

JUNE, 1911.

VOL. IV. No. 6.

“CONFIDENCE”

A Pentecostal Paper for
Great Britain.

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

—1 John v., 14-15.

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

—Prov. iii., 26.

MONKWEARMOUTH, SUNDERLAND,
ENGLAND.

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 May 31st.

	£	s.	d.		£	s.	d.		£	s.	d.				
384	High	Barnet (P.)	0	2	6	411	Camberley (J.)	0	3	0	436	Upland, U.S.A. (B.)	0	3	0
385	Dunfermline (N.)	0	2	6	412	New Orleans (S.)	0	4	2	437	Elmira (De M.)	0	5	2	
386	Wimbledon (W.)	0	7	6	413	London, N. (T.)	0	1	0	438	Clifton (H.)	0	5	0	
387	Thornton Heath (H.)	0	0	6	414	Tulsa (A.)	0	4	0	439	Cardiff (R.)	0	1	6	
388	London, N. (H.)	0	6	0	415	Hollywood, U.S.A.				440	Ashton-under-Lyne				
389	Berea (S.)	0	6	0	(T.)	0	8	0	(S.)	0	2	0			
390	Hawick (S.)	0	5	0	416	Chandwara (B.)	0	3	0	441	Newtown (Anon)	0	3	6	
391	Christiana	0	4	0	417	West Vale (H.)	0	3	0	442	Hoxton (W.)	0	1	0	
392	Sunderland (N.)	0	5	0	418	Birmingham, U.S.A.				443	Beverley (J.)	0	10	0	
393	Edinburgh (F.)	0	1	0	(N.)	0	12	6	444	North Melbourne					
394	Richmond (B.)	0	1	0	419	Plumstead (B.)	0	10	0		Pentecostal Mission	1	0	0	
395	Glasgow (M.)	0	10	0	420	C.R.	0	1	0	445	Salisbury (R.)	0	10	0	
396	Liverpool (Anon.)	0	1	6	421	Hornsey (E.)	0	1	0	446	Preston Assembly	1	11	0	
397	Johannesburg (T.)	0	2	6	422	Bedlinog (W.J.P. & W.W.)	0	1	0	447	Armada (G.)	0	3	0	
398	New Westminster (A.)	0	4	0	423	Los Angeles (C.)	0	4	1	448	Hove (I.)	0	3	0	
399	Pudsey (W.)	0	4	0	424	Bellevue (H.)	0	4	0	449	Catford (L.)	0	1	0	
400	Rugby (W.)	0	2	6	425	Southsea (S.)	0	2	6	450	Brockley (K.)	0	2	6	
401	Pennoek (C.)	0	4	0	426	Scarborough (A.)	0	10	0	451	Rochester, N.Y.				
402	Atlanta (S.)	0	4	0	427	Kilsyth (D.)	0	3	0	(W.)	0	4	1		
403	Avalon (Z.)	0	4	0	428	Arlington (R.)	0	4	0	452	Cardiff (O.)	0	2	6	
404	Pudsey (S.)	0	0	6	429	Barjaed (P.)	0	1	0	453	Waunlwyd				
405	Wellington (T.)	1	0	0	430	Cardiff (W.)	0	1	0	Assembly	0	10	0		
406	Toronto (M.)	0	4	2	431	Sunderland (H.)	3	0	0	454	Shanghai (J.)	0	3	0	
407	Philadelphia (P.)	0	2	0	432	Croydon (W.)	0	1	0	455	Sale of Razors	0	5	0	
408	Plumstead (J.)	0	5	0	433	Washington (Y.)	0	1	0	456	A Widowed Sister				
409	Aberystwith (E.)	0	1	6	434	New Barnet (V.B.)	0	3	0	in Stepney	0	2	0		
410	Manningtree (B.)	0	5	0	435	Utica (K.)	0	4	2						
										£20 13 4					

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.

MONEY ORDERS should be made out to A. A. Boddy, Sunderland. A Dollar is four shillings and twopenny if sent by Money Order, or 4/- if sent by a paper Dollar Note. Small amounts will be acknowledged each month as above, but no receipt will be sent unless specially requested.

Printing and Expenses Account.

RECEIPTS.	£	s.	d.	EXPENDITURE.	£	s.	d.
Subscriptions as above	20	13	4	Balance (April)	9	9	4
Discount	0	9	6	" Confidence (May)	19	0	0
Balance due Treasurer	16	3	7	Postage and Stationery	7	10	1
				Blocks (April & May)	1	7	0
£37 6 5				£37 6 5			

Supplies of Pentecostal Literature and Roker Tracts can be obtained free from the Hon. Secs., All Saints' Vicarage, Sunderland.

"The New Creation" (M.B.). Post free, 4d., from M.D.N., 19 Mount Road, Sunderland.

"CONFIDENCE."

No. 6. Vol. iv.

ALL SAINTS,' SUNDERLAND.

June, 1911.

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."

The first number of "Confidence" was issued in 1908 by the present Editor. It was welcomed by very many. He has gladly continued, therefore, to edit and issue it each month since. It was the outcome of a Spiritual Revival which commenced at All Saints', Sunderland, September, 1907. Visitors journeyed from all parts of Great Britain and from the Continent to receive the Baptism of the Holy Ghost. In most cases they returned joyfully, to become centres of blessing. A yearly Conference has been held each Whitsuntide. Visitors from home and foreign lands gather in large numbers, and return to spread the blessing further. "Confidence" was the first British Pentecostal Paper which told of this Outpouring with the Sign of Tongues. This Paper travels to nearly every country on the Globe. "Confidence" advocates an unlimited Salvation for Spirit, Soul, and Body; the Honouring of the Precious Blood; Identification with Christ in Death and Resurrection, etc.; Regeneration, Sanctification; the Baptism of the Holy Ghost; the Soon-Coming of the Lord in the air (1 Thess. iv., 14); Divine Healing and Health (Acts iv., 13). The issue of "Confidence" has been a work of faith, and the Editor is thankful to the many friends around the world (see list) whose prayers and help have been used of God to encourage him month by month. He is also very thankful to the willing, able helpers, past and present, who have carefully carried out the prayerful despatch of thousands of copies of "Confidence" each month through the post, and who continually keep revised, and up to date, the long list of readers in all parts of the world. His desire, and that of his helpers, is that ever in this Paper "He (Christ Jesus) may have the pre-eminence."

ADDRESS:—HON. SECS., ALL SAINTS' VICARAGE, SUNDERLAND.

A HYMN OF THE BLOOD.

(WHAT "THE BLOOD" MEANS.)

PART I.

The Blood means that for all our sin the Saviour did atone;

The Blood means that we need not reap the crop our sin has sown;

The Blood means separation 'twixt the world and Jesus' own;

The precious Blood of victory!

Chorus—The Blood, the Blood, the Blood is all our plea,

The Blood, the Blood, the Blood has set us free;

We'll sound its mighty virtues over every land and sea.

The precious Blood of victory!

The Blood means "death" to all "the life" this side of Adam's fall;

The Blood speaks of a new creation purchased for us all;

The Blood declares that we no more on carnal help should call;

The precious Blood of victory!

The Blood lets us look off from self to Jesus' righteousness;

The Blood has made a frontier line which Satan cannot pass;

The Blood now stands a mighty wall which demons dare not face;

The precious Blood of victory!

The Blood means that by Jesus' stripes our bodies can be healed;

The Blood means that He sanctifies when *all* in faith we yield;

The Blood means that "the watching ones" for rapture may be sealed;

The precious Blood of victory!

The Blood means that the way was cleared to send the Holy Ghost:

The Comforter who waits to give to each his Pentecost;

That God, through us, might raise to Christ an overcoming host—

Like Him to die for victory!

PART II.

We dare not honour any creed that honours not the Blood;

We dare not call them Christians who deny that Christ is God;

Who still despise the *only* Ark and scorn the coming flood,

And God's *one* way of salvation.

Then take in faith the hyssop-bunch and dip it in the Blood,

And smite on all the life of earth, for "nought" in us is "good;"

Then on from Egypt through the sea, and on through Jordan's flood,

On into Canaan and glory!

ARTHUR S. BOOTH CLIBBORN.*

(Can be sung to the air of "Marching through Georgia.")

* From "Songs of the Breaking Day." Can be obtained from the author, 25 Elderton Road, Westcliff, Essex, England. (Also, "The Astronomy of Holiness" (8d.) with illustrated cover, etc.)

A Brief History

OF THE

Sunderland Convention

(FROM PRESS REPORTS)

The Sunderland Convention was referred to this year in papers circulating in every part of our Islands. From some of these we would cull extracts which help to give a history of both the Preliminary Meetings (June 3rd to 5th) and the four Convention Days (June 6th to 9th).*

THE PRELIMINARY MEETINGS.

The Preliminary Meetings of the Fourth Annual International Convention at Sunderland in connection with the Pentecostal Movement were commenced last night (Friday) at 7:30 p.m. in All Saints' Parish Hall, Fulwell Road, with a prayer meeting. This morning (Saturday), at 11 a.m., another meeting was held in the same hall, and among those present were visitors from various parts of the country. The Rev. A. A. Boddy commenced the proceedings, the opening feature of which was the singing of four hymns without instrumental accompaniments. Then came a Scriptural lesson, followed by a period of prayer and song, various members of the gathering offering prayers which were interspersed by hymns sung while the congregation remained kneeling.

THE HEAVENLY ANTHEM.

The fervour of the proceedings steadily increased until the height of ecstasy was reached while a lady offered prayer, which gradually developed into song that at length became a wordless melody of joyousness. For several minutes this heavenly chorus continued, with a phrase of some well-known hymn occasionally introduced, until led by Mr. Boddy the whole gathering united in singing:

"Jesus is mighty, is mighty to save;
Jesus is worthy, come let us adore;
Heaven's resounding, resounding with praise;
Jesus is mighty, is mighty to save.

(For the Addresses see page 133.)

Whit-Monday.

There were large gatherings on Whit-Monday, at Sunderland, of the Whitsuntide International Convention in connection with the Pentecostal Movement, a number of visitors from the South of England, Scotland, and the Continent having arrived. At all the meetings the Rev. A. A. Boddy presided, and the proceedings throughout were marked with a spirit of religious exaltation.

Addresses were delivered by Mrs. Beresford Baker, from Dover; Brother Dennis, a missionary, of Russia; and Pastor Friemel, of Glogau, Prussia. Pastor Friemel's address was delivered in German, and interpreted by Mr. A. S. Booth-Clibborn, son-in-law of General Booth. The Pastor's address was an earnest exhortation to

implicit faith in God, and moved the gathering to great enthusiasm.

Just before he was asked on the previous Saturday to speak, he said, he saw a vision. The heavens opened, and he saw

ONE OF THE ANGELS

of God breathe upon the earth. It just looked like a small cloud, and then it poured out brilliant rays. He asked the Lord the meaning, and He replied: "I have now given the order that the Heavenly messenger is to come down to My children who have open hearts. I will pour My heavenly rays upon them."

In emphasising the need for faith in God, the speaker related some personal experiences. On one occasion, he said, a lady fainted in a street, and he and two other men tried to carry her to her home, which was on the third story of a building. The stairs were very narrow, the lady was very heavy, and the task was exceedingly difficult. After an arduous task they got the unconscious lady to the first story, and then he, trusting to God for strength, carried her up the remaining flights of narrow stairs himself. It was not he, however, but his faith that carried her up the stairs.

FAITH MOVES MOUNTAINS.

"The power of the Lord can move mountains," translated the interpreter, and there was some fervour exhibited when the next translation was "Literally."

This was the prelude to a story of how the pastor's congregation wished to build a new chapel in Silesia. They negotiated with the Municipal Council for the purchase of a piece of land which was very suitable, except for the fact that it had a great mound of earth on it, a section of the old fortifications.

They had the town surveyor on the scene, and he said that the Council had decided that they must buy the land as it was.

The congregation demurred. "But," continued the pastor, "the Lord said to me: 'Buy the land, and I will remove the mound.' We bought the land, and a few days later when I passed the site, lo! the great mound was gone. He did not enquire by whom this had been done, but he knew that it was answer to the faith which can remove mountains.

THE CONVENTION MEETINGS.

Tuesday, 9:30 to 12.

