

OCTOBER, 1909.

VOL. II. No. 10.

"CONFIDENCE"

A Pentecostal Paper for
Great Britain.

"This is the CONFIDENCE that we have in Him, that if we ask anything according to His will, He heareth us: And if we know that He hear us, whatsoever we ask, we know that we have the petitions that we desired from Him."

—1 John v., 14-15.

"The Lord shall be thy CONFIDENCE, and shall keep thy foot from being taken."

—Prov. iii., 26.

MONKWEARMOUTH, SUNDERLAND,
ENGLAND.

FREE.

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Printing and Expenses Account.

RECEIPTS.	£	s.	d.	EXPENDITURE.	£	s.	d.
Subscriptions	13	4	2	Balance due Treasurer	24	8	4
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Balance due Treasurer	39	13	8	"Confidence" (September)	21	0	0
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FREE PENTECOSTAL PUBLICATIONS.

May be obtained from the Secretaries, 11, Park Lea Road, Sunderland:—

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OFFERINGS TOWARDS FURTHER PRINTING WILL BE WELCOMED.

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

"CONFIDENCE."

No. 10. Vol. ii.

ALL SAINTS', SUNDERLAND.

October, 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."

P. M. U.

(*The Pentecostal Missionary Union for Great Britain.*)

Council Meeting of the P.M.U.

Subjects of considerable importance were prayerfully discussed during lengthy sittings of the P.M.U. Executive Council in London on the 14th.

Mr. Cecil Polhill submitted a carefully-prepared Balance Sheet, a list of Contributions, and of the contents of the Boxes. Copies of these were to be circulated among those specially interested.

So far, receipts have more than met expenditure, but a second Missionary Training Home for Female Candidates is now being arranged for, so that the annual income of the Union must needs be raised to at least £1,000 from this time.

Mr. Cecil Polhill retired from the offices of Secretary and Treasurer, but accepted the position of President of the P.M.U., as it was felt his services in interviewing the candidates were indispensable.

The P.M.U. Training Home.

A considerable proportion of our Missionary Contributions at present is going to the necessary expenses of the Bible School or P.M.U. Training Home. We believe that mistakes have been made in sending out unprepared workers, full of zeal, but lacking knowledge of the Word.

Here are wise words in a letter from Pastor Voget, who was recently in England:—

"With much delight I have spent those days in the Pentecostal Missionary Training Home with dear Pastor Niblock. I think God has given him excellent material in those earnest boys, and has also fitted him especially for this most important work. Yet I could not help but wish that the training of those young men might be more thorough and more systematic than it is under the existing circumstances. The present place is already too small for the purpose, and Bro. Niblock will not be able to give the students as much attention as would be highly desirable. Since God is calling such fine people into His work, and is giving them in the Pentecostal Baptism such a wonderful spiritual equipment, it seems to me *we ought to do our very best to add the very best training that human learning is able to afford*, especially since the time of preparation is going to be rather short with most of the students.

I believe there will be a great number of applications in the near future, also from the Continent, as with the genuine Pentecost the missionary spirit usually is being poured out. Mrs. Hamburg, e.g., told me of the missionary zeal that was among their baptized young people.

Bro. Polman talked to me about a Continental Training Home. With him I agreed upon Amsterdam being a very suitable centre. But it occurs to me whether it would not be better to have only *one* Pentecostal School, and this one *well equipped*, than to create several with an insufficient outfit.

You will kindly excuse me for writing at such length on this subject, the importance of which dawned upon me while among the students of Howley Place. It is really to be desired that Bro. Niblock will soon find a larger house, and that Bro. Jeffreys shall feel free to take up the training of the students together with him. I believe these two men would make fine instructors.

Perhaps these observations of an outsider will encourage you to impress upon the Pentecostal people of England more urgently the necessity of taking a deep interest not only in the missionaries out in the field, but also in those who are being prepared for the holy war."

Yours very truly,

C. O. VOGET.

BUNDE, OSTFRIESLAND.

When in London the other day, the Editor of "Confidence" paid a visit to the P.M.U. Training School at 7, Howley Place, Paddington. He found the ten students at tea, and subsequently accompanied them to their open-air meeting. He was impressed with their earnestness and their develop-

(The P.M.U. Training Home—continued.)

ment. The letter below, from one of their number, shows a happy state of things in the Home:—

"PENIEL,"

7, HOWLEY PLACE,
PADDINGTON, W.

DEAR MR. BODDY,

It is with much pleasure that I write a few words, at your invitation, concerning the work here in the P.M.U. Training School. It is now more than three months since we came here, and thus one is well able to see the hand of God, as He works in our midst, in many very definite ways. Personally, I thank God that He has given me the privilege of being here, and, with all my heart I believe that He has led us all together as prospective servants to serve Him in the Foreign Field. God's work is progressing very favourably, and, in all our studies, we are confident that the Holy Spirit is ever at hand, guiding us into *all* the Truth, and washing us continually in the Word. The life of each one is getting deeper, and, although of course there has been much which has had to be stripped from us, God has been settling us in His Word, rectifying our misconceptions of His Word, and gradually adding the oil of gladness and power to our lives. It has truly been a deep, searching time, and all, or nearly all preconceived ideas have had to be laid aside, and the ground and foundations have had to be relaid. We find the studies most interesting, and His Law is truly our continual delight; and sometimes there is a reluctance to leave the Bible, even for meals. In our daily prayer meetings from 5 to 6, we are greatly refreshed after a hard day's study, and there is much blessing in getting down at the Master's feet, when He speaks peace and joy to our souls. There is also a deep spirit of love one for another, proving that God is ever watching over us, and is making very real His Spirit's power in our lives. Sometimes when we talk about the scenes of our future labours, we feel that we should like to start right away, without delay, the love of Christ so strongly constrains us to see the nations recognise Him as their Lord and Saviour.

We are having plenty of experience in the open air—about six meetings a week, and we know that God is working and will work. It is indeed a privilege to study here under Pastor Niblock, and as we see God's Word opened out unto us, we consider and can clearly see that we know but little of our God, and that we must be well acquainted with His word. We should be glad of the prayers of God's Pentecostal Brethren, that He will speedily and thoroughly equip us, that we can go and fight the battle of Faith, in His Strength and to His Glory.

Yours in His service,
ONE OF THE STUDENTS.

**Letter from our P.M.U. Missionary at
Cuttack, Orissa State, India.**

CUTTACK,
INDIA,
Sept. 8th, 1909.

MY DEAR MR. BODDY,

God has been working so blessedly in our midst all these days, I long that I could adequately tell you of His goodness and power manifested in this school.

My last letter told you a little of how the Holy Spirit was poured out upon us so abundantly those first days in August; the work has been going on steadily ever since, and last Thursday seemed like the gathering in of the harvest. We gathered all the girls together in the big schoolroom, and Miss Lynne gave a beautiful message on "Who are these in *white robes*," after which she asked those girls who knew that they were saved and that their hearts had been "washed white in the blood of the Lamb," to bear

THEIR WITNESS TO GOD'S GRACE

by standing up (we had had nothing of this sort before, so the girls had not had any opportunity of definitely confessing what God had done for them). Eagerly, but very solemnly and reverently, they rose to their feet until nearly all were standing—more than a hundred. Oh, how some of their faces shone with joy, and they all looked so happy! Then we all got on our knees to praise the Lord; and such a time of praise I never heard. It was just a pean of joy and victory, a real

HARVEST-HOME

song of rejoicing; and surely the joy in heaven also must have been great, for each girl, individually and simultaneously, started to pour out the praise and adoration of a full heart to the Lord Jesus, Who has become so real and precious to them. For a few minutes this went on, and then we all joined in sweet hymns of praise. The next evening the Lord brought before us very vividly from Himself. Rev. xiv., 14-16:—"The Son of Man on a *white cloud*, reaping the Harvest," and He gave us the assurance that He has safely gathered these dear girls

INTO HIS HEAVENLY GARNER.

From that Thursday night till Monday morning we seemed to be at a standstill, just waiting on the Lord to know what He would do next. They were days of great pressure, and conflict with the enemy, but also of precious strengthening direct from the Lord, as He told us to wait on Him. Then on Monday morning He shewed Miss Lynne His further purpose of blessing for us, namely, that He wants us to have meetings definitely for "tarrying" for the full baptism of the Spirit, and that we are to concentrate in prayer and desire for this, and to have a meeting each evening for this one purpose of seeking the Pentecostal fullness. Eight girls (teachers in the School) of Miss Lynne's Prayer Band, who for months previously were seeking for the baptism, have received during these past weeks of blessing; also four girls of the School came right through into salvation and the full baptism of the Spirit, on

A WAVE OF POWER

as it were, that first week; but this was more or less incidental, the main working of the Spirit hitherto being in the salvation of all the School. Now that He has led us to make the Pentecostal baptism the aim for all, and to concentrate on this, we are expecting to see God do wondrous things. We shall be grateful indeed to have your help and upholding in prayer. This is the only Pentecostal centre south of Calcutta in all this part of India. How I do praise God for bringing me here at this time, and for giving me the privilege of being a fellow-worker with Miss Lynne in this blessed harvest time! Our fellowship together in the Lord and in His work is very sweet.

With loving greetings in Christ to all the dear

saints at Sunderland and elsewhere who are our helpers together in prayer and praise.

Yours in the train of His triumph,

KATHLEEN MILLER.

Footnote to "white." Have you noticed how often the word "*white*" occurs in the Revelation? God gave Miss Lynne such a beautiful thought about it—that it does not mean *clean* merely, because very often the word *pure* is added; but that it means glittering, bright, radiant, as in Matt. xvii., 2:—Our Lord's garments became "*white as the light*." I think Rev. iii., 4, 5 gives the key to the meaning. "He that *OVERCOMETH* shall be arrayed in "*white*." So *white* signifies glory and VICTORY. May God grant that our "*garments be always white!*" Eccles. ix., 8.

The Baptism of the Holy Ghost— what is it?

First Chapter of Pastor Barratt's forthcoming New Book, as read by him at the recent Conference in Germany.)

The question arises so often in these days—"What do you mean by being Baptized with the Holy Ghost?" And again—"Have not all *real* Christians *received* the Holy Ghost?"

To this we answer:—No experience, be it great or small in the spiritual life, is ours if it in any way brings us light or grace but what the Holy Ghost has caused it. We could never have understood Calvary *fully* had it not been revealed by Him. Without this giving of the Spirit the work of Redemption would have been of no avail. The experience of the disciples alone proves this beyond a doubt. After the resurrection He *breathed* on them, and in that hour, as Luke puts it, "opened their understanding," because they did *just then* receive the Spirit to a certain degree. But the *full* glory of the Redemption burst upon them *after* Pentecost. It is so also *with us*. Every step of our experience has been given us by the Holy Spirit, but after the Baptism of the Holy Ghost all becomes more real. Still we praise God for *every ray of light* He gave us.

The *Word* itself (2 Peter i., 20, 21), *conviction* of sin, as we read it (John xvi., 8-11), the revelation of Jesus Christ as *Saviour* (John xvi., 14; Heb. x., 15), the work of *regeneration* (John iii., 6-8) within us, as we receive Him as such, is brought about and wrought within us by the Holy Spirit, *without Whom* we would be in *perfect darkness*.

And this same Holy Spirit *testifies* to the work done *within* (Rom. viii., 14, 16).

