

FEBRUARY, 1909.

VOL. II. No 2.

“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.

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"CONFIDENCE."

No. 2. Vol. ii.

ALL SAINTS', SUNDERLAND.

February, 1909.

TO EDITORS AND OTHERS.—Any matter in this Paper may be re-printed on condition that full acknowledgment is made thus:—"From 'Confidence,' a Free Pentecostal Paper, to be obtained from the Secretaries, 11, Park Lea Road, Sunderland."

"In Christ." *Ephes. i. and ii.*

A wonderful message came straight to my soul,
A message just fresh from the Father of All,
It filled me with rapture—unspeakable joy,
It told me of Love that can ne'er be destroy'd.

"In Christ" were the two little words that I heard,
And visions of glory just thrilled through my heart,
For there, in the "heavenly places" above,
The place of "all power" is Jesus—all Love.

I read in the Word that long ages ago
God chose me "in Him," His great kindness to
show:

That I "should be holy and blameless" and pure
"Of Christ, a sweet saviour," to God evermore.

"In Him" is no sin, neither sickness, nor spot,
"In Him" is no fear, and no weakness, no doubt,
"In Him" our dread enemy finds no response,
For has *He* not conquered on Calvary's Cross?

In Adam, alas! on that sad, woeful day
"I died" unto God, and so death was my lot;
"In Christ," ah! what grace, did I triumph by
death.

With Him I am buried by reck'ning of faith.

From His grave that wonderful first Easter morn,
"In Him," "a new creature," He tells me I'm born
And let the Belov'd, oh, wonderful story!
"Accepted" by God, I enter the glory.

How safe, then, in Jesus, how free from all ill,
No effort from henceforth, but just to "be still"
And let the blest Spirit of Christ in me dwell
To teach, and the glory of Jesus reveal.

Glad service, obedience, nay Lord, my whole life
This moment be joyfully Thine as Thy right;
All trials, all sorrows, will now to me prove
"In Jesus" is victory, conquering Love. M.B.

Has Pentecost Come to Johannesburg?

*From a South African Missionary Paper,
"Africa's Golden Harvests."*

I am led to say a few words on this question, because of a certain amount of criticism, some otherwise, that we have had of a movement in Johannesburg. I am not going to take up time over the appropriateness of the name "Pentecost," but will take it to signify a certain resemblance to what took place on the Day of Pentecost, and subsequently in the time of the Apostles. My subject naturally divides itself into two parts, viz., first, I will endeavour, by God's help, to narrate what I have seen in connection with the Movement, with a view of showing that this movement is in some respects like Pentecost. Second, I will endeavour to examine from a logical standpoint, some of the numerous criticisms and objections brought against this Movement, and show how far they are justifiable, or can be supported.

I know that there are many honest, hungry souls, who will gladly welcome some concrete evidence that will help to settle the question as to the bona-fides of this Movement; and my sole object in writing this is to give these something definite to go on, that they may be enabled to take such steps as will settle the question in their own mind.

I am consequently restricting myself absolutely to what I have seen and heard, and owing to the

amount of scepticism and incredulity about the manifestations, I have refrained from saying anything about what the man next door saw, however firmly I may believe in its accuracy.

Now let me say a word about the needs of Johannesburg from a moral and spiritual standpoint. One thing that struck me on coming to this place was the great need for thorough evangelistic work, and I was prepared to hail with delight the advent of anyone who would bring the Gospel of Jesus Christ before these people, in such a way as to reach the hearts of those who, like the Athenians, were so much given to worshipping the gods of this world.

I looked for great things from

THE MISSION OF THE REV. F. B. MEYER,

but without attempting to criticise his mission, I must say I was much disappointed, and I am not alone in that respect. I then turned to these American brethren very cautiously. I was determined not to be caught with chaff, and these men came without any reputation, so I decided to investigate before deciding anything. First, they came out in simple trust in God, determined, as they said, to follow His leading, whatever that was; prepared to go wherever He directed, no matter how vile the surroundings were. This impressed me favourably, considering that they settled without a murmur in a district, and at once began work, amid the vilest surroundings of perhaps any place in Africa; it all seemed to indicate the genuine spirit of Christ, so I had no difficulty in throwing myself whole-hearted into the work with them as far as my duties would allow.

(Pentecost at Johannesburg—continued.)

Now for the doctrine that these men teach. First, they emphasize the Word, they profess to care nothing for creeds and confessions of men. With them it is to the Word for everything; if it is not clearly taught there, they claim to have nothing to do with it. They teach two distinct works of grace in the heart, viz., justification and sanctification, which to them means the eradication of the old carnal nature. They do not claim infallibility, but urge the necessity of keeping close to the feet of Jesus. They emphasize the necessity of much prayer, and most of the meetings are largely prayer-meetings, either before or after the usual gospel service. It is the customary thing to be in the back room of the hall for one or two hours either praying with people, or waiting on God for His blessing. Now reader you will not be surprised when I tell you that we have often up to twenty seekers after a week-night service, when four or five of us are busy, sometimes till after midnight, praying with, and opening up the Word of God to these hungry souls.

Another important element of their teaching is restitution, and

REPARATION OF THE PAST,

as far as possible, and they count nothing on conversions that do not carry these signs with them. They teach most emphatically total abstinence from everything forbidden in the Levitical law as unclean for food, or that defiles the body, such as tobacco, drink, swine flesh, etc. They teach Divine healing as contained in the Atonement, and the right of every child of God to have it, and they practise it too. Isaiah liii is no mere figure of speech with them, but a living reality. Now this is a brief sketch of the fundamental doctrines which they teach.

I will now give you a sketch of the beginning of the movement in Johannesburg. The first meetings were held in a little Native Church in Doornfontein, and here the first-fruits of what has brought such untold blessing to so many homes, were reaped. A short time after work began, successful negotiations were carried into effect for a building seating about five hundred people. This building was soon packed night after night, and during the first few weeks much opposition had to be faced from all classes. The Jews were particularly prominent in their efforts to turn the whole thing into ridicule, but in spite of all opposition those who had espoused the cause stood firm, and now we have no opposition.

Now let us consider the results that have taken place. Right through a most uncompromising attitude has been maintained, no shaping of sails to suit individual opinion, no "take a smoke when you feel that you want one," no

"BRING YOUR PIPES WITH YOU

and let us have you at the service," should it turn it into a smoke sermon. This might do for a popular and time-serving evangelist, but is of no use to the soldiers of the Cross, who are thrown into the thick of the fight to grapple with drunkards, gaol-birds, harlots and whore-mongers. These are the people that the brethren feel the Lord has called them to work among, and they have manfully faced them with no other weapon than the sword of the Spirit.

The first class of work that I will refer to is the reclaimed drunkard. Here we have this class come very often, men bound in the fetters of sin. At one service six stood on the platform to give glory to God for deliverance. The second class, wife-deserters. We have a few of these whose wives have either left them because of cruelty, or been driven out of house and home. I have come in touch with four cases where these have been reclaimed and are happily reunited and living together in the bonds of Christian love. The third class of work I might mention is the work among fallen women. Our sisters have had this class laid on their hearts, and I am acquainted with seven such cases who have been reclaimed, and are now earnest Christian girls, and some who were living in sin and bringing up families, have been converted and rectified the past as far as possible by getting married and beginning Christian homes.

The fourth class is the

WORK IN THE SLUMS.

This is a most important and much neglected class. Here our young people are doing noble work, visiting from house to house, giving out copies of the Gospels wherever they find that the children have no part of God's Word, getting in touch as far as possible with the children of the poorer classes, and holding meetings where possible with them. To give you some idea of the extent of this department I have taken in hand to supply three of these workers with copies of the Gospels, and five hundred have been disposed of during the last few weeks. In this way they are trying to have Johannesburg thoroughly worked as they have so many young Christians anxious to do service for the Master in any way that they can.

There is a

DUTCH SETTLEMENT

at Vrededorp, and here you can meet with the most abject poverty at every corner. This was a sadly neglected place, the home of the poorest of the poor, any amount of vice and misery. Here one of our brothers and his wife have taken up work in simple trust in God, who has wonderfully opened up the way for them, and whole families who were steeped in sin have been brought to Christ.

Another feature of the work not less interesting is the number of smokers saved from the filthy habit, some of them mere children. I will mention a couple of interesting cases. A boy, thirteen years of age, was such a slave to cigarettes that the habit was sapping out his very life. He suffered from a painful stomach trouble brought on by the smoking, and neither the offer of reward nor the infliction of punishment was of any avail, he would get them and smoke somehow. He came to the Tabernacle, and in answer to prayer the Lord graciously healed him of his trouble, and now you would hardly know him.

A few nights ago, at the close of the week-night service, about eleven o'clock, a lad about fifteen years of age came to me, he had no need to tell his story, that was written on his face. He had heard of the other boy, and was anxious to get release from a similar habit. I took him into the back room and he confessed to other sins also, we prayed for him and God delivered

him. Since then he has had no appetite for either vice. To God be the glory!

Another important feature is the number of spiritualists who have attended, some of them noted characters, also hypnotists, who have given their hearts to God. Another feature,

CONVERTED INFIDELS.

I have had to deal with six of these who gave themselves to God. Like Goldsmith's characters, some came to scoff but remained to pray. Some Jews have accepted Jesus, but keep in the back-ground because of the persecution they would have to endure.

I have not yet more than mentioned Divine healing. This is one of the greatest powers we have. Often a family is brought to Jesus through the healing of one member of that family. The cases here are so numerous that I will not attempt to specify any in particular, we have had cases given up by as many as four of the leading doctors in Johannesburg, in the last stages of consumption, pneumonia, etc., and completely healed in answer to prayer. I could fill a fair sized newspaper with detailed accounts of these, but will pass on to another interesting feature of the work, i.e., the number of

COTTAGE PRAYER MEETINGS

held, some in homes where drunkenness up till recently held sway, and most of them in homes that have become Christian since these meetings started; I am in touch with sixteen of these, they are held on Tuesday, Friday, and Saturday nights, and from carefully collected statistics, have an average attendance of twenty-four. These, with a very few exceptions (when the enemy sends in some disturbing element to trouble us), are very happy and blessed times of waiting on God, and many souls can date their second birth from one of these prayer-meetings. At one of these meetings which I attended last Friday evening after school, three souls surrendered to Jesus, and the latter part of the meeting was such as made one feel that even although it was eleven o'clock, you would still like to linger in the Divine presence. I was told that the earlier part was quite as good as the latter.

Another feature is the number of Roman Catholics that have come over from Rome and accepted Christ, and the heroism displayed by some of these in braving difficulties and opposition is truly marvellous, but space will not permit of detailed cases.

There are many other interesting departments of the work that I will have to pass over with a mere mention, such as monetary assistance in cases of distress, as far as our limited means will allow; the carrying on of Sunday School work for children picked up from the streets, by the children of those associated with the work, at an hour that will not clash with any existing school, viz., 9-30 a.m.; the number of outside centres at Germiston, Krugersdorp, Middleburg, Wakkerstroom, Pretoria, and other places that at present I do not recollect. These are kept going by earnest, godly men who devote as much time as they can spare, while cases have come from all over S. Africa either for the baptism of the Holy Spirit, or for healing.

Now there is

SPEAKING IN TONGUES.

We have had quite a deal of it, both the genuine and the counterfeit, while we have had some of the most startling manifestations that struck terror into the hearts of those present, and made us feel that we were face to face with God.

Having given you a rough sketch of what is taking place, I will turn to the objections brought against the Movement. We are told that the work is superficial in character, producing no real depth of contrition for sin. Let us take a few real cases. A porter on the railway, after coming under the power of the Spirit, was convicted of petty thefts from the Department, also of things stolen otherwise; these, against the advice of his friends, who thought that he was imperilling his position to make the confessions, he confessed and restored. Others made confessions and reparations so drastic that sinners were frightened, and several said to me that they would not care to have anything to do with it if it meant turning out their past lives to public gaze, indeed it was militating so much against the work that I advised the suppression of some of the confessions from the public.

