

JUNE, 1910.

VOL. III. No. 6.

"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, "Pearth," Roker Sunderland.

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Offerings for Printing, etc., to May 31st.

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276 Darjeeling (A. & B.) 0 5 0	300 Doncaster (Anon.) ... 0 5 0	324 Melo 0 2 11
277 A Friend 0 2 6	301 Liverpool (P.) 0 1 0	325 S. Croydon (M.) 0 3 6
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Free Literature is printed from time to time as special gifts are made for that purpose. These are now kept separate from the “Confidence” donations.

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

Ask also for Specimen of the Roker Tracts (by Rev. A. A. Boddy):—

1. Born from Above (with personal testimony). 2. Forgiveness of Sins. 3. Heaven upon Earth. 4. Satan’s Devices. 5. The Holy Ghost for us. 6. Health in Christ. 7. Identification with Christ. 8. Spiritualism Denounced. 9. Christian Science: A Soul Danger. 10. Systematic Prayer. 11. The New Creation. 12. Divine Necrosis, or the Deadness of the Lord Jesus.

"CONFIDENCE."

No. 6. Vol. iii.

ALL SAINTS', SUNDERLAND.

June, 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."

Raised from the Dead.

Luke xvi., 31—"Neither will they be persuaded, though one rose from the dead."

In the story of the raising of Jairus' daughter (Luke viii., 49-56) we have an instance where the soul had not long left the body when it was summoned back again by the Lord Jesus. Wherever the soul was, it heard the voice of the Son of God and lived, it obeyed Jesus Himself. The first face the little maid would see would be that of her loving Lord. Quite probably the wise ones at Capernaum would say, "She was only in a trance, she never really died."

We believe, from time to time, the Lord has, through His disciples, raised the dead to life. Peter so raised Dorcas at Lydda (Acts ix., 40), and we have heard of similar cases in our own days; some made known and some kept secret because of an unbelieving, scoffing world. Yet the Lord said, "He that believeth on Me, the works that I do shall he do also" (John xiv., 12). Now in these last days before the coming of Jesus for His people, He is giving signs in the Heavens above and in the earth beneath, and the following event may be one of them.

The German Pastors who visited us at Sunderland, and also at the London Conference the week before, told us how wonderfully God has recently worked in a Rhine-land Town. The Lord wonderfully raised up an earnest young woman from

the dead. Her pulse and breath had ceased for *four* hours. This sister is well known in the Pentecostal circles of her town. The Lord's people who read this account must very specially pray whilst reading that she may be kept under the precious Blood and at the feet of the Lord. He can keep her, though we know how those who are brought into prominence need the prayers of the children of God for many reasons. But we believe the story will strengthen the faith of many. We have a wonderful God, and nothing is too hard for our Lord. Since being raised from the dead, the presence of this sister in the prayer meetings has brought a wonderful power. One at least has been mightily blessed, and spoken for the first time in Tongues because of the power of God manifested by her very presence.

This is the account as given by Pastor Paul and taken down by the Editor of "Confidence":—

Pastor Paul said, "When we had our last Conference in Mülheim a message came in Tongues with the interpretation—"My servants also shall raise the dead."

The leading brother in Mülheim began to fear and to say to himself, "O Lord, you will not have me to do such a thing?"

There was a sister at ——— who became very sick in her lungs, but she was healed by the Lord. Now she had a mighty voice to sing and worship in Tongues. A short time ago she had a heavy sickness. One day at nine she died. Her relatives were present. They saw that she breathed

(Raised from the Dead—continued.)

her last breath.

A brother whom the Lord had blessed very much could not bear this. He prayed that the Lord might raise her up again. Some of her friends said, “Stop praying,” but he could not. Brother Humburg tried her pulse and listened for her breath, but she was “done.” Then they prayed, but it was as if there was a hindering power in the room, all was dark spiritually. An elderly lady said, “Stop praying, we must prepare for burial.” Her chin had already fallen, and she tied it up with a napkin. But suddenly it was as if heaven had opened, a great joy fell upon them all, and Brother Humburg then commanded death to depart, and stood there filled with power. A second time he commanded death to depart, “In the name of Jesus.” She now began to breathe. She opened her mouth, and the very first word that came from her lips was Jesus. Then she began to praise and to prophesy. She said in solemn tones, “Jesus has taken away the power of death.” The power and presence of the Lord was so great that they all fell to the floor and Brother Humburg sang in Tongues for the first time, after many months of waiting.

Pastor Paul saw her on his way to England. She was well and glad and strong. This is her testimony. She was lying there with the consciousness that she was delivering up her last breath. She felt her soul leaving her body. She went out to another place—a great

PLACE OF REST.

“I can rest here continually.” she thought. But after a while the Lord Jesus Himself appeared to her in glory. He drew near and He breathed upon her. A wonderful power fell upon her, and a wonderful heavenly atmosphere, and in the power of that breath she returned to the body, and

of course, the first word was

JESUS.

Hallelujah! She has returned to be a blessing to many.”

* * *

St. Mark xvi., 20—“They went forth and preached everywhere, the Lord working with them, and confessing the Word with Signs following.”

Heb. ii., 4—“God also bearing them witness, both with signs and wonders and divers miracles, and gifts of the Holy Ghost, according to His own will.”

A Retrospect of the Sunderland Convention.

BY PASTOR JEFFREYS, OF SOUTH WALES.

These impressions are ten days old, and for that reason, perhaps more reliable. At least they are clear and outstanding; for by this time the perspective of the Conference has had time to adjust itself. Everything has assumed its right proportion and place.

It was the writer's third Conference, and the novelty of Sunderland had worn off. In previous years there was the stir of some excitement due to the strangeness of this Pentecostal Convention, but this year the Conference took its place among annual events.

Then there is the uncertainty of what may happen in a convention of this sort, which adds (let it be confessed) spice to the programme. We are still sufficiently human, not to say *carnal*, to enjoy with zest the delightful variety of Pentecostal meetings.

Yet somehow this had also gone. We met to meet Jesus. Not but that we always met so; but this year the novelty of Pentecost had worn off, and it left

JESUS standing out alone, as Master of the Assembly.

When the glory and the cloud, the heavenly visitants, and the glamour of the vision were past, the disciples saw no man, save Jesus only!

This is the first, last, and chief impression all through, of this year's Conference—JESUS.

The number of Delegates seemed larger, and also more representative as far as this country was concerned. The beacon lights are increasing in number, and now England is dotted all over with Pentecostal Centres. A special feature in this respect was the increased number of Welsh Delegates. A contingent of twenty-five came up, and added considerably to the spiritual power of the meetings. Not because it was a noisy band! No, the Holy Spirit has been teaching our Welsh brethren to control the *soulish*. But it was very manifest that, in Wales, the "Gifts" had become developed, interpretation and prophecy being especially manifest, so that, from among them, many of the platform messages were confirmed by the Spirit, *to the great edification of the assembly*.

The general meetings were thrown open to the public, and the evening gatherings were attended by a larger proportion of Sunderland folk than heretofore. Probably some of these were attracted by the sensational Press reports; but in any case, their presence was thankworthy, for if the teaching was beyond their reach, they surely heard much of the pure Word. Pentecostal preaching is always plentifully sprinkled with unadulterated Scripture, and the Sword of the Spirit can be trusted to do its work.

The preliminary meetings of Saturday, Sunday, and Monday, really formed an integral part of the Conference. They

were certainly as well attended, and the Presence of the Lord was quite as manifest.

Of course the advent of the German pastors on Tuesday made us all feel, well, as if the best wine was now coming. Evangelist Herr Humburg, of Mülheim, was missing, but his absence was partly atoned for by the wonderful reports of the work the Lord is doing through him.

The dead raised! Surely "Tongues" are vindicated at last. Fifty children baptized in the Spirit at Mülheim! What hath God wrought during a brief twelve months. Hallelujah! Pastors Regéhy, Voget, and Gensichen were new faces. The last-named brother's stentorian voice and "Hallelujah Chorus" is still ringing in our ears, and he was soon known amongst those who failed to adjust the syllables of his truly German name, as the "Hallelujah" Pastor. But our vociferous brother left a far deeper impression than the memory of those reverberating choruses and "Hallelujahs." His own child-like spirit, and his messages on "Faith" and "Belief" were in some respects the most helpful influences of the Conference.

Pastor Voget, of Bundé, was invaluable as an interpreter, but we should have been gratified to hear him on his own account.

When in Wales he was known as "that nice, quiet man." His testimony, given at Swansea, of how the Lord delivered him from a fanatical spirit, is worth repeating in every Pentecostal Conference. It left an abiding and salutary effect upon many rash, Peter-like souls. Some may find it difficult to picture Pastor Voget as a fanatic, but he assures us he was in danger of becoming one once. May the Lord give us all so complete a deliverance!

Beloved Pastor Paul and Emil Meyer are by this time familiar friends. The

(A Retrospect of the Sunderland Convention—contd.)

former gave us his usual practical and living exhortations, and this year was much used in personal dealing, opportunities being given for this in the small vestries to the rear of the Hall.

This thoughtful provision was much appreciated, and throughout the Conference many availed themselves of these enquiry rooms, where Pastors Paul, Polman, and Niblock were in attendance.

Pastor Meyer had improved his English, and addressed us in virile, if broken, language. Perhaps he was all the more effective because of his deliberateness. The way in which he lingered over and emphasized certain words seemed to drive the truth home with peculiar force. He is a living epistle of what he preaches, and he breathes his own spirit through every word. His message of Thursday morning on "Power," lives in the way in which he said that one word, "POWER."

Holland was represented by Pastor Polman alone this year. His stirring testimonies were given in the power of the Spirit, and we felt again what strong reason there is to thank God for raising up such wise and firm leadership for Holland.

Brother W. R. Andrew, the accompanist, was a new figure to many. He has been doing spade-work down in Wales. Staying behind after the last Autumn Conference at Swansea, he has gathered together a staunch little band who are going on with God. The Lord has bestowed upon him a rare voice to sing the Gospel with, and, when not tied to programme, but free to be led by the Spirit, one has known the mighty power of God to fall upon a meeting in wondrous fashion, subsequent to his song-message.

And now, to conclude these general remarks, let me say how, in looking back

upon what must have been terribly strenuous days, our hearts go out for our dear Brother, Vicar Boddy, and all his faithful helpers. There was no hitch anywhere; everything seemed to run upon oiled wheels; yet one realized how heavy a burden the responsibility of convening such a gathering must be. Meetings from early morning to far-gone night, and that for a whole week, with much else unseen, caused lines of fatigue and care to appear towards the end.

Did we remember to pray for them as much as we ought?

To sum up, the following features seem to us most impressive:—

1.—The practical use of the Gifts of Tongues and interpretation was strikingly manifested.

Again and again the Word from the platform was confirmed by the signs following (Mark xvi., 20). This was particularly noteworthy in instances where deeper truth was unveiled. We felt there were some who did not receive these truths, perhaps they were not able to yet, being babes. But let them notice that the Holy Spirit confirmed the Word.

The messages by Mrs. Boddy on "The Overcomers," Pastor Niblock on "Divine Life," and that on "The Appearing of the Lord," which the Lord gave to the writer, were confirmed in this way.

Oh, how blessed to have the Scripture fulfilled and confirmed before our own eyes: "God also bearing them witness" (Heb. xi., 4). Here was Pentecost in all its practical utility. A confirmed Gospel. The Risen Christ witnessing by the Holy Spirit to the truth of His servants' utterances. Hallelujah! Hallelujah!

2.—We observed a great advance in teaching. He is leading us into all truth, and this experimentally. The Holy Spirit

has come to do a *real* work. The Latter Rain is falling for practical purposes :—It is, that the Husbandman may receive at length the long-ripening fruit of the earth (James v., 7). God's children were brought face-to-face with the *inwardness* of Pentecost. It is something more than "Tongues" and delightful sensations for the soul. Indeed, many were the testimonies of those whom the Spirit had been leading into wilderness paths, that they might come forth leaning very heavily upon their Beloved.

"Once it was the blessing; now it is the Lord."

The Holy Spirit throughout the Conference emphasized the fact that He has come in to do a deep and radical work, that we might become truly "A NEW CREATION," having this testimony before we are translated, that we are pleasing to the Lord. (Hebrews xi., 5.)

3.—We enjoyed increased liberty because of increased control. There was freedom for the Spirit's manifestations because the flesh was quietened.

Evidently the Lord is teaching His children deportment. The heavenly people, the *elite* of the Universe are learning how to behave themselves, even under transcending joys. There was an absence of hysterical excitement, and Pentecost was recommended by the spirit of a sound mind.

Would that dozens of little assemblies which were not represented could have witnessed so splendid an object-lesson in Spirit-control as this Conference afforded. So there was liberty for the blessed Holy Spirit.

Will any of us forget the glorious time of worship and song into which we were ushered by the Spirit on the Tuesday morning? Quite two to three hundred must have participated in that heavenly

anthem of peace and adoration. Hallelujah! If the Lord comes ere the year be out, we shall sing like that again, "When this poor lisping, stammering tongue has then been *glorified*."

About the Convention.

BY THE EDITOR.

I.—PRELIMINARY WORDS.

"The Lord taketh pleasure in His people. He will beautify the meek with salvation. Let the high praises of God be in their mouth, and a two-edged sword in their hand."—Ps., 149, 4, 6.

Tongues with interpretations. Messages in the Spirit. The wonderful Heavenly Anthem. Healing of the Sick. Casting out of Demons. All these were in evidence during the Whitsuntide Convention. There was, however, wonderful reverence and order. First and last the Lord Jesus was exalted, loved, adored, and proclaimed as the mighty Deliverer and King.

"Once it was the Blessing.
Now it is the Lord."