The person led on thus far has RECEIVED THE HOLY GHOST as the *key* to the Scriptures, as the *convictor* of sin, the *revealer* of the Christ, and as the *regenerator* of the heart, as well also as a *witness* to the salvation received. And these experiences, although they are only as the first bright rays of the morning sun, bring great joy and peace. In fact, with this experience, all the *fruits of the Spirit* (Gal. 5., 22) seem to have been given the believer in a greater or less degree. And they will hereafter be one of the special characteristics of the believer, giving him a stamp entirely different to that of the world—the

stamp of God. This experience brings us into the relationship of CHILDREN in the family of God. (Rom. viii., 14-17; Gal. iv., 6, 7).

Yet all this is merely the COMMENCEMENT of the spiritual life.

There are those who have gone on with God, and have received the Holy Ghost as the SANCTIFIER (2 Thess. ii., 13; 1 Peter i., 2; Rom. xv., 16).

But this sanctifying power is given through the Blood of Jesus Christ. As in *regeneration*, the Atonement and the Spirit work together; that is, the Holy Spirit reveals the efficacy of the Atonement and applies its results to the believer; so in sanctification we are sanctified through the Blood by the Power of the Holy Ghost. *The Blood and the Spirit* cannot disagree.

The Spirit reveals the greater possibilities there are for a Christian through the Atonement of Christ, *convicts* of anything that may be in the way of attaining these, and leads the seeker onward until he knows that full liberty in Christ Jesus is attained, and perfect victory in every-day life *over all known evil*. Thus, having by faith identified himself with Christ (FULLY) in death and life (Gal. ii., 20), the seeker becomes FULLY SANCTIFIED by the Power of the Blood and the Spirit, and is PERFECTLY HOLY (1 Peter i., 16) through that same Blood and by that sanctifying Power, in the SIGHT OF GOD, and is therefore "*acceptable to God by Jesus Christ*" (1 Peter ii., 5).

Now this is a DEFINITE EXPERIENCE in the HEART-LIFE of the believer.

It does not mean *absolute perfection*, because there will always be room for growth and development, it does not mean that mistakes will never be made, because our knowledge is often limited and our judgment is not always correct. It does not mean exemption from prayer, watchfulness, a proper use of the means of grace, or that a falling away into sin is *impossible* (1 John ii., 1, 2); nor does it mean exemption from Christian work and service. (Some are falsely teaching all this in these last days.) But it DOES mean complete victory over *sin, the flesh, the world, and the devil*. You may say with the apostle Paul: "*The world is crucified unto me, and I unto the world!*" From henceforth let no man trouble me; for *I bear in my body the marks of the Lord Jesus*" (Gal. vi., 14, 17).

All this takes place by the *sanctifying Power of the Holy Ghost through the Blood of the Lamb* (Heb. x., 14, 15; 1 John i., 7). Here must be no lowering of the standard. "*All for Jesus!*" is the battle-cry of every real saint of God.

There is, I believe, when all views are compared, a deeper and a fuller agreement than most people think. At first glance the views appear very different, but when they are all boiled down to their real worth they mean about the same thing. There is clearly a lot of hair-splitting debate about nothing. All mean, I believe, whatever their definitions be, that a HOLY LIFE must *reveal a perfect hatred to everything we know not to be in harmony with the will of God, and a pure desire to do His will always, and that we only by the grace and Blood of Christ and His Spirit's influence can attain to this* and live it out practically in every-day life. In this we no doubt all agree. Then surely Christians ought not to argue, and debate,

(The Baptism of the Holy Ghost—continued.)

and condemn each other in an *unholy spirit* in their defence of Holiness. By so doing they exclude it.

Holiness means a *will resigned fully and wholly to God*, placed under the Blood and permeated with the Holy Spirit. We have no strength in ourselves. The beauty of the golden clouds soon vanishes when the sun goes down. We have all our glory and beauty *through Christ!*

There is a word often used in this movement which covers the ground very fully: IDENTIFICATION. But I would say there is a DUO IDENTIFICATION. In the first place, CHRIST IDENTIFIED HIMSELF WITH US. We are getting to understand more fully now the efficacy of the BLOOD OF THE COVENANT and the reality of His identification with us. There is a FINISHED WORK! The battle that raged on Calvary broke the power of the Devil and sin, and opened a new way through the body of Christ to the holiest of all. But WE have, on our part, to IDENTIFY OURSELVES WITH CHRIST, and personally,

BY FAITH, accept ALL that the Cross of Christ implies. Our crucifixion then took place on Calvary. “Our old man WAS crucified with Him”—“nailed to the Cross with Him,” as Weymouth puts it. “IT IS FINISHED!” Nothing has worth in the sight of God regarding the redemption and salvation of man save *that Cross of Christ and His glorious resurrection*; and we have to “reckon” ourselves *dead with Him* to sin and all its consequences, and *alive by the Power of His resurrection and Spirit* to overcome sin, the world, the flesh, and the devil.

Numerous Christians have reached this victorious state in their experience, and exemplify it in their lives. They are everywhere as “an ointment poured forth,” as “sweet-smelling savour,” giving Jesus the right of way *up to the light they have received*.

But then again there are Christians who have not merely experienced the sanctifying power (through the Blood) of the Holy Ghost, but they have in a special way received Him as their

POWER FOR SERVICE.

But we must remember that also in this case Jesus and the Spirit *work together*.

John the Baptist says of Jesus:—“*He Filled*. it is which baptizeth with *the Holy Ghost and Fire*” (John i., 33; Matt. iii., 11). Paul says, “Be filled with the Spirit!” (Ephes. v., 18). In Acts ii., 4, we read, “They were all filled with the Holy Ghost.” And Jesus says, “Ye shall receive

POWER,

after that the Holy Ghost is come upon you, and ye shall be WITNESSES unto Me both in Jerusalem, and in all Judæa, and in Samaria, and unto the **UTTERMOST PARTS OF THE EARTH**” (Acts i., 8).

Now this again is a

NEW AND DIFFERENT EXPERIENCE

of the Holy Spirit’s operation within. The third person of the Trinity has taken FULL POSSESSION of body, soul, and spirit; and with Him *Christ* and the *Father* of us all. The Trinity cannot be separated. Whatever glorious experiences we may have had ere this, they have all surely been a *preparation* for this fuller and

more perfect reign of God within and through us. It now becomes possible for the Spirit to use us at will, as our will is perfectly subject to His. We thus receive power for *service*, not as *machines*, but by a *constant act of obedient free-will*. We are ready for *all manner of service* (Acts ii., 16-18, 1 Cor. xii.). We have now power to perform any act or duty to which *God* may call us. It does not therefore mean power merely for holy living, but especially for performing *holy works*.

There are many Christians, both regenerated and sanctified, who do not know what this means by PERSONAL EXPERIENCE. Many even suppose it is not attainable for Christians in *these days*, and are thus through IGNORANCE kept away from the blessing. Others there are, who on knowing the greater responsibility involved, dare scarcely seek it, whilst others are careless and indolent, and *not willing* to obtain this Holy Fire. But we would expect that SANCTIFIED CHRISTIANS, when the matter has been placed before them in an adequate form, would earnestly and definitely seek to be FILLED “WITH ALL THE FULNESS OF GOD.”

We would say just here that where the teaching has been clear and the hearts are willing, God is able to do a GREAT WORK in a SHORT TIME.

In the case of the disciples, we notice the stepping-stones in their experience very clearly, but in the case of the uncircumcised listeners at Cæsarea, although Peter is able to define their experience theoretically (Acts xv., 8, 9), it seems that their regeneration, sanctification, and filling took place *simultaneously*. And in OUR DAY similar cases are to be found.

It was at any rate the Divine Master’s intention that we all, on being born into the kingdom, should AT ONCE grasp the blessings proffered and “be FILLED with the Spirit.”

In answer then to the first question proposed, we would say that the baptism of the Holy Spirit means being “FILLED WITH THE SPIRIT.” Because that is what took place on the Day of Pentecost, in Jerusalem, when the Fire fell. “THEY WERE ALL FILLED WITH THE HOLY GHOST!”

Now when the Holy Spirit manifests Himself in this way, the seeker will know it.

I allow that this, as well as all other blessings, must be accepted by FAITH (Gal. iii., 14). If there is unbelief in the heart, God *cannot* bless. The disciples returned from the Mount of Olives to the upper room with FAITH in THEIR HEARTS; they KNEW that they would receive the “Promise of the Father” (Heb. xi., 1; Luke xxiv., 49; John xiv., 26). And in the same spirit of faith we have to claim it as *our rightful heritage* (Acts ii., 39; John vii., 37-39), although the *inner evidence* and the *outward manifestations* may not have been felt, seen, or heard. If we continue in *faith*, a sure witness of the Spirit’s presence in Power will be given us *within*. The Spirit cannot possibly take possession of our whole being—*body, soul, and spirit*—but what we know it.

The experience may not be similar in each case, possibly not in any case, but there will be *no doubt left* as to His indwelling Presence in Pentecostal Power and Grace.

What joy! what depth of peace! what love! The King in His resplendent glory has taken His seat on the throne to reign within at will. Our whole being is now subject to Him,

not in slavish humility, but as a joyful and willing servant—a *co-worker with Him!*

The immediate OUTWARD sign in *Jerusalem, Cæsarea, and Ephesus* was

SPEAKING IN TONGUES.

To this came *praises and prophecy*. They "magnified God" and "*prophesied*." (Comp. Acts ii., x., and xix.)

At Jerusalem this miracle was also attended by a "*rushing, mighty wind* filling the house where they were sitting," and "*cloven tongues* like as of fire," which "sat upon each of them," that is, upon the (about 120 persons) men and women present (Acts i., 15; ii., 1). The "*tongues*" were not the baptism, and must not be called such, but they were *clearly an outward evidence of it*.

The baptism is the

FILLING OF THE HOLY SPIRIT,

but the tongues, in the above-mentioned cases, FOLLOWED IMMEDIATELY upon that in-filling of the Holy Spirit. In Acts the statement reads:—"And they were all filled with the Holy Ghost, and BEGAN TO SPEAK with other tongues, as THE SPIRIT GAVE them utterance" (Acts ii., 4). This proves beyond a doubt that the Holy Spirit, now come in Power, *made them speak* in foreign languages. And Peter says that at Cæsarea the case was *similar to that at Jerusalem* (Acts x., 47; xi., 15). The statement concerning the twelve men at Ephesus is also similar (Acts xix., 1-17).

We know from Church History that speaking in tongues was common among the Christians up to the second century, and evidently went on to the fourth, but that, as well as other supernatural demonstrations of the Spirit, was at last *suppressed* by the Church authorities and the State.

It has appeared during great revivals *since the time of the Reformation*, and now again in these days of the "LATTER RAIN" (Zech. x., 1).

When caused by the Holy Ghost, it is as surely a sign of *His mighty in-dwelling Presence* NOW as in the DAYS OF THE APOSTLES (Acts x., 46).

Besides this sign, those filled with the Holy Ghost have often passed through other marvellous *physical manifestations* in connection with the inner, deeper, SPIRITUAL experience they have attained to.

All the "FRUITS OF THE SPIRIT" seem now to spring forth with marvellous strength: "*Love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance*." There is now nothing to prevent it. *Within* there is *full* consecration to God's will, and, under the gentle flow of Christ's Blood, these glorious fruits thrive and prosper, because the Holy Spirit now *reigns supreme*. (1 Cor. iii., 16, 17; vi., 19, 20.)

Some feel the Holy Fire pass through their bodies; & thrills of mighty and Divine power, waves of heavenly glory sweep over them; & shocks, as of Divine electricity and magnetism, seize them and pass through their system. It is the eternal Power, and Peace, and Joy, and Love of God that has laid hold of them! Who can wonder at hearty shouts of enthusiasm; that some dance and leap for very joy; that ecstatic worship comes spontaneously and naturally; that some even seem lost in this revelation of God's glory, and, with faces in silent rapture, turned heavenward, reflect the glory of their King?

