

FEBRUARY. 1910.

VOL. III. No. 2.

“CONFIDENCE”

A Pentecostal Paper for
Great Britain.

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

—1 John v., 14-15.

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

—Prov. iii., 26.

MONKWEARMOUTH, SUNDERLAND,
ENGLAND.

FREE.

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

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"CONFIDENCE."

No. 2. Vol. iii.

ALL SAINTS', SUNDERLAND.

February, 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."

All I Need.

Jesus Christ is made to me
All I need, all I need;
Everything in Him I see,
He is all I need.

Jesus saved me when He died,
All I need, all I need;
I with Christ was crucified,
He is all I need.

Oh, the precious Blood of Christ,
All I need, all I need;
He the perfect sacrifice,
He is all I need.

Jesus gives a Pentecost,
All I need, all I need,
Fills me to the uttermost,
He is all I need.

Jesus heals me every hour,
All I need, all I need;
By His resurrection power
He is all I need.

Jesus soon will come again,
All I need, all I need,
Come o'er all the earth to reign,
He is all I need.

Glory, glory to the Lamb,
All I need, all I need;
By His Spirit sealed I am,
He is all I need.

For the faith I will contend,
All I need, all I need;
Persevere unto the end,
He is all I need.

Chorus—Wisdom, righteousness, and power,
Holiness for evermore;
My redemption full and sure—
He is all I need.

Are we possessed by the Lord?

AN ADDRESS BY

PASTOR JEFFREY, WAUNLWYD, S. WALES.

Beloved friends, a word which fell upon my heart is very pregnant with much-needed truth. A brother said that he had felt it was not so much that God lived in him, as that he lived in God. This is the Christ Life! We say we possess Jesus. Good! But does He possess us? We have a glorious inheritance in Him, but God's purpose is that He may have an inheritance in us. Are we to use God, or He us? The purpose of the Cross is not so much the Incarnation, as the Glorification. The Incarnation is essential to the Cross, but the Cross is essential to the Glorification. Jesus said, as the last fulfil-

ments took place which brought the Cross to pass, "Now is the Son of Man glorified." Why? Because God was glorified in Him through the Cross. God had the use of Him. His inheritance in the Son was acknowledged and given up, and this spells out eternal glory for the Father in the Son, and the Son in the Father. "If God be glorified in Him," through the Cross, "God shall also glorify Him in Himself." Through Calvary the position has been changed; it is no longer the God in man, but the man in God. This is the Christ Life!

But this was also the Life that Jesus lived—the Christ Life. He acknowledged the inheritance of God in Himself. He never pleased Himself. The "Ego" never reigned in Jesus. "Not I, but the Father."

(Are we possessed by the Lord?—continued.)

And this attitude of acknowledgment is continued in the hearts of all disciples who understand a practical Calvary—"Not I, but Christ," which is the same spirit of Jesus.

God lived in Jesus thirty years. Living out Divine goodness, perfect love and tenderness. His lips drop with myrrh and frankincense, and His steps are aye among the lilies. Grace and purity, righteousness and peace met and companioned in that sweet heart of eternal love. God in the man! The Incarnation.

But this wondrous life is but the Rock on which the Fire of Jehovah may descend. Jesus is the foundation of Christ. He was perfect, that the Father might do the perfect work of Calvary in and upon Him. He must yet be girded with strength, and issue forth to do battle for the Lord. His ministry was not to *be* good, but to *do* good. Jesus, lowly carpenter of Nazareth, hidden away in the hills, is lovely poetry, a hidden flower whose perfume burns out our hearts to possess Him. He must come forth to *give*. So He emerges from the secret place, the shadow of the Almighty, and, beneath the blaze of heaven, in the ears of men, is anointed with POWER. God in the Holy Ghost comes down to rest and abide in and upon Him; He becomes the Christ of God, centre of His glory, express image of His person, and the life hidden in the bosom of the God-man becomes manifested in the MAN who is God. Wondrous mystery!

He *must* become the Christ, otherwise God's purpose is not fulfilled. The Incarnation kept within the consciousness of Jesus couldn't save. The Life must be manifested. For the Life is the Life of God, and God is Light. The Life in Jesus was Light, revealing within Him during those thirty years what sin and righteous-

ness and judgment were.

But the Light must shine through if Jesus is to be Light-bearer. He must become transparent, so that the Light which was in Him might become the Light of the World.

When did He become the Light of the World? Surely when to John He was manifested, as he saw the Spirit of God descending and abiding upon Him. Henceforth He is the Christ. The Life of God is manifested, not only to His own consciousness, but also to the consciousness of those who saw Him. "We beheld His glory, the glory as of the only-begotten of the Father."

Men had no excuse for their sin after meeting the anointed Saviour, for they beheld the Father, and were themselves convicted of the Presence of God. The Anointing brought the Presence of God to the consciousness of men. It does so still. The Christ Life convicts of sin, of righteousness, and of judgment. In our hearts God's purpose is achieved as we possess Jesus, but for the world, for others, and for the Church, the purpose of God is not achieved except as we are possessed entirely by God, and He not only lives in us, but we in Him. God baptized Jesus into Himself, and He became the Christ, the manifested of God. Christ the Lord desires to baptize us into Himself that we may become the manifested of Christ. As Christ was the anointed One, so Christians must become the anointed ones if they are to please their Lord; and work out the process of salvation. "The whole creation groaneth and travaileth, waiting for the manifestation of the sons of God."

Jesus possessed the Father during the thirty years of ripening manhood. The time came when the Father wanted to possess the Son for the purpose for which He had brought Him into the world, for

the ministry among men and against Satan, for the deliverance of a captive creation; thus at the due moment He took Him into His embrace, saying, "This is My beloved Son in whom I am well pleased;" surrounded Him with His own glory, thrust Him into the face of hell, and gloriously overcame the Adversary at Golgotha, stripping off for ever principality and power from the human race, and reconciled all things unto Himself—through the Anointed Son.

He came forth saying, "The Spirit of the Lord is upon Me," not only *in* Me, but *upon* Me. He was baptized, immersed. God His environment. He spoke out of heaven, and all things done through Him were done by God Himself. His words were spirit and life, for they were the spoken words of God. The Father who dwelt in Him did the works. The glory of God was in the face of Jesus Christ, and all who were not blinded by wicked and wilful prejudice were obliged to confess, "Truly this is the Son of God." But all through the Anointing. So I repeat, it is all well for our own personal salvation for us to possess Jesus, but does He possess us? Have we given ourselves up to Him to be used, as He gave Himself up to the Father.

The Light of God shone on Jesus the Christ. Not only *in* but *on*. That same Light should shine on Christ's ones; not only *in* but *on*. Thus shall we hasten in the day when the Light shall breakthrough, and the darkness and shadows flee away for evermore.

Certain facts must be revealed. They are only seen in the presence of the Christ Life. Jesus knew of them within Himself before He was anointed, but that knowledge didn't bring anyone else into the light, but when He was possessed by God in the Baptism, He became the Light of

the World to reveal three grim realities which must, for God's sake and men's sake, be revealed. SIN, RIGHTEOUSNESS, and JUDGMENT. Three great spiritual facts hidden beneath the darkness of this age, except where the Christ Life shines.

In His presence SIN was revealed. The nature of SIN. Not sins but SIN. Not trespasses against law, but the inherent wrong that caused trespasses. The root evil. The essential OLD ADAMIC weakness, heart disease.

Beloved, people do not know what sin is except in the presence of the Holy Ghost. Sin is the radical wickedness in man not felt until we come into God's presence. When the Christ was in the World He was the Light of the World, revealing SIN. What provision did He make that, when He was ascended, SIN should be still uncovered? "When He shall come He shall convict the world of SIN." The Holy Ghost, who is the Presence of God in and upon those begotten of His Spirit, through Christ, alone can convict of sin. "Have you received the Holy Ghost since ye believed?" If not, you are guilty of a wrong to the world, a wrong to sinners, a wrong to your own relatives among whom you live, for, except as the Holy Spirit is upon you, and you bring thus the Presence and therefore the Light of God in their midst, they will not be convicted concerning sin. Oh, I thank God that the Presence of the Holy Ghost made me to realize what sin was. I might have gone on in ignorance, of fitness fondly dreaming, but for those awful but blessed moments when the Holy Ghost convicted me of sin. Beloved, it is not you who convict people of sin. *You* cannot shew them what sin is. You cannot argue people into admitting that they are sinners. They might say they are, but they don't

(Are we Possessed by the Lord?—continued.)

feel it and know it, otherwise they would immediately begin to cry out to God for mercy. Only the Anointed Life, which is the Spirit of God upon you as well as in you, can convict the world of SIN. See what happened when those guilty Pharisees brought the poor woman caught in the act of adultery into the presence of the Anointed One. He did not say a word but that one: "He that is without sin among you, let him first cast a stone at her." How they were convicted, and slunk away from His presence. What has brought about revivals, *real* revivals, not worked-up revivals? *First*, and always essentially, the presence of the Holy Spirit among God's persevering, anointed ones. It ought to be the case that when the ungodly come into the congregation of the righteous, they should not be able to stand, but, being convicted of their sin, should fall down straightway and confess that God is among us of a truth.

Pentecostal Work in the Metropolis.

A VISIT TO LONDON.

(BY THE EDITOR.)

THURSDAY, 27th JANUARY.

The Writer left All Saints' Vicarage in the early daylight. Keen frost with snow piled in streets. Travelled through an Arctic England—snow-clad and wintry. Had a very straight talk with a successful business man who had lost his faith in prayer, and who fell into sin from time to time, suffering great remorse afterwards. He was thankful for the words of brotherly testimony to the power of a victorious Christ, and promised to read "Born from Above."

At King's Cross I was glad to see

PASTOR CANTEL.

We went together by motor-bus to Highbury, and were soon at Aberdeen Road (No. 38). Pastor Cantel's new home, "Maranatha," is comfortably furnished, and a number of Pentecostal friends stay there from time to time. At

3:30 we had a bright meeting. The front room was very full, and the prayer and praise very earnest. The message given by the writer was from Luke iv., 18, 19:—"The Spirit of the Lord is upon me, because He hath anointed me to preach the Gospel to the poor. He hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." A Sister from Canada, who had recently received her Baptism, testified very touchingly to God's goodness in meeting her.

After prayer and the blessing, a person who had come in began to speak rather emphatically against tarrying for the Baptism of the Holy Ghost. Pastor Cantel very courteously pointed out that the meetings were not for controversy. She seemed to forget that she was in another person's house, and raised her voice in words of very unnecessary warning to all present. She said she preached the Gospel in Hyde Park, and gave her testimony to healing 21 years ago. She soon went out, and there was peace again. A Swiss lady who was present thought that the Pentecostal people manifested a spirit of love and forbearance, which was not evident always in those that oppose.

