

MAY, 1910.

VOL. III. No. 5.

“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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Offerings for Printing, etc., to April 30th.

	£	s.	d.		£	s.	d.
205 Sunderland (N.)	0	1	0	234 Sunderland (B.L.).....	0	5	0
206 Algiers (F.)	2	0	0	235 Anon.	0	5	0
207 Sweden (M.)	0	1	8	236 Martin (F.).....	0	4	0
208 Margate (B.).....	0	2	0	237 Auchtermuchty (W.)	0	3	0
209 Polruan (D.)	0	5	0	238 S. Croydon (M.)	0	3	6
210 Wolcott, U.S.A. (S.)	0	2	0	239 Portobello (F.)	0	4	0
211 Sweden (L.)	0	3	0	240 Kew (B.).....	0	2	6
212 Ipswich (W.).....	0	1	0	241 Conwil Elfed (L.).....	0	1	6
213 Christiansand (Norway).....	0	5	1	242 Peterborough (M.)	0	5	0
214 Emmanuel Mission Hall, Stirling ...	0	10	0	243 Plumstead (B.)	0	6	6
215 Tarvin (H.)	0	1	0	244 Gloucester (S.)	0	4	0
216 Waunlwyd (J.)	0	7	0	245 Plumstead (G.)	0	4	0
217 Jersey (R.).....	0	2	6	246 Beverley (J. & S.)	0	5	0
218 Bournemouth (H.)	0	2	0	247 Preston (M.)	2	0	0
219 Anerley (M.)	0	1	0	248 Various Sums	0	12	6
220 Florence (M.).....	0	2	4	249 Sunderland (T.)	0	2	0
221 Melbourne (B.)	0	4	0	250 Westport Hall, Kilsyth	0	15	0
222 Wolcott, U.S.A. (S.)	0	4	0	251 London (J.)	0	5	0
223 Antwerp (E.)	0	2	0	252 Los Angeles (G.)	0	4	2
224 Lausanne (W.)	0	1	0	253 Colchester (E.)	1	0	0
225 Tarporley (A.)	0	2	0	254 Manchester, U.S.A. (W.)	0	5	3
226 Brockenhurst (A.)	0	5	0	255 Madeley (T.)	0	10	0
227 Toronto (C.)	0	2	0	256 London (B.)	0	2	6
228 Greenville, U.S.A. (B.)	0	6	2	257 Melos	0	2	11
229 Whitefield (M.)	0	2	0	258 Sec., Williamstown, Australia	1	0	0
230 Roker (F.)	0	2	6	259 Other Sums	0	6	7
231 Tonypany Assembly.....	0	9	0				
232 Chipping Camden (J.).....	0	5	0				
233 Water Street Mission (Glasgow)	0	5	0				
					£16	15	2

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

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.

RECEIPTS.	£	s.	d.	EXPENDITURE.	£	s.	d.
Balance	0	4	4	"Confidence" (April)	18	10	6
Subscriptions	16	15	2	Postage and Stationery	7	3	5
Balance due	8	14	5				
	£25	13	11		£25	13	11

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

"CONFIDENCE."

No. 5. Vol. iii.

ALL SAINTS', SUNDERLAND.

May, 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, England."

Speaking in Tongues: What is it?

A Paper by the Rev. A. A. Boddy, written for a Men's Service at St. Gabriel's, Bishopwearmouth, Sunderland.

At the outset we would say that the Lord Jesus is much more to us than the Speaking in Tongues. That we must ever honour Him, and trust His Love and His great deliverance of us and of all Satan's captives by His Cross. If we exalt HIM all the time, we may expect to be kept from all the attacks which the enemy is making upon God's earnest ones in these days before the coming of the Lord. It must be:

Jesus only, Jesus ever,
Jesus all-in-all, we sing;
Blessed Saviour, Sanctifier,
Glorious Lord and coming King.

Having said this, and confessing that we love to write of the Lord Jesus much more than concerning any sign or blessing, yet at this time we feel that it is advisable to give an explanatory message as to "Speaking in Tongues."

* * *

The expression, or phrase, "Speaking in Tongues," has been heard very often in some circles in the religious world during the last three-and-a-half years (that is, since 1906).

Probably, "Speaking in Tongues," as we now know it, has, in isolated cases, existed continuously since the days of the Apostles. Of late, however, it has come very prominently before us because of a great outpouring of the Holy Ghost, which

has been to many almost like a Second "Pentecost." It would seem as if we had come to very momentous and solemn times, for many of us think that the coming of the Lord is really now drawing nigh.

It would seem as if the Lord was making up the number of His Elect, getting ready the Bride for whom He is coming, and in these last days He is allowing signs and wonders to be wrought in His Holy Name. No doubt Satan is stirred, and endeavours in different ways to hinder, but the Lord is certainly getting the Victory.

Now what is this "Speaking in Tongues?" It is an almost involuntary outpouring of divine worship in a Tongue or language (often unknown to the worshipper) caused by the Holy Spirit as He takes full possession of the Body, and therefore of the Tongue, of a Believer—not of his Soul and Spirit only, but also of his Body. The Believer's *body*, we are told, is destined to be a real Temple of the Holy Ghost (1 Cor. vi., 19, 20). The Holy Spirit gives evidence of having taken possession of the Believer's body by worshipping through the yielded Tongue.

The Lord knows what the words thus spoken mean. Often they express heartfelt adoration of the Lamb. The person often knows the general meaning. Sometimes the interpretation in his own language is also spoken involuntarily by the same Holy Spirit taking possession of the yielded Tongue.

I have seen such transports of heavenly joy at the moment when the Holy Ghost

(Speaking in Tongues: What is it?—continued.)

has come, that the face of the person has become like the face of an angel, and the life afterwards has been lived on a different plane.

Some seeking earnestly the Baptism of the Holy Ghost have quickly entered into this remarkable experience. Others have been kept waiting for a long period.

With this sign of the Spirit taking possession there comes—

1. Wondrous joy that the Spirit has thus sealed the believer unto the day of redemption. It is something very real.
2. An increase in the believer's personal love of the Lord Jesus.
3. A new interest in the Word of God. The Bible becomes very precious and its messages very real.
4. A love to the souls for whom Christ has died and a desire to bring them to Him.
5. The soon coming of the Lord is now often laid upon the believer's heart.

* * *

As Christians we want to know whether this experience is Scriptural. Whether we have the authority of the Word of God in explicit texts, or by seeing what happened in the earliest days of the Church.

Is the sort of "Speaking in Tongues" I have described mentioned in Holy Scripture, and did it occur under similar circumstances?

The Lord knew the need of His first disciples. They were weak men, who all forsook Him and fled in the hour of danger.

After His Resurrection He came to them and promised to give them power to be brave witnesses everywhere, at home and in distant lands. This was to be after He had baptized them—not many days after—baptized them in the Holy Ghost,

immersed them in the Holy Spirit. The Comforter was to come and take full possession.

He had told them after the last Supper about this wonderful Being Who was to come as His Successor to take His place and ever live within them. He was to Glorify Christ, and make His Teaching real and even show them things to come (St. John xiv., 16, 18, 26; xv., 26; xvii., 13, 14).

So the disciples were expecting something wonderful. They would remember at this time the Lord's Word: "These signs shall follow them that believe . . . they shall speak in Tongues" (St. Mark xvi., 17, 18).

Ten days went by in prayer and supplication in the Upper Room on Mount Sion at Jerusalem, with daily visits to the Temple to praise and bless the Lord who was dealing so wonderfully with them. If they had had any jealousies as to who should be greatest in the Kingdom, the ten days was sufficient to enable them to get into one accord, and to trust the Blood of the Cross to cleanse them from all unrighteousness.

When the tenth day came they were all ready. It was a great Jewish Feast, and an unusually appropriate day for making known to many the Gospel of Power and of Love.

Jewish people from many lands were in Jerusalem. They all could understand the Hebrew Tongue (Acts xxi., 40), and there were also amongst them those who could understand some of the languages of a dozen different lands where they severally had been born and brought up.

The Third Person in the ever-Blessed Trinity came that morning in a new way to this earth, and took possession of many prepared Temples—the Bodies and

Tongues of redeemed men and women who were true to the Lord Jesus Christ.

A rushing tornado, and flickering divided flames on their heads, these were *abnormal* outward signs of a special character not necessarily to be repeated. The Star at Bethlehem and the Choir of Angels were only seen once—at the appearance in flesh on this Earth of the Second Person in the Blessed Trinity—but the Lord continued after the special signs had gone, and there were other signs wrought in later days.

We read of that first day of Pentecost, "They were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance" (Acts ii., 4), or "as the Spirit gave them to be sounding forth" (Rotherham).

It was the Spirit taking possession and speaking with their tongues—magnifying God in words they probably did not understand—they only felt the glorious appropriateness of it all and knew that God was speaking through them. They were quite satisfied that the Comforter had come. But the strange sounds they found themselves uttering had a significance to some who could interpret. For twelve of the languages there were those who could interpret without any gift of interpretation, for they recognised the tongue wherein they were born. I believe that they were all at least duo-glots or bilingualists—understanding the language of the land they lived in and also knowing Aramaic Hebrew.

I do not think that we find any suggestion in the Acts or the Epistles that the Apostles or others received a supernatural gift of speaking or understanding languages for the spread of the Gospel, though such a gift has been known to be miraculously given even in our own times.

The Tongues on the Day of Pentecost

were for a sign to the unbelievers, as we read in 1 Cor. xiv., 22, and they would be a confirmatory token to those who that day received the Baptism of the Holy Ghost from the Lord that He had come into possession fully. Like the King entering a palace or castle, when very soon the Royal Standard is run up the flagstaff, it is a sign that the Kingly Visitor has come into residence.

We often sing :

Spirit of purity and grace,
Our weakness, pitying, see,
Oh, make our hearts Thy dwelling-place,
And worthier Thee.

* * *

We are not always correct in our attempted diagnosis of the workings of the Holy Spirit. Let us be careful not to grieve Him by condemnation and by criticisms of what we cannot understand.

To return now to Scriptural instances:—This outpouring of the Holy Spirit with the Sign of Tongues was repeated, but without (as far as we know) the Wind and Fire, at the seaport town of Cæsarea. It was in the house of a Roman Centurion, an earnest seeker after God. He had gathered his relatives together to hear about the New Religion from the lips of a leading teacher. As Peter gave out his message about Jesus the Anointed One, suddenly an extraordinary thing happened. The Holy Ghost fell upon them, and He took possession of their Tongues in the same way as on the Day of Pentecost. They found themselves magnifying God. Jewish Christians, who had been blessed at Jerusalem, recognised the "Tongues," and were astonished. They knew that they had got what we call their "Pentecost." "For," writes St. Luke, "they heard them speak in Tongues and magnify God" (Acts x., 46). The "Sign of the Tongues" was conclusive evidence to these people that the Holy Ghost had come.

