatures in the midst of the glory and brightness of the Throne, and round about, and "a face as a man." Their characteristics were, if judged from their faces, the patient endurance of the ox, with the young, vigorous life of the calf; the power of flight and keen sight of the eagle; the majesty, strength, and might of the lion. We see also from the eyes, absolute transparency, "full of light, full of eyes, within, without, and round about," going straight forward, moved by the Spirit of Life; the same Spirit in the wheels. Two rings of every one were joined together; at the voice of the Almighty they stood and let down their wings, and the marvellous brightness and glory of the Lord God over and above all.

So we would briefly notice the exhorta-

tions in the Epistles to "patiently endure" to be filled with the Spirit, even our mortal bodies to be quickened, to wait on the Lord and exchange our strength till we mount up as the eagle and get the heavenly vision in the power of His might; to be strong in the Lord, and enter into our position as kings and priests which He has bought for us; to have an absolute pure life that can bear the inspection of those eyes of flame, to be so pure, that even our body is "penetrated by light" (Weymouth).

To go straightforward, steadfast and "unmoveable, always abounding in the work of the Lord," being led by the Spirit, and walk in the Spirit; to see in our wheels of life, our daily circumstances, the providence and guidance of God, the Spirit of Life in them that shall bring inner wheels of blessing; to remember that we are "members of one body" joined to one another in Christ; above all, to be still and silent before our God and hear His Voice; let our activities cease, and His glory in His earthly temple be manifested.

So shall the Holy Ghost be able to transform us from glory to glory into the same image, so shall we be caught up to our glorious Head, and find ourselves through the love, mercy, and grace of God in Christ Jesus, in the New Jerusalem.

Let us not fear the Fire of God now, knowing we are of one piece with Him who sanctifieth us. He has trod the lonely way by Himself, He endured the shame, He loved not His Life unto the death. He came, He overcame—our great File-leader, and now our Forerunner and High Priest, Jesus Christ. I can daily, nay, hourly, "celebrate His triumphs," and responding to His call, in simple faith *believe* and yield to this glorious Christ who "liveth in me." Alas, what woe will come to those who are

not "in Spirit in the Day of the Lord," when He comes in the Majesty of His Glory to judge the earth and pour out His wrath on those who will not believe.

Repent of unbelief. This is still the day of grace. Give a real heart's response and believe what God says, "Ye *are* dead," "Christ *is* your Life," and then go about your daily work and duty as if you believed it, praising God and keeping a steady gaze on Jesus crowned, Victor, King of Kings. Hallelujah. Amen.

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## ON "FAITH."

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PASTOR GENSICHEN, of Mülheim-Rhor  
(Germany).

Any report of Pastor Gensichen's burning vehement addresses on "Faith" must lose much through the absence of his personality. He spoke with great power, both at the London Conference and at the Sunderland Convention. We endeavour to reproduce his address at London (on May 10th).

Rom. vi., 1-11.—"What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein?"

Know ye not, that so many of us as were baptized into Jesus Christ were baptized into His death?

Therefore we are buried with Him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection:

Knowing this, that our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin.

For he that is dead is freed from sin.

Now if we be dead with Christ, we believe that we shall also live with Him:

Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over Him.

For in that He died, He died unto sin once: but in that He liveth, He liveth unto God.

Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord."

"There is no LIE in God's Word. God's words are true. We must realise much

(On "Faith"—continued.)  
 more that He always speaks the truth.  
 My sermon might finish here. Satan  
 tries to sow unbelief. The Devil has been  
 brought to naught (Heb. ii., 14.) The  
 Son of God has been manifested to destroy  
 the works of the Devil (1 John iii., 8).

Unbelief is the first "work of the  
 Devil." Let us believe that God has  
 destroyed our unbelief. ("HALLELUJAH.")  
 Jesus delivers from all sin. Unbelief is  
 sin. You are delivered. You are saved  
 from sin, and so from all unbelief, there-  
 fore abandon yourselves to believe fully.

Jesus and I are One. All His is mine.  
 He died and so we died. ("HALLELUJAH.")  
 Let us believe it. The Devil says it is not  
 so. God says it is so. Whom shall we  
 believe? Anyone who believes the Devil,  
 rise, please. (No one rose.)