* * *

Many were at the Convention really "Born from above." They saw what a deep and wonderful thing the "*Scriptural*" new Birth is, and they really entered into the blessing, which they had but dimly apprehended before. Others passed on into experimental sanctification, and others into a genuine Heaven-sent Baptism of the Holy Ghost, and spoke in other Tongues, as the Spirit Himself gave them utterance.

* * *

When the first Conference was held at Sunderland, Whitsuntide, 1908, there were no other Conferences. Now there are many in Great Britain during the year. They have increased so much that we thought it possible that there would not be the same large gathering here, but instead it has been larger. More visitors from a distance, and, of course, more

(Sunderland Convention: Preliminary Words—contd.)

local attendances. The meetings at night were crowded out. We believe our Parish Hall holds about 700 when very full.

* * *

Possibly next year, if the Lord tarries, we may have a large tent for the evening gatherings. The Lord, through several different Baptized ones, has said that He would bring them from the East and West and North and South to Sunderland, and do many mighty things there. When *He* brings, they cannot stay away.

* * *

Companies of earnest Christians came from different towns, such as Leeds, Preston, Halifax, York, Edinburgh, Bournemouth, Glasgow, Swansea, Bristol, Carlisle, etc., and several companies from London and Wales. They were cosmopolitan, and their speech often told us whence they came. But we were all of one family, and one denomination. We were united in loving the Lord and honouring His precious Word.

* * *

Many visitors now make their arrangements in advance for the following year as regards their rooms, subject always to the coming of the Lord before the next Whitsuntide Convention.

The Hon. Secs. at "Peareth" are very busy in the weeks before the Convention, and this year, even with the increased attendance, found accommodation for all. Many of those who let their rooms record a real blessing through their earnest visitors. This is as it should be. The Editor of "Confidence" was delighted to hear of two who let their rooms, comparing afterwards, not their prices, but their blessings as received through their visitors.

* * *

The singing of the hymns this year was even more beautiful and harmonious than

ever. We can scarcely hope, on this side of the Gates of Heaven, to hear more wonderful praise. How solemnly and sweetly the words often rolled up from our midst:

There's a deep settled peace in my soul;
There's a deep settled peace in my soul;
Though the billows of sin near me roll,
He abides, Christ abides.

Our gifted Brother Wm. Andrews, of Glasgow (now of Swansea) helped much, as he accompanied in almost any key on which a refrain was commenced. He touched many hearts by his sacred solos, such as "He died of a Broken Heart." Like a war-song we sang:

The power, the power, the Pentecostal power
Is just the same to-day,
Is just the same to-day.
The power, the power, the Pentecostal power
Is just the same to-day.

We used the same hymn-book as had been used at the London Conference, by the kindness of Mr. Cecil Polhill. Many carried home copies of the hymns at the close of the Convention, and so the book is doubtless a blessing still in many places. Pastor Gensichen introduced to us a beautiful Hallelujah-Chorus, the words being simply "Hallelujah, Amen." The music can now be obtained,* and will remind many of the joyous praise that so often went up from our midst.

* * *

The Press paid us some considerable attention this year. Opinions differed greatly as to the tone of the articles in the local papers. They certainly were not written in any spirit of bitter hostility, but rather of amused interest, with an attempt to make the most of incidents. Many papers throughout the land contained paragraphs—some even suggesting that there was some religious hysteria. As Convener of these meetings and Chairman, the writer sought the guidance of the Holy Spirit that he might be used not

* Copies 3d. each, can be obtained from Miss J. V. Boddy, All Saints' Vicarage, Sunderland.

to hinder the true work of the Spirit, but certainly to discourage all that was fleshy or psychic.

* * *

The "London Times," on May 18th, under the head of Ecclesiastical Intelligence, had the following paragraph, which seems to be written in quite an unbiassed spirit. (I think that this is the first time that the Pentecostal Movement has been noticed in the "Times.")

"A remarkable gathering of delegates from England and foreign countries began a four days' Convention in All Saints' Church Parish Hall, Sunderland, yesterday. Attending the International Pentecostal Union are representatives from Germany, Sweden, Norway, Holland, Denmark, India, America, and China, as well as from the United Kingdom. The Vicar, the Rev. A. A. Boddy, welcomed the delegates. Mrs. Boddy, in a speech, declared that the Church was playing with religion, but the devil was not playing; he was very busy. People were trying to get rid of sin and disease. That, however, had been done for them on the Cross. They should now prepare for glory."

The glory comes now as we accept the Victory which the out-poured Blood of Calvary brought us, and which the out-poured Spirit of Pentecost makes effective.

* * *

On Ascension Day, the appointed day of prayer, we had gathered again and again, from early morning until late at night, praying for the Convention, and the Lord answered our prayers and the prayers of many in other places who joined us in Spirit. So the days passed on and the time drew nearer. A delightful visit for two days was paid to the London Conference at Dennison House, where the Lord blessed wonderfully. Then we hurried back to Sunderland. Guests and visitors began to arrive.

The "Register" was in great request, and names of visitors were entered. At last the first day of the Introductory Meetings came and we hurried to the Parish Hall.

We give now a brief summary of the proceedings "Day by Day."

II.—"DAY BY DAY"

AT THE CONVENTION.

THE INTRODUCTORY MEETINGS.

Saturday, May 14th.

11 a.m.—Opening Address by Rev. A. A. Boddy. Joshua iv., 6: "What mean ye by these stones?"

It is good for us to be reminded that we have been down into Jordan and come up again into the Promised Land. The Lord has rolled away the reproach of Egypt. We are identified with Him in His Death at Calvary, His Burial, Resurrection, and Victorious Session at the Right Hand of God in the place of all power. The Israelites returned to Gilgal and its memorial stones again and again. So at this time many return to this place of blessing. The truest place of blessing is our place "In Christ." Identification with Him brings us to our Gilgal—the place of heart-circumcision. "What mean ye by these Tongues?" The answer is, "They remind us that with Christ we have passed through Jordan and received the Baptism of the Holy Ghost." Hallelujah!

Mrs. Boddy, on "Grace." Rom. v.: "Grace will reign."

3 p.m.—Pastor Gensichen (Mülheim-Rhor). Eph. ii., 8-10: "For by grace are ye saved through faith; and that not of yourselves; it is the gift of God: Not of works, lest any man should boast. For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."

We are to believe God's promises. Never heed the Enemy, with his suggestions of unbelief; that is his *own* special business.

Bro. D. Awrey (U.S.A.). John xvi., 13: "When He, the Spirit of Truth, is come, He will guide you into all Truth."

7 p.m.—Testimonies to Pentecostal Blessings by Brother Douglas Laws (Sunderland), Brother Edwin Dennis (Hereford), Mr. J. Welsh (Cardiff), Mr. Mundall (S. Croydon and London).

Pastor Jeffreys, on Isaiah xlv., 25: "In the Lord shall all the seed of Israel be justified, and shall glory."

Whit-Sunday, May 15th.

The Lord's Table was thronged again and again by crowds of reverent worshippers, and He made Himself known to many in the Breaking of Bread. At the 10:30 a.m. Service the Sermon was from St. John vi., 27: "HIM HATH GOD THE FATHER SEALED."

Whatever blessings our Lord Jesus received in the days of His Flesh He received for us His members. The Anointing Oil poured on the Head of the High Priest flows down to the skirts of his clothing. We are one with Him Whom the Father sealed. He seals us too, for we are His Members. 2 Cor. i., 21, 22: "Now He which established us with you in Christ, and hath anointed us, is God. Who also hath sealed us, and given the earnest of the Spirit in our hearts." We receive not the Mark of the Beast, but the Seal of the Spirit. (What was the outward seal on the Day of Pentecost, or at Caesarea and Ephesus? Let us exalt Jesus and be true to Him. Ephes. i., 13: "In Whom after that ye believed, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the promised possession." Have you been sealed by the Spirit?

3 p.m.—In the Parish Hall. Mrs. H. Small, of East Wemyss, N.B. 1 Kings x., 1-13. The

(Sunderland Convention: "Day by Day"—contd.)

Queen of Sheba's visit to King Solomon. The Royal Bounty of the greater than Solomon. What wilt thou that I should do unto thee?

We are coming to a King,
Large petitions let us bring.

At the Evening Service in Church, the congregation sang the "Veni Creator" kneeling.

"Come, Holy Ghost, our souls inspire,
And lighten with celestial fire."

The message was from Psalm cxliii., 10 (Prayer Book Version). "Let Thy loving Spirit lead me into the land of righteousness."

The Holy Ghost is a *loving* Spirit. He loves us, and leads us into the Land of the New Creation, out of the Devil's territory, over the Jordan, now into the Land of Victory. We leave the Old Man at the place called Calvary. The loving Spirit is leading us right over to the glory side of the Cross. We follow Jesus (Joshua), and victory is assured so long as we are loyal to Him and give Him all the glory.

8:15 p.m.—In the Parish Hall. We all sang triumphantly—

"I am over, yes, over,
On Canaan's shore I stand;
I am over, yes, over,
In the Promised Land."

PASTOR JEFFREYS spoke from Gal. iv., 6—"Because ye are sons God hath sent forth the Spirit of His Son into your hearts, crying, 'Abba, Father.'" (Pastor Meyer told us of one in Germany through whom the Spirit cried "Abba" repeatedly when he received the Baptism of the Holy Ghost.)

BROTHER MYERSCOUGH, of Preston, gave his testimony to the Baptism of the Holy Ghost received a year ago at Sunderland. He told us how mightily God was working in the open-air meetings at Preston. Messages in Tongues with interpretation had been given in the open-air meeting:—1st, to sinners—"There is no pity in Hell, no fellowship, no friendship." 2nd, to saints—"You are safe in My keeping when seeking power from on high." 3rd, a message was also given to the "Opposers."

Whit-Monday, May 16th.

At a little Prayer Meeting in the Vicarage, about 9:30, the Power of God fell upon us, and we were adoring in the Spirit in Heaven-sent harmonies. Some had never known such a marvellous thing. "The most Heavenly experience I have ever known," said one.

11 a.m. In the Parish Hall.—Missioner E. Meyer, of Hamburg, on the "Power of God." Mark xii., 24: "And Jesus answering said unto them, 'Do ye not therefore err, because ye know not the Scriptures, neither the power of God?'"

Pastor Niblock. Heb. ii., 8: "Thou hast put all things in subjection under His Feet." The safe place is at the Feet of the Lord. Bring all difficulties to His Feet. We must lay ourselves at His Feet. It is those Feet which bruise the head of the serpent. Bring all his devices and place them there under the Feet of the Lord.

3 p.m.—Brother D. Awrey (U.S.A.), on the "Power of God in practical every-day life." Eph. iii., 16: "That He would grant you, ac-

cording to the riches of His glory, to be strengthened with might by His Spirit in the inner man."

Mrs. Boddy on the "Wilderness Experience." Hosea ii., 14, 16, 20: "Therefore, behold, I will allure her, and bring her into the wilderness, and speak comfortably unto her. And it shall be at that day, saith the Lord, that thou shalt call me Ishi, and shalt call me no more Baali. I will even betroth thee unto me in faithfulness; and thou shalt know the Lord."

7 p.m.—PASTOR JEFFREYS. "We are to be God's Warriors." Rev. xii., 11. "And they overcame him by the Blood of the Lamb, and by the word of their testimony: and they loved not their lives unto the death."

AN EVANGELIST from Ceylon. Ephes. i., 19, 20: "And what is the exceeding greatness of His power to us-ward who believe, according to the working of His mighty power, which He wrought in Christ, when He raised Him from the dead, and set Him at His own right hand in the heavenly places."

PASTOR GENSICHEN (of Mülheim-Rhor), on "Faith and Praise." Let us believe like Abraham did. Believe when all is dark. When we receive a "Job's Mail" from the postman, even with the worst news, let us give a Job's answer: "Blessed be the Name of the Lord." Believe that is really, really true. All things work together for good to them that love God (Rom. viii., 28).

* * *

THE CONVENTION MEETINGS.

Tuesday, May 17th.

9 a.m.—The first Leaders' Meeting. The subject was "Divine Healing." Addresses by Pastor Paul, Mrs. Boddy, Pastor Gensichen, etc.

11 a.m.—First Convention Meeting. Welcome to Delegates and Visitors from Germany, Holland, Russia, Denmark, Sweden, India, China, United States, Ceylon, and various parts of Great Britain, by the Convener (Rev. A. A. Boddy).

Nehemiah iv., 2—"What do these feeble Jews? They were very feeble, but the Lord, great and terrible, was behind them. The released captives were building the walls of Jerusalem, and using good stones, not hay, wood, or stubble. We, too, must build with good material on the one foundation, Jesus Christ, and the top stone is the Baptism of the Holy Ghost.

They had their swords at hand whilst building, and every Pentecostal Christian must have his Bible (the sword of the Spirit) in constant use. We must build just in front of us, where, by the King's orders, we are placed. We will not fear foes like Sanballat the Horonite, or Tobiah the Ammonite, or Geshem the Arabian. Our business is to build, Jerusalem has been long enough in ruins and defenceless. Churches without faith, and full of worldliness and weakness. Feeble Jews! The Lord chooses the things which are not to bring to naught the things which are, that no flesh may glory in His sight. Walls rise as His servants obey, and, on the other hand, the walls of the enemies fall flat when the exultant shout of faith goes up. Demons and disease and sin go down before the Cross of Jesus and the precious Blood of Calvary, and the power of Pente-

cost. Let us take courage and build. The best of all is God is with us, and Christ liveth in us in the power of the Holy Ghost.

Then followed an address by Mrs. Boddy on the "Overcomers" which deeply moved all present.* Some who were filled with the Spirit spoke in Tongues and the interpretation was given: "The Blood of the Son of God has been shed. It has covered all sin, even the sin of your unbelief. I have not been looking upon the unbelief of my people. I have looked upon my people, and have loved them."