(Speaking in Tongues: What is it?—continued.)

So at Ephesus. We see something like what we, in our Church, call a Confirmation service. Paul laying hands on twelve men. They all received the Holy Ghost. See what happened at once. “They all spake with Tongues and prophesied” (Acts xix., 6). There is nothing to shew that this did not also happen at Samaria, certainly it *did* at Ephesus.

At Corinth we find that they went a stage further. Many of them who had spoken once *continued to speak*, and some had a spiritual gift given them called “*Interpretation*.” When someone under the power of the Spirit gave utterance to rhapsodic ecstatic expressions—perhaps in the form of a short address—the others prayed for the interpretation, and then there was flashed upon their mind or through their mouth the thoughts or words in a language understood of all. (We read of all this in 1 Cor. xii. and xiv., where St. Paul writes to give advice on this subject, ending with the solemn words, “Forbid not to speak with Tongues.”)

* * *

The question arises: “Is the Speaking in Tongues ever used to advance the Gospel to-day?”

I heard when in America of a number of cases where some careless persons of foreign nationality had wandered into a Mission Hall and suddenly heard someone saying solemn awe-inspiring words in their own language. These were messages suited to their need, and in many cases the result was that they yielded their lives then and there to God. In all those instances they found that the person speaking did not know their language, but were moved they believed by the Holy Ghost to utter words which were unintelligible to them. In the streets of American cities where many nationalities gather—

as for instance the ironworkers in Cleveland (Ohio)—open-air preaching has had marvellous results, when, being controlled by the Holy Spirit, someone has been able to give messages which Hungarians, Croatians, or Greeks have understood. Their demeanour as they stood around showed that something remarkable was happening to them, and in several cases they have through some interpreter related how the words were all about God and the Lord Jesus and being saved. One of our workers at All Saints’ was visiting in Scotland. In a meeting when they were all at prayer the Holy Spirit fell upon him and spoke very forcefully some strange language. An ex-soldier home from India recognised that it was Hindustani, and that it was a message to him about some sin he had committed when living in India. He repented and confessed, and got right with God.

* * *

To me personally the chief thing is not the Speaking in Tongues, but the Baptism of the Holy Ghost, of which it is a sign. We all need the Blessed Comforter so much in our lives. We need real power to witness for the Lord Jesus Christ. The Lord Jesus Himself said: “He that believeth in Me, out of him shall flow rivers of water; this spoke He of the Spirit, which they that believe in Him should receive” (John vii., 38, 39).

He had just cried: “If any man thirst, let him come unto Me and drink.” It is contact with the personal Jesus that brings it all about, confidence in His atoning work, in the Victory He has gained over all the powers of evil, confidence in His Blood and all that it means.

I must testify that I have come in touch with some of God’s choicest children through this blessing. I opened my Church, my Parish Hall, my Vestry, my

Vicarage to this work of God, and He has blessed me greatly.

Sunderland was the place where God first worked mightily in Great Britain in this way,* and it has in His goodness been the place where very many have received the Baptism of the Holy Ghost with the Sign of "Tongues." Each of these persons who have remained faithful and gone on with God have become centres of blessing and help to others.

A beloved Dutch Pastor knelt in my Vicarage, and as we prayed with Him the Holy Ghost fell upon him as on the Day of Pentecost. In Amsterdam, through him some 200, I think, have received the same blessing. This is not like 200 people holding up their hands in a meeting, but it means really going all the way with God wherever He leads. At the invitation of these beloved Dutch friends I addressed large meetings in a Hall beside the Queen's Palace in Amsterdam. In Germany I attended Conferences at Hamburg and at Mülheim-Rohr, and have witnessed the work grow mightily. I have addressed remarkable meetings in Scandinavia, in France, U.S.A., and Canada, and also in Scotland, Wales, Lancashire, the Midlands, the South Coast, and many times in London, and so have had many opportunities of seeing the blessings and the difficulties in this work of God.

The Lord is working in many places, confirming the Word with signs following. He has permitted me to do something with pen and printing press. We have sent out, in response to requests received from all parts of the World, parcels of literature on the subject of the Baptism of the Holy Ghost. Some tons in weight have

been sent, representing an outlay of several hundreds of pounds, all of which has been voluntarily offered to me. For two years I have issued a Monthly Pentecostal Paper called "Confidence," which all can have, free, posted to their addresses if they will send a post card to my Secretaries, "Peareth," Roker.

Each month a special van arrives from the Post Office to take away the heavy parcels of this Paper. Soon after the 15th they set off on their journey to every part of Great Britain, and then over the seas to U.S.A., Canada, West Indies, South America, Germany, Russia, Norway, Sweden, Denmark, Switzerland, France, Asia Minor, Egypt, India, China, Japan, Australia, Africa, New Zealand, the Philipines, and the West Indies.

Foreign letters are handed in every day. Letters thanking God with full hearts for the blessings received through "Confidence," and often asking for special prayer.

Our meetings, open to all who are sympathetic, are held every Saturday night and Monday night in the Vestry behind our Church, also on Sunday night after the service, and on Thursday night in the the Parish Hall. We have held 700—800 of these meetings, in which the presence of the Lord is often mightily felt, and men and women go out to be a blessing to others.

We are all one in the Pentecostal Family, and there is a beautiful fellowship indeed. While Church people predominate, there are also Methodists, Salvationists, Presbyterians, Baptists, Primitives, and Congregationalists.

A Scottish Brother, when I was speaking in Edinburgh recently, said: "To think that I should ever get good through the Established Church of England which we have always condemned, and yet we are

* He had previously baptized seven or eight in a meeting held weekly in the home of Mrs. Price (at 14 Akerman Road, Brixton). This honoured servant of the Lord was the first in the land to receive the Pentecostal Baptism with the Sign of Tongues in connection with the movement of the last three or four years. Her home is now at 1, Horstead Road, Brixton Hill.

(Speaking in Tongues : What is it ?—continued.)

glad to listen to Brother Boddy and join in his meetings."

For this blessing is Inter-national and Inter-denominational. It is for all who will put aside preconceived ideas and seek the Lord Himself. He can bless anywhere, and when we Church people receive the Baptism we become better Church people, and attract others not to ourselves, but to the Lord Jesus.

I am very thankful that the Lord had mercy upon me and upon so many, and kept us from going back from this mighty blessing. We have a subtle enemy who has attacked again and again, but the Lord has kept us true to Himself, and now, above all, we want to exalt Jesus, His Victorious Work, and His Precious Blood.

Each Whitsuntide (the Anniversary of the first great Pentecost) we have now a Convention, Conference, or Congress in All Saints' Parish Hall in Fulwell Road, and visitors come from all parts of the World. German Pastors, American friends, Church of England Clergy, Frenchmen, Dutch folk, Norwegians, Swedes, Danes, Swiss, and Russians, and very many Scottish, and Welsh, and Irish brethren mingle with their English and Sunderland friends, and it is a wonderful time.

The first Pentecostal Conference of this kind in Great Britain began in All Saints' Church. Sunderland was the place in Great Britain where God began first to pour out His Spirit with the gracious Sign of the Tongues, and the work is getting purer and deeper all the time.

While there are dangers, there are mightier blessings. Fears within and fightings without were not unknown to the Apostles, and we must stand firm amid

similar experiences.

We know that through this blessing souls are being saved and Jesus is being glorified. If sections of the religious world are against us, we know that God is for us. Best of all—God is with us.

We have to admit that, in the case of unsanctified people, there is a danger of putting the Tongues forward too prominently. Possibly we at Sunderland may inadvertently have done so at first, but it seemed as if God had to do a new thing to waken the sleepers, sleeping so heavily before the Day Star rises.

We were spoken against, written against, shut out and banned, but we have continued to this day, and do not intend to go back. Pentecost as at the beginning, a Baptism of the Holy Ghost as they received at Cæsarea and at Ephesus ; this is what we expect, and some of us can be satisfied with nothing less.

* * *

We believe that all round the world there are men and women thirsting for the Living God. We all need more of Him, and we want Him to have all that He will accept of us.

In conclusion, let us not forget that there are distinct dangers to soulish, psychic natures who seek signs rather than to exalt Jesus in their hearts and lives. This is not for the unsanctified.

Once it was the blessing,
Now it is the Lord ;
Once it was the feeling,
Now it is His Word.

Let us seek Jesus and His glory with our whole hearts, denying self and taking up our Cross to follow Him. Then He will fully save, sanctify, and baptize, and the signs will of course follow, but let us see Him and exalt Him first and last.

"THE HOLY WAR,"

Or a Relation of the Sieges of the City of Mansoul.

The Editor of "Confidence" has on two occasions found it very helpful to deliver a series of five addresses founded on John Bunyan's less-known Allegory, "The Holy War." He is convinced that there is much useful and attractive teaching in it, hidden away somewhat because of the manner in which it is printed. In the editions he has seen, there are no divisions into chapters. He suggests, therefore, five such divisions, viz. :—

- 1.—The STRONG City and its Capture by the Enemy.
- 2.—The Storming of Mansoul by Prince Emmanuel.
- 3.—The Prince in the Royal Palace.
- 4.—Mansoul's Backsliding. A Diabolonian Uprising.
- 5.—Final Triumphant Rout of the Enemy. Glorious Reign of the Rightful Prince.

* * *

John Bunyan knew of what he was writing when dealing with wars and sieges.

[In 1645 he was signally preserved from death at the siege of Leicester by the Parliamentary Army. He was drawn out for the attack, but just as he was ready to march, another soldier begged permission to go in his stead, and Bunyan agreed; and the man, standing sentinel, was shot in the head and died.]

We should have had no "Pilgrim's Progress" or "Holy War" if the Lord had not thus arranged it all. Lord Macaulay said that if the "Pilgrim's Progress" had not been written, then "The Holy War" would have been the first of all religious allegories. It certainly is full of valuable teaching as to the Fall of man and his Full Redemption, and his Possession by the indwelling Christ.

PART I.

SUMMARY.—The Town of Mansoul, erected by King Shaddai. Its strong walls and its five gates (Ear-gate, Eye-gate, Mouth-gate, Nose-gate, and Feel-gate). Its Palaces. The Recorder (Mr. Conscience), the Lord Mayor (Mr. Understanding), and my Lord Will-be-will. The successful attack by the Diabolonians. Captain Resistance shot. Lord Innocency's sudden death. The Town in the hands of Diabolus.

The Editor of "Confidence" proposes to give (1) a summary of each part, (2) an interesting extract, and (3) some observations upon the section which is being referred to.

EXTRACT.

In my travels, as I walked through many regions and countries, it was my chance to happen into that famous continent of Universe; a very large and spacious country it is. It lieth between the two poles, and just amidst the four points of the heavens. It is a place well watered, and richly adorned with hills and valleys, bravely situate, and for the most part, at least where I was, very fruitful, also well peopled, and a very sweet air.

