

SEPTEMBER, 1916.

VOL. IX. No. 9.

# "CONFIDENCE"

EDITED BY

ALEX. A. BODDY,

ALL SAINTS' VICARAGE, SUNDERLAND, ENGLAND.



Pentecostal Fisher-Folk on a Dutch Island.

(See Pages 152-154.)

(Pastor and Mrs. Polman and two children in the centre.)

"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.

102nd ISSUE.

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# "CONFIDENCE."

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ALL SAINTS', SUNDERLAND.

September, 1916.

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

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

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

## Eternal Purpose, Everlasting Love, Endless Glory!

PASTOR EDWIN M. BACON, PLYMOUTH.\*

It has been such a joy to my heart during this troublous time, when we think of loved ones struggling away in the trenches and other places on the fields of battle, without the slightest semblance of comfort and thinking of their loved ones and home, to know as the poet has expressed it—

"There is a spot where spirits blend,  
And friend holds fellowship with friend,  
Tho' sundered far, by faith we meet  
Around one common Mercy-Seat."

The speaker then led the meeting in prayer.

We have had joy—he continued—and peace has come to our hearts as we met around the blood-stained Mercy-Seat, because of the sweet consciousness that our Father knows, and that His ear is open to our cry, and His eyes are upon those for whom we speak. Prayer is a wonderful thing. Prayer is precious. What should we do without it?

Now, the general subject at this Convention is "Revival," the sectional branch for to-day being "Revival of the Knowledge of God." We need such Revival and such knowledge.

I frequently meet with dear ones that are earnest and true, that want to go all the way with Jesus, but for lack of instruction, for lack of apprehending the blessed things that appertain to them, they are faint and weary. They fail where they should stand firm with God, and be a power in their environment and a witness to all with whom they come in contact.

Now, the Holy Ghost is given to us that we may profit withal, and that this knowledge of God may increase by and through us. In reading some of the writings of Divines of the fifteenth, sixteenth, and seventeenth centuries, I have been amazed at the depth that they plunged into with regard to these wonderful things of God and His eternal glory. We are so apt to talk of God thoughtlessly in a way and manner that lowers Him down below even the level of the creature. We would not do it wilfully, but we have a manner of speech, and it betrays an ignorance of God; it betrays a profound ignorance of the truth that He has set out in His Word, which declares that He "will do all His pleasure" and "accomplish all His purpose." We talk of these things as if they came along by chance and were absolutely subject to the will and caprice of the creature. Do you think our salvation is a matter of chance? *I have come to see that the greatest work God ever wrought was the creation of man in His own likeness, and His greatest attribute is LOVE, which issues in man's salvation and ultimate glorification.* This is the wisdom of God in a "mystery," and we may plainly see why Paul declares as he writes to Timothy that it is "without or beyond controversy." Therefore, do not attempt to argue the point with any—"the natural" man receiveth not the things of the Spirit of God, for they are foolishness unto him, neither can he know them, because they are spiritually discerned. And it is only the Holy Ghost who can lead unto "all truth."

I have known the Lord for 42 years, but it is only between two and three years ago that I came to get a right perception of this wonderful mystery, this glorious "Eternal purpose," and I see that God did not create the world as an *Experiment* to see what would come of it. *He created it as an Expedient that He might be glorified with His*

\* Delivered at the Westminster Convention at Westminster Central Hall, Tuesday morning, June 13th, 1916.

(Eternal Purpose, Everlasting Love, Endless Glory I  
—continued.)

dear Son through all the coming ages of eternity; and that Glorification results from the operation of the "Eternal Purpose," which brought Christ into the terrestrial as "God manifest in the flesh," to raise His predestined sons into the celestial, from the regions of sin to the realms of glory, and so "through death to destroy him that had the power of death, the devil. And deliver them who through fear of death were all their lifetime subject to bondage." (Heb. ii., 14, 15.) And I am necessary, as a redeemed soul, to the accomplishment of that purpose; and I am of more value to Him than all the constellations of the heavens. The sun, the moon, the stars sink into absolute insignificance before that wondrous work which He has accomplished, and by which I am brought, "in Christ," together with all the members of the "mystical body," beyond even His original design. He made man in His own image, but, beyond that, I am brought into a blessed relationship in which "neither life, nor death, nor principalities, nor powers, nor things present, nor things to come, will be able to separate from the love of God, which is in Christ: Jesus our Lord." That love is not for a day; that love did not begin when He made the world, and it certainly did not begin when I began to love Him. No, it is "everlasting love"; it is dateless love, flowing from eternity to eternity. I do not wonder that Jeremiah said his sleep was sweet to him, for he had such a wonderful vision. He says: "The Lord hath appeared of old from afar unto me, saying: Yea, I have loved thee with an everlasting love."

My heart yearns that God's everlastingly loved children—those who are truly "in Christ"—should be so illuminated and filled with the knowledge of His will in all wisdom and spiritual understanding, that they shall, at least, begin to comprehend with all saints what is the breadth and length and height of the love of Christ, and be filled with all the fulness of God. What He has revealed to me—which causes me to bow in adoration before Him as I realise my "high calling"—I want you to receive and to rejoice in, to come right away on to this higher plane of spiritual experience and victory. You will no longer speak of God as if He were capable of making a mistake, and you will begin to see the design and the determination of the Infinite and Eternal Father in the creation of the world. You will enter into this "mystery," and you will see, by means of the creation of man, He deals with that awful thing, *sin*, and the power of evil, and how eventually it and its author are cast into the bottomless pit, and how you and I were necessary in order that God's purpose should be accomplished, that the Man, Christ Jesus, should be exalted far above all in order that God ultimately should be "all in all."

Far above all! Far above all!  
God hath exalted Him far above all.  
Crown Him as Lord, at His feet humbly fall;  
Jesus, Christ Jesus, is far above all.

The seventh verse of the second chapter of the first Epistle to the Corinthians reads thus: "We speak the wisdom of God in a mystery, even the hidden wisdom which God ordained before the world unto our glory." We are very ancient, we that are the predestined members of that wondrous constellation, the Church, the Body of Christ, the fulness of Him that filleth all in all;

and we are not only very ancient, but very marvelously endowed and enriched, according to Eph. i., for there it reads that we have been "blessed with all spiritual blessings in heavenly places in Christ, according as He hath chosen us in Him before the foundation of the world"; and we may dovetail the words of the 32nd verse of the 5th chapter of the same Epistle: "This is a great mystery; but I speak concerning Christ and His Church."

And these things are hidden from the wise and prudent, for according to the 8th verse of the chapter in Corinthians, we are basing our address upon "None of the princes of this world knew, for had they known it, they would not have crucified the Lord of glory. But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love Him." We used to put a full stop there, and say, "I shall be glad when I get to heaven; I am so tired and sick of the things of this world." It is now a different story. We express ourselves more like saints who wish that His will shall not only be done, but done through us. "Not that we would be unclothed, but clothed upon."

There is something higher working now. We are not going to shun life, and all that is in life, so long as we are doing the will of God, and the will of God is being done through us, for amid all the changing scenes of life, in trouble and in joy, God is with us, and God is working. In the eighth chapter of the Epistle to the Romans it says: "We know." The devil taunts when you are passing through dark dispensations and says: "Now, where are you? What is to be the end of you?" But "We know that all things work together for good to them that love God, to them who are the called according to His purpose." When did that purpose commence? When you believed? It commenced before He gave the mountains birth, or laid foundations of the earth.

