

DECEMBER 15TH, 1908.

No. 9.

“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, 11, Park Lea Road, Sunderland.

THE WHITSUNTIDE CONFERENCE AT SUNDERLAND

(MAY 28TH TO JUNE 5TH, 1909).

If the Lord tarries, we trust again to meet in Conference at Whitsuntide, 1909. Pentecostal Brethren whom the Lord permits to join us, whether from our own lands or from beyond the seas, will be welcome. The Secretaries at 11, Park Lea Road, Sunderland, will be very glad to engage rooms for visitors. To protect those who come a long distance in order to be with "one accord in one place," we find it wise (and we believe in accord with the mind of the Spirit) to ask all to conform to two conditions:—

1st—To be willing to declare that they are in full sympathy with those who seek Pentecost with the Sign of the Tongues.

2nd—To be willing to obey the ruling of the Chairman.

OFFERINGS TOWARDS FURTHER PRINTING WILL BE WELCOMED.

Those who reside abroad should send by Post Office Money Order (not by coins or stamps). They can be made payable to A. A. Boddy, Sunderland.

N.B.—Those who ask for "Confidence" to be sent to them for any set period, will receive it if so published, but not if for any cause it is discontinued.

Ask also for Specimen of the Roker Tracts (by Rev. A. A. Boddy):—

1. Born from Above (with personal testimony). 2. Forgiveness of Sins. 3. Heaven upon Earth. 4. Satan's Devices. 5. The Holy Ghost for us. 6. Health in Christ. 7. Identification with Christ. 8. Spiritualism Denounced. 9. Christian Science: A Soul Danger. 10. Systematic Prayer. 11. The New Creation. 12. Divine Necrosis, or the Deadness of the Lord Jesus.

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Subscriptions, as per list	40	1	10	Balance due Treasurer	8	15	9
Discount	0	7	8	"Confidence" No. 8	15	5	0
				Postage, Stationery	5	10	1½
				Balance in hand	10	18	7½
	£40	9	6		£40	9	6

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No. 9.

ALL SAINTS', SUNDERLAND.

December 15th, 1908.

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, 11, Park Lea Road, Sunderland."

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DIVINE NECROSIS:

Or the Deadness of the LORD JESUS.

2 Cor. iv., 10. Always bearing about in the body the Necrosis* of the Lord Jesus, that the Life also of Jesus might be manifest in our body.

Come with me, visit Calvary,
Where my Redeemer died.

* In Rom. iv., 19, this word "Necrosis" is translated "deadness." Here in the A.V. it is the "dying," in the R.V. "putting to death."

When sojourning at different times near a grey-walled old city in that Eastern country which we love to call the "Holy Land," the writer has found his way in the early morning, before the Eastern sun came up, or at night in the moonlight, to

That green hill far away,

Outside the city wall,

Where the dear Lord was crucified,

Who died to save us all.

The memory of many wonderful and impressive scenes in other lands died away in the presence of Calvary.

Calvary had for him a drawing power. Nor is it strange that he was found there.

When I survey the Wondrous Cross

On which the Prince of Glory died,

My richest gain I count but loss,

And pour contempt on all my price.

We know why it is that Calvary is the central theme in great Revival movements. The people who have been blessed have had this blessing—they have seen a vision of the Crucified. God is teaching the world something of what Calvary means.

The loving work of our blessed Calvary's Lord upon the Cross has too often been limited by our "little faith."

It was not only to bear in His own

Body all our sins that He humbled Himself to the death upon the Cross. He died for our sins no doubt (praise God), but He also (and this is more wonderful still)

DIED UNTO SIN.

When He died, He died as our Head. We were in Him. He took the whole World to the Cross. As we were in the first Adam in Eden so were we in the last Adam at Calvary. We were really there. We died: we were crucified with Christ. We "suffered, bled, and died." Glory be to God!

* * *

The Baptist cried, "Behold the Sin and Lamb of God that beareth away the Sin of the World" (not Sins, but Sin*). It was that *thing* "Sin"

which *causes* the sins. By one man sin entered into the world and death by sin. This awful thing—"Sin"—which has been handed down from our first parents—it came in through their yielding to Satan. It is called in God's Word "our old man" (*palaios anthrōpos*). This enemy of God, "our old man," has ever been the friend of Satan, but, thanks be to God, it has been dealt with. Our old man was crucified with Christ at Calvary that the body of sin might be destroyed or annulled, or done away.* This was the great victory on

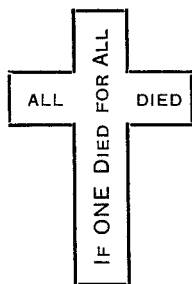
* St. John i., 29.

* The Greek word translated "destroyed" in Rom. vi., 6 (A.V.) is also thus translated in these passages (A.V.).—1 Cor. xv., 26, "The last enemy that shall be destroyed is death." Heb. ii., 14, "That He might destroy him that hath the power of death, that is the devil." 2 Thess. ii., 8, "The Lord shall destroy that Wicked (one) with the brightness of His coming." It is translated "abolished" in 2 Tim. i., 10, "Jesus Christ, who hath abolished death," and in 2 Cor. iii., 13, and Eph. ii., 15. In Rom. vii., 2, "Loosed,"—"Loosed from the law of her husband." In 1 Cor. xiii., 8, "Vanish away."

Calvary—Christ's Death unto sin as our Representative. This was the "dying of the Lord Jesus"—His *Necrōsis*, and our "deadness" by reason of our being "in Christ."

Jesus, the last Adam, at Calvary died unto sin once. From the time He said "It is finished," and commended His Spirit into His Father's hands, Sin had no power thenceforth to tempt Him. Satan's efforts were ended for ever. He had, by passing out of Satan's Realm (this World), brought to nought him that hath the power of death—that is the devil, Heb. ii., 14. (He had crossed the great Gulf for ever, and we in Him.)

Until that hour (three o'clock Christ's on the first Good Friday afternoon) Satan directly or through Escape his emissaries could fling fiery from Sin. darts at Christ's physical frame or His human mind. He could tempt Him in the desert and at other times as in Gethsemane; he could at the Cross drive in nails or inject fears of being forsaken. But when He had once commended His Spirit into His Father's hands He placed death as a gulf between Himself and His Adversary. **The deadness of the Lord Jesus separated Him from the power of the Devil.** All through His life He had wonderfully maintained a deadness (*necrōsis*) to the Devil's temptations, but now this was perfected by His death. And we died in Him.



For we remember gratefully (may we never forget for even one moment) that all that Christ did (and does), was, and is "for us."

He died "*for us*."

He has entered into Heaven "*for us*."

He lives "*for us*."

But another glorious and still deeper truth is this—we were *in Christ.* Him through it all. Whilst "He took flesh and blood that in all things He might be like unto His brethren,"

He did it to unite us (that is, *we who believe*) with Himself. The expression, "in Christ" (occurring with its equivalents more than 100 times in the New Testament) speaks not only of unity, but of Union. Whilst it is true that that which He did He did for us, it is equally true that *we in Him* did it ourselves—that is by virtue of our Union with Him. St. Paul teaches us this truth.

We died in Him—His death was and is our death to sin.

We rose with Him—His resurrection was and is our new birth.

We are in the place of power in Him (just now)—praise to Him!

Therefore we can bear about not only in our minds and spirits, but also in our bodies, the deadness of the Lord Jesus. His deadness to all that is of Satan—all the fruits of the Fall. As we trust the Holy Spirit to make this *Necrōsis*, this Divine Deadness, real to us, then we become ready for the Life to flow in. New Life comes after Death to the old.

PART II.—THE NEW LIFE.

Many expect to receive the Life before the death has been made real. The new Life cannot have full possession until first there has been Death of the old. Now this death took place for us at Calvary. But not only *for* us. Our union by faith with Christ makes His Death *ours*. If one died for all, then all died (2 Cor. v., 14). Christ's death was and is "*my death in Him*."

When Satan tempts and says, "But you are very much alive," I must reply, "I have died, and my life is hid with Christ in God." There may have often to be a fight, but it is ever to be a fight of *faith*. The Devil is a liar, and can *make* lies as well as speak lies.

The Devil a Liar. He can weave clouds of darkness, and, what are worse, temporary feelings of indifference or sinful desires, which seem to be injected suddenly, or even attacks

of pain or the appearances of disease, but *then* is especially the time to bear about in this body of ours the deadness of the Lord Jesus. We can learn then to cry, "You lying Devil; I know that I am dead, for the living God tells me so Himself. The Word of God, which cannot fail, commands

me to reckon myself dead indeed to sin, and alive only to God in Jesus Christ my Lord."

Rom. vi., 11, "Reckon yourselves dead indeed, etc.," is as much a Commandment as one of the Commandments of the Decalogue. Are we obeying it? Have we always reckoned ourselves dead indeed unto sin? If we have disobeyed this divine Commandment we have need to cry, "Lord, have mercy upon us, and incline our hearts to keep this law."

The Cross stands for *Separation*. After the Cross, the Resurrection. Death to the old; then the New Life.

* * *

So we see that the old thing, by the declaration of Almighty God, died on the Cross of Christ and was buried in the Grave of Christ.

Let us not exhume the buried corpse. This so many seem to do who do not "go on" with God. The unclean thing must be left in the grave. A permanent exhumation is terrible to contemplate. It means eternal loss. But if any sin, we have an advocate with the Father, Jesus Christ the Righteous (1 John ii., 1).

If a believer, after experimentally knowing this truth, goes back, then, when he is convicted of his sin by the Spirit of God, let him return swiftly in penitence and faith to the Cross. We must not *expect* to fall: He can *keep* us from stumbling (Jude xiv.).

He that abideth in Him sinneth not, and that Wicked One toucheth him not.

Let us then accept this deadness of the Lord Jesus practically, and apply this "Necrōsis-truth"

To what has been our besetting Sin;
To unholy thoughts;
To our fear of man;
To slothfulness as to our clear duties;
To all that is from below (disease, etc.).

* * *

Now our Lord Jesus in His human life on earth was our true example. "Let this mind be in you which was also in Christ Jesus" (Phil. ii., 5).

He lived in obedience to that which was pictured by the Cross, especially from the time of His "Baptism into death" (viz., when He went down into Jordan). When He told others to take up their Cross, it was because He was already bearing His. They were to come *after* Him. It was

only possible for Him Who was flesh and blood like ourselves to bear the shame and spitting, the scourging and the crown of thorns, and willingly to go out to the Green Hill and lie upon the rough beams as they nailed through hands and feet, *so far as He was already crucified*, already bearing about His deadness in that Sacred Body.

Our blessed Master was tempted **Christ resisted temptation.** in all points like as we are, yet without sin, not only in those better-known temptations in the wilderness, but often night and day did Satan come to Him. The Devil had only left him for "a season." He said once to His Disciples, "Ye are they which have continued with me in my temptations." These temptations were frequent, we may be sure, but He bore about in His body the deadness to them which we may bear. Unknown to us were many of His temptations, but as subtle and as painful as those which have come to any sinful man struggling and falling, "Tempted in all points." The Lord bore about in His body a deadness which prevented the entrance of Satan.

Yet it was *for us* that He resisted the Devil. We were in Him even then. We were chosen in Him before the foundation of the World. We can be "more than Overcomers," because in Him we have already gained the Victory.

I have such a wonderful Saviour,
Who helps me wherever I go,
That I must be telling His goodness
That everybody should know.

We must accept and by faith maintain our oneness with Christ, both as to deadness to Sin and Satan, and as to Oneness of Life.

We must appropriate by faith and make our very own this "dying" (this *Necrōsis* or deadness) of the Lord Jesus.

* * *

It must be a position maintained **Practical Results necessary.** daily by obedience and faith. This "Necrōsis" must lead to practical results. We are to *mortify* our Members. To give them up to death—even the death upon THE CROSS. We must realise the practical application of what we may perhaps call our "Death-Union with Christ." St. Paul says, even to such Christians as the Colossians (even to those who had died, and who were risen with Christ), "Put to death therefore your Members

which are upon the earth (viz. : all the vehicles of carnality)—fornication, impurity, passion, evil desire, and covetousness (viz., wrong desire), which is *idolatry*" (Col. iii., 5).

Why does He speak of this need of Divine Deadness to such advanced Saints? Because those who are determined to go all the way with the Lord are most likely to be attacked by diabolical carnal suggestions by which Satan would endeavour to persuade them that after all they are not New Creatures, that there is no "New Creation in Christ Jesus." These temptations are fascinations of the Devil, and if not resisted they lead to the beclouding of the conscience, and to the stepping on to a slippery sloping path leading swiftly downwards. Resist the Devil and he will flee from you. He has no real *power* over us who are in Christ, but his *wiles* are fascinating, and we must remain dead to them by faith.

THE LIFE OF JESUS MANIFESTED.

We are to be always bearing about in the body the deadness (NECROSIS) of the Lord Jesus. For as we maintain this deadness of the Lord Jesus, we find that the *Life also of Jesus flows in*, and it flows in that it may also flow out to others.

The Life is *manifested* because it is in us. It cannot be hid.

As nature is said to abhor a vacuum, so the bearing about the deadness of the Lord Jesus empties us of sin, and just opens wide the portals of our being to let in His Divine Life for Spirit, Soul, and Body. It is because of *Christ's death to sin* that the Apostle says, "Reckon ye yourselves therefore to be dead indeed unto sin, but alive unto God in Jesus Christ our Lord." (Rom. vi., 11.)