The OUTWARD demeanour may depend somewhat on the temperament and culture of the recipient. Some have been overwhelmed and prostrated under the mighty power of God; some have passed off into a trance, and have seen wondrous revelations, and received clear and Biblical visions (Acts ii., 17, 18; 2 Cor. xii., 1). All this we praise God for!

What we must guard against is the *worked-up*, fleshly demonstration, which is repugnant in the sight of God as it is to people of common-sense. The intentions of the seekers may be right, but instead of letting God prepare them, they run before God, and by their excited feelings work on their nerves and mind, and thus *prevent God from working*. It is when we CEASE from our own works we enter into *rest*. Then the SPIRIT is able to work, and although the human feelings, and nerves, and mind may be wrought upon, it is God's Holy Spirit doing it, and the outcome will be a renewing of our whole being, the physical as well as the spiritual element, receiving thereby *new life and strength*.

The remaining Chapters are as follows:—

- II.—THE "TONGUES" AS A SIGN OF PENTECOST.
- III.—HOW THE "TONGUES" ARE PRODUCED.
- IV.—LANGUAGES PRODUCED.
- V.—WHY SOME HAVE NOT SPOKEN IN TONGUES.
- VI.—HUMAN AGENCY IN THE SPIRIT'S WORK.
- VII.—CLOSING REMARKS.

For all information as to date of publication, etc., of this Book, write direct to—

PASTOR BARRATT,
2, Sofies Plads,
Christiania,
Norway.

ACROSS THE CHANNEL.

(BY THE EDITOR.)

Pentecostal Scenes on the Continent.

The Editor of "Confidence" has, by the great goodness of God, been enabled recently to pay some visits to Continental Pentecostal Centres in Germany, Switzerland, and France. Having received a loving invitation from the German Brethren, he arranged to prolong his journey somewhat, so as to visit also other centres, and especially to visit France in returning. He hopes now to relate some of his experiences—1st, at Mühlheim-Rhor; 2nd, at Zurich; 3rd, at Les Pralics, near Nyon (Lake of Geneva); 4th, at Paris; and 5th, at Havre.

* * *

1.—Sunderland to Cologne.

Three months after returning from America, the writer left Sunderland very late one night for this itinerary on the Continent. As he journeyed Southward, Gornall's "Complete Armour" (1820) supplied him with helpful

(Across the Channel, Sunderland to Cologne—contd.)

thoughts on the journey. Here is one of his warnings (page 68):—

"Satan's advantage is great when grace is not in exercise. When the devil found Christ so ready to receive his charge, and repel his temptation, he soon had enough; it is said, 'He departed for a season' (Luke iv., 13), as if, in his shameful retreat, he had comforted himself with hopes of surprising Christ unawares, at another season more advantageous to his design; and we find him coming again, in the most likely time indeed to have attained his end, had his enemy been man and not God. Now if this bold fiend did thus watch and observe Christ from time to time, doth it not behave thee to look about thee, lest he take thy grace at one time or another napping? What he misses now by thy watchfulness, he may gain anon by thy negligence. Indeed, he hopes thou wilt be tired out with continual duty; 'Surely,' saith Satan (when he sees the Christian up and fervent in duty), 'this will not hold long. When he finds him tender of conscience, and scrupulous of occasion to sin:—' This is but for awhile; ere long I shall have him unbend his bow, and unbuckle his armour, and then have at him.

Satan knows what order thou keepest in thy house and closet, and, though he hath not the key to thy heart, yet he can stand in the next room to it, and lightly hear what is whispered there. He hunts the Christian by the scent of his own feet, and, if once he doth but smell which way the heart inclines, he knows how to take the hint; if one door is unbolted, one work unarmed, one grace off its carriage, here is advantage enough."

So he read awhile before settling down to rest, and after a few hours' sleep, woke in good time and crossed London through quiet streets in the early hours to Charing Cross. After a useful time of reading in the waiting room, a dear brother in the Lord came for a talk ere the train left. It was pleasant to have such a send-off. Soon the Express left London behind, and sped through the fields of Kent past Shorncliffe and Folkestone. The sea looked inviting and fairly smooth. The sun came out and shone on Dover Castle and the cliffs. Snatches of French were heard from the excited Continental passengers as the luggage was hurried on board.

One instinctively looked into the sky to see if any aeroplanes were crossing the Channel, and one thought of M. Bleriot's daring flight. When we were in Mid-Channel the white cliffs on both sides were quite distinct in the clear atmosphere. Then England gradually sank out of sight, and the arms of the Calais piers stretched out to receive us as the Mail Boat gracefully turned round, backed in, and made fast at the *Gare du Chemin de Fer du Nord*.

The French Custom House Officials were very courteous to the Pastor. So, passing quickly through the *Donane*, the Cologne train was found, and especially a compartment with three notices, "*Défense de Fumer*," "*Nicht rauchen*," and "*Niet Rooker*," the French, German, and Dutch notices to tell us it was a non-smoker. We were to travel to-day in three countries—France, Belgium, and Germany. The French (illustrated) Gospels I had brought with me were very willingly, and even gratefully, accepted. (They can be purchased from the Scripture Gift Mission, 15, Strand, London.) The coloured Holy Land pictures are very attractive on the covers of "*L'Evangile Selon S. Marc* (S. Jean, S. Luc, and S. Mathieu).

A very brief view of assurance to Sunderland, and then we were off across the plains of Northern France. The fields were cleared clean of their crops, and early autumn was in evidence. We crossed the Belgian Black Country, and

entered stately Germany at Herbesthal. The Kaiser's fine officials were very impressive. Interesting talks with distinguished travellers, and at last we reached Cöln (Cologne) at 11 p.m.

The manager of the Minerva Hotel remembered my previous visit and welcomed me. Now—a little after midnight, I am writing in my room. From my window I look down on the great station with its electric lights, and beyond rises the mighty cathedral, dimly illuminated by the moon.

I thank the Lord indeed for His journeying mercies, and for all the holy thoughts He gave me to-day from His Word.

2.—At Mülheim-on-Rhor.—

TUESDAY, 28th SEPT., 1909.

After breakfast at the Minerva, I left the Hauptbahnhof by the 9 a.m. Düsseldorf train. We left the great Cathedral behind, rattled across the Rhine, and then northward over the plains with many tall chimneys to Düsseldorf and Duisburg, arriving at Mülheim-Rhor at 10:14. This is a town of 100,000 inhabitants, largely mining, but very prosperous and busy.

Pastor Polman came to the station to meet me, and soon in a carriage we passed the beautiful Church, or Hall, and came to Pastor Humburg's home, where I was welcomed and hospitably installed in a bed-sitting room. Very soon we went over to the meeting. On entering the beautiful Church of Pastor Humburg, I found the Pastor reading and commenting on a declaration signed by many leading Pastors of Berlin and other places, against this Pentecostal Blessing.* Pastor Humburg spoke to prepare the people of the Conference, and Pastor Paul, in the central rostrum, also spoke to encourage them, and his words were received with "Hallelujahs," and the faces of the people grew happier. "Love these dear Brethren," Pastor Paul exhorted. "They say I teach sinless perfection, but I preach only that *in Christ* we have victory and are kept free from the power of sin."

"Stick to the Bible; keep 'Bible-ground' under your feet. The Word, the Blood, the Spirit, are our three witnesses."

Then followed a season of prayer (very orderly), and during one prayer a prophecy was given. "Fear not, saith the Lord, for I am with you."

While the prayers were going on, a Sister saw a Golden Bridge from one party to another, and all were thankful to hear of this.

Then a Hymn by M.B. (3)—

"*Herr, meine Seele schmet sich.*"

(It was sung to the beautiful tune by the Bishop of Durham). Pastor Boddy was then called upon to give his testimony, and in thanking God for bringing him there, he spoke of the blessings and the difficulties as experienced in England. "Keep looking unto Jesus, not to difficulties, or even to manifestations, but look unto Jesus." (Doctor Hassenstein, of Gross Almorode, interpreted.)

Pastor Edel, of Brieg, then spoke from Psalm 142, last two verses. He found it no good to

* See page 228 for the Answer to this Declaration.

write to the opposers. He began to do so, but gave up.

Pastor Edel thought he could protect this work through his personality, but found that would not do. He will only do what God wants him to do now. He could not understand Pastor Paul, when attacked for his preaching, saying, "Hallelujah," and taking it so lightly; but now he can understand better. He must henceforth be *Christ-centred*—"no longer I." Has learned that suffering for Christ means (Col. i., 24). We may all be called to this.

Man-made Unity is not like the Unity which God brings about. [He was not asked to speak at the Blankenburg Conference, though they said, "We are further on than they were at the Welsh Revival." "The Welsh Revival scattered," they said, "but their Conference unified."]

About 700-800 present this morning; very earnest faces, both men and women. Sensible, steady, sturdy characters, determined to go all the way with God. The singing was solemn and stirring. The Hall (Saal) or Church is white inside, with great windows, a low platform, and a pulpit—a high wooden roof; quite different in style to anything I have seen. Moveable, roll-up partitions divided it when desirable into three. Suitable texts in tasteful colours adorn the walls, such as, "*My Word shall not return unto Me void, it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.*"—Isa. lv., 11.

* * *

At Three in the afternoon, the assembly sang with tremendous power, but most harmoniously to the tune to which we sing, "The Power, the Power, the Pentecostal Power is just the same to-day,"—

Die Kraft, die Kraft,
Des heiligen Geistes Kraft,
Ist stets dieselbe noch,
Ist stets dieselbe noch.

Pastor Polman (interpreted by Dr. Hassenstein) gave a powerful testimony. "We must press on—not stand still—if we would not go back. There is more for us. We want to be able to help others in the blessing. But be sure all seek the blessing of Rom. vi. before seeking the experience of Rom. viii. (that is, real Sanctification, and then the Baptism of the Holy Ghost)."

(Tune): "This is my story, this is my song."—

Das muss ich singen Jesus zur Ehr,
Er ist mein Rühmen, einzig nur Er,
Licht nur und Leben, mein Sonnenschein,
O Du mein aller, nur Du allein.

Then Pastor Reghely, of Breslau. Rom. xii., 1. Sanctification must be practised. Some say they are dead one moment, but the next moment they go into sin. Ready to suffer with Christ; but some say they suffer for Christ when they are really just annoyed at being overlooked. God's will is better for us than our own wishes. Get deeply and practically into the death of Christ. Not self-effort, but God-working. Prophecies are to reveal the love of

the Father in Heaven. Jesus said, "Don't have any more troubles, bring them to Me." Leave everything, but do not leave Jesus. Come deeper into Jesus so that you can follow Him where He would have us go.

"Pastor Boddy" was asked to speak of the work in England generally, and in Canada, and U.S.A. Then we sang, "Showers of Blessing," in German words, to the old tune so familiar to many of us.

*Regen des Segens,
Regen des Segens tun not,
"Tropfen" der Gnade sie fallen,
Sende die Ströme, o Gott.*

TUESDAY, 8 P.M.

The Hall was packed with a solid audience of sensible-looking, sober folk. As I passed up the aisle, many friendly nods and grips of the hand were given to the English Pastor.

After earnest hymn-singing, Pastor Barratt, with all his old fire, spoke on the Pentecostal Blessing, the work in Norway, and his journey to India.

Then there was a great time of prayer, occasionally in Tongues with interpretation, also singing with heavenly music. Then the refrain:—

Jesus, Jesus,
Mein ganzes Verlange ist Jesus.

(Jesus, Jesus.
Why all the way long it is Jesus.)

WEDNESDAY, SEPT. 29TH.