We had a solemn and powerful after-meeting, when the sick were prayed with, demons were rebuked, and prayer was made for the outpouring of the Spirit. The power of the Lord was present to heal and bless.

Tea was provided in the comfortable dining-room on the ground floor, and a goodly number remained and had fellowship together. This Thursday afternoon meeting must be very helpful to Pentecostal friends in North London.

My friend, Mr. Max Reich, was with us this afternoon, and very courteously set me on my way towards a Parish some four miles further North.

Mr. Max Reich has a beautiful home now at Highbury called "Siloam." It was pleasant to call there and see how comfortable and happy they all are, but we lamented together the ending of the Meetings for Healing at Bethshan.

The great tramcar was crowded, and the journey northward seemed long. At last we reached a point near my destination, and then I walked for some twelve minutes to my friend's Vicarage. The Vicar came out from a meeting and gave me a brotherly greeting. Later, we went to his Churchwarden's house, and at a little prayer meeting I heard how God had dealt with some of His dear children here.

The Spirit had fallen in Church upon two at different times. One had the Sign of Tongues, and had had the message spoken to her, "*Matt. x., 20.*" She had no idea what this reference was, but on looking it out in her Bible found the words:—"It is not ye that speak, but the Spirit of your Father that speaketh in you."

They were all rejoicing in the Lord. He had become very real to them. We had a time of real prayer and praise in that home, and the time sped very quickly.

Next morning, after joining the little congre-

gation in Church in a short act of worship, I journeyed back to London, first to Regent's Park to visit a friend who is sorely tried by painful, prolonged suffering, and we offered earnest prayer for her. Later, I travelled through busy London to Tudor St., E.C., where

THE INSTITUTE OF JOURNALISTS stands near to the celebrated "Christian Herald" Office. Here, and at Sion College on the Embankment, Mr. Cecil Polhill conducts those helpful meetings through which many Londoners and visitors have been so much helped and so blessed.

We noticed Mr. H. Small, Pastor Jeffrey, Pastor Niblock, Rev. Townsend, Rev. E. Camus, The Students from the Training Home, Nurse Caldwell, Sisters Agnes and Dagmar, from Norway, Mlle. Biolley, of Havre, etc.

The room was well filled, and later it became crowded, so that some had to stand. After prayer and singing ("All for Jesus") Mr. Polhill called on the writer, who read Ephes. iii., 14-21. The object of the Holy Spirit's mighty work is to honour Christ, and cause Him to dwell in our hearts by faith. Then we shall witness and work in His strength.

The Norwegian Sisters sang together a hymn in English (by Rev. A. B. Simpson), appealing for India. Then Sister Dagmar added a word. She is trusting the Lord for everything, even for the language. She referred to the hymn:—"Will you go, or will you stay?" "Are you willing to go? If willing and cannot go, then pray for us and for the dark world. God has put in my heart a hunger for the dark world. The light has come to my heart. Praise the Lord. Let us stand with each other, and the Lord will send the blessing. God's house is full of treasures, and we can have it all. It is for us in these days. Jesus loves us just the same as He loved the other disciples." Oh, I am glad the promised Pentecost has come."

PASTOR JEFFREY.

The Lord has begun to spread a Table before us in the presence of our adversaries—our spiritual foes—the principalities and powers of darkness. Jesus must be lifted up and exalted in our midst. An obscured Jesus is dimly seen in our pulpits. He can only be revealed by the Holy Ghost. The Church without the Spirit cannot glorify Jesus. Without the *anointing* the Jesus-life cannot be manifested. As the Church glorifies Jesus, God will glorify the Church. Pentecost is not a little religious picnic. The Pentecostal people are in grim earnest, and prepared to glorify Jesus in their lives. "He that hath an ear, let him hear what the Spirit saith to the Churches." Jesus in Palestine often said, "He that hath an ear, let him hear."

The Sevenfold Church—the completed Church is spoken to in the Book of the Revelation. *Ephesus* was the *desirable* Church. If even this Church of Ephesus fell short of the glory of God, what shall we say as to the Church of to-day? What as to the Ecclesia of God, which has the Spirit? Does the hidden Church—the true Church—does it come up to the standard of the Church of Ephesus?

Oh, from whence have we fallen! How may

we come back to the place the Church of Christ should occupy?

The Church of Ephesus had lost its first love—the personal love of the Lord Jesus and of God. We must have the *love* which brings back the first works. A love which shall enable us to welcome the Cross. The love of God—the Divine, deep, eternal love of God. What we call Pentecost is the beginning only. It is the day of small things. The Church must come back to its first love. "The love of Christ constraineth us" (the word suggests to us a drawing forward).

Like a bark blown forward on its way, may that love harass us, drive us on. We need the power of God unto the uttermost.

God is working mightily in this Pentecostal Movement in spite of our extravagancies and foolishnesses. He shall yet work more mightily. We have naturally, perhaps, scarcely an atom of love for God, but as the "new man" is formed the love of God is enlarged in our hearts. Not *manufactured* love, not *Convention* love, not *Conference* love, but the pure and permanent love of God.

"No longer I, but Christ liveth in me. The fulness of God follows the love of God" (Eph. iii., 14-17).

We cannot do the first works unless we have the first love. Pentecostal blessing is not to result in little seances, where they get their eyes on some little manifestation, and get their eyes off Jesus. How did Jesus conduct Himself when He had received such a manifestation at His Baptism? Let us follow in His steps. He sought to do His Father's will. This was His meat and drink. Let us lose ourselves in Him. Then we shall be ready to go out. Not to go out in our own strength, returning soon with failure. Too many have done this in these past years. Let us serve Him steadfastly, in order that the Lord may confirm the Word with Signs following. We must return to the *first Love*. Thus shall we do the first works.

The solemn appeal and the fire of the impassioned speaker produced a deep spirit, even of conviction and contrition, in our midst that Friday afternoon.

* * *

After the afternoon meeting tea was handed round. On this occasion the evening meeting was to be in the same room (not at Sion College). Between the two meetings Pastor Niblock stirred us to the very depths by his recital of the wonderful way in which God had led him in Russia, and used him there. (See page 44.)

7-30.—The evening meeting commenced. After the opening hymn there came an importunate prayer for brokenness of heart from one of our number. All were borne along by this prayer in the Spirit. We felt indeed our need.

Sister Agnes Thelle, of Christiania, gave an earnest word of testimony. She reminded us of the prophecy at Sunderland that a world-wide revival is before us. Let us not forget, but continue to trust.

PASTOR JEFFREY.

The life of Jesus was manifested as Jesus became the Christ. He was the Light that

(Pentecostal Work in the Metropolis—continued.)

showed us the three-fold darkness. The world knows little of the awfulness of indwelling sin until there is the manifestation of Jesus.

When Jesus came the devils recognised Him. They would have to confess in spite of themselves. "Thou art the Christ." All because of the anointing without measure, God's Spirit resting upon Him. "He that hath seen Me hath seen the Father."

God cannot refuse the recognition of the seed of God in us, and will anoint with the Holy Spirit those cleansed by the Blood.

Then followed a further appeal and a time of earnest prayer and praise, and lastly, some solemn moments of stillness, when the Lord spoke to all while the clocks in the city were striking. We prayed for London lying in darkness.

The Writer always enjoys the fellowship there is in the homes of God's people. It is a privilege indeed. Family prayers at the home of our brother, Mr. Cecil Polhill, are always helpful. The whole household is gathered, and our brother reads the portion (in alternate verses), and then gives out such trustful words of confidence in the love of God and His dealings that one realizes that here is the true note. This is one of His servants indeed speaking out of the fulness of his love and experience.

After breakfast I persuaded Mr. Polhill to accompany me to the neighbouring

CHURCH OF THE ASCENSION.

This is a remarkable building facing Hyde Park, and standing in the old Burial Ground of St. George's, Hanover Square. It is an old Mortuary Church, now given up to pictorial teaching. Mr. Frederic Shields, of Wimbledon, is the artist who paints the very remarkable pictures, which, in a methodised fashion, cover the walls. There is deep and often mystical teaching in these pictures. The Church is open from 10 until dusk, I think. No service is ever held there. People are asked to come in and rest and learn of God's Word by the pictures.

Every Christian visiting London should go in, if only for a few minutes. It is about 400 yards from the Marble Arch in the Bayswater Road. (The opening of the new Missionary Home at Hackney is described by the Editor below.)

The P.M.U. Bible School at Hackney.

Opening of Training Home for Lady Missionaries.

The new Missionary Home for the Lady Missionaries of the P.M.U. is a four storied house in King Edward Road (No. 116), Hackney, N.E. One way of approaching it is by the Great Eastern Railway from "Liverpool Street" terminus to "London Fields" station. There are trams and "busses" also. It is not far from the great Victoria Park, a breathing place for the East and North East of this mighty city.

A little party motored from Hyde Park Square on Saturday afternoon (Jan. 30th), and, passing through the busy heart of the City, by the Mansion House, the Exchange, and the Bank of England, we came to the Whitechapel district, where faces and dresses seemed different to the rich West End. Then northward till we came to our destination, a quiet road away from noisy traffic.

We mounted the steps up to the front door where Miss Shepherd, the House-Mother, welcomed us, and showed us the rooms, upstairs and down, all very clean and trim, nothing but what was absolutely necessary.

Guests gathered up for the opening service. We saw among others, Mrs. Price, of Brixton, Mr. Townsend, Pastor Niblock, Pastor Jeffreys, Mr. Mundell, Mr. and Mrs. Sandwith, Mr. and Mrs. H. Small, Rev. Townsend, etc.

Mr. Cecil Polhill, as President of the P.M.U., led the meeting, and called upon the Writer to offer prayer and to read from the Word. Isaiah lx., 1-7, was the passage read, and a few words were added as to the beginnings of the British Pentecostal Missionary Union, and the growth of its work.

The hymn was sung—

Far, far away in heathen darkness dwelling,
Millions of souls for ever may be lost;
Who, who will go, salvation's story telling,
Looking to Jesus, counting not the cost?

Mr. Cecil Polhill asked the ladies to take an interest in the new Home and to visit it. He referred to the opening, in July, of the Home for young men. He hoped other societies would get some help and blessing through whatever the Lord may do in this P.M.U. Society.

He referred to Mrs. Chrisp, who was to train the Sisters in this Home. She had been a blessing to many since her Pentecostal Baptism. He also referred to the work undertaken by Miss Shepherd in the Home. Speaking of those who were already in the Home, or very shortly to be there, he referred to Mr. and Mrs. Beruldsen sparing three of their children as Missionaries (two daughters coming to the Home, a son already training at Howley Place).

MRS. CHRISP (The Lady Principal).

