

JUNE, 1912.

VOL. V. No. 6.

"CONFIDENCE"

A Pentecostal Paper for
Great Britain and other Lands.



All Saints' Church and Vestry Room,
Sunderland (Photo by Cope).

"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.

51st ISSUE.

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"CONFIDENCE."

No. 6. Vol. v.

ALL SAINTS, SUNDERLAND.

June, 1912.

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

The first number of "Confidence" was issued in 1908 by the present Editor. It was welcomed by very many. He has gladly continued, therefore, to edit and issue it each month since. It was the outcome of a Spiritual Revival which commenced at All Saints', Sunderland, September, 1907. Visitors journeyed from all parts of Great Britain and from the Continent to receive the Baptism of the Holy Ghost. In most cases they returned joyfully, to become centres of blessing. A yearly Conference has been held each Whitsuntide. Visitors from home and foreign lands gather in large numbers, and return to spread the blessing further. "Confidence" was the first British Pentecostal Paper which told of this Outpouring with the Sign of Tongues. This Paper travels to nearly every country on the Globe. "Confidence" advocates an unlimited Salvation for Spirit, Soul, and Body; the Honouring of the Precious Blood; Identification with Christ in Death and Resurrection, etc.; Regeneration, Sanctification; the Baptism of the Holy Ghost; the Soon-Coming of the Lord in the air (1 Thess. iv., 14); Divine Healing and Health (Acts iv., 13). The issue of "Confidence" has been greatly blessed, and the Editor is thankful to the many friends around the world (see list) whose prayers and help have been used of God to encourage him month by month. His desire, and that of his helpers, is that ever in this Paper "He (Christ Jesus) may have the pre-eminence." "Brethren, pray for us, that the Word of the Lord may have free course and be glorified"—2 Thess. iii., 1.

ADDRESS:—HON. SECS., ALL SAINTS' VICARAGE, SUNDERLAND.

The Indwelling and Abiding Trinity.

(BY THE EDITOR.)

1 *John iv., 13*.—"Hereby know we that we dwell in Him, and He in us, because He hath given us of His Spirit."

God has a great longing to possess fully His own redeemed ones. Conversion to God is a great step, with the knowledge that the Lord cleanses from all sin. This is a joy to us, and to the angels, and to our Father. But God seeks for more. He has only begun to work. He has made us for Himself that He may indwell us. Shall we not satisfy Him by welcoming Him, giving the Blessed Trinity full possession of our Triune Being?

The Three Holy Persons in the Glorious Trinity (Three Persons and yet One Triune God) seem to have special relationship to the "Trinity" in redeemed man. St. Paul tells us of man's Trinity (1 Thess. v., 23), where he speaks of "Spirit, Soul, and Body." My human Spirit is the very centre and motive power (both conscious and unconscious) of my being: the Soul contains my mind and heart; the Body is the outer man, so fearfully and wonderfully made, with its marvellous organisms.

Let us see what the Scripture saith:

MY SPIRIT.

1. As to God the Father. He is "the Father of my spirit" (Heb. xi., 9). He is deeply and lovingly interested in His spiritual offspring—the spirits of men. When man's spirit is renewed and cleansed by faith in the Blood, and when the man turns in love to Christ, and is obedient to His commandments (John xiv., 23), He comes to dwell there. I am truly my Father's own child now. Whilst His protection and blessing will extend to my whole being, yet specially He is the Father of my spirit. If the Lord tarries and I go to Him, I shall one day say, "Father, into Thy hands I commend my spirit."

MY SOUL.

2. God the Son is the Shepherd and Overseer of my soul or mind (1 Peter ii., 25). We are to have the *mind* of Christ as we yield to Him and recognize Him. The Ego (or the "I") is to go practically and experimentally to the Cross. Jesus put to death the "I," and then it is no longer the "I," but Christ that liveth in me (Gal. ii., 20). Yes, Jesus saves and makes new and whole our *souls*. We

(The Indwelling and Abiding Trinity—continued.)
rightly sing—

"Jesu, Lover of my Soul."

The work of the Blessed Son, whilst affecting all the Trinity of our being, seems very specially to operate on the soul (He alone in the Trinity possesses a human soul). Christ comes to dwell in my heart by faith. The heart, a part of my soul-life in the New Creation, is renewed and cleansed as I trust His cleansing Blood (1 John i., 7).

MY BODY.

3. Then, undoubtedly, God the Holy Ghost has, according to Scripture, a work to do very specially in our *bodies*. "Your BODIES are the temples of the Holy Ghost which dwelleth in you" (1 Cor. iv., 19). The Holy Ghost comes to our bodies. That perhaps is one reason why we may also receive by the Laying-on of Hands. Hands belonging to human bodies are laid on our *bodies*, not our souls or spirits. Many of us have felt the thrill as of divine electricity tingling through our bodies as the Holy Ghost thus manifested Himself. These bodies then should be kept very pure and holy. It is wonderful that we should actually have a Divine Being living in our Bodies—the Holy Ghost incarnating Himself in Blood-bought Blood-cleansed bodies, new creatures in Christ Jesus.

* * *

When God created man (Gen. i., 26-27) He made the First Adam outwardly in the Image of the Last Adam. Adam was probably very like the matured Lord Jesus. God in Holy Triune Counsel said: "Let US make man in our own Image." He gave Him a Triune Being, as St. Paul tells us (1 Thess. v., 23), Spirit (*Pneuma*), Soul, or Mind (*Psüche*), and Body (*Sōma*).

* * *

The Tabernacle (and also the Jerusalem Temple) was a type of Man's Triune Being.

1. The Holy of Holies (Spirit).
2. The Holy Place (Soul or Mind).
3. The Outer Court (Body).

When the Glory of the Father came into the Holy of Holies, then the whole Temple felt His Shekinah Glory. The pillar of fire and the pillar of smoke rested on the Tabernacle to show that He was there, and all were awed.

The Lord Jesus when on earth was the

Perfect Man, and the super-excelling type of the sons of God for ever. On Mount Hermon the Glory of the Father shone out from the centre of His Being—His Spirit, through His Soul, to the circumference (Matt. xvii.; Mark ix.; Luke ix.). The Outer Court of His Temple (the Body) blazed with the glory from His innermost Holy of Holies. He was Perfect Man at that moment, and the deep centre of His Being sent out its glory to shine even through the Blessed Body, born of His Mother, born into this world.

So it is true of the Trinity in Man. (1) Our Spirits, when we trust the precious Atonement of Calvary, are recreated, cleansed, and indwelt by the Spirit of the Father. He does, I believe, a deep, unknown work in the depths of our spirit. He begins at the centre, working towards the circumference. We do not feel much in our spirit. The spirit will henceforth be kept by God, and indwelt by Him. (2) The Soul may seem to succumb and fail, but the child of God is all the time, and certainly in his best moments, longing to be loyal to God. (3) The Body may be attacked and even temporarily defeated. The out-works of the fortress may be attacked. The enemy may *seem* to get victories, but inside the fortress, in its innermost chamber, the Ruler, the Governor, is God Himself. The defeats which should not be, and perhaps are only the simulations of Satan, do not touch the Spirit. Let us be much encouraged by this. Deep down in our Spirits we have always wished to be true to God, and He knows it, and He watches over us lovingly.

1. Our Spirit has been taken hold of by the Father of our Spirits. He will not allow any being to pluck it out of His Hand. We have been bought with the price paid by God's Son.

2. Let us see that the *Soul* (or Mind) is loyal to its Shepherd and Overseer, the mighty Jesus. "That He may dwell in our hearts by faith" (Eph. iii., 17).

3. Let us welcome the Third Person in the Trinity to our *Bodies*. Believe that they are fully possessed by the Blessed Holy Ghost, who comes to quicken these Bodies, which are His temples. Let us honour the personal Holy Ghost, the Third Person in the glorious Godhead.

- | | | |
|---------------|-----------------------------------|--------------------------------------|
| 1. Father | } possessing, guarding, using our | { 1. Spirit,
2. Soul,
3. Body. |
| 2. Son | | |
| 3. Holy Ghost | | |

Jesus said, "The Comforter will dwell in you" (John xiv., 17), but also He said in St. John xiv., 23:—"If a man love Me he will keep My words, and My Father will love him, and WE (Father and Son) will come unto him and make our ABODE with Him.

God is One and yet Three in One. All the fulness of God is for us. Justification, Sanctification, and the Incoming and Baptism of the Holy Spirit, are just now for us who are redeemed by the Lord.

* * *

No proof of the existence of the Holy, Blessed, and Glorious Trinity is so convincing as the indwelling of our three-fold being by the Blessed Father, the Divine Son, and the Loving, Tender Holy Ghost.

As I go through the world I can rejoice and say: "I trust the finished work of my Lord Jesus, and so I take my place in the New Creation."

1. "I have the Great Father of Spirits guarding my spirit and indwelling it."
2. "I have the Shepherd of Souls ever watching over my soul, and dwelling in my heart by faith."
3. "I have the Blessed Holy Ghost in my body, guarding, keeping, using, and—

"All because, and through the precious Blood poured out for me." Hallelujah.

The Triune God is my Fortress around me. The Triune God is the Garrison within me. His enemies and mine shall have no access, and I stand now in the Victory of my mighty Saviour, the Lord Jesus.

"Hereby know we that we dwell in Him (God), and He in us, because He has given us of His Spirit."

A. A. B.

Press Reports of the Fifth Sunderland Convention.*

(WITH CORRECTIONS AND ADDITIONS BY THE EDITOR.)

For the fifth Whitsuntide All Saints' Parish Hall in Fulwell Road, Monkwearmouth, Sunderland, welcomed the joyful people of God from North, South, East and West. Over the porch of the

* From the "Sunderland Echo," "North Mail," "Northern Echo," "Chronicle" and "Journal" (Newcastle), etc.

main entrance was a great sign in crimson letters.

INTERNATIONAL PENTECOSTAL CONVENTION.

MAY 24TH TO 31ST.

Come in. All Sympathisers are Welcome. Come in.

The Speakers were from various lands:—
AMERICA: Pastor J. H. King, of Falcon, North Carolina; Brother John Matthews, of California.
GERMANY: Pastor Paul, of Berlin; Prediger Schilling, of Steglitz; Prediger Humburg, of Mülheim Rhur. **HOLLAND:** Pastor Polman, of Amsterdam ("Immanuel," Kerkstraat). **NORWAY:** Pastor T. B. Barratt, Christiania. **IRELAND:** Rev. T. E. Hackett, M.A., and John Leech, Esq., K.C., Barrister-at-Law. **ENGLAND:** Mr. Cecil Polhill, London; Bro. Techner, Bedford; Bro. Smith Wigglesworth, Bradford; Mrs. Boddy, Sunderland; Mrs. Crisp, S. Hackney; Mrs. Walshaw, Halifax; Rev. A. A. Boddy, Convener.

The visitors were this year more numerous than ever, and from the very beginning it was apparent that many more were attending the Convention meetings, so that scores were turned away from the evening meetings, the Hall being crowded at times right out into the street. The Tram Cars stopped at the doors and set down many passengers who hurried to get into the Hall.

* * *

The western doors were often wide open, and passers-by stood for long listening to the great anthems of praise going up, and catching something of what was said by strong-voiced speakers who were terribly in earnest.

* * *

THE FIRST PRAYER MEETING.

