

AUGUST, 1911.

VOL. IV. No. 8.

"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 July 31st.

	£	s.	d.		£	s.	d.		£	s.	d.												
527				Heathfield (R.)	0	6	0	562			Mussoorie (J.)	0	3	0	598			Bradford (J.C.)	0	2	9		
528				Coonoor (E.)	0	4	0	563			Minneapolis (L.)	0	3	0	599			Hallwell (P.)	0	2	0		
529				Sunderland (T.)	0	5	0	564			Polruan (D.)	0	5	0	600			Herne Hill (E.)	0	1	6		
530				St. Mary's (C.)	0	1	6	565			Toronto (M.)	0	8	0	601			Sunderland (M.)	0	1	0		
531				Coniston (K.)	0	2	6	566			Clapham (P.)	0	1	0	602			Kansas City (M.)	0	3	1		
532				Swansea Valley (E.)	0	5	0	567			Croydon (L.G.R.)	0	2	6	603			Brooklyn City (H.)	0	4	0		
533				Callington (H.)	0	2	0	568			Broadstairs (R.)	0	1	6	604			Nordin (W.)	0	4	0		
534				Bournemouth (R.)	0	1	0	569			Croydon (F.)	0	3	6	605			West Newton (W.)	0	4	2		
535				Bradford (S.)	0	5	0	570			Croydon (W.)	0	1	0	606			Houston (K.)	0	4	2		
536				Melbourne (S.)	0	10	0	571			Toronto (D.)	1	0	6	607			Leeds (H.)	0	3	0		
537				Scarborough (H.)	1	0	0	572			Coatbridge (McK.)	0	6	0	608			Dulwich Hill,					
538				Llanfair (H.)	0	1	0	573			Dounholland (S.)	0	4	0				N.S.W. (C.)	0	10	0		
539				Smethwick (A.K.)	0	5	0	574			Oughtard (S.)	0	4	0	609			Llandrindod (A.)	0	5	0		
540				Rolfe St.	0	2	0	575			Leeds, York Rd.	0	5	0	610			Silvertown (B.)	0	5	0		
541				Bournemouth				576			Anon	0	10	0	611			Exeter (W.)	0	1	6		
				Elim Mission	0	12	0	577			Hampstead (C.)	0	10	0	612			Leith (C.)	0	10	0		
542				St. Heliers (R.)	0	2	0	578			Lytham (H.)	0	5	0	613			Berne (N.)	0	15	0		
543				Pensford (T.)	0	4	0	579			Margate (K.)	0	2	6	614			Bracknell (M.)	0	2	0		
544				Ramsgate (H.)	0	3	0	580			Bedford (P.)	0	5	0	615			Chinnor (P.)	0	7	6		
545				New Cross (S.)	0	2	0	581			Irthlingboro' (W.)	0	5	0	616			Brieg (F.)	0	5	0		
546				Belfast (B.)	0	5	0	582			Morley (W.)	0	10	0	617			Tunbridge Wells					
547				Waunlydd Assembly	0	10	0	583			Sutton (P.)	0	2	0				(F.)	0	2	0		
548				Ipswich (P.)	0	1	0	584			Wellington (F.)	0	10	0	618			Liscard (B.)	0	1	0		
549				Phillipsburg (W.)	0	4	0	585			Ryde (T.)	0	2	0	619			Tarwin (H.)	0	3	0		
550				Harrogate (P.)	1	0	0	586			Ryde (Y.)	0	1	0	620			Eastbourne (M.)	0	10	6		
551				New Malden (H.)	0	3	0	587			Roker (V.)	0	10	0	621			Nilgeris (O.H.)	0	10	0		
552				Whitchurch (T.)	0	1	0	588			Ealing (N.)	0	3	0	622			Kingfisher (M.)	0	4	0		
553				Weaste (T.)	0	3	6	589			Sunderland (J.)	0	8	0	623			Erie (H.)	0	2	1		
554				Ashford (P.)	0	1	0	590			Alexandria	0	2	6	624			Fredonia (H.)	0	4	2		
555				Sydenham (B.)	0	2	6	591			Wheldroke (P.)	0	2	6	625			Edinburgh (M.)	0	2	6		
556				Geneva	4	0	0	592			Dublin (C.)	0	4	0	626			Anon.	0	2	6		
557				Cheriton (B.)	2	0	0	593			Dublin (M.)	0	5	0	627			Sunderland (W.)	0	5	0		
558				Glenferrie (E.)	0	6	0	594			Dublin (M.)	0	5	0	628			Bedford (P.)	20	0	0		
559				Clapton (M.)	0	5	0	595			Dublin (S.)	0	6	0									
560				Dublin (H.)	0	10	0	596			Exeter (W.)	0	1	6									
561				Dublin (C.)	0	10	0	597			Frankfort (P.)	0	5	10									
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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 twopence 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.	50	16	0	Balance from June	22	13	11
Discount	0	9	6	Postage	7	11	4
Balance due Treasurer	2	19	3	Stationery (3 months)	3	16	0
				"Confidence" (July), Carriage and Extra Printing	20	3	6
£54 4 9				£54 4 9			

This represents the state of Accounts at the close of last month. There is also the cost of the present issue to be met (about £28).

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.

Specimens 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. 8. Vol. iv.

ALL SAINTS,' SUNDERLAND.

August, 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.

FILLED WITH GOD.

"For this cause I bow my knees unto the Father of our Lord Jesus Christ, Of whom the whole family in heaven and earth is named. That He would grant you, according to the riches of His glory, to be strengthened with might by His Spirit in the inner man; That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, May be able to comprehend with all saints what is the breadth, and length, and depth, and height; And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God."—Eph. iii., 14-19

*Filled with GOD, and overflowing,
Vessels emptied, broken, kept,
With a radiance heavenly, glowing,
By the cleansing Wind o'erswept!*

*Filled with God, with love transcendent,
Joy celestial, peace divine;
Sanctified and "meet," dependent
Channels for the choicest wine!*

*Filled with God, alive, victorious,
Unto God a savour sweet,
Of His Son, the King all-glorious,
In Him, perfected, complete!*

*Filled with God, baptised with fire,
Instrument for heavenly praise;
To His Image growing nigher,
Worshipping through countless days.*

*Filled their mouth with holy laughter,
With "New Tongue" they speak and sing;
Foretaste of the bliss hereafter,
In the mansions of heaven's King!*

*Filled for service, suffering, sowing,
With the Kingdom's work concerned,
Naught but love to any owing,
Till "Well done!" their lives have earned.*

M. W.

The Mountain in Galilee.

From "Christ in His Holy Land."

BY REV. A. A. BODDY.*

"Samuel, is that Kurn Hattin?"

"Yes, Master, it is."

"How long would it take me to climb up?"

"You might be back here in an hour, Master."

"Samuel, will you stop with the horses?"

"Yes, I will, Master."

Then noticing the black tents of a tribe of Bedawin, Samuel said—

"Do not lose sight of me, sir, for the Arabs and the Druses are very bad just now, and would rob you if they could. We must be near to Tiberias by sunset."

The ascent was fatiguing because of the intense heat. The slope was stony and

* Copies of "Christ in His Holy Land," post free, 4/-.

(The Mountain in Galilee—continued.)

beset with blanched and prickly dead thorns, which rustled in the autumn breeze, while hideous scorpions ran into their holes. Stray camels were grazing amid the thorns, and down a wady were the Arabs' tents, but I was not molested.

This solitary mountain rises from the plain to the west of the Sea of Galilee.

I had not yet caught a glimpse of the lake, but fully hoped to see something of it when I mounted the topmost ridge of these "Horns of Hattin." The mountain top is like an Oriental saddle with an eminence at each end of a rough plateau. Rather it is like a volcano-crater, with sides worn away somewhat, save at two opposite points.

At last the summit was attained. As I stood there in ecstasy I wrote these words in my note book :

"I see yonder the Sea of Galilee. . . . It lies far below me, down what I know to be the Vale of Doves (Wady Hammâm). I see a large part of its northern end—a deep brilliant blue—filling the bays and inlets, and framed in by the mountains beyond, Hermon high above all.

"Yonder is that 'holy' town of the Jews, Safed, high up on a mountain top—most conspicuous, and yonder to the south, Mount Tabor rising from the plains."

I went down from this "Horn" into the crater-like plateau, and in a moment I seemed to be shut off from the world, with only the blue sky of Galilee above me—in one of nature's cathedrals indeed. In this amphitheatre could be gathered hundreds and hundreds, and there would be nothing to interrupt. What an ideal sanctuary for the first ordination service !

The solitude was almost awful. I felt I must cry out, and hear the sound of my own voice. There were only the angels to hear me, or those great birds wheeling high up in the sky. I raised my voice and began to recite the Beatitudes.

"Blessed are the poor in spirit, for theirs is the Kingdom of Heaven."

Was this indeed the very spot where they were first spoken ? My voice seemed to travel through that rocky amphitheatre, and come echoing back to me.

Was not this also the "certain mountain in Galilee" where He met the five hundred brethren ? I read again His words to them.

"Lo ! I am with you alway, even unto the end of the world. Amen."

I shall never forget that afternoon hour on Kurn Hattin, the Mount of Beatitudes. I came up out of the sanctuary-hollow, and stood again on the crest of the hill gazing down the "Valley of Brigands," as it might well be called, and looked out once more on what the traveller Clarke, nearly a hundred years ago, called the most beautiful scene in Palestine.

"O Galilee, sweet Galilee,
Where Jesus loved so much to be,
O Galilee, blue Galilee,
Come sing thy song again to me."

* * *

Hither came Jesus one evening after a weary day of preaching and healing, amid sin and sickness.

He came over yonder plain of Gennesaret from Capernaum, and up this rocky defile, with its once robber-haunted caves, hundreds of feet up the cliff, and then up this Mount of Beatitudes.

Here He was alone with His Father in blessed, sweet communion. The stars waned, and the sun came up over the Hills of Gadara, and found Him earnestly praying for those whom He had chosen. A great day was dawning.

Up from Capernaum are coming His more earnest followers in a little band, and far behind those, numbers of people are flocking up the Wady Hammâm ; across the plains from the west they are coming too, from Cana, Nazareth, Sepphoris, Judæa, and Jerusalem. They seem to know that the Nazarene is going to teach to-day as He never has done before.

Ere night comes it will be known in Galilee what the doctrine of the New Prophet is, and who are His chosen ones.

It is to be the ordination day of the twelve men who should be His companions for three years, and who then should carry on His mission when He should be removed. These twelve men were to be known as

APOSTLES,

or "those who are sent." Of these some had already heard their call to follow Christ. Now they seem to receive their special commission—their solemn ordination.

Probably young men like Himself—perhaps eight of the twelve were fishermen—four or five, it is said, were His own

kinsmen. All, with one exception, were men of Galilee, from the neighbourhood of the Lake, free from the fear and influence of the priestly authorities at Jerusalem. There was Simon (whom He also named Peter) and Andrew, his brother, James and John, Philip and Bartholomew, Matthew and Thomas, James the son of Alphæus, and Simon called Zelotes, and Judas the brother of James, and Judas Iscariot, which also was the traitor (Luke vi., 14-16).

There they stood in the morning sunlight, with stout staffs in their hands and kerchiefs on their heads, sunburnt fishermen, and other humble men of Galilee. The Lord might have chosen men like Nicodemus, or the nobleman at Capernaum, or sought out the Wise Men of the East, but He knew best.

"These are the Nazarenes,
Famed heralds of the world,
Who, preaching Christ, His banner
Of victory unfurled.
These are the sure foundation
On which the Temple stands;
The living stones compacting
That house not made with hands."

Did the Lord lay His Hands upon the head of each and offer prayer as He set them apart for the office of the Apostle, as His Spirit in after days commanded to be done in the case of Barnabas and Saul? We are not told.

I believe that again on this very mountain three years later they were re-commissioned, and sent forth on a still wider mission than that to which they were sent forth now.