The proceedings proper of the International Convention in connection with the Pentecostal Movement, held in Sunderland, commenced, when there was a large assembly of representatives of the various parts of England and Scotland and Continental countries.

"A friendly Conference" was held in the morning in the All Saints' Parish Hall, Fulwell Road, on "The Precious Blood: its meaning and power." This meeting was of a private nature, being for leaders and workers only, and among the speakers were Pastor Paul, of Berlin; Pastor Friemel, of Glogau; and Mr. A. S. Booth-Clibborn. Mr. Booth-Clibborn again acted as interpreter.

THE AFTERNOON MEETING, 2:30 P.M.

The afternoon proceedings were of the nature of a social gathering, with the introduction of

* The extracts are chiefly from the "North Mail," the "Northern Echo," and the "Sunderland Echo." They are written from the Reporters stand-point. Some few phrases have been slightly amended or enlarged.

visitors from various centres. The foreign visitors delivered some message in the form of a speech, a text, or a sacred song, and subsequently the representatives of different counties in Britain were introduced, and some of them spoke.

One lady, who is an Aberdeen worker for the cause, said she spoke in tongues and prayed in tongues every night. A lady from Yorkshire said she rejoiced at the blessings of the Lord, and said she felt like Miriam, who took her timbrel and danced for joy. She could hardly keep her feet still.

A FIRE KINDLED.

Another Yorkshire lady said she was the first person in Halifax to be blessed with the gift of tongues, and she described how she felt when the blessing came. She was praying alone in a mission room when she felt her cheeks shake and her lips quiver, and soon she was speaking and singing in tongues. The Lord had graciously blessed her. She had been speaking in tongues frequently ever since. She said it seemed that a fire was then kindled in her. It was usually small, but sometimes it was very big. She never talked about her neighbours now. At one time there were certain people she could not love, but now she loved everybody. She could throw her arms around and kiss them in all their dirt and sin.

The lady from Halifax concluded her striking address, which elicited many calls of "Hallelujah" from the gathering, by singing in a rich, full voice one of the hymns she said the Lord had given her. It was a hymn of faith, rendered without instrumental accompaniment, in a way that had a great effect upon the listeners.

Tuesday, 7 p.m.

Last night's open meeting was attended by a very large audience, All Saint's Parish Hall being crowded to excess. Among the congregation were a number of local ministers and others interested in the religious life of the town. The meeting was opened with references to the Coronation year, during which Pastor Paul, of Germany, expressed the sympathy of that nation with the British people in the coming celebration, as well as their good wishes to King George. Subsequently the gathering sang

THE NATIONAL ANTHEM.

A quiet, but none the less intense fervour marked the prayers. Numerous members of the congregation sang during prayers, while from all parts of the hall "Hallelujahs" were raised. A lady with a rich soprano voice broke into a singing prayer, extemporising her words to perfect rhythm.

By-and-bye the rhythm dropped, and her words took the form of a sweet chant, such as one might expect to hear among the savages of Africa, with the exception that her voice was one of exquisite sweetness.

Breaking into rhythm again, she arrived at a climax which suggested a finale on a grand organ, singing "Hallelujah, the Lord reigneth, hallelujah."

DIVINE LOVE.

The theme was "The Efficacy of the Baptism in the Holy Ghost," and the principal speaker was Pastor Paul, of Berlin, who spoke in fairly good English. In his address he pleaded for an outpouring of divine love, and pointed out that if they desired their inner man strengthened by the Holy Ghost, their inner man must be controlled by love. Christ stood for fellowship, and they must not only become disciples of the Master, but disciples also

of their poor brothers and sisters. As an illustration of the effect of Baptism in the Holy Ghost, Pastor Paul mentioned that one lady was made so happy by the Holy Spirit that she had to go into the house and kiss everyone. On another occasion while he was travelling in Germany alone in a railway compartment he received the gift of speaking in tongues. He commenced singing, praying, and quoting the Scriptures in strange tongues. "I never had so many sorts of tongues," he added, "and must have spoken in nearly a hundred tongues."

Wednesday, June 7th, 9-30 to 12.

"The place of Tongues in the Pentecostal Movement," was the subject of a Conference yesterday by the International Pentecostal Convention in All Saints Parish Hall, Sunderland.

THE TONGUE OF LOVE.

Pastor Friemel, of Glogau, Silesia, whose address had to be translated from the German, said they believed that the Pentecostal Movement was fulfilling the Scripture. The new tongue must be of love, because the Pentecostal Baptism must be of love. The speaker quoted many passages of Scripture, which, he said, gave the foundation of the Pentecostal Movement.

Some had received the Baptism in Glogau, he said, whom they thought would have been the very last to receive it; but God thought otherwise. The spirit of the Bible was no parrot-spirit or mere repetition, and this spirit, this speaking in the Pentecostal Movement, was no parrot-spirit.

The spirit expressed itself in various ways. Whether they said, "We have heard," or "We have seen," it was all one. They believed that all those who were baptised in the Holy Ghost as at Pentecost would speak in new tongues.

HOW THE TONGUES ARE RECEIVED.

Many had spoken right away in tongues, after receiving the Holy Ghost; but others who had received an equally mighty Baptism had not at once spoken in tongues, but later had received them. He himself was baptised in the Holy Ghost in August, and in the following month he received the tongues. Both of these experiences came over him unexpectedly.

When people who were baptised did not receive the new tongues, he always said, "Rejoice; keep on rejoicing. One day or other you will receive the new tongues; and if you don't receive them by daytime, perhaps you will receive them by nighttime."

THE HALLELUJAH PASTOR.

Pastor Gensichen, whose speech had also to be translated, said the workings of the Spirit were always different, some receiving the gift through faith, others through baptism, prayer, or preaching. On one occasion, when he was preaching the full Gospel, the listeners, all of a sudden, broke out in tongues, wonderfully beautiful and clear. If he wanted anything from God, he just asked Him for it. He asked for a new hymn, and he sat down at the harmonium, and the Holy Spirit came upon him, and he just played the new hymn.

On one occasion he wanted to give a birthday present, and he said to God, "Give me a new song." "In the night," continued the speaker, "The Lord woke me up four times, and He gave me a text, and He gave me the music, and now I have it here"—holding up a hymn sheet.

(A Brief History of the Sunderland Convention—
continued.)**Wednesday, June 7th, 2-30.**

The principal feature of yesterday's meeting was in the requests received from different parts of the country, and some from abroad, for the prayers of the Convention on behalf of people who clung to those prayers as a hope of cure, where medical, and even surgical, help had failed.

REQUESTS FOR PRAYER.

One letter said: "Pray for my sister, who has gone through an operation, but her trouble has returned."

Another asked for prayers for two brothers, who were ill, but it was also asked that they might be brought to give their souls to the Lord.

Then there were requests that prayers might be offered for the casting out of demons, of whom certain persons were stated to be possessed.

After the letters were read, people rose all over the hall with fresh requests on behalf of afflicted friends.

Visitors from Germany and Russia also asked the prayers of the Convention for friends.

Then there was a solemn praying manifestation. Amid fervent murmurs, gesticulations, and genuflections, prayers were offered up for all those afflicted, and especially that demons might be cast out.

After the prayers the congregation broke out into the chorus, "Jesus, Jesus, wonderful name of Jesus," and kept it up for nearly a quarter of an hour.

MISSIONARY MEETING.

The afternoon meeting was a Missionary Meeting, at which Mr. H. Small and Mr. Cecil Polhill gave accounts of their recent journey through Western China, on behalf of the Pentecostal Missionary Union.

The splendid opening there was at present in China for the Christian Gospel owing to the great changes that are taking place there, was emphasized by Mr. Polhill.

He said that China was now undergoing a revolution. After the thousands of years of its existence without progress, only now was the old order giving place entirely to the new.

At present China was in a state of chaos, and experts said that the next eight years would decide whether or not it was to become a Christian country.

SCENES OF FERVOUR.

The collection at the meeting was taken amidst great fervour, and besides £106 in money, there was a number of valuable articles of jewellery. £105 had also been given that morning to the P.M.U. (Pentecostal Missionary Union) by one present in the form of the remission of a loan.

Wednesday, 7 p.m.

An enormous crowd gathered at the evening service, and many could not gain admission. After the preliminary singing, prayers were offered for "the sick in body and soul." One prayer was for a boy, aged six, who was suffering from bodily ailment, and another was for the soul of a man, aged ninety, who, it was stated, was as yet "unsaved."

THE HEAVENLY ANTHEM.

As the meeting went on, the fervour increased. Forgetting the words of the hymn they were singing, they used merely rhythmic sounds. This one of the leaders described as "joining in the Heavenly Anthem."

Then came addresses by four young student missionaries who were going out to China and elsewhere. One of them spoke eloquently on the power of Jesus to save and heal. The theme for this meeting was "Physical blessing through the Baptism of the Holy Ghost."

Thursday, June 8th.

Extraordinary scenes of religious enthusiasm are being witnessed at the meetings held in All Saints' Parish Hall, Sunderland, in connection with the Whitsuntide International Convention.

Not only is the Convention attended by delegates from churches in many foreign countries, but it is also inter-denominational, for, while the Conference was convened by the Rev. A. A. Boddy, Vicar of All Saints', the speakers include representatives of almost all sections of theological thought.

ALL ONE IN CHRIST JESUS.

In consequence of this, each of the meetings, especially those thrown open to the general public, is very largely attended, Churchmen joining with Methodist, and Salvation Army worker with city missionary, for, though their methods may differ, "all their joys are one," and they meet at this Convention to bear testimony to that fact.

The most striking feature of the Convention is the intense earnestness of both speakers and congregation. As previously indicated, those attending are not drawn from one parish; one half of them may never have seen the other half before, yet, the impelling force being identical in every case, one does not hesitate to approach another, or to share a hymn book.

LIKE MEN INSPIRED.

The speakers deliver their messages truly as men inspired. That their religion is a very real thing to them is at once obvious, not only from their general demeanour and the whole trend of the thoughts to which they give expression, but from their readiness to speak of a spiritual experience in terms which invest it with the conviction of literal actuality.

A "leading" to perform a certain act or to direct labour into a certain channel would, for instance, be spoken of in such a manner as to convey the idea that the actual voice of the Almighty directing such an act or course, had been heard with the physical ear.

Few of the foreign delegates know the English language sufficiently well to make themselves understood, so that, while their speeches are translated as they proceed, by two interpreters, they cannot themselves follow the addresses. However, Frenchman, Dutchman, and German can each exclaim "Amen" and "Hallelujah," proof of which they give at frequent intervals, when, by watching the faces of the congregation, they note the arrival of the psychological moment.

THE INTERPRETERS.

The duties of interpreters are being performed by Mr. Booth-Clibborn (whose wife is a daughter

of General Booth) and Mr. Dennis, an English missionary who has accomplished much useful work in Russia.

Mr. Russell-Clibborn is a grey-haired gentleman of patriarchal appearance, with leonine though kindly countenance of a veritable modern Moses. He frames his translations in beautiful language, delivered with soulful impressiveness.

At the conclusion of each speech a proportion of the congregation leaves the hall, but the seats are re-occupied by newcomers as quickly as they are vacated.

It not infrequently happens that those who have left the meeting are constrained to join in a hymn before they leave the porch of the building, and the sound of their singing, heard faintly within the hall, exerts a peculiar influence.

THE SPIRIT OF PROPHECY.

On Thursday morning there was a friendly Conference for leaders and workers in the Parish Hall. The subject, "Prophetic Utterances and Interpretations," was opened by one of the American delegates.

He said he sometimes had the prophetic spirit himself. When he was in Hong Kong, in 1895, he was told by the Spirit that he should return there the next year, and, much to his subsequent astonishment, he did so a few days before the year closed. In order to prophesy it was necessary to have faith in the written word of God.

At this point the speaker's address was suddenly interrupted by a man breaking out in fervent prayer in a "tongue," which was interpreted. The incident seemed to deeply impress some of the strangers present.

Thursday Afternoon, June 8th.

THE COMING OF THE LORD.

At the afternoon meeting the subject was "The Soon Coming of the Lord," and among the speakers was Mr. A. S. Booth-Clibborn. He said that there were to be three distinct rejections of the Deity. The rejection of the Father and the rejection of the Son had taken place, and he believed we were now nearing the end of the rejection of the Holy Spirit, that the time had come when, if God's people did not choose the blood of Abel as against the blood of Cain, they would not be ready for "the rapture."

