

NOVEMBER, 1909.

VOL. II. No. 11.

# “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.

**FREE.**

Voluntary Offerings for Printing received by the Secretaries, “Peareth,” Roker, Sunderland.

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## Offerings for Printing, etc., to October 31st.

	£	s.	d.		£	s.	d.		£	s.	d.
727 London (T.H.)	0	2	0	759 Clayton (P.)	0	1	6	790 Crediton (S.)	0	3	0
728 Halifax (E.)	0	5	0	760 Plumstead (B.)	0	5	0	791 Colchester (E.)	1	10	0
729 Jersey (R.)	0	4	6	761 Willesboro (P.)	0	2	0	792 Sunderland (W.)	0	2	0
730 Vryheid (D.)	0	3	0	762 Whittier (Y.)	0	2	1	793 Liverpool (B.)	0	15	0
731 Ferndale (Anon.)	0	2	6	763 S. Croydon (M.)	0	3	6	794 Annfield (D.)	0	3	0
732 Dunfermline (W.)	0	2	6	764 S. Croydon (B.)	0	1	0	795 Scarborough (H.)	1	0	0
733 Kilsyth (T.)	0	5	0	765 Belfast (G.)	0	5	0	796 Inchcombe (T.)	0	1	6
734 Shooter’s Hill (Anon)	0	3	6	766 Bury (P.)	0	5	0	797 Dundee (F.)	0	8	0
735 Camberwell (F.)	0	1	0	767 Cupertino, U.S.A. (S.)	0	5	2	798 Leeds (D.)	0	2	0
736 Bangor (Anon.)	0	2	6	768 Oxshott (R.)	1	0	0	799 — (S.)	0	2	6
737 Redhill (Van G.)	0	2	6	769 Fulwell (B.)	0	1	0	800 Luderode (—)	0	3	0
738 London (L.)	1	0	0	770 Penzance (H.)	0	1	3	801 Carlisle (W.)	0	2	0
739 Los Angeles (C. & L.)	0	5	9	771 Torquay (K.)	0	2	6	802 Croydon (F.)	0	5	0
740 Shelburn, Canada				772 Helsingborg (B.)	0	2	2	803 Winnipeg (A.)	1	8	0
(St.C.)	0	2	0	773 Bournemouth (H.)	0	2	0	804 Anon.	0	10	0
741 Winnipeg (W.)	0	8	0	774 Durban (S.)	0	3	0	805 Godalming (N.)	1	1	0
742 Sanderstead (B.)	0	1	6	775 Winnipeg (W.)	2	0	0	806 Havre (B.)	0	3	6
743 Wimbledon (A.)	0	2	6	776 Glasgow (W.)	0	5	0	807 Sweden (H.)	0	10	11
744 Munkedal (L.)	0	5	2	777 Winchester (P.)	0	1	6	808 Plymouth (C.)	0	5	0
745 South Hackney (M.)	0	8	0	778 Sidmouth (H.)	0	1	0	809 B— (T.)	1	0	0
746 London (S.)	0	1	0	779 East Wemyss (S.)	0	6	0	810 Les Prairies (G.)	0	6	0
747 High Barnet (Y.)	0	1	0	780 Doncaster (L.)	0	5	0	811 Grahamstown (L.)	1	0	0
748 Waunlwyd (Y.)	0	5	0	781 Dundee (R.)	0	4	0	812 Los Angeles (S.)	0	5	0
749 Dowlais (G.)	0	2	0	782 Emmanuel Mission				813 — (B.)	0	10	0
750 Ely Valley (C.)	0	5	6	Hall, Stirling	0	10	0	814 Bognor (Y.)	0	0	6
751 Clapham (T.)	0	1	0	783 Plumstead (G.)	0	4	0	815 Monkwearmouth			
752 Aberdeen (F.)	0	1	0	784 Soldiers’ Home,				(L.)	0	0	6
753 Bury (H.)	0	10	0	Cal. (S.)	0	2	1	816 — (D.L.)	0	0	6
754 Haverfordwest (Y.)	0	1	0	785 Yardley (P.)	0	1	0	817 Sunderland (T.)	0	5	0
755 India (D.)	0	2	0	786 Bournemouth (H.)	3	0	0	818 Amsterdam (P.)	1	0	0
756 Pudsey (W.)	0	1	0	787 Sums under 1/-	0	4	½				
757 Moffat Mill (P.P.M.)	0	10	0	788 Sunderland (N.)	0	5	0				
758 Ramsgate (S.)	0	2	0	789 — (B.)	0	4	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.

## Printing and Expenses Account.

RECEIPTS.	£	s.	d.	EXPENDITURE.	£	s.	d.				
Subscriptions	...	...	39	7	2½	Balance due Treasurer	...	...	39	13	8
Discount	...	...	0	9	7	Postage and Stationery	...	...	10	5	6
Balance due Treasurer	...	...	36	12	4½	“Confidence” (October)	...	...	17	10	0
			£67	9	2				£67	9	2

# "CONFIDENCE."

No. 11. Vol. ii.

ALL SAINTS', SUNDERLAND.

November, 1909.

TO EDITORS AND OTHERS.—Any matter in this Paper may be re-printed on condition that full acknowledgment is made thus:—"From 'Confidence,' a Free Pentecostal Paper, to be obtained from the Secretaries, "Peareth," Roker, Sunderland."

## "This Movement Gloriously honours Jesus Christ."

### A Letter from a Well-known Physician.

OCTOBER 31ST, 1909.

DEAR SIR,

I gladly respond to your welcome and instructive letter of the 27th inst., and cordially testify to the very high opinion I entertain of the teachers and disciples of the Pentecostal Movement it has been my privilege to meet, and with what joy I unite with them in the truly Spiritual worship in which they engage at their meetings.

I may say that for a long time, through the sensational reports published in the newspapers, though all the time most desirous of entering into a higher spiritual experience, I was

#### PREVENTED THROUGH FEAR

from associating myself with the work carried on by the Rev. Mr. Boddy at All Saints' Church, Sunderland. As, however, time went on and I was fortunate enough to become acquainted with a few of the estimable people that had received the Baptism of the Holy Spirit with utterance in an unknown tongue, I was more and more attracted to the great spiritual work, and at last, with some timidity, made the venture to attend one of the meetings. I was so impressed with the whole-hearted sincerity and overflowing love and joy of the good people

that I was only too glad to return week by week and join in a service of prayer, praise, and teaching that has given me new life and made me both eager and able to do for the Lord Jesus what previously I did haltingly and feebly. Though I have not yet received the Baptism of the Holy Spirit, I

#### HAVE A NEW JOY

and zeal, and find the waiting-days full of instruction and blessing. I am conscious that I am being greatly helped, and so enabled to help others, which is my great object. It has been my privilege to hear prayer in tongues of the most devotional character, though unable to understand its meaning; while, again, I have heard what I accepted as divine messages given through the mouth of one praying in tongues. My testimony, and that of several of my friends, new to the Movement, is that nowhere have we ever united in worship more

#### "IN SPIRIT AND IN TRUTH,"

nowhere have we seen people more full of the joy of the Lord, and nowhere have we listened to more convincing testimonies of God's goodness and power in personal victory over sin and in service, than at the meetings of the Pentecostal people at All Saints' Church. I believe that those who condemn this work do so in ignorance and from hearsay only, or are so much prejudiced or, it may be, so little spiritual themselves, that they cannot and will not give fair judgment in the matter.

(A Letter from a well-known Physician—continued.)

As regards “speaking in tongues” being caused in any case by Epilepsy, I, in a medical experience of over thirty years, have never seen any relation between an Epileptic attack and the phenomenon of divine utterance, as it may be called, as I have recently observed it. It is only natural, however, that in states of high spiritual exaltation the emotions should occasionally become excited, and may possibly involve the voice, though I have never seen any objectionable manifestation. It is also possible that the atmosphere of intense spiritual fervour may so affect certain emotional natures that they may become hysterical and create a scene, but that effect is outside the question, and pertains to the sensitiveness of the human nervous organization in certain constitutions.

My experience of the Pentecostal Movement is that

IT IS BASED UPON GOD’S WORD, it gloriously honours Jesus Christ, and bids us look for power to live the victorious life through the indwelling of the Holy Spirit in the heart of the unbeliever.

I am,

Yours in the Lord Jesus Christ,

To Pastor Barratt,

*Christiania,*

*Norway.*

NOTE BY THE EDITOR OF “CONFIDENCE.”—

Perhaps no Physician in this town is more highly respected or better known than the writer of the above letter.

### The Laying-on of Hands.

Some Further Thoughts by the Physician who wrote the above Letter.

I am pleased to hear that those who call the leaders of the Pentecostal Movement “Hynotists” do so because of the

admitted marvellously attractive and convincing power of their ministry, coupled with “the laying-on of hands.” If the critics belong to the Church of God, it is surely strange that they should see anything surprising in the fact of men, claiming themselves to have been baptized with the Holy Spirit and manifesting by their power and manner of life that God is in them of a truth, being used of God in the laying-on of their hands on the head of a seeker after the Baptism of the Spirit, to communicate that most desirable and heavenly Gift. The act of “laying-on of the hands” in the imparting of God’s gift of the Holy Spirit is altogether so scriptural that to object to it is to find fault with one of God’s own appointed ways of blessing mankind.

Why we do not now see so much of this “laying-on of hands” when ministers and elders are ordained to their sacred office is, I have long been persuaded; because men who were called upon to do so were conscious that they themselves had never experienced the Baptism, and therefore were doubtful (if not unsuitable) channels for Him to pass through. I, for one, therefore rejoice to see this scriptural custom being revived, as it indicates that some men, at least, feel the Spirit of God has possessed them, and that there is just reason and great need that they should, if God so guide, impart that blessed and wonder-working Gift. And if, when this act of laying-on of the hands is done, the sought-for Presence and Power are received, so that souls are filled with joy and glorify God, who would wish to question the propriety of the proceeding, or hesitate to give God praise, even when it is attended by physical and mental manifestations to which we are unaccustomed, but which are a natural and an outward proof of some mighty revolution,

awakening, or advent, having taken place within. The reason why, till now, the people have been leaving the churches and become so worldly and godless is because they felt the glory and power had departed from the exponents of Christian teaching. Thirsty souls found no Water of Life when they came to these dry wells. But now I, for one, see in this Pentecostal Movement men of faith claiming and receiving God's promised Gift of the Holy Spirit, "with Signs following," whereby the Church is revived, is endued with power, is filled with joy, and attracts weary, waiting, eager souls that perceive in the people of this "way" "a chosen generation, a royal priesthood, an holy nation, a peculiar people," that "show forth the praises of Him that hath called them out of darkness into His marvellous light" (1 Peter ii., 9).

I believe that if this Movement spread, as spread it will, the Church will arise in might, will don her bridal vestments to meet her coming Lord, sinners will be converted in great companies, and a World-wide Revival will be witnessed such as never before gave glory and joy to the World's Redeemer.

NOTE BY THE EDITOR.—Very great care should be exercised in this matter. God's channels should be very pure and true. Seekers after Baptism of the Holy Ghost should not permit anyone to lay hands upon them; nor should earnest workers go to everyone, for all are not ready. Let there be much prayer for *divine*—truly divine—guidance. Then we may confidently expect and "receive" the Heavenly Gift.

## ACROSS THE CHANNEL.

(BY THE EDITOR.)