The speaking in tongues has been criticised as of the Devil. Now everyone associated with the Movement heartily deprecates the frauds that we have had—and we have had frauds, but these have neither been at the instigation of the leaders, nor appreciated by them, although some of them may have been for a time deceived by the spurious. On the other hand, we have had speaking in tongues. Take a few examples. Maggie Truter came on the platform, feeling that the Lord would have her deliver a message; she lost courage when she saw the crowded hall and many of them scoffers. She retired to the vestry, taking Sister Lake with her to pray. In about ten minutes she returned, spoke in a native tongue for a few minutes, then in High Dutch for about the same time, and then in English. While

SPEAKING IN DUTCH

the faces of the Dutch clearly indicated that they were getting something unusual, and many handkerchiefs found their way out of the pockets. When she spoke English, well, I have had the pleasure of listening to some of the world's greatest orators of the last century, but I can conscientiously say that I never listened to anything so fine for beauty of diction and pathos. The subject was Jesus in Gethsemane, and the pleading with sinners to accept Him was irresistible, you could have heard a pin fall during the delivery of the English part, and for once the faces of the scoffers wore a sober aspect. A whole family who had heard of the fine sport in the Hall, came on their own showing to enjoy the fun, but were convicted and every one of them brought to Christ. Several of the Dutch people told me that the Dutch was a perfect rendering of the English, and some natives at the back told me that the native tongue was their language, and was the same as the Dutch; they, being Cape Colony natives, knew Dutch. Maggie knew nothing of the native language, and very little High Dutch. It would be difficult to say how far-reaching the influence of that message has been to other souls, besides the family brought to Christ that night.

(Pentecost at Johannesburg—continued.)

Take another case. Angela Bosswell, a girl of thirteen years of age, came on the platform one week-night and pleaded with two souls, to give themselves to Christ, first in a foreign tongue, and then in English. Both came forward (one of them a sceptic) and gave themselves to Christ. Both have remained true to their profession, and the sceptic in particular has been signally used by God in giving splendid and telling testimonies, and bringing other souls to Christ.

Gladys Schumann, one night under the power of the Spirit, spoke for a few moments in tongues, then went down the hall, knelt down in front of one of the hardest cases in Johannesburg, and amid the scoffs and jeers of his companions, pleaded for over two hours, while we silently supported her in prayer, until that young man surrendered to God. He has since been living a Christian life. I might mention any number of cases, but time will not allow. This is the specimen of tongues that we appreciate and attach importance to.

But some have objected that there are things done by these people that are foolish and unworthy of the Holy Spirit. That might appear so to us, but what criterion of judgment are you to apply to determine

WHAT IS WISE AND WHAT IS FOOLISH.

Is it not a fact that our limited human wisdom would condemn, as worthy only of a madman, some of the most beautiful of Old Testament scenes?

Take for example the trial of Abraham's faith. That looks to us sublime, but what gives it its sublimity, is it not our knowledge of the Divine plan and purpose in it?

Let us divest ourselves of this knowledge, and let us by mere accident happen to be at Mount Moriah. We see an old man and a boy stealing very suspiciously up the side of the hill. Let us watch him as he selects an obscure spot on the summit. Here he gathers stones, builds a cairn, and proceeds to lay the wood in order on the top. He now takes the boy, binds him, and lays him on the wood. By this time our blood almost begins to run cold. What is going to happen next? Could you imagine a man in all South Africa that would not by this time make a dash at the man, believing him to be stark mad? Would it be of any use for anyone to come up and suggest that the man was acting under the influence of the Holy Spirit? No! not one in a thousand would ever think of attributing such a scene to the influence of the Spirit, they would quickly put it down to an evil spirit.

Or take any of the other scenes recorded of the Old Testament prophets. Suppose some of them were to appear in Johannesburg and do the things that we have recorded, would you not expect to find them soon in confinement for medical observation as to their mental state? Yet every one of these things was done at the command of God, and had a special purpose. Now take any one of these people that do these supposed foolish things. One night you will find this person giving some beautiful message that has the effect of bringing a soul or two to Christ; the next night doing something supposed to be ridiculous; the following night

another fine piece of work for God. Am I to assume that, just because I think it looks a bit foolish, it must be of the Devil, and God and the Devil divide the time of this soul between them? No! praise God, I have got sufficient common-sense when I do not understand a thing to leave it alone.

Now my attitude is not one of unqualified acceptance of everything that has happened. No! we have had many counterfeits, and much that I could not endorse, but on the other hand, I have seen almost everything that our Lord enumerated in reply to John's question. I have seen

BLIND RECEIVE THEIR SIGHT,

the deaf hear, the dumb speak, the paralyzed rise up and walk; cases where death was inevitable, given up by as many as four of the leading doctors of Johannesburg; the most malignant cases of cancer healed, etc., and I have seen these in abundance. Now if this was given by our Lord, as sufficient warrant for the Divine origin of His mission, is it not a sufficient reason still why Christian people should make quite sure of their position before setting themselves against it?

I have listened to the most soul-stirring messages, every syllable of which sent conviction to the soul, and set even those who were considered, and considered themselves as honest Christians, to examine their lives, and see what dirty corner might want cleaning up; such was the case with me.

Now sick have been healed, drunkards reclaimed, families that have been ruined and broken up by drink and immorality, reunited and made happy, young people filled with an earnest desire to rescue souls, and spending all their spare time in this direction, and a host of other things on the same lines. We have been told that this is of the devil. Now if this is of the devil, has the house become divided against itself? This was not the ethics of our Lord's time, He taught differently. 1 Peter v., 8 should now read: The devil goeth about

AS AN EARNEST EVANGELIST,

bringing all classes of sinners to Christ. Further comment is unnecessary.

But we are told by some of the moderates that part is of God, as the healings and conversions, and part is of the devil, as the tongues, etc. Then it must be possible for the same individual to serve both God and mammon at the same time; because the tongues are associated with the other gifts in the same persons, and some of the most striking instances of conversion have been the results of messages in tongues, as I have shewn, therefore God and the devil must be in partnership. Now if this conclusion is either blasphemous or unscriptural, it is the logical issue of the position taken by these critics, so I leave them to get out of the difficulty as best they can. 2 Cor. vi. wants revising, for here we have numerous instances of Christ and Belial this movement pulling sweetly together toward one common goal, viz., the salvation of souls.

"The Antichrist is to come in the latter days with signs and lying wonders, so that, if possible, the very elect will be deceived. These are the signs and lying wonders, so the saints must take

care." This is widely circulated by a minister in Johannesburg, I have it from his own lips. Now since we must infer from our Lord's statement that the elect will not be deceived, and since the bulk of those who are despising this Movement are the dancing,

WORLDLY-MINDED MINISTERS

and so-called Christians, and those that have accepted it are, as a rule, just the people that shun such things; then it follows that the first-mentioned class, with a few others, are the elect, and the class that as a body refrain from the world are not. If rescuing the drunkard, converting the sinner, preaching a pure Gospel, and distributing Gospels where there are none, and organising cottage prayer meetings—if these things are signs and lying wonders of the Antichrist, will those who hold such a view tell us what are the truthful signs of the real Christ? Will not someone step forward in God's name and enlighten poor misguided souls? I for one am intensely in earnest. I believe that we are nearing the end of the dispensation, and it is a thing of eternal importance to me that I may be right. I am not joking over this matter, I want to be on the sure foundation. Those who know that this is of the devil, must not only know what is of God, but must know how to differentiate between the false and the true. In God's name I ask some of these wise men, who know where we are being deceived, to step forward and lay down some simple rule by which we may be able to judge that this is of the devil.

DESTRUCTIVE CRITICISM

may have its uses, but surely it does not go far to satisfy an honest, hungry soul; either to be told that the thing you believe to be of God is of the devil, or hold it up to ridicule, without giving us anything to take its place.

We hear from a good many quarters: "It's only the low Dutch that are taking it up." If that be so, so much the worse for the low English, for I have met with as much depravity among the English as the Dutch, and the English will therefore come out all the worse through missing the good that the Dutch are deriving from it, and I am certain that none of them are too low for the Son of God to take.

We are told that the leaders are ignorant men; they do not know their Bibles; make all sorts of grammatical blunders; and even stoop to vulgarisms that offend the educated ear. Suppose we grant all this. Are they any worse than the Apostles were, whom the Lord used? Who gives me authority to despise the humblest servant that God sees fit to use, is it not in fullest accord with Scripture that the Lord uses the weak things of the world to confound the mighty?

Would I not be justified, in view of the teaching of the parable of the talents, to ask all such critics, who on their own showing are the men that God has entrusted with the ten talents, to come to the front and shew us the other ten? We with our one talent can rejoice with the reformed drunkard, etc. This is our one talent, laid at the feet of Jesus, to be used by Him for His glory. Now will that Rev. Doctor, with his profound learning, his fine mansion, his five or

SIX HUNDRED POUNDS PER ANNUM,

and all the other advantages, come forward and set us an example, by laying his trophy on God's Altar? I would not like to have the responsibility of these men. Many of them only sneer at those who are prepared to go into the hedges and byways of life, and compel by kindness, the wayward to come into the kingdom; I will leave this class with God as their Judge.

Now I shall be delighted to give anyone information that will enable him to investigate the bona-fide of everything mentioned here. When I tell you that all the time I have had to give to this work has been after school at night, and on Saturday afternoons, so far as I could spare, you can imagine what sort of a tale any of the evangelists who have spent all their time, almost night and day, could tell.

It seems to me incomprehensible that any Christian should oppose such a work, considering that no one was attempting the same class of work. It cannot injure any of the existing churches, since no church is being founded. These brethren do not want to add another church to the already numerous list, but urge those that have received blessing to spread it in the churches where they worship.

I feel that I am on a sound foundation. Nothing can subsequently occur that will make me blush that I was associated with a Movement that has brought such untold blessing to so many homes. I do not pretend to predict what the future of the Movement will be, but thus far God has signally honoured and blessed it, and I see no reason why it should not be even a still greater blessing in future. I now leave it with the reader to decide whether there is any similarity between the work that we have in Johannesburg and that carried on by the Apostles. My own conclusion is that Pentecost has come to Johannesburg.

Your brother in Christ,

Mission Cottage,

W. J. KERR.

City & Suburban.

Nov. 20th, 1908.

* * *

We, the undersigned missionaries, do heartily endorse the above, and declare it to be a fair and honest report, as far as it is possible within the power and the limit of man's ability to describe the glorious and mighty work Jesus is doing in our midst. The dear Lord is surely proving Mark xvi., 20. We pray the blessing of God may go with it, and that it may be so owned of God as to remove the unwarranted prejudice that exists in many a poor dear brother and sister's heart.

T. HEZMALHALCH.

LOUIE SCHNEIDERMAN.

JOHN G. LAKE.

J. O. LEHMAN.

The Pentecostal Conference in Germany,

DECEMBER 8th to 11th, 1908.

(Continued from our last number.)

THIRD DAY.

9:30—THE PRAYER MEETING.

Leader: Germany.

Pastor Paul on Joshua V.

At this morning's prayer meeting Pastor Paul (Steglitz, Berlin) took us to the fifth chapter of Joshua, the second verse:—

"At that time the Lord said unto Joshua, 'Make thee sharp knives, and circumcise again the children of Israel the second time.'"

This first action after crossing the River Jordan and entering the Promised Land seemed foolish. Would it not have been better to have had a War Council? Does it not open a door for the enemy to come and tear them down? Nay, the strongest Israelite must be made to feel that the Lord above must do all. Not by armies or by power, "but by My Spirit," saith the Lord.

Joshua seems to say, "My times are in the hands of the Lord." Some people "have no time," and so they have no eternity. They are naturally full of zeal. They are burning to start off. The Lord comes to circumcise and says, "Halt! Stop!! Be still!!! You just rest a while.

v. 8: "They abode in their places in the camp." They are quiet now, just as if there was nothing to do.

Did it not seem like the greatest nonsense? The foolishness of God is wiser than the wisdom of men. We must understand the Cross. Only circumcised people can receive the fulness of the Spirit. The "Restless One" who lives inside us can only be taken away by the Cross. We

cannot capture Canaan until the "Old Man" be taken away.

v. 9: "This day have I rolled away the reproach of Egypt from off you."