O Lord Jesus, how long?

How long ere we shout the glad song?

Hallelujah! Hallelujah!

Hallelujah! Amen.

The Evening Meeting, June 8th.

FAITH CURE FOR HEART DISEASE.

The Parish Hall was crowded again at night. The Rev. A. A. Boddy presided, and an address was delivered by his wife, who earnestly pleaded with her hearers to be prepared for the coming of Jesus Christ.

After exhorting her auditors to crave for faith, Mrs. Boddy said many people thought they did not possess faith, but many of them were mistaken. A lady had just told her that she had been reading an article on "Faith," and had, in consequence, gained true faith, and been cured of heart disease of long standing. Up to the time of reading this article, this lady thought she had possessed true faith.

GOOD PASTOR'S QUALIFICATIONS.

Pastor Paul, of Berlin, said he could not understand Church pastors when they told him they had lost a member of their congregation who had crossed over to some other denomination. He considered a good pastor to be something like a finger-post, which pointed out the way to the object, the goal. Was that finger-post going to make people stay with it? "No, no," cried Pastor Paul in English, "people don't stay with it; and they shall not stay with me—they shall go on, further on, to Christ, the Goal."

TO PRAY AND TO LOVE.

Pastor Paul then proceeded as follows: "About twenty years ago, God spoke to me in very special manner. He asked me if I would be satisfied with two things. What were they? To pray and to love, and to love and to pray. Then the Lord asked me whether, if I were entirely alone and if I could do no work for Him, but only to pray and to love, I thought I should be satisfied with that. I said, 'Yes, God, it is sufficient for me.'"

Mr. Smith-Wigglesworth, of Bradford, bore testimony to some extraordinary manifestations of the Spirit which he said had come under his notice.

A DRUNKEN MAN.

"I was in Sunderland last year," he said, "and was walking down a street with a friend, when we came across a drunken man. We said, 'Will you come into our house and give up your heart to God?' But the man was not willing in any way. Just then the power of the Holy Ghost showed me the way, and I laid my hands on the sinner and he could not understand the cry to God. and he came in and got saved in the house."

"I was very much impressed with the whole thing," he proceeded, "and I think it will be an inspiration to some here to know what happened the next Sunday night. The next Sunday night at our mission there was a man who was obstinate near the door. We spoke to him, but he took no notice. The Holy Ghost came and travailed within me again, and I laid hands on him, and he was convicted of sin; and in less than three minutes he was crying to God at the repentance form. This may seem to some of you a very ridiculous thing to do, but I believe the power of God comes from on high."

"At a meeting in London, among those present was a dear woman. I shall not forget it for a long time. Just as we were anointing them she drew her dress to one side and showed me a vein on her ankle as thick as my wrist, and she was lame. The Holy Ghost travailed within me, as I prayed the prayer of faith for her, and next day she came up to the steps and danced round the place, crying 'The Lord has healed me.'"

Friday, June 9th, 9.30 to 12.45.

More testimonies as to Faith Healings were given yesterday during the final day's proceedings at the Pentecostal Convention in All Saints' Parish Hall, Monkwearmouth.

HIS BLOOD AVAILS.

Mrs. Boddy said it was better to go to the Lord with one's sickness than to other people, though sometimes God did send a messenger. It was far more difficult to place one's body in God's hands than one's soul. She spoke on the great need of a broken spirit in their dealings with

(A Brief History of the Sunderland Convention—
continued.)

God. She said she knew what it meant to be filled with the Holy Ghost, and what the words "I have seen Jesus" meant.

During this address by Mrs. Boddy, a young man, besides shouting "Hallelujah" and "Glory to Jesus" in a loud voice, broke out in a strange tongue, which he, a moment or two afterwards, followed up as if in translation with the words, "His Blood avails! His Blood avails for all sin, for all sickness. Trust in the Lord! Trust in the Lord!" At the conclusion of Mrs. Boddy's address, his shouting of "Glory to Jesus" moved the audience to sing a verse of the hymn "Glory to Jesus."

Pastor Paul, of Berlin, followed with an address, in which he said that the Lord could heal him of his sickness, and he proceeded to give testimony of it. Seven years ago he had a varicose vein in his left leg, which gave him so much pain that he could hardly walk. But on one occasion, whilst he was speaking at a conference on the reality of the Holy Spirit, he received a stream from above in his left leg, and the pains left him. He said to the people, "You will see that the Holy Spirit is a reality. You have seen that I went upstairs in a very lame manner, and you shall see that I shall go down in a different manner, and immediately he walked down the steps without any lameness. He had the complaint some time later, when he was in Prussia, and, upon returning home, a doctor in the train told him that it would be six or eight months before it would be better. But it was not, it was only a matter of ten days, for, when he got home, he put his hands on his left leg, and the Lord delivered him of his pains.

AT AMSTERDAM.

Mrs. Polman gave testimony of having been healed by faith of a serious illness from which she was in danger of dying. She said the devil told her she would die this time, and she said: "All right, I will keep awake, but I am not afraid." One day a wonderful light came down into her, and she was healed.

IN SWITZERLAND.

Mr. Booth-Clibborn in testimony said it was 25 years since God first healed him very wonderfully. He was healed of his heart, which only beat at 44. This was the result of persecution and imprisonment, in a banishment from Switzerland. Whilst on his way to Egypt to recuperate, he asked God to heal him. God woke him up at 4 o'clock in the morning, and healed him, and at 7 o'clock the next morning he returned to his work, and was able to work 18 hours a day without fatigue, and his heart beat at 65 instead of 44. The speaker then told of how his leg was healed. He had an injured knee, and the surgeons twice threatened to cut his leg off. But he resisted them, and by faith his knee was quite strong now, and he was able to be energetic. Mr. Booth-Clibborn said he had not yet spoken in tongue, and would not be satisfied till he did. But he had seen many cases of Divine healing, and during the past year God had healed him three times of rheumatic fever. He counselled them always to put the spiritual first.

Friday Afternoon, June 9th.

The subject of the addresses at the Friday Afternoon's meeting was:—"Divine Healing and Health." A lady from America gave some remarkable cases of faith-healing. She herself, she said, was healed seven years ago after being ten years ill, and henceforth gave herself up to the work of the Lord. When she went to New York there was a young man staying at the same place who was covered from head to foot with a sort of eczema, from which he had suffered all his life. He was directed to the Lord, and decided to trust in Him. Although at first there were no physical signs of his being cured he still believed the Lord was healing him, and in a fortnight he had a complete new skin.

She also told a case of a young lady friend of hers who was bitten by a poisonous snake in her father's garden. She placed herself in the hands of the Lord. She suffered great pain for more than a week, and then went to a doctor, who said it was wonderful she was alive, and told her a man who had been bitten by the same sort of snake had died two days ago. She said she had trusted in the Lord, and shortly afterwards she was completely healed.

Another case was that of an eminent American doctor,

DR. YOAKUM,*

who had a lucrative practice. In a car accident his ribs were bruised, and pressed on his heart. He was very ill for some time, and at last resolved to give himself up to God. At his request he was dressed and taken to a faith-healing meeting. There the leaders prayed over him, and he left the meeting. Just as he was stepping off the last step of the stairs he felt the Lord relieve him, and he was healed. He then gave himself up to the work of the Lord, and was now conducting a faith-healing mission at Los Angeles, where his hall contains crutches, sticks and chairs, which cripples have discarded who had been cured through him by faith.

During her address the lady said she believed that the power of the Lord at the finish would not only enable them to overcome the world, the flesh, and the devil, but also death, and that the truly faithful would be translated to Heaven without death at the coming of the Lord in the air.

THE LAST OF THE MEETINGS.

The closing meeting of the International Pentecostal Convention in All Saints' Parish Hall, was attended by a large gathering. A spirit of fervour and earnestness on the part of those who actually connected with the convention marked the proceedings from the very commencement. For nearly an hour the meeting engaged in prayer, petitions being offered for persons afflicted by disease and sickness and for a baptism of the Holy Ghost. During the prayers people in various parts of the hall broke out into melody, some of the music being moving in its sound, while from other quarters a constant groaning and choruses of "Hallelujah," "Praise the Lord," and "Amen" were maintained. In the midst of the prayers a man in the front of the hall suddenly commenced talking in an incoherent manner, his utterances resembling a babble. Commencing in a low and almost inaudible tone,

* On page 141 in our Pentecostal Items will be found a notice as to his attendance at two forthcoming Camp Meetings.

his voice gradually rose until it seemed to fill the hall, the strange utterances being continued for some little time.

Several addresses were given, among those speaking being Pastor Polman and Mrs. Boddy. The latter said that throughout the convention Jesus had been exalted. They had had a fresh vision of the Cross and of its wonderful victory, and it was inspiring them to go forth and meet the difficulties and trials before them. "People may think," she continued, "we are eccentric, but we have Jesus. We mean to do our very best to proclaim this glorious Gospel of full salvation in spite of all the devils in hell and in spite of what anybody may say." After a number of testimonies, Pastor Paul gave a remarkable closing message.

Convention Jottings.

Two great strong brothers arrived at the Sunderland Convention direct from Australia. Bro. Medcalf brought his dear wife and young sons. We were glad to welcome them. Bro. Bradshaw bore a cordial message from Pentecostal brethren in Australia to the Sunderland Convention. It was this:—

"Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do His will, working in you that which is well-pleasing in His sight, through Jesus Christ; to Whom be glory for ever and ever. Amen."—Hebrews xiii., 20, 21.

Greeting to the Saints at Sunderland from the Brethren at the Pentecostal Mission, Good News Hall, Queensberry Street, North Melbourne

Brother Bradshaw has been a Pentecostal pioneer, travelling from Australia to Tasmania, and to New Zealand, to Christ Church and other places, where he was welcomed as he witnessed to the Full Baptism of the Holy Ghost. It did one good to hear of the self-denying life of Sister Lancaster and her earnest husband at the Good News Hall, North Melbourne.

* * *

Then a "wire" came from Liverpool announcing the arrival of Pastor and Mrs. Kellaway, from Los Angeles. They arrived a few hours later, and had a good welcome. The story of Azusa Street was never more real than when Sister Kellaway, brimming over with life and joy, told us of the sawdust where they knelt to get blessing, and the light shining out of black faces in the early days of Pentecost at Los Angeles. "But now," she said, "what we want at Los Angeles is just such teaching as you get right here."

* * *

The speakers were Pastor Paul, Berlin; Pastor Gensichen and Evangelist Hamburg, of Mulheim-Rhor; Prediger Friemel, of Glogau, Prussia; Pastor Kurjus and Prediger Dennis, of Dorpat, Russia; Pastor Polman, Amsterdam; Pastor Berg, a Swiss Missionary in South India; Pastors Kellaway and D. Awrey, from California; Mr. Cecil Polhill, of the China Inland Mission Council, now of Howbury Hall, Bedford; Mr. H. Small, East Wemyss, N.B.; Mrs. Beresford Baker, of Dover; Mrs. Boddy, Mrs. Polman, Miss Rowlands and Mrs. Kellaway (Los Angeles), and a number of other speakers from the Homeland. Mr. A. S. Booth-Clibborn interpreted from German and from Dutch most ably.

The Sunderland Convention.

(FULLER REPORT.)

THE PRELIMINARY MEETINGS.

Friday, June 2nd, 7 p.m., the Parish Hall.

THE PRAYER MEETING ON ARRIVAL.

This was a very blessed meeting. It was an opportunity for those who had been travelling in the train to come together and thank the Lord for His care for them. After reading John xvi., 1-15, we had a time of worship and thanksgiving. Then one after another rose to praise God with full hearts. The first was Mrs. Beruldsen, who last year had her oldest son and two daughters with her; now they are given to the Lord, and are at work for Him in China. Mrs. Musgrave, of Carlisle, spoke also. She has a dear daughter working for the Lord in Nigeria. Mrs. Hall, of Tarvin, Cheshire, gave glad testimony with a radiant face, followed by Miss Dresser and Mrs. Herbert, of Halifax. Then Mrs. Boddy spoke.

BE A RECEIVER.

