

APRIL. 1910.

VOL. III. No. 4.

"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.

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THE DEMAND FOR "CONFIDENCE."—Each month our list increases. Expressions of the deepest gratitude come from far and near, and we feel that those who help with their gifts should share the thanks we so often receive, for while all comes from the Lord, we are grateful to those also whom He uses as His channels. It is a privilege to have a share in sending out the good news that the "Comforter has come," and is manifesting Himself to God's children in these last days.

Printing and Expenses Account.

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"CONFIDENCE."

No. 4. Vol. iii.

ALL SAINTS', SUNDERLAND.

April, 1910.

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

The Midnight Cry.*

Awake! and hear the midnight cry,
The Bridegroom's on His way.
Come, let us greet our gracious King,
Who brings the glorious day.
We'll trim our lamps and ready be;
He leaves the Heav'nly Land,
To gather all His loved ones home,
In one united band.

Soon we shall hear the trumpet-call,
The dead in Christ shall rise;
And all the saints of God who sleep,
Shall meet Him in the skies.
Away, we're caught with lightning speed,
We'll sweep through cloud and air;
Our Lord will then present His Bride,
So beautiful and fair.

We'll join the joyful wedding feast,
And take our chosen seat;
We'll meet with friends so long apart
Now in God's grace complete.
In glory bright, with jewelled crowns,
Arrayed in spotless white,
Our loving Saviour we'll adore,
In rapturous delight.

And with our Lord again we'll come,
On Zion's Mount we'll stand,
With tens of thousands of His saints,
He'll lead the blood-washed band.
With pow'r He'll conquer nations great,
His enemies will fall;
And righteousness will reign on earth,
Victorious over all.

REFRAIN—

We'll trim our lamps, and fill them full,
With holy, heavenly oil.
To meet the Bridegroom on His way,
We'll hasten with our toil.

LIFE IN HIS NAME.

(BY THE EDITOR.)

Forty days of Easter-tide
Thou did'st commune with Thine own;
Now by glimpses, Lord, descried,
Handled now and proved and known.

These things are written that ye may believe that Jesus is the Christ, the Son of God, and that believing ye might have LIFE in His Name (St. John xx., 31, R. V.)

The story of Doubting Thomas and the Doubting Ten shows us how Satan strove from the very beginning to prevent the Lord's followers from receiving the inflow of the Resurrection Life of the Risen Jesus—that heritage of all who believe in Him.

MERCY SHOWN TO DOUBTERS.

The Ten Apostles on the evening of

Easter Day were all doubters. They were very fearful and unbelieving. But Jesus Himself came through the stone walls of Doubting Castle and said "Peace be unto you!" and He showed them His pierced Hands and His wide open Side.

It was Satan that had sown the unbelief and hardness of heart (Mark xvi., 14). The Devil began in the Garden of Eden, and he is doing this still to-day. He employs many Doubting Demons to attack true children of God who have known Jesus, and, like the Apostles, have followed Him earnestly too. There are times in the experience of Christians after years of following the Lord, when terrible trials of faith are permitted, and they have to go through darkness of soul and heaviness, when all seems to rock and totter,

* Free copies (with music) will, at the Convention, be in the hands of the Secretaries at "Peareth

(Life in His Name—continued.)

and the solid ground seems to give way under them. We can then understand the temptation which was permitted to attack the Ten and Thomas also. One of those gathered in fear in that Upper Room, wrote afterwards to other tempted ones who were in heaviness through manifold temptations:—"Trusting that the trial (or proof) of your faith, being much more precious than gold that perisheth, though it be tried by fire, might be found unto praise and honour and glory at the appearing of Jesus Christ" (1 Pet. i., 7).

It was to these Ten Doubters that Jesus came, and into whom He breathed His Resurrection Life as soon as they were "glad to see the Lord" (John xx., 20). It was all His wonderful grace and His divine, eternal, boundless love.

A week went by, and then He came to Doubting Thomas. He told him of the Benediction, the Beatitude, the Blessing, which he had missed. "Blessed are they who have not seen, and yet have believed" (John xx., 29). Others, since Thomas, have missed also this mighty Blessing.

SEPARATION BRINGS LOSS.

It did not seem kind of Thomas to separate himself from his brethren on that first Easter Night. Perhaps in deepest melancholy he was walking beside the olive grove of Gethsemane, or climbing in the light of the Paschal moon the path over Olivet to Bethany. But it would have been kinder not to have separated himself from that first Christian Assembly.

Ought we not often to join the others, not because we feel like going, but to give help by our presence and sympathy. Some stay away and say: "I don't think I feel like going this time." They think they will get as much good elsewhere. The Lord wants His sanctified people to think much more of giving out than of taking in.

They are absent, and that very night perhaps Jesus comes and stands in the midst. Separation of this kind is one of the Enemy's devices, and brings loss to both the absent and the present. The vacant chair is sometimes a means of casting down some one. Let us not forsake the assembling of ourselves together. The Enemy does not want us to have Life in Christ's name, nor to see that it is a powerful reality. He tries to hide

THE POWER OF THE NAME.

A Christian Man asks a Christian Maiden to become his help-meet and to take his name. For a time the actual joining of their lives in one, while a settled thing, is not fully consummated. They are indeed betrothed, but are looking forward to a closer Union, when the Marriage Tie is fully sealed.

There comes a day when the Bride gives up her old name and shelter under a new name—her Bridegroom's name. He says "All that I have is thine. We are one now in love, and aim, and name."

The Lord's own people should take time to meditate upon the Name—which is above every name. We have much to learn of the meaning and power of the NAME. He means us by faith so to make real our blood-bought place "in Christ," our Union with Him at Calvary, that actual Resurrection Life should even now flow into us. This "more abundant life" is given by Him not for our own enjoyment only, but to enable others to see Christ in our lives.

THE CROSS LEADS TO LIFE.

"He showed them His Hands and His Side;" and to Thomas, a week later, he said: "Reach hither thy finger and behold My Hands; and reach hither thy hand and thrust it into My Side!"

The Crucifixion was linked up closely to the Resurrection. We, too, are never to

separate them. Not the Resurrection without the sacred Stigmata. Union with Him in Death and also in Life. The Name covers all this. Cleansing through His Blood. The pierced Hands wipe out our evil record, and the Blood continues to cleanse as we are obedient. Jesus, that He might SANCTIFY the people by His own Blood, suffered without the gate (Heb. xiii., 12). The Blood brings Pardon, but it brings also Peace, and as we trust Christ's Victory it brings PURITY also.

The Heart of Jesus is very open to His people now. The opened Side seems to draw us nearer to the love which is there for us. He breathes still upon His believing ones, "Doubters" no longer. He says "Receive ye the Holy Spirit," and sends them to minister the Gospel of Forgiveness to those who will accept, but a message of condemnation to the Christ-rejectors and the Salvation-neglectors (Heb. i., 3).

"These things are written (John xx., 31) that ye might believe that Jesus is

THE CHRIST."

The Christ, or Messiah, is literally the "Anointed One." Him upon whom was poured, without measure, the Blessed Holy Ghost.

He is our Head, and we are "in His Name"; we are one with Him, we are His Members. Then He is our High Priest. Psalm cxxiii. gives us the picture of the Anointing Oil poured upon the High Priest's Head and then running over until the very garments received a share. When the Lord was on the Mount of Transfiguration, even the threads of His home-spun rough garments were glorified, and became white and glistening, so as no fuller on earth could whiten them. He transfigures His humblest members as they receive of His Glory.

* * *

In His Name. Union with the Lord Jesus by faith and through confidence in His Victory at Calvary, will bring all we need—Salvation, Sanctification,

THE BAPTISM OF THE HOLY GHOST.

The Holy Ghost for Service and for Witnessing comes where He sees Jesus Exalted, the Blood honoured, and the Life true. Pentecost follows Calvary.

O Lord Jesus, forgive Thy doubting children. Thou knowest how in these Pentecostal days the subtle enemy is working in strange ways to bring heaviness in through the manifold temptations. But thou hast given us the Comforter, to comfort and strengthen us in our faith. Hallelujah!

We thank Thee, Lord Jesus, for the ever-cleansing precious Blood, and we trust the glorious work of Calvary for our perfect present freedom. Hallelujah to the Lamb!

O Lord Jesus, we look at Thy pierced Hands and opened Side, and we believe that Thou art breathing Thy Resurrection Life into us, and by faith we gladly, thankfully, receive Thy Holy Life, direct from Thee, the Risen One.

Let Thy life, Lord, flow through me,
Now I'm crucified with Thee;
Raised with Thee in Life and Power
Every moment, every hour.

We do thank Thee that "believing" we have LIFE IN THY NAME.

We ask Thee, O Tender, Merciful High Priest, as we take by faith our place as Thy members, to let the Holy Anointing Oil flow down upon us, that we may be Thy faithful Witnesses. O exalted Saviour, at the right hand of the Father, shed forth upon each of us the Gift of Pentecost in all its fulness that we may not only have Thy Life, but that more abundant Life which shall overflow to needy ones around. Amen.

Are we possessed by the Lord?

(Continued from p. 30, Feb.)

BY PASTOR JEFFREY.

II.

The Anointed One, the Christ, is further the Light of the World, in that He alone reveals the true character of RIGHTEOUSNESS, for "there is none righteous, no, not even one," and men are entirely in the dark as to what righteousness actually is.

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

The nature of the heart in man being corrupt, he is unable to comprehend the character of true righteousness; his eye not being single, clear, his whole being is in darkness respecting this glorious spiritual fact. Righteousness is not found in the consciousness of sinful man. He does not know what real goodness is. Only when he has already been awakened to the fact of indwelling sin, and desires to be rid of it, is he ripe and able for the further revelation of true righteousness as it is found in Jesus, the Christ. For Jesus the Christ is pre-eminently "THE RIGHTEOUS ONE," the promised "Holy One of Israel." Devils recognised Him as "The Holy One of God." He was born of the *Holy Spirit*, and the Life in Him consequently was able to fulfil the commandment: "Be ye holy, for I am holy," saith the Lord.