We all know how an earthly master needs a servant who will not rob him. Honesty is absolutely of the first importance—but an earthly master needs a servant who will advance his interests as well as keep a thieving hand out of his till. It is not enough to have negative virtues—It is good indeed to be dead to sin, but Positive Virtues are also needed, viz. : activity on the earthly master's behalf. So also with us and our Divine Master, it is not enough to bear about the Necrosis—the deadness That is absolutely necessary, but we must go on to allow Christ's Life to manifest itself in us.

He that abideth in Me and I in him, the same bringeth forth much fruit, viz : the fruit of the Spirit—viz. : Love, Joy, Peace, Long Suffering, Gentleness, Goodness, Faith, Meekness, Temperance (Gal. v., 22, 23). We have died through the body of Christ (see Rom. vii., 4). But we are also joined now to another that we may bring forth fruit. Souls are even to be born again through our influence, because as we receive the Holy Spirit by faith, the Life is manifested in and through us. The beautiful wonder-working LIFE of Jesus is ours as by faith we accept. The Life of Jesus is mine ! Glory be to Him ! He will not henceforth have any need to cry to us, "Ye will not come unto Me that ye might have Life." No, Lord, we come now and we accept Thy Life in all its fulness. Hallelujah.

* * *

We are now on the "Glory Side of the Cross," and there let us ever remain.

We must trust and obey,
For there's no other way,
To be happy in Jesus,
But to trust and obey.

The Lord will raise the ensign of this Cross against the Enemy when he comes in like a flood.*

That which Calvary in fulness means, *that* is my hope. I see **our** now also that Christ's Cross is **Altar.** my Altar (Heb. xiii., 10). By faith I place myself there. I take my place in Him on the Cross. It was through the Eternal Spirit that He offered Himself. So do I now through that same Spirit. I call for the divine fire from Heaven—the fire of the Holy Ghost, to consume the sacrifice on the altar. I believe that the fire falls. The old thing, therefore, has gone, and I ask the Lord Jesus Christ now to take full possession. I am crucified with Christ ; yet I live, yet no longer I, but *Christ liveth in me*.

At Thy Cross, O loving Saviour,
All my heart's love now I pour,
For in Thee "I died," O Saviour,
Died to sin and Satan's power
Glorious Saviour,
May I now in Thee abide.

Since Thy Blood doth cleanse me fully,
Let Thy Life now make me whole,
Fill me with Thy Holy Spirit,
Fill my Body, Spirit, Soul.
Mighty Saviour,
Fill me now and every day.

* (Isa. lxx., 19, and see Numbers xvii., 8, Hebrew)

A SOLEMN ACT OF FAITH.

I.—LORD, in *myself* I am unworthy, and sinful. I belong to a fallen race. I am one of the children of disobedience. Apart from Thee I have no Life.

II.—But I praise Thee that Thou, O Lord Jesus, art the "last Adam" whose obedience made me righteous (Rom. v., 19). I believe the word that says, "If One died for all, then all died." I thank Thee that "all" includes me also.

III.—I praise Thee, Lord Jesus, that Thou hast borne all my sins in Thine own body on the Cross. It was that I might become *dead unto sin* and alive unto Righteousness (1 Pet. ii., 24). I praise Thee because Thy Cross separates me from the past. Old things have passed away. Glory be to Thee!

IV.—I therefore obey the command of Thy Apostle (and even apart from the experience of any feeling), I reckon myself to be dead indeed unto Sin, and alive unto God *in Thee—O Jesus Christ my Lord*. I have been crucified with Thee, and now Thou livest in me.

V.—O Holy Spirit of God, I need Thee just now to enable me to realise this. I have the promise 'how much more' will the Heavenly Father give the Holy Spirit to them that ask Him. I ask Thee, O God, to give the Holy Spirit for this very purpose, and I accept Thee by faith, O Lord God the Holy Ghost, now to make real to me this truth. Thy fulness, O Blessed Spirit!

VI.—O Holy Spirit, remind me, I beseech Thee, whenever I am tempted, that I am now bearing about in my body the deadness of the Lord Jesus. O make this deadness very real, Lord. May I see that sin cannot any longer have dominion over me. I am dead indeed unto sin. Make me ever to triumph in Christ.

VII.—O Holy Spirit of God, make manifest the Life also of Jesus in my mortal flesh, that I may live ever in union with Thy Life. Thou didst once say, "Ye will not come unto Me that ye might have Life." Lord, I come, and by faith I receive Life, and Life more abundant just now.

VIII.—O Lord, I am now one who is alive from the dead. Make me to yield my members as weapons of righteousness unto Thee. Use me, Lord, to overcome Satan, and to advance Thy kingdom.

IX.—Jesus, Master, I praise Thee for the separating Cross, and for the precious Blood. I adore Thee, my Lord and my God. I am Thine now. I am under the Blood. Thou art in me. I am in Thee. May I no more go out. Amen. A.A.B.

THE SECRET OF THIS DEADNESS,

In Coloss. iii., 1-3, we learn the secret of obtaining the practical efficacy and result of our death with Christ. "If we be risen with Christ" (and we have the Eternal Word that this is a fact—Eph. ii., 6. Rom. vi., 4-11) we must (1) seek the things that are above, and (2) set our minds upon them, for now we have only *one Life*, and that Life is hid with Christ in God.

This is an effort of the will at first, but as we persevere and hold fast these "precious promises," the repeated acts of will become habit, and the Holy Ghost confirms the Word with signs following. Continually denying or losing our own life, we find that "it is no longer I, but Christ liveth in me."

—M. B.

GREAT BRITAIN.

ENGLAND.

LONDON.

The series of Meetings held at 9 Gloucester Place W. have been a help to many. Mr. and Mrs. Smith Wigglesworth, Mrs. Boddy, Mr. Nibloch, and others have assisted Mr. Cecil Polhill at the meetings on Wednesdays and Fridays.

At the Cannon Street Hotel, Mid-day Meetings for Business Men have been held from 12 to 2. Earnest prayer for Revival has been made. The speakers have been Mr. Polhill, Mr. Nibloch, and Mr. Tilley.

A spirit of expectancy and enquiry has been raised, and a number in the neighbourhood of London have received their Baptism with the Sign of Tongues.

We hear also that meetings have been held at Eccleston Hall under Mr. Polhill's direction.

SUNDERLAND.

A JOYFUL GATHERING.

December 2nd was the anniversary of the day when the Editor of "Confidence" received the sign and gift of "Tongues." With Mrs. Boddy he sent out a special invitation to those attached to the Sunderland Centre who also had received to join in a social anniversary gathering, in the Parish Hall. Between 40 and 50 were able to be present. After pleasant intercourse and refreshment, both Rev. A. A. Boddy and Mrs. Boddy spoke on the importance of going on

with God. He had been so good to them all in keeping them steadfast through times of awful fiery testing. His presence had been with them all the time.

THE SECRET OF VICTORY

was "the bearing about in their bodies the deadness of the Lord Jesus." They were to mortify (keep in the place of death) their members. Then the Life of Jesus in the power of the Holy Ghost would be manifested. What was needed here and elsewhere was a constant witnessing for Christ in private or public, at business, in the home. Then the living waters would not grow stagnant. This anniversary meeting was a very joyful gathering. As these Spirit-baptized ones praised in sweet harmony, it just seemed as if Heaven was smiling upon the gathering and lighting up the happy faces. All were as thankful as their Vicar for the joy of the "Tongues" as a token of the presence of the Holy Comforter. May the future be even more blessed than the past.

* * *

Bro. John Reid, from Winnipeg, has been with us at Sunderland for a few days on his way to Cape Palmas, Liberia, West Africa.

He lived for 13 years in this town, and since he has lived at Winnipeg he has been soundly converted and baptized with the Holy Ghost with the sign of Tongues. He is full of unswerving faith in his God. He is living a life of faith, going out as a Missionary with a small party which sailed from Liverpool on the 3rd. The Editor of "Confidence" had the privilege of a long talk with Bro. Reid concerning the Pentecostal movement in Canada and the United States. Our brother believes that Winnipeg will be the centre of blessing for the N.W. Territories, &c. Terrible devices of the enemy to discourage and frustrate the work have been blessedly brought to nought. Bro. Reid has learned to be watchful as to "Messages" and some manifestations. He learned through very painful experience.

He attended Bro. Levi Lupton's Bible School at Alliance, Ohio. Previous to that he was at the Pentecostal Camp Meeting at the same place. Mosquitoes in clouds threatened to interfere with the spiritual work when lamps were lit and the tent open. An elderly sister set herself to pray them away, and her victorious faith was honoured by the Lord. They all went off the camp ground, but when Bro. Reid went over a fence to pray alone in the next lot they attacked him at once. But he saw none in the meetings.

A LADY'S TESTIMONY.

Nov. 17th, 1908.

DEAR MR. BODDY,

It is now a little more than a year since my gracious Lord came upon me in Pentecostal blessing, filling me with the Holy Spirit and giving through me the promised

sign of tongues.

I have not yet written any account of October 9th, 1907, although I have often testified to it in words with great joy, and generally with great blessing to myself and others. Now I believe the time has come when the Master would have me *write* something of His great goodness; it may be to encourage others, and, I pray, to glorify His Holy Name.

When I first came to the meetings at All Saints' Parish Hall (August), Pastor Barratt, of Norway, had just arrived, and, like many others, the Lord had to deal with doubt and unbelief in my heart, but, thank God, He soon caused a holy yearning and hunger to take the place of these sins. The Master had much to do in me—subduing, humbling, teaching—oh, so lovingly and tenderly, often during the waiting-time, giving sweet touches of love, showing His nearness and careful individual training, glory to Jesus, never leaving, never forsaking His weak one.

During these waiting-weeks I was greatly upheld and helped by the prayers and loving teaching of yourself and Mrs. Boddy and Pastor Barratt, the latter of whom laid hands on me, more than once.

Then, on October 9th, 1907, at 8 o'clock a.m., in my own room, *He came*. I had a verse of Scripture sent in a letter, 2 Cor. iii., 18, and as I read it my first feeling was of sorrow and mourning to think of how poor a reflection I had given of my blessed Lord, and as the tears came at this thought the Lord suddenly came to His temple. I knew HE had come—Himself—my own beloved Lord. Waves of joy, rapture, and glory filled me and flowed over me and in me; inexpressible joy, almost too great to bear. I shouted and praised and sang for more than two hours. I cannot explain or write it, it is unutterable; but oh, never, never will the glory of the knowledge of

His presence leave me, that is the best of it, dear friend, it lasts. And now as I write 13 months afterwards, I am *as sure* and as fixed in the truth that Jesus my Lord, by the Holy Spirit, came to me and filled me with Himself, using my tongue and taking possession of His temple. It is true, it is real, and oh, how real He is; more so to me than ever before, the doubts are gone, the fearings taken away. He has given me more faith, more love; it is just Himself, a personal Lord Jesus, fear of man is gone. Oh, praise Him!

Since then, I have been far away from Sunderland, often in loneliness, standing solitary for this wonderful truth—the Baptism of the Holy Spirit with Tongues. He knows of weakness and failure often, but He also knows, glory to His grace, that He has kept me from wavering or losing faith in the glorious Baptism He gave me on October 9th, 1907. Hallelujah! glory to His Name.

He is faithful. He is able, if He has kept *me*, the least of His own, true in loneliness and weakness, He is able to keep any one and all. Glorious Saviour!

J. H.

YORKSHIRE.

FROM BROTHER SMITH-WIGGLESWORTH.

Manningham, Bradford,
Nov., 1908.

MY DEAR BROTHER,

After twelve months of this blessed fulness I desire to witness to the truth of the anointing with power for service. There is an affinity and unity with the blessed Holy Spirit as never before, and a fearlessness, or a clothing with a consciousness that the source is His, and the results are His, and I am one channel only. It is now, without fear, a vessel unto honour for the Master's sake. Then there is the presence of the Holy Spirit abiding—the anointing received abideth—as it is an unction from the Holy One, thus renewing the spirit of our mind. Thinking about the pure and holy things, the Epistle to the Romans being fulfilled, "Conformed to the image of His Son," growing up into Him our living Head. First it is power with God and then it is power with man. First stripped, then the clothing from above. No longer seeking our own but His. Responsibilities and results are His.

THE YOKE IS ON HIS

shoulder; He sees to thee, O son of man. Can the Acts of the Apostles be renewed? Lord, Thou knowest. The given faith stands and says: Let it be so and the workings are mighty. Our position is to see that we are clothed with the Spirit. The Spirit led Philip to the wilderness, and the Eunuch was ready waiting. Samaria also was ready. The secret was that Philip was in the power of the Spirit. He increases when we decrease; we cannot do both and be fruitful. *All* the glory must be Christ's, and then it will be the same as of old—"the sword of the Lord and Gideon."

Speaking with tongues is an external evidence that God has done something, and it is always done when the motives are pure and the life cleared. The blood meets the poor, needy soul and it enters through the gate into the city and begins to share in divine privileges of power, of lifting burdens, of weeping with discouraged souls, of bringing health to sick and weary ones, "as He is so are we." As God dwelt in Him and did the work, now He dwells in us and teaches us by the Holy Spirit how to do the work and it is done. We are daily witnessing to the work being done. Demons are cast out, the sick are healed, and sinners turn to Jesus. Saints are becoming more saintly. Speaking with "tongues" brings me into a deeper sense of His abiding presence; it much resembles the *Shekinah* glory over the Ark. The divine glory is right over me day by day. The messages are with power, never lacking power and zeal. Of a truth God is with us. I admit that the price to pay is much, and you may have to lose as good friends as Elijah, but, praise God, there is a mantle of power just to meet your need.