We went to worship, and sang together on our knees in praise. Then, as the human praise died away, a season of holy, supernatural praise followed. All the Spirit-baptized ones seemed to be taken hold of by the Lord. A volume of harmony was brought out of them, it rose and fell like the sound of many waters. We seemed to be in the very Holiest of Holies.

Like a great organ in the hands of a Divine player, swelling out together, dying away simultaneously, a heavenly crescendo and then a diminuendo dying to a zephyr. All were hushed by the Divine presence—we seemed spell-bound. At last we came back to earth again, and went homewards as those who had been in the Presence-chamber of the King.

2.15 p.m.—At All Saints' Church. Many of the Representatives and Delegates assembled to have two photographs taken, not for publication, but that we might remember one another in prayer after the days of dispersion had arrived. One group was the Sisters, the other the Brothers. We sang happily and prayerfully until the critical moment. Pastor Gensichen's Hymn-chorus, "Hallelujah, Amen," at this time was our constant act of praise. (The photos, unmounted, can now be obtained direct from Taylor, Photographer, Hutchinson's Buildings, High Street, Sunderland, 2/2 each copy, post free.)

THE SOCIAL GATHERING.

3 p.m.—THE SOCIAL GATHERING.—The Parish Hall resounded with the buzz of eager voices as sundered friends met once more. Joyous faces were contagious in their joy-producing effects. The Master's smile was upon us all. The Welsh group came up on to the platform, their numbers greatly increased since last year. They sang in

their Cymric tongue, and gave stirring testimonies to the way by which God had led them. We noticed a great deepening of spirituality in the dear brethren from Ton-y-pandy, Pen-y-groes, Waunlwyd, Swansea, etc. How we rejoiced to see them face to face and know that they were standing true in spite of all difficulties. We could join with them in a "Dioch iddo" ("Praise to Him.")

Then the German-speaking Brethren, with Baroness von Brasch, of (Dorpat) Russia, occupied the platform and sang to us one of their German hymns. There was dear Pastor Paul, born to be a leader of men; dear Pastor Voget, of Bunde, East Friesland, such a splendid interpreter, but all too modest; Pastor Regehy, of Breslau, Prussia, Editor of "*Pfingst-grüsse*" (Pentecostal Greetings); Missioner Emil Meyer, leader of the Strand Mission, Hamburg; and the "Hallelujah Pastor," Bro. Genischen, of Mülheim-Rhor. What a fresh breeze of blessing they brought with them, wafting across the grey North Sea. The Lord was indeed kind to us in sending these dear messengers along.

5.30 p.m.—Open-air Meeting in Fulwell Road, just in front of the public-house known as "The Cambridge Hotel." Here dear Nurse Pickersgill was the first speaker, and was followed by many earnest testifiers for about an hour and a half. (A number of other open-air meetings were also held during the Convention.)

7 p.m.—After much praise and prayer, testimonies were given by Mrs. Lucy Laws, Baroness von Brasch, and Miss J. Haggie (of Sunderland and Lydd). We were deeply stirred by the Spirit-given words, and the exhortations to be real and to be in dead earnest. Then Pastor Paul spoke at length (interpreted by Pastor Voget). 1. Cor. v., 17: "If any man is in Christ, he is a new creature."

Whit-Wednesday, May 18th.

9 a.m.—Business Meeting of the P.M.U. in All Saints' Vestry. Statement of Accounts read by Mr. Sandwith, the Treasurer (see last page). Reports from different Centres. A Council Meeting subsequently held in the Vicarage.

11 a.m.—After a season of prayer, with some "Messages," addresses by Pastor Genischen, Pastor Niblock, Pastor Meyer, and Mrs. Boddy. We quote from a local paper:—

A VISITOR FROM INDIA.

"Then a distinguished looking gentleman rose. He had come from India, and that morning while he had been reading the Scriptures a 'message' had come to him. Before giving it he said he and his wife had been 'moved' to attend that Conference.

* The Address is given on page 145.

(Sunderland Convention: "Day by Day"—contd.)

'I am glad of the call which I received in India,' he went on. 'I have received a great blessing. Formerly I was afflicted with a troublesome disease, but without resorting to any medical aid I have been cured. My bodily weakness departed as soon as I received salvation.'

'The message which came to me this morning,' he continued, 'was that I must renounce all for Jesus. I have been depending on my own wealth, but I feel I must now regard myself merely as a steward, and give myself up entirely to Christ.'

A young man told how he had suffered from rupture, but 'I received the baptism and the Holy Ghost, and,' he added, 'the Lord cured me.' He asked all to join in praising the Lord with him, and there were loud cries of 'Hallelujah' from all parts of the building.

A representative from Scotland called for a blessing on 'Bible-loving, church-going Scotland,' and also on 'Bible-loving, church-loving Glasgow, lying in the lap of wickedness.'

GERMAN PASTOR'S MESSAGE.

"Speaking in German, which was translated, Pastor Gensichen said he had a message from the Lord to deliver. It was that the Lord could not work in their midst because some of them were not opening their hearts to receive the blessing. 'The Holy Spirit,' he said, 'is speaking through me to you, and everyone of you may receive the Pentecost by faith. You have heard the message in 'Tongues' from our brothers, and its interpretation is: 'Open, open, open your hearts.'

'I have the same interpretation for the message of our dear brothers,' remarked Pastor Paul. 'The Lord is waiting in our midst, waiting for us to open our hearts to receive the blessing.'

"LIKE A BRASS WALL."

"Pastor Niblock said he felt sorely disturbed in heart. He did not know that they were reading the messages in tongues aright. There was, he felt, a stumbling block in the place, keeping out the Lord. 'It is like a brass wall,' he declared. 'We must break down the barrier and the Holy Ghost will then come into our midst. We will not need special rooms for prayer and baptism, but will get an outpouring of the Holy Ghost in our open meetings.'

THE ANNUAL MISSIONARY MEETING.

3 p.m.—Missionary Meeting. The Rev. A. A. Boddy invited Mr. Cecil Polhill, as President of the Pentecostal Missionary Union, to take the chair at this meeting. Pastor Polman, of Amsterdam, spoke of the Missionary spirit in this work. Miss Taylor, of Swaziland, who had recently received the Baptism of the Holy Ghost, spoke of her work. Mr. Sandwith (Treasurer) said £100 a month was now needed, as some Missionaries were com-

pelled to leave their Societies, and the P.M.U. would like to send them out again. Mrs. Chrisp, the Lady-Principal of the Sisters' Home, spoke of the privilege of being called to the work. Mrs. Beruldsen pleaded with Pentecostal parents to give their children to God. After earnest words from Bro. Awrey, offerings were made amounting eventually to about £170.

7 p.m.—Pastor Niblock on "Divine Healing." We quote from a local paper:—

"The Pastor's subject was 'Divine health and healing in Christ.' He said that to be healers it was an absolute necessity to have Christ in them. Love created an atmosphere around the persons possessing it that prevented the encroachment of demons on them.

'You cannot have bodily health unless you have a pure conscience. You cannot have a healthy body unless you have Christ. You cannot ask God to heal you if He is angry with you,' declared the Pastor.

Mentioning his experiences of the power of God against evil, the speaker said that while in India he once put his foot on a cobra, and to the amazement of all who saw him do it it did not turn on him. Several times he escaped death from poison; and after it was boiled he had drank water in which thousands of people had bathed, and he escaped without any evil results.

Once while he was in bed he felt a demon at his throat, but by the power of God he was saved from the enemy. By becoming spiritually minded they conquered sin, and death had no power over them."

Mrs. Boddy on Isa. liii., 4: "SURELY He hath borne our sicknesses and carried our pains."

Thursday, May 19.

7 a.m.—The Holy Communion in All Saints, attended by a very large number of those attending the Convention.

9 a.m.—The second Leaders' Meeting, opened by Bro. Daniel Awrey, as representing America. "We must keep very close to Scripture," "I'm glad I'm in the Bible line ALWAYS." Has felt that this Convention was a great deal deeper even than last year's. Among those who spoke were Mr. H. Mogridge (Lytham), Mr. Myerscough (Preston), and Mrs. Boddy.

11 a.m.—Pastor Paul on the Scriptural Baptism of the Holy Ghost. Ezekiel xxxvi., 25-27: "Then will I sprinkle

clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them." (p. 140)

3 p.m.—Mrs. Boddy on Galatians iv., 7: "Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ."

Pastor Regehly (Breslau). 1 Kings xviii., 31: "And Elijah took twelve stones, according to the number of the tribes of the sons of Jacob, unto whom the word of the Lord came, saying, Israel shall be thy name."

(Especially on the Pentecostal work in the Eastern part of Germany.) Pastor Meyer also gave his personal testimony.

7 p.m.—A stirring message from Mrs. H. Small: "Pray ye the Lord of the Harvest that He will send forth labourers unto this Harvest."

Having mislaid our notes of this evening's meeting, we will quote from the "North Mail":—

"Pastor Polman, of Amsterdam, the editor of the "Latter Rain," was the next speaker. He addressed the audience in English, declaring that the Lord's revival was at hand, and giving some account of the work of Pentecost in Holland, which he described as a great revival, which would end in the air, and they would meet Jesus.

"We are nearing the end of the present dispensation," he said. "God is coming to prepare His people, to revive His Church, to revive His own body, and to lead us onward and upward until we meet our coming King.

"This revival will end in eternity. It will go on, go on, go on; nothing can stop it. The glorified Christ is leading His people on earth. God is working out His own plan of salvation. God is showering forth righteousness and the abundance of His grace. Let us be ready for the coming of Jesus.

"No matter what men say or what is the general opinion, all we have to do is with God, and with God only. We don't need to mind the world, the flesh, or the devil; we are living unto

God. We will lift up our heads to Him Who is coming."

Our Brother George Birney, of Sunderland, gave a remarkable testimony. The "Sunderland Echo" reported as follows:

"A young man connected with All Saints' Church related a case of healing which had, he said, occurred in his own house. His wife was one day crossing Wearmouth Bridge when a bullock hit her with its horn in the side. A tumour formed under the arm, which was cut out. It reformed, and was about the size of an egg, and prevented her from doing house-work. One day Mrs. Boddy, the wife of the vicar of All Saints', came to see his wife, and while with her Mrs. Boddy touched the tumour, which was immediately healed, and had not reappeared since. Personally, after he had received the "baptism of the Holy Ghost with fire," one day the Lord touched his tongue, and instantly he commenced to speak in Arabic, and continued to do so fluently for two hours.—(It should be said that he and others thought it was Arabic. Perhaps it would be difficult to prove, but the richness of the language and its marvellous flow were most striking.—A.A.B.)

The "North Mail" report went on as follows:

"The Lord told us long ago," he proceeded, "that these meetings were to be held, and that people were to be brought from North and South, East and West." "Ah! if this floor could speak," he exclaimed, "it could tell wonderful things." "Yes," interposed the chairman, "it was wet with tears sometimes."

Friday, May 20th (The Last Day of the Convention).

9 a.m.—Third Leaders' Meeting, opened by Holland. Pastor Polman, of Amsterdam, on "Unity." Acts iv., 32: "Of one heart and one soul."

A Message was sent unanimously and in love from this International Convention to all Pentecostal Leaders and Workers throughout the World. It is this:—

"Beloved Brethren, let us together strive earnestly for Unity in these last times, in the love of Jesus Christ"

Eph. iv., 13.

John xvii., 21.

The following also spoke:—Bro. Myerscough (Preston, Lancs.), Bro. Sandwith (Bracknell, Berks.), Herr Plum (of Copenhagen), and others.

11 a.m.—Pastor Jeffreys on the "Par-

(Sunderland Convention: "Day by Day"—contd.)

ousia." The Lord first appears in the sons of God. The whole creation waits for this. Before our translation we must have this testimony, that we walk with God. Not good times in meetings only by a walk with God. The coming of the Lord will be brought about by a Triumphant March of the Church through faith. By faith we can bring about the most wonderful event in the whole creation. The Divine Husbandman's Patience is almost exhausted, and He is giving the Latter Rain (James v., 7, 8). See page 149.

After reading 1 Thess. iv., 14-17, there was much earnest prayer.

THE KING'S MEMORIAL SERVICE.

12:30 p.m.—All Saints' Church. The solemn Memorial Service for our late King Edward VII., with earnest prayer for our new Monarch, George V. Pastor Paul spoke on behalf of the Continental visitors.

At the close of the Service we sang this version of the National Anthem, the last verse being specially appropriate:—

God save our Gracious King!
Long live our noble King!
God save the King!
Send him victorious,
Happy and glorious,
Long to reign over us,
God save the King!

God bless our native land!
May His protecting hand
Still guard our shore:
May peace her power extend,
Foe be transformed to friend,
And Britain's rights depend
On war no more.

Nor on this land alone,
But be God's mercies known
From shore to shore:
And may the nations see
That men should brothers be,
And form one family
The wide world o'er.

A VISION OF THE LORD.

A widowed sister from North Wales, who lives in Monkwearmouth, had a remarkable vision of the Lord at this service in

All Saints' Church. We were singing:

"Peace, perfect peace, death shadowing
us and ours?
Jesus has vanquished death and all its
powers."

She was about three seats from the Chancel steps, and, looking up, she saw the Lord Jesus standing on the lowest of the three steps, clad in white, with arms outstretched, and looking upon the congregation with wonderful tender love. It was a congregation largely composed of those who were Baptized in the Holy Ghost; men and women who loved Him with all their hearts. This dear sister was overcome by the sight, and sank down helpless. The wonderful Presence went at last, and later she had to go and look at the very spot where she had seen Him standing. She is sure that she will never forget it as long as she lives.

Pastor Paul commenced his address by saying what a privilege he felt it was to speak at the Memorial Service of the late King Edward VII., as the representative not only of Germany, but also of the visitors from all Europe.

