

NOVEMBER, 1910.

VOL. III. No. 11.

"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.

SUPPORTED BY VOLUNTARY OFFERINGS.

Names and Addresses and Gifts (see next page) to be sent to the Hon. Secretaries,
All Saints' Vicarage, Sunderland.

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

	£	s.	d.		£	s.	d.		£	s.	d.			
635	Kirkintilloch (L.)	0	5	0	660	Paddock Wood (F.)	0	10	0	685	Whickham (H.)	0	2	0
636	Lawrence, U.S.A.				661	Madeley (T.)	0	2	6	686	Dublin (G.)	0	5	0
	(D.)	0	4	0	662	Plumstead (B.)	0	5	0	687	Earl's Court (G.)	0	6	6
637	Kilsyth Assembly	1	0	0	663	Mukti (B.)	0	6	0	688	Ealing (B.)	0	5	0
638	Mosbro (P.)	0	5	0	664	Maningtree (B.)	0	5	0	689	Coatbridge (McK.)	0	3	0
639	Croydon (W.)	0	1	0	665	High Barnet (P.)	0	1	6	690	Newcastle (Anon.)	0	2	6
640	Randalstown (G.)	0	5	0	666	Baltimore (C.)	0	4	2	691	Stoke Newington (K.)	0	2	0
641	Hagenegy (K.)	0	4	0	667	Beloit (G.)	0	4	0	692	Batti (W.)	0	2	6
642	Kirkintilloch (McN.)	0	3	0	668	Umyinto (R.)	0	2	0	693	Nuneaton (S.)	0	5	0
643	Gernrose Hany (G.)	0	5	0	669	Denistown (R.)	0	3	0	694	St. Helier's (R.)	0	2	3
644	Sunderland (N.)	0	10	0	670	Sunderland (J.)	0	1	6	695	Morcherd Bishop (P.)	0	5	0
645	Halifax (E.)	0	10	0	671	Upper Sandusky (N.)	0	3	1	696	Highgate, Lnd'n (G.)	0	3	0
646	Elmshorn (B.)	0	10	0	672	Winton (H.)	0	1	0	697	Croydon (M.)	1	0	0
647	Padstow (G.)	0	1	0	673	Bracknell (S.)	0	7	6	698	Emsworth (R.)	0	10	0
648	Penge (D.)	0	9	0	674	Madruga (W.)	0	4	0	699	Catford (L.)	0	5	0
649	Dulwich Hill, Aus- tralia (M.)	0	10	0	675	Indiana (V.)	0	3	1	700	Auckland, N.Z. (R.)	1	0	0
					676	Plumstead (B.)	0	5	0	701	Croydon (I.)	0	8	0
650	Newbold Moor (L.)	0	2	0	677	Kansas City (M.)	0	4	0	702	Tunbridge Wells (P.)	0	2	0
651	Durban, Natal (S.)	1	0	0	678	Brookton N.Y. (G.)	0	8	0	703	Motu, N.Zealand (B.)	0	10	0
652	Coimbatore (I.)	0	2	8	679	Beitite (C.)	0	3	0	704	Mt. Zion, India (T.)	0	3	0
653	Nairenggrunge (S.)	0	5	0	680	Bristol (H.)	0	5	0	705	Helbeit (G.)	0	4	2
654	Amsterdam (P.)	1	0	0	681	Sunderland, Thank- offering for healing				706	Sums under 1/-	0	0	10
655	Anon.	0	1	2		(D.)	0	2	6					
656	Twickenham (B.)	0	3	0	682	Sunderland (L.)	0	1	0					
657	Bigthan (M.)	0	5	0	683	Sunderland (R.)	0	1	0					
658	Glasgow (M.)	0	14	0	684	Prudhoe (S.)	0	2	6					
659	Tonypandy Ass'mbly	0	10	0										

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 Cost of "Confidence."—Three Shillings a year, including postage, if everyone shared the expense, is roughly speaking the cost. If the very large number who have never thought of this would send a gift each twelve months towards the cost of printing, it would relieve us from anxiety.

Any who are really quite unable to help, might like to write to the Hon. Secs. to explain this, and their copies of "Confidence" will be continued as before. Any who would wish for it to be discontinued might send a post card to that effect.

Printing and Expenses Account.

RECEIPTS.	£	s.	d.	EXPENDITURE.	£	s.	d.
Subscriptions	20	6	11	Balance for previous issue due to the			
Discount	0	9	10	Treasurer	21	4	10
Balance due Treasurer ...	26	6	10	"Confidence" (September) ...	19	15	0
				Postage	6	3	9
	<u>£47</u>	<u>3</u>	<u>7</u>		<u>£47</u>	<u>3</u>	<u>7</u>

Supplies of Pentecostal Literature and Roker Tracts can be obtained free from the

Hon. Secs., All Saints' Vicarage, Sunderland.

"CONFIDENCE."

No. 11. Vol. iii.

ALL SAINTS,' SUNDERLAND.

November, 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."

HYMN FOR MINERS.

BY THE BISHOP OF DURHAM (Dr. Handley C. G. Moule).

Many of our Pentecostal brethren work in the depths of the coal mine. They will be glad of this beautiful hymn. It can be sung to the tune, "How sweet the name of Jesus sounds."

O Christ, Thine eyes of light and love
With Christians always go,
Alike on earth's green fields above
And in the caves below.

Thou with the miner in the dark
Dost down the shaft descend;
Thou, while he plies his venturesome work,
Art with him as his Friend.

No midnight gloom shuts out Thy face,
No silence stills Thy voice;
Our Jesus in the dearest place
Makes faithful souls rejoice.

Then hear us, Lord, and always bless
Our brethren's toil and ours;
From danger shield us, and distress.
From sin and Satan's powers.

Add strength and skill to strenuous limbs;
Our homes with plenty cheer;
And bid our hearts sing gladsome hymns
For joy that Thou art near.

Then by Thy cross and sovereign grace
Exalt us, Lord, at last,
To wake and see Thy unveiled face,
Where darkness all is past.

PENTECOSTAL ITEMS.

We are thankful to the generous friends who helped the "Confidence" Funds last month. The statement of accounts shows an adverse balance of £26. Let us continue to pray about this

* * *

At Middleburg, in the Transvaal, South Africa, from 30th December, a Pentecostal Convention (D.V.) is to be held in the "Tabernacle." Pastor A. H. Cooper will arrange for inexpensive board and lodgings for those who write to him.

* * *

The booklet "Pleading the Blood," is now re-printed, (tenth thousand.) It has been blessed to many, and will be blessed, we are sure, to many more. Send for free copies to Hon. Secs., All Saints' Vicarage, Sunderland.

* * *

Brother and Sister A. G. Garr, after nine months in India, are now returning to Hong Kong for definite work. They write: "We hope to open up a work among the Chinese that will reach to the villages around and also to the mainland and the interior."

* * *

Interesting letters from our missionaries in China will be found on page 269. We hope that all the P.M.U. Missionaries will send us a letter each month if possible, so as to enable readers of "Confidence" to pray better for their needs and to take a deep interest in their work.

* * *

"Fragments of Flame" and other Pentecostal literature generally supplied by Mr. Cecil Polhill, can, during his absence in China, be obtained from

Mrs. H. Small, 17 Grimston Gardens, West Folkestone.

Mrs. Small can also always give the latest information as to the movements of Mr. H. Small and Mr. Cecil Polhill in China.

* * *

From Plumstead (1028 Raglan Road) Bro. W. T. Greenstreet writes: "Last Lord's Day friends were present from Dartford, Crayford, Upton Park and Forest Gate, besides the friends in Plumstead. The Lord's power rested mightily on the meetings all day. We feel the time is near when we must seek more convenient premises."

* * *

Miss Minnie Abrams, with six missionary sisters, is on her way to India to commence itinerating evangelistic work in villages in fellowship and co-operation with Pandita Ramabai and her Christian widows. She writes very joyfully as to the future, and as to the work the Lord is opening before them. It is all a work and life of faith.

* * *

Sister Esselbach, of the Antwerp Sailors' Rest and Refuge (37 Canal des Vieux Lions) writes of her healing from extreme weakness. She went to Amsterdam, where Pastor and Mrs. Polman laid hands upon her in the name of the Lord, and returned home rejoicing in perfect health and strength. "People who saw me could scarcely believe. To God be all the glory."

* * *

At Leeds a Pentecostal Convention has just closed. Among those present were Mr. and Mrs. Walshaw (Halifax), Mr. Stanley Frodsham (Bournemouth), Pastor Redwood (Bristol), Mr. Myerscough (Preston), Brother and Sister Smith-Wigglesworth and Mrs. A. A. Boddy. Sick were healed, baptisms in the Holy Ghost (with tongues); and deeply spiritual teaching given.

(Pentecostal Items—continued.)

Brother Bartleman, as he journeys round the world, is writing a series of interesting letters in "The Way of Faith." (A useful weekly paper, 6/3 a year, post free, from J. M. Pike, Columbia, S.C., U.S.A.) In the last number he gives a vivid account of his visit to Egypt. "Egypt," he says, "received and exalted Joseph. She sheltered and fed the Children of Israel for a time. She gave the world a Moses, and protected the Infant Jesus from cruel Herod. Blessed be Egypt! Pray for Egypt."

* * *

At Swansea, (Siddall Hall, Alexandra Road) special meetings are to be held on 19th and 20th November, when Pastor A. M. Niblock is to give the messages. Brother W. R. Andrews, Belmont House, De-la-Beche Street, is the leader of the Pentecostal Band. May the Lord bless in South Wales just now, and be the guide and support of His Pentecostal children in very difficult positions, owing to the sad disputes between men and masters. The Spirit of the Lord on both sides is so sorely needed. Let us pray for South Wales.

* * *

Our brother Arthur Booth-Clibborn (with members of his family) has been working in Germany all the autumn. He tells of help given to Bro. Emil Meyer at Hamburg, of visits to new centres in Schleswig and in Rheinland. He writes: "It is blessed to evangelize with the holy backing of praying Pentecostal saints." We shall all read with advantage his article on this page, "Obstructing the View of Jesus."

* * *

From Bedford we hear from time to time of blessing at the Victoria Mission Hall, Costin street. The Pentecostal evangelist in charge is our dear Brother James Tetchner, formerly of Sunderland, a familiar figure since the beginning in the Sunderland meetings. He is now living at 88 Hurst Grove, Bedford. The friends have given to him and Mrs. Tetchner the warmest welcome, and many are thankful that the Lord led His servants to Bedford.

* * *

The ninth issue of "Victory" has just reached us. Free copies can be obtained on application to S.H.F., 7 Gerald Road, Bournemouth. A remarkable account is given in it of the "Victory Printing Press," now in the hands of the editor of "Victory," for the printing of gospel literature and Pentecostal tracts. We learn also that meetings are now held at 110 Holdenhurst Road, (almost opposite the Central Station), Bournemouth, every evening at 7.30, and Sundays at 10.30 a.m. and 6.30 p.m.

* * *

At Canton, in China, a Bible School is being opened by Brother and Sister Dixon, and Brother Daniel Awrey is superintendent. They wish it to be known that they have rented a house with a good-sized garden. Those who attend can learn Chinese whilst also pursuing Bible study. They hope to make it a centre for itinerating tours to many neglected towns and villages. For very moderate terms write to—W. & B. Dixon, British P.O., Canton, China.

Mrs. George Murray and her party sailed for Bombay on the P. & O. Steamer "Arabia" on the 11th. Whilst in Great Britain she was much used of God at Carlisle, Sunderland, East Wemyss, Edinburgh, Kilsyth and London. A ministry of some six months among the Pentecostal centres of Great Britain would have been most helpful, but our sister felt that she must go on at once to the help of Miss Orlebar in Bombay. May the Lord protect her and her friends every mile of the journey. The saints will remember that she and her party are trusting the Lord to supply their needs through His people.

