

FEBRUARY, 1912.

VOL. V. No. 2.

"CONFIDENCE"

A Pentecostal Paper for
Great Britain and other Lands.



THE DOM, BERLIN. (Page 40)

"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."—*John v., 14-15.*

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"CONFIDENCE."

No. 2. Vol. v.

ALL SAINTS,' SUNDERLAND.

February, 1912.

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 greatly blessed, 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. 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.

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The London Conference.

(SEE PAGE 36.)

OPENING ADDRESS BY MR. C. H. POLHILL.*

At this, the opening of our Conference, we pray that God may break down all our hearts, that God may have His way with us.

The Lord has to-day a preparation for us, a breaking-down, to weld us together that we may receive the showers of blessing, which we trust before the end of our Conference will fall upon us.

We propose just now to touch upon the object of the Conference, that is—a World-Wide Revival; the world's need and God's provision to meet that need.

As we find ourselves situated in the world to-day, we find it very different from the world of twenty years ago—the days of Spurgeon, the days of Moody, the days of the giants of the faith, some years back. A new situation has arisen, and a new manifestation of the power of God is required to cope with the extraordinary situation which faces us. As we read our papers, we see many things to discourage us—many difficulties face the "little flock," but when we look up we find there is abundance to supply all

(London Conference—Address by Mr. C. H. Polhill—continued.)

the needs of God's people. There is a very real work for God's people to do.

We often hear people say that they do not believe there will be only singing in heaven. There will be work to do in heaven as well as worship and adoration and praise. That is what we believe in the world to-day. We believe it is a glorious thing to be found in the presence of God, waiting before Him; joining in glorious songs to Him, our hearts flowing over with happiness; speaking in tongues and prophesying in the assemblies. We feel it is a grand thing to have these gifts in our communities. God is sending the rivers to make the flood. We are only at the beginning of these things, but we are looking for a far more wonderful manifestation of God and of His Power. We feel we should be willing to go *into the uttermost parts of the earth* to carry the glad message. And so we do well to come to God in this way, to *devise ways and means for evangelizing the whole world*. We have an *enormous work* before us, but we must *begin* and do all we can now as far as God gives us wisdom and capability to carry out the work, even to go into all the world.

THE FEEBLE FOLK.

Prov. xxx., 24-26—"There be four things which are little upon the earth." Thank God for the little things. It is the little things that God uses. "There be four things which are little upon the earth, but they are exceeding wise."

(1st) "*The ants* are a people not strong." Hallelujah! We are not strong. We have not among us any great orators. We have not anybody who could be called great or strong. We are not strong! "The ants are a people not strong, yet they prepare their meat in summer." That is it. They *get ready*, and that is just what the Lord wishes us to do. He wants us to *prepare ourselves*.

(2nd) "*The conies* are a feeble folk." Another feeble lot of people! It is good to be reminded that we are feeble. People outside sometimes say: "What a curious lot of people are engaged in this work!" Praise God, we are a feeble lot! "But the conies make their houses in the rocks." That is just what we are doing; we are making our houses in the rocks. Even though we are feeble, we are making our houses in the rocks. We are keeping on

safe ground all the time. They say we are on dangerous ground when we get into a Pentecostal Meeting. You do not know what things you may be running into, or what dreadful risks you take when you get amongst Pentecostal people. Ah, but we are upon safe ground all the time. We are building our houses in the rocks, even *in Christ Jesus*.

Obedience and co-operation are what God wants of us to carry forth this Gospel in the world. We must find the path that is ours, and, having found it, walk in it. Your work is different to anyone else's. According to our several abilities we must be prepared to give all to God. You have some money, or you have this or that. You must give and give to God till you have nothing more to give. God's Gospel must be carried into all the world. During this Conference we must put ourselves upon the Altar. We must put our money, we must put ourselves, we must put all we have on the Altar. We must believe for the Spirit to come. We must pray for Him to come. How is it going to be done? How are we going to do it? How is Central Africa, etc., going to get it? Is there any existing organization? Is there any money to send there?

(3rd) "*The locusts* have no king, yet they go forth all of them *by bands*. That is it. We must work *in bands*, my dear friends. God will help us. We have not had enough love and trust towards one another. No! we have not done this. We must work *in bands*."

(4th) "*The spider* taketh hold with her hands, and is in kings' palaces." "The spider taketh hold with her hands." Yes, she takes hold like a bull-dog with its teeth. You are not like that. You are not the great bully who seems able to go through anything. You are a fragile little person, but can you hold on? Can you hold on? Have you got a God-strengthened will that will take you through the evangelization of the world? If you can hold on, you are like the spider.

So, beloved friends, there is a *work to be done*. Not only is it delightful to be here in these meetings, but there is *work to be done*, when God gives His blessing. And so we must just learn, during these days, what His will is that we should do. God is preparing the way for His people, and God will help us with the Power of the Holy Ghost, and then take us to be with Him in heaven.

"THE PLACE OF VICTORY."

(REV. A. A. BODDY.)

Eph. i., 3: "Blessed be the God and Father of our Lord Jesus Christ, Who hath blessed us with all spiritual blessings in heavenly places in Christ, according as He hath chosen us in Him, before the foundation of the world, that we should be holy before Him, and without blame in love."

This Epistle to the Ephesians is often called the "Heavenly Epistle." I think we might also call it the "Epistle of True Salvation," the "Epistle of Full Salvation." St. Paul, in the second chapter, emphasizes the truth of this Full Salvation. He says: "By grace are ye saved." It is the gift of God. And again: "By grace are ye saved." He is just giving the truth about salvation. It might be called the "Epistle of Salvation with Practical Application." It is not such a wonderful thing. It is quite a simple salvation.

WHAT IS SALVATION?

And St. Paul tells us what salvation is; and it is just this, that "He hath chosen us in Him." In that second chapter (after telling us in the first chapter of "redemption through His Blood," through the finished work of Christ), he uses three words with a special prefix. In the English version we divide the words into three or four. In each case he uses *one word* in the original, the original words given to the apostle himself. He says, this *Salvation* is that "we were quickened together* with the Lord Jesus Christ." The Blood has separated us from the old life, to give us power to live, to give us power to live together with Him; quickened together with Him; and then we are raised with Him.† And he says we are not only raised with Him, but we are made to sit together with Him.‡ Again comes this wonderful Greek formation, which, I am sure, you will all be glad to be reminded of. It is all one word. When He came out of the Tomb; when Christ rose, we were raised with Him. We are Resurrection Christians. This is Salvation.

THIS IS SALVATION.

And here comes again the little word with a prefix. "*Made to sit with Him together*," with Him in heavenly places." And St. Paul again reminds us that *this is*

Salvation, to be in the place of certain Victory. The overcoming of sins. Redemption through His Blood, but also the overcoming of sins. We are to go forward, never getting far away from the Glory-side of the Cross. And this is salvation. Quickened with Christ; raised together with Christ; seated with Christ in the heavenly places. "By grace ye are saved, and this not of yourselves." It is the gift of God. It is not something that I can work up to. This life—raised with Him, quickened with Him, seated with Him—this is Salvation, and it is the *Gift of God*.

"BY GRACE ARE YE SAVED."

St. Paul also writes: "I have been crucified with Him." Crucified with Christ. Quickened with Him, raised with Him, seated with Him. The Lord Jesus Christ comes to bring this Salvation, this union with Himself, beginning with the forgiveness of sins, but going on to perfect union with Him. The Lord says, "Abide in me, and I in you." By faith and by grace are ye saved. It is the gift of our God. God, the gracious Father, has blessed us with all spiritual blessings in heavenly places in Christ Jesus. We thank God for the blessed Light He has given us in the Baptism of the Holy Spirit. It is that we may be empowered to help others, and bring them into the heavenly places in Christ Jesus. Note one result.

WHAT A CHANGE!

In my experience He has never been worshipped, and loved, and understood, as since the Holy Ghost in these last years manifested Himself. We could not get the people together to pray. Surely it is of the Lord, that, since "Pentecost," as we often call it, we cannot keep the people back from prayer-meetings. They come time after time, and they are praising and adoring the Lamb. The Lord Jesus is getting what He has not received for centuries and centuries. We read in the "Revelation" that in Heaven, after the Lord has come to call away the first-fruits of the Resurrection, we shall see the living creatures adoring Him. "Holy, holy, holy," they cry. And then again the angels join in with their "Te Deum." But then the whole of Heaven turns to a still more wonderful adoration; they fall prostrate before the Lamb. They cast all their crowns at His feet. "Worthy the Lamb" they cry. They sing a new song, and God is teaching us that new song,

* *Sünd-sâi-hoi-ßen* (one word).

† *Sünd-geien*.

‡ *Sünd-kathusen*.

(London Conference—Address by Rev. A. A. Boddy—continued.)

"Worthy is the Lamb." In our gatherings, again and again, the Lamb has been worshipped in the Spirit; our theme has been the Bleeding Lamb. The Lord Jesus is seeing of the travail of His soul. He is getting some of the worship that has been due to Him for ages. Some of us perhaps have done strange things, and the world does not understand, but when the power of God comes upon us we cannot get low enough before the Throne of God when we worship Him. And this God worships through us. "*In the bleeding Lamb I am found worthy.*"

It is when the power of God comes, that the Lamb is almost visible to us. Then we must praise in tongues, in the heavenly tongue given of God. We cannot help it. When the Lord Jesus comes into our midst, He comes with overwhelming power. It is when the Lord Jesus comes into our midst that earthly language fails us. We cannot use it. We praise in tongues, and I believe that when the Lord Jesus comes, as He is coming for His own, when we are caught up to meet Him, as we go, thousands and thousands will be worshipping Him in tongues of ecstasy, of adoration, and some of our friends who do not see eye to eye with us will join with us. They will be joining us, by the Grace of God, and the Love of God. God will prompt them and us together, as we float up to meet the Lord, to worship Him in the heavenly tongue.

We praise Him for the wonderful work of these past four years. Yet we have not merely to hold our ground, but we have to go on in all humility. He is teaching us to go on with Him. It is the life where we remain crucified with Him, raised with Him, and, to-day, seated with Him in the place of power. Disease and temptation may attack us, do attack us, but we recognize where they come from, and we cry, "The Lord rebuke thee, Satan," and as we stand in Christ in the heavenly places, He keeps Satan under His feet, and under our feet. There is victory for us all in unison with Him.

Some may come into these meetings very depressed, or it may be criticised by friends and relations. We are here to encourage one another. The blessed Holy Spirit has come to comfort and help. You can be blessed wonderfully just where you are.

We are expecting, any moment, the Lord Jesus to come. "Oh, Lord Jesus, how long?" we cry. "How long?" We do not *always* say it. We sometimes forget. But in our best moments we just long and pray for His coming. To-day there are not many praying for His coming. Many Christians are not praying for it. But if *you* want to come to the company that is praying for the Coming of Christ, you must come to Pentecostal meetings, and join the Pentecostal people.

So let us pray for the World-Wide Revival which we believe is coming, even as the Lord Himself is coming soon.

"PERSONAL MESSAGES: THEIR DANGERS."