### 3.—Closing Scenes at the German Conference.

In the last number of "Confidence" was described the Journey of the Editor from Sunderland to Mülheim-Rhor, via Cologne, and the stirring days of the 3rd German Conference, attended by some 2,300 persons from all parts of the Empire—a wonderful encouragement for

the Lord's Pentecostal people all round the World. Here are some further notes of the Mülheim Conference:—

### THE MEETINGS FOR DIVINE HEALING.

Sister Polman, of Amsterdam, on the Thursday afternoon said that she found that the Resurrection Life of the Lord Jesus streamed through her and could overcome all disease. We must present our *bodies* in accordance with Rom. xii., 1. Then we are not to be guided by our feelings, but by the facts of Redemption. We must praise and praise, and the Devil *must* flee. She told us how, when she felt very ill, her dear husband (Pastor Polman) had told her to say "Hallelujah."

"Oh! I cannot say 'Hallelujah,'" she replied. "You *must* say 'Hallelujah,' and say it from your heart," he answered.

It was thus that she got free. Of course, we must use common sense and take reasonable care of our bodies. Neglecting the rules of health is like sinning against our bodies, and this is sinning against the Lord.

\* \* \*

The *Gemeinschaftsaal* (Fellowship Hall) was divided into three portions by a good arrangement of revolving shutters which slid down, filling in the spaces between the pillars.

The Meetings for Divine Healing were in the western portion. When the Writer went in on the Friday evening about 6 o'clock, the room was filled with those who were seeking healing, and Pastor Paul and others were ministering to them, anointing solemnly with oil, or more often laying on hands with prayer.

That wonderful, unselfish man of God, Pastor Paul, had been speaking and interviewing continuously, and here he was throwing his whole being into this work, lovingly and earnestly dealing with each case, and giving God the glory.

A middle-aged woman was waving her arms and holding them up high and praising God, her face suffused with joyful emotion. "Why, it's my mother!" exclaimed a young person at the other end. "She has not been able to lift her hands to her head for years."

There will be many cases of healing to record we are sure. The people here are so simple, their confidence is in God. It is delightful to minister to them. Many, when seeking Healing, received also a mighty Baptism of the Holy Ghost with the Sign of the Tongues.

\* \* \*

"I have set up My Glory in your midst," was the prophecy which came one evening through a brother while prayer was being made. This gave a joyous tone to the meeting, and in one bright hymn, as they sang, all clapped their hands in time as they praised the Lord together.

When I mounted the Rostrum I congratulated them and myself also that we were in such a delightful

PENTECOSTAL KINDERGARTEN.

The Lord loves his joyful children; the joy of

(Across the Channel, Closing Scenes at the German Conference—continued.)

the Lord is their strength. The Pentecostal people are a praising folk, “happy in Jesus.” They love to have it so. Others have long faces, criticsizers shake their heads and are not sure whether it is right to be so happy; but the right kind of joy is contagious, and people like to catch it.

### THE LAST MEETING.

The Lord gave me great happiness, love, and power in giving the last message in the Conference. We had a glimpse of the wonderful price the blessed “Lamb” had paid for Pentecost. It was the last great day of the Mülheim Feast. We thirsty ones had come to Him, and now we were going forth to be living water-bearers to others. The River of Life is still flowing from that throne of God and of the Lamb which is set up in our hearts. Hallelujah.

As I left the rostrum an earnest voice cried out, “God bless you sir,” and when I reached my seat again, a dear Lutheran Pastor, who seemed always imperturbable, took my hand and said, “Brother Boddy, we love you.” Well, it was the Lord in me, and not the old self, praise be indeed to Him and Him alone. Hallelujah to the Lamb.

Then followed a wonderful scene. This great gathering sat before the Lord in silent prayer, and apparently immovable. Prayer came from different points, and then prophetic messages, first in tongues and then interpreted, sometimes by the speaker in tongues, sometimes by another, but without hesitation and in due order. These people profoundly believed that it was all of God. The order of 1 Cor. xiv. was loyally observed. But the Joy-tide was about to rise. A Schwabe blacksmith close to me received a great blessing. I had prayed for him much at his request. He had been known in his district as the “Hallelujah Blacksmith,” but the Lord so filled him with His Spirit that night, that he said henceforth he should be the “*Thousand-Fold-Hallelujah Smith.*”

Dr. Hassenden sat next to me that night at the “Directors’ Table,” below the Rostrum, that is between Pastor Barratt and myself, to interpret for us. Two very young maidens had crept through the crowd and were behind Pastor Barratt, and the Holy Spirit fell upon them, filling them with joy and glory. They embraced and kissed each other, crying, “Oh, the Blood! Oh, hallelujah!” Their joy was so unrestrained and natural, so overflowing, that it flowed through the great gathering, and those immovable people caught the heavenly contagion. So they rejoiced in the Lord. At last they sang in German:

“God be with you till we meet again.”

I do not wonder that the opposers of this blessing are stirred in Germany and elsewhere. Nothing can stop this work of God, it has changed and uplifted so many lives. When they write against physical manifestations they forget that these have been conspicuous in every powerful Revival, whether Irish or Welsh, or in the days of Wesley and Whitfield. But they are not the chief thing. Jesus is crowned

Lord of all—that is the great thing in this “movement.”\*

### 4.—From Germany to Switzerland.

SATURDAY, OCTOBER 2ND.—

With my kind host and hostess we had an early repast and a blessed season of prayer.

Pastor Barratt put his head out of his bedroom to cheer me up with good wishes. So the *dvoskhy* arrived, and with Pastor Humburg and Bro. Gustavesen (Sweden) we passed over the stone-paved streets to the station.

Bro. Humburg told me about his Congregation at the *Saal*. They number on his books 1080. His is, as it were, an auxiliary Church. He does not hold his meetings at the same time as the Service in the State Churches, etc.

The first Prayer Meeting on Sunday is at 8 a.m. Then again at 4 p.m. and at 8 p.m. at night. Most of his members are members of the State Churches, and he is also. Others are members of the Baptist and other Nonconformist churches. He is, I understand, on friendly terms with all.

At Mülheim-Rhor there are several coal-mines (a mile out of town), and there is an iron industry and a leather industry. There are two other Mülheims near:—Mülheim-Styrium and Mülheim-Rhein.

On the railway platform there soon gathered up a Pentecostal group—many were going to travel by the same train. A fine Sergeant-Major in the army (in full uniform), who had been at the Conference, shook me warmly by the hand, and dear Pastor Goetz, of Wurtemberg, and the “Thousand-Hallejahs-Schmitt,” my Schwabe Brother.

So my train came up, and my kind friends bade me “God-speed,” and we swept away. It was a beautiful morning, and we soon passed Duisburg and Dusseldorf, with their important manufactories, and out to the fertile plains of the Rhein-land.

At Cologne we passed over the swirling, brown waters of the Rhein-Ström, running northwards to Holland. Steamers and tug-boats dotted its broad stream. I noticed the great earth-work fortifications right round this great city, ready for troublous times. The railway-guards are smart and soldier-like in their bright uniforms.

Soon we were speeding up the gorge of the Rhine. Beyond Coblenz the railway skirted the river to Bingen, the old castles rising on the hills above. Now and again passenger-steamers, or strong tugs with trains of long barges behind. At the railway-crossings we see great carts, drawn by patient, mild-eyed oxen, waiting for the train to pass. The sun shone on the rocks and water as we passed St. Goar.

A quantity of black smoke from steamers and tugs, and also from trains on both banks, was a non-æsthetic modern background (and foreground) to Rhine castles on island and craggy heights. Some of us are accustomed, however,

\* “*Pfingstgrüsse*” (Pentecostal Greetings) is published monthly by the friends who hold these German Conferences. Order from Gebr. Bramstedt, Elmshorn-in-Holstein, Germany.

to a good deal of smoke, and take it as a sign of prosperity.

The German copies of the Gospels with Holy Land illustrations were useful, especially when carefully marked. I gave a St. John's Gospel to a worldly-looking German gentleman, and marked these words with coloured pencil:—*"The thief cometh not, but for to steal, and to kill, and to destroy; I am come that they might have life, and that they might have it more abundantly"* (St. John x., 10). It was received graciously and even gratefully. We parted at Strasberg as if old friends.

We swept along the plains at the foot of the Vosges as the afternoon wore away.

Ere we left the Vosges we saw the romantic Schloss rebuilt by the inhabitants of Alsace as a present to the Kaiser. It stands high on a conical mountain on the edge of the great Rhine plain.

### SWITZERLAND.

We crossed the Swiss frontier and came into the great Basel Station with its mammoth panoramas of the Alp ranges. Here I changed into the Swiss train for Zurich. Darkness had come, and I read "Gornall's Complete Armour" for two hours, until at last the lights of Zurich sprang out through the rain which now fell heavily.

#### 5.—At Zurich.

Throng of people were crowding round the railway station. All Zurich was astir. It was the great Gordon-Bennett balloon race, fifty balloons competing. Dear Brother Delabilliere was at last singled out from the crowd, and we were soon on our way on a drosky in the pouring rain, to the heights above the lake. The Pastor lives at Wytikon Str. 43, almost in the country. At night, as you open the broad windows and lean out, you see the lights of Zurich twinkling far below. The lights continue up the sides of the opposite mountain across the lake (The Oetliberg). Behind us the forests of the Dolder Berg cover that mountain and reach for miles beyond—a public park on a tremendous scale. Zurich contains 100,000 inhabitants, and of these only 40,000 are Swiss, and these control all public measures. There are some of the dearest and most devout Christians in the world to be found among these earnest, faithful Swiss. At least four great faith-healing centres are in this land. The Swiss are so full of faith that it is no difficulty with them to trust God, and there are far more frequent healings than in England. The four homes are: (1) Remismühle-Zell, near Zurich (Sister Elisc, the Directress); (2) Mannedorf (Mr. Zeller); (3) Hauptweil (Pastor Stockmayer); (4) Le Reid, near Bienne (Mlle. Robert). The first-named is now identified with the Pentecostal Blessing.

#### SUNDAY, OCTOBER 3rd.—

With Pastor Delabilliere and Brother Siefe I went for a walk in the beautiful Dolder Berg Forest. Through occasional openings we had peeps at times down to the lake, and away to the distant Snow Mountains, towards Lucerne. As we returned and descended again towards the town we heard a whirring sound in the still air, and a cheer of many voices.

#### A ZEPPELIN AIRSHIP

was circling above the town, and a distant aeroplane was coming over the hills.

Two meetings were held to-day (Sunday) in the Pentecostal Mission, near Militare Strasse. Outside, the excited crowds were gazing up at the Zeppelin-type airship, etc., but inside, a chosen band were meditating upon the Coming of Christ in the air. The Pentecostal people are amongst those who look for and love His appearing.

Sister Gerber, of the Mission in Asia Minor to the Armenians, was most helpful as an interpreter who was one in spirit with us. Most helpful afterwards in dealing with the large number of seekers whom we had to take one by one.

At the evening meeting the Lord gave liberty of utterance in the message, and the after-meeting continued until about 12'30. Many thanked God for that time.

#### MONDAY, OCTOBER 4TH.—

Brother and Sister Seife were staying with my host, Pastor Delabilliere. They have come from Lausanne, to help in the work here. We had very helpful talks and prayer together. Four delightful young children fill the house with brightness and love. A Persian cat, some lady-birds, and the case of gold-fish, were a constant entertainment. Pastor Delabilliere's children attend the Swiss Schools, and gladly fly home when their tasks are over. May the Lord use them mightily in the Kingdom.

#### THE ZURICH-SEE.

The Pastor and the Writer went down the Zurich See by steamer, and enjoyed the fresh air and the peeps at the distant mountains when the clouds left them. It is a marvellous vision of snowy ranges from Glärnisch to Tödi. As we sped over the waters of the Lake of Zurich Pastor Delabilliere told me of a wonderful baptismal service he had held among the hills above the *Ohtdahl* during this last summer. Under the warm sunshine one Sunday morning quite a number confessed Christ, and were buried with Him in baptismal waters. The Pastor is in touch with earnest Christians here and there among the hills, some of whom journey in to Zurich to the Pentecostal meetings.