The people are not all of one complexion, nor yet of one language, mode, or way of religion, but differ as much as, it is said, do the planets themselves. Some are right, and some are wrong, even as it happeneth to be in lesser regions.

In this country, as I said, it was my lot to travel, and there travel I did, and that so long, even till I learned much of their mother-tongue, together with the customs and manners of them among whom I was. And, to speak truth, I was much delighted to see and hear many things which I saw and heard among them: yea, I had, to be sure, even lived and died a native among them (so was I taken with them and their doings), had not my Master sent for me home to his house, there to do business for him, and to oversee business done.

Now, there is in this gallant country of

(The Holy War—continued.)

Universe, a fair and delicate town, a corporation called Mansoul. A town for its building so curious, for its situation so commodious, for its privileges so advantageous (I mean with reference to its origin), that I may say of it, as was said before of the continent in which it is placed, There is not its equal under the whole heaven. As to the situation of this town, it lieth just between the two worlds, and the *first founder and builder of it*, so far as by the best and most authentic records I can gather, *was one Shaddai* (Gen. i., 26); and he built it for his own delight. He made it the mirror and glory of all that he made, even the top-piece, beyond any thing else that he did in that country. Yea, so goodly a town was Mansoul when first built, that it is said by some, the gods, at the setting up thereof, came down to see it, and sang for joy. And as he made it goodly to behold, so also mighty to have dominion over all the country round about. Yea, all were commanded to acknowledge Mansoul for their metropolitan, all were enjoined to do homage to it. Aye, the town itself had positive commission and power from her King to demand service of all, and also to subdue any that anyways denied to do it.

There was reared up in the midst of this town a most famous and stately palace; for strength, it might be called a castle; for pleasantness, a paradise; for largeness, a place so copious as to contain all the world. (Eccl. iii., 11.) This place the King Shaddai intended but for himself alone, and not another with him; partly because of his own delights, and partly because he would not that the terror of strangers should be upon the town. This place Shaddai made also a garrison of, but committed the keeping of it only to the men of the town.

The walls of the town were well built, yea, so fast and firm were they knit and compact together, that, had it not been for the townsmen themselves, they could not have been shaken or broken for ever. For here lay the excellent wisdom of him that builded Mansoul, that the walls could never be broken down nor hurt by the most mighty adverse potentate, unless the townsmen gave consent thereto.

This famous town of Mansoul had *five gates*, in at which to come, out at which to go; and these were made likewise answerable to the walls, to wit, impregnable, and such as could never be opened nor forced but by the will and leave of those within. The names of the gates were these: *Ear-gate, Eye-gate, Mouth-gate, Nose-gate, and Feel-gate*.

* * *

All would have gone well with Mansoul if it had not been for DIABOLUS.

Diabolus, who had been one of the Sons of the Morning (Isa. xiv., 12), but with his hosts cast out of Heaven for treason. He holds a council.

They agree to attack Mansoul—all remaining invisible save Diabolus, who should appear as a talking serpent or dragon, a thing not strange in those parts.

Appearing outside Ear-gate, he parleys with principal inhabitants on the Walls.

While Diabolus was speaking disloyally of King Shaddai, Captain Resistance was shot, and my Lord Innocency also fell.

So the inhabitants opened both Ear-gate and Eye-gate, and let Diabolus in with all his bands.

He takes possession, and especially of the Castle or Palace that Shaddai had built in Mansoul for his own delight and pleasure.

Lord Will-be-will, one of the chief inhabitants, goes over entirely to Diabolus, and carries out his wishes.

Mr. Understanding's House (The Lord Mayor) was made dark by walls being built near its windows.

The Recorder, Mr. Conscience, was a difficulty, for when he slept the Town had peace, but he often woke up crying aloud against Diabolus, and quite disturbing the populace of Mansoul.

But after a while, Prince Emmanuel captures the Town, after many sieges breaking in through Ear-gate, and coming into possession of his own once more.

OBSERVATIONS.

1.—God made Man to be the crowning act of Creation. Set him over ail. But he was to be loyal to Him.

2.—The Lord wishes to have our hearts, and to occupy them *without a Rival*; He to be our King, the King in His Palace.

3.—We must keep the Gates. Our enemies will try to enter. We must only admit the Lord, and those who are loyal to Him.

Eye-gate.—We need to have *Job's Eye*.^{*} He made a covenant with his Eyes, and kept it.

We need *Paul's* eye, who looked not at the things which are seen, but at the things which are not seen. He had the eye of faith.

We need *the Lord's eyes*. If thine eye be single, thine whole body shall be full of light.

The Eye which shall turn away from the unholy book, and newspaper paragraph, but steadfastly read the Word of Life.

Ear-gate.—The Ear that will not listen, if it can help it, to the unholy (or even to the unkind words about others).

Mouth-gate. The Mouth which is not allowed to be gluttonous; remembering even in eating and drinking to do all things to the Glory of God.

A *Memory*, too, which shall only be permitted to remind us of what is pure, and holy, and helpful.

* * *

This Book is an allegorical account of the Fall of Man and its results.

God has made us for Himself, and our great enemy has come into possession. He is the god of this World.

But the Lord set His heart upon our deliverance. He conquered our Enemy and spoiled him of his armour.

It is for us to welcome Him, and to invite Him into the Palace, to be King indeed, and to tread all His foes under our feet.

(TO BE CONTINUED.)

Copies of "The Holy War" are published at 6d. each by "Bagsters."

* See Dr. White's Book on Bunyan's Characters.

Joseph Robbins' Further Experiences.*

I never expect for a moment to see the day when I will not be happy; to think that God loved me when I wasn't lovable, when nothing was good, and yet He loved me; but I want to say that when I turned my heart to God, God wondrously loved me as a friend, and I fell in love with Him at once, and right in the very beginning God wondrously, wondrously led me to know Him. I thought when we sung that song, "I shall know Him by the print of the nails in His hands," I have been knowin' Him now for over thirty years. I learnt Him in a mighty short time, and He is the most real to me of any other body I ever knowed.

* This Testimony, like the preceding one (in the December number), is from the excellent monthly paper "The Latter Rain Evangel," published by Pastor William Hamner Piper, 3554, Vernon Avenue, Chicago. (Send P.O. for 4/2 direct to that address for annual subscription.)

I couldn't tell at all how I enjoyed God yesterday while He worked with the other people; not only for myself, but to see that God had laid a real longing on the souls of the people. Now He laid that there. Why yes, He laid it there, and I realized it. I want to say that that was of more value to me than gold was. I am not looking at the trials; let them come if they want to come. Why,

HE IS OVER ALL THE TRIALS.

He is over and underneath, and all around. Never since I have known God, when all my friends was agin me, I never thought that was too hard. I didn't think I had to bear it. He stood between me and the trial.

He is my Burden-bearer. Some people that can read, good scholars never learn that, but I learned it as soon as I got converted. I got converted Tuesday night, and on Friday night I found my Jesus was my Burden-bearer, and He has been ever since. And now I have great reason why to praise God. I don't think you all the time have to holler to praise God, and yet God said, "Open your mouth" and "ye shall be My witnesses." I just feel as good when God wants me to sit and not say a word as when He wants me to witness. All I have to do is to let Him. He has His own—what would you call it; I don't know the word and yet I know the reality, bless God I do. He is the one that speaks like you write with a pencil. The pencil makes the marks but He makes the pencil go, and that is what He is with me. You know I never did get very much in my head, but the Lord God filled my heart full of Himself, but He had first to take out old Joe Robbins and all he had, all of his ideas; take them all away, burn them up, and then He could come in with His ideas and make me what I am.

I know this as well as I am standing on this platform. I've got the witness right now that I please God. Not because I am good-lookin'. It ain't that, but it is this one thing regardless of anybody, wife or children, church or preacher, or any livin' man,

I WILL OBEY GOD,

and I love to do it.

When I first went to the Ohio Penitentiary to preach, I had'n't had a class of men before, but when I first went there they gave me a class of eighteen men, sometimes there were twenty-five or thirty; but this morning they had me whipped out. I wouldn't let 'em know it, but on Monday morning I went to God, and I said, "God, I don't want to be whipped out, and I am whipped; now you will have to do something or else take me out o' there." God told me to go back next Sunday morning and not say a word; just go and stand and He would do it. I went there and I stood before that class, and I felt like a dried jug laying on the hillside in the sun, and to save my life I could'n't do anything but cry. After a while I began to cry, and I cried and never said a word, and finally I opened my eyes and looked, and the last one of them was cryin'. I could not get an impression on them before, and no matter what I would say they would oppose me in it; they would pick up some hypocrite of a preacher or class leader an' talk about his sins.

(Continued on Page 110.)

"CONFIDENCE."

MAY, 1910.

Editor—

Alex. A. Boddy, Vicar of All Saints',
Sunderland.

Assistants—

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

PUBLISHED MID-MONTHLY,

OR FROM TIME TO TIME AS MEANS PERMIT.

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The Whitsuntide Story.

ACTS I., 4-5; II., 1-18.

A LITERAL TRANSLATION.

"And while in their company Jesus charged them not to leave Jerusalem, but to wait for the Father's promised gift, 'which you have heard of,' He said, 'from Me. For John indeed baptized with water, but before many days have passed you shall be baptized with the Holy Spirit.'"

* * *

"At length, on the fiftieth day (from Easter) they had all met in one place, when suddenly there came from the sky a sound as of a strong rushing blast of wind. This filled the whole house where they were sitting; and they saw tongues of what looked like fire distributing themselves over the assembly, and on the head of each person a tongue alighted. They were all filled with the Holy Spirit, and began to speak in other languages according as the Spirit sounded out.

"Now there were Jews residing at Jerusalem, devout men from every part of the world. So when this noise was heard, they came crowding together, and were amazed because every one heard his own language spoken. They were beside themselves with wonder, and exclaimed, 'Are not all these speakers Galileans? How then does each of us hear his own native language spoken by them? Some of us are Parthians, Medes, Elamites: some are inhabitants of Mesopotamia, of Judaea or Cappadocia, of Pontus or the Asian Province, of Phrygia or Pamphylia, of Egypt or of the parts of Africa

towards Cyrene; others are visitors from Rome—being either Jews or converts from heathenism,—and others are Cretans or Arabians. Yet we all alike hear these Galileans speaking in our own language about the wonderful things which God has done.' They were all astounded and bewildered, and asked one another. 'What can this mean?' though others, scornfully jeering, said, 'They are brim-full of sweet wine.'