I died in Jesus. Who will believe it?  
 (Many hands were held up.) Don't you  
 know you died to sin. Imagine it,  
*believe* it, and then *experience* it. When  
 I believe it, then, in fact, I am really dead  
 to sin. Blessed are those that believe  
 before they see. ("Hallelujah!")

Jesus wondered at the faith of *sinners*.  
 He encouraged the Canaanitish Women.

Let us not be the first, like the unbeliev-  
 ing Pharisees, but willing to be the last,  
 like the sinners who believed.

This is the first thing the Devil tempts  
 us with. He says that temptation is the  
 same as sin.

Is temptation sin? NO!

You may be tempted all day and not  
 sin. Many people think they sin when  
 really they are only tempted. "Be glad  
 when you fall into divers temptations,"  
 says James.

Take the Shield of Faith and Sword of  
 the Spirit. It is written, and I believe it—  
 "I died unto sin." Then Satan must flee.  
 The Devil is afraid lest we might

believe. He says, "travel—get money—  
 organize your work, but do not pray or  
 believe. Above all, do not trouble about  
 believing."

It is truly important to work, but to  
 pray is still more important. The best  
 time of the day should be for prayer.  
 Jesus was always praying. WE probably  
 think it less necessary than the Son of  
 God did.

Many a one thinks he is praying enough.  
 Jesus says if you have faith like a mustard  
 seed, you have a *little* faith—perhaps as  
 big as that tiny seed. But where are the  
 mountains you have moved?

Now you say, "I thought I believed, O  
 Lord, but I see I do not think rightly."

I only need to ask God, and He will  
 give me the right kind of faith.

You have brought many petitions to  
 God. Shew me how much treasure you  
 have received. You did not believe the  
 Word. "Everyone that asketh receiveth."  
 Will your Heavenly Father give the Holy  
 Spirit to them that ask Him? Yes!

A gentleman keeps his word. Shall not  
 God keep His word? Seven millions of  
 people are in London and neighbourhood.  
 Can we not find *seven* persons with a grain  
 of faith? God does the work, not you.  
 The Master does the work, not you.

I ask you to *do* nothing—only to *believe*  
 —to believe He has done everything  
 already. Did Jesus only bear the sins  
 of half the world? I believe He bore  
 away the sins of the whole world!

If Jesus took away the sin of the world,  
 why do you not tell it out to others?

If you declare a message of Victory, do  
 not belie the message by your behaviour—  
 good news with a sad face.

I do not expect much from myself, but  
 from others let us expect nothing. We  
 do not expect anything from Criminals.

We call a Pastor in Germany a "Spirit-

ual one," but many are practically unbelievers. You should first lead such to faith. Do not expect much until you have led him to sanctification. Preach this Gospel of Victory to him with great joy. Then you can ask something from him.

We died unto Sin, but so many do not believe. How awful.

Believe, that ye may, by faith, find not only a negative work, but a positive work.

Jesus dwells in me. The Word said so. Will you believe? The "*Teufel*" says He is not in you. The "*Teufel*" says you are weak. God says you are strong. You are filled with the Holy Ghost (not by "Tongues," but by faith). The Holy Ghost will begin to feel in you. He may even dream in you at night. Believe God.

We have to do nothing but to praise God. Believe! Believe!! Believe!!!"

(This address was punctuated with many Hallelujahs. The speaker is a slender young man, but his voice was mighty as he thundered out his message, "BELIEVE! BELIEVE!! BELIEVE!!!")

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## The Parousia,

OR "APPEARING" OF THE LORD.

An Address given by Pastor Jeffreys,  
Friday, May 20th, 11 a.m.

HEB. xi., 5—"By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation, he had this testimony, that he pleased God."

The Holy Spirit has surely by this time sufficiently instructed us concerning "things to come," that we no longer confuse the appearing of the Lord to His saints (Heb. ix., 28) with the appearing of the Lord with His saints, to the startled world (Rev. i., 7). It is true that these two appearings are incidents in ONE PROGRESSIVE EVENT, and when the Lord appears first of all to His Saints, it will be on the eve of the second great and glorious manifestation of the Lord with His saints; when He comes with them to be admired and glorified, and to execute JUDGMENT in the earth (2 Thess. i., 7-10; Jude xiv., 15).