As we landed and were walking into the busy streets, a tall young lady in black in front of us suddenly crashed to the ground in what seemed to be an epileptic fit. A crowd rushed together, and many did what they could, but we stood by and prayed. At one point it seemed as if she had died. All life seemed to go, and her face was as if she were really dead, and her eyes turned back. But I rebuked the demons in the name of Jesus continually, and life returned, and I thought I heard her say, "Jesus," and she opened her eyes and really seemed to see something heavenly. Then they carried her away to a quiet place and called a carriage to take her home.

#### TUESDAY, OCTOBER 5TH.—

Rose early in the tiny room in the lodgings where I slept in a Swiss bed. Below my win-

## (Across the Channel, At Zurich—continued.)

dow Italian workmen were answering to a roll-call from their foremen. The sun was shining, and before seven o'clock I was hurrying along the road high above the lake, praising God for the glorious view of the ranges of distant snow mountains bounding the horizon, and for the bright sunshine glorifying everything. Glarnisch, Böserfeulen, and Duisberg were all clear of clouds.

\* \* \*

## THE ASYL REMISMÜHLE.

After breakfast I journeyed about 30 miles by train to a quiet valley, where at Remis-Mühle-Zell there is a remarkable work of faith. Sister Elizè, with the Countess Buckler, guide a number of homes clustered together in a sweet valley round a chapel, and also a chief house with its large dining-room. Guests are received here for rest and spiritual refreshment, and also for healing. Sister Elizè and her helpers have been much used of the Lord in teaching the sick ones to trust Him, also in the laying-on of hands. They have a short service morning and evening. Inmates are expected to remain in their rooms and keep close to God. The meals are times of silence as far as possible, so that none may offend with their tongues or be distracted from the things of God.

In response to a telegram, Sister Hoffman met me at the station, and as we walked along the country road she told me much about the work—how building after building had been erected. The houses all bear Scriptural names as Ebenezer, Bethesda, Silo, Zion, and Pisga. Then there is also the Speise-halle, or great dining-room.

After the simple dinner of good wholesome food (soup, meat, salad, stewed fruit), I was asked to speak, and I testified to the blessings that, in God's great goodness, the Pentecostal movement had brought to myself and to others.

The guests (about 100) and the household received my words most courteously, and, I think, sympathetically, and a group of new friends accompanied me back to the train. They kindly gave me a souvenir in the form of a beautifully-illustrated book: "*Eine Kleine Kraft*;" this is an account of the *Asyl Remismühle*, and with the words written on the title page: "In loving remembrance in our Lord Jesus, from the brethren and sisters of Remismühle, October 5th, 1909. John xvii., 22, 23."

## A WONDERFUL HEALING.

On reaching Zurich again, I went up the heights of the *Uetliberg* and looked down on Zurich, and the lake, and many of the distant snow-covered mountains. It was on these slopes that Pastor Delabilliere broke his leg last winter. He was tobogganing with his bright little boy, Cyril, when a hidden rock caught his right leg and smashed it below the knee. He lay helpless for a very long time while the little fellow went for help. He said, in spite of all that accident meant, he was never nearer to his Lord, or more full of joy and peace, while lying

on the snow with a smashed leg. He felt it was an attack by the enemy, but that the Lord was going to get glory out of it.

His long journey home was made with great difficulty. Doctors set the leg, but later, when they examined it with the X-Rays, the photograph taken shewed a shocking overlapping of the splintered bones. The doctors said the leg must always be two centimetres shorter than the other. The Lord healed it in answer to prayer (see "Confidence" for April, page 87). There is no mark or unevenness, and both legs are equal in length and strength.

Again the rain commenced to pour heavily, and it was wonderful how the brave folk turned out that night so well to hear "Two Years in the Pentecostal Blessing." Again an after-meeting for those who had not been with us on Sunday. The Lord was present to bless. This time Sister Delabilliere interpreted (she learned her German at Dusseldorf years ago). We were all very tired when we got safely home—yet very happy and thankful.

WEDNESDAY, OCTOBER 6TH.—

A Baron, living in Switzerland, had sent his aged housekeeper with a letter saying he had been at Mülheim and seen the sick healed, and wishing prayer to be made with her.

She had been travelling for hours since she arrived in Zurich, seeking Pastor Delabilliere's new house. She was aged, but had a child-like trust. So we prayed with her. She received a great spiritual uplift, and went away rejoicing and thanking God also for great blessing in her body.

"Good-bye's" were said to the dear children as they went off to school, and to the Irish sister acting as maid, and also to Miss Hebden, whose bright testimony and life cheers everyone.

Our dear brother, Pastor Delabilliere, proposes to hold

A CONFERENCE IN ZURICH next summer. Pentecostal friends who can take their holidays in Switzerland should pray for guidance as to whether they could not join him at that time (as to particulars, write Pastor Delabilliere, Wytikon-Strasse 43, Zurich, Suisse).\*

Brother Seife and Pastor Delabilliere accompanied me to the Zurich Station that Wednesday morning. We found the through train to Geneva, and I settled down in a comfortable third-class carriage. The tourist season for Switzerland was well over now. I did not see any English or Americans in the train, though it was very full.

So I parted from my kind Zurich friends. "We shall see you at the Whitsuntide Conference at Sunderland," I cried to Pastor Delabilliere.

"Yes, God willing. I hope I may be with you then," he answered.

(CONTINUED ON PAGE 261.)

\* "*Die Verheissung des Vaters*" (The Promise of the Father is the German Paper issued by Pastor Delabilliere (Wytikon Str. 43, Zurich). We understand that it is now a Free Paper, supported by voluntary gifts.



## A Year with the Comforter.

BY MRS. CARRIE JUDD MONTGOMERY.

For many years He has been my Comforter, Teacher and Guide, but in this time of the "latter rain" He has led me to ask and receive more copious outpourings of Pentecostal fulness for spirit, soul and body, than I have known how to receive in the past. (Zech. x., 1.)

I believe the Lord would have me give a little testimony as to what this year of walking with God has meant.

First, there has been a great increase of holy joy, and in connection with this I would remind my readers that the joy of the Lord is our strength (Neh. viii., 10). If we would be strong in the Lord we must be filled with His joy. The chief element in the joy of the Lord is found in His words, "I delight to do Thy will, O my God," and though it is heaven to bask in the sunlight of His manifested presence, yet the highest joy of all is to have the consciousness of doing His will. Sometimes when outside duties have called me from the sacred joy of waiting upon Him in stillness, where in a very wonderful way He was revealing His glory, He would gently ask the question, "Which is dearer to you, this delight in the consciousness of My immediate presence, or to do My will?" and, with true note of entire surrender, my soul would respond, "To do Thy will, O my God." It is needless to say that He assured me that He was satisfied with the answer.

There has been an increased holy stillness, as all the powers of my being have been brought into subjection to the law of the Spirit of life in Christ Jesus. We must indeed realize identification with Jesus in His death, but this is in order that the life also of Jesus may be made manifest (2 Cor.

iv., 10-11). In much of the teaching of the present day, we believe that "the life also" has not been sufficiently dwelt upon. The death and burial of Jesus led up to the glorious resurrection morning. "He is not here, He is risen" turns us away from the tomb to seek the living Saviour, and while we are to continually recognize the fact of our death with Jesus, yet we must never fail to recognize the glorious overflowing resurrection life which is to fill and control every part of our three-fold nature. We are to yield ourselves unto God, not as those who are dying or dead, but as those who are alive from the dead (Rom. vi., 13). So it is a "living sacrifice" which is thus presented unto Him.

There has been a great increase of love, Christ's own love shed abroad in the heart by the Holy Ghost. There has been a deep realization of the truth of God's word, that though one speaks "with the tongues of men and of angels," and has not love, he is become as sounding brass, or a tinkling cymbal. This love cannot be counterfeited, and it never fails to convince saint or sinner that we are living a life from above. "By this shall all men know that ye are My disciples."

There has been increased power to witness, as the indwelling Holy Ghost has exalted Jesus.

There has been increased teachableness, a willingness to learn from the humblest believer in Christ, because he was a part of Christ's body, and the members are to edify one another, and to grow together in love.

There has been increased love for the Word of God, and a glad yielding to its authority. In all the way that He has led us He has made us to know that we should not live by bread alone, but by every word which proceedeth out of the mouth of the Lord (Deut. viii., 2-3).

## (A Year with the Comforter—continued.)

There has been an increased spirit of praise, and a worshipping of the blessed Trinity which flows from the very depths of my soul, and is greatly in advance of what I have known before. Hours spent in worship and adoration have seemed like a few moments. The Father seeketh such to worship Him, and I have had the sweetest assurance of His delight in such worship.

But with all that has come to me of spiritual joy and blessing, I have realised my own nothingness as never before. "Not I, but Christ liveth in me" is wondrously true. "We have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us." (2 Cor. iv., 7.) We possess the "treasure," and know it, but we also know that the vessel which holds it is frail and earthen. We know the "excellency of the power," but we are always conscious of its source. We are lost in wonder, love, and praise, as we see the beauty, the power, the glory, the long-suffering, the tenderness of our compassionate Saviour. Before the revelation of His glorious Presence no flesh can glory, but shrinks into nothingness and death, and thus He alone is exalted. Even the thought of "experience" is swallowed up, because we are simply lost in Him, and when we seem to speak of experience we are only seeking to set forth what He is as He reigns within.

One thing more we would speak of for His glory, and this is His marvellous quickening life in our mortal flesh, according to Rom. viii., 11. For many years He has been my Healer, working miracles again and again in delivering me from sickness and pain. Now the Spirit who raised Christ from the dead so quickens my mortal body that I drink, continually, deep draughts of a life which is altogether

beyond anything in the natural. No words can express this. It is a relief to find others in the same blessed experience (as we do find many of the Spirit-filled children of God in these days) that they may understand us without words. The tender brooding of the Dove of God manifesting in our mortal bodies the life more abundant which Jesus has wrought out on the Cross for us, and which is a foretaste of the full redemption we shall know when Jesus comes, is far too marvellous to explain, or to put into words. But it is for you, dear reader, with all the rest of His blessed fulness for spirit, soul, and body, if you will only let His Spirit of Life possess you fully.

And finally we would add a few words about "speaking in tongues." There has been much misunderstanding and controversy about the "tongues," and too prominent a place has sometimes undoubtedly been given them by unwise people. Still, after a year of being "enriched in utterance" after this manner, we can say with Paul, "I thank my God, I speak with tongues" (and he added, "more than you all"). The increased revelation of Christ and His finished work, by the power of the indwelling Comforter, has needed a new medium of praise. This God has given us in the new tongues, and also the mighty intercession of the Spirit within us has often found expression in this way.

But I would also add that there have been times of communion, of feasting beneath His shadow, drinking within His banqueting house, abiding in the sacred stillness of the secret of His presence, times too sacred to attempt to describe even to those who are nearest and dearest, when even tongues have ceased, and neither in English nor in any other tongue has it been possible to find expression. With no language but the heavenly

rapture of our adoring spirit (which seemed perfection of praise) could we then look up into His blessed face, as all our being was hushed by His sweet command, "Be still and know that I am God." And in His own unspeakable stillness our whole being drank in His infinite love and power, and knew Him as our Lord and our God.

Beloved, in closing will you accept a few words of loving counsel? If hitherto you have missed God's highest, God's best, do not allow a shadow of discouragement to come over you. Praise Him for all that He has wrought within you in the past, and press on to know Him in His fulness. If you are hungering and thirsting for God, you are in a blessed attitude, for He says so, and you shall be "filled." Do not let unwise teachers seek to lead you by some unscriptural method of their own, but wait on God, let your expectation be from Him. Remember that His way is always the way of faith, and trust Him who is the Author and Finisher of your faith to fill you with the simple trust which asks and receives, then praises and continually stands upon the Word of God. Blessed revealings of Himself will come, but only as you stand upon His unchangeable word, which He has magnified above all His Name.