"Every room has been furnished under Divine direction. The Lord has been ordering. Every one who comes to stay in the Home will pass under the rod, not only of direction or correction, but of comfort of the Good Shepherd. The definite object will be that, in the training, every candidate shall be prepared for winning souls for Jesus Christ. He is calling the base, and foolish, and ignorant; but the Holy Ghost is the Illuminator.

The knowledge of the Word comes by real work, though then the Spirit illuminates.

Some become 'jerkers,' and afterwards 'shirkers.' All mere learning for learning's sake is to be avoided. Soul-winners should be taught to win souls."

At the end of the first month she purposes to set the candidates to give Gospel addresses, and to deal with souls.

Texts for the walls, an organ or piano, are

needed. "It is what we give to that we are interested in. Will you give something for the Home at Hackney?"

PASTOR JEFFREY.

He feels that it is well for the Baptized ones to stay in Jerusalem for a while, then to go out into slum work in Judæa and Samaria, and then to go to the uttermost parts of the earth.

Needful for the young people who offer to be trained, that the life in them may be the life of Jesus, which shall be manifested.

2 Cor. vi., 1, 2—"We then as workers together with Him beseech you also that ye receive not the grace of God in vain. (For He saith, 'I have heard thee in a time accepted, and in the day of salvation have I succoured thee; behold, now is the accepted time, now is the day of salvation.')

This Movement is all of *grace*. The word of faith has come to us in these days. God, in His grace, in these days is pouring out His Spirit, and we must not receive this gift in vain. He comes in an accepted time, when the Church feels its need. He has come to succour us.

We trust this is going to be a fundamental work. The Gospel is to be preached to all nations.

Gifts, either in substance or heart, must be placed on God's altar.

We wonder why God has been so gracious to us in these days. May God kindle in the hearts of all the Pentecostal people in these isles a flame, causing them to offer not 1-10th, but 10-10ths and 1-10th over.

Miss Shepherd, the House-Mother, gave her testimony. God had been her companion in the six weeks she had been preparing the Home. She was thankful and proud of her calling, for she was to be a House-Mother.

Down below, in the cosy kitchen, tea was being prepared for the guests as soon as the meeting ended. The Writer, with Pastor Jeffrey, had to leave to catch their trains to Sunderland and South Wales, so they had, before the others, some light refreshments, and then sped away in the motor car.

Through that Saturday evening the Great Northern Express sped northwards, and before midnight, by the goodness of God, the writer was home again after three very busy and happy days with the Pentecostal Brethren of London.

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

By God's holy power to-day.

P.S. A number of members of the P.M.U. Council suggested that all friends should remember in prayer the P.M.U., its missionaries, its students (both the brothers and the sisters), its Council members, and its financial needs, each Wednesday at 7 a.m., 12 noon, and 8 p.m.

All Pentecostal friends are requested to ask the Lord Himself to remind them of these hours of prayer and this weekly prayer day as it comes round.

The P.M.U. Training School at Peniel,

(7, HOWLEY PLACE, PADDINGTON, W.)

DEAR MR. BODDY,

It is with a heart full of love and gratitude towards my dear Saviour that I write these few lines to tell you something of God's dealing with us in the "Training School," and in the meetings generally in London. Upon returning to School after our Christmas vacation, we felt a new zeal and love for the study of God's Word, and had a new and deeper inspiration to go forward, that we, as God's chosen vessels, might be furnished unto every good work, and so be enabled to do His blessed will.

Our re-union with each other, though only having been separated for three weeks, was a very happy one, and we had many things to tell of experiences which were very helpful to us all.

I believe the best meeting we have had, as yet, was the re-union of our beloved Pastor and his students, and, as he related his various experiences, our hearts were melted within us, so that we could truly say, "Did not our hearts burn within us?" (Luke xxiv., 33). The mighty manifestation of the Power of the Holy Spirit through him in Russia was an inspiration to each of us, and now we are waiting anxiously for the day when we shall bid our dear friends farewell, and set sail for the field of labour which God has chosen for us. HALLELUJAH, my heart is full!

We were very thankful to be back in London, and in the meetings in the City, which are now making good progress. God is moving upon the face of the waters, and is revealing some of the depths of His wondrous mysteries which "have been hidden from the wise and prudent, but now have been revealed unto us," who are at His feet as the foolish ones.

Truly we can say, "Jesus, our Risen, Glorified Lord is in the midst of His people, waiting until He can trust them with more gifts, for which we are praying, that they may soon be manifested in England, and especially in this dark modern Babylon—London. May God pour out His Spirit upon us here, that we may be spoken of as Paul was, as "the men who have come to turn the world upside down." He has done it in Russia and in many other places, and He can do it here in England.

In the "Home" there is such a beautiful, calm, deep sense of the abiding presence of the Power of God, that His Spirit sometimes falls upon us in mighty power. Glory to His Name, He comes to us and serves out to us some of the things which are prepared for those who LOVE Him, and love Him with His own Divine Love. Oh, I long to see all the nations acknowledge Jesus as Saviour, and to this end I ask your prayers and those of God's Pentecostal Saints for us, that we may be led on to know Him, that we may lay down our hearts and lives at His feet, and carry His gospel unto those dark and thirsty hearts who know Him not, and that we may be able to say when alone on the mission field, that "Jesus is now working with us, and confirming the Word with signs following" (Mark xvi., 20). Amen.

Greetings to all the Saints, in His Precious Name, from all the Students.

I remain,

Yours at His command,

EDWIN DENNIS.

Pentecostal News, etc.

ENGLAND.

LONDON.

In addition to the news in the Editor's special article (page 30), we would record the following as to the recent Mission in Pastor Cantel's Pentecostal Hall, at Islington (London, N.):—

The Mission of January 2-9, at 73, Upper St., N., was abundantly blessed—praise God! Among the speakers were Messrs. Cecil Polhill and T. H. Mundell, of London; Pastor Jeffreys, South Wales; Mr. W. T. Simons, Heathfield; Mr. Wm. Andrew, Swansea; Mr. Frodsham, Fort William, Canada; Mrs. Small, East Wemyss; Mrs. Crisp, Mrs. Martin, Mrs. O'Beirne, and Miss Dunham, London; and best of all, Jesus Himself walked and talked with us by the way. The Blessed Holy Spirit wrought in our midst, and many, many hearts were deeply stirred by His touch, some receiving healing, and at least four the precious baptism, while a large number entered into real experiences of His coming upon them to abide—Hallelujah!

(From "The Overcoming Life.")

SUNDERLAND.

Since the last issue of "Confidence," the Sunderland Centre has had the happiness of welcoming Brother and Sister Wm. Gillies, on their way from U.S.A., to "U.S.A." (United South Africa). With their friend, Miss Ropp (from South Carolina), they are making their way to Johannesburg, hoping to work among the natives in the Mining Compounds. We loved these servants of the Most High, and they will be often remembered in our prayers.

Our Secretaries, Miss Howell and Miss Scott, are well settled down now in their Home ("Peareth"), and the ten children are very happy. It is a work of faith, and they will be glad of the prayers of all Pentecostal friends, for, while they are always praising, their faith is sometimes tested quite severely.

The Story of a Sunderland Rivet-maker's Blessing.

Anyone visiting the Ironworks near All Saints' Vicarage at night will see glowing masses of iron dragged out of fiery furnaces heated almost to white heat. Outside are piles of rough iron ingots waiting their turn. They have been "born again" from the crude ore, and here they are submitted to the process of "Sanctification," and the refuse runs out of the furnaces. But the great glowing mass is now ready for the steam-hammer, and thud-thud it comes down with a 40-ton stroke, and the remnants of that which is refuse flies out in showers of sparks and jets of liquid. This is "tribulation" doing its perfect work. Soon the block of red-hot iron passes again and again through the great rolls until it is reduced to a snake-like rod ready to be bitten off into rivets.

One night the writer took a clerical friend round the works, guided by a Pentecostal foreman, and in the rivet-works we were glad to see the Brother who gives his testimony below.

TO THE GLORY OF JESUS.

As far back as I can remember I always had the desire to do good, but there was always a stronger power causing me to do evil. At the age of sixteen I was led away to drink and gambling, and I loved to be always in mischief. This went on for about three years. I thought I was a man when I could go into a public-house and call for beer, but since my eyes were fixed on Jesus I have thought many times how very small a man I was in God's sight. I have known since that the Lord spoke to me many times. I remember there were being held in the Parish Hall, Fulwell Road, some midnight meetings, and I was present one Saturday night. I decided for the Lord, and after about nine months of up and down life I fell away into sin again, and I was as bad as ever: but still the Lord never gave me up, although I had forgotten all about Him. This went on for a long time, and one day a dear brother asked me to come on Sunday to the Bible Class. I promised I would come, and when Sunday came I kept my promise, and again decided for Christ. After a few more months' struggling in vain I once more fell away, and I became as bad, even worse than ever. Of course I was trying to live a Christian life in my own strength instead of resting in the Lord. I was trying to help Him, but the Dear Lord had something in store for me. The Lord knew my weakness. I had a Christian mother whom I knew always prayed for me. My father died a glorious death. In fact it was not like death; it was just falling asleep in Jesus. I shall never forget it. Just a little before he passed away he lost his eyesight and hearing, but he found Jesus. Through all this I was unsaved. I went on in my own old way. I shall never forget one Sunday while playing cards in the washhouse with a few of my mates, my mother came and stood at the door and began to sing that chorus—"Jesus, oh, how sweet the name."

That was the last of my card-playing. Soon after this I was really converted. One day while I was in my own home by myself, a voice spoke to me this text (St. John xvi., 24): "Hitherto have ye asked nothing in My Name, ask and ye shall receive that your joy may be full." At that moment I went into my own bedroom and asked the Lord to take from me the desire for drink and everything bad, and praise God, He did, and my joy has been full ever since.

Praise Jesus for the rest, peace, and joy I have found in Him. But still the Lord had more in store for me, and I shall never forget the first Pentecostal Conference that was being held here at

Sunderland when the Lord baptized me in the Holy Ghost, and spoke through me in other Tongues. I praise God for "tongues," but most of all for the Giver. Since then the Bible has become a new book to me and Jesus a blessed reality. I shall never forget that 6th day of June, 1908. The Lord is becoming more precious to me every day and His Word more real. He is leading me on day by day, and giving me a greater hunger for more of Himself. I am more determined than ever to go all the way with Him at any cost, although my little experience of Christian life has not been without many trials and testings. Still He is all I need, and the Crown is only for those who endure to the end. All Glory to Jesus.

Yours in Jesus,

D. LAWS.

[Our Brother acted as the door-keeper last Whit-suntide at our Conference. His life is wonderfully changed and uplifted. If there had been no other proof this would be sufficient to show how God owns the Pentecostal Movement as His very own. He can make a nervous man into a courageous witness. He leads us into the deep things of God, and yet keeps humble all the time, with His humility.—EDITOR.]