Between the two "appearings" takes place the awful tribulation which develops upon the

earth, due to the casting out of Satan and his hosts from the heavenlies—where now they have their abode—by Michael and his angels (Rev. xii., 7-13). And this ADVENT of Satanic powers is in close connection with the birth and TRANSLATION of the MAN-CHILD, for we read that, immediately following upon the translation of the band of overcomers denominated the "MAN-CHILD," there came war in heaven (verse 7).

Again, we should note that there are general statements in the Scriptures referring to the COMING of the Lord, which manifestly are intended to cover the whole range of this wonderful truth, and which include in their terms—His appearing to His watching saints, the translation and first resurrection, the tribulation, and the final ADVENT of GLORY with His saints. There are many such general references: 2 Thess. vi., 7-10, for example, emphasizes JUDGMENT, as does also 2 Peter iii.; but 1 Thess. iv., 15-17, refers more especially to the initial developments. In this connection it would be well for us to recollect that "no prophecy of Scripture becometh its own solution" (2 Peter i., 20), but Scripture must be compared with Scripture to ascertain the true force of its predictions.

It is evident that Hebrews ix., 28, cannot refer to the same manifestation as Rev. i., 7, for in the passage it states, "to them that look for Him shall He be seen," while in the latter prophecy it is asserted, "every eye shall see Him, and they that pierced Him."

We shall easily solve such problems, if we accept the fact that some Scriptures emphasize His initial appearing to His saints; while others refer more directly to His final ADVENT with His saints, both events linked together, making one swiftly culminating

"COMING OF THE LORD."

Further, there is a development of revelation in the Scriptures, and the later teaching of the Spirit will be found to contain fuller details than the earlier and more general statements.

The Parousia, or appearing of the Lord, is, first of all then, a manifestation limited to the Church; and, if we are to believe the Scriptures, a manifestation still more limited to those in the Church in whom He finds FAITH when He comes (Luke xviii., 6).

The Parousia, in its wider application, is the subsequent manifestation of the Lord with His saints, when He and they return to judge the earth in righteousness.

What we are now concerned with is the Parousia of the Lord "to them who look for Him."

I believe we have in Enoch a type of the translated Church. This eleventh chapter may be fitly called

"THE OVERCOMERS' CHAPTER,"

for it is packed with types given by the Holy Spirit for our edification.

Especially do Abel, Enoch, and Noah stand out as types of the Church—Abel, the suffering Church; Enoch, the victorious and translated Church; Noah, the delivered Church.

The suffering Church has passed. We enter into privileges of toleration and liberty won for us by the blood of those who have overcome, though it were by pouring themselves out as sacrifices for our sakes, upon

(The Parousia, or "Appearing" of the Lord—contd.)

whom the ends of the ages have fallen.

Enoch succeeds Abel. The victorious Church comes into the heritage of peace (to walk with God upon the earth), won by the martyred Church. Abel had the witness before his death that he was righteous (Heb. xi., 4). So Paul, who may be taken as an example of the suffering overcomers, testifies: "I have contended a good contest. Henceforth there is laid up for me a victor's crown of RIGHTEOUSNESS, which the Lord the righteous judge shall give me at that day; and not to me only, but unto all them that LOVE HIS APPEARING" (2 Tim. iv., 7, 8).

Cain slew Abel! The natural man, animated by the spirit who is pre-eminently the MAN-SLAYER (1 John iii., 12, and John viii., 44) rose up in wrath against the spiritual man, who had witness through faith that he was righteous. Is not this the history of the Church of Jesus Christ hitherto? And is it not especially the history of those upon whom "*the former rain*" fell? How the earth has been drenched with the blood and tears of saints!

But this form of conflict being met and repulsed (though it were by shedding of blood), by the martyred Church, there comes forward another type of overcomer.

Enoch has peace to walk with God. There does not appear to be any such persecution as Abel had to contend with. Yet there is undoubtedly a conflict, even more fierce; but he overcomes, and *BY FAITH*, let it be observed, is TRANSLATED.

Now, how significant is this for us!

During the falling of "*the former rain*" the Cainite spirit broke forth in bloodiest persecution; but now that

"THE LATTER RAIN"

is being poured out, while there is yet the looked-for ridicule and hatred of the devil-inspired carnal man, we have comparative peace to walk with God.