* * *

From New Zealand (Wellesley Street, Auckland) Brother S. L. P. Rimmer writes: "It will interest you to know that a dozen or so have been waiting upon God for the Pentecostal baptism. We meet in Methodist Mission Sunday School, though we are of all denominations and of no denomination. Our meetings are Monday, Wednesday, Friday, and early on Sunday morning. On Pentecost Week this year the first one of our number was baptized in the Holy Ghost. He is a rare child of God. And then a sister came through, and this week two more brethren were baptized. So quietly did they begin to speak in "tongues" it was beautiful—no working up, just quietly waiting upon God."

* * *

"So far our younger ones have come through first—but no two alike—and others are under the power of the Spirit almost every meeting. We are praying for a mighty out-pouring of the Holy Spirit in convicting power on all the world, as a fulfilment of the Latter Rain promise. We have waited long, but praise God our waiting has not been in vain. Pray for us."

Obstructing the View of Jesus.

By ARTHUR BOOTH-CLIBBORN.

The office of the Holy Spirit is to reveal Jesus, to open up to the soul all that He is. "We would see Jesus" is ever the cry of those who have come under a powerful action of the Holy Spirit. This desire itself is an evidence that the spirit of God has been at work. The degree in which a holy passion for Jesus, for the glory of His name and person, has been aroused is a test of the purity of the spiritual work accomplished, and as all real blessing, all spreading of the revival spirit depends upon personal acquaintanceship with Jesus and knowledge of

His will, we can at once see how wrong it is when man in any way puts himself between the soul and its Redeemer, and thus obstructs its view of Jesus. In the degree in which this sight of Jesus is impeded, in that degree faith is killed and revival rendered impossible. To uselessly and selfishly obstruct the view in some public building or at a show or pageant quickly provokes complaint. The huge hats recently in fashion have provided many examples. To build out the sunshine and fresh air from other people's dwellings is often claimed to be a disagreeable necessity, but what are all such earthly obstructions compared to that of preventing a full view of Jesus. Men and systems by a blind selfishness or idol making, can completely or almost completely obliterate the person of Christ. It can be so easily done even by religious thoughtlessness, how much more by bigotry.

Now, true sanctification has always one invariable result. It gives the soul a perfect horror of obstructing anyone's view of Jesus. It desires that the Redeemer be seen and He alone. Thus the great passion of the sanctified preacher is so to "keep out of sight" that Christ may be seen in all His perfection, and may thus become all in all. He would like to be as transparent as glass, so that people listening to him thus necessarily looking for a moment at him, might see through him, beyond him, forget him. He feels that any bit of him, as it were, which might obstruct that *blessed saving SIGHT* is simply unendurable. "Away with it," he cries; "How can I best manage to get rid of it; the sight of Jesus alone can bless or save anyone!" He sees a great danger in becoming "someone" whose name attracts, whom people want to hear, their favourite preacher, and to whom they might get

to look too much. He is on his guard, for instance, lest in a visit to assemblies where he was formerly known and loved, human affection, curiosity, admiration, should in any degree turn away the attention from JESUS. To him it would be a cause of grief unspeakable that his poor person should come between his audience and the blessed Lord, on whom he desires every eye, every heart, to be fixed. And this, his passionate desire, changes to prayer and faith. His petition, being pure, is granted, and God gives him that selfless Holy-Ghost ministry in which people hear the voice of *Another*, see the face of *Another*, and are thus brought so exclusively into the presence of Jesus that *what they are* becomes manifest in the light of *what He is*. All else is forgotten. Men and things are far away. All stand face to face with Christ. Instruments, ministries, messengers have disappeared; even a Moses and an Elias are no more visible. The law even and the prophets can no more be seen. They were but schoolmasters and preceptors to bring to Christ. They were but means; He is the end, and no *man* is there any more—"Jesus only"

But there arises here in natural sequence a question: is such a pure, selfless, transparent ministry possible? Can it be received and exercised here on earth? There can be only one answer. Such a ministry is supremely necessary; therefore it must be possible to us. In nature all that is necessary exists. In grace it must be the same, else were grace lower and less perfect than nature, and we know it is higher in order and therefore more all-answering. If the lower meets every physical need shall not the higher meet every spiritual need "exceeding abundantly above all that we ask or think."

Such a ministry *must*, therefore, be

(Obstructing the View of Jesus—continued.)

possible. A preacher must be able to totally forget self, yes, even good self. How? There must be such a complete work of sanctification possible, and such a baptism possible, and that Christ through that enduement shall have become so infinitely adorable, so passionately loved by the ministering one that *loyalty to Him has swallowed up all else*. The overwhelming sense of His beauty, perfection, and power, the continual spiritual sight of HIM as the one and only answer to all earth problems, so utterly absorbs the entire being that the intrusion of anything else, any creature, kingdom, power or glory, is utterly abhorrent. The Christ-life has become established within, and has created this holy aversion to all that does not proceed from and lead to the glorifying of God.

From the foregoing it follows, finally, that as nothing less than the original authentic apostolic baptism with the Holy Ghost, (so intense that the normal "signs" shall "follow") can produce the above described condition, then that baptism must be God's will for all His people in the present day as it was in the *early* days of the Pentecost.

Common logic requires this conclusion. If God used certain spiritual means to attain that end in the worshippers and preachers of apostolic days, the means must be available to-day, since the need is just the same to-day. Therefore, should any preacher be determined to know to what extent the Holy Spirit does or does not work through him, the test described above is ever accessible. How far does he succeed in *becoming invisible* and in *making Jesus visible* to His hearers. These effects are interdependent. They always go together. They cannot be separated from their causes.

To illustrate. A preacher during the course of his address creates a very powerful impression. Is the result this:—the hearers are spell-bound by the eloquence, the intelligence, the scholarly attainments of the speaker. He or she looms large. The human personality stands out—all-absorbing—an object of admiration and wonder. Or is this the result:—Jesus has become so overwhelmingly manifest during the discourse that all minds, hearts, and consciences are occupied with HIM, and the consciousness of HIS perfection, HIS immaculate purity, HIS grace, and that thus also the exceeding sinfulness of sin has become manifested, and the desire for cleansing and deliverance has become overwhelming. These two results cannot be *both* attained at the same time. For God to be made wholly visible by man, man, the instrument, *must be transparent, or, in other words, invisible.*

That is "success" and nothing else. How wrong, how sinful it therefore is to obstruct by one's own person the view of Christ, the one and only source of salvation. In apostolic preaching—that performed in Pentecostal power—JESUS is made so visible, so real, so PRESENT that He absorbs the attention of the audience to such an extent that they lose sight of, and even consciousness of the preacher. "And they saw no man but Jesus only."

A practical word in closing as to present-day revivals. How many of them, how many "popular preachers" would bear the above test if it were applied to them? Is it Jesus only?

Let me say that after working in many "Pentecostal" centres on the Continent, and attending one large Convention I was everywhere deeply and thankfully impressed by the fact that there is a real *holiness* work going on. The fruits are, on the whole, good. The speakers, not

only the more prominent leaders at Conventions, but that solid, godly, business man local preacher (of which there are so many in Germany), are singularly conspicuous by their personal absence. Their souls are smitten with the holy passion to make JESUS VISIBLE, and "JESUS ONLY." Nor has this any taint of mock modesty or of studied humility. It is the fruits of a tree. It grows naturally. Yes, it is a fruit of the Spirit. The Spirit has been given, for Jesus has been glorified. May this ever continue and increase. It is but another proof that "this movement is from below," namely from nothingness, lowliness, self-obliteration, and Christ-glorification. May our prayer be ever MIGHTIER: "Vouchsafe, O Lord, that we may ever be perfectly kept from obstructing the view of Jesus."

53, Schlosstrasse,
Düsseldorf.

The Gift of Interpretation.

Is it Intended to be a Means of Guidance ?

W. F. CAROTHERS (Apostolic Faith),
Houston, Texas.

Ever since the Houston Bible School was held the gift of interpretation has been an urgent question for this part of the movement to settle. What is it for, and what does the Lord use it for? What of it is real, and what of it merely human? What about it in all its phases? At times and places serious differences have arisen, and all over the movement it has been an absorbing theme.

It may be difficult to state the different beliefs, but I shall try to state them as an introduction to this article, hoping that the Lord will help me to do injustice to none, and asking the charity of all.

1. There are those who believe that speaking in tongues, and hence the gift of interpretation, is of a personally devotional nature, and is a means of devotion, praise, witnessing, etc., and who do not believe the Lord uses these gifts for the purpose of giving *personal directions* to people or congregations.

2. There are those who believe that the Lord commonly uses these gifts for both of

those purposes, that is, for worship, and for directing people and His church, etc.

3. There are others who believe these two gifts are *primarily for devotional purposes*, but also that the Lord has profusely used the gifts for directing, but only *temporarily*, and for the want of the other gifts and officers in the Church. These believe that, when all the gifts and officers are restored to the Church, the gift of interpretation will be very little used for governmental purposes.

Personally, I take the first view spoken of, with this qualification: That the Lord is sovereign, and is not bound up by any rules, so that He MIGHT use the gift of interpretation in exceptional cases to give some one a needed direction who was about to go wrong without such an exceptional intervention. Once, in the Old Testament, the Lord spoke to a prophet (who was about to go wrong) through the donkey he was riding. The Lord MIGHT use any method in exceptional cases. He knocked Saul of Tarsus down while on his way to Damascus to persecute the Church, and thus converted him. But both of these are EXCEPTIONS to God's ordinary way of doing those things. I am prepared to believe that the Lord would do as much for some of us this day, but I am sure, from a prayerful study of the Scriptures, that too much has been claimed for the gift of interpretation as a means for the Holy Spirit directing our work. Some have erred only slightly, some have erred more, while others have erred grievously, doing themselves and the cause harm.

I believe the above is about as fair a statement of the situation as I can make, with the help of the Lord.

TO THE WORD.

To my mind and spirit the speaking in Tongues is primarily devotional.

On the day of Pentecost the foreign hearers said: "We do hear them speak in our tongues THE WONDERFUL WORKS OF God." (Acts ii., 11.)

At the house of Cornelius: "They heard them speak with tongues and MAGNIFY GOD." (Acts x., 46.)

At Ephesus they spake with tongues AND PROPHESED." (Acts xix., 16.)

St. Paul taught: "He that speaketh in a tongue speaketh not unto men but UNTO GOD" (Worship, praise, etc.—1 Cor. xiv., 2.)

"He that speaketh in a tongue edifyeth himself." (ver. 4.)
"When thou shalt bless with the Spirit (that is, in tongues) how shall he that occupieth the room of the unlearned say 'Amen' at thy GIVING OF THANKS, seeing he understandeth not what thou sayest? For thou verily GIVEST THANKS WELL, etc." (verses 16-17.)

From these, which are the main Scriptures on the subject, it seems clear that speaking in tongues is primarily, chiefly, and firstly for PERSONAL DEVOTIONAL PURPOSES. (We will see a secondary and different use, presently.)

Of course interpretation is nothing but the translating from the spiritual into the intellectual realms that which is spoken in tongues, and if speaking in tongues is firstly and principally devotional, then the interpretations, if undisturbed and from the Spirit, will be firstly and principally devotional. And this is the kind of interpreting that has always been in this movement, and which has brought nothing but blessing to all.

(The Gift of Interpretation—continued.)

A secondary use of tongues :

"Now brethren, if I come to you speaking with tongues, what shall I profit you, except I shall speak to you either by revelation, or by knowledge, or by prophesying, or by doctrine (or by way of giving you direction)? **NAY, VERILY.** (1 Cor. xiv., 6.)

"Doctrine" here means teaching. Therefore there is no doubt that God may teach us in spiritual things by means of tongues and interpretation. I am very frank to say that I have been taught in many ways—by humble negroes, by children, by uneducated people who knew God, and if I know my heart I am teachable and will accept teaching as readily by means of tongues and interpretation as any other. So little is said of this method of teaching, however, in the Word, that I am forced to believe it is

A VERY UNCOMMON WAY,

and that not much is to be expected from that source in comparison to Bible ways of teaching, known among us all the time.

