

JANUARY, 1910.

VOL. III. No. 1.

"CONFIDENCE"

A Pentecostal Paper for
Great Britain.

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

—1 John v., 14-15.

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

—Prov. iii., 26.

MONKWEARMOUTH, SUNDERLAND,
ENGLAND.

FREE.

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

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Printing and Expenses Account.

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Supplies of Pentecostal Literature and Roker Tracts can be obtained free from the Secretaries, "Peareth," Roker, Sunderland.

"CONFIDENCE."

No. 1. Vol. iii.

ALL SAINTS', SUNDERLAND.

January, 1910.

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."

There's a Pentecost for all the sanctified,
Heaven's witness true, which cannot be denied,
And the Spirit's gifts are being multiplied
In God's holy church to-day.

There's a Pentecost for every trusting soul;
Of your life the Spirit now will take control,
Filling, sealing, quickening, healing, making
whole

By God's holy power to-day.

Chorus—

Oh, I'm glad the promised Pentecost has come,
And the "latter rain" is falling now on some;
Pour it out in floods, Lord, on the parched
ground.

Till it reaches all the earth around.

The Revival Campaign in Copenhagen.

Pastor Barratt in Danger.
Violence of the Young Socialists.
Glorious Victory!

COPENHAGEN,
20th Dec., 1909.

REV. ALEX. A. BODDY,
DEAR BROTHER,

Still here in this city, but to-day is my last day this time. I leave for Christiania (D.V.) this evening to spend Christmas with my family and conduct some services in Christiania before returning here in January; because I, no doubt, will have to return and continue the revival work here.

With the exception of a short visit home, I have been here since the *Mülheim Conference* and the battle has been so hot, I could not get away to the Conferences at Zurich, Breslau, and Berlin. But, all glory to God, we have got the victory, and I now look back upon one of the most wonderful campaigns I have had in my life.

As you know, God had commenced to work in the Theatre World; two of the actresses leaving the stage. They both received "Pentecost" with the signs following. One of them was the idol of the Danish theatre-going people. Their sorrow at losing her was real and profound; some were raged with anger against us. The papers were full of it. Of course, the whole movement was denounced, and that in the most awful language. Articles were written day by day, some of them of a tremendous character. It was the real hatred of the world defying Christ and Christianity.

To this came the "Declaration" from some leading pastors in Germany. The translation

was far more severe than the original. But it will prove the progress of the work here when I state that, although the party who issued it in this country tried to get the signatures of some leading Christian workers here, they could not get them to sign such a declaration. They *would not* put their names to a statement declaring this work to be *from hell*. Of course, the "Declaration" helped to *comfort* those poor, dear Christians who are trying to make themselves believe this work is from hell, but it has no real influence on the people generally. They see too clearly that the results of the campaign are directly antagonistic to all the devil's plans.

A medical student has just been here to have a chat with me. He is a decided free-thinker, and has opposed one to the teeth, but has at last stopped doing so. He gave me his photo, and wrote words on the back expressing his esteem for the noble way in which we had treated him. He could not understand the *logic* in the reasoning of those Christians who say this is of the devil. He laughed such arguments to scorn.

Our battle has been with the unbelieving world, and the results have, praise God! convinced a number of Christians that His Spirit is as surely working in this revival as in any.

The newspapers opened the attack, but several were obliged to confess openly the fact of a mighty influence prevalent at the meetings, explain it as they would. They had made up their minds that the *speaking in tongues* was the result of hypnotism, epilepsy, self-suggestion, or the like. But just at this juncture, Dr. ———'s two letters reached me, and were published with mine. This broke their arguments on those lines. All this time we went in for *red-hot revival lines*, God's Spirit working mightily far and near. The largest halls were crowded. People of *all classes of society* thronged the meetings, and at every meeting there were visible results: sinners were saved, and the

(The Revival Campaign in Copenhagen—continued.)

arrows of conviction were flying about all over the city.

Then the *Socialists* determined to strike a blow against us. We were interviewed, and for some time article after article appeared with the most outrageous pictures and untrue statements. People who did not know better were worked up to such a pitch, that rumours were spread abroad I would be banished from the country. In between the meetings here, we visited for a day or two other centres:—*Hel-singör, Horsens* (where Pastor Christiasen is stationed, our old friend), *Odense*, and *Hülleröd*. Crowds attended, and Holy Fire was kindled in the hearts of not a few.

We have a political group in these countries called "*Ung-Socialister*" (Young Socialists). They are the Young People's Society among the Socialists. They are partly anarchists, and a daring, reckless, Christ-defying crowd.

They determined now to break up our meetings. Their first attack was in the large Concert Hall. They tried to upset my sermon, shouting defiantly and causing all kinds of sounds. But God kept me calm, as He did all through the stormy scenes that followed meeting after meeting. It was this calmness and the love and grace God gave me that subdued many of them. We gained a complete control over that first attack, and the greatest part of the congregation arose and sang Luther's grand hymn.

Outside the hall, the Socialists crowded around me again, but I spoke kindly to all, although they were swearing, and cursing, and threatening. Some got under conviction as I went along the street speaking to them. It was quite a procession. They quietened down considerably. One young student, whose heart had been touched, put his back against the crowd and allowed me to mount the 'bus.' Then all gave me a tremendous cheer. At several meetings the tide turned that way. In the meanwhile, the *inferior, low-class papers* were at work describing the scenes at the meetings and outside. The larger papers saw it was no good to try to stop us. The police had to step in to keep order on the streets.

At last, at one meeting Satan burst in with tremendous violence. A door was smashed, window panes (two of them very costly) were broken in, revolver shots fired, one shot smashing a window, another almost striking the proprietor of the hall (the Students' Hall). One stone almost struck one of the workers on the head, a young lady, breaking through the great window pane, covering another sister with broken bits of glass. But God was with us through it all. When we sang hymns, the Socialists sang their Socialists' songs, and tried to drown my voice when speaking, with oaths, shouts, blasphemy, and all kinds of wild fanaticism.

The police had to draw their clubs on the street, where crowds were surging to and fro. But we reached home safely that evening also. It was the worst we hitherto had passed through. One evening the street-car window was smashed by some missile flung at me by the Young

Socialists, who tried to stop the car and chased us like wolves for some distance.

Now the papers cried out, "*Why not stop the meetings?*" I saw the old devil plainly in it all. First he stirred up all the wild frenzy he could, and then he stood with all his old satanical smile and asked, "Had you not better clear out?"

But, instead of doing that, I arranged to have a meeting in "*Folkets House*" (The People's House—the Socialists' own hall). Strange enough, one of the leading men among the Socialists invited me to lecture there. But the other leaders would not allow him to arrange the meeting, as they hoped they had quenched the movement with the disturbances they had caused. But the *Young Socialists*, on hearing this, asked if they might invite me. They were allowed to rent the hall, and I accepted the invitation.

I suppose, judging from statements made by the people, that there has never been such a meeting here before. The hall was crowded. My subject was:

"CHRIST'S PROGRAMME—OURS!"

The people stood with hats on, smoking. Having got through a third part of my speech, the tumult commenced, and I stopped the lecture and gave way to a discussion, and I believe God helped me greatly. One lady saw two angels standing by me, another saw a supernatural light around me. I obtained quietness every now and then, and refuted every argument advanced. The most violent opposer was the young medical student who was here this morning. But I grasped his hand in the middle of the fray and told him I was sure he would yet be a Christian, and since then his whole attitude has been changed.

A fire-brand of a woman then agitated the young men against *Bro. Wittrock*, one of the leaders of the Pentecostal work here in Copenhagen. The tumults that then ensued were tremendous. With shouts and loud cries they tried to trample him under their feet. I kept perfectly calm until I saw there was danger of his life, but as I rushed to his help I was seized by others, who would save me, and thrust me out through a side-door. The medical student, a powerful young man, threatened to strike down every man who touched me. I tore myself away from those holding me, and did not rest satisfied until I heard *Bro. Wittrock* was safe. Just then, strong arms seized me and escorted me through the crowd outside, and God raised up people all along the line who protected me, and there must have been some wonderful influence over the people, for they cheered me again as I stepped into the car. I knew God's people in Christiania, Göteborg, and elsewhere were praying mightily for me and the rest of us, and we had all been long in prayer here for this meeting.

The pulpit, chairs, several lamps, etc., were smashed, and after our departure several entered the bar-room and began to pitch empty bottles at each other's heads. None of us were injured. *Bro. Wittrock* just got a bad scratch on the leg, but had the chair (flung at him from the gallery) struck him or the Methodist Pastor standing by

him, trying to save him, it might have meant death to one of them. We met together to thank God after the storm.

That battle turned the tide in our favour. The papers and others thought we were done for. But the very next evening we had a large meeting again, and although tickets could only be obtained from friends of the movement, quite a number of Young Socialists were present with their ring-leaders. But, as I stepped into the hall, they came up to me and begged me to forgive and forget the violence and storm of the preceding evening. They caused no disturbance from that hour. The opposition was broken. One of the most violent of the Young Socialists was soon converted, and has twice testified with great power at the meetings. "I never respected Christianity before," he said, "but now I see it's real." I have scarcely ever heard such a powerful testimony from any new convert.

The proprietors of the halls demanded an entrance fee and a strong police force, so we were obliged to comply with their requests. But at the last meetings we had no police, and the proceeds of the great meeting yesterday will go to help those out of work this Christmas. This, too, heaped coals of fire on the heads of our enemies.

The two actresses related their experience at the meeting in the large Concert Hall last night, and this had a marvellous effect on those present. A leading paper has given a most sympathetic account of the whole meeting. Several of the upper-class people were also present yesterday, and we had a most glorious after-meeting in the smaller hall.

The new converts testified with great power, and others gave their hearts to God. Some Young Socialists went home with us from the meeting, with others, last night. Two Young Socialists were saved, past midnight, and one sister was filled with the Spirit, and appeared completely "drunk" with the Wine of the Kingdom.

The campaign is over, but the work will go on, and it seems that we are on the verge of a very great revival here in this city, a revival that will spread all through the country. Hallelujah! PRAY FOR DENMARK!