Now, I am desirous of communicating that which has been revealed to me, namely, that our Heavenly Father has given us a picture in the very heavens themselves that is illustrative of the mind of the great Artist, and which sets forth the salvation of God in conception, magnitude, perfection and completion. You have read the nineteenth Psalm many a time. Read it again; at least read the first verse. It reads thus: "The heavens declare the glory of God, and the firmament showeth His handiwork." Mark the phrasing: "The heavens declare"—just as a picture declares a certain place or thing that you may never have seen.

Now, the glory of God is above the heavens. This is "the glory" unto which Christ has entered, "the glory" which crowns the Eternal Purpose; and let me tell you that we were in this "Eternal Purpose" long before the stars, and we shall be there when the stars are gone. It is wonderful indeed. We need not be surprised if the devil gets at us sometimes when God the Holy Ghost gives such blessed revelation, when He lifts us up into the "heavenly places," where we have been blessed with "all spiritual blessings in Christ Jesus, according as He has been chosen in Him before the foundation of the world."

And what has He chosen us for and to? "That we should be holy, and without blame before Him in love, having predestinated us unto the adoption of children." That word, "predestinated," has

been the great big thing that you have passed over, and you said you did not understand it, and you relegated it to the Calvinist. John Calvin knew a great deal more than some people gave him credit for. He was a specially endowed and chosen witness, who, in addition to the doctrine of the Body of Christ, expounded the wondrous doctrine of the Atonement. We want to know John Calvin from his writings, and not from people who profess to represent him. He and other dear men of God have been sadly libelled; but if you dive into their writings you will not fail to perceive that they were baptised with the Holy Ghost. I have not the slightest hesitation in saying so. Pentecost has been going on throughout the ages. There has been no historian, perhaps, to record the fact; but now it has burst forth into groups, whereas it used to be individuals. I am confident from what I read and have traced out of the noble line of witnesses and martyrs, that right through the ages the Holy Ghost has been coming into confluence with the Spirit of Jesus, the Spirit of Life. Praise God for these believers who have got the Holy Ghost; they have not only received life through the Word, the Word which was made flesh, but they are in possession of “abundant life.”

Remember, the Son of God has “Life” in Himself; He is not depending on the Holy Ghost for life. We have got life through Jesus. See John v., 26. I am confident that “God’s men” have been in all ages who were participants in the glorious Baptism of the Holy Ghost. The river may have been lost sight of, “hidden from the wise and prudent.” but it was there. Now it is bursting forth in volume and strength, in answer to the prayer: “Turn again our captivity.” In the 126th Psalm we read: “Then was our mouth filled with laughter.” Why? Because “the Lord turned the captivity.” How did He do it? By redemption. Then the petition is repeated: “Turn again our captivity, O Lord, as the streams in the south.” The Lord has answered prayer, and you and I have got the Holy Ghost dwelling in us. We have got it down at Plymouth—it is wonderful, exceeding wonderful—and you have got it in other places. It means this: that the end is not far off, that Jesus will soon be here.

(TO BE CONTINUED.)

## Message in Tongues.

(Spoken through E.M.B. at Westminster Convention, June 14th, 1916.)

*As the Revelation of God is greater than the words of men; as the Light of Salvation is greater than the created light of earth; as the Vision of God is greater than can be pointed out to represent the Christ; as the Glory of God is higher than the glories of the changing world; as the Love of God is immeasurably and manifestly higher than any love the world has ever known and tasted; as the Majesty and Glory of God are exceeding high and abundant; so are God's thoughts expressed in human words.*

*Oh, if thou wouldst know the Light of the Glory of thy God, get rid of all discords; get near Him and into the inner court. Press when the Glory of thy God is revealed.*

The following is Mrs. Crisp's comment upon the above message:—

*“I wish I could give that message in its fulness. I don't think you can understand the interpretation in its fulness. If we had only an archangel on the platform, or one of the redeemed from Glory, that message might have been interpreted in a force with which it was given.*

*“It is not by might, or by power, but by My Spirit, saith the Lord.”*

## A Visit of Witness.

(BY ONE WHO WAS PRESENT.)

The incident below shows what one parish in England is doing in the National Mission of Repentance and Hope. Open-air meetings are being held in every street in that parish, which has the name among some of its neighbours as a Pentecostal Parish.

It was a town on the North-East Coast. Two parishes at the opposite extremities were benefited—one by giving and the other by receiving encouraging help. The two Vicars were old friends. One Vicar had cycled over to see the other.

“May I bring our ‘Band of Witnesses’ over some Saturday afternoon, and have a conference, tea, open-air, and a closing Church service?” “Delighted!” replied the other. “I will print the programme in our Magazine and get separate copies struck off for us both.”

### THE JOURNEY.

The preparations were made, and the day arrived. A special tram-car carried the greater part of the company most of the way. Then they walked uphill for a mile or more into the country. At last they all arrived at the top of a long, steep “bank,” down which ran the straight white road like a ladder—down, down to the large village and farther, dipping crookedly to the tidal river among the trees.

The party had been very happy on the journey. The Vicar had with him among his parishioners capable volunteer evangelists, filled with the Spirit. A young builder, a foreman in timber works, a happy driver of a bread-cart, a very capable accountant well known in the town, and others. About seven sidesmen were present. The Churchwardens are in full sympathy, but were detained by various causes.

The Vicar, in the most military style he could call up, cried out at the hill-top, “Form fours.” “By the left, quick march.” Young and middle-aged and elderly all stepped out blithely, and soon almost automatically sounds of music began to be heard. It was “Onward, Christian

(A Visit of Witness—continued.)

Soldiers," and lower down the hill the National Anthem was sung at a halt.

In the distance the good folk, young and old, were coming out to see. Railway gates suddenly swerved across the road, barring the way. A train was in the station. Then the good old hymn was raised and sung with feeling, "When I survey the wondrous Cross." The "platoon" of about sixty, with their banner, were singing earnestly when the train crossed the road, and the passengers were deeply interested in the "Band of Witnesses." The gates soon swung back, and now the Vicar of the parish was seen coming up the road to welcome the "Witnesses."

THE PROGRAMME.

They crowded into the National Schools, and others joined them, and the programme was at once entered on as follows:

3.15 p.m.—In the schoolroom: Welcome by the Vicar of the parish. Conference, conducted by the visiting Vicar.

4.30.—Visitors' tea.

5.6.—Walk by the river, and visiting house to house.

6.30.—Open-air meetings: First stand at the "Ferry"; second stand at the "Pant" (or horse trough).

7.30.—Church Service: Address and Farewell by the Vicar of the parish.

THE CONFERENCE.

At the Conference the first speaker was a young lady—the visiting Vicar's daughter. Her subject was "The National Mission: Preparation of the Individual." The second speaker was one of the Sunday School Superintendents on "The Need of Definite Teaching." The third speaker had just heard of a dear nephew being killed in action, but he spoke most earnestly, though breaking down with emotion once. He exhorted the visitors to use their wonderful opportunity that afternoon in speaking to individuals in that neighbourhood about eternal things.

THE ORGANISATION OF THE VISITORS.

The visiting Witnesses had brought their tea with them. Each had purchased a ticket from their own Committee members some few days before. The Vicar of the parish kindly provided the hot water and milk and crockery. How the Witnesses did enjoy their tea! It cost 6d. a head—but the actual "tea" was given by one member. It was a merry time without foolishness. There is a Mission Committee of about a dozen, with good secretaries, working under their Vicar. This Committee was elected at the meeting of Communicants when the idea of the "Band of Witnesses" was placed before all, and seventy or so joined it. These visit with literature in their parish, and back up the open-air meetings (Intercession Services, street by street), cottage meetings, etc. On this occasion the total expense was 10d. each: the tea as above, and 4d. for tram fare.