But what of **DIRECTING** by means of interpretation? There is not one line of Scripture that hints at it. The "revelation" and the "prophecy" spoken of by St. Paul may **LIGHT UP OUR PATHWAY BEFORE US** so that we may walk safely therein. I joyfully believe this of our God. But neither revelation nor prophecy contains within themselves the elements of **DIRECTING**.

Scriptures sometimes quoted :

"The Holy Ghost SAID, separate me Barnabas and Saul for the work whereunto I have called them." (Acts xiii., 2.)
 "They were forbidden by the Holy Ghost to preach the word in Asia." (Acts viii., 29.)

Undoubtedly these and many like passages teach that the Holy Spirit does direct in the work of the Lord. I suppose we all believe that. But on the question of **HOW** He led in those days the above passages throw no light. And that is the only question now before us, **HOW** is He to lead, whether by means of tongues and interpretations, or by means of His internal voice to individuals, and by means of Bible, apostles, teachers, elders, evangelists, and baptized, matured saints?

I am asked: "What does it mean when it says, 'the Holy Ghost SAID?'" My answer is that it probably means just what it does where it reads: "Then the Spirit SAID to Philip, 'Go near and join thyself to this chariot.'" (Acts viii., 29.) Here was Philip **ALONE** in the desert. Yet it is recorded: "The Spirit SAID" to him. In view of all the Scriptures I see no earthly reason for supposing that the first "SAID" was different from the last "SAID." If the Spirit could speak distinctly and satisfactorily to **ONE** by the ordinary internal voice of the Spirit, I see no reason why He could not and did not speak in the same way to each one of the several assembled at Antioch in the first instance. At any rate there is no scriptural warrant whatever, here or elsewhere, for **ADDING TO THAT INSPIRED ACCOUNT** that the Spirit said by *means of tongues and interpretation* to separate Barnabas and Paul, etc.

When we have said, as we all agree, that the Holy Spirit directed the work of the early Church, have we not said all that we have any warrant for saying, so far as interpretation is concerned?

"INQUIRING OF THE LORD."

Simultaneous with the new practices above described, and logically belonging to them, has grown up a practice called "inquiring of the Lord." In these instances those wishing to "inquire of the Lord" repair to some place where there is an "interpreter," and there all kneel in prayer. Some one speaks in tongues, and the interpreter gives the translation of the supposed message.

In all love I do not believe such a practice belongs to the present dispensation of the Holy Spirit. Something like it was in vogue in Old Testament times, when they had no such spiritual illumination as is now our blessed privilege, but that sort of "inquiring" now contradicts our testimony of being baptized in the Spirit, and the benefits thereof. At least it is so to my mind.

Applying the test of the Word to this we find nothing to warrant it. There are no examples of Timothy or Titus or other elders going to an interpreter to get their directions from the Lord. In the entire absence of such examples I think the brethren err to set such an example in the work now.

REAL INTERPRETATION.

I have been spiritually blessed beyond the power of words to express, all these precious years, by the rejoicings of the saints in tongues, under the power of the Spirit, wherein they have been too happy to sufficiently tell it in one poor language, and have been endued with power from on high to tell it in all languages. Their shining testimonies of praise, their fervent devotion, have been the greatest uplift to me I ever hope to have in this world, and the speaking in tongues and interpreting of that kind harmonizes with the spirit that is within me. There is an indescribable response in my heart and spirit to that manifest work of the Spirit of God; but I certify here and now that these so-called "messages" have a different sound—even before they are interpreted. They are positively repugnant to my spirit, and sound out of harmony with the blessedness we have known so long. Of course this isn't mentioned as a test for any one else, and is only a bit of testimony on my own account.

FURTHER LIGHT.

I think the errors which have arisen have been based upon this original mistake, namely in supposing that the subject-matter of what is said in Tongues is from the Holy Spirit. According to the actual examples in the Scriptures it is not the Spirit but the people talking in tongues. It is true the Spirit furnishes the language—the "utterance"—but the people furnish the subject. Take the original case on the day of Pentecost. It is written of the foreigners present that they said of the saints: "We do hear **THEM** speak in our tongues the

wonderful works of God." You see, this was not the Spirit talking, but it was the saints who were being blessed of the Spirit, telling of the blessings they were experiencing, but, of course, telling it in tongues furnished them by the Holy Spirit. And so, at the house of Cornelius "they" spoke with tongues and magnified God. That was not God magnifying Himself, but the saints magnifying Him. And so Paul says: "He that speaketh in a tongue speaketh not unto men, but unto God." It is not God talking to Himself, nor to men either, but the baptized man talking to God in tongues. Again Paul says: "Verily THOU givest thanks well." It is not the Holy Spirit giving thanks, but the MAN OR WOMAN giving thanks to God IN TONGUES.

So many have not seen this, but have supposed that whatever was said in tongues WAS GOD TALKING. And this is where much of the error has arisen. TO BE SURE, GOD MIGHT GIVE THE MESSAGE. The Greek for the word "utterance" would include the subject-matter as well as the language, and it is entirely possible that the Spirit might not only furnish the language, but also furnish the subject-matter, as He certainly does in the gift of prophecy. But if we are to judge by Scripture examples, this must be VERY RARE. In fact, there are no actual examples of such a method of giving messages in the New Testament.

CONCLUDING REMARKS.

The speaking in tongues which they enjoyed under the guidance of the Apostles and the Holy Spirit in the New Testament days, devoted to glorious praise and testimony, can never do anything but bless. No division or strife will ever arise over that among the Lord's people. But when one set of people undertake to guide others in the assembly, even though it be in the name of the Lord, the flesh always gets in and trouble results. God has never left His Spirit-filled and matured people in such darkness as to have to be led around in any such way. "Forbid not to speak in tongues," but let us have it in the Spirit and along Bible lines, and the interpretation the same way. We should not cease to PRAISE GOD FOR THE REAL SPEAKING IN TONGUES, AND FOR THE INTERPRETATION, for He has certainly given it unto us in this movement. Let us have an abundance of the same kind, but none that is unscriptural in its scope and purpose.

But a new phase of the interpretation would do away with any need for Bible officers, and for the other gifts of the Spirit. If God would teach, govern, and direct by this means, then the simplest child would be all that would be needed to carry on the work of the church, because a child could give just as big a message or sermon as any preacher, and the Lord could tell everybody what to do and where to go through such an one, just as well as by means of EXPERIENCE, KNOWLEDGE, WISDOM, etc., and just as well as apostles, elders, pastors, and teachers could do it. If God would teach in this way, we would not need any Bibles. He could tell us all we wished or needed to know through any young person who would be obedient to His Spirit and deliver His messages to us.

The whole point is,

THIS IS NOT GOD'S WAY.

Any one would be very foolish to say that God COULD NOT run things that way. He CAN do anything. BUT DOES HE? On the contrary we find that HE HATH SET SOME IN THE CHURCH, FIRST, APOSTLES; SECONDARILY, PROPHETS; THIRDLY, TEACHERS, etc. (1 Cor. xii., 28.) If we are to judge by the Bible, the New Testament, the Lord's way of directing is by means of apostles, elders, and experienced saints who KNOW THE LORD AND HIS WILL, and who themselves are LED BY THE SPIRIT; His way of teaching is by means of EXPERIENCED, CONSECRATED, SPIRIT-FILLED TEACHERS, and by INWARD REVELATIONS AS WE READ HIS WORD OR PONDER IT—and occasionally by REVELATIONS IN THE CONGREGATION.

This new way of "inquiring of the Lord" promotes secret meetings, cliques and conspiracies, and hence tends to division and strife. LET ALL THE LORD'S WORK BE DONE IN THE LIGHT. No one's Christian character is safe from attack when parties of two, three, or half-a-dozen are off together getting messages (so called) about everything and everybody. We thank God for the measure of the gifts of discernment in the work now, and pray that it may be fully developed for His glory, and the protection of His saints from imposters and hypocrites. But you may be sure the Lord will give His revelations and exposures of false characters IN THE OPEN, and there will be no secret assassination of character WHEN THE HOLY SPIRIT DOES THE WORK.

The new phase of interpretation leads workers and new converts and inexperienced people to expect things NOT PROMISED and to LEAN ON UNSCRIPTURAL "DIRECTIONS," and when these fail, they become bewildered and discouraged, or else frantic and fanatical. Let us lead them to look STRAIGHT TO GOD for the Spirit's "still, small voice," and, above all, teach them in the things of God so that they will KNOW HIS WAY, and until they do know this let them stay close to those older and more experienced. This is a blessed way, and God does promise help here.

"Covet earnestly the best gifts—and yet show I unto you a more excellent way" (namely, LOVE).

"STUDY TO SHOW THYSELF APPROVED UNTO GOD, a workman that needeth not to be ashamed, rightly dividing the word of truth." (2 Tim. 2-15.)

There was no more "tarrying in Jerusalem" by the one hundred and twenty AFTER THEIR DAY OF PENTECOST. When they were baptized in the Spirit they were THEN AND THERE ENDUED WITH POWER FROM ON HIGH—all the power they ever got, except that which comes from EXERCISE. And they never "tarrried" any more. So much "tarrying" by Spirit-filled saints in this day—after they have already been baptized in the Spirit, is unscriptural, tends to turn attention to SELF instead of to the ENEMY, stops the battle, allows the fires to die down, brings confusion, and darkness, and final defeat. AFTER PENTECOST THE COMMAND IS TO GO.

"The Latter Rain Pentecost."

Pastor D. Wesley Myland has written a remarkable book under the above title. The editor of "Confidence" had the privilege of writing the "Introduction," in which he says:—

The Victorious Cross of Calvary has been made very real to many of us through the out-pouring of the Latter Rain in these last three years, and the ever precious blood of the Son of God has proved in these times powerful in an extraordinary degree, both for cleansing and for keeping clean. This blessed baptism in the Holy Spirit with its Pentecostal sign of "tongues" is the blood-bought right of Christ's redeemed ones, and many such around the world are rejoicing to-day in the fact that the Lord has immersed them in Himself.

Not only in Chicago and Sunderland, not only in Los Angeles and London, but throughout the United States and Canada, throughout Great Britain and Germany; throughout Holland, Scandinavia, Africa, Asia and Australia, the Lord has graciously kindled Pentecostal fires which no man can extinguish.

The author of the remarkable book, "The Latter Rain Pentecost," shows among other things the significant fact that simultaneously the Jews are returning to their native land; the literal latter rain is falling upon Palestine, and the spiritual latter rain is falling upon God's expectant people.

There has been much literature issued of late in connection with the Baptism in the Holy Spirit, but nothing more scriptural or more satisfying has been printed than this remarkable book by Pastor D. Wesley Myland, which I now warmly commend to God's people everywhere. The author has been equipped for the work by the Holy Ghost Himself.

"The Latter Rain Pentecost" has had a large sale, but readers of "Confidence" should, if possible, obtain copies while it is still in print.*

The closing chapter is devoted to the seven miraculous healings of Pastor Myland. With the seventh deliverance came his "Pentecost."

October, 1906, I opened our first Convention in Columbus, with the assistance of Dr. Watson. It was chilly and I lighted the big gas magazine, which was located almost in the middle of the chapel. Then I went up street on a business errand. When I came back some of the old ladies near the stove looked up to me and moved their shoulders as though they were chilly. I looked at the heater and saw there was no fire in it. I thought some one had turned it off and I would have to light it again. I threw open the door and with a lighted taper in my hand reached down to turn the key to light it, when there was a great explosion—the magazine was full of gas and had evidently in some way been tampered with. It threw me from fifteen to twenty feet against the vestibule doors, burned the flesh off my right hand almost entirely, and very badly burned the left hand and my face; my clothes were burned until they just dropped apart. Two of the sisters, who were near, saw the burning gas coming right out of my mouth. I would have fallen, but a brother coming in just then, caught me as the doors flew open, and began to call on the Lord. Two sisters came with him, and they began to pray. He took me up in his arms, and with other assistance, carried me into the home of one of my deacons, next to the chapel. I could not lie there. I got on my knees and held my hands up to heaven, but I could not speak.