At the opening meeting in All Saints' Parish Hall, the speakers were Pastor **Friday, May 24th, 7'30.** Barratt, who had arrived from Norway, and Brother John Matthews, from California. Pastor Barratt brought greetings and Scriptural texts from Norwegian brethren. He has recently made an Evangelistic journey in Sweden, Finland, and Russia, and has preached also to Esthonian people. He returns to Finland at the close of the Convention. Evangelist John Matthews, in his breezy address, gave quite a character to the gathering, his theme being that of joyous faith in God's power and love. The Christian that he admired the most was the Christian who went through troubles praising God until full deliverance was manifested. Numbers of visitors from North and South had now arrived, the visitors' book for signatures and addresses being in great request.

* * *

At this meeting Brother J. Techner gave a powerful address on the **Saturday, May 25th, 10'30.** "Coming of the Lord." "Let your loins be girded, and your lamps burning" (Luke xii., 35).

Pastor Barratt, of Christiania, spoke on "The Life of Victory," and was followed by Brother J. Matthews with a triumphant declaration on the power of "Faith."

(Press Reports of the Sunderland Convention—
continued.)

THE MAYOR WELCOMES.

The visitors from different parts of Great Britain and foreign lands to the fifth International Convention, the meetings of which are being held in All Saints' Parish Hall, Fulwell Road, were welcomed to the town on Saturday night by the Mayor of Sunderland (Coun. E. H. Brown). The hall was crowded, and the Mayor was introduced to the members of the Convention by the Rev. A. A. Boddy, who spoke of the Pentecostal Revival, and the part which the town of Sunderland had in it. The name of Sunderland was very dear to many people in distant lands and parts of Great Britain, who had received in it in days gone by spiritual blessings which had influenced their homes and their lives.

The Mayor, who wore his chain of office, then welcomed the visitors who were present at the gathering, and said how glad he was to be amongst them. He was in full sympathy with them, and had been present at meetings of the Convention in previous years in his private capacity. He hoped to attend meetings of the present Convention in the same way. As the Mayor of Sunderland he extended to them a very warm welcome, and hoped they would, on returning, carry home with them greater blessings than even they had received before. He trusted that Mr. Boddy might be sustained and kept amongst them for many years to come to continue his good work.

Mr. Cecil Polhill, of Howbury Hall, Bedfordshire, and of London, on behalf of the visitors, thanked the Mayor for his kindness, and trusted he would receive blessings during the meetings which would help him in his civic and Christian life.

Pastor J. H. King, of South Carolina, U.S.A., then gave an address on the progressive idea of the Old and New Testaments.

* * *

Whit-Sunday.

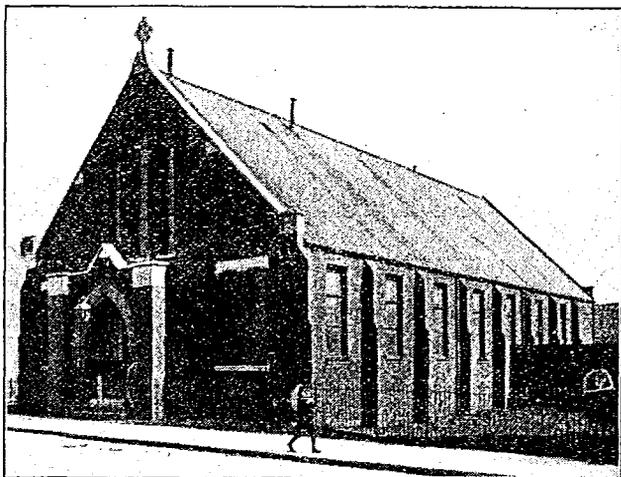
On Whit-Sunday a very large number of the Convention members attended the three celebrations of Holy Communion at All Saints' Church at 7 a.m., 8 a.m., and 10'30 a.m. At the morning service at the church the Rev. A. A. Boddy spoke to them from Isaiah lx., 7: "I will glorify the house of My glory," referring to the Pentecostal Revival with personal application, giving testimony as to his own experiences.

The Parish Hall was well filled on Sunday afternoon, when another introductory meeting was held, the Convener (Rev. A. A. Boddy) presiding. Several hymns were sung, and then prayers requested by visitors to the meeting were offered. One lady asked for prayers for her father, who was about to go through an operation; another that her husband might be saved; and a third

request was for a lady confined to an asylum. During the meeting addresses were delivered by Pastor T. B. Barratt, of Christiania, Norway; and Bro. J. Matthews, of California, the one speaking on the power of the Holy Ghost and the other on faith. A similar meeting was held last night, when the speakers included Pastor J. H. King, of the Southern States, on "Pentecost in the Old and New Testaments," and by Bro. J. Techner on "Simeon's watchfulness and rejoicing" (Luke ii., 25).

* * *

Intense religious fervour yesterday marked the opening meeting of the Whit-Monday. Whitsuntide International Convention, which was held at Sunderland. The venue for the week is All Saints' Parish Hall, Fulwell Road, and at the morning gathering the place was full to the doors. Throughout the week the gatherings will be in charge of the Rev. Alex. A. Boddy, vicar of All Saints, who is convening



THE CONVENTION HALL, SUNDERLAND.
(All Saints' Parish Hall, Fulwell Road.)

the meetings.

The meetings are intended for those who accept "the present outpouring of the Holy Spirit with the Sign of Tongues," and all earnest seekers after truth. A representative list of international evangelists as speakers has been secured, and includes names well known in the United States, Germany, Holland, and Norway, with representatives from all parts of the British Isles.

Pastor J. H. King, of North Carolina, was the first speaker yesterday morning, and for half-an-hour he gripped his hearers' attention by the intensity of his delivery. A typical American from the Southern States, Pastor King is a virile specimen of Transatlantic manhood. Tall, clean-shaven, and with mobile, expressive features, the Pastor is one who takes his mission in deadly earnest. His burning words evidently brought comfort to many present. His theme was the magnificent faith of Abraham, his absolute confidences in God.

CALL FOR FAITH.

Pleading for implicit reliance upon the heavenly guidance, the speaker remarked: "If it be necessary to work His will, God may even transcend natural laws. We must believe that He can even go above His own laws, which He has formed for the universe. Our faith must be capable of all that."

Mrs. Crisp, of the P.M.U. Training Home, North Hackney, then took up the banner of faith. A pleasant-faced woman, filled with a message for her brothers and sisters, she told a plain, unvarnished story of the Power from on high. She had no doubt that the Pentecostal message would come again to them in Sunderland. "We shall be on the crest of the wave; we shall be swept into the wide ocean of God," she said.

The lady voiced the hope that God would give the gift of languages to those who were called to His work in foreign lands, or help them to its easy acquirement, so that the Gospel message might be carried far and wide.

True preparation for service was contained in visions of God. When Pentecostal people knew what "abandon" was the Holy Spirit would have right of way through their hearts to Christ. Each of those whom God had used had wonderful visions, including Abraham. Only as God was really in their lives was He real to them. They should know the lesson of submission to the Spirit, and service through the Spirit. The Pentecostal outpouring brought revelations of wonderful song from those in the Spirit, after the beauty of which their own singing sounded harsh. Alluding to the effect of Pentecostal power, Mrs. Crisp remarked, "I am just

LIKE A MOTOR-CAR

when it is stopped, but when the brake is off I can go." This Pentecostal blessing gave them the power to pray as they never prayed before. Then they were within sight of God and the voice of God. Pentecost had made the Bible a new and open book. The message came straight from God Himself. If they had received a personal Pentecost they knew what the touch of God was. It thrilled them, moved them, and inspired them, and every part of their being responded to that touch. With the power of the Spirit they could stand steady and behold the glory of God. She likened the true manifestation of the Baptism of the Holy Ghost to a whirlwind. Their spirits would be purified and sanctified through the fire, and their individuality would be preserved. The Holy Spirit required

NOT WISH-BONES, BUT BACKBONES.

In conclusion she remarked that with the Spirit of God they need never be afraid of grey hairs. The outer man was bound to decay, and she had little sympathy with those who asked if they should wear glasses, whether they should see a dentist, or whether their hair would be renewed. Although the outer shell decayed, inwardly the spirit renewed and invigorated, and when the shell dropped off they secured a full vision of God.

The speaker to follow was Mrs. Walshaw, of Halifax, who touched all hearts with the fragrance of her message. The life faithful and

THE LIFE OF PRAYER

was the motif of her delivery, a life of heart-searching and communion daily to God. The prayer-life was the life they needed if they were to grow with the likeness of Christ. A brother

in the Lord had once said to her: "When I married my wife I married her for companionship and true love; I did not marry her that she might wash my dishes." "But," said the speaker, "when there is true love how the washing of dishes, or any necessary work, becomes easy for love's sake. The Lord loves to see our face turned up to Him, and uttering a prayer He has placed there Himself, for Himself, and to Himself.

Testimonies were given by several

2*30. visitors. Mr. J. S. Breeze, 34, Trafalgar Road, Birkdale, Southport, said he liked the term, "Latter Rain Outpouring of the Spirit." He was saved and sanctified, and he was healed through trusting Matthew viii., 17. His testimony, like his hand with five fingers, was:

J - E - S - U - S and G - L - O - R - Y.

Mr. Crowe, Missionary to the Kurkus (India): "If you do not keep to the 'evidence' of the 'Tongues,' you will drift.

Sister Charles, of Aberdeen, preaches the Gospel gladly in the streets of the Granite City. Men have come away from Socialist open-air to listen to her message. She is making the most of the last years of her life for Jesus, and for winning souls.

Bro. Titterington (7 Houghton Place, Amptill Square, London, N.W.) is in the Civil Service. Gives much of his spare time to working for God in the Spitalfields common lodging houses. The power of God has worked graciously through him since the Holy Ghost came to him.

A sister from Hove (Miss White) was wonderfully healed in answer to the prayer of faith three months ago, and at these meetings already had received a most glorious Baptism in the Holy Ghost.

A MANIFESTATION.

6*30. The hall was crowded to its utmost capacity last night, there being a large influx of visitors. The Service was marked by great enthusiasm.

"Whatever good thing we have got, we have come to Sunderland to get more," was the opening remark of Mr. Cecil Polhill. "See that you all go home with a big piece of God's fire, for we are here for a glorious Baptism of Fire from on high," a sentiment which evoked cries of "Hallelujah" and "Praise Him."

Pastor Barratt announced that the day of Pentecost was here, and who knew but that ten thousand souls would be saved through the Convention. The great thing for all of them to remember was that they might be ambassadors of Jesus Christ. He had always had a great passion for saving souls, but since "the Fire fell" he had had it more and more. "If you don't want the Holy Spirit," he added, "don't come here. The band of prophets is here, and the Holy Spirit, I believe, will descend upon these meetings."

At the conclusion of Pastor Barratt's remarks a remarkable manifestation took place, a woman in the audience breaking out into a lengthy series of utterances in a strange tongue amid intense excitement.

Her remarks were interpreted by a lady sitting close by as follows:

"Verily the Lord saves, therefore yield yourselves unto Him, that the power may pass

(Press Reports of the Sunderland Convention—
continued.)

through you. Apart from God ye can do nothing—it is the love of Christ that constraineth us. Yield yourself to Him, that He may do His works."

* * *

"Now, dear friends, bear with Brother John Matthews, and give him plenty of room," requested the chairman, as the former rose to his feet. Bro. Matthews, who hails from California, speaks with a noticeable nasal twang, and interspersed his remarks with many cries of "Hallelujah."

He based his discourse on a passage from the Psalms: "He spake and it was done." "If there is any sinner in this hall to-night, God can cleanse him right here," began the pastor. "There will be no more offering for sin—it was finished at the Cross."

He claimed that a man of faith would have power to heal the sick and cast out devils. One striking phrase ran: "If you go to the bedside of a sick person, and you have faith, he will not lie in bed any longer—he will get up. If he does not believe in God he will lie there."

