

OCTOBER, 1910.

VOL. III. No. 10.

“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.

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Offerings for Printing, etc., to September 30th.

£ s. d.	£ s. d.	£ s. d.
559 Kilsyth (T.)..... 0 2 6	584 Durban (S.)..... 0 6 0	611 Clifton (H.)..... 0 5 0
560 St. Helier's (R.)..... 0 2 6	585 East Glasgow (G.)... 0 2 0	612 Hereford (K.)..... 0 3 0
561 Crouch End (G.) ... 0 2 6	586 Denver (G.)..... 0 4 1	613 Taunton (L.)..... 0 4 6
562 Anon. 0 1 0	587 Colchester (E.) 0 4 0	614 Brixton (P.)..... 0 5 0
563 Cheriton (B.) 1 0 0	588 South Brisbane 0 5 0	615 Preston (M.)..... 1 2 6
564 Sidmouth (H.) 0 2 0	589 Grinbicle (K.)..... 0 1 6	616 Sunderland (N.)..... 1 0 0
565 Molsheim..... 0 4 0	590 Penny craig As'mbly 0 10 0	617 Glasgow (McK.) ... 0 2 6
566 Alta (H.) 0 2 0	591 Beverley (J.) 0 2 0	618 Bombay (R.)..... 0 3 0
567 Wimbleton (Anon.)... 0 5 0	592 Leeds (H.) 0 3 0	619 Sunderland (G.)..... 0 3 0
568 Monkwearmouth (J.) 0 1 0	593 Leeds (D.) 0 5 0	620 Chempara (G.) 0 1 6
569 Moffat Mill (B.) 0 10 0	594 Portobello (F.) 0 5 0	621 Pittsburg (T.)..... 0 6 2
570 Airdrie (P.P.M.) ... 0 10 0	595 Hanover 0 3 9	622 Waunlydd (R.) 0 7 0
571 Pittsburg (K.) 0 4 0	596 Albany, N.Y. (S.)... 0 4 0	623 Highbury (S.)..... 0 1 6
572 Plumstead (G.) 0 5 0	597 Brookwood (W.) ... 0 1 6	624 Highgate (G.) 0 2 0
573 Madeley (T.) 0 2 6	598 Coatbridge (McK.).. 0 4 6	625 East Wemyss (S.)... 0 2 6
574 Bedford (L.) 0 5 0	599 Weybridge (S.) 0 3 0	626 Plumstead (B.) 0 5 0
575 Willesborough (P.).. 0 1 0	600 Gomersal (G.) 0 1 0	627 Anon. 0 2 6
576 Rockferry (W.) 0 1 6	601 Southsea (G.), 0 5 0	628 London (C.)..... 0 10 0
577 Edgbaston (C.) 0 1 0	602 Orange (P.)..... 0 5 0	629 Mountain Ash (T.)... 0 2 0
578 Coneaent (P.) 0 4 0	603 Anon. (J.)..... 0 5 0	630 Sunderland (B.) 0 2 0
579 Sale of "Hallelujah" Chorus 0 18 0	604 Bury (H.)..... 0 15 0	631 Dundee (F.)..... 0 10 6
580 Washington (F.) 0 1 0	605 Bridgeston (G.)..... 0 4 0	632 Penygroes (R.) 0 2 0
581 Sunderland (N.)..... 0 5 0	606 Medford, U.S.A. (B.) 0 8 3	633 Sumstables (R.) 0 2 6
582 Lustenburg (P.) 0 10 0	607 Clarens 0 1 11	634 Suits under 1/- 0 1 0
583 Krugersdorp Faith Mission..... 0 10 0	608 Hawick (S.) 0 2 0	
	609 St. A. Plaze (P.) ... 0 3 6	£18 14 2
	610 Addiscombe (L.)..... 0 2 0	

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	18 14 2	Balance for previous issue due to the Treasurer	10 15 0
Discount	0 5 3	"Confidence" (September)	19 15 0
Balance due Treasurer	21 4 10	Stationery	2 18 10
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	£40 4 3		£40 4 3

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

"CONFIDENCE."

No. 10. Vol. iii.

ALL SAINTS,' SUNDERLAND.

October, 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."

PENTECOSTAL ITEMS.

At KILSYTH (Scotland) a very successful Conference was held. Pastor Niblock, who was present, reported a time of rich blessing.

* * *

At GLASGOW, the Water Street Mission has completed a very prosperous year, both financially and spiritually. Bro. and Sister Miller report great cause for thankfulness.

* * *

At PRESTON (Lancashire) the young men who have banded together for Bible Study are receiving great help under the guidance of our brother, Mr. Myerscough.

* * *

BRO. F. T. JULLERAT (now at Rue St. Roch 20, Lausanne, Switzerland) writes of times of blessing at the Zurich Conference, and at the subsequent waiting meetings. He is hoping that the Lord will now open the way for his wife to come over to him from America.

* * *

PASTOR POLMAN says, "We had wonderful times at Stuttgart. About 500 were present seeking the Baptism, and many received."

* * *

From the TON-Y-PANDY ASSEMBLY, Rhondda Valley, South Wales, we have the message, "When we first had the Baptism we indulged in the gifts a great deal, but now seek the Giver of every good gift. The people are coming to our Assembly from everywhere, and are being wonderfully blessed. He has drawn us into a beautiful REST, and Jesus is glorified."

* * *

PASTOR BARRATT writes of a Conference at Christiania next year after the Sunderland Conference (June 6th to 9th), at which Pastor Paul has promised to be present. He invites the Editor of "Confidence" and Mrs. Boddy, and hopes that many friends from Great Britain will attend.

* * *

PASTOR NIBLOCK has accepted the superintendence of the Pentecostal Assembly at 73, Upper St., Islington, and the congregation has thankfully rallied round him. We understand that the services and meetings are held as before.

* * *

Our beloved blind friend, MRS. GEO. MURRAY, of Toronto, with Miss Lockhart, is to be with us at Sunderland from the 22nd October, for some

days. She expects to leave England for India (Miss Orlebar's Home) in November. The Editor first met Mrs. Murray in the Holy Land, when she and her late husband worked so devotedly at Hebron. Since then they have long worked in Toronto. We had sweet fellowship with them in Camp Meetings last year. Letters for her will be forwarded from All Saints' Vicarage.

* * *

Whilst in LONDON the Editor had the privilege of visiting Pastor Inchcombe, of the Holiness Mission, Gloucester Road, Croydon, and of kneeling with him in prayer in that place of blessing. Mrs. Inchcombe has for some time been fighting a fight of faith, and is glad to have the prayers of God's people for perfect Victory.

* * *

While these words are being written, news comes each day from Mrs. Boddy, who is at a large four-days' gathering of Pentecostal Leaders at "Peniel" (Herne Hill). A beautiful spirit of love is being manifested, and she wishes all could have been there. About 40 leaders and workers are meeting three times a day.

* * *

NEWCASTLE-ON-TYNE.—A Pentecostal Centre has been opened by Mr. H. W. Hawks (Rose Lea, Whickham). The meetings are held each Friday at 7 p.m. in a room at the Y.M.C.A., Blackett St. (near Grey's Monument). Mr. and Mrs. Hawks received their Baptism at Sunderland, and the Brothers and Sisters from All Saints' have been journeying over on the Fridays to help this young Centre in which they are so affectionately interested.

Divine Healing and Health.

PASTOR PAUL
(AT THE BERLIN CONFERENCE).

Rom. xii., 1, 2.

Every child of God surely longs for the glory of God to come upon it, and then upon the whole congregation.

It is a very precious thing when the whole life of the body is once fully dedicated unto the Lord. Our bodies . . . members of Christ . . . temples of the

(Divine Healing and Health—continued.)

Holy Ghost. The care and worry for the poor, decaying body is destroying the spiritual power of many Christians (Phil. iii., 18, 19). People whose God is their belly, such people will not be partakers of the first resurrection. Members of Christ will be taken up in the rapture. If your body shall be taken up, it must be a member of Christ. You have stolen the temple of the Lord; you have taken the member of Christ for yourself; you are seeking your glory in such things, of which you ought to be ashamed.

This is a wonderful Gospel message: my body a member of Christ, a temple of the Holy Ghost.

Once Jesus came as a Saviour of our souls; the second time he comes as the Saviour of our dying bodies (Phil. iii., 21).

Oh, how much depends upon our fully comprehending this wonderful truth concerning our bodies! We are living in the last days. This is our chance to get the resurrection glory. But then there must come a time when we tear our bodies away from every fleshly defilement. Just as you broke loose from many things, very dear to your soul, when you got converted, so you must now break loose from the false care for our bodies.

Jesus says: "My flesh is meat indeed and My blood is drink indeed." By faith I must eat and drink the flesh and blood of Jesus for my bodily life. I must by faith appropriate the redemption Jesus has bought for my physical life.

It has helped me much to look upon my body as being A SANCTUARY OF MY GOD.

When I laid down my pastorate, I was attacked by very severe sicknesses. A doctor would surely have given most discouraging advice. But I stood before

my Lord and told him over and over again that my suffering members were His own members; and this I have done until He had made all things well. He has made everything all right. Now I do not know any fear for my life. I do know that my body belongs to the Lord. A man was held up by a robber, who turned the pistol upon him, and asked for his purse or his life. The preacher took out his purse and said: "My purse you may have, but my life you cannot get, for it is hid with Christ in God." Years later the robber met the preacher and told him how this testimony reached his heart.

Scenes in Denmark.

By the Editor.

"So He bringeth them unto their desired haven."
—Ps. 107, 30.

The Editor of "Confidence" was glad when the fine Danish steamer of the "*Det Forenede Dampskibs-Selskab*" line drew near to Esbjerg about 10 o'clock on the night of September 15th. The flashes from the lighthouses on the coast of Jutland had been guiding for some time, and as we came under the lee of the land, the pitching, which had been unceasing for 24 hours, diminished, and some of us were thankful as our steamer glided in between Fano Island and the Danish Coast, and made fast at the Quay, lit up with electric lights. For the third time the Writer stood on Danish soil.

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

It was a beautiful starlit night as, before turning in, I went out on the balcony of our bedroom at the "Spangsborg." It was nearly midnight. All was quiet, and the moon, nearly full, was shining over the broad inlet of sea between us and Fano Island. I slept soundly with my large window wide open; the air was beautifully fresh. Esbjerg is a very new town. It has simply sprung into being. It is the youngest town in Denmark (about 16,000 inhabitants). Attractive shops line the main streets. They told me that the British Fleet often visited the coast, and the Esbjerg shopkeepers are very glad indeed to see those who come ashore. I talked with the caretaker of the Somands Jemmet (the Seamen's Home). Brother Kynne is a member of the State Church (Lutheran). In Denmark, more than in Norway or Sweden, the great majority of the folk are members of the National Church. There are comparatively but few Nonconformists. In Sweden it is the very opposite. The Danish Church has within it followers of Pastor Grundtvig, a strong Nationalist, who wanted a Danish tinge always in matters religious. (I noticed a wreath of fresh

flowers placed at the foot of his statue at the entrance to the Frederich's Kirke at Copenhagen.)

There is also an organisation known as the Indre Mission (Interior or Home Mission) which represents somewhat the Keswick teaching. It is said that most of the spiritual life is with the members of this society.

It is mostly from the latter that Pentecostal people might naturally be expected to come, though under Pastor Barratt's strong ministry converts were made from "Grundvigionas," and from the Copenhagen stage and elsewhere.

SATURDAY, SEPT. 17th.

