

DECEMBER, 1909.

VOL. II. No. 12.

“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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Free Literature is printed from time to time as special gifts are made for that purpose. These are now kept separate from the "Confidence" donations.

Printing and Expenses Account.

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"CONFIDENCE."

No. 12. Vol. ii.

ALL SAINTS', SUNDERLAND.

December, 1909.

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

The Christmas Story.*

(ST. LUKE II.)

"Come to the Manger of Bethlehem,
A sweet child lies therein;
A Holy Child come down to earth
To save the world from sin,
A little child with a heart so large.
It takes the whole world in."

Mary returned to Nazareth just before the birth of her kinswoman Elizabeth's wonderful son.

Six months later we see at Nazareth preparations for a journey at the house of her who has been chosen for the highest honour heaven could bestow.

Joseph is fastening on the back of a sure-footed animal all the necessities for their journey. It may be that they had another ass with the remainder of their earthly belongings. Possibly they thought of settling down at Bethlehem, where descendants of King David might rightly live. The purpose of their journey was to register their names in David's city, in accordance with the Roman decree enforced by Herod the King.

They journey gently, descending a rugged, winding glen, and then slowly crossing the great plain of Esdraelon, staying the first night, perhaps, at Engannin, the second near Sychar, the third at Beeroth. Next day, after approaching and passing round the Jerusalem walls, they would see the white houses of Beth-

lehem before them as they passed Mar Elias. The afternoon sun would light up the cliffs of Moab, and they would see glimpses of the deep blue waters of the Dead Sea, and the Shepherds' Fields a mile or more to the east of Bethlehem, so soon to ring with the midnight anthem of the angelic choir.

They would halt at poor Rachel's tomb for a rest, and probably offer their prayers to Rachel's God, as so many devout Israelites have ever done.

The road to Hebron they now leave on their right, and up on the hill to the west is Beit Jala, a prosperous town, very much like Bethlehem, from whose heights can be seen both the Mediterranean and the Salt Sea. Now they approach the white city of Bethlehem, and probably enter its gate in the late afternoon. They were not merely Bethlehemites by descent—many are proud of that distinction to-day—they were *Royal* Bethlehemites—descendants of King David. No one, however, came out and welcomed them into their home. They did not know that MESSIAS might have been born in one of their homes.

"Yea, the heart of the world is far too small
To take in that little Child;
It sends Him away; there is no room
For His face so sweet and mild."

So Joseph turned in at the great gate of the Khan, and finding that the rooms were already occupied, he led his beasts to the rocky stables down a slope or flight of stairs. Palestine is a land of natural caves.

* The above is taken from Chapter iv. of "Christ in His Holy Land, a Life of our Lord, written by the Rev. A. A. Boddy. Can be obtained direct from the S.P.C.K., 1, Northumberland Avenue, London, W.C.

(The Christmas Story—continued.)

They afford resting-places for the dead, and shelter for the living.

The New Testament tells us only of a stable, and does not speak explicitly of a cave. A native of Nablûs, who lived at the end of the first century (Justin Martyr), in his writings tells us of the universally accepted narrative that CHRIST was born in the cave of the inn at Bethlehem, and that grotto was then venerated for that reason.

Joseph, perhaps, takes the long sack of fodder off one of the beasts of burden, and makes with it such a couch as one has often rested thankfully on when travelling in that same country.

Mary's time has now come. It would seem that in her time of trouble she had supernatural strength, or else GOD graciously took from her the pangs of motherhood, for we soon find her actually holding the new-born Son herself, and wrapping Him round with swathing bands, and with her own hands laying Him to sleep in a vacant manger—the cradle of the SON of GOD. CHRIST JESUS HAS COME INTO THE WORLD TO SAVE SINNERS.

"O come, let us adore Him,
CHRIST the LORD."

Look well at that tiny baby boy lying in the rock-hewn crib, so lately used by the ass and the ox. Look well at Him as He slumbers there.

What a wonderful thing a babe is! How wonderful above all wonders is it that this is GOD Incarnate, He who is "Wonderful, Counsellor, the Mighty GOD, the Everlasting Father, the Prince of Peace" (Isa. ix., 6).

"Hail, sweet Baby, pure and holy!
Hail, fair Son of Mary blest.
Royal Infant! in a manger
Thou art gently laid to rest."

The Mother caresses those tiny Hands

now; one day they shall be nailed to the Cross. Those are the hands which shall touch blind eyes into sight, heal the lepers and the sick, and be laid in blessing on the children of His people.

Those helpless little Hands* can grasp nothing now. One day they shall hold the saw, the hammer, the chisel, in Joseph's shop at Nazareth. They shall lift Peter from the depths as the waves go over him. They will be raised in blessing on Olivet; they will be stretched out to welcome us at last into the eternal Kingdom.

Look at those tiny little Feet! So weak, unable yet to bear up that Sacred Body. In after-days they will bear Him on long, long journeys along the dusty paths of Galilee and Samaria, Judæa and Peræa, on errands of mercy and love.

Those tiny Feet shall walk on Galilee's waves in after-years, as if those waves were solid rock. They shall, alas! be impaled by crushing, cruel nails in His hour of agony. In the Heaven of Heavens those very same Feet still bear the marks of His atoning love for us.

Those bright little innocent Eyes, awakening from slumber, open wide, perchance, to gaze at the lamp hanging by a rope across the cave. They are the Eyes which in after-years should melt Peter into deepest contrition when "the LORD turned and looked upon Peter." They in love were turned upon the rich young man, and in anger they blazed indignantly on the Pharisees. To John in Patmos those Eyes were as a flame of fire. One day they will look upon His own in love, and on those who reject Him they will be Eyes of judgment.

See that tiny Mouth of the Holy Babe! Only a few moments in this world, and yet perhaps opening in little cries, or as if trying to shape some words. There shall

* See Dean Hook's 'Meditations.'

yet come forth from those Lips the most blessed words which were ever spoken.

Yes, and even prayers for His persecutors and words of comfort and strength to His disciples after His Resurrection. Out of those very Lips shall proceed, in the Great Day—

"Depart, ye cursed!"

and

"Come, ye blessed!"

Think of that lovely Face and perfect little Head in after-days, crowned with cruel crowns and spat upon and smitten by cruel men, and all for our sakes; but at last crowned with many Crowns as He is proclaimed King of kings and Lord of lords. God and Man are now eternally linked together.

This coming of GOD on earth is a mystery. Accept the miracle of the Incarnation, and all else in the Gospel story is natural. Reject it, and all is dark confusion—a mythical unmeaning story.

The Second Adam was not created like the first in the perfection of full manhood, but was content to pass through every stage. He has not only hallowed the grave, He has lain in the cradle, and passed through infancy to consecrate even the earliest estate of human life.

"Who is this so weak and helpless,
Child of lowly Hebrew maid,
Rudely in a stable shelter'd,
Coldly in a manger laid?"

"'Tis the LORD of all Creation,
Who this wondrous path hath trod;
He is GOD from everlasting,
And to everlasting GOD."

HE LOVED ME, AND GAVE HIMSELF FOR ME.

* * *

Ere I close this Christmas story, let me tell you how I saw that Cave of the Nativity the other year. Justin Martyr, as I have said, wrote about it a hundred years after our LORD'S Ascension. The great translator of the Bible and father of the Western Church, Jerome, lived in an

adjoining cave for many years, and here translated the Bible into Latin. He died in 420 A.D.

A basilica church was built over the cave by the great Emperor Constantine in A.D. 330; and though restored from time to time, it stands to-day perhaps the oldest church in the world.

Passing out of the glare of the marketplace of Bethlehem, I entered this church.

The entrance from the street is about four feet high only, and so small that only one person can enter at a time. This is probably in view of disturbed times, or to keep cattle out.

The great nave of the church is walled off from the choir, but you pass round this wall, and so come to the east end. The sanctuary is built over the Cave of the Nativity, and you descend to the cave by steps from either side. Adjoining this church (which is used by the Greeks, Russians, and Armenians) is another, belonging to the Latins. They have also underground communication with the Grotto of the Nativity.

I descended now into the very cave where JESUS CHRIST was born of the Virgin Mary. It was scented with incense—a religious procession had just passed through and censured the holy spot. Many precious lamps hung from the ceiling, and lit up the cave with mellow light. It was so draped with beautiful curtains and tapestry, sent from afar, that scarcely anything of the original rock could be seen except the floor. I knelt on that floor, and reverently touched a large silver star, about one foot in diameter, round which in Latin it says, "Here JESUS CHRIST was born of the Virgin Mary."

I was alone, except for the Turkish soldier on guard. A Moslem to protect Christian from Christian!

(The Christmas Story—continued.)

Then I sat on a rocky slab and tried to realise where I was. Within a few feet where I sat GOD entered the world in the form of that helpless Babe of Bethlehem. From the distant Church of the Franciscans was borne sounds of the chanting of holy psalms and the notes of a great organ, mellowed by distance.

An old man came down the rocky steps, and, kneeling near the star, most reverently kissed the spot where his SAVIOUR was born, and then prayed devoutly, and kissed the star again ere he retired.

Alone again in the Grotto of the Nativity, the lamps lighting up the cave and its precincts! Here have come earnest folk through all the centuries to kneel where our LORD JESUS CHRIST "for us men and for our salvation came down from heaven." He is now for ever "Perfect God and Perfect Man." Many solemn thoughts came to me there in the Cave of the Nativity.

* * *

"When the fulness of time was come, God sent forth His Son, made of a woman" (Gal. iv., 4).

"And the Word was made flesh, and dwelt among us, and we beheld His glory, the glory as of the Only Begotten of the Father, full of grace and truth" (John i., 14).

further and further from fleshly extravagancies, and certainly can have no possible fellowship with these people until they utterly renounce the so-called "holy dance." One of its Leaders has written her autobiography (with two photographs of herself). It was recently forwarded to the Editor of "Confidence." On page 314 she writes: "We began to take our freedom in the demonstrations which are one of the features that characterise the work at present. The women especially began to lead out in the holy dance." May the Lord Himself deal with all such dancing-women and those who go to see them. Of course, many in this land will suggest that, because of the name, they are connected with the work for which we stand and for which "Confidence" is printed. We wish, therefore, at this time most emphatically to disassociate ourselves from such unscriptural and dangerous proceedings. We are only sorry to seem to advertise, in some measure, these things by mentioning them at all, and trust that the friends of Pentecost will pray that the Lord will Himself deal with this and like matters in His own way. A.A.B.