Egypt was the House of Bondage where they had been SLAVES. They were not masters, but conquered ones—slaves.

"To-day I have rolled this away. Now you are FREE. You are masters. Now is the promise fulfilled. Canaan shall be a servant to you" (Gen. ix., 26). Circumcised people become Lords.

The Baptism of the Holy Ghost makes Overcomers. The shame of Israel is rolled away. The shame of falling is rolled away.

There is Victory. The Victory is here:

v. 10-11: "And the children of Israel encamped in Gilgal, and kept the Passover on the fourteenth day of the month at even in the Plains of Jericho. And they did eat of the old corn of the land on the morrow after the Passover."

What are they doing now? They celebrate their Passover. After the Lamb was slain in Egypt the Red Sea opened before them. Now another Passover LAMB slain, and the old corn is ready and Victory.

v. 13: "There stood a Man over against Joshua with His sword drawn in His hand. 'I am Prince over the Armies of the Lord,' He said."

Before this, Joshua was always the servant of Moses. He was always a *servant*, but now he has a New Master. Pentecostal blessing is for those who are willing to be His servants—the servants of Jesus Christ. Now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life (Rom. vi., 22). His servants shall serve Him and they shall see His face (Rev. xxii., 3-4).

* * *

Then followed much earnest prayer from many of the members of the Conference that we may continue to be the Lord's free men, and yet His circumcised devoted servants, victorious over Sin and Satan.

* * *

THE MORNING CONFERENCE.

TONGUES AS A SIGN.

The subject for this morning's Conference was the “SIGN OF TONGUES.” On the type-written programme of proceedings it ran thus:—“*The Baptism of the Holy Ghost with the Sign of Tongues. Can anyone now receive it without that Sign?*” —Report by Pastor Boddy.

Let us read 1 Cor., 19-20 (R.V.): “Know ye not that your body is the Temple of the Holy Ghost which is in you, which ye have from God, and ye are not your own. For ye are bought with a price, therefore glorify God in your body.”

The Lord desires to possess our bodies fully and to set His seal upon this possession, through a very important member. Much is said in the N.T. about these bodies of ours. We are to present our *bodies* (Rom. vii., 1). Our bodies are to be sanctified as well as our souls and spirits. The Lord Jesus had a Body prepared for Him by the Father (Heb. x., 5). We are sanctified by the offering of the Body of Jesus Christ once for all (Heb. x., 10). When His Body died, our bodies died too (2 Cor. v., 14). We have not received our glorified bodies, but our bodies are redeemed. Now He is again touching human bodies just before His coming again (His Parousia—His coming for His people). He is doing as He did at the Day of Pentecost, viz., so overwhelming our physical beings that some may think us drunken with new wine, as we speak in other tongues as the Spirit gives us utterance. Of course the human vessel that is to be meet for the Master's use must be sanctified (2 Tim. ii., 21) and purged or cleansed. Thus we see three steps:—(1) Justification through the Blood, (2) Sanctification by union with Him in Death and Burial, and (3) the Baptism of the Holy Spirit with this helpful sign as a divine encouragement.

A PERSONAL TESTIMONY (A.A.B.).

The personal testimony I must give is this. I asked the Lord to give me “Tongues” as a sign of my Baptism of (or in) the Holy Ghost. He answered my prayer fully, and has greatly blessed me ever since and enlarged my opportunities for helping others beyond all possible thought. If it was not right to expect the sign of “Tongues” as a seal of the Baptism, then I was wrong in praying for it in that connection. Yet God answered prayer when Jesus was being exalted and the Blood honoured.

If it was all wrong then one would expect to be left by God, and one's work for Him would ere this have withered; but, on the contrary, life after life has been glorified and filled with love of Jesus, and become a centre of blessing. Therefore for me Pentecost means the Baptism of the Holy Ghost with the sign of “Tongues.”

I dare not lay down any rule for others. I can only say this is the way the Lord has led me. With the sign of Tongues has always come something from God, and generally a great gift of Love, as one would expect. I do praise the loving Master who has had compassion on myself and on so many, and given us this blessed sign of His indwelling presence—the same “sign” as was given to the Apostles.

BRO. KOK, of Amsterdam, also gave his testimony. He said that he had wanted the “Baptism” as on the day of Pentecost. To him and to perhaps one hundred in Holland it had come with the sign of Tongues. Not only anointings and overwhelmings, but more—the Sign. His was almost a wedding present, coming just a few days after his marriage in 1908. He was glad now that his dear wife had also received the full Baptism under such remarkable circumstances (as reported

(German Conference—Continued.)

in "Confidence" for December, 1908). "Every child of God fully cleansed by the Blood of Jesus may, in these days of the Latter Rain, receive the fulness with the Sign."

PASTOR PAUL: "I thank God that I speak with Tongues more than others." Many of the Corinthians did not continue in speaking in Tongues. They had the "Seal" but not the Gift.

PASTOR POLMAN (Amsterdam): We read in 1 Cor. xii., 30, "Do all speak with Tongues?" Paul here refers to the Gift—the continuance in speaking. All had the Sign or Seal, but all did not continue to speak in Tongues. God divides the Nine Gifts over His body as He will.

BRO. KELTING (Duckerswish) asked: "Did the Corinthians receive the Gift at conversion? Did they receive their Baptism then?"

PASTOR PAUL said in answer to this question: "The sealing of the Baptism was always in a visible form. Let us take Acts viii. There was a great Revival at Samaria. It was a powerful movement. Demons were cast out; the sick were healed. The people believed the preaching of the Kingdom of God (v. 12). But Peter and John came down and prayed over them (v. 14) that they might receive the Holy Ghost, for He had not yet fallen upon them. They were *believers*; they had received remission of sins."

We might think that the Apostles might have been satisfied and could have praised the Lord at Jerusalem. These people are happy; there is great joy. But read v. 16. As yet the Holy Ghost has not fallen upon them, so the Apostles were sent and something happened. Now what was it that Simon the Sorcerer *saw*? He saw something that could be *seen*. In Acts ii. was there not something that could be seen (as

in v. 13)? Could you see anything at Amsterdam? The Apostles seemed to say, "Something must be seen." They wanted to see something—it was the Sign from above they wanted to see.

We see how at Cæsarea (chap. x.) this was seen. The Speaking in Tongues was considered the Sign. The word *FOR* in verse 46 shows this.

In Acts xix., 1-12, Paul was astonished with those Christians who had not yet received. "You! baptized and yet have not received the Holy Ghost. Why something must be wrong with you." We can hear him talking to himself and saying, "Oh, there can have been no real Jesus in this case, and therefore no Holy Ghost. They must believe in Jesus."

Now we see Paul's practice. When they heard this, they were baptized in the name of the Lord Jesus. Then he laid hands upon them, and he *expected* that the Holy Ghost would come with His signs.

PASTOR MEYER (Hamburg): In Rev. xix., 10, we read that "the testimony of Jesus is the spirit of prophecy." Also in Rev. xii., 17 we read of "the testimony of Jesus Christ." Now in Heb. ii., 14, we read that God gave *testimony* both with signs and wonders and divine miracles and gifts of the Holy Ghost, according to His own will.

PASTOR BARRATT (Christiania): All will depend upon what we mean by the Pentecostal Baptism. *None* have at this time received with all the signs given in the first day of Pentecost, but at Cæsarea Cloven Tongues of Fire and a Rushing Mighty Wind were not necessary, yet the Apostles were satisfied that it was the same as at the beginning.

The Baptism is *HIM*; the Tongues are the Sign of His presence. It is the flag waving over the Palace, telling that He is at home. If not the Flag of the Tongues,

then the Blood Red Flag of Love or the White Flag of Purity.

But the special flag for these days is the Tongues. The Tongues will as a rule come with the Holy Ghost's power. Yet for some reason or other there are cases where they have not immediately come, or come at all. Man by his will-power may resist the Holy Ghost at any point. There are those who, when the Holy Ghost has touched their bodies, became afraid. Some have even felt their jaws moving and have resisted. In many cases fear has prevented, or the thought of counterfeits. When "Tongues" have been opposed, or where there has been a dislike or distaste, then the working has been prevented. These have not received as the Apostles at Pentecost received Him.

BRO. FRIEMEL, of Glogau, referring to the prophecy in Joel ii. as quoted by Peter in Acts ii., "Peter applied the prophecy to his own days. It is not only for after-times, but for us now."

BRO. KETTING said that the Blood and Fire did not come on the first day of Pentecost, but he expects the Lord will come in our own time, and then he will see these signs. If the Lord comes later, then the movement has come to stop; while if the Lord comes soon, of course it will not stop.

PASTOR MEYER: The Apostles were not wrong in saying that the Lord was coming. The fact was for them, referring to the former rain. But the signs in the sky are for the latter rain.

PASTOR PAUL: I was asked what I think of the times of the Apostles; did the Sign always follow the thing? We have the indwelling of the Holy Ghost. The chief thing is the indwelling of the Holy Ghost. The Sign is from Himself. When the Tongues first came it was very important, and so it is to-day. The Gift of Prophecy

is greater than the Gift of Tongues. Some have the Gift of Prophecy, but never spoke in Tongues. The Sign of Tongues can be given at different stages of the inner life. When I was born again I received a great Baptism. My wife asked me each morning, "Are you as happy as yesterday?" Shortly after I visited a sick person and laid hands upon her. She said, "What has come over me?" This was sixteen years ago (1892). I went to Norway last year and had great joy, but the Tongues were not my dominant thought, rather "What does the Lord want with us in these days?" Now not so much ups and downs as ins and outs. The Lord flows in and I am giving out.

Then we sang appropriately—

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

SECOND DAY.—Morning Session.

Discussion on "Tongues,"

Following the Paper read by Pastor-licentiate Lettau. (Omitted from our last Number.)

PASTOR PAUL (Steglitz, by Berlin)—

In Germany it was chiefly said that one who speaks in Tongues speaks only to God. 1 Cor., xiv., 2. "He that speaketh in an (unknown) tongue speaketh not unto men, but unto God: for no man understandeth him; howbeit in the Spirit he speaketh mysteries."

Let us think of this speaking unto God. It is like the flower turning its face ever unto the Sun. It takes the Sun to itself as it offers itself to the Sun. It is when God's Presence is most realised that one most spontaneously speaks in Tongues as one worships Him. There is a verse (2 Cor. v., 15) which makes this real. They which live should not henceforth live unto

(German Conference—Continued.)

themselves, but unto Him that died for them and rose again. So we read he that speaketh in an unknown tongue edifieth himself (builds himself up) 1 Cor. xiv., 4. When the Sun sets the flower closes. When it rises it opens and turns towards its life-giving sun.

PASTOR BODDY said that if the power of God came upon their meetings mightily, then those who were baptized often prayed or praised in Tongues, perhaps several together, but not so as to prevent others being heard. They did not speak in Tongues to the assembly. They did not get up and command the attention of the assembly. They practically kept silence as to the assembly, and spoke to themselves and to God only. Had this course the approval of the Conference? "Yes, most certainly," said Pastor Paul, and all approved also.

BRO. BEYERHAUS (Charlottenburg)—

As to the Motive why we seek the Sign of the Tongues. It is a Family token. Babel divided all men. Pentecost brings back into one Family. To enter God's family we must be as little children. We must not aim at being some great one, but be very childlike. God cannot give to a man who seeks a great renown. He begins with very humble people. He began at Los Angeles with Negroes, a despised race. So it is scriptural to seek the blessing in a gathering of like-minded ones. It was when the first Christian family met with one accord in one place that the first "Pentecost" came. Peter had to fall before God could fill him with the Holy Ghost. Babel separated, and Pentecost with Tongues unites.

PASTOR BARRATT spoke on a very different aspect—

Tongues may be produced by an illness of the Brain. Directors of insane asylums

tell us that patients sometimes speak in Tongues. Probably demons get in as well as diseases. This all proves that there is a channel in the human brain through which such work may be done.

Then why not far more should we not expect the Divine Power to work, communicating His power to us? The Divine Spirit condescends to fill the resigned spirit of man. He influences the Spirit-life and the Soul-life, the mind, the will, and thus the vocal chords are touched into action.