Yours in Christ Jesus,

BARRATT.

* * *

P.S.—I ought not to have forgotten the attack made by the *Spiritualists*. They announced a meeting to be held in a large hall to

PROTEST AGAINST THE MOVEMENT.

One evening, outside the Students' Hall, and another evening outside Wittmack's Hall, they distributed cards of invitation, with accounts of the wonders of Spiritualism. I told the Secretary of the "*Danish Spiritualistic Union*" that it was unfair play to act like that. I denounced it from the platform likewise. But at the same time I was able to point out how clearly the devil had defeated his own plans. Several had said of this Movement it was a Spiritualistic craze, but after this *protest* from the Spiritualists, *everybody* saw it had NOTH-

ING TO DO WITH SPIRITUALISM AT ALL. In conversation with the Secretary, he stated plainly that the Spiritualists had nothing to do with the BLOOD OF CHRIST, nor did they believe in the TRINITY, nor did they believe the present Bible to be the *real Bible*. That settles the question clearly, does it not? "The Cross of Christ then stands between us," I said, "We trust you will soon get on the *right side of the Cross*."

* * *

Pastor Barratt's New Book, "The Days of the Latter Rain," can now be had for 1/- from Mr. Cecil Polhill's Secretary, 41, Hyde Park Square, London, W. It is a most useful and fascinating book, well printed on light paper, and nicely bound.

Pentecost and the Churches.

THE CITADEL,

BOURNEMOUTH.

It has often occurred to me how clergymen and ministers, if they were to receive the Baptism of the Holy Spirit with the despised Sign of "Tongues," would fare in regard to their parish or congregation. The question was answered by the following experience:—

On leaving Canada for my home in the South of England, I determined to call at Sunderland and visit the Rev. A. A. Boddy, Vicar of All Saints' Church, Monkwearmouth, Sunderland. Though God has no leaders in this wonderful world-wide outpouring of His Holy Spirit, yet Pentecostal people, the world over, look with particularly loving eyes to Sunderland and the Vicar and his wife. It is from this place that the Pentecostal Paper, "Confidence," is sent out by the thousands every month, and also from this place tons of Free Pentecostal Literature have gone forth.

Some fourteen months ago my youngest brother visited the Vicarage, and there received the Baptism of the Holy Spirit. This experience changed the whole tenor of his life. He wrote me a long letter, giving a number of Scriptures on the subject. After carefully reading same, I

(Pentecost and the Churches—continued.)

also had a hunger for the Baptism, and would not rest till I had received Him. God gave me a wonderful outpouring of His Spirit, and accompanied by the much spoken against and misunderstood

SIGN OF "TONGUES."

This Baptism has completely revolutionized my life, and given me a heart-satisfaction and joy in Christ hitherto unknown. Naturally, I was anxious to visit this Vicarage, and arrived at the city* on a cold, damp night, and was told there was to be a meeting in the Parish Hall in connection with the 25th Anniversary of the Vicar's settlement in that Parish. There was to be a tea and presentations. When I arrived in the Hall it was well filled, between five and six hundred people being present. Unknown, I took a back seat and mental notes. I was pleased to see the large number of young men and women present. All were interested in the Vicar reading from an old diary of his, giving his experiences in the district when a young man. This was followed by an account of the Parish work, and closed by a few earnest and loving words. After refreshments were served, earnest and sympathetic remarks were made by

THE EX-MAYOR OF SUNDERLAND

and a Salvationist. Then the Curate, who has charge of St. Aidan's, Roker, took the chair, and in doing so spoke of the love and respect he had for the Vicar and the harmony that existed between them. Then two of the Churchwardens came forward and spoke, though they were unaccustomed to public speaking, yet the feeling they put into the few words told of the depth of their love and regard. A number of substantial presents were made, and a handsome cheque. I was impressed with

the fact that there were no special attractions to draw the people—special solo singers, elocutionists, or the like. I understand that Mr. & Mrs. Boddy had, at first, a severe time of great difficulty and testing when they received the Baptism of the Spirit with the Scriptural Sign, yet they would not compromise their position, but stood up boldly for the full Baptism of the Holy Spirit as a distinct and subsequent work of grace, and accompanied with the Sign of "Tongues," as on the Day of Pentecost. God has rewarded them for being faithful.

The question that had so often come to me was satisfactorily answered, and in such an unexpected manner. A Minister or Clergyman can (and should) receive the Baptism of the Holy Spirit "as at the beginning," and yet be able to continue to minister to his flock; in fact, to do effectual work. In the mind of the *Master*, it was essential that His servants should "continue in Jerusalem till they be endued with power from on high," so that they could witness for Him at home and abroad. Persecution and opposition may follow, but God will honour His servant as He did when the whole of the congregation of All Saints, Monkwearmouth, out of their poverty or limited means subscribed so liberally to shew their appreciation of their Vicar and his wife, who had stood up boldly for the truth as it is in Jesus.

A. W. FRODSHAM.

FORT WILLIAM,

ONTARIO, CANADA.

* * *

NOTE BY THE EDITOR.—Our dear Brother, A. W. Frodsam (present address: "The Citadel," Bournemouth), will bring a blessing, we are sure, to any Centre which invites him to visit them during his sojourn in Great Britain before he returns to Canada. The story of his wonderful Healing and his Baptism with Signs will bring power into any meeting where it is given. He has some thought of visiting Wales, but is seeking to be very clearly guided by the Lord.

* Sunderland is not a City, but a Town by English reckoning —ED.

Wave of Religion in Russia.

Influence of Music.

ENGLISH HYMN TUNES.

*From an article in the "Standard"
(London), November 24th, 1909.*

Tramping the country from village to village, across the steppes with shepherds, along the roads with pilgrims, sometimes on horseback among the mountains, and if not on horseback always glad of a lift in a peasant's cart, never loth to stop and gossip at the roadside inn, the writer of these lines has been for twelve months intimately in touch with the Russian country people. In October of last year a pilgrim to Troitsky Lavra, the richest shrine in the empire; in August of this, across the Caucasus mountains on foot, alone. Russian ways, words, and customs have become so familiar that even English phrases describing them come awkwardly to the pen.

Of the many things observed, worthiest of note seemed the state of the people and the abundance of the harvests. The peasants were extraordinarily contented and happy, and the good things of this earth amazingly plentiful and cheap. In the evenings the villages were alive with music and dancing, with the strident clamour of the ubiquitous gramophone and the seraping of the balalaika. And then, two pitchers of wine for a shilling! But the happiness that was there was the sort that knows not about itself, that is as yet inarticulate. It was not of happiness that the chance companions of the road had to tell. Strange to say, it was of religion. Time after time, when in England one would have expected to hear of the weather and the crops, we went straight to prayer and salvation.

The conversation would run in this way: "Hail!" "Where are you going to?" "Where do you come from?" "Are you a Russian?" "You are English. I thought you were a Czech or a Finn. Is there any war in England?" "They have flying motor cars there!" "How do you pray; are you orthodox?" "Do you cross yourself so, or do you close your eyes and clasp your hands so?" (the peasant would very solemnly show me how he prayed). "I am a Molokan," or "I am a Baptist." "We don't believe that God is in pictures and banners. He is up there in the sky. Look at that pilgrim; he's a stupid. He comes from Rostoff and has walked all the way. He thinks God isn't in Rostoff; he thinks He's in an old monastery up in the mountains. Stupid folk, I call them, these pilgrims. They sleep out on the steppes and often get robbed, or they get drunk at a tavern and lose all their money. We don't drink, you know. We don't smoke, either." "No, there used not to be many of us; it was dangerous; I only joined this year."

PRIMITIVE SERVICES.

The pastor of a little Baptist church told me that his number had doubled this year, and that

their brotherhood in all parts of the land was increasing at a like rate. Quite early in the summer I was invited to go to a meeting. It was the first gathering of its kind I had witnessed in Russia. The place, a large upper room, was packed with poor people. There was not a woman dressed in anything finer than printed cotton, or who had headgear grander than a kerchief or a shawl. The minister was the only man in the room with a collar. We were ranged men on one side and women on the other; a passage went up the middle to an ordinary elevated reading desk; on it reposed a glass of water and an immense Bible. There were texts on the walls, printed large in Russian—"Jesus Saves," "Believe in Him and have Everlasting Life." The pastor—a miller of benign countenance—gave out the hymn and sang the air by himself. It was very strange to hear the whole congregation burst vociferously into the tune of the Old Hundredth. This was the beginning of the service. It was followed by an extempore prayer in low, earnest tones, and then came another hymn, just as in an English chapel, but this time to the air of "See, the conquering hero comes!"

The service proceeded equably, steadily. There was no apparent enthusiasm except in the preacher. Not the hysterics of a Welsh revival meeting, not a tremulous silence broken by ejaculations of praise—the people listened stolidly with that silence with which hungry people attack a meal which they know to be good. They were all peasants or working men. They, like a hundred million others under the Russian flag, had no knowledge of reading or writing. They had no hymn books, but they knew the words by heart. The hymns that they learned at chapel they took home and sang in the family, much in the way that English workingmen take up the refrain or a music-hall song. Often in the evening have I seen through lighted windows a whole family about the *samovar*, singing hymns and drinking tea. And always, skulking round the window, one would see neighbours listening. Sometimes five or six or even a dozen people would be outside a window drinking in the hymn tunes.

According to the Russian Social Democrat, the peasant must be taught first to read and write, and second, that his own mind should be the sole arbiter in all matters of religion. But it is not cold ethics that is going to give fresh driving power to the new revolutionary movement, but the infectious fervour of hymn-singing. The Government will not allow the education of the peasantry, and even if they did allow it, centuries would elapse before the *muik* became an intelligent member of society. There is a quicker way—by hymns. And the hymns? The hymns are just our own English tunes with appropriate words in Russian. It is quite common to find pastors in possession of Moody and Sankey's hymn book, and I came across "Hymns Ancient and Modern" in one house.

PREACHERS AND CONVERTS.