The ordination over, Jesus seems to descend towards the lower ground of the amphitheatre, now filling rapidly with crowds from all parts of Galilee. His twelve chosen ones place themselves immediately around Him, and the great multitude hushed itself to hear the proclamation of their young Galilæan Prophet.

We may be sure it was not what they expected; they hoped for a leader against their Roman rulers.

Here was one of the Royal Tribe—a descendant of King David—who had been preaching through Galilee about a *new* Kingdom. Was Herod Antipas to be dethroned and his Roman superior to be set at nought? Was the Davidic monarchy to be revived, and would days of liberty and peace and prosperity return to afflicted Israel?

As they listened—all these worldly hopes were put to flight. They heard a new kind of doctrine, different to that of any Rabbis who had addressed them, and vastly different from the appeals of Judas the Gaulonite, when he denounced the payment of tribute to the Romans.

Listen as "He opens His mouth."

"Blessed are the poor in spirit: for theirs is the kingdom of Heaven"

"Blessed are they that mourn, for they shall be comforted"

"Blessed are the meek, for they shall inherit the earth."

"Blessed are they that hunger and thirst after righteousness: for they shall be filled"

"Blessed are the merciful: for they shall obtain mercy."

"Blessed are the pure in heart for they shall see God."

"Blessed are the peacemakers: for they shall be called the sons of God."

He teaches them the ideal Christian character. He shows them their position. He teaches them that the great God of all is their Father, and a loving Father to all His children if they will trust Him. God's children are to be kind, unselfish and forgiving, and even like God in these matters. Jesus reminded His followers how they would be closely watched, and their example noted.

Within sight of the Mount of Beatitudes was a well-known Jewish city standing on an elevated hill-top. Like this Safed the followers of Christ would ever be seen by all around.

The Huleh lilies in their lovely dress blooming on the slopes of Kurn Hattin, and pigeons from their cotes in the Wady Hammâm supplied to Him illustrations of God's goodness, not only to birds and flowers, but still more to those who fully trust Him.

"Seek ye first the Kingdom of God, and His righteousness and all these things (food, raiment, etc.) shall be added unto you."

* * *

What a contrast between the giving of the Law on Mount Sinai, and the proclaiming of the Gospel from the Horns of Hattin.

None were to approach the "Mount that burned with fire" under penalty of *death*.

But the crowds who gathered on Kurn Hattin were largely composed of those who sadly needed healing and *life*. The whole multitude sought to touch Him, for there went virtue out of Him and healed

(The Mountain in Galilee—continued.)

them all (Luke vi., 19). His words were true both as to body and soul—

"I am come that ye might have life, and have it more abundantly."

* * *

I believe that this was also that "certain mountain in Galilee" which Jesus appointed after His resurrection as a trysting place, where He should give His "marching orders."

On that occasion, as He appeared on the crest, the waiting multitude of 500 brethren were in the hollow below. He, high up on the sky line, could not be seen clearly until He descended into their midst, and for a time some, like Thomas on a previous occasion, could not believe it was the Man of Nazareth.

I reminded myself of the words in S. Matthew xxviii., 18-20, and read them aloud in that silent amphitheatre, with the blue lake far below down the Vale of Doves.

"The eleven disciples went unto Galilee, unto the mountain where Jesus had appointed them. And when they saw him, they worshipped him: but some doubted. And Jesus came to them and spake unto them, saying: All authority hath been given unto Me in heaven and on earth. Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Ghost: teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world."

Then I turned to descend.

The sun went down, and the Galilean hills were soon all aglow, and Mount Hermon was transfigured. Glorious views, first of the northern part of the lake, and then of the southern half, face one in descending to the Lake; for we are travelling down into the basin of the Sea of Galilee, which is 682 feet below the Mediterranean.

Still far away down below us lies Tiberias, with its old towers and Herodian fortifications, its palm tree and its minaret, and the whole of the Sea of Galilee (save the extreme southern end) lying placid and lovely in the waning daylight.

* * *

We think of that day when Jesus of Galilee will again be surrounded by a great multitude. The Twelve Apostles will be there, and many that were on Kurn Hattin. You and I, by the goodness of our God and by the cleansing of the Blood of the Lamb, will be there also.

"Lo! round the Throne, a glorious band,
The Saints, in countless myriads stand,
Of every tongue, redeem'd to God,
Arrayed in garments washed in blood.
They see their Saviour face to face,
And sing the triumphs of His grace:
Him day and night they ceaseless praise,
To him the loud thanksgiving raise."

THE FINAL GREAT REJECTION

(That of the Holy Spirit),

Which has probably already commenced, and which marks the close of this age.

BY ARTHUR S. BOOTH-CLIBBORN.

(ALL RIGHTS RESERVED.)

PART II.

It is important, in this connexion, to understand the law of cycles. How simple it is, yet absolute and invariable. Even beginners will have *felt* its existence in Scripture history. They will have vaguely discerned behind the prophecies mighty circles. The sowing and growing of evil during long years has ended in a harvest of retribution, in sharp and sudden cataclysm. Cause and effect have worked slowly out to full issue. God is not mocked, for what men or nations sow, that must they reap.

A Swiss savant had long sought for a perfect astronomical cycle. At last he found it. How? By studying the prophecies of Daniel. There, lying hidden in the mighty "times" and series of "times," he found the key by which he unlocked the cycles of our solar system.

Yes, nature runs in cycles, and, mysterious though it may appear, history does also. Why? There is a God at the back of all who overrules all; He who obliges evil to be its own punishment, and compels the highest evil—when it assaults those who have *become partakers of His nature*—to be ultimately productive of the highest good, to them, and through them to others, as in the case of His Son, the Lord Jesus. When it assails and martyrs the *indestructible*—that divine *Life* whose nature is *Love*—it only causes it (when the cycle closes) to issue victorious "and *more* than conqueror," namely, *multiplied* thirty, sixty, or an hundredfold. The cycle—the life story—of the "corn of wheat" is found in Christ, the Great First "Grain" which fell from heaven on earth, and in all who allowed God to make them into true grains, who understood that they too were thenceforth only on earth to "die" for others, that they might rise again multiplied.

THE CYCLES OF NATURE.

Let us look first at the *cycles of nature*, and then at the *cycles of grace*. A day is a cycle or circle. It returns to the point from which it started. Our globe has made one revolution. Even half a day—the twelve hours of light or of darkness—is a cycle. Dawn and sunset present similar phenomena. The golden glow is growing or fading. But there is a point when they are often exactly alike. The same is true of the cycle which closes at midnight. The

darkness half-an-hour before one midnight closely resembles the darkness half-an-hour after the last midnight. Let these facts be borne in mind when studying this diagram. On the same principle Venus, the star of the morning, becomes again the star of the evening. As a silvery beacon it hangs in the sky at the close of the day as it did in its opening dawn. Apply this as a key to any Scripture Dispensational truth, and you at once unlock many mysteries. It is the key to the present Pentecostal Movement and its mightier development now nearly due.

A lunar month is a cycle. This is why our satellite presents exactly the same appearance say two days before full moon as it did two days after the last full moon, though the *order* of its *facing* is changed, inverted. A year is another of nature's cycles, where the end returns to the beginning, etc., etc. These phenomena are of almost too elementary a character to be mentioned. That they nevertheless need to be pointed out in order to make the equally invariable phenomena accompanying the opening and closing of prophetic eras clearly understood, is but another proof of how "blind" man is by nature ever since the Fall, and how "slow of heart to believe," as well as slow of head to observe. But be it remembered that, in this day of human "light and knowledge," God will hold the world responsible for those mighty truths and facts of nature which it can now teach even to its school children.

He will require the *spiritual application* of them in these last days (Rom. i.). "Knowledge shall be increased." "The wise shall understand." "Ye are not of the darkness that that day should overtake you unawares."

Earth is given us *only* as a training ground for heaven. Time—that minute speck—has *no* meaning but that of its spiritual relationship to a limitless eternity. One soul is worth countless worlds. Hence the importance in these last days of fearlessly applying to our lives our "faiths," and "hopes," the severest tests afforded by the last and highest knowledge which "nature" has yielded to its worshippers. Wherever it has reached *finality* it has also reached *simplicity*, so that a child can understand it. This is now the case with the law of cycles. Let us listen to its message. The hands are moving towards midnight on the dial-plate of the skies. Every "wheel" in this vast universe is running harmoniously in the mighty clockwork. The "dying" grain of corn utters the same language as the dying day, the waning moon, or the expiring year. All is one, all speaks of One who *was*, who *is*, who *is to come*. So we have but *one* thought—HIM.

Nor are these cycles and their infallibility confined to our small globe. As we pass outward into space among the worlds composing our solar system, other cycles reveal themselves harmonising with those of our own globe, and reproducing in solemn revolutions the same prophetic periods as those forming the clockwork of the Book of Daniel and of Revelation.

Not only our earth, but also Venus, Mars, Saturn, Jupiter, Neptune, and Uranus, and even the Asteroids, reproduce in varying forms

the time, times, and half a time of the above prophetic books; these 1,260 years, which are to the 2,520 years (the 7 times) what our 12 hours day or night are to the 24. Beyond these again are vaster cycles, extending to 23,000 years and 230,000, and repeating throughout the sanctuary of the skies, and on into all the eternities, the story of the 2,300 years of the "sanctuary." (Daniel vii., 13-14; viii., 13-14.)

All unnoticed to men a mighty spiritual cycle closed in 1906. Then *commenced* (for it is only a commencement) the preparation of the evening Pentecost of this dispensation, corresponding (in inverted order) to its morning Pentecost. But more of this anon.

Nor do the harmonies end there; that is to say, in the correspondence between "the times and seasons" of nature and of grace, of astronomical periods, and of long "days" of visitation; they go deeper still, and extend into the spiritual sphere of the individual life. There man can learn the deepest lessons in their final form from the lily of the field or the planet of space—lessons on the law of faith, of love, of peace. Were our Lord on earth to-day when the laws governing the heavenly bodies are well-known, we might reverently imagine Him saying "Consider the planets, *how* they move," just as He once said "Consider the lilies, *how* they grow." In "*The Astronomy of Holiness*," published some fifteen years ago, I endeavoured to develop some of these parallels so as to be of use in private worship to those determined to go to all lengths with God in "dying daily" in the service of their fellowmen.

THE CYCLES OF GRACE, OR OF REVELATION.

The Bible itself is a vast cycle, the end answering to the beginning, and each of the sixty-six books is an orderly step towards the completion of that cycle. In Genesis it emerges from the eternity of the past; in Revelation it merges into the eternity of the future. It passes from the perfectness of the first Sabbath rest to that of the second. Between these sevens of perfection lies the 6 (or the 666) of human imperfection. This "man's day" is also a cycle (as shown on the Chart).

Let us look at this great cycle of the Scripture history, and notice how the end returns to the beginning.

We open the Bible in Genesis and read, "In the beginning God created the heaven and the earth"; and in Revelation, as we close it, we see "a new heaven and a new earth." In Genesis we read of the creation of the sun and moon; in Revelation we read of a city "which has no need of the sun, neither of the moon." In Genesis the sea appears; in Revelation it disappears—"There was no more sea." In Genesis the curse is pronounced; in Revelation we read, "there shall be no more curse." In Genesis sorrow, suffering and death appear; in Revelation we read, "there shall be no more death, neither sorrow nor crying." In Genesis man is driven away from the Tree of Life; in Revelation multitudes are welcomed back to it. In Genesis Satan appears as the serpent; in

* Can be had of the Author, 25 Elderton Road, Westcliff, Essex. Price 8d.; by post, 9½d.

(The Final Great Rejection—continued.)

Revelation Satan as the Dragon is overcome, and meets his doom. In Genesis we read of the first Adam and his bride, and their marriage; in Revelation we read of the second Adam and his bride, and their espousals.

Notice also that in Genesis they appear on the sixth day of creation. The analogy, therefore, requires that the second Adam (the complete Christ head and members) and the second Eve should appear on earth towards the end of the sixth "day" of 1,000 years, and usher in the seventh, the millennium.