What are the Manifestations of the Spirit for the edifying of the Body of Christ?

A MESSAGE FROM A BROTHER IN
SOUTH AFRICA.

Fleshly Extravagancies.

It might seem hardly necessary for us to say that we have no connection and no sympathy with the methods of the so-called "Pentecostal dancers," who have recently come to Great Britain from U.S.A., and who call their Movement the "Pillar of Fire." We ourselves seek to get

We need not be at a loss to know what the manifestations of the Spirit are. The Apostle plainly says, "THE MANIFESTATION OF THE SPIRIT is given to every man TO PROFIT WITHAL." (1 Cor. xii., 7). Does he stop there? Oh, no! He explains just exactly what they are as he goes on in verse 8:—"FOR (on this account—for this reason) to one is given BY THE SPIRIT the

WORD OF WISDOM ; to another the WORD OF KNOWLEDGE BY THE SAME SPIRIT ; to another FAITH BY THE SAME SPIRIT ; to another the GIFTS OF HEALING BY THE SAME SPIRIT ; to another the WORKING OF MIRACLES ; to another PROPHECY ; to another the DISCERNING OF SPIRITS ; to another DIVERS KINDS OF TONGUES ; to another the INTERPRETATION OF TONGUES : BUT ALL THESE WORKETH THAT ONE AND SELF-SAME SPIRIT, dividing to every man severally as He will.” (1 Cor. xii., 8-11.)

Such manifestations as the operation of the gifts of the Spirit do “PROFIT WITHAL.” Bro. Lehman has rightly said that God never does anything merely for the sake of doing it. He has a purpose in everything. Salvation is for a purpose ; Sanctification is for a purpose ; Healing is for a purpose ; the Baptism with the Holy Spirit is for a purpose ; and so likewise is the “manifestation of the Spirit” for a purpose, and that purpose is “TO PROFIT WITHAL.” The manifestation of the Spirit is something far more exceeding powerful, and vital, and profitable, than mere bodily manifestation—it is that which *edifies, inspires, and invigorates and fills the Body of Christ with the fire of God.*

Now the gifts as seen in comparing v. 4 with v. 7-11, put into exercise and use, are known as “administrations” (v. 5), and “operations” (v. 6), which are the “manifestations of the Spirit” “given to every man to profit withal.” By the “Spirit dividing to every man severally as He will,” “God hath set some in the church, first *apostles*, secondarily *prophets*, thirdly *teachers*, after that *miracles*, then *gifts of healings, helps, governments, diversities of tongues.*” (v. 11 and 28).

“Having then gifts differing according to the grace that is given to us, whether prophecy, *let us prophesy* according to the proportion of faith ; or ministry, *let us wait*

on our ministering ; or he that teacheth, *on teaching* ; or he that exhorteth, *on exhortation* ; he that giveth, *let him do it with simplicity* ; he that ruleth, *with diligence* ; he that sheweth mercy, *with cheerfulness*. Let love be without dissimulation. Abhor that which is evil ; cleave to that which is good.” Read Rom. xii., 5-10. (*Also see Bishop Moule, next page.*—ED.)

“When He ascended up on high, . . . He gave gifts unto men.” “He gave some, *apostles* ; and some, *prophets* ; and some, *evangelists* ; and some, *pastors and teachers* ; FOR THE PERFECTING OF THE SAINTS, FOR THE WORK OF THE MINISTRY, FOR THE EDIFYING OF THE BODY OF CHRIST ; TILL WE ALL COME INTO THE UNITY OF THE FAITH, AND OF THE KNOWLEDGE OF THE SON OF GOD, UNTO A PERFECT MAN, UNTO THE MEASURE OF THE STATURE OF THE FULNESS OF CHRIST.” Read Eph. iv., 1-16.

“As every man hath received the gift, *even so minister the same one to another*, as good stewards of the manifold grace of God. If any man speak, LET HIM SPEAK AS THE ORACLES OF GOD ; if any man minister, LET HIM DO IT AS OF THE ABILITY WHICH GOD GIVETH ; THAT GOD IN ALL THINGS MAY BE GLORIFIED THROUGH JESUS CHRIST, to whom be praise and dominion for ever and ever. Amen.” Read 1 Peter iv., 8-11. And carefully read and compare the following chapters, noticing also how they speak of Divine Love and the Body of Christ in connection with the gifts or manifestation of the Spirit :—Rom. xii. ; 1 Cor. xii. ; Eph. iv. and 1 Peter iv.

Beloved, let us cease trying to justify ourselves with bodily manifestations as the manifestation of the Spirit of God for the edification of the Body of Christ in the “General Assembly,” and, with open hearts, face the Word of God and measure up to it, so that God can give us what He

(Message from a Brother in South Africa—contd.)

talks about, then there will be no confusion to those within and those without, and Pentecost will spread with greater power than ever before to all nations and people. Amen.

E. T. SLAYBAUGH.

* * *

Bishop Moule on Rom. xii., 4-8.

For just as in one body we have many limbs, but all the limbs have not the same function, so we, the many, are one body in Christ, in our personal union with Him, but in detail, limbs of one another, coherent and related not as neighbours merely, but as complementary parts in the whole. But having endowments—according to the grace that was given to us—differing, be it prophecy, inspired utterance, a power from above, yet mysteriously conditioned (1 Cor. xiv., 32) by the judgment and will of the utterer, let it follow the proportion of the man's faith, let it be true to his entire dependence on the revealed Christ, not left at the mercy of his mere emotions, or, as it were, played upon by alien unseen powers; be it active service, let the man be in his service, wholly given to it, not turning aside to covet his brother's more mystic gift; be it the teacher, let him likewise be in his teaching, wholehearted in his allotted work, free from ambitious outlooks from it; be it the exhorter, let him be in his exhortation; the distributor of his means, for God, with open-handedness; the superintendent, of Church, or of home, with earnestness; the pitier (large and unofficial designation!), with gladness, doubling his gifts and works of mercy by the hallowed brightness of a heart set free from the aims of self, and therefore wholly at the service of the needing.

P. M. U.

(The Pentecostal Missionary Union for Great Britain.)

From our own Missionary.

CUTTACK, INDIA,
November 3rd, 1909.

MY DEAR MR. BODDY,

As we had your fellowship with us in prayer for and during the first Pentecostal Convention in India, I dare say you would like to hear a little about that happy week—October 13-19. We were not a very large company (India is such a vast country, and so different from the home-country in at least one respect—every missionary and worker out here is in a responsible position, in charge of

a definite department of work, which it is very difficult to leave, as there are no *extra* workers [nobody *unemployed*!] to come forward as stop-gaps, so many who would gladly have been with us could not get away), but a very representative one. One Indian brother came all the way from Ceylon! Many were travelling three days and nights to reach Calcutta; the following list of names will show you how they came from North, South, East, and West:—Tanjore, Coonoor, Bangalore, Bombay, Mukti, Mussoorie, Oudh, Darjeeling, Cuttack, Jubbulpore, Dhond.

Miss Easton and Miss Costellow welcomed us all so warmly and arranged everything so beautifully for the hospitality of the whole party (some 30 of us). The meetings were held in the historic Carey Baptist Chapel in the heart of the city, which, with the adjoining Parsonage, Mr. Hook most graciously put entirely at our use for all that week. It was in this place of worship, by Mr. Hook's invitation, that Mr. & Mrs. Garr held their memorable meetings nearly three years ago. It was most appropriate that the first Pentecostal Convention should be held in that same sacred spot. Oh, *what* hath God wrought! and what a harvest has already sprung from the seed sown then! That little band of seekers and receivers there and then of this Pentecostal Blessing, so despised and calumniated, has now so grown and been reinforced from America and England, that now in all parts of India there are witnesses to this glorious outpouring of the Spirit, and *hundreds* of Indian Christians also are rejoicing in the Baptism of the Spirit according to Acts ii., 4.

This first Convention was pre-eminently a time for praise, and worship, and waiting upon God. It was not marked by any special outward manifestations of the Spirit, but we were all very conscious of His presence and of His power working in our midst as our hearts were drawn out in deep adoration and worship of our King and of the Lamb slain, in times of holy silence, and also again in seasons of triumphant praise and song. We also had some blessed messages from the Word, and the morning hour (7-30-10 a.m.) was a very precious time of prayer and of feeding on God's Word, as one after another passed on the portion God had blessed to their own souls before coming out to the meeting.

There were several *seekers* came to the meetings, and sometimes our meetings ended in special prayer for and with them. One sister, who came a long distance and whose way God opened just at the last moment, went home rejoicing greatly in the Lord and praising Him for having so blessedly fulfilled her heart's desire. She returned to a large town where, as yet, she is the *only* witness for this Pentecostal blessing. The prevailing thought in our hearts was that the Lord had called us together to meet Him, and for Him to get His portion and to prepare us more fully for His Coming. He gave very blessed assurance that His purpose was being fulfilled in our gathering. To one of the number to whom He has given the Gift of Prophecy He said through her, "Bring forth the *best* robe . . . She shall be brought to the King in embroidered work . . . she shall be led with singing. Thou art all fair, perfect through My comeliness. Come with Me, My bride, until the day break. He cometh. Father, I will they be with me, adorned, adorned, put on the best robes. She shall be brought unto the King. She shall be led to the Palace with singing. He will beautify

the meek. Be still, He will beautify. Thine eyes shall see the King in *His* beauty. Father, I will they behold My Glory.."

Oh, that we all may be truly ready for His appearing, "as a bride *adorned* for her husband!"

We are back again in Cuttack, and God's work is going on in our midst. It is a quiet, *deep* work among the dear girls, the spirit of prayer is very strong in them, day after day, with no abating of interest. Some 30 or 40 of them assemble by themselves to wait on God with such an intensity of desire that nought but the Spirit of God could create and thus sustain, all these weeks. Four out of our little band of English-speaking seekers were able to get up to Calcutta for two days of the Convention. God most graciously fully healed two of them, and they are greatly rejoicing in the Lord, and His presence is consciously within and with them all day while they are eagerly awaiting the full manifestation of the Spirit coming "upon" them.