The Divine Spirit does it all. The Spirit works mightily through the subjective or sub-conscious mind. Mental and bodily powers all become subservient to the Divine will. Every part of man is opened up to Divine influences. The connection being made, the Divine Electricity is turned on.

As to the impression that leads up to Tongues. It may be man's own will directed by the Holy Spirit. The will may decide when to speak or when to stop.

As to messages in Tongues with interpretation. I do not believe that all inspiration has ceased. I believe that utterance may be from God, but not in opposition to the teaching of God's Word. It is generally allowed to depend upon knowledge of God and His Word.

Some messages are of such an inferior order that they are not worthy of interpretation. There is a danger of treating anyone who has given out a message as an infallible oracle. Some have turned away with scorn and considered the whole thing spurious. Some have condemned the interpretation and blamed themselves.

We must remember that the oracle is a frail human being and liable to make mistakes. I am always thankful for any Biblical message and must not despise such, but must ever remember that the

channel is fallible.

What language or languages are spoken in Tongues? The language often seems as real as any other. In the East one seemed to be surrounded by people talking in Tongues. Languages quite clear cut, with clear interpretation, are often heard, and some known languages are recognised from time to time.

Paul was not epileptic or insane when he said he spoke with Tongues more than all. He did not desire all his hearers should become insane, when he wished they were all as he was.

The human mind may use expressions stored up by previous experiences, but God brings them out and uses them

We read of the Tongues of angels in 1 Cor. xiii, 1. No one knows how many languages and dialects there will be in Heaven, but all will be easily understood, so there will be no difficulty.

With other Tongues will I speak, we read in 1 Cor. xiv., 21. The Holy Spirit takes the human spirit and inspires it, and man may obtain control over this gift, though God might see fit to assert proper control.

PASTOR PAUL—

There is a danger of "Tongues" being looked to as an Oracle. The sub-conscious mind of a man may resign itself unto God or unto self. The spirits of the prophets are to be subject to the prophets (1 Cor. xiv., 32). St. Paul distinguishes between the spirit and the mind or understanding (v. 15). A Gift is deposited in the sub-conscious mind. Who is it that works? For instance, a man of carnal mind wants to make himself prominent. He desires to show off. Will the Holy Ghost help him in that line? Now suppose that he really did receive the Gift of Tongues, and received it in order that God might use him and wanted to glorify God alone.

But later he yields to the temptation to work himself. (We must only use the Gift as led by the Holy Ghost.)

We must distinguish clearly how a Gift is given and how it is used. God may withdraw and leave man with his gift, but no longer in the power of God. We read (1 Cor. xiv., 29) the prophets shall speak two or three and the others judge. There would be no need to judge if there were no danger.

Balaam's ass could not help it. She did not know. If we were like Balaam's ass then God could help us.

Everyone who receives a Gift should be responsible, and others should judge. I am therefore thankful for any message of a sanctified brother who is standing before the Lord. Now he allows the Lord to use him. Now I know that God is speaking through the brother.

3rd Day—THURSDAY AFTERNOON.

Pastor Paul (Steglitz, Berlin).

The Spiritual Gifts and the Perils connected with them.

In 1 Cor. xii.—Three Rows or Chains:—

(a) Chain of Knowledge (Preter-natural).
(Two Links).

1. To the one, the Word of Knowledge—*through (dia) the Spirit* (v. 8).
2. To another one, the Speech of Wisdom according (*kata*) to the same Spirit.

(b) Chain of Power (the Super-natural).

3. To the one, Faith—in (*en*) the same Spirit (v. 9).
4. To another one, Gifts of Healings.
5. To another, Workings of Powers (v. 10).
6. To another, Prophecy, and
7. To another, The Discernment of Spirits.

(c) A Celestial Chain.

8. To the one, Different kinds of Tongues.
9. To another one, Interpretation of Tongues.

(Continued on page 39.)

"CONFIDENCE."

FEBRUARY, 1909.

Editor—

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

Assistants—

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BRIEF ITEMS.

Readers of "Confidence" will find much food for thought and thanksgiving in this present number. We may learn many valuable lessons from the long report of the discussions at the German Conference, and be much encouraged by the wonderful story of the South African Blessing. Of necessity much of our British news is, and must be, reserved for the next issue.

* * *

The London Meetings arranged by Mr. Cecil Polhill for February and March are as follows:—*Midday* (in the City), 12 to 2: Tuesday, Wednesday, Thursday, and Friday, in one of the rooms of the Cannon Street Hotel (over the Cannon Street Station). *Afternoon* (at the West End), 3 to 5:30: Wednesday and Friday, in the Portman Rooms, corner of Baker Street and Dorset Street, not far from the Marble Arch, and three minutes from Baker Street Station. *Evening*: at Highgate, North London, Grovedale Hall, Grovedale Road, Upper Holloway (three minutes from Archway Tavern, Highgate Tube Station), 7 p.m., Wednesday and Friday.

* * *

The Pentecostal Missionary Union has soon borne fruit, for which we praise God

indeed. Our two first Missionaries sail (D.V.) for India on February 24th. Miss Kathleen Miller, of Exeter, speaks Tamil and Bengali, and has had previous Indian experience. Miss Lucy James has been a worker in the Pentecostal League, and goes to Mukti to work with Pandita Ramabai. A special Farewell Meeting and Conference is to be held in the Drill Hall, at East Wemyss, N.B., on Feb. 20th, at 3:30 p.m. Members of the Scottish and English Executive Council are expected, together with representatives from different centres.

"They shall come from the East, and from the West, and from the North, and from the South, and glorify My Name." This was part of a message given through a sister filled with the Spirit. May it not refer to the gathering to which we are looking forward again in Sunderland at Whitsuntide (June 1-4) if the Lord tarry? Last year they came from the East across the North Sea, from the North in Scotland, from the West in Wales, and from the South from London and the South Coast. Many have already taken rooms for this Pentecostal Conference. Let us continue to pray that the Lord may get glory and that His people may be led on to know Him better.

* * *

The Secretaries (11, Park Lea Road, Sunderland) will gladly find rooms for those who are coming to the Whitsuntide Conference. Early application is necessary. A large number have already been arranged for. They specially request that those who write will say exactly what rooms they need and what they think they can afford, so as to save extra correspondence.

* *

From Heanor, in Derbyshire, come testimonies from members of Mr. Armes'

Mission, telling how graciously God is blessing them after seasons of difficulty and trial. We are sure that God will lead these earnest ones on, for they desire to be held closely to His Word. We may learn through every strange experience, and those who hold fast will soon get a reward. “Let no man take thy crown.”

* * *

At Bracknell, in Berks., a very true work of God is going on. Our friends, Mr. & Mrs. Sandwith, take infinite pains with those who visit them seeking their Pentecost. We were glad to welcome one brother back, who had paid a short visit to Bracknell. He can never forget the kindnesses shewn to him. He received the “Baptism,” and is now praising God.

* * *

Pastor J. Wesley Baker, of Merrington, near Shrewsbury, now issues a bright Monthly Paper (1d.) called “The Pentecostal Witness.” It can be ordered from the Editor, The Square, Madeley, Salop. A leading article in the first number is very trenchant: “His trumpet has no uncertain sound.”

* * *

From Margate we hear of great blessing in recent meetings. A correspondent tells of nearly 100 conversions, and of eleven receiving the Baptism of the Holy Ghost with the Sign of Tongues. At Bournemouth, God continues to bless at Emmanuel Mission Hall, about 28 have been saved, and about 21 have received the Baptism of the Holy Ghost with the Sign of Tongues. (See note as to Conference, Feb. 26-28.)

* * *

Brother Smith Wigglesworth writes of his recent visit to Lytham, where, at Mr. H. Mogridge's home (Northlands), they had marvellous times. There is to be a five days' Easter Convention at Bradford (Bowland Street Mission, Manningham), to which Bro. Smith Wigglesworth gives an invitation to all. His address is 70,

(German Conference.—Continued from page 37.)

Victor Street, Manningham. Bradford.

We have, in this 12th chapter, the figure of THE BODY. Look at verse 12. It begins with a “for”—*FOR as there is one Body.*

Now Christ, together with His Body, is THE CHRIST.

The Members, with Christ their Head, are one ENTITY.

What does Paul seek to prove? Are these gifts accidental? No!

All the parts of the Body have their office. Look at the first class of Gifts (the first Row or Chain), the Chain of Knowledge. This is the BRAIN, so to speak. Look at the second class. The Powers of Healings. This is like the work of the HAND, the helping touch to the sick. Prophecy makes us think of the EYE. The SEER, or Prophet, does EYE SERVICE. He sees the things of God. Then the Discerning of Spirits reminds us of the EAR, they are listening to know *where* the sound comes from—above or below, or of self. Then the TONGUE has a gift for it to use. It is an “edifying momentum.” Who says that the Gift of Tongues is the least (v. 21)? The Body does not want to miss the eyes, or the heart, or even only its *outward* ear. You might, of course, hear without it, but would you like it to be cut off? We see that all the Gifts are necessary for the healthy development of the BODY.

What does the Lord Jesus expect from me? Perhaps He wants me for the FOOT. It must step on certain things which the Hand does not like to go into. The foot must be low down. The foot must always be below and the other members above, yet how the others are supported by it. How important its office. The Lord may want you to be the FOOT.

Someone else says, “Why should I go after Tongues?” and I will not argue the

(German Conference—Continued.)

question. In 1 Cor. xii., 12, we read that Each Member has its Task, its Work, and so we read in v. 28 that for the Body all the Gifts are necessary. The Head alone knows which Gifts are to be given to each one, but He says, "Seek earnestly these Spiritual Gifts" (1 Cor. xiv., 1). As a Member of the Body I must meet the Lord and be willing to do anything.

Shall I Speak in Tongues	} Here I am, Lord!
Shall I Sing in Tongues	
Shall I do this or that	

It does not trouble me if anyone is against the Tongues. I know my Lord wishes His Body to have all the Gifts. Does He want me to be the foot and tread in the slums? then let me do this for my Lord.

* * *

How can the possession of Gifts make me very joyful and grateful?

FAITH.—We see how Faith makes our Brother Johnson, of Sweden, happy (see his Testimony, page 8, January "Confidence"). So should it be with all as we really trust God.

GIFT OF TONGUES.—How can this make you happy? A little girl was walking near me in the street singing. I was praising the Lord that the child could sing. Maybe she had a hard walk and her singing helped her along. In a town in South America the negroes carry heavy loads, and to help themselves they sang. But the police forbid it. They said, "We cannot bear our loads except we sing," and it was allowed again. How about singing in the Spirit? I was walking and singing in Tongues to the Lord without anyone hearing, but my heart was glad. I came to a street where a workman had to roll a heavy thing on to a lorry, and the labourers were not inclined to work. I came and my heart sank, but I took hold and so did all the men, and

we all pushed together. Everything went right and the faces were bright, and the "Boss" said, "Thank you."

* * *

About the different Gifts:—

(1) The Speech of Wisdom (or the Word of Wisdom). The outcome of a special insight into the purposes and plans of God.

(2) The Word of Knowledge. Experimental Knowledge. It is speaking from our Spiritual experiences in the things of God.

(3) Faith. Remember George Muller and his Orphanages at Bristol. Someone has a certain gift of faith for a certain work.

(4) Grace-gifts of Healings:

Healing by laying-on of hands.
Teaching the Sick to trust the quickening Spirit.
The Anointing by Elders as in James v.

(5) Special Miracles. Workings of Powers. Can anyone in the Conference give us an instance?

A Brother said that on a certain day he had to move from one house to another. The furniture was on an open cart and the rain was pouring in front of them, and behind them the roads were wet, but always the rain cleared off as they approached. His constant prayer was, "Lord keep the clouds up," and the people were amazed to see the furniture dry when there was so much rain at every point except where they were.

A.A.B. told of the Mosquitoes at the Camp Meeting at Alliance, Ohio, kept out by the Lord. (See "Confidence," December, 1908, p. 8.)

(6) Discernment of Spirits. Pastor Paul said that Evan Roberts had the gift, he believed, in one form.