Men instinctively felt this when He drew near. "Good Master!" cried the young ruler. And Jesus asked, "Why callest thou Me *good*?" not to rebuke him, but to call attention to the fact that he had ascribed to Him one of the attributes of Deity: "there is none *good*, save one, that is, God."

But He was that One!

The angel had described Him ere He dwelt in the flesh as "that Holy Thing" (Luke i, 35). It is for the reason that He is begotten holy that He shall be declared the Son of God. This is the argument suggested in the angel's announcement; the margin reads, "therefore also that which is begotten *holy* of thee, shall be called the Son of God."

We need here to be emphatic in asserting that He was Son of God from the

beginning. "From everlasting Thou art God!" *Holy Jesus, if He had never done a single miracle, was Son of God.*

His holiness was miraculous—"that Holy Thing."

But because of this holy character, this essential *righteousness*, due to the begetting of the *Holy Spirit*, He was to be called the Son of God. When was Jesus thus denominated "the Holy Son of God?" Surely when heaven pronounced its verdict upon His Divine *goodness*, with the voice of the Father saying, "This is My beloved Son, in whom I am well pleased"—*in whom* I am well pleased. There was that *in* the Lord Jesus with which the Father was well pleased. What was that? Needless to enquire! His Holy character: *He knew no sin!*

The character of all other humans is that *they know no righteousness*. (Here knowledge is confined to the sense of inward consciousness.) Jesus knew no sin, except as He saw it outside of Himself. Other men know of no real positive righteousness, except as they see it outside of themselves—in the Christ of God.

This, then, the Baptism does—it declares Jesus to be "the Righteous One." Under the anointing the light of heaven shines on the face of Jesus, the Christ; we see the glory of a righteous God upon that holy countenance. The Infinite Holiness of His Presence, before whom we must all appear, is revealed in Jesus as the Holy Ghost rests upon Him. The world is now given a clear declaration of the character of the Father in the anointed Son of God, and well may awe-stricken sinners cry:

Eternal Light! Eternal Light!
How pure the soul must be,
When placed beneath Thy searching sight
It shrinks not, but with calm delight
Can live and look on Thee!

Henceforth Jesus may say: "He that hath seen Me hath seen the Father." Those who reject Him reject the One who sent Him. He states concerning the Jews, "now have they both seen and hated, both Me and the Father."

But beloved, if even the righteousness of Jesus was hid from the vision of men until He was anointed, and thus declared to be the Son of God, how much more do we, who are simply sinners saved by grace, need this declaration of God's favour upon us?

We cannot become the witnesses to men of God's Righteousness, who is Christ, until we be endued with the POWER of it from on high. How shall the world, in the absence of the Risen Christ, know what righteousness is, except as it is divinely manifested in the lives of God's anointed saints?

Jesus declares that the Holy Spirit must convict the world concerning righteousness, because He was going to the Father (John xvi., 10). While He was in the world *He* was the Light of the world, but now that He has departed unto the Father, there is no light in the world to reveal what righteousness is, except as the power of the Holy Ghost rests upon His Church. How dire is the need that we should be possessed by the Lord for this purpose? "Ye are the Light of the world," says Jesus to His disciples. Oh, Holy Spirit, descend and rest upon us, that the glory of a righteous Christ may be seen upon our faces. "And all they that sat in the council looking steadfastly on him, saw his face as it had been the face of an angel" (Acts vi., 15). Only Holy Ghost light can illumine the faces of Christ's disciples in this wise.

Let us repeat it—Divine righteousness is not beheld except as the Holy Spirit is allowed to take complete possession of the entire being of the believer. The Baptism in the Holy Spirit reveals **RIGHTEOUSNESS**. For the world has its idea of righteousness, false standards, moral obligations. The Jews had their zeal for God, but all alike are ignorant of "the righteousness of God," and go about to establish their own. How shall they submit themselves to God's righteousness which is of faith, unless they see it manifested in a Divinely righteous Church? Not the doctrine of it, but the *fact* of it! The Scribes and Pharisees had the theory of it well enough, and sound theology is not yet defunct—but where is the **POWER** of it? Jesus says, "Except your righteousness excel the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven."

The sin-blinded world needs some Divine Light upon righteousness; not merely the cold outward conformity to law; not the artificially crucified flesh; but the *positive goodness which shines*—a Divine substance, the Perfect Life!

Sanctification must be a radiant fact, not a correct theory. We may hold sound intellectual doctrine, but flimsy Christian experience,

The Holy Spirit is in the world to so possess God's children that they shall *shine* because they *burn* with goodness. We must be walking object lessons of glorious grace, specimens of redemption, living epistles of our Lord Jesus Christ seen and read of all men, until the travelling world shall cry aloud for this *power* of God unto salvation.

It was the apostles' triumphant boast

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

that the Gospel was the *dynamic* of God—it grips, possesses, transforms, because therein is revealed a *righteousness* out of faith unto faith. (Rom. i., 17.)

This *goodness* then must be revealed in us. Not correct articulation of gospel truth, nor sentimental hopes about it, but THE HOLY THING itself lived out in the power of the Holy Ghost.

Oh, to be so anointed with the fire of God that we shall burn into radiance God's torches in the dark night, until the day break through, and "The Sun of Righteousness arise with healing in His beams!"

III.

Judgment is always enacted in the Presence of the Christ of God. The Father hath committed all judgment into the Son, because He is the Son of Man (John vi., 22-27). Being found in fashion as a Man, the Eternal Son becomes perforce the JUDGE. Inevitably so, for sin and corruption having entered in through man, it follows that when God is found in the Man, sin and corruption as well as their hidden sources are exposed, and consequently judged.

But what is JUDGMENT? Is it not the third fact that necessarily comes to light when SIN and RIGHTEOUSNESS are both manifested? These are two opposites. There can be no possible reconciliation between them. Thus when they are revealed, SEPARATION or JUDGMENT takes place.

For Judgment means separation. So does death. The final judgment is the second death: Then for evermore are righteousness and sin separated. They are no longer allowed to dwell in the same universe. A new heaven and a new earth

are introduced wherein dwells righteousness, and righteousness alone. Sin and its sources, its authors and abettors, and its willing servants are cast outside—SEPARATED, JUDGED: Hades, and death, and all sin elements are cast into the burning abyss (Rev. xx, 15). But this takes place at the *final* JUDGMENT.

Now, in the present condition of this sin-corrupted creation we see confusion and disorder. Unceasing and mysterious warfare seems to be raging among hidden forces, and the creation groaneth. It is subjected to continual vanity or disappointment; it brings nothing *good* forth. The curse is in it, for the devil and his hosts are yet in it. As has been said already, they are going to be cast out. Hallelujah! There is HOPE. Complete and final judgment is on its way. When the Manifestation of the Christ takes place—the full manifestation of the MYSTERY OF THE CHRIST, both of Head and Body; when He comes to be admired in all His saints; then His Presence with the angels of His power will yield in flaming fire vengeance. JUDGMENT upon all adversaries (2 Thess. i.)

This is at the end of the age, this *manifestation* of judgment. But in *fact* judgment has already been fully enacted at the Cross. There the Old Creation was destroyed and its prince judged: "He stripped off principality and power, triumphing over them in it" (Col. ii., 15). Why does the Lord delay the *manifestation* of the *fact* accomplished at Calvary? Why do *two days* separate the destruction of the old creation and the manifestation of the new? Peter tells us that it is owing to God's wondrous grace. He is long-suffering to usward, not willing that any should perish, but that all might come to a saving

knowledge of the TRUTH. This is why our Lord delayeth His appearing (2 Peter iii.)

For this is the DAY OF GRACE. Just an interval! The ends of the ages are fallen upon us. "TO-DAY, if ye hear His voice, harden not your hearts." Wonderful withholding grace. For nineteen hundred years, GRACE! There's a gate ajar! "Come, come, come!" cries the Blood that sprinkles the portals of a New Creation. He has entered in, bearing the Blood; and the Blood of the Christ speaks to an unbelieving world, bidding all who will, enter into the Ark of the New Covenant, ere the righteous judgments of a Holy God be enacted in this condemned creation.

Judgment was finished in *fact* at the Cross. The delay in the *manifestation* of that fact is due to GRACE.

But what we want to observe is this, that in the Presence of the anointed Jesus as he moved in and out among men, this same judgment, or separation between SIN and RIGHTEOUSNESS, was always manifested.

And what, in brief, does this judgment culminate in? This—*The revelation of the devil.*

Here is the sin-source. This is the MAN-SLAYER (Jno. viii., 44). The devil sinneth from the beginning (1 Jno. iii., 8). He is the author and co-worker with sin; hence as sin is revealed in man, and righteousness in Christ is manifested, he is compelled to come out of his hiding place. He is revealed.

Is not this sadly true, that the arch-enemy of God, and especially the Adversary of His purpose in man, hides behind the cosmos. He is the *hidden* one, whose identity and reality are seldom suspected. If so, surely in vain would his net be spread in the sight of any bird.

But the serpent deceives the whole human race. The whole world lieth in the wicked one (1 Jno. v., 19), and it is his spirit which works in all the children of unbelief (Eph. ii., 2). What gross darkness covers the people that they thus lie well-contented in the power of this awful hidden foe. Final judgment means the revelation of the devil, and consequently his casting out. "Then shall that wicked one be revealed, whom the Lord shall consume with the Spirit of His mouth" (2 Thess. ii., 8). But the *fact* of judgment was unfailingly revealed in the Presence of the Christ: the evil one could not conceal himself in the radius of that great white Light.