Let self go, and then the Holy Ghost will fill and fill. Be a "receiver." A "receiver" is an empty vessel, but God is filling all the time. Get rid of strivings and thinkings of self. Get faith—faith in the New Creation, which we have in Jesus.

The Holy Ghost wishes Jesus to be praised. As you praise Jesus that your sin is gone, you will find it is gone. As you praise that you are dead, you will find that you are "dead indeed." Praise Him with a full heart. A sister thus praised Him for two hours, and she then found herself "praising in Tongues"; the Holy Ghost had taken possession.

The Lord wants us to get into the ascended life. We are now in the New Creation, not merely *will* be. The Christ in us is everything, and we are in Him.

We could not get out of God if we wanted to. Life is God, the essence of God. The Body is only given to touch this world with. As we go on in Him, the invisible becomes more real than the visible.

If anything is not of God it must be shaken out (not by physical shakings, but by God's dealings with us). If your faith is not of God He will allow it to be shaken, and give His own faith instead. He shows us His love by rebuking and chastening thus, even more deeply than when He is using us in healing or preaching the Gospel. "Whom I love I rebuke and chasten."

The Refiner of Silver is watching to see His own Face in the molten metal in the fiery furnace. Jesus learned obedience by the things which He suffered.

The Father wants to be able to say of us when He sees us in the New Creation, as He said on the last day of the First Creation—

"THIS IS VERY GOOD."

Give Him the joy of seeing you are getting ready to reign with Him. Let us drop our own wisdom and get His.

(The Sunderland Convention: Fuller Report—continued.)

Receive the Holy Ghost and trust *Him* to give the evidence. As you really praise He will begin to praise through you.

Everything of Him is within us—ready to well up. Our eyes must be closed to things of earth, and opened to heaven; our ears closed to earth's voices, and only hear His Word.

The members need to be jointed together and adjusted. The trouble is that members want to be in wrong places. We must submit to be bound together by love, and each one gladly do his part where God has placed him in the Body.

MRS. GRAHAM, of Carlisle, spoke of a vivid vision granted to her in bygone days when she saw the old heart as a putrid thing. God blessedly dealt with it and gave her a new heart, a clean heart, even the heart of Jesus Himself.

MISS JOHNSON, Secretary of the Angola Mission, told of her Easter blessing; how the Lord met her at the Bradford Convention and baptized her in the Holy Ghost. She had been studying the blessed truth of the Atonement as set forth in Leviticus. This mighty Baptism had given her a clear view now of the Cross. The Bible was a new book indeed to her now.

At the close of this first meeting there were many glad handshakings and embraces, the "knitting severed friendships up" again. "It's good to meet again in Sunderland," we heard them say.

On land or sea, no matter where,
Where Jesus is, 'tis heaven there.

The Saturday before Whit-Sunday.

11 a.m. The visitors had now arrived in goodly numbers, and praise and prayer went up from many overflowing hearts. When an opportunity came testimonies followed each other.

BRO. PAGE stirred us all by his loving acknowledgment of the goodness of God to him. He had been in the peace of God ever since the last Convention. His peace had been as a river (Is. 48, 18), a river ever flowing toward God. As waves of the sea too are always quickly active, so he had found that faith now was not an effort, but it was just child-like trust. The spiritual river with all its blessings issues from the Sanctuary, and Jesus is the Sanctuary. Blessed be His precious name for ever.

Miss Eva Purden, (Dublin) praised her God for the Baptism of the Blessed Comforter. He had come to her the previous evening soon after arriving in Sunderland.

FOR HIS POSSESSION.

Mrs. Boddy spoke from 1 Peter ii., 6-9, "A people for the Lord's own possession."

God is seeking in these days His own peculiar possession. Everything that the Lord Jesus did and said. He did and said that the Father may be glorified.

The Self-hood must go. There is far more in

the Bible against the flesh than against the devil. The Holy Ghost is going to swallow up everything that is of mortality. We first get into the "peace of God," and then afterwards we get the God of peace. Many have prayed, "Lord, take us on at any cost," and yet many were not willing to go on. They lied to God, even if they did not mean to do so. He does not tell us what the cost will be, but He will give grace for everything He permits.

Out of this Pentecostal Movement is coming that body of Overcomers which He is longing for.

Let us remember that we have a "Great High Priest" at the Throne. He has gone in through His own Blood. He is there for ever, and for us.

We are accepted in the Beloved. It is true because God says it. The Lord has done it all. It is finished. God wants us to deliver our bodies to Him, for Him to possess us. Oh, that God Himself may fully possess us, just as demons possess human bodies. A people for God's own possession. People will not call us mad when they see God, it is more often the flesh that people are stumbled at.

Let us not please ourselves. Jesus pleased not Himself. When God fills us He will not make us do foolish things, but will fill our hearts with love of others. So was it with Jesus.

We are to be nothing, only a framework for the Lord to use.

Remember it is an eternal fact that GOD LOVES YOU. "It matters to Him about you."

The new life is to be perfectly natural, the Lord making and willing within. Are you willing for the Lord to possess you?

So with Divine Healing. Resist Satan and sickness steadfast in the faith. The God of all grace, after you have suffered awhile, will strengthen, stablish, settle, *perfect* you.

Let patience have her perfect work. Through much tribulation ye enter the Kingdom, and enter into possession of that which is in the Kingdom.

These things are tremendously real, but when we get into company with unbelievers we are tempted to think it a dream. It is to be "Christ in us, the hope of glory." Christ liveth in me. We are in Him, and everything which passes to us has passed through Jesus first. He has become our eternal Surety to God, but He is our Life also.

Saturday, 3 p.m.

A Sister, tiny in stature, but great in heart, had been blessed this morning during the Heavenly Anthem. She had spoken in a shop, and advised a gentleman to come and judge for himself as to the meetings and she asked for prayer for him. She was very active in witnessing in the Lord during these days.

After many special requests had been offered and some testimonies given, Mrs. Boddy again spoke on

**"DIVINE LIFE AND DIVINE LOVE"
(1 Cor. xiii., Weymouth).**

For "love" or "charity" we may substitute "Divine Life." There is no envy or jealousy in God. If one of the humblest members gets a blessing we each one share it. Every victory you get over Satan is a help to the whole Body.

You raise the temperature of the whole Body.

Love is not boastful nor conceited. Love does not behave unbecomingly, either in meetings or elsewhere—Charity knows how to be silent. The "Buzz" is human, the "Silence" is Divine. This Divine Life or Love is full of patient endurance. Love never fails. God never fails. We fail Him. He never fails us.

The light of reason will not settle things. What we want is the Life of God, which is the Light of men.

Let us shew Love. Let love-prayers go up for one another. God has put everything in the Lord Jesus Christ for us. The work of the Holy Ghost is to reveal Jesus in us, and to illuminate the truth. We shall find to our astonishment that we have within us a fountain and an inexhaustible supply of love, as we become partakers of the Divine nature.

Saturday, 7 p.m.

Pastor Waldemar Kurjus, from Russia (Reval). He has been in prison five times in Russia for preaching the Gospel, etc. He spoke by interpretation. He described his feelings upon leaving Russia for this journey. His touching adieu to his people. "We are divided by distance but one in Jesus." He has rejoiced in the religious liberty he has found in Great Britain. He pictured to us the armed Russian police and their fines and threats. His people met at three in the morning; then the police took off the leaders to prison. He spent one Whitsuntide in prison.

On the passport must be written the denomination to which they belong. He told of the harsh treatment, property taken, and children carried away to monasteries. There came in his youth a great revival among children. Then he was taken to prison with handcuffs. "What a young man to go to prison," the people cried, but he rejoiced in Jesus even in prison.

The Devil made a bad calculation. The more they went through persecutions the more the work has grown. There are perhaps now as Gospel Christians three thousand in Esthonia, and thousands in Livland, and many thousands in Russia.

TONGUES IN ESTHONIA.

There was an Outpouring some years ago with visions and "tongues." It died down, for there were not teachers. Now again has come a Revival with healings, and now they have a Pentecostal Centre. A sister with crippled leg was healed, and many others.

The license for his chapel was removed, and he had to have private meetings upstairs. This sister who had been healed now went easily, even up the stairs. Hallelujah!

BRO. DENNIS gave a word as to his difficulties in Russia. The Lord had said to him, "My son, I have called you to lay down all for me."

The Rev. A. A. Boddy spoke of the sacrifice Bro. Dennis was proposing to make, to give up his position as a British subject and become a Russian subject in order to preach the Gospel in Russia. He would have no British Consul to appeal to. Then, like others, he might be

imprisoned, or banished to Siberia.

PREDIGER FRIEMEL, of Silesia, spoke from Psalm cvii. He said, "I do not understand your language, but already I know one English saying. It is 'Praise the Lord.'"

Only the redeemed of the Lord can acceptably praise Him. Let the redeemed of the Lord say so.

Ver. 3. "He hath gathered them from the East, and from the West, from the North, and from the South." We are here to praise Him.

PASTOR GENSICHEN read Psalm cl. The Psalmist, when he made this Psalm, surely was almost speaking in Tongues. In some assemblies, when they begin to praise God, we find them speaking in Tongues.

God loves us. Jesus brings us to God. Now are ye children of God. This is the "good news." Is that true in heaven? It is also true upon the earth. True even in Hell. All things are praising the Lord. Also Psalm cvii. is a glorious song of praise. This is our wonderful message—"God loves you."

Whit-Sunday.

Brilliant sunshine shone upon us all day long. From early morning streams of worshippers made their way to All Saints' Church, and met around the Table of the Lord. At the 10'30 Service the preacher (A.A.B.) took his text from 1 Cor. vi. 17, "He that is joined to the Lord is one Spirit."

Ὁ ΔΕ ΚΟΛΛΩΜΕΝΟΣ Τῷ
ΚΥΡΙΩ, ἝΝ ΠΝΕΥΜΑ ἔΣΤΙ.

Oneness with Lord Jesus is alone true Christianity. It is when the Father sees "Jesus come in the flesh" again, when He sees Him in us, that He can mightily baptize us with a true Pentecostal Baptism.

At the afternoon meeting Mrs. Boddy spoke on—

"Behold the LAMB." (John i.)
"Behold the MAN." (Isaiah liii.)
"Behold your KING." (He cometh.)

At the Evening Service in All Saints' the message was from 2 Kings ii., 6, "They two went on," and verse 8, "They two went over."

At 8'15, in the Parish Hall, Bro. Myerscough, of Preston, gave a powerful message from Rom. x., 3, "Submitting ourselves to the righteousness of God." Bro. D. Awrey gave a closing word from John vii., 30. Thus a glorious Whitsuntide in the presence of the Holy Ghost passed by, a foretaste of what was to come.

* The preacher once noticed these Greek words on the wall of the study of an honoured servant of the Lord, and they became a blessing to him. (The Greek sounds are "Ho-dee kollōmenos to Kyriō, hen Pneuma estī.") "He that joineth himself to the Lord is one Spirit" (Rotherham)

"CONFIDENCE."

JUNE, 1911.

Editor—

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

Assistants—

The Hon. Secretaries, All Saints' Vicarage,
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.)

THE WHITSUNTIDE CONVENTION.

A SHORT AFTER-WORD.

Another Convention has come and gone, and with thanksgiving we can say it was the best and deepest that God has given us. For this we praise Him with full hearts. The principal theme all through was the Lord Jesus Christ in all His fulness for spirit, soul, and body, so that the Motto text: "We see Jesus Crowned," is a blessed remembrance of all the deep truths that were revealed through the different speakers. Included in this was the great theme of Divine Love, never more needed than at the present time. The love that will "bear *all* things," that will allow different opinions in each other without judging and condemning—knowing that there are diversities of operations, and yet the same Spirit.

The "Leaders' Meetings" were most helpful and instructive, as much light was given on the various subjects by those who, from personal experience, and also by travelling widely through the various Pentecostal centres in the world, were able to discern with true discernment, and give us the result. Specially interesting was the meeting which dealt with Divine Healing, the summing up of the whole being that "unbelief" is largely accountable for much that has puzzled; also that

undoubtedly suffering has its place in God's dealing with His children in discipline, and that, in these last days before being "caught up" to meet the Lord, there is a fierce fight going on over the body, so that it behoves all God's children "to follow on to know the Lord," and enter in to the fulness of resurrection life that He has for this mortal body, "that mortality might be swallowed up of life."