King Edward, he said, although dead and departed from us, had left something behind him, something which would be an example to every one of his subjects from the highest to the lowest. The name of "Peace-maker" would remain attached to him throughout all history.

Turning to Matt. v., 9, he read: "Blessed are the peace-makers, for they shall be called the children of God;" and he said that the late King certainly was "blessed," for he had kept peace in a wonderful way between all the nations of Europe.

Pastor Paul then referred to the hymn which we had sung immediately before his address, and which everyone knew was our late King's favourite, "Nearer, my God, to Thee, nearer to Thee." He said that at all events King Edward had made us love that beautiful hymn more by the fact that it was his favourite. He (Pastor Paul) had learnt the hymn in English before any other English hymn, and loved it. They sang it in their meetings in Germany often.

In concluding, Pastor Paul emphasized the lesson of being a peace-maker very strongly. He said we must have peace, peace, peace. It was a lesson that might be learnt by everyone from our late King. He also expressed the wish that the new King of England might follow in the footsteps of his father and keep the peace.

"Let there be a message of peace from this land to the lands of Europe, echoed back from the Continent to Great Britain. Let the international message be peace."

3 p.m.—Bro. Jas. Tetchner (Sunderland).

Hosea vi., 3—"Then shall we know, if we follow

on to know the Lord: His going forth is prepared as the morning; and he shall come unto us as the rain, as the latter and former rain unto the earth."

He knew when he was baptized with the Holy Ghost and spoke with Tongues that it was all from God. When some tried to persuade him that he was from below he was "sceptical" for once, but only as to what they probably tried to make him believe.

We must follow on. Some put a "sprag" in the wheels of the Gospel chariot and do not go on. To those seeking the Baptism he would say, "Do not fear." If you place yourself under the Blood you are safe indeed. The hedge which God placed round Job, and places round us, is a hedge as high as the heavens.

The Lord's going forth is prepared as the morning. He is going forth from His throne very soon, and then He comes for His own. This same Jesus shall come in *like* manner. He will return in love, and with every blessing for His people.

Mrs. Boddy.—

1 Peter v., 8-10—"Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour. Whom resist stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world. But the God of all grace, who hath called us unto His eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you."

Our battle is to stand fast in the *faith*. When we find a reliable friend we put confidence in his word. Let us believe our Lord. The Lord Jesus put away everything that the Fall brought in. He became the Life of the World. He is our Sanctification. We can receive nothing apart from Jesus. Jesus is the answer to all our difficulties. We can have Justification by faith, Sanctification by faith, and the Baptism of the Holy Ghost by faith, through the Lord Jesus.

The Holy Ghost works *in* us what was done *for* us. The Holy Ghost does not at once shew us the whole of the flesh.

It is not the speaking in Tongues which is the blessing, but the revelation of Jesus Christ. It is because of the Blood of Jesus. He fills us with the Holy Ghost. The Holy Ghost reveals the effects of the Fall, the works of the flesh. Put your old failings and powers where Christ has put them—in the place of death. Then the Holy Ghost will give you the corresponding attribute of Jesus. Put your judgment under the Blood, and He will replace it with the judgment of Jesus.

The Devil attacks our faith. You must get the

witness of God, by the Word of God, that He can look into your heart, and that He can see that you are sanctified. If God has got your will, He has got your whole being.

The Enemy will attack your faith. Resist the Devil. The attack is from without. He makes you think that you are worse than before. The Lord allows the attack. He allows the powers to get you into darkness. He will not suffer us to be tempted above that we are able.

Emotions cannot be relied on. Jesus only can be trusted. Let us stand steadfast in the faith.

Whatever you *receive* you *have*. Stand in the testings. "I will pour out My Spirit." Attacks are on our souls to-day, and on our spirits. But we can walk loose in the fire, and the Son of God with us. We can go through the fire unharmed.

It is more important to have the revelation of Jesus than to speak with Tongues. It all depends upon what Jesus has done. The sustaining power of Jesus is wonderful. Christ is the anchor—hope. He holds us there.

If your heart desires God—all is well. So will Christ be manifested more and more until ready for translation. He wants us settled and grounded in God.

This Pentecostal work is discovering and exposing the devils. A person in Christ can only be moved by Christ. He is the great Deliverer. Therefore the Enemy is resisting this movement. Christ will set you free. Jesus has set you free. The power to keep you free is the Holy Ghost.

This is the greatest soul-saving work ever known. Many have been saved by suggestion, but when it is the Holy Ghost that is giving to the speaker the message, the message sticks because it is a living thing.

Resist the Devil, steadfast in your faith.

* * *

THE LAST MEETING.

Friday, May 20th, 7 p.m.

This was the evening of the Burial of King Edward VII.—The King of a mighty Empire. We have been often reminded at this time of the words in Isaiah vi., 1-4:

"In the year that King Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and His train filled the temple. Above it stood the seraphim: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, 'Holy, holy, holy is the Lord of hosts: the whole earth is full of His glory.' And the posts of the door moved at the voice of him that cried, and the house was filled with smoke."

Certainly as we were at prayer in the early part of this meeting the Presence of the Lord was mighty. The

HEAVENLY CHOIR

of those baptized in the Holy Ghost again

(Continued on Page 138.)

"CONFIDENCE."

JUNE, 1910.

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Sunderland.

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

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ROUND THE WORLD.

A Message to all Pentecostal Brethren.

PSALM 133.—"Behold, how good and how pleasant it is for brethren to dwell together in unity! It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard; that went down to the skirts of his garment; as the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the Lord commanded the blessing, even life for evermore."

At the Whitsuntide International Convention held here at Sunderland, it was proposed to send out a Special Message as to Unity to all our Pentecostal Brethren throughout the World, a Message as to Unity which we first also apply to ourselves in this land. We might refer to some of the points which at home and round the World are used by the Enemy to keep Pentecostal Brethren apart. But the bare mentioning of them might arouse the demons of division, and instead we should welcome the Lord of Love to reign in all our hearts, and pray for one another.

At the Leaders' Meeting (May 20th) in All Saints' Parish Hall, we all stood up to emphasize solemnly the message now sent out in love and prayer:—

"BELOVED BRETHREN, LET US TOGETHER STRIVE EARNESTLY FOR UNITY IN THESE LAST TIMES, IN THE LOVE OF JESUS CHRIST."

Ephes. iv., 13.

John xvii., 21.

Let us pray for one another more, and criticise less.

The Whitsuntide Convention, 1910.

It is with great thankfulness to our God that we can once more record a week of marvellous blessing in our Convention of 1910. As we look back to the first Conference of three years ago, we see how wonderfully God has led us on. A steady increase in numbers, both of visitors from a distance, and from the town and neighbourhood, indeed the Hall was so crowded the last two nights that many were turned away.

Secondly, a deeper sense of God's presence and power, with a corresponding absence of fleshly excitement and manifestation. At times the power of God was so manifest that the large assembly was bowed in utter stillness before Him; at other times the joy of His presence, and the adoration of the Lamb who was slain was made so real by the Holy Spirit that hearts and voices were blended together in jubilant hallelujahs and hymns of praise. Especially was this so as we spoke of the Lord's coming for His saints, when it seemed as though heaven itself was rejoicing, and the heavenly anthem burst forth from many lips. Truly Christ was exalted as Lord and King. It was a little foretaste of the coming glory.

Thirdly, thorough and deeper teaching was given and received, and lastly, though

not least, it was generally remarked how those who were privileged to speak had deepened in spirituality, shewing that the past three years of testing and trial, with not a little persecution, had done its work of strengthening, purifying, and making the victory of the Christ a greater reality in Spirit, Soul, and Body.

Perhaps the chief feature of this Convention was the emphasizing of "Love," not only as the first-fruit of the Spirit, but as expressed in 1 Cor., xiii.—the essence of the Divine Nature, which alone will remain when faith, knowledge, prophecy, and tongues will have passed away. Also the character of the "Overcomers" who will "be caught up" to meet the Lord, shewing that the "parousia" is not so much a matter of time as of character. Hence the great fight of faith that goes on against the hosts of darkness who are striving, as from the beginning, to blind the eyes, because of unbelief, lest the glory of the Gospel should shine into hearts.

Divine Healing also was made wonderfully clear from Isaiah liii., and other Scriptures, shewing that sickness and sin were dealt with in the Atonement, and that a pure, spiritual life would have its corresponding effect on bodily health.

The Missionary meeting shewed how truly the Holy Spirit moves hearts to give unto the Lord, willingly and joyfully, for after a stirring address on "giving," a continuous stream of "givers" placed their offerings on an open Bible, which offering amounted to £175, besides some jewellery. Some candidates also offered for the foreign field.

Looking at all these things, together with the large number of men—strong, level-headed, business men, who certainly are not carried away by mere emotion, we are more convinced than ever that this Pentecostal out-pouring of the Holy Spirit

is at least *one*, if not *the* last great call of God to the churches and world before the end of this age.

Hundreds, nay, we may now say thousands, of men and women are finding the *power* to live a godly and victorious life, a power to witness for the risen Christ they have never thought possible. They are finding out that God's Word is a living power. The days of miracles are not over, but the Lord is as always, confirming His Word by signs and wonders, and bearing witness to it with manifestations of the Holy Ghost.

In conclusion, we believe that one great lesson the blessed Holy Spirit is teaching God's children is that fleshly manifestations are unprofitable, that a soul truly "born of God," with a knowledge of the Christ within, will soon receive the Baptism of the Holy Ghost and speak in Tongues without any human coercion.

If we are to "stand fast" and go through the fight of faith, which is growing fiercer, we need that deep inward revelation of the power of the Cross and of the glorified Christ that will enable us to stand true to our God:—

1st—Against the attacks of the Adversary on our faith for Spirit, Soul, and Body; and

2nd—Against the outward persecution of those who are endeavouring to instil fear and doubt.

God Himself is purifying this work, defeating Satan's attempts to overthrow or to counterfeit. God Himself is shewing His children that His Gift of "Tongues" is more for personal edification than for public use, unless He gives interpretation.

He is giving true spiritual discernment as to the difference between human and spiritual interpretation. So we can go boldly and confidently and unswervingly

(The Whitsuntide Convention—continued.)

forward, "Strong in the Lord of Hosts, and in *His* mighty power."

We would just add to the praise and glory of God that very many souls were truly "born of God," many were Baptized with the Holy Ghost, and many were Healed. *All* were edified and strengthened in the bonds of love and fellowship, as men and women of many nations, many creeds, rich and poor, rejoiced together as being "*One* in Christ Jesus."

(Sunderland Convention: "Day by Day"—continued from Page 135.)

was heard, as the celestial music was drawn out of those who were "in the Spirit." At last it died down, and the writer, guided by the Lord, led that great gathering as we sang so tenderly (for we realised His presence):—

"Holy, Holy, Holy, though the darkness
hide Thee,
Though the eye of sinful man Thy glory
may not see;
Only Thou art Holy, there is none beside
Thee,
Perfect in power, in love, and purity."

One of the Divine features of this Convention was the Worship; another was the Prayer. Special requests poured in—not so much in writing as through those who stood up and asked for special prayer for others or for themselves.

A request was made for a young man lying in very great pain. As the Assembly lifted him up to the Lord in prayer, the pain suddenly waned and departed. He was in a town some distance away. At a subsequent meeting he sent a request for special thanksgiving for his wonderful deliverance.

This night every part of the Hall and platform was packed, and the crowd overflowed through wide-open doors right out into the street. Many were turned away.

A wonderful address was given by Bro. Hutchinson, of Bournemouth, on "Divine Healing." He used the story of Naaman having to humble himself and obey the prophet before he was healed. We will

here quote from one of the Daily Papers:—

(From the "*North Mail*" of May 21st.)

"Brother Hutchinson made some remarkable statements. He declared with much force that demons of disease were being driven out of the human body by the name of Christ. Speaking of himself, he said: 'I was discharged from the army after the late South African war because my heart was gone. A brother came to see me, and the Holy Ghost entered into my inside and gave me a little quiver. Then the knocking became louder and louder, until my heart went back into its right place again, and I was cured. I was as you see me now.

'You can be cured where you sit,' he asserted, 'if you have faith.

'I know of a case of a Salvation Army lass who went to bed with a crooked ankle, and who, after being baptized with the Holy Ghost, arose the next morning with that ankle straight.

PLAYED IN THE STREETS.

'There was another case of a child called Little Annie. I was called to see her. She was terrible to look at; all distorted. I laid my hands on her. She had been given up by doctors; the death rattles were in her throat. She recovered, and in three days was out in the streets playing with other children.

'A French lady was sent to me. They said she was suffering from religious mania. Why had they sent her to me? At any rate I took her in. Her mind came back, and she is now perfectly sane and doing a good work for our cause.

'A woman had fits. She was torn with demons. I rebuked Satan. I commanded the demons to come out of her. Three came out at different times, and when the third came she fell down in the dust. She was cured.'

After this testimony, the Rev. A. A. Boddy asked all who put their trust in the Lord for healing to stand up, and half the audience, which consisted of about 600-700 persons, rose to their feet.

Mr. Willie Andrews, of Glasgow, who, during the Convention, had often delighted the audiences with his sweet and feeling rendering of Gospel Hymns, then gave his testimony. He told of how he took a meeting which another brother and himself should have spoken at. He was left alone, but he got on remarkably well. A power that he did not know he possessed made itself manifest, and before he left the gathering there were nine people on the floor speaking in tongues and under the power of God. Then the power of God asserted itself on him. It threw him in the dust; his nose touched the floor. No one else could have done it.

Someone suggested that the reporters would publish what he had been saying, and Brother Andrews replied: 'I am not afraid of the reporters. Let all the world know it. When I spoke in tongues I said 'Glory to Jesus.'