At the Friday evening meeting, Mrs. Polman, the wife of Pastor Polman, of Amsterdam, thus answered the following question, submitted in writing by a brother:

"Please say, as precisely as possible, 'how we stand when messages come 'from the mind or the spirit (I take it 'that they must come through my spirit 'to my mind). How can I know 'whether it is the Spirit of God?'"

"Of course, I can only answer according to the way in which God has led us in our work. We are requested to say from whom the messages come, from our own spirit or mind, or from the Holy Spirit. Whether a message comes through prophecy or interpretation, it must be according to the Word of God. We prove every message by the Word, and any message in our Mission at Amsterdam which is not confirmed by the Word of God is not accepted, and if a brother or sister does not accept at once the warning we give, we tell them to be silent "in the name of Jesus." We have often had strangers attempting to prophesy, but we tell them to be silent in the meeting, because we have felt that the messages have not been in accordance with the Word of God, and I think we have been justified in doing so, if we have considered that the messages have not been according to God's Word.

Secondly, if a message is given, there must be a response in the hearts of those who are Spirit-filled, who are living holy lives. For example, this morning when a message was given, most of us felt there

was a response in our hearts by the Holy Spirit in us. He responded in us to what He gave to that sister. There must be a response.

Then we take this stand in our work, that no prophecy ever came by the will of man, but holy men spake from God, being moved by the Holy Ghost (2 Peter i., 21). We put the emphasis on the words "holy men." In Holland we only expect messages from holy men of God, and it is only safe to listen to such, because holy men of God are led by the Holy Spirit to prophecy according to the Word of God, and which prophecy is for the upbuilding and comfort of the Church of God. We have not many prophecies in our meetings, nor many messages, because we have always been very careful. We do not despise messages, but we believe that we may judge according to 1 Cor. xiv., 29. If there be no interpreter, let him keep silence in the Church, and let him speak to himself and to God, and let the prophets speak by two or three, and let the others discern. So that, if some of us have the Gift of Prophecy, it does not only mean speaking in messages, but I believe it is to preach the Word, to edify and build up the Church.

Thus we believe we have the right to judge those who are prophesying. It has been said that if someone has the Gift of Prophecy, and the Leader of the Meeting has not, the Leader has no right to judge the prophecy. That is not in accordance with the Scriptures. My husband has not the Gift of Prophecy, but, as a God-sent leader he believes he has the right to judge because he is a prophet of God—because he is preaching the Word for the edifying of the Church.

We can be satisfied concerning the prophets if we keep close to the Word. Never depart from it. We do not accept any message if it is not according to the Word, and if the Holy Spirit does not witness to it in us.

If we had accepted every prophecy that has been sent to us, we should all have been dead, but such are all put in the waste-paper basket. We must be rooted and grounded in the Gospel of Jesus Christ. We must not be shaken. I am not shaken. I do not care a bit what people say, I only care for the Word of God.

My husband says we must live within

the covers of the Bible, and if there are people who say the messages are above the Word of God they are

FALSE PROPHETS.

We have to prove the Word, and the Word is life. It must become flesh to us, so that it may be life in us, it must feed us. I believe the Bible to be the inspired Word of God, and no one can take that belief from me.

Dear friends, do not let your minds be shaken by those who are saying we have grown out of the Word. I cannot stand such big people. I would rather be a little child, for the Scripture says, "Except ye become little children, ye shall in no wise enter the Kingdom of God." If people outgrow the Bible they outgrow God. They do not know God yet. I thank our Brother Fisher for the remark he said this morning, that we have not yet all the mind of the Christ. It is true. We shall only learn of Christ through the Word, we shall only be filled with the knowledge of God's will through the Word. You can read it over and over again from the beginning to the end, and you will always see something fresh.

As to every message that is not grounded on the Word, do not accept it.

We have been in Germany, Switzerland, France, and England, travelling around to the various meetings, assisting the centres, and we have seen what a deal of harm has been done through personal messages. I once wrote to Mr. Boddy, who asked me what I thought about these personal messages, and I told him that I did not believe in them unless they were confirmed by the Word of God, and given by holy men filled with the Spirit. That is our conviction.

I have seen such awful things that have happened through

PERSONAL MESSAGES.

People have been ruined through them, the work has been hindered through them, hearts broken, and people made poor. Our hearts have been broken because we have seen the sin of these awful messages, which have not been of God, but of their own mind, and often from the devil. Be careful, brothers and sisters. I do not say I am experienced, but I simply tell you what I have seen on the Continent and in England. In Holland we have been so careful; we have learnt from your mistakes. We are learning from the

(London Conference—Address by Mrs. Polman—
continued.)

mistakes of others. It is God's grace, and I thank Him that we had the privilege to go to the various meetings and see the mistakes, and to be careful in our mission work. It was God, it was not us.

I remember on one occasion being told by a sister that she had a personal message. We warned her that it was not of God, and told her what it was, and we explained to her. She took the rebuke in a gentle and loving manner, and she got a great blessing.

On another occasion there was another sister who told us she had a personal message, and we warned her and told her to be silent, and now they are both gone. They have ruined two homes.

Therefore we have to warn people about personal messages, even if they seem beautiful. Of some I say, "Well, the Bible tells me the same, you do not need to tell me." If they tell me I shall die if I do not do such and such a thing, I reply, "The Word does not say so." I keep to the Word, and I tell you that the work in England will be much better if you do not listen to personal messages. Your little circles will be more blessed if you put them out. We put them out. We love to listen to the Word. If they will not listen to the Word, forbid them to come to the Prayer Meeting, if they will not confess. Do not be afraid, God will help you as He is helping us, if you keep close to the Word. The messages may be very comforting, but you will find everything you need in the Word for comforting and building up. Praise the Lord for it!

Some people will say I am afraid to prophesy or to interpret. We were in Holland not long ago, when there was a sister in the meeting who had spoken in tongues, a sister was on the platform on her knees, and I heard her giving the first line of interpretation, and then she stopped. I thought, "Why is she not going on?" She was spoken to after the meeting, and asked why she did not go on with the interpretation. She replied that she was full of fear. Dear friends, if God gives you interpretation, do not be afraid. There will be no fear if we are humble before God and living a holy life; and if there is any little fear God will overcome it, and the power will go out, and the people will be blessed.

The first time the man of sin was revealed we did not know what it was. God told us He would reveal His wisdom, the hidden Scriptures, and He would reveal the mystery which was hidden, and this came three times, and I remember the prophet got frightened because he did not understand what it was, and another brother said, "Do you know what is the mystery." I think God gave it to me that 666 was the number of the beast Anti-Christ. If the brother had just counted he would have found it was 666. I think he had fear when he got in such a deep channel, and he stopped, and the Holy Spirit would not go on through him. So we see how through fear and doubt we can hinder the Holy Spirit. But it is better to be a little fearful than to be too bold.

Is it right for the Holy Spirit to speak through us, when we know that He is in us, to edify, and build up, and comfort. Oh, it is something wonderful. God is leading us always to the Word. The Word keeps us pure. It is often an explanation of the Word. For instance, at one time we got the birth of Jesus, how Jesus was given to Mary, how the Holy Ghost overshadowed Mary. And the message was given in such a tender way that we just fell down under the presence of God. It was so holy we could hardly stand in His presence. The voice through which the Holy Spirit spoke was so tender, so pure, so glorious. We were filled with love and faith towards Him. God is full of glory, and He wants His people to be full of glory. He is seeking holy men through whom He can speak. I shall be glad when men can give personal messages, but I do not believe it is time yet. God is preparing a people. Oh, let us be careful. There may be one or two through whom God is speaking. I will not judge everyone, but what I have seen, and heard, and experienced has broken my heart, and therefore we are so careful. I do pray to God for England, because you are a chosen people of God, the people of religion, and you have an awful responsibility upon you.

I have been studying the characteristics of the English, the German, the French, and the Dutch. I do not belong to any of these, I am International. I was not born in Holland, but I feel at home anywhere. You are people of the Word. I have never seen people who have such a

clever mind for the Word. I fear sometimes you have too much for the Spirit to get hold of you, because you have only understanding of the mind. We must have the life of the Word, and the spirit of it. There are three that witness—the Spirit, the Word, and the Blood, and these three are one, and we must have them all in us, and then they will respond to the Three in heaven. There is unity—the three witnesses in heaven, and the three on earth. Let us live in the Word. Amen.

* * *

DIFFICULTIES AS TO PROPHECY.

(NOTE BY THE EDITOR.)

Many have travelled thousands of miles to very little purpose, because of the name of some country or town which keeps ringing in their ears, or even through their lips.

Hundreds of pounds and thousands of dollars have been thus spent, often made up of gifts of poor persons touched by the appeals of those who thought they had to go and preach in the distant place mentioned.

We would strongly advise all such to submit their case to the Church for guidance. Let them choose say some sane men of good report, and filled with the Holy Ghost, and ask the Lord to give a unanimous decision through them. Let them be careful not to choose only those whom they would expect to agree with them, but rather leave the choice of these brethren to some leader not likely to be biased in that direction.

The Lord may only mean that person to pray very earnestly and perseveringly for that place, and not to go there at all.

One brother travelled half round the world to preach the Gospel at a village in Palestine, and found ruins only when he got to that place. A sister travelled with her husband many many thousands of miles, and was not permitted to land, and had to return sorely burdened and saddened.

We endorse fully all that dear Sister Polman says. "Rebuking an elder" in a meeting is not Scriptural, and not of God, even if preceded by "The Lord says." The rebuking in Tongues in meetings, or in English, is generally very much in the flesh, and is easily detected by those who are in the Spirit.

Scriptural prophecy is safe when it is for exhortation, edification, or comfort (1 Cor. xiv., 3).

Bro. Friemel, of Glogau, at the Sunderland Convention (1911), said:

"Four years ago God gave me prophecy, but inwardly He warned me with deep solemnity that I *was never to use this gift to give directions for outward life*. We are not to use these gifts for the daily affairs of life, because for those affairs God has provided sufficient light and guidance in His Word; but if we are broken and empty He uses our gifts for the building up of the Church."

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.

PART VI.

The last article pointed out that a cycle whose opening centuries were characterised by a progress from *quality* to *quantity* must necessarily close with a progress the inverse of the former, namely from *quantity* towards *quality*.

The cycle opened with ONE of supreme quality, may we reverently say. It moved forward till "Christianity" headed up in *one*—the Pope of Rome, with twelve times twelve legions of un-angelic, carnally-weaponed fighters of all nations at his command, and with a triple Tiara on his brow as the king of kings. It is well-known that the term "anti-Christ" means one who *usurps the place* of Christ rather than one who is *against* Christ. As his supposed "Vicar" and representative, he must outwardly appear to be for Him.

(It is not necessary here to deal separately with the Greek orthodox, the Russian branch of apostate worldly "Christianity," it is considered as included in the general purview, and covered by the same principles of classification.)

CHRIST RETURNS FOR THOSE WHO HAVE RETURNED TO HIM WHOLLY, UNRESERVEDLY, AS "CRUCIFIED" ONES.