While Mr. Matthews was speaking it was observed that the

CLOCK HAD STOPPED,

and when the speaker drew the audience's attention to it there was much amusement, as he had promised the Chairman to close at nine, and the clock still pointed to 8'45. (It was past nine!)

After the meeting proper was over a large number of the people present stayed behind for prayer. All prostrated themselves or knelt before their seats, and everyone in the hall seemed to be uttering appeals simultaneously. Sounds of weeping were heard from various parts of the room, and intense religious fervour prevailed. Many people ascended to the platform to "receive the power of the Holy Ghost," and over them with outstretched hands members of the Convention prayed.

* * *

THE FOUR CONVENTION DAYS.

The following were the themes for the days of the Convention. They were not rigidly adhered to:

Morning—The Preparation of the Bride for the Coming of Jesus.

- (1) The Awakening for the Hope (Matt. xxv).
- (2) The Enduement by Sanctification (1 John iii., 3; Eph. v., 26, 27).
- (3) The Empowering for Service, and the Edification of the Body (Eph. iv.).
- (4) The Waiting for the Blessed Rapture (1 Thes. i., 10; iv., 13—v., 11).

Evening—Days of Heaven upon Earth (Deut. xi.).

- (1) Freedom from Bondage.
- (2) The Happiness of our Possession.
- (3) The Victory over our Enemies.
- (4) Our Beautiful Hope.

It is early morning at All Saints' Tuesday, Parish Hall, Sunderland, and a frail, pale-faced woman is kneeling on the floor, with right hand uplifted in supplication. Her features are illumined with a curious smile, and strange words pour from her lips, to be as quickly interpreted by a companion.

They speak of the coming of the Heavenly Bridegroom, and evoke fervent response from 200 kneeling worshippers.

For it was Tuesday when the International Pentecostal Convention really opened, and the day's proceedings lasted nearly twelve hours. Beginning with an early meeting of prayer and praise, the morning session was devoted to the study of "The Preparation of the Bride for the Coming of Jesus," and the evening to a declaration of "Freedom from Bondage." At the former gathering, after voluntary prayer, one of the Alexander revival hymns was sung:

Soon will our Saviour from heaven appear,
Sweet is the hope and its power to cheer;
All will be changed by a glimpse of His Face—
This is the goal at the end of our race.

Oh, what a change! Oh, what a change
When I shall see His wonderful Face!
Oh, what a change! Oh, what a change
When I see His Face!

This was followed by an address on "Liberty" by Mrs. Boddy, wife of the Vicar.

Said the lady: "From the industrial world there is a cry for liberty; from the great nations there arises a cry for liberty, which a match may set on fire; in the churches there is a cry for liberty which some are seeking to give it by bringing false faiths and real faiths into unity.

THE 'TITANIC'

was a great illustration of the 'I will' of man, and now it lies in the deep, where no human hand can move it—an object lesson from God." The speaker ended by testifying to the power of union with Christ in His Death and Resurrection to bring liberty. (See page 132.)

A moment for silent prayer followed, broken eventually by cries of "Samai! Samai!" and "Victory! Victory!" Another woman spoke in a strange tongue, which was interpreted thus:

"Remember that I have baptized you into My Death, as well as into My Resurrection. Will you be willing to go this way, and to drink deeply of My cup. Ye will not pass this way alone, as I went this way with My Father, so ye shall go this way with Me."

VISION DESCRIBED.

Bro. John Matthews, of the United States, then announced that he felt constrained by God to say a few words, and he thereupon related an incident in his domestic life. Describing a vision he had the pastor said: "I saw myself standing by the side of an open grave, with my wife and child on the other side. The adversary pointed to the grave and said: 'You must go in there,' but I had the living faith in God, and did not yield. The sweat poured off my face and chest. God then said to me: 'Look not at the things which are seen, but at the things which are unseen; for the things that are seen are temporal, but the unseen things are eternal.'

"I thanked God, and He again spoke of a fiery trial. I spat blood, but I got up and went to the kitchen, where my wife was, and said to her: 'I do not know how much more God is going to try me, but I still have faith in Him.'"

The brother went on to describe how there were "boils all over my back, four boils round my waist and under my arms," and were divinely healed.

Many of the visitors and friends at the close of the Morning Session went down to All Saints' Church, where the annual photographs were taken. These pictures travel all over the world.

(2/2, post free to any part, from Messrs. Taylors, Photographers, Hutchinson's Buildings, High St., Sunderland. Post Cards of the group of Speakers, 2d. each, from the same address.)

* * *

THE RECEPTION.

In the afternoon a reception of visitors and Pentecostal members was held. Groups representing Yorkshire, Lancashire, Cheshire, London and the South, Wales, and Ireland mounted the platform, and individual testimonies were given. One of the most interesting was that of Mrs. Westerman, of Leeds, who claimed to be a witness to divine healing. Her story ran:—

"For 20 years I was an invalid, and could not do my work. I was in Leeds Infirmary three times, was operated upon, and discharged as incurable. There was not a doctor in the world who could do anything for me, and although I was a child of God for 18 years, He did not reveal Himself to me as the Healer. But it was revealed

A lengthy period of intercession followed, broken by a woman singing, "Around the throne of God in Heaven," and a simultaneous chorus of "The Precious, Redeeming Blood." Further prayer requests "for a lady suffering from indigestion" and "our soldier boys in India in the midst of temptation" were later handed in.

Speaking fairly good English, Pastor Paul, of Berlin, came forward with a helpful message.

During the German missionary's remarks a man was seized with a violent sobbing fit, and immediately after the "Gift of Tongues" descended on another man on the opposite side of the hall, he crying out in a loud voice.

Cries of "The Lord is here! The Lord is here!" were raised by many, while others demanded: "Will ye not have Christ to reign over you?" Several women wept.

* * *

Last night's meeting was marked by the most remarkable outburst of speaking in Tongues that had up to then characterized the religious fervour of the gatherings. Pastor Schilling, of Berlin, was delivering an address when he was suddenly



SUNDERLAND CONVENTION.

Delegates, Visitors, and Pentecostal Friends.

The large photo can be obtained, post free, 2/2, from Messrs. Taylor, Hutchinson's Buildings, High Street, Sunderland.

in Calvary, and I was changed from a perfect wreck, and made whole instantly when the time came." Cries of "Hallelujah, sister," were evoked by the narrative.

The same lady further informed the audience that for a long time she was bald, and had to wear a wig. "I prayed to God," she added, "that if it would be better for His work, to make my hair grow. And He did. It came and went again, but I never lost faith, and finally

IT SPRANG UP LIKE GRASS."

After tea an open-air meeting was held.

It was announced that the following requests for prayer had been received:—

- (1) A prayer for Ireland in the time of peril for God's people, and of peril for Christ's true faith.
- (2) For one now passing through a trying and perplexing business experience.
- (3) That two young men may be shown very clearly God's will for the future.
- (4) For one in Sunderland who has opened his door to God's children.
- (5) For the policeman outside.

interrupted by a member of the Convention occupying a seat on the platform, breaking out in a strange utterance. Then a man in the body of the hall also broke out into an unknown tongue, his utterances continuing for some time, and being interpreted by a male member of the Convention as follows:

"Hearken unto the words of the Lord. He is here. He is here. Will ye take this Christ to reign over you? Will ye take this Christ to reign over you? He is here. He is here. He is coming to you. Hast thou come unto Him, unto Him? Oh, how often would I have gathered you under My wings, but ye would not! Will ye come to Me now?"

While this manifestation was still proceeding the congregation, led by Rev. A. A. Boddy, sang the chorus, "For the Blood shall never lose its Power."

The speakers at the meeting spoke on "The Freedom from Bondage," and were Pastor Paul and Pastor Schilling, of Berlin, and Pastor J. H. King, of the United States of America. Pastor Schilling spoke in the German language, his remarks being interpreted by Miss Schofield, of Farnham.

(Press Reports of the Sunderland Convention—
continued.)

Some striking phenomena, **Wednesday, May 29th, 10*30.** alleged by those participating to be "prophecy," was witnessed yesterday at the second day's gathering of the International Pentecostal Convention, held at Fulwell Road, Sunderland.

When about half-way through the morning sitting the "Gift of Tongues" descended on many present, and, spoken at rapid intervals, the translations thereof visibly affected the rest of the audience.

Pastor Paul, of Berlin, had been speaking upon the parable of the wise and foolish virgins, with reference to the coming of the Bridegroom, and he was followed by another German speaker, who gave utterance to a vision through a lady interpreter as follows:—

"I saw a table laid for a meal and a child standing near it. There was a jug on the table. Presently I saw a hand descend and take hold of the jug to fill the glasses. I could not see to whom the hand belonged; but what struck me was that when the jug was suspended over each glass the liquid flowed out into some but not into others. I asked the Lord what it meant, and then the meaning came clearly to my consciousness."

The speaker was proceeding to explain the action of the Holy Ghost, when a young man fell to the floor. Steadying himself with a grasp on a form, he gave vent to an unknown tongue in a voice wonderfully musical and clear. The interpretation came from a lady sitting with closed eyes some distance away. Some of the translations were:—

"There are some here who are hardening their hearts, and will not let Him in. Ye must become as little children.

"Get the bride ready with clothing of gold; bring her into the Kingdom of God with raiment of needlework.

"Oh, my beloved ones, be prepared. I am here seeking you."

Truly a striking scene for a place standing not many feet away from a busy highway, from which, between the internal cries, came the clash of tram gongs and the rumbling of carts.

"Ye must be broken—must He strike you to break you?" came the reiteration, followed by cries of "Glory! Glory!" and all heads were bowed again. Softly a voice would break into some revival song, and a woman exclaimed: "It is the song of the Bridegroom. He is here; He is here. Glory!" The spell was broken by the convener uttering an "Amen."

Pastor J. H. King brought a memorable morning to a close with some comments on "Self-communication from the glorified Christ to Purified Believers."

The Missionary Meeting, 2*30.

The afternoon meeting was, by contrast, entirely devoid of emotional scenes, being devoted to a series of missionary addresses by Pentecostal and other workers in foreign climes. An interesting exhibit displayed by one speaker was the new flag of the Chinese Republic, with differently coloured stripes for

Republicans, Mongols, Manchus, and Mohammedans (see page 142 for a detailed account).

6*30. Night saw All Saints' Hall again densely packed. The meeting opened with the singing of

Dying with Jesus, by death reckoned mine;
Living with Jesus a new life divine;
Looking to Jesus till glory doth shine,
Moment by moment, O Lord, I am Thine.

Moment by moment I've kept in His love,
Moment by moment I've life from above;
Looking to Jesus till glory doth shine,
Moment by moment, O Lord, I am Thine.

Hymns played a big part for the next three hours, "Now I feel the Sacred Fire" being a favourite, although set to a curious metre.

"May the Fire of the Holy Ghost burn to-night," said the chairman before reading the requests for prayer. They included supplications for a Wesleyan church, for one seeking employment, a lady with rheumatism, and one with a tumour. Commenting on the latter, Mr. Boddy instanced the case of a Sunderland woman who, while suffering agony from cancer, went out to commit suicide, but, passing an open-air religious gathering, was constrained to pause and seek aid.

Doctors who had refused to operate afterwards declared the woman to have been cured, not a trace of cancer being left. A Pentecostal member subsequently rose and asked for Divine aid for a brother in Denmark also afflicted with cancer. Before the general intercession, the Vicar encouraged all the worshippers to stand fast in case of an attack by the enemy of mankind.