We were a happy party at Steinstrasse 6, the home of Pastor Humburg (perhaps more correctly, "Herr Emil Humburg"). Pastor Barratt, Pastor Paul, and I were the guests, and others were coming in to meals. We were always ready to praise the Lord in choruses and heartfelt Hallelujahs. What a privilege to stay under the same roof with Pastor Paul and Pastor Barratt, these joyful men of God.

Pastor Humburg has the ground floor, and the widow of his predecessor, with her family, lives above. At the top of the house I had my comfortable bedroom, where also I could write. Railway trains roared past from time to time on the Hamburg-Cöln line, and there were busy works all around; more noise than even at All Saints', Monkwearmouth.

* * *

The Church or Saal (Hall) is strangely arranged. One-third is a low platform, on which the audience also sat, a couple of hundred persons being behind the speaker. There was a large table for those who would take notes, and at this table the German addresses were being taken down by lady-stenographers for reproduction in German Pentecostal Papers. Then Pastor Barratt was recording in Norwegian for "Byposten," and Mrs. Polman in Dutch for "Spade Regen," and Pastor Voget and myself in English for "Confidence," and from that paper it will possibly be translated into Chinese, etc.

At the door many officials demanded and closely scrutinised the ticket of admission.

(Across the Channel, Muhlheim Conference—contd.)

WEDNESDAY EVENING (29th Sept.)

Fine-looking soldiers with bright uniforms, and non-commissioned officers of good rank, were often in the audience, also some titled personages, and professors and clergy.

As the audience dispersed, plates were held at the door for offerings towards expenses, and once a collection was taken (on the last afternoon).

WEDNESDAY MORNING AT 10.

The Church was filled again with an earnest audience. A neat Booklet of Hymns was supplied, containing translations of many of our well-known Pentecostal hymns. The Baroness Von Brasch (of Dorpat, in Russia), has a great gift in this way. Among other hymns translated I was glad to see one of my dear wife's:

My soul desireth Thee, dear Lord,
My soul desireth Thee;
And that desire is given by Thee,
For *Thou* desirest me.

After hymn-singing, Pastor Humburg offered prayer. During this prayer a Brother broke in with a message in Tongues: "Dishonest souls are present who have signed the invitation card, but not from their hearts."

I was told that two Professors from Bonn University would be present, and I was asked to speak of "Two Years of Pentecostal Blessing at Sunderland." Pastor Voget, of Bunde, interpreted. The two Professors from Bonn were Professor Eekc, of the Faculty of Theology, and Professor Böhmer, of the Faculty of Philosophy.

Then Pastor Paul spoke. 1 Cor. xii., 1, etc. We are commanded not to be ignorant as to spiritual gifts. Pastor Paul, in his list of subjects for daily prayer, years ago placed the desire for spiritual gifts. He spoke earnestly of Healing as being in the Atonement. "According to your faith be it done unto thee." Get your eyes off men on to God. In seeking the gifts, give yourself to God for the gifts. Then He may give you a channel, and others may receive the gifts.

We went to our mid-day meal to a Hall in some Public Gardens. Here about 200 of the visitors had their meals together. I made the acquaintance of Pastor Bücher, of Strasburg, who had been holding meetings at the Chateau of the Countess Waldersee. He is a dear man of God, and is Pastor in the Lutheran State Church. After dinner I had some talk with Miss Gerber, from Syria, where the massacres were. We met four years ago at Kestwick. God has dealt very wonderfully with her.

WEDNESDAY, 3 P.M.

Pastor Paul spoke on 1 Cor. xiv., 14, 15. "I will pray with spirit, and I will pray with the understanding also.

A stirring Gospel address was then given by Pastor Barratt on "Jesus only," and an appeal, to which the audience responded by holding up their hands and singing in German:

Jesus, Jesus,
All the way long it is Jesus.

There were two Meetings each evening now, as the Church was crowded out. Some 2,300 persons had signed a statement that they were in full sympathy with this Pentecostal Movement (I had to sign with others, and the progressive number on my ticket was 2,271).^{*} All these could not attend at the same time, of course (the Church could only hold 1,200 or so), but some came to one meeting, some to another. So it was necessary in the evening to have a second Hall ready, and here Pastor Paul and others spoke to some hundreds while the greater meeting went on in the Church.

Pastor Edel spoke in the Church on the subject of the Declaration against the Movement, and a Counter-Declaration was read and approved enthusiastically. An encouraging prophetic message was given in Tongues with interpretations—

"I will pour out My Glory, which I have received from My Father, upon you, and My servants shall shout for joy; for I have set up My Throne in your midst, saith the Lord."

Among the Pastors present were Pastor Paul, Pastor Regehly, Breslau, Pastor Krawiczky, Vaudsburg, †Pastor Gotz, Pfals (in Bavaria), Pastor Bücher, Strasburg, Elsace, Pastor Voget, Bunde (Reformed), Pastor Lettau (Lic. Theo.), Pommerania, Pastor Edel, Brieg, Pastor Friemel, Glogau.

Before the evening meeting—that is, after the afternoon meeting—many sick people were prayed for, and many thanked God for their healing.

How wonderfully God has worked in Germany. It seemed two years ago as if this Pentecostal blessing had been snatched from this land. A year ago nearly everyone was against "Pentecost with Tongues." Now, by God's goodness, the sad experiences of the past have only taught lessons to be acted upon. Now we see such gatherings as we have not yet seen in Great Britain. Quite a number of the clergymen of the State Churches are prominently identified with it, and the number of adherents is continually increasing.

^{*} This is a translation of the words of the Declaration:
I declare with sincere conviction—

- (1) That I recognise this Pentecostal Movement as being of God, and I also seek after the full Pentecostal Blessing with the Gifts of the Spirit.
- (2) That I will seek for Pentecostal Blessing in the Unity of the Spirit with the assembled Brethren, apart from all self-seeking and party spirit.

Signed.....

† Pastor Voget, of Bunde, tells me in *Prussia* there are the following *States-Churches* besides the Roman Catholic Church:—(1) The United Evangelical Church, composed out of Lutherans and Reformed; they were united by governmental decree under King Frederic William III. (2) In those Provinces, which were added to Prussia in 1866—Hanover, Schleswig, Holstein, Hessen, Nassau—these two Churches (Lutheran and Reformed) are still separated. Thus, in these Provinces, there are a Lutheran and a Reformed States-Church side by side.

THURSDAY 30TH, 10 A.M.

Pastor Barratt read from the manuscript of a book he hopes to publish on the Pentecostal Movement.* In speaking of Sanctification by Identification, he gave his own testimony, and, describing his experience of three years ago, he told of a picture. A cornfield with a palisade. An oak tree which was bent and hollow had fallen down towards the corn, and broken the palisade. There were some swine anxious to get in the cornfield, and an old pig went into the hollow oak-tree, hoping to get into the cornfield, but came back at the other end, to its surprise, and tried again, but it was unavailing. Then Pastor Barratt noticed a gate into the field, by which it was quite easy to get in.

So Pastor Barratt, taking 1 John v., 10-15, entered into Sanctification through Christ and His Victory three years ago to-day. Hitherto, his had been an in-and-out experience, but since then he has lived in the cornfield.

The Afternoon Meeting, after opening prayer, was devoted to the subject of Divine Healing, when Pastor Boddy spoke for about one hour and a half on St. Mark xvi., 16, 17, and St. James v., and gave his testimony. Sister Polman spoke also. (Then followed a wonderful meeting for the healing of the sick.)

FRIDAY, OCTOBER 1ST.

Our first sunshine. At 9:30 took a short walk in the streets of Mülheim with a dear Pastor from the Pfalz, whom I met at the Hamburg Conference. In Wurtemberg, where he lives, Prayer Meetings are prohibited; a brother had to pay ten marks to the police for praying. They may talk, or give testimony, or read the Bible, but to say a prayer aloud brings a penalty. Prayer is the peculiar province of the Pastor.

As we walked in the streets we heard the "pilgrims" in different lodgings singing: "The power, the power, the Pentecostal power" in German.

* * *

At the morning assembly I pleaded for the foundation of a P.M.U. for Germany. Then a greeting (forwarded by Bro. A. Koki) was read from the students in the Bible School at Paddington, who sent Isaiah lxvi., 5 as their message. (Pastor Paul read this to the Conference.) The names signed were:—

Edwin Dennis (England).	John McGillivray (Scotland).
Amos Williams (Wales).	John Beruldsen (Norway).
Frank Trevitt (England).	Ayoob Hakim (Persia).
C. W. Harvey (Wales).	Percy Bristow (England).
Cecil Kirk (England).	Hans N. Thiesen (Denmark).
Arie Kok (Holland).	

Pastor Paul spoke then at very great length (two hours), dealing very deeply with questions in 1 Cor. xiv., as to tongues and prophecy.

The hard-headed German congregation followed every point eagerly; never tiring or flagging in interest. Not many religious audiences in England could have assimilated his deep arguments.

(TO BE CONTINUED.)

* This appears on page 221.

Pentecostal News, etc.

ENGLAND.

LONDON.

MEETINGS.

PRAED STREET MISSION HALL, Praed Street (off Edgware Road, W.)—Sundays, 11 a.m. and 7 p.m.; Tuesday, Thursday, and Saturday, 7:30 p.m.

INSTITUTE OF JOURNALISTS, near the Christian Herald Office, Tudor Street (Ludgate Circus, E.C.)—Each Friday at 3:30 p.m. (Tea and Coffee after.)

SION COLLEGE, nearly opposite Blackfriars Bridge (near the Embankment.—Wednesdays and Fridays at 7 p.m.

The Editor of "Confidence" had the privilege of being present at the Praed Street Meeting on Thursday, October 14th. It was a bright meeting, with a good attendance. Pastor Niblock was in charge, and the students from the P.M.U. Home were present.

The Institute of Journalists Room in Tudor St., E.C. (near to the offices of the "Christian Herald") is an ideal room for the Friday afternoon meetings (3:30). It holds probably at least 200, and is handsomely furnished. On October 15th the writer had the joy of meeting there a large number of the Pentecostal friends. Mr. Cecil Pollhill presided, and he noticed Pastor Niblock, Mr. H. Small, Mr. Booth-Clibborn, Rev. T. Hackett, Bro. Hetiarichy, Bro. Post, and many others. At the chairman's request he spoke of God's Pentecostal Blessings on the Continent, and His Work at Havre, Paris, Les Pralies (Lake of Geneva), Zurich and Mülheim. He was obliged to leave before the meeting ended, as he was "homeward bound" to Sunderland after his journeying "across the Channel."

IPSWICH.

The Editor of "Confidence has received the following:—

184, FOXHALL ROAD,
IPSWICH,

Oct. 16th, 1909.

DEAR PASTOR BODDY,

I should be very pleased if you would make it known, through the pages of "Confidence," that Meetings for Teaching on Divine Healing and Baptism of the Holy Spirit are held at the above address on Thursday evenings at 7:30; also on Sunday evenings at Sister Browes, Phoenix Road, at 6:30.

Any brother or sister who can play the harmonium will be heartily welcomed.

Yours in Christ,
GEO. E. MOTTS.

(Pentecostal News continued on page 230.)

“CONFIDENCE.”

OCTOBER, 1909.

Editor—

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

Assistants—

The Hon. Secretaries, 11 Park Lea Road, Sunderland.

PUBLISHED MID-MONTHLY,

OR FROM TIME TO TIME AS MEANS PERMIT.

Terms:—This paper (*together with the supply of free literature*) is supported by voluntary offerings, and is sent to any who request it. Address the Secretaries, 11, Park Lea Road, Sunderland. (All correspondence should be addressed to the Secretaries. The Editor has very many other duties.)

FRANCE.

“Will you convey the Christian regards of the Pentecostal Brethren in Paris to those whom you meet, and ask them to offer very special prayer for us in France?”