And again, if you have already received marvellous manifestations of His grace and love, do not judge others. There is no surer way for you to lose your blessing than to criticise and judge others who have not been led along the same pathway as yourself. There is a precious discerning of the Spirit, but this is always accompanied by tender love, and a desire to be helpful to those who need more of His blessed fulness, so it is quite easy to see the difference between this discernment of love, and a critical, censorious spirit. The latter divides and wounds the body of

Christ; the former builds up the body and helps Divine health to flow through the members.

The Lord tells us that there is a place where we may "see clearly" to remove the mote from our brother's eye, but this is when the beam of self-love and self-exaltation has been removed from our own eye, and then there will be no bungling, painful work in this direction.

"And now, brethren, I commend you to God, and to the Word of His grace, which is able to build you up and to give you an inheritance among all them which are sanctified." (Acts xx., 32.)

"And the very God of peace sanctify you wholly, and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is He that calleth you, who also will do it." (1 Thess. v., 23, 24.)

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Can be obtained as a Booklet from the office of "Triumphs of Faith," Beulah Heights, Alameda County, California, U.S.A.

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## Startling Facts about China.

*A Pentecostal Missionary in China writes:—*

One-third of the human race lives in China. Every month, in China, one million souls pass into eternity. Every third person who lives and breathes upon the earth is a Chinese. Every third child born into the world looks into the face of a Chinese mother; every third pair given in marriage plight their troth in a Chinese cup of wine; every third orphan weeping through the day, every third widow wailing through the watches of the night, is in China; every third person who comes to die is a Chinese.

Put the people in China in rank, joining hands, and they would

GIRDLE THE GLOBE TEN TIMES

with living, beating human hearts. To us God has given the destinies of the human race. 16,000 foreign missionaries are needed in China if there is to be one for every 25,000 of the population. 160,000 Chinese helpers are needed if there is to be one for every 2,500 Chinese. In the U.S.A. there is one Gospel worker or evangelist for every 48 people. Let us pray for China, give for China, and perhaps go to China.

# "CONFIDENCE."

NOVEMBER, 1909.

Editor—

Rev. A. A. Boddy, All Saints', Sunderland.

Assistants—

The Hon. Secretaries, "Peareth," Roker, Sunderland.

PUBLISHED MID-MONTHLY,

OR FROM TIME TO TIME AS MEANS PERMIT.

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## "Not Discerning the Lord's Body."\*

1 COR. XI., 29).

What a gloriously blessed thing it is to discern the *Lord's Body*, and to discern that we redeemed ones are actually, and in fact, Members of that Holy Body (Eph. v., 30). This, indeed, is a subject for reverent congratulation, for awesome thankfulness. "Know ye not that your bodies are members of Christ" (1 Cor., vi., 15), of Christ the glorified Son of God, who loved us and gave Himself for us.

Yet we must ever be

"HOLDING THE HEAD"

(Col. ii., 19). Day by day, and often in the day let us "hold the Head" by "looking unto Jesus" (Heb. xii., 2), by "seeing Jesus crowned" (Heb. ii., 9), by recognising that "Christ is our Life" (Col. iii., 4), by abiding in Him, the true Vine, and realising further still that He is abiding in us (St. John xv., 4). We are "*In Christ*," and this does not mean *near Him*, but

"in Him" in reality (2 Cor., v., 17).

We have a wonderful Head, a mighty Head, a Divine Head. To Him all Power is given in Heaven and on Earth (St. Matt. xxviii., 18). He is able to save to the uttermost (Heb. vii., 25). By (in) His Name we *must* be saved, body, soul, and spirit (Acts iv., 12). This is a Salvation worthy of God.

LET US HOLD THE HEAD

and ever trust the Head to hold us, for we are weak in ourselves, but strong in Him. But we must discern the Lord's Body still further. In the chapter following that from which the words at the head of this article are taken, St. Paul goes on to shew that we are "the Body of Christ, and Members in particular" (1 Cor. xii., 27). There is to be no schism in the body. The Hand, the Eye, the Foot are all very necessary to one another. However humble our position, we are very necessary.

Remember that "every joint supplieth" something which we cannot afford to lose, as St Paul writes :

"... Holding the Head from which all the body by joints and bonds, having nourishment ministered, and knit together, increaseth with the increase of God."  
(Col. ii., 19.)

The increase of God (viz., *Divine increase*) depends largely on fellowship. Some of the readers of "Confidence" are lonely, and get their fellowship with those of like mind, chiefly through the columns of this paper and other spiritual helps of the same kind. (Praise God, we know this from letters often received.) This brings about a "Divine increase." Others have blessed opportunities of pure communion in very welcome prayer meetings, and in meetings for testimony. In some cases, they may not see eye-to-eye in every point, but so long as vital truths are not opposed or despised, they find real life and help. It is intended that the Joints of the Body should get help and give help.

\* Many attacks are just now being made upon the Pentecostal Movement. The Lord has not permitted us to enter into argument. But we can supply tracts to the troubled ones.—Ed.

*“Not forsaking the assembling of ourselves together as the manner of some is, but exhorting one another, and so much more as ye see the Day of the Lord approaching.*

(Heb. x., 25.)

Because of sad divisions and separations—“I of Paul, I of Apollos, and I of Christ” (!)—St. Paul had to warn: “*For this cause many among you are weak and sickly, and not a few sleep*” (1 Cor. xi., 30, R.V.).

It is a great help to our health to have fellowship with other members of the body, not only at the Holy Table of our Lord, but at all times. It brings health to our souls and health to our bodies, and the opposite may bring sickness and death.

Now we know that the Lord is in this blessed Pentecostal Movement, and we should pray that those who do not in this sense

“DISCERN THE LORD’S BODY”

at this time, and us His members, may not separate joint from joint. If ever His Pentecostal people loved their Lord it is now, and we love all who love Him. We desire true fellowship with all who honour His atoning Blood, and only when we are driven forth by condemnation and criticism will we be willing to separate from Brethren we honour in the Lord. We pray that even yet they may “discern the Lord’s Body.” If in anything we are to blame, let us be quite willing to learn something even from the criticisms of opponents and the warnings of those who say they are our friends. Yet let us still hold the truth in love. We will praise our Heavenly Father, who, because of the blessed Victory of the Cross, has sent to us the Comforter, Who makes the Body of Christ a reality, and enables us to “hold fast the Head” (even Jesus).

Let us meditate upon these things.

A.A.B.

## P. M. U.

(The Pentecostal Missionary Union for Great Britain.)

The following encouraging words, from Mr. Cecil Polhill, appear in the current number of “Fragments of Flame” (an occasional paper, to be obtained free from Mr. Polhill, 15, Cornwall Terrace, Regent’s Park, N.W.):—

**THE PENTECOSTAL MISSIONARY UNION.**—God has been leading on. Formed at the beginning of the year, with the immediate result that Misses K. Miller and L. James sailed for India in this connection. Miss Miller has been privileged to see a blessed revival spring up, just on her arrival to help in the work at Cuttack, which at the present moment still continues; Miss James is now with Pandita Ramabai.

Applications for service in the foreign field soon made it clear, in the judgment of the Council, that no other available material was *ripe* for going forth, and some training was an absolute necessity, previous experience having shewn the mistake and undesirability of immature workers, however zealous and spiritual, going forth to a heathen land. Amongst Pentecostal people there is no lack of volunteers; indeed the majority are willing to go. With a view to train those adjudged most suitable, a Home was opened in London in July, Pastor A. M. Niblock taking the oversight and training. At present there are eleven men in training, from Scotland, England, Holland, Denmark, and Persia; and already good progress has been made. It is purposed also, D.V., very shortly to open a similar Training Home for young women, of whom there are several promising candidates.

The course for each will last just until it is

(The P.M.U.—continued.)

thought the worker is *ripe* for service abroad, and no longer. The Council extend a hearty invitation to all interested to *visit* the Home and see. A liberal response has been made, as far as the need has been known. It will readily be seen that now a new and much enlarged work is being attempted, and it is believed, under God, an altogether new venture of faith. Account of receipts and outgoings can be obtained on application to the Editor of "Confidence," and a properly certified balance sheet issued at the close of the year.

One and all are invited to put the shoulder to the wheel and *help*; Leaders are asked to encourage missionary interest, and send in the names of the *best workers* available for training; and let us all give ourselves to prayer that the ends of the earth may be made vocal by the *sounding out* the Word of God in the power of the Holy Ghost sent down from Heaven. Amen.

\* \* \*

We find that the Balance Sheet would take up too much space if printed in this paper, so it will be supplied separately (free) to all likely to be interested. Apply to the Secretaries, "Peareth," Roker, Sunderland.

\* \* \*

The Pentecostal Missionary Union for Great Britain has the following as its Executive Council:—Mr. Cecil Polhill, President; Mr. W. H. Sandwith, of Bracknell, Berks., Hon. Treasurer; Mr. C. Kennedy Reuss, Oxshott, Surrey, Hon. Missionary Box Secretary; Rev. A. A. Boddy, All Saints' Vicarage, Sunderland, Hon. Editorial Secretary; Mr. T. H. Mundell, "Everstone," 25, Avondale Road, South Croydon (and 21, Godliman Street, London, E.C.); Mr. Victor Wilson, 11, Merry St., Motherwell, N.B., Hon. Secretary for Scotland; Pastor Jeffreys, Waun-

lwyd, South Wales, Hon. Secretary for Wales; Mr. Andrew Bell, Dunfermline; Mr. Andrew Murdoch, Edengrove, Kilsyth, N.B.; Mr. H. Small, East Wemyss, N.B.

Miss Hale, Invermore, Richmond Road, Twickenham, will act as Hon. Secretary to the Council.

\* \* \*

Missionary Boxes, Labels, etc., will now be supplied by

Mr. C. Kennedy Reuss,

Oxshott,

Surrey.

All monies should be sent direct to him at this address.

\* \* \*

The Income of the P.M.U. so far this year has been £461. There is a Balance of £110 in hand, and the additional expense of the Training Home for Young Women is before us. We are trusting for a much larger Income next year, for the Expenditure will be much larger.

### The Mülheim Declaration.

This Declaration, which we printed in the last number of "Confidence," should be re-read in the light of the recent appearance in English religious papers of the Declaration by opposing German Ministers and others, issued from Berlin. While we respect these dear brethren, they must allow us to follow what we believe to be leading of God, and to accept His blessings.

### On Thinner Paper.

By printing "Confidence" on thinner paper we reduce the cost of despatching parcels.

We are thankful indeed for the gifts towards the adverse balance. Some of these have come since the accounts for last month were made up, and will appear in our December number.

**Pentecostal News, etc.**

**ENGLAND.**

**SUNDERLAND.**

The Secretaries, Miss Howell and Miss Scott, are removing (D.V.), on November 23rd, to

"PEARETH,"  
ROKER,  
SUNDERLAND,

where they hope to have space to enlarge the work amongst children, in which they have been engaged during the past year; and to which they had the definite call from God shortly after their "Pentecost." In a marvellous way God has gone before, opening apparently brazen gates, and making crooked places straight.

NOTE BY THE EDITOR.—"Peareth," the house to which the Secretaries are removing, faces the sea, and stands back in its own grounds on the road north of Roker. The Secretaries will probably be able to receive visitors also from time to time at "Peareth," though their chief work is among the needy children. They will be glad of the prayers of all readers of "Confidence" in this new undertaking, as they only seek to be true to God's will in everything they do. They will continue, as before, to act as our Secretaries.