Doubtless he was always manifested in the consciousness of Jesus. I mean he was unerringly recognised by Him, even before His baptism. The Seed of God knew evil at its first approach, and the devil could not deceive Him, though he came as an angel of light. "But for this purpose was the Christ manifested, that he might destroy the works of the devil" (1 Jno. iii., 8). And when was He first manifested **in this sense?** In the baptism.

Thus was He manifested to John the Baptist (Jno. i., 33), and under the power of that anointing to Israel (31 v.).

Let us carefully observe this significant fact, that subsequent to the baptism, which was not only the manifestation of God *in*, but also UPON the Man, the devil could never hide his identity nor the identity of his works. Within the range of the Light of the world he was always discovered, and his works were revealed to be *his* works. Mark how in the first great spiritual duel in the wilderness, when Jesus for the first time meets him as the Christ, his identity is uncovered. He is forced into

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

the open. The Lord wins a battle in strategy, and makes him leave cover. He stands out in the pure light of the Christ Life; the dark figure whose hellish devices have ever shadowed the history of creation—the enemy of God, the Satan.

The Saviour does not name him in the two first replies. He is drawn out to reveal himself in his real character in the third temptation. No longer hidden, he stands exposed. “Get thee hence, *Satan!*” Thou enemy of God, who hast lifted up thine eyes to God’s throne, and desirest *worship!*

How great is the need of such a revelation, for as it has been already suggested, the devil and his hosts fight behind masked batteries. While the whole world lieth in the wicked one, his presence is not even dreamed of, for he is treated as a fictitious character. Hallelujah! In the presence of the Christ he is unmasked. In this Light we know the truth, and are thus set free. A stronger than he is come, and his blinded prey are wrested from him (Luke iv., 18). As with the prince, so with all his minions. Unclean spirits came out of the unfortunate victims with loud cries (v., 41). They could no longer hide nor hold their peace when He drew near, but confessed “Thou art the Christ, the Son of God.” And what was their fear? JUDGMENT. “Art Thou come to destroy us? Art Thou come to destroy us before the time?” They knew He was the JUDGE, and they knew there was an appointed time. Praise God! Our blessed Christ did not come in the flesh to judge the world, else it would not be our privilege to rejoice in Him to-day; but He came to SAVE the world. Blessed be His Name!

Yet in His Presence demons were judged.

that is: exposed, separated, and their victims delivered.

In this same fashion were the *works* of the devil manifested; they were seen to be *his* works. Sickness, diseases, epilepsy, &c., were not attributed to natural causes. God had made everything *good*. Jesus rebuked them (Luke iv., 39), and described them in their real character (Luke xiii., 16). They are the works of the devil, the effects of SIN.

The prince of the fallen creation was thus judged, and at Calvary all his power was stripped off the Man, and He was manifested the third day the risen Victor over sin and death. He now lives for us, expecting that we will appropriate His victory, overcome the enemy by His blood and our testimony, and thus hasten the day when the completed Christ, Head and Body, shall be manifested in all His glory and power, forever KING!

Did this Holy Ghost ministry cease when He ascended? Did He intend that it should cease? Surely “No!”

His disciples were commissioned to preach the same gospel, into whose inheritance they were now blood-bought (Matt. xxviii., 19). They were directed to wait until they were endued with POWER from on high; the same HOLY GHOST power. As Head of the New Creation the Lord Jesus Christ had received the promise of the Father, which He was able to bestow upon all who came to Him, VIA the Cross. The Holy Ghost ministry still goes on. We have only to read the Acts of the Apostles but superficially to observe that the same wonderful tokens accompany their preaching as did their Lord’s. It was an *anointed* testimony they bore. They preached with the Holy Ghost sent down from heaven (1 Peter i., 12). God

recognised them. He confirmed their evangel with the signs following (Mark xvi., 20), the same signs that accompanied the preaching of the Lord Jesus. The sequence of this Holy Ghost ministry is described in Hebrews ii., 3-4. The sick are still healed ; diseases are still rebuked ; demons leave their victims ; the dead are raised. JUDGMENT is still revealed. Why ? The Comforter had come !

What can we do without the Comforter ? We are indeed fatherless, unrecognised children, unless the Holy Spirit has sealed us. Before us no demons quail. Sinners do not tremble. Righteousness—pure white holiness—does not shine forth. Yet our Light has come. Does not the cry of Jehovah ring in our souls ? "Arise, shine ! for thy Light is come, and the glory of the Lord is risen upon you." Dire is the need that the Church should in these days be made up of God's anointed ones. How we need oil in our lamps ! It is the midnight hour, and there is no light. Jesus bids us shine ! Disease in its myriad forms is ever developing into more horrid and malignant types. Our asylums and prisons are crowded with thousands of devil-possessed and oppressed degenerates. Sin is eating deeper into the vitals of our race. The Church is meanwhile walking hand-in-hand with the world—that world which crucified her Lord. The Christ is denied from many a pulpit, or His claims vaguely sentimentalised by those who have had no vision of the Cross, and no faith in God's Word.

Yet the Light is come ! The Mighty Christ Light is for all who will surrender to the Lord.

Come to Jesus ! Come *nearer* ! Behold His hands and feet, and pierced side ! Cry "My Lord and my God !" There, at

His feet, bow in the dust. It is the place of blessing.

Hallelujah ! His Blood can make the vilest clean—clean for the Holy Ghost to fall upon. Allow Him to enter in, to take control, to LIVE. No longer I, the selfish human *ego*, forever crucified, but THE CHRIST. Reputation gone ; talents crucified ; *Jesus only* !

Then upon you the Light will fall. In your life it shall be seen, the Christ Light. Wherever you go, SIN, RIGHTEOUSNESS, and JUDGMENT will be revealed.

Channels only ! Jesus reigning in and through in demonstration of the Spirit and of power. And as Holy Ghost power flows through you it accumulates, it intensifies, it burns, shines. Believers of like faith will be added to the "ecclesia." Daily the Holy Spirit tide will rise ; daily the Power will increase in the world ; daily the devil will increasingly rage, thus manifesting his presence among men and peoples ; he will come out into the open and rage against the God who lives in you ; thus daily shall the Vine spread His branches and bear His fruit until the vintage is ripe. The Harvest will come. God shall gather His own. The sickle shall be thrust in ; the degenerate Vine cast out ; the Kingdom of our God and of His Christ shall dawn, and the *anointed* ones shall gather around their Brother MAN—who is GOD !

Oh, for Light ! Holy Ghost Light to reveal the hidden nature of the phenomena of life, the hidden foe lurking beneath the physical.

Lord ! I will be baptised in this faith,
Baptised in the Holy Ghost ;
To be free indeed, 'tis the POWER I need,
Baptised in the Holy Ghost !

"CONFIDENCE."

APRIL, 1910.

Editor—

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Sunderland.

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

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The New Creation,

OR

A Wonderful Salvation—for Body, Soul and Spirit.

(FIFTH ARTICLE.)

It is probable, from His words to Mary, that sometime during that first Easter Day our Lord, as the High Priest, ascended to His Father and entered the Holiest "through His own Blood," for before He spoke out the Message of "Peace" He must fulfil all Scriptures (Lev. xvi. ; Heb. 7). Thus He could, in the evening of that eventful day, declare "Peace." Peace between God and man, the peace of reconciliation and acceptance. Having given "His Flesh for the life of the world," He now breathes upon them His own resurrection Life, and bids His disciples "Receive the Holy Ghost." "As My Father has sent Me, so send I you."

The Father had sent Him forth from Heaven, from His own Being, from His own Eternal Spirit, by His word; then anointed Him with the Holy Ghost, and

He went about doing good, healing all that were oppressed of the devil, for God was with Him.

"Even so, send I you." This Risen Christ, in whom all the fulness of the God-head dwells bodily, having Himself "borne away the Sin of the World," having become a High Priest for ever, after the order of Melchisedek, and "obtained eternal salvation for us," could now, as the Christ, the Anointed One, send forth His redeemed ones who were shortly to be endued with the same power and with the same authority as their Head; indeed, greater works were to follow, "because I go to My Father."

No wonder the disciples were glad when they saw the Lord and heard His gracious words. And still they were commanded "to tarry." The Lord Jesus had to ascend into Heaven to the place of power and glory, and, we may reverently think, had to tell His Father of the New Life that He had given to the disciples, so that now on this "New Creature" God could at last fulfil His promise and pour forth out of the same Eternal Spirit, as begat the Redeemer, the second Person of the God-head, the Blessed Holy Ghost the Comforter, the third Person of the Godhead, "proceeding from the Father and the Son." The "dynamis" of God to "quicken the mortal body" into entire newness of life—spiritualizing all its faculties to apprehend spiritual realities—to teach, guide, control, and worship through, so that all might be one. A "life hid with Christ in God," "married to another," "bringing forth fruit unto holiness," until man once more is transformed into the "same image," "the image of God," holding Communion with God, and in due time to be "for ever with the Lord." In the ages to come, "judging the earth," "reigning on the earth." Surely, may we not say,

as we see how completely and marvellously God's Will has been carried out, "that the Fall and its consequences, however disastrous for spirit, soul, and body, Redemption has not only reversed it, but as we shall no doubt see in the ages to come, God has turned it all to His own glory, thereby shewing the exceeding riches of His grace in kindness toward us in Christ Jesus."

We think that when our Lord and Saviour Jesus Christ leads His Bride up to the Throne of the Father, and presents her without blemish before the presence of His Glory in joy; when the new heaven and the new earth are established and righteousness reigns, then God will once more be able to pronounce this "New Creation" very good. The Lord Jesus Christ is and will be the Mighty Conqueror. Hallelujah!

Now we come to the practical enjoyment and realisation of this wonderful Salvation. God's laws never vary. He is unchangeable without shadow of turning. If man would only abandon himself utterly to God, how soon would he become transformed. It is so simple. "The simplicity of Christ," "a little child," "a lily"—such are some of the descriptions in the New Testament. Turning from *all* of self to God and continuing there. "Ye must be born anew."