Such were the last words of Bro. M. Mast at the Paris Station the other day when the Writer parted from him. Surely many readers of “Confidence” will remember this earnest request.

The beginnings in France are small, but we remember how it was said, concerning God's Kingdom, that it is, *“First the blade, then the ear; after that the full corn in the ear”* (Mark iv., 28). Twenty-six months ago there were not in Great Britain Baptized with the Holy Ghost with the Sign of Tongues more than in France to-day. Now there are, we believe, over a thousand in our land. Sixteen months ago only half-a-dozen in Holland; now perhaps 200 or more. Ten months ago a very small number in Germany favourable to this Blessing, and at this last Conference in Mühlheim 2,300 signed a declaration that they were in fullest sympathy.

The Lord has graciously permitted the Writer to see the beginnings, or the early stages, in these countries, and He has placed in his heart great hopes for France. The Lord has those whom He uses to plant, and those whom He graciously permits to water, but it is only He Himself which giveth the increase (1 Cor. iii., 6, 7).

The blood of the slaughtered Huguenots cries for an outpouring of the Spirit upon the France they loved. *The blood of the Martyrs is the seed of the Church.* Surely it is now time for that seed to begin to spring up and the blade to be seen. Let us remember Paris, and Havre, and France (and French-speaking Switzerland) very specially in our prayers.

Answer to the Declaration of Berlin,

OF SEPTEMBER 15TH, 1909. *

A Declaration made at the recent Pentecostal Conference in Germany in answer to an open letter signed by a number of German Pastors at Berlin. This answer (*Antwort*) was compiled during the recent Conference, and accepted by all present as their statement. The entire audience rose to its feet in token of approval.

Since a declaration against the so-called Pentecostal movement has been sent to us by the brethren who assembled together on September 15th in Berlin, we feel bound to explain our point of view to this movement.

Before all things, we want to remark that we know ourselves perfectly one with the beloved brethren in the love towards Jesus, our common Head. We will endeavour to keep the unity of the Spirit in the bond of peace. Therefore the thought is far from us to make in any wise a division in the Church of God. On the contrary, it is our earnest desire to abide in brotherly fellowship with all

* Translated by our Brother Arie Kok (now at the London Training School)

God's people.

As for the declaration itself, we remark the following :—

I.

We thank the Lord for this present spiritual movement. We consider it as the beginning of God's answer to the prayer of faith for years concerning a world-wide revival. We recognise therefore in it a gift from *above* and not from below.

What is the ground-feature and the reigning power in this movement? It is the love for Jesus and the desire that He in all respects may fulfil His purpose in and through us. We wish nothing else but that He may be glorified. The purpose of this movement is that the Blood of Jesus through full atonement may manifest its power, and that the Holy Spirit may have way and dominion to prepare us for the coming again of the Lord.

We wish to acknowledge that, even as in all revivals, also in this movement, we see manifested not only the things of God, but also soulish, viz., human and in some cases demoniacal manifestations.

As for the manifestations in the body, mentioned in that declaration, it is far from us to recognise all, without exception, as being from God; on the other hand, they need not to be of demoniacal origin. It is of much importance that the condition of the vessel is suitable for the workings of the Holy Spirit. Man is not a machine. He is able, according to his inward state, to oppose the Holy Spirit, or, in fleshly acting, he can try to help Him, and the result is a bad mixture of godly and human manifestations, which has been in many cases a stumbling-block, and with reason.

On the other hand, we will not forget

that we read in the Holy Scriptures about obvious bodily manifestations. Saul, being before Damascus, not only fell to the ground, but was blind for three days. And it is beyond doubt that one could see obvious manifestations on the day of Pentecost, when the 120 were filled with the Holy Spirit. (See verse 33, "Which ye now see and hear.") The speaking in tongues only could not make the impression of drunkenness. Likewise St. Paul says in 1 Cor. xiv., 23, that speaking in tongues can make a strange impression on the unlearned. In all this the Holy Scriptures do not recognise the workings of a strange Spirit.

Much opposition arose in some places because of false prophecies. In fact, that is a point in which we have much to learn, realising the general inexperience in this respect. But the Holy Scriptures will not leave us without counsel and light in this matter.

[See how St. Paul deals with the disciples at Tyre (Acts xx, 21; Chron. xxi., 14). Evidently he acts according to the directions of Rom. xii., 7; 1 Thess. v., 20, 21; and 1 Cor. xiv., 29. Surely prophets can make mistakes. See 1 Kings viii, and 2 Sam. vii. Here follows a long explanation of the possibility of human and demoniacal prophecy, besides pure prophecy of the Holy Spirit.]

II.

Concerning a so-called false teaching of "the clean heart," we wish to draw the attention to the fact that the representation of Pastor Paul's teaching in the declaration is not correct at all. In the declaration it is said that the believer "receives, *in Christ*, a heart cleansed and without any spot," but that it is the false teaching of Pastor Paul "that the heart in *itself* can reach a sinless state." But Pastor Paul has (as everyone who knows

(Answer to the Declaration of Berlin—continued.)

him well can testify) again and again emphasised, both in word and on paper, that one is cleansed from sin only *in Christ*, and not *in himself*, and he has ever opposed the term, “sinlessness,” now laid to his charge, because he would avoid even the thought of the impossibility of coming back into sin again.

The declaration speaks about conversations with Pastor Paul, without result. Yet in these conversations he has ever tried to emphasise clearly that one who is sanctified in Christ, can even again be drawn away by sin, if he do not abide in Christ. To the end of our life we have but certainty under the constant covering of the Blood. Evidently the brethren have made a mistake, and we will be thankful indeed for a correction, because in fact he has not taught anything else but what the declaration says, viz. : “That the believer has in Christ a heart, cleansed and spotless.”

In the same manner it is wrong to ascribe such an opinion about the matrimonial life to Pastor Paul, which can be proved easily from his articles in “Heiligung” (“Holiness”) about this subject. He has only pointed to the fact, that one, also in the matrimonial life, ought to live under the control of the Holy Spirit, and not after the flesh. Moreover, it is not known to us that such false opinions about the marriage question have been taught anywhere in our centres, and, if it did happen, we should not consent.

III.

For the sake of the truth we wish to state that many things, now ascribed to the Pentecostal Movement and accepted as evidence, will prove (if only judged strictly and without prejudice) to have their ground in false reports, misunderstandings, or partialities. Great mistakes are especially made by trying, in a false

way, the “Spirits” of persons who have received spiritual gifts.

Some were supposed to have a spirit from below, like that possessed by a “spiritualistic medium.” It is easy to explain how, under suspicions freely expressed, those tried ones lost the simplicity of faith and were confounded when so accused. A confusion made by such action cannot be ascribed to the Pentecostal Movement, but to human ignorance.

We testify gladly and publicly that the Spirit, who inspires us in speaking in tongues, in prophesying, and in using other spiritual gifts, leads us according to 1 John iv., 2, and 1 Cor. xii., 3, to the confession that Jesus Christ is come in the flesh, and that He is the Lord whom we serve with all our heart, and that we use the gifts given by Him only to His glory. Knowing this, we have good courage and power, even in the difficult position to which the declaration of our brethren has brought us. We are determined to bring every sacrifice to Him, our glorified Head, in the way on which we know ourselves to be led by Him.

The Second Pentecostal Conference at Mühlheim-Rhor,
Sept. 29th, 1909.

(Pentecostal News—continued from page 227.)

FRANCE.

PARIS.

A Pentecostal Waiting Meeting is now held for French-speaking people on the second Sunday evening of each month at 8 p.m. in the home of Monsieur and Madame Mack, at 27 Rue de l'Echiquier, Paris.

The two Leaders are :—Monsieur Michel Mast, of 23 Rue Bonne Nouvelle, and Monsieur P. Percheron, of 9 Rue des Poules, Colombes (Seine).

Friends visiting are requested to bring letters from well-known Pentecostal workers.

HAVRE.

On the Quai d'Arsenal at Havre, at the “Au Ruban Bleu,” a Pentecostal Centre is now formed,

meeting each Monday night at 8 p.m. Madame Hélène Biolley, of that address, is now editing a Pentecostal Paper in French. She speaks English, and will welcome any who bring with them letters of commendation from well-known Pentecostal workers.

SOUTH AFRICA.

TWO LETTERS FROM NATAL (BRO. CHAWNER).

CHURCH STREET,
VRYHEID, NATAL,
SOUTH AFRICA.

Sept. 17th, 1909.

DEAR PASTOR BODDY,

It seems a long time since we met you in dear old London. How much stimulus I received at that Conference there, and the dear Lord has led us in many strange paths since—some places where we had to stand still and wait on Him.

We stayed two days in Capetown, and the dear Lord undertook for us regarding the railway journey, for we, or I, had dreaded it very much, but the two days and two nights became quite pleasant, and our little ones fared well, and when we reached Johannesburg, a Brother's boys met us. We were well cared for, remaining there four weeks, helping in any way *Father* desired us, becoming endeared to some. I there learnt many lessons, too, of how to cling to God in prayer, for there seemed much sickness prevalent, and there, as elsewhere, Satan is hard at work. And so *Father* allowed me to see how He can *heal* as well as *save* in a very definite way when there seemed no ground for hope; but He breathed hope and peace in His Son Jesus. How we love that *Name* above all names so precious.

Then we started on to Vryheid, not knowing what was in store, for nothing was revealed but the place. But here again we were sustained for four weeks, and although tried at times, we at last got a place for an abode, and at that time also our cases arrived from the Cape, so one thing fitted in to the other, and here we are at Vryheid.

There are many natives here, and it is near to the back-end of Zululand; was formerly a part of Zululand, but the Dutch took it and made it a place of "liberty," as the name, Vryheid, indicates. Had a President, etc., but to-day it is a town of Natal and has a Magistracy where the poor natives come to have their grievances set right. And it's a tempting place for them to get rid of the little money they earn. They are mostly a heavily-built people, well formed, some much better-looking than others, and some wear a little more clothes than others; for instance, a man goes by with two wives, the one has a cotton skirt and waist and a head-scarf on, the other has something around the centre of the body, and a piece of sacking, or perhaps a bright coloured shawl, or maybe her blanket fastened from under the one arm and pinned up on the over shoulder, her hair matted and formed out (something like a long plant pot) a foot and sometimes eighteen inches beyond the head, around in front and at the back shaved clean. Only when they become Christians is it removed. They set a load on their head. Then, if there happens to be a pickaninny, the outer garment is usually fastened

in front. The baby is first strapped on the back, and then the blanket pulled around and on top of the little thing. They are so sweet, and the women enjoy very much for us to notice the babies. They are fat and happy. The mother of one I saw to-day had a white spread fringe, and all doubled and brought around it.

The woman who came to do our washing, or rather to take it to the river, took the week's soiled clothes of five of us in a bath pan (zinc) on her head—her nine month old baby on her back—and came back as happy as can be with it all washed. There is such a shortage of water that we have to be careful and not waste any; all rain-water is caught, and it is quite pleasant to drink.

The studying of the language is difficult, but the Lord has provided us with good teachers in the Swedish missionaries. They are very helpful to us, and find in them dear saints seeking to know more of God. Their work is entirely among the natives.

We have started a meeting on Thursday afternoon and evening for any white people who desire to come and learn more of God. Yesterday we had quite a helpful time. And we visit and give help and encouragement wherever we can. Mr. C. speaks often to the natives gathered through an interpreter. He has addressed them out at the mines, where it is all men.