And now, as we proceed, we find that the next step brings us face to face with the solemn question or proposition which is the subject of this article.

In Genesis, after the Fall, we read of two representative men, Cain and Abel, and their respective and contrasted altars and worship. It must, therefore, be lawful and scriptural for me to apply again to *their case* the law of the cycle, and to expect to find two corresponding personalities in Revelation. The foregoing analogies lead us to expect their re-appearance in two opposite *groups* or *categories* of men, and not in distinct individuals. But we also expect to see a head to each of these rival hosts, and our expectation is not illusive. In Revelation we read again and again of the Lamb, the Lamb life, the Lamb worship, the Lamb upon the altar, the Lamb in the midst of the throne, and beyond it all, as if moving backwards again towards a restored Eve, we read of the Bride of the Lamb. Over against that category—the overcomer (Rev. xii., 12) who overcame Satan by the Blood of the Lamb, the word of their *testimony* (like that of Abel), and not "loving their lives unto the death" (Abel-like)—we see a baneful category appear, the Beast. He also in many forms appears as the patron and supporter of all the Cain-like systems of man-made religion and labour, in which there is no trace of the Blood of the Lamb, except that of the bitterest opposition thereto.

If we look closely we will find that this is the key to Revelation in that part which immediately precedes the new Eve, the new Adam, and the new Eden, just as it is the key to the history of the world immediately succeeding the first of these, in Genesis. Thus the world *before* the full restoration must correspond to the world after the Fall. It must eventually become divided into two categories of men, *and two only*: the Abel class, the Cain class. Moreover (O solemn thought), each class will become perfected in its own nature. There will be the completed Abel or the completed Cain. Mysterious forces at work around us are driving everyone towards the one or the other of those goals. No wonder, then, that the Scriptures treat our treatment of "the Blood" as of the supremest importance. Never was it more so than now, when men are trying to do away with the very idea of sin and its very name, and when "new theologies" abound.

The Place of Tongues in the Pentecostal Movement.

Addresses at a Friendly Conference of Leaders and Workers at Sunderland, Wednesday, June 7th, 1911.

The Rev. A. A. BODDY read from 1 Cor. xii., and Acts ii. He said there are differences of views about the Tongues in the Pentecostal Movement. There are brethren who feel that this is the scriptural evidence of the Baptism of the Holy Ghost, and we also have dear honoured servants of God like Pandita Ramabai, who, while never obstructing the working of the Holy Ghost among her Christian Indian widows, or the speaking by them in tongues, may not see things in the same light. We must have a great heart of love for one another. Again there is a blessed work going on in Germany, and we thank God for the splendid body of Pentecostal workers in the Fatherland, but they do not all insist upon the Tongues as exclusively the sign.

PERSONAL TESTIMONY.

"I know, in my own case, that the speaking in Tongues was given by the Lord to me in answer to prayer, and as a sign that the Holy Ghost had taken possession—that my body was the Temple of the Holy Ghost.

If ever I have been tempted to doubt, it has been when I was in a lower spiritual condition. When I am nearest to God I then know that the Tongues were from Him, and I am full of praise for this heaven-born gift, wherewith I can praise Him when words of my own are inadequate."

PASTOR POLMAN, OF AMSTERDAM.

The great sign we want in connection with this Baptism in the Holy Ghost is love, so that if we do differ in our views it should not hurt our feelings. Whatever they say about me never troubles me; I love them even more. I thank God He is pouring out His Spirit upon us, and when the love of God is shed abroad in our hearts we are here gathered together in the love of God. In the second chapter of the Acts of the Apostles they saw that the disciples were all filled with the Holy Ghost, and began to speak with other tongues. Our hearts are open this morning, and I believe that God will teach us, and bring us more and more together—one heart and one soul. As dear Pastor Boddy had been reading, on the Day of Pentecost they were all filled with the Holy Ghost, and began to speak with other tongues as the Spirit gave them utterance. I believe this would not be a "Pentecostal Movement" if there was no place for the Tongues. And because it is, as we believe, a Pentecostal Movement, so there was a place for this wonderful experience.

In Acts ii., fourth verse, we have the birth of the Church of God. It was born on the Day of Pentecost. The Holy Spirit created then a new Temple in which God must be glorified, in which God must be praised. There was present a body of disciples who followed the Lamb everywhere He went. Those 120 disciples were together, and then was born the Church of God, in which, during the dispensation of the Holy Spirit, He should glorify Himself; and the birth of the Church of God was proclaimed by speaking and

singing in tongues, and in languages they never before had spoken.

GOD'S SIGNS.

When God created this world the morning stars sang together, and the sons of God shouted for joy. When the Son of God was born and the Word became flesh, angels sang to the glory of God.

The birth of Jesus was announced by a heavenly song, and so it was when God created the Church of God, it was announced by glorifying God with tongues, with hymns, proclaiming the wonderful works of God. So we see that in every new thing brought about by God He was glorified in a marvellous way. And how glorious it is when this Baptism in the Holy Spirit in Pentecostal power comes down into our hearts, and He also is glorified by the Holy Spirit through the finished work of Jesus within us. As I have believed from the beginning, I believe to-day, that the Pentecostal Baptism has its Pentecostal evidence, namely, the speaking in tongues. We believe that God is moving on to the end quickly, that we are living in the last days, and that we are living even in the last hour. God works in cycles, and as was the beginning of the last dispensation, so will be the end. At the end of the present cycle we are touching the beginning. James speaks of the husbandman who is patiently waiting for the early and the latter rain in view of the Coming of the Lord Jesus. So we say while the outpouring of the Holy Spirit at Pentecost was the early rain, we are having now at the end of the outpouring of this "Latter Rain." At the early rain there was speaking in tongues. How are we to know that we are now receiving the Latter Rain? Because we see the same manifestation—speaking in tongues.

In Amsterdam we don't say much about speaking in tongues. More and more we are seeking to glorify Jesus, and when we speak of Tongues we are only seeking His glory, and for the edification and the building up of the Church of God, that she may glorify more and more our blessed Jesus, our Saviour. In Amsterdam it is generally believed that the Tongues is the evidence of the Pentecostal Baptism, but we are seeking only the Baptism in the Holy Spirit. We have not to seek for Tongues; Tongues are rather seeking [us]. When the Holy Spirit has come in, He will control our tongues. He will speak to us, and seeks the opportunity to speak through us. Last night our Russian brother told me, "I have not received Tongues. When a pastor prayed over me in Russia I was reasoning about the Tongues." I said, "Let your mind be off Tongues, but in heaven. It is not a matter of Tongues." He prayed, and the Holy Spirit came over him, and he commenced to speak and to sing in a language I did not know. I do not know the Russian language, and was not able to say whether he was speaking in his own language. So afterwards I said, "What language have you been speaking?" He said, "I don't know;

I DON'T UNDERSTAND WHAT I SAID."

I was very glad he did not understand the language, as I was the more certain he had spoken by the Holy Spirit. When our minds are fixed on Christ, and Christ alone, we shall not have any trouble about the Gift of Tongues. The Holy Spirit will manifest Himself. He will only glorify Jesus. When our mind is in heaven the Holy Spirit has perfect liberty to work in us as He wills, and in most cases it is our mind and reason which are hindering the manifestations of the

Holy Spirit. "They who believe shall speak in new tongues, said the Lord Jesus Christ;" so we have to believe the Lord, we have to believe the mission of the Holy Spirit, we have to believe the purpose of God, we have to believe in the true Pentecostal Baptism in the Holy Spirit. Then God will manifest Himself to us.

We can easily hinder the worship of the Holy Spirit. I believe there are dear people who have received the Baptism of the Holy Spirit, but have not spoken with new tongues. I don't know why. I will not discuss the hindrance, I leave it to the Lord. I also believe that all who speak with tongues cannot truly say they have received the Holy Spirit. Right from the beginning I have taken this stand—those who have received the Pentecostal Baptism as the first disciples will speak in tongues, but all who speak in tongues cannot say that they have received the Pentecostal Baptism. In other words, while

EVERY HORSE HAS FOUR LEGS,

every animal that has four legs is not a horse. So it is with the Baptism of the Holy Spirit with the Sign of Tongues. We must not have any methods to bring people into the Pentecostal Baptism of the Holy Spirit. No; most of the people in Amsterdam received it at a moment when they were not expecting it, and many received it while they were partaking of the Lord's Supper. Last Sunday, at the monthly celebration, all present who had received the Holy Spirit spoke in tongues, and one who was seeking also received the Holy Spirit and spoke in tongues. We know the powers of darkness will oppose those who are seeking the Baptism; that is specially the case in the laying on of hands.

I pray God that He will make us more and more one in these matters, and for this purpose we are together to learn from each other. Let our eyes be fixed on Jesus, and He will reveal Himself to us. We are all longing for a further Pentecostal blessing, and I believe when that comes our cup will run over. As a dear old mother in Amsterdam said when she received the blessing,

"OH, I CAN'T RULE MY OWN TONGUE."

It is glorious when we cannot thus control or rule our own tongue. The Lord fills his temple with glory. I praise God for this wonderful gift to glorify Jesus in tongues. God is teaching us the language of heaven, where we shall glorify Him in tongues. Oh, what we want is the power from on high, a greater infilling of the Holy Spirit, that He may rule our lives, our businesses, our assemblies, our churches. Then we will see how Jesus will be glorified, and all other matters swallowed up by the glory of the Son of God. Oh, hallelujah, that we may all be swallowed up in Him by the presence of His glory and His great power; that He may take hold of His temple, and that we may all fall down on our faces and glorify Jesus, our blessed Head. Hallelujah! My heart is rejoicing in the Lord, and I pray that everyone will get such a baptism in the Holy Ghost, that you will say, "Oh, I cannot rule my tongue, I must glorify Him in tongues." Hallelujah!

MRS. POLMAN (AMSTERDAM).

When we are seeking the Holy Spirit we don't think of Tongues, but of the Baptism of the Holy Ghost. Mr. Polman came from Sunderland so full of joy that everybody got hungry for the Holy Spirit, and when "Confidence" came everyone was glad, and we nearly fought to see who got it

(The Place of Tongues in the Pentecostal Movement—continued.)

first, because in it the Baptism in the Holy Ghost was made so precious. Now, I am so thankful that from that time God has helped us to seek only the Baptism in the Holy Ghost as at Pentecost. We let everybody have his own thoughts about it. I have never disputed with anybody. I have always trusted the Lord. If we are wrong then I know that the Holy Spirit will lead us aright, and so, trusting Jesus, we have loved each other with a wonderful love, and all other things sink away under the love we have for each other. Our whole object is the glorification of Jesus Christ, and if that is the only desire of our hearts all other things will fade away, and take only second or third places.

As my husband said, when we are expecting to receive the Baptism in the Holy Ghost as on the day of Pentecost, we always must believe that we shall have the same manifestations and the same signs. We all know that there is a great difference between the “sign” and the “gift.” There are people in our midst who have only the sign of Tongues. We seek first to be filled, filled, filled with this wonderful Spirit of God, and all the other things may follow. We do not say a believer has not received the Holy Spirit merely because he has not spoken in tongues. I know a blessed brother and sister who have the Holy Spirit, and who show it by their works and their lives, but, we don’t know why, they don’t speak in tongues. I leave that to themselves and God. At the same time, those Christians are not quite satisfied, and they say, “O Lord, fill me more; take possession wholly of me.” They think there is something which holds them back. If we keep the Baptism of the Holy Ghost on a high platform the people will be on a high platform, because the Holy Spirit reveals the fulness of Jesus, and the more we live with Jesus and from above, the more we shall speak

THE HEAVENLY LANGUAGE.