What is a birth? Simply an entrance into life. "Ye must be born from above"—an entrance into the life of God. How? By the Word of God; the incorruptible Seed. Believing what God says, as to the old man, "You died." You were crucified *with Christ*. The *body* of Christ died. This body represented humanity. It is quite a natural thing for us to believe this as we gaze on the still, silent form of some loved one. What has happened? The life has gone; the spirit has fled,

leaving an untenanted "tabernacle." As we gaze on that Holy Body of our Lord on the Cross, we see He was there "for us men." "We are sanctified by the offering of the body of Jesus," and as the Father looks upon that silent form He sees and accepts you, dear reader, as having died, the old carnal life gone; henceforth to enter into a new life—a life not from a natural parent, but from a heavenly Father—the Christ Life. "To as many as received Him, to them gave He power, or right, or privilege to become children of God; even to them that believe on His name, which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God."

The Lord has given us an outward sign of His death and burial in Water Baptism—the waters of death. Passing through these waters, we rise "by faith in the operation of God" to a new life. "We put on Christ Jesus," and we believe that very speedily should follow God's seal, the Baptism of the Holy Ghost—this time the water of life, that out of us should flow rivers of living water. From the Word we find the chief point is the real heart belief in the death and resurrection of our Lord Jesus Christ. Baptism may be either before or after, as at Cæsarea they received the Holy Ghost first, the outward ceremony being gone through afterwards. We thank God we may have the same definite experience *if* we believe God's Word.

We believe Christ died for *our* sins. Because we believe in Him, God counts it for righteousness; we have peace with God. By our identification with Christ in death, we too have died and paid the penalty of our sins. "The wages of sin is death"; "the strength of the law is sin."

The moment we truly believe this Word of God, God witnesses to it in our spirit;

(The New Creation—continued.)

the burden of sin rolls away; we are "made righteous by the obedience of one." Hallelujah! Pure unmerited Grace and Love. "Grace and Truth came by Jesus Christ." By His resurrection He becomes our Life. We receive Him, and just as the lifeless body of Jesus was raised by the glory of the Father, so we too are raised with Christ into "newness of life"; not merely new habits of life, nor new thoughts, but *New Life* producing new habits and thoughts. This is such a wonderful experience that many think it is the Baptism of the Holy Ghost, but Rom. viii. tells us though "the spirit is life because of righteousness, the body is *dead* because of sin." Therefore we need not only to have Christ in us as our life, but we need the body "quickened or made to live by the Holy Ghost" coming upon us, the temple which has been made holy—immersed in God—taking possession of every member of our body, even that important and unruly member—the tongue. Then begins a life in the School of the Holy Ghost; of this we will write later. Praise be to God! In these days He is giving us the "latter rain," so that our Salvation may be complete. The Bride is being arrayed in her beautiful garments "all fair."

Satan and the principalities and powers of darkness are busy—counterfeiting and trying to dispute this great salvation; tempting many to be taken up with manifestations and other things, but God is longing for a people who "forsake all and follow Him," who live by faith in Him, who live by every word that proceedeth out of the Mouth of God; and, praise Him, He is finding them, souls hungering after Himself, whom He delights to satisfy. Hallelujah!

Brief Notes.

GOSPEL TRACTS.—Our beloved brother, Mr. Stanley H. Frodsham, The Citadel, Bournemouth, has had 50,000 copies printed of "What it is to believe on Christ." We are using them largely here, and are thankful for them. Free parcels will be gladly sent by Mr. Frodsham to suitable applicants.

LIVERPOOL.—Our brother, Mr. Wm. Bernard, of 35, Kimberly Street, tells us that he is opening a Pentecostal Hall in "the very heart of the city," in TROW BRIDGE STREET, off Brownlow Hill. It is in the centre of a large Jewish colony, and he hopes it may be also a centre for Evangelistic Work among the Jews. He says, "I am writing Bro. Awrey to come along for a week or two to help to start the work. I will be looking out to try and have a Conference after Whitsuntide."

BEDFORD.—Bro. Trevitt and Bro. P. Bristow report much blessing during the recent Conference, at which the speakers were Mr. Cecil Polhill, Pastor Niblock, Mr. Mundell, Mr. H. Small, etc.

These two Missionary Students have also been engaged in public-house visiting and sick-visiting in homes and infirmary, and have had much encouragement. The Power of God has been very great in the Meetings.

LYTHAM.—Our brother, Mr. H. Mogridge, writes very hopefully of the centre which meets in his home. The days of difficulty are surely past now. One of the members had been victorious in standing firm when much persuasion had been brought to bear upon her to give up. She went to her room in sheer desperation. She took her Bible with her, and bowed before the Lord and called upon Him to make all clear to her. Suddenly the room

was filled with the glory of the Lord, and the vessel was soon overflowing with the love of God, and she began to praise the Lord in other Tongues.

* * *

Our brother writes further :—"Praise God, although the Holy Ghost brings division, as predicted by our blessed Lord, yet all who accept Him in Pentecostal power are miraculously bound together with a three-fold cord of Divine love that cannot be broken. Some of the dear people who oppose this glorious work of the Spirit have given it a wrong name. Instead of calling it 'The Tongues Movement,' it should be called 'The Movement of Divine Love,' for with the Tongues experience the soul is flooded with a love to God and man that is impossible to describe, which goes on ever increasing, and seems to bring one into a great deep of holy rest and quietness, where the billows cease to roll. It is like being out in the mid-ocean of God's love—beyond the self-life where there is nothing but God—where He becomes All and in All."

BOMBAY.—Miss Orlebar would like the readers of "Confidence" to know that the account of her work and its needs, which appeared in our February number, was not intended for publication. It reached the Editor of "Confidence" through a friend who asked for it to be inserted, not knowing this wish, but no doubt the Lord will over-rule the mistake.

BERLIN.—Our dear brother, E. Beyerhaus, of Charlottenburg (Eichenallee 33), tells of great blessing and power at the East end of Berlin, Koppen Strasse 70, and other centres. Some devoted ex-Salvationist officers are going on very deeply with God. He says, "Never have I found in Germany a 'circle' with deeper understanding of the full work of Christ on the Cross. They say, 'We had all this

truth before, but, for the greater part, only in theory. But the Holy Ghost in the Pentecostal Meetings has shewn and brought us a living reality of these deep truths.' I believe we are standing at the beginning of a mighty work in Charlottenburg. Please pray for us."

LIBERIA, WEST AFRICA.—This country is in a very troubled condition, and the safety of Missionaries is imperilled, both those in the interior and those on the coast at Los Palmas. Sir Harry Johnston, K.C.B., perhaps the very leading writer on African Colonies, in his book on "Liberia," speaks of the need of a much stronger Government. The great country is nominally ruled by coloured people from U.S.A. or their descendants, but the inland tribes are not under control. Recently news of another tribal rising is reported in the neighbourhood of Los Palmas. Let us remember Brother and Sister Perkins, who have recently written, also Brother and Sister Harrow, and Sister R. Mendenhall, and M. Hisey.

THE FYZABAD CONFERENCE.—A correspondent writes, as to the "exquisite perfume" referred to,—“We do not read in the Scriptures that we are to expect such things. God forbid that I should think wrongly of anything that God graciously gives, but I believe this kind of manifestation (perfume) is a common occurrence in Spiritualistic Seances.”

Judging from the account we printed, those present seemed all to be devoted servants of Jesus our Lord, and they were honouring the Blood of Sprinkling at the time, and so we hope all was from Him. We prefer, however, to keep very close to Scripture in these things, if we have any means of guiding or controlling. What happened in the Apostles' days we rightly expect to occur to-day. But we feel that methods or manifestations not hinted at in

(Brief Notes.—continued.)

the Acts or Epistles should not have any encouragement in our meetings.

Where shall we stop if we get away from Scripture or from what was the usage in Apostolic days? The same Holy Spirit is with us, and we do not believe that He has changed His methods.

Pentecostal News, etc.

ENGLAND.

LONDON.

Notes of the Meetings by Bro. E. Dennis.

WEDNESDAY, MARCH 2nd, SION COLLEGE, 7'0.

Mr. Max Reich spoke from Eph. i., 15-20—the prayer of Paul the Apostle. He especially emphasised the need of the enlightenment of the eyes of the heart (verse 18), and illustrated it by reading in Rev. iii., 17, 18, the store of eye-salve which could be obtained quite easily upon request. He deplored the fact that the Church is without this precious eye-salve, and exhorted all to obtain this gift that they may be able to see. A few words were then given upon "Repentance, Willingness, and Obedience," from Isaiah i., after which God made us cry for humbling and blessing.

WEDNESDAY, MARCH 9th, SION COLLEGE, 7'0.

Mr. Cecil Polhill, after reading Acts iv., 18-21, 1 Thess. i., 6-8, and Acts viii., 1, spoke upon the necessity of preaching the Word in the Name of Jesus. He said that there is not enough of this ministry. There is a danger of us getting too selfish, and we need to "propagate" the Gospel. In Acts viii. the believers were scattered, and the result was that the Gospel was spread and the country evangelised. Philip went to Samaria, and there was a great awakening, and there was joy in that city. We want to see Gospel-singing made prevalent in many of the streets where we live, and so help on the work of Salvation.

FRIDAY, MARCH 11th, TUDOR ST., 3'30.

The Rev. T. Hackett, of Ireland, gave an account of a Convention held at Wimbledon at which he had spoken, giving addresses upon the deeper life and the "Gifts" of the Spirit. He said that the Lord was breaking down opposition, and convincing people of the reality of the Spirit's work.