**CARLISLE.**

A Pentecostal Conference is to be held in Moss's Buildings, Scotch Street, Carlisle, on Saturday, Sunday, and Monday, 20th, 21st, & 22nd November. The Speakers expected are:—Mr. Mundell, Croydon; Mr. & Mrs. Small, East Wemyss; Mr. Cecil Polhill, London; Pastor Polman, Amsterdam; Mr. Clapperton, Newcastle-on-Tyne; Mrs. MacPherson, Edinburgh; and others.

Information will be given by Mr. R. Reid, 14, Chiswick Street, Carlisle.

Mr. Reid writes: "We are also starting a Sunday Evening Meeting." [It is in the same Hall, viz., Moss's Buildings (Market Entrance), Scotch Street.]

**BROADSTAIRS.**

A SISTER WRITES:—

DEAR MR. BODDY,

Some months ago I wrote asking you to pray that the Lord would baptise me with His Spirit, and I do praise Him that He has done so, and that the Holy Spirit abides in His temple. He

is teaching me to pray, or I should say, He is teaching me to be still while He prays through me.

The Lord baptized me on Saturday, 10th July. He had shewn me a few days before to receive the Holy Ghost by *faith*, and then to tarry for the manifestation. He shewed me a few hindrances in my life, and He gave me grace to put them away. The days between were very dark; the devil was oppressing very much, and tried to persuade me that I was certainly not sanctified and not a child of God at all.

The Lord met me on the Saturday evening at a little meeting at a friend's house in Ramsgate. It was in a time of silent prayer. Jesus reminded me that He would break up the dry ground and that He would pour floods upon it. Then the Power of God came upon me. The Spirit reminded me constantly of the sheltering Blood. Soon the gloom and sadness went, and Jesus came into His temple, witnessing by holy laughter that the enemy was defeated.

The meeting broke up about 10 o'clock. The next evening I was

ALONE IN MY ROOM

at home praising and thanking the Lord for what He had done, and reminding Him that He had not yet given me the Sign of Tongues, and also that He had promised, as He had "filled my mouth with laughter," He would also "fill my tongue with singing." I asked Jesus to keep me under the Blood and to rebuke any evil spirit that might try to hinder. As I praised Him the Power fell upon me again, and, with some little struggle, the Lord got possession of my throat and tongue, and soon the Spirit was singing in other Tongues the praises of Jesus. They were Victory songs, and I knew were praise to Him, but I did not receive the interpretation. The joyful strains ceased, and I began to recognise the slow and lovely strains of a wordless song as being, "I adore Thee," from Stainer's Crucifixion. I knew then beyond any doubt that I was worshipping Jesus in Spirit and in truth. I asked Him for His word about it, and He turned me to Rev. xi, 17.

It was a wonderful evening. When I testified, the devil got very stirred up, and soon I went through a terrible time of temptation, but Jesus was with me, and, praise His dear Name, He has just brought me right out with joy and gladness. Glory to Him!

This is a very hard town. I do not know of anyone here who is seeking the fulness of God, but I believe God will work.

**SCOTLAND.**

**EDINBURGH.**

A Conference is (D.V.) to be held on the first four days of January, commencing on Saturday, January 1st, at 3 p.m., in the Protestant Institute, George IV. Bridge. Then on Sunday, Monday, and Tuesday, January 2nd, 3rd, and 4th, in the Odd-fellows' Hall, Forrest Road, Edinburgh.

Friends requiring lodgings are asked to write early to Mrs. Beruldsen, 10, Murrayfield Gardens, Edinburgh.

The friends at Edinburgh beg all the Pentecostal

(Pentecostal News—Edinburgh, continued.)

Centres to remember this Conference in earnest prayer. Edinburgh is a very difficult place, but they are expecting that God will work mightily through this gathering of His people.

**GLASGOW.**

A NEW MISSION.

141, WEST GEORGE ST.,  
GLASGOW,  
25th Oct., 1909.

DEAR BROTHER BODDY,

I have your pictorial card this morning, for which I thank you very kindly. Glad to know you are being thus privileged to visit the dear Holy Ghost Baptized ones in other lands, for which we, as members of the same Body of Christ, join in humble, adoring thanks to Him who hath loved us with such unspeakable love; oh, the greatness of it is past finding out, but thanks be unto Him for what we experience of it in our lives.

Well, we feel altogether unworthy to be even permitted to attempt to describe the doings of the Lord with us in the upper room at 141, West George Street. He has been putting us into shape, and preparing for further and more fruitful service, in broadening our outlook and giving clearer vision.

We do praise Him with all our heart for the larrying time. It has not been wasted time, although the cry of the enemy has been, “What has Pentecost done, we don’t see any manifest results?” but when Solomon was building the House for the Lord there was no noise, it was all done at the quarry; and so the chipping and preparation has been going on under cover. We have purposely remained silent, as the enemy had outposts and scouts in search, and so we were led to lie in ambush, hid from the fire of the enemy, and watch his tactics and thus learn how to meet him, and thus we have stolen a march on him.

But now our ambush is too straitened. We have, like the Sons of the Prophets, to extend our borders.

We have been led out to a nice little Hall at 68, WATER ST., PORTDUNDAS, a poor part of the city, therefore a very needy part.

And so we stepped out in Faith, knowing as we believed to be in His will, and took a lease of the Hall and set about cleaning, and beautifying, and making it a place we could invite anyone in to see us without blush, or shame, or discredit to the Pentecostal Movement. And so we opened on Sabbath, 17th October, with a special day of Prayer and Thanksgiving.

Thanks be to God for past blessings received, and for His loving tokens of grace in giving His approval to our actions and prayer for the district He had let us to. He might enable us to put our feet on every part of it and claim it for our Jesus.

Then, after waiting for about six hours, we visited the district, house-to-house, and distributed about 15,000 little Scripture bills with intimation of the meetings to be held for the Gospel proclamation, after which we had a march round the

district, halting at various points on the way to make the meetings known, came back to Hall and found it three-parts full. Had a good time, and at the close God graciously gave us a token of His presence by three souls deciding for Jesus; a fourth, a dear woman, was so under the Power she could not go away for a time, but later went away still unsaved; but, praise God, she returned on Wednesday evening and witnessed to God meeting and saving her on Tuesday in her home.

Then, on Wednesday and Saturday evenings, we had a decision each meeting, and last night, Sabbath the 24th, had two decisions—one a young woman on her way to the Sunday Evening Concert held in the Pavilion Theatre near by where we were holding an open-air, and was arrested while we were singing and stood all the time, and a dear sister gave her a kindly invitation to the Hall. She accepted and came, and, praise God, yielded herself to Jesus. She does not know why she came, as she had an appointment to meet a companion; but God answers prayer, and a dear brother was praying God to

EMPTY THE THEATRES

for Concerts, and fill them with the Gospel. And so we received an earnest to pray on in this dear soul, which makes 8 decisions for the first week, for which we ask all the dear readers of “Confidence” to join us in giving glory to our loving Father who has done great things, whereof we are glad. We were able to pay all tradesmen’s bills as they were due, and opened free of debt, and so trusting Him just to send as we need for He has promised to supply our needs out of His fulness in glory by Christ Jesus. Hallelujah!

Yours in His Life,

JOHN MILLER.

**NORWAY.**

A Letter from Sister Dagmar.

CHRISTIANIA,

NORWAY,

Oct. 18th, 1909.

DEAR MRS. BODDY,

Peace from our Father be always with you.

God is working mightily among us here in Christiania now. We have had such meetings in Torvgaten 7, so we all sometimes have thought that Jesus was coming. The gifts are used in wisdom and with power.

Many are testifying about what God is doing for and with them. Oh! what a wonderful time we are living in. Yesterday the Hall was crowded with people, and just as a woman filled with the Spirit was speaking, the Spirit fell upon us all.

The Lord Himself was speaking to His people. I never forget that time.

It was said that God’s people in these days should look around them and see how the words of the prophets were fulfilled.

Later on, it was said: “Do not look down, my beloved children, but look upward, watching for Him who soon will step on the clouds and meet His own.”

If I only could remember all and translate, but I



cannot. I praise God for what He hath done for me. Since you laid your hands on my heart and prayed for me I have had no trouble with it. I heard that Engstrom had said I was sick, but it was only a cold I had got. No, praise God, all pain in my heart is gone, and my breathing is quite natural. Only Sister Agnes knows how it has troubled me the whole year. Glory be to God. He is Almighty.

Receive my thanks for all. It was very precious for me to learn to know you all. We lay you daily before the Throne of Grace.

I think you soon will meet a wonderful time in Sunderland, because God hath laid this town very heavily on my heart these last days.

What we pray about is before Him, and we must only wait upon His time.

Several here have been saved and baptized with the Spirit. Praise the Lord. The gifts grow in wisdom, whereas the faith in God's children has been stronger and stronger.

May God bless you all while we are walking from fulness to fulness in Jesus. At last we will meet at Zion. Glory to God. Hallelujah!

Mrs. Barratt and we are much together, and spend the most lovely times with the Lord.

She asks us to give her love to you and your dear family.

Please remember me to all friends there with these words: "Indeed Jesus is coming soon, let us watch and pray."

My best love to you and all,

Yours in His care,

DAGMAR GREGERSEN.

*Ps. 63.*

## SWEDEN.

The Editor of "Confidence" and those working with him are often much encouraged by letters like the enclosed. The Lord most graciously uses our Paper in many different parts of the world.

MUNKEDAL.

DEAR SIR, BROTHER A. A. BODDY,  
AND THE SECRETARIES.

Grace, peace, and joy be with you!

I feel that I must thank you very much with my whole heart for your very blessed paper, "Confidence." It is food for my hungry soul. May God ever bless your endeavour to publish it till Jesus comes to reward His servants. And He comes soon. Hallelujah!

Only God knows what a great blessing God has given me through reading the blessed "Confidence." Oh, how I praise God for this paper.

I have been inspired and helped very much in the past by reading it. Praise the Lord!

Pray for me and for this place. Oh, you of God very abundantly blessed, and of God beloved, pray for me. I want more of Jesus in my life, more faith, more love, and He, our blessed Lord, will give it. Hallelujah, for the precious Blood that was shed on Calvary cleansed my heart. Oh, I praise God for this wonderful salvation, full and free.

Yours in Christ Jesus our Lord,

A. G. LINDBERG.

## FRANCE.

### PARIS.

BOULEVARD BONNE NOUVELLE, 23,  
PARIS.

OCT. 19th, 1909.

DEAR PASTOR AND BROTHER,

I do not know if I told you that, on the week of your arrival in Paris, I visited a small group of three persons—a dear sister, her husband, and a dear brother. I showed them that God was blessing greatly all around the earth. I spoke to them about the full Gospel and Pentecost, and at once they entered into Sanctification by faith; and they by faith received Pentecost—the Baptism in the Holy Spirit. This sister and brother were present at the Rue de Trévisé meeting, and, in a letter, Sister Pansonnall, that is her name, tells me that they were blessed.

I give you the translation of this letter as well as I can:—

"Dear brother in Christ,—How much we were 'blessed yesterday at this Rue de Trévisé meeting. 'It seems to me that I possessed a large fortune (richesse). Long ago, when I was reading the 'parts of the Word of our God which showed me 'that the Apostles had the gifts of healing, and of 'rebuking the demons, and other marvellous 'things—one power that glorifies God and Jesus, 'well, dear brother, my heart was sad, and I said, 'Lord, Thou art the same yesterday and to-day.' 'Then my heart sighs and wishes for the full 'power of the Holy Ghost. I believe, and I thank 'the Lord that He will use me for glorifying Him. 'We had a good meeting here at the Pré Saint 'Gervais. Yesterday morning four persons remained after the meeting to pray. Oh, dear 'brother, let our hearts overflow with gratitude 'for so great a love, and may God bless us all. 'Glory to God!'"

They are very true Christians, giving all—time and temporal goods, and the word of the eternal Gospel, to their neighbours. They are poor, and they give much. They have much to do in a quarter full of sin and poverty.