My wife was on the west side of the city. Dr. Watson prayed, and I seemed to rally a little. They laid me down but I swooned away again. My pulse ceased to beat three different times, and three different times they thought I was dead. Finally they got all the deacons and elders together, seven in all, who prayed and anointed me. While they were praying I rallied, and God spoke these words to me as I lay there: "Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body. For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh. So then death worketh in us, but life in you, according as it is written, I believed, and therefore have I spoken; we also believe, and therefore speak; knowing that He which raised up the Lord Jesus shall raise up us also by Jesus, and shall present us with you." 2 Cor. iv., 10-14.

God presented me back again to those deacons and elders, and to my flock and the work of God, and as these words came, spoken in my soul by the Holy Spirit, I raised up on my couch, and although blind from the burns, I began to sing:

"Grace as fathomless as the sea,
Grace is flowing from Calvary,
Grace for time and eternity,
Grace enough for me."

They led me home. I could not see the way and they held their hands on my shoulders. I walked five blocks with my hands up. My wife came home. I began to see a little out of the right eye, but I was totally blind in the left for three days. God began His work of healing and He kept at it and gave me strength. With those awful burns on my hands, with which my face were covered with medicated cotton, I went to the Convention, held my hands up and stood with the Quartette and sang the songs each day for a week, and God wonderfully blessed us in that Convention. What a wonderful time I had! But it was cold weather. On a Thursday night I caught cold and blood-poisoning began to develop in my right hand. I was on my face before God during those days, going through the prophecy of Daniel: "And I set my face unto the Lord God, to seek by prayer and supplications with fasting, and sackcloth and ashes; And I prayed unto the Lord my God, and made my confession, and said, Oh, Lord, the great and dreadful God, keeping the covenant and mercy to them that love Him, and to them that keep His commandments;" Dan. ix., 3, 4. Then He took me to Daniel ix., 20-23 and Daniel x., 5-12.

I was in the attitude Daniel was during those days described by these verses. They came to me again and again during that time and I read them often. I was earnestly seeking Pentecost. Twenty-one days after the burning I was alone in my room on a Saturday night with no arrangements for Sunday. I knew unless God came to my rescue I would soon be dead. They were praying for me, but the blood-poisoning was rising and had now reached my brain, and I was almost wild. I knew my wife had gone upstairs to pray and I was desperate. Again Daniel x., 5-12 came to me, and I said, "Lord, unless You interpose I shall be dead before morning. I want to know what You are going to do, and I give You an hour to do it." Seventeen years before that in my library I had received an anointing of the Spirit and said and sang things in a way I didn't understand. So

* Send Money Order for 2s. 8d. to Pastor Hamner Piper, 3616 Prairie Avenue, Chicago, U.S.A.

on that eventful night I asked of the Lord three things: first, if that experience seventeen years before was the beginning of this Pentecost, to give me the "residue" of it now; second, heal me instantly and thoroughly; third, enlighten me concerning this subject of Pentecost so that I might answer the questions that had been coming to me for months both verbally and by letter concerning it. And then this came to pass literally: "I lifted up mine eyes, and looked, and behold a certain man," just as John had at Patmos.

In that hour I saw the Lord Jesus. He wasn't down here exactly as Daniel saw Him, but away up in glory and in the midst of a great multitude. A great orchestra was before me and a great chorus of singers, and they were singing wonderful music. I could see Him on a glorious pedestal with a beautiful baton that looked like gold and pearl, beating time, and as I looked upon Him I wished He would turn around so I could see His face. Presently as they seemed to come to a pause in the singing, at the end of a strain, He turned around so gracefully to me, and looked at me and said, "Well, My child, what would you like to have?" And I said, "Oh, Lord, I would like to join Your choir," and then I seemed to tremble at what I had said, "*join that choir!*" He turned and looked toward the choir, and then at me and said, "My child, you may," and then all the strength left me, and I said, "Well, I can't now, I wouldn't dare." But He made a motion to me with His baton, and it seemed I was lifted right up and was set down in the choir. I began to sing with them a little, and what do you suppose? I was singing the "latter rain" song in "tongues, which I afterwards interpreted, and wrote into English.

THE LATTER RAIN SONG.

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

CHORUS.

Oh, I'm glad the promised Pentecost has come,
And the "Latter Rain" is falling now on some;
Pour it out in floods, Lord, on the parched ground,
Till it reaches all the earth around.

There's a Pentecost for every trusting soul,
Of your life the Spirit now will take control,
Filling, sealing, quickening, healing, making whole,
By God's holy pow'r to-day.

There's a Pentecost for every yielded heart,
And the "holy fire" God's Spirit will impart;
To obey His will you gladly then will start
In God's holy work to-day.

There's a Pentecost for those who wait and pray
With surrendered will, O seek it then to-day;
Christ will baptize all His saints who will obey
With the Spirit's tongues of fire.

They all seemed to join in with me and after it was all over they sang another great chorus. I listened, and the great Leader, my glorified Christ, motioned to me and I sat down, and I thought, Oh, what singing! The old Ohio Quartette never could sing like that, and I found myself singing also. The glory died away and I came to myself singing in "tongues." It passed away and immediately I began to reach for my Bible. I took out a piece of blank paper and began to write with my left hand, tried to write with my pencil between the first and second finger. I could not get along very fast, and involuntarily took it over into my right hand, the hand that had been so badly swollen, and I found I was healed; the sores were there, but I was healed. There wasn't

a particle of pain or stiffness, and I wrote the words of the Latter Rain Song, word for word, as fast as I could write; never changed a word, wrote the melody, tried it on the piano, and found it a beautiful melody.

I went upstairs to bed, and slept. There on the third of November, 1906, I had the full measure of my Pentecostal Baptism and healing, *just twenty-one days*, as God had shown me, after the terrible gas explosion. Oh, what glory I was in for an hour. I took out my watch and saw that for just an hour I was lost to this world. Oh, what a vision of Jesus and of heaven! Indescribable! I have just sketched the outline. Oh, what glory there was in my soul. I got up the next morning like a new creature, and I wondered, "Lord, what will I do? go over to the church? but what will I say?" I seemed to be not of this world. Mrs. Myland took up the morning reading, which was in the thirty-seventh chapter of Ezekiel. I was struck with the first verse, for God had already given me that verse. I thought, "Lord, do you want me to preach on that?" In addition to that verse, God gave me the twelfth to the fourteenth verses of the third chapter.

After breakfast I went upstairs and put these verses together, then went to the Tabernacle and preached. That was my first Pentecostal message. I tell you it wasn't I that spoke. It was God. "The hand of the Lord was strong upon me." When the Spirit of the Lord gets you, the hand of the Lord is upon you. Your spirit may shrink, but the hand of the Lord is upon you. He carried me away. First He carried me *up*, then He carried me *out*—out into service to other people, and that is why I am here to-night.

This was the *seventh* and last of my deliverances from "deaths off." This was a death "by fire;" and resulted in my "Pentecostal Baptism." I had, it seems, arrived at the completion (seventh) the "*fulness*." Many "fiery trials" have followed, but, like the *asbestos*, which is made to display fire, we, whose faith has been tried by fire, may be formed unto praise and honor and glory at the appearing of Christ.

We recommend our readers to send to Pastor Hamner Piper for a copy of "The Latter Rain Pentecost."

A Twentieth Century Miracle,

OR
Walking, Leaping, and Praising.

Rumours of a marvellous case of healing came to the Editor of "Confidence" from the neighbourhood of Bedford. It was corroborated by a reliable friend who had visited the case. Then a copy of a Bedford newspaper told him of places of worship crowded to hear the story from the lips of one raised almost from the dead. Miss Annie Freeman was at one time a member of the Bunyan Meeting Sunday

(Continued on Page 261.)

"CONFIDENCE."

NOVEMBER, 1910.

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Sunderland.

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Sunderland.

PUBLISHED MID-MONTHLY,

OR FROM TIME TO TIME AS MEANS PERMIT.

Terms:—This paper (*together with the supply of free literature*) is supported by voluntary offerings, and is sent to any who request it. **Address the Secretaries, All Saints' Vicarage, Sunderland.** (All correspondence should be addressed to the Secretaries. The Editor has very many other duties.)

Tongues: the Pentecostal Sign:

LOVE, THE EVIDENCE OF CONTINUANCE.

"Forbid not to speak with Tongues"—
1 Cor. xiv., 39.

What is here written is personal conviction, and is very much what the Editor of "Confidence" has written before. The Writer feels that we can have the closest fellowship in Christ with many who differ with us on these points. Some think that they go further than we do, and some think we go too far. We may not be one in our explanation of Pentecostal Truth, but we have one Lord Jesus, one Saviour, and can joyfully meet in Him. Hallelujah!

1. The Writer believes that the Lord is vouchsafing in these days to true believers seeking Him with pure hearts, the Sign of Tongues, as a witness to them and others that the Comforter has come to abide in our *bodies*, as well as in our souls and spirits. It is as on the day of Pentecost, when *all* were filled and (all) spake with other tongues as the Spirit gave them to utter,

2. For the Writer finds that the same thing also happened at other times, certainly at Cæsarea and Ephesus, as at Jerusalem on the day of Pentecost. It was the Holy Ghost which came to them, and then He manifested Himself thus:—"They heard them speak in Tongues." When we have *had* the experience, it seems to us that this *must* have been the normal seal or sign in the early Church.

3. Some, alas, have in these days quickly gone back, even from this wonderful blessing. But why? Through reading articles by religious leaders whom they respected, fear was put into many hearts. This has been a cruel thing. Again, pressure of the world, or circumstances have overwhelmed others, and instead of going on they first stood still, and then lost confidence in the experience which the Lord lovingly gave them. Nothing has been more attacked; and we find that the great Enemy hates this Apostolic sign, and would fain forbid us to speak in Tongues.

4. The Writer has noticed some who speak in Tongues whom he has felt to be less spiritual and less used of God than some others whom He knows who have never sought or received this sign. Can this be explained?

He feels that he is touching here very difficult questions.

a. He has known some cases where persons have sought Tongues from some other motive than the highest, and human Tongues were worked up "in the flesh," or through the soulish nature, and there was no real Baptism of the Holy Ghost, no entrance of the Comforter.

b. There seem to have been "premature Baptisms" by the use of "*methods*," and while some have undoubtedly gone on into strength and blessing, many have gone back who thus received.

c. There are and have been some who perhaps have never spoken in Tongues, of whom the Writer cannot say that they have not been Baptized into the one Body. Some of these have never wished to receive the Sign. Some have sought it for long. These must be left to

the all-wise, all-loving Lord. The Writer can only say with St. Paul: "I would that they all spake with Tongues."

5. The experience of these years of Pentecostal fellowship with many at home and abroad, fellowship with some of the Lord's best has caused the Writer to feel thus:

He could not say of a stranger who came to him "speaking in Tongues"—
"This man is baptized in the Holy Ghost because he speaks in Tongues."
He would have to see also DIVINE LOVE.

"We believe that the Blessed Spirit will, as we trust *Hon.*, speak through us when there is the full Pentecostal Baptism, but Divine Love is always and absolutely a necessary and only certain evidence accompanying the true Baptism."

"Tongues" are a sign of His mighty entrance, but Love is the evidence of His *continuance* in controlling power.

The Writer has always taught, "Exalt Jesus in the power of the Holy Ghost. Do not exalt the Tongues, but glory in the *Cross of Christ* whereby the world is crucified unto us, and we unto the world. And we will thank God for the Tongues." (2 Cor. i., 21-22.)

(The above is written because of many letters which have recently reached the Editor of "Confidence.")

Pentecostal Conference in London.

January 10th to 12th (Tuesday, Wednesday, Thursday), in the Caxton Hall, (Caxton Street, Victoria Street, Westminster.) Speakers, Pastor C. de Labilliere (Zurich), Pastor Humburg (Mülheim-Rhor), Pastor Jeffreys (South Wales), Sir Gordon Coldwells (West Prussia), Mr. Myerscough (Preston). Pastor Niblock is the convener, and the Rev. A. A. Boddy has been invited to preside. Circulars giving full information as to admission, lodgings, etc., from "Peniel," 18 Herne Hill, London, S.E.

(A Twentieth Century Miracle—continued from page 259.)