David speaks in the 23rd Psalm of the valley of the shadow of death. It was a day in the life of David of separation. Notice that as soon as he got there the table was spread. Brothers, it will be a destruction of the flesh—a real death—but God has another food, another robe for you, another power, another glorious victory, but it is through the valley, where God spreads the table. He knows best what the spirit life requires, so

HE SPREADS THE TABLE.

We are getting much blessing, remarkable evidence and discernment. Faith and charity are right in this work. The mighty things will soon occur—interpretations are getting much clearer. The power of the Holy Ghost is making the dry bones feel the need.

Everywhere we go with this truth in the power of the spirit we have to deal with sin in believers. The filthy acts of the self-life have to be dealt with, and men cannot always stand the purging. I have never heard or seen God baptizing an unclean or fleshly life. There is only one life, only one way, only one thing. Reality can move the holy wind, and it is crying out for a clean heart. As the blood is applied through separation and holy surrender, the fire falls, the spirit's clothing comes on to a pure spirit. What I am, what I have been, must be lost in Him.

[Note by Editor of Confidence.—"We are most thankful to learn that Mr. & Mrs. Smith-Wigglesworth have recently been a blessing in the following places:—Penge, Mitcham, and in London at 20 Sulbourne Road 9 Gloucester Place (W.), 73 Upper Street, Islington, 14 Akerman Road, Brixton, and the Bethel Hall."]

CARLISLE.

8, MYDDLETON STREET,
CARLISLE,

NOVEMBER 18th, 1908.

DEAR MR. BODDY,

For many weeks now it has been upon my mind that I should give my testimony to the wonderful way the Lord has blessed me since He so graciously met me and baptized me over a year ago. The more I think of the way He manifested Himself at that time, the more I am convinced of His longing desire to bless others. Within the last twelve months I have met with many who are waiting upon the Lord for the manifest baptism of the Holy Ghost. I would say, "Don't get tired of waiting for the endowment, if you have not yet received the fulfilment of the promise." The promise is still the same as when you commenced to wait. We must remember it is His gift, and He alone will give it in His own time and way. Oftentimes the season of waiting is as blessed as the time that follows. Don't forget to recognize the presence of the Holy Ghost. If you fail in this point, then you cannot expect Him to reveal Himself in the blessed way He is revealing Himself to many in these days. It has often been a great help to me since the blessed Master so graciously baptized me, to think of the followers of Jesus: how they hung upon His words and obeyed His promise and went to that familiar place and waited. Why? Because they believed as a child the words He had uttered before He went away. If they had not

BELIEVED HIS WORD

they would never have gone. On the other hand they might have doubted the word, trusted to their feelings, or might have rested upon their past experience. Now some may say, "And what has the effect of the Baptism of the Holy Ghost had upon your life." Let me humbly give you a few things. There is victory where there was defeat, there is liberty where I was bound, I have more love to my Saviour, He has given me a spirit of praise I had never had before in all my Christian experience, He has given me such faith in the power of the Blood, He has given such a love and trust in His Word, He has made His Word to become life both for spirit, soul, and body, He has shewn me that He is working always through me, oftentimes when I see no outward results. He has given me a greater love to sinners and to His followers. I should not have dared to have given this testimony except for the reason that there are many waiting and have not yet received any assurance of the Baptism, some have got tired and ceased from waiting because of the opinion and persecution of others. I would humbly say to you, my brothers and sisters, "Wait until you be endued with power from on high." It is the work of the Spirit to encourage the saints to wait before God, it is the spirit of Satan to hinder. Get your eyes away from every source but the place of true blessing, and that is Jesus. Every blessing comes through Him, and the just shall live by faith. Then I would say, "Wait, wait, wait, and you shall receive power after the Holy Ghost is come upon you." Glory to Jesus!

I remain,

Yours in the Christ,

J. W.

SCOTLAND.

CLYDEBANK.

MY DEAR MR. BODDY,

In answer to your letter some time ago for a report of the work here, I may say that we have been waiting on the Lord's guidance in this; for fear that the flesh would seek to do anything of itself, and to go into every detail of the Lord's workings with some of us would be a very difficult task; but whatever the Lord brings to my remembrance as I write, you will have the pleasure of receiving, for He has done great things for us, whereof we are glad, and we intend to praise Him all the time.

About the close of last year we had a brother taking our week-end meetings, and he was telling some of us of the Lord's workings at Sunderland, to which we paid little or no attention at all. Then we heard of the Lord beginning to work in Dunfermline at the New Year, and when it drew thus near us, some of us were set thinking. But well I remember the Saturday in February, when my mother returned from Kilsyth (having been there visiting some friends) and told us that the Lord had begun to work in Kilsyth Westport Hall as in Sunderland and Dunfermline.

We had with us, for that week-end, Mr. Millar and Mr. Jack, from Coatbridge, so we all went home that night as never before, conscious that God was drawing near us, preparing us for something greater. I will never forget that Sabbath evening following. After all the meetings were over, and the time of closing the after-meeting had come, the chairman stood up and said, "We will sing the Doxology," but there was not an individual made a move, for it seemed as if

GOD HAD US FASTENED TO THE FLOOR.

Some were on their knees, and others on their faces crying, and waiting we did not really know what for. So we lay there, and God gave an encouraging promise (Hab ii.), so about 10 o'clock we went home conscious that He was faithful to His word. But some of us made up our minds to visit Kilsyth the following Saturday to see for ourselves, which we did, and I could only stay till Sabbath afternoon, but I received as much as convinced me the work was of God as I looked at the happy faces beaming with heaven-sent joy, and some praising and glorifying God, which, before, you could neither get them to speak nor pray. Truly, Paul's quotation in 2 Cor. v., 17, was clearly seen.

I went home to Clydebank with a deep hunger in my heart to know God in a fuller measure. I related to the dear ones in the mission all that I had seen at Kilsyth, so it was settled to have three nights in the week set apart to wait upon God, and night after night we met, expecting God to work in a new way. But no outward manifestations were witnessed in those waiting times, only the hunger was deepening. I will never forget that Sabbath evening, when, as usual, we were having our after-meeting, returning thanks to God for His presence with us

throughout that day, for

IT WAS A HALLOWED DAY with Him, when suddenly a young man in the front seat was raised to his feet and then laid on his back on the floor, and lay there under the power of Almighty God, that works in spite of our opinions as to how He should work. He lay there for a while, his jaws going, when at last God took his tongue and he began to speak and sing in an unknown tongue, whether of angels or men we cannot tell, but he went on in this way for fully three hours.

And while this was going on inside, the crowds gathered outside and waited till midnight, for they wondered what had gone wrong with us, and as the early morning was drawing near, and no signs of the dear one stopping, two policemen arrived on the scene and inquired as to what was the matter with us, as the tenants were disturbed. We explained to them as well as we could, and told them we did not intend to stop him as it was God that was working, but they were both invited in. The singing went on, and the policemen stood for a few moments in amazement and then left the Hall, and a short time after that we all left at an early hour in the morning, knowing that God had begun a work in our midst.

We continued our waiting-meetings, but for a month no more received any manifestation in this way until the 7th of March. We had a deputation from Kilsyth, which will never be forgotten in many of our lives.

On the Saturday we met for prayer at 6. Some went to the open-air, some waited in prayer, for some of us were already under the power of God. My younger brother began to plead the Blood of Jesus, and before the rest returned from the open-air meeting he was praising God with a new tongue. Another one had to be carried into the side-room while the meeting was going on, and while there he began to speak in tongues. The meeting was closed, but oh, the hunger that was in some of our hearts for this blessing, so we waited in prayer. Then we went home, and one of the sisters on the way was turned by the Holy Spirit and told to come up to where we were staying. We all got down on our faces before God. I lost sight of all that was surrounding me and began to plead the Blood, and before long I began to feel myself going on to my back, and then one of the sisters from Kilsyth laid hands on me, and before long I felt my tongue going and could in no way stop from

SINGING IN AN UNKNOWN TONGUE.

I received the interpretation of what I was singing, and oh, the joy that so flooded my soul I'll never forget while I live. This was Saturday, about midnight. Sabbath morning came, and as we met we realised that God was going to work that day. In the afternoon we met in a sister's house, and oh, we will never cease to praise Him for His presence that afternoon. It is often brought to my remembrance by the sisters from Kilsyth. We were there three hours before God, and the hungry were filled to the full. In that one week-end nearly a dozen received the New Tongue.

The crowds flocked to the meetings to see this strange sight, as it was termed in the daily

paper, but some of them were saved and are now enjoying the blessing in its fulness. But, as time went on, the devil had to try his best to counteract the work through some individuals, who professed to have been filled with the Holy Ghost. But the lives they were living were opposite to the teaching of God's Holy Word, which taught us to keep them out of our midst. So they gathered in several houses, and all that was carried on there cannot be rehearsed to everyone, so we have been told of some that were amongst them, but God led us to steer clear of such people. The power that the devil then gave to some of them was extraordinary, and all that they were doing was shameful. The public got to know, and, of course, it was to our charge, and in this way the devil has hindered the work in our midst. But we know that God will undertake and plead our cause, and bring us off victorious.

But the devil was working in a more cunning way than this, even among those that were left with us. To one he suggested one thing, and to another other things. One turned and said that we were all wrong, and that she had been deceived; and to some others he got them to doubt their own experience as not being what it ought to be. And in this manner the devil has been at work these past months, but glory to Jesus.

I am staying at Kilsyth just now, and go down once a month. I was down on the 1st November, and one or two confessed in the meeting as to having doubted their experience and wanted to get right with God in their heart, so we got to our knees and some of them were filled afresh, and some are still waiting for God to give them what is best, so I think that God is getting them into the condition to do great and mighty things through them, if they keep on their guard for Satan in the time to come, and be not ignorant to his devices.

We have one or two waiting on the Lord for Healing in our midst, and especially a young woman that lacks a foot and is conscious that God is going to restore it to her. Glory to Jesus, there is nothing too hard for Him to do. So we desire that all the Pentecostal people will pray very definitely for this case, for the prayers of the righteous avail much; and also for our little band here, as we are all very young, and truly God does take the weak things to confound the mighty.

Yours in Jesus,

ROBT. GIBSON, Sec.

A Scottish Engine-Driver's Testimony.

BACK O' LOCH ROAD,
KIRKINTILLOCH,
NOVEMBER 23rd, 1908.

MR. BODDY,
DEAR BROTHER IN THE LORD,

We are all greatly blessed through your Pentecostal Paper, "Confidence," and the dear ones we pass it on to all enjoy it very much.

I have had a longing desire for some time back to send you my own personal testimony of how I

(Continued on Page 15.)

"CONFIDENCE."

Editor—

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

Assistants—

The Secretaries, 11, Park Lea Road,
Sunderland.

PUBLISHED MONTHLY,

OR FROM TIME TO TIME AS MEANS PERMIT.

Terms:—This paper (*together with the supply of free literature*) is supported by voluntary offerings, and is sent to any who request it. Address the Secretaries.

"A Happy Christmas and a Bright New Year!" In the Name of the Lord Jesus we send this heart-felt Greeting to all dear readers of "Confidence" in the Home-land and across the Seas.

As we write these words in Germany, we see abundant preparation for the Christmas Festival. Literally, thousands of Christmas-Trees are ranged in the streets. Scarcely any home here will be without its Christmas-Tree, even though depression is acute. All will soon be keeping their Christmas-tide in some way or other.

* * *

But "Jesus Christ has come in the Flesh," and we must welcome Him to the best place in our hearts and lives. We recognise Him as Lord of Lords and King of Kings. "There is room in our hearts, Lord Jesus, there is room in our hearts for Thee." We cannot enter on the unknown future without Him with us and in us. Christmas and the New Year will be bright indeed when the True Light is lightening our hearts. He says, so simply, "I will not leave you comfortless, I will come to you." So the blessed Pentecostal Baptism brings Jesus all the year round. The King is at Home, and the Royal Standard is flying. May our dear Lord bless us as 1903 departs. We thank Him for a wonderful

year. If He permits us to see 1909 may every day be lived to His glory. "Better every day." Amen.

A Prayer for Revival.

We beseech Thee, O Loving Father, (in the Name of our Blessed Redeemer, and because of His shed Blood and His Victory on the Cross), to grant us at this time a gracious Revival.

We thank Thee for the blessed awakening which has come to many lives. We praise Thee for the many places where Thy Holy Spirit is working. But we ask that Thou wilt create in hearts around us a great hunger and thirst for Thyself. O Lord, send a great Awakening and a mighty Quickening for Jesus' sake and for His Glory.

Revive Thy work, O Lord!

Give Pentecostal showers;

The glory shall be all Thine own,

The blessing shall be ours.

Testimony from a Church of England Archdeacon.

We quote from a Winnipeg Paper, "Apostolic Faith," the testimony below (the title is also from that Paper). Archdeacon Phair, according to "Crockford," was ordained in 1867, and in 1888 was made an Archdeacon in Rupert's Land. The following year he was made Superintendent and Secretary of the C.M.S. The testimony of visitors from Winnipeg has been that of affectionate respect, of love and veneration. We referred to his Baptism with the Sign of Tongues some time back, but now we give his testimony as it appears in the Winnipeg "Apostolic Times."

"Ye are My witnesses."