THE OPEN-AIRS.

The first Open-air was at the picturesque Ferry Landing. The river runs in a deep hollow

below the village. The visitors had given many invitations. Generally they were received most genially, but one man told the visiting Sister to "go to —," but she still let him have some Gospel through the open window. (She was quite undaunted.) We must hope the texts will come back to him. The singing was sweet and effective, and brought out a number. From across the river under the trees there were watchers and listeners, and the sounds travelled across on the still evening air. Searching words were given out by a brother who every day seeks to win souls for his Lord when going to and fro with his road-van. He is a Yorkshire man from the Moors with a definite experience. He had a message as to drunkenness and other sins, and told them of a Saviour who could save to the uttermost.

Up the crooked High Street now to the "Pant." "Oh, we haven't forgotten your last visit when you told us about our men. You had seen them in France," said a shopkeeper to the visiting Vicar. A zealous mason and bricklayer with words of fire held the audience riveted here, and his Vicar spoke also. The rain clouds hung low, and prayer surely kept the downpour off till the end of the second "Open-air," and then it hurried everyone into the Church, and poured itself out before the service was ended. The Vicar of the parish said to his friend, "It was remarkable about the rain. You know you've got a bit of a character as a 'rain-maker.'" "Well, I certainly was praying, and we can thank God for His goodness."

IN THE CHURCH.

The resident Vicar took as his text Ps. lxxviii., 11, "The Lord gave the word: great was the company of the preachers." He gave valuable advice. The Witnesses had done good work that afternoon. Let them witness by their lives and lips at home, in their own district and among their own relations, which would be less easy, but grace would be given for this also.

All the visitors agreed that they had never had a happier outing. Prayer will go up still that the parish visited will be blessed abundantly. The visiting parish has a population of about 11,000, and is artisan: the parish visited over 3,000, and is artisan and agricultural.

From "The Record."

Echoes from Heathfield.

Convention Notes (T.E.H.)

SATURDAY EVENING, AUGUST 5TH.—OPENING PRAYER-MEETING. Mr. Greenstreet reminded us of the need of unity from St. John xvii., 21 (the words faced us on the wall behind the platform), and bid us take the words in all their wondrous depth, "As Thou, Father, art in me, and I in Thee," without limit as to their possibility. Let there be first the oneness with Himself and that with one another must follow, but only through the "Glory" or fulness of the Spirit given Him (verse 22).

Bro. J. Tetchner followed from John xvi., 12: “I have yet many things to say unto you, but ye cannot hear them now.” How sadly often it had been so in times past. We were not ready for His Voice. In the early morning we did not heed the Voice and rise, or we were at some other occupation and He called us to Himself and to prayer, and we did not heed. But now the Comforter has come to help us. “Howbeit when He is come” all will be changed. But we must go by the way Jesus went, by the way of the Cross and then Ascension to the heavenly places.

A very fervent prayer followed from a brother from Tasmania who, with his young Swiss wife, was present, after an escape from Brussels marked by a series of most miraculous providential interpositions. They had been in closest intercourse with Miss Cavelli, and rejoiced to find later God had so graciously met her own deep spiritual needs in prison through the chaplain, Rev. Mr. Gahan, who, with his mother from Dublin, has been more than once at the Sunderland Whitsuntide Convention. Our brother pleaded most touchingly that He would bring us through by this way of the Cross. He and his dear wife have been much at Mrs. Price’s (Brixton), and are earnestly seeking this Baptism of the Blessed Holy Ghost. Let us remember them in prayer, that they may speedily receive the priceless blessing.

SUNDAY MORNING, AUGUST 6TH. A large number met in the very beautiful “Welcome” Mission Hall, Alexandra Road. We were reminded it was the 29th Anniversary of the opening of that Mission by a devoted servant of God, Miss Esther Bell, of Eastbourne, and the 7th of the New Hall. Mrs. Crisp gave us a truly Pentecostal message from Ex. iii. First as to God’s purpose—to be in the midst as a consuming fire, whether for the nation or the individual (Moses or ourselves). This and nothing less was the Baptism of the Holy Ghost. The fire was in the insignificant bush, and the bush in the fire. It was so to go into God as never to come out again, not as in baptism with water, where you go in or under and come out again. No; you stay in God. God is everywhere for you and between you and everybody and everything else, and all circumstances are only as the Word implies, the things that stand around.

Secondly, God’s character is here revealed. (1) His Faithfulness, verse 6: “I am the God of thy fathers.” (2) His Love, verse 7: “I know their sorrows.” (3) His Power, verse 8: “I am come down to deliver them.” In His love and power two signs are given Moses for his encouragement. (1) His rod becomes a wriggling serpent. Moses flees in terror. Nay, be bold, seize it. It is the pledge of power over Satan. (2) His hand becomes leprous. With leprous hand he would fear to touch his own body, as one might under eczema. Nay, put it into your bosom, the warm flesh, the place of danger, it becomes pure and whole again. It is the sign and pledge of power over sickness. But alas, in spite of all our encouragements we have our excuses.

(1) “Who am I,” iii., 11. So we yield to self-distrust and fear as we swing away from the opposite pole of self-reliance, Acts vii., 25. Yes, we may be only a bush, not an oak, but God is in it. “Certainly I will be with thee.”

(2) “They will not believe me,” iv., 1. But God had said they will, iii., 18. Oh, what unbelief!

(3) Lack of gifts, iv., 10. “I am slow of speech,” yet see Acts vii. I suppose he thought he had lost the power of speech with those sheep those forty years.

(4) I am not the man. Send somebody else, iv., 13. Oh, what presumption!

But Satan has fetters and links to bind us still.

(1) Stay in the land, viii., 25. Don’t go out of the world.

(2) Don’t go very far away, viii., 28. Let the separation from the world be as little marked as possible.

(3) Leave your children behind, x., 10. Ah, how many Christian parents have done so, and let the children stay behind in the world to their sad undoing.

(4) Leave your flock behind, x., 24. No; let all go to God. When the last link is broken you are ready for your baptism.

SUNDAY EVENING, Mrs. Crisp unfolded from St. John xvii. what the Father had given to the Son.

1. Power over all flesh, verse 2. Have we perceived this?—not merely over spirit, mind, conscience, but over all *flesh*; our flesh, our body for life and health and healing.

2. His work, verse 4, and it was finished, done, perfectly done.

3. The men, the disciples, were given, verses 6, 9, 11.

4. “All things,” verse 7, fishes, beasts, circumstances, all things.

5. His words, verse 8. So I can come when I have to speak, and say, “Father, give me the words I need.”

Mr. J. Tetchner followed with a very powerful evangelistic message from Jeremiah vi., 16: “Stand ye in the old ways”—the world is rushing on to its doom, and will not stand still and think. “See,” Exodus xiv., 13. How quickly would they then see whither they were drifting and would “see Jesus.” “Ask for the old paths”—the Lord would hear the prayer and answer. “Walk therein and ye shall find rest unto your soul.” Rest of heart and conscience—what a deep need for many!

He spoke of a young girl who left her home for Liverpool. Went astray; came to a service one day where all came back with such a flood of recollection—the home, the mother’s hand on her head, the services in the village church. The stings of conscience were too terrible to bear. She rushed from the building, out into the country, on and on till she fell exhausted and dead on the doorstep of a farmer’s cottage.