It was very noticeable how deeply God had been teaching and leading His children on since last year through many trials and testings, but strengthening and deepening them into Himself all the time.

In considering the difficult and important matter of the "gifts" of the Holy Spirit, we feel that in these early days of the Pentecostal Movement God has given the "gifts," but they have been largely used by the "natural life," therefore, we praise God for all that has been done. Yet now God is so dealing with His saints in bringing to an end all that is natural, and forming the Christ life within, preparatory to a great outpouring of the mighty power of God, through those who will "lose their own life" in reality. Truly, "to know God is eternal life."

There were more visitors than in former years, and from more distant countries—a truly International gathering. A great number received the full Baptism, and many received perfect healing.

May we all "go forward" in love and confidence, looking for and hastening unto the Coming of the Lord. Amen.

Sunderland International . . .
Whitsuntide Convention, 1911

"King of Kings, and
Lord of Lords"
Rev. xix. 16.

We see

Jesus Crowned

Hebrews ii. 9.

"They shall reign in life through one Jesus Christ."
Rom. v., 17.

We were led in prayer to choose this motto and its accompanying texts. They have been a blessing to many. We have a few left. If friends, when sending help towards the "Confidence" funds, will ask for one to be forwarded, it will be sent with the next number of "Confidence."

The London Conference.

(May 30th—June 2nd.)

A BLESSED TIME.

A brother writes:—

My impression of the London Conference was unity, wisdom, boldness, newness of life. We were all pleased, every party. Many strangers felt the invincible strength of our position. Those beloved German pastors stormed the fort like giants, and seldom have I been so roused with preaching. The accuser was hurled from his seat with irresistible might. There was no repression, no disturbance, and no extravagance.

Mrs. Polman gave a message, which I copied and distributed by request. It spoke of following His steps of suffering into the peace and divine love. I have entered this peace, and I have this divine love. A significant sentence of this message was: “The greatest sign and wonder that will happen is when Christ our Master is fully formed and perfected in us.”

I have been quite lifted up in this Conference. I will trust more, pray more, love more. I will be the free child of His mighty love and Spirit, which moves where it listeth. Glory to Jesus for this mighty salvation!

The Lord bless you all.

Yours in the Kingdom,
W. A. J.

A Plea for “Confidence.”

1. “Pastor Boddy, when I get back to Los Angeles I shall just move around, and get a lot of subscribers to your paper ‘Confidence.’” So said an earnest Pentecostal visitor to the Editor at the close of the Sunderland Convention. Dear reader, will you do likewise?

2. “I wish solemnly here to tell you

how my soul has been strengthened in my sore loneliness in Russia by the coming of “Confidence” each month. How I thank God and I thank Pastor Boddy, His servant too, for the comfort thus sent to a lonely worker.” So spake a dear brother from the platform during the Sunderland Convention.

3. There is at least one brother who sends 5/- every month though he receives but one copy. How many might do more than they do! Will you, as you read these words, send up a prayer for “Confidence,” for its funds, for its Editor and his kind helpers? There ought not to be an adverse balance.

4. The Editor had thought of suspending one number or two numbers until the balance was on the right side. He may possibly have to do it in the Autumn, but he trusts not. At all events, the record of the Convention Messages in the next few numbers must go forth in faith that more will willingly share the burden, when he and his friends do the work.

5. We praise and thank and bless our God for the privilege of being His channels, channels only, Blessed Master, yet with all Thy wondrous power flowing through us. Thou canst use us—every moment, every hour. Amen.

THE PRELIMINARY MEETINGS—continued.

Whit-Monday, June 5th, 1911, 11 a.m.

PASTOR FRIEMEL.

Mark i., 40. “And there came a leper to Him, beseeching Him, and kneeling down to Him, and saying unto Him, If Thou wilt, Thou canst make me clean. And Jesus, moved with compassion, put forth His hand and touched him, and saith unto Him, I will, be thou clean.”

And the leper was cleansed. It was because the Lord spoke. It was not because the leper prayed. It was not because he said, “Now what a good prayer, a beautiful prayer,” but he said, “If only the Lord will speak, then it will happen,” and humbly he said to the Lord, “If Thou wilt then I shall be clean.” We must come to the place where we can hear the voice of the Lord within us. We must hear with the outward ear so that the outward ear may become the inward ear also. “My sheep hear My voice.”

(Pastor Friemel's Address—continued.)

Many hear their own voice and never hear God's, otherwise they would have become contrite in heart. They read the outward letter, but became more and more dead to the inward, and the inward letter thus never comes into life. They did not come into the place in which they let the Lord Himself think.

What is the highest duty of a child of God? What is the greatest thing for him to do? Why, it is to trust Him. When we are not thinking about God, we know He is thinking about us.

Whit-Monday, June 5th, 1911, 3 p.m.

PASTOR GENSICHEN.

1 John iv., 17. Lots of Christians find themselves between light and darkness. He who is not yet in the light, is in darkness; he who does not love, hates; he who has not got God wholly, has not got Him at all; he who is not completely redeemed, is not redeemed at all.

There is no mistake concerning the full life towards God. Therefore it is written in the 17th verse: "Because as He is, so are we in this world." We must have only a simple, childlike faith. We become like Jesus, so we must be as He was—as a child, as a youth, and as a man. Then we can come to the "thirtieth" year of our life; then we can be sent out to do our work; and then these words of Jesus can be fulfilled in us: "Truly, truly, I say unto you, he that believeth on me shall do greater works than I do."

The words of Jesus come into the heart, and expel and throw all foolish doubts out. Through the Holy Spirit, Jesus throws all those old thoughts out, and makes us obedient to His words. I do not see any division between me and Jesus, because the Blood of Jesus has taken from me all desires that are not as He wishes. I cannot help it. It is He who has taken away all hindrances, and that was done when He died upon the Cross. We cannot do otherwise than praise Him for what He has done. We have only to let the Holy Spirit work. We only have to be passive on our side, and there should be no activity on our part. We should have to be like a child, allow its mother to handle it as she pleases. So we are little children resting in the heart and arms of God. And now He

has become all things to me; and He has also become love in me.

THE LORD IS WITHIN US.

We should not only love, but be as God is, who is love. If anyone hated me and I was tempted to be offended, then should I say to the devil, "No, devil, go away." I will not fall out or be offended; I will bear all things because God dwells in me through the Holy Ghost, and I know this because I believe in the Word of God. Jesus within you can love and is never offended; He is always patient and rich in love. If anyone says, "So-and-so has offended me." I said, "Is not Jesus within you? Is Jesus, Who is within you, offended? Only believe that Jesus dwells within you, and then you won't feel offended." It is only our unbelief that leads us to be offended. It is so with regard to our outward position. How wonderfully all pain goes away when we believe on Jesus—how wonderfully suffering is changed into glory when we believe Jesus. Nothing can come to me but what will be best for me; therefore I am always satisfied in God, and all things will work together for good. When we have tribulation we also have deliverance, and we can therefore rejoice in tribulation and Peter's experience, when he was delivered from prison. We are going to be in a great fight, and you will be made worthy to be engaged in the fight. What an honoured position—what a glorious time. O that we may worship God and praise Him that we are counted worthy to live in these times. We place ourselves in His hands and leave Him to do with us according to His will.

Whit-Monday, June 5th, 1911, 7 p.m.

PASTOR FRIEHEL.

45th Psalm. This song describes the Heavenly King. The bride was singing the song. Of what is the bride composed? If you are really simple in heart, the Lord will say to thee: "This may be thy experience—thou must belong to the bride of this King." This was the thermometer of God, to show whether they were part of the bride. This Psalm shows how those souls who love the Bridegroom are inwardly formed. The first word is of great importance, "My heart." You have a heart, to whom does it belong? Every heart seeks after heart for fellowship. Has thy heart found the right heart. Hast thou found a heart to which thou canst

give thy entire love? Hast thou found one who hast filled thy entire heart by pure love for him? Who is the one to whom thy heart belongs, and who unites his heart with yours? You know. It is the Lord Jesus. When He came to the earth, it was to speak His Word. His heart brought Him down, and what can take thee up? Only thy heart. Let your heart be yielded to God. When a bride gives her heart to a bridegroom, who lives in her heart? The bridegroom. Where your treasure is there will your heart be also. Where your heart is, there you are. That which is the object of your heart lives in your heart.

We cannot look into the heart of another. That is not necessary; nevertheless, you can know what is in the heart. I have often said to a man, "O the world is living in your heart." Yet you cannot look into his heart. That is not necessary; but I saw what was in his heart from his face and his actions. You ask, "What can be in his heart?" The world must be there. The Lord says, "Whosoever is of the world speaks of the world, he who is of God speaks of God." So people can very well see what is in the heart, whether the world is there or whether God is there. That is so vital. "My heart is inditing of a good matter." The heart must have a song, but from the heart it must come. It comes from the heart to the head; that's the right way. There in the heart was a living song, and whatever is alive must come out. People say you can be very religious and always be silent, but where the heart has the living Christ it must come out.

THE TONGUE.

And now what speaks the language of the heart? The tongue. "My tongue is the pen of a good writer." That is very important. Some tongues are not good writers. When the heart is right, the tongue must sing aright in tongues. Oh, it is glorious, this speaking in tongues. The tongue becomes "a ready writer" when the tongue has given up the old writing. We must have a longing for the new tongue only, for the glory of God. Many people said they were fearful of the new tongues. I said it could only come by fearing about the old tongue, and thus you will begin to have joy in the new tongue.

What is the theme of the new tongue? Always the glory of King Jesus. Who is

a bride always thinking about? Always of the bridegroom; and so likewise should you be thinking of your coming Bridegroom. Must the bride make an effort to gain the love of the bridegroom? No, it is quite natural for them to love each other. And it is so with the dear children of God. Loving Christ is the simplest and most natural thing possible, and the natural position of faith towards God is entirely effortless. If there is still effort in your love of Jesus and your faith towards Him, it is not right yet. The true bride loves her bridegroom without any effort, and trusts him without effort. That is quite natural. Oh, let our hearts be opened entirely to the King of kings, and it will become quite natural to praise Him, to glorify Him.

AN INCIDENT.

I was on the beach at Roker to-day, and a brother there was holding a meeting of children and adults, especially children. I had my Bible, and the brother must have noticed it, and thought I was one who must have known Jesus, and he said to me, "Would you say a word to the children?" I said, "I am German," but I did my best to make him understand, so I said, "I will sing," so I sang,

Hallelujah, hallelujah, Jesus died for me.

Hallelujah, hallelujah. I am free, I am free.

After I had sung it once, I sang it again, and very soon the children had learned to sing it themselves, and we had a singing meeting. So we can always do something for our King, if our heart is always full of love to Him. If you can speak, you can speak, and if you cannot speak you can sing a little song. If your hearts are open to Him, then He will speak yet further to you, and will reveal Himself to you as the most blessed and most glorious, and your heart will become so full that your lips and your mouth will overflow with praise, so that you will find that you cannot, in your own language, give full expression to your love. Oh, how wonderful is the love of the heart that sings in the new tongue.

BRO GEORGE BERG, of America and India, commenting on the Songs of Solomon, vi., 10, said he did love a noise if the Holy Spirit made it, but if the flesh made it he abhorred it. The bride must be clear as the sun, which is spotless, an ocean of molten fire. The precious Blood of Jesus was spilled for the purpose of removing every spot and wrinkle from the bride.

The Baptism in the Holy Ghost.

[At the Evening Meetings the theme was: "The Efficacy of the Baptism in the Holy Ghost." (I.) For the individual—(a) The inner man—spiritual blessing for the spirit of man (Eph. iii, 16); (b) The outward man (2 Cor. iv., 7-11); physical blessing, blessing for the body. (II.) For the whole of humanity—(a) For the Body of Christ (Eph. iv., 7-16); (b) For the unbelieving world (Mark xvi., 15-20).]

(Address delivered by PASTOR PAUL on
June 6th, 1911.)

I.—FOR THE INDIVIDUAL.