Other statements of a similar character were made by speakers that followed, and the Convention concluded with a blessing from the Convener."

Miss Thomas, Bro. E. Dennis and others spoke with great power, and Pastor Paul gave the closing word, ere he left with the other Pastors to catch the night train to London.

LAST WORDS BY PASTOR PAUL.

Gal. ii., 20—"I am crucified with Christ : nevertheless I live ; yet not I, but Christ liveth in me : and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me."

Is it the first thing that you speak with tongues? No, the first thing is that Christ lives in you. Stand now on the words "No longer I." A man went home from a meeting like this. His wife always had been afraid of him. But he went to her and embraced her and said : "No, it shall be no longer I : but Christ liveth in me." Let Pentecost make this true in our hearts. Then the wife will say, "I have got a new husband"; the man shall say, "My wife is quite different." Yes, for

CHRIST LIVETH IN ME.

So we sang :—

God be with you till we meet again,
Keep love's banner floating o'er you,
Smite death's threatening wave before you,
God be with you till we meet again.
Till we meet . . . till we meet ! . . .
Till we meet at Jesus' feet, . . .
Till we meet . . . till we meet ! . . .
God be with you till we meet again.

III.—After the Convention.

The crowds melted away. The farewells at the Central Railway Station were said and sung and waved, and now we are comparatively quiet again at Sunderland. Lonely ones, back in unbelieving homes and churches, will remember how we often sang—

No ! never alone ; No ! never alone ;
He promised He never would leave me,
Never would leave me alone.

Our Visitors have carried home with them the Memorial Card of the Convention :—

Sunderland International
Whitsuntide Convention,
1910.

"I have been
crucified
with Christ."

"Christ liveth in me."

Gal. ii., 20.

"He loved me, and gave Himself for me."

The Lord as an indwelling, living Person in the power of Pentecost, for the redeemed believer, was proclaimed to the last as our Convention Teaching.

Missioner Emil Meyer left us to travel to Laskovitz, in Eastern Prussia. He wrote of the wonderful meetings there. About 1,000 gathered together at the invitation of Baron von Gordon, to the opening services at the Chapel he had built at his Schloss.

Our Brother Daniel Awrey left us, in company with the Swedish Brethren, to give Bible Readings in Scandinavia.

Pastor Polman crossed over from Holland twice within a fortnight to be present at the Sunderland Convention, as well as at the important London Conference. How glad we were to listen to his wise words on Unity, and to hear how the Lord is blessing at Amsterdam.

We are receiving testimonies as to blessings received. One Sister sends us :—

A word of testimony copied from a letter.—Yes ! we had a wonderful time, to me the most wonderful in my short life. It was the fulfilment of a vision of the Glory of God given perhaps twelve years ago,

The blessing began with a short sentence spoken to the orphans at "Peareth" in the mighty power of God on Ascension Day. I know I ascended with Him, and now a glorified Jesus reigns within, and I can say, in deep experience, "Christ in me . . . Glory, Glory, Glory !"

But oh, words fail, fail, and fail. I can think of nothing, no one but my glorified Lord, see nothing but Himself. I, in Spirit, do nothing but rejoice in, and worship, and adore my glorified Lord.

In a deeper union than I have ever known, I have been Baptized into oneness, with not only a Crucified, but also a Risen and Glorified Lord. I have only spoken as yet to very few of the Lord's wondrous leadings, for most of the dear ones are being baptized into a deep, deep abiding union with the Crucified One, but *you* will understand. A deeper baptism into death than I had ever before experienced came with the Baptism of Fire and scriptural evidence received three years ago. But I see now that the reason there was no joy, as well as "love and peace" (Gal. v., 22), and the bottom of every failure was unbelief. For days the Power of God in the Convention was so great, that this conviction deepened and deepened, and I wept over it. But *now*, praise Him, *my* unbelief has gone, and *my* faith too, and henceforth "I live by the Faith of the Son of God, Who loved me and gave Himself for me." This is "joy unspeakable, full of Glory."

E. MANSFIELD.

(Sunderland Convention: After the Convention—
continued.)

A Brother writes as follows:—

I feel inclined to write you a few lines after such a blessed time with the Lord during Whit-week. I often wished to have been with you on previous occasions, but was unable, for I really wanted to see and prove things for myself. However, I'm thankful the Lord opened the way for me.

My testimony is this, "that I never spent a more blessed week in my Christian life." I am saying this for His Glory. I was quite at home in the first meeting, simply because I knew and felt that God was near to us. I also am thankful that I've never criticised such a blessed work of God. It's much wiser to go and see "reverently," not that I didn't believe "before seeing."

I believe that many mouths would be stopped, and wrong ideas crumble, if only they would attend some of the meetings and really see; "not that there's never something out of place." If there was anything during Whit-week, it was, I believe, soon melted by the atmosphere of praying saints. I shall never forget Tuesday morning, as, *praise God*, how precious it is to be so conscious of *His Presence*. I found out this for myself, how very little of worshipping I've done, we don't know what it really means to worship God in Spirit and in truth. Such my Father seeks, although it was my first time in "the Movement," and never heard such utterances, especially as was given on Tuesday morning (I think it was). I could have knelt all day. Praise the dear Lord, all I can say, dear brother, is, "*He shall have His way with me, for He is holy.*"

I am, henceforth expecting,

Yours in Him,

DANIEL PARSLEY.

The Scriptural Baptism of the Holy Ghost and its Results.

PASTOR PAUL, STEGLITZ, BERLIN.

Thursday, May 19th, 11 a.m.

Pastor Paul said:—Last Whitsuntide, when I was here at Sunderland, I just received the blessing I needed. Specially did I seek and receive the gift of healing the sick.

Beloved Brethren, be very earnest at this time in seeking and receiving. Ask the Lord to give you just what He has in store for you. You heard the message, "Open, open, open!" Are you now saying with me, "I am entirely open to my God."

Now let me speak of the Baptism of the Holy Ghost and its results.

Let us turn to Ezekial xxxvi., 25-27.—

"Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you.

A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh.

And I will put My Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them."

This passage is always a very clear guide to me. "I will sprinkle clean water upon you, and ye shall be clean."

Perhaps you say, "I am clean—yes, I am clean." You may be cleansed from filthiness, but are you cleansed from all your *idols*. Is it really with you, "Jesus only?"

I have had a tract given me by a brother, and I read in it that he knew that there was filthiness in him, but he acknowledged his need of the Baptism of the Holy Ghost and Fire.

Even some who study this verse 25 for years acknowledge there is uncleanness. They have been converted perhaps 25 years, and still have not done with verse 25. It is sad if we need to be cleansed every day.

There are people who quarrel still; what must they do? The true Baptism with the Holy Ghost and Fire cannot be there if they are provoked with one another, envying one another. These are works of the flesh.

We read in John vii., 37.—"The Holy Ghost was not yet given, because that Jesus was not yet GLORIFIED.

Some say, "I have been regenerated, and I know the Cross of Christ; I know this experience. But look at verse 27. It says, "I will put MY Spirit within you." This is after we have the promise. "I will take away the stony heart, etc. Regeneration is the gift of a new heart, but it is not the Baptism of the Holy Ghost and Fire.

Look at the first Adam. When he was created, was he not good? Yes, very good. He was just out of the hands of God. But was Adam baptized with the Holy Ghost? No. Adam was natural, not yet spiritual. When evil came near to Adam he should have said, “NO! NO!! NO!!! I will never eat unless God tells me to do so.”

Now the last Adam—the Lord Jesus—has come; He is spiritual. Heaven is in Him, and He is in Heaven. He could say, “The Prince of this World cometh, and hath nothing in Me.” Now the Regenerated man should also become spiritual. We cannot hope to attain to the first Resurrection, we cannot be translated if we have not the life of Christ in us.

The Holy Ghost wishes to take possession of our BODIES. Some will say, “The Holy Spirit only comes to my spirit; He has nothing to do with my body.” But we cannot erase 1 Cor. vi., 19 from our Bibles:—

“What! know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?”

We are *sealed* unto the day of Redemption, when our bodies shall be glorified. I do not wonder at the Lord doing such a work in our bodies. We must not fear any sealing of shaking and heavy breathings.

I believe there will be a still greater shaking and trembling when the Lord comes for us.

Contact with the Lord Jesus means that virtue flows into us. Pastor Paul had been with the Editor of “Confidence” to the Picture Church (Church of the Ascension, Bayswater Road, Hyde Park, London). There he had seen a picture of Jesus healing the sick. The artist had depicted a current of life passing from the finger of Jesus into the sick one. Power went out of the Body of Jesus. But no Power

went out until after His Baptism in the Holy Ghost on coming out of Jordan. John says, “This beginning of miracles did Jesus.” This was after His Anointing.

So we read in Luke xxiv., 49: “Tarry in the City of Jerusalem until ye be endued with power from on high. Ye shall receive *Power* after that the Holy Ghost is come upon you.”

When He comes, do not fear if He shakes your body. Fear not if you are under the Blood, but praise Him for His goodness.

He promises to take away the stony heart out of our flesh. The old stone which causes all trouble.

When there was given to me a new heart and a new spirit, how happy I was. I went into the woods. I was like Adam the First. Alone as Adam without Eve, and praising my God, I said to myself, “This is just the way Adam looked at the trees. They are Thy Creation, O my God, and I, too, am in Thy Creation.”

I was so happy. I was the happiest of men. Happy when I came home to my wife and children, and happy when I went out far away to preach the Gospel. Why am I happy? Because I know that Jesus is dwelling in me.

* * *

A stony heart cannot receive blood and life. But now the Lord has given me a heart that can receive both. I can now walk, stand, and really live with the life of God.

Notice once more the stages in this passage in Ezekial xxxvi., 25-27:—

- 1st. Forgiveness of sins and cleansing.
- 2nd. Sanctification—from all your *idols* as well as from all your filthiness. (Room for many experiences still in verse 25. So in verse 26—“I will *take away*.”)
- 3rd. But there is something to be

(The Scriptural Baptism of the Holy Ghost and its Results—continued.)

GIVEN. (Many may linger among the earlier experiences and still have reason to cry, "Take away, take away!")

But the Lord *gives*, the Lord *puts*, the Lord *causes*. "I will put *My Spirit* in you, and cause you to walk in *My statutes*." (verse 27.)

It is possible to have great Baptisms and Anointings, yet not like Pentecost.

Verse 27 was fulfilled on the Day of Pentecost, when Fire-Tongues fell upon them and they spake with other Tongues as the Spirit gave them utterance.

As to the Baptism of the Holy Ghost. The best commentary on the Bible is the Bible itself, and we read there again and again, "When the Holy Spirit fell, people spake in Tongues." When my eyes were opened to this I determined to receive all that God had for me—that is, the full Baptism of the Holy Ghost with the Scriptural Signs.

"And I will put *My Spirit* within you, and cause you to walk in *My statutes*, and ye shall keep *My judgments*, and do them."

THE RECENT

Salvation Conferences in London and Sunderland,

And the Why and How of this Revival.

When the Editor of "Spade Regen" and, a few days later, the Editor of "Confidence," suggested that I should write upon these Conventions, just ended, their expressed wish—coinciding with the personal impression that it would be a privilege to do so, and might indeed be a duty—brought the assurance of the divine help and blessing in attempting the task. It can be at the best but a feeble effort, for it has been the unanimous testimony of many Christians of long experience and of tried faith, men and women well versed in the scriptures, that these gatherings have been amongst the most remarkable, the most hallowed, and the most truly *Christian* that they have ever attended. And this has not been because of outward manifestations of divine power or gifts (though they have been many and blessed) but rather because of the all-subduing sense of the *presence of God*, the immersing of the entire gathering in the River of Life. Sin was brought to the blood, the carnal to the cross, and the

human into loving subjection and silence. There was often *divine stillness*, reminding one of what the meetings of the early "Friends" must have been. *The Holy Ghost was given* because *Jesus was glorified*. The heart-cry of those present was "*We would see Jesus*," perhaps even more than "we would have the Holy Ghost." And indeed, the office of the Spirit being to reveal *Jesus*, the test of the value or power of a meeting may be the degree in which *Jesus* is exalted, becomes *present* to the spiritual senses, and in which His name is really "above every name." Were one to sum up the series of meetings in three words, the following would be a true expression both of the supreme longing, and of the result:—JESUS ONLY. REALITY.

OUR HEADING.

And now a word about the title "Salvation Conferences." Why not "Pentecostal"? Because any such specialising would involve and imply a limitation not corresponding to the fact. The present outpouring or revival is one which brings forth all the characteristic features of primitive Christianity, and no revival can be truly Christian which does not embrace all these aspects. It is true that hitherto the Holy Spirit has seemed only to do so in the *degree* in which the living Church of God is "able to bear it" at this precise time of the "end of the age." In *kind* all the apostolic gifts have been manifested in some part or other of the world of late, though the *degree* reached by assemblies in this respect leaves much progress still to be made, and it is probable that God in His wisdom cannot let individuals go *much* ahead of the first ranks of his advancing hosts, lest they should become too isolated, and stumble into some kind of fanaticism under too great and too solitary an exposure to the enemy. This is not the fault of God but of His people. Further and still more apostolic developments will certainly follow in the wake of this revival if faith, humility, and obedience are fearlessly maintained.