Mrs. Crisp closed with a few words from Romans xv., 13: “The God of Hope fill you,” etc., and spoke of one who when his minister taught Sanctification said: “I see there are extras; I thought we got all at Conversion.” She spoke of her own conversion 40 years before, inside a certain cupboard whither she retired to pray lest her mother should laugh at her, and cried: “Oh, God, I’m a bell-deserving sinner; I wish You didn’t love me so much.” But she also found there were extras. Her text told of them: “The God of Hope fill you with all joy and peace in believing that ye may abound in hope through the power of the Holy Ghost.” There was a

(Continued on page 151.)

# "CONFIDENCE."

SEPTEMBER, 1916.

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Sunderland.

Assistants—

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## The Common Life of Holiness.\*

Our Saviour Jesus is so precious, so near, so real, that we could just bow in His presence all the time, and let Him talk with us. A dear one was saying to me the other day: "But how do you know the voice of the Lord?" I said: "And how do you know anybody's voice? You get to know their voice by listening to them, not by talking." That is the only way I know of getting to know anybody's voice to distinguish it from another voice. I listen and I know the voice, and could detect it from ten thousand voices.

How I praise God for the simplicity of this meeting! I feel that, in the morning meeting perhaps more than in any other, we are like a family circle. When I was a girl and went to school, it was very difficult for me to learn, it was very hard for me to take in the meaning of what was said to me. I heard what was said, but somehow what was said did not convey what was meant to my mind, and oh, how I suffered! All through my little school life I suffered because it was so difficult for me to lay hold of what was meant by what was said. In those days, a great many years ago, we were not allowed to ask questions, and so we had just to listen and make the best of it. I

suffered, and I came out of the same class that I went in at. That is how I got on at school, and so I was not a favourite with the teachers, I can assure you.

But when the Lord came to me—oh, how different! You know, my blessed Lord makes me understand things. He, somehow or other, can convey the sense of what He means to my mind. I find that the way in which He teaches me might not satisfy a great theologian. I do not know anything about Theology; but I know what He means, I know what He wants me to understand, and I get hold of what He wants me to understand, and that does very nicely for my life. I know a great deal of the trivial round and common task—a very common task, and the Lord teaches me in such a way as to enable me to understand the answers He gives me to my requests. He teaches me all the way along in my every-day life. That is what I feel we need in this Revival of Holiness—something that is holy not merely in a meeting, but something that is holy all the days of the week, all the year round, under all circumstances and conditions. *A Revival of Holiness.* I remember once writing out a little text, and my old maid, who has been with me for many years—the text was in connection with "Holiness unto the Lord"—said: "Where shall we put this up in the house?" I said: "Let us hang it over the broomstick; I think that is the best place to have it. We will stick it up in the kitchen; I think it will do very well in the place where folk are looking at us." In the kitchen—that is where the Power of Holiness must be seen and felt. Most of us will have to go back from this lovely place into the kitchens and the workshops and busy places of life.

Well now, there are many things that I cannot understand, and when I cannot understand them I go to my Teacher, and I say to Him: "Lord, I don't understand a bit what this means; please make it clear to me. You know how I do not understand unless it is very clear. Now, dear Lord, just teach me, so that I see what it is that You mean." It was over this subject of Holiness that the Lord said a very strong thing: "Without Holiness no man shall see the Lord." That is serious. It is not a matter as to whether we need to be holy. People say: "Is Holiness one of the essentials?" It is

\* An Address at the London Convention by Mrs. Walshaw, of Halifax, Yorkshire.

very essential, if without Holiness no man shall see the Lord. Whether we speak with tongues, or whatever gifts the Lord bestows upon us, it is very necessary that we should know what holiness of heart means. So I asked Him to make it clear to me, and I will just pass on to you the way in which the Lord instructed my mind.

He nearly always takes me to Genesis. When the last speaker went to Genesis I felt so happy, because it must be in Genesis, or John, or Romans—it is sure to be in one of these places, what I want. So I found it written in Genesis that God made man in His own image, and therefore how He made him understand, how He made him for Himself, how He made him to be His companion and His friend. He made man to be so united to Him that He could talk to him about the things that are so dear to the heart of God. He wanted to reveal His purpose to man; He wanted man to walk with Him and talk with Him. And so He made it so clear to me how He made us in His image for that express purpose. *How* in His image? With the same faculties that God has—with the power to think, with the thought power, the reasoning power, the power of imagination, and will, and desire. He created mankind with all those same powers that are in Himself, the only difference being that man was human and He Divine, Deity.

Then He made me understand. How? My thought faculty was like a cup, into which He could pour His thought. I was the cup, and He was the pouring Power. He was the *Pourer-forth*. That is really the meaning of Almighty—the pourer-forth of Himself. When God revealed Himself as an Almighty God, He revealed Himself as the pourer-forth of Himself, the giver-out of that which is in Himself. You will find it in one of the early chapters of the book of Revelation. "The Almighty." There He is seen "girt about the breasts with a golden girdle." There we see, as it were, the mother side of God, the giver-out, the pourer-forth of His life, just as the mother gives forth from her breast the nourishment to nourish her child. Is not it glorious, delightful? "Even as one whom his mother comforteth." "Like as a father pitieth his children." O how the breast of God, of our Lord, comforts us! You know, the tired child is comforted directly it gets to

its mother's breast.

I heard one day a delightful little incident that made this so clear to me. A mother, away on the mountains, took her little babe with her where she was feeding her goats. While she went to tend the goats she placed the little mite, which was asleep, under a shrub. Presently she looked round, and she saw that her baby had crawled out and got right to the edge of a precipice. The mother's heart stood still nearly with fear. Just at that identical moment the babe turned and looked in the direction of her mother. The mother bared her breast; she did not cry out for the child, but just bared her bosom to it, and the baby turned from danger and moved toward her mother. That is like God when He reveals Himself to us as the Almighty God, the giver-forth of Himself. We realise that the place of charm and comfort is on the very breast of God. You may be in a place of danger, but as you turn your eye to God you crawl away from the danger to Him. So the Lord showed me how He had put in all of us the power to receive from Himself.

We have an affinity of thought with God, and if we will have that thought cleansed by the Blood, if we will have our minds emptied of our own human way of thinking, God will pour in His thought, and so our thought capacity will be filled with the thought of God. Then we have our desire capacity. Let it be emptied, let the precious blood of Jesus cleanse that desire capacity, and He will pour into it His desire, and then we shall desire what He desires. So with our will, so with our conscience, so with our reason, and so with every faculty that we possess. It must be absolutely yielded to God, so that He may cleanse it with the precious Blood, and then pour in from Himself, and we are filled from God's fulness. That is *holiness*. Then you will have God's power to think the right thought concerning all the things that are going on. We have different things to cope with, and different kinds of people to meet with. But the love of God is shed abroad in our capacity to love. God made us in His image, and consequently He could not make us without the capacity to love. When the love of God is shed abroad in our hearts by the Holy Ghost who is given unto us, then we can love unlovely people.