As a believer in the power of the precious Blood of Jesus to set free from all sin, and prepare the way for the mighty power of the Holy Ghost to come upon and work out in the sanctified and surrendered believer all the will of God, I feel it not more a duty than a pleasure to bear humble, heartfelt testimony to the "great things God hath done for myself."

Only a few months ago I had my place among the large number of those conscientious people who, zealous for the

safety of the Ark of God, felt it a duty to criticise much that was said and done in the present spiritual movement.

It was easy for me to see things not strictly in accordance with the tenor of God's word, and hear things, too, that did not have in my opinion a correct theological ring about them. And I seemed to feel that I was doing God a service by putting other people right. Moreover, I had not learned to read 1 Cor. 13 with opened and anointed eyes—hence, in looking for things not "lovely and of good report," I found them easily.

But God led me to the foot of the Cross, humbled me in the dust before the One who loved me and gave Himself for me. I saw Him as I had never seen Him before, and He did with and for me as He had never done before. *For some time I lay prostrate at His blessed feet, gazing on Him, and so enraptured with His unspeakable glory I felt lost to every being, and everything but Himself alone.*

He touched the temple He wanted to occupy, and moved it in His own way, and being the Lord's doing, "it was marvellous in our eyes." *He came in and spoke in an unknown tongue, and I have no words with which to praise Him for ever deigning to do so.* He shed abroad His love by the Holy Ghost given, and there was great joy. I might write for a day, *and then the half would never be told.*

I have no desire to criticise God's people as I once had. I see a great deal of God where I never saw Him before, and I would like lovingly to venture this as a suggestion to those who do not see eye to eye with them.

It may appear strange when I assure my brethren that I am just beginning to understand my Bible—to see light in its light. If it were for this great boon alone, I would most heartily urge upon all Saints

to wait upon the Lord patiently until they receive the Promise of the Father, *knowing that the promise is unto them and to their children, and to all who are afar off.*

If I might add a word of caution from experience, *it would be to use the greatest care to keep one's head out of the way.* It is not by way of one's head so much as by way of one's heart that the Holy Ghost loves to enter. A hungry, abandoned soul will soon be filled with good things.

God is looking for such people, and He is finding a few who will pay the price, and go with Him the whole way.

ARCHDEACON PHAIR.

Reports of Conferences.

The Editor suggests that short summaries of the addresses with texts and references should form the chief part of these reports. Their helpfulness will then be much increased.

Further Warnings.

A band of veiled women wearing peculiar apparel and claiming to speak in Tongues is said to be likely to visit this country. They and those with them also administer the Holy Communion with water instead of wine.

Much harm has already been done to God's Pentecostal work by visits from other lands of those who have not been invited. These are generally wilful and self-opinionated, and are used by the enemy to bring in division, fleshly methods and sad results.

It is wonderful how God's blessed *real* work lives through it all, but the localities suffer for a long time.

Brethren should be firm in refusing to hand over their meetings to such.

"Messages" and Manifestations.

In the 13th chap. of Ezekiel we have some very solemn warnings to the prophets that "prophecy out of their own hearts," and "have made men to hope that the Word should be confirmed that say, 'The Lord saith' and the Lord hath not sent them," "Behold I am against you, saith the Lord."

It seems as though this were a warning equally necessary in these days, and we would appeal lovingly and earnestly to all those who have received the "gift of tongues" with interpretation to pray much over this.

After much prayer and enquiry in many directions, we are glad to think that many false "Messages" were produced by their "own heart" or subconscious mind, therefore it is a relief to find it is not demon possession, though undoubtedly it is one of the "snares of the devil."

"The testimony of Jesus is the spirit of prophecy" (Rev. xix., 10), and in 1 Cor. xiv., 3, we find, "He that prophesieth speaketh unto men edification, and comfort, and consolation."

Nowhere can we find in the Word of God, in *this* dispensation, any suggestion, that guidance in the affairs of daily life for ourselves, and especially for others is to be given thus. "Tongues," with interpretation is given for the building up and edifying of the Church, otherwise "tongues" are for personal and private edification of the soul and "speaking mysteries to God."

There is no doubt that many mistakes and unnatural manifestations have come, because there has not been a clear understanding that our whole being consists of "body, soul and spirit." St. Paul prays that all these may be "preserved."

The great difference between hypnotic, mesmeric or demon power and that of the Holy Spirit is, that the former *control* us, causing people to act against their will.

The Holy Spirit of God never goes against man's free will, and will only control and guide us as we allow Him to do so, thus co-operating, as the Word of God clearly shews by such commands as "yield," "walk," "be filled," "live by faith," "vessels meet for the Master's use," therefore we see that at any moment we can stop the manifestations of the Holy Spirit, and these manifestations, either in speech, or physical, *always* are in keeping with the Spirit of the Word, and are therefore sober, decent, orderly, temperate, self-controlled.

In Rom. vi. we are told, "Reckon *yourself* dead indeed unto sin, but *alive unto God*." Yield your members as instruments of righteousness. Rom. xii., "Present your bodies (faculties, every mouth) *unto God*."

Therefore it behoves us to be most careful that in our times of waiting on God we see to it that *all* our members are "alive unto Him" only; if not, a vacant mind or listless body may be a real source of temptation from the evil one, or the soulish life may rise up in great activity. We are warned against these dangers in the Word of God.

Let us "always bear about in our *body* the dying or 'deadness' of the Lord Jesus, *that* the Life also of Jesus may be manifested in our body.—"Our mind *set* on things above, where Christ is, so if God has a 'message' to give through us it will be in perfect accordance with His revealed will, and if He mightily lays hold of our physical frame, it will be a holy and reverent falling down before His majesty and power."

In Pember's "Earth's Earliest Ages" there is a striking description of our entire being. After stating that God first moulded the senseless frame, the author says, "the inbreathing of God produced a two-fold life—sensual and spiritual—the breath of lives became the spirit of man...a direct emanation from the Creator... We must carefully avoid confusing it with the Spirit of God.. Man was thus made up of only two independent elements—the corporeal and the spiritual—but when God placed the spirit within the casing of earth, the combination of these produced a third part, and man became "a living soul."

There was a perfect blending of his three natures into one, and the soul as the uniting medium became the cause of his individuality and of his existence as a distinct being.

By disobedience the *soul* became sinful, and God said, "The soul that sinneth it must die."

We need not go into the wonderful plan of perfect redemption—the "new creation" carried out, in and by the "Last Adam"—but we must ever bear in mind that even now *we* have free will and control over our own spirit, soul and body, and can either I. Use them ourselves and produce moral lives (as in Christian science) or fleshly selfish lives; II. lose power and be controlled by demon power, hypnotic or mesmeric power; or III. by identification with Christ in His death and resurrection, yield our whole being over to the control of the Holy Ghost, who will not coerce, but will *guide*, teach, lead, *fill*—glorify Christ, reveal Christ to us and in us in so wonderful a manner that we go forth in daily duty to work out in fear and trembling what God has worked in us, for His good pleasure. Praise God, He hath not given us a spirit of fear, but of *power*, and *love*, and *sound judgment*, and will give us understanding in all things.

This Pentecostal outpouring of the Holy Ghost is the Lord possessing His temple—the *body*—in greater measure than before, therefore we may expect the adversary to attack that body, and possibly physical temptations will be fierce, but "greater is He that is in us than he that is in the world," and as "we watch and pray" God will lead us safely and victoriously through all Satan's attempts to wreck this body and soul again.

A safe guide is to remember the personality of God and the Holy Ghost. He is not a mere power or influence only.

As the death of the carnal life is appropriated and *allowed* to work, there is now the glorious *fact* that the Holy Ghost will and does permeate our whole being, and bring us again into that *one* life that our loving Saviour has "obtained" for us.

M.B.

(Continued from page 11.)

was brought to know Jesus as my own personal Saviour.

From my earliest years I was brought up to honour the precious Name of Jesus. In the Sunday School I won many prizes for committing to memory the precious Word of God, and these holy memories are oftentimes a great blessing to me to-day. Often the tears ran down my cheeks as I listened to my godly teachers tell out the sweet, sweet story of the Cross. Those early impressions seemed never to leave me. Oh, how I tried to be good, but all of no avail. But, glory, glory to Jesus, He met me on my downward course and saved me. Hallelujah, what a Saviour!

Well might we sing:

All hail the power of Jesus' Name,
Let angels prostrate fall;
Bring forth the royal diadem,
And crown Him Lord of all.

Nearly 13 years ago, I was standing in the streets of Dundee, all alone, listening to a few dear ones singing the Gospel. Oh, how lonely I felt I was, firing on the railway, and had to be at my work between 9 and 10 p.m. I arrived in Glasgow next morning and was invited to go and hear Mr. Telford, from London. It was his first night. Oh, how the Holy Spirit revealed to me my lost condition and that I was going down, down, down to a lost eternity, and that I needed to be saved as much as the worst that travelled the streets of Glasgow. About 25 minutes past 7 the preacher quoted Rom. x., 9, "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved." There and then I yielded my all to Jesus and accepted Him as my own personal Saviour.

When I look back on these years and see how the dear Lord has led me, how can I ever cease to praise Him. Glory to Jesus. He loved us and loosened us from our sins in His own Blood (Rev. i., 5).

The 9th of February, 1908, was a wonderful time in my Christian experience. It was then I received my Pentecostal Baptism of the Holy Ghost, with the Bible evidence (Acts ii., 4). Glory to Jesus for all He has been to me these last 10 months. Previous to receiving my Pentecost, we had wonderful times in prayer. We were just being prepared for the filling. I was engaged by our dearly beloved brother, Andrew Murdoch, for the week-end of 9th and 10th of February. Between the time I was engaged, many of the dear ones in Kilsyth had received their Pentecost, so when I arrived they did not require my services as a speaker. Glory to Jesus, the Holy Ghost was doing the work. I shall never forget my experience, and in that meeting

THERE WAS A STILLNESS

came over me I could not explain, while in the upper room, in prayer, I just wanted to be in silence before the Lord. I knew the dear ones who were praying and praising the dear Lord were all so gloriously happy. It all seemed a mystery to me.

One message came from a dear sister in prayer. The interpretation was: "The Lord our Righteousness." A dear brother kneeling beside me said, "John, that's a message from the Throne." I realised the very presence and power of the Holy Ghost when it was uttered. Shortly after this we

went down to the large hall. I passed through the same experience there. I did feel out of place, and was wondering how I should get along the whole of next day. Glory to Jesus, I was just being prepared for the filling. Dear Bro. Murdoch asked me how I enjoyed the meeting? I could not answer him right and told him I was just going to keep to the message the Lord gave me the Thursday previous, Ps. xxxvii., 7—"Be silent to the Lord." He then answered me, "You won't be long silent, Jphn." His words were true. After this we made our way to dear Bro Murdoch's home. When about half-way home the Power of the Holy Ghost came upon me. I was walking between Bro. Murdoch and Bro. Renick, from America. They took me by the arms, the power seemed to leave my legs for the time being. I was soon alight again and on my way rejoicing. We arrived at Bro. Murdoch's home. I had no sooner got in the door when the power came upon me again and laid me low on the floor. My joy was unspeakable and full of glory. I lay in that position for about an hour; then, like a mighty torrent, I burst forth singing in tongues, and sang for about two hours. I cannot describe in words the joy that filled my soul. All glory to Jesus.

It was a glorious, Heavenly time in praising and adoring the dear Lamb of Calvary. What our dear brothers and sisters in the Lord, who are in doubt about this pure and holy work of God, want is to die to their past experience and everything that would hinder them from receiving their Pentecost. Hallelujah. I went to my own funeral that night. What a happy crowd attended—the dear Bro. Murdoch and Mrs. Murdoch, Bro. Renick, and other two dear baptised sisters. We were all filled with joy unspeakable and full of glory. I would as soon doubt my own existence as doubt my experience in the Pentecostal blessing. Hallelujah, the way is growing brighter every day.

The dear Lord has wonderfully kept us through all the storm of criticism. We have the victory through the precious Blood. Some of them said it would soon be damped down. Instead of being damped down, glory to Jesus, the Fire is spreading.

The Lord has opened up the way for us in providing a nice little hall to hold about 100, in which we are having glorious times.

SWITZERLAND.

—
Zurich.
—

Nov. 10th, 1908.

MY DEAR BROTHER,

Though we have often thought of and prayed for you and yours with hearts made glad and strong by your testimony and work for God, I have not written, for my own personal news has been so indefinite, and I have now for the past two, nay, three years been so driven in God's good providence from pillar to post, and so uncertain whither the Lord was leading, that I have purposely avoided all correspondence, even with old friends. Now, praise God, in a very wonderful way He is leading my wife and myself forth into a gloriously wide field of testimony and conflict, and I write to give you, shortly, our news, and to earnestly ask your prayers and those of the readers of "Confidence," if you are good enough to insert a short

notice in your paper.

I know you have so much correspondence to read through that I will not narrate the extraordinary sequence of providences by which I was called to Zürich to take part in the remarkable meetings of Pastor Barratt; where already there is the nucleus of a Christian assembly, "built up on the foundation of the apostles and prophets," and, above all, of our Lord Jesus Christ, "the Chief Corner-Stone," and which is already beginning to manifest forth the fruits and gifts of the Holy Ghost. I believe that many are seeking and are beginning to receive the full Baptism of the Holy Ghost, as they did "at the beginning," and the healthiest evidence that God is among them of a truth is the deep conviction of the need of the work of the Cross that I witnessed in the meetings.