I want to speak to-night about the Baptism of the Holy Ghost, but more especially about its efficacy—spiritual blessing for the spirit of man. You should read the Epistles of the Apostle Paul and you would see all this. He has before his eyes that great conflict between the flesh and between the Spirit, and oh, how he is regretting that so many Christians walk not after the Spirit but after the flesh. I have been asked what shall be the outcome of this Conference in Sunderland, and my answer is that I hope we may have a great outpouring of Divine love. Spiritual blessings, beloved, are many. They are like a cloud on the sky. Yonder is a cloud, but perhaps one hour afterwards it will have disappeared. You have often been at Conferences perhaps, and you thought, "Now I have received a blessing," and you came back again into your home, your kitchen, and your work, and you found the blessing had gone. It was not a spiritual blessing.

LOVE THAT LASTS.

The Apostle Paul, speaking in 1 Cor. xiii., tells us an important thing about Love. He says, "Charity never faileth." Charity is ever up-to-date. Here we see the real, spiritual blessing which remains, a blessing for the inner man. Please read Ephes. iii., 16, or rather commence at the 14th verse: "For this cause I bow my knees unto the Father of our Lord Jesus Christ." He bows his knees. Dearest friends, God will grant you according to the riches of His glory by His Spirit in the inner man, that Christ may dwell in your hearts by faith, that you, being rooted and grounded in love, may be able to comprehend with the saints what is the breadth and length

and depth and height, and to know the love of Christ which passeth knowledge, that you might be filled with all the fulness of God. The Apostle speaks three things about love, being "rooted" and "grounded" in love, and "to know the love of Christ." Dearly beloved, if you desire that your "inner man" may be strengthened by the Spirit you must give everything up—love must become your inner being. It is very important that we should know that wonderful truth. Pentecostal people are a "spiritually loving people." I recognise no Christianity without fellowship and love.

THE INNER MAN.

We have a very important subject in the Efficacy of the Baptism of the Holy Ghost. I don't know whether you have thought about this wonderful blessing, so glorious, and, though glorious as the Baptism of the Holy Ghost may be, its "efficacy" is much more glorious. We need to see what is the efficacy of that glorious Baptism, and the important point to be dealt with is blessing for the "inner man." The first thing we should know is that the Baptism will make us spiritually-minded—we shall have the mind of Christ, and, dear friends, we will never become spiritually minded if we don't understand that the Baptism of the Holy Ghost brings us DOWN. The Pentecostal Baptism makes us men and women who love to rest at the feet of the Master. It makes us disciples of Christ, and disciples of our brothers and sisters. Christ is the Head and we are all members, and each member has to deal with the other member, and each has to receive from the other, and I tell you that, if you are not willing to receive from other members, you will become dead members. Yes! dead members.

TAUGHT IN QUIETNESS.

Spiritually minded people are a "learning" people, and therefore I give you two points: We must have a wonderful quietness on the one hand, and a wonderful activity on the other hand. We shall not become spiritually-minded people if we have not that wonderful quietness. When

the Holy Ghost comes in He makes us quiet people, steady people, restful people. Like Mary we can sit at Jesus' feet. Martha couldn't do that. What is your case? Are you able to sit at the feet of Jesus and listen to the wonderful words of your dear Saviour? You say, "Oh, I often have my Bible open." You may, but I did not ask if you could kneel on your Bible, I asked if you know that place—that quiet, still place at the feet of Jesus where we learn wonderful lessons, heart-penetrating lessons. Do you know such lessons? When the Spirit came upon me He reminded me that I had done something which was wrong. I had some years ago done something which was not good to another man. That man was very much against me, and I was not friendly towards him, but the Spirit shewed me my sin, and then shewed me I must travel by train, which I did, and I came to that brother, and then, oh, in my heart was a deep longing that this brother might be satisfied, and that I might humble myself before him. I humbled myself before the Lord, and He forgave me, and now that I had His forgiveness I was the happiest of men. I say if the Spirit comes He comes with heart-penetrating lessons. We will not learn such lessons if we cannot sit at the feet of Jesus, and if we will not hear the wonderful, tender voice of His Spirit.

REST IN THE LORD.

Now, dear brothers and sisters, do you seek for that wonderful quietness, or, if you have it, are you remaining in it? When the Apostle spoke to the Ephesians he said, "That Christ may dwell in your hearts by faith." The Ephesians were Christians, and Christ was in them. They were sealed by the Holy Ghost; they had received the Baptism of the Holy Ghost. We, too, may have received it, but it is quite another thing to remain in that position. Some days ago a sister told me that when the Holy Ghost came upon her she was so filled with love that she must go to everyone in her house and kiss them because of the wonderful love that poss-

essed her. She was now resting in the Lord and enjoying that blessed quietness. You may have had it, but have you it yet—to-night? Paul prayed that Christ may dwell in your hearts by faith. Our faith must give room to the indwelling of our dear Lord Jesus, that He may work in us, and the Lord Jesus cannot work in us if we are unrestful. It is very important that we have such a quietness by day and by night.

SELF DEPOSED.

I think there may be some people in this room who have an up-and-down life. Why is it? Because you are not in quietness before the Lord. I give you for that blessed quietness two points. The first is the deposal of the self life. St. Paul says, "I live, yet not I, but Christ liveth in me." Nothing matters when we know that it is no longer I, but Christ; all things belong to Him and so I put all things at His feet. How is it with you? Will you enter into that wonderful quietness which blessing the Lord will bestow upon you. Now all things are done well because all things are done in Him, and He is working all in all. I will go further. The second thing after that wonderful quietness is the peace of our dear Lord and Saviour. Do you know the peace of God that passeth all understanding? Let us give room for His wonderful love, then His peace reigns in us. "Blessed quietness, holy quietness, what assurance in my soul." "There's a deep settled peace in my soul." We often sing these beautiful hymns, but have we the things we sing about? It is necessary to have them.

DIVINE ACTIVITY.

I say the Pentecostal Baptism will give us a wonderful quietness, and then the second thing is a wonderful activity. Look at the Apostle Paul. Was he not one of the most quiet of men? You remember he was stoned. He lay like a dead man, and then the disciples came around him, and suddenly he arose and stood in the midst of them, and with a quiet, loving, restful spirit, he went forth to preach further on. Here you have these two things—the wonderful quietness and then the wonderful activity. There on the ground like a dead man, and afterwards standing and preaching the Gospel.

(The Baptism In the Holy Ghost—continued.)

SOUL WINNERS.

Oh, if we here in Sunderland should by the grace of God become evangelists, disciples of our wonderful Lord and Saviour, preaching the Gospel, teaching the Gospel, speaking about Jesus, loving like Jesus, fishing men for Jesus! We need activity, and I pray that we may all be stirred up to a greater activity. I give you other two points. The first is receptibility. It is a great thing that we learn to receive. Our soul is like a watered garden, but it is watered from above. Hallelujah! Have you this wonderful receptibility? The story of Andrew and Philip will shew you what I mean. They were enabled to give everyone of that multitude something to eat. You see they received and then they divided—there was a multiplication by division, and the Pentecostal Baptism has that wonderful efficacy, that we may mete to men and women after receiving from above. The second point is productivity. Read Acts ii., 4: "They were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." It is a wondrous thing to "speak with other tongues."

In closing, I pray that we may all give our whole heart, our whole being, unto our beloved Lord, to be controlled by the Holy Spirit, led by the Holy Spirit, and to be strengthened in the inner man by His wonderful power.

A Letter from Pastor Polman.

DEAR PASTOR AND MRS. BODDY,

Before leaving England I feel I ought to write you a few lines expressing my gratitude to the Lord for the blessings I received through the Conferences in London and Sunderland. God has given me more of Himself in my soul, and the burning fire of the Holy Spirit in my innermost life. To Him be all the glory.

I believe that the outpouring of the "latter rain" has done a deep work in many hearts, and has created a hunger after God for more of Himself. I think this is one of the many blessings, and perhaps the most important, that the Holy Spirit has brought in us, a hunger after God's righteousness. We have never before felt so much our nothingness, since the Holy Spirit came as in the days of Pentecost. We never felt so weak in ourselves, never so dependent on Him, as since we ceased to live *our* life, and became lost in Him and guided by the Holy Spirit.

The Holy Spirit has not only given us a true vision of ourselves, but also of what we are in

Christ Jesus. In Him we are blessed with all spiritual blessings in Heaven, and now we may be filled and satisfied, because we "may draw water out of the wells of salvation" (Is. xii., 3).

We praise God for the past, but the future is of more importance. Pentecost has opened up the future for us, and those who see at this time that we are only at the *beginning* of a mighty outpouring of the Holy Spirit, will go on and reach the goal. Loyal to what God has given us, He will lead us into the fulness of our inheritance in Christ Jesus. This blessing comes from God as the result of the atoning Blood of Jesus Christ, so we have to praise Him that it is not because of anything good in *us*, but because of *His* righteousness in us; and so we have to keep humble before Him that He may go on further with us to that which He intends to bestow upon us.

There is a danger that we may use this blessing to carry out our own ideas. We have to search ourselves before God, and ask Him that He will reveal to us the fine threads of the leading of the Holy Spirit in this movement, so that we shall be led by Him only. Then we will be co-workers for God in working out His salvation, and become instruments in the preparation of God's people for the rapture.

These two Conferences have been an encouragement to me, not only in what I saw and heard, but also in what I felt in my spirit that God is going to do not far hence. May we keep under His protecting Blood, and be ready to receive the best from God. Before He comes to take His own, a great work still needs to be done, but He can do it quickly, for those who trust him and His way of manifesting Himself in these days. An explosion of heavenly dynamite is very dangerous for fearful and unholy men, but not for true hearts and trusting souls. Hallelujah!

Let us press on in the deep waters which are flowing out of the throne of God and the Lamb. This mighty stream will bring us into the presence of the Bridegroom very soon. "Knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed. The night is far spent, the day is at hand" (Rom. xiii., 11-12).

God bless His people in these critical days—the end of this dispensation. Only a few steps further, and we will enter through the gates into eternal glory.

If the Lord tarry in coming this year, may we meet each other once more in still more perfected love and unity of spirit, because this is the design of the Body of Christ. He will work it out both to will and to do of His own good pleasure, but we must fully yield to the Holy Spirit of God. We will trust and obey Him, and be a loyal and a royal people in proclaiming His manifold wisdom, revealed to us by His Holy Spirit; and fight, not against flesh and blood, but against principalities and powers, and against the wiles of the devil.

With Christian love, also from Mrs. Polman,

Yours under the Blood and in the Latter Rain,

G. R. POLMAN.

Howbury Hall,
near Bedford,
June 15th, 1911.

A Pentecostal Journey in Canada, British Columbia, and the Western States.

(Continued from last month.)

BY BRO. W. FRODSHAM
(of Fort William, Ontario).

SAN FRANCISCO.

In San Francisco the writer visited the coloured Pentecostal centre, 945 Clay Street. The leader is John Glasgow, an earnest, godly man, whose whole face seemed to shine with the glory of God. Owing to the wet the attendance was small. The premises were not suited to the meetings, nor the locality, and at the close of the meeting the saints were to hold an all-night prayer meeting for guidance as to another hall, and other matters. In San Francisco there are still signs of the great earthquake. The people are already preparing for the great fair in 1915. My thoughts were that the Lord Jesus might come long before that. They had photos of the city burning, and underneath was written: "We had the biggest fire in the world and we are going to have the biggest fair in the world." One's eyes were almost surfeited at the sight of the wealth and show that there was all around. The new Y.M.C.A. is like a palace, with its marble staircase and halls. It cost \$750,000. It is said that the city is more wicked since the earthquake.

LOS ANGELOS.

A picturesque journey of 14 hours by train, through fruit farms, and along the Pacific coast, brought us to Los Angeles. Bros. Geo. Studd and Fisher, the leaders of the "Upper Room," were at the station to meet me, though it was 12 midnight.

The meetings in the "Upper Room," are held at 327½ Spring Street, S. The entrance is somewhat obscure, and one has to look carefully to find the place. In this Mission God is indeed doing a work, saving the lost, sanctifying the believers, and not a few are receiving the Baptism with the Sign. The order of the Sunday Services is as follows:—At 9:30 a.m. Bro. Studd gives an hour's Bible talk. This often merges into the regular meeting at 11, at which Bro. Fisher takes charge. At the close the "Altar call" is given, and numbers come forward for various bless-

ings. The meetings are open, and the power of God is manifest in various ways, sometimes messages in Tongues with interpretation, and if there is no interpretation they are not stopped. The elders maintain that though the tongue may be unknown to them, in such a cosmopolitan city as Los Angeles there may be some present who would know the language. This happened not long ago when a sister went off into Tongues, and a long message was given. There was present a German, who had lived in Africa, and learnt the Basuto (Sesuto) language. This was a message to him, the "sign," and it was the means of his conversion. He is now attending the meetings.