Mr. Max Reich spoke upon Luke ix. Jesus had sent the disciples out, and had given them authority and power over sickness, etc. He described the scene of their return (verse 10), pointing out the temptations of the successful followers of Jesus. *1st weakness*, which led to their downfall, was their account of ALL that THEY had done; this self-exaltation was the first step downwards. Cp. Paul and Barnabas, after the Holy Spirit was

poured out, in Acts xv., 12, attributing the power and works to God. *2nd weakness* was in verse 12—They saw the multitude, probably pulling at the clothes of Jesus to attract His attention, and they could not suffer this, and in their jealousy and selfishness they said, "Send the multitude away." Here Jesus gives them a quiet rebuke by exhibiting His tender compassion upon them, saying, "Give ye them to eat." *3rd weakness*, verses 40 and 41, with Mark ix., 28, 29. The powerlessness of the disciples when asked to cast out the evil spirit. Jesus casts it out and asserts the need of prayer, thus shewing that they had got into a loose way in prayer. *4th weakness*, verse 46. A reasoning rose up among them for the greatest position. Jesus shews them the greatest position in that of a little child. *5th weakness*, verses 49, 50. Jealousy. The forbidding of one casting out demons in Jesus' name. Jesus replies, "Forbid not." *6th weakness*, verse 54. The desire for retribution upon the village of Samaria who would not receive Him. This desire was very strongly rebuked by Jesus.

FRIDAY, MARCH 18th, TUDOR ST., 3'30.

Mr. Andrews, of Swansea, gave us an encouragement by relating somewhat of God's doings with them in S. Wales. He said, "God has been doing a mighty work down in S. Wales. We are meeting with a strong opposition. Men and women who ought to know their Bibles are opposing, and I am here to ask your prayers, and we want something far greater than the Welsh Revival was. Hundreds and thousands were saved, but they are still ignorant, and we want a work to take them further. There are bands of people baptized in the Holy Ghost, and the much despised 'Sign of the Tongues' has become a bond of union there. God has baptized about 15 in Swansea, and there are as many more seeking. The Holy Ghost teaches us that Christianity is not a shout, sing, or a dance, but a real, everyday, living power. I was just thinking of Paul, when he said, 'For me to live is Christ.' Not self, ambitions, or desires, but Christ, and if you want this, God will begin to strip you. He wants you in His image. Christ has an adequate supply of power. He only wants the vessels, present your bodies" (Romans xii., 1).

Mrs. Boddy.—There are three things which come to my mind. (1) "*Christ for us*." (2) "*Christ in us*." (3) "*In Christ*." Man has been "*in Christ*" in the purposes of God from the foundation of the world, and because we are *in Christ* we need to know the secret of just becoming a reality, and so we have (1) *Christ for us*. Cleansed from sin by His precious Blood we must be holy, fit for the Head, and His Holy Spirit is doing this now. God is arising up out of His Throne, sin has been dealt with, and when we are baptized by the Holy Ghost into Christ we must stand there against the wiles of the devil. The old man in Adam has been dealt with potentially through the Lamb of God. We can see that now Christ can come into us when the Blood has put away sin. Let us see what it means to be *in Christ*. We were *in Christ* when He was born, *in Him* when He lived 30 years in obedience to seclusion, *in Him* when He was Baptized, *in Him* when He met and conquered Satan in the wilderness, *in Him* when He met disease and when He rebuked fever, *in Him* when He met the devil in Gethsemane, *in Him* on the Cross, *in Him* in the grave, *in Him* now where He is with God in Heaven. Dare you be-

lieve it this afternoon? Jesus is the Life, Truth, and the Way, the *living* Way. Every time we have the victory we are but celebrating His victory. The past sin must be atoned for, and all the abominable unbelief which is keeping us out of this inheritance. God is giving a revelation to-day, and we have dared to believe in Jesus Christ. God shall have every bit of His *redeemed* ground. He has been waiting these long years for it, and He is waiting this afternoon. Sin—can we ever know how awful it is—it wrung the cry out of that great God-man, "My God, why hast Thou forsaken Me?" But now sin has been borne away, and the OLD MAN is crucified, buried out of sight. If any man is in Christ he *is* a new creation, all of God; it is so big that we cannot take it in. Christ is my life, and He tells me that I am as much a part of His body as this hand is a part of my body. Let Him have His right-of-way, He will bring everything into subjection to Himself. Believe yourself right into Christ and He will do mighty works through you. Take your position in Him, then you can abide, and the devil may come to you, and you can say, "*Jesus has CONQUERED.*"

SION COLLEGE, 70.

Mr. Small gave a short account of the continuance of the blessing in Scotland. He said, "The showers are still falling in Scotland, and the Lord is going on mightily. Last Tuesday week a dear soul received the Baptism of the Holy Ghost and Fire when a few met together to meet Him."

OFF TO JERUSALEM.

Bro. Roughhead was introduced by Mr. Polhill as a missionary journeying to Jerusalem. He said, "I have not much to say, but I want to give my testimony. It is now over two years since I received my Baptism, and over 1½ years since He called me to Jerusalem, and we expect some hard work there, and God has given me a message, '*Jesus must reign,*' and if He has set His throne up in us then He will reign and bring others to Himself. It means more to us to avail ourselves of what God is doing than we think. It pays to go all the way with Jesus, for those who reign with Him now will reign with Him then. I hope you will all pray for us at Jerusalem." [We have heard since from Brother Roughhead whilst on his journey. His address will be:—Jas. Roughhead, c/o Mr. Leonard, care of The American Consul, Jerusalem, Syria.]

Mrs. Boddy spoke from Matt. xviii., 2—"*A little child.*" We must be babes. This is what the Holy Spirit is making us. If you want to have a clear vision of what Jesus has done, you must first believe the Word of God about sin and then receive the Baptism. It must be a birth, not of the corruptible seed, but of the incorruptible. A little child is perfectly conscious of its helplessness, it is content to rest in its mother's arms. As long as the little ones are content to let us guide them it is alright; it is when they think they have wisdom and strength that they become troublesome. We must be as these *little* children, resting in Jesus, who is in Heaven, where we are in spirit. We can be, like He was, in the world, but not of it. A little child, through imagination, sees its toys and dolls as though they were human beings. Its faith is such that these are so real to it, and this is what the Holy Ghost is doing to-day. We must call the things that are not as though they were. Little children are not anxious about anything,

and always take it for granted that we are delighted to see them and will give them the best we have got. Now look at the parents' side. We think our children are the best in the world. The mother can hear the babe cry no matter what is going on. Don't we love to teach them to have confidence in us. If *we* only trust as a little child, oh, how much our God will give us. He hears the faintest cry. How the love of God hovers o'er us. Praise Him, the veil *has* been rent. It is a most wonderful life, the life in God, it is a free life and we have all we need. We have to become like little children practically in every-day life, not only in meetings, but in places where we shall find it most difficult. I want to say how God has proved His faithfulness to me, how, when during three weeks of pain, He gave me much joy to go through it. We are *in Him*, and nothing can separate us from the love of God. A child does not develop into full growth all at once, and we cannot get into that state all at once, we must grow day by day.

WEDNESDAY, MARCH 23rd, SION COLLEGE, 70.

This was a very happy meeting, during which the Students from both Training Homes gave short testimonies as to the result of their lives in them. The joy of the Lord was freely exhibited as they spoke, from full hearts, of God's work of grace in them. They were looking forward to the Easter vacation, when some were going to different places to hold up a Crucified Saviour, and others were going to their homes to do some definite work there.

A message was then given from Col. i., 9-14, bringing out the very helpful truth that *Christ hath made us meet*, having delivered us from sin, and then translated us into the Kingdom of His Son.

Surely God is preparing His people for a far greater manifestation of His Spirit than has ever been seen yet—certainly in our day. Our place is more and more at the FEET of Jesus at the Cross, where Satan was finally defeated and set at nought. In Christ we are made complete, and He is the Power of God in our lives.

SUNDERLAND.

We held a "Humiliation Meeting" of the baptized members on Friday night, April 8th, at the Vicarage. A great longing after God was shewn, and a desire to be fully in His will. There were tears and a breaking-down, and strong crying to God for ourselves and for our town. The previous evening, at our meeting in the Vicarage, the Holy Spirit had come in mighty power upon a brother in our midst, and He was transported into the presence of the Lord. His face was lit up with heavenly joy, and his great frame taken possession of. Our dear brother is the gardener at Peareth. Brother E. Dennis, one of the missionary students, has been welcomed here on a visit, and is being much used to stir up the children of God to a determination to go deeper and further in Divine life.

Gospel meetings conducted by the Pentecostal members are now being held on Tuesdays and Thursdays at 7.30, in the Parish Hall.

The Editor of "Confidence" was told by Pastor

(Pentecostal News—Sunderland, continued.)

and Mrs. Niblock of several occasions in their experience recently when the Lord increased a supply of food at a Mothers' Tea, and also in their Home when the students were at table. On mentioning this to Miss M. C. Scott, at Peareth, she told the following to the writer. He asked her to put it in the form of a letter. We now give it to our readers :—

"PEARETH," ROKER,
SUNDERLAND, 6th April, 1910.

DEAR MR. BODDY,

The following is the account you asked me to write for you of the miracle the Lord worked for us during a time of great testing in the Home.

One Monday I was told there were barely sufficient potatoes left for the next day's dinner, and on going down myself to the cellar to see, found it was only too true. We prayed about it as we do about everything and asked the Lord to supply the need, which He did, not by sending us more, but by making those last till the following Thursday week. Day by day as we went down for potatoes there were sufficient for the day's need. Praise God! the days of His miracle-working are not past. In many ways too numerous to mention has the Lord increased the food provided. When serving out what seemed a short supply there has always been enough and often some to spare.

We write this that God may be glorified, and the faith of His children strengthened, as ours has been in our Almighty Father.

Yours in the Lord,
M. C. SCOTT.

* * *

A trail of praise was left right across the town of Sunderland on Saturday night, April 9th.