Two Visits to Pentecostal Centres.

(BY A BROTHER FROM CANADA.)

BRADFORD.

The work at Bradford can be described as going through a period of transition. Boland Street Mission is an old-established mission with a good record—souls saved and bodies healed, but now there is an element of opposition. Brother Smith-Wigglesworth is a faithful, hard worker, and is praying that those who do not see the Baptism of the Holy Ghost may be won over. He is ably seconded by his wife. They have a fine brass band, and the members do good open-air work. This is a splendid feature of the work. They are not in sympathy as a body with Pentecost, and personally one feels they may be a source of weakness in meetings. Things were conducted orderly, and the absence of the rapid repeating of a word was a good sign. The brethren need our prayers.—A.W.F.

LEEDS.

A good gathering of earnest people met at short notice to hear of the wonderful outpouring of God's Latter Rain. There were a few visitors from various denominations present. It would be a good thing to set forth from time to time in meetings the central truths of this movement. An address was given on the Gifts of the Spirit, and not a few determined to earnestly seek the best gifts. A meeting was held on the following night, and a hearty spirit was quite evident. Divine healing at this Mission is a strong feature of the work, as at Bradford. That is a good work going on, but one feels they need the deeper teaching on the Gifts of the Spirit and the full meaning of the Baptism of the Holy Spirit. It would be an advantage if a joint convention of the two Missions could be held and addressed by the prominent leaders.—A.W.F.

GUERNSEY.

VALE MISSION HALL.

DEAR PASTOR BODDY,

The Lord has done and is still doing great things for us here in Guernsey. You will be glad to hear that we are realising much of God's power and Presence here, especially in our Waiting Meetings, when often we feel God coming very near to us.

Sometimes God gives our dear Brother Gavet and myself the Interpretation of words, the Holy Spirit gives us to utter in Tongues, or, as we have it in French, Selon que l'Esprit les faisait parler.

For a long time there has been much opposition, but God is beginning to open the eyes of some of His people, who for a time could not understand; and when He opens our eyes He shews us marvellous things, Glory to His Name. There are several here now who are

EAGER TO HEAR

all they can about this great Pentecostal blessing, and I believe many of them are earnestly waiting on God for the fullness and seeking their Pentecost with the Sign following. We pray therefore that the Lord who is so good to all them that wait upon Him may soon reveal Himself to them as the altogether lovely One.

We are glad to hear of the wonderful blessings God is pouring out upon His people in different parts of the world. Will you join us in prayer that God may also pour out the Latter Rain in the Channel Islands?

We realise that we are living in very serious times. The love of many is waxing cold, and many are given up to much worldliness. The enemy is at work, and going about as a roaring lion. What a blessed thing to realise in these times of peril that we are sheltered by the Blood.

We must keep ever humble at the feet of Jesus, ever looking to Him, and always claim victory through the precious Blood, and even in the time of fierce temptation

WE NEED NOT FEAR,

for

"He will hold me fast,
He will hold me fast,
For my Saviour loves me so,
He will hold me fast."

May the Great Shepherd who cares so much for His sheep help all His dear ones to follow closely to Him. He has promised to guide us continually and to lead us on to fountains of Living Water.

I pray that God may continue to abundantly bless you in your work at Sunderland.

I remain, dear Sir,

Yours in the love of Jesus,

P. M. VAUDIN, Pastor.

“CONFIDENCE.”

FEBRUARY, 1910.

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Assistants—

The Hon. Secretaries, “Peareth,” Roker, Sunderland.

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The Call to the Cross.

(Let us ponder these words from our Master.)

“AND JESUS SAID UNTO THEM ALL: IF ANY MAN WILL COME AFTER ME, LET HIM DENY HIMSELF, AND TAKE UP HIS CROSS, AND FOLLOW ME.

FOR WHOSOEVER WILL SAVE HIS LIFE SHALL LOSE IT; BUT WHOSOEVER WILL LOSE HIS LIFE FOR MY SAKE, THE SAME SHALL SAVE IT.

FOR WHAT IS A MAN ADVANTAGED, IF HE GAIN THE WHOLE WORLD, AND LOSE HIMSELF, OR BE A CASTAWAY.

FOR WHOSOEVER SHALL BE ASHAMED OF ME AND OF MY WORDS, OF HIM SHALL THE SON OF MAN BE ASHAMED WHEN HE SHALL COME IN HIS OWN GLORY, AND IN HIS FATHER'S, AND OF THE HOLY ANGELS.” (St. Luke. ix., 23-27.)

The Whitsuntide Conference at Sunderland,

MAY 17th—20th.

PRELIMINARY MEETINGS, MAY 14th—16th.

(“If the Lord tarry.”)

A number of visitors have already secured rooms for the Conference. Whitsuntide is a fortnight earlier than last year.

We propose to hold Leaders' Meetings on Tuesday, 17th, Thursday, 19th, and

Friday, 20th, from 9 to 11 (admission by Special Ticket). The Morning Meeting for all will be at 11.15 (doors open at 11). On Wednesday, 18th, there will be no General Meeting. We shall devote the whole morning to the Missionary Council. At 2.15 in the afternoon there will be the General Missionary Meeting, at which there will be the Missionary offering.

We hope to have four of the German Leaders with us at the Conference—Pastor Paul, of Berlin, and three others of the well-known Brethren.

The London Conference will be the week before the Sunderland Conference.

Rooms for Whitsuntide may now be obtained through the Secretaries, ‘Peareth,’ Roker, Sunderland.

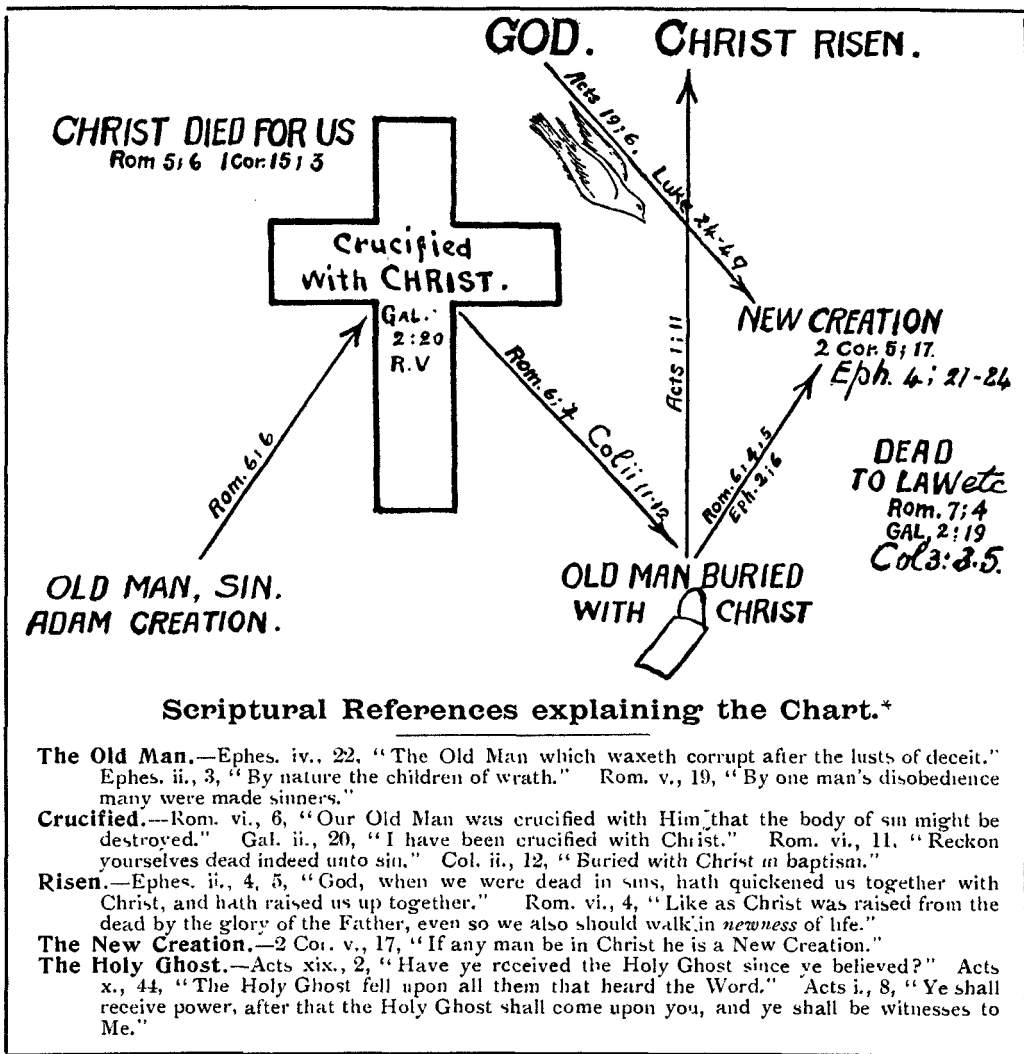
The New Creation,

OR

A Wonderful Salvation—for Body, Soul and Spirit.

(THIRD ARTICLE.)

It is interesting to note in the genealogy of our Lord given in St. Luke, that there was a line of righteous men, men who believed God and, according to their light, obeyed, always accepted because of the sacrifices offered daily. “Death reigned from Adam to Moses, but sin was not imputed where there was no law.” The Father was looking on “the Lamb slain from the foundation of the world,” and could therefore bless and carry out His purposes through such men as Enoch, Noah, Abraham, and others—men who “believed God.” In St. Matthew the genealogy only goes back to Abraham, to whom the promised seed was given. Even from him sprang two lines—Ishmael “born after the flesh” (Gal. iv., 23), and Isaac,



the child of the freewoman by promise. This truth still holds good in God's unchangeable laws. "That which is born of the flesh is flesh, that which is born of the Spirit is Spirit" (John iii., 6).

"Abraham gave *all* that he had to Isaac" (Gen. xxv., 5), though he also gave gifts to the children "born of the flesh."

To-day it is the same. Christ has given and gives *all* that He has to those "born of the Spirit" (Col. ii., 9, 10, 11). There are also those who begin in the Spirit and walk after the flesh, who will be judged

according to their works done in the body. God gives gifts even to these. In every possible way, God shows plainly in His Word, that "flesh and blood cannot inherit the Kingdom of God" (all that He has), "the old man is corrupt" (Eph. iv., 22), "they that are in the flesh cannot please God" (Rom. viii., 8). These are "children of disobedience" and "of wrath" (Eph. ii., 2, 3), in fact, "dead in trespasses and sins." "The soul that sinneth, it must die." "Death is the wages of sin." "Without shedding of blood there is no remission of sin" (Heb.