The conflict takes a new form. The Cainite spirit is still in the world, but the adversary changes his tactics. We may gather what they may be from suggestive Scriptures. The Apostasy (2 Thess. ii., 3) and the Lord's significant question: "When the Son of Man cometh, shall He find faith in the earth?" (Luke xviii., 8) suggest to us that *this* battle is going to be a conflict of FAITH.

BY FAITH ENOCH WAS TRANSLATED.

I am fully persuaded that "the latter rain" is falling for no less a purpose than this: That the Husbandman may receive the fruit of the earth (Jas. v., 7). He has had long patience for it—nineteen hundred years—and now the days are short. The midnight hour is come. The Holy Spirit is evermore insistently repeating: "Behold the Bridegroom cometh! Go ye forth to meet Him." This wonderful outpouring means nothing less than the Parousia of our blessed Lord. Hallelujah!

Oh, thank God for the privilege of living in these days. This is the period of the Enoch Church. We have peace to walk with God. I do not think (but this is only a personal opinion) that we shall have to face any bloody persecutions. Ours is another conflict. This time, it appears to me, the battle is not so much against

the carnal man, as

AGAINST THE PRINCIPALITIES AND POWERS bearing directly upon our FAITH.

The Faith of God (Mark xi., 22, margin) will have to be exercised. The Devil has shifted his attack. The hour of DARKNESS is coming upon the world—THE MIDNIGHT HOUR, and only the pure "Faith of God" will be sufficient for the final wrestling. Have we "the Faith of God"?

The Scriptures contain no vain words. How important to note that Enoch was translated BY FAITH! He must have believed in translation as the logical outcome of a walk with God. Do we? The translation depends upon us. Have we faith to believe God's supreme promises? Jesus said: "I am the Resurrection and the Life—AND THE LIFE. He that believeth in Me, though he be dead, yet shall he live." Yes; we believe so far. That is resurrection. But there is more to follow—THE LIFE! "Everyone that liveth and believeth in Me shall never die." "*Believest thou this?*"

We are in the days of translation, and to overcome we must believe in translation.

"The last enemy that shall be destroyed is Death" (1 Cor. xv., 26). Hallelujah! it was destroyed upon the Cross. We must step by faith into that Victory. Every enemy to be destroyed in the universe of God must, first of all, be destroyed in the Church. The last enemy to be destroyed is Death, but Death must be destroyed within the Church by *faith*, before its conquest can be manifested in the universe. We are the first-fruits—the sample—of the new creation.

SIN MUST BE DESTROYED BY FAITH, SICKNESS must be destroyed by faith, DEATH must be destroyed by faith. The creation is going to share in the liberty of the glory of the children of God. This is why the creation so eagerly and expectantly waits for the manifestation of the sons of God (Rom. viii., 21).

When Christ, Who is OUR LIFE, shall be manifested, then shall we also be manifested with Him in glory (Col. iii., 4).

Who brings about this manifestation? The Church, BY FAITH. The Holy Spirit, through Peter, bids us hasten the coming (Parousia) of the day of God. The "Parousia" is not an event determined in time (though the time of it is foreknown in the omniscience of our Lord), but

AN EVENT DETERMINED BY THE CHARACTER of the Church. And the Holy Spirit is given in all His gracious distributions and gifts to bring the Church unto A PERFECT MAN, unto the measure of the stature of the fulness of Christ (Eph. iv., 13).

"Before his translation he had this testimony, that he pleased God." We must come there. Enoch walked with God: he followed on—unto PERFECTION. How afraid we have been of that word "perfection"! Yet it is God's purpose for us; it is secured in the Blood. "Be ye perfect" said the Lord Jesus, "even as your Father, Who is in Heaven, is perfect." Beloved, the Lord never gave us any commandment of righteousness that couldn't be secured through the Blood. We know the Devil fights holiness! Real holiness is perfection. He is

going to fight this, you may depend upon it, with all the fury of Hell. *Become ye ready also* (Matthew xxiv., 44). Enoch was ready *before* his translation. So must we. Our fight is not with sin. The Cross and the Blood settle that. We have wasted precious time and energy in fighting sin and in trying to become good. All this is secured through the Blood. We lack faith in the Blood. The Blood does the cleansing and the keeping cleansed. "These have washed their robes and made them white in the Blood of the Lamb" (Rev. vii., 14). Our fight is against devils. Our objective—upward, not forward. The UP-calling is the MARK. "God shall bruise Satan under your feet shortly."