A.A.B. told how he had been led to cast out demons (St. Mark xvi., 18), and how, in a meeting, the word of command in the name of the Lord had brought liberty to

several, and to some who had not expected deliverance.

Pastor Barratt spoke of a man in Norway who had seen a crowd of demons following a party of young people going out in the snow on their *ski* (wooden snow skates); also how a child could not bear to shake hands with a lady, and said to its mother that she always saw a frog coming out of her mouth.

A Brother in the Conference told a sad story of one whom he visited who was put in a padded room. He had said, "I am lost; I shall die of hunger." When he visited him a second time to pray with him, he cried "Nein, nein, nein! (No, no, no.)" "Why are you tormenting me so much? Don't you see the Devil?" He really thought that he did see something. The voice of the Devil said through the possessed one, "If you face me any more I will take you too." But he comforted the man and said, "In the Name of Jesus you shall be free." So he gathered Brothers who believed, and they prayed and trusted, and said, "Now we expect that the Lord will do something." After midnight the praying Brother was attacked by demons whom he could not see. He had a phosphorescent cross, and he looked towards it and cried "Jesus," and was delivered.

At that time the poor sufferer was torn by demons also, and two strong men had to hold him, but the demons departed. In the morning he could speak something of the Grace of the Lord, and when he passed away he knew that he was saved by Grace. Jesus was Victor over all the powers of evil. Hallelujah.

(7) THE GIFT OF TONGUES—

Pastor Lettau referred to Eph. v., 18, 'Be filled with the Spirit, speaking to each other in psalms and hymns and spiritual songs, singing and making melody unto the Lord.'

How may we get filled in the Spirit? By singing in Tongues. Singing in Tongues (spiritual songs) may help us to be filled with the Spirit. But we must obey all the verses that follow if we want to be filled in the Spirit. Be subject one to another, etc. Thus we may keep up the fulness of the Spirit.

The filling of the Spirit indicates a higher and further experience of the spiritual life. We are filled for new experiences and higher experiences.

THE DANGERS.

Pastor Paul.—One danger is of Demons trying to creep in. Then a man is in danger of seeking Gifts for himself, for his own ends. Always seek cleansing before you seek the Gifts of the Spirit. In saving souls, in helping those who seek, always endeavour to find whether there is an impediment.

With some it is like this: The Blessing must be in *our* Church, not in the other. There is the hindrance of denominationalism left. When any seek the fulness of the Spirit they must make a clean sweep for the Lord lest they get side-tracked. Perhaps you are not willing to be "little" before the Lord. We are to submit ourselves one to the other in the fear of God (Eph. v., 21). Some may submit to one, but not to another. The Hands work the Feet. One Hand helps the other, but the Feet carry the Hands. Nothing to be for ourselves, but for each other.

You must not want to make something for yourself out of the spiritual Gift. Let not the Gift take you, but let the Giver take you. It would seem as if some Corinthians were captured by the Gift. Paul had at last to rebuke them for all being determined to speak at once in Tongues (showing off), though no doubt they would say they had had a good prayer-meeting. If the Gift does not

(German Conference—Continued.)

humble you, there is danger. A Gift of God must bring us deeper under God and humble us to our brother. There are brethren who are jealous lest the sisters should not be very low. If the Lord means to use the sister, then praise the Lord.

If we get puffed up, then Jesus does not get glory. My deepest desire is to be nothing else but what the Lord wants to make of me. That He may have His right-of-way. I believe that God has a plan for me, for each one of us. Let me be deeply happy in Him.

FOURTH DAY.—Morning.

Prophetic Messages and their Trustworthiness.

(Owing to the difficulties in Germany which brought about the Barmer Conference a year before, this subject had a very great importance for the members of the Hamburg Conference, and they were anxious for the visitors to speak from their experience.)

PASTOR BODDY said, let us read together James i., 5-6 :—

If any of you lack wisdom let him ask of God, that giveth to all men liberally, and upbraideth not, and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed.

We need wisdom in dealing with this important subject of Prophetic Messages, for we wish neither to nullify the Word of God nor to go beyond it. St. Paul says (1 Cor. xiv., 1) covet (or desire) spiritual gifts, but rather that ye may prophesy. We are also told (1 Thess. iv., 19) "Despise not prophesyings, prove all things, hold fast to that which is good."

Yet the experiences of the last year or so have taught us to be exceedingly careful. In some centres where they have often waited for and sought such messages they have at times received great shocks to their faith. The unconscious mind, the flesh (or possibly mischievous spirits in

rare cases) have produced strange messages and prophesies which have led to serious difficulties. This has been so in many different places, but especially in those places where they had times of waiting expressly to receive messages. It has seemed that no matter what tests were applied the danger was allowed to reach them if this was the object, viz., to expect and put undue confidence in messages—whether first in Tongues or direct in the language understood. The character of those concerned as channels often seemed above reproach. In some cases they said confidently that they were trusting the protection of the Blood. It even came to this, that the fewer the messages the fewer were the difficulties.

Where persons have been named, places, or dates, then have come these difficulties, and that in spite of great solemnity of utterance as if the Voice was the very Voice of God. Probably a book could be filled with strange accounts of long voyages taken fruitlessly during the last two years, and with records of things prophesied which did not happen in accordance with the prophecy. Many troubled loyal and suffering souls have opened their hearts to us in letters from time to time. These personal prophecies have always been a source of perplexity. Does it not seem to emphasize St. Paul's suggestion in 1 Cor. xiv., 3, that prophecy should be to (1) edification, (2) exhortation, and (3) comfort, and that we must not expect personal guidance through prophecy or Tongues with interpretation. Here are the opinions of some of our leaders in Great Britain :—

A Brother writes: "As to Messages, I have not had much personal experience, but from what little has come under my knowledge I do not consider that all messages come from above. Great caution is needed where messages have to do with persons. They should not run contrary to common sense. Personally I am not happy about such messages. Where a person receives a message which is in the nature of an exhortation this is a

different matter. So many souls have suffered shipwreck on this rock that it behoves us to be most careful."

Another Brother writes:—"All so-called prophetic messages are not trustworthy. This is clear from the passage in 1 Thess. iv., 19, 'Quench not the (manifestation of the) Spirit'; think not meanly of prophesying; try all (which the prophets utter), reject the false but keep the good; hold yourselves aloof from every form of evil (Conybeare and Howson).

Each message must be put to the test. The following are some of the tests:—Is it Scriptural? Is it in the spirit of love and of a sound mind? Is it to edification, exhortation, or comfort? Then the Spirit's response on the hearts of the anointed ones is important. Many messages are received at once, as they are uttered; the Spirit witnessing within to their having come from above; while others are heard, but the Spirit does not respond. One should learn to trust the Spirit for this."

A Brother in the South of England wrote a long letter which may be summed up thus:—

All messages ought to be proved—(1) by the Word of God; (2) the character and life of the person who speaks; (3) by those who have discernment and who are old in Spiritual experience, viz., "those who dwell deep in love of Christ, and live much in prayer and are enlightened and taught by the Holy Spirit, are filled to their fullest capacity, maintain uninterrupted communion with Him." These are they who can detect the true from the false (1 John ii., 20).

Many have tested those under the power of some spirit by asking quickly the question (while they were still under that power), "Has Jesus Christ come in the flesh?" Of course a denial settles the question at once; but on the other hand, it has seemed possible for an affirmative answer to be used to strengthen confidence in a personal prophesy which events proved afterwards was not of God. This seems almost incredible, and we should not have written this two years ago. The passage referred to is 1 John iv., 1-3. Beloved, believe not every spirit, but try the spirits, whether they are of God, because many false prophets are gone out into the world. Hereby know we the Spirit of God: every spirit that confesseth that Jesus Christ is come in the flesh is of God; and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God; and this is that Spirit of

anti-Christ, whereof ye have heard that it should come, and even now is it already in the world.

In our centre at Sunderland one of the sisters who had received her Pentecost believed that she was shewn in the spirit that this passage referred not to testing persons under the control of some spirit, but to testing the preaching of Neo-theologians—prophets who practically denied the deity of the Incarnate One. She told us how she was led in the Spirit to read passage after passage which seemed to prove this.*

Difficulties have not been confined to Germany, but have occurred in every centre throughout the world.

We have had occasionally most solemn messages and most encouraging messages to which our hearts bore witness that they were of God. We thank Him for those. We feel that one danger is that one who has on one or more occasions been used as a messenger of the Lord should be looked upon always as an infallible vehicle of His will. It is possible that such an one may be in the Spirit on one occasion and not fully so always.

As to personal messages, I do not remember ever being guided by such, nor that they have made any beneficial change in the actions of any I have known. I should like to hear from Pastor Barratt whether he has followed any such personal messages with advantage.

PASTOR BARRATT: I agree with my Brother Pastor Boddy. I have never allowed myself to be guided thus in daily details. Personal prophecies on one or two occasions have been spoken concerning me. One prophecy was, "Barratt, be quiet before the Lord." In another case a Sister cried three times "Barratt, Barratt, Barratt, you are a chosen vessel

* See page 44 for quotation from her letter.

(German Conference—Continued.)

of the Lord, and you shall travel about until the Lord comes.” But I cannot abide by prophecies as to details and dates. If someone prophesied and said “You are to go to Africa,” I should not go without confirmation through circumstances, etc. The Apostles evidently had the same difficulties as we have, and so Paul said, “Try the prophets” (1 Cor. xiv., 29).

In Norway one who was seeking the Holy Ghost even built a chapel, and yet he was on one occasion deluded. He listened to a voice which said, “Go, kill your uncle,” and he went and buried his axe in his uncle’s skull. But this was not the fault of this work of God; it was the work of Satan, who bitterly opposes.

As to the rebuking in Tongues in meetings.—The Lord can rebuke, but some persons have used this method to speak unkindly, shielding themselves behind Tongues or prophecy.

True prophecy will have its root in God’s word—Truths from God’s word with Scripture as a background. Personal attacks (said to be under the power of the Spirit) and the pointing out of individuals in meetings should be stopped. Some long to be dominant in meetings, cannot be quiet, must be in evidence, perhaps insist upon manifestations, condemn evangelistic work, are opposed to revival meetings. These are not possessed by the Spirit of Christ, but by self-love.

Pastor Barratt also gave some practical advice, which we may summarize as follows :—

1st.—No Evangelist or Preacher or Pentecostal Worker who travels about the country should be accepted unless he has letters of recommendation.

2nd.—Soul-winning and Missionary work must be always in our hearts.

3rd.—Holiness must ever be taught clearly.

4th.—The Baptism of the Holy Ghost must be as at the beginning, but we must not force Tongues.

5th.—As to the Laying-on of Hands. It is only

the Holy Ghost that can bless. A prolonged laying on of hands is of no use, and therefore it should not be persisted in.

6th.—Do not let anyone lay hands on you whose purity of life and character has not been accepted by the Leaders.

7th.—Do not seek the Tongues without the power, but the power of the Holy Ghost which produces them.

8th.—The sign of the Tongues should not be the sign of fellowship between believers, but the Blood of Jesus alone.

9th.—The truth spoken in prophecy should come fresh and free. The contents of the message should be to Edification, Consolation, or Exhortation.

* * *

At the close of the morning’s session Pastor Voget, who had acted so ably as one of our interpreters, had to say “Good-bye,” as he was returning to his charge of 3,000 Church members at Bunde, in East Friesland. He said that he was not before convinced that this movement was of God, but the first meeting absolutely settled that question for him. He now knew it was the Lord, and he meant to stand by it to the end.

Pastor Barratt then led us in prayer. He made use of these striking words :—

“We are on the Express Train to Heaven, and though all the devils in hell run barking alongside we will quietly sit and meditate upon Thy Word.”

* * *

Note referred to on page 43.

One seemed to be led to compare these verses, 1 John iv., 2-3, with other passages of Scripture, with the object in view of ascertaining if we have in them a divine warrant to test the Spirit in a person whether it be the Spirit of God or otherwise.

To put things plainly, do these two verses in the Epistle of John mean, that when a person is under the power of the Spirit we might put the question to the spirit (not the person), “Has Jesus Christ come in the flesh?” and expect an answer from the spirit speaking through the person denying or affirming it?