School at Bedford, but for twenty-two years ending April, 1910, lay in bed a helpless but trustful Christian, sometimes longing for death because of her sufferings. On May 9th of this year she was so well that she walked *twelve miles* over hilly country. The lessons she gives in her testimony are most helpful. (She appears to be about thirty-five years of age.) We would advise our readers to obtain a copy of the testimony from which we now quote.* It is illustrated by attractive photographs of the invalid in her bed, and the same sister well, and perfectly healed.

We give here extracts. She writes:—

"For many years the lower parts of my body, from my waist downwards, were cold, limp, and lifeless. My feet were flat to the bed, one foot always lying under the other. Whenever I was lifted in and out of bed, I usually became unconscious, and the upper part of my body became quite rigid. During my long affliction, twenty-four doctors visited me at different times.

* * *

Whilst lying in my little bed, on the night of February 16th, 1909, I suddenly fell into a quiet slumber which seemed to last but for a moment, for a strange feeling took possession of me that I was now about to be raised up from my bed of affliction, and the following vision then vividly opened up before me. I was being conveyed rapidly away from my room to some place unknown to me. Eventually I saw myself lying in a comfortable room; the walls were covered with a nice white paper with a border at the top; on the wall facing me hung a beautiful text of Scripture with the words: "O Lord, undertake for me." My eyes then travelled to the window, which was a large one, and outside I could see trees and green fields. Prayer was being made in the room, and the voices that I heard were familiar to me; I knew that I was in the hands of dear friends who were tenderly caring for me. I saw then I was gradually and surely gaining strength in answer to their faithful prayers, and eventually, as the vision vanished, I saw myself completely restored to health and strength. I then awoke!

* To be obtained from Miss Annie Freeman, Bellingdon, near Chesham, Bucks. (3d., postage 1d.)

(A Twentieth Century Miracle.—continued.)

Imagine if you can my amazement upon awakening, having passed through such a scene, so impressive and realistic. It was not an ordinary dream, for quite suddenly I seemed to lose all self-consciousness, and the experience was such that I had never previously realized in my life; at once I accepted it as something supernatural. As soon as my thoughts became calm and collected, a powerful impression took hold of me that God had in this way been dealing with me, and that it was His intention now to raise me up from my bed of affliction. The awfulness and solemnity of the vision restrained me from opening my heart to anyone, but at length, after two months, I told my dear mother.

* * *

I now had the impression that the place was being prepared for me wherein I was to be healed. One day a friend, Miss S——, whom I had told of my vision, informed me that she had been led to lay by a sum of money to contribute towards the cost of a motor-car when the right time should arrive for my removal. This was on the 18th October, 1909, and the same day I received a letter from other friends who had often visited me and who lived on the Chiltern Hills: "*We have visited you often enough, when are you coming to visit us?*" I therefore handed my friend the letter to read. At this juncture, let me say, whatever might have induced my friends to write in the strain they did, I felt constrained to regard the letter seriously, and strange to say, after much earnest prayer for guidance, accepted it as an invitation. Somehow I could not separate the vision from this letter, and it seemed that circumstances were shaping themselves towards my departure from the house in which so many years of my life had been spent. But, before leaving, my friend came to see me, being much concerned about my taking such a long journey at that season of the year, especially in my weak state, and further desiring me to be quite sure that their home was really the place the Lord had prepared.

Up to this time I had not mentioned my leaving home to my doctor, who I feared would strongly object to such a step, but, believing that the course I was about to take was the right one, I prayed that God would cause him to consent to my going, and my prayer was answered. On Thurs-

day, November 25th, 1909, all arrangements were made for my departure, and on that day a little company met in my room, commending me to God, and praying for a safe journey. I left my home at Keysoe Row, near Bedford, about 11 a.m., in company with my dear mother and friends. During the journey one of the motor tyres punctured, and in this I saw the hand of God. The vibration of the car caused me much pain and uneasiness, but while the tyre was being repaired I had a time of quiet rest. I arrived about 3.30 p.m., not much the worse for the journey, but towards the end I relapsed into a state of unconsciousness. After recovering from the effects of this long ride I took a survey of my room, the window, the general surroundings, and everything to my joy and surprise corresponded to the vision of February 16th, 1909, even to the text of Scripture—it was hanging opposite me as I had previously seen it. I then thanked God and took courage.

* * *

THE MIRACLE OF HEALING. On Thursday morning, April 14th, 1910, whilst partaking of my breakfast, my soul became filled with a holy joy and I heard a voice speaking: "Daughter, arise, go work in my vineyard." There followed immediately a rush of physical life through the whole of my feeble frame; it seemed like an electric shock. My feet assumed their natural position, my ankle bones received strength, and warm life blood came coursing through my veins, and a delightful sense of health and vigour possessed me. I immediately arose and left my bed, walking to the head, and, after putting on my dressing-gown, I walked into the kitchen where my mother and friends were having their breakfast. I knocked and said: "Please, may I come in?" The door was opened. I cannot describe what followed, but we wept, praised, and rejoiced together. I remember my dear mother was the first to rise, and she exclaimed, with arms uplifted: "Oh Annie! what hath God done?" Within a few minutes I walked upstairs and dressed myself with the clothes I had long been preparing. Later in the day I went out for a walk in the shoes I had brought with me. On the following day I walked three miles. So complete is my recovery that not an ache, or pain, or weakness remains."

"Abraham Rejoiced to See My Day."

THE NECESSITY AND GLORY OF SACRIFICE.

An Address delivered in the Stone Church, Chicago, by J. H. King, Falcon, N.C., June 26, 1910.*

I shall read a very familiar portion of Scripture, found in Gen. xxii., 1-8. It is the story of the offering of Isaac by his father, Abraham.

We have here first the peculiar answer to prayer. Abraham was not only a man of faith, but of prayer also. He prayed for Isaac twenty-five years, and God gave him and Sarah a son in their old age, and this brought him to a deeper knowledge of God. He had an intimation through the Spirit, doubtless, of God's purpose concerning the age, and he began to pray for the revelation of this purpose, and especially of the Coming One who should be the Heir of the world. He may have prayed for this revelation as long as he prayed for Isaac. The time came for the prayer to be answered, and Abraham was commanded to take Isaac and to offer him in the manner and place where God should afterwards show him. He obeyed. He went with the servants until he came in sight of the mount; then he commanded them to remain there, and he and the lad went to the summit of the mount to worship according to God's command.

Abraham prepared the altar, bound his son Isaac, laid him thereon, and was, as you know, ready to thrust the knife into his body according to the command of God, but the Lord withheld him from this and commanded him not to slay him. At that point no doubt God began to reveal to him that this was the beginning of the answer to the prayer he had offered for years. He seemed to say to Abraham, "You see Isaac is your only son, and he was given to you in a providential, or I may say miraculous manner. The Great One that is to come is to be the only Son or the Eternal Father. Isaac was born out of the ordinary, or somewhat contrary to the laws of nature; this Coming One is to be born in a supernatural manner. Isaac is the son of thy love; this Coming One is to be the Son of Love pre-eminently. Isaac is to be the heir of all there is of

your possessions and of the promises; the Coming One is to be the heir of all things, in this age and in the ages to come. I commanded you to bring Isaac here and virtually to sacrifice him; the Coming One is to be literally sacrificed on the Cross. You by faith saw Isaac in a measure raised from the dead; this Coming One who shall die, shall be literally raised from the dead by the power of God, and here, Abraham, your prayer for a revelation of the future is answered. Here is the revelation of the Coming One, and now you see how the blessing has come to you in this peculiar manner."

Beloved, God will use very peculiar and perhaps painful means to answer our prayers. If we pray for a deeper revelation of God's truth it will come in a deeper sacrifice. If we pray for a revelation of Jesus in His glory it will be in the furnace of fire. If we pray for the coming events to be foreshadowed to us it will likely be in the stoning that may leave us for dead. If we pray for the deepest union with Jesus and a most extensive possession of divine love and the possession of all God's fulness, it will be after we have passed through deepest sufferings and inward crushings. All these God may use to answer our prayers.

Shall we cease to pray because of this? Nay, we should continue to pray, for in the answer to the prayer we shall receive such blessings, such experiences and revelations, that will make us glad that we have suffered to receive and enjoy.

Again, this incident suggests the *deepest consecration*. I understand that consecration is not giving to God something to be conformed to His image and likeness, but that which is already in harmony with His will. There is a *surrender* to His will; there is *absolute submission* to His will that brings pardon and purity, and large measures of grace, but *consecration* lies beyond this, in a sense, and means the coming to God with that which has already been made holy and fitted in this respect for an exalted purpose. We come and present ourselves to God as temples cleansed and made holy for His occupancy, and through this the manifestation of His glory and love are made possible.

The casting of Ishmael out of the home of Abraham typified the work of purification. Ishmael was a child of the flesh. He was directly opposite to Isaac. He

* From "The Latter Rain Evangel," 4/2 a year, post free, from Pastor William Hamner Piper, 3,616, Prairie Avenue, Chicago, U.S.A.

("Abraham Rejoiced to see My Day"—continued.)

persecuted him, and the two could not live together in peace. God commanded Abraham to obey Sarah his wife, and cast the bond-woman and her son out, and when he went out of that house Isaac had complete possession. He was undisturbed in his child-life, and also in the days of his manhood. This represents the removal of the persecuting principle and power in our hearts that opposes the new man in us, and leaves the new man in possession of all our being, so that the new man may live and reign in the new home without a rival. Isaac partook of the supernatural; the supernatural and heavenly had possession of him in all things, and he lived undisturbed for years, grew up to the point of manhood, perhaps to the age of thirty-three, and then he was offered to God, according to His command, which in itself typified genuine consecration, the giving to God that which in a sense came from God, that which is a product of His supernatural power and the fulfilment of His promise. When we have thus been cleansed and made entirely spiritual, and partake of the heavenly nature, and live the heavenly life, we can consecrate ourselves to God according to the conditions of Scripture and receive from Him the richest blessings and the deepest experiences that the Holy Spirit has come to impart.

Means to the deepest crucifixion: We shall be crucified first in our desires; not the unholy desires. The unholy desires are to be removed by the precious blood of Jesus, and we are to be as free, in a sense, from unholy desires as Jesus was when He walked the earth. We shall have desires that are not the product of the highest working of godliness, and yet they are not sinful in themselves. God will deny us these things; not that He intends to deprive us of blessing, but that He may give us a richer and greater blessing as a result of the crucifixion of the things, which are legitimate and even in harmony with truth. We shall be crucified in our *emotional* nature, largely. There are times when God plays upon the emotions and it is delightful, for whatever God does is delightful, and we shall be lifted into the ecstasies of joy, into the peace of heaven, and we feel this is essential to our living acceptably before God and overcoming Satan in all his attacks upon us; but we shall come to

the point where God will lead us away from these ecstasies, where He will wholly crucify them, and we shall not be depending upon them as an evidence of salvation or acceptance with God, and as a result we shall sink deeper into Him, become more sober in our minds and spirits, and thus hide away in God where the deepest things may be revealed to us.

This is a great deprivation to many individuals, but it is God's way to the deepest peace that He has to impart. A brother after having enjoyed demonstrations in his soul for years, said to me, "Brother King, I do not know why it is I do not get happy enough to shout these days. I feel I am backsliding, and yet I do not know that I have committed any sin against God." I said, "The Lord wants to take the 'Isaac' from you. You prayed He should save you and He did it. You had an exuberance of joy and shouted His praises; you prayed He might sanctify you, and He did it, and you had great peace. You praised Him aloud, and God has blessed you these years on this line that He might get you in a measure established in Himself, and now He wants to take you from this and give you something better in its stead." But the brother could not receive it. He said, "I am determined to hold on," and he did, but when Pentecost came in reality, he faced the proposition and received the revelation of God's will concerning him. He sought diligently for the baptism and in this passed through a deep crucifixion, and that person has been blessedly free from relying upon any demonstration as a basis of acceptance with God.