The Russian people are fond of wandering, and where they go they take their news and their ideas. A tramping labourer, such as Maxim Gorky was, is a man of very respectable calling. At harvest time, in the south, on the "Black

(Wave of Religion in Russia—continued.)

Land,” one meets representatives of all districts and races. The harvest field is the chosen hunting-ground of Protestant missionaries. Sometimes the preacher gets beaten; often he gets a heckling from absurd orthodox *mujiks*; oftentimes of all he gathers a big crowd to sing hymns. If he is too successful the gendarmerie or the Cossacks may come up and rout his gathering, on the ground that he is breaking the peace; but slight incidents of that kind are no impediment to success in Russia. The preachers of whom I speak were chiefly Baptists or Molokans, and they, with the Independents and Lutherans and their people, number hundreds of thousands in every province of Russia, and, by all accounts, they are increasing with wonderful rapidity.

“Do the Government tolerate you?” was my first question. I learned that there had been little trouble during the year, and I called to mind the Imperial ukase issued through M. Stolypin in October, 1908, granting religious liberty to all sects within the empire. That manifesto marked the deacease of Pan-Slavism: that policy summarised in the words “One Czar, One Tongue, One Church.” It was comparatively little noticed, this Emancipation Bill of Russia, but it will probably prove to be a more important concession to the forces of democracy than any other fruit of the revolutionary struggle. It began a new era: historians in the future will take it as a starting point in the history of Russian freedom.

“Faith Healing.”

(SLIGHTLY REVISED.)

A Paper written for the Durham Junior Clergy Society by Rev. A. A. Boddy.

Read in “Bishop Cosins Library,” Jan 13th, at a Special Meeting of Junior and Senior Clergy.

Many people are made ill by faith; why then should they not also be made whole by faith? We all know of those who, on reading or hearing of certain symptoms, imagine at once that they feel them. They begin to believe they are ill. But a sudden shock coming into such lives, especially a shock of great joy, often lifts them out of their trouble, and they suddenly find themselves wonderfully better, if not quite well.

We also have known people say, “I’m always better when the Doctor calls. I begin to be better when he is coming up the stairs. I tell him he never sees me at my worst.”

Again, there are people who like to be invalids. They love to have special attentions from the household and from sympathetic friends. These are hopeless cases whilst in that attitude, for they don’t want to be well.

Then as to mind-suggestion. Christian Science, whilst it cruelly robs thousands of their eternal salvation, effects marvellous cures by mind-suggestion backed up by the cordial support of the Devil, who knows that its adherents lose the real Christ, and he, the author and source of disease, gladly lifts his hand as an encouragement.

But not always, if the following story is true:—“How is your husband to-day?” a friend asked. “Oh, he thinks he’s ill,” replied his wife. The next day the question was asked of the son of this Christian Scientist, “How is your father to-day?” “Oh,” was the reply, “he thinks he’s dead.” This would, perhaps, be said to be an example of a wrong thought entertained for too long a period.

This is entirely different to the confidence of a real, born-again Christian, who trusts in the Victory of the Cross, and because of redemption through the precious Blood can trust his Lord to rebuke the Enemy.

Again, Christian Doctors and Nurses are a great blessing to those who have not faith enough to go to Headquarters.

They, with Hospitals and scientific appliances, will be necessary until the end of the Great Tribulation for all who cannot go direct to the Lord of Life for help.

Personally, I am much indebted to skilful Doctors and Nurses. How could one face the sicknesses and accidents without them. Only a few patients out of hundreds have faith enough to lean only on the Lord. It must be Holy-Ghost-given Faith, and Spirit-given Light.

In these cases, one gladly prays for a blessing on the Doctors and on the Nurses. One cannot feel that this is the *highest* way, or the way for those whom the Lord has taught deeper truths, but it is still the way for these.

Sometimes it is not until doctors fail that a patient will turn to a Higher Power and wholly rest upon Him. A well-known physician related a few weeks ago in one of my meetings how he knew a certain case was beyond the aid of human skill, and he and the nurse committed it to the Lord in prayer and a miracle of healing was the result. I thank God for Christian doctors, men of faith and prayer. Strangely enough, there is no actual commendation of doctors in the Books of Holy Scripture. The Beloved Luke seems not to have been in practice, for Paul, when bitten by the viper, did not call for his help, nor did he ask Luke to deal with the sick who came to him for healing (Acts xix., 12). The two cases where physicians are mentioned are as follows:

2 Chron. xvi., 12-13.—"And Asa in the thirty and ninth year of his reign was diseased in his feet, until his disease was exceeding great; yet in his disease he sought not to the Lord but to the physicians. And Asa slept with his fathers. . ."

Mark v., 25-26.—"A certain woman which had an issue of blood twelve years, and had suffered many things of many physicians, and had spent all that she had and was nothing bettered but rather grew worse, when she heard of Jesus, came into the press behind and touched his garment."

Making all allowances for the great advance in scientific knowledge and skill, it is still noticeable that He who knew all things that should come to pass, has not through His Son, or the Prophets, or the Apostles, suggested that those who are His should look to doctors and medicine.

The Lord certainly said (Matt. ix., 12; Mark ii., 17), "They that are whole have no need of the physician but they that are sick; I came not to call the righteous but sinners to repentance." It is noteworthy that He never sent anyone to an earthly physician, neither did any of His followers in Apostolic days. He was Himself the Great Physician who had come to heal the sin-sick and the afflicted in body and mind.

The only directions in the Word of God in case of sickness are found in James v., 14-16.—"Is any among you (Christians) sick, let him call for the elders of the Church, and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall heal the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him. Confess your faults one to another and pray one for another that ye may be healed.

* * *

An interesting book published in Germany gives an account of wonderful healing by a priest named Gaszner. He was attacked by an illness which threatened to incapacitate him from his work. One day, whilst at church, the thought suddenly came to him that this was from Satan. He was startled at first, but he noticed that when he used the name of our Saviour the symptoms abated. He began to rebuke Satan and command him to depart in the Name of Jesus, and this invariably gave him relief. He continued to do so, and, as his faith increased, he was more convinced of the truth. At last he was completely delivered. Then he began to help other sufferers, and was the means of many hundreds of wonderful cases of healing, all of which were accomplished by commanding Satan to depart from the sufferers in the power of the Holy Name of Jesus.

(**"Faith Healing"**—continued.)

The Lord, when on earth, detected Satan and his emissaries where others would have put everything down to the natural. We read, Luke xiii., 16, "Ought not this daughter of Abraham, whom Satan hath bound these eighteen years, to be loosed from this bond?" We remember how we read in Luke iv., 38, that Jesus rebuked the fever in Simon's wife's mother, and in Acts x, 38, we read how God anointed Jesus of Nazareth with the Holy Ghost and with Power; who went about doing good and healing all that were oppressed with the devil. (It was Luke, the Beloved, who had been a Physician, who wrote these words).

There are two sides to Divine Healing—Negative and Positive. First we must see how to get rid of the evil, and then the sick one must be filled with the Life of the Lord. The Lord bare all our sicknesses in His own body on the Tree of Calvary. Isaiah liii., 4 tells us He became a man of pains and acquainted with sicknesses. He most surely hath borne our sicknesses. It pleased the Lord to bruise Him, to make Him sick. Peter quotes (1 Peter ii., 24)—"With His stripes we are healed." At the Cross "old things passed away" (2 Cor. v., 17). At the Cross He successfully crucified in Himself our old man. The Devil hates the Cross and the precious Blood, for it means continuous Victory over Sin and all that Sin brought into the world. "They overcame him by the Blood of the Lamb" (Rev. xii., 11).

The Centurion recognised that he was dealing with one who had authority on earth and in heaven, with one who could say to disease, "Go!" and it had to go; who could say to the microbes, that legion of Satan's hosts, "Go!" and they would depart most surely.

So we, if we are to have power over

disease, must recognise the enemy, and, strong in the victory of the Cross, and placing ourselves in the safe place beneath the Blood of Sprinkling, must, in the power of the Holy Ghost and by the finger of God, rebuke Satan, and, in the Name which is above every name, must cast him out into the abyss, he and his underlings. The strong man armed has been in undisputed possession, but now the Stronger than he comes and takes from him his armour wherein he trusted and divideth his spoils. As the pain lessens and as the disease loses its grip, we get fresh faith and hold on, encouraging the faith of the sufferer until the last it may be of a legion goes out into the abyss. (It is most necessary at this point, when casting out the demon of disease, or any other demon, to bid it depart far away and not enter into any other being, human or animal, as strange occurrences otherwise may happen.)

Then in faith we lay on hands, also in the Name of the Lord. *These signs shall follow them that believe: . . . they shall lay hands upon the sick, and they shall recover.* Mark xvi., 17-18. We can only do this when we are really members of His Body, then from the Head flows divine life through the Joints—supplying nourishment (Col. ii., 19). Above our hands we trust that there are the Pierced Hands of Blessing and Love and Life. Often He grants a conscious inflow of the overflowing life into the body which has been cleansed from sin and disease by the precious outpoured Blood. He is wont to give exceeding abundantly above all that we can ask or think.

An Abbot in Spain was showing an earnest Christian the treasures of his monastery—the jewelled chalices and golden vessels. He said, "We cannot speak as Peter and John spoke when they uttered

the words, 'silver and gold have I none.'" "No," replied the earnest Christian, "neither can you say to the lame, 'In the Name of Jesus Christ of Nazareth, rise up and walk.'" The Church to-day with its formalism, its love of dignity, its unapostolic methods of raising money, has need to confess that it is poor and blind and naked. It has endowments, and cathedrals, and costly churches of stone, but when a sick one would send for the elders of our Church to come with the prayer of faith that shall save the sick, he cannot often find such. Humble men and women can be found, thank God, whose faith in their beloved Lord brings healing to the sick, but the ministry of one of the most powerful churches on earth has yet to repent and do the first works. The Lord said expressly, "He that believeth in me, the works that I do shall he do also (John xiv., 12).

He told the disciples of John what these works were (Matt. xi., 5). "The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the Gospel preached to them." "The works that I do shall the men who believe in Me do also."