"Snatch them from the borderland of eternity to perfect health now, for Thy name is Jesus, the Great Deliverer," shouted a man. A grey-bearded veteran rose and held a Bible above his head, his lips silently moving. Pastor Paul then rose and discoursed on "Days in Heaven on Earth."

* * *

Some remarkable testimonies of **Thursday, May 30th, 2*30.** Divine healing were given at the Thursday afternoon's session of the Pentecostal Convention in All Saints' Parish Hall, Fulwell. The Rev. A.

A. Boddy, who presided, introduced one of his parishioners, a woman who had been **HEALED OF CANCER.**

The woman told the meeting that she had suffered from cancer under her left arm for three years, and she was told at the Sunderland Infirmary that she would have to go through an operation. The pain got so bad that she could neither eat nor sleep, and she took drugs. One Sunday night she got up and went out, determined to end her life by putting herself in the sea. At the end of the street where she lived, however, an open-air religious meeting was being held, and the preacher was speaking from the text, "Come unto Me all ye that are heavy laden, and I will give you rest." She felt that was really for her, and she could have cried and shouted with joy. She prayed for five or six minutes, but the pain was terrible. It was just as if someone had taken a red-hot poker and placed it on her arm. But the pain was suddenly taken away, and she went home and had supper. The cancer had disappeared. "And," said the woman, "I can do anything now; I can do a three weeks' washing, and never feel it."

This story was received with many cries of "Hallelujah" and "Praise the Lord."

The Chairman told of

DOROTHY KERIN (THE MIRACLE-GIRL),* who was in the last stage of consumption, a hopeless wreck, expected to die any hour, who was healed by grace. While she was lying in her room, after being brought home to die, the Lord sent His messenger and said, "Dorothy, arise," and that moment she was miraculously and marvelously re-created and made perfectly well. "The devil knows his time is short, and I think the Holy Ghost knows that too," said the Chairman, in emphasising the fact that it was the

INTENSIVE WORK OF THE HOLY SPIRIT that was being witnessed amongst them. Nothing was impossible, he declared.

BRADFORD MAN'S TESTIMONY.

Mr. Smith Wigglesworth, of Bowland Street Mission, Manningham, Bradford, gave some astonishing personal testimony of Divine healing. He said he stood there because God had healed him. He suffered from appendicitis for several weeks, and was at last forced to take to his bed. He was at the far end when the doctor came and said he must go through an operation. After the doctor had gone out, two visitors came unexpectedly to the house. "One of them, a young man,

he related was of an inmate in a lunatic asylum. The speaker and another man prayed for him, and then sent him a copy of the New Testament. When they visited the man they found he had been instantaneously healed, and he was now following his occupation.

Mr. Wigglesworth, continuing, said he was asked on one occasion to go to

WESTON-SUPER-MARE

to see a man who was possessed of a devil. He was absolutely unmanageable, and very distressed. "God wonderfully anointed me and prepared me for that visit. I stayed with the man all through the night, it seemed as if I was fighting demons, and I was practically in hell, but I got no victory whatever. At six o'clock I jumped up and said 'I am going out.' He said 'Don't leave me,' and I said 'I shall be obliged to leave you.' I went out to an early morning prayer meeting, and God seemed to give me fresh strength. I walked down the sea front to the bottom of the road, where I saw the man, with only his trousers on, rushing towards the sea. I met him, and in the name of Jesus I commanded the demon to come out of the man. He fell full length in the middle of the road, and God delivered him instantly. He rose up with



A GROUP AT THE SUNDERLAND CONVENTION.

The large photograph, from which the above is reduced, contains excellent likenesses in nearly every case. Can be obtained, 2/2, post free, from Messrs. Taylor, Hutchinson's Buildings, High Street, Sunderland.

came upstairs in a big hurry," said the speaker, "and handled me very roughly," and said

'COME OUT, THOU DEMON!

Come out of this man,' and that instant the demon did come out and I was perfectly well, that instant, so well that I got up and went out." The doctor returned while he was out, and when told that the patient was not in he said "They'll bring him back a corpse." "But glory to God, it has never touched me since," exclaimed Mr. Wigglesworth. Continuing, he said that afterwards he suffered badly from another complaint, and had not faith enough to trust God to heal him. But one afternoon while he was speaking with God, the power of God fell right over him, and he was cured. "Would not the stones cry out against me," he asked, "if I did not glorify God?" He also related how he had cured people by anointing them with oil, of cancer, consumption, deafness, discharging ears, and a bad leg. Another incident

tears in his eyes, and said, "I am a new man, I am free." His wife came running up after him, and he said, 'My dearly-beloved wife, God has sent you a

NEW HUSBAND,'

and they fell into each other's arms."

Mr. Wigglesworth, proceeding, told how he cast a demon out of a girl who had interrupted his services by taking fits, and how he visited a dying man at a Yorkshire village. He went upstairs into the man's bedroom, and there was only the man, himself, and God present, though there was a lot of unbelief in the house, but, praise God, they were on the other side of the bedroom door. In the name of Jesus he laid hands upon the sick man, and the power of God fell. "I fell on the floor, and Matthew got up, shouting 'Glory.' The glory of God was so present that it was like being in Heaven. I was laid with my face down, and I never looked up. In a quarter of an hour's time the man was dressed and walking about, praising God. He opened the door and cried, 'Father, God has healed me!' His father fell down and cried for mercy, and his mother fell down and said 'Oh, save me.'" Afterwards in the same house he laid hands on a young woman

* The Editor of "Confidence" had a long talk with Miss Dorothy Kerin recently. She wishes to be very true to God, who has given her her life back almost from the grave. Dr. Edwin Ash, a mental specialist, has written a most valuable book based on this miracle. It is called "Faith and Suggestion" (3/6, or 3/10 post free, from Messrs. Herbert and Daniel, Publishers, 95, New Bond Street, London, W.).

(Continued on page 135.)

"CONFIDENCE."

JUNE, 1912.

Editor—

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

Assistants—

The Hon. Secretaries, All Saints' Vicarage,
Sunderland.

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The Revealing of the Sons of God.

"For the earnest expectation of the creature waiteth for the manifestation of the sons of God."—Rom. viii., 19.

There is a great cry going forth in the world to-day—a cry for freedom. In the industrial world it is loud, and men are trying to satisfy this longing by strikes and federation. In the political world, governments are preparing for warfare. In the religious world, movements are being made to bring all religions into one common faith in a great Power. Churches are trying more and more organization and compromising with the world, in hopes of winning men. In individuals the same cry is going forth—men, women, and, alas, children, all crying out and attempting to obtain liberty. All creation groaning! Also a cry is going up from God's own children, but how different this cry. It is for our Coming King. He has been lifted up, and as He said: "I, if I be lifted up, will draw all men unto Me."

This great cry for liberty, we believe, is the drawing power of the Christ who *wills* that all men should be saved. Alas, the great Adversary is blinding the eyes of the multitude, so that they are looking for liberty where it cannot be found. The liberating power of the whole creation is, as St. Paul tells us, the manifestation of the Sons of God, when our Lord shall appear in the clouds to meet His elect,

soon to return with them to reign on the earth.

In Rom. i., 4, it is written that our Lord Jesus Christ was "declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead." So in Phil. iii., 8-9, we find St. Paul's great longing was "to be found in Him," "to know Him, and the power of His resurrection, the fellowship of His suffering, to be made conformable to His death," if by any means he too "might attain unto the resurrection of the dead."

From these and other passages we may learn that this death and resurrection goes on within till Christ be formed in us and the last change takes place—the redemption of our body. Our body is an instrument or vessel for God to use, a temple wherein He may dwell. By the offering of the Body of Jesus, it has been made holy and "meet for the Master's use." Our souls have been washed in His precious Blood, and He is our Life, and our will is yielded up to do the will of God. The fight is now a fight of faith to maintain this position against the Adversary, and in order to prove us and find us faithful, so that we may really grow up into the fulness of the measure of Christ, God allows trials to come to us. God wants to prove us, so that He may use us more, by our being faithful witnesses to the power of the Victory of Calvary over *all* the power of the Enemy. He wants a people who will be true to His purpose, whom He can lead from place to place in the train of Christ's triumph, and through us show forth a knowledge of Christ. This is a high calling. By standing true to our liberty in Christ in times of fierce temptation, we are proving, not only to the world, but to the principalities and powers of darkness, that Jesus is the mighty Victor, that Calvary was the place of victory over sin, disease, and the devil. We may know the power of His resurrection, and as we stand *in* the fiery trial, it will be proved. Christ must be manifested to the world through His Body. He, the Head, is in heaven; we, the members, are on the earth.

As we stand firm in our position "in Christ," the Holy Ghost can give us the visions of God—open up to our vision the wonders of redemption, the victory of the Christ, and God's purposes for the ages to come (John xvi., 13). As our sister, Mrs.

(Continued on Page 134.)

A Consultative International Pentecostal Council.

At the Sunderland Convention it was felt that the time had come that, in order to protect this work from wrong teaching, or false teachers, the chief Leaders in different lands should meet together, once or twice a year, to take counsel together. The next Meeting is arranged (if the Lord tarry) for December 4th and 5th, at Amsterdam.

* * *

Those LEADERS in the Pentecostal Revival who were assembled at the Fifth International Convention at Sunderland, May 28th to 31st, 1912, agreed to the following Statement:—We believe that—

The Baptism of the Holy Ghost and Fire is the coming upon and within of the Holy Spirit to indwell the believer in His fulness, and is always borne witness to by the fruit of the Spirit and the outward manifestation, so that we may receive the same gift as the disciples on the Day of Pentecost. Matt. iii., 11. Acts i., 5, 8; ii., 1-4, 38, 39. 1 Cor. xii., 7-13. Compare also Acts xi., 15-18: "And as I began to speak, the Holy Ghost fell on them, even as on us at the beginning. And I remembered the word of the Lord, how that He said, 'John indeed baptized with water, but ye shall be baptized with the Holy Ghost.' If then God gave unto them *the like gift* as He did also unto us, when we believed on the Lord Jesus Christ, who was I, that I could withstand God? And when they heard these things, they held their peace, and glorified God, saying, 'Then to the Gentiles also hath God granted repentance unto life.'"

(Signed)

T. B. BARRATT (Norway).

ALEXANDER A. BODDY (Sunderland).

J. PAUL

B. SCHILLING } Germany.

E. HUMBURG }

JOSEPH HILLERY KING (U.S.A.).

G. R. POLMAN (Holland).

CECIL POLHILL (London & Bedford).

Sunderland, May 31st, 1912.

(The Revealing of the Sons of God—continued
from Page 132.)

Crisp, saw, we shall get the visions of God as Ezekiel.

Then, too, the Holy Spirit will manifest His gifts through us for earthly service, as He will. But God is seeking for those who will have the faith of Abraham, who, as Pastor King said, rose to the climax of faith in offering Isaac, which was, from a human standpoint, the apparent failure of all he had believed God for. So it must be with us. We must first have faith in our full redemption of spirit, soul, and body, and then we must submit to any trial God allows to come to us. Every great saint of God of whom we read in the Bible, was made to pass through the fire. "Everyone shall be salted with fire" (Mark ix., 49), and everyone must go into the wilderness or solitary place to be tempted and tried by Satan, so that we too may go through, following the Lord's footsteps, and, thank God, celebrate His victory, and so come out of the waters of death to our own will, and out of the hands of the Holy Spirit—Sons of God—transformed into the same image.