Please continue to pray for us, specially that *all* God's purpose may be fulfilled in this place.

With warmest greetings to all the saints,

Yours in our Coming King,

KATHLEEN MILLER.

* * *

All donations (except Missionary Box contents) should be sent direct to the Hon. Treasurer of the P.M.U. :—Mr. W. H. Sandwith, Oswaldkirk, Bracknell, Berks.

All Missionary Box Monies, and all applications for Boxes (and labels) should go to our Hon. Missionary Box Secretary : Mr. C. Kennedy Reuss, Oxshott, Surrey.

The well-wishers of the P.M.U. are thankful to these friends for taking up the most necessary and helpful work which they represent. Missionary Box Holders and Representatives of Centres will now be looking forward to the next opening of Boxes. If possible the contents of the Boxes should be sent by *the end of December* to the Hon. Missionary Box Secretary, Mr. C. K. Reuss (as above).

The Hon. Treasurer sends the following list of amounts received during the month of November :—Anonymous, £2; Donation, T.T., 10s. ; Boxes per Mr. Jewitt, £1 6s. 6d. ; Boxes, Dumfermline, £15 12s. ; Boxes per Pastor Niblock, £4 18s. ; Boxes, Sunderland, £7 18s. 9d. ; Boxes

per Mr. Guest, 8s. 6d. ; Boxes, Sion College, £16 13s. 6½d. ; Donation, Dewsbury, S., 8s. ; Collection, Sion College, £5 7s. ; Collection, Bedford, £2 4s. ; Donation per Pastor Niblock, £6. Total, £63 6s. 3¼d.

Pentecostal News, etc.

ENGLAND.

LONDON.

Our brother, Pastor Cantel, is carrying on a good work (1st) at his Home of Rest, 38, Aberdeen Road, Highbury, and (2nd) at the Meetings at Islington (73, Upper Street). We gladly call attention to the following :—

1.—"Maranatha," a Home of Rest, is now situated at 38, Aberdeen Road, Highbury, London, N. Here invalids, as well as disciples, are invited to rest and seek "His" exceeding great and precious promises.

2.—Will our friends please note that the meetings will continue as hitherto at 73, Upper Street, Islington, London, N. *All communications* should now, however, be addressed to us at :—"Maranatha," 38, Aberdeen Road, Highbury, London, N.

3.—We take this opportunity to again inform the public that this work is not connected with any other (in this or any other country), save only that we hold fellowship, and fervently covet its continuance, with all who love our blessed Lord in sincerity and truth, and with them contend for the faith once for all delivered to the Saints.

PASTOR H. E. CANTEL.

* * *

An Account of the Opening of the Pentecostal Home of Rest in Highbury (London).

On the afternoon of November 11th a goodly company of Pentecostal friends filled the drawing room of "Maranatha," a Pentecostal "Home of Rest," now situated at 38, Aberdeen Road, Highbury, North London. The new location is admirably adapted to the needs of such a home, being in the midst of a quiet and healthful part of the great metropolis, yet within quick and easy access of the great centres. On the occasion of the opening service Mr. Cecil Polhill and Pastor A. M. Niblock addressed the Company. Their words were both felicitous and inspiring, but best of all was the sweet witness of the Holy Spirit that Jesus was in the midst. At the close of the simple service the guests were invited to partake of refreshments, and to inspect the home, which was then visited by a number.

It is proposed to hold meetings in the Home every Thursday afternoon at 3.30, the special purpose of which shall be to help those who seek the Promise of the Father, the Baptism with the

(Pentecostal News—London, continued.)

Holy Spirit, or Divine Healing. These meetings will be open to any who are in sympathy with these precious truths. The Home itself is open to those who desire, through sound scriptural teaching and helpful guidance, to seek the face of Jesus for any of His gracious promises. Intending guests should first write to the Pastor, H. E. Cantel, "Maranatha," 38, Aberdeen Road, Highbury, London, N.

SUNDERLAND.

The increased correspondence which our Secretaries now receive would be better dealt with if they possessed a good Typewriter with Duplicator. If any reader of "Confidence" has one lying idle, it could do good work at "Peareth."

A Quarter of a Century at All Saints.'

Two very memorable gatherings were held in All Saints' Parish Hall on the evenings of Dec. 7th and 8th. The Editor of "Confidence" and Mrs. Boddy entertained about 600 guests, mostly parishioners, on the occasion of the completion of 25 years ministry in the Parish.

He explained that that was a kind of "Silver Wedding," a reminder of the day, December 7th, 1884, when he first preached in All Saints', Monkwearmouth; and, as a Thank-offering, he now entertained his friends, and especially his poorer friends. The Churchwardens, on behalf of the congregation and other friends, presented him with a Walnut Roll Top Desk, a Revolving Study Chair, "Bible Dictionary" (5 vols.), "Treasury of David," "Dictionary of Christ and the Gospels" (2 vols.) in a Revolving Bookcase, and also a Silver Inkstand and a valuable Cheque. Expressions of love on both sides were warmly given, Churchmen and Nonconformists alike spoke gratefully of the influence of the Vicar and his wife in the town of Sunderland. Bro. Tetchner gave a glowing testimony as to his "Pentecost" received in the Vicar's prayer meetings. Bro. Frodsham, of Fort William, Ontario, being present, spoke with great power at the second meeting, describing his healing, and his Baptism in the Spirit. The Ex-Mayor, Councillor Wm. Walker, spoke affectionately of the Vicar, whom he had known for nearly 29 years. The meetings were marked by a deep spiritual tone, though there was much joyousness at times, and kindly humour.

The Whitsuntide Conference at Sunderland, May, 1910.

The four days of Conference will be (if the Lord will) Tuesday, May 17th; Wednesday, May 18th; Thursday, May 19th;

and Friday, May 20th, 1910. Whitsuntide is a fortnight earlier this year than last year. The Preliminary Meetings will be held from the Saturday previous, viz., May 14th. Applications for Rooms should be made early, and all arrangements should be made through

The Hon. Secretaries,

"Peareth,"

Roker, Sunderland.

CARLISLE.

REV. A. A. BODDY,

Dear Sir,

Many thanks for inserting notice of our Conference in "Confidence," thereby enlisting prayers throughout the wide world for Carlisle. We had a glorious time, Victory and Power at every meeting, from beginning to end, during those precious three days. The Glory of the Lamb was extolled as God the Father revealed His Son to His waiting saints. We sat at His feet as each speaker excelled in portraying the glory of a Life laid down and revived by the Resurrection Life of our risen and ascended Lord Jesus.

There was a fair attendance of strangers, and we feel the burden of guilt rolled away through making the glorious Pentecostal truth known to our fellow-citizens. Eternity alone will reveal what has been accomplished. One, at least, got Baptized; two came out for Healing; some who formerly were averse to us declared that, after all, it was of God and that they had never been to such good meetings. We are still hearing of good results, and of others who are sorry they did not attend. I quote from a letter from one who is all alone in Pentecostal Blessing in a country place 13 miles away, this being her first Conference. It speaks for nearly all who attended: "Oh, Hallelujah! I've come back to read the Word as never before. It is glorious to be here for Jesus, sweeter than all. I'm here in prayer for Carlisle, Newcastle, etc.; here for any dear soul whose fellowship God honoured me with; here for the poor, hungry world dying for want of Jesus."

Yours in Him,

R. REID.

HALIFAX (YORKSHIRE).

A Note of Praise as to the recent Conference.

How difficult it seems to put upon paper the doings of the Holy One! If one tells what they saw they might seem to be extravagant or unintelligible—but we must praise Him for His gracious response

to our prayers. Five meetings were held on November 9th, 10th and 11th. His blessed presence was manifest in each meeting. Mrs. A. A. Boddy, of Sunderland, and Mrs. H. Small, of East Wemyss, were the speakers. We do not dare to count numbers, but have heard personally the testimony of many who saw on Calvary themselves "made free" from the "old man," and, having "seen," they "do testify" with great joy and full assurance of their freedom. The theme was one throughout the five gatherings:—"Salvation from Sin, the New Creation, Baptism into the Holy Ghost."

There are many precious souls who will "never be the same again!" No, indeed, for old things are passed away, and behold, all things are become new things, and the new "all things" are of God! Alleluia!

The meetings were quiet outwardly, but mighty in their inward workings—convicting, convincing, and converting—sanctifying and regenerating. His manifest Presence was revealed outwardly in three dear souls in "Tongues."

There is much one could tell, but time does not permit. We only must add:—"We will never cease to praise Him."

L.A.W.

BOURNEMOUTH.

Special Services will be held at Emmanuel Mission Hall, Winton, Bournemouth, commencing Friday, 24th December, 1909.

24th—Friday, 7:30 p.m.

25th—Saturday, 9:30 a.m., 3 p.m., & 7:30 p.m.

26th—Sunday, 10 a.m., 3 p.m., & 7:30 p.m.

27th—Monday, 9:30 a.m., 3 p.m., & 7:30 p.m.

We are sure the Lord is arranging these Meetings, and we are trusting Him to send along our brethren, that we may have fellowship in the Holy Ghost.

W. HUTCHINSON.

SCOTLAND.

EDINBURGH.

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

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

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

NEWS FROM HAWICK.

4a, OLIVER CRESCENT,
HAWICK,

25th November, 1909.

DEAR MR. BODDY,

I feel the Lord is leading me to write about our little Centre here. We praise God we have learned the secret of going on with God when the storm is raging all around. He keeps us standing still, and so we are seeing Him working wonderfully. He has given us a nice little Hall, and has supplied all our need, and so we entered free of debt. We opened on the 17th October. We have not big meetings as yet, but very blessed times of refreshing from the Presence of the Lord. We have had a few souls brought to the Lord, and also some have received the blessed Baptism of the Holy Ghost.

A Brother came into our meeting the other Sabbath night, more out of curiosity than anything else. He was very hungry. He said he had been round all the Churches and Missions, and never was satisfied until he came into our little meeting. He felt the Power of God in our midst. He has not had the full Baptism yet, but hopes to come through soon, although 40 years a Christian. Praise God for every hungry soul. He will search out His sheep.