At last came the Reformation, the first great move towards the closing of the cycle; that return to the ONE which would bring the return of the ONE. How did it commence? Very simply, as all true revivals commence. By a re-opening of the Book; by a restoration of the Scriptures. And every true revival since then has burst forth through the restoration to present belief and experience of some fresh portion of the Book, which had been lost; and lost how? In being deemed unobtainable by living men, or inapplicable to present conditions. According as the progress has continued it has been steadily marked by a movement from *quantity* towards *quality*. This, the law of the cycle would have led us to expect. Every re-opening, whether it entailed the restoration of the belief in *salvation by faith through Grace*, or of *Divine Healing*, or of *Sanctification and Baptism of the Holy Ghost*, has been accompanied by thunders of opposition, by a shrinkage in quantity, and by increased bitterness of cross, of loneliness, of rejection, all of which is supremely normal in such a case.

The Reformation is perhaps indicated (in Revelation x.) by "the little book open." When it was given and opened seven thunders uttered their voices. And truly mighty thunders have accompanied every restoration of the Scripture truth, every re-opening of its sealed words. The book was "sweet to the taste," but it "filled the bowels with bitterness." This has been

* There may be another brief fulfilment in, or just prior to, the closing "week" of seven years of this Dispensation. (The Writer takes what is called the *Harmonic* view, or system of interpretation, that which harmonises the "Historic" and "Futurist" schools of interpretation of the Book of Revelation.)

(The Final Great Rejection—continued.)

true of the gradual restoration of Gospel truth during and ever since the Reformation. It has been sweet indeed to the spiritual man, but it has been bitter indeed to the carnal nature. It has brought it to the Cross; it has put to the sword the soulish and selfish. Then, according as the inward purity and peace was restored, the outward war with impurity began; the bitterness became transferred to the external fight. The Christian was no longer wrestling against his own flesh and blood (which had been conquered and crucified in the Cross of Christ), but "against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." (Eph. vi., 12.)

There is no "faith" without antecedent revelation. (Romans x., 17: "Faith cometh... by the Word of God.") So-called "faith" apart from the Word is fanaticism. This is the great mistake of those who make light of the Scriptures in any degree, or who rule out arbitrarily any Scripture "once delivered" to the Saints for their own Dispensation. Especially is this so when that particular Scripture was in full and active fulfilment, and its powers in full manifestation in the *beginning* of the Dispensation in which their lot is cast, thus declaring it to belong to *the whole* of the said Dispensation. This is equally true of all Pentecostal gifts as of all Christian graces.

THE STARTING POINT IN A CIRCULAR
RACE IS ALSO THE GOAL.

We have seen that quality is the goal of this Dispensation, as it was its starting point. The racecourse is a circle or cycle. We have also seen that the restoration of the Scripture is the only normal means to an increase in *quality*. It follows that until the Pentecostal apostolic quality is again present among us we are not yet near the goal, the will of God is being hindered by unbelief. We are called to lay that sin aside (Heb. xii., 1). How, then, can the return of Christ take place till quality has first reached the further stage indicated above? The Spirit works through the Word. He can only render any word "quick (life-giving), and powerful," in so far as men allow Him to apply it to *their own "day"* and to *their own persons*, otherwise it is rendered inoperative, "made of none effect through the traditions" of men, traditions of formalism and unbelief (Mark xv., 13.)

And if the restoration is marked by many throes and thunders, by much "sweetness" from God, and "bitterness" from man, it is but a further evidence that the "progress" is real. It would be easy to show that every revival in the last 400 years is directly traceable to the operation of the above process; and now that truths which cost the life-blood of our forefathers (spiritual or natural) are held in ease, in spiritual sloth, and cost *nothing* to their holders, we may infer that all who are not being persecuted in some way for their convictions and testimony are *not* "living godly in Christ Jesus," in His *present* will. (2 Tim. iii., 12.)

The closing of the cycle gives us the key to our position. We are now *toiling up* the steepest part of the hill at the end of the age, which

Christianity *slid down* at the beginning. We are even probably returning to days of blood, as at the commencement. If they do not come (except in moral slaughter, ostracism, and rejection) before the Rapture, they will certainly come just after it, upon those who are left behind. (See the completed cycle in Rev. xii., 11. From *blood* back to *blood*.)

Let us glance again at the order of progress in the days before the apostasy began. First it was ONE, our Lord, then three (Peter, James, and John), then twelve, then 120, then 500, then 3,000, then 5,000, then myriads, tens of thousands, as the word "multitudes" in Acts v., 14, ought to be translated.

THE SECOND GOING.

And now? We are once again moving towards the ONE! (We have, as it were, stepped into the closing words of the cycle of Rev. xii., 11—"They loved not their lives unto the death.") The hope is set *before* us, as was the joy before Him. Only in the degree in which we return to Him (in the apostolic, primitive sense), can He return to us. All doubt and delay on our part must delay His return. It is all infinitely simple. But what do we see around us? Do we see churches and organisations earnestly occupied with the *Second Coming of THE King*? No! Just the reverse. We see them mostly occupied with a *second going to Kings*, thus repeating the early steps of the cycle, BUT IN THE BACKWARD AND DOWNWARD SENSE! One after the other they attain position, recognition, state patronage, state protection, till in some form or other, they, in turn, reverting to type (apostate type), sit down on the throne of the Cæsars. And thenceforth they *look down* on, and trample under foot as fanatics, or disturbers of the (false) peace, those who still *look up* beyond them to Christ, the Coming King!

Solemn thought: the divine law behind all cycles is that if you are not rapidly moving up and on in cross and loss, and blood and fire, and vapour of smoke, on, on, amid increasing inward sweetness and outward bitterness, why then you are inevitably launched upon the contrary course, downwards, backwards, towards sweetness between you and the world, and bitterness between you and God; you have turned your back on the dawn, you face the darkness, you are in the midst of all the deceitful, carnally pleasing "success" of a return to Kings, and never speak of or think of the subject so dangerous to all carnalism—the coming of THE King.

"WE SEE."

As we again open the book of Revelation we see dimly outlined an inverted order of blessed return. We see "a great multitude," we see "144,000," we see "twelve," and then "we see JESUS." If we look still closer we see, not only the cycle of this Dispensation in its majestic closure, but beyond it, and enfolding both it and the preceding Dispensation in its wider sweep, we see the closure of the circle or cycle of the "6 days" (the 6,000 years). We see the Second Adam and the Bride, the Second Eve. We see that every type, every shadow, is being, and shall be fulfilled. We see that at the end of this Dispensation there will be

"FEW" ON THE EARTH

who have faith; but that, like the "few" at the beginning, their faith (and consequent consecration), will be of a high quality. They will shine all the brighter (in the eyes of heaven) because of the intensity of the darkness of the great apostasy surrounding them. These are days when men call darkness "light," and light "darkness." The more men "shine" as "great" before the world, and in *its* eyes, even as world-honoured "Christians," the less is their light in the eyes of heaven. These "first" shall be last, and the last first.

Thus, once again, as at the beginning, all will be exactly inverted. Barabbas (in many forms) will be released as *too good to die*, and Jesus (in all His forms in His people) will be killed as *too bad to live*; and the same will be true of the Holy Spirit, whom Jesus "shed forth" after His Ascension. He will be *rejected* in His gifts and powers while at the same time the rival powers of a fallen humanity will be *accepted* in their final Barabbas-like developments.

These are intensely practical truths. They are destined to produce practical Christianity. There is much concerning the coming "age" which we cannot yet understand, much, for instance, as regards "the Bride of the Lamb." It is not necessary for our individual spiritual life that we understand all these things in detail, and mere curiosity, even though it be "religious," is as much a sin now as it was in the Garden of Eden. Nor is it necessary for us to "know the times and seasons." But what is necessary and commanded is that we understand the great lines of truth as they apply to our own Age and Dispensation. The very fact that they are being re-opened by the Spirit shows that the "time has come."

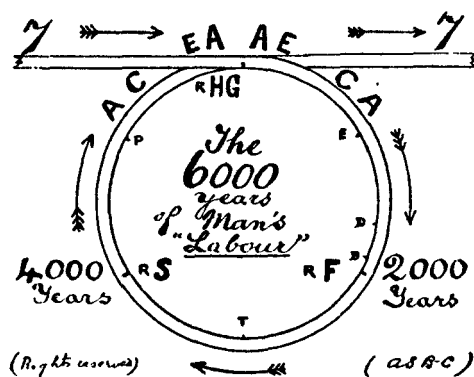
Nothing is more striking than this re-opening. If I have allowed myself a few personal allusions in these articles, it has been unwillingly. My purpose has been to show that all over this world of ours God has allowed thousands of His servants to come into such positions that they were forced to cry to *Him* for light and help. Standing each alone, they may have hesitated to accept at once convictions which the Spirit was forcing upon them with reference to the close of the age, and the general downward drift of even evangelical Christianity. The cry of each was answered by God in His own way, and by the "unveiling" urgently needed in each case, all tending towards the one great end, and the common good. For instance, how many thousands of Christians have received help, light and confirmation from the books, "Man's Day," "The Number of Man," and other works of the same author.* Truly they have been "meat in due season." Their message should be spread abroad by all who "love His appearing."

"QUALITY" COSTS!

God considers nothing too dear, no cost too great, to obtain *quality*. This is equally true in nature and in revelation.

Mighty *aeons* and superimposed "worlds" of mineral, vegetable and animal, in myriad forms of perfection, were offered up by God to prepare for and sustain *man*; and then, when man fell, God considered no cost too great to redeem him, not even that of His own Son's incarnation and crucifixion, and then, when *we* have become "sons," can He think any cost too great for our schooling, that He may at last obtain a host of "overcomers," the "sons of the morning" in the end of the long night? He knows that if that training and schooling cost Him and us much, it will be well repaid when He takes us fully into partnership with His Son in the coming "age." The "output" He will then have will be of a quality in direct proportion to what He "put into" the holy enterprise.

Shall then any of us doubt or distrust at any point of the educational process, no matter how crucifying it may be? The end is *quality*; even conformity to type, to the image of His Son. He who truly desires the end must desire the means. Have men in any age had such an opportunity as is ours? All the example and experience of 6,000 years lights our path. Teaching on the dark negative plane, as well as on the bright positive, has accumulated to an extraordinary extent. Of us must be required more than of any others in preceding ages or centuries.



Shall we refuse the Lord the last that He asks, especially when that last will "bring His Son from heaven?" To think that we can be sharers in such events, events which shall close the cycle of the 6 and the 666, and make the straight line of the 7 pass on uninterruptedly into the eternities. What a chance! What a calling! One "Yes, Father," to all which God may ordain or permit to befall us, will link us on into the great harmony, so that we shall each one of us move as one of the wheels in the very clock-work of God's great providential administration, and our very destiny be thus united with that of our Lord Himself. "Because I live, ye shall live also." "Where I am, ye shall be also."

Shall we not, looking forward to any and every possibility, thankfully and trustfully acquiesce with the "Yes, Father" of faith?

[For very full explanation of above Chart see "Confidence" for July, 1911.]

* By Philip Mauro, Morgan & Scott, London; and other works, S. Roberts, London.

"CONFIDENCE."

FEBRUARY, 1912.

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Sunderland.

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Sunderland.

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The London Conference.

JANUARY 30th—FEBRUARY 2nd.