One of the most hopeful and healthy signs is that this "Movement" (one uses the term for want of a better) is not only "Pentecostal" in a special sense, or that usually attached to that term, but also a soul-saving crusade. It is not only a "Holiness" Movement, but one also of Healing. It is not merely soundly evangelical, it is also evangelistic. It induces and promotes a burning "love for souls." It leads to self-denial and self-sacrifice with that end in view. It not only obeys the command to "tarry until," but also that which enjoins to "go out into the highways and hedges to compel men to come in." It is also intensely a *Salvation Movement* in this sense that it does not "destroy" any good thing of God. Its doctrine and practice are not those of mutilation, but of restoration. To particularise:—it sanctifies all legitimate earthly callings however humble or exalted, and all normal human ties and relationships, even the most private and personal. It contains no mysterious secret creed—reserved to the initiated—which dishonours or despises any human faculty or function; with the Creator, it pronounces them all "honourable." There is no effort to be wiser than God. The *human* created by Him is not confounded with the *sinful* produced and perpetuated by Satan. True salvation ever means a return to simplicity and reality, as holiness does to wholeness. True sanctity is not sanctimoniousness, but brings a holy liberation of—as well as adoration for—all that God has made.

The great adversary has deceived some into believing that this Movement stands for some of the aforementioned subtle evils, but this is not the case. The writer makes this affirmation as an independent witness, who has had many opportunities of enquiry and examination.

WANTED, WHOLE-MEAL CHRISTIANITY.

Some may think those prominent in this revival in error in giving "Speaking in Tongues" the place, the whole place it had in primitive Christianity, and of considering it part of God's *Salvation*. To these the writer would respectfully submit the following:—True Christianity is a created, not a fabricated, thing. It is Christ-made. It is a whole—an entirety. It has normal constituent parts. If any of these are absent, it cannot be said to be true or authentic. It is an all-round thing. It was "finished" at Calvary. Our Lord went to heaven to pour it out upon all flesh. Man has not to make it, but to take it. He cannot improve it. It seeks to improve him. A necessary condition attached to all such improvement is that he shall submit to it, not seek to alter or to bend it to his own preconceived notions.

It is only recently that England has learned the value of whole-meal bread, and to receive the grain of corn just as God gave it, instead of refining away the very best parts, those in and immediately under the bran coating. Has not the time come for a whole-meal Christianity, if I might so speak?

Why then should those be called fanatics, fools, or faddists who desire to have Christianity exactly as Christ made it. Is it not men's duty to seek to have religion just as God gave it at Calvary, at Pentecost, and in the Apostolic Acts? Whoever wishes to have it different—either less or more than that Divine original—sets himself above God. "See that thou make all things according to the pattern shown thee in the mount," was said to Moses by Jehovah.

Apples and oranges are the same to-day as in the Apostles' days, and this must be true of Christianity if it is to be authentic.

This is why any specialising (or any picking or choosing) in Divine things is so unlawful and dangerous. In human sciences it is exactly the opposite. There man may, nay, must specialise, for in that sphere his is a progressive quest for truth, for the discovery of the secrets, the laws, the forces of nature, and the applying of them.

But when theologies (as for instance the so-called "New" Theology) embark upon that perilous course they inevitably end in outer darkness. Such "progress" exalts man, not God. It ends by making its own god—a false one. It dethrones the Creator.

Therefore, to humbly seek to enter into all the declared, revealed, and manifested will of God as illustrated by Apostolic Christianity; to seek to receive that which Christ has given; to be what He commands and promises; to passionately wish for total separation from all that He has forbidden; surely this honours God and brings man into lowly dependent obedience.

So far as I have observed, such is the supreme aim of the present movement, and nowhere has this been so abundantly and convincingly demonstrated as in these recent Conventions. The desire to have a scientific Christianity, namely one "true to type," was there seen and felt to be the result of a

humble desire to exalt Christ and satisfy the longings of His heart. There is a determination to replace worldly wisdom by His wisdom, and to have things as He wants them—independently of all personal considerations, or of any craving for religious ecstasies or enjoyments. There is a mighty hunger for His own sweet, unadulterated truth, yes, even as men long for the pure fresh products of nature as their food, instead of the things fabricated by man.

FIRST THINGS FIRST.

But is there not a "Seeking for Tongues?" I do not think so except in a few isolated cases, where admonition and instruction are quickly given.* There is a seeking for causes and not for effects, a seeking for the Giver rather than the gifts. And it is precisely the fact that the Giver was thus sought by men and women determined to go all lengths in His will and on His word, that caused the gifts to be restored. They had been ever lying at the disposal of "the Church of Christ," since unbelief, worldliness, and, finally, apostasy caused them to be lost. Thus they have reappeared by a normal process rather than by any wilful wresting of them from the hands of God. And it is for the ever-accumulating evidence to this one fact that the writer praises God above all else.

[He himself has generally felt a spiritual aversion to seeking experiences in religion. Baptisms (many and blessed) were never received in his 30 year's religious life by being sought, but as a result of simply going on in the path of faith and fearless obedience, "loving not the life unto the death."]

Can it be denied that a true, a supreme love to God and reverence for Him must involve the desire to honour His word just as it stands.

It may be therefore important for a "witness" to affirm (even with some detail) at the outset that this movement, being the expression of a desire that God may have His own way, is no more "Pentecostal" than "evangelistic" in its ultimate aim. Hence these were in reality *Salvation* Conferences.

The phenomenon that "tongues" seemed to claim so much attention was unavoidable. In reality sanctification claimed far more. It is patent to all who have been at the pains to observe, and have braved religious "public opinion" in so doing, that real holiness has been incalculably increased by this revival. The graces received and subsequently lived in have far surpassed the gifts. I am convinced that 90 per cent of those in the "movement" would gladly renounce every gift to-morrow if they thought the graces might otherwise be endangered. "Love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance," they consider to be of first importance. Were they to be diminished by the gifts, then the latter would have to go. Should any "Pentecostal" brother or sister say "I cannot take that position," I answer deferentially, "You are in danger; you put first things second."

A mighty tide of true worship, of selfless, brotherly love, of "deep-settled peace in the soul,"

* In some places there has been a serious abuse in this respect in the past, and it led, locally, to utterance so incomplete and faulty as to repel many and to expose the work elsewhere to criticism not there justified. But I am dealing with two recent Conferences and with their central groups of capable and gifted leaders of various nationalities who have avoided those mistakes.

(Salvation Conferences—continued.)

of insurgent joy, rolled its billows through these gatherings, submerging all in God, the LIVING GOD. And it was not surprising that, dashing their waves against even grand, rock-like, Christian personalities, and coming from within as well as from without, those billows had to burst and to foam and roar for a moment in hallelujahs and triumphant song. It was glorious, deep, melting, heavenly, and wondrously pure. Perfection is not yet, nor will be till Jesus comes, but one did long that others might have seen, felt, and tasted those God-honouring, man-humbling, and blessed realities.

STAGES IN RESTORATION.

Once again a why? When any of the gifts of God, even that of the "salvation of the soul" by free grace, any of the essential truths of Christianity, after having been lost in the darkness of apostasy has been restored to mankind, that particular truth has for a time necessarily occupied an almost supreme place of attention. Men have had to stand for it, to fight for it (with spiritual weapons), and even to die for it. The time of its restoration was one of re-formation. This was the case when the doctrine of justification by faith was unearthed, so to speak, by God through Luther, his consorts, and immediate predecessors. That great truth had of necessity to come into almost exclusive prominence for a time, till indeed it became fully established. Subsidiary truths were more or less left in abeyance.

Sanctification by faith, for instance, could not come to the front till its elder brother, truth (so to speak), had first been fully born. Special attention *had* to be given to it for a time. The individual human mind, as well as that of mankind in the aggregate, is so constituted that it cannot grasp more than one new truth at a time, if it is to do so adequately and permanently. When Sanctification by faith was afresh brought forth to the light in the days of the early "Friends" (and their contemporaries, Guyon and Fénelon), and subsequently by the Wesleyans, the same was the case.

Can it be otherwise now when the gifts are being restored, both to the *faith* of Christians (believers in the words of Christ) and to their experimental realisation?

This restoration is timely. It has been expected for years by earnest Christians in all denominations who believe "the end of the age" to be approaching.

WHAT WAS APOSTOLIC "SALVATION?"

It was also to be foreseen that, when such a gift or power as that of "Speaking in Tongues" began to be restored, some special ticket or epithet would be put on the movement. If the term "Pentecostal" (or the objectionable "Tongues Movement") has come for a time into use, they are necessarily but limitations. Salvation, in the Divine sense, embraces the whole being, body, soul, and spirit. We all know well this was the term used by God through Peter in the case of the *healing* of the lame man at the gate of the Temple.

Thus it was that, when thinking of a title for these articles, that of "Full Salvation," rather than "Pentecost," came before me. (I had not then noticed that this designation had been used by the Rev. A. A. Boddy in issuing the invitation

to the Conference.) But that even seemed both a limitation and an unnecessary amplification. There is only one kind of salvation, and that is *real* salvation—that which God calls salvation. And this (if we would be *scriptural* Christians and believing believers) is the salvation for body, soul, and spirit, brought by Christ, manifested in His own works and those which He performed through His Apostles and their fellow-Christians. To alter the character of that salvation by some such sweeping statement as that "the day of miracles is past," is simply sinful. It is presumptuous unbelief. And to say that God has ever *withdrawn* any of His gifts, is the lawless expression of a lawless thought. God's Word expressly says that the Gifts of God are without repentance. As well say that twentieth-century apples should have no stalks, twentieth-century oranges no rind, or that there should be no spring water or pure air in this century.

A so-called dispensational theory, which relegates the return of the Divine gifts to the millennium, is the exact equivalent in the Protestant sphere of the action of the Roman Catholic Church as regards salvation by grace, justification by faith. Satan himself has always been the advocate of pure, authentic Christianity, *provided it was placed in the distant past or distant future*. Safely relegated there, it simply produces that discouragement and hopelessness so useful to his cause.

Let us humbly keep our place as finite men in the presence of God the Infinite. Or else let us return whole-heartedly to the days of Galileo, when the sun was supposed to turn round the earth, and when also God the Almighty was expected to revolve round the Roman See. There has been quite too much *using* of God, *patronising* of God, and *demanding* that God shall come down into little human ideas, limitations, systems, and other inventions. Let "Back to the Spirit and the Word" be our cry; back to Apostolic Christianity; back to realities. It is time for man to get out of the way and let God work. When he does, then God will *surely* bring back from the dust His own original *Christianity*.

FIGHTING (SATAN) FOR "SOULS."

As I have stood with earnest and simple-hearted "Pentecostal" people at open-air meetings, and heard their "soul-saving" appeals, and as I have become acquainted with the clear-cut and permanent conversions taking place in the work of this Movement, and been also witness of many blessed bodily healings, as well as of the abundant love, joy, and peace which "flow like a river" when "this faith" is preached and received; as I have also seen the *practical* side of Christianity most blessedly manifested in home and business life. I realise that this revival, with all its imperfections and failures, is a truly *Salvation* Movement in the widest sense.*

These Conferences brought out one of the best features of this revival. It is a world-wide Movement, but not a world-wide organisation. Every assembly is independent. Their mutual bond is one of esteem and confidence. They own one Head. (The religious sins which surely follow "not holding the Head" (Col. ii, 19), have thus less chance of development.) And yet one sees how the Spirit of God uses all the present rapid means of

* In giving this article to the Editor of "Confidence," I found he had the same view as regards even the term—
"Full Salvation."

transit to secure the flow of teaching, admonition, and experience all over the world in the person of men and women who are *felt* to have been sent by Him. A bouquet of flowers is thus formed instead of one flaring red or blue flower. Each group profits by the experiences which others have made through full and free development. Excesses or abuses are thus more easily detected and corrected. The unity of the Spirit can be kept in the bond of peace. Man-made bonds have hitherto failed. Were this revival to be organised or centralised, it would quickly go wrong, because carnal unity soon becomes a dead uniformity. "Unity is strength," it is said. Yes, strength to support and maintain some great weakness, namely, some un-Christian system. Man cannot be trusted to take things into his own hands. He quickly makes a *thing*, an idol. His carnal "unions" can be the union of many small weaknesses to make a large one.

In this Movement no one is called upon to endorse anything of which he or she cannot fully approve. The individual stands under an open heaven, and has to do with God Himself, thus, and thus only, can the Spirit have free course.

This is but a general outline, dealing chiefly with principles. I may be permitted in another, the next number of "Confidence," to give some notes made during the Conferences, showing the Apostolic character of the teaching given. I feel that it ought to be said, in conclusion, that the hand of God is manifest in the instruments he has chosen to be in the forefront in this revival. It can be truly said of them that they are "the servants of the servants of God." Nothing was more evident than the disappearance (if an Irishman may coin an Irishism) of the two Presidents of the Conferences, so far as they were personally concerned. The grace, wisdom, and strength vouchsafed, under the strain of such an important function, manifesting an indefinable *something* which is, in reality, the true selflessness of sanctification, were, in themselves, proof that *God* was permitted to be the Leader. To Him be all the glory.

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The Overcomers.

(SUNDERLAND CONVENTION, TUESDAY,
MAY 17TH, 11 A.M.)

To many the Book of Revelations is a sealed book, and yet it is the only book in the Bible in which a blessing is promised to those who "read it and keep the things that are written therein."

It is the unveiling or revelation of the Lord Jesus Christ as He is to-day—"the First and the Last; He who became dead and is alive for evermore."

He is the "faithful witness" to our

redemption, for it was "He who Himself loved us, and washed us from our sins in His own Blood." The power of the Blood is prominent; also revealing to us that as He was "the first begotten" (*ek*) out of the dead—the old Adamic life was ended and a New Life, the Christ Life, begun for all who believe.

This great fact is only revealed and made clear to us by the Holy Ghost, and so the Adversary hates the Blessed Holy Ghost to take full possession of a man, and so is doing and will do all he can to prevent this full Baptism in the Holy Ghost and Fire.