We praise God for Pentecost. What a change when Jesus comes in, in all His fulness, to dwell in our mortal bodies; we realise our nothingness as never before.

Channels only, blessed Master, yet with all Thy wondrous power flowing through us Thou canst use us every day and every hour.

Two years since, on the 26th February next, I received my Pentecost. I bless God for it. It has been continual Victory over Sin. Though sometimes pressed down through misunderstanding and much opposition, yet He always causeth us to triumph in Christ. And I may also say that I never knew what it was to worship God in the Spirit before, the Heavenly joy that fills our whole being, and also how the Spirit intercedes through us in real agony and groanings, sometimes in other Tongues.

(Continued on Page 278.)

"CONFIDENCE."

DECEMBER, 1909.

Editor—

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

Assistants—

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

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OR FROM TIME TO TIME AS MEANS PERMIT.

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Peace upon Earth among Men of Goodwill.

We send our best wishes in the Name of the Lord, to all the readers of "Confidence," both for a happy Christmas-time, and for a blessed and useful New Year. Hundreds of copies of this December "Confidence" will not have reached their destination by Christmas Day, as they journey on and on to friends in India, China, Australia, New Zealand, South America, etc. To those dear, distant members of the Body we can only say, "May yours be the very best of New Years, as you keep true to the faithful Lord." If 1910 be our last year, then let it be our best. An Astronomer at Paris (M. Emille Flammarion) is reported to have said that as the approaching Comet, which is to pass this planet on its way to the sun, comes near us in May, the end may possibly come for the inhabitants of the earth as we enter its gaseous influence. But it may be that the gracious and loving Lord will first come for His own. He has put a great expectancy into many hearts. Those who are ready for the coming of the Lord

are the only safe ones. These are they who are ready for Halley's Comet, for a sudden home-call of any kind, but especially for the coming of our Friend and Saviour in the Clouds (1 Thess. iv., 14-18). If the end does not come; if He tarries and we are preserved through 1910, may we all the time be "vessels meet for the Master's use," emptied and filled by Him. At this season may the love which caused Him to leave the glory which He had with His Father and become a babe for us—may that same love heal all bitter feelings and make us all tender-hearted, ready to forgive one another even as God for Christ's sake has forgiven us.

A.A.B.

The New Creation,

OR

A Wonderful Salvation—for Body, Soul and Spirit.

To fully understand the greatness of our Salvation for Spirit, Soul, and Body, it is well to have a clear bird's-eye view, as it were, of (1) The Fall—its effects on Spirit, Soul, and Body; (2) The utter failure of fallen man to keep the righteousness of the Law; (3) God's judgment on the "Old Man," and the absolute impossibility of the old or natural life ever "evolving" into the New and Eternal spiritual Life. There is a great gulf fixed between the two. The Cross of Calvary and the Grave of Christ stand out in solemn and tremendous significance, shewing forth to mankind for all time the *only* way into Eternal Life.

We look back to the *closed* Gate of Paradise when the Lord God "drove out the man, and placed at the east of the Garden of Eden Cherubims and a flaming sword which turned *every way*, to keep the way of the Tree of Life" (Gen. iii.). As

the full meaning of this Act of the Almighty is opened up to us by the Holy Spirit, our hearts are stirred within us. We realise the "wisdom and the power of God in Christ Crucified," the love that provided for us "a new and living way." In the 15th of 1 Cor. 34-36, St. Paul speaks out strongly—"Awake! to righteousness and sin not, for some have not the knowledge of God. I speak this to your shame. Thou fool, that which thou sowest is *not* quickened except it die." God's way is always death as the entrance to Life. No wonder Satan hates this Latter Rain outpouring of the Holy Spirit, for God is calling loudly, and His children *are* awakening to see that the Righteousness of the Law must be fulfilled in us, that the old life *must* be crucified and Christ become "our Life," so that the *dunamis* (power) of the Holy Ghost can come upon us and make us true witnesses to Christ and the Resurrection, and "bring forth fruit unto God."

It would have been a catastrophe indeed, if the "old man" with his carnal, fleshly mind had been allowed to take of the Tree of Life, "*lest he live for ever.*" Is not this at the root of the failure of man for the 4,000 years before Calvary, and, alas, for the failure of the Church of the present evil age. God will not give of the "Tree of Life" to the old man; he must die and "be born again" ere he can be Baptized into the One Eternal Spirit and into the Body of the Christ; then, with Him who is our Head, shall we as members of that "one new man" enter Paradise to go out no more for ever. Hallelujah!

"By man came death—by man came also the resurrection from among the dead ones."

1.—THE FALL.

We believe that, in the foreknowledge of God, He knew the designs of Satan how

he would cause the fall of man—the first Adam—and therefore, in the infinite and illimitable counsels of Heaven, the incidents of that fatal day, with its appalling and far-reaching results, were but a paragraph, shall we say, in the history of the eternal ages. Away back "in the beginning," God's Love and Grace were centred in the Living Word, the well-beloved Son, the last Adam who should so completely destroy the works of the devil, "that in the ages to come He might shew the exceeding riches of His grace," and the reign of righteousness be ushered in, and the knowledge of God cover the earth.

* * *

Here we would like to tabulate some important and prominent points, and then refer to them in detail in future articles:—

The Old Creation.

The New Creation.

The first Adam, "formed out of dust, the breath of life breathed into him by God, became a living soul" (Gen. ii., 7).

The last Adam, "begotten of the Father" (John i., 14) by the incorruptible seed of the Word of God in a pure Virgin (Luke i., 28 & 38).

Eve, receiving the word, the corrupt seed of the devil, resulting in disobedience, producing children of wrath (Eph. ii., 3).

Mary received the Word in humble obedience, and through the overshadowing of the Holy Ghost was born "that holy thing," the Son of God (Luke i., 35). He also, as "Son of Man," tasted death for everyman (Heb. ii., 9, 14, 16), and through death destroyed him that had the power of death, thus "bringing many sons to glory." He became a Life-giving Spirit (1 Cor. xv., 45).

Because of the "Blood," typified by the offering of Abel, a righteous line (through faith in obedience) was begun, till the "child of promise" was born, who obtained the full inheritance (Gen. xxv., 5), and continued to the birth of Christ (see Matt. i., and Luke iii.).

Those that are "children of promise" by faith in the Blood of Jesus, losing their own life and receiving His Life and the Baptism of the Holy Ghost, inherit "all that He hath," and become members of the Christ and take part in the first resurrection. Scripture seems to point out that, as typified in the Old Testament, there will be those who

(The Old and New Creation—continued.)

have not gone all the way with Jesus in death, but who have washed their robes in the Blood of the Lamb; these will be in the second resurrection, and be judged "according to their works" (Rev. xx., 12).

THE END.

THE END.

The Man of Sin—

The Body united to the Head—
The Christ.

Anti-Christ
(2 Thess. ii., 3, 4).

The great whore—
Babylon
(Rev. xvii., 5).

The New Jerusalem—
The Lamb's wife (Rev. xxi., 9).

The complete overthrow of—
Satan and his emissaries
(Rev. xx., 10).

The complete Victory of our Lord and Christ—
"God all in all"
(1 Cor. xv., 28).

Dear Reader, this is the day when we are free to choose. Shall we "follow the Lamb whithersoever He goeth," and "be found *in* Him" (Phil. iii., 9), or be content merely to be saved "so as by fire" (1 Cor. iii., 15). Surely we shall choose the former and take the "Seven Steps" up to the Throne, viz. :—

1. Repentance (Rom. iii., 25; Acts ii., 38).
2. Union in Death (Rom. vi., 6), and
3. Resurrection with Christ (Eph. ii., 6; Col. iii., 3).
4. Baptism in the Holy Ghost and Fire (Mark i., 8).
5. Fruit unto Holiness (Rom. vii., 4; Gal. v., 22, 23).
6. Service (Eph. iv., 11, 12, 13; 1 Cor. x., 7-28).
7. Ascension and Glorification (1 Thess. iv., 17; 1 Cor. xv., 52), or First Resurrection (Rev. xx., 6);

and be amongst the "Overcomers" with Him in His Throne (Rev. iii., 21).

M.B.

(Pentecostal News—Hawick—contd. from page 275.)

We have had some wonderful cases of Healing too. Hallelujah. God is going to do wonderful things. We want to see the greater things. May He keep us faithful and steadfast *all* the way.

Excuse me, Dear Mr. Boddy, for writing you such a long letter. We do praise God for the wonderful and blessed time some of us had in Sunderland the first week of June last. We are looking forward to the next Conference (if the Lord tarry, and the way clear).

We also enjoy "Confidence" very much, and the helpful teaching. Please remember us in your prayers for our work here, both inside and our open-air work.

May the Fire spread is the prayer of

Yours in His Life,

(Mrs.) P. SCOTT.

Our Address—Pentecostal Mission,
6, Kirkstile, Hawick, Scotland.

WALES.

Three Weeks at Ammanford, Wales,

FROM OCTOBER 10TH, 1909.

MISSION HALL,
AMMANFORD.

MY DEAR MR. BODDY,

It is for the sake of Jesus, and for His glory alone, that I send you a brief account of the work done by our Lord at Ammanford.

Leaving home in the midst of an attack of Bronchitis, I went in His strength at His call after much prayer, and I took Jesus for healing for Bronchitis, and surely He did make it real (John xv., 7; 1 John iii., 22; Matt. viii., 17). Praise Him. I found the dear ones here hungering and thirsting after righteousness, and surely Jesus fulfilled His promise (Matt. v., 1-12). Very soon most of them received Sanctification through faith in the precious Blood of Jesus (1 John i., 9; 1 John i., 7; 1 Thess. v., 23, 24; Rom. vi.). Praise Him.