The beloved disciple wrote (1 John iii., 8)—"For this purpose was the Son of God manifested to destroy the works of the devil." Some say that sickness is the will of God, we must bow to it. Yet they are generally glad to escape this will with the help of a doctor. If it was God's will, the Lord who came to do the will of Him that sent Him invariably opposed such will by willingly healing all who believed on Him.

Sickness came into the human race with the fall. It is a work of the devil. The Lord allowed Satan to try Job through his body, and he allows sickness to act as a

snapping wolf or cruel sheep-dog to drive into the fold. He may allow us to be chastened for a season for our profit, but when we apprehend the reason and obey our Father, then He will not continue to allow the enemy cruelly to punish us when we are truly penitent, and when we accept health in Christ.

Our Lord is a *Saviour*. He has come to bring us Salvation (wholeness). He shews us, through His Apostles, how great this salvation is. For when Peter and John were used to heal the lame man at the Beautiful Gate of the Temple (Acts iii.), Peter called this healing *Salvation*. We read, Acts iv., 12, "There is salvation (or wholeness) in none other name; for there is none other name given under Heaven whereby we *must* be saved (or made whole)." He was referring to the healing of the lame man by faith in the Name of Jesus.

We have so long connected Salvation with two-thirds only of our nature—soul and spirit, forgetting that the Lord came to bring salvation to the whole trinity of our being. God can preserve entire, until the day of the Lord, our spirit, soul, and body (1 Thess. v., 23). The English-speaking people especially lie under the power of demons of unbelief on this point. In Switzerland, for instance, the people believe for healing, and are healed; there are a number of recognised homes like the Asyl Remismühle, where there is an atmosphere of faith. Those who are used to heal the sick in the Name of Christ in other lands, find the work far more difficult in this land. This unbelief is owing to the defective teaching of centuries.

Intelligent heathen people from time to time say to our missionaries, "You do not believe your own Book, or you would not heal with bottles of medicine, etc."

(Continued on Page 14.)

"CONFIDENCE."

JANUARY, 1910.

Editor—

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

Assistants—

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

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The Third Volume of "Confidence."

With this number of "Confidence" we enter joyfully upon our third volume, and praise the goodness of our God. It has been no light responsibility to bring "Confidence" out unfailingly month by month. Out of 20,000 readers (say five readers a copy) we have received help from less than 1,000, and the continuance of "Confidence" must always depend upon the willing offerings of the minority who so bravely help forward the free circulation. We wish that more would help frequently, as some do. The small gifts of the needy are appreciated by the Lord, while we are thankful indeed to His stewards who help out of their larger means. At present we cannot do without them.

We are glad that the literary contributions are always equal to the space at liberty. These contributions are often of deep interest. The articles from the unfailing pen of Pastor Barratt are, as in this number, most fascinating. We are now following Pastor Niblock on his German-

Russian journey, and his letter this month is most graphic. The articles on the New Creation are taking us on into very deep truth, while our dear Missionary Correspondent in India keeps the P.M.U. readers fully informed of God's Pentecostal work in her region.

We feel that this is a most interesting number. "Confidence," like the Pentecostal Life, seems to be growing better all the time. This is not remarkable when the Lord gives us such a splendid, spirit-filled staff of special correspondents. It is His Work and His Paper.

We do not keep old numbers for long, but we would advise readers to take care of their copies. We find the back numbers, when bound together, are most helpful.

This is God's own work and we trust that "Confidence" will continue until Jesus comes.

A.A.B.

The Whitsuntide Conference at Sunderland,

MAY 17th—20th.

Preliminary Meetings, May 14th—16th.

(*"If the Lord tarry."*)

Many friends in Scotland, Switzerland, Germany, etc., are already making their arrangements to be with us at the International Conference. We are expecting our beloved Pastor Paul again in our midst, and many others. Our dear friend, Mr. Cecil Polhill, is arranging to hold his London Conference the previous week, so as to enable the friends again to come on to Sunderland at the close.

Those who are anxious to obtain rooms near to the Parish Hall should write very soon now to the Secretaries, "Peareth," Roker, Sunderland.

The New Creation,*

OR

A Wonderful Salvation—for Body, Soul and Spirit.

(SECOND ARTICLE.)

THE FALL.

Its effects on Spirit, Soul, and Body.

When God made the first Adam He made him in His image, "after His likeness." The second Man, the Lord from Heaven, may have been the outward pattern for His Body, for the Incarnation was, with all other future events, a present fact to the Father.

Like the Incarnate One possibly as to his outward appearance, but we believe, from the words used, He made him in the three-fold image of the Godhead—"our image" (Gen. i., 26), a triune being—spirit, soul, and body, "after our likeness." He breathed into his nostrils the breath of life, and Man became a "living soul" (Gen. ii., 7), knowing only good, with authority or dominion over every living thing that moveth upon the earth (Gen. i., 28), and with a command to "be plentiful and multiply, and replenish the earth and subdue it."

A beautiful being, with every prospect before and around him fair and bright, man was given a *Free-will*, so that he was at perfect liberty to believe and obey God's command concerning the "tree of *knowledge* of good and evil," or disbelieve and disobey.

Possibly, the great adversary, so full of hatred towards God, had also planned in the councils of wicked spirits that he would also have a kingdom and utterly defeat the plan of the Almighty. Praise God, *he* was not in the secret of the Most High, and

we are inclined to believe that he knew nothing of the "Second Man, the Lord from Heaven," nor of the mystery of the Bride, who was "in Christ before the foundation of the world."

If our eyes were but opened, or "anoined to see," we should fall down and worship, as never before, our God, whose loving fore-knowledge had arranged and allowed this "first creation." Surely it was to shew forth to *all ages* that nothing excepting God Himself, and what proceeds directly from Him, can ever be pure or stand firm; or, further, can ever live eternally (Isa. li., 6).

We believe that in the foreknowledge of the Almighty, this first man, "of the earth, earthy," was created and tested and tried under every condition for 4,000 years, in order to shew forth to successive ages this truth—the absolute power of God, and to make known unto us the mystery of His will according to His good pleasure, which He hath purposed in Himself that, in the dispensation of the fulness of time, He might gather together in *one* all things in Christ, both which are in heaven and which are on earth. Even in Him" (Ephes. i., 9, 10).

Satan, who with his followers at the first rebelled against the Most High, will be turned out of the heavenly places, and eventually be utterly defeated and turned out of earth and cast into "the bottomless pit" for ever and ever. God *must* be "all in all" (1 Cor. xv., 28). Therefore, we see that Satan's suggestion to Eve was to doubt God's Word. "Hath God said?" Eve hearkened and received the word of disobedience which wrought in her spirit. She gave to her husband; he ate also. Their spirits were disobedient to God; their soul-life became corrupted; consequently the seeds of death began already to affect their body. Satan's seed had done its

* For the *first* Article see the December issue of "Confidence," page 276.

(The New Creation—continued.)

work, and the carnal mind began to assert itself and operate through the members of their body. They knew that they were naked; they could no longer meet God. At once they attempted to cover themselves by the fig leaves. The *heart* was afraid, and only vain excuses were made, the man blaming the woman, the woman saying truly, "The serpent *beguiled* me, and I did eat." Satan's temptations since that day all have their origin in unbelief—"Hath God said?"—and truly he has deceived the whole world and beguiled many souls since to believe that *knowledge* will make man "as God." "Adam begot a son in his *own* likeness, after *his* image," is the brief statement concerning the generations that followed (Gen. v., 3). But before this, the God of Love, of Wisdom, and of Praise had met fallen man through substitution (the life shed), and clothed Adam and Eve with garments of His own making (Gen. iii., 21). Then the edict went forth that this man must not "live for ever," and therefore he was driven out and "the way of the tree of life" protected by the flaming sword of Justice, and Truth, and the Cherubim-type of redeemed humanity.

Reader, will you ponder over these things and see to it that *you* have passed out of the old Creation.

By your death-union with Christ (Rom. vi., 11) *you* died, and since your life has been hidden with The Anointed in God (Gal. ii., 20) "Christ liveth in me." *In Him* is Life; you have been quickened into newness of life—into a "new Creation"—by the Spirit of Jesus.

Born *afresh*, having been redeemed by the Blood of the Lamb, and having been begotten out of the Eternal Spirit. *Christ* is your life for spirit, soul, and body, for *in Him* we live, and move, and have our

existence.

Here and now, "a new creature" and "all things of God" (2 Cor. v., 14). As we keep "beholding Jesus" the Holy Spirit transforms us into the same image (2 Cor. iii., 18), "made meet for the Master's use." Can *you* subscribe to this your hallelujah? This is the grace of God. It has been accomplished. If so, having received the "gift of Eternal Life," receive the "promise of the Father." Tarry or wait for the Holy Ghost to quicken (or make to live) your mortal body, so that all your members shall be energised with Divine power, and, being married to another, even the Christ within you and your Head who is on the throne, you will have your fruit unto holiness, and the end everlasting life. "*Wherefore, my brethren, ye also are become dead to the law by the Body of Christ, that ye should be married to another, even to Him who is raised from the dead, that we should bring forth fruit unto God.*" See also Eph. iii., 14 to 20.

It is impossible to reform or in any way to make the "old man" acceptable to God. Praise God, "the body of sin was destroyed" at Calvary—the "old man" was crucified with Christ. Let us obey God's Word; let us "put off the old man," and put on the new man, *created* in righteousness and true holiness. (Eph. iv., 22, 23, 24.) M.B.

("Faith Healing"—continued from Page 11.)

A company of aborigines in Madagascar, having read in Mark xvi. of the signs which should follow them that believe, trusted the Lord to heal their sicknesses, and marvellous results followed. They went about, two by two, laying hands upon the sick, and they recovered. They were known as "*Apostoli*."

A spiritual revival was the immediate

consequence. Hundreds professed conversion and were admitted to the churches. A missionary visited them, and was much impressed with their reality. The genuine character of the cases of healing were attested by a number of Europeans. But these simple believers at last came in contact with unbelief. They saw, for the first time, hospitals, and met medical missionaries. Then all healings at once ceased. To my mind this is very significant.