Glory to Jesus. In 1 Corinthians, 12th chapter, we read in the seventh verse, “The manifestation of the Spirit is given to every man to profit withal.” I have seen in different congregations how God works with the different gifts. We are not praying much for the gifts; we are praying that Jesus will be perfected in us, and then all the gifts and signs will follow. We tell our people that if Christ walks in the midst of the candlesticks, all the gifts will be as nothing. The Lord has lately revealed Himself in prophecy, but not through all. When I visited Germany I found some had the gift of interpretation and prophecy in a wonderful way, and I said, “Why not in us in the same way?” And the Lord showed me that we were all members of the one Body, and the manifestations were given to every man to profit withal. The Lord will take one to give messages and prophecies, while to another will be given to pray in tongues, and another will be given the power to work miracles. And all these things are for the building up of the body.

And so there is no division between us and Germany. We have differences of opinion, but we love each other very much, and we are one in spirit, as I wish you were in England. We have this in mind, to love one another, and the more we see we are all members of one body, though with different manifestations, the more we understand it all. We are members of the body to build

each other up. I might pray in tongues, and my husband have the gift of wisdom, and the Holy Spirit is working in different people and congregations just as He likes, in order to build up the body. Paul says, “Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass or a tinkling cymbal.” That is the judgment over one who speaks in tongues and has not love. So it is possible to have tongues and no love. Sometimes it is very hard to say a person has not the Holy Spirit, but I cannot imagine that the Holy Spirit can fill anybody without baptising him with love, though he might speak in tongues. I cannot imagine anybody having the Holy Spirit without having love. Let us seek love, and everything will be all right. If we love one another in honour we shall prefer one another. Let us not seek the gifts if we have not the love. I have such a great idea of the holiness and the greatness of God, that I cannot understand that anybody can receive the gifts while the heart is full of bitterness.

PASTOR FRIEMEL (GLOGAU).

I praise the Lord for the new Tongue. Not because this Pentecostal Movement was the first to bring the new Tongue, but because Jesus spoke of it in Mark 16, and Jesus said, “His promises are yea and amen for ever.” This Pentecostal Movement is only the accomplishment of His promise, and that is why I am praising the Lord. And I praise Him also because the new Tongue has a special kind of operation. In those who stand uprightly and clean before the Lord, the new Tongue appears when the old tongue disappears. Somebody lately said, “I am somewhat fearful about this new Tongue,” but I said, “Well, I would rather wish that you became fearful of your old tongue.” The new Tongue must be driven by love, because the Pentecostal Baptism is a baptism of love. It is the spirit of love which is governing the new Tongue; in the first place, love to Jesus, which overflows in such a way that it overflows in a new Tongue, and that spirit of love forbids the new Tongue speaking anything that is wrong. I believe that all over the Continent, wherever God has given this new Tongue, we are entirely one—England, Holland, Germany, and everywhere. There is no real division.

I would like to compare this blessing of Tongues with an ocean of love, because I see that this divine Gift of Tongues is an evidence that the Spirit of Love has come to dwell within; and just as in the physical world the great oceans wash the shores of England, Germany, Holland, and other nations, so it is just the same with this people, wherever they may be, who have received this baptism of Tongues—they are united by the great ocean of love; but each one has a different outlook on the ocean. Holland has a different outlook from England, and Germany still another, but nevertheless they are all united by one ocean.

God has given to me wondrous light about the foundation truths as to the Gift of Tongues, and now will you pray silently to God that we may be able to receive it from God’s Word. In the second chapter of Acts, and fourth verse, we read: “They were all filled with the Holy Ghost, and began to speak with other tongues.” Now, that was the foundation of the Tongues Movement. When the Holy Ghost was poured out they began to speak with other tongues. In the 38th verse, Peter, with three thousand before him, said: “Repent

and be baptised every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost."

THE GIFT OF THE HOLY GHOST.

Now, what did Peter understand by "receiving the gift of the Holy Ghost?" Clearly it was what he had experienced in verse four. Is that right? He had no other idea than that. He had nothing present to his mind but that experience. In verse 41 we see it was those who were baptised in water were those who received God's Word, and there were added to the Church that day about three thousand souls. Can we doubt that those three thousand had received the Holy Ghost? I believe they did so on the basis of verse 38. Peter had already explained and spoken to them through the Holy Spirit, and told them that if they would repent and be baptised in the name of Jesus they would receive the gift of the Holy Ghost, and as they received the words and repented and were baptised, then they must have received the Pentecostal Baptism, and *through that gift* they were added to the Church, not through the outward baptism, because many had been baptised but were not added to the Church. The Church was founded by the Baptism in the Holy Ghost, and by that means were they added to the Church. Peter, as we read in verse 38, had spoken in the power of the Holy Ghost. They had complied with the conditions, and how extraordinary it would have been if, that being the case, they had not received the Holy Ghost. And so I am allowed to believe that those of whom we read in verse 41 had exactly the same experience as the Apostles and the 120 in verse 4. In verse 16 of Acts viii, we read: "For as yet He was fallen upon none of them, only they were baptised in the name of the Lord Jesus." The Apostles laid their hands upon them, and they received the Holy Ghost. It was just the same when the three thousand were added to the Church. The people saw what had happened.

In the 10th Acts, 44th verse, we see that, "While Peter spake these words the Holy Spirit fell upon them all which heard the words. And they of the circumcision which believed were astonished because that on the Gentiles also was poured out the gift of the Holy Ghost, for they heard them speak with tongues and glorify God." The men of the circumcision said that these people had no right to get such a Baptism; they said that they were not far enough advanced to receive it. But God can put all in order in a very short time. I have been among people whom you would think would be the last to receive this gift, but God thought otherwise. The Jews were indignant when they saw that the Holy Spirit had fallen on the Gentiles. But how did they know what had happened? They had heard them speak in tongues; and so it would be just the same in the case mentioned in the eighth of Acts. Simon saw and heard something which convinced him that the Holy Spirit was falling upon people. It now pleases the Holy Ghost that in Holland, as in England and Germany, to give the same manifestations, and when we hear them speaking in other Tongues and glorifying God, we say, "It is all right." In Holland and Germany we hold fast to this, that the Baptism of the Holy Ghost brings new tongues.

NEW TONGUES IN HEAVEN.

We believe that all who are baptised in the Holy Ghost will speak with new tongues. We believe

that all those who are above with the Lord sing and praise in new tongues. All will speak in new tongues above, and they will speak in new tongues here on earth below. If we are to sing and speak in the Holy Spirit in heaven, we must do so on earth. We have to do with this fact that many have received the Baptism of the Holy Ghost and spoken right away in tongues, but others have received an equally mighty Baptism of the Holy Ghost and haven't at once spoken in tongues, though later on have received the Tongues. How are we to explain all that? We must leave it to God. I was baptised in the Holy Spirit in the month of August, and in September I received the Tongues. Both of these experiences came upon me unexpectedly, and wherever the children of God have received the Baptism of the Holy Ghost,—their whole being being filled with the love of God, and they are living a victorious life—and yet are not speaking in tongues, I say, "Keep on rejoicing. One day or other, when perhaps you least expect it, you will receive the Tongues, if not in the day-time, perhaps in the night. Many in my experience receive in their homes, in the kitchen or in the bedroom, or in their sitting-room, just as God wills. You see, the language of the Holy Ghost shows that it is a

GIFT OF GOD.

He says, "He is given, He is received, He is poured out, He will fall upon you," and so on. What does that teach us? That every fleshly effort to receive the Tongues must cease—and that is a most important question for us at the present time on the Continent. Many of our opponents say we are only seeking the Tongues, and that we put the Tongues before everything else. No. But we are not against the Tongues. We are "born of tongues;" but we see this, there are souls who have been making efforts to receive Tongues in an unwholesome way. We are not to go about making Tongues. I believe that this warning should be given everywhere in love. God has given the Tongues, and if He sees in thee a heart that is entirely one with all these blessings which God wishes to give, that you are not opposed to this Gift of the Tongues, but are open to receive everything from Him, with no hindrance on your part, and a deep conviction that the gift is for you, and you say, "Lord, I am open for all that Thou wilt give," then will the Holy Spirit come upon you, and will give you the new Tongue, altogether without any effort of thine. This blessing is given to us on the path of simple obedience.

PASTOR PAUL (STEGLITZ, BERLIN).

We have in some cases the fact that a brother who had not received Tongues has laid hands on, and those upon whom the hands were laid have received the Tongues. What does this mean? There you have a fact and you must acknowledge it, because it is the Holy Spirit who is working that way. Another fact: a brother who had not received Tongues for himself was speaking with a brother who had received the Holy Spirit with Tongues and had backslidden a little. The brother who had not received Tongues laid hands on the other, and that brother received Tongues again. I think we find an explanation of the whole matter by opening to 1 Corinthians, twelfth chapter, "The manifestations of the Spirit are given to all to profit withal;" and then in the

(Continued on Page 182.)

"CONFIDENCE."

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Editor—

Alex. A. Boddy, Vicar of All Saints',
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Assistants—

The Hon. Secretaries, All Saints' Vicarage,
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WHERE WE STAND.

Acts ii., 2. "They were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance."

Our belief is unaltered in all that is of God in the "Latter Rain" or Pentecostal Blessing. The Lord has done great and marvellous things, whereof we rejoice indeed. The addresses on the subject of

"TONGUES,"

as given at our Whitsuntide Convention here at Sunderland, and reported on pages 176-179, are most helpful. If we might emphasize one especially for its tone of joyous, loving rest in God, it would be that of our dear sister from Amsterdam, Mrs. Polman, on pages 177 and 178.

What does "Confidence" (and the teaching at Sunderland) emphasize then to-day?

1. That the Lord is giving the Sign of Tongues to-day as at Jerusalem, Cæsarea, and Ephesus, in the days of the Apostles.

2. The Editor of "Confidence" can never thank the Lord enough for this blessed Sign which he received with so many others. It has meant much to him in his own spiritual life.

WARNINGS.

3. He has ever warned against the abuse of the gift, and the attempt to work

up or produce "Tongues" by unscriptural methods. He cannot believe that they were intended for guidance in matters of daily life. Disaster has followed again and again where this has been the practice. Alas, warnings continue to be unheeded by some, and at last their faith is almost wrecked, and the faith of others.

4. We can pray for one another, and in some measure help one another by our influence; but the so-called "Pentecostal Movement" is not an organisation. Therefore we cannot be responsible for one another. We are far from endorsing the practices of some "centres" which seem so unscriptural, or so out of scriptural proportion. These things, alas, do reduce fellowship to a minimum, and the Enemy rejoices.

UNPOPULAR.

5. The "Pentecostal Movement" is very unpopular to-day, and most of all so because of unscriptural extravagances. These things make it hard for those who determine to walk in the way of faith and of Scripture. Yet we thank God for this Baptism which glorifies Jesus our Lord, and we thank God still for the "Sign."

We must also call attention to this:—

6. The word "*Pentecost*" is being used in a way it was never used in the days of the Apostles. They never spoke of "getting one's Pentecost," or "living in Pentecost," and danger comes near when any word is used unscripturally as a "shibboleth." We are simply Christians who seek and receive the Baptism of the Holy Ghost. There are times when we of necessity speak of the "Pentecostal" Baptism for lack of a better way of describing the "Baptism" with the Apostolic Sign.

THE HOLY SPIRIT GLORIFIES JESUS.

7. We stand here at Sunderland for a steady going on with God, for all which glorifies the Lord Jesus, for a sane life of expectancy as to His Coming, and for a magnifying of His mighty victory over the enemy in his attacks on body, soul, or spirit, yet we still thank God for that

MIGHTY BAPTISM OF THE HOLY GHOST which brings love and power, and which overflows in Heaven-given praise. We thank God for the "Tongues."

"On the Gentiles also was poured out the 'gift' of the Holy Ghost, for they heard them speak with tongues and magnify God" Acts x., 45, 46.

The Fight of Faith in Divine Healing.