"Peter however, together with the Eleven, stood up and addressed them in a loud voice: 'Men of Judaea, and all you inhabitants of Jerusalem,' he said, 'be in no uncertainty about this matter, but pay attention to what I say: for this is not intoxication, as you suppose, it being only the third hour of the day. But that which was predicted by the Prophet Joel has happened:

*'And it shall come to pass in the last days, God says,
That I will pour out My Spirit upon all mankind;
And your sons and your daughters shall prophesy,
And your young men shall see visions,
And your old men shall have dreams;
Yes, and upon My bondservants, both men and women,
At that time, I will pour out My Spirit and they shall prophesy.'*"

The New Creation,

OR

A Wonderful Salvation—for Body, Soul and Spirit.

(SIXTH ARTICLE.)

When the Holy Ghost comes in and we have the evidence that He is now in full possession of every member, we begin a life in God, and it now depends on ourselves as to how rapidly we advance into full growth. The Blessed Holy Spirit will convince us of sin as never before—its reality, its hideousness. Shall we believe it? If not we grieve the Holy Ghost, and there is a danger of quenching Him. If we believe Him, then He will continue His gracious work and open our eyes to see that *everything* in thought, word, or deed that is not of *faith* is *sin*. He will do this *in* us, for this is where the work begins, but He will at the same time

reveal the righteousness of God to us and convince us of it. He will also set us free from *fear* by convincing us that the devil is judged. Then He will wonderfully glorify Jesus to us. Every action of our dear Saviour when on earth, every detail of His life will be illuminated, and we begin to understand something of the wonder and power and wisdom of Calvary. As we believe these revelations and appropriate them, He will continue "to take of the things of God and declare them unto us." The point is, are we willing to have such "faith in the operation of God" that we will absolutely "cease from our own works?" Shall we dare to trust God to think through our brain, to love through our heart, and in fact to use our faculties or members instead of using them ourselves? Shall we give up trying to put ourselves to death and just yield our members as instruments for God to use? If we will consent daily—nay, hourly—to do this, then God will indeed bless us, and our lives will be a continual song of praise. As we are "silent unto God" He will work rapidly.

We must no longer be thinking of death or self at all, but only Christ, for *He* is now our *Life*. Our affections, our mind, must now be SET on things above, not on things of the earth. Where Christ is, that Life is now working through every member of the Body—The Head in Heaven, planning, arranging, and carrying out His plan through each member for the building up of His Church.

"Apart from Me ye can do *nothing*" As Madame Guyon puts it, "There are only two Truths—the *All* God and the *Nothing*." The difficulty with most of us is to be simple enough. Two great characteristics of God are His purity and simplicity—the simplicity that is in Christ Jesus.

In daily practice let us very simply believe that nothing can come to us during the day that God does not permit, therefore we need only submit to it—praising God that as He has allowed it, He will meet it and take us triumphantly through. If we fear, our love to God is not perfect; it would shew the belief in a higher or stronger power than God. These places of trial are, as it were, the battlefield, where Satan will try to defeat us. We need only "stand," knowing God is sufficient. We shall remain "victors on the field." The knowledge of Christ's Life in us should now fill our minds. "I can do all things through Christ which strengtheneth me." What a difference it makes to us when we *begin* the day with the thought, "Christ liveth in me; He is *all* I need for to-day; I *can* be loving, for He is my Love; I *can* be patient, for He is my patience; I can be strong, for He is my strength; I can overcome, for He the Overcomer is within me. I will *wait patiently* for the Lord—wait for Him to work, to pray—using my faculties, my members. He who is guiding the Universe to-day unerringly will not be a moment too late. He will work at the right moment. All my expectation is from Him. This is a life of complete liberty and rest—a Life *within* us. "He that believeth shall not make haste." Oh, the blessedness of just trusting Jesus—going on with each daily duty in our respective spheres, doing good as we have opportunity, believing that *whatever* it is Christ is within us, ready to act, to speak, to heal, to discern, to give wisdom. So shall we become more and more *one* in spirit, and what at first may be successive acts of the will, in a short time will become a habit, as natural as breathing—a supernatural life, but as natural and free from self-consciousness as when the old carnal self-life reigned.

(The New Creation—continued.)

How can this life be mine is so often asked? He is yours as soon as you accept Him by faith, and faith is not hope, but certainty of a *present* blessing, the evidence of the unseen in you.

Begin now—turn to the Christ within, each moment. You will find He is there. Change your language. Instead of saying "I can't do this and that," or expecting to feel some power, shew your faith by your works, and say, "Now that Christ is within me I can do all things."

Himself hath said, "I will never fail thee." No, never. Whatever is our need, God is there to meet it, especially our inward need, till at last we see, as never before, that we are absolutely helpless without Him. This nothingness and helplessness in ourselves increases. We must decrease—He must increase. It is true now, the barren brings forth children, the floods come on the dry ground, the resurrection Life comes only after death, the *empty* soul is satisfied. All so different to the natural fleshly energy of the old life—"the effect of righteousness is *quietness and assurance for ever*."

(Joseph Robbins' Further Experiences—continued
from Page 107.)

SEVENTEEN OF THEM MEN

got converted before I come back next Sunday, and the other fellow left the class. But that is the only time I saw such a thing as that done.

I was there twenty-one years. I never saw anything like that before or after. I don't suppose that would do every time, but that is the way God done it that time. I never taught the Word. I just stood there as God told me to. He said, "I will teach the lesson next Sunday; you stand before the class." It was the hardest thing I ever done to stand there and not say nothin'. One feller he left the class; he always said there wasn't nothin' in salvation. About a year afterwards he said he never felt

born of God. And I said, "What did you cry about that Sunday mornin'?" "Well, when I see your earnestness, that made me cry." No sir, because I didn't look very earnest. I never felt like doin' that before, and I didn't feel like doin' it then, in one sense, but I would obey God if I got put out of the Penitentiary.

Now you might think there never had been a man of that kind converted, but I went there one Fourth of July to teach, and on that day they always let them out in the yard. I concluded I would go down there and just talk around; do a little kind of personal work. I went there and began to sing and they gathered around me, and the first thing I knewed some of them was a-prayin', and there was twenty-five or twenty-six men converted that day in that yard. I held a meetin' the whole live-long day. I never stopped, only while they went and got their dinner, and as quick as they cum back I went at it agin. There were men cum there that couldn't read, and as mean as they could be, and got saved.

The meanest man I suppose that was ever in the Ohio Penitentiary got saved, and to-day he is a regular gentleman of the land, a business man. He was determined that he wouldn't work, and they drowned him nearly dead two or three times, and

PUT HIM IN AN ELECTRIC SHOCK, and said they might kill him, but he wouldn't work, and so at the end of those times he got to lookin' at it. He wasn't under conviction when he went to bed, and he was converted before mornin'. He was the happiest man I ever seen work. I never seen such a man. After that you could not keep him still. He would shout in the Sabbath School and in the meetin'. When he went out he went to do business like other men. One day I heerd some feller holler "hello," and I said, "I don't know you. Where did you ever see me?" He said, "In the Ohio Penitentiary." He had been a cow-boy away out in the West, and throwed a railroad train off and robbed it, and he was three years in the Ohio Penitentiary.

I lived two miles from the Penitentiary, and came every Sunday morning, and he heerd somebody say I walked, and he said he thought no man would walk that fur for a man that was in the Penitentiary, and he would come and see what I had to say. He never had no impression before of the preachers who cum there, but that feller got converted, and went down to Portsmouth and married the finest kind of a lady, and that was on a Thanksgivin', and he took me home to dinner and introduced me to his wife as the man who was the means of him bein' saved in the Ohio Penitentiary.

So many people think if a man is mean enough to go to jail he is too mean to be saved. The night I got saved, the next morning a man said, "Well, it won't amount to a thing." "Why?" "Well," he said, "the poor fellow hain't got sense enough to do anything but to drive oxen and drink whiskey."

JOSEPH ROBBINS,
936, Arsenal Avenue,
Columbus, Ohio.

Brief Notes.

SOUTH AMERICA.—From Valparaiso (Chile) Sister Hoover (Casilla 636) writes to us as to the outpouring of the Holy Spirit in their Church: "The blessed Fire still burns, and is going on spreading to other towns. The devil has been stirred and there is great opposition, but we feel we cannot go back, come what may. As yet my husband and myself have not received the Baptism, but we are still waiting.

I was just now talking with a young woman. She came into a meeting where the Spirit had fallen, out of curiosity. Returning to her home, while in the street the power of God came upon her. She is now an earnest Christian.

It is glorious to work for God now when He is in our midst. Our Church is full of the power of God."

CANADA.—Brother A. G. Ward, of Vine-land, Ontario, writes as to the Stouville Camp Meeting: "We shall be delighted if some of our dear friends from England are able to attend." He asks that it may be remembered in our prayers (June 10th to 20th). He wishes that he could be at Sunderland for the Whitsuntide Convention.

NORWAY.—Pastor Barratt writes: "God gave us a blessed time in Christiania during the Easter season and later. I came to Copenhagen for a short stay last Thursday. We are continuing in the Colosseum. I leave on the 27th for Gothenburg. A large beautiful Hall has been rented there for a 10 days' Mission. Please remember us in your prayers. My hands are too full to attend the Conferences."

BELFAST.—The Editor and Mrs. Boddy are to hold (D.V.) three days of Pentecostal Meetings in the Y.W.C.A. at Belfast, June 21st, 22nd, and 23rd. They will be thankful to be remembered in prayer, and so will our beloved friends in that most

interesting city. Particulars can be obtained from our brothers, Mr. R. J. Kerr, 1, Wyndham Street, Cliftonville Road, Mr. J. N. Arnold, Glen Erin, Alliance Avenue, Cliftonville Road, and Mr. Wm. J. Gillespie, 22, Pine Street, Belfast.

Pentecostal News, etc.

ENGLAND.

LONDON.

THE ANNUAL CONFERENCE, MAY 10 to 13.

Dennison House, 296, Vauxhall Bridge Road, Westminster, S.W. (near to Victoria Station), is to be the home of the Conference this year.

When this number of "Confidence" reaches its British readers (a week earlier than usual) the Conference will be commencing.

Pastor Paul and Pastor Voget, Pastor Regehly and Pastor Genichen, and many others will be among the speakers, and a time of great blessing is anticipated.

Many of us thank God in that He raised up our beloved brother Mr. Cecil Polhill to encourage His Pentecostal people in London and throughout Great Britain and beyond. None of us know the substantial sacrifices he has willingly and continuously made in supporting this work of the Lord. When we see him presiding at the London Meetings and at Conferences we should remember him very specially in prayer with thanksgiving. May the London Conference of 1910 be the very best we have yet known.

SUNDERLAND.

The approaching International Convention is often the subject of our prayers and thoughts here at Sunderland. The opportunities of fellowship with so many of the "advanced guard" is not the least of the

(Pentecostal News—Sunderland, continued.)

blessed privileges which await both visitors and residents. This is a helpful and special feature of the Sunderland Whitsuntide Convention. The walks and talks together, the visits to each other's rooms, the stroll along the Roker Cliffs or beside the waves on the sand, the reverent worship in the Sanctuary, so restful to many who are led to join in it—these are ministries for which we thank the Lord indeed. Of course the first and foremost object is to meet HIM Who is always with us and everywhere, but to meet Him in a truer way than ever before.