The first Sunday night many came into the vestry to receive the Baptism with Holy Ghost and Fire (Matt. iii., 11). Some received that night. On the following Monday night Jesus saved two souls, Praise Him, and we had a Bible-reading after, on the Way of Salvation, and He blessed His Word to us all. Tuesday night, after reading and expounding the Word on the Baptism of the Holy Ghost and Fire, as the Scripture hath said (Mark xvi., 17 to end, Acts ii.; Acts x., 44 to end, Acts xix., and other passages), we all got down before the dear Lord and the Power of God fell at once upon us. Some were Baptized by Jesus in the Holy Ghost and Fire, for we heard them speak in Tongues (Acts xix., 6) and magnify God, and there was great joy that Jesus was glorified and shewing forth His Power.

There was a case of Jesus casting out devils also that night. A young woman that had been troubled for a long time, in the Name of Jesus, he,

the evil spirit, was commanded to depart. And truly it was so in a very similar way that we read in Mark ix. This dear one was Baptized by Jesus with the Holy Ghost and Fire.

On the following Saturday night, at Mr. J. W. Thomas's house, we had a wonderful manifestation. We heard her (her name is Miss Mary Evans, Glanant-y-ffin, Bettws) this night speak in tongues, and also interpreting into

THE WELSH LANGUAGE—

"Mae E'n dod, "Mae E'n dod"; that is, "He is coming," "He is coming"; repeating this several times, and the following day gave a very clear testimony for Jesus of all that He had done for her and in her.

Some who criticise this work of God would do well to read carefully and prayerfully Matt. xii. all through, and also to read 1 Cor. i., ii., iii., iv., and 1 Cor. xii., xiii., xiv., also Acts of the Apostles, and then have a quiet time of prayer and be willing and definite. I am now referring to those who have been saved; others I would advise them to get right with God by receiving Jesus as their personal Saviour (Acts iii., 19; Luke xix., 10; John i., 12, 13; 1 Peter ii., 24; John iii.; 1 John i., 9; 1 John i., 7; 1 John ii., 12). We are praying for these dear people.

A good number of the brothers and sisters received their Pentecostal Blessing, some at home and some at the meetings. Praise Him. He is just the same everywhere (Heb. xiii., 18). Yes, beloved, it's truly Jesus, Jesus all the way. Praise Him for Divine reality (Diolech iddo byth am goffio llwch y llawr), also two beautiful cases of Divine Healing at Bryncam Farm—Mrs. Higgs and Miss Higgs—and they rose from bed and went about, doing what had to be done, and testified the following day. This was during the last week. Also two dear sisters who were very, very much against everything, the Power fell upon them and one was healed in the Holy Ghost and Fire (Acts ii. 4), and the other one blessedly sanctified and baptized with love.

There was some opposition, but God undertook and over-ruled all, and kept us all beautifully sweet through all (1 Cor. xiii.). Other souls were saved and believers sanctified, and a number received their Pentecostal Blessing. Oh, what a blessing to them and all the district. Some of the meetings were packed to the doors.

I have never been amongst a more loving people of God, and I wish to thank them all for their great kindness towards me whilst I was at Ammanford, and also to Mr. & Mrs. Thomas and family, and Lizzie (the maid), where I stayed during this time. I left them going on with the dear Lord, beholding the Lamb, willing to possess more land by faith (Heb. xi.) under the precious Blood. Still there's more to follow. Hallelujah!

Yours in His glad service, all of mercy.

DAVID JONES.

Rev. i., 5, 6.

Glory to His Name,
Glory to His Name;
All may change.
But Jesus never,
Glory to His Name; Amen.

IRELAND.

A Letter from a Belfast Brother.

131, DONEGALL STREET,
BELFAST,
Nov. 2nd, 1909.

MY DEAR MR. BODDY,

After long waiting in trying to write you, I feel the liberty of the Spirit to-day, to relate a little of my experience since the Lord graciously baptized me in your drawing-room with the Holy Ghost and with Fire. It is now almost two years since, and, praise His dear Name, the anointing which I then received still abideth within. His special dealings with me, when I came back from you, were mysterious to those who were outside; truly it could be said of me, as of Simon, "Satan hath desired to have thee, that he may sift thee as wheat, but I have prayed for thee, that thy faith fail not," etc. Yes, the sifting was severe, but praise His ever victorious Name, Jesus was conqueror, and the precious Blood vanquished the enemy. Hallelujah!

God moves in a mysterious way,
His wonders to perform;
He plants His footsteps on the sea;
And rides upon the storm.

He laid His hand upon me and took me aside with Himself, away from every one, and taught me many precious lessons which He could not have done otherwise. Oh, how I praise Him for that blessed season. "For Thou, O God, hast proved us; Thou hast tried us as silver is tried. Thou broughtest us into the net; Thou laiddest afflictions upon our loins. Thou hast caused men to ride over our heads; we went through fire and through water; but Thou broughtest us into a wealthy place" (Psalm lxvii., 10, 11, 12). Amen. Hallelujah! Praise the Lord!

God is leading His dear ones right into the great preparation time for the coming of the Lord—the Bridegroom for the Bride. He is pouring out His Spirit upon all who are getting into line with Pentecost, that He may have a separate people, cleansed and purged and sanctified, ready for the translation to the marriage supper of the Lamb. The Baptism of the Holy Spirit is

A BLESSED REALITY
to me. "All glory be to Jesus." The Bible is a new book, and has become a living revelation from God. The precious Blood is still increasing in its preciousness, and Jesus is all and in all. I praise Him for the gift of Tongues in which to adore Him in the heavenly language, and the songs of hallelujahs, as the Spirit gives me utterance. I believe every gift exercised by the New Testament Churches may be ours to-day, and will be ours when the Holy Ghost is recognised as supreme in the midst, and the Church humbles itself and comes back to simple and implicit faith in the unchanging Word of God, which is a lamp to our feet and a light to our path.

The opposition to this great movement of the Spirit seemed to stagger me, especially when it came from the professing Church of Jesus Christ, and led me to walk very humbly and wait upon God, and I praise Him as the days go by that my faith is growing stronger, that the Lord's hand is being stretched forth, and that signs and wonders are being done in the Name of His Holy Child Jesus.

God bless you all. Pray for us in Wales.

(Pentecostal News—Ireland, continued.)

It was not until our blessed Lord Jesus was baptized with the Holy Spirit, and the power of God began to be manifested in the redemption of body, soul, and spirit, that the forces of evil were arrayed against Him to thwart Him in his onward march of victory, but, all glory be to His Holy Name, He did not fail until from Golgotha there came the shout of victory, "It is finished." Never in my whole past Christian experience have I received more opposition and persecution than since God so graciously baptized me with the Holy Spirit, and the Master's pathway must be ours.

I praise God for the grace that has kept yourself pressing on in the face of seeming impossibilities, but with those who have tasted, the same testimony is, "We cannot but speak the things we have seen and heard."

I praise Him for the precious promise and revelation He gave me after He filled me with His Holy Spirit. "For I will give you a mouth and wisdom which all your adversaries will not be able to gainsay nor resist. And ye shall be betrayed both by parents, and brethren, and kinsfolk, and friends; and some of you shall they cause to be put to death. And ye shall be hated of all men for my Name's sake. But there shall not an hair of your head perish. In your patience possess ye your souls." (Luke xxi., 15-19).

I have seen some precious dear ones here baptized in the Holy Spirit, and heard them speak and sing in Tongues, and magnify God. All glory to His precious Name. Truly we are living in wondrous times. Hallelujah! I have been often told this movement is not of God, and that I myself only speak gibberish; but the Holy Spirit saith, "For he that speaketh in an unknown tongue speaketh not unto men, but unto God, for no man understandeth him; howbeit in the Spirit he speaketh mysteries," etc. (1 Cor. xiv., 1, etc.)

Now in closing I praise God for the unmistakable evidence He gave me from His precious Word that the Tongues in which I was speaking and singing were from Himself, and not from an evil source. In 1 Cor. xii. I was reading, "Wherefore I give you to understand that no man speaking by the Spirit of God calleth Jesus accursed; and that no man can say that Jesus is Lord, but by the Holy Ghost."

When I began to speak in Tongues and had finished, I could not get the English language to say, "Jesus is accursed," glory be to His Holy Name, but got quite freely, graciously, lovingly, "*Jesus is the Lord*," in English. Hallelujah! Oh, how I did praise Him.

May He keep me very humble and low at His blessed feet, and may we press on in holy boldness to declare the great things God is doing in these last days.

Thanking you for the copies of "Confidence" you send me, which are so helpful and inspiring.

God has wondrously renewed my strength, for which I praise Him.

Hoping this will find you in good health and vigour for the great work that lies ahead of you until He comes. With kindest love to your dear wife and all dear friends in Sunderland.

Excuse long letter.

Yours in the coming Lord,

JAS. N. ARNOLD.

GERMANY.

BERLIN.

Our Brother E. Beyerhaus, of Charlottenburg, Berlin (Eichenalle 33), tells us of the opening of a Pentecostal Centre in the East part of the City of Berlin (Koppen-strasse 70), where, every Tuesday night at 8 p.m., and on Sundays at 10 a.m., meetings are held.

He asks for much prayer for Berlin. He writes: "After the declaration of the opponents, the Lord encouraged us with love and told us not to fight against them, but leave the matter to Him. We got a message like this, 'As on an autumn day the sun disperses the fog, so the rays of My Spirit shall disperse the fog of misunderstanding.' It was told that prominent Christians in Berlin have said, 'We do not let the Pentecostal Movement come to Berlin, we surely will hinder that.' But, as after His resurrection, Jesus also now enters through closed doors. If I am not mistaken, our meetings are held in the same room where the declaration against the movement was compiled and undersigned. All the opposition comes out to be a great blessing, first keeping away all lukewarm people, and then in making us learn and take by faith more and more patience and love towards those who do not understand us. And also the brotherly love amongst one another is increased by the persecution, or by being shut out from our former churches and connections. We learn in a more and more deeper sense, 'Jesus now and ever will be sweeter than all the world to me.'"

SWITZERLAND.

ZURICH.

Report of the Conference, by Pastor Polman.

12, RAAMSTRAAT,
AMSTERDAM,
Nov. 19th, 1909.

DEAR PASTOR BODDY,

Yours and the prayers of others for our visit to Zurich have been answered. God has blessed us and helped us through victoriously, and Jesus was indeed praised and exalted during the ten days of the Conference at Zurich.

I believe your visit just before the Conference was a good introduction, and has doubtless been a help to us.