(A Sketch by the Editor.)

INTRODUCTORY.

The Writer travelled up to London on Monday, January 29th. Setting off early, as daylight came in the streets of Sunderland, the frost was very keen. Changing at Durham, and walking up and down the platform, one's breath froze on one's face. The steam heating apparatus was frozen up on the train, and we all were very cold until we got as far South as Doncaster, when the sun shone out and the ice melted on the windows.

At 27, York Terrace, Regent's Park, N.W., my host, Mr. Polhill, and his daughter, welcomed the traveller, and we had a nice talk. At 4 p.m. there was a time of prayer for the Conference. Mr. Mundall, Mr. Moggs, of Manchester (Longsight), Mrs. Crisp and her married daughter, also Miss Wigglesworth and Mrs. Walslow were present. There was a power in the prayers, and a deep spiritual tone, a desire that the human might be kept out of sight, and the Lord be glorified. These prayers were answered, we are sure.

Had an interesting talk with Bro. Moggs, who spoke of blessings at the Longsight meetings (Manchester), and of the young German Brother who had been baptized in the Holy Ghost. He had abandoned a good post in a Berlin Bank, and gone to St. Galle, in Switzerland, and was successfully guiding a Pentecostal Assembly there.

The next morning, after Family Prayers, conducted by Pastor Polman, we found our way to Holborn Hall, full of expectancy.

* * *

The January Conference of the Pentecostal people was held this year in the Hall in which the Conference was held last

May. It is situated in an important part of the City of London. The Holborn Hall is on the East side of Gray's Inn Road, at its junction with Theobald's Road. It is in the midst of ceaseless traffic. Electric cars in endless procession pass by, and steam-drawn vans, and motors of all kinds. Upstairs it was very comfortable, though the noise of traffic was sometimes trying. The friends flocked together from North, South, East, and West.

The Pentecostal "Movement" is not dead, neither does it show any signs of dying, simply because the Divine "MOVER" lives. He lives in His own. The Lord is still "shedding forth this which ye now see and hear." In 1907 some religious leaders gave it "one year." But behind the Movement is the MOVER. There may have been false fire, fanaticism, extravagances and self-seeking in some cases, but the True shakes off the False. "What is that to thee, follow thou Me," says the Lord, who is in the Movement.

There have been those who shrank when the tactics of the enemy seemed from their point of view almost to overwhelm the true. May He soon bring us all again shoulder to shoulder in these last days before the Lord comes.

The London Conference (Jan. 30th to Feb. 2nd) in the Holborn Hall, was the Lord's Encouragement to His "Pentecostal" people round the world. It was as well attended as any Conference.

The Editor of "Confidence" felt it a privilege to sit beside our Brother who had surely been led of the Lord to convene the Conference. As Convener he shewed courage, love, and wisdom, and had the glad support of the great gatherings in his Spirit-given guidance to the very end. The Lord needs and uses Spirit-led Leaders. He is the Author of Order, not of that confusion which is sometimes mis-named "Liberty."

Amongst those present the Writer calls to mind the following known to him. There were very many whose names do not come back to him. These are either intimately connected with the "Pentecostal Movement" or in fellowship with its workers:—

Brothers De Labilliere, Polman, Wigglesworth, Moggs, Redwood, Townsend, Camus, Satchell, Small, Frödscham, Inchcombe, Reade, A. Reuss, Sandwith, Mundell, Tetchner, Hettrachy, McNeill, Burton, Welsh, Lake, Maynard, Swift, Hearn, Newhook, Hook, Clelland, Corrie, Matthews, Fisher, Moser, Phillips, Woods, Boddy, Polhill.

Sisters Walslow, Crisp, Chung, Thomas, Phillips, Trevitt,

Gerber, Price, Polman, Pedley, Haggie, Reuss, Rivolta, Cammell, Desgrandes, Cantell, Camus, Williamson, Moser, Townsend, Marsh, Newhook, Lathbury, Caldwell, Everitt, Wigglesworth, Biggs, Gohbey, Edwards, Polhill, Beresford-Baker, Mansfield, Townsend, Seeley, Percival.

The assembling congregation sang from the heart, and in the Spirit, as the Writer had the privilege of leading them before the meetings commenced. They learned among others the sweet chorus (Tune from "Juanita"):

Jesus, precious Jesus,
I am Thine, and Thou art mine,
Jesus, true and faithful
Is Thy love to me.

Above the platform were Missionary maps of India, China, etc., and one of Mrs. Beresford-Baker's great coloured texts:

"All power is given unto Me in Heaven and on Earth; go ye therefore."

Among some of the addresses which stand out in our memories were those by the Rev. C. E. de Labilliere on "Love and Unity"; Bro. J. Matthews, from U.S.A., "Faith in the Word"; Mrs. Polman on "The Dangers of Personal Messages"; Mrs. Walshaw, "Being in an agony, He prayed."

Helpful addresses were also given by the Rev. Gregory Mantle, of Deptford, a personal friend of Mr. Polhill's, but not in the "Movement." Also by Mrs. Booth-Clibborn (the "*Maréchale*"), whose family have all received blessing, and by the honoured Vicar from Wimbledon, Rev. E. W. Moore. Mr. Moore, while not "in the Movement," takes the deepest interest in every work of God, and has had deep spiritual experiences. In a booklet entitled "Cornelius" (13d., post free, from S. W. Partridge & Co., 9, Paternoster Row, London, E.C.), he writes:

"The heavenly power was signalized in Cornelius' case by the gift of tongues; we do not read that it was always so evidenced. In the case of the three thousand converts on the Day of Pentecost, we can hardly tell whether it was bestowed or not, but here undoubtedly it was received, and I don't think we ought to ignore that, in view of the claims made by some earnest Christians in our own day who testify to its reception still. My own conviction is that there are some who have received it. I can see nothing in Scripture to forbid such an experience, and very much that is for it. Dangers and perplexities no doubt there are, but, at least, let us not ban another Christian on such grounds. If our Lord Jesus Christ is "the same yesterday, to-day, and for ever," and if it seems good to Him, He is surely still able to do for the Saints of the Twentieth Century what He did for those of the First.

"We are living in an age which denies the

miraculous and scoffs at the super-natural. It may be in the line of God's purpose to strengthen the faith of His own people by restoring in such measure as they are able to receive them, some of the extraordinary signs of His presence in their midst. Let any student of Church History read Professor Lindsay's interesting volume on the Church of the First Centuries, and he will find that in the early days of the Church such phenomena were of ordinary occurrence. But, whether with gifts or without them, let us seek the fulness of the Spirit, and at least let us see to it that in our caution, and in our reluctance, and in our unbelief, we are not judged unworthy, in our Twentieth Century, of blessings which were freely given to Cornelius in the First."

[The above quotation from the tract, "Cornelius," is not given as an official statement of the position taken in this paper, but to show that the writer of "Cornelius," who addressed us in the Holborn Hall Conference, sees and teaches that the Gift of Tongues is a gift which the Lord can and does bestow to-day.]

We hope to give reports of addresses. The speakers on the different days were as follows:

TUESDAY, JAN. 30th.

10.30—The Convener (Cecil Polhill) Rev. A. A. Boddy, Pastor Polman.

2.30—Miss Reuss and Rev. C. E. de Labilliere.

6.30—Mrs. Beresford Baker (Dover), Bro. Moggs (Manchester), Mrs. Crisp (Training Home).

WEDNESDAY, JAN. 31st.

10.30—(On Demon Possession) Rev. A. A. Boddy, Miss Mansfield (Eastbourne).

2.30—Rev. Gregory Mantle, Bro. John Matthews (On Faith).

6.30—Pastor Polman, Pastor Redwood, Mrs. Polman.

THURSDAY, FEB. 1st.

10.30—Mrs. Walshaw (Halifax), Prayer. Rev. A. A. Boddy (Divine Life).

2.30—Missionary Meeting. Miss Ching (India), Miss Gerber (Armenia), Miss Wigglesworth (Africa), Mrs. Crisp, Bro. Burton, Bro. Corrie.

6.30—Rev. E. W. Moore, Mrs. Booth-Clibborn, Pastor Polman.

FRIDAY, FEB. 2nd.

10.30—Bro. Fisher, Bro. Tetchner, Bro. Welsh, Bro. Lake.

2.30—Rev. Dinnick (Assistant to Dr. Yoakum), Bro. J. Matthews (The Word).

6.30—Pastor Polman, Rev. A. A. Boddy (The Millennium), Mrs. Polman (Personal Messages), Miss Gerber.

**London Conference—Sketch by the Editor—
continued.)**

Solemn messages were given "in the Spirit," and were interpreted by Mrs. Crisp. Sick bodies were healed, and seekers found Salvation, Sanctification, and the Baptism in the Holy Spirit. About one hour was spent in prayer before the addresses were given. Many were blessed in their seats without coming out to the "seekers' form."

"They saw no man save Jesus only."

THE FIFTH SUNDERLAND ANNUAL INTERNATIONAL CONVENTION.

WHITSUNTIDE, 1912, MAY 28-31

(with Preliminary Meetings, Saturday, May 26th, Whit-Sunday, 27th, and Whit-Monday, 28th).

We invite the Pentecostal people around the World to join us in prayer as to His purpose for them and ourselves in this International Annual Convention. (If the Lord Jesus still tarry.)

The First Sunderland Convention was the first convention of the present Pentecostal Movement in Great Britain, or indeed in Europe. The Sunderland Convention is, in this way, "Mother" of such Assemblies in Europe. It continues to meet each year, under God's great blessing, and with His good guidance. Friends from Australia, New Zealand, China, India, Ceylon, Canada, and the States as far as California, meet with German Brethren, Hollanders, Scandinavians, Swiss, Russians, English, Irish, Scottish, and Welsh folk. It is good for us all. The fellowship for a week or so, the walks and talks between the meetings, and the interchange of little acts of hospitality, help to build up fellowship, encourage faith, and level down differences. We therefore ask our Readers to join us from time to time in prayer for the Lord's guidance for themselves and for us,

IF THE LORD SHALL STILL TARRY.

A DEMON-ATTACK ON 'PENTECOST.'

There has been posted *anonymously* to different Christian Workers a pamphlet bearing the words "Strictly private circulation;" "Re-printing not allowed."

It is the English translation of a weird record of demons speaking through a possessed person. It is the case of a sister who from early days has been in contact with Spiritualism and other occult forces, and who was thought at one time to have received the Baptism in the Holy Ghost. But doubts were put into her mind, and she either reverted to her former condition, or else opened her being to demon possession. The malicious evil forces are now quoted as if *reliable*, although they acknowledge themselves

to be demons. The writers of the pamphlet seem glad to believe them if only they will in their ravings speak against the Pentecostal blessing. These opponents seem quite unable to cast out these demons, and are glad she is under their control long enough for them to take down all these awful demon-lies.

We cannot but think that if this possessed sister was to-day in glad fellowship with the despised children of God in the Pentecostal Movement, that she would ere this have been fully delivered.

* * *

I have asked a dear brother who knows all the circumstances, to write fully his opinion. I would only advise that no sensitive Christian should read the pamphlet referred to. Such a record of demon-ravings might contaminate any sensitive soul. It is enough for us to know that the precious Lord Jesus is with us. Praise His dear Name!