Beloved, when the darkness comes over your soul, or doubts and fears assail you, or your body is attacked, do you listen to the Adversary, who is endeavouring to weaken your faith in the Victory of Christ by making you think *you* are wrong, something in your life is wrong? Surely, if this is so, God will shew you. Or do you recognize the Adversary, and meet him with, "It is written, 'I am redeemed, Christ liveth in me.' This is a fiery dart from you, Satan, and I resist you stedfast in the faith." This is celebrating the victory of Christ over sin and disease. It is proclaiming to the powers of darkness,—those spiritual hosts of wickedness—the Truth of the Gospel, the Victory of the Blood.

St. Paul says in Gal. ii., 18-20: "If I build again the things which I destroyed, I make myself a transgressor. I have been crucified with Christ." God allows this accuser to tempt us "to touch the dead thing," and alas, how often he succeeds because we do not believe what God declares in His Word, that the old man *has* been crucified, and now there *is* a new creature.

When we see this wonderful truth we can rejoice in the fiery trial, because we can shew by our patient submission to the

will of God, Who permits it, that we truly believe in Christ's Victory.

"Blessed is the man that *endureth* the temptation, for when he is tried or hath been approved, he shall receive the crown of life which the Lord hath promised to them that love Him."—Jas. i., 12.

How many of God's children to-day are discouraged and weary, just because they do not recognize that it is Satan who is giving the darkness, doubts, fears, and pains, also that it is God who is proving us to see whether we really believe His Word. Let us bravely go through every test, praising God for the Victory of our Lord, praising God for our position "in Christ," and so surely as we look away from ourselves unto Jesus, will the Holy Ghost quicken our faith, and "we shall remain Victors on the field." The perfect yielding of our *will* to God in the fiery trial will make us strong in His power and might, and so we shall become so abandoned to God, day by day, that He shall be able to trust us always to do His will, and the Sons of God will be manifested. St. Paul could say with satisfaction as his earthly life was closing: "I have fought a good fight; I have finished my course; I have kept the faith." Never once, do we think, did St. Paul ever doubt the fact which God had revealed to him—that Christ lived in him—even in the darkest times of trial to spirit, soul, or body.

Beloved, stand true to Jesus, to *His* Victory at Calvary, *His* Resurrection, His faithfulness, and He will bring you through the hardest trial of faith, "more than conqueror." The powers of darkness *must* retreat, for "greater is He that is *in you* than he that is in the world." Amen.

[M. B.]

The Convention Card for 1912.

5th International Whitsuntide Convention, Sunderland, 1912.	"And now, little children, abide in Him; that when He shall appear, we may have confidence, and not be ashamed before Him at His Coming." 1 John ii., 28.
<p>Surely . . .</p> <p>∫ Come Quickly.</p> <p>Revelation xxii., 20.</p>	
<p>"Every man that hath this hope in him, purifieth himself even as He is pure."—1 John iii., 3.</p>	

Price of "Confidence" Reduced.

1. To extend the circulation of "Confidence" we reduce the price now from Threepence to One Penny.

2. We ask our friends to do all they can to recommend it and extend its sale. The Lord graciously blesses it everywhere.

3. We ask the kind subscribers and donors, whenever they can do so, to help as before. We are so thankful to those who ungrudgingly give from time to time. This is helping on the Lord's work and passing on His blessing.

(Press Reports of the Sunderland Convention— continued from Page 131.)

who had been in the asylum periodically, and God instantly delivered her. The man, who had fed on slops for weeks, had a mutton chop and some eggs for his dinner that day. When he (the speaker) left the village all the inhabitants turned out to praise and bless God.

ANOINTED WITH OIL.

Bro. John Matthews, of California, delivered an address upon Divine healing, and before the meeting ended a number of people went on to the platform to be healed, and they were anointed with oil by Mr. Wigglesworth. Several afterwards stated that they had been actually healed of their diseases.

6.30. The speakers on Thursday evening were Mr. Cecil Polhill, of Howbury Hall, Bedford, who presides at the London Meetings (Sion College, Blackfriars' Bridge, Thames Embankment, Fridays at 7; also Institute of Journalists, Tudor Street, E.C., near the "Christian Herald" Office, Fridays at 4). Mr. John Leech, K.C., Barrister-at-Law, spoke with great acceptance on the theme, "In My Name." Pastor Paul, of Berlin (on "Days of Heaven upon Earth—The Victory over our Enemies"), and Pastor J. H. King gave the last message.

* * *

Early in the morning there was a **Friday, May 31st.** baptism in the sea at Roker, two persons entering the water from bathing machines. When they had got waist high, one held up his hands in blessing on the other, and then immersed him in the water. There were very few people about to witness it.

At 10.30 various difficulties were discussed, such as the following:

"Please may I ask if there is a text of Scripture to show where a true child of God can be demon-possessed?"

Pastor Paul gave the answer:—"I don't find such a text; I do find the contrary—1 John iv. 4; v. 18; Mark 16; and then the fact of holiness—Luke ix. 1; and x., 17-19."

"Please explain if the words 'Holy Ghost' and 'Power' are synonymous terms; if so, why are the two expressions used in Acts x., 38?—'God anointed Jesus of Nazareth with the Holy Ghost AND WITH POWER,' and are we to receive an anointing of Power after receiving the Holy Spirit or at the same time?"

Pastor King replied that the words are synonymous. The Power is where the Holy Ghost comes. We may feel weak, but God the Holy Ghost is the Power that is working.

At the morning meeting, in the Parish Hall in Fulwell Road, testimonies were given by Mrs. McClelahan, of Liverpool, Mrs. Biggs, of Paisley, and Mrs. Beruldsen, of Edinburgh. Then Mrs. Boddy, wife of the Convener, gave an impassioned address on the healing power of faith.

At its conclusion she led in the chorus:

"Jesus, Jesus,

Why all the way long it is Jesus."

which was repeated till the voices of the singers descended almost to a whisper. It was relieved by the sound running through it of prayers from the chairman and others on the platform.

RAISING THE DEAD.

A German pastor (Bro. Humburg, of Mulheim-Rhur), whose speech was interpreted, related a marvellous story. He said there was a sister in the movement in his country who lay dead. He and some colleagues gathered round her. They knew that God could give them the power to raise her, but they did not know whether they had the right to do so. So they prayed to God to let them know what they should do. They prayed for an hour and a half, and then the heavens opened, and the girl was raised from the dead.

The pastor said he rejoiced when he heard the Gift of Tongues manifested, but he cautioned them against making an indiscriminate use of the gift. It was quite possible for the message to be "coloured" by a sincere interpreter, and yet much of the message to be of God. When it came upon them they should pray and find out what God wanted them to do.

There was one difficulty that they must have, and that was the number of interpreters who were ready to translate what a person with the Gift of Tongues was saying.

He could not give them any instructions from the Scriptures in that matter, but he advised them that if they

LIVED IN GOD DAY AND NIGHT

they would soon find out which person was the right one to give the interpretation.

The afternoon meeting essentially commenced with a prayer meeting, prayers being offered by persons in all parts of the hall in response to requests that had been made, mostly for sick and invalid people.

2.30. During the period of prayer a lady broke out in a tongue which sounded not unlike Yiddish. No excitement whatever accompanied her utterances, the audience seeming to take the matter as one of course. She broke her discourse into periods, stopping at each for the interpretation, which came with remarkable fluency from a lady who sat beside her.

THE MESSAGE.

"Oh, the Lord God Himself is waiting to give you the blessing you need; you are not waiting for Him. He is waiting for you. You are not knocking at His door so much as He is knocking at yours. He has called to you, 'Open wide and I will enter, Mine for whom I poured out My Blood. You are Mine whom I have redeemed at such a cost; I have a right to you. You are dear to My heart, for I am giving Myself to you now to cleanse you. Ye shall be clean through the word which I speak on to you. I want you for My possession; ye shall be sanctified by Me; ye shall be clean through the perfect Atonement that was wrought out on Calvary. Ye are clean, but ye must be empty. For ye

(Press Reports of the Sunderland Convention—
continued.)

need to come out to Me that I may come in to you. If ye are clean ye see that ye must not be filled with yourself. Ye shall be cleansed through the Flood. Ye shall be Mine, to know My secrets, and I will make you to know My will. Oh, it is hard for Me to stand and knock; ye stand there and keep Me outside. Oh, ye weary Me with My long askings! Oh, ye may know that I have something much better than this for you! Ye were meant to be God's possession, that He may do through thee His own works."

At the Afternoon meeting the subject was "The Baptism in the Holy Ghost." Addresses were given by Mr. Cecil Polhill, Rev. T. Hackett, M.A. (Church of Ireland), with a rousing testimony by Bro. Jas. Techner, of Sunderland and Bedford.

The Evening meetings were so crowded that it became evident that it would be a great boon if the Parish Hall could be extended over the vacant ground before the next Convention.

At the closing meeting earnest and joyous addresses were given by Mr. Polhill, Pastor Barratt, and Mrs. Crisp (of the P.M.U. Training Home). A worker from India gave a remarkable testimony of how she was turned from opposing to receiving the full Pentecostal Baptism in the Holy Ghost. Then Pastor Paul in closing gave us additional words to the chorus of the hymn so often sung:

1. O Hallelujah, 'tis Heaven, 'tis Heaven to know my sins forgiven.
On land or sea, what matter where,
Where Jesus is, 'tis Heaven there.
2. O Hallelujah, Jesus died, 'tis Heaven to know I'm sanctified;
On land
3. O Praise the Lord, 'tis realized, 'tis Heaven to know I am baptized;
On land

The Conventer then closed with earnest prayer for all who had been at the Convention, and pronounced a solemn

BENEDICTION.

REV. A. STANLEY PARKER
(Of Newcastle-on-Tyne)
On the SUNDERLAND CONVENTION.

The name of no Wesleyan Minister is better known on Tyneside than that of the Rev. A. Stanley Parker. We were very glad to see him again at this year's Convention at Sunderland. The following from a Newcastle paper will be interesting:—

WHAT IS THE PENTECOSTAL MOVEMENT?

THE PHENOMENA.

THREE SUGGESTED EXPLANATIONS.

Writing in the Newcastle "Daily Chronicle" the Rev. A. Stanley Parker says:—Nearly five years ago I first became acquainted with the Pentecostal movement. The finest lay worker I had during my London ministry, and who is now working in China as a missionary for the

Pentecostal Society, told me of the remarkable phenomena witnessed at the meetings. I attended several, chiefly at Sion College, on the Thames Embankment, and so I became familiar with the strange "gift of tongues." Since coming to Newcastle I have been present at three Annual Whitsuntide Conventions at Sunderland, including the one held this week.

THREE POSSIBLE EXPLANATIONS.

There are three possible explanations of these phenomena that appeal to me, viz., the spiritualist (or spiritist), the psychological, and the Pentecostal.

1. The first suggestion is that put forward by the late Mr. Reader Harris, K.C. (founder of the Pentecostal League—a society opposed to this blessing), and by many other leaders in the Christian churches. They say that the gift of tongues is due to the "possession" of the speakers by evil spirits, who use them as mediums. Those who hold this view consider the movement devilish in its origin, and mischievous in its nature. Mr. Harris was extremely severe in his criticism.

I cannot accept this explanation because, briefly, the members constantly exalt and glorify the Christ, and live, as a rule, blameless lives.

MERE GIBBERISH.

2. Dr. Cutten, in his great book, "The Psychological Phenomena of Christianity," sets forth the second view, viz., that the phenomena of the tongues are due to the mysterious workings of the subliminal consciousness. What sounds like a foreign language, he says, is not a language at all, but mere Gibberish. But the sounds I heard at Sunderland were definite and distinct, and I caught the word "Jesus" (which is the same in most languages) in the midst of one of the sentences of the alleged Gibberish. How are we to account for the interpretation of the messages? The interpreters claim that they do not translate (they do not know a word of these languages); they say the interpretation is given to them.