He has also been privileged to speak in the Presbyterian Church here, and at Dundee, forty miles from here. There is a great cry for more of God from a few, the rest seem to be in a sleepy state spiritually, Satan is blinding them. They think they are doing well, but wickedness is rampant among the people, and strong drink is raging in this place. We need the prayers of the saints for wisdom to teach the *brown* ones the way of the *Cross* and to lead the *white* ones to *Jesus*.

Mrs. Davey here gets the "Confidence," and so we have seen and read it, and enjoyed very much your trip to Canada. You, too, will have heard of dear Bro. Murray having gone home. And now may the work at Sunderland be still progressing, still going on to greater heights and deeper depths in our Lord and Saviour Jesus Christ.

Before closing I would like to say we could make use of tracts on "Holiness," I think most any of them I have noticed in "Confidence," to distribute among the white people whom we come in contact with. We had lots when we started, but they are well-picked over now.

Much love in the Lord to yourself, Mrs. Boddy, and family, and also the saints,

We are,
Yours in His service,
ENMA & CHARLES W. CHAWNER.

* * *

FURTHER NEWS.

VRYHEID,
NATAL.

DEAR PASTOR BODDY,

Peace to thee and peace to thine helpers.

I want to give you on paper, as far as possible, a picture of a visit I, in the company of Brother Anderson, one of God's sent ones (the Swedish missionary here), paid to the coal fields, about 15 miles from here. He had been there before but it was my first visit. We left about 6:30 a.m. in a

(Pentecostal News—South Africa, continued.)

two-wheeled dog-cart drawn by two mules. They are not at all swift beasts, you know, but never mind, no doubt they did their best. God help me to do likewise. The road is winding up and down hills, over three small rivers, passing here and there Zulu villages, consisting of four, six, and more kraals together, often enclosed by a fence of stacked tambotie grass or a stone wall, gathered from the hills which are in all directions. We reached there between 10 and 11 a.m., and after out-spanning (that is loosing the mules free from their burden), we left them to feed while we went on. Small hills of coal siftings tell us we are at the place. They have some machinery here and are installing more, but much is of necessity hand work. Near by each mine opening, which is perhaps 12 to 20 feet wide and enters horizontally to the hill, are buildings erected, in one case of brick and in the other of iron, to accommodate the labourers. We make for the brick dwellings first. They consist of a row of separate rooms, each perhaps 10 by 10, with a window and a door to each. We see very few natives around so we open a door and enter. Perhaps 5 or so Zulus (naked except for the skin loin covering they all wear, are lying on grass mats and covered with a single blanket each), for want of some other employment, are doing what numbers of civilized white people do continually on Sundays—sleeping in. In the middle of the room is an open pan of

FIRE OF COALS.

We rouse them, telling them we are holding a service. Then we enter the next room. These are gathered round the fire, on top of which is a piece of iron, on which they are popping corn and eating it hot. The same invitation is given, and we pass on from one to the other, finding some cooking and eating their mealie porridge, but most of them asleep. The wind blows cold, though it is the end of winter here, but the Brother chooses a sheltered spot at the end of a building, and we begin by singing a hymn in their tongue, they sitting in a circle around us (about thirty). Then all bow in prayer to Him who made us *all* white, brown and black as well as yellow and red, and seek His precious presence. After that we read to them in Zulu the

3RD OF ST. JOHN, VERSES 1 TO 21,

and, yielding to Him our lips, speak as led of the Blessed Spirit. I wish you could see them, I can in my mind now, as they sit there, some with European clothes, some just a blanket, or perhaps as I have seen them elsewhere, an old waistcoat. One particularly wild and heathenish looking man gazed at me steadily all the time I was speaking. He had just a blanket on; his hair was fantastically curled or matted rather with grass stalks, and hung down over his matted brow. His face was large, with square jaws and heavy lips, and I thought as I looked pleasantly at him: "Oh, what does he think of it? Shall he, amid the countless throng, sing redemption's song, and behold the hallowed face of Him whom we have been proclaiming? Will he heed? He has heard the message and is responsible. Will *he* give earnest heed? Heb. ii., 1. We say good-bye after again bowing in prayer, and pass over to the other mine. Here the same thing is repeated except that all are up here and have eaten. We learn that, in spite of its being Sunday, orders have been given to start work at two o'clock. So we lose no time; the Brother

gives out a hymn, then leads in prayer, and afterwards gives the message. I follow, speaking through a native. There are

A FEW HINDOOS

working here too, and my brother can speak a few words, which he does. Then to one or two who can read he gives a tract, and we pass on. Meeting a couple of white men hard at work I hand a tract to each. One says, "I have no time for that now." "No!" I say pleasantly. "But you will have, read it then!" and put it in his pocket. No time! and eternity so near. My heart grows heavy with sorrow as I think of what it may mean. Then we go in search of the mules, who sometimes stray away, but soon they are found, and, while they are munching their crushed mealies, we sit on the sheltered side of a house and eat a plain but satisfying lunch which Bro. A. has thoughtfully brought with him. Now away again home, communing as we ride with one another of the things concerning our Christ, thus helping and strengthening each other. About 6 p.m. we are back in Vryheid. We have earnestly striven to faithfully witness, and with God we leave the result.

Believe me,

One with you and all His Saints spreading His Tidings,

CHAS. W. CHAWNER.

Baron Porcelli's Apology.

It will be interesting to some of our readers to know that the following appeared in the "Christian" of October 14th, and also in the "Vanguard" (Sept.):—

A RETRACTION.

Under the heading "Gift of Tongues," last May, I published an article in which certain defamatory remarks were made concerning a Mr. and Mrs. Turney. I have learned, to my great grief and sorrow, that I have been completely misinformed with regard to them, and hasten at once to retract those remarks, to offer a complete apology for them, and to express my sincere regret at any annoyance or pain, or undeserved reproach or harm, caused by them.

It was far from my wish or intention to defame or to wound anyone, and I beg that all who read this apology and retraction will erase from their copies of the May "Vanguard" my remarks concern-

ing Mr. and Mrs. Turney, and those associated with them.

(Signed),

A. PORCELLI.

As Printers and Publishers of THE VANGUARD, we hasten to add that on our part we echo the grief and sorrow felt by the writer of the remarks referred to. We quite innocently inserted those remarks in entire confidence as to their correctness when sent to us by our correspondent, and in perfect ignorance of the matter treated upon. We are much concerned to find that we have been unwittingly the means of publishing what is untrue, and of causing pain and injury to the innocent; and we sincerely apologise for the mistake.

* * *

To the Editor of "The Vanguard,"

Dear Sir,

I have only to-day had my attention called to amazing and untrue suggestions as to myself, made by Baron Porcelli in his third article in "The Vanguard," entitled, "The Gift of Tongues."

Anyone who knows me well, or who attends regularly our Meetings for Prayer here, can bear witness that the ridiculous assertions about "crossing thumbs," etc., are absolutely untrue. I deliberately went back from the Eastward position some years ago, and more recently from even turning to the East in the Creed, and have never thought of using the sign of the Cross in any meeting. I believe emphatically in the Cross itself and its Victory over Sin, as recorded in Romans vi., and I am sure that if you had realised of whom Baron Porcelli was writing, you would have hesitated to have inserted his articles without a good deal of editing and revision. The true Baptism of the Holy Ghost is a most precious gift, and has been a means

of uplifting many lives which are now being lived wholly to God's glory. If any are really concerned to know the truth about the pure and true Work of God as opposed to the caricature suggested in those articles, they can read the free paper, "Confidence," issued monthly, and which can be obtained by writing to the Hon. Secretaries, 11, Park Lea Road, Sunderland.

ALEXANDER A. BODDY.

Vicar of All Saints',

Monkwearmouth.

October 20th, 1909.

This is of God.

A Letter to a Friend, by Mr. T. H. Mundell.

"EVERSTONE,"

30, AVONDALE ROAD,

SOUTH CROYDON.

19th Oct., 1909.

DEAR MR. _____

I thank you for your letter of the 11th inst.

The pamphlet you enclosed is composed largely from one published by a Firm in London, which I have already seen, but as against God's Word and Work has no authority or value.

What God has been doing during the last three years in pouring out His Holy Spirit as promised, is, to any unbiased mind, so clearly according to His written promises and the experience of the early Church, that no doubt as to it can reasonably exist, and the grace of the Spirit working in so many Christians now, with the promised attendants (see Mark xvi., 17, 18), constitutes the sure identity of the real Christians with those of the old.

I do not emphasise, as you would appear to do, the Gift of Tongues as the all-

(This is of God—continued.)

essential; this is only one of the Spirit's many outward gifts, but remember this is Scriptural, and Paul of this said:—

1 Cor. xiv., 2. "He speaketh unto God. He speaketh mysteries." (v. 5) "I would that ye all spake with Tongues." (v. 18) "I thank my God I speak with Tongues more than ye all." (v. 22) "Tongues are for a sign to them that believe not." (v. 39) "Forbid not to speak with Tongues."

Not only on the Day of Pentecost, when the Holy Spirit came upon the waiting ones, but read Acts x., 45, 46, and xix., 6.

I give you these Scriptures to shew that the Gift of the Holy Spirit, attended with the miraculous speaking of Tongues, is clearly God's will, and not to be either despised, criticised, or objected to, much less to be feared or classed with that of having communion with evil spirits, which latter some are doing, and attributing the Holy Spirit's work to that of Satan, and so committing an unpardonable sin (Matt. xii., 31, 32. But I would refer you to Joel ii., 27, 29, and Isaiah xlv., 3, and to our Lord's precious promises in John xiv., xv., and xvi., Luke xxiv., 49, and Acts i., 8, and the partial fulfilment as the experiences of the believing disciples in Acts ii., 4.

The promise of the Holy Spirit was not only to the first converts, but, as Peter addressing them said, "to us, and to our children, and to all that are afar off, even to as many as the Lord our God shall call." Without this precious gift the first disciples and every and all disciples, were and are miserably deficient, and quite unable to witness for their glorious Master, and His atoning sacrifice and blood; instance Peter before Pentecost (John xiii., 36) when our Lord said to him, "Thou canst not follow Me now, but thou shalt follow me after-

wards," and see him afterwards in Acts ii.

The great purpose and object of this precious anointing is (1) to receive power ("dunamis"), an inner power in the soul of man, evidenced by sanctifying grace; so that out of the inner man may flow rivers of living water (John vii., 37, 39), an abundant divine life for spirit, soul, and body; and (2) thus (overflowingly filled) to be witnesses unto our Lord, as vessels sanctified and meet for the Master's use.

My own personal testimony is that the Lord Himself has come to His temple accordiug to the Scriptures. That He has not given me the spirit of fear, but of power, of love, and of a sound mind.

The precious blood of Jesus has been, and is being daily applied to me, and is my only plea and power before all the powers of earth or hell. My fellowship with my Father and Saviour truly is now a real and constant one, and the Word of God is my joy and almost my only book. Then I have such joy in witnessing for my Saviour, and especially in the realisation of His early and speedy return for those who are ready for Him and are really His (they that are His at His coming).

1 John ii., 27. "The anointing which ye have received of Him abideth in you, and ye need not that any man teach you; but as the same anointing teacheth you of all things, and is truth and is no lie, and even as it hath taught you ye shall abide in Him." The wonder to so many of God's baptized ones just now is that so many of His servants are being deluded and are having their minds blinded by Satan, so that the tares which are being sown, and the counterfeits and hypocrites who invariably attach themselves to God's real work and people, should be pointed out and held up as if we claimed them to be the work of the Spirit.

Read Matt. xiii., 24-30, and you will see how clearly your dear Lord's parable applies, and where His servants came and said, "Didst thou not sow good seed in thy field, from whence then hath it tares?" inferring that the presence of the tares was clear proof that there could not be any wheat. Our Lord shewed them they had to discern between the enemy's work and His work.