* * *

"Wherefore think ye evil in your hearts?"
(Matt. ix., 4).

"Charity thinketh no evil" (1 Cor. xiii., 5).

The strongest weapon in the hand of the enemy of God to separate the believers and destroy the true Church is: "evil thinking about other brethren and sisters." No wonder he uses this weapon as much as possible when God, in His great mercy, is going a step further on in revealing the secrets of the Kingdom of Heaven by sending His Holy Spirit down from heaven (1 Peter i., 12) in answer to the faithful prayer of His children, according to Luke xi., 11-13. As the great Liar, from the very first, dared to deny God's Word (Gen. iii., 4, 5), so to-day. If anyone trusts God's Word in Luke xi., 11-13, and 1 John v., 14-15, and thanks Him for His wonderful gift, then the enemy comes with his doubts, asking: "Have you really got good gifts from God?" And sad enough he finds also human instruments who go together with him in making attempts on people who trusted God in child-like faith for His Holy Spirit, and want them to believe they get a demon.

I cannot understand how people who profess to be followers of Jesus can let themselves be so blinded by the devil. Oh, if they could see how they wound the heart of their always-loving Saviour. He is long-suffering and is kind (1 Cor. xiii., 4). And we who bear His name will do the same in the power of His Spirit. But if we yield to doubting God's own word, as Eve did, we *sin*, and open our heart to the Great Liar. No wonder if we get a demon then, even as Saul got an evil spirit through yielding to temptation, whilst before he could prophesy in a godly manner, being anointed by Samuel in the name of God.

A similar story we find in a little pamphlet written in the "*Erbohungshein Teichwolframsdorf*," translated from German. A sister who, some years ago, felt inclined to trust God for the Baptism of the Holy Ghost, afterwards yielded to doubt. When, later on, she, in her blindness, let the devil use her to discredit God's heavenly blessings, and she tried to bring others off from the way of trusting God for pouring out His Holy Ghost upon them (though

DAYS IN GERMANY.

BY REV. A. A. BODDY.

VI.—CONCLUDING ARTICLE.

The Editor of "Confidence" now comes to the closing article of this series, which began in the November issue. He has written of experiences first in Berlin, and then in Silesia at Kattowitz, Brieg, Breslau, and Hermsdorf. At the end of the last article he was leaving Hirschberg to journey back to Berlin.

* * *

Approaching Berlin after a long journey from the South-East, I had to watch carefully for the *Nieder-Schöne-Wieder* (*Johannes*) Junction. "*Nieder-Schöne-Wieder*" I kept repeating aloud, until my fellow-travellers became quite interested, and helped me to keep a look-out for this (to me) very important changing place. Crossing from one line to another, I travelled for many stations to Charlottenburg (Zoological Gardens Station). Here my beloved Christian friend, Bro. Beyerhaus, met me and took me off to Eichen Allee, 33 (pronounced by him "*Eishen*" Allee). It is in a quiet suburb, but my open window let in the distant roar of Germany's mighty capital. (It was Saturday night.)

I was up at 6:30 a.m. on Sunday. I lit my lamp and had a time of meditation and prayer. After "*Frühstück*" we journeyed to Kustriner Platz, 9, at the East side of Berlin. Here a solid work goes on in the Evangelium Halle. Prediger Schilling brings life and power and love into the meetings. There was some solemn speaking in Tongues during the time when we were at prayer. The Word came through Brother Schilling:

"The Hand of the Lord is here to bless a people praising Him, and expecting also from Him great blessing."

Again the solemn message:

"I am with you to impart the Spirit."

The hymns were sweet this morning. They are from a collection specially printed. "The Lord," he says, "gave me the words of all." "Pastor Schilling's hymns are very practical and holy," said Bro. Beyerhaus. Here is one verse:

Vater, wir danken dir für Jesus, deinen Sohn,
 Father, we thank Thee for Jesus, Thy Son,
 Dem du gegeben Macht und Reich und Kron',
 Whom Thou hast given power and riches and a crown,
 Der mit heil'gem Geiste taufte und Kraft und
 Gaben gibt,
 Whom with the Holy Ghost baptizes and gives power
 and gifts,
 Und im Überwinden Priester-seelen hebt.
 And exercises them in the souls of overcomers.
 Dank dir, ewig dank dir,
 Thank Thee, eternally thank Thee,
 Vater, Sohn, und Heil'ger Geist,
 Father, Son, and Holy Ghost,
 Den in neuen Zungen Gottes Volk hochpreist.
 Whom God's people praise in the highest in New
 Tongues.

The dear Bro. Beyerhaus interpreted, and the Lord was with us. Then the sick came forward and we prayed and laid on hands, and most of them praised God for marked deliverance. There was a marvellous change in some cases. One sad case of demon possession needed much firmness and courage. The devils tore him from the

not consciously, but in her blindness), she got possessed by a demon. In order to get free she went to the Christian Home in Teichwolframsdorf. But the leader of it, blinded himself by evil thinking about the heavenly blessings God gave to those of His children who fully trusted Him for His good gifts, could not find out the sin which had to be repented and washed away by the Blood of Jesus. No wonder all his efforts to cast out the demon by prayer have had no full success hitherto. But not only so, the demon gets even a profit in making the Pentecostal opponents still stronger in their blindness. He succeeds in making them *really believe the words of a demon*, and to use them as a testimony against the blessings God gave in the Pentecostal Movement.

These "messages" of a real demon, who often speaks dreadful blasphemies against God through the poor sister he has possessed, have been carefully written down and printed, and sent by *private* circulation to Christian people. Has Christianity come to such a low level as to believe lying demons and be taught by them?

The well-known missionary, *Pandita Ramabai*, in India, writes in a pamphlet entitled "Showers of Blessing," after speaking of the wonderful manifestations and blessings of God in answer to childlike faith in Him:

"It is not within human power to correct any if they choose to go on erring. The Lord's children can move the Almighty Hand of their Heavenly Father by prayer and intercession, dropping an occasional word of warning in a loving Christian spirit."

Anyone really ambitious to find out the truth ought to read this tract, which may be obtained gratis of Cecil Polhill, Howbury Hall, Bedford, England.

Wherever God sows the good seed of His heavenly blessings, the enemy comes and sows tares between. Now if our eyes are blinded by "evil thinking," we cannot discern the tares of the enemy from the good seed of God, and may say as a well-known German opponent of Pentecost: "Either everything is of God, or everything is of the devil." And after finding anything of not quite godly character, he said, "Not only this, but everything else in the Movement must be from the devil." But Jesus says of His sheep that they know His voice. They find out His loving voice in the midst of all confusion and noise the devil makes to discredit the heavenly gifts and blessings. And the stronger the assaults of the enemy "to cast away our confidence" ("which hath great recompense of reward," Heb. x., 35), the closer they stick to their Saviour and grow in grace through all temptations and disturbances of the enemy. Oh, how I am thankful to Jesus for His loving kindness to me ever since, but especially since He sent His Holy Spirit upon me, to guide me into all truth, and to reveal to me the secrets of the Kingdom of Heaven and the depths of the Name of Jesus. Yea, thank God for His Spirit, of whom Jesus says (John xvi., 14): "He shall glorify me, for He shall receive of mine, and shall shew it unto you."

E. BEYERHAUS.

Charlottenburg,
 26th January, 1912.

(Days in Germany—continued.)

moment we commanded them to come out. They had entered through sin. There was a terrible scene, and the whole meeting seemed to be in an agony of prayer; but quietness came at last, and he seemed to be freed. It seemed as if a very legion had to be cast out in the mighty Name of Jesus. But the "Name" triumphed. Hallehujah!

"THESE SIGNS SHALL FOLLOW THEM THAT BELIEVE: IN MY NAME THEY SHALL CAST OUT DEVILS, THEY SHALL LAY HANDS ON THE SICK, AND THEY SHALL RECOVER."

On my way to a mid-day meal I passed the Dom, the Royal Cathedral between the Reichstag (House of Parliament) and the Royal Palace. It was closed; service was over. I stood a moment at the top of the steps, and looked out over the great Platz.

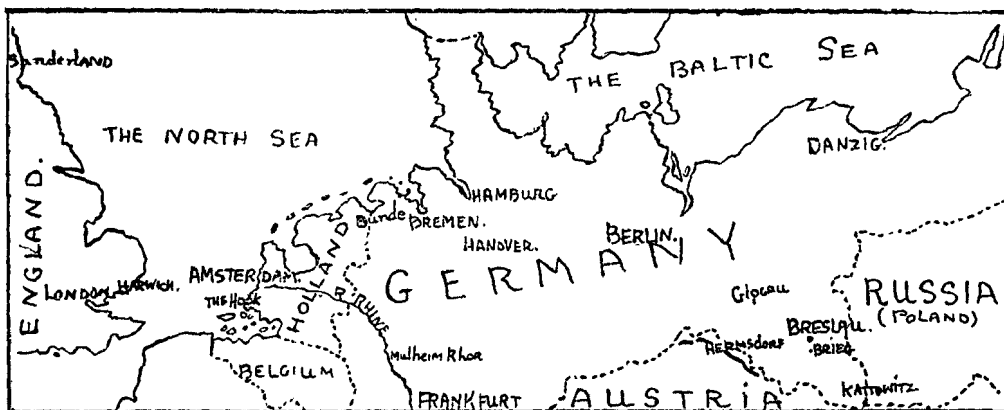
A GATHERING AT THE DÖM.

I was told that some time last year a clever unbelieving lecturer in Berlin professed to prove that the Lord Jesus had never lived on earth, and that there was no such Being to-day as the Blessed Saviour of Man.

reference to earthquakes in divers places (Matt. xxiv., 7) in the last days, reminding them of Messina, San Francisco, Jamaica, etc. Then one morning we were solemnized by the announcement of the greatest earthquake in South Germany ever known. The Kaiser's own Castle was so shaken that the soldiers had to escape quickly and encamp outside. This began to make the message still more impressive to these sincere souls.

* * *

We had a solemn time at the Charlottenburg Assembly. A Pastor of the State Church was deeply impressed by the further message on the Coming of the Lord. He said: "I want to be ready, and my family also to be ready." With a friend often seen in the Sunderland meetings, we found our way to Bro. Beyerhaus for "Abendessen" (7 p.m.) Here the children, young and older, were happily gathered round the table, and the father read and prayed the evening prayers. Then back to Schloss-Strasse, 67a, where our dear Brother Hodan interpreted very earnestly. Sick came forward again, and again thanksgiving went up for restoration.



ROUGH SKETCH MAP OF GERMANY.

To show the places mentioned in the Articles. "Days in Germany."

The Christians of Germany were aroused to answer these assertions in a great meeting held in Berlin. The assembly overflowed the limits of the large building chosen, and a second meeting was held in front of the Dom, or Royal Cathedral (see picture). This meeting became enormous, and the speakers (well-known Christian leaders), standing on the steps, addressed the great and enthusiastic crowd stretching far away. The whole meeting together asserted

JESUS LIVES,

and unitedly sang their Christian hymns. It was an occasion never to be forgotten.