Is there any fully-authenticated case on record where some one present has understood the language spoken by one with the gift of tongues? If we had absolutely reliable evidence on this point it would clear away many difficulties. Can Mr. Boddy help us?

WORKING OF DIVINE SPIRIT.

3. The third explanation is that of the Pentecostalites themselves, viz., that the phenomena are the result of the workings of the Divine Spirit.

Now, I have been impressed by the beauty of the messages in tongues as interpreted this week, and also with the transparent sincerity, the splendid earnestness, and the deep spirituality of these people. With an open New Testament before me, I find it almost impossible to avoid the conclusion that exactly what happened in the Early Church in Apostolic days (as recorded in the Acts and Corinthians) is taking place in Sunderland now. Speaking in tongues was common then. Paul possessed the gift, though he thought little of it in comparison with other powers. After 18 centuries has it suddenly been restored to the Church?

A Visitor's Summing-up of the Sunderland Convention.

"JESUS, JESUS,
Why, all the way long it is JESUS."

This sums up the teaching and the fellowship of the Sunderland Convention of 1912, from the first morning when dear Mrs. Boddy gave the inspiring keyword for the Conference as JESUS ONLY, on to the last meeting, when Pastor Paul, of Berlin, gave the last word as :

'Tis Heaven to know my sins forgiven,
'Tis Heaven to know I am sanctified,
'Tis Heaven to know I am baptized with the Holy Ghost.
And all the way long it is JESUS."

Since this was the teaching throughout, it is scarcely wonderful that the "Heavenly Anthem" rang out twice over that great assembly.

At nights the great Parish Hall was filled to overflowing, and many were turned away, and it was comfortably filled in the afternoons and mornings. Perhaps there were 300 delegates from out of town, including many who had come long journeys, six from India, two from Japan. Norway, Holland, Germany, and America were represented, especially by the leading speakers:—Pastor Barratt, Pastor Polman, Pastor Paul, Predigers Schilling and Humburg, and the two latter's addresses were ably translated by Miss Schofield. All others spoke in English. Rev. J. H. King's Bible addresses were convincing and inspiring, while Brother John Matthews came to us with the one message. He, like a prophet from the wilderness, kept calling us to a "present tense faith" in God. As though he said, "Repent ye, repent ye of your unbelief, and believe God, as the Scripture saith, 'And ye have the things ye desired of Him.'"

The record of those who could illustrate this truth was long and almost startling. God is surely doing a new thing in these days—a marvellous work—for those who, with the faith of a little child, will believe God, and take Him at His *word*.

On the afternoon devoted to Divine Healing Brother Smith Wigglesworth and Brother Matthews gave us the Word strong enough to convict many, and numbers were anointed as the Scriptures teach, and went away believing in their perfect healing.

Two side rooms were provided as prayer rooms—one for men and one for women—particularly for those seeking the Baptism of the Holy Ghost. Mrs. Boddy also received (from 3:30 to 5, and 6:30 to 9 each evening) such as came to receive her ministry of Jesus. We heard of a number who received their Baptism, and at other homes, during and after the Convention closed, others got very real blessing.

Dear Pastor Boddy, who presided throughout, with the efficient help of Mr. Cecil Polhill, was wonderfully sustained in body and mind, and looked as fresh after those busy days as at the beginning.

Sunderland is becoming more and more a centre of interest to those who are hungry for a deeper work of God than they have yet seen, and, though the newspaper reports told of "excitement and pitiable scenes," those who were there at all the sessions saw nothing of either. Alleluia! God was with us, and there was fervency of prayer and praise, there was speaking in Tongues occasionally, with interpretation, there was hearty, holy singing, but nothing to which the sanest, healthiest Christians would object if they knew regeneration, sanctification, and any filling of the Blessed Third Person of the Holy Trinity. Of course the world will never understand. Our Lord Himself said the world could not receive Him. Think you that the newspapers of Nero's time (had there been such) would have understood the life, and love, and faith, and power of the early Christians as they met in each others' houses, or in caves of the earth? It is the unbelief of the present age which makes such Conventions seem out of place, and God is calling His own to belief. Why should we be able to believe the stories of Elijah and Elisha, and Peter and Philip, and yet find it impossible to believe that if the Holy Spirit had His way in His people, some similar things would take place? Oh, that the Church may arise and say,

I BELIEVE GOD.

The doctrines set forth had to do with the subject of the preparation for the soon coming of Christ, and the purity of heart and habit of His body. And the call to win souls in home and foreign lands while it is called to-day, was loud and strong. To this end, that ye may be "a minister and a witness," the Baptism of the Holy Ghost in fulness is to be sought for, and

(A Visitor's Summing-up of the Sunderland Convention—continued.)

that speedily. For the world languisheth and lieth in the hands of the evil one, and the message of the full value of the Cross is hindered by all the powers of darkness, for they know that the time is short.

The writer was struck by the great spirit of charity in the hearts of all who spoke, toward all who have not felt they could throw in their lot with this Movement, and indeed have been distressed by the psychic phenomena, and therefore hindered from seeking for themselves the mighty power of God intended for these latter days. Some day they will understand; in the meantime the love of God keeps those who are misunderstood. Another thing which impressed the writer is the fact that the Scripture was wholly followed (1 Cor. xiv., 28, 40) in public gatherings. This seems to be true also in Germany, where one of the pastors said they had 400 speaking in Tongues, but that 1 Cor. xiv., 27 was absolutely followed. Praying in Tongues is not interpreted, and therefore not used aloud in assemblies. Those in authority seem to feel that the reason those wonderful chapters are recorded in the Epistle to the Corinthians is on purpose to be our guide in these days, and they should be followed closely. To God be all the glory for drawing near unto His people in these days, when His people need to see His Face and to hear His Voice. The Lord JESUS is not dead, nor is He sleeping. Glory to His Name! He is alive for evermore. Alleluia!

The kindness of the people of Sunderland, who with lodgings, cabs, trams, etc., ministered to the comfort of the visitors at very reasonable rates, was really quite wonderful. The Mayor himself, who is a Christian man, was present both officially and in his private capacity. It has been hard for the people of Sunderland to understand during the past five years whether this be of God or no, but now very many have come to this conclusion:—"This is no passing excitement, but the work of a glorious God, who is doing a New Thing in the earth." A work such as we would not have believed had it been told us, and such as might have been seen during the First Century of the Christian Faith.

TE DEUM LAUDAMUS.

Convention Notes.

THE
BRETHREN
IN THE
EAST
GREET
THE
BRETHREN
IN THE
WEST.
CANTON—
SUNDER-
LAND.

At the back of the platform during the Convention two large Chinese Scrolls were hanging. The English of their picturesque characters is here given. They were sent to the Convention by Mr. and Mrs. Bettex (at Canton, S. China).

THE
LORD
LOVETH
A
CHEERFUL
GIVER,
2 COR. 9, 7.

WITH
GREETINGS
FROM
MR. & MRS.
BETTEX.

* * *

The July issue of "Confidence" and the following numbers will contain (D.V.) full reports of addresses by Rev. J. H. King, Pastor Paul, and the other Speakers.

* * *

There were present in the Convention Meetings (in full sympathy):—the Mayor, an Ex-Mayor, a leading Christian Physician, a number of Clergymen and Ministers, a King's Counsel, a Wrangler of high degree, Workmen and Foremen, Gentlemen and Ladies of independent means, Blacksmiths, Teachers, "Ships' Husbands," Farmers, Miners, Ironworkers, Carpenters, Policemen, Local Preachers, and Missionaries from many lands.—Diverse in many ways, but truly "One in Christ Jesus."

* * *

We missed our "Hallelujah Pastor" (from Mülheim), who had not been well, and was very gladly remaining quiet before the Lord. Also Pastor Jeffreys, who did not at the last feel at liberty to attend. These vacant places were filled by Brother E. Humburg and Pastor Barratt.

* * *

Pastor King's Testimony as to being turned from an "Opposer" to being a "Welcomer" of the blessed Pentecostal Baptism with Signs, is being printed as a Free Tract. Apply for copies to the Hon. Secs., All Saints' Vicarage, Sunderland.

THE FAITH OF GOD.*

Address by Brother J. Matthews.

"Whosoever will, let him take of the water of life freely." You can take it if

* Delivered at the Holborn Hall Conference, February, 1912.

you want it. "Whosoever will," Jesus said this on the last great day of the Feast. We are in the last great day of the feast. This is a feast day. What God wants us to do is to believe the Scriptures. We must not measure ourselves by ourselves, or compare ourselves by ourselves. God has given us the words of life, of truth, of power. This gospel is the gospel of salvation, the words of the Son of God. "Hearken unto Me, and ye shall learn of Me, that I am in the midst of you."

The words of Jesus are perfect words. He was a perfect Saviour. He saves from the uttermost to the uttermost. Our Christ blots our sins out for ever. They are never remembered. If your sins are brought to you they are brought by the adversary. Jesus Christ on the Cross took your infirmities and bore your sicknesses.

Do not dare to measure yourself by yourself. You must only measure according to the Man Jesus Christ. He said, "Fear not, for all things are possible to them that believe." Jesus Christ is the way. We do not want to exalt any man. It is Jesus Christ that will do the work. We must rejoice that our names are in heaven. Glory be to God! "Believe I am as the Scripture saith," and the Scripture says that when we come to Christ we must believe that He is the Son of God, and a rewarder of them that seek Him.

I was asked last night how I knew God's will. You have His will. It is His Word. "Beloved, if our heart condemn us not, then have we confidence toward God." "Therefore as you believe that I am here, and hearken unto My voice, I will be your God, and hear your prayers; I am here to bless and keep you, to wash you in My precious Blood."

Do what the Lord tells you. Go His way. If you are sick or a sinner, listen to what He says: "If you will confess your sins, I am faithful and just to forgive your sins." This word opens the eyes. The reason you do not get these things is because you do not believe the Word in your hearts. You have it in your head, but you never have it in your heart. God wants you to follow Him, to believe the Word only.

We heard the other night that we must have no doctrine but the doctrine of Christ. It is a lamp unto your path, a light unto your feet. And when you take this medicine you will get healed.

There is no carnality in the Word of God. The reason you have carnality is because you have not taken in this Word. The reason you have rheumatism is because you have not taken your medicine. Take it now! You have a testimony that you are healed when you take it, but not before. "I am He that healeth thee, that taketh thy infirmities; that bears your sicknesses, that redeemed you, that redeemed you by My blood; whom the Son has made free is free indeed."

We want to get back to the Word of God. We want to recognise that the Word is health; we do not know anything else. If God had intended to give us anything else, He would have told us so. He said the gospel was to be preached with the Holy Ghost sent down from heaven. You must recognise that the gospel of Christ is the power of life and health, that you stand in need of: that you must have in your souls and bodies. We can believe this Word through faith in God. God wants us to take these things. They are ours. They belong to you and me. Look at your inheritance. We have a perfect right to take the things Christ has purchased for us. Will you take them this afternoon?

Salvation is a present tense faith. As we look back at Christ on the Cross there comes to us a past tense faith. That will never bring healing. Have faith that "Whatsoever ye desire when ye pray, believe ye have received," and you shall have it. The difficulty is that you do not believe. It is the present tense faith we want, not a future nor a past tense faith. You must believe the Word of God.

