

AUGUST, 1910.

VOL. III. No. 8.

“CONFIDENCE”

A Pentecostal Paper for
Great Britain.

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

—1 John v., 14-15.

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

—Prov. iii., 26.

MONKWEARMOUTH, SUNDERLAND,
ENGLAND.

SUPPORTED BY VOLUNTARY OFFERINGS.

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

CONTENTS.

Offerings, Balance Sheet, etc.page 174 "Health in Christ" 175-179 A Pentecostal Mission to Armenia..... 179-182 This Movement is From Below 182-184 Brother Bartleman185 & 187 Our Third Year Ends 186 The Cost of "Confidence" 186 The New Creation 186-187 Thoughts on the New Creation 187 Our Missionary Position 187 A Pentecostal Letter-Mission 187 Pentecostal News—England— London 188	Pentecostal News—England—contd.— page Sunderland 188 Wiltshire 188 France 188 Zurich Conference 188 South Africa—Pretoria 188 Australia 188-189 Upper Egypt 189-190 Cuba 190 Germany—Mülheim 190-192 The Pentecostal Movement 192-197 A Pentecostal Van in Berkshire 197-198 Pentecostal Missionary Union 198-200
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Offerings for Printing, etc., to July 31st.

	£	s.	d.		£	s.	d.		£	s.	d.
401 Bradford (S.)	0	5	0	428 Newtown (B.)	0	4	0	456 Bedford (B.)	0	0	6
402 Two Harbors, U.S.A.(C.)	0	8	3	429 Cleveland, U.S.A. (Z)	0	8	0	457 Clifton (H.)	0	10	0
403 Ryde (Y.)	0	2	0	430 Preston, proceeds of Gold Ring	1	2	6	458 Toronto (D.)	1	0	6
404 Fife (W.)	0	5	0	431 Vada, India (B.)	1	0	0	459 Boscombe (G.)	0	1	0
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407 Surrey (R.)	1	0	0	434 Pasadena, U.S.A. (J.)	0	2	1	462 Kew (B.)	0	5	0
408 Llandebie (R.)	0	3	0	435 Southport (W.)	0	2	0	463 Croydon (I.)	0	7	0
409 Jersey (LeB.)	0	1	6	436 Belfast (G.)	0	5	0	464 North Melbourne (P.M.)	1	0	0
410 Sandwich (P.)	0	2	0	437 Parry Sound (W.)	0	2	0	465 Remismuhle (R.)	0	1	3
411 Mountain Ash (R.E.)	0	5	0	438 Hordie (R.)	0	1	6	466 Bedford (P.)	0	5	0
412 Paddington (C.)	0	1	0	439 Boston, U.S.A. (D.)	0	8	4	467 Llandrindod (A.)	0	10	0
413 Southsea (C.)	0	1	0	440 Richmond (K.)	0	4	0	468 Zurich (R.)	0	7	8
414 Anon. from last Month	0	8	6	441 Brighton, Aus. (W.)	0	10	0	469 Swansea Friends	0	12	6
415 Airdrie, Glenmavis Centre	0	5	0	442 Ladybrand (D.)	0	2	0	470 Stamps	0	0	3
416 Bexley Heath (S.)	0	5	0	443 Plumstead (G.)	0	5	0	471 Charlottenberg (B.)	0	9	8
417 Ramsay (L.)	0	2	0	444 Cork (R.)	0	3	0	472 Anon.	0	10	0
418 Peterkey (M.)	0	1	3	445 Kirkcaldy (C.)	0	2	0	473 S. Croydon (M.)	1	0	0
419 Wolsingham (Y.)	0	2	0	446 Paisley Centre	0	2	6	474 Aberkenfig (P.M.)	0	2	6
420 Webster Groves (J.)	1	0	0	447 London (H.)	0	2	0	475 Doncaster (L.)	0	10	0
421 Coatbridge, (McK.)	0	2	6	448 Anon.	0	7	0	476 Melos	0	2	11
422 St. Heliers (LeB.)	0	1	0	449 Ipswich (P.)	0	1	6	477 Westminster (G.)	1	0	0
423 Williamantic, U.S.A. (B)	0	4	0	450 Roker (B.)	1	0	0	478 Belfast (A.)	0	10	0
424 Phillipsbury, U.S.A. (W.)	0	4	0	451 Ealing (D.)	0	5	0	479 Coniston (K.)	0	2	0
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426 Yiewsley (W.)	5	0	0	453 West Vale (H.)	0	2	0	481 Whickham (H.)	0	2	0
427 Tarvin (H.)	0	1	0	454 Washington (F.)	0	2	0	482 Beverley (J. & S.)	0	4	0
				455 Hampstead (B.)	0	3	0	483 London (P.)	5	0	0
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Free Literature is printed from time to time as special gifts are made for that purpose. These are now kept separate from the "Confidence" donations.

The Cost of "Confidence."—Three Shillings a year, including postage, *if everyone shared the expense*, is roughly speaking the cost. If the very large number who have never thought of this would send a gift each twelve months towards the cost of printing, it would relieve us from anxiety.

Any who are really quite unable to help, might like to write to the Hon. Secs. to explain this, and their copies of "Confidence" will be continued as before. Any who would wish for it to be discontinued might send a post card to that effect.

Printing and Expenses Account.

	RECEIPTS.	£	s.	d.		EXPENDITURE.	£	s.	d.
Subscriptions	...	34	7	0	Balance due Treasurer	...	16	15	10½
Discount	...	0	8	0	Postage (July)	...	6	18	11
Balance due Treasurer	...	5	1	9½	"Confidence" (July)	...	16	2	0
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£39 16 9½					£39 16 9½				

Supplies of Pentecostal Literature and Roker Tracts can be obtained free from the Hon. Secs., All Saints' Vicarage, Sunderland.

"CONFIDENCE."

No. 8. Vol. iii.

ALL SAINTS', SUNDERLAND.

August, 1910.

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

"Health in Christ."

(BY THE EDITOR.)

Be Thou our great Deliverer still,
Thou Lord of life and death;
Restore and quicken, soothe and bless
With Thine Almighty Breath;
To hands that work, and eyes that see,
Give wisdom's heavenly lore,
That whole and sick, and weak and strong,
May praise Thee evermore.

1 St. John v., 12—"He that hath the Son hath LIFE."

St. Matt. viii., 16 and 17—"They brought unto Jesus many that were possessed with devils, and He cast out the spirits with His Word, and healed all that were sick."

"That it might be fulfilled which was spoken by Esaias the prophet, saying, 'Himself took our infirmities and bare our sicknesses.'" (See Isaiah liii., 4, R.V.)

Heb. xii., 8—"Jesus Christ, the same yesterday, to-day, and for ever."

Let Thy life, Lord, flow through me,
Cleansing, healing, full and free,
Filled with love, and joy, and power,
Every moment, every hour.

Let Thy life, Lord, flow through me,
Now I'm crucified with Thee;
Raised with Thee in life and power,
Every moment, every hour.

Our Lord is a "Saviour" because He SAVES. Now when we read in the Acts of the Apostles (xvi., 30), "Believe on the Lord Jesus Christ and thou shalt be saved," we must not forget what this glorious word "saved" can include if we do not limit our faith in Him who is the Life.

The Word "Saved" is rightly translated "made whole" in St. Luke viii., 48—"Thy faith hath made thee whole," and in the preceding chapter at the 50th verse, exactly the same sentence is translated, "Thy faith hath saved thee." The Greek verb "save" (sozo) is rendered "make whole" in about eleven passages in the New Testament.*

Surely men are quite as much justified in saying "Believe on the Lord Jesus Christ and thou shalt be made whole" as in reading in the authorised version "Believe on the Lord Jesus Christ and thou shalt be saved." It is all of Grace.

If any man is truly 'born from above' he has a new life, a new nature, and that is Christ's nature. The Divine Christ became human, but He lived His life on earth in such unbroken communion with His Father in heaven that disease had no power to lay hold on Him.

For the time He emptied Himself (Phil. ii., 7). His was, I believe, the representative human life lived under our conditions. He accepted conditionally the Holy Ghost as *we* may accept Him to be the indwelling Divine Life. He was tempted and really tempted in all points like as we are, but without sin and without disease. He touched the fever-stricken and the leper, but he did not receive fever or leprosy.

Disease came into this world with sin, and both followed the yielding to Satan's temptation to unbelief. The Divine Nature died in our first parents with the FALL (Gen. ii., 17), and their fallen, tainted, sin-stricken, disease-stricken nature has been handed down to us.

Christ our Saviour came to undo the Fall (and its consequences) in those who join themselves by continuous and persevering faith to Him in whom they were crucified. "They that are Christ's have crucified (at Calvary) the flesh (the fallen nature) with its affections and lusts" (Gal. v., 24).

On the Cross He bare our sins, and on the Cross He also bare our sicknesses.

"Surely He hath borne our sicknesses and carried our sorrows" is the true rendering of Isaiah liii., 4 (Revised Version, margin). With His stripes we are healed (verse 5).

* See Grimm and Thayer's Lexicon of the Greek Testament.

(Health in Christ—continued.)

"We died" (in Him)—there was the end of our old nature, "We died, and our life is hid with Christ in God" (Coloss. iii., 3).*

If we believe this with our whole heart, despite the desperate attempts of our great enemy to overthrow our faith—if we believe thus on the Lord Jesus Christ we shall be saved—we shall be made whole and be kept whole.

When the Son of Man cometh will He find faith on the earth?

Many thousands of earnest Christians have not seen this truth, and hundreds who have laid hold of the truth as a wonderful theory, have not had such absolute faith in the Almighty power of the Risen Christ as to make it practically and personally theirs. Satan often makes insidious attacks and apparently terrific onslaughts on those who get so near to Christ as to share by Faith His Divine Health. But He who is for us is greater than all which are against us. Friends discourage such strange and unusual action, it is termed fanaticism, religious mania. Satan whispers, "What if it fails, will you not be laughed at? Why, it will bring discredit upon religion."

We even see some whom we thought had trusted Him thus not getting better but worse, and at last called away. We do not know as the Lord knows where the faith failed, or what was the real reason. One day we shall know and understand. Now we see through a glass darkly, and are permitted to honour God by faith in darkness as well as in light.

* * *

We are pointed to the noble army of brave doctors and devoted nurses, to the wonderful advance of medical science, and are asked if this is not a "good" gift of God, and we gratefully acknowledge it is, while we believe that there is a higher way (a "perfect" gift) for those who know they are in Christ, and know that He can SAVE to the uttermost.

We are asked whether sickness is not often used of God to make men and women think, and whether suffering does not bring out the finer qualities in a man.

We acknowledge that God does permit trouble and the approach of death to draw some to turn to Himself, but not always.

Sickness as a rule is considered, even by

religious people, as so little a blessing that every effort is made to get rid of it as soon as possible, or to counteract its influence. If it is really "the Will of God," how dare they attempt by any means to get rid of it?

Disease is the inheritance of a fallen race. Our sinning first parents could only hand on to posterity that which was left to them. Disease is not by any means the index of the sin of the diseased persons. The Lord rebuked the questioner who said, "Lord, did this man sin or his parents, that he was born blind."

There is no doubt as to the existence of disease in the world. There is no doubt in the minds of many who have trusted the power of Christ that He can keep in health, and restore to health. It is supernatural health, Divine health because it is Christ's. "If any man is in Christ he is a new creation—the old nature passes away, all things become new." We believe that this is true of the body as well as of the soul, if by faith we accept this truth (and just as far as we believe).

This is a gospel not merely for hypocochondriacs, and for people suffering with nerves. To say that only such can be healed by Christ's Life is to say it is all untrue and a kind of make-believe.

Christian Science, etc.

The so-called Christian Science says that all pain and disease is unreal—you are to believe you have not got it and it will go. It ignores the existence and power of Satan, and the work of the Atonement.* Whatever wonderful cures and changes of temper are worked among its disciples, I believe that greater works can be wrought by a simple trust in Christ's power. If as much trust is placed in God's Word (The Bible) as some place in the text-book of Christian Science, then that Word, which is quick and powerful, will produce its true results. Satan so counterfeits the works of Christ, and so mixes up truth and error, that he succeeds in confusing believers and getting unbelievers to dwell on the counterfeits, and reject the Reality. Christian Science means a loss of the true Christ who saved us by His Death on the Cross.

* * *

Men and women on hearing of this subject often trouble themselves and their friends by endless suggestions and ques-

* See the Writer's "Identification, or the Secret of Life and Power."

* See the Writer's little booklet on "Christian Science: A Soul Danger."

tions as to what might happen under certain circumstances to one who should trust Christ entirely for health. Surely it is better to wait until He allows the difficult circumstances to arise. Are we prepared to trust Christ to save us to the uttermost, are we willing to risk our all in perseveringly trusting Him? Things go wrong only when we get our eyes off Christ.

Claim the promise of His healing,
 "It is done."
 Trust without a sign or feeling,
 "It is done."
 Hark! a voice from heav'n proclaiming,
 "It is done."
 Faith repeats the echo, claiming,
 "It is done."
 Hear the message from the throne,
 Claim the promise, doubting one;
 God has spoken, "It is done."
 Faith has answered, "It is done."
 Prayer is over, praise begun;
 Hallelujah, "It is done."

Praise is the best lever of all which we can use. "At the sound of triumph Satan's Host doth flee."

* * *

Imagine now that a very bad cold is coming on. The old symptoms tell us that it will go through the inevitable stages unless something unusual happens.

But you know now that Christ is your life. You know that you are a new creature in Christ Jesus. You know that your old nature is dead, and that your life is hid with Christ in God.

You know that in Christ there is no disease and you are His member, bone of His bone and flesh of His flesh. You are sure that this cold is not the will of God. It can in no way bring glory to Him, whereas deliverance from it will be a help to others and may induce them to trust Him also. You recognise that this cold is from Satan. Nay, that it is a counterfeit from the "father of lies." You are every whit whole in Christ. Saved (made whole), body, soul and spirit.

Then though you may be made by the enemy to sneeze, or cough, though from a physical point of view the bystander would say, perhaps, "What a dreadful cold you have got," you hold on to the truth that you are whole because you are in Jesus Christ, and you show your belief by *really* "praising God" for Victory. As you do this unflinchingly you will find that Satan has to go. Perhaps instantaneously,

perhaps gradually, the whole thing vanishes, and the unbelievers around will say, "It is really strange how such an one gets rid of cold." Satan is beaten!

I have only instanced cold because, as I have been writing, the above has been my own experience. Headache, cancer, paralysis, diabetes, pain in childbirth, rheumatism, have given way alike as the member of the Living Christ has rejected Satan's "lies" in the very real (apparently) form of these troubles. I find the words of this Hymn [by A. B. S.] most helpful as a prayer at such a time:

I clasp the hand of Love divine,
 I claim the gracious promise mine,
 And this eternal countersign,
 "I take, He undertakes."