Well, it is to this people, for the most part German Swiss, but representing also several other nationalities, that I have been called, through the mercy and grace of our Lord, to minister. This call, so unexpected, and from which I was tempted at first to shrink, appalled by the difficulties which must confront a foreigner, has been so clearly confirmed of God by His own Word to my heart, by the seal He graciously gave to my first message to His people, and by the Word of God through others, that I take up the Pastorate in the full assurance that my God will supply our every need, including that of language. (Till I have mastered, by God's help, the German language I must work by interpretation.)

The work already begun by the Spirit of God, on true Pentecostal lines, will start with the title of "Zürich City Mission," of which I shall be Pastor, with, I hope, two or three deacons. We propose at once to start a Pentecostal Paper, for which in all the German country round there is a great demand, and a great mission for God; and I should like at once in connection with this paper to ask your leave to publish any extracts from your paper, "Confidence," that may help forward the "Cause of the Truth." All such extracts would, of course, be acknowledged as being derived from "Confidence," and as the paper will be published in German, for German-speaking people only, it will reach those who hitherto have had little or no opportunity of learning of the will and work of God in these last days.

It will interest you to know that, when ten days ago I first received so unexpectedly this call, my wife, before she got my letter telling her of the definite call I had got, received a wonderful burden of prayer and prophecy for Zürich, which she sent to me. In this remarkable utterance of the Spirit of God through her she repeated Isa. lx., 1, etc., as a message to myself, bidding me to go forward to the work at Zürich. This passage, all unknown to her, was the very passage through which the Lord had just emphasised and repeated the call in my own heart when I was laying the matter before Him, and was definitely seeking His "Yea" or "Nay" to the invitation to accept the human direction of the work.

My wife, since her Baptism, when the Lord healed her thoroughly of a serious internal physical trouble, has had a wonderful gift of prophecy, which has been a daily source of comfort and grace in our home-life amid many trials and conflicts. The utterances are always on the line of the Word of God, and are usually a beautiful Spirit-breathed exposition of some passage of the Word of God,

with practical application, meeting in a most helpful manner the needs of every heart present.

These prophecies have been such a God-given help in building up many in their most holy faith, that I venture to send you a copy of one for publication in "Confidence," if you feel it would be helpful to others.

I will only add, by way of explanation, which may add additional interest to your readers, that the passage *Daniel x.* was given to me by the Lord to read at our family prayers. I read through the chapter, and at once the Spirit of God fell mightily on my dear wife, and the enclosed utterance was given with a dignity and authority of utterance and manner which none present could doubt was of the Holy Ghost. These prophecies we have had daily since last June. Nothing is more significant than their unflinching loyalty to Jesus, His Blood, and His testimony, as given in the written Word.

I don't know whether I shall be able to afford the long journey to Hamburg, but should much like to meet you there. Still more blessed would be a visit from you and your dear wife to us Zürich people a little later on. Pray with us that God will open your way to us there.

Warm Christian love to all the saints,

Yours affectionately in Jesus,

C. E. D. DE LABILLIERE.

Letter from Pastor Barratt.

ZÜRICH,

9th Nov., 1908.

DEAR BROTHER BODDY,

It is eight months to-day since I left home, and still I've not got further than here. The meetings have been going on very peacefully here in Zürich, and evidently the Lord saw the need of that after all the disturbing elements that arose here last year, bringing the movement into great disrepute. But prejudices have been removed now in the minds of many, and a blessed work is going on. Several souls have been saved and God's people edified.

I had to get right out on *neutral* ground, and then old friends and new friends joined the standard. But I felt it was impossible to leave the place unless some person was raised up by the Lord to take over the work and keep the people from drifting. But God has now heard our prayers in a wonderful way.

I felt that when the Rev. De Labilliere wrote and said that he was coming here, that he would be the very man for the place, and became more than ever convinced of it when praying about it.

With him we were also visited by Mme. S. Gaullieur and Mr. Anton B. Reuss, and a lawyer friend from London. Their visit here was an encouragement in the work. We had several times of sweet communion together at the mercy-seat, besides the ordinary meetings.

Bro. De Labilliere had still a large house on his hands at Bournemouth, which he had rented for 7 years, and must needs get rid of this if he was to come here.

I had almost made up my mind to telegraph to my wife and ask her to come here and be with me until God raised up someone to take over the work. But the day the friends were leaving I prayed to get a definite answer about it. So when I met Bro. De Labilliere just after, he had then received word from his wife that the house could now be let. This made it easier for him to decide as to his future plans, and to-day I received a card from him, saying, "Praise the Lord, my house is practically let at Bournemouth, and wife writes with joy about the work at Zurich, and says they will come at once (about 3 weeks' time). I have had a definite word from the Lord, Isa. lx., 1 :

'ARISE, SHINE,'

etc., and my wife, before she heard from me of this word, or, indeed, before she knew of the call to Zürich, received and sent to me the same word, Isa. lx., 1, from the Lord in prophecy as a message to myself, telling me that the Lord would open a door of testimony at Zürich, for which city she had been agonizing in prayer under the Power of the Holy Ghost."

So now you see how matters are being arranged here, and I am heartily glad and thankful to God for it all. No doubt a Pentecostal Alliance of some kind will be formed here. And this, I feel more and more, will have to be done in several places in Europe.

In Norway, the movement is just now meeting a most terrific persecution, partly owing to mistakes made by some of the people who are being guided by their dreams or visions or signs ONLY, and not by the Word of God. It's very sad! But I do believe that all this will drive the friends nearer the Cross, and near the Heart of the Saviour. Oh, it is very necessary to stand by the Word of God in ALL things! We are looking forward to having a good time at the Hamburg Conference in December.

Christian love to all,

BARRATT.

SYRIA.

A LETTER TO PASTOR BARRATT.

SHURIFAT, BEYROUT,

SYRIA,

Oct. 18th, 1908.

We were very pleased to receive your kind and most welcome epistle, and are thankful for all the encouragement and advice contained therein. No doubt that we need, above all, to keep steadfast in prayer and in fellowship together in the Unity of the Spirit and the study of God's Word, for our adversary is great, but, praise His dear name, that He who is with us is greater than the one against us.

You know how unwilling we were that you should leave us, but the loving Father has continued His blessing upon us. We felt sure that you have been with us in spirit, and that your prayers have been heard and answered on our behalf; it is such a comfort to think of it.

You remember the two prominent opposers in our meetings—the one who stood up and gave such an unscriptural lecture, and the other who was so furious concerning his cousin—both of them have turned round and confessed openly that they were wrong; and that now they have changed their opinions on the subject. I do not wish to write you in detail, in order to avoid repetition, for I believe that Brother Myguid has written you in particular, but others have been blessed, convinced of sin, and others received the Spirit's Baptism. The young Professor, from the college in Beyrout, the night following your departure, stood up and testified that the moment he shook hands with you he felt a great power, and now

HE IS CONVINCED

that it is the power of God and nothing else, and that there is a Holy influence in our meeting-room. He at once began to search his Bible, read and spoke daily in the meetings, until he left for his work.

Our old woman is as bright as ever, although she suffers much persecution from her relatives and friends, she never loses her visions of Jesus washing her with His Blood and the Almighty strengthening her.

One girl who received the Baptism of the Spirit at one of the meetings belonged to the Russian school. Her father treated her badly at home, and her teacher gave her a good thrashing; both forbade her to come to the meetings again.

You perhaps remember the first boy who came forward and wished you to pray with him, he did not shew any change then, but now his father notices a difference in his conduct at home, and we see it also when he comes to the meetings; although he is sometimes wavering, he is still seeking the Spirit's Baptism.

I had a great struggle with the adversary one night at our after-prayer-meeting. I saw him standing before the Lord, accusing us and wanting to prevent us the blessing. I got into great terror then, and did not know exactly all that went on between us, because it was spoken in tongues, until the loving Lord shewed me him falling down from heaven, and gave me a blessed scene of the precious Blood, the sight which filled me with laughter and with joy; then all present sang, "Glory to the Lamb," for He, indeed, won the victory, glory to His name, hallelujah, we are nothing but dust, He is Almighty and ever victorious.

I need not mention what a laughing-stock we are made to the people, but we don't mind it a bit, and pray that they may be convicted of sin and be willing to receive the Father's Promise. Sister Amelia lost many of her pupils in school, their parents would not send them any more to her because she has this Holy Spirit, so they put it.

My sister, Clarie, is in the English school here. She hears much against her new experience, but takes it all in a nice way; so do my nieces, their mother is keeping up beautifully.

There is one thing we know—that the Lord is with us, and are all happy. We are sure that you will continue to hold us up in prayer before the Almighty Throne, and we cannot help doing the same for the one who has been a means of blessing to us.

All the dear friends unite with me in this, and much regards to yourself.

Yours in His Name,

YUMNA MALICK.

ITALY. FLORENCE.

Our dear brother, Mr. Anton B. Reuss, writes from Via del Casone 9 (Florence)—
"When in England we had casually written to some friends that we were going to

Sunderland to see the Lord's doings there for ourselves, and further to seek the Baptism of the Holy Ghost with the Sign of the Tongues for ourselves.

This stirred up much interest and curiosity, and on our return here our friends have come to hear all about the Revival and our own testimonies. They were very much struck, I may say both convicted and convinced, and begged us to start a waiting meeting, which we have done both in Italian and French."

AMERICA.

LOS ANGELES.

UPPER ROOM MISSION,
327½ SOUTH SPRING ST.,
LOS ANGELES, CAL.
Nov. 12th, 1908.

MY DEAR BROTHER,

I am very glad to hear from you again. God bless you, my dear brother. I do enjoy "Confidence" so much every time it comes; it always sets me rejoicing as I read what God is doing in England, or Holland, or elsewhere. Praise be to His Name!

I am greatly interested in the account of your motor trip from Bedford with dear Cecil Polhill. Cecil Polhill is very dear to me, and I do rejoice that God is so leading him on and using him. The Bedford country is pretty familiar to me also.

Miss Sturdee's vision is very striking, and the more so that God has given somewhat similar visions to some of the saints here.

There is, most certainly, amongst our people here (I speak of our Spring Street Mission, because I know it) a rising tide of expectation, faith, and spiritual power. That other "wave of glory" is surely coming soon.

Last Sunday night we had a truly wonderful meeting, and amongst other beautiful features in it was the following:—

A young Spaniard, or Mexican, of good appearance and address, arose after the message had been given and said, "I have been here before and have laughed at you people, and did not believe in you; but I will never do so again. My wife is by my side and cannot speak or understand a word of English, but that young lady who gave her testimony a little time ago turned round and looking towards my wife with outstretched hands said in Spanish, under the Spirit's power, 'Oh, come to Him, do come to Him now!' My wife is broken down in tears, and wants you to pray for her that she may become a Christian; pray for me also."

Later on, at the pentent form, they both gave their hearts to the Lord and were saved, as far as I could judge. Praise God.

Similar incidents to this have often happened in

this Pentecostal work, but I myself was never present. It thrilled the large congregation. And a few minutes later a Methodist Minister arose, and, with emotion, said, “God is with you people, I want you to pray for me that I may receive my Pentecost.” To God be all the glory. He certainly is working graciously. We know that there is nothing in us. But we sincerely desire nothing so much as that He shall have the full right of way in our lives and in our meetings.

Yes, we are encouraged and pressing on. There is a good nucleus of very precious people with us, saints who know the Lord, and are strong in intercession, and united in spirit.

“Confidence” is greatly appreciated by others besides myself, and I endeavour to keep them in circulation as far as possible.

I hope I have not wearied you with the length of my letter. It is easy to write to those with whom we are one in spirit.

With Christian love and warm greetings,

Your brother in Him,

GEORGE B. STUDD.

CANADA.

TORONTO CONVENTION.

The United Pentecostal Missions of Toronto, Canada, recently held their first Convention (Oct. 16th to 25th) and God very graciously manifested Himself to His children gathered from many different parts of Ontario, and a goodly number from the United States. The tide of blessing rose steadily from the first meeting, and the presence of our Triune God was again and again manifested in a wonderful way. Several times the services ran on continuously from the early morning prayer meeting through the whole day, and even on to the early hours of the morning. The Lord was asked to choose and send His own speakers, and He graciously did so, and the messages came direct from the Throne through the lips of clay. Amongst those used by God in opening up His word were Bro. D. W. Kerr and wife, of Findlay, Ohio; Bro. Boddy, Pittsburg, and Bro. W. E. Moody, of Chicago, besides some returned Missionaries and others on their way to the foreign field, who all spoke in the power of the Holy Ghost, and stirred our hearts with missionary enthusiasm which, we trust, will rise to full flood.

There was a deep desire in the hearts of those present to be prepared to receive

GOD'S VERY BEST,

and He gave a blessed revelation of His will to heal, cleanse, and baptize in the Holy Ghost. There was much heart searching, breaking, and melting, and many entered into a blessed experience of heart purity, and received precious anointings of the Spirit, and some a full Pentecostal baptism, and spake in tongues as the Spirit gave them utterance. Many who were bound by the oppression of the enemy were set free, and many who were sick in body received the healing power of the Holy Ghost. Others who came with prejudice and in fear had their hearts set at rest

through the clear and definite Scriptural teaching. In fact, all realised that we had been on the mount with God, and that He had revealed His glory to us. A holy determination was put into the hearts of many to go all the way with God and to get ready for the coming of His precious Son.