This Baptism means to everyone a great fight of faith—not against flesh and blood, but against the powers of darkness, and this is the fight that is going on now, and will doubtless increase as time goes on. The Adversary will attack at every point—spirit, soul, and body. Why? to make us think that Jesus has failed us; we must therefore be in the position in which the Holy Ghost has made the Victory of the Lord Jesus on Calvary such a living reality to us, and has revealed this mighty, glorified Lord so clearly that we can "stand fast" and endure in the temptation, and thus be amongst the "Overcomers" who are to be caught up to the Throne.

We believe that these "Overcomers" are the "Living Creatures," and as we study their appearance in Revelation and Ezekiel, we shall see by their characteristics how *much* it means to be an "Overcomer." "To whom much is given, much shall be required," and it seems as though God demands absolute perfection in those to whom He has given His Son, and who have in Christ *all* that God demands, and *only* in Christ and through Christ. We have it in type—the cherubim, one piece of beaten gold,

(The Overcomers—continued.)

candlesticks, one piece, one vine, one loaf, "One New Man."

The Levites were chosen from the people; and then God's inheritance, Abraham, had other children; but it was to Isaac, the child of promise, that He gave *all* that He had. So the "Overcomers" are the "called, chosen, and faithful" from among the churches, and we see that the only two churches who had not to repent were the Church of Smyrna, who was poor (yet rich), but who were to resist Satan and not fear; and the Church of Philadelphia, who had a little strength, but "kept My word—hast not denied My Name."

To receive these revelations St. John had to be sent to a quiet, lonely place, where no human voice could interfere, and in the solitary place St. John could be in the Spirit and in the day of the Lord.

So must we be silent unto God, with all our human or natural mind quiet, if we are to be "in Spirit" and in the day of the Lord.

As we go on in the school of the Holy Ghost He takes us deeper and deeper into Christ, till at last He takes us to the very Throne of God.

It is to the Churches where Christ is walking, that He sends these warnings and messages, and to the Ministers or Angels of these Churches. He also reveals Himself to each Church to meet the needs of that Church and of the Overcomers in that Church, as, for instance, to Smyrna He reveals Himself as "the first and the last—He which was dead and is alive," and to these Overcomers He promises victory over the second death and a Crown of Life. To the Overcomers in the Philadelphian Church He reveals His Almighty power and majesty. "He

that is holy, true, hath the Key of David, that openeth and no man shutteth." He promises to vindicate His faithful ones up to the hilt, and to make them a pillar in the House of God, but it must be *all* Himself, for to the Laodicean Church, who think they have everything, He gives awful warning, and then He reveals Himself as "the beginning of the Creation of God," and counsels us to buy of Him gold tried in the fire—pure, divine nature, white raiment, "clothed upon" by the Holy Ghost, and anointed eyes. How these anointed eyes open up the secrets of the Lord, how they cause us to see in some little measure things *as they are*, and the awful "coming short" of this marvellous salvation. No wonder St. Paul prayed and travailed till Christ was formed in his brethren, and that "the eyes of their understanding might be opened."

In Ezekiel's vision, Is. vi., we see the "Living Creatures." Out of the midst of the brightness and fire they came; their appearance the likeness of a man. So we see in Revelation the living creatures in the midst of the glory and brightness of the Throne, and round about, and "a face as a man." Their characteristics were, if judged from their faces, the patient endurance of the ox, with the young, vigorous life of the calf; the power of flight and keen sight of the eagle; the majesty, strength, and might of the lion. We see also from the eyes, absolute transparency, "full of light, full of eyes, within, without, and round about," going straight forward, moved by the Spirit of Life; the same Spirit in the wheels. Two rings of every one were joined together; at the voice of the Almighty they stood and let down their wings, and the marvellous brightness and glory of the Lord God over and above all.

So we would briefly notice the exhorta-

tions in the Epistles to "patiently endure" to be filled with the Spirit, even our mortal bodies to be quickened, to wait on the Lord and exchange our strength till we mount up as the eagle and get the heavenly vision in the power of His might; to be strong in the Lord, and enter into our position as kings and priests which He has bought for us; to have an absolute pure life that can bear the inspection of those eyes of flame, to be so pure, that even our body is "penetrated by light" (Weymouth).

To go straightforward, steadfast and "unmoveable, always abounding in the work of the Lord," being led by the Spirit, and walk in the Spirit; to see in our wheels of life, our daily circumstances, the providence and guidance of God, the Spirit of Life in them that shall bring inner wheels of blessing; to remember that we are "members of one body" joined to one another in Christ; above all, to be still and silent before our God and hear His Voice; let our activities cease, and His glory in His earthly temple be manifested.

So shall the Holy Ghost be able to transform us from glory to glory into the same image, so shall we be caught up to our glorious Head, and find ourselves through the love, mercy, and grace of God in Christ Jesus, in the New Jerusalem.

Let us not fear the Fire of God now, knowing we are of one piece with Him who sanctifieth us. He has trod the lonely way by Himself, He endured the shame, He loved not His Life unto the death. He came, He overcame—our great File-leader, and now our Forerunner and High Priest, Jesus Christ. I can daily, nay, hourly, "celebrate His triumphs," and responding to His call, in simple faith *believe* and yield to this glorious Christ who "liveth in me." Alas, what woe will come to those who are

not "in Spirit in the Day of the Lord," when He comes in the Majesty of His Glory to judge the earth and pour out His wrath on those who will not believe.

Repent of unbelief. This is still the day of grace. Give a real heart's response and believe what God says, "*Ye are dead*," "*Christ is your Life*," and then go about your daily work and duty as if you believed it, praising God and keeping a steady gaze on Jesus crowned, Victor, King of Kings. Hallelujah. Amen.

ON "FAITH."

PASTOR GENSICHEN, of Mülheim-Rhor (Germany).

Any report of Pastor Gensichen's burning vehement addresses on "Faith" must lose much through the absence of his personality. He spoke with great power, both at the London Conference and at the Sunderland Convention. We endeavour to reproduce his address at London (on May 10th).

Rom. vi., 1-11.—"What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein?"

Know ye not, that so many of us as were baptized into Jesus Christ were baptized into His death?

Therefore we are buried with Him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection:

Knowing this, that our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin.

For he that is dead is freed from sin.

Now if we be dead with Christ, we believe that we shall also live with Him:

Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over Him.

For in that He died, He died unto sin once: but in that He liveth, He liveth unto God.

Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord."

"There is no LIE in God's Word. God's words are true. We must realise much

(On “Faith”—continued.)

more that He always speaks the truth.

My sermon might finish here. Satan tries to sow unbelief. The Devil has been brought to naught (Heb. ii., 14.) The Son of God has been manifested to destroy the works of the Devil (1 John iii., 8).

Unbelief is the first “work of the Devil.” Let us believe that God has destroyed our unbelief. (“HALLELUJAH.”) Jesus delivers from all sin. Unbelief is sin. You are delivered. You are saved from sin, and so from all unbelief, therefore abandon yourselves to believe fully.

Jesus and I are One. All His is mine. He died and so we died. (“HALLELUJAH.”) Let us believe it. The Devil says it is not so. God says it is so. Whom shall we believe? Anyone who believes the Devil, rise, please. (No one rose.)

I died in Jesus. Who will believe it? (Many hands were held up.) Don’t you know you died to sin. Imagine it, *believe* it, and then *experience* it. When I believe it, then, in fact, I am really dead to sin. Blessed are those that believe before they see. (“Hallelujah!”)

Jesus wondered at the faith of *sinner*s. He encouraged the Canaanitish Women.

Let us not be the first, like the unbelieving Pharisees, but willing to be the last, like the sinners who believed.

This is the first thing the Devil tempts us with. He says that temptation is the same as sin.

Is temptation sin? NO!

You may be tempted all day and not sin. Many people think they sin when really they are only tempted. “Be glad when you fall into divers temptations,” says James.

Take the Shield of Faith and Sword of the Spirit. It is written, and I believe it—“*I died unto sin.*” Then Satan must flee.

The Devil is afraid lest we might

believe. He says, “travel—get money—organize your work, but do not pray or believe. Above all, do not trouble about believing.”

It is truly important to work, but to pray is still more important. The best time of the day should be for prayer. Jesus was always praying. We probably think it less necessary than the Son of God did.

Many a one thinks he is praying enough. Jesus says if you have faith like a mustard seed, you have a *little* faith—perhaps as big as that tiny seed. But where are the mountains you have moved?

Now you say, “I thought I believed, O Lord, but I see I do not think rightly.”

I only need to ask God, and He will give me the right kind of faith.

You have brought many petitions to God. Shew me how much treasure you have received. You did not believe the Word. “Everyone that asketh receiveth.” Will your Heavenly Father give the Holy Spirit to them that ask Him? Yes!

A gentleman keeps his word. Shall not God keep His word? Seven millions of people are in London and neighbourhood. Can we not find *seven* persons with a grain of faith? God does the work, not you. The Master does the work, not you.

I ask you to *do* nothing—only to *believe*—to believe He has done everything already. Did Jesus only bear the sins of half the world? I believe He bore away the sins of the whole world!

If Jesus took away the sin of the world, why do you not tell it out to others?

If you declare a message of Victory, do not belie the message by your behaviour—good news with a sad face.

I do not expect much from myself, but from others let us expect nothing. We do not expect anything from Criminals.

We call a Pastor in Germany a “Spirit-

ual one," but many are practically unbelievers. You should first lead such to faith. Do not expect much until you have led him to sanctification. Preach this Gospel of Victory to him with great joy. Then you can ask something from him.

We died unto Sin, but so many do not believe. How awful.

Believe, that ye may, by faith, find not only a negative work, but a positive work.

Jesus dwells in me. The Word said so. Will you believe? The "*Teufel*" says He is not in you. The "*Teufel*" says you are weak. God says you are strong. You are filled with the Holy Ghost (not by "Tongues," but by faith). The Holy Ghost will begin to feel in you. He may even dream in you at night. Believe God.

We have to do nothing but to praise God. Believe! Believe!! Believe!!!"

(This address was punctuated with many Hallelujahs. The speaker is a slender young man, but his voice was mighty as he thundered out his message, "BELIEVE! BELIEVE!! BELIEVE!!!")

The Parousia,

OR "APPEARING" OF THE LORD.

An Address given by Pastor Jeffreys,
Friday, May 20th, 11 a.m.

HEB. xi. 5—"By faith Enoch was translated that he should not see death; and was not found, because God had translated him; for before his translation, he had this testimony, that he pleased God."

The Holy Spirit has surely by this time sufficiently instructed us concerning "things to come," that we no longer confuse the appearing of the Lord *to His saints* (Heb. ix., 28) with the appearing of the Lord *with His saints*, to the startled world (Rev. i., 7). It is true that these two appearances are incidents in ONE PROGRESSIVE EVENT, and when the Lord appears first of all *to His Saints*, it will be on the eve of the second great and glorious manifestation of the Lord *with His saints*; when He comes with them to be admired and glorified, and to execute JUDGMENT in the earth (2 Thess. i., 7-10; Jude xiv., 15).

Between the two "appearings" takes place the awful tribulation which develops upon the

earth, due to the casting out of Satan and his hosts from the heavenlies—where now they have their abode—by Michael and his angels (Rev. xii., 7-13). And this ADVENT of Satanic powers is in close connection with the birth and TRANSLATION of the MAN-CHILD, for we read that, immediately following upon the translation of the band of overcomers denominated the "MAN-CHILD," there *came* war in heaven (verse 7).

Again, we should note that there are *general* statements in the Scriptures referring to the COMING of the Lord, which manifestly are intended to cover the whole range of this wonderful truth, and which include in their terms—His appearing to His watching saints, the translation and first resurrection, the tribulation, and the final ADVENT of GLORY *with His saints*. There are many such general references: 2 Thess. vi., 7-10, for example, emphasizes JUDGMENT, as does also 2 Peter iii.; but 1 Thess. iv., 15-17, refers more especially to the initial developments. In this connection it would be well for us to recollect that "no prophecy of Scripture becometh its own solution" (2 Peter i., 20), but Scripture must be compared with Scripture to ascertain the true force of its predictions.

It is evident that Hebrews ix., 28, cannot refer to the same manifestation as Rev. i., 7, for in the passage it states, "to them *that look for Him* shall He be seen," while in the latter prophecy it is asserted, "*every eye* shall see Him, and *they that pierced Him*."

We shall easily solve such problems, if we accept the fact that some Scriptures emphasize His *initial* appearing to His saints; while others refer more directly to His *final* ADVENT *with His saints*, both events linked together, making one swiftly culminating

"COMING OF THE LORD."

Further, there is a development of revelation in the Scriptures, and the later teaching of the Spirit will be found to contain fuller details than the earlier and more general statements.

The Parousia, or appearing of the Lord, is, first of all then, a manifestation limited to the Church; and, if we are to believe the Scriptures, a manifestation still more limited to those in the Church in whom He finds FAITH when He comes (Luke xviii., 6).

The Parousia, in its wider application, is the subsequent manifestation of the Lord *with His saints*, when He and they return to judge the earth in righteousness.

What we are now concerned with is the Parousia of the Lord "to them who look for Him."

I believe we have in Enoch a type of the translated Church. This eleventh chapter may be fitly called

"THE OVERCOMERS' CHAPTER,"

for it is packed with types given by the Holy Spirit for our edification.

Especially do Abel, Enoch, and Noah stand out as types of the Church—Abel, the suffering Church; Enoch, the victorious and translated Church; Noah, the delivered Church.

The suffering Church has passed. We enter into privileges of toleration and liberty won for us by the blood of those who have overcome, though it were by pouring themselves out as sacrifices for our sakes, upon

(The Parousia, or "Appearing" of the Lord—contd.)

whom the ends of the ages have fallen.