I take salvation full and free,
 Thro' Him who gave His life for me,
 He undertakes my all to be,
 "I take, He undertakes."

I take Him as my holiness,
 My spirit's spotless heav'nly dress,
 I take, "The Lord my righteousness,"
 "I take, He undertakes."

I take the promised Holy Ghost,
 I take the power of Pentecost,
 To fill me to the uttermost,
 "I take, He undertakes,"

I take Him for this mortal frame,
 I take my healing through His name,
 And all His risen life I claim,
 "I take, He undertakes."

I simply take Him at His word,
 I praise Him that my prayer is heard,
 I have the answer from the Lord,
 "I take, He undertakes."

I take Thee, blessed Lord,
 I give myself to Thee,
 And Thou according to Thy word,
 "Dost undertake for me."

"Faith-Healing."

So far we have thought of Divine Health in Christ, He who for His members has undone the Fall and its consequences. We have thought of the possibilities of direct and personal contact with Him Who is the Life.

But there are "Gifts of Healing" given to some by the Holy Spirit (1 Cor. xii., 9). The Lord said (St. Mark xvi., 18), "These signs shall follow them that believe . . . they shall lay hands on the sick and they shall recover."

So in St. James v., 14-16, we read: "Is any sick among you? let him call the elders of the Church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall

(Health in Christ—continued.)

raise him up; and if he have committed sins they shall be forgiven him. Confess your faults, one to another, and pray for one another, that ye may be healed.”

We thank God that in these latter days there are, here and there in the Christian Church, Elders, both men and women, to whom the Lord has given these gifts of healing, channels of the quickening Spirit.

They themselves have first been healed, either by themselves laying hold of God, or by the aid of those to whom have been given the gifts of “healings.”

Faith is needed, however, where it is possible, on the part of the sick one. Faith in Christ, and faith in His messenger, that he is indeed sent of God, and that he is His instrument. We remember how the Lord healed the sick of the palsy when He saw the *faith of his four friends* who carried him and let him down in front of Christ. God regards the faithful prayers of His Elders. The prayer of faith shall save the sick.

But there must be no unbelief. “He did not many mighty works there because of their unbelief.”

If when the elders have departed from the anointing service the sick person fails to perseveringly act out his faith; or if any unbelieving Christian in the household, etc., by half-heartedness succeeds in discouraging the sick one, there will be no continuance of the work begun. Again if there is any deception or keeping back on the part of the sick person, God will not heal.

* * *

WARNING.—No one should give up the doctor or medicine unless fully convinced that the Lord not only can, but *has* healed. Giving up taking medicine, or dismissing the painstaking, skilful doctor, does not necessarily shew perfect trust in Christ. You may ask God to bless the medicine and the skill of the doctor, and trust to that, but this is altogether different from trusting Christ for His Spiritual Health. It is the way, however, for *you* until you are sure of the better way.

* * *

“Trophimus have I left at Miletum sick,” wrote St. Paul (2 Tim. iv., 20), and modern questioners say, “Why?” Probably because he had not at that time faith to be divinely healed. Our Lord Himself could

not heal where there was not the right faith. But when we see the very large number of cases of Divine Healing recorded in the Acts as compared with this one instance where the time for the healing did not seem to have come, let us choose to stand with those who accepted Divine Health. The Lord says to us, “Believest thou that I am able to do this?” As to Paul’s “stake in the flesh,” surely we have not like him been in spiritual danger through “the abundant revelations,” nor for that reason needed the messenger of Satan to buffet us. And we are not absolutely certain yet what that “messenger of Satan,” that “thorn in the flesh,” was.

* * *

Some in the present day have brought discredit upon the wonderful truth of “Divine Life for the Body” by their pretensions or egotism. But the truth remains. Christ has redeemed us from all the curse of the Fall if we will accept this redemption and stand fast. It is for ever a fight of “faith.” We are not waging warfare with flesh and blood, but with the demons, with Christ’s personal enemy and his host.

Therefore let us think but little of human instruments, or human failures. If there was not a single case of healing in our own times, or within your own experience, yet we ought to believe that Christ has borne our sicknesses (Is. liii., 4, R.V., M.).

If case after case *seems* utterly to fail, yet His Word is everlastingly true, and His own people should be glad to trust Him for their bodies as for their souls.

Many of us believe that we are living on the verge of wonderful times—that the so-called miraculous will become ere long much less strange. Then, as the Church becomes, not in word only, but in truth, more “apostolic,” Christ will manifest His power through it, saying to us all—“GREATER WORKS THAN THESE SHALL YE DO, because I go to My Father.” The end is approaching when the Son of Man cometh. Shall He find this faith on the earth?

* * *

TIMES OF TESTING.—Those who have been wonderfully healed are sometimes discouraged and perplexed by subsequent attacks of Satan, either in the form of a return of the old trouble or something quite different.

If they will think a little the Holy Spirit

will probably bring to their memory similar instances in their *spiritual* experiences, which they may do well to apply now to their physical new life.

When first they had full assurance of salvation, or when first they received indeed the fulness of the Holy Ghost, they will remember what victorious times they had, and they thought that Satan was for ever dislodged from their sphere of spiritual life. But after a while some of us remember how he returned to the attack, and we either succumbed to darkness or gained the victory, just so far as we recognised that it was Satan—and just so far as we trusted the Holy Spirit again to make our Union with the Living Christ real. (Dead unto sin, in Jesus Christ our Lord, and alive to God in Him.)

Satan had returned to the attack, and sought to get us into darkness of soul. In the same way he may return to the attack upon our bodies—whence he has already been completely ousted. He says to the Christian, "You see after all it was a mistake—you can't keep it up. Go back to the old methods. Your Christ is not able to save to the uttermost."

But if the victorious union with the Life-giving Christ is now maintained, even through a fierce—even a prolonged struggle, then the reward is there in increased proof of the power of Christ over Satan, Disease, and Sin. The Precious Blood should be trusted to cleanse from all unrighteousness. Attacking demons of disease should be rebuked in the Name of the Triumphant Jesus. The Victory that overcometh is our Faith, and Christ again is glorified.

* * *

These attacks from the enemy must, however, cause heart-searchings as to whether we have opened any door by which he could come in. Are we really wholly surrendered to Christ? Is there one little sin or one great sin still yielded to? A quaint saying I once heard was, "The Devil is God's fencing master." His attacks are to show where there is a weak place in the armour and to teach us to repair it quickly.

No one can trust the Lord for Divine Health, or maintain that position if indulging secretly in ever so small an act of disobedience.

"Search me, O God, and try my heart. Look well if there be any way of wicked-

ness in me, and lead me in the way everlasting."

A Solemn Act of Trust.

1. Blessed Lord, I am by nature a sin-stained fallen being, liable to succumb to all the attacks of the enemy.

2. Thou hast died for me, and I in Thee. I accept Thy full salvation again. On the Cross I was crucified in Thee with my affections and lusts. I am therefore dead unto sin (in Thee, O Christ) and alive unto God (in Thee).

3. Thou *hast saved* me—body, soul and spirit. Thou hast borne all my sicknesses. With Thy stripes I am healed. Thou art "the Lord that healeth" me.

4. Once more I definitely trust Thee for Divine Health. I accept deliverance from this present attack, and from this moment whatever the apparent symptoms may seem to indicate, I hold fast to my Union with Thee. If the Son has set me free then am I free indeed. Thou art my Life. "No longer I, but Christ liveth in me." I praise Thee that I am *now* fully healed.

5. I recognise that these symptoms (however trying) are entirely from the enemy, and in the Name of Jesus I **rebuke** him, and place myself under the precious Blood of my Saviour. I take the Holy Ghost of God to make my faith strong. I praise Thee now for complete Victory over the enemy. Whatever I feel or see, Jesus is Victor! Hallelujah!

[Specimen copies of "Health in Christ," with testimonies, free from the Hon. Secs., All Saints' Vicarage, Sunderland.]

A Pentecostal Mission to Armenia.

The letters printed below from Pastor Jeffreys take our thoughts to Asia Minor, and stimulate us to prayer both for him and for the Armenians and the other natives, both Christian and Mohammedan, to whom he hopes to minister.

Cæsarea in Cappadocia (not Cæsarea in Syria) is near the foot of Mount Argæus. Those who have maps of the journeyings of St. Paul at the end of their Bibles will notice a lake in the centre of Asia Minor, and then to the East of it some distance a solitary mountain called Mount Argæus,

(A Pentecostal Mission to Armenia—continued.)

with Cæsarea on its North side. It is in the centre of the district marked on those maps as "Cappadocia."

SISTER GERBER, an English-speaking Swiss lady, in the experience of the Pentecostal baptism, and linked with the Asyl Remismühle, near Zurich, lives at Cæsarea.

She ministers to Armenian Massacre Orphans, and has for years been an evangelical missionary in that place. The Writer and Mrs. Boddy met her first some five or six years ago, and found in her one who was determined to go all the way with God. He had given her some blessed tokens of His love and power.

Sister Gerber appealed to the Editor of "Confidence" to suggest one who should go out to Armenia and proclaim a full salvation for Body, Soul, and Spirit, Regeneration, Sanctification, and the full Pentecostal Baptism. He seemed to be pointed at once to Pastor Jeffreys, of Waunlwyd, South Wales. The way was cleared, and the Pentecostal brethren at Mülheim-Ruhr sent £20 to cover his journey out. May the Lord reward them indeed. It is a privilege to help in His work.

In the last issue of "Confidence" (July) we read of the touching scene when he was separated for this work and sent out solemnly under the guidance of the Holy Ghost.

Now we can carry our readers in thought all the way to Cæsarea in Cappadocea, where our brother has safely arrived.

Let us remember in prayer his dear wife remaining with their young daughter at Waunlwyd. She writes to us with a good heart, getting all her comfort and strength from the Lord.

Readers who are moved to send out any help to Pastor Jeffreys, or for the work at

Cæsarea, can do this, if they will, through the Editor of "Confidence." Pastor Jeffreys is our own Pentecostal Missioner in Armenia. While we are thankful that the dear German brethren of their love have been the first to minister, let us also ask the Lord whether He would permit some amongst us to have a share also in this blessed work. Our Brother is practically stepping out in dependence upon the Lord.—A.A.B.

[Pastor Jeffreys is a member of our P.M.U. Council.]

* * *

Pastor Jeffreys' Journey to Cappadocia.

SMYRNA,
JULY 6th, 1910.

BELOVED IN CHRIST,

Thus far the Lord has brought me with all comfort and safety. We had a most enjoyable passage through the sunny Mediterranean in the Messageries Maritimes' steady-going old steamer, the "Senegal." She stayed sufficiently long at both Naples and Piræus to enable me to land, and thus I had the privilege of a few hours in Naples, and also of going into Athens, to see the wonderful Acropolis incidentally, *but chiefly to stand on Mars Hill*. A red stucco pillar marks the spot where it is supposed the great apostle challenged the philosophy of Greece with the gospel of the Resurrection. However, I was not sentimental enough to be concerned about the exact spot; in spirit I prayed the Holy Spirit to make me a minister and a witness worthy of St. Paul's memorable example.

I will not dilate upon the beauties of the lands and scenes I have passed through. They are so varied and wonderful, and to me so new also, that time must arrange them in my recollection. Anyhow, I am now in Smyrna, by the providence of God, and to-morrow hope to start upon my six days' journey into the interior. This is the most formidable part of the whole tour.

The British Consul has been most kind. He gave me a letter of introduction to an important firm of carpet manufacturers, and they, with unexpected generosity, have actually arranged that I shall stay at the houses of their agents en route, rather than in the native inns, which they say swarm with voracious vermin. One of the firm gave me the most practical advice concerning the necessity of taking with me a large tin of a well-known "powder."

A brother in Christ has, however, given me the 91st Psalm, which contains a promise of deliverance—"Thou shalt not be afraid for the terror by night."

I am hoping, too, that Miss Gerber will arrange that I shall be met at Konieh (Iconium) by a Christian teacher, and so the way from that stage will be made easy. God, so far, has provided everything for this journey out, and I have no doubt will carry me right through,

It is here, however, alone and surrounded by a babel of other tongues and races, that one feels the consolation and presence of the Comforter.

This morning, accompanied by Cook's guide, I climbed the hill of Pygös overlooking the city. It spreads around the blue bay in an extraordinary pattern of colour and variety. The divisions of the different quarters could be easily discerned—Jewish, Greek, Armenian, Mohammedan, and in particular the latter, for the graceful minarets form a distinguishing feature. Near by was the tomb of Polycarp, claimed by both Christians and Turks as one of their saints. Fastened to an old cypress overshadowing the tomb were little pieces of rag which devotees suffering from different ailments had nailed in, believing that thus the prayers of the saint would be invoked on their behalf. How sad is the prostitution of the memory of those who died for the living Christ. He was Himself so near to heal, did they but know. We went through the crowded bazaar, teeming, so it seemed to me, with a hundred races, then into a quiet mosque, and afterwards into a gorgeously decorated Greek church, crowded with costly “ikons.” In this comparison it was obvious there was greater spirituality in the simplicity of the Mohammedan mosque than in the idolatrous extravagance of the Christian church. Now it is late, and I am tired with six days' arduous travelling ahead, so I will commend you and myself to the loving care of the Spirit who has come to abide with the treasures of Jesu's grace. Hallelujah!

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

T. M. JEFFRIES.

P.S.—Miss Gerber informs me that a revival is already breaking out in Cæsarea's neighbourhood, and some thirty souls have been saved. Glory to Jesus!

* * *

EREGLI,
JULY 10th, 1910.

BELOVED IN CHRIST,

I have arrived, as you see, at Eregli, a fairly large Turkish village, and the terminus of my railway travelling. It was a very tedious journey from Smyrna, and took three days. The first night was spent at Ushak, about 180 miles from Smyrna; our train climbed marvellously up to the high tableland which forms the greater part of Asia Minor. Ushak is about 3,000 feet above the sea level, and the mornings and evenings are chilly, while the day for the greater part is indescribably hot. The Lord gave me rich travelling mercies, and I spent the night most comfortably at the house of an Italian gentleman, who entertained me sumptuously. The family could speak but very little English, and I but very little French. However, with the aid of a dictionary we managed to maintain a conversation extremely animated as far as gestures were concerned.