We praise God for this blessed Convention, and He alone knows how far-reaching will be the results. We believe we touched the ends of the earth by way of the Throne. We trust this gathering will be the beginning of a mighty work of the Spirit throughout the

WHOLE OF THE DOMINION, and that the fire of God will be carried by those who attended to their different cities and towns, and from there spread to other places where the news of the mighty out-pouring of the Spirit in these last days has not yet reached. God has said, “I will pour water on him that is thirsty, and floods on the dry ground.” Lord, send the floods, for the ground is very dry.

Telegrams of loving greeting were exchanged between the saints gathered in Convention in Chicago and those in Toronto. “Blest be the tie that binds our hearts in Christian love.”

* * *

Surely God is doing a new thing in the earth, and awakening His people to a sense of their responsibility in carrying out our Lord's last commission. This is evidenced by the remarkable fact that within eight days 32 Pentecostal Missionaries from the Eastern States and Canada have sailed for the foreign field as follows: Eight for South Africa, nine for West Africa, two for East Africa, and thirteen for India. As these go forth to herald salvation to those sitting in darkness, let us not forget to uphold them by our prayers and loving fellowship.

G. A. MURRAY.

INDIA.

GOOD NEWS FROM MAX WOOD MOORHEAD.

BOMBAY, G.P.O.,

20TH NOVEMBER, 1908.

REV. A. A. BODDY,

Sunderland.

DEAR BROTHER IN CHRIST,

The October number of “Confidence” is to me distinctly helpful and inspiring. I felt the life and power of God in it, and I am stimulated by His grace and the power of the Holy Ghost to let Him make a “Cloud of Witnesses” worthier of His glorious name. Pastor Barratt's letters from Syria tuned one's heart afresh to sing His praise; and Miss Sturdee's vision is all the more impressive and blessedly cheering because it is in beautiful harmony with other visions and other messages received in various parts of the world.

You will, I am sure, rejoice to know that Pentecost with tongues has re-appeared in the Evangelical section of the Church of England in Bombay. Two Missionaries of the Zenana Bible and Medical Society have received the Bible evidence of the indwelling of the Triune God, and He is using their lives and the lives and testimony of others markedly in the conversion of souls, and in the communication of the fire of Pentecost to other lives. These are but rain drops, and there will be showers ere long in Bombay.

Work has very recently come from Calcutta that a Burgher lady, a native of Ceylon, has praised God in holy laughter, and has had the first beginning of utterance in tongues. An interesting fact is, that this lady was not even seeking the baptism of the Holy Ghost, but was waiting upon God for more of Himself, so the critics cannot say she was seeking tongues!

In various sections of this great land the blessed Spirit of God continues to work in mighty power.

IN INDIA, AS AN EMPIRE, the work of the Holy Ghost in these days of the Latter Rain has advanced far beyond the pioneer stage; and in the following languages, representing various races, kindreds and tribes, God has witnesses amongst the natives of India to Pentecost:—Tamil, Telugu, Kanarese, Badaga, Marathi, Bhil, Hindi, Thibetan, Bengalee, Guzerathi.

Since a few weeks ago a lady Missionary of the C.M.S. in Aurangabad has spoken in tongues, there is now no single province in India which has not had a witness to Pentecost.

The Missionaries in Latter Rain blessing, numbering a few scores in comparison with hundreds of the dear Indian native-born people, have witnesses in the following societies:—Scandinavian Alliance, Christian and Missionary Alliance, Latter Rain Mission, The Open Brethren, Zenana Bible and Medical, C.M.S., Industrial and Evangelical Mission, Salvation Army, Women's Foreign Missionary Society (U.S.A.), English Baptist Mission, Thibetan Mission, Mukti Mission.

I am more and more deeply impressed with the truth that we do not need to ask God to lead us without the camp, for those of us who have been given utterance in tongues are already there, and wherever the shame and reproach of the Cross is

borne there God manifests His power. In these latter days there is no shame and reproach which in degree of intensity can be compared with that which is connected with speaking in tongues. May God the Holy Ghost keep us abiding under the shadow of the Cross of Calvary, loyal to the Cross and to Jesus, at any cost, in these rapidly declining days.

Yours in the Blessed Hope,

MAX WOOD MOORHEAD.

SOUTH AFRICA.

NAIAL BANK,

PRETORIA,

OCTOBER 20TH, 1908.

REV. BODDY, Sunderland.

Dear Brother in the Lord, may His grace abound toward you.

I wish to thank God for blessing me with His Pentecost. Glory to Jesus. I doubt very much if you remember me. I was in Sunderland in May, at the same time with Bro. Frodsham, who received his baptism then. Glory to God! I had intended to be at your June meetings, but I am afraid I was too careless on my holiday trip. I arrived back in Africa about two months ago, and the day after I arrived in Pretoria I received sanctification by the power of the blood. Oh, I did feel happy. Glory to Jesus, He forgave me for being so careless and indifferent, and He washed me white. Praise Him! On Monday morning, three days after my arrival, I was at the house where I had received

A CLEAN HEART.

I was reclining on a sofa reading a book of travel when the power of God came upon me, and I was put upon the floor face down. I was two hours down there before I could let Jesus have His way. Praise Jesus, He did have His way, and I praised Him in the tongue He gave me. Since then I have, as the spirit has given utterance, spoken in eight or nine languages. Glory to Jesus. I did not know what happiness I was missing when I was in England or I can assure you I would have had what the Lord had for me then. I do praise Him for the power He has given me in my life to overcome. It was just what I needed. Oh, I was so tired of trying. But, glory to God, it's not trying now, but victory in

Jesus' name.

PRAISE JESUS, PRAISE JESUS,
He has overcome, and so do we by the power of the blood. I find that I have begun a new life of power; a life which will deepen as I seek God's face and seek to do His will. Oh, I do praise Him that I am no more ashamed of my Lord, and that I am not ashamed to own Him before men. We have some blessed open-air meetings in Pretoria. The power of God comes upon us and testifies to the greatness of His love and the fulness of His salvation.

Dear brother, I simply can't write all that God has done for me. "He has saved me," Romans viii., 1-18. I pray that God may bless you and encourage you in your labours. I understand that the members of the Church of England in Pretoria are praying for Pentecost, and I would be glad if you could send a paper or two to me, I would hand them on to those who are seeking. Have you a few copies of "Tongues of Fire" or "Ecstatic Speech and Worship," by Pastor T. B. Barratt. I would be very glad to receive them, if you could oblige me. The people are hungry to learn more, and these pamphlets are the papers needed to teach people God's ways.

With Christian love,

I am, your Bro. in the Lord,

THOS. J. ARMSTRONG.

HOLLAND.

CONTINUED BLESSING.

DOMSELEARSTRAAT 15,

AMSTERDAM.

MY DEAR MRS. AND PASTOR BODDY.

How beautiful is the last "Confidence." I enjoy reading it, and I am so glad that God is blessing so much the Pentecostal papers. I feel that by every paper we give out God is giving us wisdom how to prepare it. I feel more and more that we must ask our dear heavenly Father for wisdom in these present days. But the Lord is teaching, and the more He teaches the more I feel the need of teaching. Oh, when He is revealing me things I feel there is still so much to obtain from the riches of our heavenly Father. Praise the Lord, praise the Lord, He is blessing us so wonderfully here in Holland, and I believe that Amsterdam will be the centre of special blessings. The last two weeks have been weeks of victory, but also of fight against the wiles of the devil. He is still alive and fights us fiercely, but we are overcomers through the precious Blood of the Lamb. What

victory there is in these days that God is doing so many mighty works among His people over the world. Last Sunday I had a wonderful experience. We had a little prayer meeting in the afternoon with nine of us. All was glory in the room. One sister was healed from pains, and others fell on the ground under the power of the Holy One. But it seemed to me I was left out of everything. The fire did not fall on the place where I was. I did not feel any glory or special joy or manifestations. I was

SO CALM AND QUIET,

and I could not pray either. But still there was wonderful peace in my soul. I asked the Lord to reveal Himself to me and to teach me a lesson, because in everything or by everything that I meet in my experiences of daily life I seek the lesson God wants me to teach, so I calmly waited and expected. I believe if the attitude of seekers for this wonderful baptism was more expectant—like, for instance, a little girl watching her mama opening a box where a doll is lying, expecting to see some wonderful nice thing—so we must have that expectant feeling, and I am sure many would be blessed. I am any way when I do that, so I was expectant, kneeling motionless on my knees. Suddenly it was if God took my spirit and separated it from my body. I mean to say, that I felt and saw, because I was very conscious of everything that He made a separation between my spirit and body. My spirit did not leave my body, but God took it to be used by Him. I still let God do His work, and now I saw before me sparks of golden light, beautiful, and I called out, "The fire," and it was just if there was placed upon my head a piece of fire, electric streams passed through my body, and I knew the Divine Presence of the Holy One had come in me to use me for something. I was all the while perfectly at peace and filled with awe, and looking all the while on the beautiful sparks of light, for I thought the Lord will open the heaven for me to show me a vision. But while I was looking up to heaven I began to sing a wonderful song—not wonderful in beauty but in tune. It was sometimes jubilant, then wailing and painful, and it was all in Dutch. But in the first time I did not notice what I was singing, because I was at the time looking to those beautiful golden sparks. But at the end of the song someone entered in and then I listened a moment to the words and heard that it was a prophecy. Bro. Kok has written a part of it and I will write them down here. I think God showed me the light sparks, so that my mind and thought were wholly occupied with what I saw, so that the Holy Spirit could use my mouth and language for a prophecy without my flesh coming in. The following is a part of the prophecy:—

"The judgment day is coming."

And the darkness covers the nations.

The judgments are being spoken by the mighty ones of Jehovah.

For this word has spoken: "If this shall not come to pass."

Oh, repent ye; ye nations and ye peoples from over the seas.

Repent ye, oh people; bow yourselves down, oh ye people, before the Mighty One.

Oh nations, who have hewed yourselves cisterns which hold no water.

Oh, buy ye gold and silver refined by your God.

Oh, the time is near that all shall call and wail, and they shall cry, "Mountains and rocks, fall on us; and hills, cover us from before His face."

Oh, the weeping and the wailing . . . they shall go in sack clothes and ash, and the heavens shall be closed.

Oh ye nations, and ye people, repent ye to your God!

The angels of God are the holy messengers from the Mighty One. They are the mighty ones of Jehovah. They bring to

pass. His words, for the mouth of God has spoken: "If my words are not true

Oh, the song of the redeemed sounds over the glassy sea, and it rises up to the throne of God."

Honour and power and glory to the Lamb, that Lamb that was slain for us.

Oh, bow down, bow down, ye high of heart, ye oak trees, bow ye down, for the great wind is blowing over this earth.

Oh, ye oak trees, bow yourselves down before the mighty Jehovah, your God.

Oh, see, the heaven is opened, and the Lord Zebaoth He cometh.

The light cometh.

Oh, watchman on the walls, cry loud that the morning has come.

Oh, watchman, who stands on the tower, cry aloud that the day has come!

I have written this perhaps in poor English, but in Dutch it is in exalted language, and I think God has given this that we may more watch and cry because the day—our day—our glory is coming. Oh, I am longing for Him to come, but my heart is so sad when I think of so many who are not ready to meet Him, and my prayer is that God may pour out abundant rain so that many eyes will be opened and many hearts become hungry for the Baptism of the Holy Spirit. I know that I had the Holy Spirit before this wonderful experience, but it is now the fullness—the abundance—from what I had in a measure. It is now more than a year ago that God baptized me, the first woman, in dry, cold Holland; but oh, that year has been a wonderful year for me; a year full of power, victory, love, joy, peace, and "*within all glorious*." My spiritual life has deepened wonderfully. I look often at myself as a wonder of God's mercy. I now understand the prayer of St. Paul, Ephesians iii., 14-21, especially the 16th verse. Glory be to God.

My dear husband is also wonderfully used by God. Truly power goes out from him when he is preaching or praying. All the baptized ones are wonderfully growing in spiritual life, much wisdom they receive from God, and such a burning love to save souls and make others happy. And then the children and the young men and maidens, it is just glorious if they pray or testify. I hardly do not know what to do, to cry or to laugh. A few days ago a little girl, in an after-meeting prayer, was crying bitterly. She was one of the Bible class, eleven years old. I went to her and said, "Well, dear, what is the matter; will you not come to Jesus?" and without answering she poured out such a prayer that an older one could be ashamed if he had heard it. "Oh, Jesus," she said, "forgive me my sins; give me a new heart; thy blood is also for me; save me, oh Lord; forgive me," and so she went on. After awhile she said, "Now, Lord, cleanse me now; sanctify me now through the Blood. I believe, Lord, thou hast done it. Thou hast said, 'Let the children come unto Me'; here I am, Jesus. I love thee, Thou lovest me; baptize me now, Lord, Thou hast promised. Men do not fulfil their promises, but Thou doest it always, Lord." And the Lord gave her a wonderful anointing with the Holy Spirit. Another young boy of 16 was baptized and was immensely happy. It was already late in the evening and I told him to go home. "Oh, no," he said, "let me stay here. I am well kept by the Lord. I want to wait here till He comes." The boy was so in the glory he thought Jesus should come that same night. Is that not wonderful? girls and boys from 10-16 seeking for salvation, cleansing, and then Pentecost. Longing for prayer meetings and Bible teaching. Truly this is a sign of the times.