Never mind about your feelings, or what you see or hear. Let your eye be single, and your whole body will be full of light. When Christ was here He said, "Will ye be made whole?" "Verily as ye believe so be it unto you." Why do not you that are sick take the waters of life now? Call upon the Name of the Lord, and then rejoice with exceeding joy. How it honours God to believe. How it dishonours Him to be doubtful, unbelieving; and double-minded. God does not want that. All you have to do is to take His Word.

Faith is the evidence of things not seen. What is faith? His Word. Do not despise the Word of God. You will find salvation there. People judge by outward appearances. When this Word becomes life to

("The Faith of God"—continued).

you, you can speak it out. Jesus said, "What I do you shall do also."

In Los Angeles I asked the Holy Spirit to fill me that I should be blinded to everything else but God's Word. "He that is hungry and thirsty let him come unto Me. He that cometh to Me shall never hunger and never thirst." This Word of God is wonderful. Blessed is the man that trusteth in the Lord.

In California the ants got into our food box. The man who was with me was a doubter. I said, "We will ask the Lord to take them away," and by the time he wanted the food they were all gone. God's ways are not our ways. "Trust in the Lord with all thine heart, and lean not to thine own understanding."

Jesus says: "I am the way, the truth and the life." I believe what God says, and you must believe it if you are to get power from God. Jesus Christ is your wisdom, sanctification, and redemption. God wants you to honour Him, and if you will believe you shall see the glory of God. It is not will power. It is faith. "They which believe enter into rest." Faith always brings rest. God has given you His Word, and the power to heal you is in the Word; and the power to keep you perfect also.

The last few months we have been learning the great secret of being kept by the power of God. The Spirit quenches every fiery dart of the wicked one. Lean upon the Word of God—this power come down from heaven. I praise God that He sanctifies me, heals me, and keeps me every day.

PENTECOSTAL ITEMS.

Bro. W. T. Greenstreet (Beulah, 273, High St., Plumstead) asks for prayer for his work at Plumstead. He would like to extend the work to the needy districts around. We are sorry not to find space for his letter, but he would be glad to correspond with those who sympathize. Services are held on Sunday at 11 a.m., 3 p.m., 6:30 p.m., and Tuesday and Thursday at 7:30 p.m.

* * *

Pastor Barratt has arrived safely at home in Norway (Schulz-gade 2, Christiania). He has several things laid on his heart, of which he writes: (1) The need of a large central Mission Hall at Christiania; (2) A Home of Rest for Visitors; and (3) The extension of Pentecostal literature. to

Sweden, Finland, and Russia. He has the machinery at hand, but needs the material support. He will be thankful for prayer and sympathy.

* * *

Prayer is invited throughout the summer for the Fyzabad Pentecostal Conference, October 16th to 24th. Communications as to it may be sent to Miss Whitaker, B.C.H. Mission, Eyzabad, U.P., India, or to Mr. and Mrs. K. K. Norton, Bahraich, U.P., India.

* * *

Pastor Paul is to arrive at New York about June 23th, and will be met by Brother Albert Weaver, who takes him to the Montwait Convention, where he will meet Dr. Yoakum. He is to visit Chicago and some other parts during his short visit to the States. Ministering chiefly to German-speaking Christians, may our dear Master go with him all the way, and use our beloved friend mightily.

CANADA.

Sad News of Mrs. J. Miller, of Glasgow.

A LETTER FROM MR. MOGRIDGE.

MY DEAR MR. BODDY,

We arrived in Quebec on Friday evening, the 24th, after an anxious time of storm, and after passing through the ice-field. There were hundreds of these to be seen floating about on the water, our ship being obliged to stop in the night, right in the midst of them. Noticing the ship was not moving, I got up and went on deck before daylight, and waited there until dawn, when I discovered we were close to a large monster. As the daylight came the ship moved slowly forward between the icebergs, and we were the whole day passing through them, but altogether we enjoyed the trip until the last hours of the last day, just before landing, when the Government cutter came alongside, and some men came on the ship. Then we learnt that small-pox had broken out on the ship, and for a while we were in quarantine, until the cases were taken off, and everyone on the ship had been examined by the Government doctor, notwithstanding the fact that we had been examined previously the same day.

Just after this our beloved Sister Miller was coming down the stairs of the upper deck, Mr. Miller being behind her, when she fell headlong from about the second or third step to the bottom, and dropped on her head. She was laid upon a form and the doctor came immediately. She groaned aloud a few times, and said, "Jesus, Jesus," and then became unconscious. She was taken to her cabin and laid on her bed, but she never regained consciousness, and died just before we landed in Quebec.

Our little company, which were nine when we left England, were now only eight. We were allowed to stay on the ship on Friday night. The coroner came on Saturday morning, then an undertaker, and at 3:30 in the afternoon our sad-hearted little company with two officials from the ship followed the body to its resting place until He comes.

Poor Brother Miller is stunned with the blow, but is wonderfully sustained by the power of our

loving Father. He is perfectly resigned to all the will of God. He does not understand it, he cannot see God's purpose in it all, but his trust in God's wisdom and love is glorious to behold. Oh, dear Mr. Boddy, nothing but the power of Pentecost could enable one to bear up as Brother Miller does in such a terrible hour of trial. He prayed so wonderfully at the grave-side, such a prayer of victory that I shall not soon forget. How I admire his fortitude and confidence, and unshaken faith in God. I feel so little in the presence of one who, like him, seems to kiss the rod, and bless the hand that smites. Glory to God! Pentecost has brought victory and power.

The burial service was conducted by a few humble Salvation Army officers, three men and one woman. Sorry we cannot be at dear Old Sunderland Conference this year. I am praying

that God's richest blessing may be with you all again. We leave Quebec on Monday the 27th for Montreal, and on the 28th we proceed to Toronto. We hope to attend the Rochester Conference in June. We also go to Bala, where my cousin is Pastor of a Church in a native reserve. He wants us to tell them about Pentecost. They are already praying for revival, previous to our coming. Pray for us, and pray for them, that the fire of Pentecost may fall upon them as at the beginning. God bless you, and all your dear family and people.

Yours very truly in Christ Jesus,

H. MOGRIDGE.

Canadian Pacific Railway,
Atlantic Service,

R.M.S. "Empress of Britain,"
Quebec, May 25th, 1912.

THE PENTECOSTAL MISSIONARY UNION.

The Pentecostal Missionary Union (or "P.M.U.") for Great Britain dates its commencement from a meeting held in All Saints' Vicarage, Sunderland, on January 9th, 1909, when a Council was formed. Mr. Cecil Polhill, of Howbury Hall, Bedford, was chosen as President, Mr. T. H. Mundell, 30, Avondale Road, Croydon, is Hon. Sec., Mr. W. H. Sandwith, Bracknell, Berks., is Hon. Treasurer (Mrs. Sandwith is Missionary Box Secretary), the Rev. A. A. Boddy is Editorial Secretary, and other acting members of the Council are Pastor Jeffreys, Mr. H. Small, Mr. Andrew Murdoch, and Mr. Thos. Myerscough. There is a P.M.U. Home for Women Candidates at 116, King Edward Road, N. Hackney, and the Candidates are prepared by Mrs. Crisp (of 19, Gascoyne Road, S. Hackney, London, N.E.). The Male Candidates are at Preston (Lancs.), and are being prepared by Mr. Thos. Myerscough, 134, St. Thomas Road. Missionaries in the Field:—In INDIA—Miss Lucy James, Mukti, Poonah; Miss Margaret Clark, Miss Constance Skarratt, Miss Catherine C. White, and Miss Minnie Augusta Thomas, Pentecostal Mission, Faizpur, E. Khandesh; Miss Elkington and Miss Jones, Fyzabad. In CHINA—Messrs. Trevitt, Bristow, McGillivray, Williams, c/o Rev. W. W. Simpson, Taichow, ("Old City"), Kansuh Province, via Hsian, China (via Siberia and Peking); Mr. and Mrs. A. Kok, Miss Eliz. Martha Biggs, Miss Cornelia E. Scharten, Miss Monica S. Röniger, en route to Yünan-fu, with Mr. and Mrs. McLean. (Also holding P.M.U. Certificates—John Beruldsen, Christina Beruldsen (now Mrs. Gulbrandsen), Thyra Beruldsen, at Suan-hwa-fu, Tsili Province,* N. China.) Applications for Candidates' forms to be made to Mr. T. H. Mundell, Hon. Secretary, 30, Avondale Road, Croydon. Send a post-card for a P.M.U. Missionary Box to Mrs. Sandwith, Bracknell, Berks. Donations thankfully received by Mr. W. H. Sandwith, Hon. Treas., Bracknell, Berks.

Continued prayer is asked for the Home Base, viz. :—(1) P.M.U. Council Meetings, (2) P.M.U. Missionary Meetings, (3) Box Holders and Donors, (4) Students—the Brothers, (5) Students—the Sisters, (6) Those helping in their Training. Then let us also constantly uphold our Missionaries on the Field, at work, or learning their new language. Wednesday in each week has been suggested as a special day of prayer for P.M.U.

Gerard Petrus Tibetus is the name given by our Brother A. Kok to their second son, born in April last. Mrs. Kok was strong when our dear brother wrote, and quite able to travel.

* * *

Miss Scharten wrote happily of their journey, as she and Miss Biggs and Miss M. S. Roniger were entering the Orient. They found Port Said very interesting, but much need of labourers to bring the good news of the Gospel to those who live in sin. They are to meet Brother and Sister Kok at Hong-kong, and journey on to the Province of Yunnan (China).

* * *

Miss K. C. White and Mrs. Thomas are working at the Mahratti language with a good Pundit. During the hot weather they are staying with Mrs. Murray (Beulah, Morland Road, Byculla, Bombay), and part of the time at Nasik. They ask for much prayer for India that God will pour out His Spirit on that land.

* * *

Brothers Trevitt and Williams are over the Borders of Tibet, and are learning the language. The Tibetan homes are very trying to live in, and we hope their surroundings may soon be different. Let us pray much for them. Brother Bristow and Brother McGillivray have journeyed with other Missionaries to Shanghai, and will await further directions.

The Annual Missionary Meeting at the Sunderland Convention.

(Wednesday, 2:30 p.m., May 29th.)

There was a large attendance for the Annual Missionary Meeting. The Convener invited Mr. C. Polhill to take the chair as the chosen President of their Pentecostal Missionary Union.

After the singing of Missionary Hymns, including "Coming, Coming":—

Coming, coming, yes, they are,
Coming, coming, from afar;
From the fields and crowded cities,
China gathers to His feet;
In His love Shēm's gentle children
Now have found a safe retreat.

Coming, coming, yes, they are,
Coming, coming, from afar;
From the Indies and the Ganges,
Steady flows the living stream,
To love's ocean, to His bosom,
Calvary their wondrous theme.

Habakkuk iii. was then read, and prayer offered. The Treasurer (Mr. W. H. Sandwith) presented the Balance Sheet (see page 143).

Then Mr. Cecil Polhill, the President of the P.M.U., spoke from Hab. iii. The first point from verse 2 emphasised the need of a greater revival. The Pentecostal Revival is world-wide now, but we must go on.

From verse 4 we see that the "Holy One" had "horns coming out of His hand." This signifies power, and is an encouragement to us to go on, for "all power is given unto Him."

After alluding to verses 17-19, Mr. Polhill went on to shew what wonderful opportunity there is in China at present. The door is open to missionaries, and they are welcomed gladly. In one district

600 FAMILIES HAVE PUT AWAY THEIR IDOLS.

He then showed us the new flag of the Republic of China. The red stands for China; the yellow for the Manchus; the blue for the Mongols; the white the Mohammedans; and the black for the Tibetans. This flag is a wonderful illustration of what God can do in a day. The change which has been wrought in China in these last times is wonderful, but what is going to happen to China now? They are reaching out for Western ideas, and we must give them Christianity. We need real Spirit-filled people to go and preach a real Gospel to them. That is the only hope for China.