On the back page will be found a detailed programme of the Sunderland Convention Meetings (details which are reverently subject always to the guidance of the Spirit, who shall change if He wills so to do).

Impressions of a P.M.U. Student during his stay in Sunderland.

With my heart full of love and gratitude to God I arrived in Sunderland on my second visit, the first being that memorable and blessed Conference held here last Whitsun, which, to me, as to many others I hope, was the means of spurring me forward to a more consecrated service to my Master. At that time I came here to receive the blessed benefits of teaching from the many experienced Pentecostal Brethren from different parts of this earth, but this time I am here to assist in the work of the Gospel, in whatever way I possibly can. Arriving for the Good Friday, I looked round, and became acquainted with some of the people and workers with whom for some time I should be working. The weather was fine, and, enjoying the open air, we went down to Roker, several of us, and sang and spoke of Jesus and His love to the visitors on the sands. Many of these people are needy, and seem to have no conception of true salvation, many of them never going to a church or a chapel, and these are the ones Jesus died to save. We consulted together as to the best possible means of reaching them, and, after a while, we determined to go into the streets, stand outside their houses, and sing. This we did, and they seemed to appreciate our efforts.

A thorough scheme of evangelization was the only way to reach them, for the weather was bitterly cold, and the workers, being working men, could not be certain of being able to get to the early meetings in the open air. We decided to thoroughly deliver Gospel tracts to the whole of the Parish, inviting them to some Gospel meetings which were being commenced in the Parish Hall each Tuesday and Thursday, to be preceded by an open-air meeting.

We took advantage of Mr. Frodsham's free Gospel tracts and wrote off to him for 3,000. He

kindly sent about 4,000. These we folded and stamped with a rubber stamp, with the notice of the meetings, and systematically distributed to each house in as many streets as we possibly could. In this way we got rid of fully 3,500 tracts, which we pray will bring blessing to those who read them. In the first meeting held in the Parish Hall we got as many as sixty present, but not all unconverted, but we have since found that it is difficult to get people to go anywhere where they are likely to be caught. God is working quietly, the Word is going forth, and the Spirit of God is manifestly present at the meetings. Praise God! the issues are in His hands, it is His work, and *He has more love and concern for these lost ones than we have*. In a small room in Fulwell Road, opposite the Vicarage, we hold Gospel meetings also, at which the Lord graciously blesses, and last Sunday (April 25th) four people accepted Jesus as Saviour, and two or three of these as their Sanctifier and Baptizer. We pray God to do a *real* work of grace in these dear people. FRIENDS, BELOVED IN JESUS, the harvest in Sunderland truly is great, *pray ye* that God will go in amongst the people and save them. *Pray for us*.

PENTECOSTAL MEETINGS.

In the meetings for the deeper teaching, and for the teaching of the full Baptism, God has been blessing, and the testimonies by His baptized ones are indeed very encouraging, showing that they have been diligently giving heed to the Word of God, allowing it to become the *Will of God* to them. Indeed, God has blessed Sunderland, and the people who attend these meetings are highly privileged indeed, for God *has blessed* and *is blessing* their testimonies to others all the world over.

There is, at present, the signs of a deep and stirring time near at hand, for the cry is constantly, "*Lord, make me to be nothing, and then use me,*" and in many other ways a deep spiritual work is near, and we, as a people, are just laying ourselves open to God, for His will to be done in and through us. He is revealing His desires, through His Word and His children, and the trend of the meetings of late has been LIFE. God is showing us that there is need of this abundant life which He is so freely giving to all who will come and take from His hands, *Divine Life*, which is the endowment from above, power, the *Life* of Jesus flowing into and through His dear people. Truly God has stirred some of us to the depths of our natures, and has so implanted the deep desire for Himself, and for His full possession of the people of His loving choice. *Hallelujah!* I am aflame with this Heavenly fire which impels me forward. Oh, may God so shake us up and revive us again. Revive us, that the world may know that God is not yet dead. NO, bless His Holy Name, but He is a mighty, powerful God, who holds the earth in His hands. *Hallelujah!* Mr. and Mrs. Boddy are much loved by their people, and, everywhere I go in the parish, I hear loving words spoken of them by the most ungodly people who love them for their kindness to them, and, in the meetings, Mr. Boddy's loving care shelters the people from many an attack from the enemy. Mrs. Boddy is much used of God here in the teaching and experimental demonstrations of Divine life and power in regard to Divine healing. God is working in the midst, and, I am sure, preparing us for a mighty revival, and for great times in the coming Conference.

"PEARETH."

I have been many times to the Secretaries' home, "Peareth House," from whence "Confidence" is sent forth monthly, to be a blessing to thousands in all parts of the globe. The Secretaries not only attend to the despatching and correspondence connected with "Confidence," but they have ten or twelve young children of various ages being trained for domestic service, or for whatever the Lord wants them. I have had many interesting conversations with the Secretaries, Miss Scott and Miss Howell, in reference to the work amongst the children, who are being supported entirely by whatever the Lord sends for their maintenance, and I am sure a true work is being carried on. They have taken in, as the Lord has directed, many from destitution and in ill-health, when the Lord has undertaken for them, and has provided wonderfully for them. The care of these little ones entails much prayerful responsibility, for they are being taught their lessons, and other things, by these two servants of God. Oftentimes they have been put to sore straits in regard to food, but God has provided.

The House, which is a large, commodious building, is situated facing the sea at Roker, and has a beautiful large lawn in the front, and a nice large kitchen garden at the back, which is being attended to by a gardener, who, since going there, has accepted Salvation, and has received his Pentecostal Baptism. It is the Lord's work, and He makes those who are connected with His work to be His servants, working for love to Him. The prayers of all God's saints are requested on behalf of this work of God, that God will supply, guide, and overlook in all the many details connected with this house.

Thus God is working in Sunderland, and we pray more than ever that this place may ever be a shining light for Jesus.

Greetings to all the saints in Jesus' Name from one of His servants.

EDWIN DENNIS.

FRANCE.

PARIS.

Good News from Brother Michel E. Mast.

DEAR PASTOR BODDY,

Praise the Lord! We have wonderful meetings in Paris and environs. God manifests Himself among us, and sanctifies and baptizes in His Holy Spirit and Fire.

On the 28th of February, in a meeting of a few, a dear sister heard heavenly music. She wrote in her testimony, "I heard such a heavenly music that men never will be able to play a similar one. What a harmony! What sweet sounds! I felt myself going up with the angels. I cannot tell it, because no human words shall ever be able to tell out such feelings."

On the 8th day of March, this sister received a mighty Baptism, but not yet the Bible evidence of the Tongues.

On the 6th of the same month, a dear young brother was Baptized in the Holy Ghost. He saw the adorable Lord, who told him in French: "I make a treaty with thee, I will give you the Tongues, but not now."

This dear brother was full of joy, having seen the Glory of God.

He was employed in a business firm for delivering goods in the city. One day he fell down from his tricycle and dislocated his elbow. He suffered much, and the physicians of the Casualty Insurance Company gave him a written certificate for three weeks of working incapability. In one meeting, two days afterwards, the dear Lord healed his arm instantaneously. Then he was able to put on his coat, passing his arm into the sleeve. Praise the Lord!

At the same meeting the Lord gave a mighty Baptism to a dear young sister. She saw heaven being opened, and angels, and then a cloud. She heard a voice:

"Jésus vient bientôt."

("Jesus is coming soon.")

Her heart was full of joy. She wrote in her testimony: "I belong to Jesus. He is mine. He abides in my heart, whose door He has shut as He shut the door of Noah's Ark. Now I have signed an eternal covenant with my God. He has given me His seal."

You may believe, dear Pastor, that we rejoiced very much in the Lord.

Pray for us, that God may continue to bless His dear children in our country and give us more and more for His glory only, and that many in France may understand the Lord's way.

I have not yet the Bible evidence. Pray for me.

I am not yet decided to go over to London and to Sunderland at Whitsuntide. The Lord will show me His will.

My second son who, when in England, confessed His faith in Christ, now is very ill with Consumption. With submissiveness to the will of God,

PRAY FOR HIM.

The Lord Jesus, who is the same yesterday, today, and eternally, and powerful for healing him.

I thank you beforehand, and believe me,

Yours in Christ Jesus,

MICHEL E. MAST.

P.S.—Till now only one among us has the Bible evidence—dear Brother P. Percheron.

INDIA.

ALLAHABAD.

A Revival among Indian Children.

30th March, 1910.

To the Editor of "Confidence,"

Sunderland.

MY DEAR MR. BODDY,

In company with dear Mr. & Mrs. Garr, who arrived last month in India from China, I have been spending a fortnight at Allahabad in the home of Miss Chuckerbutty, a Bengali lady, whose commodious house has since the beginning of the year become very really a Power House.

"AND THEREBY HANGS A TALE."

Miss Chuckerbutty and a fellow-worker, who is also a Bengali sister, had been for some time hungry for the fulness of God; but, owing to the devil's report, they had reservations regarding the Pentecostal Movement, and held somewhat aloof. Early in the year a Bengali brother returned to Allahabad from Fyzabad, where he had got blessed, and in answer to many enquiries from the sisters at 8 Katra Road, he said in substance, "What impressed

(Pentecostal News—Allahabad, continued.)

me most in the Fyzabad Conference was the spirit of abounding love manifested among the brethren. You just felt they loved you, and sometime I expect to go back there." These words completely broke down the remaining walls of reserve and prejudice in the minds of the Bengali sisters, and they wrote begging that friends from the Fyzabad Conference would come to their help. Sister Denney and others responded to this invitation speedily, and in a few days a little group, including the Bengali sisters, entered into Pentecost, and quickly both European Missionaries and Indians were drawn by the power of the Holy Ghost to 8 Katra Road, and numbers have received the Baptism of the Holy Ghost and Fire.

Many, many years ago, the mother of our hostess, then a Hindu widow, while living in the sacred city of Benares, read a little Gospel tract by good old Dr. Duff. She was awakened and convicted of her need of Jesus. Her Hindu parents were alarmed, and carried their widowed daughter and grand-daughter (then a small child) on pilgrimages and visits to sacred shrines; but instead of obliterating the impressions made on their daughter's heart by the Gospel story, these scenes witnessed at the sacred shrines only cast the awakened soul more on God. The Hindu father, a thoughtful, sensible man, discerned that his daughter was not less dutiful since she had received Jesus in her heart, and he finally consented to the baptism of his daughter and grand-daughter, and attended their public confession of faith in Jesus, by baptism, in Calcutta.

The Lord has given Miss Chuckerbutty a very wide sphere of influence amongst the Indian gentry, and also amongst all sorts and conditions of people who, on certain days during our visit, came in a stream to visit her for counsel and ministry.