Many dear children of God from French-Switzerland and German-Switzerland came to the Conference, some to join us and be a help, and others to investigate.

In the first days the meetings were very hard. We had a hard fight with the unseen powers of darkness. It was because the meetings consisted of Christians who came from different places with different views, others who had not regularly attended the meetings of Pastor Delabilliere, and again some were fearful and doubtful. So the Lord had much to do first in the hearts before the unity came.

Many did not have a real understanding about

the witness of a clean heart.

PASTOR DELABILLIERE'S

own people were deeply taught in the Scripture. Many confessions were made in the meeting from brothers and sisters who had spoken against the Movement, and others who had had a wrong view of it acknowledged the fact. After the hearts had been thoroughly cleansed, God could do His work.

We felt every day that Jesus was winning, and was working in the hearts of the people.

In the first meeting a Sister saw, in the Spirit, a Dove above the audience with its wings extended, suggesting to us that the Holy Spirit was brooding over us.

Mr. & Mrs. Cooke-Collis; Pastor Humburg, from Mülheim-Rhor; Bro. Juillerat, from America, Sister Gerber, Missionary in Turkey; Countess Bückler, from Remismühle; Sister Schlup, from Brieg, Germany; and other Brothers and Sisters from different parts of Switzerland were helping us in the meetings.

The meetings increased every day, and on the eighth day of the Conference the living water came down as a mighty stream. In one of the meetings the Holy Spirit fell while I was preaching the Word, and on a lady who was for the second time in a Pentecostal Meeting. The power of God fell upon her, and she received a mighty Baptism of the Holy Spirit, and spoke in Tongues. Another sister received a mighty anointing, and my interpreter, Miss Gerber (I spoke in English), received such an anointing that she could not, for a moment, continue to interpret me.

Every meeting was now full of the Fire of the Holy Spirit, and those who had not been hungry for the Pentecostal Baptism became desperate.

About a dozen received the full "Pentecost," and many received great blessings and anointings of the Holy Spirit. The Lord was also present to heal. There were many sick children of God, and the dear Lord stretched out His Hand and healed them. Some

WONDERFUL CASES OF HEALING.

Perhaps later on you will get a fuller account of the practical results of the Conference from Pastor Delabilliere.

I am so glad that I have been in Zurich. I had the opportunity to investigate the wrong things that happened in Zurich about two years ago, and of which were spread bad reports, also in Holland. I found out that there had not been sound teaching on Sanctification, and also on the Word of God, so the enemy had a chance to get in, and many dear children of God became afraid and were disappointed. But Jesus has conquered and made the fearful to trust Him.

A dear Christian lady, who had prayed for 26 years for the Pentecostal Outpouring of the Holy Spirit, testified in our meetings that she fully agreed with that which was spoken, and she rejoices that the true "Pentecost" has come. She is a well-known lady from French-Switzerland.

The Lord has begun a work, and if God's people keep close to the Word and also to each other, I believe that abundance of blessings will be given to that beautiful country.

We just received a letter from Miss Gerber, who is at present in Remismühle, Switzerland. She writes: "I am sure you are glad to hear some-

thing about the work of the Holy Spirit here in Remismühle. Three of the young sisters who were in Zurich at the Conference have received the full Baptism with Tongues; two of them prophesied in interpretation. . . . The Power of God is sometimes very strong in me. The Power came already so strong upon me that it is hard to move my tongue, which is filled with Power, yet the new Tongues have not broken through yet."

In Switzerland there is also much opposition, like elsewhere, but persecution will keep the work from wood, hay, and stubble. I think we have to rejoice in the Lord that we are counted worthy to suffer shame for His Name.

During the time we were in Zurich the meetings in Amsterdam went on just the same, full of power and joy, and souls came to the Saviour. Our dear Baptized people are standing as one man. There is a unity of the Spirit not only in Amsterdam, but also in the eight other places where the Holy Spirit is poured out. Blessed be the Name of the Lord, to Him be all the glory, because He has revealed Himself in our hearts as the good Shepherd, and He is leading His sheep in the sheepfold.

May the Lord bless you, dear Pastor. Greetings to you and Mrs. Boddy from my dear wife and myself.

Yours under the Blood,

G. R. POLMAN.

SOUTH AFRICA.

We have received an important letter from a number of very prominent Pentecostal Workers and Leaders in South Africa. They fear that the warnings contained in the September number of "Confidence" may result in the withdrawing of help from very good work among the Natives. The short paragraph, which advised careful enquiry, was written because of disquieting news received from these leading brethren. We did not feel able at the time to mention the name or to print the charges made against Mr. Lake, as we had no opportunity of hearing both sides. Since then we have received letters from Mr. G. D. Studd, of Los Angeles, saying that Mr. Lake has been there and satisfied a number of the friends in U.S.A. that he will keep clear of the things mentioned. We hope that friends will continue to let their practical sympathies go out to South Africa. Prayer is indeed needed that the Lord will not permit any permanent check to His work.

INDIA.

Zenana Bible and Medical Mission.

GIRLS' HIGH SCHOOL,
GIRGAUM, BOMBAY,
Oct. 30th, 1909.

DEAR MR. BODDY.

After the Master had taken me very deeply the Way of the Cross, He graciously Baptised me with the Holy Ghost two years ago. He has given me the Gift of Tongues, and has *bidden* me "to come behind in *no* gift" (1 Cor. i, 7), as there is *much* land yet to be possessed!!

(Pentecostal News—India—continued.)

The Lord has given us wonderful promises for Bombay, the outstanding one being Hab. i., 5. Mohammedanism, Hinduism, and Zoroastrianism rage around us, but the Lord has shown me that He is calling together the lappers of waters, as in Judges vii., those whose entire equipment shall be the trumpet of praise, an empty vessel to be broken, and oil. There is earnest seeking for the Baptism among many of the Bombay workers, and, Praise God, some of us have *received*. Will you, with us, claim the promise of Hab. i., 5, for the day of salvation is at hand for India, and Bombay is one of her leading cities. The contention of the enemy is *increasingly fierce*, but we stand in the Victory of the Cross of Christ, "It is finished."

Miss Orlebar's little Preaching Hall and Home is a hidden centre of power in the city, but that the work of the Lord there go on unhindered, we need to earnestly ask Him to send her the silver and the gold.

In Bombay there is much missionary work, many missionaries, and Indian Christians. One feels that the Master has had the furrows deep, and now for the *floods of living waters* we pray.

Pray and help in any way the Lord may suggest to you, and will you please send me "Confidence," and

Believe me,
Yours in our Risen Lord,
DAISY COURYN-CHING.

RUSSIA.

Miss E. Patrick's Visit to the Baltic Provinces.

DEAR MR. BODDY,

I left Frankfort on the last day of August, and returned on the 3rd of November. During this time I worked in five different places, Riga, Dorpat, Reval, Dwinsk, and Witebsk. The Lord gave most wonderful blessing, so that during these two months over 200 souls found peace and freedom through the Blood of the Lamb.

In general, the country is not open for Pentecostal work, and good holiness teaching is much needed, and but little understood. The people have deep feelings and strong imagination, and therefore need wise and careful leading. Most of the leaders are much influenced by the strong tide now running in Germany against the Pentecostal Movement, and are frightened or wavering.

Nevertheless, the Lord is working, and in Dorpat, during my stay with Frau von Brach, there were some most beautiful Baptisms with the Holy Ghost, while many received mighty blessings. In Reval there are also many open doors, whole circles just longing and waiting for the fullness of blessing. I was only there eight or ten days, and was able, by request, to give two addresses on the Pentecostal Movement, as well as holding holiness meetings and waiting meetings daily; these were well attended and much blessed. Many came also to speak to me privately. The Lord gave mighty blessing the whole time. The Fire fell from

Heaven, and the hearts melted like wax. Glory to Jesus, wonderful Saviour! Hallelujah;

The most strange thing was that, just before my coming to Reval, a

PREACHER FROM HAMBURG

had been staying there, and publicly and by name warned the people against me, but the Lord is just the same to-day as in the old times (Ps. lxxvi., 10). One lady came to see me and told me that I had a "counterfeit spirit." I said, "Do you mean that I have a devil?" "Oh, dear, no, not that!" "Well, I only know of the Holy Spirit and the Spirit of Evil, what do you mean by a counterfeit spirit?" She did not know, and could not say; had only repeated what she had been told.

One could work much better in Russia if one really knew the languages spoken. Where I was there were three—Russian, Lettisch, and Esthisch. Frau von Brach longs to start a Bible School in her own house, where earnest young men belonging to these different peoples could be well grounded in the letter and spirit of the Bible, and then go out teaching their own race the way of Life, Liberty, and Power.

Yours in our Coming Lord,

ELEANOR PATRICK.

CHINA.

HONG KONG.

Testimony of Mok Lai Chi.

This is written for the glory of God, and I hope it may inspire other souls to serve God better and to seek His will. To begin with, let me give the reader a glimpse of my past life.

I was born on the 10th of January, 1868, of Christian parentage. In my childhood I learned from my father the rudimentary principles of Christianity. Of my childhood, suffice it to say that I loved to attend the Church, and liked to pray.

In 1881 an incident took place which was providential. The then Bishop of Victoria admitted me to his training college, but on the same day he told me to go home to wait for other students. After this my father decided to put me in an English school to learn English. My father's friends were anxious to help me, and to give me religious training from a human standpoint. But this was only man's way, God's way being different. He prepared me Himself; He put me in His own school. I have learnt more of the Word since I was baptized in the Holy Ghost, in November, 1907, than all the preceding years. Hallelujah!

For the next five years I worked hard at my study. Being aware of my weak constitution and dullness, I put my trust in the Lord for help and health. Every day when I began to study, I prayed in my heart, and then rested my child-like faith in Him. He did answer my prayer, for I was kept in perfect health, and was enabled to reach the highest class in the fourth year of my study. Glory be to His Name!

The years 1886-91 were the darkest in my life. I was then at large in the world, mixed up with all kinds of worldly people. I was getting deeper and deeper in sin, but God, in His infinite mercy, corrected me, and beat me with the rod. I actually locked myself up in a room, and wept bitterly. God heard my penitent prayer, and came to my deliverance. Having had, by this time, sufficient practice in the work of interpretation and translation from English into Chinese and vice versa in the Government Service, the dear Lord led me away from the Service where the temptations were too strong for me. At the same time I abandoned intercourse with all my former wicked companions, and gave up all my worldly friends.