The next morning, Thursday, I was up at 3-30 a.m. to catch the only train from Ushak to Iconium (Konieh). This was a day of 16 hours in the train—but here again, the Lord was with

me, for he sent along a Greek gentleman who years ago had spent a few months in Manchester. He saw me through Afron-Viarr-Hissar, where I had to re-book, and put me right for Konieh. I arrived there shortly after 9 p.m., after traversing hundreds of miles of unvarying plains bounded by mountains away on the horizon. Brother Jean Jenanian, a teacher in the Armenian College, met me at the station. It was good to hear English. I have before now criticised its euphony, but it sounded as sweetest music in my ears that night, after having had no one to talk to for practically three days. After supper we had a profitable time of prayer and fellowship together. Our brother is hungry for God's best, and the Lord enabled me to satisfy him upon some points that had troubled him. The Armenians are a most intelligent people: those who do not pretend to any culture speak three and four languages fluently. They will, under the anointing of the Spirit, be a mighty force for the propagation of the Gospel.

Leaving Konieh at 6-30 a.m., I came to Eregli by mid-day, Miss Gerber's Armenian lad, Mervant Benlian, awaited me, and conducted me to this Turkish Khan or inn. Here we have spent Sunday, a most interesting day. Mervant speaks a little English, and we manage to maintain a mutual understanding.

Eregli is a typical Turkish village of about 5,000 people. Most of the houses are built of mud, and many of these such as we would not venture to use as stables in England, but this Khan is one of the best of its kind, and the number of nocturnal visitants is not beyond estimation. On two sides are lofty mountains, the summits of which are covered with snow, but here in the plain, although 3,500 feet above the sea-level, it is unspeakably hot. Opposite is an old Mohammedan Mosque, very delapidated. Four times a day the Moslem “iman” comes forth, and chants upon a broken piece of pillar his weird cry, “ALLAH-U AKBAR,” &c. Sunday is not observed here. The majority of the villagers are Turks, and, of course, Mohammedans, who keep Friday as their holy day. There are a few Germans and French here in connection with the railway, but they are godless. The Greeks and Armenians, for the most part, belong to their orthodox churches. Yet the Light is burning in Eregli. This afternoon, by the side of one of the cool snow-streams, flowing from the mountains, a little company of seven gathered, and sang and prayed. I spoke a little from Jno. vii., 37-39, “In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto Me, and drink. He that believeth on Me, as the Scripture hath said, out of his belly shall flow rivers of living water. (But this spake He of the Spirit, which they that believe on Him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified),” and Mervant interpreted as far as he was able. But it was most appropriate to speak of the living waters of the Spirit, by the side of the full rushing stream.

Then again to-night we met in the house of one of these brethren and had another sweet time with the Lord. Although mentally we

(A Pentecostal Mission to Armenia—continued.)

could understand but little of each other's speech, yet in the Spirit there was some very real understanding. We had our Bibles, and I was able to point them to the Scriptures respecting the *Life* of the sons of God, who is Christ—Hallelujah! Will you pray for this tiny little band of five *believing* Christians in this dark heathen village. How solitary and unbefriended! No one to teach them, yet they love to meet by the river side and in their homes, just to sing and pray and read God's Word. With what zest and eagerness should the Lord's people in England take advantage of their many privileges. I exhorted them to receive the Holy Spirit because of the blood of Jesus, and to *wait* upon the Lord until the Spirit should fall upon them according to New Testament fashion.

A very pathetic sight in that Armenian home to-night was the bedridden old mother, *sightless—her eyes were cut out fifteen years ago in the massacres.* She is 85 years old, and very feeble. The Lord gave me 2 Corinthians v., 1 and 2 for her comfort.

To-morrow morning before sunrise, we start upon our journey for Kaisariayah (Cæsarea), in a Turkish vehicle. This journey will take three days, for it is about 100 miles away at least. We will travel by early morning and evening stages, avoiding the very hot afternoons by resting, as well as we can do so under the circumstances.

Now, good-night! Hallelujah! Jesus is very precious—and I trust that during the coming days we may witness many triumphs of His grace.

Yours in the love of God.

T. M. JEFFREYS.

This Movement is from Below.

BY ARTHUR S. BOOTH-CLIBBORN.

Such was the solemn declaration made in 1909 by a number of German Pastors. That which some 100,000 true Christians believed to be a revival coming from above, they declared (with incredibly little real evidence before them) to be a revival of Satanic power coming from below. With sincerity and with the best intentions, they warned against it as a subtle form of spiritualism. Strange to say, the spiritualists themselves denied the relationship and derided the assumption. It is estimated that there are fifteen to twenty million spiritualists in Europe and America. A careful estimate places the number of truly converted Christians now speaking in Tongues in different parts of the world at between 60,000 and 80,000, with at least 20,000 to 40,000 more who believe the movement to be Divine. That such a number of men and women hitherto believed by their fellow-Christians to be regenerate Godly disciples of our Lord, having an absolute belief in His Divinity, a true and exclusive faith in the power of His Blood, and reverence for His Word,—people who had hitherto abhorred spiri-

ualism, theosophy, Christian-Science, the New Theology and all such false religions—that *they* should have suddenly become spiritualists without knowing it—was a phenomenon absolutely without parallel in the history of the Christian Church. A wholesale perversion from Christ to anti-christ! A mighty army of the choicest Christians (their fellow-Christians being themselves the witnesses to their character), suddenly deserts the blood-stained flag of the Christ of Calvary for the black sin-dyed banner of Apollyon of the abyss. And stranger still, that desertion has this paradoxical effect upon them that they all revere their Bibles, honour the Blood, abhor sin, give the flesh to the Cross, and have a love for prayer, praise, and Christian fellowship—to a degree far beyond their previous experience. If the words "From Below" were therefore true in a Satanic sense, then this phenomenon would be awful beyond words, and a triumph for hell of incalculable importance.

HOW WILL THE WORLD EXPLAIN THE RAPTURE?

It has for years been my belief that when the living Church is raptured, and scare head-lines appear one morning in the entire press of the world announcing that all round the earth great numbers of people have suddenly and unaccountably disappeared (wireless telegraphy having been providentially permitted to come to perfection, that the event may be thus announced "suddenly" and simultaneously), then the men of the world who have always read truly spiritual phenomena upside down (as they did in the days of Enoch, Noah, Moses, Elijah, of our Lord, of Calvary, of Pentecost and the Acts of the Apostles), will declare that spiritualism has been at the bottom of the strange event. They will be startled at first. But a disbelief in the Divine, being a necessity of their blindness of heart, they *must* judge the event by the only hypothesis they can admit.

It is therefore doubly striking and solemn that a declaration should be made by Christian Pastors which is of a nature to prepare the way for such a theory concerning the mystery of rapture and for a spiritualistic explanation of its cause and nature. For certainly the world will not distinguish between these two categories of believers in the super-normal. The catch-word "From Below," thrown to it by one body of Christians concerning another will be certainly appropriated. The world will be glad to get out of the difficulty which will confront it when the stupendous event of the rapture has just taken place. It will be glad not even to have to furnish the explanation. It will find one ready made to hand, and admirably suited to its taste. So, probably, many sections of the press will simply say of the saints who have been *taken up* that they have been mysteriously *taken down*. Hands "From Below" have performed the prodigy. There the matter will end for them. It will be a day's wonder. "From below" they will cry and pass quickly on to even more exciting topics, for the world will be then entering the rapids of the tribulation and events will be boiling like a cauldron or a cataract. The hardened multitude in Jerusalem quickly caught at the explanation of the disappearance of Christ's body from the

grave, and (to them most portentous incident of all) the breaking of the Roman seals. They quickly circulated the lie that “His disciples came by night and stole His body,” and then hastily changed the subject. “From Below”—let us say no more about it. It is a disagreeable subject. Pass on to one more pleasant. Have not the rulers of the people already declared this Jesus to be from Beelzebub? The whole affair is ‘From Below.’ Let us talk of something else.”

CLIMAX EPITHETS.

All down Scripture history we read that great religious events have given rise to climax expressions. They were rapped out or snapped out with a brevity born of great emergencies and of the urgency for immediate explanation. Such are the words—of Cain, “Am I his keeper?”; of Joseph’s brethren, “Behold the dreamer”; of the false priests on Carmel, “Baal, hear us”; of Nathan to David, “Thou art the man”; of Jonah in the whale’s belly at the bottom of the Mediterranean, “Salvation is of the Lord”; of the apostate king facing the prophet who came to protest against his godless altar, “Lay hold on him”; of Ahab to Elijah, “Thou troubler of Israel!”; of Joshua at Jericho, “Shout for the Lord hath given you the city,” or again at Gibeon, “Sun stand still till we conquer.”

The same was true of all the brief, pregnant words of Jesus, from the opening declaration at Nazareth: “This day this scripture is fulfilling,” to the closing cry: “It is fulfilled!” Such also were the trenchant words of hatred or of fear: “Crucify Him!” “I know not the man”; and the cry of those representing the official religion of the day: “He hath a devil.” “He has not come down from above, but up from beneath. He is of Beelzebub.”

And now comes the word, “It is from below.”

Here, however, we must remember that it is our brethren—many of them well known as consecrated Christians—who, in sincere ignorance, have uttered the word. They mean it as a faithful warning. If received in a right spirit it may turn out to be a great blessing, and have a salutary and purifying effect upon this revival. Speaking in Tongues was suddenly once again launched upon the world. Many Christians hostile to the movement have scarcely taken time to think, much less to examine with the thoroughness which such a declaration required. From personal enquiry I *know* some of the signatories of that declaration have not done so.

If this revival, accompanied by “other tongues” and “prophecy,” is really of God, of which I am convinced, no one can regret that it is submitted to the most crucial tests, and passed through the hottest fires. The gold, if gold there be, will stand the furnace, and come out all the purer, and God will be the gainer, if one may so speak. Truly Scriptural “tongues” and “prophecy” mean something akin to walking on the water. They must be purely supernatural, when real, and call for a lostness to earth and the natural (and therefore, doubly to *the flesh*) as complete as that of Peter when he walked the waves. They are either Holy Ghost or horror. To be true they need as complete

an absence of all earthly (much less carnal) prop or stay, as in Peter’s case. Hence the need of absolute humility and selflessness, and a real crucifixion, death, and resurrection with Christ. They will be the seal set upon a real sanctification.

God’s permissive and causative providences are opposite poles. To say that God does a thing because he permits or does not prevent it is a great error.

If, therefore, God has allowed brethren to say that terrible thing, let us enquire wherein it can be made a blessing. It has occurred to me, in prayer and meditation, that the following may be a right way of turning this declaration to account.

There can be no half-way. These “tongues” and “prophecies” are so characteristic, such a distinct and special phenomenon, that any typical case places us at once on the horns of a dilemma. Any case, for instance, where the tongue and the interpretation, oft recurring in one person, are so clear and precise, and free from hesitancy, halting, or imprecision, that all the fellow-believers of that person are of one accord in believing it to be of God. And such cases now count by thousands. The case is, must be, from above or from below. (Personally, I know many such, of many nationalities, and have no desire to avoid the alternative in its absoluteness).

AND THEN?

This. Let us invert the meaning of the words and see if they do not at once offer the desired solution, and do so very much to the advantage of the whole Christian Church.

“From Below.” Can it be that the movement is really *from below*, but that our friends have just gone *down one stage too far* in their hasty zeal to defend God’s cause? Supposing that the revival is “From Below,” namely, *from the DUST*, and that our friends have gone just a bit too deep in *looking down* on the movement and called it *FROM THE DEVIL*. God brings *all* His new creations *from the dust*, but *none* from the *DEVIL*. All were *from below* in that sense. Adam was, Enoch was, Noah was. Of Joseph and David the same was said by their brethren. Yes, even of our Lord Himself, our Carpenter King, who was so much *from below* that “His own received Him not.” Was He not from Nazareth from which “no good thing could come,” said they.

“God hath chosen the things which *are not* to bring to naught the things which *are*,” and with what purpose: “That no flesh should glory.”

Our God is a Creator, not a manufacturer. His only raw material is nothingness; the nothing, the void; or at best “dust,” “ashes” or “stones.” For did not Christ say that Judaism in His day was in such a Laodicean condition (as we would now term it), that if the Hosannah-crying children were to obey, when told by the religious leaders of the day to hold their place, then *from below* the stones would cry out. On another occasion did He not say that God would raise up children to Abraham from the very stones, *from below*, if the true children rejected their elder Brother. Does

(This Movement is from Below—continued.)

not God "take the weak things to confound the mighty"? Does He not say "the last shall be first"? Did not Christ take a *little child* and set it in the midst of the *men* of His day that they might, in looking down on the child, learn that true Christianity,—sweet innocent, carnally-helpless Christianity, is always *from below*?

And why? If God does not constantly begin again *from below*, from the dust, from among the lowly, the least, the last, *yes the lost*, He cannot be allowed the place of the *Creator* (the *sole* author) who is to get *all* the glory. Man wants to take God on as an associate, to patronise God, to use God—yes, I say it solemnly—to exploit God. And so God is hampered, crowded, yes, crowded out, fussed out, rushed out, not only of religious word and work, but out of prayer time, out of the closet, till the greatest function of Christian service, private intercessory prayer, is almost unknown. And so He must ever begin over again, and begin at the bottom.

FROM ABOVE.

I entered recently a magnificent and stately church where equally magnificent and stately evangelistic services were going on. I had come from some rough-and-tumble Gospel work. I noticed the soft elegant tints on the church furniture, on walls, ceiling, and panelling, on pulpit and altar cloths, and the delicately-shaded light over the reading desk. All was from above—from the highest art and elegance—and when thinking over the eloquence, the well-readness (in Shakespeare, Ruskin, etc., etc.) and all the scholarly attainments required in the present day to make a "popular" preacher in the modern sense, the words seemed suddenly to be spoken in my mind by an audible voice: "How many make themselves *very great* by the use of the name of Him who made Himself *very little*?" I seemed to hear the holy names of God and Christ being used in a thousand pulpits in such a way as to add to the carnal glory of the preacher, and to his name and fame as being decidedly superior and "from above." Brethren, are not these things so? Is it not time something did come *from below*, from the dust, from the nothing, from our uttermost repentance and humiliation, from the midst of an absolute acceptance of despal and death at the hands of the world? Is it not true that some religious movements which gave great promise in their "*from below*" days—when they were despised and rejected, calumniated and persecuted—having got weary of the narrow way and the heavy cross, began to offer a kind of salvation more pleasing to the carnal mind, became popular, and were given seats of honour among those who are "above" in this world? And so shall we not ever covet the place down below. It is the safe place. There alone is the place of true power. For there only—down into the dust—does the creating hand of God go.

A GOOD WATCHWORD.