There will be the crucifixion on the line of your affection. This will take place, to some extent, in the realm of the natural, the human, but especially in the realm of the supernatural. That which you receive from heaven you will love deeply, and the relationship that is begotten through divine love will be sweet to your soul, but God will eventually ask you to give this up. Through the crucifixion of the good you will come to lean more and more upon Him. God will come to you and say, "I want to wean you from this individual or these individuals. I gave them to you; I gave you to them; I have blessed your fellowship, I have made the fellowship a blessing as long as profitable, now I want you really to be crucified or to be separated from them." But you feel you cannot be. "Oh," you say, "I can never give up

these people." God will continue to work in you gently, but to you it will seem severe. You will be pulled from them and your heart will bleed, but you will find that God has only led you into a deeper crucifixion on the line of your affections in order that He might give you a more abundant life and root and ground you more deeply in Himself. This may have occurred when you were seeking purity or perhaps Pentecost, in relation to the church to which you belonged; it may have been with the pastor of the church, with the official board, or it may have been with your own family or some beloved companion. God has put you together either in His work or in your home, and you have felt that such was the sacredness and the heavenliness of this relationship that you could not do without it, but God came and said, "I want you to give this to Me." He didn't explain to you. Why God doesn't explain His purpose, nor answer all your questions. It would never do for you if He did. Abraham loved Isaac. He was given in answer to prayer, and he was the son of his love and his old age, and the delight of His will as well as that of his wife, the mother of the boy. He grew up before them and obeyed their commands, and such was his life that they found themselves loving him more than language could express. He came to manhood and he was their delight, the object of their fond hopes through whom their promises were to be fulfilled. God said, "Abraham, I want you to take Isaac, the son for whom you prayed so many years and received the answer, the one whom you have trained so carefully these years, the one in whom your soul delights, the object of your fondest hopes, and the one through whom the promises are to be fulfilled; take him and offer him according to the way I shall direct you." And when he went with him all the way to the summit of the mount and put him on the altar, it was the crucifixion of his tenderest love, it was the deepest separation that could come to his own heart, the crucifixion of the object of his fondest affection. The dear one that God removed from you, the ones He separated you from by His Providence and by His Spirit, seemed so kind and good, seemed so necessary to your happiness, but the Lord said, "Go up the mountain and give him to Me." "But, Lord, why should I do this?" Silence! "And how are you going to fulfil your promises?" Nothing

is said. "How shall you do all I had hoped you would do?" There is no answer, but when you get to the mount and come to the very last stage of obedience, you will hear from God then. God waited until Abraham raised his hand. That was the end of his affection, that was far enough. The separation was complete and at that point He said, "Abraham, don't slay your son, for I know you will obey me. Release him from the altar. There is a lamb caught in the thicket behind you. I brought it there. I caught it in the thorns so that it could not get away. I heard you say, 'Come, the Lord will provide an offering.'" They went and prepared the lamb, Abraham on one side of the altar and Isaac on the other, and it must have been a service of delight, a vestibule of heaven to their souls.

The deepest crucifixion brings the deepest possession of God's love, but it is fraught with the greatest blessing, and when God really commands you to give your Isaac, He will either give Isaac back to you or something better in his stead. God never deprives us of that which He gives us unless He has something better. Isaac was given back to Abraham and he loved him perhaps one hundred fold more dearly than if he had not been thus proved by the severe dealing of God with him.

This incident suggests the highest exercise of faith. Abraham, as you very well know, became the father of all them that believe, whether Jew or Gentile. He stands at the head of the procession of faith. He has the pre-eminence in this respect over all men, both ancient and modern, and every one who believes in Jesus is a son of Abraham, whatever be his nationality, education or social position.

We know that he was peculiarly led of God even in Ur of the Chaldaes; more so when God called him out into another country, and still more when He led him over into the land promised, and when he came into that land God came to him and promised he should have a son, and through this son would come the multitudes, and Him who was to be the Coming One, through whom all nations should be blessed. And he should become the heir, not of the narrow strip of land, but of the whole world. "Abraham believed God and it was counted unto him for righteousness."

("Abraham Rejoiced to see My Day"—continued.)

There are four distinct steps in Abraham's life. The first was in Ur of the Chaldaes, where he left the world, as Stephen relates; the second was in Haran, where he left his kindred; the third was when he left Canaan, and the fourth was when he ascended the mount and offered Isaac on the altar. These four epochs bring Abraham to the point of perfection in his faith and in the full enjoyment of God's blessing in his soul. He believed though he was old and Sarah was past age. He didn't look at their ages, he didn't look at circumstances. Faith always rises above circumstances and, bless God, above the laws of nature. He "was strong in faith, giving glory to God."

Isaac is born, the promise is thus fulfilled, his faith is encouraged. He knows that through this son he is to have an enormous posterity, that it is to be in multitudes as the sands of the sea and the stars of the heavens. Satan does not tempt him any more on that point, but God comes and tries him when his son is thirty-three years old.

God will allow the devil to bombard your faith until it is demonstrated to the utmost that you believe God in spite of all opposition, and when that has been proved God will come by His word and test your faith. If you can overcome Satan by faith it will be glorious, but if you will stand the test that God will put upon your faith it will be more glorious. Abraham was called to the highest exercise of faith when he was commanded to offer up Isaac. I do not know how he felt about it; it is useless to conjecture, but I dare say all the promises of God came before him, and his heart had doubtless been assured of God's faithfulness in the past. But he says, "God cannot lie; He has been and will still be true to his promises. He has given me a son and that was in fulfilment of His promise, and He has really promised that I should have an enormous posterity through him, and be the possessor of the earth, and the same God whose faithfulness has been demonstrated in the past will yet be true to His word, and though I am called to offer Isaac, God's promise will be fulfilled." And as he went on the journey his faith really took advanced ground, and he said, "Though Isaac is slain and consumed in the fire, his body reduced to ashes, God

will raise him up from the ashes, and I shall return with him to the servants and his mother."

The epistle to the Hebrews informs us that he received him again, *in a figure*. He just saw him raised up and returning to the home. He said to the servant, "You stay here and I and the lad will go yonder and worship and *return*." I know of no harder exercise of faith than that. When all ground of hope is gone; when all that is essential as the foundation of faith, seemingly swept from under us, and a person *has to believe God when there is absolutely nothing to encourage the faith, and He has seemingly gone back on that, and we against hope will believe in hope, that is having no ground upon which to put our hope, we shall put it in God, in the supernatural, and believe in spite of all that is contradictory*—this, truly, is the highest exercise of the human soul. When God ignores his own promises to you and you believe in spite of it all, God will then see that you can be trusted. It will be blessed if God can really take you and push you far out beyond where anybody else has gone in faith, show you the possibility, and then, if you believe God for the accomplishment of the thing that nobody else has undertaken in this world, you shall receive such blessing as nobody else has ever received. There are not many that God can thrust out on the border line of faith in the realm of Christianity and see them stand on that point and believe, though nothing historically is given for their encouragement. There are not many of us that are willing to be pioneers. If we were, God would make us such. We like to be in speaking distance to all the others whom we have reason to think are in the service of God. There are not many of us who are willing to be thrust so far out that we can speak to no one but God. God could do this with Abraham, and Moses, and Daniel, and Paul, and others, and they discovered truth and received blessings and opened up a territory for others, and not only have their names been placed above others, but they will have a reward given them beyond perhaps that of all others.

What do we see in the epistle of James concerning this event in Abraham's life? He says, "Seest thou how faith wrought with his works, and by works was his faith made perfect?" When he offered up Isaac. On the mount Abraham came

to the highest degree of faith possible in God. When you offer up all that is dear and good, and say to God you are willing to be separated from it in any way that He indicates, then God will bring you to the highest degree of faith. There will be the finishing touch put on your faith, and you shall have a faith that is perfect in its development, and you will stand on the mount, as it were, of exaltation, a faith perfected in God, and your soul eternally established in the fulness of God.

We see that not only is this incident suggestive of what I have stated, but that it was also a point of marvellous vision in the things of God. He really surrendered his sweetest joy and the most precious treasure he had in the world and suffered intensely, entered into the deepest crucifixion possible, and when he ascended the mount God gave *him a vision that swept the centuries* and let him see coming glories that embraced not only what we now see and enjoy, but even those which lie before us. Jesus said, “Abraham rejoiced to see My day.” He saw it, and was glad, and I am sure this is the place where he saw it, for he was permitted to see his posterity multiplying, possessing the earth, and out of it coming God’s holy people with their kings and priests, and also the Coming One, of whom Isaac was a type, a figure. Abraham saw Jesus being born, growing up in His innocency, reaching out in His work, going to Calvary and dying; rising from the dead and sitting on the right hand of the Father awaiting the consummation of the ages, and also His descent from the Father and the end of this dispensation, the kingdom pre-eminence and its place on the earth, and the heir of all these things sitting on the throne *as Abraham’s son*, and through him all families being blessed, the world flooded with righteousness and the glory of our God.

When we come to that point of supreme sacrifice, consecration, crucifixion, we shall have visions given to us, for when the dearest and sweetest ties have been swept away from us then God gives us a faith like a telescope that really surveys the future and sees the glory, and we praise Him for that which we obtain in this time that we could not before. The reason we do not see further into God’s purposes and discover the truths relative to coming ages with deeper hidden glories in Christ Jesus, is because we cling to our Isaacs; we stay in the low-lands. We will not ascend

to the mount where God can reveal to us these glories.

This suggests to us the sealing of destiny. Abraham proved himself, that is to God’s own satisfaction. He had the spirit of obedience. It was evident Abraham would die rather than disobey or disappoint God, and when he came to this point he proved his own trustworthiness, and God sealed him to eternal peace and glory, and his destiny was fixed. When in the supreme test, we stand according to God’s purpose, and go out without any failure or disappointment to God and He looks upon us and sees we will obey, and will give to Him everything, at that point confers upon us glorious privileges, seals us unto the day of eternal redemption, makes us the heir of all things to come, and fits us into His temple never to come out any more.

There is a point where we must be sealed by the Spirit of promise, and when we are thus sealed we may not always have the consciousness of it, but God will know it, and we shall have the sweet assurance that whenever God shall call we are ready to go. There is a point that we shall reach in faith, where we have no more doubt of our passing into God’s presence in the fullest acceptance than that we have His favour conferred upon us now. The Lord will see that we have not only been purified and made white, but tried, and the trial, alas, will be by His word, and the giving up of that which is the best, abandoning it all to God. When we come to that point and God sees we are faithful, He will put His seal of eternal possession upon us, appoint us to our place in the coming kingdom, and we shall know beyond doubt we have pleased Him in the highest sense.

In closing, I can see Abraham descending the mount, and that He and Isaac love each other better; they rejoice in each other’s society; they come to the servants and perhaps tell them something of what has happened; they return to Sarah and relate the story of what occurred, and Sarah doubtless rejoices in all the revelation of truth, embraces her son, and feels he is dearer than ever, and from that on Abraham’s home was filled with glory more than he ever experienced, and so will it be with us. When we shall give, give the greatest measure, we shall enter into the utmost possession of His love,

("Abraham Rejoiced to see My Day"—continued.)

and when our destiny is fixed, we shall rejoice with Him in the fulness of the heavenly expectation and we shall move on to the eternal glory that awaits us in the beyond.

SOUTH WALES.

The Tonypany Assembly.

SHORT VISIT BY BRO. E. DENNIS AND
PREDIGER KARL EICK.

On Saturday, September 3rd, Prediger Karl Eick, the Leader of the Oberhausen Pentecostal Assembly, Germany, and myself, went from my home in Hereford, to the small town of Tonypany, in the Rhondda Valley, Wales. This visit was the fulfilment of an oft-repeated promise to visit them when God should lead, and now the opportunity came. Bro. Eick came over to England to spend a short holiday in quietude and rest, and was delighted at the prospect of a visit to the land of the Revival, and so we went together. We expected blessing and were not disappointed; God was with us and blessed us. The dear Welsh brethren, many of whom were in the Convention in Sunderland of this year, were very pleased to see us, and opened their arms to receive our dear German brother. They had telegraphed to some friends living at a distance, saying that they had some special meetings. This naturally brought them, and on the Sunday morning at 10 o'clock, a fair number were in attendance. This was the Service of the Breaking of Bread, at which Bro. Eick was asked to preside. He did so, and delivered a short message upon the signification of this ordinance, myself being his interpreter.