MRS. TAYLOR, OF THE JAPAN EVANGELISTIC BAND, spoke from Eph. vi., 15. She told us how necessary it is for the feet of the Saints to be shod with the preparation of the Gospel of Peace, in order to bear the glad tidings to other lands. We ought to take the Gospel in all its fulness to the heathen—without medicine, but doing the works of the Spirit. For many months in Japan she had sought for the Holy Spirit, and many times was wearied in learning the language. She longed for freedom to give the Gospel to the people. One day the Lord said to her,

"MY WORD IS NOT BOUND."

She gained freedom at this point, and by the grace of God many Testaments were sent to her, which she was able to distribute among the people.

In Japan they had many blessed open-air meetings, and they also worked amongst the police in Tokio, and in fact from every part of the country.

Mrs. Taylor had the women of Japan laid on her heart.

Outside of Tokio there is a settlement of about 10,000 girls. Their parents sell them in order to get gold to pay for the education of their sons. They care nothing for the girls. This settlement is like a prison. They are awaiting a frightful doom, and there is no escape. It is a dark blot on the government of Japan. Many of these girls die, and others commit suicide. They cannot get away. They went in obedience to their parents. The women of England have taken upon themselves to pray for the women of Japan. Prayer always conquers. A representative was sent to Japan to plead in the churches of the native Christians on this subject, so this is one step in the right direction.

Mrs. Taylor has been filled with the Holy Spirit, and goes back with fresh power to take the good tidings to them. "How beautiful are the feet of those that carry the Gospel of Peace." God needs many Spirit-filled workers in Japan to carry His message.

A VOICE FROM INDIA.

A well-known lady from India spoke next. She said one day a Mohammedan said to a Christian, "This religion is not true." "How do you know?" "In Mark xvi., 17-18, it says, 'These signs shall follow them that believe,' and the signs do not follow," was the answer.

We believe that it will be so in future. The Pentecostal Christians are multiplying in India. In October next there is to be a Pentecostal Convention at Fyzabad. The Pentecostal people are largely round Fyzabad. They are the people who exercise faith in preaching the Gospel, and in other things too. One day a preacher of the Pentecostal Mission was

BITTEN BY A MAD DOG

in the street. A bullock was bitten at the same time. The bullock died at once, but the preacher did not. The ankle on which he was bitten turned black, and everyone said, "Oh, he will die soon." The preacher himself almost lost faith, but the native Christians came round and said, "That's God working." The heathen kept saying, "He'll die the third day—the seventh day—the twenty-first day," but he recovered.

If we stand in faith people will come to us. One day at Fyzabad a Brahman woman came to the Mission from many miles away, asking to be baptized. At her Baptism she saw the heavens open, and a flash of light came down upon her. Then she had heavenly laughter. At first her husband was afraid, but later they were both baptized in the Spirit. Afterwards she brought her mother and three others to be baptized, also a boy of 13 or 14. Next came nine Brahmans to be baptized in water, and some of them were baptized in the Holy Ghost—all through this one woman's testimony.

God often uses the native people to bring a blessing to the white ones. At Mukti Manoramabai has been baptized in the Spirit, also many native women, who are now evangelizing among their own people.

MRS. CRISP, the head of the Young Women's Missionary Training Home at Hackney, was the next to speak. She said it was not only the missionaries that were lacking, but the funds for carrying out the work. We must have a "giving" spirit before we can receive. She stated that there is no unnecessary expenditure at the P.M.U.

Home. They are all free workers.

The last lady missionaries, who have lately left for China, went away very happy. On the ship they sang—

“We shall come rejoicing,

Bringing in Chinese,”

to the tune of “Bringing in the sheaves.”

Let us look at 2 Cor. ix., 6 :—

“But this I say, ‘He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully.’”

We must be bountiful in sowing. The love that comes in the Baptism of the Holy Spirit impels us

To give is a great privilege, and we must ask God to take what we offer. The word “gospel” can be divided into two parts—*Go* and *spell*. We must have “go” in us to press forward in the work of the Lord. Three things are needed—(1) prayer all over the earth, (2) our purse, (3) our person. We must give until it *hurts* to do so, and thus our *liberality* will determine our growth in Christ.

After appeals by Pastor J. H. King and “Pastor” Boddy, offerings were laid upon an open Bible. About £150 was given, and some jewellery, including a gold watch.



NEW CHINA. (Will' you help it?)

“Father, give me means and helpers to found this and other English-speaking Christian schools in those great white fields of China; or let me go home to God.”—Miss E. May Law, Sai-Nam, S. China, March 28th, 1912.

further. Those who go in for it have lost everything.

The word “*must*” is very important, and occurs many times in the New Testament. For instance, John ix., 4: “I *must* work the works of Him that sent Me while it is day.” “He *must* needs go through Samaria.” Jesus always knows the place to put us into where we will get the best returns for our money and for our lives. He always sends to the right place, where there will be the greatest increase. “Other sheep I have, them also I *must* bring.” Heaven will not be complete without these other sheep. We must bring *them* in too.

“Whatsoever we need will be given to us.”

Ezra vii., 20-23.

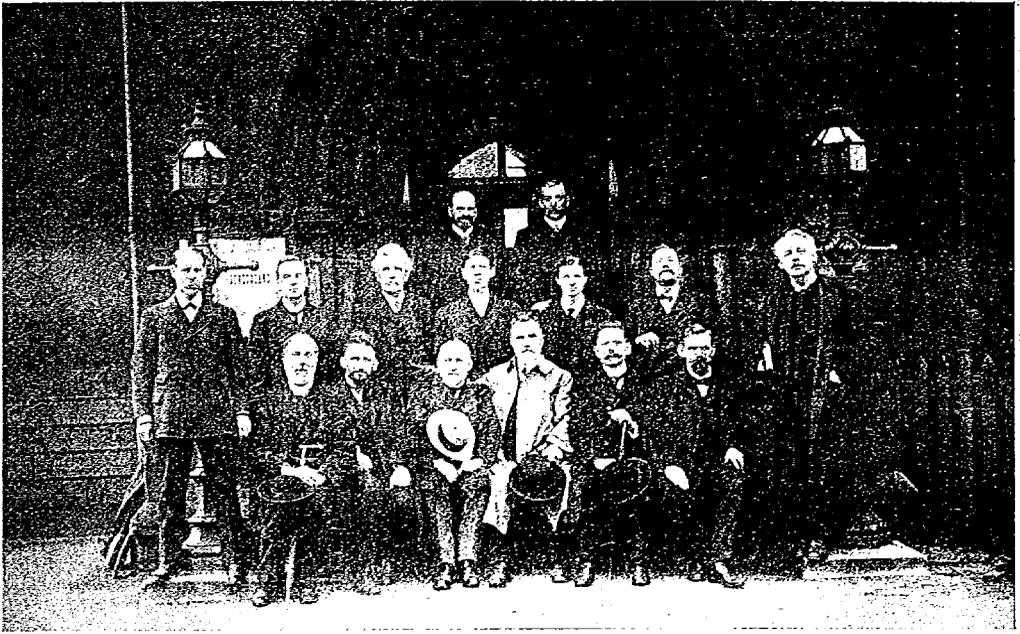
God wants us to give regularly, not only when we are stirred up, but lay by a sum and give it on the Lord's day. We believe that God will make the very best use of what we give to *His* work.

PASTOR KING, of North Carolina, concluded by speaking from 2 Cor. viii., 1-3. The people of Corinth were equipped with nine gifts. They seemed as though they possessed everything, and yet they lacked *liberality*. The churches of Macedonia, although poor, *did* possess this. They had deep poverty, but they abounded in giving. They were willing even “beyond their power.”

ANNUAL BALANCE SHEET.

Receipts and Payments Account for the Year ending December 31st, 1911.

RECEIPTS.		£	s.	d.	£	s.	d.	
To Balance in hand (Jan. Ist.)					87	16	6	
.. Subscriptions and								
Donations	539	2	8					
.. Collections at Meetings...	162	2	9					
.. Proceeds of Collecting								
Boxes	308	11	8					
.. Sale of Jewellery	4	7	0					
Total Receipts					1014	4	1	
					£1,102	0	7	
PAYMENTS.		£	s.	d.	£	s.	d.	
By Missionaries' Allowances					484	13	6	
.. Mission Outfits and								
Passages					235	16	9	
.. Mission House at Jaha—								
Furnishing	50	10	0					
Rent	10	0	0					
					60	10	0	
					Carried over	£781	0	3



SPEAKERS, ETC., AT SUNDERLAND CONVENTION.

Read from left to right. BACK ROW: Mr. Cecil Polhill and Mr. W. H. Sandwith (Treas., P.M.U.)
 MIDDLE ROW: Mr. John Leech, K.C., Bro. Techner, Pastor J. H. King, Bro. Stanley Frodsham, Bro. T. Moggs.
 FRONT ROW: Bro. Smith Wigglesworth, Rev. T. Hackett, M.A., Pastor Polman, Pastor Paul, Pastor Barratt, Prediger
 Humburg, Prediger Schilling, "Pastor" Boddy. (Photo., Taylor, High Street, Sunderland.)

(P.M.U. Annual Balance Sheet—continued.) £ s. d.

	Brought over	781	0	3
„ Men's Training Home—				
Maintenance and				
Travelling	88	5	9	
„ Women's Training Home—				
Management and				
House-keeping	48	12	8	
Provisions, etc.	85	14	2	
Rent and Rates	78	8	3	
Gas and Coals	11	2	9	
Furniture	7	11	9	
Travelling	3	10	0	
	234	19	7	
Less Contributions for Board	29	19	1	
	205	0	6	
Total Missionary Expenses	1,074	6	6	
By Deputation and Incidental				
Expenses	8	19	0	
Collecting Boxes	2	7	0	
Printing and Postages ...	4	17	8	
	1,090	10	2	
„ Balance in hand (Dec. 31st.)	11	10	5	
	<u>£1,102</u>	<u>0</u>	<u>7</u>	

List of Contributions received during May, 1912.

	£	s.	d.
Receipt No. 260, Box	0	6	9
„ 261, Donation	0	15	0
„ 262, „	5	0	0
„ 263, „	1	2	10
„ 264, Box	0	4	3
„ 265, Boxes	1	10	2
Hackney Friends	2	10	0
Contributions to Training Home	6	15	0
No. 267, West Lothian	0	5	0
„ 268, Box	2	0	0
„ 270, York	0	10	0
„ 269, Donation	44	14	6
„ 271, Box	1	9	7
„ 272, „	0	8	6
„ 273, „	0	3	0
Sunderland Convention Collection, and handed Treasurer afterwards	150	10	7
All Saints', Sunderland, Offertory (Thursday, May 30th, 7 a.m.) ...	1	3	7
Also several articles of Jewellery			
	<u>£219</u>	<u>8</u>	<u>9</u>

Hon. Treasurer,
 W. H. SANDWITH.
 I have audited the above Account and certify that it is correct.
 HERBERT A. COX
 (Woodman, Cox & Co., Chartered Accountants).
 May 3rd, 1912,
 28 Basinghall Street, E.C.

N.B.—As many friends desire their gifts to be anonymous, the number of receipt sent is alone given.
 W. H. SANDWITH,
 Hon. Treasurer (P.M.U.),
 Oswaldkirk, Bracknell.

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