Or does God in these verses give His children a means of discerning, when prophets and teachers come into their midst, whether they are from the Lord by their testimony that Jesus Christ was the Son of God in the flesh?

In the same chapter, verse 6, we have “He that knoweth God heareth us; he who is not of God heareth us not. By this we know the *spirit of truth* and the *spirit of error*.”

Verses 13, 14, 15. “Hereby know we that we abide in Him and He in us because He hath given us of His Spirit. And we (who have His Spirit) have beheld and bear witness that the Father hath sent the Son to be the Saviour of the world. Who-

soever shall confess that Jesus is the Son of God, God abideth in him and he in God."

Chapter v., 1: "Whosoever believeth that Jesus is the Christ is born of God."

Verse 5: "Who is he that overcometh the world but he that believeth that Jesus is the Son of God."

2 John vii.: "Many deceivers are entered into the world who confess not that Jesus Christ is come in the flesh."

After considering these verses, and others by the same Apostle, we cannot but think that there must have been a great need for John to warn the early Christians of any who came into their midst whose witness concerning Christ was contrary to that of the Father. In chapter v., verses 9 to 12, his language is very strong.

Perhaps there were those among them of whom the Apostle says, "They went out from us, but were not of us."

1 Cor., xii., 3: "Wherefore I give you to understand that no man speaking by the Spirit of God calleth Jesus accursed, and no man can say that Jesus is Lord but by the Holy Ghost."

We, as children of God, do say that Jesus is Lord, because it has been revealed to us by the Holy Ghost, and we confess this not only when under the power of the Spirit,

In Matthew xvi., 16-17, we have the Lord's words to Peter after his confession that Jesus was the Christ, "Flesh and blood hath not revealed it unto thee, but my Father which is in Heaven." Was this the Spirit of God speaking through Peter?

Other references that helped one are Rev. ii., 2, and 2 Peter ii., 1.

I think these are all the references that I was led to.

It seems to me that this warning is necessary to-day, for there are many who profess to be children of God, as Christian Scientists, the believers in the New Theology, and yet deny that Jesus Christ, the Son of God, came in the flesh.

FOURTH DAY.—Afternoon Meeting.

The Gifts of the Holy Spirit and the Fruit of the Holy Spirit.

EVANGELIST OTTO REIMANN, of Pritzwalk, read Ephesians iv., 7-16:—

But unto every one of us

IS GIVEN GRACE

according to the measure of the gift of Christ.

Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men.

(Now that he ascended, what is it but that he also descended first into the lower parts of the earth?

He that descended is the same also that ascended up far above all heavens, that he might fill all things.)

And he gave some, apostles; and some, pro-

phets; and some, evangelists; and some, pastors and teachers;

For the perfecting of the saints; for the work of the ministry, for the edifying of the body of Christ;

Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ:

That we *henceforth* be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive;

But speaking the truth in love, may grow up into him in all things, which is the head, *even* Christ:

From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto

THE EDIFYING OF ITSELF IN LOVE.

The members are to edify the BODY, and this is how it must be. For this purpose, to bring the body into the Grace of God and to push it on in grace Jesus Himself descended from Heaven and led captivity captive and gave gifts unto men, for in Him is all fulness. Every member has been called by Him to serve the Society. Every member should SERVE.

Now how can we stretch ourselves to the Gifts of the Holy Ghost? The principal thing is that *we are led in captivity with Him*, and *so* rise with Him. We must first go down into the depths, and we must be willing to go into the depths.

The Gifts are not given to anyone that they may simply act a rôle or play a part. They bring a responsibility; the more gifts the more responsibility. We need not only Gifts but Fruit. Men with Gifts only sometimes make great mistakes. He knew of a case where Pastor Paul had prayed with a woman who spoke in Tongues, and he had interpreted what she said. Someone had remarked that she had not love, and that consequently her gift was from the devil. But this could not be so, or Pastor Paul could not have interpreted what she spoke. Of course one may receive the gift with love, and then lose the love and keep the gift.

(German Conference—Continued.)

If a man placed his hand upon a hot stove he would feel the heat through his nerves, but if his nerves were dead his hand might be roasted without his feeling it. In some the nerve of love is dead, that love which should unite to the Divine Head.

If there was a bell in your room which was constantly ringing without cause, you would be quite glad if someone took it away. If an unbeliever comes in and hears you speak in Tongues not in the way of the Lord, he will say that all are mad. But if a beautiful piano is placed in a room, and it plays lovely pieces at set times, then all would be glad to live in that room. It is quite possible that the fruit of the Spirit is not quite matured when we receive the Gift of the Holy Ghost. Also a man can have the Gifts and be lost. We all know the words, "Have we not prophesied in Thy Name, and cast out devils also?" but the answer comes, "I never knew you," etc.

Let us seek Love. We can SERVE the Body when we have the Graces as well as the Gifts.

PASTOR EDEL, of Ober-schlesien, emphasized the connection between the three chapters in the 1st Epistle to the Corinthians, viz., the xii., the xiii., and the xiv. He suggested that in our Bibles we should write over chapter xii. "After Pentecost," and over chapter xiv. "The Latter Rain." Notice that the chapter about Love comes between and certainly just before chapter xiv., which is significant. He went on to say, "How has the Church lost the gifts? They were more appreciated than love; they forgot the more excellent way. The "Love Chapter" (xiii.) must come before the Chapter on Tongues (xiv). We must go deeper into love and we shall have the gifts. I am sure that "love of the Breth-

ren" will win many of the opposers. They are coming nearer. The rule and not the exception will soon be the speaking in Tongues as the Pentecostal experience. We do not receive because we do not believe.

PASTOR PAUL (Steglitz, Berlin): Very many have "love" without thinking of speaking in Tongues. Their love is a speaking "up-to-date." Pentecost can be experienced in this manner, viz., First, the whole experience; then the King's Flag run up. The Porter at the Royal Palace not knowing about the Flag has not thought of putting it up.

When I passed the Royal Schloss at Charlottenburg the other day with my son, he said to me, "His Majesty is at home." My son knew about the Flag, for he had served in the Watch (the Kaiser's Palace Guard). Still the Emperor might be there even if through ignorance the Royal Standard was not run up.

Now to come back to those three chapters xii., xiii., and xiv. of 1st Corinthians. Notice the exact words at the end of the xii. chapter and at the commencement of the xiv. :—

A more excellent way (Hodos). 1 Cor. xii., 31.

Follow after charity (Love). 1 Cor. xiv., 1.

Notice that the more excellent way is a way. A way leads somewhere. Also to "follow after charity" is to follow, and follow, and to go through in following to the end. Moment by moment we must keep on after love, to love to the end, to love to the uttermost.

The Lord Jesus was about to lay down His life for His Friends. Having loved His own that were in the world He loved them to the uttermost (to the end) St. John xiii., 1.

I must ever keep in view where this love will lead me. It may lead me to a number of spiritual gifts. When is it that we are to strive for these spiritual gifts—it is when we follow love.

Now it is always important to have Bible ground under one's feet. If we love through to the uttermost, if we win the brethren by our love, then we can stretch out our hands for the spiritual gifts.

I believe that the present Pentecostal Movement is Biblical—

1st. Perfect love, the clean heart which loves.

2nd. The Gifts of Pentecost.

Love has the greatest promises. Love never faileth. (Everything else may fail.)

BROTHER BEYERHAUS. of Charlottenburg, Berlin, said: "A soldier cannot do anything without courage. A soldier without a gun may have courage, but the gun makes the courage more fruitful. We want heavenly gifts, that we may be more fruitful in the Lord's service. Both the Gifts and the Graces are very good, especially when together."

* * *

Now we had come to the close of the last meeting of the Conference, and notes of deep thankfulness were now sounded both by the *Auslanders* and the *Deutshlanders*, both by the visitors and the dear brethren of Germany. "We could only learn from them," said a dear brother, "and that for the honour of the Lord." So we undertook to remember one another in prayer when separated by land and sea.

Then some items of business were transacted:—

1st—Shall there be an International Conference in 1909? "Yes," said all.

2nd—*Where shall it be held?* Pastor Boddy said that the previous Whitsuntide they had had such a wonderful gathering at Sunderland as they could scarcely have thought possible. Brethren from all parts of Great Britain, viz., Ireland,

Scotland, Wales, and England, had come together, and also from Scandinavia and Holland, and there were visitors from America and Italy.

They intended, God willing, to hold this Conference each year at Whitsuntide. It was a holiday week in several parts of England, and it was the Pentecostal Season. (It would be from June 8th to 11th inclusive.) Though they could not offer hospitality, yet board and lodging could be obtained for Visitors by the Secretaries (11, Park Lea Road). It was then put to the Conference and unanimously carried, that "*The Sunderland Conference at Whitsuntide be accepted by this Conference as the International Pentecostal Conference.*"

"Then, I said, "Pastor Paul, I give you a special invitation, which I trust you will accept." The Pastor rose, and taking me by the hand expressed his joy at the prospect. "And you, too, Pastor Barratt." "Yes, I'll be there all night, Brother," he replied.

3rd—*The Barmen Conference.* "This has now been superseded by the Hamburg Conference. The season of silence has now gone. In Germany, very many are waiting eagerly for news as to what the Lord has done in this Conference. We have witnesses. Our being together here is a loud witness. But we know that we have to serve the others. We must give them news, such news as can be vouched for."—Thus spoke our German Brethren.

A GERMAN PAPER.

4th—It was resolved that a Pentecostal Free Paper should be edited by Pastor Paul, with Pastor Voget's aid in translation. Permission was willingly given to translate and re-produce the articles in "Confidence" and all the Pentecostal literature issued at Sunderland. The new paper is to be named "PFINGSTGRÜSSE" (Pentecostal Greetings).

5th—Heartfelt thanks were given to Pastor Meyer and Frau Meyer, of the Strand Mission, for their hospitality and kindnesses. No better place could have been found for the European Conference than Richardstrasse 31, the Home of the Hamburg Strand Mission.

Pentecostal News, etc.

ENGLAND.

LONDON.

PRAYER FOR REVIVAL.

On Monday, February 9th, a large and representative gathering of Leaders of Christian Work in London was held at the Cannon Street Hotel, at the invitation of Mr. Cecil Polhill, to consider "the deplorable need of London." The Editor of "Confidence" was one of the invited, and he took the following notes of this remarkable gathering.

The Bishop of Southwark (Dr. Talbot) opened with prayer, and then Mr. Polhill read a number of letters. One writer said, "Nothing is more needed throughout England than much prayer. A spiritual earthquake is needed. The Church of God seems unequal to its work. It is losing

(Pentecostal News—London, continued.)

ground not only in London, but throughout the country." Another wrote, "I am deeply concerned. There was never more need of prayer than to-day. May His blessing descend upon hearts waiting and willing."

He also quoted from a letter from Mr. Fuller, of Bombay: "*The Holy Ghost is as eager to work in men's hearts to-day as on the Day of Pentecost.*" He went on to say:—

"This afternoon we take the attitude of helplessness, but not of hopelessness. We realise in some measure the sinfulness of London. On one hand is the great crying need of this mighty city, but on the other hand

THERE IS GOD.

God is longing to shake the world in answer to united prayer. Let us determine to wait upon Him in earnest prayer, even at some inconvenience."

The Bishop of Southwark (Dr. Talbot) said that he had accepted Mr. Polhill's invitation partly because of his Missionary record, etc., but chiefly because the subject was prayer for London. He noticed that they were from various Christian bodies, but distinctions and denominations vanish when we think of Faith and Prayer. The real enemies of the Lord's work are the nominal Christians. If we were what we ought to be, then the neutrals and the enemies would be drawn to us. Then, when we speak of materialism, we must remember that materialism may be the materialism of crushing poverty or the materialism of self-indulgence amongst the richer classes. Society is organised on the basis of money, and this militates against the spiritual life.

REV. GREGORY MANTLE spoke of the wolfish hunger at Deptford. The destruction of the poor is their poverty. Yet he could record real conversions every week, men coming clean out into Christ's Kingdom.