The day after our arrival at Allahabad, Bro. Garr addressed the orphan children in the compound of 8 Katra Road, on the theme, "Get right with God by confession of sin." Not many hours elapsed after this address before shrieks and sobs and wailing were heard, and these sounds visibly brought to mind those words in Zech. xii., 10:—"And they shall mourn for Him as one mourneth for His only son, and shall be in bitterness for Him as one that is in bitterness for his first-born."

About a day and a half was spent by 40 or more children in public confession of sin and in making restitution for wrongs done. Certain confessions were accompanied with agony of mind, and scenes which were witnessed recalled a suffering patient on the operating table while under the surgeon's knife.

On the second day, after the spirit of conviction had fallen on the children, at about five o'clock in the afternoon the acts of restitution and confession seemed completed, and Brother Garr said: "Whoso confesseth and forsaketh his sins shall have mercy." Addressing the company of penitents, he said: "Have you confessed all?" and on receiving an affirmative answer assured them on the authority of the Word of God that they would surely find mercy. Then the head of the school dismissed the company with prayer; but they would not be dis-

missed. Standing on their feet the power of God fell on them, and the fire of God consumed the sacrifice.

THEY SHOUTED AND PRAISED God victoriously for an hour, for He had put a new song in their mouths. They had fasted all day, and instead of partaking of their evening meal at six o'clock, they danced and sang God's praises for some little time. This was not merely exuberance of spirits; in a score of instances boys and girls had prayed through to victory, and for the first time in their lives had really tasted the joy of sins forgiven—for the first time had really received Jesus as personal Saviour in their hearts.

The second message Brother Garr gave was on "The Gift of the Holy Ghost." This was a short, pointed message, quietly given. Immediately afterwards the children began in dead earnest to tarry. Within 48 hours ten were praising God in Tongues as the Spirit gave them utterance. One was impressed by the rapid way in which these little folks got through to God. A few facts will explain the rapidity of the work of the Spirit in their hearts:—

- 1.—They had confessed sin to the uttermost.
- 2.—They were very hungry for GOD.
- 3.—They were well instructed in the Word of God, and believed its promises and commands implicitly.
- 4.—They were not embarrassed by what people would think or say about them.
- 5.—Their minds were not occupied by a great lot of lumber, which has got to be unloaded in instances where we older people have read the literature of the opposition,

How these boys and girls praised God night and day. How joy abounded and overflowed. They seemed never to tire. "For lo, the winter is past, the rain is over and gone . . .

The time of the singing is come, And the voice of the turtle is heard in the land."

They prayed for each other and helped each other into fulness of blessing. As Brother Garr said, "We've simply to sit on the fence and see the thing run," or in other words, "We had simply to stand still and see the Salvation of God."

Two lads held out stiffly and would not confess; they both took ill with fever and went from bad to worse. It seemed as if they should be sent to the hospital. At this juncture a second chance was given, and by this time suffering had conquered pride. I can see them now, wrapped in their blankets, their faces woe begone. But they confessed contritely, and then began to praise jubilantly. One little boy went out to his dormitory and returned with some pilfered articles: a scrap of a newspaper containing a wood-cut, a tract, a tiny metal box! These trifles were precious to him, and the act of restitution brought joy, I believe, to the heart of God just as really as if the articles restored were valued at thousands of guineas.

I do not think that a day passed while we were in Allahabad that we did not hear of some one or more baptized, or someone saved, or sanctified, or healed. The lad just mentioned was quickly healed when hands were laid on him. He himself quickly met conditions, and just after the praises welled up from his little heart the fever fled, and that evening the child

was happily running about.

In the same house was a Bengali lady whom the Spirit of God had some days before forcibly constrained to come

ALL THE WAY FROM CALCUTTA
against her natural inclination. I think of this young woman, who had been widowed from her Hindu childhood, as Mrs. Glory Face. Her earlier history is interesting. Reared in a Hindu home, she heard the truth as it is in Jesus in a mission school, and the truth took hold of her heart. As soon as she got the chance she confessed Christ openly by baptism. After arrival at 8 Katra Road she got a little scared when she heard the Tongues, and sought to leave the house, but the Spirit held her there. Then, conscious of God's holy presence, she began with mourning and contrition to seek Him in Pentecostal fullness. She entered in while we were there, and her face literally shone with the Glory of God. When one said "Good morning!" at table to this lady, involuntarily one would break out in praises to God, simply on seeing the light of Heaven on her countenance.

One evening two young women came to a prayer-meeting in the house; they were school teachers, and very full of joy and praise. Both of them are Hindustanis, employed by a very conservative Mission whose school was the gift of an American merchant prince. One of the teachers received her baptism at 8 Katra Road, and the other one received her baptism within the walls of this conservative Christian school. Immediately the blessed Holy Spirit began to work in that school. Before there was time to give messages or Bible teaching on Pentecost the school children discerned the happy change in the countenances of the baptized teachers, and begged them to communicate the secret of this new joy. The spirit of conviction entered the school; confession of sin began to be made; hours formerly spent in recreation on the playground were now spent in prayer. When the occasion arose for a public message from the Word by one of the teachers the Spirit of God swept through the chapel like a hurricane, and girls were sobbing, praying, confessing sin, and crying to God for mercy. The missionaries who are heads of this school have not as yet fully discerned GOD in the revival, but He is working steadily on, and 96 are seeking Pentecost, one of whom has already received. Glory be to God!

Yours in the blessed hope of our

Lord's return,

MAX WOOD MOORHEAD.

CALCUTTA.

Extracts from the Testimony of a Bengali Sister.

The writer of this remarkable testimony writes as she closes it: "May the Holy Spirit take and sanctify this feeble testimony of a Bengali girl, and grant that someone may receive Him as a Welcome Guest in their heart." She signs herself Gracelove Bonarjee, her address being 135, Dharamtolla, Calcutta.

After dealing with her earlier difficulties

and experiences she writes:—

In October, 1909, the first All India Pentecostal Conference was held in Calcutta. The Conference lasted a week, but I went only to the last day's meeting. As I entered the meeting room, instantly I felt that the Holy Spirit—not as a Holy Influence, as I had known Him till then, but as a Person—was present. *Here was He whom I had sought so earnestly all these years.* More than this too, I realized that Jesus, my precious Lord, my well Beloved, had drawn closer to them than He had ever drawn to me. Here were these people having a feast of good things, and my Lord presided at that banquet, and I only a looker-on. I cried aloud in prayer to the Holy Spirit to apply His sharp two-edged sword on me, for I saw my need of sanctification. I went again to the evening meeting, and when the altar call was made I sprang to my feet and went right up, and then a shout of praise rent the air. I was quite dumb. No praise, no God for such as me, for without Holiness no man shall see the Lord. My heart was crushed. I could only cry out, "Woe is me, for I am undone." Oh, I can only magnify God for having shewn me the state of my heart and my need of sanctification. To how many will this come when all chances have been refused by them, and they will then bitterly cry, "The harvest is past and I am not saved."

I wept as I have never cried before. I saw for the first time in my life that Redemption and Justification were God's gifts to me, but the offering of a sanctified heart was the Holy Spirit's return gift from the redeemed to the Redeemer. Sanctification was only a mere word to me. I had never experienced it in my daily life. How awful God's purity seemed, and how awful my own corruption. I came away from the evening meeting with a deep hunger and longing to walk in the Way of Holiness. I saw Jesus and the Holy Spirit, as my Heavenly Father's two best gifts to me. I took Jesus as the Way by the Holy Spirit's power and felt very happy.

The next day there was a farewell meeting at Miss Easton's Mission School House, and I went. While at the meeting the Holy Spirit took me through Calvary step by step. He shewed me the awfulness, the utter ruin wrought by Satan, reaching into the most hidden depths of the human heart and soul and body. I then realized what a dreadful and terrible state the human heart had come to. Satan in possession of either body, soul, and spirit of every human being except the sanctified ones. The Holy Spirit shewed me Jesus the Lamb of God as my Sanctification and complete Redemption. This was indeed a jubilee for me, for I knew afresh that He undertook to keep me safe in the Arms of Jesus. Suddenly I felt as if a great trumpet was put down my throat and I was joining the Alleluias of the unseen seraphim, and the whole earth seemed full of God's glory.

That evening Miss Costellow called, and she and I went to the roof of our house for a quiet time of prayer. While praying I again experienced a very distinct work of cleansing. Jesus, as He did twice in His Father's Temple at Jerusalem, made as it were a scourge of small cords, and drove out the evil dwellers within my heart. This is no extravagant comparison. Most human beings are possessed by Satan or his emissaries and agents in some form. Our Lord's last commission was with a distinct command over the power of Satan. His missionaries are ordered to cast out devils, because Satan in either soul or

(Extracts from the Testimony of a Bengali Sister—
continued.)

body or spirit holds sway over the human race.

India is and has always been a stronghold of devil-worship, and if missionaries would put aside all prejudices and seek earnestly to preach and teach only under the power of the Holy Spirit, a very different state of things would be brought about.

It may be asked, "What is Pentecost?" and very joyfully I give my personal experience of this great joy that has filled my life :—

1. As soon as the Holy Spirit sees a sanctified heart truly rejoice and praise Jesus, He as it were says, as He said to me : "Christian, did you never notice how much I love Jesus? Let me praise Jesus through you." Instantly I felt Him in His fulness as a Person enter my soul, and I was singing in tongues the most glorious songs of love and adoration and praise to Jesus my heart's dear love. I see now that the original of all our hymns is with the Holy Spirit.

2. I have very strangely but very really stepped out of the Old Covenant into the New Covenant, for my present state is not a continuation of the Christian life, but a New Life of victory and power. "He taketh away the first that He may establish the second." That is—to learn my Father's will in the smallest details of life and to love His Holy will. Victory and power lie here and here only.

3. The whole Bible has become a new Book to me, because He who caused it to be written and He about Whom the whole Book speaks, is now my Personal Comforter and my Personal Saviour. The Holy Spirit is constantly speaking of the Soon Return of Jesus.

4. One day as I wondered how we should be caught up to meet our Lord in the air, very suddenly I felt that the power I had heard of as gravity, which held me to the earth, ceased to control, and another law in a second's time came over me. I then saw how easily one law of God can act as well as another.

5. I realize now that if we want to get trophies out of Satan's hands for Jesus, we can only win souls by the power of the Holy Spirit applying the Blood of the New Testament to our hearts.

6. I see how feeble are all attempts to wrest souls out of Satan's clutches, except under the powerful authority of the Holy Spirit.

7. The Holy Spirit is the best Preacher of Jesus.

8. The Person of the Holy Spirit is now truly my comforter. He proved all over again the whole plan of salvation to me.

I write this as a public testimony because I long to say to all missionaries :—

"Tarry for the Promise of the Father,"

and also because I long publicly to acknowledge that through this phenomenal outpouring of the Holy Spirit in our days throughout the whole world, I have at last received the Holy Spirit as a Person in my heart—He Whom I had sought, or Who had sought me, so eagerly all through those long years from 1900.