We had a meeting on last Friday evening at Mr. Mack's, 27, Rue de l'Échiquier. Brother Percheron spoke about Sanctification; an English brother Mr. Johnson, spoke on the "position" to take on the Cross. We died in Christ, we were buried with Him, we rose again with Him. I spoke words about the achieved work of Christ. Blessed meeting of evangelisation, justification, and prayer.

God willing I shall go to Mr. Pansonnall's to-night (Tuesday).

I pray God that we may have a place of meeting as well as a special office for this Movement of Pentecost in Paris. Will you pray for the advancement of the work of God in our country?

And now, dear Pastor, I pray God to bless you richly. Earnestly I ask your prayers and those of our dear English brothers and sisters.

Pray for God to be glorified in our country.

With Christian love,

I am, yours in Jesus,

MICHEL E. MAST.

P.S.—I beg of you to give our greetings to the brothers and sisters in Sunderland. I thank God and you very much for your visit to Paris. I consider it is a great token of love of our Lord for His children of Paris. Glory, all glory to Him!

(Pentecostal News—continued.)

## GERMANY.

### HAMBURG.

RICHARDSTRASSE NR. 31,  
HAMBURG,  
23rd OCT., 1909.

MY BELOVED BROTHER,

It will surely interest you to hear a short account about Germany.

Heavy tribulations have befallen us. The leading brethren of the German "Gemeinschaftsbewegung," in a public declaration issued from Berlin, have condemned the Pentecostal movement as being from the Devil, and, by this step, have caused a real persecution to break in upon the children of God who are connected with this movement. Also these brethren have denounced our beloved brother Paul as a heretic teaching false doctrines.

The Second Conference at Mülheim has answered upon this in a moderate manner, and, at the same time, has declared itself to be in favour of the movement, convinced that it was FROM ABOVE. Now the adversaries are in the majority. Day by day letters are coming in, containing warnings, entreaties, urgent requests to renounce the lying spirit of this Pentecostal movement. Dear brethren who had been halting between two opinions, are now leaning and relying upon the testimony of those "aged brethren." I experience abundant proof of the Word, Matt. x., 36:—"And a man's foes shall be they of his own household."

All the preachers of the city are against us; one is warning publicly against us; his members are not allowed to have fellowship with us, and they are expelled by him if they come to us. But we say, "Hallelujah!"

Even in my own house the opposition that is being arrayed against us produces deep separations, and the results are far reaching. One sister, who gave to the Lord 8,000 marks, now demands them back, and is threatening with *other measures* if I do not pay. A brother, who, two years ago, dedicated himself and 5,000 marks to the Lord, left us, and I have to return unto him *his own*. Besides, he wanted to take our Christian Endeavour Society along. But God prevented it, for none of them were willing to leave the place where they had been blessed, and so he had to go alone. Hallelujah!

Many withdraw their subscriptions from our paper, "Gott mit uns," and many cease to aid us financially in our work. Thus there have come hard times upon us just now. But we are waiting upon the Lord, and will not become weary in well-doing. He will not suffer His people to be moved.

These afflictions indeed do encourage us to endure, always praising and giving thanks unto the Lamb in old and new tongues.

Grace be unto you, and peace from Him which is, and which was, and is to come, from your brother and companion in tribulation and in the kingdom and patience of Jesus Christ.

At Itzehoe, in the province of Schleswig-Holstein, Germany, there are five children of God, unto whom the Holy Spirit has revealed the truths of Pentecost, and who, filled with the Holy Ghost, earnestly endeavour to live a holy life; some of them speak in new tongues.

On Wednesday, the 20th of October, 1909, I was travelling from Hamburg to Itzehoe to visit these dear souls.

While riding in the car I read with much blessing to myself, the history of the Albigenian martyrs. Since I myself am suffering daily from persecution, this account of "*How the Sun went down in Provence*" was of special interest to me. In comparing those times with our days I found much resemblance between them—the only thing that is now wanting are the burning stakes.

On arrival at Itzehoe I was met by two of the little band with the news: "Last week, in an assembly of the 'Gemeinschaft,' our names have been mentioned publicly, with the remark that the people had to be warned against us."

Together with the brethren my heart rejoiced, because they were found worthy to share the reproach of Christ.

In the evening we had a meeting. Since the hall of the "Gemeinschaft" had been closed against us, as once the "porch that is called Solomon's" was against the first disciples, we had to choose some other place.

One brother has charge of an empty villa until it is sold. This villa is situated in a garden. Thither we directed our steps. We were altogether ten persons. We gathered in a room of that house, which was left by its former inhabitants. Two small benches, one chair, one little table, and one lamp, made up the whole inventory.

As we were sitting there, singing:

Oh, the Blood, the precious Blood,  
It cleanses me, I praise the Lord;  
From guilt and fear it sets me free,  
The precious Blood it cleanses me,

we felt as if the spirit of the brethren under the altar, who are waiting for our perfection, became alive among us.

The bare walls, the scanty furniture, the little band, the echo in the empty house indeed spoke to us in a loud voice. But we remembered them "*of whom the world was not worthy*" (Heb. xi., 38), and all that evening could not praise our Lord enough for the wonderful ways of His grace with us. The Holy Spirit was mightily in our midst.

A man who had despaired of ever being saved, having been cast out everywhere, had followed our invitation, and found peace in the Blood of the Lamb that evening.

Blessed times, in which we are living, where the Lamb is being exalted by its followers, and where children are being born unto God out of great tribulations. Hallelujah!

EMIL MEYER, Hamburg.

\* \* \*

**AMERICA.**

**PENNSYLVANIA.**

**An Unbeliever convinced by "Tongues."**

The Editor of "Confidence" has received the following from his esteemed brother in the Lord, Pastor J. T. Boddy, of Lincoln Place:—

A very blessed instance of the way in which God verifies his word, and answers the oft-repeated question concerning the utility of the manifestation of speaking in tongues, occurred in a town some ten miles from a city, where I was holding a series of meetings on Pentecostal lines.

There was in this town a well-known business man, who was a pronounced and aggressive opponent of the Christian religion; not one of the ignorant, blatant kind, but a man of good moral character, well versed in all the sceptical philosophies of the past and present (having a considerable library of this class of literature), whose wife became imbued with the same views, through his teaching, but who, through the grace of God, had been converted a few weeks previous to my coming to the place. She attended the meetings, and was earnestly seeking to be baptized with the Spirit, and one night, after being greatly under the power of God, on returning home and retiring, was so exercised in spirit over her husband's unsaved condition that she could not sleep, but gave more or less outward expression through groans and sighs and tears to the burden that was on her heart. He asked her what was troubling her as she lay weeping at his side, and she told him it was concern about his soul. I desire here to state that her husband had not opposed her conversion, or her seeking for the fullness of the Spirit, but was kind to her, and even allowed her to persuade him to destroy all his infidel literature.

She continued her pleading for a time, then, after some moments of quiet, she broke forth in an appeal

**IN SOME UNKNOWN TONGUE,**

which had such a startling and convincing effect on her husband, that, as he told me afterwards, he felt as though charged by some strange power, like electricity, and that, on looking up, he beheld a vision of the Saviour's face, bending over him, through shining clouds.

The next day his wife informed me that he wished to see, and talk with me, and desired that I should take dinner with them the day following. I accepted his invitation, and found him a very earnest enquirer after truth, but confronted with many mental difficulties. The chief one, which I surmised and mentioned at once, and which he confessed to, was his inability to believe in the personality of God, and I asked him to allow me to present to him a proof of God's personality which came to my aid in clearing up this difficulty some years ago, when I, like him, was groping after light. I looked to the Lord for help, and when I got through he said: "That is enough; it is unanswerable. This is the most satisfactory conversation I have ever had on this subject, and I regret that we cannot prolong it at this time on account of business pressure that calls me back to my office."

He left, expressing his belief that, through the efforts of his wife and myself, he would soon be brought to the light, and with a desire to renew the conversation, he urged me to make my home with them during the balance of my stay in the town, but this being on Friday, and on account of having to leave to fill a previous engagement on the following Monday, I could not conveniently do so, but visited him again and found him still hungry, and on Sunday night, the last meeting I could hold there at that time, he was present, and on bidding him good-bye, he promised to give himself unreservedly to the Lord. A few weeks after I left, I received the good news that he had kept his word, and had been blessedly saved, and that he and his wife were preparing themselves for active Christian work. This man informed me during one of our conversations that, not long before, he had thought seriously of giving up his business to promulgate his sceptical views, but the Lord in His own way and time circumvented his plans, and turned his feet into the paths of righteousness, and his efforts to the spread of truth instead of error.

To God be all the glory, now and for ever. Amen.

J. T. BODDY.

Lincoln Place, Pa.,  
U.S.A.

**CHINA.**

**Good News from Brother Garr.**

HONG KONG, CHINA,  
c/o THOS. COOK & SON,  
OCTOBER 8th.

REV. A. A. BODDY,  
Sunderland, England.

Beloved in the Lord: we have reached Hong Kong and had one week with the "little flock," a week of joy and praise and victory over all that God is doing for us. We felt you and the saints would be interested to know of the "open door" which God hath set before us in this place.

At Wanchi, where hundreds and thousands throng the streets, we have a mission to the heathen, and I have the privilege of preaching at night to a crowded mission of heathen. God has so blessed us with having Bro. Mok to interpret, and also made him a preacher to the heathen. What a joy it was to us to find some of the dear ones who received their Pentecost while we were here before, now preaching to the heathen. Truly our "labour of love" is not in vain in the Lord, and, Brother Boddy, although we have been called to suffer a little with Him in China, yet our light affliction is not to be compared with the glory which we shall have, and of which now we have the earnest. Praise be to our blessed Lord, whose shed blood purchased it all for us, unworthy as we are.

A great love fills our hearts for these people. It is His Spirit. My wife goes each night, in company with the dear sisters, to our Mission for the Chinese Christians, and teaches them in the Word. It is more central, and this enables all the Christians to get instructions in the Word, while we preach messages to the heathen. God is blessing us, and greatly encouraging our hearts in Him for a blessed work.

(Pentecostal News—China, continued.)

We are praying in regard to opening up a "Missionary Home." It seems to be His Divine will, and we ask you to pray much for us, as He may lead. It is a step of faith, but we know that when He leads He stands back of all with His Almighty power. How we long to be always in divine order, that the name of Jesus may be magnified in us; that He may be lifted up and draw all men unto Him.

Will you, as the Spirit may lead you, pray much for us, that our faith may increase more and more as the demands are made upon it.

God has given material for preachers, and we long to train them for His glory that they may preach the Gospel to the dying millions of China.

We shall always praise God for the privilege of meeting you in Canada. We felt more our unworthiness of being in this blessed Holy Ghost movement and in the love and fellowship of such saints. The last night of the Camp, as we stood on the platform singing "Blest be the tie that binds our hearts in Christian love," has made us long more that His banner of love may float over all nations, and that His glorious Gospel may go forth, bringing out a people for His name's sake, that our King may come again. Hallelujah!

We sang again that song when we gathered on Sunday after being absent for fifteen months. Only one was absent from choice, and God was with us, bless His dear name. We need your prayers.

We pray that the Spirit may lay mighty intercession on the hearts of the Pentecostal saints of England. The dear Lord led us into the Canadian Pentecostal Missionary Union in His own way.

May the dear Lord abundantly bless your labour of love to all the saints. We have great opportunities of giving out Tracts to English soldiers and sailors. Pray for them!

With love in the Spirit,  
Yours in His blessed service,  
A. G. GARR & WIFE.

**The Needs of our Soldiers.**

Box 124, HONGKONG,  
CHINA,  
Sept. 12th, 1909.

DEAR PASTOR BODDY,  
Sunderland, England.