And now I must really finish. I have written a terrible long letter, but this must do for a month or so. Dear Mrs. Boddy, how I long to see you. Are you afraid of the sea? Otherwise please do come over and see us. I am already praying and hoping for the Conference in Sunderland. Perhaps the Lord will permit me to come over with the Pastor,

May God bless you all abundantly. Love to May, Janie, Sarah, and all dear Brothers and Sisters, and much love to you both, from

G. AND W. POLMAN.

The Strange Baptism of Sister Kōk at Amsterdam.

"O Lord," we prayed, finishing the Sunday morning meeting, "keep us this day in Thy love, in Thy Spirit. Grant that we may pray much, and prepare us for the meeting of to-night, that Thy Name may be glorified. For Jesus' sake, Amen."

As usual, many of us settled to meet here and there after lunch, for passing the afternoon by praying at home.

* * *

In such a manner, about fourteen brothers and sisters bowed their knees in the sitting-room of Bro. Kromhout in deep adoration to the Lord, their Heavenly Father. Their hearts were fulfilled with praise and thanksgiving. As delivered people they thanked their Lord because they are permitted to enter with great boldness into the Holy place through the Blood of Jesus by a new and living way. They praised Him for the grace to worship there, and to have a blessed communion with the Son of God. Six of them may give thanks too for the Pentecostal Baptism promised to God's people (Acts 2 : 39), and assured by His Death, Resurrection, and Ascension to the Father (: 33).

Earnest prayer went up to heaven for the others, that these, according to the richness of His glory, might be strengthened with power through His Spirit in the inward man. The only plea is the shed Blood—

HIS OWN BLOOD,

and the promises that are in Him the yea and the Amen unto the glory of God through us. Knowing that He is able to do exceeding abundantly above all that they ask, they gave glory to Him.

The cry, "Victory by the Blood of the Lamb," is continually on their lips! How could it be otherwise? They all know that the Victory of the Lamb is their Victory (Rev. xii., 11).

* * *

Hardly had they got upon their knees than the Holy Ghost fell suddenly on Sister Kōk. She had been waiting for the Pentecostal Blessing twelve months already, and she had always expected it. More than 40 others got their Pentecost before her.

Once, in the beginning of her waiting-time, she received a blessed anointing; still another the 10th of January, 1908. Meantime, her husband received his Baptism. In one of the prayer meetings, when Pastor Boddy was in Holland, she had a wonderful vision showing her the suffering, death, and resurrection of her Saviour. Certainly very good encouragements, as it were, to steadfastness in

prayer and to go on to trust Him to give her the promise of the Father. Should she receive that desired blessing that very evening? The Crown-blessing, as Andrew Murray calls it!

* * *

Meanwhile the evening came down! The curtains were drawn up to get into the room the last frail light of the dying day. But it did not avail very much; it was nearly dark outside. Looking out through the window (we were in a house three stories high, in an outside quarter of the town). We only saw a dismal, celestial vault. No sparkling stars shone with kindly greetings from heaven. Nobody thought about these things; all were in earnest prayer, and we didn't light the gas lamps; perhaps it might disturb this blessed prayer meeting!

* * *

That evening the Holy Ghost was in our midst. Everyone felt His presence; they bowed themselves with their faces to the ground upon the carpet and worshipped and gave thanks unto the Lord, because He is good, and His mercy endureth for ever. Jesus, the Baptist with the Holy Ghost and fire, was ready to fulfil a cleansed temple with the Spirit. Hallelujah!

Mightily the Lord's hand was upon Sister Kók. Glory and gladness filled her soul. "More, Lord, still more! O what a happiness; O what a joy; O what a love! Saviour, I thank Thee for Thy love! Yea, Thou art the dearest of ten thousands to my soul, the bright and morning star.

O all we get by Thy Blood; that divine life flowing out of Thy side; and that . . . for me, an unworthy one. O praise Him!

A new song came up in her heart; an unknown heavenly melody was on her lips. She felt herself singing in the Spirit.

We all became silent, listening to the first message that came. A quick hand wrote down the following words:—

Holy, holy, is the One who comes in the name of the Lord.
All nations, make rejoicings now, make rejoicings now.
Oh, Zion, now proclaim His Honour!
Adore Him, adore Him, adore Him. . . .
O adore Him, the King of ages
Lo, He comes! Jesus, Jesus, Jesus
He comes in the clouds of heaven
Every tongue will confess Him
Every knee will bow. He is the King.
No one will be able to hide himself for His greatness.
He is the glorious one, Amen

* * *

Brother, Sister, are you ready to meet Him? Truly ready? Are your sins under the Blood of Christ, and is your vessel filled with the oil of the Spirit?

"Oh, let thy garments be always white, and let not thy head lack ointment."

* * *

Suddenly, a few moments afterwards, Bro. Kromhout became sensible of a divine truth. Although he knew, like we all do, that the Son of God came to save the world, it never before affected him so verily. Now it moved the depth of his soul. "O," he cried out, "how wonderful, how wonderful. . . . God became a man, and that for me." He sunk down in adoration. The Spirit of God was upon Him too.

His wife, baptised with the Holy Ghost, and Bro. Kók, came to make intercessory prayer for him, while Sister Polman pleaded for Sister Kók

for the full blessing.

A boy, nine years old, little son of Bro. Kromhout, shed tears! "O mamma," he said, "I also long to be baptised." "Pray, darling, pray," she answered, taking him in her arms, "our beloved Lord will hear your prayer, and He says that the promise is for the children too" (Acts ii., 39).

"If you not become like this child . . ."

* * *

Bro. Kók felt himself bound to turn his head, and looking outside, to the South, he perceived a splendid star. But—no—it could not be a star! A large ball of fire moved through the air, sparkling and bright; sometimes standing, then again moving, going slowly up and down! It was a very remarkable thing indeed, because no stars were visible in the palpable, dark air. "Look here," he called, not even believing what his own eyes saw, "do you all see that light?" Everyone then looked on high, discovering the approaching light immediately. Suddenly it seemed to be extinguished. Sister Zitvast, still in prayer, didn't come to the window. Notwithstanding thereof, she also called the shining light a wonderful one, but she had not seen the light outside, still another light, spreading its rays over the head of Bro. Kromhout. "Wonderful Heavenly Light," she called in devotion, then she persevered in prayer, praising the Lord in Tongues.

* * *

There may be unbelieving people saying about the wondrous light we have seen: "There's nothing remarkable at all. Perhaps it was an ordinary appearance of Nature; say, a meteor, for instance!" To them we communicate that it has not been seen by the Royal Observatory at Utrecht, nor at the Meteorological Institute at *de Bilt*.

The Directors of those Institutes both answered according to that question: "It cannot have been a Meteoric Light," nor any other appearance of Nature!

We believe it has been a similar Revelation as the one observed at Wales during the well-known Revival about four years ago! Some past occurrences do affirm that opinion. Last year Pastor Boddy and others saw a light above his Church.

In the School of Pandita-Ramabai many times the fire has been seen upon the baptized ones—once in a meeting at Sweden, another time at Switzerland, and last, not least, during the Pentecostal Conferences in the United States of America.

Now they all burst out in praise to Jesus! Sister Kók got right through (?) in this moment. Sister Polman received a new re-filling. With gladsome looks in their eyes, hands uplifted to heaven, they both were singing and speaking in tongues, glorifying the name of the Lord Jesus.

O what a glory, what a joy!

Look out now. See again that beautiful light!

Very high the fiery ball appeared for the second time! It seemed to become opened, having a beam behind, when it (*I cannot express it well; goes to above and goes to beneath, every time some moments standing full in rest*).

O we wished it to be continued like the lamps of fire, which John saw, burning from the throne of God, which were the seven spirits of God (Rev.

iv., 5).

All were in deep adoration and surprise, but fully (calm of spirit).

"Lord," we prayed, "once more!"

Indeed, the light came back a third time, moving to and fro. . . . Alas, unexpected there came an impediment into the room . . . and the glory disappeared.

But still our mouth was filled with laughter, and our tongue with singing (Ps. cxvii., 2). Hallelujah.

One sister was baptised with the Holy Ghost and fire; two brothers received a blessed anointing, and all of us were encouraged by the Holy Spirit.

* * *

Then we hastily left that good place, because it was nearly half-past-seven, being the time to open our public evening meeting, where a large, hungry crowd waited for spiritual food! The Lord was amongst us again. We finished that glorious day rejoicing in His hallowed Name.

* * *

TESTIMONY.

ALDENBERG,

OCTOBER. 1908.

O yes, dear reader, I am very happy indeed. Praise the Name of the Lord!

He baptised me with the Holy Ghost and Fire. He shewed me His everlasting love. He is the bright morning star, rises within my heart.

Only by Him I receive power to praise and give thanks from one day to the other; to thank Him above all for His suffering at Calvary.

His shed Blood was enough to deliver me, washing all my sins away.

By His resurrection He strengthens me to be a conqueror in this life, for He has conquered.

His ascension was quite enough to give me His comforter and the heavenly life.

And all this only by the one perfect sacrifice, Jesus Christ, who gave Himself unto death for us all. Hallelujah!

Brothers, sisters, let us all persevere in seeking to receive more of Jesus, that we may be able to reflect better the image of the Lord.

Your sister in Jesus our coming King,
ELSJE KOK.

Pentecostal Conference in Germany,

DECEMBER 8TH TO 11TH, 1908.

"*Gott dankt alle Gott,*"

Mit Herzen, Mund und Händen.

A year ago, a very important Conference was held in Germany to consider certain difficulties which had arisen in connection with the Pentecostal movement. The Barmen Conference was held in December, 1907, and its first resolution ran thus:—"We confess that God is able to give the Biblical Gifts of the Holy Ghost in our time in the beginning of the C²⁰ people of God must be the remaining resolu-

tions referred to the difficulties and dangers which the enemy was trying to attach to the work of God. A time of silence and meditation was agreed upon.

Now, in December, 1908, another Conference has been held, this time in Hamburg, to which also representatives from other European Centres were invited.

An outline of the proceedings is given in a Supplement this month, and a fuller report of some of the discussions and addresses will appear in the January Number (D.V.). We thank God indeed for the love which filled these recent meetings in Germany.

Mr. Cecil Polhill and the Editor of "Confidence" (Pastor Boddy) were the British visitors. The Lord gave most beautiful weather for journeying, and some opportunities for witnessing for Him by the way. As the writer went ashore from his steamer a piece of paper was hurriedly put in his hand by the Chief Engineer with the words, "I do with all my heart praise the Lord for our meeting on this ship. Please pray for me that I may have the fulness of the Holy Spirit. That I may be a vessel meet for the Master's use. The Lord bless you and make you a blessing."

This seemed like a token of the Lord's approval of the journey. His guiding Hand was leading and arranging all.

Now that it is all over, and we are back in the Home-land, the words come back to us:

Now thank we all our God,

With hearts and hands and voices,

Who wondrous things hath done,

In Whom His world rejoices.

It has been a time of International Love as well as of International Conference. Brethren from Silesia, Friesland, Thuringen, Hanover, Cassel, Frankfort, Almerode, Mulheim, Holstein, Pritzwalk, Hamburg and Berlin conferred with one another and with brethren from Switzerland, Norway, Sweden, Holland and England. We prayed together, sang together, and gathered at meal times around an hospitable board and had fellowship together as we took our food. For four long days, for twelve or thirteen hours a day, we communed with one another as to the things of God, and especially of those Pentecostal blessings and gifts which He is giving in these days before His coming. We are all strengthened and edified, and we know that God's Pentecostal work in Germany will now go forward as it has never done yet. To Him be all the Glory.

(See the Supplement).

DECEMBER, 1908.

Pentecostal Conference in Germany, DECEMBER 8—11, 1908.

Pastor Meyer, of the Strand Mission, Hamburg, acting in conjunction with Pastor Paul, of Steglitz, Berlin, Pastor Voget, of Bunde, East Friesland, and others—Pastors, Evangelists, and Laymen—was the convener of a Convention or Conference of about 50 representatives of the Pentecostal movement in Germany. The Conference held its sessions in one of the large rooms of the Baronial residence of the late Baron Paul, which residence has been acquired for rescue purposes by Pastor Meyer. (Some account of Pastor Meyer's remarkable work is given on page 4).

The Barmen Conference of 1907 had advised six months of meditation upon the difficult points brought before them. Now it was felt that the time had come for that silence to be broken. An official report will appear in due time in the German language. In the meanwhile readers of "Confidence" will be thankful to read in English all that their "special correspondent" can tell them. In every way the Conference was a time of blessing to those present, and will, we are sure, mean much for Germany. "If the humbler people come into the blessing, then leaders will be sure to follow after," said one wise pastor, "and the humble Christians of Germany will most certainly soon receive the

blessed Pentecostal blessing." Besides those whose names appear, many others wrote from a distance valuable letters approving of the Conference, and giving helpful thoughts. Here is a list of those who took part. (The list was kindly made by one of Pastor Meyer's workers).

List of those present at the Conference.