There is no doubt that in these last days there is a great battle going on in the "heavenly places" where we are seated together with Christ. The great adversary is "going about as a roaring lion, seeking whom he may devour (or swallow up)." Our command is "to resist him stedfast in the faith. . . . And the God of all grace, who hath called us unto His eternal glory by Jesus Christ, *after that ye have suffered awhile*, shall Himself restore (or make you perfect), stablish, strengthen, settle you" (1 Peter viii., 10). In 2 Cor. v., 4, St. Paul points us to another "swallowing up." This is a glorious hope—"that what is mortal may be swallowed up in life." (R.v.) So that we can no longer be surprised at the fiery trial of faith that so many of God's choicest children are passing through in these days. It is truly "we which *live* are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh" (2 Cor., iv., 11). We believe also that the Lord is longing for the members of the Body to be much more concerned about this matter, "that the members should have the same care one for another, and whether one member suffers, all the members suffer with it" (1 Cor. xii., 25-26).

There seems to be so much discussion over minor points—such as church government, etc.—such judging, such criticism, and such condemnation, that there is no room for the *love* which is the supreme need of this moment. If this is lacking, all gifts are accounted as nothing in God's sight.

"Judge nothing before the time"; let us commit ourselves and each other "to Him who judgeth righteously." So can we be free in spirit for that love which is really concerned about the sufferings of any member of the Body; so concerned that instead of unkind criticism and judging, there will be a real "prayer of faith" ascending for those in the fight whom the adversary is oppressing. If we have not this *Love* we cannot pray in faith for these suffering ones, for so often their sickness is attributed to disobedience, going out of God's will, etc. Friends, shall we remember that many of these dear ones are devoted children of God, who would rather die than willingly go out of God's will;

but above all, let us not forget that we are putting them under the bondage of law again. The grace of God has declared that "He was wounded for our transgressions, He was bruised for our iniquities, with His stripes we *are* healed." If we are unknowingly grieving or disobeying God, then, we praise Him, the blessed Holy Spirit, ah, so gently and lovingly reproves, so quickly checks the conscience which is tender towards God. Truly Christ "came not to *condemn* the world, but to save it."

During a prolonged test of faith what valuable lessons and gentle reproofs the Holy Spirit has given. "Thy *gentleness* hath made me great." How one has been reminded of the days when enjoying full and vigorous health—resurrection life—how unsympathetic have we often been tempted to be to those weary suffering ones, judging their faith, or life, possibly, instead of having the love that "beareth all things," that "thinketh no evil." Instead of this, our hearts should have been filled with such compassion that we could take the suffering one's case as if it were our own, and *care* enough to spend perhaps hours or nights in pleading the prayer of faith for those who are too weary and weak and assaulted to do it for themselves.

Oh, beloved, Christ cared enough for us, that "while we were *SINNERS*" He died for us. *He* took our sufferings upon Him. He cared enough to allow His sacred Body to be scourged with cruel stripes. *He* cared enough to spend long days and lonely nights in delivering those "oppressed by the devil"—in praying for us; and He careth for us now, in that He ever liveth to make intercession for us. In the time of trial how graciously He draws near, when we are almost tempted to "give up" Divine Healing through severe pressure, giving such wondrous visions of *His* victory and His longing, yearning that His loved ones will trust Him, and let Him overcome in them, and hold fast to the end. How He still prays that our faith fail not.

Shall we remember that the "prayer of faith" means that we see the members of His Body in Him, redeemed, restored, forgiven; and so in that faith we can boldly approach the Throne of Grace, in confidence that this prayer *shall* save the sick; and the Lord will raise him up into newness of life, which, we believe, means more than mere physical healing.

(The Flight of Faith—continued.)

We need to have a mighty, divine love in these days, that will send us to our knees before God, and, like a mighty, victorious army, attack without fear the great hosts of darkness, and rescue the oppressed in soul and body from the hands of the adversary. Victorious, because our great Joshua has already conquered the foe, and bought the promised land for us to possess. We can, like the widow of old, cry night and day to our great and righteous Judge, who has promised to "avenge His elect speedily."

The precious blood of Jesus is our plea. He has paid all our debts and set us free. Everything that was against us has been nailed to the Cross. He is to-day our Great High Priest, therefore "there is no condemnation or judgment to those who are in Christ Jesus." It is so easy to give natural sympathy—kind words, kind gifts, all of which are needed and appreciated—but oh, for a band of men and women who care enough for each member of the body, or for any of the oppressed ones to-day, to take up their suffering as if it were their own, and give time to pray and intercede till victory is assured and the oppressed one free.

We are persuaded that this is what the Lord is yearning for—love that will *care* enough to give up criticism, and really "bear one another's burden." Not that psychic love which is manifested in so-called "spiritual affinity," or similar errors, but the love that sacrifices something to help others, that will persevere till the adversary is driven back, the yoke broken, the captive set free. "He that dwelleth in love dwelleth in God, and God in him." "Behold, what manner of love the Father has bestowed on us."

(The Place of Tongues in the Pentecostal Movement—continued from page 179.)

eleventh verse it is one and the self-same spirit, "dividing to every man severally as He will." Why call this movement the

"LATTER RAIN?"

Rain is just drops of water. When we see the drops falling we say, "All right, it is rain." It was a rain when in the former times the Holy Ghost was speaking in tongues. That was the former rain. Now the Holy Ghost is speaking in Tongues in our time. I see water dropping now, and I say, "It is the Latter Rain." I don't like to say that everyone who will be baptised must speak in tongues. If a brother has power from above to lay hands on me and the Holy Ghost is manifested, and I speak clearly in another tongue,

I cannot say that brother is not baptised in the Holy Ghost. I must say the brother who lays his hands upon me, and I receive the Holy Ghost and speak in tongues—I must say that brother must have been baptised though he may not have spoken in tongues. I cannot conceive otherwise. We see that in the Word: "All these worketh that one and the same Spirit, dividing to every man severally as He will."

I praise the Lord for Tongues, and the Apostle Paul said he would that all the people spoke in tongues. Peter in Cæsarea saw and heard that those present had received the Holy Spirit. Why did Peter say they had received the same gift? Peter saw the same manifestations, and heard them speak with new tongues. I have a burden on my heart that we may not offend any dear brother or sister who has received the power of the Holy Ghost and also other manifestations, but has not received the sign of Tongues. It is not a matter to contend about. I should have liked to be silent, but it is a burden on my heart that we may not hinder the Holy Ghost. It is possible to offend here and there a believing heart who is standing right before God, but is not in full agreement with the idea that everyone must have spoken in Tongues. It would be very helpful if we could say, "I recognise the Baptism of the Holy Ghost where I see the fruits of the Spirit and the manifestations of the Spirit." I would that we all could agree on that point. Personally, everyone can think as he likes before God. We may have different opinions. One may say, "Everyone who is baptised will speak in tongues." Very well, all right. Another will say, "The Holy Ghost is manifesting Himself in the power of love." Well, we can all agree. In this Pentecostal movement we must stand shoulder to shoulder. There must be no division—all connected, connected, connected by the one Spirit, the one Spirit arranging and controlling.

INSTANCES OF DIVINE HEALING.

PASTOR PAUL (Berlin).

Isaiah liii, 5 (and 1 Peter ii, 24)—"With His stripes we are healed."

Often we are told, "Yes, I believe in Divine Healing." Yes, but what would you do if you had broken your leg? In the beginning of this year we were having meetings. One evening a lady ran downstairs out of the meeting. She fell and broke her leg, and then some brother found her and brought her into the meeting-room. What should we do? We prayed over her and then we put her on a bed. All her pains were gone. The next day she was taken to her room, where we again prayed for her. I said to the lady, "Your leg is yours, and if the physician comes and wants to do anything to your leg you can tell him it is yours." The physician came and said, "The leg has been broken in two places, but it is already healed."

Now, beloved ones, what will *you* do if ever you have a broken leg?

The Holy Ghost comes in to possess His temple, and we need to believe that truth. Do you believe that the Holy Ghost comes also for your body? Divine healing is a wonderful thing, and I would that every child of God, every believer, had this wonderful experience Isaiah told us (lii) that "By His stripes we are healed." Read your Bibles, and you will find that there is healing as well for the body as the spirit. Some time ago we had a wonderful meeting for healing, and there were perhaps thirty or forty sick persons in the meeting. The Lord led me to point to Isaiah where it is written that Christ, our dearly beloved Christ, has taken away our pains as well as our sins, and I asked the dear suffering ones if they would believe that our Lord had borne away their pains for them. They were astonished.

THEIR PAINS VANISHED.

They said they had come to the meeting to be prayed over, and thought that we would lay on hands, and they would immediately be free of their pains. But dost thou believe that the pains are all gone? Oh, no. But I told them that I had known the experience that pains must go just at the moment when I believed. Then suddenly a sister rose up and said, "Yes, my pains are gone." A little while afterwards a second and a third, and so on until about 40 were standing and witnessing, "Our pains are gone"—all kinds of pains. It is a wonderful truth to believe, "By His stripes we are healed." Yes, just now, is there in our midst a beloved sick one who has pains. Then *you* may believe it in just the same way, and you may be free just now.

I WAS IN DRESDEN

some months ago, and a dear sister there was in a very bad condition. A bad rupture had taken place, and she sent for a physician. He wrote a paper for the hospital, and said she must go there for an operation. The sister was greatly troubled about the operation, and said she would not undergo it. She sent for Pastor Regehy and myself. We went to the sister. She was lying on her bed, and was in great pain. We laid our hands on her, and while we were doing this the pains went, and we told her that now she must believe that the Lord would heal her rupture. She said, "Oh, yes, I will believe that." We laid our hands on her

and said, "Believe just now," and the rupture closed till just a little bit remained, and that could not enter because it had become hard as the result of the rupture. Then, we prayed again, and that bit became soft and the rupture closed, and a few days afterwards the dear sister was at the meeting, praising God. Oh, beloved, we have the Word and we must stand on the Promises of God, then we shall always have the experience. How did God create the world? By His Word. We have here the Word of God, and I say that is a creating Word, and if you believe, then you will experience His power. The life of God is not a dream. I am no dreamer. I am standing on the promises of my dear Lord and Saviour. Oh, that the Lord may give us to see that wonderful truth. That the life also of Jesus might be made manifest in our body. It has been my experience for twenty years that the Lord is the Healer of my body. Twenty years ago the Lord healed me in a wonderful manner, in a moment I was instantly healed. Hallelujah! Glory to Jesus, wonderful Saviour, glory to Jesus, hallelujah!

FAITH IN GOD'S POWER.

PASTOR FRIEMEL (of Glogau).

I Timothy iv., 8—"For bodily exercise profiteth little; but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come."

Where is the right godly happiness? Where the Spirit of God is. Without the Holy Spirit, no man knows what it is to be happy in God; and this blessedness is useful for all things—for this life now, and later for the life which is to come. When you have the Holy Spirit, He will lead you into all things—in all earthly things and in all heavenly. Through the Holy Spirit I have not only received benefit for my inward life, but I have had much benefit in my outward life—my body as well as my spirit. I could give you many instances if I had time. I will give you only a few.

LITTLE SAMUEL BEGINS TO WALK AND RUN.

Last year we had about this time a Pentecostal Conference, and a brother said his child could not walk. A brother prayed that the child might walk. The Lord heard his prayer, and the child immediately began to walk. I had also a small boy

(Instances of Divine Healing—continued.)

who was in his second year. He could not yet walk or run alone. When I heard this brother relate about his child, at once I prayed in the Spirit, "Oh, Lord, Thou canst also make my boy walk." At the other end of the hall my wife was in the gallery, and without knowing what I was doing she also prayed. The child, named Samuel, was asleep when they returned. The next morning when the child was awake, he was set down by the side of the bed, so that he could hold himself up. The maid knew nothing of the prayer on the previous evening, and she turned from the child to do something. When she turned back she was amazed to see the child running all about the room, and from that morning little Samuel had been able to walk very quickly. That was through prayer in the Holy Ghost, and it was useful to the outward life. Another case—

A TRAIN "HELD UP" BY PRAYER AND FAITH.