In the following spring, 1892, I started a school to teach English and Shorthand, which I have been conducting ever since. God has been taking care of me and blessing me all these years.

For several years I had been Hon. Secretary to the original Y.M.C.A., and had done a little evangelistic work for the Lord among the coolies, and held open-air meetings in many places. Lately I was

SUPERINTENDENT OF A SUNDAY SCHOOL,
and a deacon in the American Board Mission Church. For the last ten years I gave nearly all my time to the work connected with the church, besides my schoolwork and private study. The experience I learned during these years was that whenever I wanted to do a little extra work to serve God, there was opposition from the leading Christians, the force of opposition corresponding to the amount of energy spent in God's work.

For a long time I had the desire to start a newspaper, and in 1906 I secured the service of a very good Chinese scholar as a sub-editor. Somehow or other, I could not tell why, I gave up the project. But I know it now, for God wants me to be the editor of one of His numerous papers.

I had a longing to go forth to work for the Lord, but I was disgusted with the idea of becoming a salaried preacher. I wanted to be independent, so I worked hard and tried to save some money. But with a growing family, I was never able to do so. Praise God! He requires me to go forth not with money (Matt. x, 9), but with power from on high (Acts i., 8), and to live by faith (Gal. ii., 20).

IN OCTOBER, 1907,

Brother A. G. Garr arrived at Hong Kong, and I was asked to act as his interpreter. It was during his ministry that I learned of the "Latter Rain." I began to clean up my life, making confessions before God, and restitution with men. I consecrated my whole life to God. After tarrying for about two weeks, one evening the power fell on me in a mighty way. The next evening, 10th November, 1907, I was under the power for more than an hour, and, immediately after this, I spoke in Tongues for more than an hour, giving interpretation as I went along. The Spirit spoke through me in the Mandarin dialect, the Hakka dialect, and an African tongue. The Church was packed that night as usual, and the message given by the Spirit was

on repentance, preparation to meet Jesus, His soon coming, and the soon passing away of the sky and the earth. Withal, it was very impressive and touching. Many of God's children wept bitterly that night, but it enraged the devil.

I thank God for this blessed Baptism in the Holy Ghost and Fire. It gives me power to become a more faithful child of God, to love Him, to understand His Word, to hear His small voice, to do His will, to love my enemies, and to resist the devil. "But 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, even unto the uttermost parts of the earth." Glory to His Name! My dear wife received her Baptism thirteen days later. We have gone through many fiery trials and encountered numerous temptations, but our Captain is faithful (1 Cor. x., 13). Hallelujah!

One day, Brother McIntosh told me that the Lord had spoken to him about starting a free paper, giving the name of "Pentecostal Truths," and asked me to pray about it. When I prayed the Lord spoke to me, commanding me to take charge of it. I said, "Lord, I am not a writer," but the Lord reminded me of what Moses said on Mount Horeb, and promised that He would make my brothers to help me. So in January, 1908, "Pentecostal Truths" made its first appearance with 1,000 copies. It has since increased to 6,000 copies each issue. It is a free paper, with three pages printed in Chinese, and one in English. It reaches, as many other Pentecostal papers do, many hungry souls, both in China and foreign countries. Besides the paper, we are publishing free tracts. The "little flock" here are very poor in this world's goods, but God has put it into the hearts of His richer children in other countries to help us financially. We have never been wanting since we put our trust in Him (Ps. xxiii., 1; Phil. iv., 19).

We have opened a Mission in Connaught Road, where, each evening except Saturday and Sunday, the saints receive Bible instruction.

Seven months ago, the Spirit led me to open up a new

MISSION HALL TO THE HEATHEN

in one of the busiest streets, where the Chinese of the lowest class are found thronging at all times. The house is filled with an attentive crowd every night. I have four Chinese brothers to help me in the work, three of whom have consecrated themselves to God's work, and are now living by faith. All the work is being carried on by faith, and I am glad to report that God has supplied all our needs up to date. Praise God, Brother and Sister Garr are back here and working with us.

Cases of beri-beri, fever, sores, consumption, diarrhæa, dysentery, and other diseases have been miraculously healed by our Lord Jesus through the prayers of our little apostolic company.

Last year the Lord began to speak to me about giving up the School and devoting my whole time to the daily increasing work He has placed in my hands. The promise given was in Isaiah xlvii., 30. Since then He has been

(Pentecostal News—China—continued.)

gradually opening the way for me. Praise His Holy Name! I believe that before this will appear in print I shall be cut loose from all worldly ties and enabled to give my life to Jesus and His work, and then

"I'll go where You want me to go, dear Lord.
Over mountain, or plain, or sea;
I'll say what You want me to say, dear Lord,
I'll be what You want me to be."

Dear readers, pray much for me and the work here.

Yours and His least,

MOK LAI CHI.

THE APOSTOLIC FAITH MISSION,
HONG KONG, CHINA.

Joseph Robbins' Testimony.*

I am nearly seventy-three years old. and feel just as good as I did when I was sixteen. God has done wonderful things for this poor man. The best man nearly in Jackson County, when they said to him, "Did you know old Joe Robbins got saved?" said, "Well, the poor fellow he would be ef he had sense enough, but he hain't got sense enough." I entered into another life. God delivered me, so I got wonderful deliverance. Four years of my life everybody that knowed me expected me to drop dead. I hain't thought about dyin' for twenty-two years. I am as well as any man that ever walked; never expect to be sick. God made me well when I didn't know half as much about the Book as I do now; jest by walkin' in the light of that Book. I cannot learn that Book only as I know Him. Our Bible is a wonderful Book, but there is somethin' ahead of that, and that is the Author of it. The Book ain't no account if you don't follow the Author of it.

For seven years before I was saved, I was distressed with thinkin' I was already damned; sometimes an hour was longer than a month orter been. When I was a child and my mother was dyin', she told us she was goin' home, and if we would be good we could come, too. I didn't understand what she meant then, I was too little, but several years after that I went to the woods, and while I was down there God revealed to me what she meant, and I jest cried and cried; God teched my heart there, and I had such a good time with Him that I went to the woods every day. I was very easy wrought upon as a boy and wanted to be a Christian, but I couldn't be a Christian livin' with those people I lived with, nohow. I did know somethin' about God in my early days, then when I went to the army I lied to God, and this is how it happened: One time we was on a scout, at the time of the Wheeler raid. We waked up one morning, the rebels a-shootin' at us, and they all run and jumped in the Tennessee river but me and the lieutenant. When they broke

and run I never run, but waited till the lieutenant come and told me to run. There was a thousand men shot three volleys at me standin' right in the open field. After they shot the first volley I said, "What, in the name o' common sense, does God care for me?" I saw it was only God that saved me, and I couldn't see what He wanted me fur. The next volley they shot I said, "Ef I'd a'bin a mouse I'd a'bin a dead mouse." The third volley they shot, the lieutenant said, "What are you doin' here. Robbins?" I said, "I am waitin' for orders." We went up on the hill and the rebels surrounded us, and jest as they surrounded us there come up an awful hard rain, and while I was a'settin' on a log by myself I had a vision, and I saw my mother's prayers that she prayed fur me, and I saw ef God had let them bullets kill me, my mother's prayers would a'gone to the ground. I promised God then I'd give my life to Him, right there on that log, and that is where I lied to Him. Then He left me, and everythin' went agin me from that time. I had the most miserable temper of any man I ever knowed. I couldn't help myself. I smoked, I chewed, I drank, I gambled, I fit, I tried to kill four or five times, but, someway or other, somebody always kep' me from it. I was as miserable a sinner as ever lived in the world. I laid in bed and my wife knowed when I couldn't sleep at all on account of bein' so miserable. One night in August I thought I'd put an end to myself. I got up out of bed to get my razor, and I 'lowed to kill my children and then kill myself. My wife said, "What are you doin'?" and I let on I was in bed asleep. I went back to bed and I made this resolution that I'd never bring this disgrace on my children no matter how hard hell was, I'd suffer this thing out, but I wanted that a tree would fall on me and I'd be killed, I was so miserable.

Then one day, without ever thinking about it, I cum to this point to think that God was good that I was allowed to live at all, and at that instant God spoke to me, and said if I'd repent He'd forgive me, which I did; I repented for five days and nights, and between eight and nine o'clock the fifth day God instantly converted my soul.

I was what you might call a dumb man. I couldn't read, I couldn't write, and I didn't know nothin' only meanness. I couldn't eat breakfast at all until I got a drink of whiskey. I was crippled up all over. I'm a man that has been a wonderful strong man to lift. There was a time I could outlift any man I ever saw, but that way I broke myself down. I began to go down when I was twenty-three years old, and I went down quick when I did start. When I was forty-five years old I was awful old, apparently. I was an every-day drinker, but not what you call a down drunkard. I never was down in my life. I had awful bad language, and you might say somethin' the matter with every inch of my body.

When I started out to hunt God, the very first night I found Him; between eight and nine o'clock God delivered me from smokin', drinkin', goin' to fairs and shows, and everything like

* From the June number of the "Latter Rain Evangel," 3554, Vernon Avenue, Chicago.

that, and He never 'lowed me after that even to go to a church social. I hadn't no love to sit down and talk about a worldly conversation; I never did. God saved me from it that night. I never wanted to smoke again. It wasn't just a little while till one day I pulled out my tobacco and looked at it, and said I wondered if it was pleasin' to God, and the Lord said to me, "It isn't the tobacco, but the thing in you that wants it." Right there I went down on my knees where I worked, and told God I didn't want a thing in me that wouldn't glorify Him, and I hated it worse than I ever loved it. Mind you, at this time I was what people would call a perfect wreck, because I had killed myself a'liftin'. I lifted one time from four o'clock in the evenin' till eight o'clock next mornin', till I didn't know my wife, and that amount of work would kill nearly any man.