Mr. Cecil Polhill, London, Engl nd ; Alexander A. Boddy, Sunderland (Vicar) ; T. B. Barratt, Christiania (Pastor) ; Bro. Friemel, Glogau Schlesien, Joh. Weber, Cassel, St. Martinsplatz 3 ; O. Reimaun, Pritzwalk, Lindenstr 27II. ; E. Beyerhaus (Baurat), Berlin, Westend ; J. Paul (Pastor), Steglitz by Berlin ; J. Koch (Evangelist), Blankenburg, Thuringen ; S. E. Cooke-Collis, Switzerland ; T. S. Cooke-Collis, Switzerland ; Kutchen Ritter, Switzerland ; G. R. Polman, 15 Domsclaastrat, Amsterdam ; P. Oltmann, v.d. Hydceustr 69, Amsterdam ; A. Kok, 20 Westeni ugdwarsch 5I, Amsterdam ; E. Humburg, Muhlheim yd, Ruhr ; M. D. Poskuil, den Haag, Holland ; Fraulein Elenor Patrick, Frankfurt ; W. Arndt, Mahltitz af Havel ; F. W. Wollnhaupt, Grossalmerode ; Carl Wollenhaupt, Frau. Gundlach, Grossalmerode, Wilhelm Kull, Grossalmerode ; Eduard Octzel, Grossalmerode ; W. Bretthauer, Hannover ; J. Schmidt, Itzehoe ; Kelting, Duckerswish ; R. Lettan (Pastorlic), Kickig by Stargard, Pommeru ; Pastor Edel, Oberschlesien ; Andrew Johnson, Orebro, Sweden ; Voget (Pastor) Bunde, Ostfriesland ; Fr. Holstein, Glogau, Schliesn ; Br. Meyer, Strandmisson, Hamburg ; Frau Meyer, Strandmisson, Hamburg ; Schwester Emilie Zauger, Hamburg ; Schwester Marta Pries, Hamburg ; Schwester Anne Schmitt, Hamburg ; Schwester Emma Lau, Hamburg ; Schwester Anita Mainzer (Deaconess), Hamburg ; Schwester Marta Bottcher, Hamburg ; Fraulein Wolf, Hamburg ; Herr Uschkureit, Hamburg ; Frau Uschkureit, Hamburg ; Br. Adolf Krawak, Hamburg ; Br. Braker, Hamburg ; Herr Lion, Hamburg ; Frau Luchting, Hamburg ; Mariechen Luchting, Hamburg ; Maria Kelting, Hamburg ; Schwester Cecilie Petersen (Deaconess), Lichteuraede, b/ Berlin.

Before giving at length the notes of addresses and discussions in later numbers of "Confidence," we give here a

Synopsis of the Four Days of Conference.

1, Tuesday, Dec. 8th, 1908.

Vorm	9—9½ Uhr—Gebetsstunde, Leitung, England.
„	9½—12½ „ — <i>Mitteilungen</i> , über Erfahrungen und Beobachtungen.
Nach	1 „ —Mittagessen (Dinner) im Konferenzhause.
„	3—3½ „ —Gebetsstunde, Leitung, Holland.
„	3½—6½ „ — <i>Mitteilungen</i> wie Vormittage.
Abends 7	„ —Abendbrot im Konferenzhause.
„	8½ „ —Evangelisation.

9.—Prayer Meeting. Leader, England. Bro. Cecil Polhill read Psalm cxxxiii., "Brethren, how good and joyful a thing it is to dwell together in unity." He made an appeal for mutual forbearance and love, which was followed by prayer by A. A. B. and others.

9:30 to 12:30.—"Communication on experiences and observations." Sunderland's representative spoke of the blessings and difficulties of the last one-and-a-half years both at Sunderland and throughout Great Britain. Evangelist Reimann asked if all spoke in tongues. Pastor Voget asked if sanctification was taught as a necessary precedent. After "Pastor" Boddy had replied in the affirmative and with much detail, Bro. Weber, of Cassel, said, "This is most important. Much that has happened can now be understood." Then followed words from Pastor Paul, Bro. Beyerhaus, Herr Kok, and Herr Voskoil. A season of earnest prayer followed.

Tuesday Afternoon, 3-6:30.

3 p.m.—Prayer Meeting, led by Holland.

3:30 p.m.—Further *Communications as to Experiences and Observations*.

Mr. Cecil Polhill spoke of meetings at Bedford, St. Andrew's (Scotland), London at the West End, Drawing-room Meetings, in the City at Cannon Street Hotel (mid-day Prayer Meetings), and in Eccleston

Hall.

Pastor Paul, Pastor Barratt, Bro. Kok, and Bro. Reimann spoke, Also Mrs. Cooke-Collis, of Switzerland (Prallies, near Nyon, Geneva), gave her experiences. Bro. Johnson, from Sweden, gave the story of his Pentecostal blessing.

Wednesday, Dec. 9th, 1908.

Vorm	9—9½ Uhr—Gebetsstunde, Leitung, Norwegen.
„	9½—12½ „ —Biblische Durcharbeitung und historische Beleuchtung der Bewegung. Referat P. lic, Lettau.
Nach	1 „ —Mittagessen.
„	3—3½ „ —Gebetsstunde, Leitung, Schweiz.
„	3½—6½ „ —Thema wie morgens. Referat noch offen.
Abends 7	„ —Abendbrot.
„	8½ „ —Evangelisationsversammlung. (Gospel meeting).

After the prayer meeting (Monday) Pastor (Licentiate) Lettau read a valuable paper on

(A). "The Pentecostal Movement in the Light of Scripture.

3 p.m.—Prayer Meeting (Switzerland).

3:30 p.m.—Pastor Lettau on, "The Pentecostal Movement in the Light of History." Bro. Cooke-Collis made an earnest appeal based on the letter to the Church of the Laodiceans (Rev. iii., 14). Pastor Paul was then moved by the spirit to give out some deeply spiritual messages in "Tongues," with interpretation. Pastor Polman passed on to the Conference Haggai ii., 4-9. Mrs. Cooke-Collis told us how to keep the blessing by standing solely on the Word. Bro. Cecil Polhill was moved to speak at length on the important subject of interest in Foreign Missions, on the selecting of candidates and their training; and Pastor Barratt strongly supported.

8:30 p.m.—A History of the Pentecostal movement and its spiritual lessons was given in the Chapel by Pastor Barratt to a

large congregation, and a powerful after-meeting was held.

3rd Day.—Thursday, Dec. 10th, 1908.

Vorm 9—9½ Uhr—Gebetsstunde, Leitung, Deutschland.
 „ 9½—12½ „ —*Referat Pastor Boddy.*
 —Die Taufemitle dem heiligen Geist und das Zungenreden, Kann sie jeder erhalten, auch ohne dieses Zeichen?
 Nach 1 „ —Mittagessen.
 „ 3—3½ „ —Gebetsstunde, Leitung, Schweiz.
 „ 3½—6½ „ —*Referat P. Paul.*
 —Die geistlichen Gaben im Hinblick auf die damit verbundenen Segnungen und Gefahren.
 Abends 7 „ —Abendbrot.
 „ 8½ „ —Evangelisationsversammlung.

9 a.m.—Prayer Meeting (led by Germany). Address by Pastor Paul on Gilgal (Joshua v). The subject of the "Baptism of the Holy Ghost with the Sign of Tongues." "Do we well in expecting this," Pastor Boddy. Bro. Kok gave his personal testimony. Pastor Paul, "I thank God that I speak with tongues more than you all." Pastor Polman spoke on (a) the Seal, and (b) the Gift. Bro. Kelting asked questions that Pastor Paul answered. Pastor Meyer gave Rev. xix., 10. Heb. ii., 4. Pastor Barratt. "The flag up when the King is in residence," Bro. Friemel. Pastor Meyer, Pastor Paul spoke.

We sang appropriately at the close—

"O for a thousand tongues to sing
 My dear Redeemer's name."

3 p.m.—Prayer (Switzerland leading). Pastor Paul spoke at some length on "The Gifts of the Holy Ghost with respect to the blessings and dangers attached to them." Discussion, A.A.B., Bro. Kelting, Bro. Lettau, Pastor Barratt.

8:30 p.m.—Address by A.A.B. from John xv., 8, "Herein is My Father glorified that ye bear much fruit." Testimony by Mrs. Cooke-Collis, and address by Bro. Cooke-Collis. After Meeting.

4th Day.—Friday, Dec. 11th, 1908.

Vorm 0—9½ Uhr—Gebetsstunde, Leitung, England.
 „ 9½—12½ „ —*Referat P. Boddy.*
 —Profetische Botschaften, Sind sie immer vertrauenswürdig? Konnen wir irgend welche sichere Führung haben?
 Nachm I „ —Mittagessen.
 „ 3—3½ „ —Gebetsstunde, Leitung, Deutschland.
 „ 3½—6½ „ —*Referat Evangelist Reimann.*
 —Geistesgaben und Geistesfrucht.
 —Die internationale Konferenz 1909 in Sunderland.
 —Aufstellung von Richtlinien für die Zukunft.
 Abends 7 „ —Abendbrot.
 „ 8½ „ —Schlussversammlung.

9 a.m.—Prayer Meeting. (Leader, England). Pastor Barratt spoke on Elijah and Elisha. The torn garment type of putting off old man. After he had the double portion, able to sweeten bitter springs. Bro. Edel also. When Elijah had seen a mighty work he put his head between his knees, but Ahab eats and drinks. Bro. Johnson (Sweden) under power of spirit, cried, "Jesus is coming." Pastor Meyer, "Drive quickly, the rain is near." Pastor Paul, "It is the servant who *looks* for the cloud we pray and trust."

Subject of Prophetic Messages: "Are they always trustworthy?" Pastor Boddy. Letters from British centres on this subject read. Rev. xii., 4, "Is the Dragon trying to devour the man-child." Pastor Barratt on his experiences. Had not been guided in his travels, etc., by "Messages."

3 p.m.—Prayer Meeting. (Leader, Germany). Bro. Reimann on Eph. iv., 7 to 16, "The gifts are for the edifying of the Body of Christ, not for selfishness." Pastor Paul, "Love to the uttermost" (John xiii.), 1 Cor. xii., 30, "The more excellent way." Bro. Beyerhaus—"A soldier may have courage, but he is all the better if he has a gun also. Gifts and graces together good ;

not so much so when separate."

Reference to the Barmen Conference, "Silence now ended." A German Pentecostal paper to be run, "*Pfingstgrüsse*," or "Pentecostal Greetings." The International Conference to be at Sunderland next Whitsuntide. The Lord's Supper then followed. A loving gathering indeed. Pastor Paul saw Jesus in the midst.

There is great rejoicing among the German brethren, who returned to their work full of praise to God. Pastor Barratt, too, has felt mightily encouraged, and so do we all. To God be thanks and praise indeed. How good He is to us all.

A. A. B.

The Strand Mission at Hamburg.

Pastor Meyer, who convened the recent Pentecostal Conference for Germany, has a remarkable work going on around him. On Sunday morning, Dec. 13th, the Editor of "Confidence" went down with him into the lowest parts of infamy. About fourteen Christian workers sang sweetly in these "Hell-cellars," where abandoned women and drunken men were holding their orgies. We proclaimed the good news of victory over sin, and, although almost yelled down, it was not in vain. Some degraded men followed us to the Niedern St. (Branch) Mission, where they had food, and then they were urged to join us in the evening at the Strand Mission. At the Niedern St. Mission about 100 clean beds are ready each night for those who can pay a very small sum, and cheap food is to be had. A beautiful Sunday School was here inspected. The bright children listened eagerly to the English Pastor, who taught them from the story of "The piggie who got a Lamb's Heart." How they stretched out their little hands for a hand-shake with the Englishman. Such well-behaved children.

At night the large chapel at the Strand Mission at Richard Strasse was packed. The streets of Hamburg on that Sunday night were thronged with sightseers. The shops were ablaze and the windows dressed for Christmas. But what earnestness in Pastor Meyer's Mission Chapel! Sister Anita (Deaconess from the Sisters Home at Friedenshort) interpreted, and for some forty minutes there was rapt attention as the plan of salvation and the soon-coming of the Lord was proclaimed. About 90 men live in the Home. They cut firewood and

sort paper, etc. The women who live in the adjoining house do laundry work. They have been "shipwrecked," and now they are safely on the "Strand" (the shore) with a fresh chance before them.

The larger house belonged to a Baron Paul, and the ball-room is now converted into this beautiful Church. A painted window at the sanctuary end represents the Bride with lamp burning brightly and a supply of oil in another vessel. She is looking eagerly for the Bridegroom, and above are the words,

KOMM HERR JESU.

Pastor Meyer went to Norway and received the Baptism of the Holy Ghost with the sign of the Tongues. Pentecostal friends should remember to pray for him and his great work. We can promise them a warm welcome if they visit him.

Pastor Meyer, in telling us one day during the Conference about the work, said, "My work is to lead these people to Jesus. I never saw more misery in Hamburg than at the present time, and yet never more joy, for many have been saved. Pray for the work and pray for me."

Pastor Paul (of Stegitz, Berlin).

Pastor Paul's name is well known in Germany. He has a Monthly Magazine called "Holiness," and now is also going to edit (with Pastors Vorget and Meyer) a paper called "Pentecostal Greetings."

In the early days of the Pentecostal Revival, Pastor Paul journeyed to Norway, and at Frederichstadt received a great blessing, and began to speak in Tongues. He often had messages for the Conference at Hamburg in Tongues with interpretation given quite freely. Pastor Paul is a master-interpreter of the Scriptures. Pastor Paul is a Clergyman of the Established Church of Germany, but has resigned his charge in order to be free to work anywhere. He travels about to Conferences and to give addresses. His is a wonderful spirit. In appearance he is noble, and in manners courteous always.

Pastor Paul has accepted our warm invitation to the Whitsuntide Conference at Sunderland. It will be a great privilege to welcome this beloved brother, and also the group of German brethren who are fully expecting to join us then.