* * *

It is noteworthy that so much is said about the human body in the Gospels and Epistles. The Life of Jesus is to be made manifest in our mortal flesh; we are to bear about in our body the "necrosis" of the Lord Jesus, that the life also of Jesus may be made manifest in our body (2 Cor. iv., 10, 11). Our first parents were tempted through their bodies, the second Adam won redemption in a Human Body. "This is My Body, which was given for you" (Luke xxii., 19).

The First Resurrection only will complete the full redemption of the body, but as we come into vital Union with Him in Whom dwelleth all the fulness of the Godhead, we find ourselves being "fulfilled" in Him (Col. ii., 10). Our bodies made clean by the Crucifixion, and filled with Resurrection life. "I have come that they might have Life, and have it overflowing" (John x., 10).

Our *bodies* are to be real members of Christ (I Cor. vi., 15). Our *bodies* are to be real Temples of the Holy Ghost (I Cor. vi., 19). They are to be holy bodies; (Rom. xii., 1) and holiness and wholeness are closely allied.

The Lord of Life and Health has been very good to the writer of this paper during the ten years or so in which he has trusted Him for Divine Health. He has given him

a new power of testimony both in and out of the pulpit, and allowed him to be used to help many of God's discouraged ones. He has blessed his home in a singular manner, and made the experiences of the 91st Psalm wonderfully real.

Difficulties there have been, but far more victories than difficulties. To Him be all the praise.

There was a time in the writer's experience when it was harder to stand for this Truth than it is to-day. Ten years ago he was very much alone, but to-day, Bishops and Christian Leaders are sympathetically examining into it. The writer is thankful that he has been kept true. He would echo the words of the 103rd Psalm:—

"Bless the Lord, O my soul; and all that is within me, bless His Holy Name. Bless the Lord, O my soul, and forget not all His benefits: Who forgiveth all thy sins, and HEALETH ALL THY DISEASES." To-day we are in a better place than the Psalmist, for the Cross of the Incarnate God has been lifted up, and the Old Serpent's sting cannot hurt those who abide in the Victory of the Crucified One, for Christ is our Life.

A Pentecostal Home.

A HOUSE-WARMING AT "PEARETH."

On the shortest day in 1909, as darkness fell on the tossing waves of the grey North Sea, and swallowed up the cliffs and shore, a happy little gathering of friends gathered in the house called "Peareth," at Roker (Sunderland).

It was for a House-warming that we met. Though soon dark outside, the blazing fires of North-country coal, and the bright lights in the entrance hall and in the rooms, added to the warm welcome our two hostesses extended to us.

"Peareth" is an interesting, large house, removed some years ago, brick by brick, from a site some three miles away, and re-built in extensive grounds sloping towards the sea. It has required considerable faith and courage to undertake the responsibility of this house as a place for training young girls for service, but the Hon. Secretaries of the Pentecostal work here—Miss Howell and Miss Scott—have felt led to this work, and will be

(A Pentecostal Home—continued.)

thankful for the sympathy and prayers of readers of "Confidence." These we hope they will often have.

After the guests had been entertained to afternoon tea, a meeting was held in the spacious entrance hall. The guests were grouped around, and the children of the home in their simple, clean dresses, and with happy, beaming faces, sat all together, and a toddling baby crowed with happiness and joined in the music. We sang:—

Praise to the Holiest in the height,
And on the earth be praise;
In all His works most wonderful,
Most sure in all His ways

The writer then led in prayer and thanksgiving, and spoke some words of encouragement from Ephes. ii., 20-22: "*Built upon the foundation of the Apostles and Prophets, Jesus Christ Himself being the chief corner-stone, in whom all the building, fitly-framed together, groweth into an holy temple in the Lord: in whom ye are also builded together for an habitation of God, through the Spirit.*"

Miss Howell and Miss Scott replied, telling of the way the Lord had led them, bringing them to Sunderland and Baptizing them in the Holy Ghost, and laying upon their hearts the work among children. They depended much upon the prayers of God's children to uphold them, and that they might be guided aright at every point.

The children sang carols, and the guests at last departed. Just below the grounds, the electric cars pass on their way into the town, and as we waited we could hear the sea beating on the shore, and saw the beam of light flashing over the dark waters from the Roker Lighthouse. A.A.B.

The Edinburgh Conference.

The "Editor of 'Confidence'" joined the Newspaper Express at Newcastle on Monday morning, January 3rd. Swiftly it winged its flight through Northumberland. We had glimpses of the North Sea from time to time, with a look back to Bambergh Castle and Lindisfarne.

Then over the wonderful Border Bridge. Far below us the Tweed, on one side Tweedmouth and Spittal, and on the other the ancient town of Berwick-on-Tweed. At this point I was commending the Pentecostal Blessing to a young Clergyman friend, who couldn't help travelling with me. "The best form of Church Defence is to welcome into your Church the Holy Ghost in all His fulness," I said. "I should never be convinced by a Miracle," my friend said, and I referred him to Heb. xi., 4, "God bearing them witness with signs and wonders, and divers miracles, and gifts of the Holy Ghost."

If only we would be Apostolic in our Methods and our Faith, we should have Apostolic results.

We swept on into Scotland, past Dunbar, and at last saw Arthur's Seat, and then the suburbs of Scotland's capital. Kilted Highlanders, and brawny and bonnie Scots, large and small, filled the busy streets. Down near the Meadows I found the Odd-fellows' Hall, to-day occupied by "peculiar people, some of the best on earth,

going all the way with the Lord.

It was good to meet Mrs. Beruldsen and her family, and to be welcomed by dear Brother Murdoch with a warm embrace, and to find Brother Cecil Polhill and Brother Harry Small looking well and happy after their Continental journey. A number of the London students were there and dear Brother Reid, of Carlisle, and dear Brother J. Miller, of Glasgow, and Sister Miller—praise God for them both—and Mrs. Macpherson, whom God has so wonderfully delivered again and again.

A little room behind the platform was used as a power station, and, amid earnest prayer, and sometimes in a rush of Tongues as the Spirit gave utterance, seekers were welcoming blessing for themselves and others.

* * *

Walking with God.

MR. CECIL POLHILL, at the first meeting, gave out a thought that might well be taken as a Motto for 1910. He said, during the past few weeks the Lord had been burning into his heart the thought of "*walking on with God.*" Quoting from Isaiah xl., 31, and emphasizing the need of *praying* as we walk, he said he felt this would be a year of strenuous walking, and not fainting *because we pray.*

The Word was full of injunctions about walking: "Walk before Me" (Gen. xvii., 1); "Walking in love" (Ephes. v., 2); "Walk circumspectly" (Ephes. v., 15); "Walking in the Spirit" (Gal. v., 16), etc.

There were also some wonderful walks in the Word which he felt the Lord would have him bring before us.

(a) The wonderful walk of the man who so walked with God that God took him, and one day he found he had walked right into God's presence. Some of us, too, might have the same glorious privilege, if we *walked on* and did not faint, of one day finding we had walked into the presence of our blessed Master. Hallelujah!

(b) Then there was the walk of the young woman, who, leaving country and kindred (Ruth ii., 11), and in spite of temptation to go back or not go all the way (Ruth i., 8-15), chose to follow the godly woman, Naomi, and at last found herself in the land of bread, because "*she was steadfastly minded to go on*" (Ruth i., 10). And the result: union with Boaz, and brought into direct line with the descent of Christ.

(c) There was also that wonderful walk of the two disciples (Luke xxiv.), when Jesus went in to abide with them.

(d) The walk of Jesus to the Cross was a stiff walk, as He "*steadfastly set His face to go to Jerusalem*" (Luke ix., 51); but the result of that walk was liberty to millions and millions. So in our walk it will not be all singing, maybe there will be some walk of this kind. We, too, have our walks to Calvary, but it must be "*walking on*," that blessing may come to others.

(e) The walk of Elisha with Elijah.

This was a walking *on*; it was a walking *together*; it was a walk of *two*; just as in our walk with Jesus. Tempted again and again to stop, yet he wasn't going to leave him, he seemed to realise it was worth while to walk with Elijah. So as he walked with him, and the chariot of fire and

the whirlwind separated them, he saw his master taken up, and became partaker of the power he had left behind. So we must walk with Jesus that we may not miss His resurrection power. The temptation will be to stop, to hold back and not follow all the way, and so miss the resurrection power that is ours here and now on the earth. The mantle of Elijah was not taken up with him, it was left on earth for someone to take up. So the mantle of Jesus has been left on earth for someone to take up, left for them who will *follow all the way*. Therefore, let us walk and pray, and pray and walk, following Jesus all the way.

After this address, a brother got up and said that what Mr. Polhill had been saying had reminded him of his old life. He used to be a "*tramp*," and he was now just "tramping on with Jesus." When saved in May last, he could hardly write his own name, but he had gone to the Lord with it all, and He had helped him. Jesus had become so precious to him, not only when gathered together with other brothers and sisters, but also when alone. He just asked the Lord questions in his own humble way, and Jesus answered them. He didn't know much about the Holy Spirit then, but he did now; he had entered the school of Christ, and that was the best school to be in.

Another brother gave another aspect of the "*walking with Christ*." He quoted 1 Cor. iii., 18: "Beholding as in a glass," etc., and referred to the repeated injunction in the Word, "Behold me." He referred to the effect and influence of environment, and how we take on the semblance of those with whom we keep company. So, walking with Jesus and being taken up with Him, we take on the same image, and His manner, thoughts, words, and desires, become ours.

Again the preciousness of Jesus was re-echoed as a sister gave her testimony as summed up in the words:

Since mine eyes were fixed on Jesus,
I've lost sight of all beside,"

and as she repeated the words, "All for Jesus, all for Jesus crucified," one only required to hear it to realise how much Jesus was to her, and the spirit of her song was taken up by the audience, as they sang the chorus,

"Jesus, Jesus, why all the way long it is Jesus."