* This Chart has been re-produced from "Pentecost," a free Monthly Paper edited by Bro. A. S. Copley, Kansas City, Mo., U. S. A., to whom we tender our grateful acknowledgments.—Ed.

(The New Creation—continued.)

ix., 22). Why? Scripture tells us. "The life of the flesh is in the blood" (Lev. xvii., 11). The *law* demands either absolute obedience in every detail or the life of the transgressor. "For whosoever shall keep the whole law, and yet offend in *one* point, he is guilty of all" (James ii. 10). Truly the law was our schoolmaster to bring us unto Christ, that we might be "justified by faith" (Gal. iii., 24).

For long we had the impression that we were under the power of the adversary, that it was he we must fear. The Word of God does not say so. It is the Law we are in bondage to. "Sin is the transgression of the Law" (1 John iii., 4). "For as many as are of the works of the law are under the curse, for it is written, 'Cursed is every one that *continueth* not in *all* things which are written in the book of the law to do them'" (Gal. iii., 10). "Is the law then against the promises of God?"—God forbid—for if there had been a law given which could have given *life*, verily, righteousness should have been by the law (Gal. iii., 21). So we see why the "blood of bulls and of goats" could not satisfy God—the Judge of all the earth,—they can never make the comers thereunto perfect (Heb. x., 1). In those sacrifices there is a remembrance again made of sins every year, for it is not possible for this blood of animals to take away sins. The law demands the life of the person who sins. "The *soul* that sinneth, *it* must die."

Praise God, that in Heaven was the Lamb slain before the foundation of the world, so that the righteous Judge could accept the types "until the fulness of time should come," when the one complete and perfect sacrifice should be offered once and for ever (Heb. x., 12).

"Behold the Lamb of God, which taketh away the sins of the world." Wonderful

substitution. By His own precious Blood atoning for *all* the sins of the whole world—every sin that every man had ever committed—which, having been committed, man could never atone for. "Mercy rejoiceth against judgment" (James ii., 13).

The Law requireth even more than this; the *man* must die. Divine love, justice, mercy, and grace met this demand. "Behold the Man"; "the Son of Man." Pathetic in the extreme are these titles when applied to the Son of God, "who emptied Himself, and was made in the likeness of men" (Phil. ii., 7, 8). He, the Christ, the Son of the living God, "became dead." He was made sin for us, who knew no sin. "He poured out His soul unto death, and He was numbered with the transgressors" (Isa. liii., 12).

"What the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh and for sin, *condemned sin in the flesh*, that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit" (Rom. viii., 3, 4).

The Law demands death or perfect fulfilment. The old fallen nature cannot perfectly keep the law.

We have a law in our members warring against the law of our mind, and bringing us into captivity to the law of sin which is in our members. We exclaim with St. Paul, "O wretched man that I am, who shall deliver me from this body of death?" "I thank God, through Jesus Christ our Lord." "I *was* crucified with Him, that the body of sin might be destroyed, and *now* it is no longer I, but Christ liveth in me."

Hallelujah! Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing" (Rev. v., 12).

Truly the Cross was the wisdom and the power of God and "had the princes of this world known this mystery they would not have crucified the Lord of glory" (I Cor. ii. 8). "This was the will of God, by which will we are sanctified, through the offering of the body of Jesus Christ once for all." "For by *one* offering He hath perfected for ever them that are sanctified" (Heb. x., 10, 14). Amen.

Brief Notes.

NORTH BERWICK:—A Brother writes—"The Lord is leading and blessing our little band here. Glory to Jesus. You kindly sent me, some months ago, a copy of your Booklet on "Identification," for which I thank you heartily. The Lord used that Book to enlighten me, and, blessed be His Name, I was led into the death of self-life and into the Resurrection Life of Jesus."

NORWAY:—

Pastor Barratt says in a recent letter: "My wife and I visited a couple of country places, and met with the people there. I suppose there is no country at present where one can get larger crowds than in Norway. In fact, we teach the masses in these northern countries easier than elsewhere at present."

SWITZERLAND:—

Our Brother, F. L. Juillerat, writes: "After coming back from Zurich we started meetings here at the other side of this house. Six weeks ago, we also started a Monday evening meeting at Nyon; Tuesday evening at Lausanne; Wednesday evening at Gland; and Thursday evening at Gingins. We need the prayers of our friends in England. God is surely working, but opposition is fierce."

THE PHILIPPINES:—

Sister Lucy M. Leatherman writes: "Pray that the Lord may enable me to put the Word of God in the hands of soldiers and sailors and the mixed multitude of this wicked city (Manila). Any literature or Bibles will be gladly accepted. Kindly remember me in prayer."

(General Delivery, Manila,
Philippine Islands.)

GERMANY.

Report as to Silesia.

Written by Pastor Regehly, of Breslau.

The Pentecostal Movement has got a footing now, especially in Rhineland and in Silesia, and we trust it will not be brought back in spite of all oppositions. On the contrary, we see distinctly how it is advancing victoriously. The report from Oppeln is a clear testimony of this. In other places, too, the Lord is breaking through in these last times, especially in Ohlau, a little town which is served from Brieg. A number of grown-up people and some children have received the gifts and shewn the fruits of the Spirit. There is a great joy as at all other places.

IN BRIEG

the work of the Lord is going on gloriously, as I convinced myself lately at the Holy Supper of the Lord. What has become now of these celebrations? We feel more than ever that the Lord is with us, and we really receive power from the Holy Supper. Therefore, we wished to have these blessings, too, in Breslau, and to have no longer a false regard for anxious souls. We celebrated it for the first time in our own home on the 20th of January. Our hearts are filled with praise and thanks for all the Lord has done.

The beginning in Breslau was harder than anything else. The great communion to which we belonged before could not comprehend us, and we saw no other way but to separate and to meet independently of them, after the leader had been put out, and the few brothers and sisters who had received gifts were forbidden to work. The home of our Pastor soon became too small; therefore, we took two meeting rooms at the end of October, one of them for 200, the other for about 80 persons. On the 9th of January we received a third one in another part of the town. These places are almost filled. We are rejoicing especially to see many unknown people in the evening meetings who followed to our invitation, and we are delighted to see that they are

CONVERTED TO JESUS.

Of course, sinners are saved, deeper than before. Since the beginning of January, the spirit of repentance has fallen on many brothers and sisters. This is shewn by many conversations with them. Their many sins are confessed—some of them many years old. Now the Holy Spirit is disturbing all love to flesh and to the self-life. Thus the hearts are cleared for new blessings, which we expect faithfully.

Since the New Year, a brother is helping us, who was obliged to give up his position as leader within a fortnight, on account of his inclination to the Pentecostal Movement. We are glad that the Lord has sent him to us. We have also two "sisters," who work with us, and we should like to place still a third one. We are waiting till the Lord will shew us the right one. In our stations and on the country the Fire was falling, too, in January. The long, true service of some brothers has received a wonderful reward in this way. Nearly all meetings are visited by brothers and sisters from different places, who take the blessing with them to these places. Praise the

(Pentecostal News—Germany, continued.)

Lord for all wonders He is doing among us.

In Low-Silesia,

GLOGAU

is the centre of the Movement. There the work is going on in a blessed and quiet way, always increasing. Even at the right side of the Oder the Lord has opened several places, where a few persons are meeting who stretch for the full blessing. Some brothers and sisters at

OELS AND BERNSTADT

have already received the gifts, and are glad to be able to serve the Lord now otherwise and better than before.

In High-Silesia, too, the doors are open. At several places there (Neisse, Neustadt, Oppeln) and on the country, the Lord has sent the Fire already some months ago. Other places they are waiting for it ardently. Everywhere we have friends who are longing with us for the Latter Rain. It will fall there, too, perhaps earlier than we think. In all parts of Silesia we find true followers, some of whom already have gifts.

Will it be then an unlawful hope if we trust joyfully that the Pentecostal Fire soon will burn in all districts of Silesia? Brothers and sisters, please help us to pray that the fact will soon appear.

From here the Fire has gone to

POSEN,

wherefrom we receive wonderful news of triumph.

IN TIRSCHTIEGEL

it is burning in bright flames. To be sure, the Lord has come, and has lighted a fire which nobody can extinguish.

With kind regards,

Ever yours in Him,

REGEHL.

FELDSTRASSE 8, iii.,
BRESLAU.

* * *

Report of the Pentecostal Conference at Hamburg,

JANUARY 10th to 14th,

At the STRAND MISSION.

During the last month there had been awakened in many places of Northern Germany a living desire among God's children to be endued with the Holy Spirit.

Little prayer circles were formed here and there, increasing in number in spite of manifold opposition.

Naturally, these believers became hungry for some occasion to meet each other at some convenient place.

This wish, repeatedly expressed, found a sudden fulfilment when Pastor Niblock, London, accepted our invitation to spend a few days with us on his return from Russia.

Quickly a Conference was arranged, and our invitations went out, and though the time was quite short, and the date of the gathering had to be altered once more, since Pastor Niblock returned ten days earlier from Russia than we had expected him, yet 185 persons from all directions announced their coming; three times as many as at our first

Conference in December, 1908.

In the first few days one felt quite a pressure over our meetings. Many of our visitors were like frightened sheep driven to and fro by the many contradicting reports and strong prejudices about this Movement that filled the columns of our religious papers during the time.

Brother Niblock ministered unto us in his cheerful way. He had to go through similar experiences as some of us undergo at present. Those who will go all the way with Jesus must sometimes pass through the loss of everything, yea, as it were, through death.

How we were interested as he told us of the development of his faith in the Lord Jesus.

On the third day the Lord gave us great joy in the meeting. It seemed as if our risen Lord Himself had caused His Presence to be manifested in our midst.

Already on the second day we prayed with sick people, and yet the same day we had the privilege of praising God with many for His healing power. One brother had both his legs healed; one lady received her hearing back in one ear which had been fully destroyed by an explosion of gas.

Various other diseases were healed by the Lord.

Then He also began to baptize some of His children with the Holy Ghost, and to endue them with gifts.

Especially during the prayer hour, from 7 to 8 in the morning, the Lord met us in great loving-kindness. He also wrought some very thorough conversions.

We were also profited by the addresses of Bro. Humburg (from Mülheim) and Bro. Reimann (of Pritzwalk), who ministered unto us with their rich experiences and gifts. Bro. Paul arrived the fourth day.

The result of the Conference was a renewed and unanimous conviction that God was in this Movement, and that He is truly distributing again the gifts of His Holy Spirit among His children in our days.

We closed the Conference rejoicing greatly and rendering praises unto the Lord in whom we also trust that He, who cast His Fire upon the earth, will also Himself kindle it into a mighty flame, that His Name may be glorified. Hallelujah!

EMIL MEYER.

CANADA.