The Vicar having been invited to conduct a devotional meeting in the Lecture Hall of Ewesley Road Wesleyan Church, a goodly number of his Pentecostal friends accompanied him. A special Tramcar was chartered, and from its roof rang out :—

"There is power, power, wonder-working power,
In the blood of the Lamb."

Along Gladstone Street, Roker Avenue, past the Wheat Sheaf, North Bridge Street, Fawcett Street, Borough Road, Royalty, and Chester Road, streams of praise and holy song rang out unceasingly. The careless crowds filling the streets looked up in amazement and their faces were solemnized.

At Ewesley Road Wesley Hall, Coun. Walker (Ex-Mayor of Sunderland) introduced the Rev. A. A. Boddy and said that he belonged as much to them as to the friends at All Saints', though they did not see so much of him. Four years ago he had presided at a memorable meeting in that hall after the Welsh Revival, and God's Spirit worked that night most graciously. A fervent time of prayer, exhortation, and testimony followed for two hours, and souls were dealt with at the close. Everyone felt the very presence of the Lord.

This Unity between Pentecostal Christians and others is most desirable, and on this occasion most blessed. We are trusting the Lord to break

down all barriers and bring about more of such fellowship.

The Leader, with his warm heart, gave a cheering word in parting. It was something like this: "I'm right-down glad that your Pentecostal folk came along to-night and brought the Fire to us Methodists. We've had a good time, praise God! We must meet again soon somehow." To which we could heartily respond, "Amen."

We were a very happy band as we travelled across Sunderland again singing :—

"O hallelujah, yes 'tis heaven,
'Tis heaven to know my sins forgiven;
On land or sea, no matter where,
Where Jesus is, 'tis heaven there."

LEEDS.

MOUNT TABOR PENTECOSTAL MISSION.

Mount Tabor Place, Burmantofts Street, (East End of Leeds.)

Nurse Dowell (of 11, Woodhouse Square), Bro. Jewitt, Bro. Frisby, etc., conduct services as follows :—

Lord's Day, 10.30 a.m. and 6.45 p.m. (Children at 6 p.m.)

Monday, Prayer Meeting at 8 p.m.

Thursday, 8 p.m.

Saturday, Prayer at 7, and Open-air at 8 p.m.

A Free Pentecostal Paper is issued occasionally, called "The Midnight Cry." Copies can be obtained from F. W. Frisby, 110, York Road, Leeds.

BRADFORD.

Easter Convention.

134, ST. THOMAS' ROAD,
PRESTON,

4th APRIL, 1910.

DEAR MR. BODDY,

I had the great pleasure of being present from the Saturday to the Tuesday. The meetings were well attended, especially afternoon and evening, and great grace rested on us all. The visiting brethren and sisters who served the Lord during the Convention were Mr. and Mrs. Miller, of Glasgow; Mr. and Mrs. Andrew Murdoch, of Kilsyth; Missionary Wallis, of America; Mr. B. Wilson, of London; and several others. There were a large number of real seekers already convinced of their need, and who came to "find," and, praise the Lord, He met a great number (about 40) with the clear Scripture evidence as in Acts x, 46.

Many who came to see and enquire as to the way of the Lord the Spirit were mightily convinced and had their prejudices removed, some even being baptised with the Holy Spirit during the days of the Convention. The ministry of Bro. Miller was most powerful for this purpose, and was much used to convince and impel.

The ministry to those who are on "high

ground" and are seeking "higher ground" was delightful. The aroma of our precious Saviour continually filled the room, and we "sat under His shadow with great delight." "His name was as ointment poured forth." My own soul was simply saturated with Jesus. Praise His Holy name!

There was a Baptismal Service on the Monday evening, when 17 went under the water in the name of the Father, of the Son, and of the Holy Ghost. It was a mighty time. One man came to a decision during the service, and Bro. Wigglesworth had to wait until he could put on the baptismal garments. Praise God for the melting of prejudices and the spirit of obedience.

The harmony of the meetings was truly "one accord," and the love and fellowship amongst the brethren was a great joy to my heart. It is also a great pleasure to me to record that in all the meetings there was a sense of Godly control, and never did I see or hear anything to offend or hurt the most sensitive seeker or onlooker. Praise God!

Accept my warmest love in Jesus, and my continual prayer for you and the great work God has put into your hands, not forgetting the editing of "Confidence" which God is using so much.

Yours in His love,
THOMAS MYERSCOUGH.

CANADA.

TORONTO.

The Rev. A. G. Ward, of Vineland, Ontario, asks us to announce the Pentecostal Camp Meeting near Stouville (25 miles north of Toronto), June 10th to 20th.

Full particulars from A. G. Ward, Vineland.

(We shall not forget the happy time of fellowship we had last summer at this Camp Meeting, and pray that it may again be a blessing to many.)

CHINA.

LETTERS FROM SISTER NELLIE CLARK.

(1) HONG KONG.

Our Sister writes of blessing among the workers, &c., and tells of some of the movements of our friends. Here is an extract from the letter from Hong-Kong:—

Dear Bro. and Sister Garr may be in India for some time, and Bro. Awrey, I think, will be seeing you before very long. God made them all a blessing to my soul, as well as to the Chinese. Many of our Christians are indeed like little children, and need much prayerful, careful teaching and nurture. But "He cares for His sheep."

The Father graciously keeps and blesses dear Sister Awrey and the children while her husband goes on the errand to which he was so clearly called by God the Holy Ghost.

I have not told you of the beautiful vision the Lord Jesus gave to Bro. Mok's little six-year-old boy last Monday night. While most of the family

were at the Home Prayer Meeting he became convicted of sin, and after he had confessed to Jesus and also to his mother and nurse, he was taken in a vision to Heaven, and told his father of it with such joy and clearness. God bless the children. It is a good sight, these waiting days, to see mother, father, grandmother, and children all down in earnest prayer; the mother's face upturned with such holy joy—naturally a quiet sister—the father praying earnestly for some seeker, and the big brother gathering the little ones around and praying for them. Praise the Lord! He is very precious to my soul, and I am looking for very much more in the fellowship of Jesus Christ, my Lord. Yesterday I seemed so near to you all in prayer.

Yours in Him, until He comes. With love to all the Saints.

Your Sister for Christ and China,

NELLIE CLARK.

* * *

(2) CANTON.

As the Lord intimated to me, He led me first to Hong Kong and then to Canton, and I am ever ready for orders to go on further inland. Glory to Jesus! My heart longs to get to those who have not yet heard of Jesus, and I know He is leading the way. Never before was it so sweet to be in His will. I feel led to tell a little more in detail about the work in Canton, this city of one-and-a-half million inhabitants.

We have three Pentecostal Centres—that is three places where we have liberty in the Holy Ghost. Just now I am living in the home of Ho-Sy-Tai. Bro. Dixon, who with his wife had two precious weeks of service in Canton, speaks of her as "the elect lady," and of the work here as "the Church in her house." She and I continually praise the Lord for the joy of working together.

God used Bro. and Sister McIntosh to lay the Pentecostal foundation, and Sister Wynne and others to extend the work. Ho-Sy-Tai is one of the faithful ones who has, by His Grace, stood true these three years and gone on to know the Lord. God seems very largely to use her as a leader in the battle, but she is kept blessedly free from all desire to control. God has done blessed things in her life since I first knew her seven years ago. At the nightly Evangelistic Meeting several have been converted and one young man baptised in the Holy Ghost.

At the end of the garden (this is a large house) is a little out-house, where shines one of God's brightest jewels, Wong-Tai-Ku, and I want to write a little of her for the glory of Jesus. Wonderfully converted about fifteen years ago, she was sanctified some four years since and baptised in the Holy Ghost two and a half years back. When I left for England and America she was shining; but His Light is clearer through her than ever. Praise His Name!

This same sister—a little woman—is constantly sent by the Lord on country errands. One dark night, in a lonely place, she saw a man approaching. Instantly she prayed—"Lord, if he is wicked, take him away; but if good, I don't mind him going with me." He came very near, and then, with a great bounding, left her side; but while he was within hearing distance she preached unto him Jesus, and had a blessed opportunity. Her

(Pentecostal News—China—continued.)

daughter was a heathen woman, married before her mother was saved from idolatry, of no ordinary darkness, when I left home, and is now preaching the Gospel, and her mother expects her soon to receive the Baptism.

It is such a privilege to work with Wong Tai Ku and Ho-Sy-Tai. We have wonderful little prayer meetings together when the day's work is done, as well as other times. Husband and sons in this family have bitterly opposed, but hard hearts are being melted by the Love of God shed abroad by the Holy Ghost, and by His real Power manifested in wife and mother. One son is a prosperous doctor in Hong Kong, and a leading worker with the Wesleyans. I asked him if his mother knew any English, and he laughingly replied, "No," but he, as well as I, had heard her speak in English in the Power of the Spirit. I heard her interpret the English she had not understood into the Chinese equivalent.

Permanent Address:—
Box 416, HONG KONG.

INDIA.

NEWS FROM BRO. BERG.

CLEVELAND TOWN P.O.,
BANGALORE, S. INDIA.

Your kind little message to hand in the last English mail. I was so glad to hear from you my dear Brother, and thank you very much indeed for your interest and prayer in our behalf. Yes, well do I remember those few precious days I was permitted to spend with you in London in November, 1907. Often since that time has my heart been lifted up unto God for you and yours, and the work which God has entrusted into your care. Amen. No doubt many dear ones are looking again with glad expectation towards the coming Conference in May, at Sunderland. God only knows how our own hearts are longing also to be present with you at that time, but we feel that God's will for us is otherwise. Amen. Our prayers are with you and for the success of the Conference, and we believe God will meet you all in His wonderful love and power. Amen. Hallelujah!

As you will see from this letter we have moved away from Coonoor, Nilgiri Hills, to Bangalore, in order to save expenses, as we can live cheaper here, and thus have a little more to give to the work, as it is so much needed here in S. India.