After a quiet time at Esbjerg, I left this morning for Copenhagen, a long day's journey across large islands and over two stretches of open sea-water. I seemed to spend much of the day in agricultural Denmark, almost forgetting the existence of the trains that were bearing me. It was as if I was on a low flying aeroplane, just taking in the details of this hedgeless, flat, green country, with its brindled cows in lines down the fields and tethered with long ropes.

I noticed that the little boys in Denmark have a fine tone of manliness about them. A little fellow, who seemed between six and seven, was trotting homewards over the fields dragging by ropes two meek horned cows, who obediently trotted behind him as he made his way towards his cottage. I noticed the school boys in Denmark both at drill and at football. They seemed earnest, respectful, and keen. I saw a little boy at a country station who was determined that a heavy motor-cycle leaning against a hedge should reach the train. Its back-wheel would not go round, but he threw all his energies into (for him) a gigantic attempt and got the cycle along to the van. At Fredericia we had a short crossing by steamer to Finen, and after a journey over that island had a longer crossing to Kursör.

Pasture land and cows everywhere. No wheat crops. I have read that 170 million pounds (£170,000,000) of business is done with Great Britain every year. Twelve years or more ago a Danish Association was formed, and this wonderful trade in butter, eggs, cheese, and bacon began.

In the train I had a talk with a Los Angeles' Dane and his wife. They were visiting the Homeland after thirty years. They were interested to hear that the Sign of Tongues was being given as at Pentecost.

"I can quite believe it," she said.

They had not heard of the blessing in their own town of Los Angeles, and did not know about the Azuza Street Mission.

It was late at night when my train steamed into Copenhagen Arrival Station (another station than the Departure Station). Pastor Mygind, missionary in Syria, was there to welcome me, and Bro. F. Rasmussen, Editor of "Kirkeklokken." We drove in a taxi-motor to the Norrebro District, where a Christian widow lady kindly received me, and entertained me courteously while in Copenhagen.

SUNDAY, SEPT. 18th.

Pastor Mygind felt that it was the Lord's will that I should give messages to the Pentecostal people who assembled with him at the "Coliseum." There are two Pentecostal Centres in

Copenhagen. One assembles at Zinnengade, under Bro. Wittrock. The other, under the leadership of Pastor Mygind, at the Coliseum Hall, in the Gamle Mint (Old Mint), near to Ostragade, and only a few minutes' walk from the great Kongens Nytoft (a well-known square). This is a very central position, but the rent is very high—400 kroners a month, almost £1 a day. Many persons are attracted to this place who would not go to a church or chapel. The people know that one of the most celebrated actresses in Copenhagen has been converted, and has forsaken the stage and thrown in her lot with the Pentecostal people. She gave up a salary of from 12,000 to 17,000 kroners—about £800 to £1,000—a year for the Lord's sake. She has accepted poverty when she might be wealthy, and sometimes does not know where her next meal will come from. She was an accomplished actress, but she has not yet the gift of eloquence. She reads from a Danish translation of Dr. Torrey's Sermons after a few introductory words telling the audience where the sermon comes from. She reads very clearly, and I noticed from the platform that the people listened intently to the very end. It is to them so very wonderful to see the pet-actress of gay pleasure-loving Copenhagen—the Paris of the North—converted and giving thus to those present sincerely a Holy Message.

When I came up to the glass door leading up to the Hall, I saw a sheet of paper with the words written on it:—

Evangelisk Mode.

*Onsdag } kl 8.
Fredag }*

Søndag, kl 11, og 7.

H. J. Mygind, a fl. taler;

Fra Anna Larssen læser op.

The morning congregation was a little over 100; at night the Hall was filled to overflowing—say 300. The Lord gave me a message on both occasions. Then I was urged by the friends to speak also on the Monday and Tuesday nights. I had come to Denmark for a few days' rest, much needed, but I could not refuse to help my Pentecostal Brethren. I noticed now another piece of paper exhibited on the door leading from the street. This one bore the inscription:—

Pastor Boddy

(Engelisk Staats Kirke Præst)

taler ved talke

Mandag, Torsdag, kl 8.

Pastor Mygind was my interpreter. The people came for a long meeting. I found myself speaking for two hours and no one moved. At 10:30 the whole assembly made up its mind to stay for an after-meeting, and it was nearly midnight before

(Scenes in Denmark—continued.)

we had dealt with all. Some were very difficult cases—most anxious to be true to the Lord. Demons were cast out, and sick ones were prayed with, and hands laid upon them in the Name which is above every name.

WEDNESDAY, SEPT. 21st.

To-day I had a rest from meetings, and was out in the open air nearly all day on Brother Mygind's bicycle. I first visited the lovely park at Frederichsborg, and went on then into the town and had a long talk with Bro. F. Rasmussen in his office. He is the Editor of "Kirkeklokken," a religious paper belonging to our friend Herr Plum, the Christian merchant. Herr Th. Plum has suffered at the hands of some of his Christian brethren because he has befriended the Pentecostal people. We have been glad to see him each Whitsuntide at the Sunderland Convention. He was, unfortunately for me, absent from Copenhagen, a Christian Conference was being held on the large Danish Island Bornholm, in the Baltic.

He is always doing good, giving away tracts and testifying for the Lord. Christian workers all find a true friend in him. He will willingly supply them with quantities of texts or cards. I found these useful in going about. Here is one:—

Og der er slet ikke Frelse i
nogen Anden (end Jesus); thi
der er ikke givet noget andet
Haab blandt Mennesker, ved
hvilket vi kan blive frelst.

Acts iv., 12.

At the foot is the question in Danish:—"Has Jesus saved Thee?"

Herr Plum has a thriving business. In addition, he has taken over a religious paper, and his editor is our dear Brother, Mr. F. Rasmussen.

Bro. Rasmussen speaks and preaches also in Missions in the country or wherever he can help. He cannot see his way to go fully into the Pentecostal Movement, but he longs to help forward unity and love among the children of God.

* * *

I must mention one thing. When Mr. Rasmussen was at the Sunderland Convention he met our dear Brother, Mr. Bagot (78, Clarendon Road, Seacombe, Birkenhead). He heard of the new extract of wheat, called by the trade name of "FOOD." He said that he had taken it ever since that time, and was so wonderfully strengthened that he had mentioned it in his paper "Kirkeklokken."

"Yesterday," he said. "I sent Mr. Bagot a cheque for £13. Many are being benefitted in Denmark, even as I have been."

Mr. Plum said to him, "At all events you brought back one good thing from Sunderland."

The Editor of "Confidence" was much interested, for he knew that every step in the invention of this production from wheat was made after much prayer. Our Brother, Mr. Bagot, is a Spirit-filled

man living close to God, and has been very good to many poor sufferers. "Food" has been produced by an expert guided from above.

* * *

Some years ago when returning by sea from St. Petersburg, as I passed up the Sound I could then see Copenhagen lying in the evening light. It was a distant view, but very interesting. I noticed then a great dome rising above the roofs, and wondered what it was. To-day I climbed to the top of that dome, and had a panoramic view of Copenhagen and of the Harbour and the Sound. It is the dome of the Marmor Kirke (Marble Church). Down below lay the Amalienberg Square and its four palaces, and to the north-east our beautiful English Church (St. Alban's) rising among the trees near the woods beside the Lange Linie.

I visited Thorwaldsen's museum and grave, and looked up at the wonderful statue of the Lord with outstretched pierced hands saying, "Come unto Me." Thorwaldsen was a Danish sculptor of world-wide fame. I found a shop where they sold Danish Bibles, and bought one for a good friend. There are many beautiful shops in Copenhagen.

My hostess lives almost next door to the open country. That night I looked out from a balcony "near the sky." It was a most beautiful sunset, and with a rich afterglow of orange light glorifying the roofs and trees near Norrebro. Then half an hour later I laid down my pen and came out again, and the sky was glittering with its superb array of stars. Ursa Major was pointing up to the Pole Star, and at the other end to Arcturus. Cassiopeia, like a great W, was just overhead. They seem like old friends everywhere in this Northern Hemisphere.

When we know something of their size and distance it makes us think what a wonderful universe we live in, and what a Mighty yet Loving Heavenly Father is ours. "He made the stars also." This day is an anniversary of great blessing in my own life and in my home. September 21st, 1892, and September 21st, 1907, are days for which I shall always thank my Heavenly Father.

THURSDAY, SEPT. 22nd.

A Danish Drawing-room Missionary Meeting was to-day held by my hostess. A number of Christian ladies were gathered together. Danish Missionary Societies are doing a good work, perhaps thirty missionaries are at work in India. Sister Martha Malthe, our speaker, had worked in N. India, and was returning to India to work in the Madras Presidency.

After she had shown her interesting photographs, she gave an address from 1 Peter v., 6-11. Speaking of the devil being likened to a roaring lion in verse 8, she spoke of a painted window in Viborg Kirke. Daniel is represented as undismayed, though in the den of lions. There is a hungry lioness with a bone in her mouth, and a cruel look in her eye, and the male lion seems terribly hungry, and longing to spring upon Daniel, but he cannot, the Lord has put an invisible but real protection round His faithful servant; he is believing in his God. Through faith He stopped the mouths of lions (Heb. xi., 33).

Then I was permitted to give a word on, "The just shall live by faith." Unbelief brings in sin and disease, while faith in Him Who is the Life brings health of soul and body. By faith also we receive the blessed Holy Ghost, Who quickens us as He makes the Christ-life potent and energetic. There were those present who had not understood or sympathized with the Pentecostal movement, and I was glad to give personal testimony of the way the Lord had graciously come to us at Sunderland, and afterwards in many other places in Great Britain. We closed with an earnest time of prayer.

* * *

That night we had a little gathering at the home of Pastor Mygind. He has two dear little boys—one of them, Joseph, a baby still. We talked together of the approaching Coming of the Lord, and studied especially Luke xxi. Then we returned "home" that I might put my things together for an early start.

FRIDAY, SEPT. 23rd.

Rising a little before 4:30 a.m., I had some breakfast by lamp-light. My kind hostess and her daughter were up to see me off. At 5:30 we heard the hoot of my automobile coming up the quiet street. My belongings were ready and daylight had come. My grateful thanks were expressed, and we committed one another to the Lord. It had been good to be with the Lord's people in Copenhagen, to know their great difficulties, and to be a witness to their courage and steadfastness.

A swift run for some miles through streets scarcely yet awake ended at last at the Quay, where the little Malmo steamer was lying. Soon after six we moved out through the Harbour, passing near Mr. Plum's office, and getting an interesting near view of the Amalienberg Palaces and Square. Through the opening between the four palaces was the great Marmor (Frederich's) Church with its longitudinal lines of gold running down the dome. Past the war-ships now and into the outer harbour. Here lay the gorgeous yacht of the Russian Emperor, with the two-headed eagle at the bows. Beyond it we passed the British Royal Yacht, which had just brought our Queen Alexandra over from Scotland. Outside the harbour we passed under the stern of the great British man-of-war H.M.S. "Cochrane," with its four funnels, and its decks alive and crowded with busy Jack-tars.

Out now into the broad Sound with a few distant, low-lying islands. We headed for the Swedish coast, which was too far away to be visible. Very few passengers. The sea was smooth, and the sun broke through the clouds and lit up the dancing waves. We were an hour and a half in crossing, and then the buildings of Malmö came in sight, and turning round, we went into the harbour stern foremost. As we were now in another country, I had to go into the Custom House and open my bags for the Swedish officials, who were easily satisfied. Across to the Railway Station now, and soon I climbed up into a *through carriage for Berlin.* (!)