This is the battle of the universe! We are called to participate in THE SUPREME EVENT.

Paul had the testimony ere he departed that he *had* attained. It was not his experience when he wrote Philipians. "Not as though I had already attained, either were already perfected" (Phil. iii., 12); but in 2 Tim. iv., 8, he *has* attained, and is able to triumphantly declare: "Henceforth there is *laid up* for me, &c.; I have kept THE FAITH."

He received, like Enoch, the testimony that he pleased God.

But this prize is for all them who *love His appearing*. This means much. We must *love* His appearing. It is not the most ardent belief in the "Parousia," but the *loving* of it, making it the goal of our Christian experience, as Paul did; forgetting continually every experience behind, and ever pressing forward; according to the mark for the PRIZE of the UP-calling.

BELOVED, THERE'S A PRIZE! HALLELUJAH!

We must have this testimony, *before* we are translated, that we please God.

That is to say, there will be found upon the earth in the last days (and surely these are they) a body of believers who, like Enoch, walk with God and have the PERFECT testimony. How long they will thus walk we do not know. *By faith* they will be translated!

Perhaps the final act of faith in the Body will be accomplished by some insignificant member of the Ecclesia in some far off sequestered corner of the earth, and then—UP!

THEY WILL NOT BE FOUND! Evidently they had search parties out. Enoch was missing.

Nothing dramatic! Only to these who will be looking for Him will He be manifested. The day star will arise *in many hearts!*

One is taken—the other left, of two men sleeping in a bed; of two women engaged in household duties.

We must disabuse our minds of anything dramatic, as far as the world is concerned.

THE ADVENT-GLORY

will be dramatic enough! I heard a brother minister say the other day that he didn't believe in a "theatrical coming" of the Lord. Neither do I! Theatrical isn't the word. The Lord never did anything theatrical. The *idea!* Yet dramatic, startling enough the Advent-Glory will be.

But the Parousia is like the Resurrection! He was "given to be seen," says Peter, to chosen witnesses; not to all the people (Acts x., 40, 41). That is it—"Chosen witnesses." And Paul, speaking of the manifestation of the

glorified Christ to himself, says that he was as one "*born before his time*" (1 Cor. xv., 8) in this blessed experience. He ranks Himself with a far-off company of believers to whom He *will be given to be seen* a second time apart from sin unto SALVATION! FULL REDEMPTION. Hallelujah! Hallelujah! Praise the Lord for living in these days of "the latter rain."

Who shall be found worthy to attain this supreme glory? Who shall be found worthy to attain *that* Resurrection and *that* Age?

It means something more than speaking in tongues, or being baptized in ever so wonderful a way; it means going on, on, ON—with Jesus—until we shall pass the last post, and be *manifested*—found in Christ and He in us.

PENTECOSTAL ITEMS.

LONDON.

Pastor Niblock's new "Home for Healing of Spirit, Soul, and Body," at "Peniel," Herne Hill, London, S.E., is to be opened Wednesday, June 22nd. (He would like it to be known that it is *not* a Home of Rest.)

We join our prayers with those of many others that the best blessing of the Lord may ever rest upon him and this his work for the Master. The Editor of "Confidence" would certainly have been present at the opening if he and Mrs. Boddy had not already undertaken to hold Meetings in the Belfast Y.M.C.A., June 21st to 23rd. May the Lord grant His Presence and Blessing in the new Home.

LIVERPOOL.

The new Pentecostal Mission Hall was duly opened early in May. After the Sunderland Conference, Brother G. Birney came to us for a fortnight. His visit was much appreciated. One Sister received her baptism with the sign of tongues, others were much blessed, and some who were doubtful were assured that God is in the Pentecostal work. I have not as yet opened the campaign for Jesus amongst the Jews who live all around the neighbourhood, but I expect to start this work right away. I would like to engage a Sister as a worker among the women, but so far funds have been very slow. I have a lady in view who feels drawn to work among the Jews, and has had some little but encouraging experience in the work. I would ask the prayerful sympathy of all Pentecostal Christians in this effort to bring God's ancient people to Jesus. Might I suggest prayer for the work every Saturday—the Jewish Sabbath.