Then I walked along the celebrated street called "Unter des Lindens," and by the Allée of Victory to Belle Vue Strasse, where I was hospitably entertained by a kind American hostess.

Berlin was full, as usual. The park that afternoon was alive again with soldiers and visitors. The smooth roads were used by skaters, who flew along at a great speed.

AN EARTHQUAKE.

In speaking of the Soon Coming of our Lord in different places in Germany, I had pointed out the

A LONG RAILWAY JOURNEY.

The next day a long journey to the north-west frontiers to visit beloved Pastor Voget in his East Frisian parish.

From 12 I travelled till about 9.45 p.m. through Hanover and Bremen and Oldenburg and Leer. At Bremen I was closely watched by a Naval Officer in uniform. But I am a man of peace. It is a pity we have any secrets on either side of the North Sea, which we do not like to be known to other nations.

Now we came near the cold North Sea, not many miles from the Frisian Islands (Borkum, etc.). We were at last nigh to the frontiers of Holland. I made friends with a good many dear German folk in the train, exchanging visiting cards, giving religious papers, etc. At Bunde Station was dear Pastor Voget, who carried me off to the Pfarrer Haus—the Manse of Bunde.

AN AMERICAN LADY.

Here his dear wife welcomed me. She is from Oregon, in the Western States, but does not get much opportunity of speaking English now. Bro. Hettiarachy, of Colombo, Ceylon (41, Chertsey

Cottage, Sambalapitija), was also staying for a few days. So we sang at breakfast:

"Blessed be the Name, blessed be the Name,
Blessed be the Name of the Lord,
Blessed be the Name, Jesus is the same,
Blessed be the Name of the Lord."

"Well," cried Mrs. Voget, her face glowing with joy, "just to think we should all be singing in English, here at this table." Pastor Voget speaks perfect English. He said, "North and South, East and West, meet together this morning." North, Pastor Boddy; South, Bro. Hettiarachy; East, Pastor Voget; and West, Mrs. Voget, from Oregon. Next day we went for a walk along an East Frisian "dyke," down a long, long avenue of trees, till at last we came to the end of Germany, and across the canal was Holland.

It seemed only a few days since I walked into Russia, at the S.E. corner, and now at the N.W. I crossed into Holland. Smart Custom House Officials were inspecting all the carts and baggage as they crossed over.

We walked on into Holland, and soon saw a large notice board:

HALT.
NEDERLANDSCHE
DOUANE.

We had no luggage, so we passed on into the village of *Neuschanz*, where we saw a Dutch Evangelist in a little chapel, getting the lantern ready for a display. We invited him to come to our afternoon meeting.

As we walked along the dyke road, back into Germany we had a very profitable time. A long talk with Pastor Voget means so much that is interesting and very helpful. The "Jato" apostasy (Higher Criticism), which has eaten into the life of many in Germany, was the subject of sad comment.

Pastor Voget seems to be on affectionate terms with his Frisian flock. The men doff their caps as they drive the cart loads of peat along the dyke, and the women, riding in little milk-carts drawn by dogs, return his salute.

"You see yonder the type of our East Frisian homesteads," said Pastor Voget, as we walked along the dyke with its endless avenue of trees. "That is the home of a comfortable farmer. All is under one roof, and in winter you can get to everything without going out of doors at all. At this end is the house. The front rooms are rarely used, except for funerals or weddings. Next are the useful living rooms. Then the big roof is just continued over the barn, and the house for cattle under it. The disadvantages would be the probability of smells from the cattle wafting into the house, also the risk of fire.

A PASTORS' MEETING.

In the afternoon I addressed one of the most interesting gatherings I have spoken to in this land. There were present, I think, six Pastors, about the same number of Evangelists, etc., and some lady relatives of the Pastors.

There were refreshments at the beginning, a little more half-way through, and final refreshments at the close. This shows how kind and hospitable the dear German friends are. We sat

round a table, or perhaps two tables together covered with a white cloth. There were tea-cups and plates, and hymn-books, and everyone had their Bibles, of course.

Some were rather late because of engagements. Some came by train. We sang a hymn, and Bro. Hettiarachy spoke from Zechariah ii., 13.

A Pastor Voget, uncle of my friend, was present. He is a State Pastor of standing and seniority. He had been chosen recently to prepare the Biennial Report of the Spiritual Work of the District, which was printed with the approval of the Consistory Court. In this Report the subject of the Pentecostal Movement was referred to in a long paragraph. It stated that few were in a position to criticise or say much, that they might at the next meeting (after two years), if so led, discuss the questions connected with it, but the Report advised those interested, in the meantime, carefully to study I Cor. xiv. It had been expected that an animated discussion would take place, and some had come prepared to speak, but in answer to prayer nothing happened in the nature of condemnation of my beloved Pastor Voget. He holds Pentecostal Meetings, but also conducts his Church Services, and does his work irreproachably, I believe. He has a colleague who is not sympathetic, but quite friendly. The Pastor Colleague was present. Some I could see were longing for the Baptism of the Holy Ghost.

The evening meeting at Bunde was at 8, and the large room was crowded with Ost-Friesigers of the agricultural and working class. It was certainly warm. The stove did its duty, and open windows are not appreciated always. I thought I should have fainted, but mercy came to the rescue and a window was opened.

A VERY GOOD NUMBER OF MEN

were present. Pastor Voget has a special interest in men, and this is very good. Fraus and jung-fraus in goodly numbers, serious and steady. They looked as if they had done many a hard day's work. Brother Hettiarachy spoke on "Except a corn of wheat die" (John xii.). He said he had had a dream one night in which he saw a very shallow grave. He noticed it was shallow. Then at Los Angeles he heard Bro. Seymour say that before the revival commenced someone had had a dream in which he had seen a grave *two miles deep*, and at the bottom sprang up a spring of clear water. Those who were buried deep in Christ were the nearest to great blessing.

Some brothers remained for special prayer and received help and blessing. Pastor Voget is very tender and patient and persistent with those who are seeking. A brother spoke in Tongues, and the interpretation was afterwards given in German:

The Grace of the Lord is sufficient to make a sad people a praying people. Honour your Lord by your faith

Pastor Voget was very tired and had to be up in good time next day for the great preaching service of the National Day of Repentance and Prayer.

A DAY OF REPENTANCE FOR GERMANY.

The last scene in the "Fatherland." It was in the great Parish Church. Two large bells had been swinging and sending out a sonorous summons. The people were flocking in from all sides. They passed through the picturesque churchyard with its many crosses, and picturesque grave-stones with touching inscriptions, into the great

(Days in Germany—continued).

red brick church, with its high tower and pointed roof. In through a bare porch under the tower, where a dozen men of the labouring class, were grouped (the Frisian labourers wear red facings to their jackets). Now out of the cold tower into the warm, great church, with its one middle aisle, and its high pews rising at the West end so that we had to climb up into them by a step or two. The richer people sat here, and in order that I might leave easily before the service ended, I was led by Evangelist Fahriz into one of these. It was the great Prussian Day of Repentance and Prayer (*Der Buss-Tag und Bet-Tag*).

The great organ was playing solemnly and sweetly. The people were hurrying to their pews, and there was the noise of many pew doors being

three long stanzas to a kind of "plain song," the organ leading, but the voices predominating.

When it was ended the reader read the whole of the 32nd Psalm out of the "Luther" Bible. Then, standing in the pulpit, Pastor Voget gave a kind of preliminary invocation, and then afterwards prayed with such clear enunciation that I could enter into much of his intercession for "the land and the folk," etc.

After the prayer he gave out his text from 1 John i., 6, to ii., 3. (This had been chosen by the Church Authorities, and was used in every church that day.) I subsequently asked dear Pastor Voget to give me a summary of his sermon. He wrote:—

"It is not very easy for me to give you an outline of that sermon. You see, I felt so weak in my



AT BUNDE.

The "*Pfarrer-Haus*" (Manse). Pastor Voget and children; Mrs. Voget at open window. Also interior and exterior of the great Parish Church.

opened and closed.

There was a pulpit far away down the church. It was high up and capacious, and above it was a very enormous heavy sounding-board. I had seen Pastor Voget in his home to say good-bye. He had on his long Genevan gown and his white "banns" below his kind face.

Now I saw from the back of the Church my Pastor-friend's face appearing up in the pulpit. He had his University cap in his hand, and coming to the front of the pulpit, he leant on the Bible cushion with his cap held towards his face, and remained in prayer for some time. The people all sat silent, and the organ still played. Then it ceased, and a schoolmaster, acting as church leader gave out and read the whole of the 2nd Psalm in the German Metrical Version.

The congregation then remained sitting, and slowly and with great dignity sang together the

brains, that I had no strength to think out a certain line of truth, logically connected. But in the pulpit the power of God just led me from sentence to sentence, giving utterance and joy and perfect liberty. But in trying to remember what I have said, I find it impossible to recall to my mind the chain of thoughts. The first main point was:

"Sin, the great problem that troubles mankind, In vain the wisest and greatest of all ages undertook to *eliminate* this sore plague from the human race. All human efforts utterly failed. *Next*: the Blood of Jesus Christ, God's own infallible remedy for sin. The nations as a whole reject God's remedy, and thus ripen for His judgments. But whoever applies it to himself by confession and faith, is restored to fellowship with God and His children, whatever name they may bear. Repentance is a gift of God. It comes not by preachers scolding the people for their sins, but by the revelation of the Love of Christ dying for

you on Calvary to your own soul. It brings deep humility and sympathy with the lowest sinner in town. You come by the Blood into a place, where those outward differences of creed and denomination do not exist for you any more. They are all 'after the flesh.' Through the Blood we are being brought into genuine UNITY."

Down the broad middle aisle were forms on which men sat, and some sat on the steps leading up to the high pews. The attention of the congregation was respectful, and at times eager. The great white walls and high windows, the round roof painted blue, and the great pulpit with the Pastor in black gown and white bands, his arm often up-raised in earnest gesture. Below him the long range of faces, to whom he turned, now down the church, now towards those who were towards the chancel, and also behind him.

Then he paused, and they commenced to sing the "Middle-Hymn," and I left quietly, and passed down the pathway among the graves, and could still hear the organ and congregation, as I went back to the Manse.

So my last picture in Germany was the solemn service in the *Evangelische Kirche*, with a Pentecostal Pastor leading a States Church congregation. I almost thought he might break out in Tongues, as he does in his meetings, but he has his gifts well under control.

I am very glad that Pastor Voget remains where he does, and where the Lord uses him. Brother Voget has four little children, two little girls, a tiny boy, and a baby boy. The little girl made her baby curtsy, and one of the little ones said, "Good-bye, *Uncle!*" as I left.

So eighteen days after I entered Germany I crossed the borders again. It seemed more like eight months than eighteen days, for every hour had been covered with incident and work and blessing.

A lovely blue sky with fleecy cloudlets lay over Holland, as I journeyed on to Groningen and Utrecht.