Dear Brother in Christ,

I am writing to ask you to *pray* there, and see if it is *God's will* that He should send some brother Baptized with the Holy Ghost to be a personal worker among the hundreds of soldiers that are crowded into the barracks here at all seasons of the year? Do pray about it and see, or find out if it be God's will, even as *He* leads!

We feel the need is so great that they should have *Pentecostal Literature*.

We have been doing a little personal work among them with tracts, and what few papers I could get.

Are we asking *too much* when we say—"May we have at least 100 copies of the 'Confidence' each month?" to have some for these often-times lonely, home-sick soldier-boys. As we have talked with them and have tried to bring them the message that God now commands all men everywhere to repent, and that Jesus is coming back soon, we

have seen the *deepest* interest expressed. Some tell us they are Christians; some say, very frankly, they are not. But all have their Bibles, and we have tried to teach some the importance of studying the Word daily.

Have you not some soldiers' testimonies in tract form? or could you not send us a quantity of "When the Fire Fell," or others? I know that this is asking much, but, after prayer, God has somehow laid the subject on my heart.

Will you not take the subject of "Prayer for the soldier-boys away from home" to God there at Sunderland. It looks as though there is need enough and ought to be *prayer* enough among, and from, and through the baptized souls there to bring Heaven's quickening *down to regiments of these soldiers*.

Now, may the dear Lord lead you directly in this. If He says send 300 copies, instead of any less number, Amen.

A little Norwegian sister, who has her Baptism, will gladly assist by God's grace in distributing. There are quarters here all about the island, and also mainland, and some have told me they were longing for papers from religious sources. Well, praise God! and God Himself direct His forces for His glory.

In the Name of Jesus,  
MISS E. MAY LAW.

**AUSTRALIA.**

**WILLIAMSTOWN.**

Mrs. Lancaster (75 Cole Street) writes very hopefully of the work, and gives a graphic account of the Baptism in the Spirit of a Sunday Scholar, "Minnie."

Brother Sloan, recently a Methodist Lay Preacher, is now travelling in remote districts with a tent, and is used to proclaim a full salvation. At Wangaratta a woman had been healed.

She tells of an old saint of 87 at Ballarat miraculously healed and baptized in the Spirit. Her first message was—"Jesus is coming soon, warn the people, warn the people."

**The Real Baptism of the Holy Ghost.**

The "Baptism" is TO BE FILLED WITH GOD, and "Tongues" will follow; but to speak in Tongues only is not, I can see, a sufficient sign of the Baptism.

I am more and more convinced of this, that as soon as a person is truly "born of God" and has CHRIST as their Life, then the Holy Ghost *will* fall and they *will* speak in "Tongues," if they expect to do so, but I do believe that merely speaking in Tongues is not necessarily a convincing sign that a person has got God in them.

Of course, the deep spiritual work may be done after a person has spoken in Tongues if they go on, but, in the meantime, in many cases much dishonour and

damage is done to God's work, The trouble is so few know what the Baptism really means. It is TO BE FILLED WITH God.  
—*Mary Boddy.*

## ACROSS THE CHANNEL.

Concluding Scenes. Among French-speaking Brethren.

(BY THE EDITOR OF “CONFIDENCE.”)  
*Continued from Page 248.*

### 6.—In French-Switzerland.

My journeyings now led me right across Switzerland, 180 miles, taking me out of German-speaking Switzerland into French-speaking Switzerland. My German Gospels had to be put away, and I got out again the beautiful French Illustrated Gospels, such as “L’Evangile selon St. Matthieu, Illustré D’après des Dessins Originaux faits on Palestine.” (From the Scripture Gift Mission, 15, Strand, London.) The first one was accepted by a veritable “Jacques Bonhomme” in a blouse. He seemed to accept it rather sullenly and continued talking with a working-man friend, but, when the latter got out, he opened it and began to read. He became very much interested, but, after a time, he had to leave the train. He went towards the door of the car, and then he came suddenly back and shook hands with me in a very earnest fashion. He was grateful indeed for the Word of God.

### THE LAKE OF GENEVA.

At last we approached the Lake of Geneva at its most picturesque end. Suddenly the train emerged from a tunnel high above the Lake, and a magnificent view burst upon us. Far below was the Lake with a steamer like a water-spider, it was made so tiny by the distance. Across the Lake were the great cliffs and rugged heights of the south-east end. I was told that at this point everyone in the train springs to their feet, rushes to the windows, and cries “UNIQUE.” But the passengers were too lethargic to-day, or so accustomed to the sight that it made no impression. They read their French papers, etc., as if there was no such wonderful scene at all.

We had left Zurich at 10:50, and we arrived at Nyon at 5:38, and here my good host, Mr. Cooke Collis, met me. I posted first the letters, etc., I had written in the train, and then we drove about two miles back from the lake, through the hamlet of Duillier and towards the Jura mountains, to the beautiful old Swiss house, “Les Pralies.”

Here I found, besides my kind host and hostess, Brother F. Juillerat, the French-speaking Swiss brother whom I had met last in Ohio, U.S.A., Mr. Edward Reuss, who was soon to leave for Ireland, also Madame Gaullier, Mrs. Pegg, Miss Hale, etc. Now and again a drove of Swiss cows drifted over the grassy space below my window. Some fifty cows were feeding near, their many bells chiming all the time, the cow-herd often cracking his whip.

THURSDAY, OCTOBER 7TH.—

Brother Cooke Collis spoke with power from the 25th Psalm this morning. It had been his beloved mother's favourite Psalm.

Brother Juillerat and I walked to the little town or village of Trelex. He told me of his life in Florida since the time (30 years ago) when he left Switzerland unsaved, and how he had been set apart by the P.M.U. in America for work among his own French-speaking Swiss people. He told me of coldness in *Peglise Nationale*, of repulses at the Convention at Chexbres, and of the “groups” connected with the name of the late Orell Robert.

In the afternoon we held a little meeting in the drawing-room when I gave my testimony, and Brother Juillerat and Mrs. Cooke Collis interpreted to the French friends who had gathered from Geneva, etc. We sang some beautiful hymns at these meetings. One was a solemn refrain:—

Je m'approche de Toi;

Source de vie,

Source de vie,

Mon Sauveur et mon Roi!

Fais silence en ma cœur,

Viens et me parle,

Viens et me parle,

Esprit consolateur.

How different now do these prayers and hymns sound to those in the guttural German I have listened to of late. Earnest prayers went up in French, and especially from a spirit-filled domestic “Kutzen,” who pleaded with tremendous power.

As we came out of the afternoon meeting, a little after 5, an awe fell on us as we caught sight of Mont Blanc—perhaps 40 miles away beyond the Lake.

### MONT BLANC.

The clouds had completely cleared away, and it stood out like a great white Throne reaching up into the Heavens. Thirty-four years before I had nearly lost my life on its slopes. It was after losing and regaining my alpenstock near the *Glacier des Bossons* that I lost my footing on a snowy slope near to the *Pierre Pointue*, and shot away towards destruction. It was almost by a miracle that I escaped, and when I regained a place of safety I was completely unnerved. I cannot thank my God sufficiently for His protecting care. He preserved me for some good reason, and I praise Him indeed.

This was July 7th, 1874, and now I saw it once more. To-day it was to me like a supernatural thing. From the balcony of my room upstairs at Les Pralies, I looked down first on a broad lawn-like expanse of sward, where sometimes “*les vaches*” browsed and toiled their many bells. Then came a belt of trees, with a village Church spire peeping above. Thirdly was the Lake of Geneva just glittering here and there through the tops of the trees. Fourthly was the massive range of heights and peaks, the wall of dark rock rising perhaps 2,000 feet at the far side of the lake—the Alps of the Savoy. Then, fifthly and lastly, and about 40 miles from my balcony, rose the glorified heights of Mont Blanc, already beginning to crimson as the sun descended in the west. The eternal snows on these heights were some

(Across the Channel—In French-Switzerland—cont.)

25,000 feet above sea-level. Until darkness came on we watched that Monarch of Mountains. One repeated to one's self the words:—

O all ye mountains and hills, bless ye  
the Lord,  
Praise Him and magnify Him forever.  
O ye frost and snow, bless ye the Lord,  
Praise Him and magnify Him for ever.

At the evening gathering the Power of the Lord descended. A dear brother from Geneva was transported into the presence of his Lord. A sister received her Baptism, speaking in tongues that night in her room, and all of us were glorifying God. It was a blessed time.

A refrain we often sung (to the tune, "See the conquering hero,") was:—

A Toi la gloire,  
O Ressuscité;  
A Toi la Victoire  
Pour l'Éternité.

On Friday, October 8th, we continued our little meetings in the afternoon and evening at Les Pralies, and the congregation stayed to tea. A most gorgeous rainbow hung over the trees as we began our afternoon meeting. I stepped out through the glass door into the garden, and the rainbow just coloured the Jura Mountain behind us as one looked through its bands of red and green and violet and blue. "The Lord set His bow in the cloud."

At the afternoon meeting I spoke on Pentecostal experiences and the workings of God's Spirit in Scotland, Canada, U.S.A., Germany, etc., and Brother Juillerat gave us the story of his conversion in America through God's voice speaking to Him. Though a French-speaking Swiss, he has been thirty years in Florida and other parts of America.

At the evening meeting we had several testimonies, and Sister Kutzen, the cook at Les Pralies, said that her cooking was easier now and she could manage the meat and vegetables better since she had her Baptism and the blessing of "*Le cœur pur*" (the pure heart). Certainly, the excellent cooking at Les Pralies was a good practical testimony to the all-round power of Pentecost to deal with that very useful department, the kitchen. (I saw Schwester Kutzen next day upon her knees. She was very happy, and in front of her six pairs of boots which she was cleaning joyfully. She has both the Mary and Martha spirit.) Another maid received very great blessing, the Holy Spirit working in her very graciously and in others also. Touching prayers in French ascended to "Notre Seigneur."

### 7.—Days in France.

SATURDAY, OCTOBER 9TH.—

I bid "good-bye" to the friends at Les Pralies and set my face towards home. After an early lunch we drove in a country conveyance down to Nyon, enjoying the lovely views of Lac Lemane and the Savoy Alps beyond. We turned to take a last look at Les Pralies, embosomed among the trees, with the Jura mountains as its background. To-day it was fine, and the sky blue, with fleecy clouds scudding overhead. We passed polite, simple country-folk who saluted my host in a friendly way. Nyon was the

birthplace of the saintly

FLETCHER OF MADELEY

(Fleysschère), and across the Lake yonder Madame Guyon used to reside. She records how, in a storm on the Lake, the Lord stilled the tempest in answer to the prayer of her companion.

So at last I was in the train on the first stage of my homeward journey. The blue, mountain-girt Lake of Geneva was left behind once more, and, as we sped away from Switzerland, we had many refreshing views of sweet sylvan valleys and noble heights, all glorified in the autumn sunlight.

I am so thankful that my second visit to Switzerland has been for the Master's work, and to have fellowship with His Pentecostal children. Visitors who go to that paradise of tourists just for pleasure, and to see the glorious scenery only, have no idea how many dear children of God there are here. Switzerland may become a training ground for Pentecostal missionaries for the French-speaking people, and even for the German-speaking people. That God's Pentecostal blessing has continued in this land, in spite of all attempts by the Enemy to destroy it, is another sign that it is from God.

PARIS.

At the P.L.M. Gare, at Paris, dear Brother Michel Mast met me and took me off on a swift taxi-cab through the brilliantly-lighted boulevards. He took me into a crowded café for a cup of chocolate. The Theatre-goers were thronging in and out as it was nearly midnight. I did not see one other happy face besides that of my dear Brother Mast. "*Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white; for they are worthy.*" Rev. iii., 4.