Yet another side of the "walking with Jesus" was given by Brother John Robertson, North Berwick:—

1 John i., 7—"The Blood of Christ, God's Son, cleanseth us from ALL sin," but there was a condition, "*if we walk in the light, etc.*" This is more than forgiveness, this goes to the root of the matter and deals with sin and with self, for self is sin. Not only the sin as seen in its vicious forms, but the polished sin in the hearts of professed followers of Jesus, that was far more hateful in the sight of God than the sin of the Cowgate. God sees the jealousy, hatred, and envy in the hearts of His own children. But there was cleansing and *keeping* power in the Blood of Jesus, "as we walk in the light." And what was the light? Obedience to God's commands; doing the will of God. What was wanted to-day was not so much testimony by words, as *testimony by life*, without words. Words might be powerless, but given a *life* that says, "All for Jesus," and there was bound to be result. Keeping right with God touches us at every point of our life, and means a

lot. God has dealt with sin, and He is waiting for us to deal with it from our side. God wants our wills, and when we are willing to be cleansed, God will supply the power.

Brother Cecil Polhill presided at the Monday meetings, where he called upon the writer, who spoke from Zech. x., 1.—"*Ask of the Lord rain in the time of the latter rain.*" Brother Fisher, of Dundee, followed with powerful words, "The altar is a slaughter-place. You come to be slaughtered and all your belongings. When Abraham went up the mount he took up his Isaac. When he came down he had with him a Resurrection Isaac, one who was to be the father of a great multitude."

"The best evidence for Pentecost is that all the Laodicean Churches are against it." A brother had written to him as to the Pentecostal movement: "I must confess that never in all my life have I known a 'work from beneath' which was so well abused."

Brother Miller led with a refrain which was not familiar to the writer:

We are climbing Jacob's ladder,
ladder,
ladder,
Soldiers of the Cross.
Each day brings us one step higher,
higher,
higher,
Soldiers of the Cross.

Then came a useful message from Brother Cecil Polhill on "Prophecy."

Prophecy should be chiefly about Jesus. The spirit of prophecy is the testimony of Jesus. Holy men of God only should speak as they are moved. Not details as to private life, but light upon the Word. Let us learn by the mistakes which others have made. Yet let us covet to prophesy in the true way.

THE EVENING MEETING.

BRO. MICHEL, formerly on the Stage, gave his testimony. Had seen Jesus in a vacant chair on the platform.

BRO. MILLER (Glasgow) spoke from Acts xviii., 24, to xix., 12. Eloquence and might in the Scriptures, not the same as Power in the Holy Ghost. Apollos had great qualifications, and spoke boldly. Two listeners had the gift of discernment. Aquila and Priscilla taught him the way more perfectly, and he soon got baptized in the Holy Ghost.

"The ten days before Pentecost were used for the disciples to make up all differences, and so on the Day of Pentecost they were all of one accord."

No slight on former teachers when you seek and obtain the full Baptism. No slight on John when his disciples left for Jesus. We *must* go on with God, even if others remain behind.

BRO. FISHER (of Dundee) spoke powerfully on the Words of Balaam (Deut. xxiv., 5-8). Gardens (God's Gardens). Trees (with such a root—like cedars, whose growth downward is far greater than upward). He will pour water out of his buckets—where are the buckets? I *must* speak to be refreshed. I speak to get more. With *Dead Sea* Christians it all evaporates, let us pour out and so receive.

TUESDAY, 3 P.M.—The Writer spoke at length from 1 John ii., 6.—"He that abideth in Him

(The Edinburgh Conference—continued.)

ought himself so to walk even as He walked.

BROTHER MURDOCH.—"The Blessing at Kilsyth is going on as mightily as ever." If your heart is empty your mouth will be empty. If your mouth is full your heart will be filled. Persecution is good for us. The Welsh Revival raised no persecution and it went out quickly.

He has lost his reputation, and instead has got a character.

"Fear not, little flock. (It is not by great numbers.) It is the Father's good pleasure to give you the Kingdom."

BROTHER MICHEL, an ex-actor, spoke of the agony he had been in, as he realised the abominableness of his old self. "My grimy, slimy self." Oh God, show me that I am dead in the Crucified.

BRO. STEWART (of Edinburgh) gave his testimony. He had been attracted by the face of a Pentecostal Sister in a railway carriage. He went to Mrs. Beruldsen's to see "what sort of folk they Pentecostal folk were." Went also to Mrs. Macpherson's, began to tremble, thought he must be taken with a shock of nerves. Had a Vision afterwards of the Saviour in the Garden, with the drops of bloody sweat; fell over; spoke in strange words; was frightened at himself; began after to laugh, and thought he would like to stop himself, but couldn't, and has been laughing more or less ever since. *The Book* is all new to him now. Twenty years an Elder in the Free Church. Jesus has come to stay now, no longer a Visitor. Went to see his wife at Glasgow, was told the doctor said she had something chronic, "but there's nothing chronic with the Lord." She wanted the Lord, and is here enjoying the meeting to-day. "Lot of people are only getting sprats at the edge of the water, when they should launch out into the deep, not up to the ankles or knees, but get into the deep and get great fish—into the deep where everything lives." "I'm glad I've got a Pentecost. I am sorry I was so long in getting it."

MRS. BERULDSEN'S testimony. This day (Jan. 4th) was the second Anniversary of her Blessing at Sunderland. When we get lost in Him we don't need to look for work, the Lord sends plenty of work. It is no more trying, it's "being led." But there's a deep, settled peace in our souls. Has five grown-up children to-day sitting in the meeting filled with the Holy Ghost. She tried for 25 years to win her children for Christ, and failed, but after her Pentecost she began to praise God that He was going to save everyone of them, and He has done it.

MISSIONARY MEETING, TUESDAY, 6.30.—

Bro. C. Polhill read an interesting letter from a sympathetic missionary in Western China who was hungering for the full Baptism of the Holy Ghost.

He then spoke of the Training Home at London; of the studies; of the times of joy and of darkness. He spoke of the proposed Home for Female Candidates shortly to be opened in North London. A baptized lady of great experience (formerly connected with Bethshan) has accepted the duties of teaching, etc., with the occasional help of her daughters. The Home will hold twelve; a number of applications have been made.

BRO. JOHN BERULDSEN (One of the students at the London Home) spoke as a young Christian. Is sure that the Home has been opened by God, and that Pastor Niblock is of God's choosing. Sometimes they just break down under the power of the Spirit when at their lessons from the Scriptures. Described the day's routine. Read ten chapters through, then the lessons are all on the Word. A blessed unity of Spirit amongst them. Ezekiel ii., 3, 6, 7, had come home to him: "Son of man, be not afraid, thou shalt speak My words." The Spirit entered into him. No need to be afraid if one has the Holy Ghost.

BRO. BRISTOW (another student). Pastor Niblock has fathered them. Teaches them the practical side of the Christian life. Spoke of the open-air work and the conviction of the outcast.

BRO. GILLIS, of the American P.M.U., gave his testimony. It is people who think they are closer to God than they are who cannot see God in this Pentecostal work. He had to die many deaths. Had to die as he saw strange manifestations. The culture prevalent to-day is not the culture of the Holy Ghost. "Soul-rest" has been his great experience. Will not try to make things go if God does not make them go. We have been much further from God than we thought we were. Told of a visit to Missouri.

A wonderful revival in the Middle West and down in Arkansas. When people received a mighty Baptism in the Camp Meetings, the unbelievers said that electric wires ran under the straw, and shocks were received when kneeling on them. So they came at night to search for these wires, and were disappointed not to find them.

When they anointed with oil the sick ones, they said that they were using some strong cattle blistering hypo, and so produced the results. But one woman, given up by doctors, came, and as there was no anointing oil, a brother took the machine oil from a sewing machine and squirted a few drops upon her head. She was healed, and gave the testimony everywhere, that was "not hypo this time." Brother Gillis, with his wife and Sister Robb, are on their way to South Africa to work in the Compounds. May God keep us hewing a straight path by His Word. We are pioneers in His work. Even if mistakes are made, God will teach us.

Then the Writer spoke of the privilege of giving to the Lord's Work, and laid his open Bible on the platform, and nearly every one laid a gift for Foreign Missions on it.

Then we had an earnest time of prayer, and laying on of hands on sick folk and seekers. At last we rose, and, joining hands, we sang—

God be with us till we meet again,
By His counsels guide, uphold us,
With His sheep securely fold us,
God be with us till we meet again.

Till we meet, till we meet,
Till we meet at Jesus' feet, Hallelujah!
Till we meet, till we meet,
God be with us till we meet again.

Beautiful Edinburgh. So many attractions to hinder young folk going all the way. Praise God for His overcomers, who stand true and walk in white.

A Third German Conference.

Descriptive Letter from Pastor Niblock.

BRESLAU,

Dec. 8th, 1909.

MY DEAR MR. BODDY,

It is with much pleasure I sit down to write you concerning the work of God by the Holy Spirit on the Continent in these days.

We had a very good voyage across the North Sea, and arrived at Amsterdam at about 8:30 a.m. last Saturday morning, December 4th. It was a great joy to meet our beloved Brother and Sister Polman again. Brother Polman met us at the station, and it was good to hear his hearty "Hallelujah!" with the emphasis on "*jah*."

After breakfast, Bro. Polman escorted us through a part of the city, and shewed us many things and places of interest. Amsterdam is a beautiful city—a city of bridges and canals, and here "every prospect pleases," but Man! . . . is far from God.

At seven o'clock we went to the Prayer Meeting in the small hall, and as we turned the corner of the street in which the hall is situated we could hear the singing. What hearty singers the Dutch people are! When we entered the building about 60-70 very bright Spirit-lighted faces were turned to us, and one felt at once at home. It was the one Spirit, we were brothers and sisters in Christ, we needed no introduction, we were at home. After one or two opening hymns we went to prayer, the Power of God falling upon us in praise and spiritual songs. I have never before heard such singing in the Spirit. After prayer, Mr. Polhill gave a short address. The following are some of the thoughts

he expressed:—

(i.)—This present work of God is like a snowball rolling on and becoming larger and larger as it rolls on.

(ii.)—How to deal with opposition:

1.—Ignore it in thought and in conversation; do not argue.

2.—Let Christ be your centre.