So let "From Below" become a watchword, something ever to be coveted and jealously preserved. Let there be no complaining at the

hard and harsh terms used about this "movement," no answering in the same spirit. And, in reality, this is one of the most blessed features of the present revival: the absence of all such recrimination. I write this on the Continent, where I have recently visited ten centres, and taken part in work there. Of the deep, humble, blessed, child-like "from below" spirit everywhere met with, I write elsewhere. It has confirmed my conviction that "from below" may become one of the mightiest watchwords of this revival, if . . . if only . . . it is FULLY MERITED, and if all watch and pray that they may deserve it more and more perfectly, until He shall re-appear, who, though "equal with God," once came down *below*, took upon Him the form of a servant and the fashion of a man, and became obedient unto death, even the death of the cross.

HOW TO CONQUER.

One point in closing. That is the way, the only way, to gain by conviction the beloved brethren who have fired that shot. Let us ever be so much from below that they will find there the true spirit of Christ, and eventually recognise it. Let us keep DOWN.

It is still but the dawn of the great last day of battle before the rapture. The mists have not yet rolled away. The outlines of hill and dale are still but faint, and in the darkness still remaining from the apostasy of the middle ages, it is not always easy to distinguish the uniforms and flags of the respective armies. A faithful battalion of the old guard has been on an eminence, waiting for the breaking of the day. They suddenly hear a strange troop talking quickly in strange "tongues" come up near them, and from below. There is much that is "new" about them, just because it is so old. The elder brethren forget that, by their own admission, Pentecostal daylight does not exist even for themselves, and so they cannot *see* very clearly. So, in alarm, and without sufficient enquiry they have wheeled their cannon round . . . and fired! The shell was of a new "From Below" model, which had lately been prepared against other foes—spiritualism, hypnotism, magnetising, etc. But it has been aimed too high. It has passed overhead. It has only provoked loving, hearty shouts, "We are friends, not enemies."

So if we march faithfully onwards and upwards, the true soldiers of Christ will eventually see their error. They will ask us to join them in possession of the "From Below" gun and ammunition, and we shall unitedly turn it upon the coming Anti-Christ.

So let us remain in the spirit of our Master, who stooped down to wash His disciples' feet. Let us love these brethren with a love so pure, a humility so Christ-like, that they will be constrained to recognise that we are indeed from below, but *in the right sense*, and will perhaps want themselves to come down a little from the "superior" position from which they directed that shot against their own brethren, finding that eminence too lofty for practical purposes. One thing is certain, the battle is going to be won. Christ is leading on.

25, Elderton Road,
Westcliff, Essex.

BROTHER BARTLEMAN.

His Visits to British Pentecostal Centres.

(From the "New Acts," published at Alliance, Ohio.)

The Lord be praised! After a most delightful voyage across the Atlantic I reached England safely, with the blessing of the Lord. We had an unusually calm sea. I found things quite different in many ways from what we have them in the States. In some things they have the advantage of us; in others, I think not. I spent a week in London, visiting Bedford, also John Bunyan's town. Was much interested with the old site of Bunyan's struggles. He is much honoured now, where he was once so vilely persecuted for Jesus' sake. It is now called "John Bunyan's town." They reverence every relic that bespeaks of him. Such is human nature. The same town has now very little use, *on the whole*, for the fulness of the testimony of Jesus. It is considered "a hard town." I looked through the very prison bars that he looked through so long ago, but from the other side, and with quite different feelings, I am sure. They have the old door placed in the place of honour in a chapel erected to his name now. His monument graces the entrance to the public park. Was also privileged to visit his home village, near by, and look over the site where he drew his illustrations from life for "Pilgrim's Progress." The old Church still stands that he was converted in, and the old bells he used to ring when so terribly under conviction for his need of God. The old cottage he lived in still stands. The belfry the old bells hang in is just the same. Old Moot Hall, near by, is the same as when he took his pulpit there, after conversion, so long ago. Was privileged to speak three times in Bedford, at the Pentecostal Hall. Dear Brother Polhill drove me there from London in his motor car, a distance of about fifty miles.

In London I found a company of very able, precious saints. Many have the "baptism," and are standing for God. They are not quite as free as one might wish, their surroundings seemingly affecting them somewhat. London is a very busy, worldly town, an immense metropolis, with a mighty population. I was

privileged to speak at a number of Pentecostal meetings. Have never met a more hearty welcome or been better treated anywhere. In fact this has been my enjoyable experience ever since I set foot on English soil. It is sincerely appreciated on my part. They are most precious people all around. They love their Bibles, a thing I know how to appreciate also. I wish this were even more true in America. The work is kept very steadily here on the whole. The last fact mentioned is largely responsible for this I should say. They may swing a little to the conservative extreme, through long habituated bondage, but even that in a measure furnishes a somewhat delightful contrast to some things we have experienced elsewhere. For the time being we are able to enjoy it somewhat. I visited "The Tower," that ghastly place in England's past history; also Westminster Abbey, where the Wesleys and many others are so highly, nationally honoured, along with kings and princes. Stood over David Livingstone's tomb, whose heart was buried in the heart of Africa, where he spent his life so well and nobly.

It has been my privilege recently to visit Sunderland. I was given a few messages for the dear Saints there. Met dear Brother Boddy and his loyal people. England has no better. Pentecost has done great things for Sunderland. Next I stopped at Edinburgh. Here the great World Missionary Conference was on. Was privileged to address a little company of hungry Saints, some of them delegates, at a private home, opened for Pentecost. We had two services together, and were greatly blessed. Edinburgh is a most interesting town. The Castle and the Holyrood Palace are of much historical importance in the history of the country. I visited old Grey-friars Churchyard, where so many of the martyrs for Jesus were buried in olden days. Saw the old Covenanters' prison. But most interesting of all to me, and most important in history, was St. Giles' Church, where John Knox so fearlessly took the pulpit, and saved Scotland. He prayed bloody Mary off the throne. The original pillars of the old church still stand, within the edifice. John Knox is greatly honoured there. I stood over his grave in the rear of the Church, where once the Churchyard was. It is now in the middle of the street, facing

(Continued on Page 187.)

“CONFIDENCE.”

AUGUST, 1910.

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Sunderland.

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Sunderland.

PUBLISHED MID-MONTHLY,

OR FROM TIME TO TIME AS MEANS PERMIT.

Terms:—This paper (*together with the supply of free literature*) is supported by voluntary offerings, and is sent to any who request it. **Address the Secretaries, All Saints' Vicarage, Sunderland.** (All correspondence should be addressed to the Secretaries. The Editor has very many other duties.)

Our Third Year Ends.

OUR THIRD YEAR OF PENTECOSTAL BLESSING ends with this month of August. On September 1st, 1907, the Blessed Holy Spirit began to fall in power here in Sunderland on waiting hearts, and hundreds have reason to thank God that He ever did so. He has been good to us in these three years, deepening and purifying His work and His people. We have been permitted to learn by experience, and our experience we can and will pass on to others. The Pentecostal Baptism is the Gate, but not the Goal. Therefore, reaching forth unto those things which are before, we press toward the mark for the PRIZE of the high calling of God in Christ Jesus (Phil. iii., 13).

[An account of the beginnings of the Blessing will be found at page 192 under the title, "The Pentecostal Movement.]

The Cost of "Confidence."

In answer to an enquiry, we would reply that three shillings a year per copy, including postage, is a rough estimate. We are unable to bind ourselves to supply for a set time, though we may hope to do so. We are glad to receive donations, both for the past and towards printing in the future. (See paragraph on page 174.)

The New Creation,

OR

A Wonderful Salvation—for Body, Soul and Spirit.

(CONCLUDING ARTICLE.)

In the "New Creation" we see the love of God the Father manifested in such a wonderful way. The deep, deep longing of the Father's heart for His children's love for their well-being, and the marvellous wisdom and power of the plan of Salvation, the sacrificing love which accomplished it, and now the yearning love that is ever drawing men and women to Himself. We cannot but believe that the Father's heart rejoices as He hears the Spirit-praise and the new tongue speaking deep "Mysteries" to Him.

As time goes on and the whole being is more and more yielded to the Holy Spirit, as He increasingly unveils the Christ, and He takes us into the far-reaching results of Calvary, human praise and human words are totally inadequate to express our souls' gratitude and worship. The Father must and does rejoice in this worship—for God is a Spirit, and He seeketh such worship.

Perhaps few of us realize that it is the love of God which is keeping the universe together to-day. That essence, shall we say, of God that penetrates everything, everywhere, producing beauty and fruitfulness, the love that gains an entrance, and broods over, even before He Himself is received, causing "His Sun to shine on the just and on the unjust." The love which will not be satisfied until in the glories of the New Jerusalem in and around that Throne of Glory, the love of God the Father will have found final expression in the love of God the Son, as He, the Christ, presents His Bride, faultless before the presence of His glory with ex-

ceeding joy, through the love of the Holy Ghost who has been the Comforter, Guide, Teacher and Revealer, points to that great multitude of redeemed ones round the Throne—then will burst forth the great Love Song of Triumph, which shall be "As the voice of many waters and as the voice of mighty thunders, saying Alleluia, for the Lord God Omnipotent reigneth. Great and marvellous are Thy works, Lord God Almighty, just and true are Thy ways, Thou King of Saints."

Reader, shall this love of God, this God of love, so control and permeate our whole being, that we shall also send out our love even where we cannot get personal access—in love prayers, love messages, a love life—so one with the Heart of our Saviour that the whole Body shall feel the impulse and life-giving power of Divine Love. Shall we take the faith of Jesus—"The faith that worketh by love"—and so the Blessed Holy Spirit shall be able to manifest His love gifts in mighty power through the members of the Body—"Building up the Body of Christ in love," "till we all come in the unity of the faith and of the knowledge of the Son of God unto a perfect man, and the measure of the fulness of the stature of Christ," then even now we shall begin to sing the new song "Worthy is *the* Lamb that was slain, to receive power and riches, and wisdom and strength, and honour and glory and blessing," for He hath redeemed us unto God by His own Blood "and hast made us unto our God kings and priests, and we shall reign on the earth."—Hallelujah, Amen, even so, come Lord Jesus.

Thoughts on the New Creation (M.B.)

THE ARTICLES PUBLISHED IN BOOK FORM.

In a neat Booklet of 62 pages, these

helpful articles are now re-printed. Copies 3d. each (postage 1d.), from M.D.N., 19, Mount Road, Sunderland.

Our Missionary Position.

We specially wish to direct the prayerful attention of our readers to the information on pages 198-200 as to the sending out of our Missionaries to China, etc., this autumn. It is one of the proofs that this Pentecostal Movement is from the Lord, that He is setting young hearts on fire to minister in dark heathen lands. Let us, who are called to work at home, do all we can to help at this time when passage-money, etc., is urgently needed.

(Brother Bartleman—continued from page 185.)

the Parliament buildings. The site of his grave is marked with a square block of stone, among the cobbles, with the simple inscription of J. K., 1572, in bronze letters thereon. He is still in stormy surroundings, but his soul has entered into rest for evermore.

I came on to Glasgow and Kilsyth, where I am in meeting at the present, writing, with dear Brother Murdoch, and the precious Saints here. Met Brother Awrey at the Station at Glasgow, on his way to America. God willing, I expect to go on to Ireland next week, then Wales, and back to London again, before I go to Europe, on my way Eastward. Please pray for me. God is with me. I have had no cause yet to feel any otherwise than that I am fully in divine order. Remember the little family in California, in prayer. God bless you and all the Saints in America, in Jesus' name. Amen, and Amen!

Your Brother in Jesus,

F. BARTLEMAN.

A Pentecostal Letter-Mission.

One who has been graciously healed by the Lord after years of weakness and suffering, and who has received the Baptism in the Holy Ghost and Fire, invites correspondence with any seeking Him for a like experience.

Letters may be addressed to:—"Evangeline," 32, Lambourn Road, Clapham, London, S.W.

Pentecostal News, etc.

ENGLAND.

LONDON.

The Sion College and Tudor Street Meetings are suspended. Mr. Cecil Polhill has now left 41 Hyde Park Square. His address for August is 1 Sea View, Lower Largo, Fife, N.B.

SUNDERLAND.

Our Meetings continue (God willing) all the year round. Thursdays, 7.30, in the Parish Hall. Mondays and Saturdays, 7.30, in the large Vestry behind the Church. Also Sunday nights after Church Service, a Prayer Meeting or an Open-air Meeting.

Courses of Sermons are being preached through August, in All Saints', by the Rev. A. A. Boddy. At 10.30 the subject is "JOSHUA," and at 6.30 the subject is "JESUS." Sunday mornings—Aug. 7, "Be strong"; Aug. 14, "Jordan and Jericho"; Aug. 21, "The Valley of Achor"; Aug. 28, "Land yet to be possessed." Sunday evenings—Aug. 7, "Jesus, His Deity and Eternal Existence"; Aug. 21, "His Wonderful Life in Syria"; Aug. 28, "His Precious Death and Burial, His Glorious Resurrection and Ascension, all for us." The preacher will be glad of the prayers of the readers of "Confidence."

WILTSHIRE.

DEAR MR. AND MRS. BODDY.

We have started meetings at the address given below. Will you pray that the Holy Fire may fall on us? We have meetings on Tuesdays at 3.30 and 7 o'clock; Friday Evenings at 7 o'clock; and Sunday Evenings at 6.30 o'clock. We are about eleven in number. Our hearts are longing for the full Baptism of the Holy Ghost, that the Life of the Lord Jesus Christ in us may be manifested to others. We have received great, great blessings which we cannot go back on, some of us also believed that we had received the Baptism of the Holy Ghost, but we believe there is much more for us.

May the Lord lead some of you to us, we would do all we could to welcome you to this part, we feel it is spiritually dead, though very religious. We are only twelve miles from Bath and twenty from Bristol. If you are holding any meetings near, kindly let us know, so that the hungry ones may attend. Mr. Redwood, from Bristol, has been here several times, the Lord has graciously worked in our midst, preparing us for more.

We attended a meeting last Saturday week at Winton, the messages from the Holy Spirit were glorious, we all felt humbled, and longing that He may be allowed to speak everywhere.

Praise and glory to our God, Father, Son and Holy Ghost.

Yours in the love of the Triune God,

(Mrs.) S. A. WILLIAMS.

North Brook,

Trowbridge, Wilts.

P.S.—Please consider the address as a centre for Pentecostal Meetings.

FRANCE.

We have received good news from our Brother Michel Mast, 49bis, Rue de Neuilly, Rosny-Sous-Bois (Seine), which we hope to give next month.

ZURICH CONFERENCE.

SEPT. 14—20.

Pastor de Labilliere, Wytikonstrasse 43, Zurich, V., Switzerland, will gladly supply all particulars. He writes that the best route from England is by Ostend. Cook's Tourist Agencies will give prices, etc. The list of speakers is now slightly re-arranged. Pastors Barratt, Paul, Edell, and Niblock will be the speakers, with Mr. and Mrs. Polman also, from Amsterdam.