* * *

We ran for nearly an hour through part of Southern Sweden, and then I saw the Baltic Sea and a large steamer at the end of a landing-stage. Soon our train was pushed slowly into this

steamer, and in two sections just filled the lower deck, and then we were off. As I sat and wrote in the Railway carriage on the lower deck I felt another motion, and soon I heard sad and agonizing sounds which are only heard at sea. I had a little quiet time with my Bible, and then left the train and explored the great ship. On the upper-deck most of the train passengers had settled themselves in deck chairs for a four hours' crossing to Germany. No English, all Germans and Scandinavians on the

KONING GUSTAV V.

It was a beautiful vessel, well arranged and furnished tastefully. Before one o'clock we approach Germany, and sail into smooth water under the white cliff near Sassnitz. Behind the town the hills are wooded, a flag is waving over a "Schloss," and a pretty red church with a spire stands high on the hillside above the town. The whistling wind sends little white waves along, but the sun comes out, and the sea turns from grey to a dazzling blue. I was full of thankfulness to the Lord for the sunshine and the fine weather. Our engines stop. We swing round, and go into the narrowing harbour stern first. We gladly descend to the lower-deck and climb up into our carriages again. The connecting platform is lowered. The railway lines fit together on ship and shore, and an engine backs some carriages down. The couplings are made fast; a horn is sounded by a German guard; the engine whistles, and out from the lower deck of the Swedish steamer the long heavy cars emerge, the passengers leaning out of the windows. By the goodness of God another stage of the journey is accomplished, and we bid good-bye to the Scandinavian flag.

GERMANY.

Some Experiences by the Editor.

The Island of Rügen, in the East Sea (or Baltic), is the largest island of Germany. It is separated from the mainland at Stralsund by the Robbin, an arm of the sea perhaps a mile across. It is in Pomerania, the province where Pastor Paul formerly held a State Church.

My train, after leaving the Swedish steamer, climbed the hills of Rügen by heavy gradients, above the pretty watering place of Sassnitz, and after journeying across the island, descended again to the Stralsund Steam Ferry, and, in two sections, in two steamers crossed to the mainland, and continued its journey southward to Berlin.

(Germany—continued.)

That evening (Friday, September 23rd,) when we arrived at the "*Stettinerbahnhof*" my beloved friend, Bro. Beyerhaus, was there to welcome me. We drove together through the busy streets and past the celebrated Brandenburg Gate to the "*Potsdamerbahnhof*," and took train to Steglitz. Brother Beyerhaus is an architect under Government, and an hydraulic engineer, I should say. For a long time he was measuring the exact volume of water passing along the River Rhine at different times in the year, and invented a very accurate system of water measurement. He is a "*Königsbaurath*." He knows experimentally a good deal of the power of "*the River of Living Water*" and its influence in the German Empire. As we travelled we talked of the Baptism of the Holy Ghost. Brother Beyerhaus said:

"Our dear Heavenly Father loves all His children so much. He is so tender to the weak ones. Just as a mother leaves the others and runs to help the most helpless ones—so it is with Him. The babe-like Christians receive the Baptism and speak in Tongues, while some of great experience believe they have received the Baptism, but have not spoken in Tongues."

We walked together up to Lindenstrasse 28, where Pastor Paul lives. He is constantly travelling to different parts of Germany. He was to arrive at Steglitz next morning.

His dear wife, the "*Frau Pastorin*," gave me a warm welcome. I was introduced to his two student sons. The eldest son (a student at Göttingen University), I saw one day in his regimentals. He was in the "*Augusta*" Regiment of the Guards. The younger son, about 19, speaks some English. He attends the *Gymnase* (Higher School). He always said "Grace" at the family meals. Then there is Fraulein Matilda, a happy daughter, always busy and bright, and very devoted to her father and mother.

The home life here is beautiful and natural, and, like Pastor Paul himself, reflects the joy of the Lord. On the ground floor is a Deaconesses' Home, under the superintendence of Pastor Schilling. In the early morning I used to hear the sounds of praise arising as they sang sweet hymns, such as:

Jesus, treuer Jesus,
Ich bin Dein, und Du bist mein!
Ewig treu und innig soll die Liebe sein!

SATURDAY, SEPT. 24th.

Pastor Paul arrived back from Patmos early this morning, and welcomed the English Pastor with a fraternal kiss and with words of affection. We had many talks together during the week. I lived with him night and day, for as the accommodation was limited I had to share his room at night. It was a great privilege to have fellowship with such a true man of God. The home life is the test, and by daily companionship you soon find out whether the theories taught are practised at home. We can thank God for the true life of Pastor Paul, which is always lived for others, never for self. His father was a pastor of the State Church. He gave his heart to the Lord early. He served his time in the army, and became a pastor in Pommerania. He is a good swimmer, and his sons told me of two occasions when he saved lives. He is still a member of the State Church, but has resigned his parish to be able to evangelize and speak at Conferences.

I asked Pastor Paul for his views about Sanctification. He said:

I believe that Justification is much more than the forgiveness of sins. The expression the "*Remission*" of sins means a real separation from them. Yes, as you say, it is true that we believe "into" Jesus to have eternal life. There is union with Him.

When the believer is Justified, then the Lord has someone in whom He can work. Yes! now He can do still more. If the believer would stand now and would go on, then

his Justification would become Sanctification. There should not be any separation between these two, they might be almost one. The witness of the Holy Spirit is, I believe, the witness to his Sanctification. The greatest troubles are with those who lose their Sanctification. They must just go back to the point where they turned aside, and at that point return to the Lord.

Pastor Paul's views about the Baptism of the Holy Ghost are somewhat as follows. It was over the breakfast table that we talked together.

“It is so. There are degrees of the gift in the Baptism of the Holy Ghost according to the power of the vessel to receive. The Apostles on the Day of Pentecost were able to receive more for they had had such a wonderful training with the Lord Jesus. They probably received more than the heathen people at Cæsarea received. This would be true even though it was said that they received “as did we at the beginning,” and though the Lord purified their hearts by faith in Jesus.”

“Pastor Paul,” I asked, “in any of your centres here in Germany do any of the leaders advocate or permit the rapid repetition of a word, however sacred, to bring them ‘through’ into the speaking in Tongues.”

“No, my beloved brother, such a thing could not be amongst us here.”

Pastor Paul holds some views which we should seriously consider, though they are a little startling to us. The steadiness and strength of the Pentecostal work in Germany seems to be almost an endorsement of his views. He puts it this way :

The gift of Tongues may be received by any regenerate person. Children readily receive the gift, but I cannot in all such cases say they have received the Baptism of the Holy Ghost. Then there are those also who have received the Baptism, but have not spoken in Tongues. I know personally those who have undoubtedly received the Baptism. Their lives and power and love show this, and I could not say that they were not baptized with the Holy Ghost. I myself received the Baptism twenty years ago, and had all the evidences which I have to-day, though I did not speak in Tongues. But when I came in contact with the dear people in Norway I recognised that it was the very same Spirit in them that had been in me all these years. Later I spoke also in Tongues, but I had the Baptism twenty years before.

“But, Pastor Paul,” I said, “do you not think that it is most desirable that we should have to-day the same sign as was given on the great day of Pentecost?”

“Yes, my beloved brother, I agree with you, and no one having the Baptism of the Holy Ghost should ever say one word against true ‘Tongues,’ where there is also Love, and the other graces.”

Pastor Paul kindly spent the Saturday morning in taking me to see something of Berlin. We drove under the great Brandenburg Gateway, visited the Avenue of Victory and the House of the Reichstag (Parliament), went into the great Cathedral, passed round the Kaiser's Palace, noted the great monument to the first Emperor Wilhelm, and saw the outside of our English Church of St. George (which was closed), and then, at a bookseller's, bought some texts, including one which now hangs in my Vicarage (from Lamentations iii., 23) :

Die Güte des Herrn ist
alle Morgen neu.

That afternoon we visited the Charlottenburg Palace, and had a happy evening in the home of our dear Brother, Herr Beyerhaus, at Eichenallee, 33. Round the bright supper table sat Frau Beyerhaus, his two young daughters, and their young brother, and after our meal we sang together out of the “*Pfinst-Jubel*” :—


Gib mir ein Herz wie Dein's,
Voll der heiligsten Triebe,
Voller Glauben und Liebe
Gib mir ein Herz wie Dein's.

A SUNDAY IN BERLIN (SEPT. 25th).

This morning a permanent Pentecostal Assembly Hall was dedicated at the East End of Berlin. The Berlin East End is not a poverty-stricken district, but rather that of the prosperous working classes. A “Baptized” Salvation Army Officer who had to leave his corps, now takes charge, under the supervision of Pastor

(Germany—continued.)

Schilling. (The address is No. 9, Küstrinner Platz.) We passed out of the great Square and went down a broad passage. A notice faced us:—



ZUM
VERSAMMLUNGS
SAAL.
1 Treppe.

When we entered every seat was filled. Such pure faces. Such a contrast to those we saw outside. The singing was full and harmonious. Pastor Schilling and Herr Beyerhaus were conducting, and Bro. Heinrich was at the piano. After the hymn there was prayer. No screaming, but very intense earnestness, and all could be heard distinctly.

I was invited up on to the dais and offered a prayer of dedication, and spoke from Heb. x., 23-25.

Pastor Paul interpreted, and spoke also. A Brother had a message in Tongues with the interpretation. It was this:

"The way of the Lord is goodness and kindness, and in this place He will bless us."

Then the Holy Communion was administered. The assembly formerly met in the room of Bro. Hess, in Copenstrasse, not far away. Here were wonderful times of blessing. Here Sir Gordon Coldwills received the Baptism of the Holy Ghost. Bro. Hess is very hospitable to the Pentecostal people, and entertained us to an evening meal each night of the Conference.

SUNDAY AFTERNOON IN A FOREST.

STRANGE SCENES WITH SOCIALISTS.

Beyond the north-western suburbs of Berlin is the Jungfiernswelde (The Young Maidens' Forest). Pastor Paul groaned in spirit as we walked along the road leading to the forest. On either side there were swings and roundabouts,

café chantants and drinking gardens. This was their special day for doing a great business. "Oh," he said, "if only we had your English Sunday. What a gift from God is your Sunday in England. May you never lose it."

We were glad when we came to the forest and all these things were left behind. We passed into a glade of oak trees, the sunshine peeping here and there through the foliage. Very soon we were away from the crowds. After a while Pentecostal friends came up by twos and threes. One carried a guitar. We formed a large circle at last under the oaks, some 200 yards from a broad drive. We sang our hymns, and passers-by joined us, attracted by the music. Open-air meetings are not generally permitted in Germany or on the Continent as in England, but permission had been obtained for these meetings. Bro. Hodan spoke, and afterwards I spoke from the stump of a tree, and Pastor Paul. But very soon it was evident that trouble was brooding for us.

A great strike at Moabit, near by, had irritated the Socialists. They were ready for mischief, and the next day came an appalling riot with loss of life and some 200 wounded. Real battles in the streets.

In Germany the Socialistic newspapers are very strong in their language, and often anti-Christian. On the outskirts of our meeting they held a Socialistic meeting, and when we sang hymns they raised the "*Marseillaise*" and other Socialistic songs. They grew more threatening and at last with a rush pushed right into our ring and swept Pastor Paul off his pulpit (a tree stump). Abuse, arguments, threats were now heard. Loud cries were made to drown if possible Pastor Paul, who was thrust hither and thither, but steadily testifying to the yelling mob that

“Jesus was mighty to save them from all sin.” “What is sin?” they yelled. “Listen to your conscience.” cried Bro. Beyerhaus. “No such thing—tear his clothes off his back. Such a man is not fit to live.” they yelled. Women and young women, hatless and excited, youths and older men, and some who seemed to be leaders were all working themselves into a frenzy of hatred. The crowd seemed by their faces to be a mixture of active demons squirting water, waving sticks, etc., and suffering saints with pleasant faces. It was now one confused mass, with bareheaded Pastor Paul with hand and finger uplifted, witnessing boldly for the Lord. I tried hard to stand by him, but at last was separated, and found myself ejected from the focus of intense action, out on to the outskirts of the mob.