NEWS FROM BRO. STANLEY FRODSHAM.

THE WINNIPEG CONVENTION.

I praise the Lord for allowing me to come over here, and for giving me the privilege of attending the Winnipeg Convention. We were a mixed crowd, Canadians, Americans, Norwegians, Danes, Indians, English and Scotch, with an occasional Chinaman or coloured brother to make the congregations more cosmopolitan. But we were all one in Christ Jesus.

There is far less reserve in the Canadian than in the Englishman, and so there were plenty of manifestations, most of which were in the Spirit. The

meetings practically continued day and night, and many received their Baptism in the early hours of the morning. The best part of the meetings was after the “altar call” had been made, when generally about a hundred would come forward. As their prayers ascended it was like

THE ROAR OF MANY WATERS,

and must have been a wonder to many passers-by. A brother from Calgary said to me that if he came to another Convention he would make a point of coming in when the evening altar call was made, and would stay up all night with the seekers. The power of God was most wonderfully felt at midnight.

The Convention was held in a disused Baptist Chapel, and over eighty availed themselves of the opportunity to be immersed. One testified that she had been suffering with a severe cold, and the enemy had endeavoured to dissuade her from taking this step, but the Lord completely healed her as she was being immersed.

There were some remarkable cases, proving that the Lord was at work. A Presbyterian minister made a confession that, although he had preached for many years, he was an unsaved man, but found the Lord at Winnipeg. A scholarly-looking man,

AN EX-INFIDEL,

received his baptism on the first Sunday of the Convention. A youth whom the Americans would describe as a “hobo,” who, a week previous, had been before the magistrates, and had had to pay a ten dollar fine, was able to testify to receiving not only forgiveness of sins, but also the Promise of the Father. He was converted just before the Convention started, and similar cases could be multiplied.

It was a great pleasure to meet

ARCHDEACON PHAIR

and Mrs. Phair, and some of their workers. Mrs. Phair gave a very beautiful Bible reading on Acts i. and ii., which I hope to publish in “Victory.” Archdeacon and Mrs. Phair have been much used amongst the Indians this last summer. They have just started for Los Angeles, where I hope to follow them a month hence.

I notice that on the most spirit-filled souls, those who are not walking in the flesh but in the Spirit, the Lord is laying a great burden of intercession, of real prayer travail. They are learning what it is to pray without ceasing, and in view of the nearness of the time of awful tribulation, I myself realise the need of continuous waiting on God.

MISSIONARY WORK.

I am writing this from a little place called Hymers, where I have come at the invitation of a Presbyterian minister. He has the charge of a number of villages in the neighbourhood, and invited me up to take the service at the Church here, whilst he was visiting some of the other charges. At his request I gave a little account of the present Pentecostal revival to those who were assembled at a Christian Endeavour meeting last night. My brother recently left some Pentecostal literature here which fell into the hands of a youth

who was hungry for God. He was so enthused by what he read that he went up to Winnipeg, and at the Apostolic Faith Mission there the Lord baptized him. He is now down at Brother Doner's School, in Owen Sound, and will probably be out in the foreign field before long. If Pentecostal literature had no other vindication for its existence than this case, it would be worth while spending a good many pounds in girdling the globe with printed pages telling forth what Jesus is continuing “both to do and teach.”

I am glad to be up here to see a little into the life of a missionary in Western Canada. If ever there was a hero under God's sun, the man under whose roof I am staying is one. In order to take three services at different points yesterday he had to start on Saturday and drive eighteen miles. Yesterday (Sunday) he had

TO DRIVE TWENTY MILES

to get to the three places where he had to preach, and this morning he had to drive sixteen miles to get home. Only those who know the rigours of this climate know what this means. I walked out five miles this morning to meet him on the way, and drove back with him. We met a man who called out to me that my face was frozen, and it was only after a deal of rubbing that the circulation came again. It was very good of the Lord to allow this man to be on the way, for one cannot tell oneself if any part is becoming frozen, but it means terrible agony and often loss of flesh afterwards. The temperature, I understand to-day, is 26 below zero, and a cold wind is blowing. To prevent himself from being frozen my friend had to get out and

RUN BEHIND THE SLEIGH

continually, and this journey he has to make once a fortnight, sometimes in the broiling heat of a Canadian summer, sometimes in the cold rains, and sometimes in what is most terrible of all, a blizzard. But he counts it a great joy to go through this to preach the Gospel. As regards remuneration, he only receives enough for food for himself and his good wife, and for feed for his horses, and has not been able to scrape up enough to buy a suit for five years. For the first few years he was here his annual

INCOME WAS 120 DOLLARS,

or in English money, £24. He then used to walk twenty-one miles on Sundays to preach three times. This would not sound much on English roads, but it is terrible when you know what poor roads there are out here, heavy with dust at times, thick with mud at other times, and worse still in time of snow-drift. I am sure the Lord has a big reward ahead for some of these unknown sky pilots of the West. I am glad the Lord pays ten thousand per cent, for I feel these men should have a hundred-fold when they give up their homes and their lives for the sake of the Gospel, and have to endure so much in order to preach it. I praise the Lord that wherever I have been I have always found that He has His faithful witnesses.

With heartiest greetings to all at Sunderland, for which town I have the happiest recollections.

Yours in the Beloved,

STANLEY H. FRODSHAM.

AUSTRALIA.

Report of the Pentecostal Work.

"Not unto us, O Lord, not unto us, but unto Thy Name give glory for Thy mercy and for Thy truth's sake."—Psalm cxv., 1.

Dear Brother in Christ our Blessed Lord,

Yours to hand. Many thanks for "Confidences." Yes, we do need all the literature you send, and we could do with 200 more, if it could be had. "Confidence" is liked very much here. Praise God. I will, by God's help, try to give you a sketch of the Pentecostal work in Australia. Up to the time when I received my Baptism, and two other dear sisters in Christ, 12 months last April, there were twelve to fifteen around

MELBOURNE, VICTORIA,
who had received the Baptism of the Holy Spirit with Tongues. And, praise God, the work has been steadily increasing.

The message was taken to
BENDIGO, VICTORIA,
and a dear sister received the "Promise of the Father," with the speaking in Tongues, and, praise Him, there are now six in that town who have received the Bible evidence of the Baptism of the Holy Spirit. Praise God, there are others seeking, and a meeting is held every Sunday afternoon at a dear Spirit-filled sister's home.

From there the message was taken to
BALLARAT, VICTORIA,
and several received the Holy Spirit and praised God in other Tongues. Waiting-meetings were established, and God has blessed them very much. This is a centre where God is working more mightily than in any other part of Australia.

There are now 22 here in
WILLIAMSTOWN
who have received the Baptism of the Holy Spirit, and who spake with other Tongues as the Spirit gave them utterance. Praise our wonder-working God. A dear sister (who had received this Holy Baptism with Tongues) was in consumption, and while a dear brother was praying for her, the dear Lord sent a thrill and a glow right through her and healed her, and she is now free from pain. Praise the dear Lord. While they were having their Wednesday night meeting, held at a dear brother's home, a Jew and his wife, who were not converted, came in. And the power of God came mightily upon the dear sister who had been healed, and she began to speak in tongues, and the Jew looked so surprised that he was asked if he could understand what she was saying, and he said, "Yes, she is repeating the 3rd Chapter of John now." The messages were given to the Jew, John iii. right through, Rev. i., 1—, a part of Genesis, and David's Psalm to the sinner. She then sang

AN HEBREW HYMN

in Tongues. After the meeting, the Jew was asked what language it was, and he said, "Hebrew." He was then asked if it was a good Hebrew, and he said, "The very best, a pure Hebrew." Praise God. "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning."—James i., 17.

The next week the Jew came again, and this time knelt in prayer. On the Wednesday following he came again and prayed very earnestly several times, and was put prostrate on the floor under the mighty power of God, but never came through. Since then he has been immersed in water, and his wife has been under the power of God. Praise our wonder-working God. "He doeth all things well." "No good thing will He withhold from them that walk uprightly." Praise His Holy Name forever.

This glorious news of God pouring out His Holy Spirit was taken to

SYDNEY, NEW SOUTH WALES,
and some of God's dear children there received the Baptism of the Holy Spirit with Tongues, praise God, and meetings are being held there.

At Freeburch, near Bright, Victoria, the Fire has fallen, and some are praising the Lord in other tongues. Praise God. In the little places

ROUND ABOUT FREEBURCH
some have received this Pentecostal Blessing, and meetings are established. Several have come down to Williamstown from other places to tarry for the Promise of the Father, and have gone away filled with the Holy Spirit and the joy of the Lord. We do, indeed, have some glorious meetings with the dear Lord.

ONE OF THE ABORIGINAL MISSIONARIES,
after receiving some Pentecostal Papers, became very hungry for this blessing, and came all the way from Hay, N.S.W., to Williamstown to wait upon God until he was endued with power from on high, and after three days he came through singing and speaking in other Tongues. Praise God. There are some of the other missionaries seeking God in all His fullness, and also one of the Aborigines (he is one of the helpers), and God has blessed him richly. Praise His Holy Name.

Praise God, Pentecost

HAS REACHED NEW ZEALAND,
a dear sister having received this Pentecostal Blessing with Bible evidence. There are also two others there who have received the Holy Spirit with Tongues—a missionary and his wife, who are at home on furlough from India—and they have been holding meetings for ten days, and at their last meeting the building shook with the power of God, and many were blessed. Some learned how to praise God, and our dear Heavenly Father has been preparing them for the Baptism of the Holy Spirit. So we are expecting to hear good news. Praise God.

A dear brother living in

PORTLAND, VICTORIA,
wrote and said that he and two others had received the Baptism of the Holy Spirit with the speaking in Tongues. They must have received some fifteen or twenty years ago. He wrote a nice testimony, and said he was converted when Matthew Burnett was here. There were five of them who had received the Baptism, but two have fallen asleep in Jesus. Oh, we do praise God for His goodness and for His wonderful works towards the children of men. We have now two meetings a week here, and we do spend some blessed hours at dear Jesus' feet, and He does manifest Himself in a wonderful way. Praise Him. Many dear ones have received the Baptism of the Holy Spirit with Tongues in and around Melbourne, Victoria, and a waiting-meeting is held every Saturday night at Brother Cavill's, and God does come in mighty power. Praise and bless His Holy Name.

The Pentecostal saints here are purchasing a Hall (on Faith lines), to be called, “The Good News Hall,” where the full Gospel may be preached to the people. It is to be opened on New Year’s Eve with a Watch-night service. And we do ask your prayers on our behalf, and that all the Pentecostal people of Melbourne may be brought into unity with each other. We are expecting great things from the dear Lord. Oh, how glorious to be living in such blessed times. “The works of the Lord are great, sought out of all them that have pleasure therein. His work is honourable and glorious: and His righteousness endureth for ever.”—Psalm cxi., 2, 3.