SOUTH AFRICA.

PRETORIA.

DEAR BROTHER BODDY,

Grace be with you. Thank you very much for sending me "Confidence" each month. Will you kindly note the change of address.

I have opened another Mission Room in the centre of the town, where I am holding Evangelistic Services. Will you pray for this work, and ask your readers also to pray for the conversion of souls? The Hall is situated near some of the poorest slums of Pretoria, where there are scores of families living who know nothing of Christ and His mighty power to save from sin.

I have it in my heart to open a room for native Evangelistic Services also, as soon as our Lord sends us sufficient funds.

Yours in Christ Jesus,

H. M. TURNEY.

118, Vermeulen Street, Pretoria,

Transvaal, S.A.,

June 20th.

AUSTRALIA.

"The Spirit itself beareth witness with our spirit, that we are the children of God; and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with Him, that we may be also glorified together." (Rom. viii., 16, 17.)

Dear Brother in our Precious Saviour,

Thank you so much for the parcels of "Confidences" which we receive every month; they are greatly appreciated. We need a lot of literature now at the mission, to supply the people who are

hungry for truth, and it is wonderful the way in which our dear heavenly Father provides. Praise His holy Name! "My God shall supply all your needs according to His riches in glory through Christ Jesus." Praise Him, He is true to His word. Whatever God has promised He *is able* to perform, and His power is just the same to-day. Praise God! He has been blessing us wonderfully. About four weeks ago eleven dear ones were buried with Jesus in the waters of Baptism, and six received the Baptism of the Holy Spirit, and spake with other tongues as the Spirit gave them utterance. Glory to God! And eight dear ones gave themselves to the dear Lord. Praise Him! Oh, He is a sweet loving Saviour. He is our all-in-all. "He is able to do exceeding abundantly above all that we can ask or think, according to the power that worketh in us." Praise Him! Within the last fortnight eleven more dear ones were immersed in water, and two received the promise of the Father, with the Bible evidence. Praise our wonder-working, covenant-keeping God!

HE IS WORTHY

to be praised! Glory! We have a prayer-meeting every evening from 7 o'clock till 8, and O, the glory does come down. God draws very near to us, and does bless us mightily. Praise Him! Dear brother, it is just glorious working for the dear Saviour who has done so much for us. Although at times the path is dark, and we are persecuted and tried, we know our dear Saviour was made perfect through suffering, and so will we if we keep close to Jesus. "And that we must, through much tribulation, enter into the Kingdom of God." (Acts xiv., 22.) But O, how lovely it is to know that Jesus is with us all the time, and He does help us and keep us through the darkest hour. Praise His dear Name! "Thanks be to God, which giveth us the victory through our Lord Jesus Christ." (1 Cor. xv., 57.) Praise Him! We have nothing to fear when Jesus is near; nothing can harm us while we are sheltering under the precious blood. Praise the dear Lord! May God abundantly bless you in all your work for Him. With Christian love to all the saints.

I remain,

Yours in Christ's joyful service,

SISTER WINNIE
(Winifred Andrews.)

Please find £1 enclosed for "Confidence." Oh that the glorious news may spread more and more, for to hasten the coming of our blessed Jesus. Praise His holy Name.

Secretary, Pentecostal Mission,
Good News Hall,
Queensberry Street,
North Melbourne,
21st June, 1910.

UPPER EGYPT.

DEAR MR. BODDY,

Peace to thee and greetings in the precious name of Jesus.

I take great pleasure in telling you some things concerning the Pentecostal work in Egypt. It is on my heart, I came here November 15th, 1909, and have been praising God ever since for sending me, not that it is a delightful country in which to live, (which it is, and many beauties to attract the

eye), but what stirs my heart is the many hungry souls that follow us everywhere.

The work started here about two years ago, some of the dear native brothers hearing through Brother Paul, an Egyptian brother in America, and through the Pentecostal papers sent here, of the wonderful things God was doing in many places, got very hungry after the deep things of God, and Brother Ghali Hanna commenced a correspondence with some of the workers in the United States, desiring some one to come and help them. He found out that Brother and Sister Brelsford were called to Egypt, but it was a whole year before they came, and in the meantime Sister Lucy Leatherman came and stayed a short time. The brothers were in earnest and God blessed their efforts, and there is fruit remaining. They rented a house for a Mission Home, and had it ready for Brother and Sister Brelsford when they came, March 22nd, 1909. Since that time God has marvellously worked in healing the sick, and some have been saved and sanctified, and baptised with the Holy Ghost, speaking in tongues as they did on the day of Pentecost. A little Pentecostal paper is now published, called

"THE MESSAGE OF GOD,"

a monthly paper in the Arabic language, and we believe God is going to give us a printing press soon, so that we can print the paper and also publish tracts and send the truths of God's Word to all who can read them. Brother and Sister Brelsford have now gone to America in behalf of Egypt, and there are only three of us left in the home, Brother Moll, Brother Post, and myself. We also have a house rented in the village of Nikhela for a home and for meetings, so one of us must be at that place all the time. Some very wonderful healings have taken place at this village, one woman was raised from a death bed, all praise and glory to our Christ; and a little girl who was very sick with fever, just in the last week.

One day, near the first of January, we started for the village of Beni Hussein, where we had been having meetings every week, but just as the train stopped a man came on the cars with tickets to take us to Manflute, a village further on, giving the name of a man living there to our interpreter. We were met with a carriage and taken to a house where there were several sick people, one woman was paralyzed and could not leave her bed, but then and there as we prayed, the dear Lord healed her, she was made whole and walked in the Name of Jesus, who is the same yesterday, to-day and forever. We then held a street meeting and returned to Beni Hussein in time to hold a meeting there before going back to Assiout.

A few weeks ago we again visited Manflute, and soon after we left the train a man stepped up to us and said "why have you not been here before?" It was the son of the woman who was healed of paralysis. Then he said his sister had died a short time before and they were very sad at their house. He spoke in Arabic, but

BROTHER GHALI HANNA

interpreted, and we went to his house and found a company of women sitting in the house as they do in this country when one dies. After we went in a large company gathered outside the door, and Brother Moll delivered a message to them, we prayed for a few sick ones, and then some one in the crowd outside requested us to go to their house, and we went, the crowd following

(Pentecostal News—Upper Egypt, continued.)

us, and from there to other houses, the crowd still following and increasing. Oh! it was pitiful, they were like sheep without a shepherd. They are wanting meetings in this village just as we have them in Nihkela, but who can go to them? and this is only one of the villages in Egypt, there are thousands of them, and many just as open to the truth. Oh! the field is so white in this country, the grain is so ripe, pray ye therefore the Lord of the harvest that He will send forth more labourers unto the harvest. We go till we think we can go no more, then some one sends for us and we go in the strength of the Lord. They come for us often before we have had breakfast, and we go till we are faint and weary, but the dear Lord keeps us up and keeps us praising Him. Brother Paul married a Sister in America and brought her here as a Missionary, and they are now holding Pentecostal Meetings in their home at Cairo.

We have several very precious Interpreters, but take us altogether, Missionaries and Interpreters, we can reach very little of this great Mohammedan land. Oh! it would make your heart ache, for besides the hungry ones, there are thousands who have no knowledge at all of Jesus. They are taught that there is only one God and Mohammed is his prophet, and we know that there is Salvation in no other name but Jesus. “For there is none other name under heaven given among men whereby ye must be saved.”—Acts iv., 12.

There is another thing that burdens my heart in Egypt, that is the state of my precious Egyptian sisters. Thank God in our Apostolic Faith Mission, although they sit in rooms by themselves, yet they are getting free, and will even testify in the meetings and let their voices sing clear in the songs. But in many homes where we are invited to eat, we never see their faces until we ask for them. I am always the only woman at the table. We have meetings especially for them, and we ask every one to pray for the dear women of Egypt whose faces are never seen in public.

Yours in the love of Jesus,

SARAH A. SMITH.

Assiout, Egypt,
July 2nd, 1910.

CUBA.

Rev. A. A. BODDY,
Sunderland, England.

DEAR BROTHER IN CHRIST OUR LORD,

Praise and Honour be to Him for ever.

You will rejoice to hear another Missionary has had the wonderful blessing of the Baptism of the Holy Ghost, with the sign of the tongues, and spoken for Himself. Glory to Jesus. Let me say it was one of your letters to the “London Christian” that my mother sent to me from England that spoke to me. I cannot remember what it was but I wrote to you for more information, and it was one of the first things that came to me on the Baptism. How wonderful are His ways! A brother came to visit us, and then the Lord opened the way for me to go to Durant, Florida, where the same brother, Sam. Perry, was holding

a Camp Meeting, and praise Him for ever, after two years of seeking, the dear Lord
HAS SEALED ME
with the Promise.

I feel you dear ones, who have prayed for my wife and me, will join again in shouts of Hallelujah when they hear you tell them. Now I ask you to still pray for my dear wife, Ellen Woody Pain, she has not had the time to seek as I have, nor been at any Camp Meeting, but the many calls of the Mission-Home have kept her so busy.

Just think how beautiful this town is called, “Santa Cruz” (“Holy Cross”), and here the first Missionary in Cuba has the Baptism. No doubt you know how I have been tried by the evil one, I ask an interest in your prayers for God to lead me clearly, as there no doubt will be something done by our board, as you know their faces are against all who are in this movement. I do thank you for the copies of the “Confidence,” when I read of your last Conference—how glad I would be to be with you in the next, if our Lord would lead us there.

My sister-in-law, Miss Martha Woody, is hungry, and also my wife, please join in prayer for us all.

If you have any Pentecostal teaching in Spanish, we are praying the way to be opened for Brother Perry and myself to go through the Island in a Gospel Tent this winter, “Glory to Jesus”— (“Gloria á Jesus”). How wonderfully Pentecost is spreading over the world. “And the Islands shall wait for Thy Law.—Isa. xlii., 4.

May God bless you and yours, and the work He has called you to.

Yours in His love,

ARTHUR E. L. PAIN.

Our Christian love to all the dear Saints.

Santa Cruz del Norte, Cuba,
19th July, 1910.

GERMANY.

MULHEIM-RUHR.

DEAR PASTOR BODDY,

Your request for a few details of the work amongst the Pentecostal Believers in Germany, I believe, is timely, for, for a few days I have had the desire to send to England, something of what I have both seen and heard during my ten weeks' stay here. I should like to speak first of

MULHEIM A/D RUHR.

This is a manufacturing town of 104,000 inhabitants, beautifully situated a few miles from the River Rhine, and is the centre of the Pentecostal Work in West Germany. It is a beautiful town, having many trees in its streets, and the facilities for reaching other towns are many, it being upon the main line from Cologne to Amsterdam and other ports. The people are of the usual class in a large manufacturing town, poor, simple and honest, with the characteristic courtesy of the Germans. Thus I found Mülheim upon my arrival, and my first impressions were very favourable. It was very strange to me when I first entered the

Gemeinschaftsaal (Assembly Hall) here in Mülheim, the place where God has blessed so many, from all over Germany and other lands, for I could not then speak German.

THE MÜLHEIM ASSEMBLY.

This is the largest Pentecostal Assembly in Germany, its members numbering about 1,000, of whom about 300 to 400 (including perhaps fifty children), have received their Baptism with the Sign of Tongues. God has done a quick work here, for Pastor Emil Humburg, the leader, attended the London and Sunderland Conferences, not as a Pentecostal delegate, but as an enquirer, to test the work and see if it was what he and his people needed, and found this to be so, and with his wife started to seek the Pentecostal Baptism. It is very interesting to know that during his visit to England the first man in Mülheim was baptized, thus confirming his impressions and convictions. Thus, since the Conference in Sunderland in 1909 God has baptized these 300 to 400 people, and also many from other parts have also received their Baptism here. Many are still seeking, and they also will receive. The Hall is a large building, large enough to hold 1,000 people comfortably seated, and perhaps another 200 standing, and is well attended. This Centre is the centre of many other small Assemblies, who naturally look upon this one as their “Father” Assembly, and look also for help and encouragement. Their leaders often come to talk over difficulties with Brother Humburg, who from his experience helps and advises them. These Assemblies—about 15 or 16 of them—have also been blessed in the last twelve months; about 250 or 300 have received their Baptism in all. They have for many years known Pastor Paul, who has been the means in God’s Hands of leading them deeper into the life through his visits and writings. They were thus prepared for the Pentecostal Blessing, which was afterwards to appear as the greatest Revival yet seen. I have visited some of these places, and have found a truly deep work going on, for they are people who *know* their God in such a way that they will not accept anything but what is from Him. This is the spirit which pervades the whole work here as far as I have seen, and in Mülheim Pastor Humburg is leading them on into the Spiritual life as God leads him.

I will speak briefly of

THE CHARACTER OF THE MEETINGS.

These Pentecostal meetings are most orderly, the members trusting fully in their leader, that he is led of God, and I believe God has given him wisdom that he might serve them as His appointed leader. The meetings are as follows:—

Sundays.—8:30, Devotion Service. 4:0, Prayer Meeting. 8:15, Evangelistic Meeting.

Mondays.—8:30, The Blue Cross (Temperance) Meeting, with Conversational Bible Study.

Thursdays.—8:30, The Exposition of the Word. (Open for all.)

Wednesdays and Saturdays.—8:30, Pentecostal Prayer Meeting. (Exclusively for the Baptized, admission by ticket.)

I will speak about the

“PENTECOSTAL MEETINGS.”