“Brother Hodan, it is very hot in that crowd.” I said.

“Yes, Pastor, it is just the hottest meeting I was ever in in my life.”

From every point of view we are thankful that the Berlin police were not sent for. There would quickly have been bloodshed, and probably revolvers used, as they were freely used the next day and throughout that week in that neighbourhood.

The Hand of the Lord was over us for good, and He did not allow anyone to be hurt, protecting even the children who were with us. Praise be to His Name!

At last came the time when the Pentecostal people had to return for their evening meeting, and so we withdrew. The Lord will not allow His Word, however, to return void, nor the patient endurance of the Saints, joyful even in tribulation, to go without reward. The reward, we doubt not, will be the conversion one day of some of those opposers.

MONDAY, SEPT. 26th.

At breakfast, this morning, I submitted some points to our beloved Pastor Paul:

“Will you tell me,” I said, “what has been shown to you in Rom. viii., 10? If Christ be in you the body is dead because of sin, but the spirit is life because of righteousness.”

Pastor Paul replied, “That is so. I think that there is a double principle in the body even of the redeemed man, and that it is true that the body is given unto death. Only at the coming of the Lord will the body of the redeemed be victorious over death. The body of the believer is to be the Temple of the Holy Ghost. This will give him power to act and to resist the attacks of evil. Evil thoughts may attack his spirit, but if he abides in Christ he will not receive them into his heart.”

“Then, Pastor Paul, what do you think is the difference between the ‘old man’ and the ‘Body of Sin’ in Rom. vi., 6?”

“Our old man is crucified with him that the body of sin may be destroyed,” Pastor Paul said, “I think that they are both the same. It is as if a serpent were there on that floor, and the Lord Jesus came and put his foot upon the serpent’s head, and it had no longer any life in that head, and *therefore* no life in its body either.

It is as by faith we stand in the place of Christ’s crucifixion that this is made for us true. This truth is for him that abideth in the Lord.

Pastor Paul, for the sake of his English visitor, to-day took a holiday. We journeyed to Royal Potsdam, and his dear wife went with us. How beautiful was the Mausoleum where the late Emperor Frederick and our Princess Royal lay. A sunbeam fell on the marble face of Frederick, and it was lit up as if it was the face of an angel. We saw palaces, statues, and churches, and sailed homewards in the bright sunshine along the lakes made by the broadenings of the River Havel. Berlin is on the Spree (pronounced Spray), which runs into the Havel, and then into the Elbe, and so by Hamburg into the North Sea. Berlin has many beauty spots near to it, but it is said to be a sadly wicked city. (Like London and Paris.)

(Continued on Page 238.)

"CONFIDENCE."

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"JESUS ALLEEN."

During a recent journey in Denmark, Germany, and Holland, the Editor of "Confidence" was rejoiced to find one dominant note pervading the Pentecostal assemblies on the Continent. It was "Jesus Alleen." The same note struck his ear when he crossed over again to Great Britain and took part in the meeting in London—it was "Jesus only." Here is safety. Here is Full Salvation. Jesus only saves. Jesus only sanctifies. It is He Who Baptizes with the Holy Ghost and with Fire. He it is Who is bringing His Pentecostal people on into deeper union with Himself. The last text seen in Holland was upon a glass door in the Hall at Haarlem. The words stood out clear and true: "JESUS ALLEEN." Let this, then, ever be our heart-motto—"Jesus only."

Jesus only is our message,
Jesus all our theme shall be;
We will lift up Jesus ever,
Jesus only will we see.

Jesus only, Jesus ever,
Jesus all in all we sing;
Blessed Saviour, Sanctifier,
Glorious Lord and Coming King.

A Word as to our Funds.

The many friends of "Confidence" are asked to note the large adverse balance (£21) recorded on the second page, and to join the Editor in the earnest prayer that this may be speedily reduced. The voluntary system has meant blessing to a vast number, but some who might help, or help more, have not perhaps yet prayed about this. Let us all pray once at all events, even while reading these words. The Lord has blessed and still blesses many right round the world through messages in "Confidence."

The Bishop of Durham on Faith Healing.

The *London Chronicle* of October 1st reports as follows:—

The Church Congress ended at Cambridge with the usual meetings of a devotional character.

Reference to faith healing was made by the Bishop of Durham in the course of an address on "Christ our Life."

"We will not limit the virtues of the hidden life, the indwelling Christ to our spiritual experience only," he said.

"The humblest caution befits us when we discuss the relation of the spiritual to the physical, and particularly of faith to healing. Sin and sickness are facts lying upon wholly different planes. But I for one cannot doubt that normally the soul's health is at least friendly to that of the body, which, glorified at last, is to be its inseparable partner and vehicle for ever.

"It is most creditable that in untold instances the maladies and fatigues of this tabernacle are mysteriously affected for relief by the remembrance that Christ is our life. It assures to the spirit an unbroken life and a present bliss with Him; it assures equally to the body the radiant wonder of resurrection after a little while."

Note as to Missionary Letters and P.M.U. News.

Our readers will find interesting letters from Mr. Polhill, Mr. J. Beruldsen, and Miss Lucy James on pages 245-248; also the report of the Sion College Meeting, with an interesting testimony by Mr. Charles Polhill.

BE STILL.

"For the Kingdom of God is not in Word, but in Power.

"I therefore so run, not as uncertainly, so fight I, not as one that beateth the air; But I keep under my body and bring it into subjection, lest that by any means, when I have preached to others, I myself should be a cast-away."—1 Cor. ix., 26, 27.

(Read also Weymouth's translation of this.)

St. Paul knew as few men knew the great fight that there is raging in the heavenlies between the Throne where God reigns and the earth where man is—a fight where all the powers of darkness are in league to prevent the power and glory of God from being manifested not only throughout the world, but in man. It is interesting to note that the glory of God does fill the universe in a wonderful way. In the heavenly bodies, and in the vegetable and animal world, where God *alone* has perfect control, He brings forth with a marvellous unerring law, fruit in due season, after its kind, producing fragrance and beauty, and always reproducing "its own kind." Silence or stillness towards God, if we may so express it, is the greatest co-operation that can be given. We see here why man so often and so utterly fails. It is because God, having given him a free will to co-operate with Him, man chooses to do something himself, instead of giving up His will to be in line with God's will, and then let the Holy Spirit carry out in him the wonderful death and resurrection which Christ

wrought out for us at Calvary as the God-man. For our pattern we must take the Lord Jesus—the Son of God, the Son of Man—for it has pleased the Father that in Him and by Him all things consist, and what God has done in Him and through Him is our pattern for all time—the living Word, fulfilling to the letter the written Word of God. The one prominent feature of our Lord's life was that which was almost, nay, I think, the *first* utterance of Christ in Heaven before He left the glory: "Lo, I come to do Thy Will, O God." This was the one supreme aim of the Son—to do His Father's Will and to co-operate with God in the redemption of man; to co-operate with the Judge of all the earth in satisfying His justice as well as His love and mercy. We must ever remember that God's justice *must* be satisfied. "The law is just and holy and good," and must be fulfilled. The last utterance of Christ on the Cross was: "Father, into Thy hands I commend my spirit." What a blessed thing when we too can commend to Him our spirit, that mysterious inner power or will which is the key that unlocks every door of our being. Dare we trust God with that? This is true co-operation.

The great difference between demon-control and God-control is that God will not work without our co-operation. It is *our* faculties He must use. He demands *our* willing yielding up to Him of these faculties for the Holy Ghost to fill them with the life of Jesus, and then for us "to work that salvation out" through the members of our body in fear and trembling. The Word says "You have been crucified," but it also says, "Reckon ye yourselves to be dead." Ye are dead, but "mortify (or put to death) your members," and in many other passages this same co-operation is seen.

“Be Still”—continued.)

“Faith in the operation of God” will cause us to *will* to allow Him to work in us, both the willing and the doing of His good pleasure. We *must*, as St. Paul says, co-operate with the Holy Spirit in keeping our members in subjection to the will of God, so that God may carry out in us His will, even our Sanctification, and our whole being—spirit, soul, and body—shall be permeated with the life of God; then will the *power* of God be manifested. We shall not need so many *words*. *Power* cannot be seen or handled, but it can be *felt*, it is that mysterious “evidence of the Unseen,” so that things are made of things which do not appear.

God is calling for men and women to *get still*, to *cease* from their own works, so that He can operate in them, then, having the Word made Life to us and in us, we can keep the goal in full view, and run with patience the race that is set before us. We must bring every thought, reasoning, and imagination into the captivity of Christ, and keep the members of our body under control, lest, having preached to others, we become castaways.

This must go on day by day till we see Him as He is, *then* we shall be like Him. The Holy Ghost is revealing this glorious Christ, and Christ is revealing His Father, and so the triune being of man is being possessed and controlled by the Triune God. Amen.

(Germany—continued from page 235.)

TUESDAY, SEPT. 27th.

To-day commenced the ZWEITEN BERLIN PFINGST - KONFERENZ. The meetings for the four days were held in Küstrinner Platz, at the eastern part of the city of Berlin, in a fine building which had been a great railway terminus until the lines were re-arranged. We were in

a large hall evidently often used for theatrical purposes, with stage and brilliant scenery, and many mirrors on its walls. The theme was as follows:

2 Cor., vi., 16—“Ye are the Temple of the Living God.”

1st Day—Der Banplan des Tempels (The Plan of the Temple).

2nd Day—Der Tempelbau (The Building of the Temple).

3rd Day—Die Tempelweihe (The Consecration of the Temple).

4th Day—Der Tempeldienst (The Service of the Temple).

As the only “*Auslander*” one had very many opportunities of teaching and exhorting, but we will here give extracts or notes of the dear German Pastors and other speakers, which Pastor Voget translated for us:—

PASTOR PAUL.—2 Cor. vi., 16:—“Ye are the TEMPLE OF the Living God.”

The Plan of the Temple.—Will you take the subject of our Conference in real earnest? We either allow the Word of God to cross all of our own plans and thoughts and ideas, or we cross the wonderful plan of God about the building of His temple.

A painter has painted out of his inmost heart a beautiful picture of the Lamb of God ready to be slain. One day his son walks up to this wonderful painting and spoils it with some strokes of his own frenzied fancy.

Will you destroy the wonderful plan of God concerning His Temple? Ye are the TEMPLE OF THE LIVING GOD. Will you fulfil the thought of your God concerning you? O that we might attend this Conference with a heart that prays incessantly, that we may receive grace to live out the messages we hear in these days.

God shall DWELL in me in such a way as He desires to do it.

Zech. xiv., 20:—“Holiness unto the Lord” shall not only be the motto of the High Priest, but even the horses shall be holy.

EVERY STONE OF THE TEMPLE SHALL BE HOLY.

Let the Holy Spirit write upon every thing in your life—“Holiness unto the Lord.” Let Him write it upon the brother and sister whom you find it difficult to love. Do you still dip your pen into the ink-pot of the devil? Henceforth it will bear the inscription, “Holiness unto the Lord.” Your tongue shall bear the same inscription, also your eyes, and every member of your body.

We must fully understand the mind of our God when He speaks of His church as being the Temple of the Living God. Man is inclined to fasten his whole soul upon one

certain thing in such a way as to make his whole life consist in this one passion. "Music is my life." Loewe, the great musician, ordered his heart to be taken out of his corpse after his death, and to be put into a beautiful box, and thus to be placed in the organ he used to play.