It is marvellous how God expects us to

## (The Common Life of Holiness—continued.)

see the working of the Holy Ghost in the most tiresome folks. There are tiresome folks. I expect I am very tiresome to some people. We are often tiresome to one another. When the love of God is shed abroad in our hearts by the Holy Ghost—not our human love—we look at these people, and somehow or other we see as Barnabas did. What a good thing it was that Barnabas went down to Antioch, because he was a man full of the Holy Ghost, and when he looked at those people who had been newly brought to God he did not see all the things that they lacked. He saw the grace of God. If some other folks had been sent down there, instead of Barnabas, they would not have seen a bit of grace. They would have said: "There's not very much going on here; they are behaving in such-and-such a fashion; I don't believe they've got anything; it's been a false affair from beginning to end." But Barnabas was full of the Holy Ghost. The Lord had poured into Barnabas the Lord's vision, and Barnabas could see, when he looked at those folks, what God saw. So he saw the grace of God in them. He did not see all the faults and the lack of ten thousand other things that they had yet to learn. He saw the grace of God; he saw that blessing had begun in them.

I should like Barnabas to come and investigate me, because I am sure he would see the grace of God, whatever else he saw. He might see a lot that I did not know, and a lot that I wanted to know. But he would see the grace of God. When the holiness of God is established in our hearts, that is how we look at one another. We see the beauty of the Lord shining, and we look at it until it begins flaming out of those people. As you look it comes out. I have seen it many a time. There are people who say that the days of miracles are over. I laugh at that, because I see miracles performed before my eyes continually.

Holiness is not a thing for which you go to God and say, "Please give me holiness in a lump," and you expect it will all come down, and you will swallow it whole, and you will be holy for ever. It is not like that a bit. God is holy, and I understand that holiness is the life of God imparted to me as I open myself to God, and let the blood of Jesus cleanse, and let the Lord work in my heart. I do not have

to persuade God to do these things; I let Him do it, I just *yield*. I love that word. To yield is one of the easiest things in the world, if you get used to it. It is such a job to begin, but it is so glorious when you have begun to get at it. "Yield yourselves to God as those that are alive from the dead." He has made you alive, He has given you life, or else you are not saved. Yield all the while; keep at it whether you like it or not. Sometimes you do not like it, but say, "Hallelujah!" and yield all the same.

Sometimes this yielding comes right across what I had thought, but I say, "That's part of the business," and I yield. I find that it answers, it works. If a thing won't work, I say, "Lord, it doesn't work; I want something that works." Because I see that everything that comes from God is living. You never saw a living thing but what moved; living things always keep moving on, going on. It is *advance, advance*, just as in the prayer life. When we begin to pray we say to God: "Please, Lord, give me that." The Lord says: "My dear, you shall have it," and the Lord keeps on giving to you in a wonderful way. But after a while, when you have grown up, you go to Him and you plead some promise that you find in His Book. You do not ask for this and that in baby fashion, but you say: "Lord, I see in Thy Word that You would have me ask for this, and that You have promised it. Now I present Your promise, and I claim it." You do not ask now just what you thought, as at babydom, but you have grown up in the Lord, and you plead the promises, and the promises are fulfilled.

After a while the Lord takes you on another stage, and your heart is wrapped up in these words: "That the purpose of God shall be fulfilled." It may be that you will have to suffer with Him to bring this purpose about. Our blessed Lord in the Garden of Gethsemane said: "Thinkest thou that I cannot now pray to My Father, and He shall presently give Me more than twelve legions of angels?"—He would give them to me if I were to ask—"but how then shall the Scriptures be fulfilled?" How would God's eternal purpose be carried out? "Thy will, not mine." "Lord, I may claim any promise of Yours but, Lord, Thy will. I won't ask You to fulfil this promise. Lord, carry out Thy purpose,

and I will go to the cross. I will gladly suffer so that this purpose of Thine be carried out." Those are stages in the prayer life. So it is in the life of holiness. You know you could claim a promise, and that by claiming that promise you could get deliverance; but how then could God's ultimate purpose for you be fulfilled? How could you be a co-worker with Him for that? "No, Lord, let Thy holy will be done." We are just as holy as we have yielded every faculty of our being to be emptied and cleansed by the Blood, and then filled with that same will, or desire, or imagination, or reason, or thought that is in God.

I have been amazed; and yet charmed and humbled, with my Lord Jesus Christ and His attitude to the Eternal God. Oh, what it has meant as I have read that wondrous word in 1 Cor. xv., where it is written concerning Him that He is going to deliver up the kingdom unto the Father, that God may be all in all. Then I have seen how that, by the will of God, Jesus came into the world as a Babe, and how His life was always subject to the Father. He said: "Of mine own self I do nothing." I have thought of those thirty years, of which we have no record, when He did nothing of Himself. Then He said: "The words that I speak are not Mine; I speak the words of the Father; as I hear I speak. The works that I do are not Mine, but the Father's." Then when His brethren came to Him and wanted Him to go to the Feast of Tabernacles, He said, not that He was not going, but He said: "Your time is always; you go as you think. My time is not yet, I go not up yet." Oh, the subjection! That is why our Lord wrought miracles; that is why the dead were raised, and the blind received their sight, and the lame walked—because He was in subjection to His Father all the time.

Then, when He went to the Cross, it is written, "He offered Himself by the Eternal Spirit." He did not say, "I will do this, and that, and the other." It was not "I" at all. Then it is written in Acts that "God raised Him from the dead"—He did not raise Himself—"and set Him at His own right hand." Right from the beginning, all the way through, He was always dependent on, and subject and obedient to the Father.

Then He is coming to reign a thousand years, and after He has reigned a thousand

years and has subdued all things, He will present all to the Father that God may be all in all. That is holiness, and that is what the Lord has called you to. Receive your life from God and be dependent on Him. Offer yourselves. You do not consecrate yourselves. The Lord consecrates us. I love that hymn which says: "Consecrate me now to Thy service, Lord." If we try to consecrate ourselves we have to keep at it, continually having another consecration. But when the Lord consecrates us and we are in subjection to Him, that is holiness. We want to get entirely into subjection to God; we want to be abandoned to Him. Believe in God, trust the Holy Ghost to do what the Holy Ghost has been sent to do.

One time the Lord said to me: "Do you believe, my child, that I have sent some one capable of doing what I said He should do when He came?" I said, "Yes, I see it. I believe in the Holy Ghost." I think that was the first time I ever knew inwardly what it was to believe in the Holy Ghost. I believed there was a Holy Ghost; I believed that this Blessed Holy Spirit had been given to me. But here was a fresh revelation. I believed in Him as a sent power of God, come to do that which God said He would do when He did come. So I said: "O God, I believe in the Holy Ghost." I have only to submit myself absolutely to God, and believe in the Holy Ghost, and then the Holy Ghost will do what I let Him, and He does do it.

This is how God has taught me the common life of holiness. May He bless it to your souls as He has blessed it to mine—this abandonment to God, and this believing in the power, in the efficiency, in the wisdom, in the love, in the capability of the Blessed Holy Ghost.

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(Echoes from Heathfield—continued from page 147.)

hymn (she hardly thought she understood it) that gave a very different view of things—

Safe home, safe home in port,  
Rent cordage, shattered deck,  
Torn sails, provision short,  
And only not a wreck.

No, that was not her idea of the way we should enter the harbour of heaven—but with sails all set, deck clear and clean, full provisions and passengers aboard, brought safe to land through our ministry.

(TO BE CONTINUED.)

**CROYDON.**

**Opening of New Holiness Hall.**

DEAR MR. BODDY,

We have now moved into our new building, and find it much more suitable for the work, especially as the Sunday School is now separate from the Hall, having a nice roomy place underneath. Our first services were on Whit-Sunday, and the Lord gave us His smile. One soul professed to be saved, another sanctified.