There are five of us in our family (myself included), besides I have six native workers, who are looking to me more or less for help, yet none of them gets a fixed salary, I only help them, as God enables me to do, per month. Bro. B. Dean, of Akron, Ohio, whom you met at Alliance Camp meeting, is making his headquarters with us for the time being, although he goes much out for evangelistic services (English work), he has just returned from a six weeks' tour in Ceylon. He is well and happy, and sends love to you. I am very much interested in the evangelisation of the jungle tribes in S. India, especially in the Nilgiri Hills. I help two native workers as I am able

per month, who are working among these tribes. Thank God, we can report more than a score real converts among these poor tribes, but we are looking to God to enable us to do more effective work in those jungles for Him. I have two workers (native) in the city of Madras, who are doing good work in the city as well as in the near-by villages. Then here in Bangalore I have two native men, one who visits the railway stations, hospitals, and poor-houses, with gospels and other literature; and the other has charge of our Gospel Hall here in the Market. Of course we all help as much as possible in this Gospel Hall. Besides this, I carry out English services among Europeans and Eurasians.

In this work we had a remarkable case of salvation just lately (an old Irishman). Praise God for all He does. Please remember all of these different branches of His work in your prayer; also pray for my native helpers. Some of them have not yet received their Pentecost.

Now I also want to mention to you about 250 villages, located along the northern slope of the Nilgiri Hills, who have never yet been touched by the Gospel, as far as I can find out, and I do long to go there with some good native helpers, and bring the "good news" of Salvation to these many thousands of dark souls. We are looking to Him to open the way.

Then I feel very much impressed to publish good, sound, full Gospel news and teaching in the three most leading languages of South India (Telugu, Tamil, and Canarisi).

Dear Bro. Boddy, if you have a brother in England who is called to India, one who is just as ready to die as he is to live, we are ready to welcome him with open hearts, if God sends him this way. Now I hope I shall not weary you with such a long letter, but I feel free, as you asked me to write. Yes, we expect to stick to our post, by His help, until Jesus comes.

In much Christian love to you and Mrs. Boddy and all the Saints.

I remain, yours truly,
GEO. E. BERG.

P.S.—We are all well at present, thank God. We are often tested and tried, and get down to the bottom of the meal barrel, but you know that it is then when we touch Father's hand and heart. Amen. We live very plain and simple, for we want to make every penny count for its full value up in Heaven—G.E.B.

SOUTH AMERICA.

BRAZIL.

RIO NOVO,
26TH FEBRUARY, 1910.

DEAR BROTHER BODDY,

Greetings in Jesus' name. I do wish to be known to you and to other Petecostal people. Though I have not yet had the signs and experiences as baptised in the Holy Spirit, only some drops of anointing, yet I have suffered for the truth a little. The greatest part of the burden, however, is carried by Jesus.

I have been as a Baptist preacher 6 years to a little church of Rettonian immigrants from Baltic Provinces, and have not withheld the truth, but joyfully have talked about the Pentecostal Movement every Sunday; but the greatest part of the church did not like it; then I abdicated from my salary, and got my subsistence only from the little school of 18 children, also working with my hands on the church colony. But the opposition was kindled by some travelling Baptist missionaries here until I did leave my Baptist Church.

My wife works yet in the Sunday School as superintendent, but as she has the same conviction, so the same opposition is working against her also. The only way for her will be also to leave the church in which we have, here and in Russia, worked some ten years together. We have read also for many years Pastor Paul's magazine, "Die Heiligung" (Holiness), and got much blessing, as we know the German language much better than the English. My wife and I are waiting for the Baptism of the Spirit, and it *shall* come to pass, for Who has promised it is true.

After some 5 months shall be our address:—
Mae Lucia, Novo Veneza, Sta. Catharina, Brazil.
I do receive "Confidence" regularly.

Yours in Jesus Christ,
CHARLES (CARLOS) ANDERMANN.

NEW ZEALAND.

We have been thankful to hear lately from Mt. Eden that the Lord is giving in that neighbourhood the Pentecostal Blessing. The following letter shows how He is graciously working. Let us remember New Zealand often in prayer. We have long hoped for this:—

DEAR MR. BODDY,

We have been much blessed and helped by "Confidence" which has been sent on by the Pentecostal Secretary for Australia to us. It has been such a blessing to us. My wife and I are missionaries from India recruiting our health here. We have come across many waiting friends here. They meet in an upper room thrice weekly for prayer and study of the Word, and God has been blessing us abundantly. I have lent your paper round for many to read. We are travelling through N.Z. and hope to stir up folk to more prayer and earnestness. Things are very dead. May God bless you abundantly in all your labours for Him.

Yours in Him,

(MR.) J. J. BAILEY.

c/o Mr. J. Fean, Woodside Road, Mt. Eden,
Auckland, New Zealand.

SOUTH AFRICA.

Testimony from a Sister at Johannesburg.

For many years I was delicate through inheriting a consumptive tendency, with weak heart and internal trouble, for which I had undergone four operations without deriving any real benefit. When it seemed that I could not recover, and the doctors could do no more for me, God opened up to me His Word, shewing me that Jesus, "Who His own self bare our sins in His own body on the tree" (1 Peter ii., 24), also "Himself took our infirmities and bare

our diseases" (Matt. viii., 17), and as the Holy Spirit revealed to me Calvary and the meaning of the words "It is finished," my whole being was filled with the knowledge of this uttermost salvation. I saw that sin with its result *sickness* was put away by the sacrifice of Jesus; all that *sin* had brought into the world was dealt with on Calvary, and I cried: "Lord, if that is so, I am healed now," and immediately I was every whit whole. From that day, over four years ago, I have known what it means to be saved by His Life (Rom. v., 10). I trusted God for healing, and He gave me *life*—the life of Jesus manifested in my mortal flesh. Two years later He baptised me with the Holy Spirit, and I spake in other tongues, as the Spirit gave me utterance. He also gave me a vision of the Africans, and laid them upon my heart in intercession, and within the last six months that vision has been fulfilled, for in the most wonderful way the Lord opened up the way for me to come to Africa, and brought me to the place where I could tell the natives of Jesus and His love.

After my own healing, the Lord showed me that I could claim healing for my children. Jesus has redeemed us from the curse of the law, having been made a curse for us, and I see that the curse touched everything, the fruit of the body as well as the basket, &c., so I claimed this full redemption, and, praise God, had the joy of seeing two of my children delivered from the power of the enemy.

My youngest child was instantly healed of a skin disease that had puzzled the doctors, and another who had also inherited the consumptive tendency and had been away from school for nearly two years was healed, and has been kept by the power of God ever since. Praise Him! Then the Lord led me to take the promises from the 91st Psalm: "That because we have made the Lord Most High our habitation, no plague shall come nigh our dwelling." A year after that I was severely tested. Two of the children came home from school with symptoms of skin disease upon them, but the Lord assured me of His faithfulness, and I would not believe that it was anything infectious, but felt sure it was a counterfeit of Satan to make me doubt God's Word, but as the teacher had said they could not return to school without a medical certificate to say they were free from infectious disease, I had them examined, and the verdict was they were quite free from infection. Hallelujah! God had proved His faithfulness, and Satan's device to make me doubt God's Word had failed. From that time the children were kept in perfect health, until a few months ago when my youngest child began to cough, and I felt there was to be a test. For three weeks the symptoms increased, until she had all the symptoms of whooping-cough. She coughed nearly all night, and during the day put up nearly all her food, yet I knew it was *not* whooping-cough, and could not pray for her deliverance, only that God's purpose would be accomplished. I felt He had allowed it for a purpose and just praised Him, though I could not understand why He allowed the symptoms to remain so long; but I know "He doeth all things well," and waited to see what He would do. One night I was led to stay up with the

(Testimony from a Sister in Johannesburg—con.)

child, and as I knelt by her bed I could not pray, only rest in the Lord and wait patiently for Him. Towards morning I heard the song of praise from an unseen company, and I knew the victory was won and the test was over, and I ran from my room praising God. He had kept me from ever doubting His Word. All these weeks Satan had been saying "Hath God said?" God *had* said: "No plague shall come nigh thy dwelling." The next forenoon while I was busy, he made his last attack. He came with this suggestion: "Do you think you can save your household by your faith?" and at once the Holy Spirit reminded me of the message He had given the week before from the incident given in 1st Kings xvii.

When Elijah went to the widow and asked her to make him a cake first, it meant that she gave up her *all*, trusting in the bare word of God through Elijah; but she proved God's faithfulness, for while the famine lasted the barrel of meal wasted not, nor the cruse of oil failed, and she not only saved *herself* but her house and the man of God; so the Holy Spirit showed me that when we surrender all, all things are ours, for we are Christ's, and *all* the promises of God are yea and amen in Christ Jesus. Then I praised God that the Holy Spirit had raised the standard against that device of the enemy. Then he said God cannot manifest His power in your home, because you are not all of one mind; you don't all see that healing is in the atonement, and how often he has deceived the children of God in this way; but I praise Him; the Holy Spirit at once reminded me that never once did Jesus ask "Are you all of one mind in your house," but it was always "If *thou* can'st believe," and at once the enemy fled, and, I need not add, the symptoms disappeared the same day, and the child was every whit whole. I then saw God's purpose in allowing the symptoms to come upon the child was to open my eyes to the devices of the enemy. From the beginning he has tried to deceive the children of God with the suggestion "Hath God said," casting doubt in God's Word. We praise Him. Christ has redeemed us from the curse, and for His glory we are to enter into and stand fast in the liberty wherewith Christ *hath* made us free. No word of God is void of power, and it worketh effectually in those that believe. I praise God, since receiving the Baptism of the Spirit, I have had power to believe God with the simple faith of a little child. "He that believeth *not* the record that God hath given of His Son, hath made Him a liar."