So, my dear brother, both will grow until the Harvest, only be thou occupied in praising God for His real work, and ask for the discernment of the Spirit and the real anointing of 1 John ii., 27, so that you may have joy in seeing Christ's precious words fulfilled in others and in your own experience according to the Scriptures.—"Behold, the Bridegroom cometh, go ye out to meet Him!"

Yours in the bonds of His love
and risen life,

T. H. MUNDELL.

(The Writer is a well-known London Solicitor, and a Member of the P.M.U. Council.)

"Behold the Lamb of God!"

(JOHN I., 36).*

"I fear lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in (toward) Christ" (2 Cor. xi., 3).

At the beginning of this year I asked God to give me a message that would help me and others with whom I might be brought in contact, under all kinds of circumstances—difficulties, trials, joys, etc.,—and as I waited quietly before Him, a still, small voice said, "Behold the Lamb of God!" I said, "Dear Lord, I do not want to doubt, but if this message is from You, give it to me once more"; and in quietness before Him each word was quickened until it thrilled my whole being.

* This Message is through Mrs. Price, 14, Akerman Road, Brixton

And as the Lord enabled me to pass on this message at our little prayer meeting, He graciously witnessed to it by pouring out His Spirit upon all present.

What unutterable depths of love, tenderness, and compassion one sees as they gaze upon that blessed face! Has not your poor heart often cried, "Oh, that I were more like Him?" Then, dear one, obey His Word and "Behold the Lamb!" It is a command. You may not see Him in an actual vision, but Jesus will be revealed to you as you obey, and beholding you will be changed (2 Cor. iii., 18). In these days there is such a tendency, even amongst God's dear children, to behold everything and everybody save the Lamb—meetings, people, an experience, a joy, a blessing, that will never truly satisfy them nor the Lord Jesus.

The very simplicity of the command stumbles us. He will reveal Himself to you in a way you have never dreamt of if you will make this your constant occupation. Nothing must be held back if you would see His face and be conformed to His glorious image. First, taking Him by faith in the fulness of the Holy Ghost to dwell within the secret, hidden chambers of your soul; then, whether you walk, or stand, or eat, or drink, or sleep, or wake, He will be revealed in you.

Let us read carefully and prayerfully from John i., verses 35-39. This seems to me a sweet picture of the progress of a soul desiring to *know* God *intimately*.

VERSE 35.—"John stood, and two of his disciples." Before we can "Behold the Lamb" we must cease from ourselves and our own activities. "*Stand still and see*" (Ex. xiv., 13); "*Be still and know.*" (Ps. xlvii., 10).

VERSE 36.—"And looking upon Jesus as He walked, he saith, 'Behold the Lamb of God!'"

("Behold the Lamb of God!"—continued.)

VERSE 37.—They *heard* the message. They *beheld* Him—God's "Lamb"—walking in lowliness, meekness, and yet in such kingly majesty. Their hearts were captivated as they gazed. He was to them as a magnet is to a piece of steel. They *followed* Him. But His face was still veiled to them; they did not behold Him in His loveliness and beauty—He who was the brightness of His Father's glory, and the express image of His person (Heb. i., 3).

Is it so with you, poor prodigal child? Have you seen no beauty in Him that you should desire Him? (Isa. liii., 2.) Obey God's message to you—"Behold the Lamb of God which taketh away the sin of the world!" (John i., 29); then deny yourself, and follow Him (Luke ix., 23). Read Romans vi. Then, as you set your face as a flint to follow Him, Jesus will turn, and you shall see His face and hear His voice.

Is it so with thee, dear surrendered child of God? Thy heart has been well-nigh breaking to see the King in His beauty (Isa. xxxiii., 14), and to hear Him speak. Obey! behold! refuse to recognize any personality in you but Jesus Christ, thy Beloved. Worship, adore, live in His dear presence every moment. Let all things be done as unto Him. "When you eat, let each morsel be sanctified to you by His precious blood; when you drink, think how He has given you to drink from His smitten side; when you sleep, lie down and sleep upon the heart of Jesus." Let it be "Jesus only"; by simple faith breathing, walking, writing, praying—yea, all in all—as you sink into His death, and let Him live in you. Say often to yourself each day, "I live no longer, but Christ liveth in me," and you will be lost, and He will be revealed. He will turn, and you shall see His face.

Dear, seeking, waiting one, looking for the promise of the Father; you have per-

haps waited so long, attended so many meetings, and so many ways have been suggested to you for receiving the baptism of the Holy Ghost, until you are perplexed and nearly disheartened. Now cease from all created things. Stand *still* and "Behold the Lamb!"—"The same is He which baptiseth with the Holy Ghost" (John i., 33).

"Since my eyes were fixed on Jesus,
I lost sight of all beside;
So enchain'd my spirit's vision
Gazing on the Crucified."

VERSE 38.—"Then *Jesus turned*, and saw them following, and *saith* unto them, 'What seek ye?' They said unto Him, 'Rabbi, . . . where dwellest Thou?' Dear ones, as surely as you behold and follow, as these disciples did, so surely will He reveal Himself to you. You are longing to see His face; He is longing more ardently to see yours. He says, "O my dove, that art in the clefts of the rock . . . let Me see thy countenance, let Me hear thy voice" (Song of Sol. ii., 14). He must turn and look upon you, and you will hear that blessed voice. This is the commencement of real communion. How often we have done all the talking, and then called it communion. We have never been still enough to hear Him speak to us. He not only speaks, but invites an answer. "What seek ye?" Beloved, Jesus speaks; listen! He waits for an answer—what shall it be? A blessing? a joyful experience? power to work or to shine? or shall it be "Jesus only," even if I am forever set aside, apparently forgotten?

"Only Jesus! Rock of Ages, safe and sure
beneath my feet—
Only Jesus is the Fountain whence there
flow the waters sweet;
Only Jesus is the Image of the God my
soul would see;
Only Jesus is the Shepherd ever feeding,
leading me.
Only Jesus is my Power, glorious, vic-
torious might,
Only Jesus, pure and holy, is my Raiment
clean and white,
Only Jesus is my Treasure, inexhaustible,
untold,
Only Jesus, here and yonder, when I tread
the streets of gold."—G.T.S.

“Master, where dwellest Thou?” Beloved, is thy heart crying out, “Tell me, O Thou whom my soul loveth, where Thou feedest, where Thou makest Thy flocks to rest at noon?” He has revealed Himself to us, and we have walked and talked together; a passion for Himself alone has taken such possession of us, and His love has so captivated us, that, with Ruth of old, we say, “Where Thou dwellest, I will dwell.” This is just what our Beloved has waited for. He thirsts for thirsty souls. He cries to-day, “Give Me to drink.” Oh, how He needs us, longs after us with a deathless love that no heart can conceive of, except those to whom it has been revealed. Did He leave the question of the disciples unanswered? No.

VERSE 39.—“He saith unto them, ‘come and see.’ *They came and saw* where He dwelt, *and abode* with Him that day.” He longs to take us to the Father’s heart; the welcome and the kiss. He has opened the door for us—the pierced hands, the wounded side, the rent veil, which is His flesh—there to dwell with Him “in the bosom of the Father” (John i., 18), unfolding the hidden riches, the depths of His love and glory; causing us to drink of the rivers of His pleasure in such abundance, until our whole being is so filled and enlarged that we are scarcely conscious of our own existence on this earth, and the Holy Ghost has to help us to worship and adore in other tongues; at other times the very stillness of death, and we only know He lives, and we are in Him. Words fail to describe this blessed fellowship that is given to those who “Come.” He does not leave us unsatisfied. If we obey, He leads us all the way and *shows* us, and we abide with Him that day, to go out no more for ever. He who has taken us there can keep us low and empty enough if we will allow Him to. This has seemed to

me to be but the beginning of a true life of friendship and communion with God; and it is for all, for God is no respecter of persons, for “whosoever will may come.” Will you refuse that blessed call? This will be the only true place of oneness—the end of all divisive and sects—dwelling with the Lamb in the bosom of the Father; we shall have no eyes for the failures and shortcomings of our brethren, for “who is blind as the Lord’s servant” (Isa. xli., 19). The light of the glory in the face of Jesus Christ (2 Cor. iv., 6) blinds us to things of earth (Acts ix.). Dwelling with Him, we shall become like Him, being made “partakers of the divine nature,” for “as He is, so are we in this world” (1 John iv., 17). The world will not believe on Jesus until it sees us, His members, knit together in love and unity in the Father and the Son (not in a “baptism” or a “movement”), even as Jesus is in the Father, and the Father in the Son (John xvii., 21). Have we difficulties that perplex—problems we cannot solve? “Behold the Lamb of God!” and they will all be made clear.

Beloved, the people are hungering for God, though many do not understand the craving that possesses them. We may *show* them Jesus; enough has been *said about* Him. “The Life was the Light of men,” and is so still. Would it not be folly to cry “Behold!” if there was nothing to be seen? Even so, not until we dwell where He dwells, and become endued with His Spirit and permeated with His life, can we cry effectually, “Behold the Lamb of God!” Then will the people see Him, follow Him, commune with Him, dwell with Him in the bosom of the Father, sharing all His love and victory—joint heirs with Jesus Christ—and they will, in their turn, cry, “Behold the Lamb of God!”

“That which we have seen and heard

("Behold the Lamb of God!"—continued.)

declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with His Son Jesus Christ" (1 John i., 3).

"Within the veil! for only as thou gazest
Upon the matchless beauty of His face,
Canst thou become a living revelation
Of His great heart of love, His untold grace."

"Christ in His Holy Land."*

(Written by the Editor during and after a Journey
through the Holy Land.)

III.—THE MOTHER OF THE LORD.

(St. Luke i., 26-56.)

Miriam of Nazareth was a lineal descendant of the great King David. If there was any doubt as to whose genealogies are given in St. Matthew and St. Luke, the angel messenger settles the question by saying of *her* child (not Joseph's child) that He should sit upon the throne of His father David.

Miriam was the name borne by Moses' sister, and Miriam was the name of that Blessed Virgin whom God chose to be the Mother of the Incarnate ONE. He was willing to leave the glory that He had with the FATHER before the world was, and to be "born of the Virgin Mary."

* * *

As I sat on the hill top above Nazareth in the early morn (October), I saw below me, a little to the north, the white houses of the village of Reineh. Here, tradition says, lived Joachim and Anna, father and mother of Miriam the blessed.

But the Gospel scene opens in Nazareth.

The Ain Miriam, or Well of Mary, was beset with Eastern women with their water pots each time I passed it. A man was told off by the Kaimakam, or local Turkish governor, to keep order, and see that each one drew water in her turn. Even in the early morn, long before sunrise, there were twenty or thirty women waiting, and some youths with water pots on donkey back, in pannier fashion. This is the only spring in Nazareth, and probably was the only one in Mary's days.

Here would come this maiden of David's line, with her great water pot, and hence homewards would she go with that jar poised upon her head.

In her day Nazareth may have been smaller, with fewer water drawers at the Ain.

* * *

A little Church here is pointed out as built over the scene of the Annunciation. It is above the stream ere it emerges out at the fountain. It is just possible that the Angel may have appeared there; and, as I stood in that Church, I almost hoped that I was standing at the very spot where the most wonderful message was delivered that the world ever knew of.

* Can be obtained direct from the Society for Promoting Christian Knowledge, 1, Northumberland Avenue, London (4/-). The chapters which may be given in "Confidence" are somewhat revised, though, in the main, much as in the Book issued by the S.P.C.K.

But I cannot think that it was when Mary was drawing water. More likely in her darkened room at mid-day, when all who can retire for awhile. By March 25th (Lady-day) the sun is gaining power, and in that cup-like hollow amid the limestone hills, the heat at noon is very great.