At 11 o'clock the usual open morning service began, and one by one the dear brethren gathered together, until we had quite a large number. Bro. G. Vale, the leader of this little Assembly, read and commented upon 1 Cor. xiii, and afterwards, John xv. being read, we went to prayer, when God graciously blessed. The usual meeting in the afternoon, the children's Sunday School, was changed, and we had a meeting for Christians, when a brother from America testified to the blessing of the full Baptism in the Holy Ghost. A short message was given upon "Joy," and the joy of Jesus being our standard.

In the evening at 6:30 we again gathered together, having a large gathering, many unconverted being in attendance. Bro. Eick spoke upon Col. i, 27—"Christ in us the hope of glory," and everyone listened very attentively to this practical address, dealing with the preciousness of the very presence of Jesus in us. It dealt not only with the unconverted, but with the Christians, and I believe not a few were blessed by his earnest appeals and manner of speech.

Afterwards at 8 o'clock an after-meeting was held, exclusively for those baptized and in sympathy with this Blessing. 1 Cor. xiv. was his subject, dealing with the use of Tongues. Many thanked him for the help this talk had been to them.

On Monday, at 2:30, several of the brethren came to us, and we had a talk upon "The death with Christ, and the maintenance of that position." This proved also to be a most helpful and needed talk, for many difficulties were cleared up and mistaken ideas put straight.

In the evening at 6:30 we again met and God did bless us mightily, Bro. Eick speaking from 2 Cor. iii, 12—"The hope of the children of God." This subject dealt with the path of the Christian, his hope being steadfastly fixed upon Christ and His promises. A short message was also given upon Eph. vi.—"The Christian's Battle," the point emphasized being that our battle is in the heavens, in the place where we are seated with our victorious Overcomer. Afterwards we had a waiting meeting, where about ten were seeking, some from other churches, and one young lady received, with Tongues. Hallelujah!

These dear brethren sent as a message to the dear German brethren, 2 Cor. iii, 18, and Rev. iii, 11, and many of them hope to be able to visit Germany at no far distanced time.

God is really blessing them, and making them still, so much so, that one would hardly think they were the same people whom one met some two years ago. May God bless Wales, and lead them on to victory.

Yours in His bonds,
EDWIN DENNIS.

The address of our dear brother E. Dennis now is care of

The Baroness Von Brasch,
(Alexander Str. 22.)
Dorpat, Jurjew,
Russia.

CANADA.

From Scotland to Toronto.

DEAR PASTOR BODDY,

It is nearly a year since the Lord saved me and sanctified me in the Pentecostal Mission at East Wemyss, Fife, Scotland, and six weeks later the Lord baptized me in the Holy Ghost while at a conference in Dunfermline. I left Scotland for Toronto five months later, and would like to tell you how the Lord led me. I had not been getting on very well at home and thought about Canada, but wanted to get the Lord's will, so I asked the Lord to open up the way for me if it was His will that I should go, and He answered prayer wonderfully. I got money sent in and everything seemed quite clear. Just a week before I left, my brother, who is a soldier, came down to see me, and as I was passing the pastor's house the Lord led me to take him up, and that night the Lord saved, sanctified and baptized him in the Holy Ghost. I had a splendid voyage. I felt a little sick the first day or two, but just asked the Lord to strengthen me and, praise Him, He did. I arrived safe in Toronto, and I did not know where the Pentecostal church was, but as I was passing in a street car I happened to look out at Concord Avenue, and there I saw a board with Pentecostal Church. I went down and found out that Mrs. Murray, of Dundee, Scotland, was leader. She got me into the same house that she was in to board, and I am working with two Pentecostal

brothers. I do praise Jesus for all the way He has led me. I also praise Him for healing me of Consumption. It is nine years since my mother died of it, and I knew that I had it, but was afraid to tell any one here until the Lord showed me that He was willing to heal me if I would tell. I did so, and a brother anointed me with oil in the name

of the Lord, and the power went through my body as I never felt it before. Glory to Jesus! I have a greater determination to follow Jesus all the way.
Your brother in Jesus,
A. BOAG.

119 Russet Av.,
Toronto, Ont., Canada.

THE PENTECOSTAL MISSIONARY UNION.

The next P.M.U. Public meeting will (D.V.) be held at Sion College on Friday, December 3rd, at 7 p.m. All are invited. (The Council Meeting will be held that same afternoon at the P.M.U. Women's Training Home, 116, King Edward's Rd., S. Hackney.) During Mr. Polhill's absence applications from those who feel a call to the Foreign Mission Field should be sent to:—

Mr. T. H. Mundell, Solicitor,
30, Avondale Road, Croyden.

* * *

Let us remember frequently in earnest believing prayer our missionaries now in the Foreign Field:—

Miss Kathleen Miller, "Big-
than," Sadhuhate P.O.,
Jessore District, Bengal,
India.

Miss Lucy James, Mission
Station, Islampur, Sat-
ara District, India.

Miss Margaret Clark, Bom-
bay (c/o Miss Orlebar,
"Beulah," Seutor Street,
Jacob Circle).

Mr. John Beruldsen
Miss Christina and
Miss Thyra Beruldsen
at Suen-hwa-fu.

Tsiti Mission,
North China.

Frank Trevitt } Wanksein
Percy Bristow } Western
John McGillivray } China.
Amos Williams }

Our brothers, }
Mr. Cecil Polhill } Visiting
Mr. Harry Small } various
} Mission
} Stations
} in
} China.

Also let us pray for the Brothers in training at Preston (in Lancashire), with Mr. Myerscough, and the Sisters in training at South Hackney (116, King Edward's Road).

* * *

Mr. Cecil Polhill (accompanied by Mr. H. Small) is back once more in China. We print a most interesting descriptive letter from him. In a book lying before me is a picture of the "Cambridge Seven," taken at Shanghai, in March, 1885. They are all in Chinese dress. In addition to

our Brother, Mr. Cecil Polhill, there is Mr. C. T. Studd, Mr. M. Beauchamp, Mr. S. P. Smith, Mr. A. T. Polhill-Turner, Mr. D. E. Hoste (now Gen. Director of the C.I.M.), and the Rev. W. W. (now Bishop) Cassels. One writer at that time wrote:—"Five Cambridge graduates, including the stroke of the Cambridge Eight, and one of the most famous cricketers of the day, with two Officers (one of the Royal Artillery, and one of the Dragoon Guards), gave themselves thankfully to the work of the China Inland Mission." Now, twenty-five years later, the Lord is again working graciously on many hearts and thrusting them forth to the white harvest-fields of India, China, etc.

BLESSING IN CHINA.

Letter from Mr. Cecil Polhill.

Tse-chao-fu, Shansi Prov.,
China, Oct. 8th, 1910.

DEAR MR. BODDY,

We are here at this prettily situated town, 2,000 feet above the sea, in the South East corner of the Shansi Province, the station of our friends, Mr. and Mrs. Stanley Smith, with their fellow-workers, Misses Reed, Hoare, and Seagrove, the latter formerly connected with Heathfield.

* * *

But I must retrace our steps before proceeding. We reached Tientsin up to date and time, Monday, September 26th, 4.30 a.m., and received a hearty welcome from Mr. and Mrs. George Clarke. Numerous mementoes about the Mission House in the shape of empty shells, bullet holes, etc., served to recall the stirring events of the Boxer outbreak of 1900, and the wonderful preservation then granted to the Europeans and missionaries in the face of overwhelming odds.

PEKING is an easy two hours run from Tientsin. Mr. and Mrs. Murray, of the School for the Blind, were our kind hosts. Here we passed through the "Water-Gate," through which the Allied Forces entered at the Relief of Peking; then along Legation Street, where the Chinese kept up the

(P.M.U.—Blessing in China—continued.)

bombardment for weeks.

Peking now gives one the idea of fading grandeur and passed greatness. The mystery of seclusion has disappeared before the glare of publicity. There is danger lest the Government will prove too weak for its responsibility.

A progressive official, Tang Shao Yi, was re-instated to office during the present week as Director of Railways. *Yuanshih Kai*, it is thought, will ultimately be recalled. At present he is living in privacy at his home in Honan.

CHANG TEH FU. Oct. 18th. To resume after long interruption. At Peking we visited the Altar of Heaven, where for ages the Emperor was wont to make sacrifice and offering to Heaven on behalf of the people. For some years this has been in abeyance, and the white marble buildings and coloured tiled roofs, as well as the stately courts, show evident signs of decay and neglect.

The School for the Training of the Blind, long carried on by Mr. and Mrs. Murray, is most interesting. The blind (those sent up by Missions only) receive education, learn to read by means of raised characters, to sing, some to play the organ, and are sent back to preach and help in their stations. Grand if the Lord would come down in power and give sight to the blind.

Most kind, attentive, and hospitable were our friends, Mr. and Mrs. Murray.

Leaving Peking by the Peking-Hankow Railway, we made the best of our way through Chih Li Province, (passing the large city of Paoing, where several of our missionary friends met their death in the Boxer outbreak of 1900) and crossing the border into *Honan*, stayed the night at *Chang Teh Fu*, a station of the Canadian Presbyterian Mission, where we were hospitably entertained. Then by a cross line to Chinghwa, and two days overland by sedan chair, brought us to Tsecheo Fu.

At TSECHEO FU. The Lord had been preparing the hearts of our friends here, and we found a ready response. Beginning the evening of our arrival, in the new chapel, only completed and opened *that evening*, the Lord from the beginning set His seal upon the work. Hearts both of missionaries and Chinese Christians, were hungry, and soon began to find that the Lord was meeting hearts' needs, both in saving, sanctifying, and healing. None actually *received* the baptism while we were there, but in a few cases there was a definite seeking, and a distinct *spiritual gain*. Meetings went on morning, noon and night, people were always hungry and always wanting meetings. Stiffness and shyness gave place to liberty, gladness and expectation. A number were healed, some instantly. One heathen woman suffering from a terrible chronic sore of long standing, covering the whole back of her head, was several times given instant relief, and finally on a fair way to full, healthy recovery, her face beaming with gratitude. The heathen heard thereof and began to send in for help in prayer. When we left six days later we felt that the Lord in His grace had begun a new thing, and would not be at rest until He had completed it. "More to follow." Hallelujah!

We are now on our way to HANKOW—due to-morrow, 19th October. Any letter please address c/o C.I.M., Wanh sien, Szchwan Prov., W. China, *via* Siberia.

With love in the Lord,

Yours affectionately,
CECIL POLHILL.

A DAY IN CEYLON.

DEAR PASTOR BODDY,

It might interest you to hear a little about our visit to Mr. Hettiarachy's home in Ceylon. We arrived in Colombo early on the morning of October 9th. After breakfast we were all ready to go ashore, and the tender was lying alongside our ship. Rev. and Mrs. Simmonds from Canada, outgoing missionaries to China, joined our party at the invitation of Mr. Hettiarachy. On the landing stage we had the privilege of meeting his parents, wife, children, and several other relatives, who gave us a cordial welcome.

At present Mr. Hettiarachy's home is in a place called Cotta, six miles from Colombo. We hired four carriages. (The drive to Cotta took about one and a half hours.)

Our impressions of Colombo were good, better than of any other town we have visited during our voyage. The streets were well made and well kept. As we looked around, English advertisements and signs met our eyes everywhere. The dwelling houses of the Europeans were beautiful. At the boundary of the town we had to pay toll, so much for each carriage, then we really began to see the beauties of Ceylon.

The road from Colombo to Cotta was narrow, just room enough for two small carriages to pass. There was a delightful cool breeze, and the road was well shaded by the high trees on either side. The number of different kinds of fruit trees is difficult for one to remember, and almost impossible for one to name, but the cocoa-nut and banana trees were plentiful. The scenery was magnificent. We passed lakes on either side, in which were growing water-lilies in abundance. We passed many native houses, some very poor looking, which were made of mud; others again were more comfortable looking. All these houses have verandahs in front where the people usually sit. We also passed through a small market place, where *nothing* looked very tempting.