On August Bank Holiday, Sunday and Monday, we had with us Mr. Sharvill, a very old friend from Tunbridge Wells, Pastor Gerald Coultas, returned missionary from Ceylon, Mrs. Crisp and Mr. Potma. These were blessed seasons of spiritual refreshing. On the following Sunday we had Bro. Smith Wigglesworth, and the Monday Mr. Cecil Polhill and Mr. Wigglesworth. We were all very glad to have Mr. Polhill with us to speak on Foreign Mission work, which was very inspiring. Mr. Wigglesworth was quite at home, although he had never visited us before. He had some blessed times of prayer with many people for Divine healing, and there are evidences that God did answer prayer. We had 52 down in the schoolroom after the service in the Hall, some to be prayed with, others to help by their prayers. So we thank God and take courage in the new building.

We have not yet disposed of the old Hall, which we worshipped in for 29 years, but are looking to the Lord to send the right purchaser.

Will the readers of "Confidence" please pray for us and the work of God at Croydon.

Yours in His service,  
PASTOR H. INCHCOMB.

95, Sydenham Road North,  
Croydon.

**PLYMOUTH.**

**Remarkable Case of Healing.**

REPORT BY PASTOR BACON.

Amongst several other remarkable cases of Divine Healing which have signified the Presence of our beloved Lord with us at Emmanuel, Plymouth, is that of a sister in Christ visiting with her husband and children from Gloucestershire.

She has been ill, very ill, for two years with floating kidney and heart disease. At our waiting meeting on Saturday afternoon, August 12th, after much conflict she came forward for laying on of hands and anointing. I felt the virtue of Jesus thrilling through me, and she likewise did in her body. In a minute she exclaimed: "Praise the Lord, I believe I am healed." The same night she took off the belt and bandages, without which she could not get about, and now, a week afterwards, has told me the full story of operations, etc., and the preparation for another, how she had been unable to go for a drive, and the doctor said it would mean death, etc.; that the day before she had been for a long drive of twenty miles in a horse wagonette and was in perfect health. Hallelujah!

(The name of the sister is Mrs. Dimery, of Berkley, Gloucestershire.)

**Duddeston Gospel Hall,**

GREAT FRANCIS STREET, BIRMINGHAM.

**Report of Recent Meetings.**

Special Meetings were held from August 13th till 20th in the above Hall, and were attended with much blessing. Mrs. Crisp, in the power of the Holy Ghost, delivered the Word, and numbers testify to a great spiritual uplift received through her ministry. Again and again the Holy Spirit, both in the messages and in the Gift of Tongues, exhorted us to gaze upon our Lord, to see Him

As King, all powers being subject to Him;  
As Redeemer, worthy of all praise;  
As Shepherd, leading His sheep to sweeter and more excellent pasturage;  
As the Baptist, waiting to bestow His glorious gifts upon the Church;  
As the Great Healer, dealing with spirit, soul and body.

People lingered long after the services, and were continually praising God for His blessings. The Sunday School changed from classes to an open school to hear an interesting and very instructive message about "poor little Mephibosheth." The glorious week of feasting has quickly passed, but there remains with us all a larger vision of Calvary.—(A.H.C.)

(Visitors to Birmingham are heartily welcomed to the meetings held every night.)

**THE CHANNEL ISLANDS.**

**A Message from L'Ancrese, Guernsey.**

To our friends in Sunderland, greetings in the Name of the Lord.

We are still fighting the good fight of faith, and we thank God our Father that the little flock (Pastor P. M. Vaudin, Vale Mission Hall) is increasing. I think there is now more than a dozen of us speaking in tongues in receiving their Baptism in the Holy Ghost. Praise the Lord! We have some good workers, and the work is going on, and though we try to bring souls to the Lord, only a few are saved. It seems the Lord is working more among the saved ones to bring them together to the little flock.

We had Bro. Wigglesworth with us for a few days, and he was delighted with the place. I have heard that he is coming to us again soon. However, we have not to look to man, but we have always to look to Jesus who is the Author and the Finisher of our faith. We sing very often this little chorus—

Oh! you need not look for me down in Egypt's sand,  
For I have pitched my tent far up in Beulah land.

JOHN GAVET.

**HOLLAND.**

**News from the Island of Terschelling.**

(ZEPPELINS PASSING OVER.)

My Very Dear Pastor Boddy,

I have the pleasure in sending you with the same mail a picture of our little Assembly on the Isle of Terschelling, in Holland.

We told you much about these dear

saints, and they are still going on, true to the Pentecostal Baptism they have received, most of them right from the beginning of this glorious blessing which God has bestowed upon us.

They have no leader, only I am going from time to time for a few days, but God has kept them all the time from making any error. Sometimes people came from other countries with wrong motives, hearing about these earnest Christians on Terschelling. They went there without any recommendation on my part, but the Lord revealed to our dear ones there at once that they were not true, and they refused to have them in their meetings. Only those who come with my approval of them are received. They have clean hearts and live holy lives, and have, because of that, a gift of keen discernment. The prophecies given in their midst are pure and according to the Scriptures, and never have they failed in acting upon the revelation they receive from God. Being among them, we learn the lesson of simplicity, earnestness, and absolute separation from all that is worldly.

They have meetings nearly every night, only in the summertime they leave some evenings out because they have to work so much in the fields. Since the war began in August, 1914, some of the mothers have come together for prayers every afternoon. They pray that God may spare our country from this terrible war. They pray so heartily for our dear Queen, that God may give her the wisdom to keep our country in peace. I heard them praying: "O God, zegen onze lieve Koningin;" "O Lord, bless our dear Queen." They are

GOD'S CONQUERORS,  
although not known by the world. Christianity does not think much of them, but I believe they are God's heroes in prayer and faith, and they will reign the thousand years as kings and priests on earth with our Lord. They are the heart

of the Pentecostal Movement in Holland; they are doing the most, in proportion, for the Kingdom of God. Besides their collection in the meetings, they support two sisters out of their midst, who have been in training in our Home and who are now working here in different cities with our paper, "Klanken des Vredes."

The inhabitants of the Isle believe in them. In the village where they are living there are only two groups of Christians, Orthodox and Unitarians. Both parties believe in the lives of our Pentecostal people, although they don't come in their meetings, because the way is too narrow for them. A few weeks ago I



MRS. POLMAN WITH NAOMI AND THEOPHILUS AND A DUTCH GIRL on the Island of Terschelling. (Notice the Pet Lamb.)

was with my wife and children on the Isle, and wanted to hold a public meeting on Sunday. I asked both parties to give me their Church for a public meeting. Both refused. The Orthodox party was afraid that their people would come over to us, and the other refused because they did not agree with our teaching. So we held an open-air meeting in the dunes, and from both parties they came and listened to us. The Orthodox said, "We must have such preaching"; and the Unitarians said, "If we convert ourselves then we are coming to you." The pastors from both parties were present in the meeting, and spoke afterwards very kindly about us. I believe that the only hope for that Isle is the Pentecostal Movement,

(Holland—News from Terschelling—continued.)

because all there that is religious is as dead as a doornail.

In the midst of such conditions, the Pentecostal Assembly is full of fire and burning for the Lord.

It is along that Isle that

THE ZEPPELINS

are going to England. It is a beautiful sight to see them coming through the sky, but their mission is devilish. But our people on Terschelling seek God's face, and when they see them, prayers are going up to the Lord for the protection of those who will be in danger; the mothers on Terschelling pray then for the mothers and children in England.