Many have been healed by the dear Lord. A dear old lady, aged 87, living in Ballarat, Victoria (who has received the Baptism of the Holy Spirit with the speaking in Tongues), has been healed wonderfully by the dear Lord several times. Praise God. A dear lady living in

QUEENSLAND

was deaf for 30 years, and she trusted the dear Lord for her hearing, and she can now hear the clock tick across the room. Praise the dear Lord. “Bless the Lord, O my soul, and forget not all His benefits: Who forgiveth all thine iniquities, who healeth all thy diseases.”—Psalm ciii., 2, 3.

May God abundantly bless you in all your work for Him.

I remain,

Yours in Christ’s blessed and joyful service,

SISTER WINNIE, Pentecostal Sec.,

57, Giffard Street,
Williamstown, Victoria,
Australia.

INDIA.

BOMBAY.

Our Sister Miss Orlebar (Beulah, Seutor Street, Jacob Circle, Bombay) writes:—

“I am very much looking forward to receive our Norwegian Sisters, and also Mr. Gugstrone, if he also should arrive. I trust that the Lord will detain them here a long time; we shall indeed be very grateful for their help. We are in very sore need of help every day; we hardly know how to manage, we are so few in numbers as workers—only

BROTHER SCHOONMAKER

and his good wife and Sister White and myself. The Gospel work has increased very much, and we have two splendid native workers, both fully baptized and both are splendid men. One of them is supported by a brother at Bournemouth, but the other one is obliged to remain a clerk on the railway to enable him to support his family; he has nine children. He works all day, preaches at our Gospel Hall before 6 *every* night, and preaches or teaches converts till nearly 11 o’clock at night, and frequently is here to sleep, or rather to pray in the night, as he has no quiet place or time anywhere for prayer. I believe if the Lord’s people knew of the work and needs here and knew about the Gospel Hall and the workers, they would feel it a privilege to step in and be responsible for the support of this and other workers and for the little hall.

BOMBAY

is a terribly expensive city to work in. A worker with large family would need about £40 a year, and the Gospel Hall rent is about £50 a year, though it is only an utterly plain native large shop, which we have fitted up with rough benches. Numbers of souls have been saved, and every night crowds of heathen listen to the preaching. Unless the Lord sends us help the work cannot be continued, for we have nothing ourselves, and of course in India and all heathen lands the native people, until they are taught by the Spirit, understand nothing as to the privilege and responsibility of helping to further the Gospel. I do trust that the Lord will give you all prayer at once for me. He will reveal to you how to pray.

Yours in His blessed fellowship,

MAUD ORLEBAR.”

Pastor Niblock's Journey in Russia and Germany.

The Editor of "Confidence" with many others has had the great joy of seeing Pastor Niblock since his return home, and of hearing from his lips his story of God's goodness. We miss much in reading the record, and two instances taken down at the time have been added in smaller type.

DEAR MR. BODDY,

No doubt you have heard from other sources by this time that the Conference at Breslau was singularly blessed of God, and that the meetings in the large hall on the last two nights of the Conference, when Mr. Polhill, Mr. Small, Pastor Paul, and others spoke, resulted in many being convinced that this work is of God. Undoubtedly the enemy has been very busy in Germany as elsewhere, but God is raising up a Standard and the enemy is being defeated. Hallelujah!

On Thursday, December 9th, our party was divided. Mr. Polhill went to Brieg, where Pastor Edell is carrying on a good work; Mr. Small remained at Breslau and addressed the large meeting in the evening, when God, I hear, blessed the message given by him. I went on with Pastor Freimel to Glogau, a military town some hundred miles or so from Breslau, where God is pouring out much blessing. Our Sister Schulp, of Zurich, translated for me, and the Lord gave a very good time. After the evening meeting in the Gemeinschaft, we had a waiting meeting in a private house, where the Lord was present in much power. On Friday, Dec. 10th, the Breslau party passed through Glogau on their way to Berlin. Here we joined them, and on our arrival at Berlin Pastor Paul took us to his home in Steglitz, a suburb of Berlin, where we were lovingly entertained by Mrs. Paul. On every hand our German brethren heaped much love upon us. Nationalities were lost, we were brethren in Christ, and our hearts were touched by their kindness.

On Saturday, Dec. 11th, 1909, THE BERLIN CONFERENCE was opened. It was held in the large hall of one of the city hotels.

On our arrival at the hotel we were surprised to see two police officials sitting near the platform, sent there to watch and report upon the meetings. In some way the police authorities had been warned of the meetings, and so these precautions had been taken; but as usual, the enemy had outwitted himself, as in all some eighteen police-officers attended the various meetings and heard the Gospel of Jesus Christ our Lord.

One of the officers at the close of one of the meetings asked for some literature, saying he would distribute it to his friends, and another officer said he could not understand what they were there for. At the commencement of the meetings they were very officious, but they soon saw we were simple Christians and were willing to talk to us. Much prayer was offered for these men, and we trust they will be brought to a saving knowledge of the Truth, as it is in Christ Jesus.

The days spent in Berlin were hallowed days.

The messages given by the different brethren were full of power, and one felt that God was speaking through His servants. It was good to hear Beloved Pastor Paul, he puts me in mind of his namesake, the Apostle Paul. Self-forgetful, full of zeal and fire, yet full of love and tenderness. How the German pastors can say he is of the devil, I do not know. Day by day the meetings grew in numbers, interest increased, and much of the prejudice was taken out of hearts as the meetings went on. At the last meeting on the Monday evening some eight hundred were present. This meeting was glorious; the Lord spoke with much power. Pastor Paul gave a true rallying call, and I am sure that many were convinced that this work is of God. So closed the Berlin Conference, and our hearts are filled with Praise and Thanksgivings to Him who hath done such great things for us. To Him be all the Glory, for ever and ever. Amen!

Just before the close of the meeting on Monday evening Mr. Small and Mr. Polhill left for Paris, and at 11:15 p.m. I left Berlin for Russia. Pastor Paul and Pastor Emil Humburg and Pastor Genschen saw me off, and one was encouraged and helped on the way by these beloved brethren. It was a long journey from Berlin to Dorpat, but praise God He was with me, and helped all along the way. At no point was I ever in difficulties.

AT THE FRONTIER [WIRBALLEN], although I could not speak a word of Russian, the Lord helped, and I had no trouble whatever.

[Throughout the journey I had the Lord as my constant Companion. Being in difficulties at times, I just talked with my Lord. He said again and again: "Let not your heart be troubled, ye believe in God, believe also in Me." And also, "I go to prepare a place for you." Then I knew all was well.

When my passport was taken from me I was somewhat disconcerted, but I sang aloud—

"If ever I loved Thee,
My Jesus 'tis now." Hallelujah!

I turned to a young man and asked him if he could speak English. He said "Yes," and he very kindly helped me through all my little difficulties.]

My passport was examined, also my luggage, and in a short space of time I was safely through and enjoying a good Russian dinner. On my way to Riga I had as a companion for part of the way a Russian Judge, and he was very kind to me, and gave instructions to the conductor of the train to look after me at Riga and to put me in the train for Dorpat. I arrived at Dorpat in Jurjen after some forty hours' travelling.

Baroness Von Brasch met me at the station, and in a few minutes, after a pleasant sleigh drive, we were in her home. At Dorpat, we had some very good meetings in the Baroness's house, when some 50 to 70 Estonians gathered together for prayer. It was a wonderful sight to see about 40 to 50 of these crying before God. These dear saints are very simple and earnest. God has been pleased to do a great work in this place, and some 200 or more had been converted before my arrival, and many of these converts are seeking the Baptism of the Holy Spirit. Our sister is practically alone in this large University town, and is in need of help. The need here is not so much for a brother at present, but for a sister who would help in teaching and directing others. There are many open doors, and thousands are waiting for the

Gospel. There is a large hall capable of seating at least 1,000, and a large house, well fitted, to be turned into a Bible Training Home. Here is an open door, who will enter?

After five days' stay at Dorpat, we journeyed to

REVAL,

some eight hours' train ride from Dorpat. When we arrived, at about 8 p.m., at Frau Hacke's house, we found about 30 to 40 of God's saints waiting for us, and after a cup of tea we had a good meeting. The next day, many sick people came to the house to be healed. We prayed with them, and God healed them.

[The Lord began to come upon me at this time in a very wonderful way. I began to experience in a new and unmistakable way that Christ Jesus was living in me of a truth. Beloved, if we are filled with the Holy Ghost and are true, all signs will follow.]

They began to bring the sick even before breakfast. My heart almost failed, but the Lord reminded me, "He that believeth shall not be ashamed." So I cried, "Lord, I believe," and the first sick person to whom I ministered at once cried, "It is all gone, I am healed."

One woman came limping on a crutch. She could not put her diseased foot to the ground. She sat down in a business-like, determined manner, as much as to say, "I am here to be healed." As I laid my hands upon her, I realised in a wonderful way John vi., 38, for out of my inmost being seemed to flow the living waters of healing. It was life—it was the power of God. She was much better, but not well. The Lord seemed to say, "Pray with her seven times." So I came back again and again, and at the seventh time she leapt and danced, and she left her crutch behind as she went out.]

The evening meeting was a time of blessing. Over 100 had gathered together in the house, and God spoke to many hearts. The next day the friends secured a hall for the meetings, and in this hall some 600 to 700 were gathered together to hear the Word. Again God spoke to the people, and at the close of this meeting some 200 to 300 people came forward to seek the Lord for Sanctification and the Baptism. I was deeply touched by this sight. In many places the floor was wet with tears. It reminded me of the Welsh revival. Men and women crying to God at the same time for mercy and cleansing. The evening meetings were held for four nights, and each night the power and presence of God was with us, and very many were blessed and helped. Every day the sick people came to Frau Hacke's house, where I was staying, and in all we prayed with about 150, and the major part of these were healed. Two dear sisters came on crutches, and went away without them, healed. It was, indeed, a glorious time. The dear saints are just hungering for God, and we are asking for Spirit-filled teachers—men endowed with the Gift of Wisdom, and filled with love. Here is an open door. The field is white. Who will go?

After spending eight days at Reval, I journeyed to

ST. PETERSBURG.

On my arrival, beloved Pastor Fetler and other friends met me, and escorted me to my lodgings. Pastor Fetler had arranged many meetings, and kept me hard at work. In this city the Lord was pleased to bless us, and very many were converted—at least some 150—and as many were healed. There were many remarkable cases of healing. One dear brother, a deacon of the church, who had been suffering from Rheumatism for some years, and was not able to lift his arms above his head, came into the

vestry for prayer. We had not much time to spend with each person, as there were some 70 to 100 waiting for us to pray with them, so we just asked God in a very simple prayer to heal this brother, and he was instantly healed. His face was a picture, the tears were flowing down his cheeks as he praised God for this miracle. Another man, unconverted, that in some way had been crushed, and whose arms were bound, was also set free. In several instances demons were cast out, and very many internal diseases were instantly healed by the Lord; also the deaf were made to hear, and bad eyes were strengthened, but best of all, there were many blessed conversions.