BISHOP HASSÉ, of the Moravians—the great Missionary Church—said, "Our sufficiency is of God. In God there is a fulness to meet the needs of London. Let us seek humility and cleanness of heart before God. To be intercessors, we must be under the precious Blood. Let us give ourselves to prayer."

REV. E. W. MOORE, of Wimbledon, referred to the direction our prayers should take. There is only one method of true Revival. It must begin at the House of God. If we are to be a blessing to others we must ourselves first be blest. To-day we notice that, while attention is being focussed on the word "Go," there is a strange inattention to the word "Tarry." If there had been more "tarrying" there would have been more "going." Alas, Missionaries even in the field have had to confess that they were unequipped. The only remedy for the future is "Pentecost." Jesus Christ really is the SAME yesterday, to-day, and for ever. First, true repentance and confession, and then the Gift of the Holy Ghost. God gave a sample on the first Day of Pentecost to accompany the Promise. ("I will pour out of My Spirit"). The Church has made a dogma of her poverty. This ought not to be. Pentecost supplies the need for London and for the world.

Mr. Albert Head (Chairman of the Keswick Convention). We cannot forget our Lord's words: "How often would I . . . but ye would not." Let us hear Him to-day saying, "Behold, I will do a new thing. Even now shall it spring forth." The needed Revival will come on the lines of claiming the Promise of the Father, as did the first Apostles.

ALL THE PROMISES OF GOD

are yea and amen. Then where is the lack? The Lord said to one poor sinful woman, "Great is thy faith, be it unto thee as thou wilt."

Organisations abound, and methods too. The reason of failure is the lack of that faith which claims the power. Ye shall receive power, after that the Holy Ghost is come upon you. May God give us the spirit of desire that, through the fulness of His Holy Spirit, others may feel the motive which prompts us, and so London even be moved.

Lord Kinnaird said that the difficulty with young people is that they are eaten up with amusements. He thought that everyone should support his own Church by attending its Prayer-meetings and bringing blessing there. He was a busy man, and found it difficult to get there for much tarrying.

Mr. R. W. LANE (Evangelist) called attention to the words on the invitation: "The deplorable need of London." What is meant? Surely the deep, eternal spiritual need of the people. Now undoubtedly there are all over the world, and certainly here in London, little knots of praying people. Alas, a remnant only too often, and the ministers too often not amongst that remnant. He did not believe that London was Gospel-hardened. The people were always ready for a real Gospel of free pardon by the precious Blood, and full deliverance from Sin. London needs Jesus as its Redeemer. He came to redeem the people, and not for them to patronise Him and be interested in Him and and His teaching only, but to redeem them.

REV. A. A. BODDY was asked to speak. He said that, in his own neighbourhood, working-men of the humblest class were attracted by the good news of Deliverance through the Cross. Right round the world to-day there was a body of praying people, who honoured the Blood and welcomed the Holy Ghost as He came with the Sign of Tongues. These, he knew, would pray for London.

PASTOR POLMAN said that in Amsterdam they prayed much for London, and he gave his testimony as to the change the Pentecostal Baptism with the Sign of the Tongues had made in his life and power, and he advised that this Pentecostal Baptism should be sought by all who wished to help London.

Rev. Thomas Lancaster closed with earnest prayer, and then all sang the words:—

All hail the power of Jesu's Name,
Let angels prostrate fall;
Bring forth the Royal Diadem
And Crown Him Lord of all.

We were sorry that many had to leave before the close of the meeting, so that only about one-third were present during the last two addresses. But all felt it was quite a unique gathering. The Lord having given "Pentecost" to our dear brother, Mr. Cecil Polhill, has moved him to

use his influence and position for God's glory, for the extension of His Kingdom, and the bringing together of Christians of very diverse modes of thought and worship.

Midday Prayer Meetings in the City.

Cannon Street Hotel is a remarkable place. It is a great railway station hotel high up above a great London terminus. You can come up from Croydon, for instance, as I did, in an express which here ends its journey, and then just go by a side door into the great Hotel and be taken up by a "lift" to Room No. 35, or wherever the meeting that day is to be held.

While it is an Hotel, it is also a great place for meetings, small or large; and convenient, well furnished, well warmed rooms can be obtained. A list of meetings for the day hangs at the foot of the stairs.

"Do you want Mr. Polhill's meeting, sir?" said a waiter. "It is in No. 35; the lift will take you up."

I was the first to arrive (Feb. 9th), and had a quiet time of prayer by myself. The meetings are from 12 to 2 (Tuesday, Wednesday, Thursday), and Friday).

Soon others came, and earnest prayer ascended for London. Mr. Polhill said: "We are here to go on until we see God working in workshops and offices and hearts. We shall be thankful whether He works slowly or suddenly with a great overflow. We are praying that God's blessing may go right through every denomination. The Lord knows how it can be done. May He grant it soon.

A word as to prayer. Let our prayers in meetings be short and to be to the point, and especially in the *Holy Ghost*."

He read Psalm 126, and commenting upon it said: "The Lord is to-day filling the mouths of some of His servants with holy laughter; He is doing great things indeed for us, whereof we are glad."

He called upon A.A.B. and Pastor Polman, and Mrs. Polman to give a message.

The latter said: "We are an International People, we who have received Pentecost. We pray for the whole world, and especially now for London. We never know what we owe to the prayers of others. God has been very good to me. He gives us the Holy Spirit because He loves us. He cannot tell about *us*, but we can tell about *Him*. It is good to be low at His feet, and to be quiet before Him. Let us suffer with Him, and then we shall reign with Him. His Smile is the best thing of all."

Earnest prayers then rose from Brothers and Sisters of different ranks of life and different professions. One humble brother had great liberty in prayer. He cried "*O Lord, make us hungry with a hunger that grips Thy Throne.*"

High above the great City this little gathering in an "Upper Room" laid hold indeed of the Throne for London. "Lord Bless London!" was the earnest cry repeated in different ways.

The West End Pentecostal Meeting.

The Tube Railways and the Electric Underground are a great help in taking workers from one part of London to another.

After a valuable talk with a fellow-member of our P.M.U. Council, I made my way to the "Bank" Station of the Tube Railway and was taken under London to the Marble Arch Station. Coming up into the air again, I walked through Portman Square to Baker Street and found the

PORTMAN ROOMS

at the corner of Dorset Street, passing in at the side entrance. I soon heard very joyful singing, such as Pentecostal folk are familiar with:—

Under the Blood, the precious Blood,
Under the cleansing, healing Blood,
Keep me, Saviour, from day to day,
Under the precious Blood.

Entering the very comfortable room in which the meeting was being held, I found a good number of ladies and gentlemen, and recognised a number of Pentecostal friends. Mr. Polhill presided, and we felt that he was guided by the Spirit.

Being asked to speak, I first reminded the friends as to our Pentecostal Missionary Union and the two missionaries already accepted. All Pentecostal people should give at least one-tenth of their gross income to God, and one-tenth of all gifts received. Just now there is a need for gifts for the journeying expenses of one of our dear Missionaries going to India. Let us remember this in prayer. We then read Rev. iii., 7-12, and thought together of the soon Coming of our Lord, and how we are all to be no longer self-centred, but now Christ-centred, "Jesus in the midst." He was willing to hang on the Cross between two thieves, "Jesus in the midst." This is also the Jesus who rose from the dead (and in Him we rose too). He came where His Apostles were waiting, and He stood "*in the midst*" and said, "Receive ye."

To-day He is "*in the midst*" of the Seven Candlesticks—His Church. But we may also look up to the Throne to-day, and there "*in the midst*" of the Throne is a Lamb as it had been slain. He is our Great High Priest to-day. Let us then take Jesus as our *Centre*. He who Baptizes with the Holy Ghost and with Fire. No longer self-centred, but Christ-centred.

Pastor Polman spoke of continued blessing in Amsterdam, and how brothers from Germany were coming to Holland to receive the Blessing of the Pentecostal Baptism.

"Go in for the blessing," he said. "Go in for it. Repent of your laziness. Go on until you receive. Keep on, if even for a year. You must be desperate. He will surprise you perhaps to-day, perhaps to-morrow."

Mrs. Polman.—She was at first much opposed to this work of God. She liked to read Leo Tolstoy's works. But the Lord had mercy, and the Holy Ghost had come and delivered her, so that she loves only to read her Bible and the Pentecostal papers. The Holy Spirit is teaching her, is working deeply in her. Now she can pray for the Heathen as never before, with the very assurance that her prayers are answered. A German Brother had come to

(Pentecostal News—London, continued.)

them in much fear as to whether or no it was of God. When he left he said, "I have seen so much of

THE DIVINE

that I cannot think that it is evil."

Prayer and praise flowed upwards until half-past five. A number came forward for special prayer; some for healing of bodily troubles. Then tea was supplied in the adjoining room. It was pleasant to have some fellowship with the old friends and with new friends. The Lord was very good to us that afternoon at the Portman Rooms. (The meetings are each Wednesday and Friday at 3 p.m.)

Manoramabai.

This honoured daughter of the Indian Brahmin lady, Pandita Ramabai, has been staying in London, and now returns to Mukti.

It was pleasant to have some fellowship and prayer with her and her friends the other day. The two first Missionaries of our Pentecostal Missionary Union return with her to India on the 24th. This is a wonderful answer to prayer.

Remarkable meetings have been presided over by Lord Radstock, and many have been convinced that God has been working, as these Indian girl-widows have been possessed by the Spirit and spoken in Tongues.

Here is a letter which appeared in the "Christian" of Feb. 11th, by Lord Radstock:—

I wrote asking for prayer on behalf of meetings to be held about Pandita Ramabai's work in the Conference Hall, Eccleston Street. Our Lord was pleased to give us a time of deep instruction (a) as to the awful nature of heathen corruption; and (b) the magnificent triumph of God by the Gospel, whereby 800 girls are in daily intercessory prayer and getting daily victory. Some 400 go out in bands under suitable leaders to other places, and are so empowered by the Holy Spirit that strongholds are being victoriously attacked. One place, where six millions of pilgrims come yearly and worship an idol, and where there is a bitter anti-Christian league, has become a centre where the Gospel is proclaimed by several companies of girls; "and the hand of the Lord was with them."

Pandita Ramabai believes it is God's will to establish preaching centres in many parts of India. Those of us who heard how deep and searching is the work of the Holy Ghost, in forming the spiritual life among the girls, quite believe that they are being fitted by God for this great battle against the hosts of darkness which they have learned to attack and overcome. We were most thankful for the manner in which the Lord enabled Maoramabai (the Pandita's daughter) to unfold all these workings of the Holy Ghost with a remarkable clearness, and at the same time with such self-effacement that we thought "I" was never pronounced except in self-judgment.

Altogether it was a magnificent example of how God had "chosen the weak things of the world to confound the mighty," and a trumpet call to English Christians to "set up our banner in the name of the Lord," remembering that "of the increase of His government and peace there shall be no end."

SUNDERLAND.

AN ACCOUNT OF THE LORD'S WORKING IN THE COTTAGE MISSION IN FULWELL ROAD.

Ever since our coming to Sunderland in July, 1907, the Lord laid on our hearts mission work amongst the people in Fulwell Road, and we have collected the children weekly as weather permitted in the Churchyard of All Saints for a Bible Talk and Hymns.

About 10 weeks ago the way opened in answer to prayer for us to rent a room just opposite All Saints' Vicarage. Mr. and Mrs. Boddy saw in it an answer to their years of prayer, and with Mr. Boddy's approval we started Cottage Meetings. Some of the Lord's children baptized with the Holy Spirit help us, and we have meetings on Tuesday, Thursday, and Saturday evenings, at 7 p.m.; Sundays, at 6:30 p.m.; on Monday, for Children, at 6:30; Tuesday, Rope Factory Girls' Meeting at 5:30; Thursday, at 3 p.m., Women's Meeting; Friday, 7 p.m., Men's Class, held by men.

From the first the Lord has set His seal upon the work, and now the room scarcely contains the many who come in. Over 60 have been saved and openly testify to their joy in Jesus. Many of these now have the assurance of a clean heart, and several have been baptized.