W. BERNARD.

P.S.—The New Hall is 72, Trowbridge Street, Brownlow Hill.

PEN-Y-GROES (S. Wales).

Mr. and Mrs. Sandwith report a wonderful visit to Pen-y-groes. "I never saw the Holy Spirit fill so powerfully. Pastor Hill received the sign for which he has waited so long. Praise God! The people are ready for Pentecost."

(Pentecostal Items—continued.)

**BRIGHTON.**

Nurse Cearn, 31 Beaconsfield Road, Brighton, writes of great blessing at the waiting meetings held at her home. Bro. Maynard has been much used in her meetings.

**CROYDON.**

Pastor and Mrs. Inchcombe hold Waiting Meetings each Wednesday, at 3 p.m., in the Holiness Mission Hall, Gloucester Road, near Selhurst Station. Wonderful times of blessing are constantly experienced.

**EAST WEMYSS.**

Mr. and Mrs. H. Small are holding a Conference on Saturday, June 18th, in the Drill Hall, at 3'30 p.m. Pastor and Mrs. Polman are expected, and others from various parts of Great Britain.

**PASTOR JEFFREYS' VISIT TO ARMENIA.**

Pastor Jeffreys leaves at the end of this month to journey to Cæsarea, in Asia Minor, where Miss Gerber, of Switzerland, is working among the Armenian orphans. We hope to have descriptive letters from him telling of his journey to the land of the Seven Churches. If any friends who read this have copies of Prof. James Orr's works on the Bible (the Problem of the Old Testament, etc.), and could send them out by Pastor Jeffreys, they would be much appreciated by English-reading students in Armenia. The New Theology has been poisoning minds, and antidotes are needed. Miss Gerber enquires whether second-hand copies could also be obtained of the works of Rev. John Urquhart, and the book by Ballard,—"Miracles of Unbelief." Let us remember Pastor Jeffreys during July and August, that he may be a great blessing in Asia Minor. The German friends at Mülheim are contributing largely to the expense of his journey. Perhaps British friends would have shared this privilege if they had known in time. He goes to give consecutive teaching to the young men and others. Possibly he may visit Jerusalem on his return journey, and have fellowship with our friends there.

**P. M. U.**

(The Pentecostal Missionary Union for Great Britain.)

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

	£	s.	d.
Donation, B. ....	1	7	8
Fowey, Donation, T. ....	0	5	0
Sunderland, Boxes ....	5	0	0½
Colchester, Box, E. ....	2	1	4
Halifax, Box, W. ....	0	5	0
Sunderland, Donation, S. ....	0	4	0
Margate, Donation, B. ....	0	10	0
Carlisle—Botchergate Mission	0	16	6
Smethwick, Box, G. ....	0	12	0
Contribution, B. ....	0	10	0
London, Donation, M. ....	1	0	0
Scarborough, Donation, H. ...	5	0	0
Dunblane Assembly ....	1	6	0
Sunderland Confer- ence .....	178	12	5
Sunderland, Anon. ....	10	0	0
	188		12 5

(Not including Jewellery to be sold.)

Wales: Waunlwyd:—			
Box 4—E.J. ....	0	4	6
„ 6—J.J. ....	0	5	6
Tumble:			
Box 32—H.H. ...	0	14	0
Ferndale:			
Box 29—W.B. ...	0	9	6
Swansea:			
Box 14—M.J. ...	0	5	0
„ 17—J.J.J. ...	0	10	4
„ 12—J.J. ...	1	6	4½
„ 13—W.A. ...	0	12	6
„ 16—T. ....	0	3	0
„ 15—W.P. ...	0	10	0
	5		0 8½
	£222		0 8

W. H. SANDWITH,  
Hon. Treasurer,  
Oswaldkirk, Bracknell.

**SUNDERLAND PENTECOSTAL MEETINGS (Full Salvation).**

PARISH HALL, Fulwell Road—THURSDAYS, 7'30 p.m.

VESTRY (at West end of All Saints' Church—

SATURDAYS, 7'30 p.m.; SUNDAYS, 8'15 p.m.; MONDAYS, 7'30 p.m.

These Meetings are open to those in sympathy with the Baptism of the Holy Ghost as on the Day of Pentecost. They are not for discussion, but for the teaching of Full Salvation, and for Prayer, Praise, and Testimony.