3.—Cultivate heart-fellowship with Jesus Christ.

These things, if continued in, will eventually break down opposition.

After the address we again went to prayer, and many were under the power of the Holy Ghost, and one could not trace or see any fleshly manifestations. Pastor Polman, under God, has led these dear saints on, and they are strong and spiritual, They love their God-ordained under-shepherd. They trust him, and so there is perfect harmony in their meetings.

The Sunday meetings were more wonderful than the Saturday evening prayer meeting.

Pastor Polman opened the meeting with one or two hymns, and then threw the meeting open for prayer. The people are perfectly free, unconscious of one another and of themselves, and so are in the place where the Holy Ghost can pray and act through them. A true spirit of worship fell upon this time, not so much praise for blessings, but adoration and worship because of His glorious perfections. After this a message was given from the Word, the people were very attentive and drank in every word. Whenever a reference to Scripture was given you heard the rustle of leaves, shewing they were Bible students, men and women of the Word. After the message we again went to prayer, when messages in the Spirit were given, confirming the word preached. The Spirit of God fell upon one of the sisters, and, as she spoke in Tongues, Sister Polman gave

(A Third German Conference—continued.)

the interpretation as rapidly as the sister spoke in Tongues. There was deep conviction upon some, and confessions were made, and some that had been discouraged were encouraged.

Between 3 and 4 p.m. Pastor Polman has a Bible School, when some twenty to twenty-four gather together to study the Word. Mr. Polhill addressed this gathering, and, as many of this school are looking forward to Mission work in Foreign lands, the address given was on Missionary work.

At the evening service Mr. Small preached, and gave a message to Christians and sinners.

He told how he was brought to Christ, of his Sanctification and Baptism in the Holy Ghost, and of the Blessings brought by the Baptism; after this, he, by the Spirit, made an appeal to the ungodly from 1 Thess. v., 9, 10.

Sunday being the first Sunday in the month, the communion service was held after the evening service. It was a very simple service. A message on the Death of Christ was given, a short season of prayer, then the Pastor, after giving thanks, handed the Bread and Wine to the congregation. In Amsterdam no one is allowed to partake of the Bread and Wine unless they first sign a paper saying they are right with God and man and have perfect love towards all. The service was impressive because of its simplicity, and a most restful, quiet spirit was there. We were children in the Father's presence, worshipping Him for what He is, not for what He has given alone. Before the communion service one or two came forward to get right with God before partaking of the bread and wine. After this service we again went to prayer, when several were prayed with for the Baptism.

The meetings at Amsterdam are ideal, nearer to Pentecost than any I have previously seen. The Dutch Pentecostal Christians are pure in heart, free in spirit, without guile; they are not forever on the judgment seat, criticising their brethren, and looking for false manifestations. They trust their leaders, and so are free for communion with God. They manifest a spirit of perfect love.

Let us pray that the Lord will ever keep them covered by the Blood of our Lord Jesus Christ, and also keep them walking humbly with Himself.

We left Amsterdam on Monday, the 6th inst., at about 8:0 a.m., for Berlin, to spend the night with Pastor Paul, and leave with him the next morning for Breslau, which is some five and a half hours journey further east.

When we left Amsterdam it was snowing very hard, and it was very cold, but once in the train we were alright, for these continental trains, as you know, are very well heated. After ten hours ride in the train we reached Berlin, Frederickstrasse Station. Pastor Paul was there on the platform, smiling and happy in the Lord in spite of so much persecution, and greeted us with a holy kiss. In about half-an-hour we reached his home, which is some little distance out of Berlin.

His dear wife was awaiting us, and soon we were seated around a good table and partook of a typical German meal. Before leaving England I was dreading the German food, I had heard so much about it, but now I rather like it. The Lord help us and preserve us from forming judgments on mere hearsay; in things spiritual as well as temporal.

We were up early on Tuesday morning, as our train for Breslau was an early one. We were soon comfortably seated in our

carriage and speeding away to the Far East of Germany. This journey I shall never forget. Dear Pastor Paul for about three hours opened the Scriptures to us and enabled us to see many of the deep, mysterious things of God. We arrived at Breslau at 2.0 p.m. Several of our German brethren met us and conducted us to Pastor Regely's home. After tea we attended the afternoon meeting from 4 to 6 p.m. Pastor Regely was once a State Minister. This he left some ten years ago to take charge of an Evangelical Mission, and, some two months ago, this Mission, which consists of about 1,000 members, turned him out because he speaks in Tongues and is Baptized in the Holy Ghost. He has suffered much in this way. He now meets with some 150 who came out with him, in an upper room, and it is in this room the meetings are being held. When we arrived we found the room full, and a good spirit present. There were one or two critics, but the Lord eventually gained the victory, and they were convinced.

We had been in the Hall but a few minutes when Mr. Polhill was introduced and asked to speak. After greetings had been exchanged he spoke from Rev. v., 6.

- 1.—No man was found worthy to open the Book.
- 2.—Jesus was found worthy.
- 3.—He opens the Book now. He possesses the secret.
- 4.—We must give heed to His word.
- 5.—He is in the midst.
- 6.—The Holy Spirit reveals the Lamb slain.

After Brother Polhill's address another message was given from *Acts i., 8* :

Power to witness for the silent Saviour. He is silent. The Holy Spirit through us now speaks.

The promises made to Christ in Ps. 2. He passes on to the overcomer. (Rev.

ii., 26-27.) The overcomer is the child of God that hears the voice of the Spirit and allows Him (the Spirit) to act and speak through him, and so destroy the works of the devil. (1 John ii., 13, 14.)

After this address Mr. Small spoke from Hosea vi., 3. :

The Latter Rain.

- 1.—God calling to His Church.
- 2.—Some know God in great measure but do not go all the way.
- 3.—But some go all the way, and so know God in a very deep way. (2 Cor. v., 16.) They do not know Him after the flesh, but after the Spirit (Phil. iii., 3.)

God is calling *now*, in this day. Will you go all the way, which means going on in the Spirit.

When Mr. Small had finished his address the Lord fell upon the people in much power, when many messages were given in the Spirit. This meeting closed at 6.30 p.m.

We met again at 8 p.m. At the opening of the meeting many letters, requesting prayer for healing were read, also letters sent from various parts, telling of persecutions, &c., which the Pentecostal saints were passing through, but, praise God, many letters were read telling of very much blessing in many parts of the Fatherland. In spite of persecutions the work is growing and making much progress. Hallelujah!

Pastor Emil Meyer, of Hamburg, gave an address from Acts iii.

- 1.—What they had, they gave.—Referring to Peter and John.
- 2.—What did they have?—Love and Power, and they knew it.
- 3.—The lame man expected Silver.—Peter and John were dispensing heavenly riches, not earthly riches. “Such as I have I give.”
- 4.—Are we doing the same? What are we giving the people?

(A Third German Conference—continued.)

Bro. Meyer spoke with much power, giving powerful illustrations from his own life and experiences, and from the Word. He painted graphic pictures of the state of the Christian Church, Hospitals, and Asylums, and then asked us what we were doing with the Power of the Cross of Christ and the Power of the Holy Ghost.

Pastor Fremill, of Glogau, was the next speaker. He made an appeal for surrender, willing sacrifices. Not the giving up of sins alone, but the things which we loved, such as gold, silver, comfort, when it inconvenienced others. We must lay our all at the feet of Jesus.

Pastor Emil Humburg followed this last message with a loving appeal to the timid and discouraged, saying it was not difficult to give up if our eyes were fixed on Jesus. Look to Jesus, and all would then be right. He also encouraged the people by revealing God's love to them in Christ, and urged them not to fear God. After these addresses the meeting was given over for prayer. The Power of God was mightily upon the people, and very many messages were again given in the Spirit. The result of these messages was that several unbelievers that were present were convicted and confessed that God was with us of a truth.

The Messages:—

"Give up your all. I want to enter your hearts by My love, do not keep back, and I will shew you my glory."

"I have been patient with you. You know I am patient; decide to-night. Will you not obey My voice to-night? Be willing to be led into the light to-night."

"I know your heart, why do you resist? Come to Me to-night. My arm is not shortened that it cannot save from all bodily sicknesses. I have so much to do in the hearts that are so full of fear and doubts."

"The Lord is ready to do great things here, but He is being hindered. There are souls here that are not willing to offer Him their whole life. He is faithful, He wants to have your all. Pray, my children, for these that they may make full surrender."

"Why are you playing with My grace? Why do you not believe Me? Why do you still love your sin, did it ever satisfy you? Why do you still keep back? I will make you happy if you surrender. Surrender now your all. I tell you *all*. In My presence nothing can remain that is not of Me."

"Become as children, for of such is the Kingdom of God."

"Let go and trust Me in simplicity. I look at your faith in Me, not at your reasoning. Make room for Me. Am I not the Lamb that has been offered for your sins?"

OPEN YOUR HEARTS.

"Make room for Me. Open your hearts to Me. It is your unbelief that is hindering."

"Glory be to the Lamb. Lord, we trust Thee."

"Whosoever cometh unto Me, I will take him in My arms and give him My kiss upon his brow" (Psa. ii., 12).

"I am going through your midst. I am standing at each heart. Open your hearts. I long to give you My peace and My love. I love you so much. My thoughts are not thoughts of anger."

"The Lord wants to prepare His people for His coming.

The Lord is breaking through.

The enemy knows his time is short, he hates those who are fully yielded to God up to God.

Fear not, the Lord is your Shepherd. He will carry you through."

"Hear! the Lord is calling, will you come? Be ready, and take what He has prepared on Calvary. Victory is at Calvary."

"I know you all. Do you think there is anything hidden from Me? I know you all."

"People of the Lord hear this word. A holy living with a kingly call. Will you follow Him? Will you come? Are you ready to take the Victory of Calvary?"

The enemy is raging, but I am the true Shepherd leading His own sheep."

"Make room, open your hearts to Me."

"It is your unbelief that is hindering Me."

"Lord, your Blood has such power to cleanse. Glory be to the Lamb. Lord, we trust Thee."