Enoch succeeds Abel. The victorious Church comes into the heritage of peace (to walk with God upon the earth), won by the martyred Church. Abel had the witness before his death that he was righteous (Heb. xi., 4). So Paul, who may be taken as an example of the suffering overcomers, testifies: "I have contested a good contest. Henceforth there is laid up for me a victor's crown of RIGHTEOUSNESS, which the Lord the righteous judge shall give me at that day; and not to me only, but unto all them that LOVE HIS APPEARING" (2 Tim. iv., 7, 8).

Cain slew Abel! The natural man, animated by the spirit who is pre-eminently the MAN-SLAYER (1 John iii., 12, and John viii., 44) rose up in wrath against the spiritual man, who had witness through faith that he was righteous. Is not this the history of the Church of Jesus Christ hitherto? And is it not especially the history of those upon whom "*the former rain*" fell? How the earth has been drenched with the blood and tears of saints!

But this form of conflict being met and repulsed (though it were by shedding of blood), by the martyred Church, there comes forward another type of overcomer.

Enoch has peace to walk with God. There does not appear to be any such persecution as Abel had to contend with. Yet there is undoubtedly a conflict, even more fierce; but he overcomes, and *BY FAITH*, let it be observed, is TRANSLATED.

Now, how significant is this for us!

During the falling of "*the former rain*" the Cainite spirit broke forth in bloodiest persecution: but now that

"THE LATTER RAIN"

is being poured out, while there is yet the looked-for ridicule and hatred of the devil-inspired carnal man, we have comparative peace to walk with God.

The conflict takes a new form. The Cainite spirit is still in the world, but the adversary changes his tactics. We may gather what they may be from suggestive Scriptures. The Apostasy (2 Thess. ii., 3) and the Lord's significant question: "When the Son of Man cometh, shall He find faith in the earth?" (Luke xviii., 8) suggest to us that *this* battle is going to be a conflict of FAITH.

BY FAITH ENOCH WAS TRANSLATED.

I am fully persuaded that "*the latter rain*" is falling for no less a purpose than this: That the Husbandman may receive the fruit of the earth (Jas. v., 7). He has had long patience for it—nineteen hundred years—and now the days are short. The midnight hour is come. The Holy Spirit is evermore insistently repeating: "Behold the Bridegroom cometh! Go ye forth to meet Him." This wonderful out-pouring means nothing less than the Parousia of our blessed Lord. Hallelujah!

Oh, thank God for the privilege of living in these days. This is the period of the Enoch Church. We have peace to walk with God. I do not think (but this is only a personal opinion) that we shall have to face any bloody persecutions. Ours is another conflict. This time, it appears to me, the battle is not so much against

the manslaying spirit which still inspires the carnal man, as

AGAINST THE PRINCIPALITIES AND POWERS bearing directly upon our FAITH.

The Faith of God (Mark xi., 22, margin) will have to be exercised. The Devil has shifted his attack. The hour of DARKNESS is coming upon the world—THE MIDNIGHT HOUR, and only the pure "Faith of God" will be sufficient for the final wrestling. Have we "the Faith of God"?

The Scriptures contain no vain words. How important to note that Enoch was translated BY FAITH! He must have believed in translation as the logical outcome of a walk with God. Do we? The translation depends upon us. Have we faith to believe God's supreme promises? Jesus said: "I am the Resurrection and the Life—AND THE LIFE. He that believeth in Me, though he be dead, yet shall he live." Yes; we believe so far. That is resurrection. But there is more to follow—THE LIFE! "Everyone that liveth and believeth in Me shall never die." "*Believest thou this?*"

We are in the days of translation, and to overcome we must believe in translation.

"The last enemy that shall be destroyed is Death" (1 Cor. xv., 26). Hallelujah! it was destroyed upon the Cross. We must step by faith into that Victory. Every enemy to be destroyed in the universe of God must, first of all, be destroyed in the Church. The last enemy to be destroyed is Death, but Death must be destroyed within the Church by faith, before its conquest can be manifested in the universe. We are the first-fruits—the sample—of the new creation.

SIN MUST BE DESTROYED BY FAITH, SICKNESS must be destroyed by faith, DEATH must be destroyed by faith. The creation is going to share in the liberty of the glory of the children of God. This is why the creation so eagerly and expectantly waits for the manifestation of the sons of God (Rom. viii., 21).

When Christ, Who is *OUR LIFE*, shall be manifested, then shall we also be manifested with Him in glory (Col. iii., 4).

Who brings about this manifestation? The Church, BY FAITH. The Holy Spirit, through Peter, bids us hasten the coming (Parousia) of the day of God. The "Parousia" is not an event determined in time (though the time of it is foreknown in the omniscience of our Lord), but

AN EVENT DETERMINED BY THE CHARACTER of the Church. And the Holy Spirit is given in all His gracious distributions and gifts to bring the Church unto a PERFECT MAN, unto the measure of the stature of the fulness of Christ (Eph. iv., 13).

"Before his translation he had this testimony, that he pleased God." We must come there. Enoch walked with God: he followed on—unto PERFECTION. How afraid we have been of that word "perfection"! Yet it is God's purpose for us; it is secured in the Blood. "Be ye perfect" said the Lord Jesus, "even as your Father, Who is in Heaven, is perfect." Beloved, the Lord never gave us any commandment of righteousness that couldn't be secured through the Blood. We know the Devil fights holiness! Real holiness is perfection. He is

going to fight this, you may depend upon it, with all the fury of Hell. *Become ye ready also* (Matthew xxiv., 44). Enoch was ready *before* his translation. So must we. Our fight is not with sin. The Cross and the Blood settle that. We have wasted precious time and energy in fighting sin and in trying to become good. All this is secured through the Blood. We lack faith in the Blood. The Blood does the cleansing and the keeping cleansed. "These have washed their robes and made them white in the Blood of the Lamb" (Rev. vii., 14). Our fight is against devils. Our objective—upward, not forward. The UP-calling is the MARK. "God shall bruise Satan under your feet shortly."

This is the battle of the universe! We are called to participate in THE SUPREME EVENT.

Paul had the testimony ere he departed that he *had* attained. It was not his experience when he wrote Philippians. "Not as though I had already attained, either were already perfected" (Phil. iii., 12); but in 2 Tim. iv., 8, he *has* attained, and is able to triumphantly declare: "Henceforth there is *laid up* for me, &c.; I have kept THE FAITH."

He received, like Enoch, the testimony that he *pleased* God.

But this prize is for all them who *love His appearing*. This means much. We must *love His appearing*. It is not the most ardent belief in the "Parousia," but the *loving* of it, making it the goal of our Christian experience, as Paul did; forgetting continually every experience behind, and ever pressing forward, according to the mark for the PRIZE of the UP-calling.

BELOVED, THERE'S A PRIZE! HALLELUJAH! We must have this testimony, *before* we are translated, that we please God.

That is to say, there will be found upon the earth in the last days (and surely these are they) a body of believers who, like Enoch, walk with God and have the PERFECT testimony. How long they will thus walk we do not know. *By faith* they will be translated!

Perhaps the final act of faith in the Body will be accomplished by some insignificant member of the Ecclesia in some far off sequestered corner of the earth, and then—UP!

THEY WILL NOT BE FOUND! Evidently they had search parties out. Enoch was missing.

Nothing dramatic! Only to these who will be looking for Him will He be manifested. The day star will arise in *many hearts*!

One is taken—the other left, of two men sleeping in a bed; of two women engaged in household duties.

We must disabuse our minds of anything dramatic, as far as the world is concerned.

THE ADVENT-GLORY will be dramatic enough! I heard a brother minister say the other day that he didn't believe in a "theatrical coming" of the Lord. Neither do I! Theatrical isn't the word. The Lord never did anything theatrical. The *idea*! Yet dramatic, startling enough the Advent-Glory will be.

But the Parousia is like the Resurrection! He was "given to be seen," says Peter, to chosen witnesses; not to all the people (Acts x., 40, 41). That is it—"Chosen witnesses." And Paul, speaking of the manifestation of the

glorified Christ to himself, says that he was as one "*born before his time*" (1 Cor. xv., 8) in this blessed experience. He ranks Himself with a far-off company of believers to whom He *will be given to be seen* a second time apart from sin unto SALVATION! FULL REDEMPTION. Hallelujah! Hallelujah! Praise the Lord for living in these days of "the latter rain."

Who shall be found worthy to attain this supreme glory? Who shall be found worthy to attain *that* Resurrection and *that* Age?

It means something more than speaking in tongues, or being baptized in ever so wonderful a way; it means going on, on, ON—with Jesus—until we shall pass the last post, and be *manifested*—found in Christ and He in us.

PENTECOSTAL ITEMS.

LONDON.

Pastor Niblock's new "Home for Healing of Spirit, Soul, and Body," at "Peniel," Herne Hill, London, S.E., is to be opened Wednesday, June 22nd. (He would like it to be known that it is *not* a Home of Rest.)

We join our prayers with those of many others that the best blessing of the Lord may ever rest upon him and this his work for the Master. The Editor of "Confidence" would certainly have been present at the opening if he and Mrs. Boddy had not already undertaken to hold Meetings in the Belfast Y.M.C.A., June 21st to 23rd. May the Lord grant His Presence and Blessing in the new Home.

LIVERPOOL.

The new Pentecostal Mission Hall was duly opened early in May. After the Sunderland Conference, Brother G. Birney came to us for a fortnight. His visit was much appreciated. One Sister received her baptism with the sign of tongues, others were much blessed, and some who were doubtful were assured that God is in the Pentecostal work. I have not as yet opened the campaign for Jesus amongst the Jews who live all around the neighbourhood, but I expect to start this work right away. I would like to engage a Sister as a worker among the women, but so far funds have been very slow. I have a lady in view who feels drawn to work among the Jews, and has had some little but encouraging experience in the work. I would ask the prayerful sympathy of all Pentecostal Christians in this effort to bring God's ancient people to Jesus. Might I suggest prayer for the work every Saturday—the Jewish Sabbath.

W. BERNARD.

P.S.—The New Hall is 72, Trowbridge Street, Brownlow Hill.

PEN-Y-GROES (S. Wales).

Mr. and Mrs. Sandwith report a wonderful visit to Pen-y-groes. "I never saw the Holy Spirit fill so powerfully. Pastor Hill received the sign for which he has waited so long. Praise God! The people are ready for Pentecost."

(Pentecostal Items—continued.)

BRIGHTON.

Nurse Cearn, 31 Beaconsfield Road, Brighton, writes of great blessing at the waiting meetings held at her home. Bro. Maynard has been much used in her meetings.

CROYDON.

Pastor and Mrs. Inchcombe hold Waiting Meetings each Wednesday, at 3 p.m., in the Holiness Mission Hall, Gloucester Road, near Selhurst Station. Wonderful times of blessing are constantly experienced.

EAST WEMYSS.

Mr. and Mrs. H. Small are holding a Conference on Saturday, June 18th, in the Drill Hall, at 3:30 p.m. Pastor and Mrs. Polman are expected, and others from various parts of Great Britain.

PASTOR JEFFREYS' VISIT TO ARMENIA.

Pastor Jeffreys leaves at the end of this month to journey to Cæsarea, in Asia Minor, where Miss Gerber, of Switzerland, is working among the Armenian orphans. We hope to have descriptive letters from him telling of his journey to the land of the Seven Churches. If any friends who read this have copies of Prof. James Orr's works on the Bible (the Problem of the Old Testament, etc.), and could send them out by Pastor Jeffreys, they would be much appreciated by English-reading students in Armenia. The New Theology has been poisoning minds, and antidotes are needed. Miss Gerber enquires whether second-hand copies could also be obtained of the works of Rev. John Urquhart, and the book by Ballard,—"Miracles of Unbelief." Let us remember Pastor Jeffreys during July and August, that he may be a great blessing in Asia Minor. The German friends at Mülheim are contributing largely to the expense of his journey. Perhaps British friends would have shared this privilege if they had known in time. He goes to give consecutive teaching to the young men and others. Possibly he may visit Jerusalem on his return journey, and have fellowship with our friends there.

P. M. U.

(The Pentecostal Missionary Union for Great Britain.)

Amounts received during the month of May, 1910.

	£	s.	d.
Donation, B.	1	7	8
Fowey, Donation, T.	0	5	0
Sunderland, Boxes	5	0	0½
Colchester, Box, E.	2	1	4
Halifax, Box, W.	0	5	0
Sunderland, Donation, S.	0	4	0
Margate, Donation, B.	0	10	0
Carlisle—Botchergate Mission	0	16	6
Smethwick, Box, G.	0	12	0
Contribution, B.	0	10	0
London, Donation, M.	1	0	0
Scarborough, Donation, H. ...	5	0	0
Dunblane Assembly	1	6	0
Sunderland Confer- ence	178	12	5
Sunderland, Anon.	10	0	0
		188	12 5

(Not including Jewellery to be sold.)

Wales: Waunlwyd:—			
Box 4—E.J.	0	4	6
„ 6—J.J.	0	5	6
Tumble:			
Box 32—H.H. ...	0	14	0
Ferndale:			
Box 29—W.B. ...	0	9	6
Swansea:			
Box 14—M.J. ...	0	5	0
„ 17—J.J.J. ...	0	10	4
„ 12—J.J. ...	1	6	4½
„ 13—W.A. ...	0	12	6
„ 16—T. ...	0	3	0
„ 15—W.P. ...	0	10	0
		5	0 8½
	£222	0	8

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

SUNDERLAND PENTECOSTAL MEETINGS (Full Salvation)

PARISH HALL, Fulwell Road—THURSDAYS, 7:30 p.m.
VESTRY (at West end of All Saints' Church—
SATURDAYS, 7:30 p.m.; SUNDAYS, 8:15 p.m.; MONDAYS, 7:30 p.m.

These Meetings are open to those in sympathy with the Baptism of the Holy Ghost as on the Day of Pentecost. They are not for discussion, but for the teaching of Full Salvation, and for Prayer, Praise, and Testimony.