At last we arrived at Mr. Hettiarachy's home, which was situated in a most delightful place. Chairs were placed for us on the verandah.

While Mrs. Hettiarachy and the other dear friends were preparing a meal for us, we went to visit the C.M.S. Mission Station at Cotta. It was a most interesting visit to us young missionaries, and gave us an insight as to how work is carried on in those mission stations. We first visited the home of the missionary in charge. Mr. Balding was away at some out-station holding a service, but we had the pleasure of meeting Mrs. Balding and her daughter. They have a most comfortable home overlooking a lake. Then we had a look through the church which has a verandah all round, where the English day school is held. Mr. Hettiarachy's children attend there. Next we visited the boarding school for girls. They had assembled in the class room, about sixty-four were present, of whom half are Christians. They sang to us in English, "Jesus bids us shine with a clear, pure light," then another hymn in their own language. We were struck with their bright, happy and intelligent faces. Then we were taken through the school where the young women are trained to be teachers. Miss Melville is in charge there, and she kindly showed us round. There were twenty-six young women in training; a few of them are Christians, the others are Mohammedans. There is also a school for younger girls, where these young women have their practical lessons.

Some of these younger children became Christians, and have been taken into the boarding school.

It was a most inspiring sight to see those bright young lives, for whom Christ died, and through whom He could do much, there being trained under Christian influence.

Pray for these dear young women, who in future days will have the care and teaching of younger lives. How sad if these dear girls pass through those schools without being won for Christ.

Last of all we visited the native pastor's home. He is truly a man of God, and we were greeted by him, his wife and daughter in a most cordial way. As soon as we entered his home we felt the presence of Jesus. They are a most intelligent and warm-hearted Christian family. The day was hot and we felt thirsty, but our dear friends had prepared for us some cooling drinks made from fresh limes, along with some English biscuits. Before we left we all sang together, "Where Jesus is, 'tis heaven there."

Now we had to hurry back as our friends were ready for us. These dear relatives of Mr. Hettiarachy were most kind, and put us to shame; their humility struck us. Mr. Hettiarachy's father, a dear old saint, waited on us at the dinner table. These dear ones did their utmost to make us comfortable, and supply our needs. After our mid-day meal we all met together on the verandah, where we sang together, "When I survey the wondrous Cross," and "I am glad there is cleansing in the Blood." Of both of these Mr. Hettiarachy sang a verse in Cingalese, then he read the 17th chapter of John, after which we had a season of prayer. We felt the presence of Jesus very near, and received renewed strength to go on. It was most inspiring to hear Mr. Hettiarachy's dear old father pray in his native tongue.

The time was drawing near for us to take our leave as we were to sail at six o'clock. It was hard to say good-bye to all these dear friends. There were tears running down Mr. Hettiarachy's dear mother's face as she said good-bye, and thanked us for bringing her son safely home. As we left we were laden with fruit. They could not give us too much. They all belong to Jesus, so we shall meet again at Jesus' feet. We saw the love of Jesus in their faces. Mrs. Hettiarachy is such a sweet child of God. The lowly, humble spirit of Jesus is manifested through her. We shall never forget the day spent in Cotta.

When Mr. Hettiarachy spent a short time in our home in Edinburgh we never thought we should ever have the privilege of spending a day in his home.

Anativetrader, who is a warm-hearted Christian, came thirteen miles to welcome Mr. Hettiarachy home. He kindly escorted us back to the boat. The kindness of these people is great. One sees the love of Jesus in their faces.

A message was waiting for Mr. Hettiarachy to preach at the Mission Station at four o'clock in the afternoon, at the English Service. We were sorry it was impossible for us to remain to that.

We are realising the goodness of God more and more, day by day. He has many pleasant surprises for His children, and He sends us a little light to cheer us on our way, and this time we found it in the home of those dear natives of Ceylon.

May God bless all that family richly, and make them a blessing among their own people.

With Christian love to dear Mrs. Boddy and yourself, from my sister, brother, and myself.

Yours in Christ,

C. BERULDSSEN.

10th OCT., 1910.

MISSIONARY VOYAGE.

Arrival in the Far East.

S.S. Prinzess Alice,
Shanghai,

Oct., 1910.

BELOVED PASTOR BODDY,

It is on my heart to send just a glimpse of the voyage, which has been an ideal one, and has been sealed when near the end by souls being saved. Hallelujah! we know you dear ones at home who have been praying for this will rejoice, also you will be glad to hear we are all well and happy, and are prayerfully watching every opportunity of winning the love of these dear ones for Jesus.

The picture which has impressed itself upon us most is the scene at each port, where there are dear ones anxiously watching as our Boat draws gradually alongside the quay. It is good to see the faces of anxious parents, brothers, sisters, and friends, as the Band strikes up, straining every nerve to find their dear ones on board. My heart has filled more than once as I have been watching the various friends who recognise each other in the distance; for the language of love is always the same, whether black faces or white faces, love is always discernible; and as I turned and looked at a wee child of five at my left hand who had just caught sight of her daddy on the quay at Singapore, I felt as if I could have wept, for the dear mite was waving her little hand, and, with tears filling her eyes, was saying: "There's dear Daddy, there's dear Daddy!" and as I looked in the direction I saw her Daddy, and I just looked to Jesus and breathed a prayer for these dear ones, for it was so impressive.

We have been privileged to go ashore at Gibraltar, Genoa, Naples, Colombo, Penang, Singapore, and Hong-kong last of all. The blessings have been many, and we have spoken of Jesus to the various peoples as opportunities presented themselves; one cannot give details.

After crossing the Indian Ocean, we were able to go with our dear Brother Hettiarachy to his home, which was an hour and a half's ride from Colombo, through jungle and vegetation which lined the road. Well, it is not possible to give detail of our visit to our beloved brother's home, but you can imagine the scene of our introduction to the dear ones as they welcomed him back home on the quay, and also on arrival at Cotta, where his Bungalow house stands, all by itself, in the midst of orange, cocoa-nut, pomegranate, bread-fruit, banana, and several other kinds of trees, which were like a jungle all around his homestead. We were very privileged and blessed by our visit to Cotta Church of England Mission Station, where a splendid work is going on.

The rest of our journey was very much blessed; first, at Penang we were privileged to lead a native Mohammedan to Christ. Then at Singapore one of the dear ones we all had been praying for, gave his heart to Christ before leaving the boat, which encouraged us very much. By the way, we paid a visit to a Buddhist temple at

Singapore, and they were jumping through fire, and making all sorts of weird and devilish noises. We told them we worshipped the Lord Jesus Christ, but they did not understand, so we came out. Well, truly with Isaiah the prophet, gross darkness does cover the people.

We were much encouraged by another soul being saved at Hong-kong, because it was our first convert in China, and the first day of putting our feet on the land to which we are sent. Three of us had climbed to the top of Peak Hill, to a lonely spot which overlooks all the Bay, and where a Coast-guard Station is built, and when we reached the top we found an English soldier from the Kent Regiment, "Buffs," so we opened a conversation with him, and learned he had been there four years, and his name was H. Haymsford. We spent an hour talking to him about his soul, and the testimony of the three, together with God's Word, broke him down, and he asked our prayers, and gave his heart to Christ. He has promised to write us, so we are looking forward to a letter from him. We left him in prayer on top of the hill, and returned to the boat, praising God for His wonderful love in leading us to the top of that hill to help one whose heart was just longing for God, and whose mother was probably praying for her son in the Far East.

In the evening we all went to a Pentecostal meeting in Hong-kong. Mok-lai-chi was the leader, and a very blessed man of God he is. When we got about twenty yards from the house we heard speaking in Tongues, and occasionally a good "Hallelujah" filling the night air, so we knew we were close to the Pentecostal meeting. Well, our hearts do rejoice to report that there is a very blessed work going on amongst the Chinese here. There were about thirty Chinese and eight American Missionaries on their knees (sisters on one side and the brothers on the other), and they were all praying at once, some in Tongues, some in Chinese, and others in English, so when we went in we made eight more. Well, it was very blessed to hear the testimonies of the Chinese, and our missionary brethren from America (Los Angeles), what the Lord had done for them. We also had the privilege of speaking for our Blessed Lord and Saviour Jesus. Our beloved brother in charge interpreted from English into Chinese, and from Chinese to English, so you can picture our little gathering as a band of Blood-washed Holy Ghost children of God, who had a wonderful Saviour to testify of.

We noticed the dear leader had "CONFIDENCE," and was asking our names, which he numbered off on "Confidence," so as to remember. When we were coming away we gave our dear Chinese brethren some small tickets with "Only Love Counts" on one side, and "What would happen if we believed God?" on the other, for which although they could not read the English, they seemed very thankful, and put them in their Bibles. Well, we sang many well-known choruses and hymns, they sang in Chinese and the rest of us in English, but the tune was the same. "Hallelujah! Thine the Glory" was enjoyed by us all very much.

Now to close my epistle. We would like to send just a word of love to you all at home, and feel Philipians i., 2-11 would express our feelings towards you all, with Galatians i., 3-4 as a parting word. "Hallelujah! Jesus reigns!" "Brethren,

pray for us." (1 Thess. v., 25.)

Yours very lovingly, prayerfully, through the precious Blood,

FRANK TREVITT.

P.S.—Mok Lai Chi is going to write you.

P. M. U.

(The Pentecostal Missionary Union for Great Britain.)

Amounts received during the month of October, 1910.

	£	s.	d.
Dowlais, R.	0	11	0
Red Hill, H.	0	6	0
Portobello, F.	1	0	0
Donation, B.	2	0	0
Sheffield, Box, E.	1	7	0
Morley, Box, W.	0	12	7
Bolton, Box, P.	0	12	0
Bracknell Assembly	1	2	2
London, Box, P.	0	11	6
Sheffield, Box, B.	0	10	0
Luton, S.	0	5	0
Kilsyth (near) Donation	1	0	0
Kilsyth, West Port Hall Mission	10	0	0
Manchester, Box, T.	0	8	6
Manchester, Box, C.	0	6	0
Wellington, New Zealand, F.	0	10	0
East Wemyss Assembly	7	17	6
Tonypandy Assembly	1	14	3
" " J.	0	6	3½
" " B.	0	5	0
" " M.	0	3	1½
" "	0	3	4
London, Sion College —			
Box, H.	0	11	0
" D.H.	0	2	0
" P.	1	2	0
" R.	0	3	11½
" C.	0	5	1
" R.	0	13	9½
" Anon.	0	2	5
" A.T.	0	15	0
" W.	0	8	7½
" B.	0	11	4
" H.	0	11	6
" W.	0	3	7½
" J.	0	7	1½
" W.	0	13	5½
" N.	0	2	4
" T.J.	0	4	1
" D.J.	0	4	3
" S.	0	5	6½
" W.	0	5	0
" M.	1	0	0
" M.T.H.	0	3	6
" C.	0	5	0
London, Sion College Collection	9	0	8
Bracknell, Box, B.	0	6	9
London, Boxes, M. and W.	0	6	7
Fort William, Canada, F.	0	9	6½
Colchester, Box, E.	5	1	6
Per Mrs. Boddy, F.	1	8	0
Stirling Assembly	0	1	0
Bracknell, Donation, S.	3	15	10
Peniel, Herne Hill Conference, Collection	1	0	0
Leeds, Box, J.	5	7	6
Bury, Brookshaw Street Mission	0	12	0
Gipsey Hill, Donation, O.	2	0	0
Swansea Assembly	1	0	0
W.X.Y., Donation	3	1	2
Waulthwyd, Box, E.V.	5	0	0
" " F.J.	0	3	9
" " J.J.	0	6	6
Abertillery, Box, 10	0	5	10
B.R., Box, 38	0	6	0
Cambridge, Donation, P.	0	1	7
Margate, Box, B.	5	0	0
London, Donation, A.	1	0	0
Nuneaton, Donation, 5	1	0	0
Sale of Jewellery	0	5	0
	4	8	0

£82 8 5½

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