He had been with me all those years, but now I joyfully testify He has come to dwell within me.

The Risen Lord beside the Lake.

BY THE EDITOR.

The Risen LORD never forgot the mighty work of Calvary, nor did His disciples ever forget it. The Mystery of the Cross was doubtless unfolding itself to them throughout the Forty Days when JESUS spoke to them of the things pertaining to the Kingdom of GOD. The Risen LORD was ever to them the Master with the Pierced Hands and Wounded Side. Yet some of His interviews were tenderly joyous, and filled with tokens of that love which loveth unto the end.

* * *

Let the Writer here quote from his diary written beside the Lake of the LORD :—

"It is still dark in the early morning of the LORD's Day on the Sea of Tiberias, which is the Sea of Galilee. The lake lies calm and mirror-like in the warm, still air. The stars in the constellation of the Great Bear are nearer the horizon than they are with us, and they are reflected brightly in the limpid water.

"The solemn tolling bell on the neck of a camel noiselessly treading the pathway above the strand tells of the passing of Bedawin travellers journeying through the night. Across the lake, over the hills of Gadara, is stealing a shade of mellow gray, spreading across the lake, and lighting it with a dreamy milky tinge. Then the dawn, with changing light, at last blushes red. Mount Hermon away to the north is first lit up and glorified, and then the dark mountains and hills around the lake are tipped with rosy and golden light.

"The colour of the lake now deepens into a brilliant blue, and lo! the Syrian sun shoots up behind Gamala, and its rays strike across the water and glow on the rocks and stones of the beach. Fishes leap and chase one another, and the fishermen's boats lie at anchor or travel homewards across the blue lake. I sit on a rock alone, by this Sea of Galilee. My bare feet are laved by the warm water, and as the daylight breaks I read the story of John xxi. once more on the morning of the LORD's Day by the LORD's Lake."

* * *

When the morning was now come, JESUS stood on the shore: but the disciples knew not that it was JESUS.

There was a fishing-boat lying about one hundred yards from the shore, and in it were Simon Peter, Thomas, Nathanael of Cana, James and John, the sons of Zebedee, and two other Christians.

They were home again from Jerusalem, and probably were gathering up the five hundred brethren for the great meeting at Kurn Hattin where the LORD had promised to meet them on a certain day.

On Saturday night* Peter had proposed that they should go afloat again and bring home some fish. There were many mouths to fill in their Christian circle.

Through the night they had tried all their old arts on the fish of Galilee, but in vain, and in

* I follow Isaac Williams in placing the appearances "upon the LORD's Day."

the early light had drifted close in to the shore.

A call comes over the water and they listen. It may be a wandering Bedawy by yonder charcoal fire on the strand. The hills cast a shadow and perhaps they cannot see clearly. Is it someone waiting to buy fish?

"My lads, have you any food there?"

They stopped rowing, and as the splash of their oars ceased they shouted back, "No."

"Cast your net on the right side of the ship, and ye shall find."

They might think, "That Stranger on the shore saw signs of a shoal just now—perhaps the *afarfi* are leaping."

Over goes the net into the water again, and as they circle round with it they feel at once the living weight in its meshes.* The morning light increases and shines on the boat, and the lake, and on the **FIGURE** on the shore.

Perhaps the sun, just bursting over the Eastern hills, now wondrously lit up His Form and Face, and glorified them with heavenly radiance. John cried, "It is the **LORD!**"

It is an Epiphany—a manifestation of **CHRIST**. **CHRIST** shows Himself to His disciples. Their eyes were holden until He chose to open them. They would have continued to think it was a Stranger, but now as *He manifests Himself* they see Him.

The first to see Him is he who loved Him most and best, the disciple whom **JESUS** loved. He it is who cries,

"**IT IS THE LORD.**"

Then Peter dons his linen smock, and fastening it at the waist, plunges into the calm lake, and with brawny arms cleaving the green waves, he crosses the intervening hundred yards, touches the ground, staggers ashore, and, wet and dripping, flings himself at the pierced feet of his dear Risen **MASTER**, standing on the shore.

More than one ancient writer has found in this sweet story a picture of the scene when we pass from the waves of this world to the shore of eternity. A modern preacher† puts it thus:—

"The morning is dawning, the gray of night going away, the lake is still; and yonder, standing on the shore, in the uncertain light, there is one dim figure, and one disciple catches a sight of Him, and another casts himself into the water, and they find a fire of coals, and fish laid thereon, and bread, and **CHRIST** gathers them around His table, and they all know that 'It is the **LORD**.'"

"It is what the death of the Christian man, who has gone through life recognising **CHRIST** everywhere, may well become:—the morning dawning, and the finished work, and the figure standing on the quiet beach, so that the last plunge into the cold flood that yet separates us will not be taken with trembling reluctance; but, drawn to Him by the love beaming out of

His face, and upheld by the power of His beckoning presence, we shall struggle through the latest wave that parts us, and scarcely feel its chill, nor know that we *have* crossed it; till falling blessed at His feet, we see, by the nearer and clearer vision of His face, that this is indeed heaven.

"And looking back upon 'the sea that brought us thither,' we shall behold its waters flashing in the light of that everlasting morning, and hear them breaking into music upon the eternal shore. And then, brethren, when all the weary night-watchers on the stormy ocean of life are gathered together around Him who watched with them from His throne on the bordering mountains of eternity, where the day shines for ever—then He will seat them at His table in His kingdom, and none will need to ask, 'Who art Thou?' or, 'Where am I?' for all shall know that 'it is the **LORD**,' and the full, perfect unchangeable vision of His blessed face will be heaven!"

* * *

Then the **LORD** said, "Bring of the fish which ye have now caught." Simon Peter went up and drew the net to land, full of great fishes—an hundred and fifty and three (153); and for all there were so many yet was not the net broken.

This definite number of fish—an hundred and fifty and three—may have some deep meaning which we cannot fathom.* The whole scene is full of mystic teaching.

It was wonderful indeed that the meshes never broke, and wonderful that they were all great fish—the very choicest fish of the lake coming into that net at the **MASTER**'s bidding.

"Come to your early meal," said the **LORD**; "come, for all things are now ready."

They were awed, and none durst ask Him, "Who art Thou?" knowing it was the **LORD**. Yet they were over-joyed with a calm, peaceful sense of security in His presence.

The meal was ready, and they hungry with their night's toil. They were at home, on the shores of their own lake. Every hill, every village, every landmark about them, lying clear in the early light, was as familiar to them as the faces of old friends. The freshness of the morning air brought to them the scent of flowers such as they had plucked when children. The little waves of the lake rippled up against the margin, chiming as it had done to them when they were boys. The larks sang overhead, and the waterfowl cried across the water. How different was this from that upper chamber in Jerusalem, when their **MASTER**'s soul was troubled, and exceedingly sorrowful, as He said there was a traitor among them. There was no traitor now, no agony in Gethsemane, no cruel foes, no Cross. All these were for ever past.†

He again solemnly breaks the bread in His own way, and gives to them, and the fish also. He makes that meal a very love-feast, presided over by the Risen **MASTER**.

The early meal is over, closing doubtless with

* "S. Augustine [as quoted by Dr. Westcott] compares the lessons of this miracle with those of the miraculous draught of fishes in earlier days. The one miracle, he says, was the symbol of the Church at present, the other of the Church perfected; in the one we have good and bad, in the other good only; there **CHRIST** also is on the water, here He is on the land, there the draught is left in the boats here it is landed on the beach; there the nets are let down as it might be, here in a special part; there the nets are rending, here they are not broken; there the boats are on the point of sinking with their load, here they are not laden; there the fish are not numbered, here the number is exactly given."

† MacLaren's Manchester Sermons. First Series, page 291.

* Bishop Wordsworth in his Commentary says:—"153 (=144+9) is composed of the square of 12 the Apostolic number, added to the square of 3, the symbol or the **TRINITY**; and represents the completion of the work of the Apostolic Church, gathering all the faithful by Baptism, in the One Name of the **FATHER** and of the **SON** and of the **HOLY GHOST**, Three Persons and One God, into one universal communion."

† "The Wonderful Life," page 239.

(The Risen Lord beside the Lake—continued.)

words of benediction. The sounds of praise from that Christian gathering may have floated over the lake and caused some fisherman to pause awhile as he plied his oars.

The sun is now high above the Eastern hills, the first breeze of morning may have rippled the lake and dashed the soft waves upon the shell-strewn strand.

Then rising from the ashes of the fire the little gathering seems to separate itself into groups, some, perhaps, counting the fish, others cleaning the nets.

But the LORD has something to say to Peter. Peter had denied Him thrice. Now he shall confess Him thrice.

We may place the conversation in this form for the sake of clearness.*

THE FIRST QUESTION.

Christ: "Simon, son of Jonas, *carest* thou for Me more than My other disciples do?"

Simon Peter: "Yes, LORD, Thou knowest that I *love* Thee."

Christ: "Feed My Lambs."

THE QUESTION REPEATED.

Christ: "Simon, Son of Jonas, *carest* thou for Me?"

Simon Peter: "Yea, LORD. Thou knowest that I *LOVE* Thee."

Christ: "Shepherd My Sheep."

THE THIRD TIME.

Christ (using Peter's expression): "Simon, son of Jonas, *LOVEST* thou me?"

Simon Peter. "LORD, Thou knowest all things, Thou knowest that I *love* Thee."

Christ: "Feed My Sheep."

Not to Peter only, but to all who love Him comes the same command.

* * *

The LORD then utters a strange prophecy on the shores of the Sea of Galilee, in the bright sunshine of that Syrian spring-time. Years after (perhaps A.D. 64) in the great city of Rome, Peter would recall the scene, when in the Mamertime dungeon he was waiting for the end to come.

"Verily, verily, I say unto thee, When thou wast young, thou girdest thyself and walkedst whither thou wouldest; but when thou shalt be old, thou shalt stretch forth thy hands and another shall gird thee, and carry thee whither thou wouldest not."

This spake He, signifying by what death He should glorify GOD, and when He had spoken thus He saith unto him:—

"FOLLOW ME."

S. Peter followed his MASTER faithfully thenceforth, until he followed Him in the death

* This conversation is difficult to reproduce with accuracy. The word "love" in this passage in our English Bibles stands for two distinct and different words, and so also the word "feed." Students of Dr. Westcott's Commentary on S. John's Gospel, and of Archbishop Trenchard on the Miracles, will see the importance of the distinction.

of Crucifixion, though, we are told, at his own request he was crucified with his head downward, lest they should compare him with his LORD.