Man is apt to grasp certain things with all his heart in such a way that he loses sight of everything else. Thus we must lay hold of God and His holiness—losing sight of all besides.

The Temple of the Living God must be built according to His own plan and idea. This truth shall fill my whole being.

My flag shall NOT bear the motto, "*Pentecost*," but "*Jesus*!" Holiness unto the Lord. I am determined not to know anything else but this. We have no sectarian side issues.

PASTOR REGEHLY, of Breslau.—1 Cor. iii., 9-17. *Evangelistic*. Ye are the Temples of the Living God. Every stone in this temple is a miniature temple in itself; so it is a temple made up out of innumerable temples.

Human energy is like the wood and hay wherewith people undertake to build the temple of God. First we must become a miniature temple before we can be placed into the great temple.

The perverted converted people are hindering the world from being converted.

EVANGELIST EDEL, of Brieg.—1 Sam. iv., 21-22. The indwelling presence of God is the glory of the temple. Religion is more than mere morality. Many believers do not realize that the Christian work must serve this purpose: to have God dwell among His people. One may be so engaged in salvation work and Christian efforts that there is no time for cultivating the indwelling presence of God in the soul (2 Cor. vi., 16; vii., 1).

There were many gifts in Corinth, but the indwelling presence of God was not yet fully realized. Conversion alone does not bring this about. A deeper cleansing is needed as a condition of such indwelling of God.

I should rather work with twelve simple souls without means and with no salary, who are in earnest about this indwelling of God, than to serve a congregation of one thousand members with 100 marks contribution by each member and a most promising position.

[Brother Edel told me* of a most beautiful vision they had in Brieg, which made a lasting impression upon me. It was like this:—The people of God are now about eating the Pass-over just before the exodus out of Egypt. We are now eating the Lamb to get ready to go out and meet our King in the air. The person who saw the vision saw the children of God as they were feasting on the Lamb, and right near was the bride-chamber where the bridegroom was waiting for his bride. Then there were three bells, and it was told that as soon as these three bells should ring the people should rise and go to the wedding feast. Now the person who had the vision

wanted to ring the bells in order that the time of the marriage of the Lamb might begin. But someone met her, and stopped her with the remark, "Don't you see that those bells are upside down? As they are now, they *cannot* sound!" And behold, all the three bells stood upside down. Suddenly a serpent, who was lying in the first bell, enjoying the warm sunshine, was cast down to the earth. At once the bell swung round into its proper position, and right away did it begin to sound forth its peals in clear, pure, beautiful tones. Then the same thing happened to the second and third bells. A snake was cast out of each of them, and when this was done the bells swung right round and began to ring. Later the explanation was given, that these three bells meant the three realms of man: Spirit! Soul! Body!]

Our sins have driven away the Shekinah Glory and our repentance will bring it back.

PASTOR PAUL.—1 Sam. iv., 19 f.f. Phinehas' wife was more anxiously concerned about the ark of the covenant—the type of the presence of Jehovah in the midst of His people—than she cared for her new-born son. This ought to be the practical result of our Conference, that everyone of us should choose this principle: the glory of God above everything else! Rachel had a beautiful face, but her life was not beautiful. She wanted children above anything else. She sought her life in this world, and her life was full of misery. She stole the idols of her father. I never find that she truly repented. The wife of Phinehas had a different ideal. She forgot everything else but the GLORY OF GOD.

2 Cor. vi., 16. Idols are not permitted in the temple of the living God. I should like to be born like Ichabod, from a mother who leaves her son with God, and whose heart is filled with the thought of the glory of God. Ichabod's name was a constant sermon to him, telling him continually that the glory of God was his mother's uppermost desire.

Living stones in which this desire and deep longing is ruling—*Jesus must be glorified*—are the fit material for the temple of God.

Speaking in tongues, together with an unholy life, may be best characterized with this one word: ICHABOD; the glory has departed. You prophesy to find glory for yourself? *Ichabod!* We must be bound to the ark of the covenant with our whole heart.

BRO. SCHILLING: A few months ago, while in Russia, I watched over the erection of a meeting hall for our Russian brethren. I had made a plan for the building. In my absence they had altered the height of the house, and then, with this one change, undertaken to build exactly according to my plan. But on my return I found that everything was now out of place. We had to break down again, and re-build and go through a lot of troubles before the building was in suitable shape again.

Beloved, we must not alter the design God has laid out for His temple. We must be fully acquainted with His instructions in His word. We must not allow any changes. God knows how His temple shall be constructed.

* These are the words of my interpreter and translator, Pastor Voegt.

(The Berlin Conference—continued.)

2 Cor. iii., 17, speaks of the TRANSFORMATION which is necessary in every individual believer. We must compare the real condition of the temple with the charts and drawings that show unto us how the temple shall be according to God's idea. Let us be willing to have everything torn down and broken up that is not in accordance with the Word. We must not build according to the modern styles, but according to the old plan—laid down in the oracles of God.

BRO. FRIEMEL, Glogau. A heathen artist was commissioned to hew out a beautiful statue for some heathen temple. After the front part was quite perfectly chiselled out, they wanted to remove the statue to the temple; but the artist did not allow it. He wanted first to work out the back part just as carefully as the front. When the priest remarked that no man could see this part of the figure, the artist answered: “But the Gods do see it!”

Our life must be in perfect order in the back part as well as in the front! The Holy Ghost is making a clean sweep! He does a thorough work throughout.

Exod. xxv., 31. While God is occupied with Moses in showing him the true sanctuary, the people, tempted by the tarrying of Moses, out of impatience in a carnal excitement go to build a false sanctuary out of her own mind. Beloved, let us be still before God; our own carnal zeal does only hinder the true work of the Lord. It has always been my experience that true faith in God and quiet waiting upon the Lord will bring about a true work, a genuine building. Perhaps we have to be still, like Moses, for forty days, and just let the Lord speak to us.

BRO. BEYERHAUS.—2 Cor. vii., 1. Let us cleanse ourselves. It does not set us to wash ourselves upon the way of works. It means to open the heart for the work of cleansing He has wrought out once for all. *The exhortation* of Paul is thus to be understood.

Let me say a word in my quality as an architect. A wanderer that passes by a place where a certain building is being erected may see only disorder, rubbish, etc. But the builder sees with an altogether different eye. A criticising old aunt looks quite differently upon a child than its loving mother.

Much depends upon the eye with which one looks upon the Pentecostal work that is going on in these days. We must ask God to let us look at these things with His own eyes.

The Pentecostal child (viz. the “Movement”) may have yet much childishness to be put off in some places, but we will love it with all its human faults and mistakes, for it is born from above.

TALKS, &c., AT MEAL TIMES.

The happy faces round the tables at Lunch and Tea time were pleasant to look upon. Visitors were there from Hanover, Pommerania, Stuttgart, Posen, Saxony,

Hallé, Silesia, Ost Friesland, Hamburg, and many places round about Berlin. I had to sing to them two little action songs passed on to me by Brother Murdoch. Pastor Paul turned them into German thus:

We are building, day by day,
As the moments pass away,
A building which the world
cannot see;
Every victory won by grace.
In this building has a place.
We are building for etern-
ity.

Wir erbauen, tag für tag,
Wie's auch immer gehen
mag,
Ein Haus das die Welt
kann nicht sehen;
Seder neugewonn'ne Schatz,
Hat in diesem Hause platz,
Für die Brugkeit soll dies
geschehen.

also

Rolling, rolling, like a mighty
sea,
Comes the love of Jesus roll-
ing over me.

Rollend, rollend, gleich ge-
walt gem Meer,
Kommt die liebe Jesu rollend
auf mich her.

They have been carried home for the entertainment of Pentecostal children in many places in Germany. (For the music and the action apply to Brother Murdoch, Edengrove, Kilsyth, Scotland.)

* * *

Pastor Schilling told me something of the remarkable Pentecostal centre at Reval (where Miss Patrick is now residing). They have three meetings on different nights—(1) German-speaking members. (2) For Esthonians. (3) For Russian-speaking brethren. The latter have probably been members of the Russo-Greek Church. They are expecting to have some special meetings in December, and would be thankful for much prayer. Pastor Schilling has spent some months there. When he knew that I was a member of the Imperial Geographical Society of Russia, and had travelled in Russia, and written “With Russian Pilgrims,” he pressed me to visit the Russian brethren at Reval. Some day I hope to go, if the Lord will.

Pastor Edel told me of Herr von Gordon. How, when he was shooting lions in Africa, his converted wife was praying for him at home, with others also. When he returned to Laskowitz Schloss and listened to the new Pastor, he soon yielded to the Lord, and now invites Pastors and Christian workers to his castle.

Workers' Meetings.

These were held on three evenings, from 5 to 6, in the New Assembly Hall, at No. 9, Küstrinner Platz.

Prophecy was one evening the subject. Brother Edel pleaded that many of the yet unfulfilled prophecies might yet be seen to be true, and asked for patience.

Pastor Paul said that the safest line was to keep to 1 Cor. xiv., 3: "Edification, exhortation, and comfort." We had had too much on the line of personal prophecies. There must always be love, and no rebuking or prophesying publicly against another. Let us pray for more discernment, but above all let the gifts be tempered with love.

Tongues.—Brother Edel: We must admit that there are some foolish people amongst the Pentecostal brethren, and also that there are some wise folk among our opposers. Brother Edel dare not say that no one is baptized with the Holy Ghost that does not speak with Tongues.

Pastor Paul said: There is a great difficulty when Young Believers *will* speak in Tongues and take the lead in the Church. Some have a gift from above, but they let in their own spirit, which may mix things, and act foolishly. It is not right to say it is from the devil; this may put souls into darkness. We must show them that it is their "own" spirit. Anyone with a gift should learn to be quiet, and to ask the Lord how and when to use it.

Pastor Boddy said that he should never have been satisfied if he had not received the Sign of Tongues. Among other things it had brought him into fellowship with the very first rank of earnest followers of the Lord. There was wonderful worship, and generally wonderful love for the Lord and for those He redeems where there was the Sign of the Tongues. He was not speaking of the continual Gift of Tongues, but the Pentecostal Sign as at the beginning.

The last night of the Berlin Conference came. At the close I spoke from Joshua xxi., 45:—"All came to pass," and the Lord was with us mightily. How that congregation sang "Stand up, stand up for Jesus."

Steht auf, steht auf für Jesus,
Nun wahr't as nicht mehr lang,
Bald folgt dem Schlachtgetümmel,
Der helle Siegesang;
Und dem der überwindet,
Winkt dort die Lebens kron',
Ja, herrschen mit dem König
Wird Er auf Seinem Thron.

Then they stood to wave "good-bye" to the English Pastor, and dear Brother Schilling gave him a loving embrace in the Name of the Lord. (1 Cor. xvi., 20). May many of us meet again, when the Lord comes for His people. Amen.

GERMANY.

LASKOWITZ CONFERENCE.

Laskowitz, a village in West Prussia, almost on the borders of Russia, this is where we found ourselves after a long journey from Mülheim, broken by a night spent in Berlin, most kindly arranged for us by Pastor Paul.

Here in this little village there was to be a Pentecostal Conference! Surely we cannot expect many to gather together, but our expectations were not fulfilled. Arrived at Schloss Laskowitz, the seat of Sir Gordon Coldwells, or as he is known in the neighbourhood, Herr Von Gordon, we were told that there were 65 guests in the Castle, and that over 300 people from far away places were sleeping in the barns, etc. The hall where the meetings were held had originally been a riding school, and would seat 1,500 people. How inviting it looked as we gathered together for the evening meeting, its walls decorated with freshly-gathered pine branches. After singing one of the well-known Pentecostal hymns translated into German, the keynote of the Conference was struck by Pastor Paul, who spoke on Moses in the Burning Bush, and Joshua before Jericho, the thought he emphasised being that of being brought into the presence of God to meet Him. The message that followed by Pastor Niblock was from Deut. xxxiv., 10, we were reminded of Moses as a man whom "the Lord knew face to face." Would we allow the Lord to make us such?