* * *

The Wednesday meetings were still more wonderful, when about thirty persons or more were healed. I have never before seen such power in healing. The sick ones were dealt with individually by those whom God had chosen for this work. The German brethren are very careful as to who lays hands upon the people. As soon as hands were laid on the sick the Power of the Holy Ghost went through them, and they were healed of all kinds of infirmities. It was wonderful. Praise the Lord! Hallelujah! To Him be all the glory. (Pastor Paul gave a message in the morning, this I will send in detail later on.)

In the afternoon meeting Mr. Small gave a message on Divine Healing from Rom. xii., 1:

- 1.—The Baptism is not a theory, but an experience.
- 2.—The Holy Ghost comes to possess our bodies, as well as our spirits and souls.
- 3.—Redemption is for spirit, soul, and body. (Matt. viii., 16-17.)
- 4.—Jesus still heals all who *have need* of Him. (1 Peter ii., 24, Rom. viii., 10.)

Pastor Heidel, of Brieg, followed with a message:

- 1.—Doubters cannot be healed.
- 2.—Doubters hinder the work.
- 3.—We are full of fear.
- 4.—We do not practise faith.

In the midst of this address a message was given in the Spirit:

"The Lord says to His people, 'The

enemy resists Salvation of the Body. My people must come to this point: to overcome sickness.'"

I must now close, and in my next (D.V.) I will give you some of the messages which were given by Pastor Paul, that dear saint of God. The Wednesday afternoon and evening meetings were still more wonderful and powerful. At the evening meeting very many of the opposers were present, and the Power of God was mightily with us.

Yours through the mercy of God,

A. MONCUR NIBLOCK.

LONDON.

Mr. Polhill's Meetings.

SION COLLEGE, Embankment, near to Blackfriars Bridge, at 7 p.m. January 12th (Wednesday), 14th (Friday), 21st (Friday), Feb. 2nd (Wednesday), 4th (Friday), 9th (Wednesday), 18th (Friday).

INSTITUTE OF JOURNALISTS, Tudor Street, E.C. January 14th (Friday), 3:30 p.m., 19th (Wednesday), 7:0 p.m., 21st (Friday), 3:30 p.m., 26th (Wednesday), 7:0 p.m., 28th (Friday), 3:30 and 7:0 p.m.

PRAED ST. MISSION HALL, Paddington. Tuesday, Thursday, Saturday, 8 p.m., Sunday, 7:0 p.m.

A Letter from Ireland.

1, WYNDHAM STREET,
CLIFTON VILLE ROAD,
BELFAST, IRELAND,
30th DEC., 1909.

DEAR MR. BODDY,

Greetings in the Master's Name. Just a short report of a visit we had from Mr. and Mrs. Jack, of Coatbridge, Scotland.

We enjoyed blessed fellowship together for ten days. It was a time of refreshing to us all. One brother professed conversion. A sister was instantly healed of a sprained foot. Some sought and received the Lord as their Sanctification. A number were baptized with the Holy Ghost and with Fire, for which we give glory to God.

With much love to yourself and dear Mrs. Boddy,

Yours in Jesus,

ROBERT J. KERR.

News from South Wales.

WAUNLWYD.

We had the great pleasure of listening to the testimonies of students—Amos Williams and Charles Harvey—of the P.M.U. Training Home, London, in our public service of Sunday evening, January 9th. The spirit of grace is upon the lads, and their bearing and testimony brought credit to their Superintendent, Pastor Niblock, as well as to their own efforts to improve themselves. We bless God for His manifest approval of the P.M.U. policy in training these young men ere they go out to foreign fields. All present were impressed by the great advance made by these brothers in deportment, grace, and POWER. Hallelujah!

Uncouthness is no recommendation to the Spirit of Jesus. God honours sincerity, even when mixed with much folly and presumption, but how He must long for Spirit-equipped workers who also bear in their manner and speech the image of Him who caused men to marvel at His gracious words. In these days, and for this conflict, we need equipment—Holy Ghost equipment. Paul spent *three years* in Arabia ere he came forth with the Gospel learned at the feet of Jesus. Precious years, not a day of which was wasted. How invaluable to these young men is this time of quiet but diligent prayer and discipline. The mutual fellowship they have with each other; the counsel of their pastor and teacher; the mission work in London slums; and, most of all, the communion through and in the Holy Ghost, will make these His ministers to be flames of refined fire. How much better this than the rash mistaken zeal that rushes into the battle unprepared and unarmed, and that so often is the source of mistakes bringing discredit upon the Lord Jesus, and upon this blessed Holy Ghost movement.

It did our hearts good to see and hear them, and it was a great privilege to publicly identify ourselves with this wonderful missionary movement, which soon, it is to be expected, will send forth not tens, but hundreds of young men and women in Holy Ghost power.

Pentecostal Conferences.

Swansea.—Feb. 1st—4th (Pastor Jeffreys, Waunlwyd, S. Wales).

Preston (Lancashire).—Feb. 1st—4th (Mr. Myerscough 134, St. Thomas' Road, Preston).

Particulars can be obtained from the above.

Among the speakers will be some of the following:—Mr. Cecil Polhill, Pastor & Mrs. Polman, Mr. & Mrs. H. Small, Rev. A. A. Boddy.

PARIS.

DEAR AND HONOURED BROTHER,

You will hear with gladness that it has pleased the Lord to gather here a few of His children to glorify the grace that is in Jesus. He has made us "of one accord, of one mind." Pray the Lord "that all may be one," and that we may be kept from the wicked one by the Word of Christ. The Enemy will fight against this little flock; we have nothing but our faith in the sacrifice of our Chief. Our weapons are not of the flesh, they are love, faith, patience.

We have now a meeting each week, and several

are hungry to see the glory of God and the glory of Jesus.

Mr. Polhill and Mr. Small would tell you, no doubt, of their visit to Paris.

I request you to translate my language into good English.

We pray earnestly for all the saints and for you.

We are, yours for the sake of Jesus.

P. PERCHERON.

P. M. U.

(The Pentecostal Missionary Union for Great Britain)

Amounts received during December, 1909.

	£	s.	d.
1—Donation, N. S. Wales, M.	0	15	0
3—Donation, Miss T.	2	0	0
Proceeds of Sale of Jewellery, Swansea Conference ...	1	10	0
Proceeds of Sale of Jewellery, Bedford	1	0	0
23—Friends in Holland, per Pastor Polman ..	5	0	0
30—Donation, Bracknell (S.) ...	5	0	0
" " (C.) ..	0	10	0
	£15	15	0

January 1st, 1910,

W. H. SANDWICH,

Hon. Treasurer.

Receipts, Feb. to Dec. 31st, 1909.

FREEWILL OFFERINGS.

By 6d., 6d., 2s., 2s., 5s.; J. H. J., 8s.; All Nations Missionary Union, £1 18s.; Mrs. C., £1; Mrs. B., £1; A. A. B., 5s.; C. H. P., £13; Silver Shoehorn, Stirling, 10s.; Missionary, per Rev. A. A. B., £2; Miss M. W., 10s.; Mrs. E. C. S., £1; Mrs. S. for A. S. K., 10s.; Mrs. B., 10s.; Herr B., £1 10s.; Mrs. R., £5; Mrs. D., £1; C. P., £1; Mrs. B., 2s.; Miss M. C. S., £1; Sion College, 9s. 6d.; T. W., £10; per A. W. F., £15 6s.; C. P., £15 8s. 1d.; Strand Mission, Hamburg, per G. B., 10s.; A Friend, per Rev. A. A. B., £5; Mrs. G., 5s.; A Friend, 5s.; Pastor N. and Pastor C., £44s. 9d.; Miss H., 3s. 6d.; R. K., Belfast, £2; C. P., £30; F. R., £1; T., 10s.; P., £72s. 4d.; Per V. W., 2s. 5d.; Pastor J., 17s.; Anonymus, £2; T. T., 10s.; Dewsbury, S., 8s.; Sion College, £5 7s.; Bedford, £2 4s.; Sale of Jewellery, Bedford, £1; A Friend, per Pastor N., £5; M., New South Wales, 15s.; Miss T., per H. S., £2; A Friend, Holland, per Pastor P., £5; S., Bracknell, £5; C. Bracknell, 10s.

CONFERENCES, ETC.—Cardiff, £1 3s.; East Wemyss, Missionary Farewell, including £1 from Kilsyth Sunday School, £3; London, £2 13s. 8d.; Penygroes, Wales, £3 3s.; Sunderland, £68 3s. 2d.; Sunderland, by Sale of Jewellery, £125; Swansea, £8 3s.; Swansea, by Sale of Jewellery and Tea Service, £3 10s.

P. M. U. BOXES.

ENGLAND.—Bedford, B., 10s. 8d.; P., 7s.; Birkenhead, B., £2; Birmingham, C. B., 1s.; Bournemouth, 7s.; Carlisle, W., 10s.; R., 10s.; Colchester, 1st qr., £1, 2nd qr., £2 7s. 2d.; Clapham, W., 7s.; Heathfield, S., £1; Leeds, £1 6s. 6d.; London, Sion College, £1 3s. 11d.; £16 13s. 6½d., per Pastor N., £13 14s. 4½d.; £1 2s. 4d.; £4 18s.; Latham, 9s. 7d.; Nurse, C., 5s.; Smetwick, W. G., 1st qr., 10s. 2nd qr., 8s. 6d.; Smetwick, 1s.; Southsea, £5 12s.; Sunderland, 1st qr., £5 15s. 1d., 2nd qr., £7 18s. 9d.

SCOTLAND.—Dunfermline, 1st qr., £9 12s. 9d., 2nd qr., £10 3s.; East Wemyss, 1st qr., £10 2s., 2nd qr., £11 4s. 6d.; Edinburgh, B., £5; Glenmavis, £1 15s.; Glasgow, £2, Paisley £1 10s.; Perth, 10s.; £1; Stirling, 15s.; £3 6s. 7d.

WALES.—Port Talbot, 10s.; Swansea, 14s. 7½d.; Waunlwyd, 10s. 6d., £1 3s., £6 3s. 4d.

IRELAND.—Belfast, £1. 15s. 15s.