I send you this photograph, that you may pray for them. Many of the brothers are not on it. They are mostly sailors. Some of them have been on a steamer which ran on a mine and sank, but God has kept them. They only go on a steamer, when they have clear direction from the Lord. Mrs. Polman is sitting beside me in Terschelling costume, much to the joy of the mothers and the married women, who mostly wear the costume.

No true Christian would say this work is not of God if they were acquainted with the Pentecostal Assembly on Terschelling. They may have doubts, but by meeting these people they would be healed of this disease.

What wonders of God's grace we have seen everywhere through this outpouring of the Holy Spirit, with the Sign of Tongues, and how much more follows if we are true to the blessing and obey the Holy Spirit in His leading and teaching and purifying power.

No other hope, no other way for a real revival that will last, as through the real Pentecostal blessing, with His gifts and graces. May the blessing become more

and more abundant everywhere.

God bless you, dear pastor, and your dear family.

With greetings and love in Christ from "Immanuel," Amsterdam.

In conflict and hope,

Yours faithfully,  
G. R. POLMAN.

PENTECOSTAL ITEMS.

"OUR VICTORY IN THE HEAVENLIES." As Roker Tract No. 16, this address, which appeared in "Confidence" for July last, is now printed in booklet form (1d.). Write to Hon. Sec., All Saints' Vicarage, Sunderland. A sister writes: "I must thank you indeed for the address, 'Our Victory in the Heavenlies.' I especially like that expression, 'the audacity of faith.'"

Pastor Edwin M. Bacon (22, Woodland Terrace, Plymouth) points out two errors in last month's "Confidence." (1) On page 128, line 31, read: "God did not create the world as an experiment, BUT as an expedient." (2) At line 16 ("Tongues") read: "Not until He is enthroned and has dominion and supreme control in the life, can power be had over the demons."

HEATHFIELD CONVENTION (August). A friend writes:—"We have had a very remarkable and blessed time. Mrs. Crisp has been 'teaching' and Bro. Tetchner driving home the truth with great power. Among others present were Mr. Cecil Polhill (for a Missionary address), Mrs. Cantel and Miss Chater, Miss W. Jones, Miss Hill (a Missionary from India), Miss A. Boys (of Eastbourne) and Miss Mansfield, Miss Edith Rogers (from Tunbridge Wells) and Mrs. Taylor, Mrs. Gray (Bedford), Miss Vipan (Dublin), Miss Moore and Miss Keene, Miss Jameson, Miss Bagster, Mr. and Mrs. Greenstreet, Mr. and Mrs. Simons (Conveners)." A report of the addresses commences on page 146.

THE LONDON MEETINGS. These have now re-commenced. Each Friday afternoon at 3, at Newton Hall, Fleur-de-Lys Court, off Fetter Lane (Fleet Street, not far from the Courts of Justice). Each Friday night at 7 p.m. at Sion College, on the Thames Embankment, near to Blackfriars Bridge.

THE PENTECOSTAL MISSIONARY UNION.

"Other sheep I have which are not of this fold; them also I MUST bring." (John x., 16.)

The Pentecostal Missionary Union (or "P.M.U.") for Great Britain and Ireland dates its commencement from a meeting held in All Saints' Vicarage, Sunderland, on January 9th, 1909, when a Council was formed. Mr. Cecil Polhill, of Howbury Hall, Bedford, was chosen as President, Mr. T. H. Mundell, 30, Avondale Road, Croydon, is Hon. Sec., Mr. W. Glassby, "Ladyfield," Renhold, Bedford, is Hon. Treasurer and Missionary Box Secretary, the Rev. A. A. Boddy is Editorial Secretary, and other acting members of the Council are Mr. John Leech, K.C., 11, Herbert Street, Dublin; Mr. Ernest Wm. Moser, Hebron, St. David's Road, Southsea; Mr. H. Small, East Wemyss, N.B.; Mr. Smith Wigglesworth, 70, Victor Road, Bradford; Mr. Ed. J. G. Titterington, M.A., Hon. Principal of the Men's Training Home; and Mrs. Crisp, Lady Principal of the Women's Training Home.

There is a P.M.U. Home for Women Candidates at 116, King Edward Road, S. Hackney, and the Candidates are prepared by Mrs. Crisp (of 19, Gascayne Road, S. Hackney, London, N.E.). The Male Candidates are prepared at the Men's London Training Home at 60, King Edward's Road, S. Hackney, N.E. Missionaries in the Field:—In INDIA—Bro. J. H. Boyce, Miss Constance

Skarratt, Miss Elkington and Miss Jones, Miss Catherine C. White and Miss Minnie Augusta Thomas. In CHINA—Mr. and Mrs. A. Kok, Miss Eliz. Martha Biggs, Miss Cornelia E. Scharren, Pastor Allan Swift and Mrs. Swift, Mrs. F. Trevitt and Mrs. A. Williams, Miss Fanny E. Jenner, Miss Ethel Cook, Miss Nellie Tyler & Miss Rose Waters, Brothers Alfred Lewer, James Boyd, David Leigh and P. Klaver, Also holding P.M.U. Certificates: John Beruldsen and Mrs. Gulbrandsen. CENTRAL AFRICA—Brother F. D. Johnstone. Applications for Candidates' forms to be made to Mr. T. H. Mundell, Hon. Secretary, 30, Avondale Road, Croydon. Send a post-card for a P.M.U. Missionary Box to Mr. W. Glassby, "Ladyfield," Renhold, Bedford.

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

## S. CHINA.

### NEWS OF AMICHOE.

#### A Letter from Miss Cook.

For the past two months I have been privileged to work here at Amichoe. The P.M.U. opened a chapel here less than four months ago, but although the last to be opened it is by no means the least fruitful of our mission stations. From the first God's Spirit has moved the hearts of many people to really repent, and, praise the Lord, it is not only individuals, but several families that have turned whole-heartedly to Him, putting out all idolatry, and trusting Him for spirit, soul, and body. May I relate a few cases that we know well?

An old lady, Mrs. Li, nearly 70 years of age, was very ill and seemed to be dying. Her family asked Mrs. McLean to go and pray for her, but before they prayed Mrs. McLean and the evangelist spoke about giving up all idolatry and false things before they could ask in faith the only true God to heal. The old lady was willing, and they tore down the "Heaven-Earth Scrolls," etc., and pasted up Scripture Words in their place. Praise God! He answered prayer, and the dear lady steadily became stronger, and now, though unable to walk more than a few steps, she is bright and happy in Jesus, often full of gladness as a young girl. She prays every day, gives thanks at meals, and can remember quite a few sentences of Scripture, lines of hymns, etc. Two other families live in the same house, and both of the mothers are earnest Christians, and have given up idolatry. Mrs. Li's older son's wife is also a true believer and has been baptised.

Another family belonging to the Lolo tribe wanted us to go and pray for the old mother and to take down their paper gods. The daughter and daughter-in-law and her sister had only been to two or three services, and I really wondered if they understood the story of salvation through Christ. We had a nice little service in the home, and gave them Scripture wall-texts to replace the false things. Afterwards they testified how the peace and joy of the Lord came into their hearts at that time. Now these young women are about the brightest we have, seeming to grasp and retain the truth and really know the Lord. The little boy, aged five or six, was very anxious to be baptised, and his mother teaches him to pray every day. I may say that a neighbour's twelve years old daughter has been an instrument in leading these tribespeople to chapel and to the Saviour.