Sometimes the meetings run one into the other, and do not close till late. The hall holds about 300 to 350, and it is well filled all day Sunday. Meetings are held every night except Mondays. An interesting meeting is the one held from 11:30 to 12:30, lunch time. At times this meeting is prolonged till 3 p.m., just as the Spirit may lead. Some 70 attend this meeting, and many are blest. There are meetings for the Spanish and German speaking peoples. There are manifestations of the Spirit, heavenly choir, etc., but all of the flesh is kept out as much as possible. They are strong on the Word and prayer, and also of the resurrection life of Christ being now our portion and heritage.

Of course we had to visit Azusa Street Mission, the place where the fire first fell. Situated in a poor locality, off the main street, and an old building, yet God had set His seal on this place by first pouring out His Holy Spirit, the Latter Rain, which has now enveloped the world. The Mission has not been flourishing of late, but now there are signs of abundance of rain, and many are being blessed. Coloured and white folk worship freely together in this meeting place. (Shortly after this was written there was a revival at Azusa Street, "like old times." Pastor Durham, of Chicago, was greatly used.)

[NOTE BY THE EDITOR OF "CONFIDENCE."—A personal note as to the writer of the above may interest our readers. Brother A. W. Frodsam is a young married Englishman who is a successful dealer in Real Estate at Fort William (135 May Street North). He went out from Bournemouth, where his brother, Stanley Frodsam, lives (at 7 Gerald Road). He visited us at Sunderland some little time back, and wrote in this Paper his impressions of work in Great Britain. Friends on both sides of the Atlantic will now read with interest his further journeyings and impressions among Pentecostal people in the West. It stirs us all up, and causes us to praise God as we see His Pentecostal work, purified and proved, going ever forward. Hallelujah!]

OUR CHILDREN'S PAGE.

The Editor of "Confidence" hopes to have from time to time a page for the Young Readers of "Confidence," and he expects that the older friends will sometimes read it also.

A Russian Story about Forgiveness.

"Forgive us our trespasses, as we forgive them that trespass against us."

Timothy Ossepovitch, a young man of twenty, had been robbed of his money by an uncle, who also prevented his marriage to a young woman whom he loved.

In his blind rage he struck the uncle, *wounding him in the head*. For this he was banished to Siberia. There he prospered and married.

Sixteen years passed. He had become deeply religious, but still cherished a deep hatred against his uncle.

His circumstances were now pleasant. It was summer time. Seated in the garden among his roses, he read the Gospel, and how Simon, the Pharisee, did not receive Jesus kindly to his house.

With tears of emotion, he said, "Oh, that Christ would come to my house. Lord, *if Thou wilt come, I will give Thee even my life.*"

Suddenly and softly came an answer, "I will come."

Timothy Ossepovitch trembled for fear and for joy. Each day an empty chair was placed at the table, and an extra plate set.

It was Christmas Eve. "To-morrow I expect the Lord." He invited the poor and those in affliction to eat with him.

They rose and said the Lord's Prayer and the Eastern Christmas Hymn, "Hallelujah. Glorify Christ on our earth, Who came down from the skies."

Then a great knocking on the wall shook the building; there was a strange noise in the entrance-hall. The door of the room opened wide.

All present rushed in terror to the remotest part of the room, some even fell down. Only the boldest ventured to look towards the door.

An old man shivered there in rags, supporting himself with his hands on either post. A strange, ruby lamp was held above him by a shining hand as white as snow, and the light fell on a scar on the old man's head.

"I had lost my way in the snowstorm, when a voice said, 'Go quickly, *instead of Me,*' and I was drawn by both hands hither, I know not how. I have wandered over the world to seek forgiveness from my nephew before I die. I have been sorely punished, and have lost all."

Then spake Timothy Ossepovitch and said, "It is the Lord Who has guided thee here, He Who said, 'If thine enemy hunger, feed him; if he thirst, give him drink.' Remain in my house unto your life's end, and give me your dying blessing."

* * *

If a man say, "I love God, and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God Whom he hath not seen?" And this commandment have we from Him, "That he who loveth God loveth his brother also."

John Wesley, sailing to Georgia with General Oglethorpe, had occasion to remonstrate with the latter. His servant had stolen some of the special provisions and consumed them, and the general was full of wrath, and about to execute the severest punishment. His answer to Mr. Wesley was, "Sir, I never forgive." John Wesley's, "I hope then, sir, that you never sin." Archbishop Leighton said once, "We ought to forgive ourselves little and forgive others much."

ADVICE TO CROSS PEOPLE.

"Let not the sun go down upon your wrath; neither give place to the devil."

"Be ye kind one to another; tender-hearted, forgiving one another, even as God, for Christ's sake, hath forgiven you."

If you want to get new feelings towards your fellow creatures, get first new feelings towards God. Remember, "He freely forgave the debt"—your overwhelming debt.

You are justified freely by His grace through the Redemption which is in Christ Jesus. If you lay hold of that it is enough to make you shout with joy and run straightway to all whom you dislike and to make them into your friends.

The firstfruit of the Spirit is Love. *As Christ forgave you, so also do ye.*

PENTECOSTAL ITEMS.

Brother and Sister Maynard ask us to say that they are opening in July a Home at 24, Balfour Road, Brighton, and intend to hold Pentecostal Meetings each Sunday, from July 2nd, at 3 p.m. and 7 p.m. Tuesdays and Fridays, 7-30, and Wednesdays at 3 p.m. They ask for our prayers.

Bro. W. L. Lake, New Brighton Road, Emsworth, Hants., asks us to commend to our readers his pamphlet, "The Coming Crisis" (26 pages). It can be had in quantities for wide circulation at low rates from him, at the above address. It is intended for both Pentecostal and Evangelistic work.

Our beloved brother, Dr. Yoakum, is (D.V.) to attend the Camp Meeting at Vineland, Ontario, Canada, June 29th to July 4th. Also the Camp Meeting at Findlay, Ohio, U.S.A., July 5th to 31st inclusive. Freewill offerings will be taken at each Service for the feeding of the hungry and clothing of the naked at Pisgah Home, Los Angeles, California.

We are most grateful to Mr. D. Rogers, the Editor of the "Isle of Wight Guardian," who was present at the Sunderland Convention. He took down the addresses from the Monday, and has transcribed and typed them for "Confidence." This is a great boon indeed, which the readers will appreciate. We hope to give full reports of the Convention, extending over several numbers of "Confidence."

Our Brother, J. F. Clarke, of Ogada Mission Station, via Port Florence, British East Africa, writes: "I do not forget the kind Christian friends at Sunderland, nor the blessings received during the long time I was with you. I am always glad to receive 'Confidence.' For the last eight months I have been camping continually—living with natives only, and moving from place to place amongst them. 'Confidence' is a friend and a welcome visitor in this lonely life—linking me with those with whom I have spiritual fellowship."

News of a sad event reached us just too late for our last issue of "Confidence." A dear Sister, Miss Marie Ropp, visited us in Sunderland last year, and was at other centres also. She travelled with Mr. and Mrs. Gillies to South Africa, where she was married to Mr. Gillies' brother, David. They proceeded eventually to Katanga District, Southern Congo, to do Missionary work among the natives, and here our sister passed away. (April 5th, at Elizabeth Ville, Belgian Congo.) We remember her cry for the heathen, at Edinburgh, January, 1910. Now she has laid down her life for them—lost it to gain a hundred-fold more, and to see her Lord. But we fear she suffered hardships, which she would not have suffered if more generous help had been forthcoming. Our friend, William P. Gillies, (Box 77, Middleburg, Transvaal, So. Africa), could give full information. He asks for our earnest prayers for his brother David in the Belgian Congo.

THE PENTECOSTAL MISSIONARY UNION.

The Pentecostal Missionary Union (or "P.M.U.") for Great Britain dates its commencement from a meeting held in All Saints' Vicarage, Sunderland, on January 9th, 1909, when a Council was formed. Mr. Cecil Polhill, of Howbury Hall, Bedford, was chosen as President, Mr. T. H. Mundell, 30, Avondale Road, Croydon, is Hon. Sec., Mr. W. H. Sandwith, Bracknell, Berks., is Hon. Treasurer (Mrs. Sandwith is Missionary Box Secretary), the Rev. A. A. Boddy is Editorial Secretary, and other acting members of the Council are Pastor Jeffreys, Mr. H. Small, and Mr. Andrew Murdoch. A P.M.U. Home for Women Candidates at 116, King Edward Road, N. Hackney, has been opened, and the Candidates are prepared by Mrs. Crisp (of 19, Gascoyne Road, S. Hackney, London, N.E.). The Male Candidates are at Preston (Lancs.), and are being prepared by Mr. Thos. Myerscough, 134, St. Thomas Road. "Baptized" Missionaries working for Societies who do not endorse the Pentecostal Movement are also received when compelled to resign, if the Council, from personal knowledge and after interviews, etc., are satisfied. Missionaries in the Field:—In INDIA—Miss Lucy James, Islampur, Satara District; Miss Margaret Clark and Miss Constance Skarratt, The Camp, Jalna; Miss Elkington and Miss Jones, Musoorie. In CHINA—Messrs. Trevitt, Bristow, McGillivray, Williams, Mr. and Mrs. Kok, Tse-chau-fu, Shansi Province. (Also holding P.M.U. Certificates—John Beruldsen, Christina Beruldsen, Thyra Beruldsen, at Suau-hwa-fu, Tsili Province, N. China.) Applications for Candidates' forms to be made to Mr. T. H. Mundell, Hon. Secretary, 30, Avondale Road, Croydon. Send a post card for a P.M.U. Missionary Box to Mrs. Sandwith, Bracknell, Berks., or donations thankfully received by Mr. W. H. Sandwith, Hon. Treas., Bracknell, Berks. Continued prayer is asked for the Home Base, viz.:—(1) P.M.U. Council Meetings, (2) P.M.U. Missionary Meetings, (3) Box Holders and Donors, (4) Students—the Brothers, (5) Students—the Sisters, (6) Those helping in their Training. Then let us also constantly uphold our Missionaries at work, or learning their new language. Wednesday in each week has been suggested as a special day of prayer for P.M.U.

At the Sunderland Convention four Missionary Meetings were held—three in All Saints' Vestry during the Wednesday, Thursday, and Friday mornings, and the greater meeting in the Parish Hall on the Wednesday afternoon. The Council met and spent much time in prayerful consideration of the work. The loan as

shown on the Balance Sheet below was remitted. This was practically a gift of £109. The offerings (besides jewellery) amounted to £106. We may therefore place the gifts for the P.M.U. at £215 (together with the jewellery). For this we praise our God and take courage.

(Pentecostal Missionary Union—continued.)

Our four Brothers—Trevitt, Bristow, Williams, and McGillivray are, we believe, now taking a tremendous journey across China, walking and riding in carts for hundreds of miles to the province of Kansu. Here they will learn the Tibetan language in a Missionary Station of the Christian Alliance, by arrangement with Dr. Simpson and Dr. Glover. Let us remember them constantly in our prayers.

INDIA.

DEAR PASTOR BODDY,

Mussoorie is a curious place, very rocky, with narrow, stony roads that wear out one's shoes at a great rate; the houses are built on every available bit of level ground. There are no vehicles of any description, except jinrickshaws. The mountains all around are glorious, and speak to one of the majesty and greatness of the great God who created them.

There is a fairly large European and Eurasian population here. These are, for the most part, like so many we know in England; people who have the Gospel, who know about Jesus, but that is all. They have no place for Him in their hearts and lives, but are seeking to satisfy their souls with the empty pleasures of this world, the husks that the devil provides, instead of seeking the Bread of Life. Poor souls, one feels so sorry for them, they know not what they are missing.

But besides this worldly element there are also a good many true Christians, but not so many now as there will be next month. Missionaries from all parts of this province, and even from other provinces, come here during the hot months for a few weeks rest and change. Then there are a few godly people who are resident here all the summer, only going down to the plains for the coldest months. There are only two other Pentecostal people here; these live a long way from us, and we have not met them yet.