About seven years ago I desired to have the presence at a service of a beloved pastor, very much resembling Pastor Boddy. He said he could not come unless he could be sure of catching a certain express train that night to take him home. The train was two hours' carriage ride from the meeting-place, and it was discovered that there was left only an hour and three-quarters. The coachman said it was no good, as it was impossible to get to the station in time. That weighed very heavily upon my heart, and I asked myself the question, "Can we not do anything?" and there came another voice to me, and said, "Yes, you can do something." So I prayed and said, "Lord, I trust Thee that Thou wilt do it—that this dear brother shall reach the station at the right time." How the Lord did it I don't know; the coachman saw when a long way off that the express had reached the station. It had only one minute to stay, and the coachman was then nearly a quarter of an hour away from the station. But the Lord said to him, "Go on to the station." When they arrived there the train was still in the station, and the dear pastor asked for his ticket in the usual way, and got into the train and then it started. The engine driver had been unable to start the engine, trying to get it forward and backward, and could not find out what was the matter with it, but after the pastor had been seated the engine went forward.

The station-master himself related this story to me the next day. He said he didn't know how it came to pass. I said I knew. I held the train back, the pastor was compelled to go on that train. I had prayed, and God had sent His angels and they kept the train back until the pastor was seated. The official looked at me and laughed. I laughed also, and said to him, "Well, now you know it, you must not report me."

FAITH REMOVES A MOUND.

Another story I have related is perhaps misunderstood, and I will repeat it shortly. We wanted to build a chapel, and the town surveyor showed us a piece of land which the authorities would be willing to sell. It would suit us, but there was a mound consisting of parts of a fortification on the land. It would be too costly for us to remove it, and the authorities absolutely refused to remove it, and said we must buy it with the mound on it, or not buy it at all. The Lord said to me, "Buy the land and trust Me, and the mound will be removed." We trusted the Lord and bought the land, and a little later one morning when we went to the place we found the mound had been removed. So far as we were concerned we had done absolutely nothing in the way of removing the mound.

Pastor Boddy explained that, in answer to the trusting prayer of Brother Friemel, the Lord had put it into the hearts of the authorities to remove the obstruction. Thus in His own way God could remove either mounds or mountains.

"MIRACLES OF TO-DAY."

By PASTOR HUMBURG, of Mülheim.

St. Luke vii., 22-23—"Go your way and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the Gospel is preached. And blessed is he, whosoever shall not be offended in me."

Yesterday we were speaking of the blessing to the inner man, of the Baptism in the Holy Ghost. To-day we are able to speak of the blessing to the outer man. The unbeliever often said, before this Pentecostal Movement, "How is it that in the old times these things happened, and yet to-day they do not happen?" When John in prison heard of the works of Christ he sent two of his disciples to Him to ask, "Art

thou He that should come, or do we look for another?" What did Jesus answer him? Did He give him a good teaching lesson? No, He didn't do that. Did He relate unto him a few facts? In Germany we have a proverb which says that facts are proofs. That is an important thing at the present time. During the last two years in Germany, we have experienced what is written in this answer of Jesus to John. First of all we have seen that the blind received their sight. There was a blind young man seventeen years old. From his childhood he had been blind. He came to the house of a sister, and she was inwardly led of God to preach to him a full salvation. The young man said, "I should like to see the same as other people." She read to him from James v., and asked if she should do the same to him. "Yes," he said, and so she anointed his eyes with oil, and laid her hands upon him, and what happened? He could see, but very indistinctly. You remember the blind man in the gospel who, when healed, at first saw men as trees walking. She prayed the whole day, and about the middle of the next day he could see quite clearly.

HE SAW THE PIGEONS FLYING,

green grass, and other strange and delightful objects, and did not know what to do owing to his great joy. If you wish, I could leave his address with you. Oh, God is good. Of course, one result of this was that members of his family were converted, and that is of course a most beautiful thing. With the opening of the outward eyes the inward eyes were also opened. It was through the outward that Jesus would reach the inward of the Baptist.

Secondly, "the lame walk." Last year we were in Stuttgart in Germany. Brother and Sister Polman were also there. We were often together at that place, and there was a woman who was lame. Without a stick or other help she could not walk, and she had been prayed for very much. We said we must pray for her once again, but the sister who led that morning said, "No, we shall not pray for her again. We must now believe and she will be healed," and she took hold of her by the hand and said, "In the name of Jesus stand up and walk," and she stood up and went a few steps, and a stream of blood came from her nose. The sister said to her, "That's from the devil, don't

let it affect you." Four months afterwards, when I went to Stuttgart again, I saw that she was completely healed.

"The lepers are cleansed." I believe that Pastor Meyer, of Hamburg, has related to you how a leper was healed. Leprosy is supposed to be incurable. Naturally such men are not allowed to go out of the hospital. Brother Meyer was permitted to go into the hospital, and he prayed over a leper, and he was healed. The doctors would not, however, let the man go out, although they could not find any trace of leprosy upon him. The scientists say leprosy is incurable, therefore the doctor would not allow him to leave the hospital. The man managed to escape from the hospital, and now he is free, the authorities not troubling to go for him. Oh, God is good.

Then, "The deaf hear." A man came into our meeting. He was perfectly deaf. He was a shoemaker. The man said, "I will make no boots to-day. I am going to Mülheim, and God will heal me." And he came to us, and asked us to pray with him. We anointed him with oil, and then we heard he went home and, for the first time, heard the voices of his children. That was a great joy. Oh, God is good.

And, "The dead are raised." You know that God has done this in our midst. I am commissioned to greet you heartily from this Sister Wex. She is very well, and God blesses her. Oh, God is good.

"And the poor have the gospel preached to them." About the last New Year's night the Lord gave us a glorious song in tongues, and during the singing of this song between thirty and forty people were converted and thoroughly saved. Oh, God is good. When God begins to convert people then we have no need to do it any more. I could stay all night and relate to you most wonderful cases of healing, but I believe this will be sufficient.

"DISCERNING THE LORD'S BODY."

By PASTOR PAUL (Berlin).

The question before us is Divine Healing. Turn to the First of Corinthians xi., 29th verse, "For he that eateth unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. For this cause many are weak and sickly

(Discerning the Lord's Body—continued.)

among you," and the reason why many sick ones are not healed is because they do not discern the Lord's body, therefore we read that many are weak and sickly. If health is greater in the body than the power of sickness it keeps back the sickness, but if sickness is the greater then the power of health is diminished. So in the body of Christ many are led astray by the devil in this Pentecostal Movement, therefore they are the cause of separation, and thus they weaken the body of Christ, and the devil is just attacking those who are not fully believing, and they attack them in sickness, and thus do damage to the whole body. That was the only clear light when I heard to-day that Dr. Yoakum found at times that he could not pray the prayer of faith for himself. Therefore the Bible tells us we must honour and love our leaders, because they also are in the body of Christ. St. Paul, in giving us this exhortation, evidently realised that the body was weakened through the divisions. When the Corinthians were troubled about these things the Apostle asked them, "Has Peter died for you? Has Paul died for you? Has not Christ died for you?" Are we not all in Christ—one body in Him? When we have become one we shall discover that God will be all-in-all, and the whole power of God will be revealed, and Jesus can come. We are very thankful for the blessings God has given us at this Conference.

We shall see that there are two lives. There is a life showing us that the Lord is giving us power, and the other is that we shall expect something that is not there. If we see clearly these two lives, I think all the difficulties will be removed. Jesus sent forth His disciples and gave them power over diseases. He sent them to preach the kingdom of God, and heal the sick. Is that all? Have you to preach the gospel, have you to preach the kingdom of God? I say, yes. Have you also to heal the sick? I say, yes. When He sent forth the seventy He commanded them to preach the gospel and say the kingdom of heaven was nigh, and they were given the power to heal the sick.

TREADING ON SCORPIONS.

"Behold," He said, "I give unto you the power to tread on scorpions." I like to do that—to tread on scorpions. The Lord has given us power over sickness. But

sickness may come, and what may I do? I tread on it. Why may we do that? I think we have learned of God to do it. We have freedom from sickness in the atonement. See Isaiah liii, 4, as if the prophet had seen before that many would not believe that the Lord had redeemed them from all sins and all sickness "Surely He hath borne our griefs and carried our sorrows"; yes, and in the fifth verse, "With His stripes we are healed," and when we turn to Matthew we learn that the healing is for the spirit and body. The people brought to Jesus many that were possessed of devils and He cast out the evil spirits with His word, and healed all that were sick, that it may be fulfilled which was spoken by Isaiah the prophet saying, "Himself taketh our infirmities and bore our sicknesses." If I were sick what would I do? Why, I see that the Lord healed all that were sick that this prophecy might be fulfilled. Is it also for me? May it be also for my body? Will the Lord also heal my sickness? Yes, why not? And I take the Word of God, and now I tread on my sickness—I tread on it—I tread on it. How often must I tread on it if I have fever? As often as it is necessary till it is dead. Tread on it till the victory is gained. In December I was in Russia and my leg was swollen and I had great pain, a trouble I had about seven years ago. I could not walk without assistance. In the first instance I was speaking at a meeting when the mighty power of God streamed through me and my leg was healed. In December last I thought the Lord might heal me in exactly the same way. I learned that the Lord would have His own way, and I trod on the serpent, but it would not be crushed.

A VARICOSE VEIN.

I went back to Germany. The people in the train saw I was suffering from a varicose vein, and a physician there was greatly interested in the case. He said it was a very serious case and I should be laid up six or eight months with it, and he added: "You must do a good thing when you reach home." "Oh, yes," I said, "I will do a good thing." When I arrived at home I had time to lay hands on my leg, and the Lord delivered me from the pain. If we get the Baptism in the Holy Ghost the Lord is giving us power according to the promise. In the Greek the word is translated "take," and it agrees with the words of the song, "I take, He under-

takes." The devil will attack us because he knows his time is short, but the Lord says, "I have given you power to tread on serpents." I believe the Lord will give us power always to tread on serpents in the name of Jesus, and so we shall gain many victories. Some may say, "Why can't I have the power of faith from my own sickness?" There is not much difficulty in that. You cannot well wash one of your hands without the use of the other. We are all of one body and all need the services of each other, and it is a blessed thing because we all may have glory that way. I say, "I will pray for the sick ones," and they shall recover. I become sick and say, "Oh, dear brother, come and lay hands on me that I may be delivered," and the other comes and thus we have a very fine natural service. The Lord is a wonderful God. He will make us the members of one body. Here is a case. A brother was very ill and he was seeking deliverance here and there, but was not delivered. I said, "You will be delivered from your sickness if you will go to a certain brother and ask him if he will lay his hands upon your head. You will then be humbled before the brother, and the Lord will heal you." "No," he said. "I will never do that." "Then you will never be healed," I said. There was a feeling of unkindness between them; afterwards the brother went and then indeed he was delivered.

Faith in His Blood.

(Romans iii., 25.)

For the Blood shall never lose its power,
No, never! no, never!
Jesu's Blood avails for me for ever,
And shall never lose its power.

It is St. Peter who writes of the
"Precious Blood of Christ"

(1 Peter i., 19.) He had been an *actual witness* of the sufferings of Christ (1 Peter v., 1). This was the crimson life-blood of Peter's dearest Friend. He had often held those tender hands, now bleeding and crushed through by the cruel nails. The Blood of Jesus was tremendously real and precious to Peter, the backslider. Yes, this Jesus had spoken to Peter and his friends, and had said, "My blood, which is shed for many for the remission of sin." Again, John the Beloved, who

lay in Jesus' bosom, close to the heart-beat of Him that so loved him—he (John) saw a sharp, flashing, steel weapon in the hand of a callous soldier really cut open that precious, human, tender side. He saw the gash open, and the blood with water fall in crimson, gushing stream upon the soil of Green Hill, perhaps splashing the soldier with its crimson tide.