Another man, Mr. Choe, was one of the earliest to believe, and he and his wife are already much

changed in character. During these heavy rains few can come to service. This Mr. Choe gathered wife and children around him and taught them hymns one night, so he told us. He just revels in the book of Genesis, and says if only people would read it he is sure they would turn to the true God. He has led one man and one woman to Christ from their courtyard, and although he is much persecuted he just presses onward.

#### THE FIRST BAPTISMAL SERVICE

here was held on Whit Sunday, in the river, about a mile from the chapel. We prayed much that none who were unprepared should be baptised, and right at the last a few dropped out, confessing they had hindrances in their lives—opium, wine, tobacco, etc.—so the actual number baptised was twenty-nine (twenty-one women and girls, and eight men). Oh, it was a grand day for our King! Quite early our chapel was well filled on the women's side, and not a few men were present. At about 10 a.m., as we started for the riverside, crowds followed and ran before, until over a thousand people thronged around. The police saw the crowds and sent two or three men to keep order, but rather too late to be of much service. From the tent into the water a very narrow gangway was left in the thick crowds for the candidates one by one to pass in. It was indeed a test of true discipleship, and the shouting, hooting, and filthy remarks and scoffing were worthy of the Devil's emissaries. One gentleman, a silversmith, well-known and of good standing, nearly drew back, and oh, what deriding jeers were hurled at him, but, praise God, he stood the test, and had the joy of the Lord after it as never before. All being over, and with preachings to the crowds finished—some men listening well—we then went back to the chapel and held the first Communion Service, the baptised ones giving bright testimonies to the Lord's saving grace. Hallelujah!

And now for the past two-and-a-half weeks the fight has been on. Bitter persecution has come to our dear brothers and sisters, and oh, how mean the enemy is, even to attack the relatives of the baptised, as for instance: our dear old blind friend, Mrs. Iang, has two daughters, married and living in husbands' homes, and the old mother-in-law is giving vent to her spite by cruelly treating them, adding, of course, to the mother's sorrow. One young woman is as true as steel, but her husband, though interested in the Gospel, has "soft ears," as the Chinese say, and outsiders have persuaded him to keep his wife from coming to chapel; but we have been to her, and Mr. Choe (aforementioned) and his wife help her, and she is going on with the Lord.

The wicked tales and unclean gossip circulated about the "Jesus religion" people have unfortun-

(P.M.U.—S. China—continued.)

ately been listened to and repeated by the Christians themselves. With these babes in Christ with untrained minds and other weaknesses, it is no wonder. Are not some older Christians in the Homeland often guilty of the same fault? But after prayer the Lord brought matters to a climax, and we held an after-meeting one evening and talked over things, and after prayer and exhortation we praise God things are better. Those who had offended by repeating tales acknowledged their fault. Glory to Jesus! He has overcome, and it is such a joy that, to our knowledge, *not one* of those baptised has gone back, but all are pressing on, and as one woman told her adversary: "The more you persecute the more I am going on with the Lord." Hallelujah! "Is not the life more than meat?" Has He, our Living Lord, not given them Eternal Life, and will not He give the lesser gift of spiritual food sustenance? So the Word has often come to me.

Enquirers are not so many now at the nightly services, many having relatives who have stopped their coming, but may I ask prayer that believers may constantly be added to the Lord, and these dear Christians may receive the Baptism in the Holy Spirit? I understand that two women received their baptism before I came here, but some seemed a little stumblod or perplexed over some of the manifestations at that time.

I hear that the Lord is greatly blessing the work in Yunnan-fu at the new chapel; doubtless others have written about that. At Iliang the Lord is also blessing, but persecution is keen and some are kept away from the chapel.

**INDIA.**

**Letter from Bro. J. H. Boyce.**

At Dhond we have had a good illustration of what happens when God by the Holy Ghost moves upon things. Four or five weeks ago everything around here since I came to India was a weariness to the eye, because of the parched and burnt-up condition of things. But we have now had a good rain, and lovely green grass covers the ground all around. One almost wonders where it has all sprung from. It gladdens and is also a rest to the eye when one is free from studies to walk around. The secret of the change is the rain in co-operation with the sun. Thus we see that the people of India might get plenty of preaching to, and the Word of God also plentifully given to them, but that alone, like the sun, only produces barrenness. "The letter of the Word killeth," but if, as is demonstrated before our eyes now, the co-operation of the Holy Word and the Holy Spirit, India is bound to change. "O Lord, send us some showers of spiritual rain, that India may rejoice more than in the time when their oil and their wine increased."

When I came to India, six months ago, I was amused to read on their goods wagons these words: "Load: 8 horses, or 10 ponies, or 29 pilgrims," so I asked what was the meaning of that on the goods wagons, "29 pilgrims." I could understand about the horses and ponies all right, but the "29 pilgrims" was rather amusing. But a fortnight or three weeks ago there was a mela held a little way south of Dhond, at Pandharpur, and I saw train-loads of the pilgrims being carried there by these goods wagons. A whole train

would be made up solely of these freightage wagons, carrying hundreds of these pilgrims. One object they have in view, and that is to get to the mela by hook or crook. It does not matter to them what kind of car takes them, from an ordinary bullock cart up to a first-class passenger compartment; but "let me get there" is their thought. And many go there never to return again, because of the unsanitary state of the place. Cholera breaks out and carries many of them off; but it is imperative to them that they must go, that they may get rid of their sins in spite of facing death in the attempt.

If a pilgrim dies in the holy city of Benares it is a straight admittance to heaven; if a Mahomedan or a Christian dies in Benares, the Hindu will then allow that they have both gone to heaven. Yet the true light of the Gospel is in their midst, but, says Jesus, "they will not come unto Me, that they might have life." Still, we are praising God we are privileged to carry out His commission of evangelising them. The success is with the Lord. "It is God that giveth the increase." For my own part I can say with the apostle, "I count not myself to have apprehended, but this one thing I do," and that is to seek to acquire daily this Persian Urdū. I am thankful to say I am still making progress, and pressing towards the mark for the prize of being able to preach Christ to them in their own tongue.

**List of Contributions received during August, 1916.**

	£	s.	d.
Receipt No. 1737 ... ..	0	10	0
" 1738 ... ..	0	10	0
" 1739 ... ..	0	10	0
" 1740 ... ..	7	0	0
" 1741 ... ..	0	5	0
" 1742 ... ..	0	10	0
Tonypandy Assembly (for Bro. Boyce)...	2	0	0
Women's Bible Class, All Saints', Sunderland ... ..	7	6	0
Receipt No. 1745 ... ..	2	1	1
Mansfield Woodhouse Assembly ... ..	1	2	0
Heathfield Convention ... ..	1	0	0
Church of God, Kilsyth ... ..	3	6	0
Receipt No. 1749. "Stirling." towards support of Mrs. Trevitt and Mrs. Williams ... ..	3	10	0
Receipt No. 1750 ... ..	0	10	6
" 1751 ... ..	0	10	0
" 1752 ... ..	0	1	6
" 1753 ... ..	100	0	0
" 1754 (for Bro. Leigh) ... ..	3	10	0
Lytham Assembly ... ..	5	0	0
Saltley Mission, Birmingham ... ..	1	0	11
Lennox Street S. School, Birmingham (and Box) ... ..	0	6	1
Receipt No. 1758 ... ..	0	10	0
Christian Assembly, Glasgow ... ..	1	10	0
	£142	9	0

As many of our friends desire their gifts to be anonymous, the receipt number alone is given.

WILLIAM GLASSBY,  
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"Ladyfield,"  
Renhold, Beds.

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