Then Peter asks the LORD to prognosticate also the future of his friend and companion, John the son of Zebedee. Will John also tread the path to martyrdom? The LORD knows all things, surely He will consent to forecast the future of His Beloved disciple.

It seems as if the LORD did consent to give a light upon the future. John should tarry until the LORD should come to take him home in extreme old age. He alone of the disciples tarried. The others by deaths of cruel suddenness went to meet the LORD, but the LORD came for His beloved disciple. John should tarry when all the apostles had gone. He waited for his LORD in his home at Ephesus, till so feeble that he was borne on a litter through the streets, and only could say as He gave his blessing—

LITTLE CHILDREN LOVE ONE ANOTHER.

He tarried and tarried until at last his LORD came for him. "If I will that he tarry till I come, what is that to thee. Follow thou Me."

The most important thing is to follow Him, and as we are permitted to tarry we shall then be ready for His Blessed coming.

* * *

This last scene in St. John's Gospel may also for some of us suggest another great last scene—the *parousia* of the glorified JESUS when He will manifest Himself, not unto the world, but to those that love Him and look for His appearing.

As JESUS stood on the shore in the uncertain light, so He will stand in that day upon the clouds. Half the world will be in darkness and half in light, some in bed, some in the field, etc.

For a moment perhaps unrecognised, and then the cry from those that love Him, "It is the LORD." He will call across to us. Perhaps it will be, "Children, come up hither". and some will go to Him more eagerly than others, just as impulsive Peter was the first to fly to His feet and the others followed. They brought with them safely in an unbroken net *one hundred and fifty and three* GREAT fish. So the leaders may bring with them the overcomers, the number of the elect being made up now. Is this a suggestion of the 144 thousand and of the 9 thousand more? The whole scene seems to speak to us of that great morning when JESUS comes.

Oh, it must be the breaking of the day—
The night is about gone.
The day is coming on—

Oh, it must be the breaking of the day.

O Beloved Risen Lord, keep me ever ready for Thy coming. If it be in the early dawn may my eyes not be hidden that I do not know Thee. May I go to rest each night as expecting Thee even before the morning light. Lord if it be Thy best will may I tarry till Thou dost come, but may I always follow Thee.

Help me, O beloved Master, to feed Thy Lambs and to shepherd Thy Sheep, to be found giving the meat in due season when Thou comest. May I be among those whom Thou dost call to the Feast on the other shore. Lord make me one of Thy true Overcomers, for Thy dear name's sake. Amen

[The above, somewhat revised, is from "Christ in His Holy Land," to be obtained from the S.P.C.K., Northumberland Avenue, London, W.C.]

Pentecostal Missionary Union.

P. M. U.

(The Pentecostal Missionary Union for Great Britain.)

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MISSIONARIES IN THE FIELD.—Brother James Roughhead is now at Jerusalem. He had a very interesting journey, which he most graphically described in a letter sent to his friends. Brother Nathan Sapirstein, who is not one of our P.M.U. Missionaries, but in friendly touch with us, is also at Jerusalem. He is a highly-educated young Polish Jew of Warsaw, who has spent two and a half years in America. He is said to speak seven languages, viz.: Polish, Russian, Slavish, German, English, Yiddish, and Hebrew. He stayed some three weeks at the Students' Home with Pastor Niblock and the students, and said he had come to teach, but gladly remained to learn. He writes from the Holy City as to the great opportunities among the multitudes of Russian pilgrims arriving for the Easter ceremonies. We hope from time to time to print descriptive letters from the Holy City. Miss James is still learning the language at Mukti, and Miss Kathleen Miller is at Bighan with a group of earnest Christian ladies.

MISSIONARY STUDENTS.—The Brothers are now having a very practical course of field experience after their valuable time of study in the home. Two brothers (Messrs. Amos Williams and John McGillivray) have paid visits to a number of Scottish centres with great benefit. Two others (Messrs. Frank Trevitt and Percy Birstow) have done good work at Bedford. Two others in South Wales (Messrs. Cecil Kirk and C. W. Harvey) have been acceptable in the Swansea district. Brother Beruldsen has been at work in Edinburgh and Brother E. Dennis at Sunderland.

THE SISTERS' TRAINING HOME.—Under the care of Mrs. Chrisp and Miss Shepherd the Sisters are progressing. Their ministries are acceptable in a number of local meetings, and on Sunday nights good Gospel meetings have been conducted in a neighbouring W.Y.C.A. Open-air work in Victoria Park as the weather grows warmer is on the plan of their work. There is room in the Home for more who offer for the Foreign Mission Field. Candidates should write to Mr. Cecil Polhill, 41, Hyde Park Square, London, W.

Let us remember in prayer, (a) these Missionaries and their work, (b) the Missionary Students, both Brothers and Sisters, and (c) the P.M.U. Council Members. Wednesday each week is a day when we pray specially, but at other times also.

THE P.M.U. ANNUAL MEETINGS.—Wednesday, May 18th:—

1st.—At 9 a.m. (Vestry behind All Saints'), the Meeting of Representatives and Members of Council. Election or re-election of Council, and Conference as to the management of the business of the P.M.U.

2nd.—Meeting of the New Council to go into all questions and future arrangements. (This meeting will probably be in the Vicarage, and may be continued during a prolonged session.)

3rd.—At 3 p.m. in the Parish Hall, the **Annual Public Meeting.** Mr. Cecil Polhill and other Speakers.

Bracknell Pentecostal Meetings

SUNDAYS—11 a.m. and 6.30 p.m.

TUESDAYS & WEDNESDAYS—8 p.m.

Meetings held at Oswaldkirk.

Leader - - - W. H. SANDWITH.

W. H. SANDWITH,

Hon. Treasurer,

Oswaldkirk, Bracknell.

THE THIRD INTERNATIONAL CONVENTION,

WHITSUNTIDE, MAY 14—20, 1910,
All Saints' Parish Hall, Fulwell Road, Sunderland.

INTRODUCTORY MEETINGS.

(No Meetings on Friday, 13th May.)

SATURDAY, MAY 14th.

- 11 a.m.—Rev. A. A. Boddy, Mrs. Boddy, Pastor Jeffreys (Waunlwyd, S. Wales).
- 3 p.m.—Pentecostal Speakers.
- 7 p.m.—Mr. Harry Small (East Wemyss, N.B.), Pastor Jeffreys, and others.

WHIT-SUNDAY, MAY 15th.

- Church Services in All Saints' at 7, 8, 10.30 (Holy Communion with Address). Evening Service at 6.30 (Rev. A. A. Boddy).
- Parish Hall. 1.45 p.m.—Meet for "Open-Airs." 3 p.m.—Mrs. H. Small (East Wemyss) and Mrs. Boddy. 5.45 p.m.—Meet at Parish Hall for "Open-Airs." 8.15 p.m.—Pastor Jeffreys and others.
- (Young People's Services in the Parish Hall at 10.30 and 6.30, addressed by Pentecostal friends).

WHIT-MONDAY, MAY 16th.

- 1 a.m.—Pentecostal Speakers.
- 1 p.m.—Bro. D. Awrey, from Hong Kong and U.S.A., and Mrs. Boddy.
- 7 p.m.—Pastor Jeffreys and other Pentecostal Speakers.

Our Convention is for the teaching of **Full Salvation**, the New Birth, Sanctification, the Baptism of the Holy Ghost with the Signs ("Tongues"), Fruit, and Gifts, Divine Life for Spirit, Soul, and Body, Health and Healing in our Lord Jesus Christ, and the soon coming of the Lord.

We are expecting also at these Preliminary Meetings our Brother D. Awrey (U.S.A.) He is being much used in Germany. Also our Brothers Mr. Mundell (Croydon), Mr. Sandwith (Bracknell, Berks.), Mr. Mogridge (Lytham), Mr. Myerscough (Preston), Mr. W. Andrews (South Wales), Baroness von Brasch (Russia), Mrs. Beruldsen (Edinburgh), Mr. Groves (India), Mr. Reid and Mr. J. Welsh (Carlisle).

Accommodation for Visitors.—This is being arranged for by the Honorary Secretaries, "Peareth," Roker. The accommodation is limited, early application is necessary.

Admission to Meetings.—With the exception of the Leaders' Meetings, the Meetings are mostly open this year. They are not for discussion. Compliance with the ruling of the Chairman is a condition of admission. The Convener reserves the right to exclude any whom he considers might be a hindrance to the Meetings.

Tickets for the Leaders' Meetings from the Secretaries or Stewards. These *must* be signed by the Bearer, and are not transferable.

THE CONVENTION MEETINGS.

TUESDAY, MAY 17th.

- 9 a.m.—Leaders' Meeting. Germany to open
- 11 a.m.—First Conference Meeting. Welcome by the Convener, etc. Addresses by Bro. Levi Lupton and Bro. Bartleman, U.S.A. (if present).
- 2.30 p.m.—For Visitors and Pentecostal Members only. Social Gathering and Introduction of Visitors from abroad.
- 5.30 p.m.—Open-air Meeting near to the Cambridge Hotel, Fulwell Road
- 7 p.m.—Pastor Paul and Pastor Voget.

WEDNESDAY, MAY 18th.

- 9 a.m.—Business Meeting of P.M.U. Representatives and Council (All Saints' Vestry), followed by a Council Meeting.
- 11 a.m.—Pastor Niblock on his Journey in Russia. Pastor Emil Meyer, of Hamburg.
- 3 p.m.—P.M.U. Annual Missionary Meeting. Mr. Cecil Polhill and other Speakers. (Offering for the Work of the Pentecostal Missionary Union.)
- 7 p.m.—Divine Health and Healing in Christ. Mrs. Boddy, Pastor Niblock, and Pastor Paul.

THURSDAY, MAY 19th.

- 7 a.m.—Holy Communion in All Saints' Church.
- 9 a.m.—Leaders' Meeting. America opens.
- 11 a.m.—The Scriptural Baptism of the Holy Ghost and its Results. For Seekers and "Baptized."
- 3 p.m.—Addresses by Pastor Regehly, of Breslau, Prussia, etc., and others.
- 7 p.m.—The Lord's Revival is at hand. Pastor & Mrs. Polman, of Amsterdam, Pastor Genichen, of Mülheim Rhor, Pastor Voget, of Bunde.

FRIDAY, MAY 20th.

- 9 a.m.—Leaders' Meeting. Holland opens.
- 11 a.m.—The Coming of the Lord. Pastor Jeffreys on the "Parousia" (and other Speakers).
- 3 p.m.—Testimonies by Bro. J. Tetchner Daniel Awrey, U.S.A., and others.
- 7 p.m.—Addresses by Pastor Paul (if present also by Pastor Fetler, of St. Petersburg, Bro. Bartleman, of California, and Bro. Levi Lupton, of Alliance, Ohio).

Ascension Day, May 5th, is suggested as a Special Day of Prayer for the Blessing of God and for the guidance of the Holy Ghost at our Convention.