Our Taxi-cab took us to a humble, quiet hotel near the French Y.M.C.A., and we knelt together in my bedroom in the hotel and had an earnest time of prayer, he praying in French and I in English, but each of us understanding the other's petition. It was now early Sunday morning (12:40 a.m.), and we cried to God for Paris, for blessing on the meetings, and guidance for the work. The Parisians stay up very late, one or two in the morning is quite an ordinary thing. "Waiters, Taxi-cab drivers, and Tram-men get very little sleep in this town," said Brother Michel Mast.

Brother Michel Mast came for me after breakfast on Sunday, and we went to the meeting which had been summoned by this letter:—

PARIS, le 7 October, 1909.

Cher Frères.

Depuis quelques années, beaucoup de Chrétiens demandent le Réveil, l'établissement du Règne de Dieu sur la terre. Nous sommes persuadés que le Réveil tel qu'il est confirmé par les Écritures et tel que les enfants de Dieu en ont besoin pour glorifier Christ dans l'homme intérieur et dans le service, n'est autre que le renouvellement de la Pentecôte par la réalisation de la Promesse: "Il vous Baptisera de Saint Esprit et de Feu."

Le Rev. A. A. Boddé, Pasteur de l'Eglise de All Saints à Sunderland (Angleterre), nous entretiendra (D.V.) de cette Bénédiction de la Pentecôte, que le Seigneur a richement répandue dans son église et ailleurs, Dimanche prochain, 10 Octobre courant, à 9 heures  $\frac{3}{4}$  du matin, 14, rue de Trévis, au 2<sup>em</sup> étage. (Bâtiments de l'Union Chrétienne de J. Gens.)

Entrée par la petite porte à droite.

Vos bien devotés dans le Seigneur,

P. PERCHERON,  
MICHEL E. MAST.

He only expected a small gathering, but it was larger than he had hoped for. A sister from Switzerland interpreted as I spoke of this great blessing of the Pentecostal Baptism as a preparation for the Coming of the Lord. My interpreter, however, at one point was overcome by the Spirit's power, so we had to appeal for someone in the audience to come forward and interpret. A good number of Salvation Army sisters were present, and one of these volunteered. She was a Russian, so an Anglican Pentecostal Vicar gave the Pentecostal message through a Russian Salvation Army Captain to a French audience in a *salle* of the *Union des Jeunes Gens*. On the stained-glass windows behind us were painted, in Greek, the appropriate words: "That they may be one in us" (John xvii., 21).

After "Monsieur Boddy" had spoken, Monsieur P. Percheron gave a testimony. He had been for a time

A ROMAN CATHOLIC MONK.

He had previously lived the life of a typical Parisian, unrestrained and sinful. He turned to the Roman Catholic religion to get rid of his sin, but did not find peace. Being ill, and taken to a Hospital, he found the Lord. So he left the Monastery. The other month, when Brother Turney was passing through Paris on his way to South Africa, a Prayer Meeting was held in this place, and Bro. Percheron received the Baptism with the Sign of Tongues. The glory of the Lord came upon him.

After the meeting we had talks and prayer with some of the friends, and so we separated, feeling that the Lord had been taking away prejudice and giving a desire for Himself.

Afterwards, in a Restaurant in the Place Saint Lazare, we talked over the prospects of regular meetings and also of a French Pentecostal Paper, which will be issued after a time.

The Boulevards were thronged with gay, thoughtless crowds that beautiful sunny afternoon. We passed the Salvation Army Salle, and were handed this invitation:—

ARMÉE DU SALUT,  
166, RUE MONTMARTRE, 166.

—

Aujourd'hui à 3 heures 1/2

MATINÉE SALUTISTE  
Chants et Témoinages.

INVITATION.

May the Lord bless the witness of the Army in the pleasure-loving, sinful Paris. Their hymns often exalt the blessed Name which is above every name:

A Toi louange, honneur et gloire  
A Ton nom, ô Jesus!  
Ta croix remporte la Victoire  
Et sauve les perdus.

They sing often of the Precious Blood and the Victory of the Cross:

A la croix ou mourut mon Sauveur  
Je sais venu, brisé de douleur;  
La son sang purifia mon coeur,  
A son nom la gloire.

IN AN UPPER ROOM.

At 8 o'clock that night we met in an upper chamber for a waiting-meeting. We had a blessed time of prayer and praise, and the Holy Spirit worked graciously. There was deep contrition manifested by several as they cried to God, and great blessing followed. We parted in much joy, and in confidence that the Lord had been with us. It was determined to hold a monthly meeting (on the second Sunday of each month at 8 p.m.) Monsieurs Percheron and Mast to be the leaders. The meeting to be at 27, Rue de l'Echiquier, at the home of Monsieur and Madame Mack—top floor.

On Monday morning Brother Michel Mast and Brother Percheron came for a long talk and prayer, and we rejoiced together that the Lord was now doing a definite Pentecostal work in Paris, and establishing now a centre.

How thankful I was as I walked along the crowded boulevards with these two dear brothers in the Lord, to feel that here are two devoted "servants of the Most High," to whom He is entrusting much in this great city of Paris. The beginnings may be comparatively small, but so were the numbers in Germany less than a year ago. If God can so work in Germany and Holland, will He not also in Paris and in France do a mighty Pentecostal work, and a pure work. Will Pentecostal brethren round the world pray much for Paris, for France, and for French-speaking Switzerland.

HAVRE.

Four hours brought me through Normandy to the great sea-port of Havre. We travelled along the windings of the river Seine, and crossed it again and again. The most romantic view we had was that of Rouen, as our train rushed over the river, and the town, cathedral, and churches were twice suddenly in full view ere we plunged into a tunnel.

Here I stayed in the Place de l'Arsenal, at the Temperance Hotel of Sister Hélène Biolley, who, for twenty years, has worked for her Lord in the cause of the Gospel, and in the cause of Temperance. When the household was called in there were ten of us, and they sang very heartily and sweetly in French, "Work for the night is coming." I then had the privilege of addressing these dear workers on the subject of Full Salvation, including the Baptism of the Holy Ghost with Signs.

\* \* \*

Now I have mounted to my room on the "Troisième Etage," and, as it is a still night, I am writing with my windows wide open. The lights along the quays are reflected on the water. Many fine steam yachts lie moored alongside. Yonder is the Rothschilds' and other ocean-going yachts. The tram-cars across the water "hoot" their way along the quay, and the chimes of the Arsenal clock announce the time every quarter of an hour.

On the wall of my room hang the comforting words, "*L'Eternel est mon berger, je ne manquerai de rien.*"

MONDAY, OCTOBER 12th.—

A sunny morning with a pleasant cool breeze from "La Manche," as I walked awhile by the

(Across the Channel—Days in France—cont.)

Seine. The French Gospels are often thankfully accepted here. I had little interviews here and there with men on the quay, and told them that the Lord Jesus was “*mon ami*,” and that He wanted to be theirs also. I was glad to sit down to breakfast with the “staff,” behind the bar of the “Ruban Bleu,” and Mdlc. Biolley told them much of the story of “Pentecost at Sunderland.”

Later we went by tram-car through the busy streets to the northern suburbs at the far side of Havre, to a house standing in a garden. It stood on the higher slopes, whence we could see below us the mouth of the Seine. Here we prayed with one of God’s dear children who was very ill, but who had a beautiful trust in Him.

I met also two Christian English ladies here to-day who are working for the Lord in conjunction with Mdlc. Biolley; they have been here a number of years.

THE BRETONS.

We went to look at the Mission Hall for the Bretons, which Mdlc. Biolley has had for years here. The Bretons have a language of their own like Welsh. There are some millions of them in this part of France, and perhaps 7,000 or 8,000 in Havre. The women still wear picturesque white caps. They are learning now to speak French more than formerly. Mdlc. Biolley has a mission amongst them in Brittany, and also here. A Breton Evangelist, Brother Le Quére, is here; he is a dear child of God, longing for more of His Holy Spirit.

We had an instruction meeting at night for those likely to be interested in the Pentecostal Blessing, and they heard how the Lord is pouring out His Spirit to-day as at Casarea, Ephesus, Corinth, and Jerusalem. It was arranged that a Pentecostal Waiting Meeting should now be held every Monday here at the Ruban Bleu, Place de l’Arsenal, at 3 p.m. We are thankful for this second centre in France. We trust that the Pentecostal work of the Lord will now advance in this land, slowly possibly, but surely, and that it will ever be prospered by Him.

WEDNESDAY, OCTOBER 13th.—

There is a beautiful spirit in this home. At family prayers we sang:

Moment si doux de la prière,  
Où Dieu, m’levant jusqu’à Lui,

and then we read round the first nine verses of Philippians iv, and I spoke of the Book of Life of the Lamb, and the rejoicing Spirit which is for those who are filled with the Holy Ghost.

Mdlc. Biolley has a manager and a staff for this Temperance Hotel and Temperance Restaurant (the Ruban Bleu). . . . It just pays its way, but the evangelisation work has been entirely on faith principles for 20 years. Miss Biolley has wonderful things to relate of the loving, marvellous, and often instantaneous deliverances of the Lord. Our Lord has provided according to Matt. vi., 33.

The Breton Mission Hall was filled at night with an attentive congregation. The service was in French, as most of the Bretons who attend prefer that language. Brother Le Quére was in charge. He is a Breton, and, of course, speaks both languages. The singing of hymns

was very hearty. As we drew near to the Hall we could hear the tune to which we sing:

What can wash away our sins?  
Nothing but the Blood of Jesus.

A French Methodist Minister read Rev. v. from the French Bible with dignity and great power. We were almost transported to the heavenly scene as he pealed out the words:—

(Verses 10-11)—Et ils chantaient un cantique nouveau, disant: Tu es digne de prendre le lure et d’en ouvrir les seaux; car tu as été immolé, et tu nous as rachetés à Dieu par ton sang, de toute tribu, de toute langue, de tout peuple, et de toute nation: et tu nous as faits rois et sacrificateurs à notre Dieu; et nous régnerons sur la terre.

Then I spoke at length by interpretation, and the Lord gave the message. A fine-looking man rose at the end of the Hall and confessed to being a slave to drink. He had been touched that night by the message of deliverance.

We held an after-meeting, and dealt with seekers for full blessing. Some came forward for special prayer, but all seemed to be definite in their dealings with God.

After the meeting there was time to return to the “Ruban Bleu” and bid “good-bye” to the staff and their mistress. Then Brother Le Quére and Jean (the Waiter) accompanied me to the ship.

HOMEWARD.

It was a wet night, and the swell was rolling the steamer heavily, but after we got out into the Channel we had a fair passage by God’s goodness, though a storm sprung up and raged afterwards.

Early next morning we were coasting the Isle of Wight and passing up the Solent. I landed in England after eighteen days absence.

We thank the Lord for Pentecost,  
The Lord is leading the way, the way,  
But most because of the Holy Ghost,  
The Lord is leading the way.

\* \* \*

On the journey up to London I had an opportunity of witnessing to a young German. I was glad to see the face of a friend at Waterloo, and soon we were having a quiet talk in Hyde Park in the sunshine.

After telling out twice in London the story of one’s recent experiences, I travelled to Sunderland, arriving home the next night. I was indeed thankful for the goodness of the Lord, and very glad to be back in smoky Monkwearmouth.

The Lord had kept me again during another thousand miles of journeying in His service. May He indeed bless all the seed sown in humble trust in Him. “So they gathered the Church together and rehearsed to them all that God had done with them” (Acts xiv., 27), and tender messages were delivered to the brethren from the saints in Germany, Switzerland, and France. How gloriously the blessed Spirit is working, making men thirsty for God, then revealing Christ and His victorious Cross. Then Baptizing His seeking ones with the Holy Ghost and Fire. Hallelujah!

ALEXANDER A. BODDY,