I jest kep' step with God; I didn't know nothin' else only jest to keep step with Him, and as I saw God I jest walked that direction, and one day I jest stepped out right into perfect health. I was a cripple with a broken bone. I had a bone broke that no doctor could do nothin' with. I was crippled for twenty-six years. In the war me and another feller rassled, and he busted my knee-joint all to pieces, broke the ligaments off until you could take my foot and lay it up on my side. It wouldn't stand, no way. That was made perfectly well. Then I was ruptured for twenty-one years. I had to wear a truss, and was healed of that rupture at the same time. My finger was stiff as a poker for seven years, but when the life of Jesus went in, that was jest as limber! I had heart disease for nine years, and orsiplas every year of my life, toothache and headache more or less all the time.

In this condition I never thought of healin', but I went to God with all my heart that He would put me where the blood called, and make me know it. When I told the Lord what I come after, He said, "If I put you there, your wife will kick." Then I said, "Wife or no wife, You put me where I belong or kill me." Then He said the church would go ag'in me. I said, "Wife or no wife, children or no children, church or no church, nation or no nation, put me right now where the blood calls me or kill me," and I was instantly so filled with the power of God that I didn't realise what had happened to my body; I didn't know I had ever been sick or anything about it. I didn't find much out for four days on account of the wonderfulness of the power of God upon me, and when He left me to myself, I was healed all over, even the corns on my feet. The devil never left a mark on me, and if I have had a hive from that day to this I don't know it.

I couldn't read, I couldn't count. I was saved on a Tuesday night, and on a Friday night I got into trouble hearin' a man say I'd have to live like him about doctrine, and I got on-easy for fear he was right. I went to God, and God told me if I'd go into the house and read the Bible I should know the way. I got up and went into the house, perfectly contented, and yet I couldn't spell. Beginning at the

second chapter of Matthew, I said the letters till I came to the first chapter of Luke, and while sayin' these letters, when I came to the place where Mary and Elizabeth met, I instantly began to read, and I have read the Bible ever since.

I couldn't count. My boy tried to learn me but the more he tried the awkwarder it looked to me, but the Lord learned me in a minute when I asked Him. I didn't know that two and two made four. I read the scripture, "Ye need not that any man teach you," and my wife was a-gittin' supper and I said, "Susan, there ain't no use for me to be foolin' any longer," and she said, "Why?" I said, "Christ is in my heart as long as I live, and He can do all things. Hand me your grocery book." Then I counted up the first row of figures, then the second, and then the dollars, and I have always knowed ever since that I could count. I didn't do it, He did.

I walked ahead with the Lord. I had been converted eighteen months, and I got mad for the first time. I said in my soul, "this is not of God." A man made me mad and as soon as I began to talk to him he called me a liar again, and I was so mad I wanted to hit him. I went away again and prayed, and repeated that seven times, and while I was praying the seventh time the Lord read the first verse of the fourth chapter of Peter into my heart: "Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise of the same mind, for he that has suffered in the flesh hath ceased from sin." I realized that was what I had been tryin' to do, but I saw there was somethin' in me that I couldn't do that. I looked up and told God to either kill me or take it out right now. I didn't feel a particle o' difference when the Lord told me to get up and go. I went about five steps when all at once I instantly felt as sweet as heaven. I couldn't tell anybody how wonderful I did feel. I went to the man that had made me mad, and he called me a base liar, and a hypocrite, and all manner of bad names, and I didn't mind it a bit. I only felt sorry for him. Finally he took me back of the head with one hand, and rubbed his fist under my face with the other, and that didn't move me.

Just in a year from that time while I were reading the sixth chapter of Second Corinthians, the sixteenth and seventeenth verses, instantly God made it real to me. God was just as real to me as He possibly could be from Thursday morning till Saturday evening. I walked with Him. I never knew any time at all, nor any person, and yet I was all over the camp ground. I didn't even recognize my wife; nobody but God all that time.

Then in another year from that time I was prayin' one mornin', and the Lord read the fifth verse of the second chapter of the first epistle of John in my heart, and the word "perfect" concerned me, so that I never let up. I waited on God from Sunday morning about seven o'clock till between four and five o'clock on Monday, and instantly God made it real to me, and I never had a tired ache in my body from

(Joseph Robbins' Testimony—continued.)

that day to this, which has been eighteen years.

Right after this experience God let me go off into the wonderfulest trial I ever heerd on or seen. For six weeks I never had a good bite of anything, I never had a good drink of water. I couldn't eat or drink, and yet I was awful hungry and awful dry; and yet I never had a shadow of doubt that God would ever permit the devil to kill me, but the devil was just as real to me as any human ever was in the world. The last day, when the six weeks was up, the devil tried to make me believe I was goin' to die, and I said, "Well, if God can afford to let His word go down, I'll die," and the devil left me. That was between twelve and one o'clock. At half past three that day the Lord told me what I should do. I did it, and I have had perfect victory from that day to this; perfect rest, with the consciousness in my soul that if I continued to walk as God showed me, this earth will never know any place to bury me.

JOSEPH ROBBINS,
936, Arsenal Avenue,
Columbus, Ohio, U.S.A.

What we Teach.

On a recent dark November afternoon a little gathering in a bright room near Regent's Park, London, sought earnestly in prayer the Mind of the Master as to the Baptism of the Holy Ghost. There were seven of us thus able to come together, but we felt that with us in sympathy and faith was a "cloud of witnesses" in this Great Britain of ours. It seemed to be of the Holy Ghost that we should put forth a short scriptural declaration in which others could join who could not be with us, but who were in full agreement. Many have been stumbled by the printing in the English religious papers of the Berlin "Declaration against theso-called Tongues Movement." We now send out, in the Name of the Lord," a London Declaration on the same subject, primarily to encourage and help those who stand with us. (It does not contain all our teaching. It only refers to evidence and results.)

We have no array of learned names, we are only humble servants of the Lord

Jesus. But He said as He rejoiced in Spirit (Luke x., 21)—"I thank Thee, O Father, Lord of Heaven and Earth, that Thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in Thy sight."

The Apostle also in the power of the Spirit says (1 Cor. i., 26-29)—"For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: That no flesh should glory in His presence."

Pastor Barratt's New Book

(1/- direct from Secretary, 41, Hyde Park Square, London, W.).

"In the Days of the Latter Rain" is the title of this work, which is to be ready before Christmas. The following is the list of chapters:—

- 1.—A Call to Pentecost. 2.—A Friendly Talk with Ministers and Christian Workers. 3.—Tongues of Fire. 4.—More about the Pentecostal Outpouring. 5.—Pentecost with Tongues. 6.—The Pentecostal Visions of To-day. 7.—The Gift of Prophecy. 8.—The Truth about the Pentecostal Revival. 9.—Pentecost for Children. 10.—To Seekers after Pentecost. 11.—A Spiritual Union.

A LONDON DECLARATION.

(NOVEMBER, 1909.)

The Baptism in the Holy Ghost.

What we teach concerning the Evidence and the Results.

(SEE SIGNATURES AT THE END.)

THE "PROMISE OF THE FATHER" (Acts i., 4) was, and is, evidenced by the Speaking in "Tongues" AS THE SPIRIT GIVES TO UTTER (see Acts ii., 4, *Greek*; also Acts x., 46, and xix., 6).

**The Sign
of Tongues.**

But it also includes :—

1st.—**The Consciousness of the Deity of our Lord Jesus Christ** (John xiv., 20).

**Seven
Results.**

2nd.—**The Consciousness of our "Dwelling in Him"** (1 John iii., 23, 24) and **He in us** (Eph. iii., 17).

3rd.—**Divine Illumination concerning His Word and Will** (John xiv., 16, 17).

4th.—**"The Testimony of Jesus"** Rev. xix., 10; John xv., 26, 27). The Lord Jesus said that, after receiving this Promise, "Ye shall be witnesses unto Me" (Acts i., 8).

5th.—**The Three-fold Conviction of the World by the Spirit in us.** ("I will send the Comforter *to you*, and when He is come He will reprove the World of Sin, of Righteousness, and of Judgment"—John xvi., 8-11.)

1.—The great Sin of fallen man (his unbelief).

2.—The need of the Righteousness of Christ (now with His Father).

3.—The Judgment of the Devil (Heb. ii., 14, 15). [The Prince of the World is already condemned.]

6th.—**Our continual guidance into the deep things of God.** (John xvi., 13; 1 Cor. ii., 9, 10.)

7th.—**The continual glorification of Christ (to the exclusion of self).** (John xvi., 14; Eph. i., 17-23; Col. ii., 15; iii., 3.)

* * *

It is also clear from Holy Scripture (Heb. ii., 4) that God bears witness both with signs and wonders, and with divers miracles,

(A London Declaration—continued.)

and distributions of the Holy Ghost, according to His own will. (See also Mark xvi., 19, 20; John xiv., 11, 12.)

Gifts not to cease.

There is no hint in Holy Scripture that signs and miracles were to cease, or that gifts were to be withdrawn from the Body of Christ. (See 1 Cor. xii., 31, and xiv., 1.)

It is more than possible that the weakness and unbelief of the Christian Church is the reason for these not being more generally manifested in these latter days.

Manifestations must be for Profit.

We recognise and emphasise that the gifts are for the building up (*edifying*) of the Body of Christ (Eph. iv., 7-16). We would not forget, nor allow others to forget, that the Manifestation of the Spirit is given to each one to *profit* withal. The True Manifestation is seen, for instance (1 Cor. xii., 8-11), in the Word of Wisdom, the Word of Knowledge, Faith, Gifts of Healings, Working of Miracles, Prophecy, Discernment of Spirits, Tongues, and the Interpretation of Tongues. "But all these worketh that one and the self-same Spirit, dividing severally to every man as He will."

Gate, not Goal.

It also should be clearly understood that the Baptism of the Holy Ghost is the "Gate" into, and not the "Goal" of a true and full Christian Life.

Signed by

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NOTE BY EDITOR.—This Declaration is as to "the Evidence and the Results." The Baptism of the Holy Ghost is ours only through the merits of the Cross and the ever precious Blood of the Son of God.

Free copies of the above (printed separately) can be obtained by sending a post card to the Hon. Secretaries, "Peareth," Roker, Sunderland (from whom also can be obtained Free Pentecostal Literature and copies of "Confidence").