It was the life-blood of his Divine Friend. He saw it and he bear record, and we know that his record is true. It was John who wrote of Him that "He loved us and loosed us from our sins in His own Blood" (Rev. i. and John xix., 34-35).

HIS OWN BLOOD.

The Blood of God Incarnate. God as a Spirit could not shed any blood for us. The Word became Flesh that He might give His crimson life-blood as the price of our redemption. "Redeemed by the precious Blood of Christ."

There is power, power, wonder-working power
In the Blood of the Lamb;
There is power, power, wonder-working power
In the precious Blood of the Lamb.

FORGIVENESS.

1. "Peace through the Blood of the Cross. (Col. i., 20.)

This precious Blood speaks to us of better things than that of Abel (Heb. xii., 24).

Abel's blood for vengeance
Pleaded to the skies,
But the Blood of Jesus
For our pardon cries.

It is the Blood of the Everlasting Covenant. "Their sins and their iniquities will I remember no more" (Heb. viii., 12). "When I see the Blood I will pass over them" (Ex. xii., 13). "In whom we have redemption through His Blood, even the forgiveness of sins" (Col. i., 14). When Satan tells us we have sinned beyond redemption then we can "overcome him because of the Blood, and by the word of our testimony" (Rev. xii., 11).

It is all-sufficient for the darkest-dyed sinner, for the backslider whose fears tell him that he is beyond redemption, beyond salvation. Jesus, my Lord, says: "Him that cometh to Me I will in no wise cast out." "The Lamb of God beareth away the sin of the world" (John i., 29). The sin of the world includes the sin of the meanest backslider who repents and turns to Him.

(Faith in His Blood—continued.)

HOLINESS.

2. "Jesus, that He might sanctify the people with His own Blood, suffered without the gate." (Heb. xiii., 12.)

Not only forgiveness, but also holiness (or sanctification) is ours through the pouring out of the precious Blood of Jesus. He was our Representative. He was the Last Adam. The Blood is the life (Gen. ix., 4). His life was poured out in the Blood which actually we believe represented our old life poured out in Him. Here is an unveiling of the mystery of Death-Union with Christ. His Blood was in the first instance received from His mother. She had in her veins the Blood

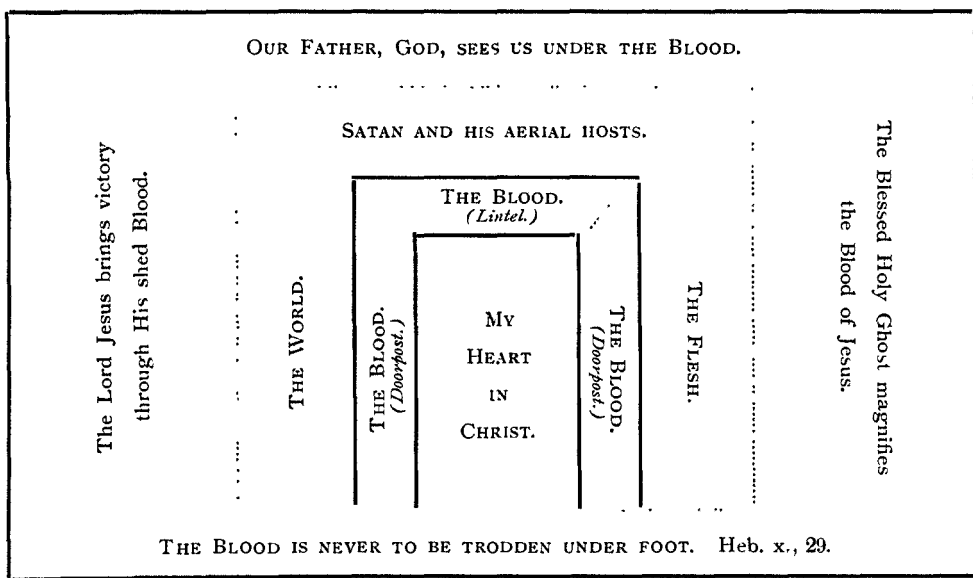
life—(1) from the Flesh-life, (2) from the World with its temptations, and (3) from the power of the Prince of Darkness.

We are, through His Blood, a redeemed people (Rev. v., 9), *purchased* by His Blood (Acts xx., 25). "Ye are not your own, ye are bought with a price" (1 Cor. vi., 20), to be the Temple of the Holy Ghost.

SEPARATION TO GOD.

3. "When I see the Blood I will pass over you," said the Lord. (Exod. xii., 13.)

Jehovah saw the Blood of the Lamb on the *Upper-Beam* (the Lintel) and on the TWO DOOR POSTS. To Him it was a sign that His people trusted Him, and avouched themselves to be His redeemed ones.



which came in a stream down through David, Abraham, Noah, Seth, Adam and Eve. (Jesus, of course, was holiness itself.) A wonderful thing happened on the Cross in the gross darkness, in the Divine Dereliction when the Father had to avert His face. He became sin for us, Who knew no sin, that we might become the righteousness of God in Him (2 Cor. v., 21). The Blood of the Lord Jesus shared then, I believe, in his sin-bearing. It was the Blood of the Lamb that beareth away the sin of the world, and my sin. He loved me, and loosed me from my sins in His own Blood (Rev. i., 5).

So when we realize by the Holy Spirit's power that we have come to the Blood of Sprinkling (Heb. xii., 24; 1 Peter i., 2), we know that it separates us from the old

The shed Blood of Jesus is to separate us to God, and keep us separate from the Devil, the World, and the Flesh. Those who live under the Blood live under the loving protection of the Father, Son and Holy Ghost. But while we take the work of the Cross as our protection, we must never treat it as a common thing. The precious Blood must not be trampled under foot.

So we sing with deep meaning—

Lord, keep my soul from day to day
Under the Blood, under the Blood;
Take doubt and fear and sin away,
Under the precious Blood.

I'm under the Blood, the Precious Blood,
I'm under the cleansing, healing flood;
'Tis Jesus keeps me from day to day
Under the precious Blood.

PREPARATION FOR THE HOLY GHOST.

4. "Forthwith there came out of this side Blood and Water (John xix., 34).

All God-given Scripture has for us a deep meaning. The Holy Spirit alone can shew us why it was Blood and Water.

Let us remember that in Leviticus in the case of the healing of the leper it was first Blood then OIL (Lev. xiv., 17). Then in Joel it is Blood then FIRE (Joel ii., 30; Acts ii., 19), here in St. John, Blood and WATER is the order (St. John xix., 34).

The outpouring of the Blood at Calvary (together with the Resurrection) is the preparation for a true "Pentecost" for each one. The Blood of Jesus Christ, God's Son, cleanses us from all sin. Then the Holy Ghost is glad to come, and free to come. He comes (1) as the Holy Anointing OIL from above (1 John ii., 20-27); (2) As the Presence which is as a Consuming FIRE (Heb. xii., 29) burning up all the chaff. (Jesus baptizes with the Holy Ghost and with Fire—Matt. iii., 11). Then He also comes as Living WATER, now that Jesus is glorified (John vii., 35). Out of the Spirit-baptized shall flow rivers of Living Water. Hallelujah!

"O my Father, I thank Thee for the willing sacrifice of the Lord Jesus, and for the shed Blood. I thank Thee for the forgiveness of all my sins, through the precious Blood of Christ.

"I praise Thee for the continuous cleansing of the Blood, that, as I walk in the Light, as Thou art in the Light, I have fellowship with Thee and Thine, and the Blood of Jesus Christ, Thy Son, cleanses from all sin.

"Lord, it is my heart's desire to be useful to Thee in Thy kingdom on this earth. I cannot be an effective witness without the power from on high. I want ever to be a vessel meet for the Master's use, sanctified, cleansed, and filled to overflowing.

"Father, I plead the precious Blood of Jesus. For His sake and for His glory do Thou fulfil Thy promise. I know that the promised gift of the Holy Ghost is for me, and I trust the Blood of Jesus which has completely purchased it for me. I praise Him who has shed forth this which in these days we see and hear.

'Look, Father, look on His anointed face,
And only look on me as found in Him.'

"Let the Blessed Spirit enliven the beginnings of the Christ-Life in my heart.

"O Lord, I thank Thee for this Blessed Comforter. I receive Him by faith, and I ask Thee, because of the Victory of the Blood, to remove all hindrances, all unbelief, to rebuke all wrong influences.

"I praise Thee again for the Victory of the Blood. I praise Thee for a full "Pentecost," and trust this Holy Ghost to manifest Himself in Signs, in Fruit, and in such Gifts as He alone can bestow. I praise Thee for the Blessed Holy Ghost given now because of the Blood. Amen."

PENTECOSTAL ITEMS.

Bro. W. T. Greenstreet, of "Beulah" Pentecostal Mission House, Plumstead, tells us that the address is now 273, High Street, Plumstead. His new home is, he feels, more convenient in many ways.

* * *

From Havre (France), Mrs. Peters writes: "Please insert this address in 'Confidence' as the new Pentecostal centre here: 10, Rue Bard, Rue d'Etretal. There are now four baptised ones and many seeking."

* * *

Mrs. A. E. M. Carey, 3 Stanley Road, Lower Edmonton, writes of a Mission Room in Tottenham, close to the high road, which could be lent one evening a week for a Pentecostal meeting. Applicants may write to her.

* * *

Mr. Cecil Polhill, Howbury Hall, Bedford, is bringing out a new edition of his hymn book, "Songs of Praises," and an edition also with music. These will both be on sale shortly, and will be used at the Sion College meetings.

* * *

At Eastbourne, Pentecostal meetings are held at Miss Mansfield's house, 24, The Avenue. On Sundays, 3 to 4 p.m.: "Full Salvation; Jesus as Redeemer." Wednesdays, 8 to 9 p.m.: "Divine Healing; Jesus as Healer." Fridays, 8 to 9 p.m.: "The Baptism in the Holy Ghost with the Signs following."

* * *

At our Sunderland meetings we have recently had blessed fellowship with friends from Denmark, Belfast, Leeds, York, etc., who have enjoyed both the cool breezes of the North Sea, and the wind which bloweth where it listeth. We praise God for those who were graciously baptized in the Holy Spirit with the Signs following.

* * *

At Dulwich Hill, Sydney (New South Wales), a gathering of Pentecostal believers is held. Sister Lydia Carberry, of Lewisham Street, writes to tell us of blessing both in the Baptism of the Holy Ghost and the healing of the sick. "God's blessing is upon our home, which is dedicated to His service, and He is bringing into it such as need help spiritually and physically.

* * *

Remarkable times of blessing are being experienced in the Mission Hall at Leith, which Mrs. Beruldsen and her helpers have recently opened. Many have been baptized in the Spirit, or healed of sicknesses. A Russian young lady recently was baptized in the Spirit. Her testimony is remarkable. She saw a happiness in the faces of the Pentecostal people that she had never seen in Christians before. This attracted her to the Lord.

* * *

At Darjeeling (N. India), about 36 Pentecostal Missionaries and many sympathisers were gathered during the hot season. Pastor King gave 19 morning addresses on "Christ in Eternity Past," "Christ in the Creative Age," "Christ in the Patriarchal Age," in the Mosaic Age, in the Prophetic Age, in His Own Time, in the Pentecostal Age, in the Millennial Age, in the Eternal Age to come. Mrs. Murray and Bro. Massey gave searching and helpful addresses in the evenings.

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, Mr. Andrew Murdoch, and Mr. Thos. Myerscough. 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, Y. W. C. A., Poonah; Miss Margaret Clark and Miss Constance Skarratt, The Camp, Jalna; Miss Elkington and Miss Jones, Musoorie. In CHINA—Messrs. Trevitt, Bristow, McGillivray, Williams, c/o Rev. W. W. Simpson, Taichow, Kansah Province, via Hsian, China (via Siberia and Peking); Mr. and Mrs. Kok, Tse-chau-fu, Shansi Province. (Also holding P.M.U. Certificates—John Beruldsen, Christina Beruldsen, Thyra Beruldsen, at Suan-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.