About 200 to 300 gather together at these meetings, expectant and earnest, fully prepared to worship God as He directs. They are simple-hearted people, who love Him and desire to go on

with Him, just as they receive the light of the way. God does bless in these meetings, which are mostly of the same character, although they change as God leads. They come in, sit down and begin with one or two hearty Pentecostal hymns and melodies, and if there are any requests for prayer, these are read out with an exhortation that all will pray earnestly for them. The leader mostly reads a passage of Scripture and gives a few thoughts upon it, when they all go to prayer, each seeking God for Himself. It is not long before you feel the presence of God mightily breaking over the meeting, enabling the people to pray and sing in the Spirit, which they do very heartily. Sometimes a message in Tongues will come, and with its interpretation will bring awe and reverence, which quietens all that is fleshly. Thus they go on, communing with God for one to two hours—praying, singing, and worshipping Him in the Spirit. The spiritual character of these meetings are not always the same, for some meetings are full of joy, others full of anxious waiting and seeking for more of His life, while others are very quiet, the spirit of stillness prevailing, a sense of God’s presence predominating, giving the assurance that *He knows their needs*. I have constantly noticed that the most powerful meetings have been *when God has put the quietness of confidence over the meeting*. In these meetings the people are not so anxious to pray as to wait upon God, but when He leads them they pray powerfully and brokenly, pouring out their hearts unto Him. God often gives awe-inspiring messages in Tongues and interpretations and also in Prophecy, which often breaks the whole meeting down, and many, conscious of their imperfections, weeping pray that He will strengthen and keep them in all temptations. I have seen these waves of power going over the meetings time after time until everyone *must* give way before Him. Our dear sister, Sister W.—, who was raised from the dead, often sings most powerfully in the Spirit, with such a volume of voice, beautifully and clearly and in such sweet melodies which are quite foreign to her naturally. She also gives many messages in Tongues and through Prophecy, which come so powerfully that there can be no doubt whatever about them being both in the Spirit and from God. Of course, the truth is always the best, and we find that this is not always so, for sometimes some of the people are carried away that they speak in Tongues and give interpretations which we feel are not from the Spirit, but just from the human mind. It is very significant that when these messages come thus (although from honest hearts who believe it is God alone) the atmosphere of the meeting becomes harder and harder until it is unbearable, and the other people do not respond in any way whatever, even when the messages are apparently triumphant, and under true spiritual interpretations, would cause the spirit of rejoicing to prevail. These occurrences are not frequent, neither do they last long, for the oppression over the meeting is such that the prayers of those who want the Spirit of God to predominate are successful, and the atmosphere is cleared and an exhortive message is given by the leader, or someone who has authority and carries weight. Upon the whole the meetings are of a superior quality and very edifying and stimulating, nobody going home dissatisfied with what God has done in their midst. Truly God is building up a spiritual house in Germany, and no matter from what country one may come from, they are most pleased to welcome

(Germany—Mülheim, continued.)

them as members of the same family and of the same blood. The race and national barriers are broken down, and even the barrier of different languages is replaced by a common gift, that of Tongues. It is truly glorious to be in their midst, to worship God with them, knowing that it is “one Spirit,” one faith, one Baptism. Hallelujah, God moves and accomplishes His own plans, and who can hinder Him?

Now a word about the

PREACHING MEETINGS (Thursdays, at 8:30).

These are the only large and open meetings in the week (except Sundays, 8:30 a.m. and 8:15 p.m.), and are well attended, perhaps there being from 600 to 800 people present. The exposition of the Bible is a heart to heart talk over God's Word in a very practical way, difficulties being explained and a practical holy life is preached and accepted by the people. The service lasts until 10 o'clock, the sermon lasting for from three-quarters to one hour. An English Church of England clergyman, who was here, remarked that there were so many people present on a week-night, and asked if anything special was taking place that particular evening. Of course I answered that it was the usual service, and he was so surprised and delighted that so many people gathered together simply to hear the Word of God, and sitting so attentively for an hour or more. This is so, and the people always welcome the meetings, for they love God. Some are also sometimes converted in these meetings, when the Spirit of God confirms the Word preached.

One of the largest Pentecostal assemblies is at OBERHAUSEN,

a town some three or four miles away, easily reached by train or tram. Here a new Hall has been built, accommodating from 600 to 700 people, and God is working mightily, building up a strong assembly, led by a young Evangelist who has had some experience in the German Tent Mission. I should like to give a few details of an interesting week's mission which Pastor Paul (whom we know and love so well and receive his practical addresses so readily), held from July 17th to 23rd. His addresses were for Christians in the afternoons at four o'clock, the theme being, “The Full Pentecostal Blessing;” and in the evenings at 8:30, Theme: “The Mysteries of the Kingdom of God,” which were particularly addressed to the unconverted. These meetings were very fruitful and edifying, and were well attended. I attended most of them and was glad to see the way Pastor Paul spoke to the people, making himself absolutely one with them, thus winning their confidences and attention. His addresses were very practical, dealing with the different aspects of the Pentecostal and Spiritual Life. His meetings were followed by the following signs: Healing, Conversions, and many were deeply blessed in their spiritual lives. I saw one man paralysed in his whole body, and unable to walk much. He was prayed with. Pastor Paul laid hands upon him and told him to get up and walk. He did so, and walked a few steps, but not to the satisfaction of Pastor Paul who again prayed over him, and again he walked a little better. He was thus prayed with four or five times until he was better able to walk. He rejoiced that God had done such a great thing for him and went home with his friends who had brought him *in faith*.

Thus the work goes on in Germany, deep and solid, founded upon the Rock which *can not* give way. Hallelujah.

I should like to add, in addition to the above, that the Pentecostal Brethren here have much persecution by the Evangelistic bodies, who openly write about the work, severely criticising the articles in Pastor Regehly's and Pastor Paul's papers. We do not encounter these things in England so much, so I should like to say that although God blesses so much, it is a very hard fight which the dear brethren have, being shunned by many of the other dear Christians who do not agree with us. So let no one be discouraged if they think God blesses here more than their own homes, for God is over all and will bless us *all* in our own (*Jerusalem*) homes. Let us all unite in prayer, that God will lead His people in the right way, establishing them, teaching them, and blessing them according as we walk with Him *alone*.

The Mülheim Conference will be held here from August 23rd to 26th, and is earnestly looked forward to by the dear Germans, who also long to see the English Pastors and Brethren amongst them. The Hall is being enlarged for the occasion, and will probably hold 1,600 to 1,800. Pray that God will bless us during this time, in preparation, and in the many details concerning the work.

Greetings to all the dear Saints in the Faith, from Brothers Humburg, Gensichen, and all who are in the Pentecostal assembly. Ehre sei dem Lamm.

I remain,

Yours in His Bonds,

EDWIN DENNIS.

c/o Pastor Emil Humburg,
Steinstrasse 6,
Mülheim, a/d Ruhr,
Germany.

The Pentecostal Movement.

The Story of its Beginnings at Sunderland and its Present Position in Great Britain.

BY THE REV. A. A. BODDY, Vicar of All Saints', Monkwearmouth, Sunderland.

Written at the request of Pastor Regehly, of Breslau, Prussia, for the German Paper “Pentecostal Greetings.”—(“Pfungstrgrüsse.”)

The Beloved German Brothers and Sisters in Pentecost who read these words, will, he trusts, forgive the Writer for his shortcomings in an attempt to write of the goodness of God to many in Great Britain, through the Outpouring of the Holy Ghost in these last three years.

* * *

Sunderland has been for 25 years the sphere of the Writer's ministry, and here, three years ago, the Lord began, more powerfully than ever, to meet and satisfy a very hungry people, and He continues still to work. The Writer necessarily looks at the Pentecostal Work from his own standpoint. Indeed he cannot tell the

story of the beginning of this Pentecostal Outpouring without many personal references, or without telling how the Welsh Revival prepared the way in Sunderland, and made hearts more hungry for the Living God.

THE PREPARATION.

“Hitherto hath the Lord helped us.”

Of late years, the Lord has gathered round the Writer in this place a little band of seekers after God, who long to know the Lord better and to receive more of His power, that Jesus might be glorified. We have taught and realised Holiness as well as Conversion. Holiness by Union with the Mighty Saviour in His Death, Resurrection and Glorious Ascension.

The Lord Jesus was, and is the centre of our teaching and worship at Sunderland. Surely this has been the secret of blessing, and we think it is one reason for His willingness to use this place. We have lived (in a quiet way), in a continuous Mission-time, but the Personal Lord Jesus has ever been honoured.

The Welsh Revival was surely intended by the Lord as a preparation for this further Outpouring. At Ton-y-Pandy, in the Rhondda Valley (South Wales), the Writer was present at some of the most Spiritual of the wonderful gatherings of the Welsh Revival, and was in the pulpit with Evan Roberts. The latter through him sent this message to Sunderland: “Tell them to believe the promises, believe the Lord.” *“They must fight Heaven down, they must fight it down.”* After contact with the flame in Wales the Writer endeavoured to pass the fire on to others, and there was a great measure of the same result.

Though a Vicar of the Established Church, the Writer was lovingly welcomed in Methodist Chapels, Mission Halls, and many other meetings, as he told the hungry ones how God was working in Wales. Each meeting ended in a Revival on a small scale. He will here quote three reports from the local press:—

“A remarkable meeting was held in the Schoolroom behind Ewesley Road Wesleyan Church, on Saturday night.

Mr. Councillor Walker presided, and was supported by the Rev. A. A. Boddy (Vicar of All Saints’), and others.

The Chairman said he was delighted that the Rev. A. A. Boddy had consented to address them. “He is one of us,” said Mr. Walker. “I am sure,” concluded the Chairman, “that the revival will come to Sunderland.” His remarks were not applauded in the ordinary meeting style, but the loud cries of “Amen,” “Praise God,” “Glory,” and “Hallelujah,” bore evidence to the fact that many present were of the same opinion.

The Rev. A. A. Boddy said:—Your sons and your daughters shall prophesy, your young men shall see visions, and your old men shall dream dreams.” (Acts ii., 17).

He believed they were in the last days spoken about in the Bible. God was willing that even the halfpenny papers should be used. He was wonderfully using the secular press. He thanked the editor of the “Daily Post” for willingly giving above two columns to his

description of his visit to the Welsh Revival. The reverend gentleman then went on to give a resumé of his experience in Wales. Now and again his address was lit up with humour, notably when he said he heard a Welshman pray that his ministers and deacons might be put on the shelf for a bit. He said in many churches and chapels the sermons were being done without, and he had no doubt but that the ministers were very thankful to let the Spirit have full control. They had praise, prayer and testimony instead of sermons.

The outstanding peculiarity about the Welsh Revival was that it was a revival of the people

THROUGH THE PEOPLE

by the Spirit in a manner that had *not been known in any previous great revival.* The chapels were holding services every night in Wales. The revival had undoubtedly come there. He trusted it would come to Sunderland. Why not? The Welsh promised him to pray for Sunderland. One answer was that splendid meeting. It was simply a revival of the love of Christ. God was leading them to place Him supreme in their lives.

The speaker then in graphic language described the audience at one of the meetings he attended—chiefly composed of colliers and mechanics. He could not understand a word that was said, but he felt the mighty power of the Spirit. Evan Roberts believed in a salvation full, free, now, and for all. Evan Roberts’ message to Sunderland was: “Believe the promises.” The greatest of all sins was unbelief. How many really believed the Bible? They must believe—then God would pour out His Spirit on Sunderland.

He concluded a remarkable address—which was again and again punctuated with exclamations of praise—by saying: “God is going to bless Sunderland. Every barrier is going to be broken down. God is blessing the revival because the men are Spirit-filled and Spirit-led. We need a special manifestation of the Holy Spirit in Sunderland. The Holy Spirit is going to fall upon you all. The power of the Spirit will sweep over Sunderland. Now let us have prayer, testimony, and praise.”

Then followed a remarkable prayer meeting. The enthusiasm was extraordinary, and on two or three occasions two persons were praying at the same time, whilst after almost each prayer Mr. Boddy struck up a Gospel hymn chorus.”

* * *

We had blessed times in our open airs, and there was a willingness for united efforts. Sectarian jealousies and jealous guarding of “my people” from going elsewhere, all melted in the love of Jesus. The Writer always will remember one effort in connection with the great Roker Football Ground, which lies in his parish. The following account is from a Sunderland evening paper:—

A FOOTBALL REVIVAL MEETING.

On Saturday afternoon, on the invitation of the Vicar of All Saints’, Christians of all denominations met at All Saints’ Church, Fulwell Road, which is not far from the Roker Park Football Ground, to hold a United Revival Service in the neighbourhood of the football field.

All Saints’ Church contained a very large congregation. The Vicar led in praise and prayer

(The Pentecostal Movement—continued.)

for some time, and then invited Miss Rees, from Wales, to sing the “Glory” song. Her intensity of spirit thrilled everyone present. She is very young, but has been greatly used in the Revival at Cardiff, and more recently at Newcastle.

A Welsh Evangelist then spoke from the chancel steps as follows:—

“I come from the Welsh fire, but, thank God, I find it kindled in the North. I see that you Christian workers are as full of the Spirit as anywhere. The Revival has begun in Sunderland.”

The congregation subsequently formed up in procession. There were Church of England clergymen, Congregational ministers, a Baptist minister, the leaders of the two great Bible Classes in the town, local preachers, and many Church and Nonconformist laymen. As the procession moved slowly forward they sang:—

“Yes, I’ll sing the wondrous story
Of the Christ Who died for me.”

They approached the football field, where about fifteen thousand persons were assembled. Miss Rees here sang “Over the Line to Jesus,” and her song was punctuated from time to time by the roars and cheers from the football field.

After a second meeting at the other side of the football ground, the procession returned to the Church, singing “When I survey the wondrous Cross.” A cabman was overheard to observe, “I feel there must be something in it to bring you people out in this way this afternoon.”

A man in the football enclosure who heard the singing, and remembered that his converted wife was amongst the singers, was touched to the heart, and gave himself to the Lord that night.

Christian friends in Germany who read this will realize the opportunities which our Lord gives us in this land where there is no law forbidding us to preach in the streets of our towns. We can scarcely believe it possible when we go abroad, that this is not the case everywhere.

* * *

We also had United Saturday Night Meetings preceded by marches through the streets. This is what a local paper said:—

THE LOCAL REVIVAL.

NORTHSIDE MIDNIGHT MARCHES.

Methodists and Churchpeople work shoulder to shoulder, and pitmen come in on Saturday night from Castletown to support the movement.

“Will you tell us something more about Saturday night, Mr. Boddy? Where and when did you meet?”

“We assembled in All Saints’ Church soon after nine. When I came out of the Vicarage and looked up into a clear star-lit sky, I could not keep back a heartfelt ‘Thank God!’ The weather had been changeable earlier in the day, and we had been praying for a fine night for the march.

The organ was pealing brightly as the workers gathered, and then we had some solos and choruses.

I’ll go where You want me to go, dear Lord,
Over mountain, or plain, or sea;
I’ll say what You want me to say, dear Lord,
I’ll be what You want me to be.

Earnest prayer and praise went up till nearly ten, and then we formed up, and went on the march. Invitations, addresses, or solos were given at about seven points, and we ended at the Parish Hall soon after eleven.

Borne along by kind invitations, and welcomed in warmly, the right kind of audience assembled, and a very thrilling meeting went on until well on into Sunday morning.

Some of us think we shall never forget it, and I trust and believe that homes and hearts in Monkwearmouth are happier to-day for the hand of fellowship held out by Christians to the tempted ones on Saturday night.

‘Go ye out into the highways and hedges, and compel them to come in.’”

The Welsh Revival was a time of “conversion,” and was intended by the Lord as a preparation for the Baptism of the Holy Ghost as on the Day of Pentecost, and at Cæsarea, etc. We did not mean to go back, but to go forward still further. The Lord always has something better beyond.

A little circle of earnest young men met night after night in prayer in my Vestry for further Revival—for a great Outpouring of the Holy Spirit.