Sunday morning dawned bright and fair; in fact the three days of the Conference were perfect. This too was an answer to prayer, as it meant so much for all if the weather was fine. The special theme of Sunday's meetings was the blessed fact that we have been crucified with Christ, and we were urged to let the Holy Spirit make it a real experience in our lives, so that it might be from henceforth the Living Christ in us living out His own life.

The hall was full, and it was beautiful to see the way in which the people drank in His words. There was real hunger for God written on their faces, and as they listened and the Word was unfolded to them they drank it in eagerly. At the close of the morning meeting some 50 or 60 sick ones remained behind to be prayed for, and many went away rejoicing in the fact that the Lord had healed them.

Herr Von Gordon announced that they had made provision for 400 people, but we were told afterwards that 1,000 had partaken and were satisfied. Surely the Lord had been in the midst, and had, as of old, multiplied the food, so that not one lacked.

On Monday the meetings were at 9 a.m., 1.30 p.m., 4 o'clock, and 7 o'clock. In these gatherings it was wonderful to see how at times the Holy Spirit swept over the meetings. At one time hearts were crying out for God and seeking the fulness of the Holy Spirit, at another it seemed as though they could do nothing but praise.

On the last day, in the afternoon, this was especially the case, and many were baptized in the meeting; and when the opportunity was given for testimony it was almost impossible to stem the flow. One sister stood up and said how she had come to oppose, but the Lord had taken hold of her and she was rejoicing in blessing, and

(Laskowitz Conference—continued.)

so one after another told of how the Lord had met them, and we felt indeed this had been hallowed ground.

Herr Von Gordon told us afterwards that the provisions for this large number had included an ox, 3 sheep, and 7,000 rolls of bread.

What was perhaps more beautiful than anything was the spirit of love and unity which pervaded the whole time. It seemed indeed a repetition of those first Pentecostal days when "they had all things common and great grace was upon them all." [A.L.H.]

HOLLAND.

(Conclusion of the Editor's Journey on the Continent.)

Beloved Pastor Paul waved to me to the last as the long train moved out of the Friedrichstrasse Bahnhof. It was one of the golden days of the autumn-summer of 1910 as we sped hour after hour over the plains of Prussia and Ostfriesland.

I was interested to notice Bünde, where our dear Pastor Voget's parish is, and I caught a glimpse, I thought, of his church. So darkness had come on when we crossed the frontier. The stations now bore Dutch names. A civil Customs House officer came through the cars and was easily satisfied. Water in broad channels reflected the bright lights as we approached Amsterdam. Soon we were rushing past docks and canals and tall buildings until we entered the great Central Station. Dr. Pilon, a dear Pentecostal brother, who visited us at Sunderland, was on the platform to give me a Christian welcome. He had returned the previous week from a long voyage to Java. He hopes eventually to go back to be a missionary among the Javanese Mahommedans.

In one of the bright Amsterdam tram-cars we journeyed through the brilliantly-lit city to the neighbourhood of Raamstraat. That true man of God, Pastor Polman, has at No. 12 a comfortable house to which he can welcome Pentecostal visitors. He has had a number of visitors from England, Germany, and America. Mrs. Polman has an interesting album, in which the visitors write helpful messages over their signatures.

SUNDAY, OCT. 2nd.

It was a delight after two years to meet with these dear Dutch Saints, now assembled in a new and larger hall. The children were in a gallery at the end opposite the platform, and very well did the boys and girls behave. I had first a little message for them. The Dutch Brethren gave their former visitor a real welcome back. Brother Visher and "Mutter" Visher I was glad to see, and the Organist, and Brother Van Spruit, and Sister Scharten and Sister Trompettee too. A good congregation both morning and evening. The singing was very earnest and hearty. As I finished my address at the morning service the power fell upon a sister (Frau Ollen). She spoke in Tongues, and afterwards had the interpretation. It was thus:—

"Fear not to cross over Jordan. He went first. Look for the perfection of your faith. Rejoice. O people, rejoice for the light is breaking through; like as the Sun is giving light and warmth to the Earth, even so the light of His approaching coming is going also over the Earth, penetrating through the darkness, and all the people of the Earth shall see the light."

We walked back through the streets in which many worshippers were also passing homewards from their Churches. A Dutch custom which is interesting was then followed at Raamstraat 12. I was meditating in my bedroom when a knock came and I was summoned to have coffee in the drawing-room. The Dutch families always assemble after church on Sunday morning, and, sitting round, discuss the sermon over a cup of coffee. This also gives time to the maids who have been to church to prepare the mid-day meal, which is perhaps an hour later.

Our Evening Service ended with a solemn administration of the Lord's Supper, to which the greater part of the Congregation remained.

MONDAY, OCTOBER 3rd.

We went out into the country this morning a good many miles in the Steam Tram to Muiden, and visited the Mediæval Slot, a quaint old castle surrounded by its moat. We had some Dutch tracts which were courteously received. Walking through the village we noticed the wooden shoes outside the doors. It was dinner-time and the children were home from school. Parents and children all slipped off their "Klumpen" at the doorstep on entering, so you could guess the size and number of those who were eating their mid-day meal within.

Mrs. Polman has a very beautiful Persian cat which everyone loves. It has a kind face and a beautiful coat. The cat was the subject of prophecy. It was the pet of some dear children in another country. These little ones longed for the Baptism of the Holy Ghost. A grown-up friend in that neighbourhood said she had had a prophetic message for these children. It was that they set their hearts too much upon their pet, and when they gave it up they would receive their Baptism. It was a fact that it absorbed all their thoughts.

Mrs. Polman came to speak at that place. The father saw that she noticed the cat and admired it much. "If you like we will give you that cat," he said (without explanation). "I really mean what I say." She accepted the kind offer, and pussy came to Holland. Very shortly the children received the Baptism in their own little prayer-meeting, and the Lord is with them still. They are very dear children indeed.

At Haarlem that night we held our last meeting in the beautiful new Pentecostal Hall with its Mission House attached. The last text we saw in Holland were words often in our ears on this Continent. They were on a glass door beside the platform in the new Hall of Assembly:

JESUS ALLEEN.

"Jesus only" is a true motto for this blessed work of God. A group of Amsterdam Saints accompanied us to Haarlem. Then we caught the boat-train to the Hook of Holland, and went on board the fine S.S. "Copenhagen." The equinoctial gale of the previous day died down, and we crossed in comfort to Harwich. England was very sweet after three weeks' absence—a land of hedges. Hedges not too high; not so severe as stone walls, but a land of green hedges. Divisions we have and distinctions also, but we can pass through them without very much difficulty. That

night we had a helpful little meeting in St. Aldhelm's Vicarage, Upper Edmonton, and the following night I was with the dear friends at Herne Hill ere I turned my face northward and homeward.

On the fourth Sunday I was again with the Saints at Sunderland, very thankfully rehearsing the things which the Lord has done. On four Sundays four very different congregations:—

Sept. 18—	a congregation of	Danish faces	was before me.
Oct. 25—	"	"	German " "
Oct. 2—	"	"	Dutch " "
" 9—	"	"	English " "

How International is this work of God. We are indeed "all one in Christ Jesus."

I thank the Lord for keeping me in the 91st Psalm all the time, and making the 121st Psalm very real indeed:—

"The Lord shall preserve thy going out and thy coming in from this time forth and for evermore."

HOLLAND & ANTWERP.

The Experiences of Mr. & Mrs. Mogridge.

We left Lytham early on the morning of July 21st, and on our arrival at Amsterdam, Holland, were met by our dear Pentecostal Brother, Pastor Polman. His wonderful Spirit-filled wife, who had been staying with us a short time at Lytham, accompanied us across the sea. They now took us to their happy home, gave us the best room in the house, and treated us in right royal Pentecostal fashion. I can only describe the work in Holland as a wonderful, glorious, and continuous Spiritual revival. Before the present Pentecostal outpouring of the Holy Ghost our experiences of revivals have been intermittent and of short duration, but now we recognise that the Holy Spirit has come in to abide for ever, and that where He is truly honoured, revival never ceases. Mr. Polman has two Mission Halls in Amsterdam and one at Haarlem. He also goes to the Hague regularly once a week to hold Pentecostal meetings. At each of these places there is a solid Pentecostal praying and praising band of baptized people.

Our first meeting was on the Saturday evening in the small hall in Amsterdam. This was a glorious prayer-meeting. There were many seekers for the Baptism in the Holy Spirit; much real prayer in the Holy Ghost in the native language, also in other Tongues. Oh, how happy these people are in "Jesus Christus," with their faces beaming with the Glory of God. The meeting closed about 10 p.m., but it took another half-hour to get away, the people were so overjoyed to see Mrs. Polman back again after an absence of over a month. These people and their leaders are so united and lovingly attached to each other that a reunion after ever so short an absence is a time of great rejoicing.

On Sunday morning we attended the large hall; service began at 10 o'clock with singing, then a season of prayer by any who are led of the Spirit. There is no set form of worship, the Holy Spirit is the recognised Leader and Guide, and all are there to worship and praise God in His Holy Temple.

Prayer continued for about forty minutes, in which volumes of real earnest supplication and intercession were poured forth. How perfectly these dear Saints have learnt the true meaning of Christ's words to the woman at the well: "God is a spirit, and they that worship Him must worship Him in Spirit and in Truth." After prayer, Pastor Polman asked me to speak. I gave a little testimony of God's glorious latter-rain, and some details of how God in His mercy had permitted some drops to fall upon one so unworthy as myself. Mrs. Polman translated into the Dutch language. As I looked over that sea of happy faces, I observed how intent they were not to miss a single word. I could see that they were just bubbling over with the joy of God. Then looking up into the gallery, which was full of happy children, many of which have received the Baptism in the Holy Ghost—how quiet and attentive they sat all the time!—I could but exclaim: "What hath God wrought?" and with all my heart I praised Him for Pentecost with the Signs following. After which Mr. Polman gave a stirring sermon, but so far as my wife and I were concerned it was all in Tongues. The meeting closed at 12 noon. At 3 p.m. there was another meeting for Bible study and preparation for young men and women who had offered themselves for the Mission Field, in Mr. Polman's house. I was asked to speak to them, but a prayer-meeting began in the room above, and the power of God came down so mightily upon us in the meetings that the words of man were not required. God was speaking to us all. It was a blessed time and Soul refreshing, as messages in Tongues were given with interpretation; and, above all, the name of Jesus was exalted as only the Holy Spirit can exalt Him. After tea we had another stirring time of prayer for God's blessing upon the night service, which began at seven o'clock. The large hall was crowded, and some were standing in the porch. It began as in the morning, with a season of prayer and praise, which lasted about 35 minutes; after which my wife was asked to give a word of testimony, Mrs. Polman again interpreting. The people seemed to drink in every word with great relish. Then Mrs. Polman spoke about her recent visit to England and Scotland, and the people's joy knew no bounds, they were just hilarious with holy delight. After which Mr. Polman again preached with wonderful effect; the message gripped the people and held them spellbound. Praise God, the Gospel of Jesus and the precious Blood has still its ancient power when preached in the demonstration of the Holy Ghost. This was clearly manifested when the invitation was given to those seeking salvation to come forward to the platform, for they came and filled the platform, and very soon many were rejoicing in Jesus their Saviour. Amongst the number was one who for a long time had bitterly opposed and fought against the movement, but she was gloriously saved, and a few nights after was baptized in the Holy Ghost. Those seeking the Baptism in the Holy Ghost were asked to do so in the body of the hall, as the platform was full with those seeking salvation. They did in real earnest, and God rewarded the diligent seekers, for many received their Baptism, and the new Tongue could be heard in

Holland and Antwerp—continued.)

many parts of the hall. The Spirit of God, like a mighty rushing wind, seemed to fill the place. I saw them shaking and trembling under the power of the Spirit, and crying to God in every part of the hall. Some of their cries sounded to me most pitiful in their pleadings, but I could only catch the words "Jazus Christus," "Jazus Christus," as they knelt or sat upon the floor, with faces upturned, streaming down with tears. Here I discovered the secret of the Pentecostal success in Holland. The people are in real earnest, and in their determination they get through to God. They have discovered that this is really the Pearl of great price, and that it can only become their personal possession by selling all. The time now was getting late, so Mr. Polman asked me to give thanks to God for the blessings of the day, which he interpreted amidst shouts of praise to God, after which "Crown Him" was sung in Dutch, with uplifted hands. Over and over, again and again they sang it, and I believe if they could have had their way they would have sung it the night through. Thus a blessed day spent in the presence of God and His Holy Saints terminated about 11 p.m.