WITH THE HOLY SPIRIT

with the sign of Tongues. A few have not returned since their conversion, but the greater number—about 50—come back again and again, bringing others with them. Most of the men are out of work owing to the terrible depression in the shipbuilding trade, but their testimony is always the same—"Since they let Jesus into their hearts their needs have been supplied," and this is *not* through the Mission Room, but in other ways. One little fellow of seven years old met us in triumph last night and said, "I prayed for boots on Monday and they came on Tuesday!" he had been barefoot all the winter. Among the men drink and tobacco are given up, and wives testify to changed homes. As the people get saved they pray for the unsaved and bring them in. Lips are opened, and as the Spirit of God descends upon the meetings

A STREAM OF PRAYER

and praise and song ascends—sometimes right at the outset of the meeting. Another time the Lord gives us the message from the Word first and we go to prayer later, but every night sinners are saved and testify to the praise of Jesus.

On Sunday and Monday nights, all who are going on to seek their Pentecost are encouraged to go over to the Prayer Meetings in All Saints' Vestry. The fact of going as they are (often very badly off for clothes) is a sign of real heart-hunger; and moreover, we feel that the Cottage Meetings are pre-eminently for Evangelistic work in preparation for Pentecost.

The Lord through his children has enabled us to provide a cup of tea or coffee and buns on three evenings and two afternoons in the week.

The Holy Spirit has put it into the hearts of quite a large number to offer themselves as candidates for Confirmation, and a number of the men are also going to the Vicar's Sunday Afternoon Bible Classes. The room, which comfortably holds 20, is constantly packed with more than double that number.

In writing this account we can only feel and say, "This is the Lord's doing, and it is marvel

Pastor Niblock, 7, Howley Place, Harrow Road, Paddington, W., is now opening this house as a Pentecostal Home, and will welcome those who are seeking blessing.

lous in our eyes.

We praise God, giving Him all the Glory.

"One soweth and another reapeth."—St. John iv., 38.

The Editor of "Confidence" would state also how thankful he is for the work of God going on almost under the shadow of his church. It is one of the proofs of the blessed power given through the Baptism of the Holy Ghost with the Sign of Tongues.

1. Those who are helping in this Cottage Mission are growing rapidly in Scriptural power and experience.

2. By Soul-winning perhaps more than in any other way we stir up the "Gift" that is in us.

3. The two Sisters who are responsible for the work are our volunteer Pentecostal Secretaries, Miss Scott and Miss Howell.

4. They are also training young maidens for service, and are entirely depending upon the Lord.

BOURNEMOUTH.

Mr. Hutchinson is arranging a Three Days' Conference on Feb. 26th, 27th, and 28th. Friday and Saturday at 10:30, 3 p.m., and 7 p.m., and Sunday 10 a.m., 3 p.m., and 6:30. These meetings are in Emmanuel Hall, Muscliff Road, Winton (Moosedown car, alighting at Castle Road).

Amongst the Ice-floes of the Zuyder Zee.

MY DEAR PASTOR BODDY,

"Sing unto the Lord a new song, and his praise from the end of the earth; ye that go down to the sea, and all that is therein, the isles, and the inhabitants thereof."—ISAIAH xlii., 10.

With great joy in my heart I look back upon my visit to the North of Holland, and especially on the days I spent on the Isle of Terschelling, which you spoke of in the last "Confidence."

We find on the Isle of Terschelling a nice little group of Christians, who serve God in childish confidence and simpleness of heart.

On the 6th of February I had the privilege, after two hours' fight with ice, fog, and waves, to arrive with a boat, which is specially made to break through the ice, on West Terschelling. A little vehicle, with big wheels and a white cap, was waiting me. One of our dear brothers met me then to take me home with the little car. After two hours' ride through the dunes and sand we came in Lies, a little village of the Isle of Terschelling. There our dear brothers and sisters gather together for prayer meetings. I received a hearty welcome after a separation of about a year.

"Praise the Lord!" they exclaimed; "he is still the same Polman," and soon I was at home with them.

After a little rest of an hour, brothers and sisters came together for a prayer meeting. What a joy to meet each other, and I felt at once the spirit of love and meekness in their midst. I think, dear Pastor, that you would feel quite at home amongst those praising and rejoicing people.

It was wonderful how mighty the Lord was

working in their midst. They praised and adored the Blood and the Lamb continually, and we could hardly separate from each other.

After that we held a meeting every afternoon and evening. The Spirit of the Lord was working, and every day the waves of God's power and love became greater. Our Bible readings were much blessed, and sometimes under the reading of God's Word the Spirit fell upon them and they began to laugh—a holy laughing—and to praise the Lord.

Oh, how wonderful is the faith and confidence of this dear people—

FISHERS, FARMERS, AND SAILORS.

Indeed I understand why Jesus said, "I thank Thee, O Father, Lord of heaven and earth, that Thou didst hide these things from the wise and understanding, and didst reveal them unto babes."

Another time while reading the Bible they fell upon their knees, and the Holy Spirit came as a great wave upon us. Our hearts and mouths were filled with exceeding great joy and our praise for the precious Saviour.

In one of these evening meetings, a sister who was kneeling in a little corner of the room was baptized with the Holy Spirit. She lifted up both her hands and glorified Jesus in Tongues. Praise the Lord, praise the Lord. One of the old mothers in Tonail went up from her knees to see whom the Lord had baptized so wonderfully, and who can describe her unspeakable joy when she saw that it was her own daughter. Praise Jesus, how wonderful are His ways.

Sunday was the most blessed day we spent together.

Encouraged through the rich blessings the Lord had bestowed upon us, we came together with great expectations. Many of them had sought for months for that wonderful blessing, and were thirsty for the living waters. Already

AT NOON

God manifested Himself in our midst. After dinner, which I had with a brother and sister and family, God's Spirit fell upon us while we were still sitting around the table. We went down upon our knees, except one of the sons who went out of the room while we were praying. Two young girls began to sob. God convicted them of sin; they repented, and gave their hearts to Jesus. Hallelujah! Glory to the Lamb. From there we went to the afternoon meeting. How precious it was to see this dear people—in their peculiar dress, simple manners, but pure and holy in their thoughts, words, and action—bowing down in great reverence before Jehovah their God, expecting that "He would do exceeding abundantly above all that we ask or think, according to the power that worketh in us."

And so it was. Two dear sisters were baptized. Oh, what a rejoicing and praising. One of them testified that God had revealed her, that she should be baptized that afternoon. She was writing to her husband, who is a sailor, but had not finished the letter, but wrote him: "Now I must go to meeting, and shall finish the letter afterwards. God shall baptize me this afternoon, and then I can write it to you." God rewarded her faith.

In the evening meeting God was very, very near. The Holy Spirit came in mighty power upon us all. Wave after wave of God's mighty love came over us, and our hearts were full of love for Jesus and this poor unsaved world. Prayers and supplications went up, spirit-giving songs and tongues of angels and men were heard; indeed Heaven was near. Hallelujah! "Eye hath not seen, nor

(Pentecostal News—Amongst the Ice-floes, continued)

ear heard; neither have entered into the heart of men the things which God hath prepared for them that love Him, but God hath revealed them unto us by His Spirit: for the Spirit searcheth all things, yea, the deep things of God" (1 Cor. ii., 9-10). Another in this meeting entered in the glorious Pentecost experience.

The Monday following I went back to spend a few days in the North of Friesland.

IN HARLINGEN,

a city of the province of Friesland, I made in the afternoon some visits and prayed with some sick people, and visited also a sister in Christ living in a little barge. These barges go to and fro through the many canals in Friesland, and bring potatoes, fuel, vegetables, etc., from one place to another. The place in the ship where the people are living and sleeping is about six square yards large, and I could not stand straight. It would be just high enough for little brother Kok. But we had a good prayer meeting with the mother and children. A daughter came under conviction of sin and gave her heart to Jesus. Praise the Lord, He is everywhere.

In the evening, after a public prayer meeting in one of the churches there, we had a private prayer meeting with some Christians, and many of them became thirsty for the Latter Rain.

The next day I went on for Minnertsya, among the farmers of the

LAND OF BUTTER AND CHEESE,

but it is also a land of people with steady, true hearts and pure lives. They are not superficial, and look first very carefully at the thing before they take it up. I think they are a little like the Scottish people.

In Minnertsya is a little group of farmers who come together to pray for the Latter Rain. One of them was baptized about a year ago, and while I was there a young farmer was also baptized and spoke in Tongues. He told me that since a long time God had revealed him to become a missionary to the heathen lands, and therefore he had sought the power from on high. He is waiting now till God sends him. We had a blessed time together over the wonderful things of the Lord. The prayer meetings were powerful. The Fries people have the name to be stiff-necked and that they have a strong will. I saw that in their prayer meetings they calmly and steadily pray on, gaining step by step, till they received what they asked for.

Praise the Lord for the thirst which came in so many places for the full Baptism of the Holy Spirit which God poured out in these last days over the whole world.

Some who had been full of fear through the misjudging and wrong views upon this wonderful work of God, have been delivered of fear and are seeking earnestly for the Baptism of the Holy Spirit.

Please pray for Holland. Victory is on our side, for God is with us. He works and shall work continually if we only keep low in the dust before Him. Glory to the Lamb and His precious Blood. May God's people everywhere get awake and see the wonderful things which can be done when we are true to God and His word.

In Amsterdam the fire keeps burning. Nearly in every meeting people get saved and baptized with the Holy Spirit. We expect more from Him. We feel we have only dropped out of the great ocean of Grace. "There shall be showers of blessing."

G. R. POLMAN.

NORWAY.

Letter from Pastor Barratt.

CHRISTIANIA,

FEB. 2nd, 1909.

MY VERY DEAR BROTHER,

"God works in a mysterious way His wonders to perform."

You will be delighted to know that we are having

VICTORY

through the Blood of the Lamb and the Power of the Redeemer's Name.

As I stated to you, a tremendous persecution broke out here when I was in Zurich. The secular press, which has done its best from the commencement to stop this movement, threw even more energy into the fray now, and I was myself the object of a most awful attack from right and left. It made me almost fear that the work would be greatly damaged on my arrival. But I found that this battle had been the Lord's all the time. In Christiania there were now two Pentecostal Missions, and numerous places of gathering in and about Christiania. Thousands of prayers have been offered up on my behalf. The large gymnasium, where we have had about 2,000 people present at times, was closed against me and some other halls. But I received grace to take things quietly, and little by little people saw it was no good opposing in that way longer. The papers have quite changed their mode of writing, and crowds have from the first filled the two mission halls and other places of worship. Souls have been saved and God's people are receiving "Pentecost"; and now the invitations are so numerous to missions and churches in various parts of the country, even from the more northerly town Hammerfest, that I do not know how to comply with them all.

And instead of hurting the work, the persecution has merely deepened it. Conviction is now getting hold of people. They see that what they thought would speedily be knocked to pieces in the battle has emerged out of the cloud and smoke much stronger and abler and courageous than before. "Surely then this work must be of God!" they conclude. And now several of those who opposed last year are on their faces before God seeking salvation or Pentecost. I have never been more encouraged in my life than since my arrival here. Praise God for His wondrous love and grace. *We are on the winning side!*

Bro. Meyer, from Hamburg, is here on a visit, taking part in our meetings. He returns with his friend at the week-end. He greets you.

Last week I visited Dröbak. The friends there tried to get a hall for me, but none would open, not even the "Fri Mission," but at last the "Assembly Hall" was obtained, although, the Chief of Police did his best to prevent it. The Salvation Army Corps came and assisted, and the hall was crowded to the doors, and hundreds, some of whom had travelled 14 miles to attend, had to remain outside. God was present with great power. And now the police authorities, surprised at the character of the meeting, have stated that they would never oppose as formerly. The people, rich as well as poor, are anxious for me to return, and the "Fri Mission" has promised to open its large hall (the largest in the town) if I only will return.

* * *

Pastor Barratt comes to England (i.v.) in May for meetings in London and elsewhere. He will be glad to hear from those who would wish him to address their Centres. Write direct to Pastor Barratt, 2, Sofies Plads, Christiania, Norway.