* * *

A Pentecostal Brother who travelled in Germany wrote his impressions thus: "In Germany, as a whole, God is doing a mighty work, and the whole country is honey-combed with Pentecostal missions and assemblies, thank God. Many thousands of men and women are witnessing to-day to having received the Latter Rain Baptism of the Holy Spirit. Nowhere else did I find the Gifts of the Spirit so manifested as in Germany. Also the spirit of "brotherly love" is manifested among the dear German brethren in a marked way. I also found the leaders of assemblies having a large measure of divine wisdom, and a steady, clear insight into God's word." Then the Writer utters a warning against getting the eyes off the Lord Jesus, and looking too much upon the gifts of the Spirit, which he thinks is a danger in Germany, and which may do damage to the spiritual life of the soul.

There has been much more open opposition in the religious press, and by pamphlets, to the Pentecostal Blessing in Germany than in England. Unhesitatingly these "Christians" denounce it all as from below. But rarely can be found a people who so love the Lord, who so exalt His finished work, who so honour the Blood and live in God's presence, as my beloved German brethren and

sisters of the "*Pfingstbewegung*."

I thank Him for all the blessed fellowship with my beloved German brethren. I see much of the Lord Himself in them.

A few days later I was back in my Sunderland parish, among the dear ones whom the Lord has committed to my charge, and where He is working deeply and blessedly. A.A.B.

THE END.

PENTECOSTAL ITEMS.

Bro. J. Matthews, who spoke on "Faith" at the London Conference, gives as his postal address in this country, 18, Ventnor Road, Southsea.

* * *

A Christian will be pleased to help by correspondence any who are seeking Full Salvation, and the Baptism of the Holy Spirit. Write to Evangelina, 32, Lambourn Road, Clapham, London, S.W.

* * *

Pastor Salmon (3124, Budlong Avenue, Los Angeles, California) tells us of his removal from Toronto after 31 years' labour in that city. He is in his 81st year, and yet hopes eventually to journey on to China.

* * *

Bro. Smith-Wigglesworth will hold again (D.V.) the five days' Easter Convention at Bradford, from Good Friday onwards. For accommodation friends should write to Mr. Smith-Wigglesworth, 70, Victor Road, Maningham, Bradford, Yorks.

* * *

Miss Gerber (Armenia) is now visiting centres in the North of England, pleading for Turkey in Asia. She is visiting Manchester, Preston, Sunderland. Arrangements can be made by writing to her, care of Rev. A. A. Boddy, Sunderland, or Mr. Cecil Polhill, Howbury Hall, Bedford.

* * *

MARANATHA: The Coming of the Lord and the events preceding it. A useful Booklet by Mr. H. Musgrove Reade, 118, Evington Road, Leicester. The Writer, who is now identified with the Pentecostal Movement, was converted from being a champion of Atheism and Socialism. (Price for free distribution, 6/- per 100.)

* * *

Mr. W. Bernard, (54, Orrel Lane, Fayakerley, Liverpool) last month sustained a great bereavement in the loss of his dear wife. She was a most earnest Christian and the sister of the Rev. T. Middleton, of Norwich. Mr. Bernard has many friends amongst the readers of "Confidence" who will sympathize deeply with him at this time.

* * *

Pastor Hamner Piper passed away on December 29th last, and was buried at Zion City on January 1st. He leaves six children with his wife, Sister Lydia M. Piper, at 3616 Prairie Avenue, Chicago. The "Latter Rain Evangel" will continue to be issued as before. The very touching story of his last days is told in the January issue. A practical act of sympathy would be to send a Money Order for the twelve months (4/2) to the above address, and take in that excellent paper.

* * *

(Pentecostal Items—continued.)

THE SUNDERLAND MEETINGS. Every week throughout the year (D.V.). In the Vestry of All Saints, Fulwell Road, each Saturday, 7:30 p.m.; Sunday, 8:15 p.m., Monday, 7:30 p.m., Thursday, 7:30 p.m. in the Vicarage.

Church Services on Sunday, in All Saints': 8 a.m., 10:30 a.m., 6:30 p.m. Adult Bible Classes in Church and Vestry (open to all), 3 p.m. each Sunday.

Requests for prayer may be sent to Rev. A. A. Boddy or Mrs. Boddy, and will be presented at the Meetings.

* * *

THE LONDON CENTRAL MEETINGS are held each Friday at the Journalists' Institute, Tudor Street, E.C., 4 p.m.; also at Sion College, 7 p.m. (Thames Embankment, near Blackfriars Bridge). Mr. Cecil Polhill presides. Mr. Polhill's London address is now 27, York Terrace, Regent's Park, N.W.

SMETHWICK (Birmingham).

As a centre we rejoice to be able to send you such blessed news of the gracious work our loving Master has been doing in our midst. It is a month ago on a Saturday night, we were holding a prayer meeting, when a brother walked into the meeting the worse for beer. He told us he did not know what brought him there. Bro. Guest, seeing an opportunity, put his arms around his neck and wept for joy over him. He was soon completely broken up, and fully surrendered to Jesus. Glory to His Name! And He took him in. God is doing a real work in his life, for he sang and spoke in the meeting on Sunday night.

We are having some real good Gospel services on Sunday nights. Conviction is taking hold of the people. The brother just spoken of has been a backslider for years; he was once in the Salvation Army. Two more backsliders returned to God a fortnight since—two real cases. Oh, the Blessed Holy Spirit is so real! Also another young man, who has been a singer at the drink saloons, gave his heart to Jesus on Sunday night, through the Word of God being made so plain. Alleluia!

T. TUDOR.

54, Sabell Road,
High Street, Smethwick.

Healed of Cancer.

I was taken ill in the autumn of 1910 with pains in the stomach. At the end of September I consulted a doctor, and was under his supervision for a fortnight. On the 10th October I was ordered into the Isle of Wight County Hospital, and was told that I should remain there for three days. On the 14th October I underwent an operation which lasted 2½ hours, and I was kept on my back until the 18th November, when I underwent a second

operation which also took 2½ hours. The doctor removed nine inches of my large bowel, which was sent to the Pathological Institute, London, for examination, and they reported that the disease was cancer. I remained on my back until the 10th March, when I was discharged from the Hospital as cured. During the summer I was able to engage in casual work until about a fortnight before Christmas, when I had reason again to consult my doctor, who ordered me to take tonics.

On Christmas Day I was taken suddenly ill again with violent pain in the stomach. My brother-in-law rushed off for the doctor, who brought a nurse with him. After examining me, he said that the only thing he could do was to give me various enemata every day. They attended me for three weeks, and then the doctor told my wife that the only thing that could possibly prolong my life was to go into the hospital at once, as I had another growth in the stomach, near the seat of the other operation. If I did not go into the Hospital, I should only live about two months, but if I was operated upon again I might last six months longer, but would never do any more work.

On the same night as the doctor broke this news to my wife, I had placed in my hand a booklet on "Divine Healing," part of which I read myself, and during the evening my wife finished reading it to me. She then asked me what I thought of it. I said I would read it again in the morning. I was surprised to learn that others had been healed of similar diseases to my own, by trusting in the Great Physician, Jesus Christ. I had been a Christian for twenty years, but had never believed in Jesus Christ as the Healer of the body. I then consulted my mother-in-law, Mrs. Karley, who frequently attended Pentecostal meetings in Ryde, and knew about Divine Healing. I asked her if she could tell me of anyone who could come to my bedside and explain the matter fully.

I might say here that I had up to this time been greatly opposed to my mother-in-law going to these meetings. She at once went for a dear brother named S. W. Yeats, of 17 High Street, Oakfield, Ryde, at whose house the meetings are now held. He came and taught me more on the subject and prayed for me. I at once saw the hopelessness of my case apart from Jesus Christ, and I eagerly asked for the elders to pray for me, and anoint me

with oil in the Name of the Lord, as the Scripture fully explains in James v. This was carried out the same evening by Bro. Yeats and others, and I took Jesus Christ as my Healer then and there. Up to this time I could get no sleep at night without taking strong drugs and having hot water bottles applied to ease the awful pain. Directly I was prayed for I put away all these things, and my pain ceased immediately, and I had a beautiful night's rest. The growth in the stomach, which was visible to those who had examined me, disappeared, and the functions of the body became normal. The doctor came in the morning, and found a great change had taken place which he could not understand. Soon after the nurse also came, and was greatly surprised to see me so well. I got up from my bed and dispensed with the doctor, who said that I was a miracle. The nurse also said that it was a marvel.

Since that time I have been improving in health and able to go about my work, and am testifying to everyone I know of what the Lord Jesus Christ has done for my body and soul. It is my intention, throughout the remainder of my life, by God's help, to let people know what great things the dear Lord has done for me,

and will do for all who will put their whole trust and confidence in Him, so that glory and honour may be brought to His precious Name for working such a miracle in my body.

"Jesus was wounded for our transgressions, He was bruised for our iniquities, and the chastisement of our peace was upon Him, and by His stripes we are healed."

Glory to His Name, He is a Saviour for body, soul, and spirit.

JAMES DAY.

13, Cross Street,
Eastfield, near Ryde, I.W.

* * *

NOTE BY MR. E. W. MOSER—A brother-in-law (then unconverted) would not enter the room when the anointing took place. He remained outside listening at the door, and, believing that the healing was accomplished, he at once collected all the medicines and threw them away. He said he knew the Cancer demon must have been cast out, because it entered his pig. When he went to feed the animal it turned a somersault. They had it slaughtered the next day.

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, Miss Constance Skarratt, Miss Catherine C. White, and Miss Minnie Augusta Thomas, The Camp, Jalna; Miss Elkington and Miss Jones, Fyzabad. In CHINA—Messrs. Trevitt, Bristow, McGillivray, Williams, c/o Rev. W. W. Simpson, Taochow, ("Old City"), Kansuh Province, via Hsian, China (via Siberia and Peking); Mr. and Mrs. Kok, Tsechau-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.

(Pentecostal Missionary Union—continued.)

The Missionary Meeting on the Thursday afternoon of the Holborn Conference was well attended. A very large audience listened to the very end with unabated interest. The large maps and great text above the platform gave the Hall a permanently Missionary aspect. Helpful hymns were sung from "Redemption Songs" (Allan, Glasgow), such as 544:—

Let the song go round the Earth,
From the Eastern Sea,
Where the daylight has its birth.
Glad and bright and free:
China's millions join the strains,
Waft them on to India's plains.

* * *

Miss Ching, of the Bible and Medical Zenana Mission, told the story of her Baptism with Signs in the Mukti Mission, among Ramabai's young widows. Miss Gerber, from Armenia, pleaded for Turkey, with an impassioned cry for prayer for that dark land. Miss Wigglesworth told of the need for a full Gospel in Darkest Africa. The two Students, Brothers Burton and Corrie gave messages, and an offering of £80 was taken. For all this we thanked God.

* * *

A little girl sent in this letter at the Missionary Meeting:—

*To the heathen children in China,
Feb 1st, 1912.*

*I have something true to tell you.
I was such a naughty girl, we had such
a fight with Satan I told him to go
far far far away out of the window, go
away you nasty thing into the fire and
never return. I then prayed to Jesus to
make me a good little girl and I had the
Victory so when you feel naughty just
do what I did. Written by Marjorie
but words comes from Sileon.*

* * *

We are thankful to hear of the safe arrival at Bombay of Miss Catherine C. White and Miss Minnie A. Thomas, the newly certificated Missionaries from our Sisters' Training Home. Their letter below will be read with much interest and prayer. We look for a monthly letter from all our Missionaries in the Foreign Field. These letters stimulate earnest prayer and practical sympathy.