It may have been that in a darkened chamber rested this very poor princess. She was perhaps thinking of her betrothal. She had entered into a legal contract, as binding as marriage itself, with one who was also of the blood royal. One who had more right to the throne than the usurper Herod or his Idumean family. The God of David, perchance, would grant them children. Would any one of their offspring sit on the throne of his father David? Would God answer the prayer which she, with so many mothers in Israel, had often breathed, that she might be the mother of the MESSIAH?

But look! Who is that? She sees a heavenly Being lighting up her humble room with glory, and she knows by spiritual insight that it is the great messenger of God, Gabriel himself.

"Hail, thou that art highly favoured, the LORD is with thee: blessed art thou among women."

If we ever live to see an Angel while we are still in the flesh, we shall be more disturbed, I expect, than this pure, God-fearing, holy maiden. She listened on to the further message:

"Fear not, Mary (Miriam)! for thou hast found favour with God. And, behold, thou shalt conceive in thy womb, and bring forth a Son, and shalt call His name JESUS (Joshua). He shall be great, and shall be called the SON of the Highest: and the LORD God shall give unto Him the throne of His father David: and He shall reign over the house of Jacob for ever; and of His Kingdom there shall be no end."

In answer again to Mary's enquiry, Gabriel told her that the MESSIAH should be born miraculously, and not as the sons of men, who have father as well as mother. Joseph was to be her protector, and the guardian of the Infant Jesus; but Joseph was not to be His father. God's HOLY SPIRIT should, by His overshadowing power, cause her to be the Mother of the SON of God.

"The Holy Ghost shall come upon thee, and the Power of the Highest shall overshadow thee: therefore also that Holy Thing which shall be born of thee shall be called the Son of God" (St. Luke i., 35).

This was one of the most momentous crises in the History of the mighty Universe. The Almighty humbled Himself, and the Maker of the World became Flesh for our sakes, that He might gain eternal Victory for us over our oppressor.

Here was the Incarnation. God stooped so low as to be a Virgin's offspring. The Godhead and the manhood henceforth linked together, never to be separated. Henceforward God is one of us, and we, by faith in Him, are raised to divinity. He was Incarnate,

"Behold the handmaid of the LORD; be it unto me according to Thy word."

The angel had told her of the miraculous condition of her kinswoman Elizabeth at Hebron. This was to be a proof that his message was from

GOD Himself, that it was no mid-day dream.

* * *

Rising from her couch she hurriedly prepared for a journey of a hundred miles and more. Perhaps a friend lent her a useful animal to ride upon, and, joining some of the people of Nazareth, who were almost daily taking wares to Jerusalem, she set off.

Not a word to Joseph. He must have thought it very strange that his betrothed one should leave him thus. We are not told that she confided her great secret even to Joachim and Anna, if her parents were alive. She leaves Nazareth behind, passes down the narrow pass on to the plain of Esdraelon, and, pushing across, on past Engannin, arrives very late that night at Sychar. Next day, riding long and unceasingly, she arrives at Jerusalem. Here, surely, she remains a day, and worships in the Temple of the great God Who is thus wondrously dealing with her.

Again, she travels on from Jerusalem, past Rachel's tomb, and, leaving Bethlehem behind, she arrives that evening at the door of a white house, as the evening sunlight is glowing on Abraham's grave. Elizabeth, her kinswoman, comes to the door as Mary alights from her ass. The HOLY GHOST has revealed all to Elizabeth, giving her also at that moment a special sign. She cries, "*Whence is this to me, that the mother of my LORD should come to me.*"

Then she cries in words which we may even use of ourselves in times when our faith is tried, "BLESSED IS SHE THAT BELIEVED: FOR THERE SHALL BE A PERFORMANCE OF THOSE THINGS WHICH WERE TOLD HER FROM THE LORD."

* * *

One Sunday evening I was sitting in my room at Jerusalem. I was unable to leave the house, but across the roadway was the Arabic Church of Paul the Apostle. I followed the service, as it was but a few yards away, and, in that hot season, doors and windows were all open. How sweet to hear sung slowly to a well-known English chant, but in the language of the country, these words which Miriam uttered as she stood with Elizabeth that evening hundreds of years ago:—

"My soul doth magnify the LORD, and my spirit hath rejoiced in GOD my SAVIOUR.

"For He hath regarded the lowliness of His handmaiden:

"For behold, from henceforth all generations shall call me blessed.

"For He that is mighty hath magnified me, and Holy is His Name."

* * *

At the end of June Miriam set out to travel by easier stages the return journey to Nazareth. As she rode slowly up the hills from Hebron she would look over the plain of Mamre.

She would approach Bethlehem that evening, and would possibly turn aside and rest with members of her tribe for a night. In Jerusalem she would once more worship in the Holy Temple. Setting out she might stay at Beeroth, and, passing northwards, would leave Samaria behind, and see from the ridge beyond the first glimpse of the highest houses in Nazareth.

Next day she would be at home after her long journey. Joseph, the carpenter, is told that

she is soon to be a mother, and he is sorely disturbed, but God mercifully relieves him of all anxiety, for he is told in a dream that her Son is to be JESUS, the SAVIOUR of many from their sins—the MESSIAH. What a wonderful honour!

* * *

Down through the ages, earnest followers of this Jesus have gladly confessed:—"And I believe in one Lord Jesus Christ, the Only-Begotten Son of God, Begotten of His Father before all worlds, God of God, Light of Light, Very God of Very God, Begotten, not made, Being of one substance with the Father, By Whom all things were made; Who, for us Men and for our Salvation, came down from Heaven, and was Incarnate by the Holy Ghost of the Virgin Mary, and was made Man."

"*Ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye, through His poverty, might be rich*" (2 Cor. viii., 9).

Good News from the Channel Islands.

VALE MISSION HALL,

GUERNSEY.

Sept. 21st, 1909.

DEAR PASTOR BODDY,

About four years ago, the Lord laid it on the heart of Brother Gavet and myself to pray for a true Revival. We felt that God had a great deal more for us than we had yet received. We met every day for prayer for a whole week, and during that time the Lord spoke to us and shewed us that He was willing to grant us the desires of our hearts and give us a great blessing, but it had to be in His way and on His terms.

During the winter months we had been accustomed to hold Sacred Concerts, Magic Lantern Services, and Entertainments, for the purpose of drawing outsiders into our Hall, and also to raise funds for the support of God's work. This the Lord plainly shewed us had all to be given up, and if we were willing to hearken and obey, He would soon teach us a better way; and feeling in our souls a great hungering and thirsting after righteousness, we at once bowed in submission to His will, looking to Him alone for guidance.

The desire for a true revival began to increase; this led us to cry mightily unto God. He very soon shewed us that the revival must begin in us, and we began to feel very humbled before God.

The Lord, at that time, showed dear Brother Gavet that verse in 2 Chron. vii., 14. This led us to seek God with all our hearts. We went on praying for two years, and at times the Lord came very near to us; and as we continued waiting before God, one day we read in some papers about Pentecost with Signs, and also of the mighty outpouring of God's Holy Spirit in different parts of the world. Of course, this was something new to us, but we thanked God for it and began to earnestly desire this great Pentecostal blessing. The Lord shewed me Acts i., 8, "Ye shall receive Power after that the Holy Ghost is come upon you," and I felt this was the blessing we had long been seeking for. From that time we prayed earnestly for the Baptism of the Holy Ghost. We spoke and prayed about it every day, and longed to be endued with Power from on high.

We were kept waiting; it pleased God to try us,

(Good News from the Channel Islands—continued.)

but we felt sure that victory would soon come, so we went on waiting patiently for Him.

One day the Lord showed me Mark xvi., 17-18. I was very much struck with these words. I had read them many times, and I thought, "These are wonderful verses; did these signs really follow?" and I turned to my Bible and found several places where these signs were confirmed.

About four months ago, one night, just as I had got into bed, I had a wonderful dream or vision. A dear Brother in the Lord was by me, and he began to stammer, and at once I felt he was trying to speak in tongues, when suddenly the power fell on me, and I broke out with new tongues. This was repeated twice, and it did seem real to me. That night the Lord filled my heart with great joy. A little later on I had another dream. We were three of us kneeling in prayer, and, as I was praying, a dear brother touched me and said, "Here it comes, look out!" and, at the same time, a mighty power fell on us. It was the power of the Holy Ghost, and I thought how good of God to give us poor, unworthy, sinful creatures such a blessing; but these were dreams. Now, to the glory of God I can testify of something real which happened on Wednesday night, September 1st, 1909, in our Prayer Meeting. Just as we were praising God, the Blessed Holy Comforter at last came and filled me with joy unspeakable; the Spirit sang through me. On the following day, in our sitting-room, a few of us had gathered together for prayer and praise, when suddenly the Power again fell on me, and I spoke with new Tongues and magnified God. Glory to His Name.

Two days later, a dear Brother was showing us a barn where he used to preach the Gospel before a new Mission Hall had been built, and we knelt in the old place to pray. The place was shaken, and suddenly the Power of the Holy Spirit came upon me, and I again spake with new Tongues, and after some time, I fell to the floor under the mighty power of God. Again, the same night, in the new Mission Hall where a Meeting was being held, I spake with Tongues, and magnified the Lord. Since then I can truly say the Lord has filled my mouth with laughter, my heart with great joy, and my soul with perfect peace.

My daughter, Mr. Gavet, and myself, have just returned from an Eight-days' Mission in Jersey. A fortnight before leaving for Jersey, I received a letter from a dear friend in London who had just recently received a mighty Baptism of the Holy Spirit and had come through with new tongues, to say he was coming over to Guernsey for a week and he would bring an Evangelist from Ceylon with him. I was so pleased when I heard this dear brother was coming, especially as he had received his Pentecost, I thought he would be a help to us. I wrote to say I was glad they were coming, but that we were leaving for Jersey just the day they would arrive in Guernsey. However, I placed our Hall at their disposal, and I afterwards received a letter to say he would send on his friend from Ceylon a week earlier, so that he might have a little time with us; and I must say how wonderfully God arranged it all. We have to thank God for this brother's faithful message. God has wonderfully used him, both here and in Jersey, for at the end of our Mission there our friends joined us, God gave us a wonderful time there.

We are arranging for a special meeting once a week to wait upon God at our Hall in Guernsey,

and have invited all earnest seekers to meet with us, and we should be pleased if any of the friends from England or any part could at any time pay us a visit. Oh, that we may soon have the joy of seeing a glorious outpouring of God's Spirit upon these Islands, for His Name's sake.

Yours in the love of Jesus,

P. M. VAUDIN, Pastor.

The Cost of Issuing "Confidence."

- 1.—Readers will notice that there is now a very heavy deficit (nearly £40, excluding the cost of the present number of "Confidence")
- 2.—It is a Free Paper, and for that reason a far-reaching, silent Missionary of God's Pentecostal Truth.
- 4.—Will friends who are seeking to advance God's Work pray with us very definitely now, and when they are able also give definitely, and even frequently, that the balance may quickly be on the right side.
- 4.—The Editor and Honorary Secretaries receive nothing whatever for their work in connection with "Confidence." Only the Printer and Stationer are paid. Very much time and very much labour are given most gladly, but we ask all Pentecostal friends to pray definitely with us about the funds at this time.
- 5.—The Lord looks lovingly upon a few stamps, when really given for His work. It is a great privilege to have ever so small a share in this very blessed work.
- 6.—It is a real loss to a soul when it says to itself, "I will stand by and let some well-to-do friend supply the funds."
- 7.—"*The Lord loveth a cheerful giver.*"

ALEXANDER A. BODDY,

Editor of "Confidence."