Just before I left St. Petersburg, some beloved saint of God in England sent a wire to a person of noble birth here, saying,

"THE PENTECOSTAL WORK IS OF THE
DEVIL,

have nothing to do with it." May the Lord bless the sender whoever he or she may be. We are told to pray for such, and I am sure they do such things believing they are doing God's work. The Lord reward them according to His abundant mercy.

Beloved Pastor Fetler has already suffered because of this visit. Will you pray, dear saints of God, for our brother. He is a noble, brave man, giving his whole life for Jesus and for his beloved land. The welfare of Russia is his one thought, and Russia has not got a nobler, better, or more faithful son. He needs our prayers, and may our God touch the heart of the one who has taken this first step in persecution.

Russia is a remarkable land. The Gospel of Jesus Christ is her only hope. The people are ready, in fact are crying out, "Come over and help us."

Who, who will go?
Salvation's story telling,
Looking to Jesus,
Counting not the cost.

After some eight days in St. Petersburg I commenced my homeward journey, calling at

LASKAWITZ, WEST PRUSSIA,

the home of Lord Gordon, a beloved saint of God, whom God has blessed and baptised in the Holy Ghost. At this place we had some blessed meetings, when many travelled great distances to hear the Word of God. The evening meetings were crowded. The little meeting house was literally packed, people standing everywhere, and God worked mightily upon them and there was much conviction, and many began to seek the Baptism in the Holy Ghost. In this place God was pleased to heal a few. One interesting case was that of an old man who had walked some miles to the meeting. The Lord met him and healed him. When he was leaving he said, "Why, I do feel so different!" and he went home a much happier man.

Lord and Lady Gordon were very, very kind to me, and it was a pleasure to spend just a few days in their castle, which is most beautifully situated. Lord Gordon accompanied me as far as Berlin, and did all that it was possible to do for my comfort and saw me safely on board the

(Pastor Niblock's Journey in Russia and Germany—continued.)

train for Hamburg. The kindness of this saint of God I shall not soon forget.

A CONFERENCE AT HAMBURG.

On my arrival at Hamburg, Pastor Meyer met me. It was good to see him again after our conference at Breslau.

I spent three days at Hamburg and had a blessed time. Some fifty or sixty baptized Saints of God were there, and it was good to have fellowship with them. The Lord was pleased to give many openings for the Word through Bro. Hamburg, of Mulheim. This dear man of God is a strength to God's work in Germany. The Lord has used him mightily, and he evidently has the Gift of Wisdom. It was my privilege to share the same bedroom with him, and I had blessed fellowship before the Lord.

At this Conference God was pleased to give much teaching from the Word. Some were baptized and some healed, and the Lord was with us. Pastor Meyer is carrying on a good work amongst the poor of Hamburg. He has suffered much because he is in sympathy with the Pentecostal work, and many have withdrawn their support from him, but his trust is in God, and we know God will not fail him. I was sorry I had to leave this Conference before it was over, but it was a privilege to be there, even for a few days.

From Hamburg I travelled home *via* Amsterdam, and saw our beloved Sister Polman and Brother and Sister Kok. Pastor Polman was away up-country. I was in Amsterdam but a few hours, and then left for London, where I arrived on January 15th, after being away for some six weeks.

Looking back upon it, my heart goes out in gratitude and praise to Him who sent me and who was with me, and who did what was done. To Him be all the praise and glory for ever and ever. Amen.

Yours through mercy,

A. MONCUR NIBLOCK.

All Things Reconciled to Christ.

Recently I have been much impressed, and have received great blessing through a passage in the first chapter of Colossians, and because it has meant so much to me I want to pass it on to others, praying that they too may be helped by it.

In the 20th verse we read, "And having made peace through the blood of His cross, by Him to reconcile all things unto Himself; by Him, I say, whether they be things in earth, or things in Heaven." The next

verse adds, "And you . . . hath He reconciled." Now in this passage two different things are spoken of; He hath reconciled us unto Himself, and He has also reconciled all things unto Himself. We know what it means for sinners to be reconciled unto Himself, but have we ever thought of what this other passage means? In the sixteenth verse it says that "By Him were all things created that are in Heaven, and that are in earth, visible and invisible . . . all things were created for Him, and by Him. In the 17th verse we read that He is "before all things and by Him all things consist," and again in the 18th verse we are told that in all things He has the pre-eminence. In Rev. iv., 11, we read again, "Thou hast created all things, and for Thy pleasure they are and were created." As we read these wonderful words we realise that all earthly and Heavenly things were destined to be used for the pleasure and glory of Christ, but why was it necessary that they should be reconciled unto Himself by the blood of His cross? Because through the sin of man the blighting consequences came upon the whole creation, and all things instead of being for Christ and His glory and delight, were placed in the power of the wicked one to be used against Christ and His kingdom. But now through the blood of Jesus' cross they are all reconciled back to Himself, for His own use and pleasure. Because of this, the Lord can tell His little believing ones that all things work together for good to them that love Him (Rom. viii., 28). We have known this was true because God's word said so, but what a wonderful reason for it do we find in the Scriptures we have been looking into! The fullness of these glorious truths will only be made manifest when it comes to pass that "the creature (creation) itself shall be delivered from the bondage of corruption into the glorious liberty of the

children of God." (Rom. viii., 21.) But as we have the first fruits of all our redemption privileges right here and now, as our faith claims them, so it is in this matter. May our faith reach out now to take the "all things" that have been thus reconciled to Christ, and to believe that through the precious blood of His cross they must and shall be used for His kingdom and glory. But, you may ask, what is meant by these "all things?" We would reply, "What is not meant by this all comprehensive term?" In Col. i., 16, things earthly, and things Heavenly, things visible and invisible, are named, and they even extend to thrones and dominions and principalities and powers. All these things He hath reconciled to Himself by the blood of His cross. But how can our faith make a practical application of this wonderful truth? Well, it must include all things that come into my life, all things that touch my life in any way, all circumstances, no matter how adverse, that the devil may surround me with. As each difficulty comes up I have only to claim by faith that this particular thing has been reconciled to Christ by the blood of His cross, and that it must therefore be used for Him, and not against Him, and therefore it must work out for my good, because I am His little trusting one. It means victory in everything as we take this position, and if unbelief would make you leave anything out repeat again the term "all things" which we have just seen used over and over in the Word in this connection.

To bring it down into the details of our every life—do I need money to carry on His work? The enemy may be holding it in his own power so that it cannot flow freely for the pleasure and glory of the Master. But not only are the silver and the gold His by the right of creation; they

are His now by the right of redemption. The silver and the gold have been reconciled back to our King by the blood of His cross. Shall not our faith claim that to be true which His Word declares true? Shall not our faith liberate on earth that which He hath set free so that our lying adversary cannot use and hold it in his own power and service?

Are our consecrated hands doing business for the King, and yet we seem defeated and thwarted at every turn, so that no success attends our efforts? Shall we not begin to claim by faith that all these things committed to our hands have been reconciled to Himself by the blood of His cross, and therefore our business must succeed, and it shall be true of us that which is written in the first psalm, "Whatsoever He doeth shall prosper."

Are enemies placing obstacles in our pathway to destroy our freedom and joy? They are only making use of some of the "all things" which are reconciled unto Christ by the blood of His cross, and as our faith sees this, and takes it, each move they make will but work out for His glory and our good. But faith must be steadfast and never waver until we see that made manifest which our faith has claimed.

We will turn once more to the blessed other aspect of the reconciliation—"You hath He reconciled." "If we know this to be true for our souls, shall not our faith also take it for our bodies pressing on to know the fullness of His healing life in every part of our being, that we may glorify God in our body and our spirit, which are God's?" (1 Cor. vi., 20.)

Since our body, as well as our soul, has been reconciled to Christ by the blood of His cross, there need nothing remain in it which shall be out of harmony with His

(All Things Reconciled to Christ—continued.)

own blessed life. Disease and pain, therefore, do not belong in a body which, through the atonement, has been reconciled to Christ for His own service and glory. We cannot now mention the many Scriptures which support this blessed truth of healing for the body, but will quote one all-comprehensive text, "But if the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken (Gr., make full of life) your mortal bodies by His Spirit that dwelleth in you" (Rom. viii., 11). Let us present anew the body reconciled to Himself by the blood of His cross, that His blessed resurrection life may fill it with health and strength to be used each moment for His own glory and delight.

CARRIE JUDD MONTGOMERY.*

* Copies in Tract form can be obtained from Beulah Heights, Alameda Co., California, U S A.

P. M. U. Missionary Boxes.

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The amount acknowledged below is a

great increase on the preceding month. For this we thank God indeed, but with our increasing expenditure we need about £100 a month. "We have not begun to really give yet." writes a sister. May we be much in prayer that God will stir us all up to the good works which He has ordained that we should walk in.

DAY OF PRAYER.—Every Wednesday at 7 a.m., 12 noon, and 8 p.m. Prayer for P.M.U. Training Homes, Workers, and Funds.

Contributions received from January 1st to February 3rd, 1910.

	£	s.	d.
Mrs. Sargeant.....	0	5	0
Box, Christ Mission, Pencoe	0	4	8½
„ Mr. Tomlinson	0	5	3½
„ Mr. Lewis	0	5	0
„ Glenmavis Christian Assembly	1	5	0
Meetings, Edinburgh, per Mr. Dunbar	0	17	0
A Friend, per Secretaries, Sunderland	0	8	0
Conference, Edinburgh (of which £3 was handed to Mr. Gillies, of the P.M.U., U.S.A.)	7	0	3
Mr. Hamer, U.S.A. ...	0	8	0
Mr. A. N. Groves, S. India ...	0	10	0
Box, E.C.S.	0	4	0
Boxes, Mr. Jewitt, Leeds	0	13	0
„ Water St. Mission, Glasgow	1	12	0
„ Waunlwyd, S. Wales ..	1	3	7½
„ Miss Wicks	0	1	0
Subscription, Nurse Caldwell	0	5	0
Contribution, Mr. Beruldsen..	5	0	0
Donation, Miss White	0	2	4
Box, Mr. Bristow	1	0	0
Boxes, Kilsyth.....	11	4	6
„ East Wemyss	11	9	0
Donation, Miss Burgess, Toronto	5	0	0
	£49	2	8½

W. H. SANDWITH,
Hon. Treasurer.