THE GIFT OF TONGUES.

Here, even as in England, the gift of tongues is despised, and is not desired, and in their opposition to this they seem so blinded that it is the "tongues" they get looking at, and do not seem to realize or see the deep work that God does in those who seek and receive the Baptism. Praise the Lord for opening our eyes; He has indeed been merciful unto us. We praise Him indeed, for we *know* what God has done for us. The Holy Ghost has revealed, and still reveals, more and more, as we follow on to know Him, Jesus—He who is all we need in very deed and truth.

I have had some opportunities of work among Indian people since coming here. So far it has been almost entirely among Christians, real and nominal, but they are needy, and so we are glad to be able to get among them.

We do especially want the friends in England to pray with us that, when we leave Mussoorie, the Lord may take us to the place that He would have us work in. There are large tracts of country, crowded with villages, in this province, that are, to all intents and purposes, unevangelized. In some parts, missionaries living in the towns have, during the cold weather months, travelled, making a tour perhaps of one district one year, and

another the next year, living in tents in the meantime, and so trying to get at those villages that are too far off from the towns to be visited in the ordinary way; but the area to be covered is so large, and the villages so numerous, that it may be years before some villages are visited again; think of it, one visit, and then years before the second one, how far can we say that these people have heard the truth? And then there are whole tracts that are quite unevangelized, where there are plenty of women in total darkness, and children growing up in the midst of the darkest heathenism without one ray to lighten the darkness. We know that we are only in Mussoorie for a time, and we both feel that the Lord is going to take us right out into one of these dark, dark parts, to live right among the heathen, and we want to go to the right place, for we believe He has a place for us. May we both be so still in His hands that we may be able to follow His leadings, and to know His voice. We do not want to make any mistakes; we are very afraid of mistakes, for they do not bring glory to our God, and we want Him to be glorified.

With Christian greetings to all the Lord's people in Sunderland,

Yours in Him,
G. ELKINGTON.

* * *

MY DEAR MR. BODDY,

First of all I want to return thanks and greetings to all the Sunderland friends that so kindly sent a word as if it was direct from God, to meet us in Marseilles. It was beautiful to know that there were some holding us up before God.

While we were in Fyzabad the Lord laid it on Mr. and Mrs. Engstrum's heart to take us for a drive one evening. It was a beautiful drive under avenues of trees, which were very acceptable for shading us from the sun. We drove to a beautiful spot by a river side. Here we got out of the "Garrie," and we read a little of God's Word, and, like the psalmist (107), we praised the Lord for His wonderful works, and of course you will remember that the dear Norwegians can sing; and so Miss Elkington and I joined them. The dear Lord seemed to have rooted the beautiful hymn that we had in the London January Conference upon me in such a way, that at that time I was always singing it.

Far above all! Far above all!

Jesus, Christ Jesus, is far above all.

The Norwegians had never heard it, but they soon learned it.

A PARABLE.

While by the river side there was a glorious sunset. The water was so still, and the reflection it it was so clear, that one could hardly tell which was the real and which was the reflection. This spoke to me in a very real way; it just showed me that the stiller we are the better Jesus can reflect His own life through us. And I also see that I am never so still as when I am dead, so here comes dear Mrs. Boddy's teaching, so precious, in one of her hymns:

1. with Jesus Christ, have died,
I, with Him, was crucified,
"I no longer live," but He
Lives in me eternally.

The landlady of this house has kindly let us have a room on Sundays, and her servants (natives), their wives and children, and one or two of their friends have come along, and so far they feel very

desirous of knowing more about Jesus. Some of them seem to grasp it, others seem as if they are very dull of intellect, but, glory to Jesus, it is so well to know that God does not depend upon intellect.

Then again, the Secretary of the Y.W. here asked Miss Elkington to take prayers with the servants (natives), and so the dear Lord is opening the way Himself. Then again, there is a lady missionary up here. She has been a missionary for 32 years, and is now getting on in years, so she has asked us to go to some of the surrounding villages. Glory to Jesus!

While here Miss Elkington is teaching me the Hindustani. Praise Jesus, I do believe that He is helping me.

Please, Pastor Boddy, we would be so glad to get "Confidence" sent us. We should like the back numbers from February. May God continue to bless all in Sunderland, and our prayers will go up for the London and Sunderland Conferences, and we feel sure that all the dear ones at home are holding us up before God daily. I am so happy in Him, our risen Jesus. I had a little longing for the Training Home and the dear ones there—especially Mrs. Crisp and Miss Sheppard—at first, but He makes up to us all that we give up for Him, and more. And since we have come out, He has been showing us so much that it is Him, and Him alone, and, praise Him, He is leading us more and more into a prayer life to take all things to Him.

May the grace of our Lord Jesus Christ be with you all, including dear Mrs. Boddy and yourself.

From yours in our Risen Jesus,
BET JONES.

c/o Mrs. Powell,
Strawberry Bank, Mussoorie,
U.P., India, 26th April, 1911.

Our New Station in India.

DEAR MR. BODDY,

We thank you for the joint letter from yourself and Mr. Mundell. We trust you will join with us in giving God only all the glory for the work He is doing here. He is the Head of this house, and we feel He has taken entire control of everything. Praise His holy Name!

With regard to the details of the work, we have in the compound a row of stables, consisting of about eight rooms, which we had white-washed and cleaned, so that men coming from distant villages could stay a day or longer for teaching. Two men from Saigaon who had received the Baptism in the Spirit were very desirous of being trained for preaching in the villages. They have little or no work at this time of the year, so have been staying with us almost since the time we came. They have a class four times a week, and join us besides at prayers night and morning. They are earnest, eager workers, and will make splendid evangelists if they follow on with the Lord.

Two other men have also been staying with us, and were seeking for the Baptism of the Holy Spirit. The Lord graciously met and baptized one last week, and the other this week. Hallelujah! They both spent much time in prayer, and had a little instruction every day.

GREAT HEAT.

The weather is very hot—over 106° in the shade, and, having no tent or tonga (a little carriage), we are unable to visit the villages yet, so we just ask the Lord to send us those He wants teaching.

Nearly every afternoon someone comes in from one or other of the villages round, sometimes two or three, sometimes as many as nineteen. They consist of Mahomedans, Hindus, and nominal Christians, all seeking for a fuller knowledge of Jesus Christ. One Hindu boy has been coming regularly since April 23rd. Will you join us in praying much for him? He has accepted Jesus Christ as God and his Saviour, and we are now asking that he may have strength given him to confess Him amongst his heathen relatives. He is a caste boy, and it will mean the giving up of all family ties and future prospects, and, being young, he naturally shrinks from such a step. How few Christians in England know what it means to follow Christ in a heathen country!

We have two services on Sundays—one at 10-30 in the morning, and the other at 5 o'clock in the evening—with an attendance of from twelve to sixteen men and women, besides children. The Lord nearly always brings some hungry souls in, and, praise His Name, He meets them Himself. To Him be all the praise and glory.

Yours in His service,
MARGARET CLARK.
CONSTANCE SKARRATT.

Pentecostal Mission,
Bethel, The Camp, Jalna,
Nizan's Dominions,
India, May 18th, 1911.

THE PENTECOSTAL MISSIONARY UNION.

Receipts and Payments Account for the Year ending December 31st, 1910.

		Dr.			
		£	s. d.	£	s. d.
1910.					
Jan. 1.	To Balance in hand			50	16 8
Dec. 31.	To Subscriptions and				
	Donations	366	4 2		
" "	To Collections	239	12 10		
" "	To Boxes	259	4 4		
" "	To Sale of Jewellery	16	8 0		
	Total Income.....			881	9 4
" "	To Loans			*109	0 0
				£1,041	6 0

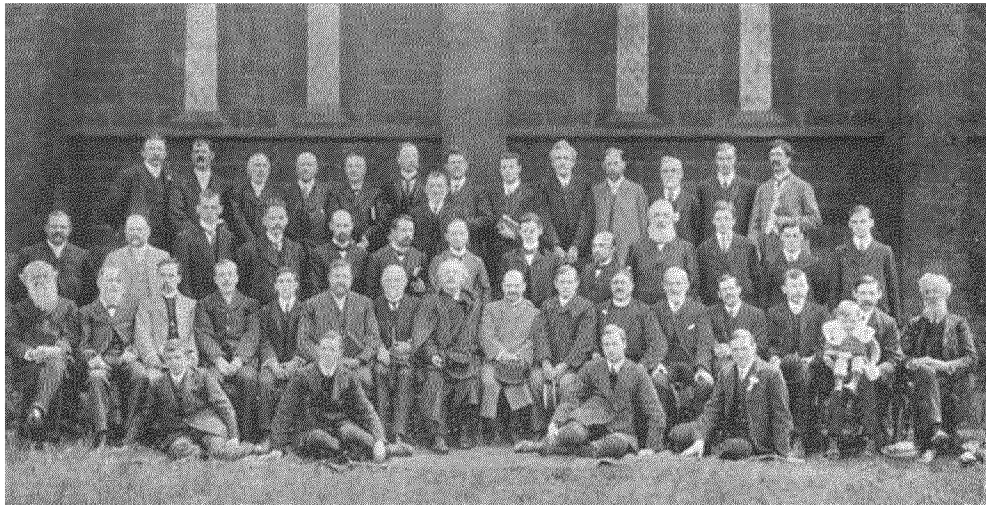
		Cr.			
		£	s. d.	£	s. d.
1910.					
Dec. 31.	By Missionaries' Allowances ..	138	0 0		
" "	By Men's Training Home—				
	Maintenance, Howley Place ..	140	4 2		
" "	Preston	19	15 1		
" "	By Women's Training Home—				
	Maintenance	168	5 0		
" "	Furnishing	120	1 7		
" "	By Students' Expenses	51	7 10		
" "	By Mission Outfits and				
	Passages	298	17 10		
	Total Missionary Expenses.....			936	11 6
" "	By Deputation Travelling Ex-				
	penses	2	11 5		
" "	By Missionary Boxes	2	7 0		
" "	By Printing, Postage, and In-				
	cidental	11	19 7		
	Total Administration Exps.....			16	18 0
	Total Payments.....			953	9 6
" "	By Balance in hand			87	16 6
				£1,041	6 0

I have audited the above Account and reported thereon this day.

HERBERT A. COX, A.C.A.,
(Woodman, Cox & Co.).

W. H. SANDWITH,
Hon. Treasurer,
Oswaldkirk, Bracknell (Berks).
May 30th, 1911.
28, Basinghall Street.
E.C.

* This amount (£109) was given back on the morning of the Annual Missionary Meeting at Sunderland, June 7th, 1911.



(LET US PRAY FOR ONE ANOTHER WHEN WE ARE APART.)

Speakers and others at the International Convention, Sunderland, June, 1911.

NAMES.—Front row, sitting: centre, Rev. A. A. Boddy; on his right, Pastor Paul; on his left, Mr. Cecil Polhill. Behind Rev. A. A. Boddy, Pastor Gensichen; on his right, Prediger E. Dennis (Russia); on his right, Pastor Kurjus (Russia); on his right, Prediger E. Humburg, Mulheim, Germany; on the left of Pastor Gensichen, Bro. Endt; on his left, Prediger Friemel, Glogau, Prussia; on his left, Mr. A. S. Booth-Clibborn, on his left, John Eric Booth-Clibborn. There were speakers and visitors also from California, Canada, Syria, Sweden, and all parts of Great Britain. (Many were elsewhere when the picture was taken.) Messrs. Taylor, photographers, Hutchinson's Buildings, Sunderland, supply large photographs of the groups of the ladies and of the above (about 15×10 inches). They are 3/- mounted, and 2/2 unmounted, post free to any part of the world. Send Postal Money Orders direct to them. Also postcards of the German pastors, etc., at 2d. each.



German Pastors and others at the Sunderland Convention.

From left to right. At the back: 1. Mr. Cecil Polhill; 2. "Pastor" Boddy. Below: 1. Prediger Humburg; 2. Pastor Paul. Row of five: 1. A German Visitor; 2. Pastor Kurjus; 3. Brother E. Dennis; 4. Pastor Gensichen; 5. Mr. A. S. Booth-Clibborn. Front row (seated): Bro. Endt; Bro. D. Awrey; Prediger Friemel.