Monday morning came, dark, wet and stormy, like a real English November day, but, praise God, it is summer within. The Sun of Righteousness shines through all the gloom of natural surroundings. Love shines in. Peace flows like a river. He abides. In the afternoon we set off to the Pentecostal centre at Haarlem. Here we had tea with the District Nurse, a real blessed saint of God, made lovely with the Pentecostal fire. There was also another dear sister present, but their names I do not remember, but, praise God, they are written in the Lamb's Book of Life. These two sisters are amongst the foremost in the Pentecostal band here. We had a precious time of prayer together and then went to the Hall for the evening meeting. Mr. Polman again asked me to give them a word of testimony. So, relying upon the Lord, I endeavoured to show the people how God had taught me from the Scriptures the difference between conversion and the Baptism in the Holy Spirit, illustrating with present-day experiences which so clearly correspond to the Apostle's description of Pentecost in the Acts of the Apostles. I shall not soon forget those happy faces radiant with Pentecostal glory. Here I noticed the same spirit of earnestness manifested, ever reaching out to a fuller knowledge of God.

On Tuesday at 6:30 we attended the children's meeting. There were about forty present, ranging from ten to fourteen years of age. It is wonderful to hear them pray just as adults do. Many were shaking and bent down with their faces on the floor, others were praying with those seeking Jesus, and some laid hands upon others for the Baptism of the Holy Spirit. The girls, too, helped one another in the same way. Great blessing has been received by these children, for a large number of them, we were told, have received the Pentecostal Baptism. Many of them speak in other tongues in a marvellous way. These children are Mrs. Polman's charge, for they require very careful handling

and skilful guiding to keep them in check, should fleshly manifestations be detected. It is a real treat to hear them sing, and to see their lovely and happy faces, made so happy by Him Who, when here upon earth, specially bade the little ones to come to Him for blessing. At the close of this meeting we attended a meeting for the Spirit-Baptized ones only. There were about 70 to 80 present, and the power of God was manifest. Prayer and praise and overflowing heavenly joy were the leading features of the meeting, which were manifested in outbursts of holy laughter, and singing in the Spirit, and praising and exalting Jesus in new tongues. There was an absence of all fleshy excitement and human extravagances; it was a meeting of real worship in the Spirit, after which the sacrament of the Lord's Supper was administered by Mr. Polman. This was a solemn time in which we realized the very presence of our glorified Lord. We left the Hall about 10:30 p.m.

Wednesday evening came and Mr. Polman again asked me to give a little word of testimony in the large hall, which I did, on the necessity of all Baptized believers in the Holy Ghost to bear their humble testimony to the Pentecostal Baptism. God has laid upon every baptized one the responsibility of making known the power of Pentecost to others. Mr. Polman interpreted, after which he spoke again in power to the people. In the after-meeting a number came forward for the Baptism in the Holy Spirit. Again the Spirit of God fell upon the whole gathering. Many were praying and praising God together, and the heavenly singing seemed to carry one away into Glory-land. How simple and how humble these dear people are! How they love one another, and how encouraging it is to their devoted Pastor and his dear wife to see such a crowd at a week-night service. What is the secret? Jesus only is the attraction. The secular and social is not permitted to intrude, they have learnt the lesson that a little leaven leaveneth the whole lump.

The next meeting we attended was Saturday night, July 30th, in the small hall. This was a wonderful time. Several received the Baptism and praised God in new tongues for the first time. Let the knowing ones kick and oppose the Spirit's work; we know that this is really that which God did on the day of Pentecost. It is an inspiration to see these dear people stand and hear them sing with all their souls, "Crown Him Lord of all," with both hands raised high above their heads, and then to sing hymn after hymn in the Spirit, clapping their hands with joy, reminding one of the fact that the Kingdom of Heaven is righteousness, peace, and joy in the Holy Ghost.

Sunday morning came round again and Mr. Polman read a letter he had received from a Spirit-baptized Zulu, saying, "My whole family of fifteen souls the precious Jesus has saved, and eight are baptized in the Holy Ghost. Hallelujah!" Pentecost has reached these people through reading "Spade Regen" (The Latter Rain), Mr. Polman's Pentecostal paper, of which more than a thousand are sent by him to Africa monthly. Praise God for the Pentecostal papers. We owe much to the patient, untiring editors, and Pentecostal readers should unceasingly bear them up before God in prayer.

10 a.m. We are again at the large hall, and after nearly an hour of real prayer and praise Mr. Booth-Clibborn spoke and Mrs. Polman translated. The message came with great power. Subject:—"The Cleansing Blood and the Fire of Pentecost, which consumes those which sacrifice themselves upon the altar to be consumed of God." He represented the believer as coal which is useless but to burn; when the fire of God comes into the "Blood-cleansed" believer he then begins to burn and shine for God, and not before. The believer is little good for God until set on fire by the Holy Ghost, and the Pentecostal Baptism is God's fire, and the only fire that can possibly make any blaze for God. The meeting closed at 12:30 amidst such an overawing sense of God's presence that words fail to describe. We were melted like ice before a tropical sunshine; we were immersed in Divine Love.

In the afternoon we met again to pray for God's blessing upon the evening service which began at 7 p.m., but God so wonderfully met us that we could not close the meeting in time for the evening service, but had to go over an hour late. It was a glorious time. We had the heavenly singing in tongues, and many messages in tongues which were interpreted by Mrs. Polman, and prayer and praise burst forth from the lips and hearts of all present. It was but an omen of what was to follow, when, between eight and nine, we arrived at the large hall. There was no time for preaching. Prayer, praise, singing in the Spirit, and Testimony from lips set on fire with the Holy Ghost, was the order of that service. God's tide of holy love was flowing down upon them. Many were seeking the Baptism in the Holy Ghost; others were crying to God for salvation. Some were prostrated upon the floor under the mighty hand of God. At intervals great waves of Heavenly power seemed to rush down upon us, when scores would burst forth together in praise and adoration. Oh, what a blessed power pervaded the hearts of all alike, knitting them together in one. Hallelujah! this much-abused movement explains the Bible as nothing has ever done before. The meeting terminated at 11 p.m. amidst shouts of praises from hearts filled with the Holy Ghost and Tongues touched with

the fire of Pentecost. To Him be all the glory. We attended other meetings of a similar character, but I fear I have already given you too much detail, which looks like repetition, and may weary the reader, however largely the grace of patience may be developed in him.

On Wednesday, Aug. 3rd, we visited Belgium. At Antwerp we found a little Pentecostal Centre. Here we met dear Sister Esselbach, a woman of saintly character, possessing wonderful faith in God, almost standing alone for Pentecost in that great city of spiritual darkness. She received her Baptism in Holland, and now has a little band around her waiting upon God for Pentecostal fire. She and her husband have a mission for sailors, called the Sailors' Home, there on the Docks, and a wonderful work they are doing amongst destitute sailors of all nationalities. Many of them have been gloriously saved in their Gospel meetings, and are now living witnesses to the power of the Blood of Christ to cleanse from all sin.

On Sunday night we went to the hall, where from 40 to 50 sailors were assembled, of many colours and nationalities, who listened to our words with marked attention and earnestness. I spoke to them about the new birth, and explained that it was the work of the Spirit of God through the Blood of Christ. My wife also spoke, and urged them to accept Christ. Two other sisters gave a word of testimony, and then an invitation was given to any seeking Jesus to come forward and kneel at the front of the hall, when a number of these dear fellows came forward and laid their sins on Jesus. Some of them were in real desperation. One of them told me after the meeting that some wonderful power went right through his body whilst I was speaking. Another rose and gave a beautiful testimony of what God had done for him, and expressed his determination to fight for Jesus in the future. May all who read this pray earnestly for dear Sister Esselbach and the little band in Antwerp that Pentecostal fire and power might come upon them to strengthen them for a continuance of their work for God.*

*Our Brother subsequently visited the Mulheim Conference, of which he gives a graphic description. We must, however, be content with the report in our September issue.

THE PENTECOSTAL MISSIONARY UNION.

At the Council Meeting, held on the 7th October, at 116, King Edward Road, N., it was decided to give the Certificates of the Union to the following Sisters, and to send them to India as soon as the funds permit the payment of the passage money. Miss Margaret Clark, who has had many years' valuable missionary experience already, and who speaks Mahratti, will go to Pandita Ramabai at Mukti at first, and then into work further afield as the way opens.

Miss Elkington, who speaks Hindustani, will probably go first to Allahabad, and later expects to work in villages in the Benares district. She will take as her fellow-worker Miss Jones, who has spent a considerable time in the Home. More than £100 is needed now that these three workers may travel without delay to the fields already white with harvest. Let us pray the Lord of the Harvest to supply quickly the means for these His Labourers to get quickly to work in the Harvest Field.

(Pentecostal Missionary Union—continued.)

THE MONTHLY MISSIONARY AND
PENTECOSTAL MEETING.

At Sion College, on Oct. 7th, Mr. T. H. Mundell presided at the monthly meeting, and was supported by Rev. A. A. Boddy, Mr. Charles Polhill, and Mr. H. Small. There were also present Pastor Jeffreys, Pastor Niblock, Mr. and Mrs. Walshaw (Halifax), and others.

The Chairman spoke from Matt. xvii., 8: “Jesus only.” Mr. Charles Polhill (an undergraduate at Trinity College, Cambridge) gave an earnest word of testimony. After reading Ps. 116, he said that for about three years he had held out against this work of God, and had even spoken against it. He is sure now that if anyone approaches this work with an atom of prejudice he will scan the thing in vain. Then the Lord saw fit to touch him as to his health, a few days after speaking at Cambridge against this movement. By taking away his health, the Lord also took away every atom of prejudice.

Then he had an opportunity of seeing something of the lives of the Pentecostal people. “By their fruits ye shall know them”—the Lord’s words are unanswerable. When in loneliness the Lord wonderfully lit up to him Luke xi., 11-13. Now he was quite sure that the Lord would not give an evil spirit to any son of His asking for the Holy Spirit. He had now seen Divine Healing in Christ. The Lord had led him to read Matt. viii., 16-17, and he meant to appropriate this truth. Some Sundays ago he had been at church when the “Epistle” was from 1 Cor. xii., and he had been struck with the words, “Concerning spiritual gifts, brethren, I will not have you ignorant.” He saw that no one could call Jesus Lord but by the Holy Spirit. The people who to-day were specially calling Jesus “Lord,” and worshipping Him with all their being, were the Pentecostal people. These adored Him and loved Him more than many other Christians.