There was a prepared people here at Sunderland, eager to receive the very fullness of God, and longing to honour the Lord Jesus.

The Writer was looking for a cloud no bigger than a man’s hand, and he journeyed to Norway to have fellowship with the Pentecostal Brethren at Christiania, for he heard that they were speaking in Tongues as at the beginning. In an Upper Room (Torvegaden 7), in Christiania, there were very powerful meetings. The presence and power of God were even beyond that of the meetings in Wales. For some days it was the Writer’s privilege to minister to these faithful Norwegian Saints, and in one meeting, March 5th, 1907, he received a blessed and wonderful ‘Baptism’ of the Holy Ghost.

Returning across the Continent to London, he wrote to the “Record” an article, “Glossolalia in Christiania,” and two articles in the “Layman,” on the Scandinavian Revival. The “Christian,” that well-known British Paper, opened its columns for a long article in favour of the Pentecostal Blessing and the Baptism of the Holy Ghost with the Sign of Tongues, the first and last favourable article on this subject which ever appeared in that widely-read, helpful paper. To the present time letters come from those who were reached by that article, one the other day from the heart of China.

To the Keswick Convention of 1907, the writer took a pamphlet he had prepared and written, entitled:—

“PENTECOST FOR ENGLAND
(and other lands).”

Thousands were distributed then and later. In its opening sentences he wrote—

“It is said that some 20,000 people to-day (and that a low computation) are “Speaking with tongues,” or have so spoken. These persons believe with their whole being that it is the blessed Holy Spirit of God which has possessed them, and thus unmistakably witnessed to His in coming and His indwelling. For them it is “Pentecost” indeed.

It is very significant that out of the 20,000 throughout this world not more than perhaps half-dozen persons in Great Britain are known by the writer to have had this experience. Yet it seems to him that a time is very swiftly coming when there will be marvellous things to be related by many hungry children of God, who in little bands here and there are crying to Him for a Pentecost with the signs following.”

The half-dozen or so that he knew of were those who had been blessed in the house of that child of God, Mrs. Price, then at 14, Akerman Road, Brixton.* She was the first to receive her Baptism with the Sign of Tongues, and she wrote thus in her testimony—

“When all had retired that night, past 12 o’clock, and I was left alone, praise and adoration filled my soul (for the words kept ringing in my ear that had been spoken from, “Faithful is He that calleth you, who also will do it.”) The joy was flowing—after months of inexpressible yearnings, and waiting upon God. That night I seemed to lie down in His Almighty arms like a weary little child. The last cord that bound me to earth was broken, and that was a little anxiety concerning my home and dear ones. I gave them up to Him, and just rested absolutely in Him.

While praising Him I had a vision of Jesus upon the cross. It was dark. He extended His arms to me and said, “Come to Me.” Oh! the unutterable love and compassion in His voice. I obeyed, and groaned in the spirit, seeming to suffer with Him. Then the darkness fled, and I was raised with Him in glory. Involuntarily I threw up my arms to praise Him, and suddenly they seemed charged with electricity, and a power came upon me and I

PRaised HIM IN ANOTHER TONGUE.

He immediately gave the interpretation, which was “Glory to Jesus—the bleeding Lamb.” The next morning the Holy Ghost came in mighty power, causing me to laugh as I had never done in my life (being very matter-of-fact and unemotional), and speaking in four or five languages, sometimes giving the interpretation. For one and a half hours this continued. I was quite powerless. The glory of God filled my soul, and sometimes the deepest anguish of heart at the cross. What I felt and realised of the sorrow and love of Jesus was beyond all expression, finding vent only in another “tongue.” Glory to His Name! The same evening I went to another meeting in connection with the foregoing special services, and the Spirit came upon me again, causing me to speak in three or four languages with the interpretation.”

So in the Summer of 1907, there was the band at Brixton whom God had met in measure, and there was the gathering of hungry ones at Sunderland. The Lord had, through the Roker Tracts on “Identification,” etc., and through the booklet, “Health in Christ,” brought the Writer in touch with a very large circle who trusted the teachers in All Saints’ Vicarage, because they had been blessed by the messages given. Many also had been helped by the writer’s dear wife, who had ministered to them, especially in the healing of the sick.

The Writer believes that the Holy Spirit would have soon fallen mightily at Sunderland at this point, without any help from a distance if we had gone on in praiseful faith at this time, but the Lord sent us a strong servant of His for a season. After he had gone back, the Lord continued His work beautifully through other instruments, and at times without instruments at all.

At the beginning of this Outpouring of the Spirit with the Sign of Tongues, some important newspapers sent reporters from London and elsewhere to write about the things which were happening. We did not want them, but could not help it, and so prayed the Lord to overrule. The reports, while often grotesque, raised deep interest. Crowds flocked to our meetings. Many came out of curiosity, some deliberately to oppose and cause division, others travelled long distances to meet God and to be helped by His servants. These last went back to spread the Flame, believing that the Lord had touched them and endowed them with “Power from on High.” They had received the “Promise of the Father.” But the enemy made these times for us very trying, “Cranks” and mischief-makers and people who sought to live on others came to the meetings and caused the Writer much pain and anxiety. His own inner circle as a whole remained true to the Lord and to His truth, but these strange people with strange spirits brought great trials of faith to simple souls. Here is a cutting from one paper:—

“The “Speaking in Tongues” mission, which is being conducted in the All Saints’ Parish Hall, Monkwearmouth, Sunderland, is stirring up the people to a higher level of fervour and enthusiasm.

At the meetings, held nightly, the hall is packed, the throng including many of the artisan class, ministers of various denominations, and people in well-to-do circumstances.

The leaders of the movement are the Rev. A. A. Boddy, Vicar of All Saints’ Church, and Pastor Barratt, of Christiania, who conducted the recent Scandinavian revival.

Long before the time fixed for the meeting the hall was crowded, and the time of waiting was passed by the people in prayer and in singing hymns and chants.

Then came an address by Mr. Boddy, who based his remarks on St. Paul’s words; “Your bodies are the temples of the Holy Ghost.” With regard to the main object of the meeting, the speaker recalled how St. Paul had said: “I would that ye all spake in tongues,” and that Christ, as He was going up to heaven, said: “These signs shall follow them that believe in My Name, and they shall speak with tongues.”

It was at the beginning of September, 1907, that our beloved Pastor Barratt came for six weeks. He was mightily used of God, and was a very loving Brother in the Lord. He wrote a reply to one who had attacked the movement very severely. His writings were wondrously prolific and exhaustive, showing a great knowledge of the subject. He is a powerful speaker, both in Norwegian and English, and is constantly holding Missions in Norway and Denmark.

REJECTED BY MANY.

The Writer hoped that very quickly this Outpouring of the Holy Spirit would be gladly received by many leading teachers of Great Britain, but to their great loss they have more often stood aloof. Sometimes “caution” has

Mrs. Price now lives at Oak Lodge, 1, Horsford Road, Brixton Hill, S.W.

(The Pentecostal Movement—continued.)

been their reason, and it has made it very hard for those who had to stand alone for this Divine blessing.

It seems again true “The base things of the world, and things which are despised, hath God chosen, and things which are not, to bring to nought things which are.” (1 Cor. i., 28). This is the company in which Pentecostal people in Great Britain gladly find themselves, but the Lord often says: “Fear not, little flock, it is the Father's good pleasure to give you the Kingdom.”

“This work is of the devil” boldly asserts this and that great leader. But it is not the great enemy who is causing so many to be “Scripturally born again.” He does not make us love and cling to our Bibles and fill us with love of the Lord Jesus, and ever preach His Victory at the Cross. No! No!! No!!!

RECEIVED BY MANY.

Scores and scores of out-and-out Christians, both men and women, have come to Sunderland from the beginning to receive the Baptism, and returned on fire to be used in their own districts.

Our Prayer Meetings for this blessing have continued without a break, Summer or Winter, for three years. The strain has been great, but the Lord has upheld. They come still to-day, and the Lord graciously meets and baptizes still. But the Lord now honours many centres all over the Kingdom, where earnest servants of His gather in confident prayer and praise. All the time the number is increasing.

When we began our Meetings at Sunderland we were very much alone, now, thank God, the blessing has spread to many places in Great Britain, and probably more than a thousand have received the Baptism of the Holy Ghost, and know that He has come, because He has spoken through them as He Himself has given utterance. These people have generally become soul-winners, lovers of their Saviour, and lovers of His Word. This is

A GREAT BIBLE MOVEMENT.

Hundreds and hundreds of new Bibles have been bought and read and treasured by Pentecostal Brethren in Great Britain. The Lord is purifying His Pentecostal People. The flesh cannot stand before Him. Undue proportion given to this or that gift is rectified by the chastening of trying experiences. Some have been permitted to go back. The Lord did not find them steadfast. They could not stand when difficulties came, but the main body is all the time moving on, strengthened and more confident than ever in the Lord of Pentecost. Extravagance and excrescences are dying down, but leaving the British Pentecostal people steadfast and immovable, always abounding in the Work of the Lord.

There are groups, meetings or centres now as follows:—

England—London, N.: Islington, Highbury. London S.E.: Brixton and Herne Hill, Croydon, E. Dulwich, Plumstead, Bedford, Bracknell, Bournemouth, Southsea, Eastbourne, Margate, Ramsgate, Brighton, Bristol, Birmingham (Sneathier), Liverpool, Bradford, Halifax, Preston, Leeds, Manchester, Carlisle, Silvertown, Trowbridge, Lytham, Wimbleton, Newcastle, Heathfield (Sussex). Sunderland.

Scotland—Edinburgh, Portobello, Glasgow, Kilsyth, East Wemyss, Dunfermline, Dundee, Hawick, Clydebank, Cairney Hill, Airdrie, Moffat-Hill, Dunblane, Coatbridge, Stirling, Paisley, Banton, Galashiels.

Wales—Swansea, Waulnywd, Ton-y-Pandy, Pen-y-Groes, Pontardulais, Pen-y-Graig, Clydach Vale, Aberkenfig, Maesteg, Cross Hands, Llandilo, Mountain Ash, Groves End, Ammanford, Cwmtwrch, Dowlais, Llwynhendy (near Llanelly), Port Talbot, Aberayron.

Ireland—Belfast and Dublin.

We are not officially connected with all these centres, nor are any of us responsible for the actions of the others. It is possible that bitter critics might succeed in getting what they thought was a black mark placed against some centre, because of what they heard from some unfriendly one in that vicinity. But the same might be the case in any spiritual work. We can only say, in looking back over the past three years—

“What hath God wrought?”

THE CONFERENCES.

The International character of the Pentecostal Brotherhood has been seen in the way the Writer's invitation has for three years been responded to. From India, China, South Africa, North Africa, Holland, Norway, Sweden, Denmark, Italy, Switzerland, Canada, United States, Ceylon, and Germany they have journeyed to meet at Sunderland at our Annual Convention, held at the appropriate season of Whitsuntide (Pentecost). Beloved brethren, of different nationalities, but one in Christ Jesus our Lord. These have seen how the work year by year has grown, and the blessing spread steadily in Great Britain.

Each Whitsuntide we have had a marvellous gathering of members, the advance-guard of earnest Christians, who have been led on beyond the teaching of the Conventions where this blessing is excluded.

Whitsuntide, 1908, surprised us. They came together from all over Great Britain and from many other lands. 1909 was much larger. 1910 crowded us to the doors and out into the street.

When the first Conference at Sunderland was held, it stood alone. Now there are many held. In London, Bradford, Edinburgh, East Wemyss, Kilsyth, Cardiff, Swansea, Bournemouth, Carlisle, etc. They differ in size, but all report great blessing.

A MONTHLY PAPER.

The Writer was moved to commence in April, 1908, a Monthly Organ for the Pentecostal people in Great Britain and beyond, a magazine or paper called “Confidence.” This has brought the good news to many who are unable to get to Pentecostal Centres. It travels to almost every part of the world where English is understood, and grateful letters constantly assure us that it is blessed in speeding the good news of a full salvation and a Pentecost for all. The amount of literature on Pentecost which the Writer has been able to issue and circulate in these three years must have been some tons in weight.

Yes! we're glad the promised Pentecost has come, And the “Latter Rain” is falling now on some; Pour it out in floods, Lord, on the parchéd ground, Till it reaches all the earth around.

* * *

BRACKNELL.

A Pentecostal Van in Berkshire.

To the first Whitsuntide Conference came, among others, one who had a month or two before arrived back from China, and had received the Pentecostal Blessing in U.S.A. This was the first time that the Writer met the future President of the Pentecostal Missionary Union, Mr. Cecil Polhill, of Howbury Hall, Bedford.

The Lord had need of him and of his help as one of His Stewards, and in writing of the spread of the Pentecostal Blessing in Great Britain, we must not forget how the Lord has used His willing servant in an unceasing labour of love, in arranging and holding meetings in London, and in holding many Conferences, and in succouring the Saints. This Pentecostal Blessing is

A MISSIONARY MOVEMENT.

because it is from the Lord. We are sending out from Great Britain Pentecostal Missionaries to preach a Full Salvation, and we are expecting soon to send out more. The P.M.U. in Great Britain has a Council of well-known Brethren, such as Brother Mundell, Brother Sandwith, Brother Murdoch, Brother Small, Pastor Jeffreys, and Mr. Polhill, and the Lord is guiding and helping them. We have Missionaries in India and Syria, and are now (D.V.) sending out a party to China, and commending others to work in Tsili and South Africa.

At the Whitsuntide Conference at Sunderland, £200 was laid on an open Bible one afternoon for the work, including Jewellery, etc., willingly given to the Lord.

CONCLUSION.

The same Lord Jesus, the Lamb of God which bore away the sin of the world, is to-day Baptizing with the Holy Ghost and with Fire.

The work is growing all the time, and deepening all the time in Great Britain. We are continually getting glad surprises as we hear of this and that unlikely one receiving the Baptism with the Sign of Tongues. When, for instance, an Archdeacon of the Church of England in Canada receives the blessing, and stands true, it encourages weaker brethren.

* * *

We are so thankful to know of the deep work the Lord is graciously carrying on in Germany. It is of great consequence to us that it shall ever be a pure work of God. We are all members of the One Body, Baptized unto the One Spirit. We send our Christian love to all the German Brethren who read the "Pfungstrüsse," and to its dear Editor, Pastor Regehly, of Breslau. The visits of the Writer to the Conferences at Hamburg and Mülheim have been an encouragement to him, and to those to whom he has described those holy and wonderful scenes. So Germany now encourages England, as England was permitted, especially at one point, to encourage Germany. *Hallelujah!* Above all things "Jesus is being glorified."

Jesus is now and ever shall be
Sweeter than all the world to me;
Since I heard His loving call,
Sweeter than all, sweeter than all.