TIBET.

LATEST NEWS.

DEAR MR. SANDWICH, and all precious
Saints in the Homeland,

Glory to Jesus! It is with joy unspeakable I write these few lines at the leadings of Him who said, "Acknowledge Me in all thy ways, and I will direct thy paths." Bro. Trevitt and I feel you dear Saints of God will be much interested in the present work which the Lord is now opening up here in Tibet, Hallelujah! and will join us in praise to God.

We praise Him for His manifested presence with us, and for this blessed opening which He has privileged us to step into, wherein is nothing but immorality, darkness and priesthood, the chains of which have bound these people for ages. Our heart's cry, and prayer to God is that soon the Gospel's light shall beam forth, disperse the darkness, and set the prisoners free. Great is the power of the priests here, who seem to have supreme control, and are worshipped as gods. Pray on, dear ones, soon shall we see this blessed hope realised.

Bro. Trevitt and I are now living in a little cottage, in which we have a small room to ourselves, and in which we sleep, study, and do our cooking, and many other inconveniences which we do not appreciate, I can assure you, and only those who have had the experience can realise what it means; but we just look to Him and sing, "All for Jesus, all for Jesus crucified."

The village in which we live is called Shen Tiek, which is at the foot of a huge mountain, twenty-five to thirty miles inland, North-West of Tao Chow, and is situated in a very convenient place. We are able to reach many other places which are quite close. We are able, within a few miles, to reach several thousand people. We are surrounded by mountains, which at present are covered with snow. In these parts the snow generally falls at night, and melts away in the day, as the sun at this time of the year is very hot.

We are having some very blessed times with the people, who are very interested in us and our things. During our intermission we get among the people and exercise our vocabularies, which are yet very small; by so doing we make friends of many. Bro. Trevitt and I often amuse them with our musical instruments, which are very poor, but none the less effective. Often we are surrounded by rough Tibetans, men, women, and children, some more bold than others press forward and, if possible, get close enough to examine our instruments and feel what our garments are like, and we often hear whispered, "Ya tsanred," which means "wonderful."

The houses are all flat and joined together, and often the house where we stay is crowded with anxious faces wanting to get a glimpse of the foreigners who have dared to enter and live in their village. Thus we have splendid opportunities to tell them of Jesus, the mighty to save, which we make the most of. They seem very friendly with us, but we have to work and approach them with great care and wisdom. We are anticipating opening a Station here when the way opens, and the necessary funds are forthcoming.

We were warned by our teacher to-day to move

very carefully and slowly, and to trust him. He is a trustworthy man. Since our coming here he has given his heart to God. Hallelujah! We praise God for him, for he will be of great service to us. Please pray much for him, for great is his responsibility in stepping out for the Lord. It is much harder for the Tibetans than the Chinese to come out for the true God. The priests have been to see us on several occasions, and each time were very friendly.

We hope early in the new year to do much itinerating in the surrounding districts. Please pray much for this. You will rejoice to know that the Lord in a mighty way is pouring out His Spirit here in Tao Chow, Old and New Cities. There have been from 14 to 20 baptised into the Spirit, and many of the gifts were manifested and given. Hallelujah! Souls have been saved, and some have received healing. Praise God! We need your prayers very much. All glory to Jesus.

Much warm love to all the Saints,

We remain,

Yours in His boundless love,

TREVITT AND WILLIAMS.

c/o Rev. W. W. Simpson,
Tao-Chow, Old City,
Kansu, China.
(Via Siberia.)

INDIA.

The Work at Jalna.

You will, I think, have received a letter from us lately, telling you what the Lord has been doing in the village we were camping in for a month. We do praise Him for what He did.

Since returning we have been to the District we told you of, trying to gain all the information we could about it. There are miles of country unworked by any Mission, perhaps partly because it is rather difficult of access. The railway is not very near, and a large river divides it off with no bridges to carry one over. The land teems with people in large and small villages, who have no one to go and tell them of the Saviour's love in dying for them. Thousands of them can never have even heard of Jesus.

No Europeans live in the District, and there is no house where we could live, there are only the Indian native houses. Like other Missionaries breaking fresh ground we should have to build, and that means a house for ourselves, a prayer room for the people, and small houses for the workers. We think it would cost about £400. If a Mission House was built in a well chosen centre, we could do tent work throughout the district during the winter season, that is, for about four or five months in the year. During the hot and rainy seasons work could be done round the centre itself. The whole field lies open before us, villages and towns full of those who know not God.

A CALL TO PRAYER.

Dear Pentecostal brothers and sisters, what does this mean to you? You have sent us out as your representatives. Shall we go in in the name of the Lord and possess the land for Him? Not to destroy the inhabitants. No! But to bring in the knowledge of the love of God toward sinners in the gift of His Son. May God give you each one a vision of it all! Thousands of souls serving

the Devil, and living in heathen darkness, while you live in the light, with a knowledge that Christ can, and is longing, with a hungry heart, to save them. The Lord is calling on you to help us to give the Gospel to these perishing souls. Do not let Him appeal to you in vain! Help us not only by giving us a Mission House where we can live, but daily, constantly, in your prayers. Remember *the power of darkness must be broken over the hearts and wills of these people.* Pray as if your very life depended on it. It is the eternal life or death of these people that lies in your hands. The power of Satan is *awful.* Nothing but the Blood of Jesus applied in the power of the Spirit of God can break it. He calls on you as well as us to pray. And be not soon weary, but pray *until the answer comes.* What did the Lord Jesus promise? "If two of you agree as touching anything that they shall ask, it shall be done for them of My Father which is in heaven." Then what will the response be if we all, with one heart, cry unto Him for the salvation of these lost and wandering ones to save whom He shed His heart's blood. Don't wait! Begin NOW.

Yours in His service,

MARGARET CLARK,

CONSTANCE SKARRATT.

P.S.—You mention in your p.c. that you want some good photos. Miss Skarratt has only a cheap camera which has been much spoiled by the climate. A Kodak is the only kind which does well here. If she could have a good camera, you shall have the photos. M.C.

Pentecostal Missionary Union,

Bethel Camp, Jalna,

Nizam's Territory, India.

January 4th, 1912.

[The picture of the three Native Workers had to be so much worked up for reproduction that the Indian brother at the left hand is almost unrecognisable. We shall be glad if some kind friend will offer a good "Kodak" camera to these two lady Missionaries. Pictures speak and arouse both interest and prayer —A.A.B.]

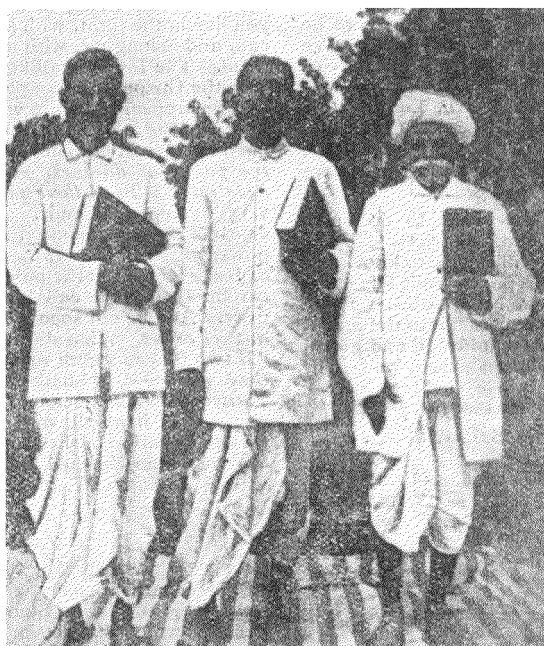
Safe Arrival of our Missionaries at Bombay.

DEAR MR. BODDY,

We return thanks to our dear Lord for His love and care during the voyage to Bombay. We realised His Presence with us all the way, and not only with us, but, as He "goeth before His sheep," He also met us as our feet touched Indian soil for the first time. We do praise Him too for filling our hearts with His own peace and joy as we left the homeland, confirming to us that that we were in His will. Miss Clark and Miss Skarratt met us, Mrs. Murray being away. They travelled from Jalna, 1½ days' journey, to meet us. Both were in need of a rest. We had expected to go with them again about the 22nd, but Mrs. Murray has written asking them to wait here until she returns to Bombay.

There is plenty of room for many more workers in India, and there seems to be hungry hearts. As we looked at the map showing so much land yet unreached, and the millions of people, redeemed by the precious Blood, and yet are ignorant of the fact, being held captive by the enemy of souls, how our hearts yearn over them.

We trust the Lord to give us the language



NATIVE WORKERS AT JALNA.

Three Evangelists working in the P.M.U. under the guidance of Miss M. Clark and Miss Skarratt in India.

(P.M.U.—India—continued.)

quickly. In the meantime we can pray, and do as He directs by His Grace. To be a witness for Him in this sin-bound country is a very great privilege, and we pray that we may be kept faithful in all things that Jesus may be glorified.

The Lamb is worthy. Glory to His Name!

From yours in His service,

KATE C. WHITE.
MINNIE THOMAS.

"Beulah," Morland Road,
Byculla, Bombay,
18th January, 1912.

List of Contributions received during
January, 1912.

	£	s.	d.
U.S.A., F.M.B.	0	10	0
Hull, Box S.	0	3	6
Margate, Box B.	1	0	0
London, Donation M.	1	0	0
"Of Thine own have we given" ...	10	0	0
Alresford, Box B.	3	18	6
Abertillery	0	14	7½
Tonypandy ..	0	3	6
Silvertown, M.	0	10	0
Weston, M.	0	5	0
Southsea Assembly Box	1	0	0
Bedford Assembly	2	3	8
" B. P.	0	12	0
" Donation P.	3	0	0
Sion College Boxes	12	14	1
" Donation N.	2	2	0
" Collection	0	19	6½

Smethwick, G.	0	18	0
Sheffield, B.	0	5	0
Stirling, W., for Tibetan Missionaries	5	0	0
London, Box M.	0	18	6
" " C.	0	3	6
" " E.	1	5	0
Morley, W.	0	8	0
Dunfermline, P.	0	8	6
London, Box, Anon.	0	2	10
Leeds Assembly Boxes	3	0	0
Salisbury Meeting Box	1	0	0
Jersey Isle.	0	10	0
Amsterdam, per Pastor Polman, for			
Mr. Kok.	4	2	4
Women's Training Home, per Mrs.			
Crisp :-			

Contribution, S.	1	5	0
" B.	2	15	0
" S.	3	0	0
" K.	1	10	0
" R.	1	13	0
" A.	0	12	0
A Friend from Holland	0	5	0
Hackney Friends	1	12	0

Wimbledon, W.	12	12	0
R. Donation	0	7	6
	3	0	0
	£75	6	7

(Expenditure—£99 ls. 6d.)

W. H. SANDWITH, Hon. Treasurer
(Pentecostal Missionary Union),
Oswaldkirk, Bracknell, Berks.

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