“Now,” he said, “I am waiting for the Baptism of the Holy Ghost. I have waited some time, but not as long as the Lord Jesus has waited for me.”

Two Brothers recently were led to lay hands upon him, and a deep peace has come to his soul. He fully expects that the Lord is going to shake Cambridge next term.

All present listened with deepest interest and thankfulness. We felt that a father’s prayers had been wonderfully answered, and that our dear friend, Mr. Cecil Polhill, in China, would rejoice indeed.

Miss Margaret Clark, recently of the Bible and Medical Zenana Society, returning to India under the P.M.U., said, “The excellency of the glory of God is seen only in the face of Jesus Christ, and in those through whom Jesus shines. The Lord took me wonderfully into the Mission Field the first time, and he is taking me wonderfully again. I am so glad I am ‘nobody’ hidden away in Christ. He says, ‘I am thy Shield,’ and ‘I am the great Worker.’”

It must be Him. He must work. He must get the glory only. I find that now I have not to run after people—that is a waste of time—they will come to me. Pray that I may always be hidden.”

Mr. H. Small had been awakened in the early morning with the message, “*His coming is as certain as the dawn,*” and spoke of the coming of the Lord (1 Thess. i., 9-10). The Lord’s “*purpose*” is holiness; His “*promise*” is the Holy Spirit; His “*incentive*” is His coming again.

Mrs. Price, of Brixton, gave a helpful word of testimony. “We are to live on the Son of God, not on beautiful feelings. May those with whom we come in contact find us, through and through, his very own.”

The Rev. A. A. Boddy gave the closing message, referring again to the soon coming of the Lord, and to the deepening and purifying of the Pentecostal work in Denmark, Germany, and Holland, whence he had just returned. Increasingly it was “Jesus only.”

INDIA.

**A Letter from one of our P.M.U.
Missionaries.**

ISLAMPUR,
SATARA DISTRICT,
SEPT. 21st.

DEAR MR. BODDY,

I must tell you this month a little about our educational work. Last night I went with Miss Wilder to visit a night school which she has lately opened, at their own request, for the young men in the low caste part of Islampur. We drove down after dinner in the evening. On the way we encountered an idol procession (a small section of the community were carrying their god round the town). Under an awning surrounded by a thickly-packed mass of men was a

PALANQUIN,

accompanied by five or six torches and some rather curious banners, and followed by several women carrying vessels filled with flowers on their heads. I was not able to see what was inside the palanquin, but could guess. Oh, how often the words of the Psalmist come to one's mind—"They have hands, but they handle not; feet have they, but they walk not; neither speak they through their throat. They that make them are like unto them, so is everyone that trusteth in them."

After this it was most refreshing to come in a little while to the night school and there find 17 or 18 young men between the ages of 17 and 22 or 23 seeking to gain the elements of education. Miss Wilder had brought some copies of the Gospel of Mark with her, which she gave to the first class, and they read very well from them. The other class is at present only learning the letters. We also saw them do some sums and writing, and then after a short address we left them.

In the same building a day school for boys is carried on by the same master, a young Christian man who has been educated in a missionary school, and is now able to pass on his knowledge to others.

To-day we have been to another village to see whether we could open a day school there for the children, as, though the Government have schools in most of the villages of any size, owing to caste prejudice the low caste children are not encouraged to attend, and when they do, do not get the same attention. This gives an opening for Christian schools, and, as we have ready a young man who would make a teacher, and the people seem to desire to have one, we are hoping soon to start another. Amongst the people who gathered round us to hear what we had to say was a woman with a baby of about a year old, and because it had a bad cough she had

BOUND TIGHTLY

to its breast a dead chicken, with the head dangling down below the cloth. The child, fortunately, was too young to know much about it, but only think of the horror of such a charm!

Since I last wrote to you, a young woman has come to us asking to be taken to a home. Her story is that, though only about 18 or 20 years of age, she has already had two husbands. The first one deserted her soon after she went to live with him, for although the marriage may take place at any age, the young bride does not go to live with her husband until about 14 years of age; before that time she pays him visits and then returns home for a time. Some years after this desertion, our friend married another man (quite against the rules of Hindoo society). Probably it was no real marriage at all, and on his taking another wife she ran away, and after a time found her way to us. We, of course, were glad to help her to a home where she will be well cared for, taught some work that may be useful to her in the future, and, above all, every effort will be made to lead her to Christ. But through this incident we saw for ourselves how many dangers beset these poor young women, for a heathen man who is employed on the premises actually tried to allure her from our own door-step, and seemed so determined to get her away from us that at last we had to send her away quickly and secretly lest he should stir up others who might have power to take her away, or might say that they had.

Continue, please, to pray for us in our work. We still have good opportunities for preaching in the villages, and are well received.

Yours in the Lord,

LUCY JAMES.

CHINA.

News from the P.M.U. Missionaries.

1.—The Travellers by Sea.

DEAR PASTOR BODDY,

I am writing you a few lines about the journey. We left London on the 13th of September, from Waterloo Station, at 9:25 a.m. There were some 50 of our Pentecostal friends seeing us off, and we joined in singing "Far, far away in heathen darkness," "No, never alone," and "God be with you till we meet again." We arrived at Southampton two hours later, the train going alongside the tender which was to take us on board the "Princess Alice," our steamer for China. After getting the luggage transferred from the one boat to the other, and saying goodbye to our parents and friends, we steamed off about 2 p.m. amid the singing of our favourite chorus,

"Victory for me
Through the precious Blood."

The next morning, after breakfast, we met together on the upper-deck for prayer, praise, and Bible reading, Mr. Gerrard, from Norway, joining with us. We have continued up to date. We have had blessed times with the Lord, and have had the opportunity of speaking to passengers on board. Some are very bitter; but praise the Lord, we know in whom we have believed, and He is able to keep us amidst all circumstance. We also meet each morning at 10 o'clock in the saloon, along with the other missionaries on board, for short Bible readings, different ones taking part.

Our first port of arrival was Gibraltar, after three and a half days' splendid weather. One passenger said that he had travelled by this route seven times, and that he had never seen the Bay of Biscay so calm, which we know is answer to prayer, as we know there are so many at home praying for us, and people who have proved that God answers prayer.

We went ashore at Gibraltar, spending about three hours, visiting first of all the English town, then the Spanish town. The contrast was great, the English being so clean and the Spanish so dirty. We steamed off from this port at 9 p.m. the same day, and commenced our journey down the Mediterranean, it still being very calm weather.

We arrived at Algiers this morning (Sunday). Many of the passengers went on shore, but we stayed on board, and had our prayer-meeting as usual. We intend having a meeting on board this afternoon, about five o'clock, after the steamer sails. I may say there are two returning missionaries who are enquiring into the "Baptism of the Holy Spirit," who also see that it is of God. Perhaps you would remember them in your prayers, that the Lord might baptize them with His Holy Spirit.

(P.M.U.—China—continued.)

This is such a lovely place, and so warm. The town lies in terraces from the water's edge right up to the top of the hill, and it is just a picture to see the natives discharging the different cargoes, also to watch them coaling our own steamer. They seem to be talking all the time and quarrelling with one another; to us it seems a perfect Babel. *God bless them.* We hope to see Brother Hettiarachy at Genoa; he will join us there for Colombo.

I will close now with warmest love to all; warmest love from all on board.

Yours in the Master's Service,

JOHN C. BERULDSSEN.

S.S. "Princess Alice,"
Port of Algiers,
18th September, 1910.

2.—The Travellers by Land.
(VIA SIBERIA.)

DEAR MR. BODDY,

Our day in Moscow was full of interest and incident. We were struck with the great religiousness of the Russian people. At one favourite shrine especially, literally *crowds* of people were thronging and spending their money on candles; all kinds, high and low, jostling one another to reach the ikon and offer their tribute of respect. Carters and coachmen raising their caps and crossing themselves as they passed the shrine. An English chaplain, whom we were fortunate to meet, much felt the readiness of the people, and longed for preachers of a living Christ, with a live message. He was in hopes the Salvation Army would supply it, but feared they might, have to wait. What an opportunity for Pentecostal workers! I am more than ever convinced that *this* is what the world needs to-day. Hallelujah! A kind friend spent nearly the whole day with us explaining the principal objects of interest—the Duma; the Red Square, where King John slew thousands of the people; a church he built to expiate his crime, with smaller chapels in honour of various saints, and then put out the eyes of the architect, who, when asked if he could build another church superior to this, answered in the affirmative; then the place on the wall of the Kremlin from which John gazed on the sea of the blood of his citizens below.

In the Square facing the Kremlin is the high square platform from which the Czar addresses his people whenever war is declared. (The Jap War was too unpopular, and the Czar dare not mount the rostrum.) Then all over the wonderful Kremlin, up the high tower from which a wonderful view is obtained of Moscow in every direction, with its golden cupolas (real plates of gold) and coloured buildings, a veritable feast to the eye; these towers and cupolas contain huge bells, one had fallen with a crash to the ground—the largest of them all—dashing a large corner out of the bell. At Easter time, the *great* festival of the year in Russia, every bell in the city peals out, and every man who so desires can lend a hand at pulling. What a type and forerunner of the Gospel *Jubilee!*

"We'll make the heavenly welkin ring,
All the way long it is Jesus." Hallelujah!

The Czar's Coronation and State Rooms are *gorgeous* in gold and glitter, but *empty and obsolete*. The Czar has not been in Moscow since his Coronation, 15 years ago. May our King find Himself at home with us, His people. I fear in Russia there is a great estrangement between Czar and people.

We saw the *Church in the Wood*, in the middle of the courtyard, the first in Moscow, date, A. D. 900. We looked at the wall of the Kremlin Napoleon in rage tried to blow up, when, in bitter disappointment, he found the city in flames; the bedroom in the *old* Palace he slept in; and the cannon in the courtyard he left behind after that fateful march, some of them so huge twenty-four horses could only drag them. Napoleon was nothing if not thorough—gigantic his enterprises, titanic his energies and ambitions, and all *without God*. Truly, what ought the *Christian* to venture, dare, and do?

Our young friend, a most intelligent student, was of the Greek orthodox church, but as we reasoned with him regarding the claims of Christ, and prayed together, I verily believe the Spirit of God was quietly at work. Our friend stayed with us until the last. Will you pray that here and in this life he may be as a candle set on light by the Lord to lighten Russia's darkness far and near. Amen. So be it.

Hallelujah and hallelujah! More to follow soon.

With love in the Lord,

Yours in His grace and mercy,

CECIL POLHILL.

A later letter dated September 28th tells of their safe arrival in China. They were going *via* Peking to Shansi.

Address—c/o C.I.M., Ichang,
Hupeh, China.

P. M. U.

(The Pentecostal Missionary Union for Great Britain.)

Amounts received during the month of September, 1910.

	£	s.	d.
Stirling, box, M.	2	10	0
Scarborough, Box, H.	10	0	0
Bedford, Box, M.	2	0	0
Kew, Box, B.	0	15	0
Sunderland	10	16	9
Ealing, Box, B.	0	12	2
Reigate, Anon.	0	5	0
Swansea	1	0	0
Amsterdam, Box, B.	2	0	0
Birkenhead, Box, B.	0	11	7
London, Sion College Farewell Meeting	26	7	6
Carlisle, Box, R.	5	0	0
Madeley, Box, T.	0	10	0
Bristol, Box, R.	0	3	0
Glenmavis Assembly	1	1	0
Scarborough, Box, H.	0	10	0
Glasgow, Water Street Mission	2	10	0
London, Box, T.	1	0	0
	£67	12	0

Several articles of Jewellery have also been received.

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