May each one who reads this simple testimony step right out into the glorious liberty of the children of God, and each mother claim for her children the redemption purchased for us on Calvary. God wants us to *prove* the overcoming life of Jesus over sin, sickness, daily circumstances, and every device of the enemy, and finally over death itself, for we shall be translated. He has made it gloriously possible for us by sending the Holy Spirit, who is revealing to us this uttermost salvation for spirit, soul, and body, and He works out in us what

was wrought out for us on Calvary. All glory be to Him who has so loved us and loosed us from our sins.—I.G.

"THROUGH DUTCH EYES."

Three Weeks in England and Wales.

BY PASTOR POLMAN, OF AMSTERDAM.

It was again a great privilege to be in England to visit some Conferences.

The 1st of February we went in company with our dear Bro. Polhill and Bro. and Sister Small from London to Preston, in Lancashire; at this place there was a little band of Christians who were seeking for the Pentecostal Baptism, and who had invited the Brother and Sister for a Conference. They also had invited other Christians to see for themselves if this was "that" (Acts ii., 16) of which the prophet Joel had spoken.

From the beginning God was wonderfully in our midst. The attendance at the meetings became larger, the messages out of the Word were given with power, and the Holy Spirit was working deep in the hearts of the dear people.

The results were that much prejudice was taken away, opposition broken down, and, best of all, many became very hungry and began to seek for this wonderful blessing—the Baptism in the Holy Spirit, while some of them actually received it.

From Preston we went to Lytham, where our dear Bro. and Sister Mogridge have a little gathering in their home. Between 20 and 30 Christians are coming together to seek for this blessing. We had two blessed meetings with them. Glory to Jesus!

Neath was the next place where God wanted us to testify. Dear Bro. Frank Joshua had invited us to come and hold a meeting in his chapel, which seats about 2,000.

For this meeting on Monday evening Bro. Joshua had only invited some Christians, and about 250 had come together, and we had the privilege of testifying for the glory of God of what He had done in and for us. We felt that God blessed the words, and we pray that God may bless dear Bro. Joshua, and that the Lord may give him very soon the desire of his heart—the Pentecostal Baptism.

The same evening, after the meeting, we went to Swansea, a Welsh seaport, where Bro. W. Andrews has charge of a little Pentecostal gathering. The next day the meeting began at 10:30, and we were so glad to meet again our dear Pastor Jeffreys; while Mr. and Mrs. Small joined us in the afternoon. It was glorious to be among the dear Welsh people.

Their bright eyes and happy faces told us that they loved Jesus with all their soul.

God was working mightily in our midst; the Holy Spirit conducted all things. Then we

were led into a deep worshipping of the Lamb ; another time in testifying of what God had done in one's life ; again, another time we were led in God's Word, and glorious messages came to us out of the Word. Glory to Jesus !

We were in reality feasting off a rich table, and we do not need to say that we were enjoying that which the dear Father was giving us.

The wonderful oneness of the Spirit among the speakers and audience was unbroken. Surely there the prayer of Jesus was answered — "that they all may be one." How glorious it was to hear now and then the happy shoutings from those who were drinking the water of Life.

There also prejudice and opposition were broken down, and many received the Pentecostal blessing and glorified God in new tongues.

On Friday morning seven of us went to Cardiff. Three meetings were announced to be held in a lovely chapel of the Methodists. God also met us there in a wonderful way. The meetings were powerful, and it was glorious to hear the powerful testimonies of the miners of the different villages. How simple and powerful these testimonies come out of their hearts ; how good to hear of the happy and victorious lives after they had received the Pentecostal blessing !

It was good to be there.

From Cardiff we continued our journey to Bedford, where meetings would be held on the Saturday and Sunday.

Under the many difficulties and persecutions the little group have gone on steadfastly. Friends had left them, but the Lord of Sabaoth was in their midst. We were glad to see the dear faces again, and to hear what God had done since we had seen each other.

We had a blessed time of refreshing together. The public meetings were well attended. About 200 persons in the evening were listening very attentively, and at the end one soul decided for Jesus. May God bless the dear ones in Bedford, and help them to go on full of courage, looking only upon their King and Master.

London was the last city to visit. We had three blessed meetings.

We had also the privilege to visit the Sisters' Training Home of the P.M.U. It was a real blessed visit. We saw happy faces ; we heard glad testimonies ; and observed a burning desire in those hearts to bring the glad tidings of the gospel of Jesus the Christ to the millions in darkness.

We had also the privilege to meet dear Mrs. Boddy, and obtained the promise of a visit to Holland. The meetings were happy, and God blessed us very much. Hallelujah !

Now we are back again in our beloved Amsterdam. Our dear Bro. and Sister Kol had taken our place while we were in England, and they had had very blessed meetings. We were glad to see again the happy, bright faces of our dear Brothers and Sisters. Hallelujah !

Translated from "Spade Regen."

The Whitsuntide Convention at Sunderland,

MAY 17th—20th.

PRELIMINARY MEETINGS, MAY 14th—16th.

("If the Lord tarry.")

The Preliminary Meetings on Saturday, Whit-Sunday, and Whit-Monday will this year be Open Meetings (subject always to the ruling of the Chairman). Saturday (14th), 11 a.m., 3 p.m., 7.30 p.m. Whit-Sunday, 3 p.m. and 8.15 p.m. Whit-Monday, 11 a.m., 3 p.m., 7.30 p.m.

On these days there will be both Teaching and Testimony. A large proportion of the Visitors come in time for these important Meetings. Pastor Jeffrey, of Waunlwyd, hopes to be with us for these earlier Meetings. (Read the very remarkable article by him, "Are we Possessed by the Lord ?" page 77.)

The more official Convention Meetings commence on Tuesday, 17th, when Pastor Paul, Pastor Regehly, Pastor Genichen, Mr. Cecil Polhill, and the other friends will (D.V.) all have arrived. See list of Meetings, which is now ready, and will be supplied by the Secretaries. The Afternoon and Evening Meetings will be Open Meetings.

Visitors from India, Germany, Denmark, Scotland, Carlisle, London, Wales, etc., have already arranged for their rooms.

Ascension Day (Thursday, May 5th)
will again be our Day of Prayer for the Convention.

The Convener asks that any Literature, which it is desired should be given away at the Meetings, should be submitted to him in good time before the Convention. He asks that no other Papers or Tracts be distributed.

The London Conference Meetings.

The London Conference will (D.V.) be held May 10th to 13th inclusively, in DENNISON HOUSE, 296, Vauxhall Bridge Road, Westminster, S.W. (close to Victoria Station).

Meetings each day at 10 a.m., 3 p.m., and 6 p.m. For Morning and Afternoon Meetings Tickets will be required, and can be obtained from the Secretary, 41, Hyde Park Square, W.

* * *

Meetings for April and May.

The MEETINGS at SION COLLEGE (on the Thames Embankment, near to Blackfriars Bridge) :—

7-30 p.m., each Wednesday and Friday during April and May, until the Conference Meetings, with the exception of Wednesday, April 27th, at 7-30, when the Meeting will be at Tudor Street, as below.

3-30 p.m., each Friday at the INSTITUTE OF JOURNALISTS, Tudor Street (about three to five minutes from Sion College). Also at 7-30, Wednesday, April 27th.

Proposed List of Centres.

The leaders of Pentecostal Waiting-Meetings or Centres for Prayer, are invited to help the Secretaries at Sunderland to prepare a complete list for Great Britain. The place of Meeting, day, hour, and leader's or chief members' names should be sent. The present intention is not so much to publish the list in "Confidence" as to supply information to those who are travelling or staying for a time in a new neighbourhood.

He Comes to Abide.

That which was the experience of Christ in His Life on Earth, and the experience of His Disciples, seems also to have been the experience of many earnest Christians ever since. They have taken Christ as their Saviour and their Sanctifier. They have felt the power of His Spirit in their hearts, but there has come a time in their lives when they have passed through a great spiritual crisis, and when, in answer to whole-hearted faith in the work of Calvary, they know that the Holy Spirit has come *in power* to teach them and to enable them to help others. The Comforter has come. He has come to abide for ever.

(From "The Holy Ghost for us.")

P. M. U.

(The Pentecostal Missionary Union for Great Britain.)

Contributions received from March 1st to April 2nd, 1910.

	£	s.	d.
Anon	0	1	6
Brookshaw Street Mission.....	1	0	0
Dunfermline Boxes.....	4	13	0
Sion College, London—Don....	9	0	0
Box—Miss E.	0	4	6
Contribution, B.	12	0	0
Bracknell Assembly.....	0	10	6
„ Donation, K.	0	10	0
„ Box, B.	0	4	8
Kew, Box, B.	0	15	0
Portobello, Box, F.	0	17	0
Alresford, Box, Bl.	4	7	6
Bedford, Box, P.	1	0	0
Box, H.	0	5	0
Manchester, Box, T.	0	6	6
London :—			
Collection—Sion College ...	4	3	7
Contribution, S.	5	0	0
Boxes : 31—P.	0	3	5
„ 30—P.	0	2	1
„ 1—C.	0	12	0
„ 15—W.	9	8	8
„ 2—W.	0	3	9½
„ 3—O.K.R.	0	17	0
„ 4—J.	0	18	3½
„ 5—B.	0	10	7
„ 6—G.	0	5	0
„ 7—S.	0	1	7½
„ 8—W.	0	12	8
„ 9—W.	0	4	10
„ 13—J.	0	9	6¼
„ 10—N.	0	2	7¾
„ 11—J.	0	9	4
„ 12—F.	0	3	6
„ Un-named	0	19	8½

£52 3 5

Note.—The Quarterly Opening of the Boxes was due on March 31st. Will friends who have not already sent in their amounts do so as soon as convenient?

W. H. SANDWITH,
Hon. Treasurer,
Oswaldkirk, Bracknell.