FOUR MISSIONARY STUDENTS (P.M.U.) and their Instructors.

These brothers have been training at Preston (Lancashire), and recently have visited centres in Scotland and elsewhere. From left to right at the back: 1, James McNeill; 2, W. F. P. Burton; 3, Alex. Clelland; 4, Percy Corry. In front: Mr. Harry Hall and Mr. Thos. Myerscough.

Miss Jones writes brightly from Mussoorie, the United Provinces, N. India. Miss Elkington and she are finding openings among the native women. They hope ere long to go down to the plains. A Christian English lady had offered her room to meetings. British soldiers also were receiving blessing.

* * *

Lady Macrae, of Edinburgh, has for-

warded £10 towards the support of the Indian Evangelists mentioned by Miss Clark in her letter in the July issue of "Confidence."

* * *

The Sion College Meetings re-commence in September, and will be held on the Friday evenings at 7. (Sion College, Thames Embankment, near Blackfriars Bridge.)

CHINA.

News from the Travellers,

(After 20 days' journeying.)

OUR BELOVED PASTOR AND MRS. BODDY,

One could say much of the wonderful leadings of God, and deliverances from many apparent dangers, which seem on all sides whilst passing through Dark China. A dear brother came in to dinner to-day, and was telling how he had come across a Chinese man lying by the side of the road just outside one of the cities he had passed through, quite dead. He said a Chinese man was testing if he was dead or not by

KICKING

him a few times. This is heathendom truly, without light or love, not even as much as a dumb beast would have. Well, we have seen much of this spirit, which truly is the "Dragon's" spirit, which is, as you know, China's Ensign.

One could fill a good-sized book with

CRUELITIES

which we have heard about and seen since coming to China, of Satan's tyranny. Oh, how one's heart longs and sighs for the coming-in of Christ's glorious Ensign, to be placed where now the Dragon holds such sway!

Well, we have a bright side too, Hallelujah! for we have been cheered on our way many times through coming into contact with the glorious work of the Holy Ghost in establishing a righteousness which is eternal, and it is just glorious to see the work which is going on among these dear people through the instrumentality of many societies, all seeking the one end, and that is the glory of our Lord, Jesus Christ, to the uplifting of the nations.

CHRISTIAN HOSPITALITY.

We appreciate very much the kindness shown to us whilst passing through C.I.M. Stations, for they have truly been a big blessing and encouragement, and they in turn have expressed themselves in like manner.

We have had some real encouragements as we have heard from several how they long for the Gifts to be manifested amongst them, and that they might have a Baptism corresponding to Acts iii., 1-4, and to this end they are seeking, Glory to Jesus.

Praise God for open doors and open hearts, where we have been given the opportunity for testimony of what we do know of the truth of God's Word, and that the speaking in Tongues is from heaven and not from the pit, Glory to the Lamb!

A MUD-TRAP.

Well, you would laugh to hear how we got stuck in the mud for over two hours. Oh, dear! dear! it was a picture to see the poor drivers with their trousers turned up trying to move the cart out of three feet of mud, and all we could do was to look on and pray. Hallelujah! after two good hours we got out once more. This happened about ten Chinese li away from this Station.

As you will see, we are in Hsi-ngan-fu, Shensi, the old Chinese Capital, and a wonderful city it is, compared with other cities we have passed through. There are two societies here holding

forth the Word of Life—the Baptist and C.I.M. We have been privileged to visit both stations and see for ourselves how much there is to praise God for, which at home we were entirely ignorant of. We also hear many wonderful stories of the times of persecution and deliverance in many wonderful ways in the opening years of Christianity in China, and until the Boxer rising in 1900, in which many were called to lay down their lives for the Gospel. Since then, with a few exceptions, there has been wonderful progress made in all parts of China.

You may guess we are longing to reach' Tao-chow, where dear ones are waiting who have kindly put at our disposal

AN OLD TIBETAN TEMPLE,

where we can study the Tibetan language, and, of course, continue studying Chinese too, which we are persevering with, having gone through the Primer twice, and are now on with the New Testament. You can imagine the position we are in when you read the following. We were at Ling-Tung-Hsien, where the hot springs are, and we met a Japanese doctor who had been

A CAPTAIN

in the Japanese army, and he could speak English so little that we met on Chinese and English ground, as he could speak Chinese well; so when he failed to make us understand in English he resorted to Chinese, which many times we happened to know, and so in like manner we did the same. In this way we were able to converse and talk about our Lord, Jesus Christ. Although he was not a Christian, yet we are told to be instant in season and out of season, so we leave the results with the Holy Spirit, Who gives the increase. Glory to His Name.

With much love in Christ to you and all precious saints, we leave you all happy and well, looking for that blessed hope—the appearing of our Lord, Jesus Christ. Grace be to all.

Lovingly and prayerfully,

FRANK TREVITT.

P.S. —We would like to mention the great kindness shown to us at Tse-Chow-Fu, for Rev. and Mrs. Stanley left no stone unturned to assist us in all things. May they reap richly the fruit of their labours.

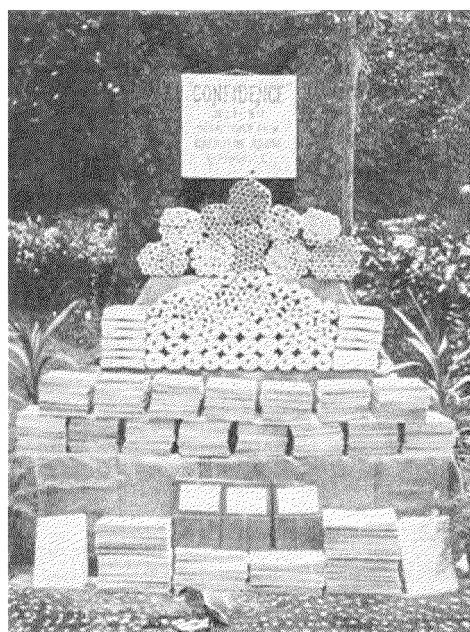
c/o Rev. W. W. Simpson,
"Tao-chow," (Old City), Kansu,
China, June 19th, 1910.

List of Contributions received during July, 1911.

	£	s.	d.
London, Box S.	..	..	0 11 0
Sheffield, Box B.	..	..	0 10 6
Alresford, Box B.	..	..	5 3 0
Rugby, Donation W.	..	..	0 10 0
Ipswich, Box P.	..	..	1 11 6
Anon., Donation	..	..	0 5 0
Lepton, Box E.	..	..	1 19 0
Miss G., Donation	..	..	1 16 0
Hackney, Donation, Friend	..	..	1 6 6
" Contribution	..	..	5 0 0
" Donation	..	..	0 4 0
Morley, Box W.	..	..	0 9 6
London, Collection Stion College	..	..	3 14 1
London, Boxes:—			
W.	..	0	7 7½
H.	..	0	16 6
B.	..	1	1 0
C.	..	0	5 0
		2	10 1½

Carried forward

25 10 2½



READY FOR THE POST OFFICE VAN.

Between 5,000 and 6,000 copies of "Confidence" are seen in this picture ready to be mailed. This pile is between five and six feet high. At the top are bundles of rolls, 2 to 9 copies. Below are rolls, 10 to 29 copies each, flanked by parcels of 30 to 100 copies (also below). About 2,000 single copies are seen in envelopes. "Confidence" is printed on both thin and thick paper. On the occasion on which the photograph was taken the papers were despatched from Cheriton House, Hampshire, the home of Colonel Busfeld, the father of Mr. Wm. Busfeld, of Roker, who, with Mrs. Wm. Busfeld, despatch "Confidence" each month, and keep our list of readers very carefully corrected up-to-date. Mr. Wm. Busfeld took this photograph in his father's grounds just before despatching the July issue. "Confidence" sets out on its journey to all parts of the world saturated with the prayer of His workers.

(P.M.U. Subscriptions—continued.)

	Brought forward ..	£	s.	d.
M.	..	0	4	3
T.H.	..	0	11	10
B.W.	..	0	5	0
W.	..	0	9	10½
P.	..	0	5	0
H.	..	0	2	8½
S.S.	..	0	0	8½
C.	..	1	11	8½
L.	..	1	1	3
E.S.	..	0	11	8
J.S.R.	..	0	6	6½
F.	..	0	4	6
C.	..	0	14	0
N.	..	0	2	3½
B.	..	0	5	0
W.	..	0	3	7
J.	..	2	2	9½
A.T.	..	0	15	0
B.	..	0	11	9½
London, Box W.	..	10	9	6
Birmingham, Box G.	..	0	8	6
London, Box C.	..	0	18	0
Leeds, Box J.	..	0	3	6
London, Box M.	..	2	3	9
Manchester, Box T.	..	0	19	0
South Africa, T.	..	0	6	6
Sale of Jewellery from Sunderland Conference	..	5	0	0
London, Box S.	..	2	8	0
Box D.	..	0	8	0
		0	5	0
Carried forward..		£48	19	11½

	Brought forward	£48	19	11½
Fowey, Donation T.	..	0	10	0
Ferryhill, Box T.	..	0	3	0
Lytham, Boxes S. & B.	..	2	8	6½
Box M.	..	1	2	11
C.	..	0	7	6
T.	..	0	8	5
B.	..	0	6	9
H.	..	0	8	0
Y.	..	0	5	0
B.	..	0	3	10½
Donation, H	..	1	0	0
Trowbridge, Box W.	..	0	2	9
Preston Assembly Boxes	..	9	0	0
Bedford, Box P.	..	0	12	0
Bedford, Donation P.	..	3	0	0
East Wemyss Mission	..	11	0	0

£79 18 8½

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

MRS MILLER, of 7, Park Crescent, Regent's Park, London, W., passed to her rest on Thursday, August 10th, at "Shotover," near Oxford. She was with us at the beginning of the present outpouring at Sunderland and has, though a great sufferer, kept in touch with her Pentecostal friends ever since. She has been a generous helper of many good causes. She was a great sufferer, and said to her friend, Miss Marsh, "*I shall soon see the King in His beauty now.*" Many missionaries and friends from abroad have visited her bedside at different times, and they will be interested to hear of the release of the sufferer.

MISS AGNES M. NALDER will be thankful for prayer for the West of Ireland, where she now is at work among both Protestants and peasantry. The outpouring of the Spirit is greatly needed. Her address is 2, Rudedge Terrace, Rock-barton, Galway.

SUNDERLAND MEETINGS In All Saints' Vestry—Saturday, 7 30 p.m.; Sunday, 8 15 p.m.; Monday, 7 30. Thursday, 7 30, in the Parish Hall. Church Services on Sunday, 8 a.m., 10 30 a.m., 6 30 p.m. Adult Bible Classes open to all, 3 p.m., in Church and Vestry.

A WARNING FROM GERMANY.—A very trustworthy leader in Germany warns us concerning one from America who at present is at Berlin. He has influenced by his preaching many sisters in the one Pentecostal Mission. His teaching means practical separation of husband and wife, cessation of child-bearing, and kissing among the saints whatever the sex. We fear that teaching resembling in some points the above has been taken up and down Great Britain also in a very quiet way during the last few years. We have received letters from time to time from those that have been sorely distressed by the separation of husband and wife, etc., which it has brought about. There is, we believe, great danger from the ultra-spiritual teaching on such lines, and on the lines of "*spiritual affinity*." There have been at times sad falls into the grossest immorality through these things. We add our warning to that of the beloved brother who writes from Germany.

CORRIGENDA.—Page 155, line 9 to 12, read: "He became sin' for us, and of His work of redemption He could cry victoriously, 'It is finished,' and then His Spirit returned to His Father."

Page 162, 2nd col., line 25 to 29, read: "He was, through the Resurrection, to become the first of the New Creation. Sin, for the believer, was borne away. For the believer its power was destroyed; and so also for the believer the power of the devil and disease was ended."

Page 52, 2nd col.: delete from line 7, beginning "Where" to line 12, ending "not."

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