DEAR MR. BODDY,

I have been asked by Mr. Sandwith to send you a report of the work we have been able to do in Jesus' Name while I have been at Bracknell, and I shall endeavour to comply with his wish and your request. Before coming down here, as you are aware, I had spent some weeks at Down Holland, near Ormskirk, with Brother Sumner, who is now seeking his Pentecost with a number of the Brethren, a meeting having been arranged while I was there, and is now carried on every Wednesday, at Bank Farm. On my arrival at Bracknell, about eight weeks ago, I was glad to find I was in time to make arrangements to attend the Ascot races, and for four days, Sister Mutimer, Brother Harvey and I journeyed up to the racecourse and spent the day distributing Gospel literature amongst the people, also witnessing to other workers of the blessing we had received through the Baptism of the Holy Ghost with Signs following, and I am pleased to tell you some received our testimony, and are now desirous of receiving this blessing. Pleased to say the Lord graciously gave souls for Jesus' sake, and since then, we have heard from one telling us of her determination to follow Jesus. In the evenings of these days we had open-air services, and had to bear some opposition, for which we praise the Lord. The following week we began visiting in Bracknell and the surrounding district, and I praise God for the blessed time we have had in this work for the Master. Within a radius of three and a half miles the majority of homes have been visited and a Gospel booklet left, and where an opportunity was offered we have used it to have definite conversation, and made an earnest appeal for them to trust in the Saviour.

We felt oftentimes as we were speaking to the people they were being brought face to face with the solemn realities of the Cross, and we trust the Spirit will bring many into the blessed experience of salvation. We do thank the Lord for those who professed their faith in the crucified Saviour, and whom we trust are seeking to know more of Him. One blessed part of the work was the many Christians we were able to meet with and give a testimony for Jesus of the Pentecostal blessing, and found them hungry for a deeper knowledge of God. We were able to leave them Pentecostal literature and urge them to wait upon the Lord until they were endued with power from on high. Will you please pray for these beloved ones who are shut in these villages practically with little or no help, and yet the blessed Lord is causing them to hunger for Himself. Surely it is possible that in every village and hamlet in our land a band of hungry souls can be gathered together to wait upon the Lord for this glorious blessing. (Who will tell them?) There is no special training for this work needed, only the much-needed Baptism of the Holy Ghost, and thank God, He is being poured out in these days. Amidst all there is to encourage in this blessed service of house-to-house visitation, there is a saddening thought when you think of the dense ignorance existing in the minds of

(A Pentecostal Van in Berkshire—continued.)

the people regarding present salvation, many we meet with merely trusting to their attending their respective places of worship—their only hope of salvation. There is a special need for waiting upon the Lord for the souls of those who dwell in these rural districts. Besides the work of visiting, we have been able to have special tent meetings, and although the gatherings have not been large, yet we do praise the dear Lord for His gracious Presence and Power, and blessing has followed. One young lad I should like to mention. When a tract was given him he tore it up, but not many days after was asking us when the meetings would begin, and even before they did commence had sought our help and professed his faith in Jesus, and who is now attending the waiting

meetings and we trust will soon enter into further blessing. Praise God for the manifestation of His Presence in the service for Him. I hope to be here a little longer, when I hope to move my Gospel Van into another district. I shall be glad of the prayers of the Pentecostal Brethren that blessing may rest upon this service for the Master, and that if it be His will, He will supply a larger Van to accommodate two.

With much love,

I remain,

Yours in Pentecost,

J. WELSH.

Myddleton Street.

Carlisle.

Oswaldkirk,

Bracknell, Berks.,

Friday, Aug. 5th, 1910.

THE PENTECOSTAL MISSIONARY UNION.

AUTUMN ARRANGEMENTS.

The past year has been a time of preparation. Four men, Brothers P. Bristowe, F. Trevitt, A. Williams, and J. McGilvary, together with Mr. and Mrs. A. Kok have been accepted for service in China and Tibet, and Miss G. Elkington, and possibly two other Sisters for India.

For these friends a sum of about £350 is needed for passages, of which £120 is in hand. For one year's maintenance a further £400 will probably be required. For Training Homes, perhaps £500. For Missionaries already in the field (3), £130; reaching a total of £1,380.

We make this need known to the Lord's people.

It is possible some donors might prefer to contribute towards *Missionaries* only; others towards the *Training Homes*; Gifts may be allocated to either or sent to Mr. W. H. Sandwith, Oswaldkirk, Bracknell, Berks.

These friends are ready to sail in August if funds are available. Above all, will all our readers please join in urgent prayer for this fresh enterprise. Surely a Missionary exodus is the natural fruit of a Pentecostal movement.—[C.P.]

A Note as to Impulsive Giving.

We would like to remind our brethren (especially where there are Pentecostal centres) that, while we are always glad to welcome accredited brethren from other

lands, and to cheer and encourage them on their way with our prayerful, and, as the Lord may lead, financial support, we have special obligations towards our brethren who have already gone forth from our midst, at His bidding, and who may yet be going forth. It is necessary for us to bear this in mind, especially when we listen to some earnest appeal which moves our hearts, and stirs our emotions. Then is the time to “wait on the Lord,” that we may know what He would have us do, and not be led away by the impulse of the moment. Impulsive giving is as much to be guarded against as impulsive speaking, if we would walk wisely, understanding what the will of the Lord is.—[H.S.]

INDIA.

News from one of our Missionaries.

Miss Lucy James has now joined Miss Wilder, who is associated with the American Presbyterian Board. Islampore is in the Satara District, about 12 hours from Poonah. She has left Mukti, and Sister Ramabai, and has journeyed South. She had to go rather suddenly, as there were two rivers to cross which were liable to be swollen by the expected rains. She writes:—

DEAR MR. BODDY,

I think that possibly the readers of “Confidence” would be interested, and I am sure their prayers would help the work if I try to write a short description of the place in which I now am. A large district stretches away from us Northward for about 70 miles, and Eastward about 100 miles, where, with the exception of one or two native catechists and a compounder of drugs, we know of no Christian worker. In the other direction our nearest neighbouring station is fourteen miles away. Within a radius of five miles from our Bungalow we have a native population of 13,439, and for this wide field our staff consists of three ladies and a native Biblewoman.

Now as to the possibilities for work—the people nearly always receive us gladly, of course we are very careful not to intrude ourselves upon them, and always ask leave to speak to them, which, in most instances, is cordially given, and they do listen and seem to take in a little of the truth, though it must be line upon line and precept upon precept for some time to come, unless the Lord should graciously pour out upon them the Spirit of grace and supplications for which we are earnestly praying. Our hearts have been much stirred by reading Brainhardt’s life, and also the account of what has lately happened in the South of India, and we can only say, “why not here too?”

We find the desire to learn English a strong factor in drawing the young men about us, for which we praise the Lord. My Pundit is one of these, and after he has given me

A MARATHI LESSON,

I give him and his friend one in English. This gives excellent opportunity to explain the truth, as of course allusions are made in every book we take up. I commend these two young men very specially to your prayers, as, though quite ready to listen from a literary point of view, their hearts are well fortified by their own customs, and they readily reply that “any change that would touch them is a matter of opinion,” or “you have your religion and we have ours,” etc.

It is a very great pleasure, and I feel it a great privilege to be able to go out with the Biblewoman and speak myself to the village people, and many are the little gatherings round the doors of the low caste houses to whom we speak. Yesterday we addressed six such little gatherings, and must have given the Gospel message altogether to between fifty and sixty persons at the lowest estimate, not counting the children, who of course are everywhere. Some of these people had never heard before yesterday, and I think we may say of them all that, had it not been for the efforts of my fellow-workers who have been here about three years, they would probably have been in complete ignorance.

We have a little band of native servants and their families round us in our compound, for in India even the household servants are married as a rule.

There are Christians from the neighbouring station, and it is our great desire that they should be baptised with the Holy Ghost, and so be true witnesses amongst their own people. I must not

forget, too, to mention a little meeting which we had on Sunday, close to the market place, in Islampur. I cannot report much success here, but believe that if our men, on whom we chiefly depend as speakers, were filled with power, there would be the necessary attraction.

Yours in the Lord,

LUCY JAMES.

Islampur, Satara District.

July 7th.

CHINA.

Departure of Three of our P.M.U. Missionaries.

Mr. and Mrs. Beruldsen, of “Solberg,” Murrayfield Gardens, Edinburgh, are willingly giving up their first-born son and their two much-loved daughters for China’s needs. After training in the London Homes of our P.M.U. they go forth now as three of our Missionaries. A God-sent opening, we believe, has presented itself in the Tsjili (or Chi-li) Mission in North China, to which they have been invited, and with the cordial approval of the Council of the P.M.U. they go out to work at Suen-hwa-fu, near Peking. They go by steamer this month (August).

Practical results have followed the blessing of Pentecost in this home. When the mother was baptized with the Holy Ghost she trusted for the conversion of all her family, and God has given her her heart’s desire. Three of her Spirit-filled children, soon offered for the Foreign Mission field. A true “Pentecost” means a growth of the Missionary Spirit. The indwelling Christ is an indwelling Missionary. He says, “As my Father sent Me, even so send I you.” When we obey He goes with us in the power of the Holy Ghost to preach a great and a full Salvation for Body, Soul, and Spirit.

Let us pray for John, Christina, and Thyra Beruldsen.—[A.A.B.]

ABOUT THE CHILI MISSION.

A LETTER FROM THE LEADER.

DEAR PASTOR BODDY,

Our dear brother, Mr. John Beruldsen, has written a note telling me you should like some details about the Chili Mission, the outgoing missionaries, stations in China, etc., and it affords me a great pleasure to give you this information.

First, let me thank you for the pamphlets which you kindly gave me in Torvgaden 7 in Christiania during your visit in Norway some years ago. I did enjoy the truths in them, and also your address given at that hall on the same occasion. Since then I have been very glad to hear how the Lord has blessed your work at Sunderland, and our dear Heavenly Father will

(P.M.U.—The Chili Mission, continued.)

SOUTH AFRICA.

continue to send showers of blessing upon His dear people. I have myself for nearly a quarter of a century known the Lord as my Healer, and it is to me a great delight to hear of others sharing the same view, also those of Sanctification, the receiving of the Holy Ghost, and the speedy coming of our Saviour.

As to the Chili Mission, this work was established in 1901, soon after my return from a stay of nearly nine years in China and Mongolia. A Missionary Home was opened at Stabek, near Christiania, with a view of getting a good foundation for the work on the Field. And the Lord has these years been enabling us to support native evangelists and also Chinese children in a boarding school. We have now permanent work going on in three cities under the supervision of a dear Swedish Missionary, and God has wonderfully blessed. Souls have been saved and new doors are constantly being opened. We have at present centres in the following cities:—(1) Süan-hwa-fu, (2) Kiu Pao-an, and (3) Long-men. I do believe that the Lord wants to give us the joy of seeing many more cities opened to the Gospel; we have been praying much about it, and I do trust the answer is now not far distant.

Last year the Lord helped us to send a young man to receive more training in Scotland, and a young sister to Denmark, where she has just finished her preparation for the Missionary Field. Recently John, "Chrissie," and Thyra Beruldsen, of Edinburgh, have also seen the Lord's leading in joining this Mission, and will be leaving for China this autumn. A young devoted and intelligent family from the Southern Norway will likewise join them. All these dear friends are in full sympathy with the Pentecostal Movement, and I have no doubt that God is going to use them mightily for His glory. I am sure you will be kind enough to assist us in prayer, that the Lord will continue to bless them spiritually, protect them physically, and help them financially. The greater part of the money for the passage has already been secured, and we are trusting God in due time to send the balance. All these dear ones have been brought up under Christian influence and received good education; they love the deeper truths of the Bible, and are burning with zeal to win precious souls for Christ. As they step forward our prayers and sympathy go with them, and it is so safe to leave them in the hands of our loving Heavenly Father; He will be their Guide and Friend, their Physician and Refuge in times of trouble, and we expect Him to crown their efforts with beautiful results for His glory.

With kind regards and best wishes,
I remain,
Yours in the Master's glad service,

LUDVIG ERIKSEN,

Stabek, near Christiania,

Norway.

July 30th, 1910.

P.S.—Contributions towards their passage-money and towards their subsequent support will be thankfully received by Mr. W. H. Sandwith, Hon. Treas. P.M.U., Oswaldkirk, Bracknell, Berks.

The P.M.U. Council at their last meeting cordially agreed to furnish Brother Jenkins, of Cross Hands, South Wales, with a Commendatory Letter to the Brethren in South Africa, as he and Mrs Jenkins are now setting out for South Africa.

We heard that, at the wedding of Brother and Sister Jenkins, not long ago, an open-air meeting was held outside the place of worship where the marriage was solemnized, and the power of God was so great that three persons were then and there saved in the crowd that gathered round. Then when they adjourned to the home for the Wedding Party, some were then Baptized with the Holy Ghost and spake in "Tongues." A model Pentecostal Wedding indeed. Hallelujah!

N.B.—Any help sent through the P.M.U. Hon. Treasurer will be forwarded to them in South Africa.

Amounts received during the month of July, 1910.

	£	s.	d.
London, Box, P.	0	11	0
" " B.	0	1	0
" " W.	0	3	0
" " L.	0	5	0
Wales:—			
Waulnwyd, Box, G.H.	0	2	5½
" " E.H.	0	1	7½
" " E.A.A.	0	10	4
" " S.S.	0	4	9½
" " R.J.	0	6	0
" " T.J.	0	2	6
" " W.I.	0	2	6
" " E.J.	0	15	0
Tonypandy Assembly	0	2	6
" Box, G.V.	0	2	7
" " W.B.	0	2	7
	3	13	8½
Manchester, Box, T.	0	9	6
" " C.	0	7	0
Edinburgh " F.	0	7	0
Lytham " M.	1	0	0
Sevenoaks " J.	0	7	6
London:—			
Box, C.	0	5	0
" Sion College	4	17	8
Collection, Sion College	9	6	11
Box, N.	0	3	0
" H.	0	10	0
" D.	0	5	3
" K.	0	1	0
" P.	0	2	6
" M.	1	2	0
Boxes, Sion College	2	0	3
Donation, K.C.W.	1	1	0
Box, C.	0	5	0
Carlisle, Box, S.	0	8	6
" " Botchergate Mission	0	5	8
Leeds, Box, J.	0	15	6
London, Box, R.	0	3	2
Edinburgh, Box, B.	1	0	0
Dulwich, Box, B.	0	3	0
London, Boxes, Sion College	4	5	0
Dundee, Box, F.	0	10	0
Bedford, Donation, P.	5	0	0
East Wemyss Boxes	10	2	0
Clerkenwell, Box, I.	0	10	6
	£51	16	7½

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